A.M.D.G. Epiphany 4-B Text: Mark 1: 21-28

 January 28th, 2018

***Mark 1 (a paraphrase) …*** The double blast of the trumpet signalled the start of the Sabbath. Jesus slowly made his way to the synagogue along with the other people of Capernaum. Entering the doorway, Jesus removed his sandals, covered his head with his mantle, and quietly went in. The limestone floor felt cool beneath his bare feet as he walked towards the back of the room and sat down. Many other people of the working class sat nearby: carpenters, blacksmiths, metal workers, farmers, potters, tent-makers. The synagogue leaders filed in and sat down on the benches at the front of the room. Soon everyone was listening in quiet contemplation to the prayers and readings of the day.

**马可福音1（意译版本）*…***吹响两次的喇叭标志着安息日的开始。耶稣和其他迦百农人慢慢地来到会堂。耶稣进了门口，脱去凉鞋，头上披上披肩，安静地走入。当他走向房间后面坐下，脚下的石灰石地板让他感到凉意。很多劳动阶层的人坐在附近，包括：木匠、铁匠、金属加工、农民、陶工、帐篷制造者。犹太教堂的领导们坐在房间前面的长椅上。不久，每个人都安静地静默地聆听着当天的祈祷和阅读。

Then, Jesus stood up to teach. All eyes fastened upon him as he made his way to the centre of the synagogue. What would he say today? People were always astounded at his teaching, for he didn’t sound like any other teacher of the Law of Moses. “He preaches with power,” they said. “What authority in his words!”

然后，耶稣站起来布道，他走到会堂的中心。他今天会怎么说？所有的目光都盯着他。人们总是对他的教导感到惊讶，因为他的声音不像任何其他摩西律法的老师。他们说：“他用力量布道，他的话带有权柄！”

Just as Jesus was about to speak, he looked over the heads of the people toward the door at the back of the room. People twisted their necks to see where Jesus was looking. There, in the doorway, crouched a man. Suddenly, the man sprang upright and shrieked, “You!” He waved his arms in the air and called out to Jesus, “What do you want with us?” He began to slouch through the room, and the people shrank away from him. “Jesus, leave him alone,” the people called. “This person is not in his right mind.” But Jesus did not move. The man came closer, still screaming. “You have come here to hurt us. I know who you are. You are God’s holy one and you have come here to make trouble.” The man was crying and shaking all over. His face was white. He was breathing very hard. “Enough!” said Jesus. Jesus knew this man needed help. With great love in his eyes, Jesus gently said, “The words you are saying are not your own. Because you are not well, because you feel mixed up and afraid, the things you are saying are mixed up.” And then Jesus touched the man and seemed to look beyond him. In a strong voice, Jesus said, “Be quiet! Come out of him.” The man felt a powerful surge go through him, and he fell to the floor, shaking and crying. Then suddenly, it was over. The man lay quiet. He felt calm. Tears of joy streamed down his face. The people in the synagogue were amazed, and they kept on asking one another, “What’s happening here? This is a new teaching. Jesus talks like a person in charge. He even tells bad spirits what to do and they obey!”

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耶稣正要说话的时候，他的眼光越过众人的头上朝向屋子后边的门看去。人们都扭动脖子，看看耶稣在看什么地方。在那里，在门口，蹲下了一个人。忽然，那人直跳起来，尖叫着说：“你！”他在空中挥动双臂，对耶稣说：“你想要我们干什么？”他开始无精打采地穿过房间，人们都从他身边躲开。“耶稣，别管他，”人们喊着说。“这个人头脑不正常。”。但耶稣没有动。那人走近了，还在尖叫。“你是来伤害我们的。我知道你是谁。你是神的圣者，你来这里是要制造麻烦的。”那人哭着，浑身发抖。他的脸是白的。他呼吸很紧促。“够了！”耶稣说。耶稣知道这个人需要帮助。耶稣眼中带着极大的爱，温柔地说：“你说的话不是你自己的。因为你不舒服，因为你感到困惑和害怕，所以你不知道你在说什么。“。然后耶稣摸了摸那人，似乎看到他身体的里面。耶稣用有力的声音说：“安静！从他身上出来。“。那人感到一阵巨浪从他身上涌了过去，他倒在地上，浑身发抖，又哭了起来。突然之间，一切都结束了。那人静静地躺着。他觉得很平静。喜悦的泪水从他的脸上流下来。会堂里的人都很惊讶，他们不停地问，“这里发生了什么事？”这是一个新的布道。耶稣说话像一个有权柄的人。他甚至告诉恶灵该怎么做，他们就服从他！“

At once, Jesus’ fame began to spread throughout the surrounding region of Galilee. Jesus spoke and acted with an amazing power, a power from God. It was a power of love, of compassion, and of caring for the hurting and lonely. And people wanted to know more.

耶稣的名声立刻开始传遍了加利利的周边地区。耶稣说话和行动都有一种神奇的力量，一种来自上帝的力量。这是一种爱的力量，同情的力量，关心受伤和孤独人们的力量。人们想更多的了解他。

权威的问题

**The Question Of Authority**

Three prominent Canadian politicians stepped down from leadership posts last week over allegations about their behaviour toward women as the #MeToo social media movement showed growing influence in this country as well as south of the border.

上周，加拿大三位著名政治家因涉嫌对女性的行为而辞去领导职务。#MeToo是社交媒体上广泛传播的主题标签（用于遣责性侵犯与性骚扰行为），这个运动在加拿大和边境以南地区影响力越来越大。

Prime Minister Justin Trudeau announced that Ken Hehr, Federal Minister of Sport and Disabilities, had resigned while the government investigates accusations that he made inappropriate comments to women.

加拿大总理Justin Trudeau宣布，联邦体育和残疾人部长Ken Hehr已经辞职，而政府正在调查他对女性发表不当评论的指控。

That announcement followed the resignation of Patrick Brown as leader of the Progressive Conservatives in Ontario – and party hopeful for winning the upcoming June election for Premier. And in Nova Scotia, Jamie Baillie, leader of the PCs in that province, resigned over similar allegations.

这一声明是在Patrick Brown辞去安大略省进步保守党领袖职务后宣布的--该党希望在即将到来的6月份安省主席选举中获胜。在Nova Scotia省，该省的进步保守党的负责人Jamie Baillie也因类似的指控辞职。

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They are just the latest high profile Canadians to see their careers derailed by allegations of sexual misconduct since the victims of sexual harassment and abuse launched the #MeToo movement south of the border in October of last year – beginning with the Harvey Weinstein scandal in the movie industry.

自去年10月，性骚扰和性虐待受害者在边境以南发起了#MeToo（#我也是）运动以来，这些最近的高调加拿大人看到他们自己的职业生涯因性行为不当的指控而失去前程 – 这个运动最开始始于电影业的Harvey Weinstein丑闻。

As Oprah Winfrey said recently in her speech at the Golden Globes Awards – “*A new day is on the horizon*!” – a time of reckoning – a time of exposing and bringing to light the sexual abuse and inappropriate behaviour that has been the accepted norm in the boardrooms and in the workplace everywhere. The #MeToo movement is about power – its use and abuse – and about giving a voice and empowering those who have been forced into silence for far too long.

正如Oprah Winfrey最近在金球奖颁奖典礼上发表的演讲中所说的那样：“新的一天即将来临！”-- 一个清算的时刻--揭露和揭露性虐待和不当行为的时刻--这是在办公室或任何工作场所被公认的准则。#MeToo（#我也是）运动是关于权力的使用和滥用，以及给予声音和赋予那些长期被迫沉默的人权力。

Questions of power and authority also permeate our scripture reading this morning. It is early in the ministry of Jesus in the Gospel of Mark. Remember – unlike Matthew and Luke, Mark has no birth narrative, no childhood stories. Instead, he begins with John the Baptist preparing the way with his preaching, and with the baptism of Jesus – and then jumps immediately into the calling of the disciples and the beginning of Jesus’ ministry. And that is where we find ourselves today.

权力和权威的问题也贯穿着我们今天早上读的经文。这是在马可福音关于耶稣早期的事工。记住--不像马太和路加福音，马可没有讲耶稣诞生的故事，没有耶稣童年的故事。而是从施洗约翰开始，以施洗约翰的布道来预备主的道路。从耶稣的洗礼开始，然后立即跳到门徒的呼召和耶稣事工的开始。从这里今天我们能看到自己。

From the beginning, Jesus demonstrated a different way of being in the world – a different way of looking at others and being in relationship. The passage this morning starts in the synagogue, with Jesus teaching. But not just any kind of teaching.

从一开始，耶稣就展示了一种不同的存在方式--一种看待他人和建立关系的不同方式。今天早上的经文是从会堂中耶稣布道开始。但又不属于任何一种布道方式。

Unlike the scribes – the educated leaders of the day – we are told that Jesus taught as one ‘*with authority’*. And it is not just the content of what he had to say. In fact, Mark tells us very little about the actual teaching itself. But there was that indescribable ‘something’ that Jesus brought to the table – and which caused those present to sit up and take notice.

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不像文士--当时受过教育的领袖--我们被告知耶稣的教导“带有 权柄”。这不仅仅是马可所说的内容。事实上，马可对实际教学本身知之甚少。但耶稣带来的那件难以形容的“东西”，使在场的人都吃惊，并注意到了这件事。

The very presence of Jesus radiated something that was missing in the regular teaching of the scribes. It was the marriage or integration of the authority of what he said and who he was, that captured the imagination and hope of those who witnessed it.

耶稣的出现，散发了文士经常教导中所缺失的东西。这就是他所说的和他所是的权柄的结合或融合，才使目睹这一事件的人有了想象和希望。

In today’s world, we often use the words ‘power’ and authority’ interchangeably. But for our purposes this morning, I would like to make a distinction between the two. In fact, the two words are also different as they appear in Mark’s gospel as well. The Greek word for ‘authority’ used in this passage is ‘*exousia’*, while the Greek word translated as ‘power’ is ‘*dunamis’,* from which we get the word for dynamite.

在当今世界，我们经常交替使用“权力”和“权威”这两个词。但为了我们今天上午的目的，我要区分这两者。事实上，这两个词也是不同的，在马可福音中出现的也有不同的意思。在这段经文中“authority权威”一词希腊语是“Exousia”，而“power力量”一词在希腊语是“Dunamis”，它是 ‘dynamite’（炸药）一词的词根。

A modern illustration of these two different meanings can be seen in the roles of a truck driver and a traffic officer. An eighteen wheeler truck has inherent strength and so its driver has direct or ‘*dunamis*’ power at his disposal to perform his task. While a traffic officer has insufficient physical power to stop a truck, he does have authority or ‘*exousia’* at his disposal. When the traffic officer puts up his hand, the truck driver stops his vehicle, because behind that gesture lies the whole weight or authority of the Police Department.

这两种不同含义的现代例证可以从卡车司机和交警的角色中看出。十八个轮子的卡车有内在的力量，而它的驾驶员在他执行他的任务的时候能驾驶或供给动力‘*dunamis*’。而交警没有足够的体力来阻止一辆卡车，但他有处置的权柄或‘*exousia’。*当交警伸出手来时，卡车司机停下他的车，因为交警那姿势的背后是警察局的全部的权柄。

If we peer into the world in which Jesus lived – the scribes, along with the Pharisees and the Saducees had the *‘dunamis’* or ‘power’. They were in control. They were the interpreters of the law. They decided what and who were acceptable – and what and who were not. They were part of the *‘cultural power structure’* of their day. Their power came from their position and office – not necessarily from the support and confidence of the people – a distinction that the gospel writer makes clear when he says: *“They were astounded at Jesus’ teaching, for he taught them as one having authority, and not as the scribes.”*

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如果我们窥视耶稣所生活的世界--文士、法利赛人和撒都该人都有“*‘dunamis’或* “力量”的人。他们控制了一切。他们能诠释律法。他们决定什么是可以接受的，谁是可以接受的，哪些是不能接受的。他们是当时“文化权力结构”的组成部分。他们的力量来自于他们的地位和职位--不一定来自人民的支持和信任 -- 这是福音作者已经明确地写到：“他们对耶稣的教导感到震惊，因为耶稣的教导带有权柄，而不像那些文士。”

Dictators, for example, may be powerful because they have control over the government and often the military as well – but lack genuine authority in the hearts and minds of the people. The apartheid regime may have had power in South Africa for many years – but a jailed man by the name of Nelson Mandela had the authority. Some say that is also the difference between the styles of Presidents Obama and Trump – one leading with the ‘authority’ of personal integrity and moral conscience, and the other through coercive ‘power’ and bullying.

例如，独裁者可能很有力量，因为他们控制着政府，而且通常也控制着军队--但在人民的心中和头脑中他们却缺乏真正的权柄。种族隔离政权在南非可能已经掌权多年了--但一个名叫Nelson Mandela（纳尔逊·曼德拉）的囚犯却拥有权柄。有人说，这也是奥巴马总统和特朗普总统风格的区别 - -一种是以个人正直和道德良知的“权柄”为主导，另一种是通过胁迫性的“力量”和欺凌。

Our gospel reading today illustrates for us that to have ‘power’ does not necessarily mean you have ‘authority’. Jesus had the authority – but in the end, it was the scribes and Pharisees that had the power to call for his crucifixion. People gravitate toward genuine authority because it is persuasive, because it speaks to the heart, because it exudes that extra ‘something’ that is recognized as being different, authentic, and hope-filled.

我们今天的福音书告诉我们，拥有“力量”并不一定意味着你有“权柄”。耶稣有权柄 -- 但最终，是文士和法利赛人才有力量把耶稣钉在十字架上。人们会趋向真正的权柄，因为它是有说服力的，因为它说出人们的心里，因为它散发出额外的“东西”，被公认为是不同的，真实的，又充满了希望。

Jesus’ authority came from more than what he said – although that was important and profound. His authority came from his sense of call, his integrity, his compassion, his caring, his acceptance – and his integrated sense of knowing himself to be loved by God, and his desire that others would know the same. Mark makes it clear in his gospel from the beginning that Jesus’ authority came from being Spirit filled and Spirit led – from who he was, and who he encouraged others to be, and how he lived his life. And in doing so, he modelled for us a way of living with integrity as children of God.

耶稣的权柄不光来自于他所说 -- 尽管这是重要而深刻的。他的权柄来自于他的使命感，他的正直，他的同情，他的关心，他的接受，他的综合意识，他知道自己被上帝所爱，他渴望别人也知道同样的事情。马可从一开始就在他的福音中明确指出，耶稣的权威来自于圣灵的充满和圣灵的引导 -- 从他是谁，他鼓励别人成为谁，以及他是如何生活的。在这样做的过程中，他为我们示范了一种作为上帝儿女的正直的生活方式。

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As Christians – as followers of Christ – we are called to exercise that same sense of integrity and authority in the world around us. Not necessarily to use whatever ‘power’ may be ours by virtue of our positions, our wealth, or our status. But to take the authority that God has given us to life a life that is Spirit-filled and integrated – a life where our words and actions speak loudly and clearly of justice, peace, and love in our relationships, in our workplaces, in our dealings with others, and even here in the church. As followers of Christ, we are given the authority to speak and to live with integrity, in ways that show compassion, that empower others, that respect differences of opinion and experience. And we are challenged to evaluate our actions every time we build ourselves up at someone else’s expense, when we stand silent in the face of injustice, or when we seek to influence others to consolidate our own power and position.

做为基督徒--作为基督的追随者--我们被召唤在我们周围的世界中要行出同样的正直和权柄意识。不是要用我们的地位，财富或身份而带来的可能 的“力量”。而是要接受上帝赋予我们的权柄 -- 一种充满圣灵的生活--一种我们的言语和行动在我们的关系中、在我们的工作场所中大声而清晰地表达正义、和平和爱的生活，在我们与他人的交往中，甚至在教堂里。作为基督的追随者，我们被赋予权柄去说话和正直地生活，以表示同情的方式，赋予他人权柄，尊重不同的意见和经验。每当我们以他人为代价，面对不公正而保持沉默，或者当我们试图影响他人以巩固我们自己的权力和地位时，我们会被质疑去评估一下我们的 这些行为。

Power and authority play an important role in our lives. In today’s scripture reading, Jesus models for us the authority of a Spirit-filled life lived with integrity and compassion. May God give us the courage to speak and act, following his example – with willingness, faith and determination. Amen

力量和权柄我们的生活中扮演着重要的角色。在今天的经文中，耶稣为我们示范了圣灵充满生命的权柄，活在正直和慈悲之中。愿上帝给我们勇气去说话和行动，以他为榜样 -- 以他的意愿、信心和决心。阿门