

# 馬太福音

# The Gospel of Matthew

Chapter 12a: Yoke of Shabbat

第12章(一): 安息日的軛

# 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 **Matt. 5-7 authority** in Jesus' words  
在馬太5-7章 耶穌話語的**權柄**

B. In **Matt. 8-9 authority** by His miracles  
在馬太8-9章祂行神蹟的**權柄**

C. In **Matt. 10 12** apostles sent out under  
His **authority**  
在馬太10章十二使徒在祂的**權柄**之下  
被差派出去



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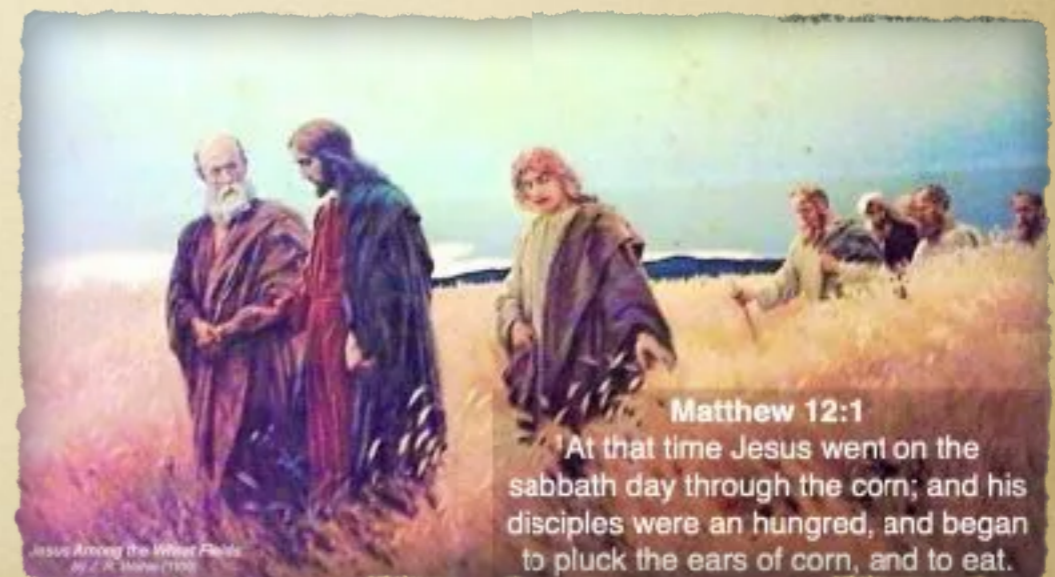


D. In **Matt.11** King's Kingdom **authority** questioned or rejected

在馬太11章王的國度**權柄**被質疑或拒絕

E. In **Matt. 12** Kingdom **authority** challenged by Pharisees

在馬太12章法利賽人挑戰國度的**權柄**



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

**Five Attacks On Jesus'  
Ministry And Authority**  
**對耶穌職事與權柄的五個攻擊**

**Attack #1 : Pharisees Attack Christ's  
Breaking Sabbath, Vers. 1-13.**  
**攻擊 1: 法利賽人攻擊基督不守安息日  
1-13節**

**Attack #2 : Rulers Take Council On How  
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Sabbath Vers. 14-21.**  
**攻擊 2: 首領們商議要如何在安息日除滅  
耶穌 14-21節**



Pharisees 法利賽人  
By (James) Jacques-Joseph Tissot,  
French, 1836-1902  
作者：詹姆斯·蒂索 1836-1902 法國

**MATTHEW 12 馬太福音12章**  
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**Attack #3 : Pharisees Accuse Him Of Healing By Beelzebul, Vers. 22-37.**

**攻擊 3: 法利賽人指控祂透過別西卜來醫治 (22-37節)**

**Attack #4 : The Pharisees Demand A Messianic Sign, Vers. 38-45.**

**攻擊 4: 法利賽人硬要有個彌賽亞的神蹟 (38-45節)**

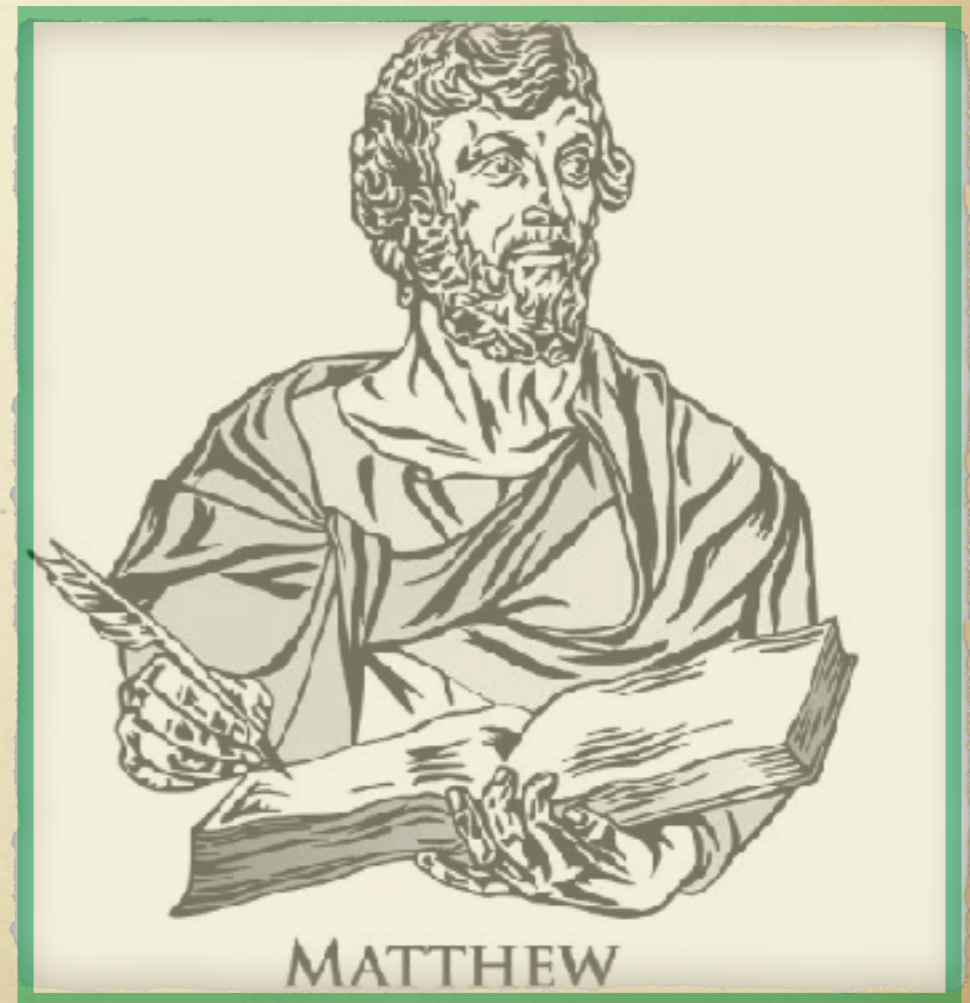
**Attack #5 : His Own Family Tries To Save Him From Opponents,  
Vers. 46-50.**

**攻擊 5: 祂自己的家人試圖救祂脫離對手 (46-50節)**

# Matthew the Disciple/Scribe

## 門徒 / 文士馬太

1. Matthew again gathers together for teaching purposes events with a similar theme which took place over a period of 1 1/2 years throughout Galilee  
馬太再次為著教學的目的，將發生在加利利一帶一年半間類似主題的事件組在一起
2. This section is gathered for the purpose of showing the growing opposition and challenges made to the Kingdom and Messiah especially by the Pharisees who represented the ecclesiastical hierarchy of Judaism.  
這部份的組成目的是為了顯示對於國度和彌賽亞日益增長的反對和挑戰，尤其是代表猶太教的等級制度的法利賽人
3. And again, important and included within this section, Matthew presents another OT prophetic proof that Jesus is the messiah  
馬太又呈現了另一個重要的舊約預言證據，證明耶穌是彌賽亞



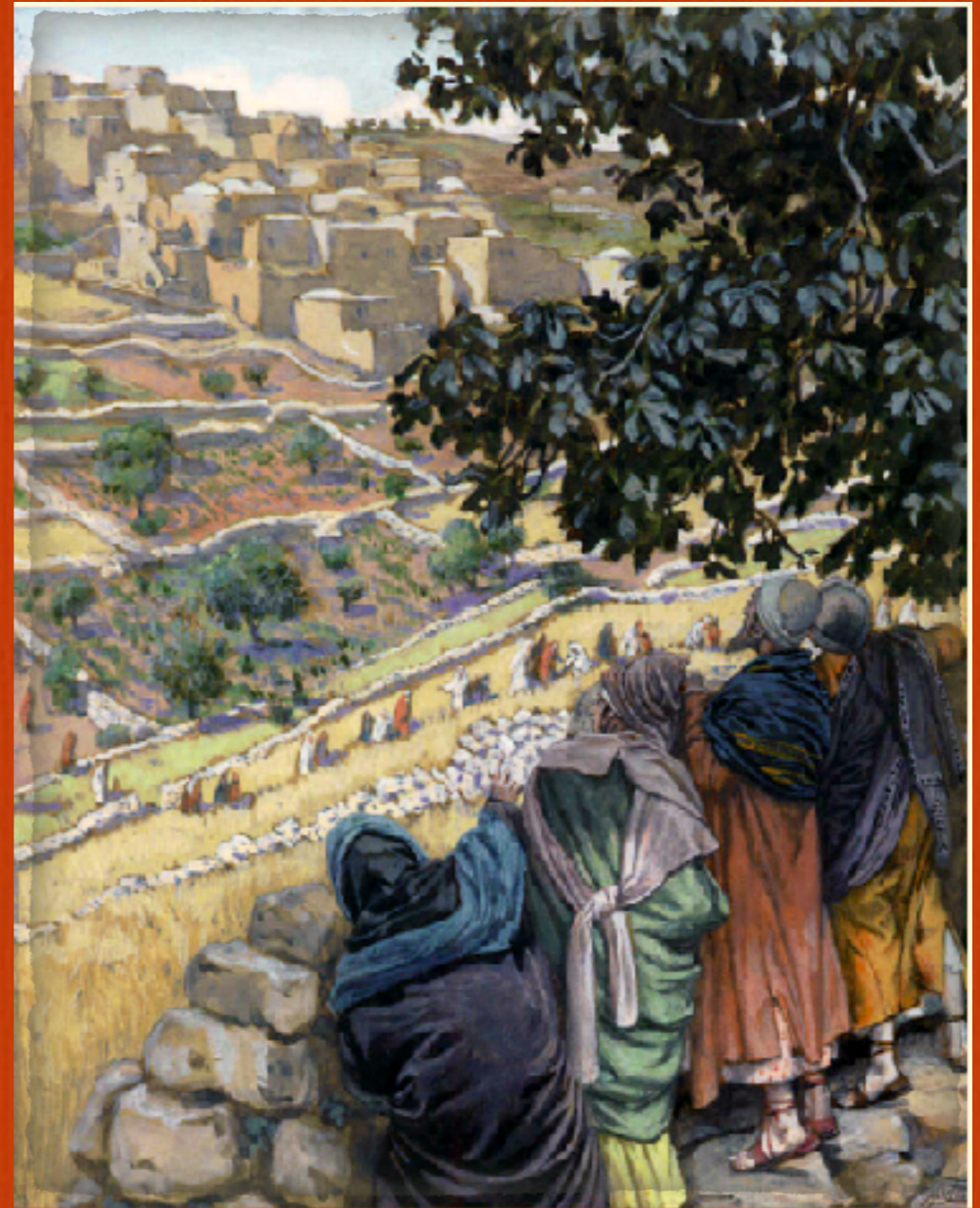
# Sabbath Yoke

## 安息日的軛

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Matthew 馬太福音 12.1-8

# Son of Man Lord of the Sabbath 人子是安息日的主



The Disciples Eat Wheat on the Sabbath  
門徒們於安息日掐麥穗吃

by James Tissot 作者 詹姆斯·蒂索

The Ministry, Crucifixion and Resurrection of  
Jesus Christ with Verse: Kindle  
耶穌基督的傳道、受難與復活

# Matt. 12.1-21 Theme Continues on the Yoke of Rest (Shabbat)

## 馬太福音12:1-21 主題繼續在休息的軛（安息日）上

Matthew connects these Sabbath moments with the previous paragraph to give further insight into what it means for disciples to "Take my yoke upon you and ... find rest for your souls"

馬太將這些安息日的時刻與前一段聯繫起來，讓門徒們更深入的了解「負我的軛……你們心裡就必得享安息」的意義

1. The original purpose of Sabbath at creation was rest and worship but after man's sinful fall had become a yoke of bondage under the 39 Sabbath melakhot (rules) devised by the rabbis

安息日在創世時的最初目的是休息和敬拜，但在人類犯罪墮落後，在拉比制定的39個安息日項目（規則）下，安息日變成了束縛的軛

*Matt. 12.1* At that time Jesus went through the grain fields on the Sabbath  
太12:1 那時，耶穌在安息日，從麥地經過。

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



# Matt. 12.1-21 Theme Continues on the Yoke of Rest (Shabbat)

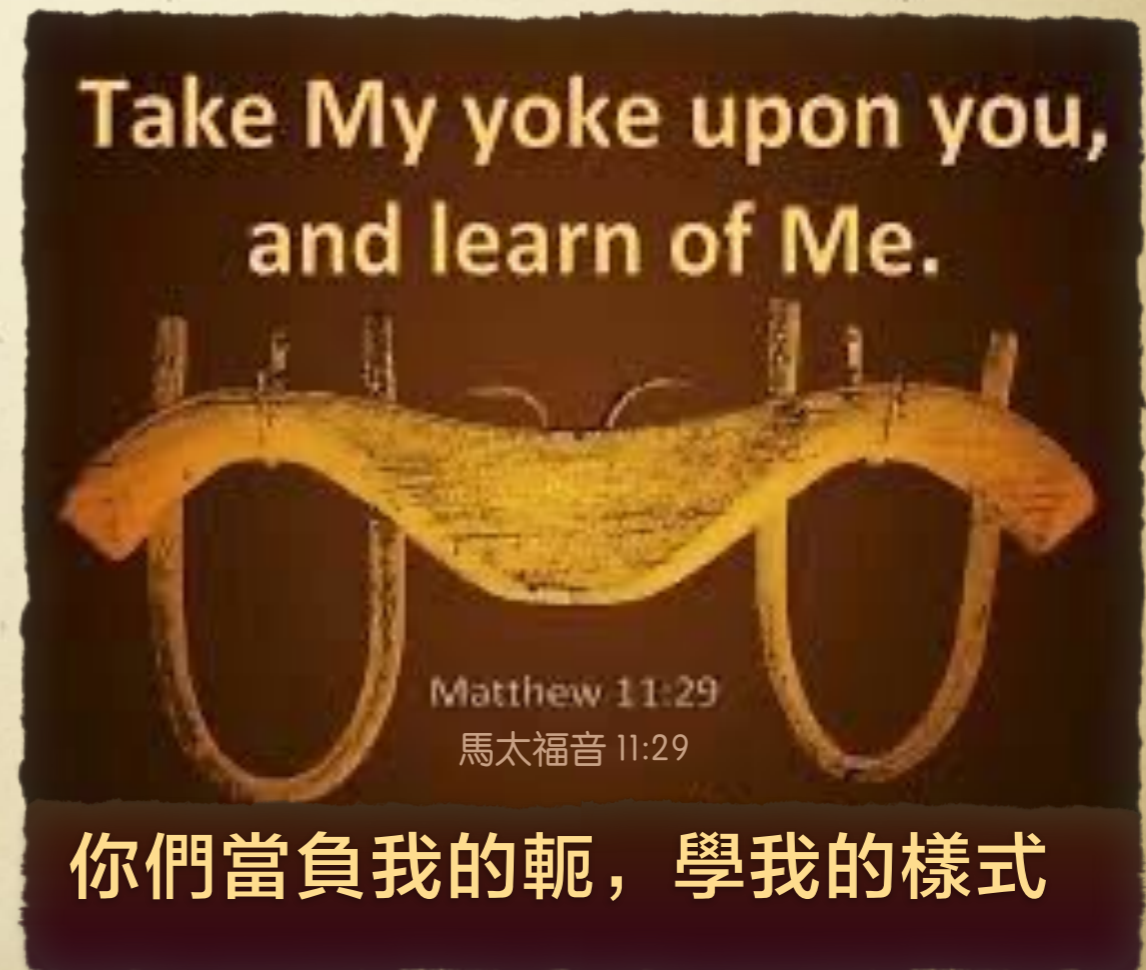
## 馬太福音12:1-21 主題繼續在休息的軛（安息日）上

2. Through three incidents Matthew reveals the rest one finds under the yoke of Jesus in contrast to the Pharisees' yoke of shabbat

馬太透過三個事件揭示了在耶穌的軛下能找到的安息，與法利賽人安息日的軛形成鮮明對比

- a. Rest under the yoke of the Son of David  
在大衛子孫的軛下安息
- b. Rest under the yoke of a priest in the House of God  
在神的殿中，在祭司的軛下安息
- c. Rest bearing the yoke of mercy in a broken world  
在破碎的世界中承受憐憫的軛而安息

*Matt. 12.1* At that time Jesus went through the grain fields on the Sabbath  
太12:1 那時，耶穌在安息日，從麥地經過。



## Sabbath 安息日

**Matt. 12.1** *At that time Jesus went through the grain fields on the Sabbath, and His disciples became hungry and began to pick the heads of grain and eat.*

**太12:1** 那時，耶穌在安息日，從麥地經過。他的門徒餓了，就掐起麥穗來喫。

**Matt. 12.2** *But when the Pharisees saw this, they said to Him, "Look, Your disciples do what is not lawful to do on a Sabbath."*

**太12:2** 法利賽人看見，就對耶穌說：「看哪，你的門徒作安息日不可作的事了。」

## Sabbath in the Fields 在麥地裡的安息日

**1. By Jesus' day Sabbath had become the most important outward sign of righteousness and proof of covenant faithfulness**

在耶穌的時代，安息日已成為公義和證明忠誠守約的最重要外在標記

**2. Pharisees watched the disciples as they walked through a field of grain to be sure they didn't walk more than their 1000 yard sabbath allotment**

當門徒們走過一片麥田，法利賽人看著，以確保他們行走的距離沒有超過安息日規定的 1000 碼

## Sabbath 安息日

### FOOTNOTE 腳註

In Jesus' day the "Shomrei Torah" (guardians of the Torah) had devised 39 Melakhot (Sabbath prohibitions regarding work, cooking, travel, activities).

在耶穌時代，「肖姆雷妥拉」（妥拉監護人）制定了 39 個項目（安息日禁止的事，關於工作、烹飪、旅行和活動）

These rabbinic laws went far beyond biblical Sabbath Law and then were later expanded exponentially as various rabbis added further requirements included in the Talmud  
這些拉比律法遠遠超出了聖經的安息日律法，後來隨著不同的拉比在《塔木德》中添加了進一步的要求，這些律法得到了指數級的擴展。

## Sabbath in the Fields 在麥地裡的安息日

3. But then a scandal arose - the disciples picking and rubbing grains of barley which violated the Sabbath rules as prescribed by the Rabbis  
但隨後發生了一個醜聞——門徒們採摘和搓大麥，這違反了拉比們規定的安息日規則

# Various Sabbath Melakhot

## 安息日禁止工作的不同項目

**In one particular section of the Talmud there are 24 chapters of Sabbath laws:**

**在《塔木德》裡的一個特定部份，有 24 章的安息日律法：**

- 1. No one can carry a load heavier than a dried fig.**  
無人能搬運比一個無花果乾更重的擔子
- 2. Nothing larger than an olive can be eaten.**  
任何比一個橄欖大的東西都不能吃
- 3. Throwing an object into the air with one hand and catching it with the other is prohibited.**  
禁止用一隻手將物體拋向空中並用另一隻手接住它
- 4. If the Sabbath overtook you as you reached for some food, the food was to be dropped.**  
如果當你伸手去拿一些食物時，安息日降臨了，食物就得丟掉
- 5. No baths, for one might spill water on the floor and inadvertently wash it.**  
禁止洗澡，因為水可能會灑在地板上，不經意的洗了地

# Various Sabbath Melakhot

## 安息日禁止工作的不同項目

6. Chairs cannot be moved since they might make a rut in the ground, thus plowing.  
不能移動椅子，因為它們可能會在地上留下划痕，因而犁地
7. Women cannot look in a mirror lest they be tempted to pluck a gray hair.  
女人不能照鏡子，以免被誘惑拔白髮
8. If ill on the Sabbath, only enough treatment could be given to keep the ill person alive.  
如果在安息日生病，只能給予足以維持病人生命的治療
9. No sewing, plowing, reaping, grinding, baking, threshing, binding sheaves, winnowing, sifting, dying, shearing, spinning, kneading, separating or weaving two threads, tying or untying a knot, and sewing two stitches.  
禁止縫紉、犁地、收割、研磨、烘烤、打穀物、捆禾捆、揚場、篩分、染色、剪毛、紡紗、揉捏、分離或編織兩根線、打結或解開結、或縫兩針
10. One can only travel 3,000 feet from their home. But if the previous day they had placed food within 3,000 feet of the home, they could go there to eat it. And since the food was an extension of the house, they could then go another 3,000 feet beyond the food.  
一個人只能離開家 3,000 英尺。但如果他們前一天把食物放在離家 3,000 英尺以內的地方，他們就可以去那裡吃。由於食物是房子的延伸，他們可以再走超出食物 3,000 英尺的距離

## First Messianic Response to the Sabbath

### 彌賽亞對安息日的第一個反應

**Matt. 12.3** *But He said to them, "Have you not read what David did when he became hungry, he and his companions,*

**太12:3** 耶穌對他們說：「經上記著，大衛和跟從他的人飢餓之時所作的事、你們沒有念過麼。



## 1. Historic Precedent for Sabbath exception (一) 在安息日例外的歷史先例

### 1. Kingdom Provisions (一) 國度的供應

1. Jesus first subtly refutes Pharisees by asking if they had not read the history of David (**1 Samuel 21.4**)  
耶穌首先巧妙地反駁法利賽人，問他們是否讀過大衛的歷史（撒母耳記上 21.4）
2. By including '**he and his companions**' he included the disciples' actions into this example  
藉著包括了「**祂和祂的同伴**」，祂將門徒的行為納入這個例子中

## First Messianic Response to the Sabbath

### 彌賽亞對安息日的第一個反應

**Matt. 12.4** *how he entered the house of God, and they ate the consecrated bread, which was not lawful for him to eat nor for those with him, but for the priests alone?*

**太12:4** 他怎麼進了 神的殿, 喫了陳設餅, 這餅不是他和跟從他的人可以喫得, 惟獨祭司才可以喫。



## 1. Historic Precedent for Sabbath exception (一) 在安息日例外的歷史先例

### 1. Kingdom Provisions (一) 國度的供應

3. David with the **authority** of a king went into the House of God on his kingdom mission and took the sacred bread on the sabbath to feed his men

大衛以王的權柄進入神的殿執行他王國的使命, 並在安息日拿著聖餅來餵養他的部下

4. Though this was normally against the Sabbath and Temple Law the welfare of David and his men **was greater** than the sabbath law

雖然這通常違反了安息日和聖殿的律法, 但大衛和他的部下的安危比安息日的律法更大

## Second Messianic Response to the Sabbath 對安息日的第二個彌賽亞回應

**Matt. 12.5** *“Or have you not read in the Law, that on the Sabbath the priests in the temple break the Sabbath and are innocent?”*

**太12:5** 再者,律法上所記的,當安息日,祭司在殿裡犯了安息日,還是沒有罪,你們沒有念過麼。

**Matt. 12.6** *“But I say to you that something greater than the temple is here.”*

**太12:6** 但我告訴你們,在這裡有一人比殿更大。

## 2. Temple Law Greater than Sabbath Law (二) 殿的律法大於安息日的律法

1. Jesus' 2nd answer rebukes their lack of insight into the Torah  
耶穌的第二個回答斥責他們缺乏對妥拉的洞察力

2. The priests break the Sabbath Law every Sabbath as they do the arduous work of cutting up and offering the sacrifices in the House of God

祭司們在每個安息日都違反安息日律法,因為他們在神的聖殿裡做著繁重的切割和獻祭的工作



## Second Messianic Response to the Sabbath 對安息日的第二個彌賽亞回應

**Matt. 12.6** *“But I say to you that something greater than the temple is here.*

太12:6 但我告訴你們,在這裡有一人比殿更大。



## 2. Temple Law Greater than Sabbath Law (二) 殿的律法大於安息日的律法

3. *“Yet they are innocent”* leads to the unanswered question ‘why?’  
「還是沒有罪」引到了沒有回答的問題,「為什麼?」

4. Logical Answer: the Temple service is greater than the Sabbath Law  
邏輯的答案: 聖殿服事比安息日的律法更重要

## Sabbath Purpose 安息日的目的

**Matt. 12.6** *"But I say to you that something greater than the temple is here.*  
太12:6 但我告訴你們,在這裡有一人比殿更大。

**Matt. 12.7** *"But if you had known what this means, 'I DESIRE COMPASSION, AND NOT A SACRIFICE,' you would not have condemned the innocent.*

太12:7 『我喜愛憐恤,不喜愛祭祀。』  
你們若明白這話的意思,就不將無罪的,當作有罪的了。

**Matt. 12.8** *"For the Son of Man is Lord of the Sabbath."*

太12:8 因為人子是安息日的主。

## 3. Three Higher Laws which Abrogate Sabbath Law 廢除安息日法的三項更高律法

### #1. God Created Sabbath for Man

#### 神為人類創造了安息日

*"For the Son of Man is Lord of the Sabbath."*

「因為人子是安息日的主。」

**Jesus use of 'son of man' has a double meaning here**

**耶穌使用「人子」在這裡有雙重意義**

1. Applying 'son of man' to all men  
He is proclaiming that God's good will since creation was for man to enjoy his rest

將「人子」應用於所有人,祂是在宣告神自創世以來的美意就是要人類享受安息

## Sabbath Purpose 安息日的目的

**Matt. 12.6** *“But I say to you that something greater than the temple is here.*

**太12:6** 但我告訴你們,在這裡有一人比殿更大。

**Matt. 12.7** *“But if you had known what this means, ‘I DESIRE COMPASSION, AND NOT A SACRIFICE,’ you would not have condemned the innocent.*

**太12:7** 『我喜愛憐恤,不喜愛祭祀。』你們若明白這話的意思,就不將無罪的,當作有罪的了。

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### #1. God Created Sabbath for Man

#### 神為人類創造了安息日

- a. **Mark 2.27** adds Jesus' a clarifying comment to this story:  
**馬可福音 2.27** 為這個故事加入了一個耶穌的澄清評論：

*“The Sabbath was made for man, not man for the Sabbath.”*

「安息日是為人而設立的，而不是人為著安息日」

## Sabbath Purpose 安息日的目的

### FOOTNOTE 腳註

Jesus' spiritual rebuke of the Pharisees is that their judgments by the letter of the Law were yet blind to the deeper intent of God's heart behind the Law  
耶穌對法利賽人的屬靈斥責是，他們根據律法的字面判斷，卻對於律法背後神內心更深層的意圖是盲目的。

Jesus concludes by revealing two Laws from the heart of God which take higher spiritual precedence over Sabbath regulations:

耶穌最後啟示了兩條出自神心意的律法，它們在屬靈上的地位高於安息日的規定：

## 3. Three Higher Laws which Abrogate Sabbath Law 廢除安息日法的三項更高律法

### #1. God Created Sabbath for Man

#### 1. 神為人類創造了安息日

b. The Scribes and Pharisees had turned shabbat shalom into a burden

文士和法利賽人把安息日平安變成了負擔

2. Rest is a sabbath blessing man was meant to enjoy

休息是安息日的祝福，是人本應享受的

## Sabbath Purpose 安息日的目的

**Matt. 12.6** *“But I say to you that something greater than the temple is here.”*  
太12:6 但我告訴你們,在這裡有一人比殿更大。

**Matt. 12.7** *“But if you had known what this means, ‘I DESIRE COMPASSION, AND NOT A SACRIFICE,’ you would not have condemned the innocent.”*

太12:7 『我喜愛憐恤,不喜愛祭祀。』你們若明白這話的意思,就不將無罪的,當作有罪的了。

**Matt. 12.8** *“For the Son of Man is Lord of the Sabbath.”*

太12:8 因為人子是安息日的主。

## 3. Two Higher Laws which Abrogate Sabbath Law 廢除安息日法的二項更高律法

### #2. The yoke of the Son of David (Jesus Messiah) is greater than the yoke of the sabbat Law 2. 大衛之子 (彌賽亞耶穌) 的軛 比安息日律法的軛更大

1. In this answer Jesus also defines Himself as the Son of Man (messiah) **“greater than the Temple”** 在這個回答中,耶穌也將自己定義為「比殿更大」的人子 (彌賽亞)
2. He is “Lord of the sabbath” and his will overrides both the Sabbath Laws and the Temple service laws 祂是「安息日的主」,祂的旨意在安息日法和聖殿服事法之上

## Sabbath Purpose 安息日的目的

### FOOTNOTE 腳註

Jesus again quotes from the prophet Hosea (6:6) to rebuke the Pharisees' attempt to condemn the innocent disciples for rubbing and eating grain

耶穌再次引用先知何西阿的話 (6:6) 來斥責法利賽人試圖譴責無辜的門徒們搓穀物和吃的行為

**Point:** they were innocent because they were free under His yoke and the son of man was responsible for their actions

**重點:** 他們是無辜的，因為他們在祂的軛下是自由的，而人子會為他們的行為負責

## 3. Two Higher Laws which Abrogate Sabbath Law 廢除安息日法的二項更高律法

#2. The yoke of the Son of David (Jesus Messiah) is greater than the yoke of the shabbat Law

2. **大衛之子（彌賽亞耶穌）的軛比安息日律法的軛更大**

3. **Point:** a disciple under the Messiah's **yoke of rest** is free from the guilt and requirements of the yoke of religious laws and free to find necessary provision to eat and live

**重點:** 門徒在彌賽亞安息的軛下擺脫了宗教律法枷鎖的罪責和要求，並可以自由地找到飲食和生活的必要條件

# Yoke of Mercy is Greater than Sabbath Law

憐憫的軛比  
安息日的律法更大

Matthew 馬太福音 12.9-21

**When Religious Law Requires  
Sacrifices over Human Kindness**  
當宗教的律法要求犧牲人類仁慈時



## Kingdom Yoke 國度的軛

**Matt. 12.7** *“But if you had known what this means, ‘I DESIRE COMPASSION, AND NOT A SACRIFICE,’ you would not have condemned the innocent.*

**太12:7** 『我喜愛憐恤, 不喜愛祭祀。』  
你們若明白這話的意思, 就不將無罪的, 當作有罪的了。

**Matt. 12.8** *“For the Son of Man is Lord of the Sabbath.”*

**太12:8** 因為人子是安息日的主。

## Mercy Greater than Sabbath 憐憫比安息日更大

1. Jesus' OT quote provides the principle which now is revealed in the following Sabbath incident  
耶穌引用的舊約所提供的原則  
揭示在接下來的安息日事件中

2. Matthew depicts the scene as if they went right from the fields into the synagog (house of God) although this event in Mk. and Lu. comes much earlier

馬太福音描繪的場景就好像他們直接從田野進入猶太會堂（神的殿），儘管這一事件在馬可福音和路加福音中都發生得更早



## Kingdom Yoke 國度的軛

**Matt. 12.9** *Departing from there, He went into their synagogue.*

太12:9 耶穌離開那地方，進了一個會堂。

**Matt. 12.10** *And [**Behold**] a man was there whose hand was withered. And they questioned Jesus, asking, "Is it lawful to heal on the Sabbath?" — so that they might accuse Him.*

太12:10 那裡有一個人枯乾了一隻手。有人問耶穌說：「安息日治病，可以不可以？」意思是要控告他。

## Mercy Greater than Sabbath 憐憫比安息日更大

3. All 3 synoptics agree that this Sabbath miracle was the significant event that caused Israel's leaders to take counsel about how to destroy Jesus  
所有三個對觀福音派都同意，這個安息日的神蹟是個重大事件，導致以色列的領袖們商議要如何消滅耶穌

4. Matthew alerts the reader by his use of the word, "**Behold**"  
馬太用「看哪」這個詞來提醒讀者

## Kingdom Yoke 國度的軛

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## Mercy Greater than Sabbath 憐憫比安息日更大

1. The Pharisees were watching in the synagog hoping to find a case of sabbath violation against Jesus  
法利賽人在會堂裡觀看，希望找出耶穌違反安息日的案件

2. Sabbath melakhot prohibited any medical aid or help for the sick except in life threatening situation

安息日的禁止事項禁止對病人進行任何醫療救助或幫助，除非是危及性命的情況

## Kingdom Yoke 國度的軛

**Matt. 12.11** *And He said to them, "What man is there among you who has a sheep, and if it falls into a pit on the Sabbath, will he not take hold of it and lift it out?"*

**太12: 11** 耶穌說：「你們中間誰有一隻羊，當安息日掉在坑裡，不把他抓住拉上來呢？」

**Matt. 12.12** *"How much more valuable then is a man than a sheep! So then, it is lawful to do good on the Sabbath."*

**太12: 12** 人比羊何等貴重呢！所以在安息日作善事是可以的。」

## Mercy Greater than Sabbath 憐憫比安息日更大

3. Jesus question addressed a real rabbinical debate going on and exposed their legal inconsistency allowing one to help animals but not humans

耶穌的問題針對了一場真正的拉比辯論，並暴露了他們的法律不一致，允許人們幫助動物而不是人類

4. The rabbis conceded that if someone "owned" an animal they would help it out anyway whatever the rabbis might think  
拉比們承認，如果有人「擁有」一隻動物，無論拉比們怎麼想，他們都會幫助它。

## Kingdom Yoke 國度的軛

**Matt. 12.13** *Then He \*said to the man, "Stretch out your hand!" He stretched it out, and it was restored to normal, like the other.*

**太12: 13** 於是對那人說：「伸出手來！」他把手一伸，手就復了原，和那隻手一樣。

**Matt. 12.14** *But the Pharisees went out and conspired against Him, as to how they might destroy Him.*

**太12: 14** 法利賽人出去，商議怎樣可以除滅耶穌。

**Matt. 12.15** *But Jesus, aware of this, withdrew from there.*

**太12: 14** 耶穌知道了，就離開那裡。

## Mercy Greater than Sabbath 憐憫比安息日更大

1. Jesus bearing the yoke of mercy was grieved by the silence and commanded with authority, **“Stretch out your hand!”** (the one thing impossible for this man) 耶穌背負著憐憫之軛，因沉默而感到悲傷，並以權柄命令他：「**伸出手來！**」（對這個人來說這是不可能的一件事）
2. The kingdom Law of mercy was **greater than** the laws of sabbath as the Lord of the sabbath brought physical rest to this poor man (Luke adds it was his right hand) 天國的憐憫律法比安息日的律法**更大**，因為安息日的主為這個可憐的人帶來了身體上的安息（路加補充說這是祂的右手）

## Kingdom Yoke 國度的軛



The Man with the withered hand  
枯手的男人

by James Tissot 詹姆斯 蒂索繪：

The Ministry, Crucifixion and Resurrection of  
Jesus Christ with Verse: Kindle  
摘自耶穌基督的傳道、受難和復活

## Mercy Greater than Sabbath 憐憫比安息日更大

3. This was the final straw for the Pharisees who were filled with rage (Lu.6.11) and went out to consult with the Herodians (Mk.3.5) how they might destroy Jesus)

這是壓垮法利賽人的最後一根稻草，他們充滿了憤怒（路6:11），並出去與希律黨商議（可3:5）如何除滅耶穌）

4. Jesus withdrew immediately from the synagog aware He offended Pharisees

耶穌意識到自己冒犯了法利賽人，立刻退出會堂

## Kingdom Gospel 國度的福音

**Matt. 12.15-16** *But Jesus, aware of this, withdrew from there. Many followed Him, and He healed them all, and warned them not to tell who He was.*

太12: 15-16 耶穌知道了, 就離開那裡, 有許多人跟著他, 他把其中有病的人都治好了。又囑咐他們, 不要給他傳名。

**Matt. 12.17** *This was to fulfill what was spoken through Isaiah the prophet:*

太12: 17 這是要應驗先知以賽亞的話, 說:

**Matt. 12.18** *“BEHOLD, MY SERVANT WHOM I HAVE CHOSEN; MY BELOVED IN WHOM MY SOUL is WELL-PLEASED; I WILL PUT MY SPIRIT UPON HIM, AND HE SHALL PROCLAIM JUSTICE TO THE GENTILES.*

太12: 18 『看哪, 我的僕人, 我所揀選、所親愛、心裡所喜悅的, 我要將我的靈賜給他, 他必將公理傳給外邦。

## Yoke of Mercy 憐憫的軛

### Jesus Withdraws from Conflict

### 耶穌從衝突中退出

1. Jesus had no desire for fame, notoriety or contentious debate but rather continued to reveal kingdom mercies by healing and helping those who followed him along his kingdom way

耶穌不渴望名聲、惡名或有爭議的辯論, 而是藉著醫治和幫助那些跟隨祂走天國之路的人, 繼續彰顯天國的憐憫

## Kingdom Gospel 國度的福音

**Matt. 12.19** "HE WILL NOT QUARREL, NOR CRY OUT; NOR WILL ANYONE HEAR HIS VOICE IN THE STREETS.

太12:19 他不爭競、不喧嚷。街上也沒有人聽見他的聲音。

**Matt. 12.20** "A BATTERED REED HE WILL NOT BREAK OFF, AND A SMOLDERING WICK HE WILL NOT PUT OUT, UNTIL HE LEADS JUSTICE TO VICTORY.

太12:20 壓傷的蘆葦，他不折斷，將殘的燈火，他不吹滅，等他施行公理，叫公理得勝。

**Matt. 12.21** "AND IN HIS NAME THE GENTILES WILL HOPE."

太12:21 外邦人都要仰望他的名。』

## Yoke of Mercy 憐憫的軛

2. Matthew finds in Jesus' response yet another proof that he bore the messianic quiet nature prophesied in Isaiah 42.1-3

馬太在耶穌的回應中發現了另一個證據，證明祂具有以賽亞書 42:1-3 中預言的彌賽亞安靜的本性

- a. 'My beloved well-pleasing Servant'  
「我所親愛、所喜悅的僕人」
- b. Spirit anointed to restore justice to the nations  
聖靈恩膏為各國恢復公義
- c. Not one to quarrel or make himself known  
不爭競或顯露自己
- d. With mercy mends broken reeds and kindles smoldering wicks  
以憐憫修補折斷的蘆葦，點燃將殘的燈火
- e. The hope of the gentiles  
是外邦人的盼望

# Reasons Behind the Pharisees Challenges

## 法利賽人挑戰的背後原因

(1) He taught contrary to their invented laws of human traditions of the Sabbath.

祂的教導抵觸了他們發明的關於人類安息日的傳統律法

(2) His keeping company with publicans and sinners offended their moral and ritual sense of purity.

祂與稅吏和罪人交往, 觸犯了他們道德和儀式的純潔感

(3) His popularity drew the multitudes away from Jerusalem's centrality and their long unchallenged religious influence.

祂的受歡迎程度使民眾遠離了耶路撒冷的中心地位以及他們長期以來無可爭議的宗教影響力。

(4) His miracles revealed an authority superior to theirs.

祂所行的神蹟顯示出祂的權柄高於他們



# Reasons Behind the Pharisees Challenges

## 法利賽人挑戰的背後原因

- (5) He was held in contempt as a Galilean and with prejudice for coming from the despised city of Nazareth.  
祂作為加利利人而受到蔑視，並因來自被鄙視的拿撒勒城而受到偏見
- (6) He claimed to be the Messiah but was not doing what they expected the Messiah would do  
祂自稱是彌賽亞，但並沒有做他們期望彌賽亞會做的事情
- (7) He not only challenged their hypocrisy but even warned they might be excluded from the kingdom itself.  
祂不僅挑戰他們的假冒為善，甚至警告他們可能會被排除在國度之外

# Lessons from Taking His Yoke

## 從負祂的軛所學到的教訓

**From Matt. 11.25-30 the Lord's teaching about rest sets a more spiritual tone for addressing the Sabbath controversies in Matt. 12**

從馬太11:25-30 主的教導關於安息，為著針對馬太福音12章中安息日的爭議而奠定了更屬靈的基調

- 1. Son of Man greater than life's yoke: Under the yoke of the Son of David any heavy responsibilities are made 'light' when they are born together by the inner power of His life**  
人子比生命的軛更大：在大衛子孫的軛下，當他們因祂生命的內在力量而一同承擔時，任何沉重的責任都變得「輕省」
- 2. Son of Man greater than yoke of Religious duty: Under his kingdom yoke one should rest from guilt or condemnation if on the King's business it is necessary to pause for a moment from your usual Christian ministry and duties**  
人子大於宗教責任的軛：在祂國度的軛之下，如果為了王的事務而必須暫停你通常的基督教事工和職責，那麼一個人應該免於內疚或譴責

# Lessons from Taking His Yoke

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**3. Son of Man greater than Church yoke: Under the kingdom yoke there should always be a sense of Sabbath rest when in the Lord's House and especially when busily serving with His peace and Spirit power**

人子比教會的軛更偉大：在國度的軛下，在主的殿中，特別是在用祂的平安和聖靈的能力忙碌服事時，應該始終有安息日的安息感

**4. Son of Man greater than our burden for others: Under the kingdom yoke the compassion/worry felt for others will lead to His rest as you learn to minister to others under His burden and anointing and not yours**

人子比我們對他人的負擔更大：在國度的軛下，當你學習在祂的負擔和恩膏（而不是你的）負擔和恩膏下服事他人時，對他人感到的同情/憂慮將會被引到祂的安息

