

馬太福音

The Gospel of Matthew

Chapter 21.1-22: Kingdom Wisdom

第21章1-22節：國度的智慧

The Messiah's Foreordained Destiny is unfolding with Majestic Solemnity

彌賽亞被預定的前途正在莊嚴地展開

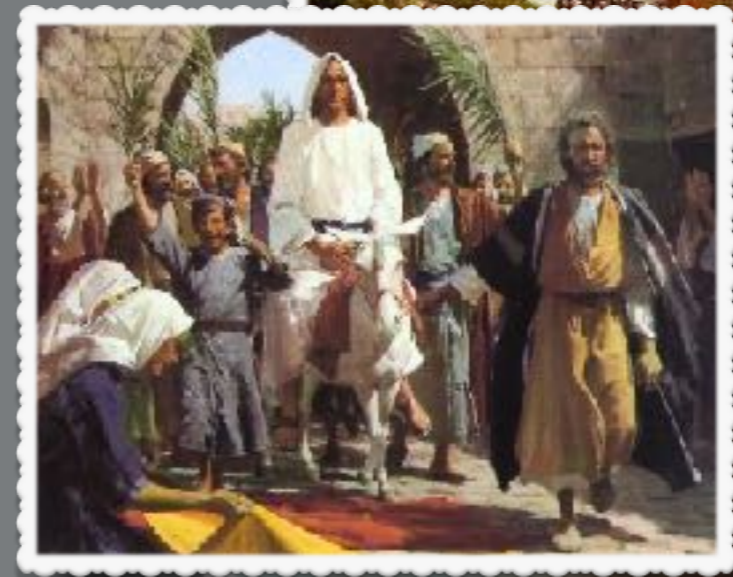
1. Jesus has openly presents himself to Israel as the Messiah coming to receive His throne
耶穌公開的向以色列人呈現自己是要來得祂寶座的彌賽亞
2. With humble authority Jesus enters Jerusalem amid the adoration of a large group of followers
在一大群跟隨者的崇拜中，耶穌帶著謙卑的權柄進入耶路撒冷
3. But Jesus is straightened by the cup and baptism awaiting him
但耶穌卻因等待祂的杯和浸而挺身



The Messiah's Foreordained Destiny is unfolding with Majestic Solemnity

彌賽亞被預定的前途正在莊嚴地展開

4. He weeps as he prophesies over
Jerusalem's blindness to God's will
祂哭泣著預言耶路撒冷將無視神的旨意
5. He fearfully cleanses the Temple of
the offense of gain-saying religion
祂以敬畏的心潔淨聖殿，除去假冒宗教
的過犯
6. He curses the 'fig tree' symbolic of Israel's
leafing without fruit
祂咒詛象徵以色列那長葉而不結果子的
「無花果樹」



Matthew 21 presented Jesus taking three prophetic actions from the Mount of Olives

馬太福音 21 章呈現了耶穌在橄欖山 採取的三個預言性行動

1. Matt.21.1- 11 The Messiah Comes to His City

馬太福音 21:1-11 彌賽亞來到祂的城市

2. Matt.21.12- 17 The Messiah takes over His Father's House

馬太福音 21:12-17 彌賽亞接管了他父的家

3. Matt.21.18-22 The Messiah Rejects and Curses Israel's Barren Fig Tree

馬太福音21:18-22 彌賽亞拒絕並咒詛以色列不結果子的無花果樹

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

受難週第三天：主後30年3月28 日星期二—— 爭議日

After entering the city with public adoration and cleansing the Temple with authority, he returned daily to the Temple to teach and heal
在進入聖城接受公眾敬拜並用權柄潔淨聖殿之後，祂每天回到聖殿去教導和醫治

Matt. 21.14-16 And the blind and the lame came to Him in the temple, and He healed them.

太21:14-16 在殿裡有瞎子瘸子，到耶穌跟前，他就治好了他們。

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



Matthew 21-22 Outline

馬太福音21-22章大綱

James 3.17 But the wisdom from above...

雅各書3:17 惟獨從上頭來的智慧……

Jesus reveals a “wisdom greater than Solomon’s” as He is confronted while teaching in His Father’s House

耶穌在天父的家中教導時所面臨的對峙，使祂顯示出「比所羅門更大的智慧」

1. Matt.21.23- 22.14 Kingdom Authority 馬太福音21:23-22:14 國度的權柄
2. Matt.22.15-22 Kingdom Allegiance 馬太福音22:15-22 國度的忠誠
3. Matt.22.23-33 Kingdom Source of Wisdom
馬太福音22:23-33 國度的智慧源頭
4. Matt.22.34-40 Kingdom Principles behind the Law
馬太福音22:34-40 律法背後的國度原則
5. Matt.22.41-46 Kingdom Revelation Enlightens Scripture
馬太福音22:41-46 被國度啟示所光照的經文

Jesus Confronted 耶穌面臨對立

Matt. 21.23 *When He entered the temple, the chief priests and the elders of the people came to Him while He was teaching, and said, "By what authority are You doing these things, and who gave You this authority?"*

太21: 23 耶穌進了殿，正教訓人的時候，祭司長和民間的長老來問他說：「你仗著甚麼權柄作這些事？給你這權柄的是誰呢？」



Chief Priests, Scribes and Elders Test Authority 祭司長、文士和長老試探權柄

1. These 3 groups of 'authorities' in Jerusalem together made up the Sanhedrin

1) 在耶路撒冷的這三組「權威」共同組成了公會

- a. Chief priests ran the Temple
祭司長管理聖殿
- b. Scribes were the scholars and teachers who advised on matters of Law
文士是就是提供法律問題建議的學者和教師
- c. Elders the civil authorities of the city
長老是城裡的民事當局

Jesus Confronted 耶穌面臨對立

Matt. 21.23 *When He entered the temple, the chief priests and the elders of the people came to Him while He was teaching, and said, "By what authority are You doing these things, and who gave You this authority?"*

太21:23 耶穌進了殿，正教訓人的時候，祭司長和民間的長老來問他說：「你仗著甚麼權柄作這些事？給你這權柄的是誰呢？」



Chief Priests, Scribes and Elders Test Authority 祭司長、文士和長老試探權柄

2. These men felt their very positions and the perpetuation of their sacred traditions and institutions were threatened by Jesus

2) 這些人感覺到他們的地位以及他們神聖傳統和制度的延續受到了耶穌的威脅

3. They therefore asked a two-part question:

3) 因此，他們提出了一個由兩個部分組成的問題：

a. "By what authority..." = what gives you the right to do these things?
「憑什麼權柄...」= 你有什麼權力做這些事？

Jesus Confronted 耶穌面臨對立

Matt. 21.23 *When He entered the temple, the chief priests and the elders of the people came to Him while He was teaching, and said, "By what authority are You doing these things, and who gave You this authority?"*

太21:23 耶穌進了殿，正教訓人的時候，祭司長和民間的長老來問他說：「你仗著甚麼權柄作這些事？給你這權柄的是誰呢？」



Chief Priests, Scribes and Elders Test Authority 祭司長、文士和長老試探權柄

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

「誰給了你這個權柄...」= 哪位拉比、宗教訓練、先知學校或猶太教派任命了你？

4. Their real issue was clearly, “How dare you encroach upon our Temple authority!”

4) 他們真正的問題顯然是：「你怎麼敢侵犯我們聖殿的權威！」

Jesus Takes Authority 耶穌掌管權柄

Matt. 21.24 *Jesus said to them, "I will also ask you one thing, which if you tell Me, I will also tell you by what authority I do these things.*

太21: 24 耶穌回答說：「我也要問你們一句話，你們若告訴我，我就告訴你們我仗著甚麼權柄作這些事。

Matt. 21.25 *"The baptism of John was from what source, from heaven or from men?" And they began reasoning among themselves, saying, "If we say, 'From heaven,' He will say to us, 'Then why did you not believe him?'"*

太21: 25 約翰的洗禮是從那裡來的？是從天上來的？是從人間來的呢？」他們彼此商議說：「我們若說從天上來，他必對我們說：『這樣，你們為甚麼不信他呢？』」

Tests their Authority 測試他們的權威

5. Jesus was willing to answer if they would answer one question about John the Baptist's authority

5) 如果他們願意回答一個有關施洗約翰的權柄的問題，耶穌就願意回答

- John's baptism had a profound effect upon the multitudes awaiting the kingdom of God and these leaders silently feared John's popularity

- 約翰的施浸對等待神國度的群眾產生了深遠的影響，而這些領袖默默地擔心約翰受歡迎的程度

- Yet these religious leaders rejected John's heavenly authority and refused to repent or be baptized

然而，這些宗教領袖拒絕約翰的屬天權柄，也拒絕悔改或受浸

Jesus Takes Authority 耶穌掌管權柄

Matt. 21.25 *And they began reasoning among themselves...*

太21: 25 他們彼此商議……

Matt. 21.27 *And answering Jesus, they said, "We do not know." He also said to them, "Neither will I tell you by what authority I do these things."*

太21: 27 於是回答耶穌說：「我們不知道。」耶穌說：「我也不告訴你們我仗著甚麼權柄作這些事。」



Tests their Authority 測試他們的權威

6. Jesus turns their method on them by asking one question (the one questioning assumes authority over the other)

6) 耶穌藉著問一個問題，以他們的方法來改變他們（提出問題的人假設有超過其他人的權柄）

a. The leaders were immediately put on the defensive 領導們立即採取了防禦措施

b. If they could not answer “**by what authority**,” then they had no right (authority) to demand Jesus answer them 如果他們不能回答「憑什麼權柄」，那麼他們就沒有權利（權柄）要求耶穌回答他們

c. In effect Jesus asked them if they had submitted to John - the last person who was universally known to have Heaven's authority

事實上，耶穌問他們是否已經順服約翰（最後一個眾所周知的擁有天國權柄的人）

Jesus Takes Authority 耶穌掌管權柄

Matt. 21.25 *“The baptism of John was from what source, from heaven or from men?” And they began reasoning among themselves, saying, “If we say, ‘From heaven,’ He will say to us, ‘Then why did you not believe him?’”*

太21: 25 約翰的洗禮是從那裡來的？是從天上來的？是從人間來的呢？」他們彼此商議說：「我們若說從天上來，他必對我們說：『這樣，你們為甚麼不信他呢？』」

Matt. 21.26 *“But if we say, ‘From men,’ we fear the people; for they all regard John as a prophet.”*

太21: 26 『若說從人間來，我們又怕百姓，因為他們都以約翰為先知。』

Matt. 21.27 *And answering Jesus, they said, “We do not know.”*

太21: 27 於是回答耶穌說：『我們不知道。』

Tests their Authority 測試他們的權威

6. Jesus turns their method on them by asking one question (the one questioning assumes authority over the other)

6) 耶穌藉著問一個問題，以他們的方法來改變他們（提出問題的人假設有超過其他人的權柄）

a. The leaders were immediately put on the defensive 領導們立即採取了防禦措施

b. If they could not answer “by what authority,” then they had no right (authority) to demand Jesus answer them 如果他們不能回答「憑什麼權柄」，那麼他們就沒有權利（權柄）要求耶穌回答他們

c. In effect Jesus asked them if they had submitted to John - the last person who was universally known to have Heaven's authority

事實上，耶穌問他們是否已經順服約翰（最後一個眾所周知的擁有天國權柄的人）

Jesus Takes Authority 耶穌掌管權柄

Matt. 21.27 *And answering Jesus, they said, "We do not know." He also said to them, "Neither will I tell you by what authority I do these things.*

太21: 27 於是回答耶穌說：「我們不知道。」耶穌說：「我也不告訴你們我仗著甚麼權柄作這些事。」



Disqualifies Authorities 不合格的權柄

7. The deeper wisdom Jesus revealed to his disciples is that real human authority is built upon submission to divine authority
7) 耶穌向門徒啟示的更深智慧就是真正的人類權柄是建立在順服神聖的權柄上的

8. These 'authorities' exposed their lack of divine authority in three ways:

這些『權威』從三方面暴露了他們缺乏神聖的權柄：

- a. Rather than seeking God's Will they resorted to 'human reasoning'
他們不尋求神的旨意，而是訴諸『人類的推理』

Jesus Takes Authority 耶穌掌管權柄

Matt. 21.27 *And answering Jesus, they said, "We do not know." He also said to them, "Neither will I tell you by what authority I do these things."*

太21:27 於是回答耶穌說：「我們不知道。」耶穌說：「我也不告訴你們我仗著甚麼權柄作這些事。」



Disqualifies Authorities 不合格的權柄

b. They feared the people's opinion more than God's judgment

他們更懼怕人的意見，而不是神的審判

c. Instead of answering with candid truth they were evasive

他們沒有坦誠回答，而是含糊其辭

9. By refusing to answer they defaulted the right to question Jesus and allowed Jesus to say, "Neither will I tell you"

9) 他們拒絕回答，就放棄了質問耶穌的權利，讓耶穌說：「我也不告訴你們。」

Principles of Kingdom authority

國度權柄的原則

1 - True kingdom authority (on earth) cannot be taken but only received by one submitted under the authority of God

真正的國度權柄（在地上）是不能被奪取的，而只被順服神權柄的人接受

- The Gk. word authority (ἐξουσία) lit. means “out of being” and is an anointing of life from above coming through one under God’s Throne

希臘文權柄（ἐξουσία）字意「從存在中出來」，是來自天上的生命恩膏，透過神寶座下的人而來

- The legitimacy of delegated human authority will be judged by whether there was previous submission to divine authority

合法委任的人類權柄，將取決於那人先前是否順服於神的權柄

2 - Kingdom wisdom nullified man’s wisdom by shifting religious questions from earthly grounds to higher Heavenly Principles

國度的智慧藉著將宗教的問題從地上轉移到更高的國度原則上而抵消了人的智慧

3 - Jesus’ authority and wisdom came from his complete submission to His Father’s Will in Heaven

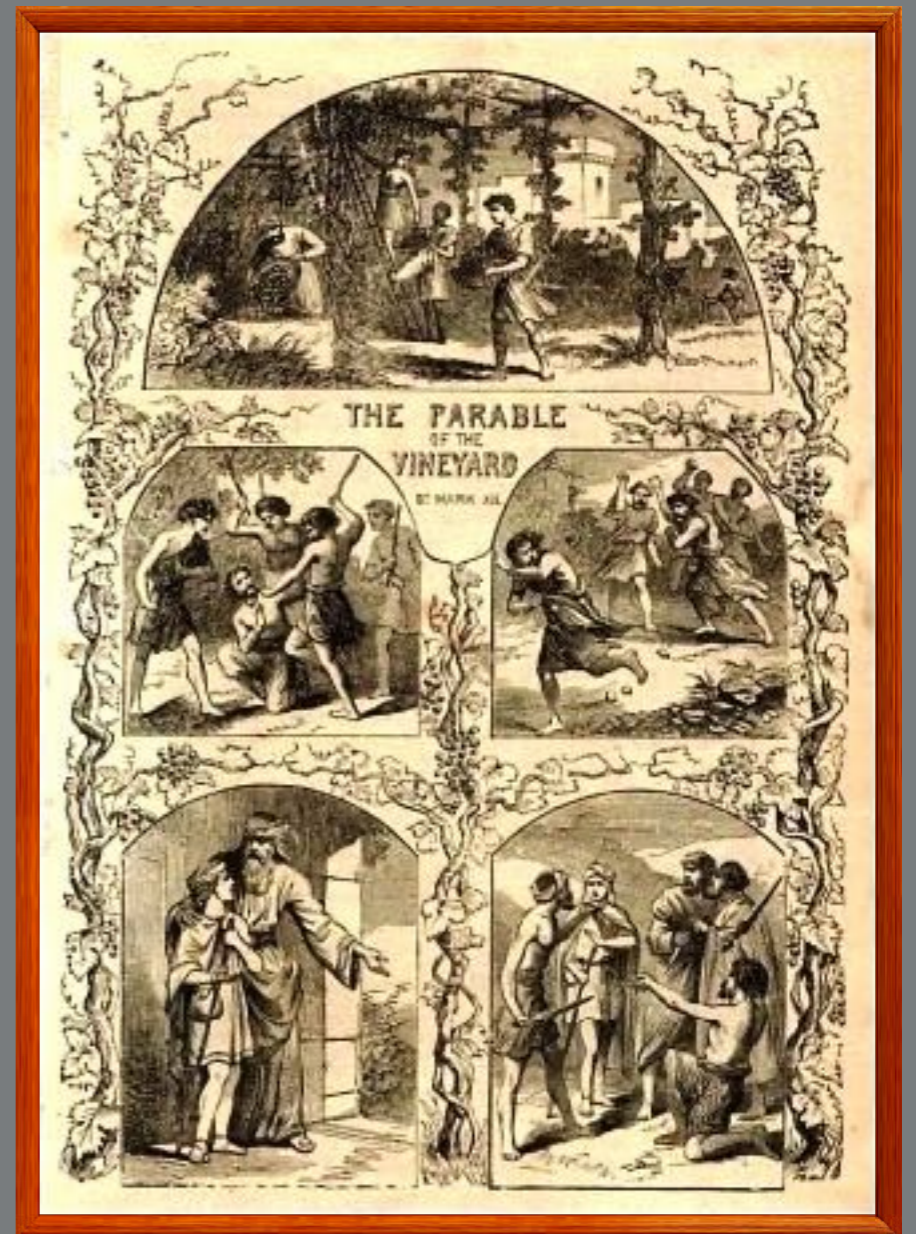
耶穌的權柄和智慧，來自於祂完全順服天父的旨意

Jesus now clarifies true kingdom authority with 3 kingdom parables about the misuse of delegated authority

耶穌現在以三個關於濫用委任權柄的國度比喻
來闡述真正的國度權柄

3 parables of sinful disrespect of Kingdom of the heavens authority: 三個不尊重天國權柄的罪惡比喻：

1. Parable of the Two sons: lip service is not heart service
兩個兒子的比喻：口頭的服務不是真心的服事
2. Parable of the Wicked Tenants: serving for the King or
personal gain
邪惡佃戶的比喻：為王服事或謀取私利
3. Parable of the Marriage Feast: disregard for Kingdom
Garments
婚宴的比喻：不在乎國度的禮服



1. Parable of the Two sons

1.二個兒子的比喻



Insincere religious words betray contempt for the Heavenly Father's authority in the kingdom

不真誠的宗教話語背板蔑視天父在國度中的權柄

Kingdom Authority 國度的權柄

Matt. 21.28 *“But what do you think? A man had two sons, and he came to the first and said, ‘Son, go work today in the vineyard.’”*

太21: 28 又說：「一個人有兩個兒子，他來對大兒子說：『我兒，你今天到葡萄園裡去作工。』」

Matt. 21.29 *“And he answered, ‘I will not’; but afterward he regretted it and went.”*

太21: 29 他回答說：『我不去：』以後自己懊悔就去了。

Matt. 21.31 *“Which of the two did the will of his father?” They *said, “The first.” Jesus *said to them, “Truly I say to you that the tax collectors and prostitutes will get into the kingdom of God before you.”*

太21: 31 你們想這兩個兒子，是那一個遵行父命呢？」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。」

Parable of Two Sons 兩個兒子的比喻

A. Jesus had just used John in self-defense and now uses John as a weapon of attack against his opponents through a parable
耶穌剛剛用約翰來自衛，現在又藉著一個比喻，以約翰作為攻擊對手的武器

1. Jesus is consistent in his parables with the Father representing the king and the vineyard being Israel his Kingdom
1) 耶穌在祂的比喻中始終如一地將父代表王，以葡萄園代表以色列，即祂的國度
2. Jesus drew his opponents right into his question by asking what they thought
2) 耶穌問他們怎麼想，直接引誘祂的反對者回答祂的問題

Kingdom Authority 國度的權柄

Matt. 21.31 *“Which of the two did the will of his father?” They *said, “The first.” Jesus *said to them, “Truly I say to you that the tax collectors and prostitutes will get into the kingdom of God before you.*

太21: 31 你們想這兩個兒子，是那一個遵行父命呢？」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。

Matt. 21.32 *“For John came to you in the way of righteousness and you did not believe him; but the tax collectors and prostitutes did believe him; and you, seeing this, did not even feel remorse afterward so as to believe him.*

太21: 32 因為約翰遵著義路到你們這裡來，你們卻不信他；稅吏和娼妓倒信他；你們看見了，後來還是不懊悔去信他。

Parable of Two Sons 兩個兒子的比喻

3. Gospel Fact: Both sons were rebellious despite their words; whether harlots or religious leaders - **all have sinned and fall short of the glory of God**

3) 福音事實：兩個兒子的話都是叛逆的；無論是妓女還是宗教領袖——所有人都犯了罪，虧缺了神的榮耀

4. But when heaven's call to repent came through John the Baptist, the openly rebellious son repented and labored in the vineyard while the hypocritical son 'put up a front' of obedience by his words

4) 但當屬天的悔改呼召藉著施洗約翰發出時，公然叛逆的兒子悔改了，並在葡萄園裡勞動，而虛偽的兒子則用言語「裝出一副順服的樣子」

Kingdom Authority 國度的權柄

Matt. 21.31 *“Which of the two did the will of his father?” They *said, “The first.” Jesus *said to them, “Truly I say to you that the tax collectors and prostitutes will get into the kingdom of God before you.*

太21: 31 你們想這兩個兒子，是那一個遵行父命呢？」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。

Matt. 21.32 *“For John came to you in the way of righteousness and you did not believe him; but the tax collectors and prostitutes did believe him; and you, seeing this, did not even feel remorse afterward so as to believe him.*

太21: 32 因為約翰遵著義路到你們這裡來，你們卻不信他；稅吏和娼妓倒信他；你們看見了，後來還是不懊悔去信他。

Parable of Two Sons 兩個兒子的比喻

B. The leaders answered “the first son did the will of his Father” and were trapped
領袖們回答說「長子遵行了父的旨意」，結果被困住了

1. Jesus identified the first son as **tax collectors and harlots** who once were disobedient but had repented under John's preaching
1) 耶穌指出，第一個兒子是稅吏和娼妓，他們曾經不順服，但在約翰的傳道下悔改
2. The second son who gave lip service but did not go to work he identified as “**you**” (pointing to the leaders)
2) 那個只是說說卻不去工作的二兒子，祂稱他為「你們」（指著領袖們）

Kingdom Authority 國度的權柄

Matt. 21.31 *“Which of the two did the will of his father?” They *said, “The first.” Jesus *said to them, “Truly I say to you that the tax collectors and prostitutes will get into the kingdom of God before you.*

太21: 31 你們想這兩個兒子，是那一個遵行父命呢？」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。

Matt. 21.32 *“For John came to you in the way of righteousness and you did not believe him; but the tax collectors and prostitutes did believe him; and you, seeing this, did not even feel remorse afterward so as to believe him.*

太21: 32 因為約翰遵著義路到你們這裡來，你們卻不信他；稅吏和娼妓倒信他；你們看見了，後來還是不懊悔去信他。

Parable of Two Sons 兩個兒子的比喻

3. John was recognized by all Jews as a real prophet after his martyrdom so that even Israel's leaders gave lip service to his righteousness (John had many disciples even after his death)

3) 約翰殉道後，所有猶太人都承認他是一位真正的先知，甚至以色列的領導人也口頭上稱讚他的正義（約翰死後仍有許多門徒）

4. But even though John came “in the way of righteousness” these leaders did not repent and be baptized

4) 但即使約翰“走在正義的道路上”，這些領袖們也沒有悔改並接受洗禮

5. And their judgment was doubly justified because after seeing sinners repenting they were given a second chance but still were not convicted of the need to repent

5) 他們的審判是雙重合理的，因為看到罪人悔改後，他們得到了第二次機會，但仍然沒有意識到需要悔改

The Parable of Two Sons for Christians: Words without Works is Dead

基督徒的「兩個兒子的比喻」：沒有行動的言語是死的

The “Two Sons” parable teaches that the kingdom is given to those who not only repent and are saved but who become obedient servants in the Kingdom

「兩個兒子」的比喻教導我們，天國是賜給那些不只悔改得救的，
而且是那些成為在國度裡順服的僕人的人

1. Christians who profess to be saved are tested by the fruit they bear by their new life in Christ
自稱得救的基督徒要憑著他們在基督裡的新生命所結出的果子來接受考驗
2. For every Christian there is a kingdom call to faithfully labor in the Father's vineyard
對每個基督徒來說，都有一個國度的呼召要在父的葡萄園裡忠心的工作

TRUE AND FALSE DISCIPLES

Not everyone who says to Me, 'Lord, Lord,' shall enter the kingdom of heaven, but he who does the will of My Father in heaven...

Matthew 7:21-23

真假門徒

凡稱呼我「主阿，主阿」的人，不能都進天國，
惟獨遵行我天父旨意的人，纔能進去

馬太福音7:21-23

The Parable of Two Sons for Christians: Words without Works is Dead

基督徒的「兩個兒子的比喻」：沒有行動的言語是死的

The “Two Sons” parable teaches that the kingdom is given to those who not only repent and are saved but who become obedient servants in the Kingdom

「兩個兒子」的比喻教導我們，天國是賜給那些不只悔改得救的，
而且是那些成為在國度裡順服的僕人的人

3. The theme of this parable has been taught before by Jesus’ Sermon on the Mount:
耶穌的登山寶訓曾講過這個比喻的主題：

a. Seek first the kingdom of heaven

先尋求天國

b. Store up treasure above by bearing fruit in the Vineyard

在葡萄園裡結出果實，積蓄天上的財寶

TRUE AND FALSE DISCIPLES

*Not everyone who says to Me, ‘Lord, Lord,’
shall enter the kingdom of heaven, but he who
does the will of My Father in heaven...*

Matthew 7:21-23

真假門徒

凡稱呼我「主阿，主阿」的人，不能都進天國，
惟獨遵行我天父旨意的人，纔能進去

馬太福音7:21-23

2. Parable of the Wicked Tenants

2. 邪惡的園戶的比喻



Matt. 21.42

Jesus *said to them, “Did you never read in the Scriptures, ‘THE STONE WHICH THE BUILDERS REJECTED, THIS BECAME THE CHIEF CORNER stone;

馬太21:42 耶穌說：「經上寫著：『匠人所棄的石頭，已作了房角的頭塊石頭……』這經你們沒有念過麼？」

Delegated Kingdom Authority 委託的國度權柄

Matt. 21.33 *“Listen to another parable. There was a landowner who PLANTED A VINEYARD AND PUT A WALL AROUND IT AND DUG A WINE PRESS IN IT, AND BUILT A TOWER, and rented it out to vine-growers and went on a journey.*

太21: 33 你們再聽一個比喻。有個家主，栽了一個葡萄園，周圍圈上籬笆、裡面挖了一個壓酒池，蓋了一座樓，租給園戶，就往外國去了。

Matt. 21.34 *“When the harvest time approached, he sent his slaves to the vine-growers to receive his produce.*

太21: 34 收果子的時候近了，就打發僕人，到園戶那裡去收果子。

Parable of the Wicked Tenants 邪惡的園戶的比喻

1. Jesus connects this parable to the previous by using a vineyard again as he quotes from Isaiah’s **“Song of my Beloved’s Vineyard”**

耶穌再次用葡萄園來比喻，並引用以賽亞的《我愛人的葡萄園之歌》

a. Israel was called ‘the Vineyard of JHVH’ throughout prophecy and the Psalms (Isa. 5; Psalms. 80.8-10; Jer.2.21; Ezek.19.10)

在整個預言和詩篇中，以色列被稱為「耶和華的葡萄園」（以賽亞書 5章；詩篇 80: 8-10；耶利米書 2.21；以西結書 19.10)

b. The ‘landowner’ (King) took great care to prepare the vineyard before renting it out to delegated tenants responsible for caring and harvesting

在租給負責照料和收割的委託佃戶前，「地主」（王）非常小心地準備葡萄園

Delegated Kingdom Authority 委託的國度權柄

Matt. 21.34 *“When the harvest time approached, he sent his slaves to the vine-growers to receive his produce.*

太21: 34 收果子的時候近了、就打發僕人、到園戶那裡去收果子。

Matt. 21.35 *“The vine-growers took his slaves and beat one, and killed another, and stoned a third.*

太21: 35 園戶拿住僕人。打了一個、殺了一個、用石頭打死一個。

Matt. 21.36 *“Again he sent another group of slaves larger than the first; and they did the same thing to them.*

太21: 36 主人又打發別的僕人去，比先前更多，園戶還是照樣待他們。

Parable of the Wicked Tenants 邪惡的園戶的比喻

c. The King sends his servants under his authority to receive his fruit but the tenants do not submit to their authority whipping the first servants, killing the next and stoning the third (OT prophets)

王派遣他的僕人來收取他的果實，但佃戶不服從他們的權威，打了第一個僕人，殺了第二個僕人，用石頭打死了第三個僕人（舊約先知）

d. Notice the longsuffering of the king as who sends servants again and again to restore the vineyard for His glory

注意王的長久忍耐，祂為著祂的榮耀，一次又一次地派僕人來修復葡萄園

Delegated Kingdom Authority 委託的國度權柄

Matt. 21.37 *“But afterward he sent his son to them, saying, ‘They will respect my son.’*

太21: 37 後來打發他的兒子到他們那裡去，意思說，「他們必尊敬我的兒子。」

Matt. 21.38 *“But when the vine-growers saw the son, they said among themselves, ‘This is the heir; come, let us kill him and seize his inheritance.’*

太21: 38 不料，園戶看見他兒子，就彼此說：「這是承受產業的。來罷，我們殺他，佔他的產業。」

Matt. 21.39 *“They took him, and threw him out of the vineyard and killed him.*

太21: 39 他們就拿住他、推出葡萄園外，殺了。

Parable of the Wicked Tenants 邪惡的園戶的比喻

2. The final despising of authority came when the tenants killed the king's son in order to take full possession

當佃戶們為了完全佔有土地而殺死王的兒子時，他們最後一次蔑視權柄

- a. Jesus was predicting his own coming death by those with delegated authority over Israel
耶穌預言祂自己將被那些掌管以色列的權柄的人殺害

Delegated Kingdom Authority 委託的國度權柄

Matt. 21.40 *“Therefore when the owner of the vineyard comes, what will he do to those vine-growers?”*

太21:40 「園主來的時候，要怎樣處治這些園戶呢？」

Matt. 21.41 *They *said to Him, “He will bring those wretches to a wretched end, and will rent out the vineyard to other vine-growers who will pay him the proceeds at the proper seasons.”*

太21:41 他們說：「要下毒手除滅那些惡人，將葡萄園另租給那按著時候交果子的園戶。」

Parable of the Wicked Tenants 邪惡的園戶的比喻

a. Again Jesus asked what the Landowner should do and received an enthusiastic judgment upon such evil and rebellious behavior

耶穌再次問出，地主該怎麼辦，而這種邪惡和叛逆的行為將得到熱烈的審判

c. The greatest judgment comes when God’s stewards who once served for God’s glory end up serving for their own gain and glory

最大的審判將臨到那曾經為了神的榮耀而服事的管家，最終卻為了自己的利益和榮耀服事

Delegated Kingdom Authority 委託的國度權柄

Matt. 21.42 Jesus *said to them, “Did you never read in the Scriptures,

‘THE STONE WHICH THE BUILDERS
REJECTED,

THIS BECAME THE CHIEF CORNER stone;
THIS CAME ABOUT FROM THE LORD,
AND IT IS MARVELOUS IN OUR EYES’?”

太21: 42 耶穌說：「經上寫著『

『匠人所棄的石頭，已作了房角的頭塊石頭。
這是主所作的，在我們眼中看為希奇。』

這經你們沒有念過麼？」



Parable of the Wicked Tenants 邪惡的園戶的比喻

3. Jesus now quotes from the same
Hallel Psa. 118.22-23 the
worshipers sang at His entry
耶穌現在引用同一首哈利路亞詩篇
118.22-23 是敬拜者在祂進城時
唱的

- a. “*Did you never read...*” again suggests these leaders have not properly interpreted them by “a spirit of wisdom and revelation in the knowledge of Christ” Eph.1.17
「你們沒有念過麼…」再次表明
這些領導人沒有用「在認識基督
的智慧和啟示的靈」正確地解釋
它們 (以弗所書1:17)

Delegated Kingdom Authority 委託的國度權柄

Matt. 21.42 *Jesus *said to them, “Did you never read in the Scriptures,
‘THE STONE WHICH THE BUILDERS
REJECTED,
THIS BECAME THE CHIEF CORNER
stone;
THIS CAME ABOUT FROM THE LORD,
AND IT IS MARVELOUS IN OUR EYES’?*

太21: 42 耶穌說：「經上寫著『
『匠人所棄的石頭，已作了房角的頭塊石
頭。這是主所作的，在我們眼中看為希
奇。』
這經你們沒有念過麼？」



Parable of the Wicked Tenants 邪惡的園戶的比喻

b. Picture: a builder who once rejected a stone for his building but at the end finds that this stone fits perfectly as the most important defining cornerstone of the building
想像：一位建築工人曾拒絕用一塊石頭建造他的建築，但最後發現這塊石頭非常適合作為建築最重要的基石

c. This final position is what the Lord God will do to Jesus and it will be a marvelous miracle

這最後的立場是神要對耶穌所做的，這將是一個奇妙的神蹟

Delegated Kingdom Authority 委託的國度權柄

Matt. 21.43 *“Therefore I say to you, the kingdom of God will be taken away from you and given to a people, producing the fruit of it.”*

太21: 43 所以我告訴你們。 神的國，必從你們奪去，賜給那能結果子的百姓。

Matt. 21.44 *“And he who falls on this stone will be broken to pieces; but on whomever it falls, it will scatter him like dust.”*

太21: 44 誰掉在這石頭上，必要跌碎。這石頭掉在誰的身上，就要把誰砸得稀爛。

Parable of the Wicked Tenants 邪惡的園戶的比喻

4. Jesus renders two judgments upon these unfaithful delegated authorities:
耶穌對這些不忠誠的代表當局做出了兩次審判：

- a. The kingdom will be taken away from Israel's leaders and given to another people who will serve for the glory of God
國度將從以色列的領袖手中被奪走，交給另一班人，他們將為神的榮耀服事
- b. Their choice now: if they repent now they will be broken in repentance as they fall upon the stone; but when the stone falls upon them in judgment they will be completely destroyed
他們現在的選擇是：如果他們現在悔改，當他們跌倒在石頭上時，他們就會因悔改而破碎；但當石頭落在他們身上進行審判時，他們將被徹底毀滅

Delegated Kingdom Authority 委託的國度權柄

Matt. 21.45 *When the chief priests and the Pharisees heard His parables, they understood that He was speaking about them.*

太21: 45 祭司長和法利賽人，聽見他的比喻，就看出他是指著他們說的。

Matt. 21.46 *When they sought to seize Him, they feared the people, because they considered Him to be a prophet.*

太21: 46 他們想要捉拿他，只是怕眾人，因為眾人以他為先知。



Parable of the Wicked Tenants 邪惡的園戶的比喻

5. The chief priests and pharisees understood through the parable that Jesus saw them as wicked tenants
祭司長和法利賽人透過這個比喻明白，耶穌把他們看作邪惡的園戶

- a. Their positions, clothing, teaching and actions all revealed they were serving God for their own glory
他們的立場、衣著、教義和行為都顯示他們是為自己的榮耀而服事神
- b. They wanted to seize and kill Jesus but their fear of the people more than fear of God displayed their spiritual disqualification as delegated authorities

他們想要抓住並殺死耶穌，但他們對人的畏懼超過了敬畏神，這表明他們在屬靈上不合格作委任的權柄

Delegated Kingdom Authority 委託的國度權柄

Matt. 21.45 *When the chief priests and the Pharisees heard His parables, they understood that He was speaking about them.*

太21:45 祭司長和法利賽人，聽見他的比喻，就看出他是指著他們說的。

Matt. 21.46 *When they sought to seize Him, they feared the people, because they considered Him to be a prophet.*

太21:46 他們想要捉拿他，只是怕眾人，因為眾人以他為先知。



Parable of the Wicked Tenants 邪惡的園戶的比喻

6. This parable of the kingdom reveals a principle relevant not just to Israel but includes kingdom work in the churches when God's servants abuse their delegated authority and serve for their own glory

這個國度的比喻揭示了一個原則，不僅適用於以色列，也適用於教會中的國度工作（當神的僕人濫用他們所代表的權力，為自己的榮耀而服事）

Heaven's Authority and Delegated human authority

屬天的權柄和人所委派的權柄

Wisdom: the kingdom of the heavens is manifest when the authority of the Lord can be seen through the submission of His servants

智慧：當主的權柄透過祂僕人的順服而顯露出來時，天國就彰顯出來了

1. All mankind must be subject to human authority: gov't., family, work, church
全人類都必須服從人類的權威：政府、家庭、工作、教會

2. The mark of a kingdom servant is his subjection to heaven's authority
國度僕人的標誌是順服屬天的權柄

a. Kdm living and ministry is subject to heaven's limits and permissions
國度的生活和事工受天的限制和許可

b. Kingdom servants don't question authority but learn to submit to it
["Submit" in Greek = upo (under) + tasso (to arrange, order)]

國度的僕人不會質疑權柄，反而會學習順服權柄

[「順服」在希臘文 = upo (在…之下) + tasso (安排、命令)]

Heaven's Authority and Delegated human authority

屬天的權柄和人所委派的權柄

Wisdom: the kingdom of the heavens is manifest when the authority of the Lord can be seen through the submission of His servants

智慧：當主的權柄透過祂僕人的順服而顯露出來時，天國就彰顯出來了

c. Kingdom servants must not only be submissive but obedient

[(“Obey” in Greek = *upo* (under) + *akouo* (to hear))]

國度的僕人不但要順服，還必須聽從

(希臘文「聽從」 = *upo* (在…之下) + *akouo* (聽見))

d. Kingdom servants learn submission by obeying heaven's delegated authority
(Lu. 2:51)

國度的僕人藉著服從屬天的權柄，就學習順服（路加福音2:51）

3. The kingdom servant learns to recognize divine authority and seeks to submit to it. Only then can the Lord's authority be manifest through him.

國度的僕人學習認識神聖的權柄，並努力服從它。

這樣，主的權柄才能在他身上彰顯出來。