

馬太福音

The Gospel of
Matthew

Chapter 10: Kingdom Disciples

第10章：國度的門徒

Calling in the Kingdom of the Heavens 在天國裡的呼召

1. From the Wilderness 從曠野開始

2. To the Mount 到山上

3. To the Valley 到山谷裡

4. Upon the Sea 在海上

5. To the haunts of demons 到惡鬼出沒的地方

6. Into 3 homes in Capernaum 到迦百農的三個家中

7. Through Desperate Crowd Pressing in for Mercy

穿越迫切尋求憐憫的絕望人群中

8. Back up the Mount to be “Called” as kingdom servants

為著「呼召」國度的僕人而回到山上

The King calls Apostles 王呼召使徒們

Matthew 馬太福音 10



Serving in the Kingdom of the Heavens 在天國裡服事

Key verse: Matt. 9.36

Seeing the people, He felt compassion for them, because they were distressed and dispirited like sheep without a shepherd.

主要經文：馬太福音 9:36

他看見許多的人，就憐憫他們，因為他們困苦流離，如同羊沒有牧人一般。



Looking forward:

Something must be done.

**The kingdom sheep are harassed and
it is time for the kingdom harvest**

向前看：

有些事必須完成。

**國度的羊被騷擾，並且
現在是國度收割的時候了**

Kingdom Double Harvest 國度的雙重收割

1. In the Bible “harvest” usually refers to the coming judgment upon the earth when the kingdom comes (Rev 14.14-20)
聖經中的「收割」通常指國度到來時對全地的審判
(啟14:14-20)

— In Mat.13.37-42 (wheat and tares) one of the Kingdom Mysteries is the kingdom Harvest when God will separate the wheat from the chaff which until then co-existed until his coming and then burn up the chaff
在馬太福音13:37-42 (麥子和稗子)

天國的奧秘之一是天國的收割。
那時，神會將麥子與穀殼分開，
直到他到來之前，麥子和稗子會
一直共存，然後燒掉糠



Kingdom Double Harvest 國度的雙重收割

2. But here (Mat 9.36) Jesus is talking about a “prior harvest” of sinners to be brought into the kingdom by the gospel of salvation just before the coming judgment

但在此 (太9:36) 耶穌所說的是在即將到來的審判之前，罪人藉著救贖的福音被帶入天國的「預先的收成」

— This “first harvest” would include both the lost sheep of Israel and the gentile sinners ripe for salvation in the world

這「第一次收成」包括以色列迷失的羊和世界上得救的外邦罪人

3. This kingdom harvest is time sensitive because the kingdom is “eggus” (very near/upon us) and this gospel harvest of salvation must happen before the harvest of judgment

這個國度收成的時間是緊迫的，因為國度是「臨近的」（非常接近/在我們身上），而這個救恩福音的收割必須在審判的收割之前發生

Looking back and forward 回顧與展望

Matt. 9.35 *Jesus was going through all the cities and villages, teaching in their synagogues and proclaiming the gospel of the kingdom, and healing every kind of disease and every kind of sickness.*

太9:35 耶穌走遍各城各鄉, 在會堂裡教訓人, 宣講天國的福音, 又醫治各樣的病症。

Matt. 9.36 *Seeing the people, He felt compassion for them, because they were distressed and dispirited like sheep without a shepherd.*

太9:36 他看見許多的人, 就憐憫他們。因為他們困苦流離, 如同羊沒有牧人一般。

Need for Workers in the kingdom harvest 國度的收割需要工人

1. The crowds grew larger as the gospel seeds producing a ripe harvest

隨著福音種子結出成熟的果實, 人群越來越多

2. Israel's sheep were lost and wandering and needed true "Shepherds" who would help gather the wounded and hurting into the kingdom fold

以色列的羊迷路並流浪了, 需要能幫助傷者和受傷者聚集到國度羊圈中的真正「牧人」

Looking back and forward 回顧與展望

Matt. 9.37 *Then He *said to His disciples, "The harvest is plentiful, but the workers are few.*

太9:37 於是對門徒說：「要收的莊稼多，作工的人少。」

Matt. 9.38 *"Therefore beseech the Lord of the harvest to send out workers into His harvest."*

太9:38 所以你們當求莊稼的主，打發工人出去，收他的莊稼。」

Need for Workers in the kingdom harvest 國度的收割需要工人

3. **"Workers"** were also needed to go out into the fields and **"harvest"** sinners and gentiles into the kingdom before the Judgment

在審判之前，還需要「工人」到田裡「收割」罪人和外邦人進入天國

4. It was time to **"Beseech the Lord of the harvest"** as only His Father in Heaven could send out **true shepherds and true workers** to finish the kingdom ingathering

是時候「祈求莊稼的主」了，因為只有祂的天父才能差遣真牧人和真工人來完成國度的聚集

Kingdom has come to a Transition

國度進入了轉型期

1. From the end of Matthew 9 we see three groups in the Kingdom of the heavens:

從馬太福音九章末了，我們看見天國的收割裡有三組人：

- a. The ‘**sheep**’ which in Matthew has primary reference to Israel
馬太福音中的「羊」主要指的是以色列
- b. The ‘**disciples**’ who are following the Lord and at differing levels of following, training, consecration and faithfulness
跟隨主並處於不同層次的跟隨、訓練、奉獻和忠誠的「門徒」
- c. The ‘**harvest**’ which here is a term for the many souls that have heard something of the gospel and need to be born into the kingdom
這裡的「莊稼」是指聽過福音並需要重生進入國度的許多靈魂

Kingdom has come to a Transition

國度進入了轉型期

2. From Matthew 10 a 4th group is created in the Kingdom: **apostles**

從馬太福音第 10 章開始，國度裡出現了第四組：**使徒**

- a. Sovereignly **called** and **chosen** servants of the Lord of the harvest sent after kingdom disciples beseech (beg) the Lord
在天國的門徒尋求(懇求)主之後，蒙莊稼之主的主權呼召和揀選的僕人受差遣
- b. Chosen both to **gather** the sheep into the King's flock and to **harvest** the sinners ripe for salvation
選擇將羊群聚集到王的羊群中，並收成願意接受救恩的罪人

Another Kingdom Mountain Peak

另一個國度的山峰

Mat.5

Sermon on Mount

馬太福音5章
山上的教訓

Mat.10

Calling 12 Apostles

馬太福音10章
呼召12使徒

Luke 6.12 It was at this time that Jesus went off to the mountain to pray, and He spent the whole night in prayer to God.

路 6:12 那時，耶穌出去上山禱告，整夜禱告 神。

Luke 6.13 And when day came, He called His disciples to Him and chose twelve of them, whom He also named as apostles:

路 6:13 到了天亮，叫他的門徒來，就從他們中間挑選十二個人，稱他們為使徒。

Luke 6.14 Simon, whom He also named Peter ...

路 6:14 這十二個人有西門，耶穌又給他起名叫彼得……

**Out of many disciples
12 apostles are called**
在許多門徒中有12個蒙召為使徒

Matt. 10.1 *Jesus summoned His twelve disciples and gave them authority over unclean spirits, to cast them out, and to heal every kind of disease and every kind of sickness.*

太10:1 耶穌叫了十二個門徒來，給他們權柄，能趕逐污鬼，並醫治各樣的病症。

“God sovereignly Calls” **「神主宰的呼召」**

**1. Disciples and apostles refer to
2 different callings:**

**門徒和使徒指的是兩種不同的
呼召：**

- a. Disciples are all called into the kingdom as ‘learners’ being ‘disciplined’ in an apprenticeship
門徒被呼召進入天國，成為「學徒」，在學徒期中受到「訓練」
- b. Apostles are those ‘sent out’ (v.5) (apostolos) by the Lord as servants
使徒是那些被主「差遣」
(第5節) 為僕人的人（使徒）

**Out of many disciples
12 apostles are called**
在許多門徒中有12個蒙召為使徒

Matt. 10.2 *Now the names of the twelve apostles are these: The first, Simon, who is called Peter, and Andrew his brother; and James the son of Zebedee, and John his brother;*
太10:2 這十二使徒的名, 頭一個叫西門, 又稱彼得, 還有他兄弟安得烈, 西庇太的兒子雅各, 和雅各的兄弟約翰。

Matt. 10.3 *Philip and Bartholomew; Thomas and Matthew the tax collector; James the son of Alphaeus, and Thaddaeus;*
太10:3 腓力和巴多羅買、多馬和稅吏馬太, 亞勒腓的兒子雅各和達太。

Matt. 10.4 *Simon the Zealot, and Judas Iscariot, the one who betrayed Him.*
太10:4 奮銳黨的西門、還有賣耶穌的加略人猶大。

Matt. 10.5 *These twelve Jesus sent out after instructing them...*
太10:5 耶穌差這十二個人去……

“God sovereignly Calls”
「神主宰的呼召」

2. With this “commissioning” comes **divine authority** to harvest souls into the Kingdom through preaching and miracles:

隨著這個「委託」而來的是神聖的權柄, 透過講道和神蹟將靈魂收割進入國度:

- a. They each may have one or several unique spiritual gifts in their ministry
他們每個人在他們的事奉中都可能有一種或幾種獨特的屬靈恩賜
- b. But apostolic calling includes an undefined spiritual authority (out of Christ Himself) to do God’s work
但是使徒的呼召包括了一個未定義的屬靈權柄 (來自基督自己) 來完成神的工作

3. Jesus sends his **workers** out in pairs grouped by the Lord’s choice
耶穌派出祂的工人, 按照主的選擇, 兩人一組地出去

Matthew 10 "instruction" in 7 categories

馬太福音10章——在7方面的「吩咐」

1. **Matthew 10** the scribe/disciple gathers into this chapter what he calls Jesus' "instructions" (**Mat. 10.5 - Mat. 11.1 "when Jesus finished giving instructions"**)

在馬太福音 10 章中，文士/門徒將他所謂的耶穌的「吩咐」匯集到這一章中（馬太福音 10:5 – 馬太福音 11:1「耶穌吩咐完了」）

2. These instructions can roughly be divided into 3 historic contexts and 7 commands:

這些吩咐大致可以分為3個歷史處境和7個命令：

Matthew 10 "instruction" in 7 categories

馬太福音10章——在7方面的「吩咐」

A. The immediate sending of the disciples in Galilee up until the crucifixion **10.1-15**
立即派遣門徒到加利利，直到釘十字架為止 (10: 1-15)

1) Use the authority and miraculous power **imparted 10.1; 10.7-8**

使用賦予的權柄和神奇的力量 10:1; 10:7-8

2) Stay within the 'measure' (metros) and 'sphere' (kanon) of my authority **10.5-6**

留在我權柄所「度量」的(metro)和「範圍」(kanon)之內 10:5-6

3) **Trust** only in the Father for all that is needed of money, food, housing **10.9-15**

為著一切所需——金錢、食物、住房等, 惟有信靠天父 10:9-15

B. The ministry and opposition faced by them after Pentecost and until Jerusalem's destruction in 70A.D. **10.16-23**

從五旬節之後直到主後70年耶路撒冷被毀之前，他們的事工和面臨的反對
10:16-23

4) **Fear only God and not men:** be ready to face opposition like your Master did as you use the keys of the kingdom **10.15-23**

只懼怕神而不懼怕人：當你使用天國的鑰匙時，預備好面臨的反對，就像你的主一樣 10:15-23

Matthew 10 "instruction" in 7 categories

馬太福音10章——在7方面的「吩咐」

C. The long range priority for the church to “be like their Master” bearing His testimony of Jesus until the end of the age **10.24-42**

教會的長期優先事項是「效法他們的主」，為耶穌作見證，直到世界的末了
10:24-42

5) **Desire** only one thing: it is enough to be like your Master **10.24-25**

只渴慕一件事：像你的主人那樣就夠了 **10:24-25**

6) **Share boldly** the revelation you receive from hearing my **voice** in the dark and my **whisper** in your ear without fear even though the truth will cause division
10.26-36

勇敢地分享你在黑暗中聽到的我的聲音和我在你耳邊的低語所獲得的啟示，
即使真相會引起分裂也不要怕 **10:26-36**

7) If you **deny yourself** and **take up your cross** to follow me you will receive an increasing measure of **kingdom reward** **10.37-42**

如果你捨己並背起你的十字架來跟隨我，你就會得到越來越多的國度賞賜
10:37-42

Authority and ministry 權柄與職事

Matt. 10.5 *These twelve Jesus sent out after instructing them: "Do not go in the way of the Gentiles, and do not enter any city of the Samaritans;*

太10: 5 耶穌差這十二個人去, 吩咐他們說: 「外邦人的路, 你們不要走, 撒瑪利亞人的城, 你們不要進;

Matt. 10.6 *but rather go to the lost sheep of the house of Israel.*

太10: 6 寧可往以色列家迷失的羊那裡去。

Measure and Sphere 衡量與領域

"Authority under Submission" 「在順服之下的權柄」

1. The apostle's sphere was initially limited to invading Israel with the gospel of the kingdom of the heavens

使徒的範圍最初僅限於帶著天國的福音入侵以色列

2. The kingdom gospel is sent first to the "lost" sheep of Jacob's house
天國福音首先傳給雅各家「迷失」的羊

Authority and ministry 權柄與職事

Matt. 10.7 *“And as you go, preach, saying, ‘The kingdom of heaven is at hand.’”*

太10:7 隨走隨傳, 說: 『天國近了。』

Matt. 10.8 *“Heal the sick, raise the dead, cleanse the lepers, cast out demons.”*

太10:8 醫治病人, 叫死人復活, 叫長大痲瘋的潔淨, 把鬼趕出去。

Measure and Sphere 衡量與領域

“Authority under Submission” 「在順服之下的權柄」

3. Preach the gospel of the “**eggus**” kingdom of the heavens with signs following
傳揚天國「**臨近了**」的福音, 伴隨著神蹟
4. Go with my authority to perform these powerful “**signs**” that indeed the kingdom of the heavens was “**coming upon**” Israel
帶著我的權柄去行這些強而有力的「神蹟」, 表明天國確實正在「**臨到**」以色列

Authority and Power 權柄與能力

Matt. 10.8 *“Heal the sick, raise the dead, cleanse the lepers, cast out demons.*

Freely you received, freely give.

太10:8 醫治病人，叫死人復活，叫長大痲瘋的潔淨，把鬼趕出去。你們白白的得來，也要白白的捨去。

Matt. 10.9 *“Do not acquire gold, or silver, or copper for your money belts,*

太10:9 腰袋裡，不要帶金銀銅錢。

Matt. 10.10 *or a bag for your journey, or even two coats, or sandals, or a staff; for the worker is worthy of his support.*

太10:10 行路不要帶口袋，不要帶兩件褂子，也不要帶鞋和拐杖，因為工人得飲食，是應當的。

Without Charge 不收費

“Kingdom Ministry Free” 「國度的職事是免費的」

1. The gifts and power were freely dispensed from Heaven and are not to be merchandised for financial gain

恩賜和力量是從天上白白賜予的，不能為了經濟利益而進行交易

2. Spirit-led travel will be completely underwritten by the King and finances should not be a consideration in going to any place

聖靈引領的旅行將完全由王承擔，去任何地方都不應該考慮財務問題

3. A worker is worthy of support and true children of the kingdom will be there to supply what is needed at a given place

工人是配得支持的，天國的真正孩子會在那裡供應給需要的地方

Authority and Provision 權柄與供應

Matt. 10.11 *“And whatever city or village you enter, inquire who is worthy in it, and stay at his house until you leave that city.*

太10:11 你們無論進那一城、那一村，要打聽那裡誰是好人，就住在他家，直住到走的時候。

Matt. 10.12 *“As you enter the house, give it your greeting.*

太10:12 進他家裡去、要請他的安。

Matt. 10.13 *“If the house is worthy, give it your blessing of peace. But if it is not worthy, take back your blessing of peace.*

太10:13 那家若配得平安，你們所求的平安，就必臨到那家；若不配得，你們所求的平安仍歸你們。

Kingdom Hospitality 國度的接待

Blessings upon Hospitality 接待中的祝福

1. As the Lord leads from place to place:

當主帶領從一個地方到另一個地方：

- a. Accept the gracious hospitality of local kingdom disciples
接受當地國度門徒的盛情款待
- b. Do not bother to upgrade but remain where God's gracious and simple provision is found
不要費心去升級，而是留在神的恩典和簡單的供應所在的地方
- c. Impart my kingdom blessing of shalom upon those households that receive you
將我的國度平安祝福賜給那些接待你的家庭

Authority and Provision 權柄與供應

Matt. 10.14 *“Whoever does not receive you, nor heed your words, as you go out of that house or that city, shake the dust off your feet.*

太10:14 凡不接待你們、不聽你們話的人，你們離開那家，或是那城的時候，就把腳上的塵土跺下去。

Matt. 10.15 *“Truly I say to you, it will be more tolerable for the land of Sodom and Gomorrah in the day of judgment than for that city.*

太10:15 我實在告訴你們，當審判的日子，所多瑪和蛾摩拉所受的，比那城還容易受呢。

Kingdom Hospitality 國度的接待

Blessings upon Hospitality 接待中的祝福

2. If the gospel and your service is rejected in a city (this is a local rule for Israel) shake off their rejection and let God handle the consequences

如果福音和你的服事在一個城市被拒絕（這是以色列的當地的規則），擺脫他們的拒絕，讓神來處理後果

Preparation for Kingdom Opposition 預備面臨國度的抵擋

Matt. 10.16 *“Behold, I send you out as sheep in the midst of wolves; so be shrewd as serpents and innocent as doves.*

太10:16 我差你們去，如同羊進入狼群，所以你們要靈巧像蛇，馴良像鴿子。

Matt. 10.17 *“But beware of men, for they will hand you over to the courts and scourge you in their synagogues;*

太10:17 你們要防備人，因為他們要把你們交給公會，也要在會堂裡鞭打你們；

Matt. 10.18 *and you will even be brought before governors and kings for My sake, as a testimony to them and to the Gentiles.*

太10:18 並且你們要為我的緣故，被送到諸侯君王面前，對他們和外邦人作見證。

Trust the Spirit's Testimony 信靠聖靈的見證

Invading Hostile Territory 入侵敵對的領域

1. Your only protections from those who pretend to receive you but have evil intentions are heavenly **wisdom** and worldly **innocence**
使你免受那些假裝接待你但心懷惡意的人的唯一保護就是屬天的智慧和對世俗的純真
2. Opponents will unwittingly allow you to invade royal courts and high places with the kingdom gospel
對手會不知不覺地允許你帶著國度的福音侵入王宮和高處

Preparation for Kingdom Opposition 預備面臨國度的抵擋

Matt. 10.19 *“But when they hand you over, do not worry about how or what you are to say; for it will be given you in that hour what you are to say.*

太10: 19 你們被交的時候, 不要思慮怎樣說話, 或說甚麼話; 到那時候, 必賜給你們當說的話。

Matt. 10.20 *“For it is not you who speak, but it is the Spirit of your Father who speaks in you.*

太10: 20 因為不是你們自己說的, 乃是你們父的靈在你們裡頭說的。

Trust the Spirit's Testimony 信靠聖靈的見證

Invading Hostile Territory 入侵敵對的領域

3. Your testimony for my sake will be heard by kings and even out to the gentile nations

你為我所作的見證將被君王聽到, 甚至傳到外邦國家

4. Don't worry about what you will speak because the Spirit will speak through you

不要擔心你會說什麼, 因為聖靈會透過你說話

Kingdom Opposition 國度的抵擋

Matt. 10.21 *“Brother will betray brother to death, and a father his child; and children will rise up against parents and cause them to be put to death.*

太10: 21 弟兄要把弟兄、父親要把兒子、送到死地，兒女要與父母為敵，害死他們。

Matt. 10.22 *“You will be hated by all because of My name, but it is the one who has endured to the end who will be saved.*

太10: 22 並且你們要為我的名，被眾人恨惡，惟有忍耐到底的，必然得救。

Intense and Personal 強烈且個人化

During the time of Israel's rejection 在以色列拒絕的時期

1. Faith in Me will cause **division, betrayal** and even **death** within families
倚靠我的信心會造成家庭內部的分裂、背叛甚至死亡
2. The **Messiah's name** will be hated and his followers as well but those with faith's endurance will be delivered from the coming judgment upon Israel
彌賽亞的名字和祂的追隨者都會被憎恨，但那些有信心忍耐的人將在以色列即將面臨的審判中得釋放

Kingdom Opposition 國度的抵擋

Matt. 10.23 *“But whenever they persecute you in one city, flee to the next; for truly I say to you, you will not finish going through the cities of Israel until the Son of Man comes.*

太10:23 有人在這城裡逼迫你們，就逃到那城裡去；我實在告訴你們，以色列的城邑，你們還沒有走遍，人子就到了。

Intense and Personal 強烈且個人化

During the time of Israel's rejection 在以色列拒絕的時期

3. Go through the cities of Israel with the gospel and don't be delayed by any persecution because it's harvest time

帶著福音走遍以色列的各個城市，不要因任何迫害而拖延，因為現在是收割的時候

4. Very soon the Son of Man is coming with judgment behind your warnings

很快，人子就會在你的警告背後帶著審判來臨

Goal of a Disciple 一個門徒的目標

Matt. 10.24 *“A disciple is not above his teacher, nor a slave above his master.*

太10: 24 學生不能高過先生, 僕人不能高過主人。

Matt. 10.25 *“It is enough for the disciple that he become like his teacher, and the slave like his master. If they have called the head of the house Beelzebul, how much more will they malign the members of his household!*

太10: 25 學生和先生一樣, 僕人和主人一樣, 也就罷了。人既罵家主是別西卜, 何況他的家人呢!

Obedience and suffering produces Conformity 順服和受苦產生順從

Serve as a Humble Slave 如同一個謙卑的僕人般服事

1. The life of a kingdom servant must remain under his teacher and master
一個國度僕人的生活必須在他的老師和主人之下
2. **“It is enough”** implies that the kingdom servant’s highest goal should not be success or stature but your likeness to your Teacher/Master
「也就罷了」 意味著國度僕人最高的目標不應該是成功或地位, 而是你與你的老師/主人有多相似

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Serve as a Humble Slave 如同一個謙卑的僕人般服事

3. Through all the serving the highest goal is to be transformed into His **“lamb nature”**

透過所有的服事, 最高的目標是被變化而有祂的「羔羊本性」

4. Jesus has already been called **‘Beelzebul’** and despised so those of His household will be even more maligned

耶穌已經被稱為「別西卜」並被蔑視, 因此祂的家人將會受到更多的誹謗

Righteous Servants need not fear man 公義的僕人無須畏懼人

Matt. 10.26 *“Therefore do not fear them, for there is nothing concealed that will not be revealed, or hidden that will not be known.*

太10:26 所以不要怕他們，因為掩蓋的事，沒有不露出來的，隱藏的事，沒有不被人知道的。

Matt. 10.27 *“What I tell you in the darkness, speak in the light; and what you hear whispered in your ear, proclaim upon the housetops.*

太10:27 我在暗中告訴你們的，你們要在明處說出來；你們耳中所聽的，要在房上宣揚出來。

Kingdom Judgment 國度的審判

The Light of Truth 真理的亮光

1. All the lies and deeds of darkness against His kingdom will soon be brought to light in the coming judgment
所有反對祂的國度的黑暗謊言和行為很快就會在即將到來的審判中被揭露出來
2. My servant must hear the ‘whisper’ of my still voice through this dark hour and proclaim the prophetic word for all to hear
在這黑暗的時刻，我的僕人必須聽到我平靜「細語」的聲音，並宣揚預言，讓所有人都聽見

Righteous Servants need not fear man 公義的僕人無須畏懼人

Matt. 10.28 *“Do not fear those who kill the body but are unable to kill the soul; but rather fear Him who is able to destroy both soul and body in hell.*

太10:28 那殺身體不能殺靈魂的，不要怕他們；惟有能把身體和靈魂都滅在地獄裡的，正要怕他。

FOOTNOTE 腳註

“Fear him who destroys body and soul in hell” is not the devil as some interpret this word but God the creator of all life and whose judgment is eternal and final

「懼怕那在地獄裡毀滅身體和靈魂的」並不是某些人解釋的魔鬼，而是所有生命的創造者，祂的審判是永恆的和最終的

Kingdom Judgment 國度的審判

The Light of Truth 真理的亮光

3. Choose who to fear: 選擇要畏懼誰：

- a. Do not fear man who may kill your body but not your soul
不要害怕可能會殺死你的身體
但不會殺死你的靈魂的人
- b. Fear God who can destroy both body and soul in hell
Translation result
敬畏神，祂能在地獄毀滅身體
與靈魂

Our Father Cares 我們的天父眷顧

Matt. 10.29 *“Are not two sparrows sold for a cent? And yet not one of them will fall to the ground apart from your Father.*

太10:29 兩個麻雀，不是賣一分銀子麼？若是你們的父不許，一個也不能掉在地上。

Matt. 10.30 *“But the very hairs of your head are all numbered.*

太10:30 就是你們的頭髮，也都被數過了。

Matt. 10.31 *“So do not fear; you are more valuable than many sparrows.*

太10:31 所以不要懼怕，你們比許多麻雀還貴重。

A Disciple is Precious 一個門徒是寶貴的

The Judge you fear is also your Father who cares
你畏懼的審判官也是眷顧你的天父

1. Even virtually worthless sparrows are known and kept by the Father

即使是幾乎毫無價值的麻雀也被天父所認識和飼養

2. Even the smallest details of our lives are recorded by the Father

甚至我們生命中最小的細節都被天父記錄下來

3. Therefore do not fear: your value is so great to Him whether you live or die

因此，不要害怕：無論你是生是死，你的價值對祂來說都如此大

Our Father Cares 我們的天父眷顧

Matt. 10.32 *“Therefore everyone who confesses Me before men, I will also confess him before My Father who is in heaven.*

太10:32 凡在人面前認我的，我在我天上的父面前，也必認他。

Matt. 10.33 *“But whoever denies Me before men, I will also deny him before My Father who is in heaven.*

太10:33 凡在人面前不認我的，我在我天上的父面前，也必不認他。

A Disciple is Precious 一個門徒是寶貴的

The Judge you fear is also your Father who cares
你畏懼的審判官也是眷顧你的天父

4. I am your direct connection to the Father:

我是你與天父的直接連結：

a. Everyone who “confesses in me” before men I will “confess in him” before the Father

凡在人面前「承認我」的人，我也會在天父面前「承認他」

b. Everyone who denies me before men I will deny before my Father in Heaven

凡在人面前否認我的人，我也會在天父面前否認他

The Sword and Cross 刀兵與十字架

Matt. 10.34 *“Do not think that I came to bring peace on the earth; I did not come to bring peace, but a sword.*

太10:34 你們不要想我來，是叫地上太平；我來，並不是叫地上太平，乃是叫地上動刀兵。

Matt. 10.35 *“For I came to SET A MAN AGAINST HIS FATHER, AND A DAUGHTER AGAINST HER MOTHER, AND A DAUGHTER-IN-LAW AGAINST HER MOTHER-IN-LAW;*

太10:35 因為我來，是叫人與父親生疏、女兒與母親生疏、媳婦與婆婆生疏。

Matt. 10.36 *and A MAN’S ENEMIES WILL BE THE MEMBERS OF HIS HOUSEHOLD.*

太10:36 人的仇敵，就是自己家裡的人。

Total Devotion Divides 完全的投入造成分歧

Conflicts without and within 外部和內部的衝突

1. Division may arise within the family over your faithful service to me as they try to keep you to worldly ways and family priority
家庭內部可能會因你對我的忠誠服事而產生分歧，因為他們試圖讓你遵循世俗的方式和以家庭優先
2. It is your kingdom devotion to me that will be your cross to bear as it hurts your father and mother
你對我的國度忠誠將成為你要背的十字架，因為它傷了你的父母

The Sword and Cross 刀兵與十字架

Matt. 10.37 *“He who loves father or mother more than Me is not worthy of Me; and he who loves son or daughter more than Me is not worthy of Me.*

太10:37 愛父母過於愛我的，不配作我的門徒；愛兒女過於愛我的，不配作我的門徒。

Matt. 10.38 *“And he who does not take his cross and follow after Me is not worthy of Me.*

太10:38 不背著他的十字架跟從我的，也不配作我的門徒。

Matt. 10.39 *“He who has found his life will lose it, and he who has lost his life for My sake will find it.*

太10:39 得著生命的，將要失喪生命，為我失喪生命的，將要得著生命。

Total Devotion Divides 完全的投入造成分歧

Conflicts without and within 外部和內部的衝突

3. Matthew includes the cross for the first time here as an essential **‘instruction’** though the actual revelation of the cross for both Jesus and his disciples came later 馬太在這裡首次包括了十字架作為重要的「指示」，儘管十字架的實際啟示對耶穌和祂的門徒是後來才出現的

Humble Kingdom Servants 謙卑的國度僕人

Matt. 10.40 *“He who receives you receives Me, and he who receives Me receives Him who sent Me.*

太10:40 人接待你們，就是接待我，接待我，就是接待那差我來的。

Matt. 10.41 *“He who receives a prophet in the name of a prophet shall receive a prophet’s reward; and he who receives a righteous man in the name of a righteous man shall receive a righteous man’s reward.*

太10:41 人因為先知的名接待先知，必得先知所得的賞賜；人因為義人的名接待義人，必得義人所得的賞賜。

Receiving and Giving 接待與給予

Discipleship Rewarded 作門徒得的賞賜

1. Open and hospitable disciples who receive those who travel about ministering are really receiving me - (rewarded)

開放接待的門徒接納那些旅行傳道的人，其實是在接待我—
(有獎賞)

2. Open and hospitable disciples who receive a prophet’s word or learns and practices holiness from a righteous servant will receive the same reward as that servant
開放和好客的門徒接受先知的話語或從正義的僕人那裡學習和操練聖潔，將獲得與該僕人相同的獎賞

Humble Kingdom Servants 謙卑的國度僕人

Matt. 10.42 *“And whoever in the name of a disciple gives to one of these little ones even a cup of cold water to drink, truly I say to you, he shall not lose his reward.”*

太10:42 無論何人，因為門徒的名，只把一杯涼水給這小子裡的一個喝，我實在告訴你們，這人不能不得賞賜。

Receiving and Giving 接待與給予

Discipleship Rewarded 作門徒得的賞賜

3. Open and hospitable disciples who acknowledge the little ones (needy) an offer even the most basic care as a disciple of mine will not lose their reward
開放和好客的門徒，承認小子（有需要的），作為我的門徒，即使提供最基本的照顧，也不會失去他們的回報

Summary thoughts about servants of the kingdom

關於國度僕人的總結

1. All children in the kingdom have a general calling to worship, serve and follow the King

國度裡的所有子民都有一個共同的呼召去敬拜、服事和跟隨王

a. All disciples should make disciples

所有門徒都應該使人成為門徒

b. This general calling involves our comprehensive calling which includes a call:

這個一般呼召涉及我們全面的呼召，其中包括一個呼召：

To salvation, fellowship, prayer, be holy, shepherd, be in one body, to know Him, to a heavenly calling, to glory

為了救恩、交通、禱告、聖潔、牧養、在一個身體裡、認識祂、回應一個屬天的呼召、到達榮耀

Summary thoughts about servants of the kingdom

關於國度僕人的總結

2. All children in the kingdom have a specific calling

國度裡的所有子民都有特定的使命

a. Specific calling based upon specific gifts given

基於所給予的特定恩賜的特定呼召

b. Each member of the body of Christ has a specific function depending upon which part of the body they are

基督身體的每個肢體都有特定的功能，這取決於他們是身體的哪個部分

3. For those faithful in their specific calling God may bring them into what Paul calls "the ministry" which involves stewarding the Word of God as an apostle, prophet, evangelist, shepherd/teacher to build up the Body of Christ

對於那些忠於其特定呼召的人，神可能會將他們帶入保羅所說的“事工”，其中包括以使徒、先知、傳福音者、牧人/教師的身份餵養神的話語，以建立基督的身體

