

馬太福音

The Gospel of Matthew

Chapter 10: Kingdom Reactions

第10章：國度的反應

MATTHEW 11-12 馬太福音11-12章
THE KING'S AUTHORITY IS CHALLENGED
王的權柄受到了挑戰

I. The King revealed "as one having Authority" 7:29, 9:6, 8
王被啟示出是個「有權柄的人」(7:29, 9:6, 8)

A. In chapters 5-7 the disciples tasted kingdom authority in Jesus' words
在第5-7章，門徒在耶穌的話語中嚐到了國度權柄的滋味

B. In chapters 8-9 the multitudes saw the King's authority by His miraculous healings, deliverances and even raising the dead
在第8-9章中，群眾透過祂神蹟的醫治、拯救，甚至使死人復活，看見了王的權柄

C. In chapter 10 the King sends out 12 apostles under His authority to preach the gospel and minister with miraculous power as a proof of their gospel
在第10章，王差遣十二位使徒在祂的權柄之下去傳福音，並以神蹟的能力事奉，作為他們福音的證據

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D. In chapters **11-12** Matthew foreshadows the cross with the growing resistance and rejection of the King's **authority**

馬太福音第 11 至 12 章中，從對王的權柄日益增長的抵抗和拒絕，預示了十字架

E. Kingdom revelation: The fallen nature of man will always react, challenge and disobey **authority**

國度的啟示：人類墮落的本性總是會對權柄做出反應、挑戰和不順從

1. From the Garden to contemporary life **authority** is challenged

從伊甸園到現代的生活，權柄受到了挑戰

2. Repentance is therefore vital to entering and living in the Kingdom

因此，悔改對於進入天國並在天國中生活至關重要

3. The contested issue of the ages is the **authority of God and of His Christ**

歷代爭論的焦點是神和祂的基督的權柄

MATTHEW 11-12 馬太福音11-12章

THE KING'S AUTHORITY IS CHALLENGED

王的權柄受到了挑戰

II. The 5 reactions and rejections in Matthew 11-12

馬太福音11-12章裡的五個反應及拒絕

- A. John the Baptist's disciples question Jesus' messianic claim (11:3)**
施洗約翰的門徒質疑耶穌是彌賽亞 (11:3)
- B. 'This generation' has lost all reverence for the Kingdom authority as the faith is reduced to playing games (11:16)**
「這個世代」已經失去了對國度權柄的所有敬畏，因為信仰淪為玩遊戲 (11:16)



MATTHEW 11-12 馬太福音11-12章

THE KING'S AUTHORITY IS CHALLENGED

王的權柄受到了挑戰

C. The cities of Galilee refuse to yield to the kingdom's claims (11:20)

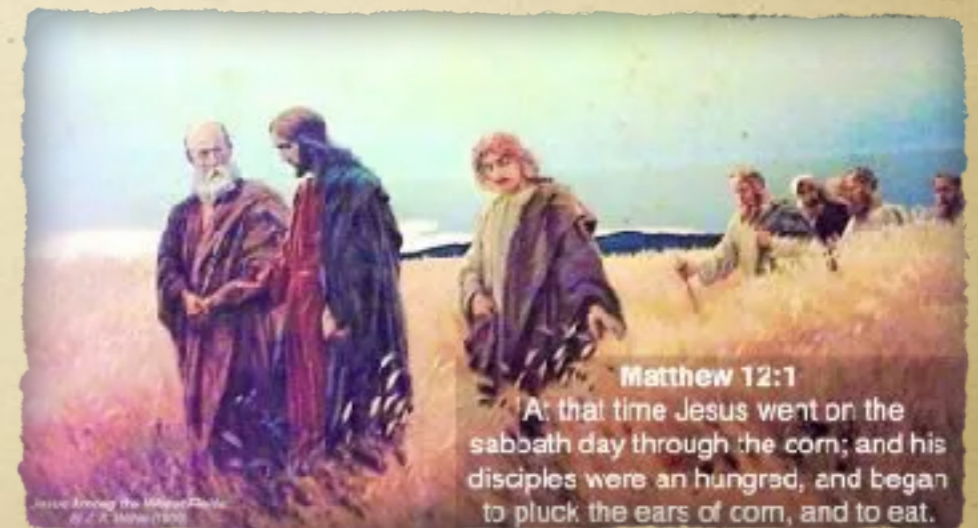
加利利各城拒絕屈服於國度的要求 (11:20)

D. Jesus' reaction before His Father (11:25)

耶穌在祂的父面前的反應 (11:25)

E. The Pharisees come to test, dispute, despise and fear Him (12:14)

法利賽人來試探、爭論、輕視以及畏懼祂 (12:14)



John's Disciple are Sent to Jesus

約翰的門徒被差派到
耶穌那裡

Matthew 馬太福音 11.1-6



Quandary over the Gospel of the Kingdom of the Heavens 天國福音的困惑

Gospel Transition as Reactions to Kingdom Gospel Seen

對於國度福音的福音轉換反應

Matt. 11.1 *When Jesus had finished giving instructions to His twelve disciples, He departed from there to teach and preach in their cities.*

太11:1 耶穌吩咐完了十二個門徒, 就離開那裡, 往各城去傳道教訓人。

Matt. 11.2 *Now when John, while imprisoned, heard of the works of Christ, he sent word by his disciples*

太11:2 約翰在監裡聽見基督所作的事, 就打發兩個門徒去,

Matt. 11.3 *and said to Him, "Are You the Expected One, or shall we look for someone else?"*

太11:3 問他說:「那將要來的是你麼? 還是我們等候別人呢?」

John the Baptist and the Kingdom 施洗約翰與國度

1. Matthew's gospel is first to the Jews so shows how Jesus connected to the most well known Jews of that century

馬太福音首先是寫給猶太人的, 因此顯示了耶穌如何與那個世紀最著名的猶太人建立上關係

2. Matthew relates the story of John's arrest and violent death in a later Kingdom context

馬太講述了約翰在後來的國度背景下被捕和慘死的故事

Gospel Transition as Reactions to Kingdom Gospel Seen

對於國度福音的福音轉換反應

FOOTNOTE 腳註

Mk.6.12-13 and Lu.9.6 tell us the apostles now began going out and preaching as instructed and came back to Jesus with testimonies but Matthew focuses on Jesus' ministry

馬可福音 6:12-13 和路加福音 9:6 告訴我們，使徒們現在開始按照指示出去傳道，並帶著見證回到耶穌那裡，但馬太專注於耶穌的事工

John the Baptist and the Kingdom 施洗約翰與國度

3. When reports came back to John about the things Jesus was doing and saying he began to wonder if this could be the messiah

當約翰收到關於耶穌正在做的事並說的話時，他開始猜測這是否可能是彌賽亞

4. John sent his disciples to Jesus to ask if indeed he was the coming messiah or if he misunderstood and there was another yet to come

約翰派他的門徒到耶穌那裡，詢問祂是否確實是即將到來的彌賽亞，或是他誤解了而另有一個彌賽亞即將到來

John the Baptist 施洗約翰

1. John's whole life of ascetic separation from the world, rugged courage and bold prophetic preaching was consecrated to preparing Israel for the Messiah's coming:

約翰與世隔絕的苦行一生，堅忍不拔的勇氣和大膽的預言性講道都是獻身讓以色列為彌賽亞的到來做好準備：

a. As the **Spirit fell** at Jesus' baptism it was the sign John had been waiting for
當耶穌受洗時聖靈降下來，這是約翰一直在等待的徵兆

b. The '**lamb of God**' had come and the millennial kingdom was now about to begin
「神的羔羊」已經來臨而千禧年國度即將開始

c. His bold condemnation of Herod had sentenced him to a lonely imprisonment which he accepted with courage and trust in God that his commission had been complete
他對希律的大膽譴責使他被判處孤獨的監禁，他勇敢地接受了，並相信神他的使命已經完成



John the Baptist 施洗約翰

3. The report of Jesus' Gospel ministry and grace was completely different from his own burden

關於耶穌的福音事工和恩典的報告與他自己的負擔完全不同

a. Repentance before the coming judgment

在即將到來的審判之前悔改

b. Fast and live separate from world as awaiting the kingdom

在等待天國時禁食並過著與世隔絕的生活

4. John's disciples reported that Jesus' disciples were eating with sinners and describing the kingdom's coming as a bride groom's feast

約翰的門徒報告說，耶穌的門徒與罪人一起吃飯，並形容天國的來臨如同新郎的盛宴



Messianic Reassurance to a Loyal Servant 彌賽亞對忠誠僕人的保證

Matt. 11.4 *Jesus answered and said to them, "Go and report to John what you hear and see:*
太11:4 耶穌回答說、你們去把所聽見所看見的事告訴約翰。

Matt. 11.5 *the BLIND RECEIVE SIGHT and the lame walk, the lepers are cleansed and the deaf hear, the dead are raised up, and the POOR HAVE THE GOSPEL PREACHED TO THEM.*

太11:5 就是瞎子看見、瘸子行走、長大痲瘋的潔淨、聾子聽見、死人復活、窮人有福音傳給他們。

Matt. 11.6 *"And blessed is he who finds no occasion of stumbling in Me."*

太11:6 凡不因我跌倒的,就有福了。

Word restores Faith 話語恢復信心

"Jesus Comforts Wavering Faith" 耶穌安慰動搖的信心

1. John's question was simple, direct and humble and so was Jesus' answer

約翰的問題簡單、直接、謙虛,耶穌的回答也是



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2. John's wavering faith was restored as soon as he heard Jesus' answer because he knew it was from Isaiah's messianic prophecies:

當約翰聽到耶穌的回答時,他動搖的信心立刻恢復了,因為他知道這是來自於以賽亞的彌賽亞預言:

a. Healing of the blind and lame
Isa. 35.5-6

醫治瞎眼的和瘸子 賽35:5-6

b. "Your dead will live" Isa.26.19
「死人要復活」賽26:19

c. Good news to the poor Isa. 61.1-2
傳福音給貧窮的人 賽61:1-2

Messianic Reassurance to a Loyal Servant 彌賽亞對忠誠僕人的保證

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3. "*And blessed is he who finds no occasion of stumbling in Me.*" the King then added another tender word alluding to **Isa.8.14** about the messiah as a stumbling block, not to rebuke but to build steadfast faith

「不因我絆倒的人有福了」然後王又加入了另一個溫柔的話,暗指以賽亞書 8.14, 關於彌賽亞是絆腳石,不是為了責備,而是為了建立堅定的信仰

Lesson Learned: ask questions directly to the Lord **學到的教訓：直接向主提問**

1. Living faith may waver or stumble because we lack deeper understanding of the upside down kingdom or the length of time before the answer

活潑的信心可能會動搖或絆倒，因為我們對顛倒的國度缺乏更深入的了解，或者距離答案還有多長時間

a. John's single burden was to be a 'Voice' of preparation through repentance before the coming Kingdom Judgment upon Israel

約翰唯一的負擔就是在國度的審判臨到以色列之前，成為預備通過悔改的「聲音」

b. Jesus came the first time for salvation and so grace was His ministry which was hard for John to grasp

耶穌第一次來是為了拯救，所以恩典是祂的事工，這對約翰來說是很難理解的

c. No one had seen that the messiah came to suffer the cross and would then come a second time for judgment

沒有人見過彌賽亞來受十字架的苦，然後第二次為著審判而來

Lesson Learned: ask questions directly to the Lord **學到的教訓：直接向主提問**

2. By asking the Lord our questions we receive what is necessary to strengthen our wavering faith with blessed hope:

藉著問主我們的問題，我們得到了加強我們動搖的信心和祝福的盼望所必需的東西：

a. Sometimes we are told to trust what we don't yet understand
有時我們被告知要相信我們還不了解的東西

b. Sometimes our faith is restored just hearing the Lord's Word
有時候，只要聽主的話，我們的信心就恢復了

c. And John didn't know that this special urging not to stumble was given as final preparation for his imminent martyrdom (John never heard what a glowing testimony Jesus gave after his disciples returned)

而約翰並不知道，這種不要被絆倒的特別勸告，是為他即將到來的殉道做最後的準備（約翰的門徒回來後，他從未聽到耶穌給出了多麼熱烈的見證）

**Jesus'
testimony
of John**
耶穌為約翰
所作的見證



Matthew 馬太福音 11.7-15

"..more than a prophet"
「……不僅僅是個先知」

Kingdom Stature 國度的身量

Matt. 11.7 *As these men were going away, Jesus began to speak to the crowds about John, "What did you go out into the wilderness to see? A reed shaken by the wind?"*

太11:7 他們走的時候,耶穌就對眾人講論約翰說:「你們從前出到曠野,是要看甚麼呢? 要看風吹動的蘆葦麼?



More than a Prophet 不僅僅是先知

"Messianic Commendation" 彌賽亞的讚揚

1. Jesus commends John for his devotion and authority as he stood head and shoulders above the spiritual leaders of his day
耶穌讚揚約翰的奉獻和權柄, 因為他遠遠超過了當時的屬靈領袖
2. He stood unbending before kings, Pharisees, soldiers with an uncompromising message of repentance
他堅定地站在王、法利賽人和士兵面前, 傳達毫不妥協的悔改訊息

Kingdom Stature 國度的身量

Matt. 11.8 *“But what did you go out to see? A man dressed in soft clothing? Those who wear soft clothing are in kings’ palaces!”*

太11:8 你們出去, 到底是要看甚麼? 要看穿細軟衣服的人麼? 那穿細軟衣服的人, 是在王宮裡。



More than a Prophet 不僅僅是先知

“Messianic Commendation” 彌賽亞的讚揚

3. John refused any worldly comforts which might compromise his message of the kingdom’s righteousness

約翰拒絕任何可能損害他所傳達的天國公義信息的世俗舒適

Kingdom Stature 國度的身量

Matt. 11.9 *“But what did you go out to see? A prophet? Yes, I tell you, and one who is more than a prophet.*

太11:9 你們出去,究竟是為甚麼? 是要看先知麼? 我告訴你們,是的,他比先知大多了。

Matt. 11.10 *“This is the one about whom it is written,*

‘BEHOLD, I SEND MY MESSENGER AHEAD OF YOU, WHO WILL PREPARE YOUR WAY BEFORE YOU.’

太11:10 經上記著說:『我要差遣我的使者在你前面,預備道路。』所說的就是這個人。

More than a Prophet 不僅僅是個先知

1. John fulfilled not only Isaiah's prophecy as the Voice in the wilderness but also truly embodied the zealous spirit of Elijah from Malachi's prophecy 約翰不僅應驗了以賽亞作為曠野之聲的預言,也真正體現了瑪拉基預言中以利亞的熱切的靈
2. But John stood as testimony to the epoch changing time at hand where Adam's race was to be replaced by a new creation born into the kingdom of the heavens 但約翰在時代改變的時刻為著見證而立,那時,亞當的族類將被天國裡誕生的新造所取代

Kingdom Stature 國度的身量

Matt. 11.11 *“Truly I say to you, among those born of women there has not arisen anyone greater than John the Baptist! Yet the one who is least in the kingdom of heaven is greater than he.*

太11:11 我實在告訴你們，凡婦人所生的，沒有一個興起來大過施洗約翰的。然而天國裡最小的，比他還大。

More than a Prophet 不僅僅是個先知

3. Those born into the kingdom would live in the eternal life and power of the Spirit far exceeding the measure of the Spirit which filled and empowered John

那些生在天國的人將生活在永生和聖靈的能力中，遠遠超過約翰所充滿並賦予能力的聖靈的程度。

New Kingdom Come 新的國度來臨

Matt. 11.12 *“From the days of John the Baptist until now the kingdom of heaven suffers violence, and violent men take it by force.*

太11:12 從施洗約翰的時候到如今，天國是努力進入的，努力的人就得著了。

Matt. 11.13 *“For all the prophets and the Law prophesied until John.*

太11:13 因為眾先知和律法說預言，到約翰為止。

Matt. 11.14 *“And if you are willing to accept it, John himself is Elijah who was to come.*

太11:14 你們若肯領受，這人就是那應當來的以利亞。

Matt. 11.15 *“He who has ears to hear, let him hear.*

太11:15 有耳可聽的，就應當聽。

Servants in a violent World 在暴力世界中的僕人

1. John's ministry marked the beginning of violent opposition to the kingdom
約翰的事工標誌著對天國的暴力反抗的開始

2. Servants of the kingdom must henceforth fight the good fight against all the spiritual forces and worldly powers that oppose the Messiah

天國的僕人因此必須與所有反對的屬靈力量和世俗抵擋彌賽亞的勢力打一場美好的仗

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Servants in a violent World 在暴力世界中的僕人

3. Jesus declares that the whole old covenant (‘prophets and the Law’) ended in Malachi where the coming of Elijah was now fulfilled

耶穌宣稱整個舊約（「先知和律法」）在瑪拉基結束，以利亞的到來現在已經應驗了

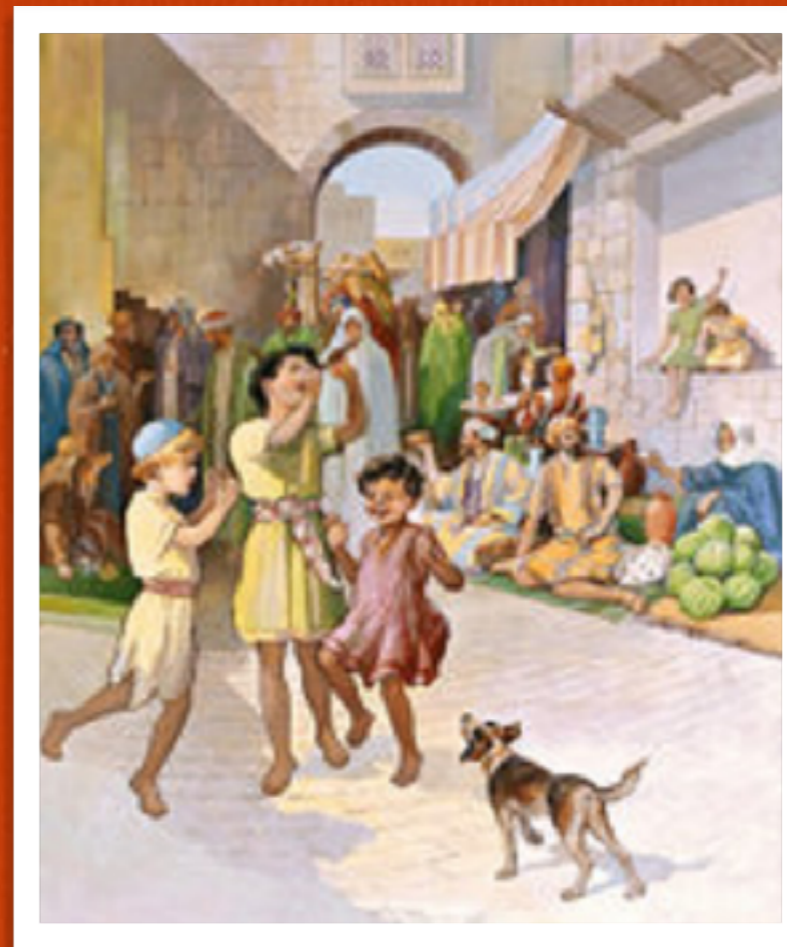
4. But most have no “ear” to accept or bear the violence necessary to serve a king who will himself suffer violence for the Kingdom’s sake

但大多數人沒有「耳朵」來接受或承受為著服事王所需的暴力，而王本人也會為了國度而遭受暴力

Jesus Rebukes Shallow Religion

耶穌斥責 膚淺的宗教

Matthew 馬太福音 11.16-19



**A Self Centered Generation
has No Place in the Kingdom**
一個以自我為中心的世代
在國度中沒有地位

A Form of Religion 宗教的一種形態

Matt. 11.16 *“But to what shall I compare this generation? It is like children sitting in the market places, who call out to the other children,*

太11:16 我可用甚麼比這世代呢？好像孩童坐在街市上，招呼同伴，說：

Matt. 11.17 *and say, ‘We played the flute for you, and you did not dance; we sang a dirge, and you did not mourn.’*

太11:17 「我們向你們吹笛，你們不跳舞；我們向你們舉哀，你們不捶胸。」

Matt. 11.18 *“For John came neither eating nor drinking, and they say, ‘He has a demon!’*

太11:18 約翰來了，也不喫、也不喝，人就說他是被鬼附著的。

Denying its Power 否認它的力量

This Religious Generation 這個守宗教的一代

1. Daily in the marketplace children played games imitating real life
每天在街市上的孩子都在玩模仿現實生活的遊戲
2. John’s burden for repentance considered demonic because he would not dance to happy worship
約翰為著的悔改負擔被認為是被鬼附的，因為他不以跳舞來快樂地敬拜

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Matt. 11.19 *“The Son of Man came eating and drinking, and they say, ‘Behold, a gluttonous man and a drunkard, a friend of tax collectors and sinners!’ Yet wisdom is vindicated by her deeds.”*

11:19 人子來了，也喫、也喝，人又說他是貪食好酒的人，是稅吏和罪人的朋友。但智慧之子，總以智慧為是。

Denying its Power 否認它的力量

This Religious Generation 這個守宗教的一代

3. Jesus' grace and inclusion would not cry with pretended guilt and remorse so he was considered unworthy of pious religion
耶穌的恩典和包容不會因假裝的罪惡感和悔恨而哭泣，因此祂被認為是配於虔誠的宗教
4. Yet the kingdom service of both John and Jesus will be vindicated in the Judgment
然而約翰和耶穌的國度事奉都將會在審判時得到證實

Kingdom Woes upon Unrepentant Cities

不悔改的城市
在國度中有禍了

Matthew 馬太福音 11:20-24

Kingdom Gospel Involves Repentance and Faith

國度的福音涉及悔改和信心

Unrepenting Cities



不悔改的城市

Kingdom Rejection 拒絕國度

Matt. 11.20 *Then He began to denounce the cities in which most of His miracles were done, because they did not repent.*

11:20 耶穌在諸城中行了許多異能，那些城的人終不悔改，就在那時候責備他們說：

Matt. 11.21 *“Woe to you, Chorazin! Woe to you, Bethsaida! For if the miracles had occurred in Tyre and Sidon which occurred in you, they would have repented long ago in sackcloth and ashes.*

11:21 哥拉汛哪，你有禍了！伯賽大阿，你有禍了！因為在你們中間所行的異能，若行在推羅、西頓，他們早已披麻蒙灰悔改了。

Hour of Visitation Lost 失去了眷顧的時刻

Miracles do not produce repentance and faith
神蹟不會產生悔改和信心

1. Jesus first pronounces woes upon the cities of Galilee where he had spent most time presenting the gospel
耶穌先向加利利的城宣告有禍了，祂在那裡花了大部分時間傳講福音
2. Religious phenomena had excited many to traipse around Galilee for the latest revival miracle displays but had missed the narrow door and way of the kingdom
宗教現象讓許多人興奮地在加利利周圍遊走，觀看最新的復興奇蹟，但卻錯過了天國的窄門和道路

Kingdom Rejection 拒絕國度

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Matt. 11.22 *“Nevertheless I say to you, it will be more tolerable for Tyre and Sidon in the day of judgment than for you.*

11: 22 但我告訴你們，當審判的日子，推羅、西頓所受的，比你們還容易受呢。

Hour of Visitation Lost 失去了眷顧的時刻

Miracles do not produce repentance and faith
神蹟不會產生悔改和信心

3. Tyre and Sidon (Lebanon) were outside the covenant and kingdom yet showed more genuine hunger and interest than the religious bingers

推羅和西頓（黎巴嫩）在聖約和國度之外，但卻表現出比宗教狂熱更真實的渴慕和興趣

Kingdom Rejection 拒絕國度

Matt. 11.23 *“And you, Capernaum, will not be exalted to heaven, will you? You will descend to Hades; for if the miracles had occurred in Sodom which occurred in you, it would have remained to this day.*

11: 23 迦百農阿，你已經升到天上，
〔或作你將要升到天上麼〕將來必墜落陰間，因為在你那裡所行的異能，若行在所多瑪，他還可以存到今日。

Matt. 11.24 *“Nevertheless I say to you that it will be more tolerable for the land of Sodom in the day of judgment, than for you.”*

11: 24 但我告訴你們，當審判的日子，所多瑪所受的，比你還容易受呢。

Judgment According to the Light Given 基於所給的亮光來審判

Hometown Rejection 家鄉的拒絕

1. Matthew tells us Capernaum was the center of Jesus ministry for the 2 years in Galilee (Mat.4.13)
馬太告訴我們，迦百農是耶穌在加利利兩年傳道的中心（太 4.13）
2. Capernaum presumed a special place in the kingdom of the heavens because their ‘messiah’ lived there
迦百農在天國中佔有特殊的地位，因為他們的「彌賽亞」住在那裡

Kingdom Rejection 拒絕國度

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Hometown Rejection 家鄉的拒絕

3. Used to miracles and gospel hardened they relied upon their religious history and reputation
習慣了奇蹟和福音，他們依靠自己的宗教歷史和聲譽
4. Sodom was wicked but would receive the less judgment because they were not accountable to the gospel heard
所多瑪是邪惡的，但受到的審判較少，因為他們不對所聽到的福音負責

Jesus' Testimony 耶穌的見證

Matt. 11.25 *At that time Jesus said, "I praise You, Father, Lord of heaven and earth, that You have hidden these things from the wise and intelligent and have revealed them to infants.*

11:25 那時，耶穌說：「父阿，天地的主，我感謝你，因為你將這些事，向聰明通達人，就藏起來，向嬰孩、就顯出來。」

Matt. 11.26 *"Yes, Father, for this way was well-pleasing in Your sight.*

11:26 父阿，是的，因為你的美意本是如此。」

Praise the Lord - He is Sovereign 讚美主 - 祂是至高無上的

Jesus' Reaction to Rejection 耶穌對於拒絕的反應

1. Jesus praised the Father for his shrewd wisdom in hiding the Kingdom from all who thought themselves wise and revealing the kingdom to babes
耶穌讚美天父的精明智慧，向所有自以為聰明的人隱藏了天國，卻向嬰兒揭示了天國
2. His simple desire that the father be pleased keeps him sowing kingdom seed even though rejected by most who hear
祂希望父親高興的簡單願望讓祂不斷播撒天國的種子，儘管大多數聽到的人都拒絕祂

Jesus' Testimony 耶穌的見證

Matt. 11.27 *"All things have been handed over to Me by My Father; and no one knows the Son except the Father; nor does anyone know the Father except the Son, and anyone to whom the Son wills to reveal Him.*

11:27 一切所有的，都是我父交付我的。除了父，沒有人知道子；除了子和子所願意指示的，沒有人知道父。

Praise the Lord - He is Sovereign 讚美主 - 祂是至高無上的

Jesus' Reaction to Rejection 耶穌對於拒絕的反應

3. Jesus then reveals that kingdom truth can only be known by revelation:

耶穌接著透露，天國的真理只能透過啟示來認識：

a. Jesus reveals his intimacy with the Father to his disciples - this is a blessed revelation of heaven

耶穌向門徒揭示了祂與天父的親密關係—這是屬天祝福的啟示

b. Jesus sovereignly sent to reveal the Father to whomever He wills - this is heaven's blessing on earth

耶穌主宰地向祂願意給的任何人啟示天父—這是在地上的屬天祝福

“Come unto Me” 「到我這裡來」

Matt. 11.28 *“Come to Me, all who are weary and heavy-laden, and I will give you rest.*

11: 28 凡勞苦擔重擔的人，可以到我這裡來，我就使你們得安息。

Matt. 11.29 *“Take My yoke upon you and learn from Me, for I am gentle and humble in heart, and YOU WILL FIND REST FOR YOUR SOULS.*

11: 29 我心裡柔和謙卑，你們當負我的軛，學我的樣式，這樣，你們心裡就必得享安息。

Matt. 11.30 *“For My yoke is easy and My burden is light.”*

11: 30 因為我的軛是容易的，我的擔子是輕省的。

Testimony of His Rest 祂安息的見證

Yoke of Knowledge 知識的軛

1. Rabbis always enjoin Israel to bear “the yoke of the Law” with its many commands (613) upon their weary shoulders

拉比總是囑咐以色列，在他們疲憊的肩上要承擔「律法的軛」及其許多的命令 (613)

a. By this Scribes and Pharisees hoped to come to know God
文士和法利賽人希望藉此認識神

b. They labored with many good works hoping to come at last into the rest of the righteous in the afterlife

他們努力做許多善工，希望最終能在來世達到義人的安息

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Testimony of His Rest 祂安息的見證

Yoke of Knowledge 知識的軛

2. Jesus is testifying of His own rest 耶穌見證祂自己的安息

a. My yoke is easy - “I already know the Father”

我的軛是容易的- 「我已經認識了父」

b. My burden is light - “I rest in trust in the Father whose wisdom and love make all service light”

我的擔子是輕省的- 「我信賴天父，祂的智慧 and 慈愛使一切服事變得輕鬆」

“Come unto Me” 「到我這裡來」

Matt. 11.28 *“Come to Me, all who are weary and heavy-laden, and I will give you rest.*

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Your Rest- Knowing God 你的安息—認識神

Yoke of Knowledge 知識的軛

1. Come to me and rest from the heavy yoke of commands and the weary heart trying to find out God

到我這裡來，從命令的沉重枷鎖和試著尋找神的疲倦之心得安息

a. Come to me and I will reveal God and His kingdom to you

到我這裡來，我將向你揭示神和祂的國度

b. Learn from me about a God who is gentle and humble in heart

學我關於神的樣式，祂的心是溫柔謙卑的神

“Come unto Me” 「到我這裡來」

Matt. 11.30 *“For My yoke is easy and My burden is light.”*

11:30 因為我的軛是容易的，我的擔子是輕省的。

Take My yoke upon you,
and learn of Me.



Matthew 11:29
馬太福音 11:29

你們當負我的軛，學我的樣式

Your Rest- Knowing God 你的安息—認識神

Yoke of Knowledge 知識的軛

2. My yoke is easy and my burden
light upon you

我的軛是容易的，我的擔子在你
身上是輕省的

a. Yoked up with me you will learn
how to obey my Father and do what
pleases Him

與我同負一軛，你將學會如何順服
我的天父並做祂喜悅的事

b. Yoked with me my burden seems
light as I will carry the load in my
strength

與我同負一軛，我的擔子似乎很輕，
因為我會用我的力量來承擔這個重擔

Summary thoughts on the kingdom from Matt.11.25-30

馬太福音11.25-30 對天國的總結思考

I. Jesus' response in light of this questioning, fickleness, blindness and unbelief is to turn toward the heavens and worship the Father 11:25-30
針對這種質疑、反覆無常、盲目和不信，耶穌的回應是轉向諸天敬拜父 11:25-30

A. Jesus opens His heart to His Father, giving His disciples a momentary glimpse of His secret place of "rest" 11:25-27

耶穌向天父敞開心扉，讓門徒短暫瞥見祂隱密的「安息」處 11:25-27

1. Jesus trusts and submits to the Father's methods in the kingdom
耶穌相信並順服天父在天國中的方法
2. Jesus agrees and delights in the Father's "Upside -down" way of hiding and revealing kingdom realities to men v.25b
耶穌同意並喜悅天父以「顛倒」的隱藏方式向人揭示天國的實際 11:25下
3. Jesus acknowledges the Father's entrusting all things into His hands
耶穌承認天父將萬有交託在祂手中
4. Jesus agrees that the depth of their knowledge of Each Other is too wonderful to be known by man except They will to reveal Each Other
耶穌同意，除非他們願意彼此揭示，否則他們對彼此了解的深度是奇妙到人所無法知道的

Summary thoughts on the kingdom from Matt.11.25-30

馬太福音11.25-30 對天國的總結思考

B. Jesus then opens His gracious heart to this same multitude inviting them as individuals to “Come unto me” and find this same “rest” 11:28-30

然後耶穌向同樣的這群人敞開祂仁慈的心，邀請他們個人「到我這裡來」並找到這同樣的「安息」11:28-30

1. The grace of Jesus saves any one who comes acknowledging his burden
耶穌的恩典拯救任何承認自己重擔的人

a. The yoke of sin and guilt before the Law’s demands
在律法的要求之下罪孽和罪責的軛

b. The heavy, unjust yoke of the Pharisees, Herod and Rome
法利賽人、希律王與羅馬的沉重、不公義的軛

2. Then putting on the yoke of Jesus brings the disciple into rest of soul
然後背上耶穌的軛使門徒進入靈魂的安息

a. His yoke “fits well” and includes His neck as well
祂的軛「非常合適」，也包括祂的脖子

b. His yoke is easy because of His gentle and humble character
由於他溫柔謙卑的品格，他的軛是容易的

Summary thoughts on the kingdom from Matt.11.25-30

馬太福音11.25-30 對天國的總結思考

C. By observing the above communion of Jesus with His Father, a kingdom mystery is unveiled: WHO IS THE KING OF THE KINGDOM?

透過觀察上述耶穌與天父的交通，一個國度的奧秘就被揭開了：
誰是天國的王？

1. The Jews acknowledged that Jehovah was King of the Kingdom of God
猶太人承認耶和華是神國度的王
2. The Jewish apocalyptic expectation for the kingdom of the heavens was a return to a Theocracy where “Jehovah only is King” in Israel
猶太人對天國的末日期盼是以色列回歸「唯有耶和華為王」的神權政治
3. This kingdom could come to earth only through a human “Messiah”
這個國度只能透過一個人類的「彌賽亞」來到地上
4. This left the unanswerable Jewish question: Who is the King of the Kingdom? He must be God yet he must be the Messiah? Is. 9:6-7
這就留下了一個無法回答的猶太問題：誰是國度的王？祂必須是神，但祂也必須是彌賽亞？賽9:6-7

Lesson Learned: World demands conformity and Uniformity

學到的教訓：世界要求一致性和統一性

1. John came with a prophetic burden which revealed the holiness and righteousness of God

約翰帶著預言性的負擔而來，揭示了神的聖潔和公義

a. Therefore the coming Kingdom will deal in righteous Judgment upon all on this earth that violates the will and direction of the King

因此，即將到來的國度將在全地以公義的審判對付違反王的旨意和方向的所有的一切

b. John's ascetic life was a testimony to exclusive devotion to God and the cost of being a faithful servant speaking hard words with God's passion

約翰的禁慾生活是對神專一奉獻的見證，也是作為忠實僕人以神的熱情說出嚴厲話語的代價

Lesson Learned: World demands conformity and Uniformity

學到的教訓：世界要求一致性和統一性

2. Jesus came as an evangelist with good news of grace and forgiveness for those entering the kingdom of God

耶穌作為福音傳道者而來，為那些進入神國的人帶來恩典和赦免的好消息

a. His message was to seek and save the lost

祂的信息是尋找並拯救失喪的人

b. Is. 61.1-2 The Spirit of the Lord GOD is upon me, Because the LORD has anointed me To bring good news to the afflicted; He has sent me to bind up the brokenhearted, To proclaim liberty to captives And freedom to prisoners; To proclaim the favorable year of the LORD And the day of vengeance of our God

以賽亞書61.1-2 主耶和華的靈在我身上，因為耶和華用膏膏我，叫我傳福音給困苦的人；差遣我醫好傷心的人，報告被擄的得釋放、被囚的出監牢；報告耶和華的恩年，和我們神報仇的日子

**Lesson Learned: World demands
conformity and Uniformity**
學到的教訓：世界要求一致性和統一性

3. This perfect combination of kingdom ministry brought the whole gospel before the people but they preferred to take the side that suits them

這種天國事工的完美結合，將整個福音帶到了人們面前，但他們卻寧願站在適合他們的一邊

4. Hearing the whole counsel of God in any church today is impossible because of one man ministry and denominational emphases that preclude fullness of truth and ministry

今天在任何教會中聽見神的全部忠告都是不可能的，因為一個人的事工和宗派的強調阻礙了真理和事工的完整性

