

馬太福音

The Gospel of Matthew

Chapter 21.1-22: Thy Kingdom Come

第21章1-22節：祢的國降臨

Motif: "The Kingdom mountains" 主題:「國度的山」



Mount of Temptation 試探山 (4)	Mount of Blessing 祝福山 (5)	Mountain of Bread 餅的山 (15.29)	Mountain of Revelation 啟示的山 (16.13-28)	Transfiguration Mountain 變化山 (17)	Mount of Olives 橄欖山 (24-25)	Mount of Commission 差遣的山 (28)
Battles in the heavenlies 屬天的爭戰	Heavenly Life Blessed 屬天的生命蒙了祝福	Heaven Resources 屬天的資源	Heavenly Revelation 屬天的啟示	Heavenly Vision 屬天的異象	Heaven's Prophecy 屬天的預言	Heaven's Commission 屬天的差遣

Mount of Olives: Matthew's Prophetic Mountain
橄欖山：馬太預言的山

1. Mount of Olives - Prophetic History

(一) 橄欖山——預言性的歷史

- 2700 feet high, 200 feet above Mount Zion
- 高 2700 英尺，比錫安山高 200 英尺
- Known for its many olive trees
- 因有許多橄欖樹而聞名
- Significant place in Kingdom History
- 在國度的歷史上佔有重要地位

Matt. 21.1 When they had approached Jerusalem and had come to Bethpage, at the Mount of Olives

馬太21:1 耶穌和門徒將近耶路撒冷，到了伯法其在橄欖山那裡。

Mount of Olives looks down at Jerusalem from a 'kingdom' POV

橄欖山以「國度」的視角俯瞰耶路撒冷

“Upon the The Mount” places one in the ‘Prophetic Zone’:

「在山上」將人置於「預言區」：

1. *1st mentioned as David the rejected king ascended its slopes weeping during his escape from Absalom (2 Sam 15:30-32).*

第一次提到這座山，是在大衛這個被拒絕的王逃離押沙龍時，他哭泣著爬上這座山的山坡（撒母耳記下 15:30-32）

2. *JHVH angered by Solomon's erecting high places for Chemosh and Moloch (1K.11:7).*

耶和華因所羅門為基抹和摩洛建造邱壇而大為惱怒（王上11:7）

3. *Ezekiel witnessed the Glory of God departing from the Temple up the Mount of Olives (Eze. 11:23).*

以西結親眼目睹神的榮耀離開聖殿，升上橄欖山（結 11:23）

4. *Jesus made his messianic descent into Jerusalem as Son of David (Matt 21:1-10)*

耶穌作為大衛的子孫以彌賽亞的姿態下到耶路撒冷（太 21:1-10）

Mount of Olives looks down at Jerusalem from a 'kingdom' POV

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“Upon the The Mount” places one in the ‘Prophetic Zone’:

「在山上」將人置於「預言區」：

5. *The disciples witnessed Jesus' ascension into glory (Lk 24: 50-51).*
門徒們見證了耶穌升天進入榮耀裡（路 24: 50-51）
6. *Jesus like David wept over God's City of Jerusalem (Lk 19:41-44).*
耶穌像大衛一樣，為神的城耶路撒冷哭泣（路 19:41-44）
7. *Jesus promised to come again in the same way He went. Acts 1: 10-11*
耶穌應許了，祂會以離開的同樣方式再次降臨（使徒行傳 1: 10-11）
8. *Zechariah 14:4-5 “On that day his feet shall stand on the Mount of Olives that lies before Jerusalem on the east, and the Mount of Olives shall be split in two from east to west by a very wide valley....Then the Lord my God will come, and all the holy ones with him.”*
撒迦利亞書 14:4-5 「那日，他的腳必站在耶路撒冷前面朝東的橄欖山上，這山必從中間分裂，自東至西，成為極大的谷……耶和華我的 神必降臨，有一切聖者同來。」

Matthew 21-28 Cover the Last Week of Jesus' Life in Jerusalem

馬太 21-28 章涵蓋了耶穌在耶路撒冷的最後一週

1. Matthew narrates the events of this week as all pre-ordained by God and prophesied in scripture

馬太敘述本週發生的事件都是神預先安排好的，並在聖經中預言過

2. Jesus no longer hides his Messianic claims but deliberately presents Himself as King of Israel both in action and words

耶穌不再隱藏宣稱自己是彌賽亞，而是刻意的在言行上呈現自己是以色列的王

3. Jesus has shown the disciples His kingdom character and authority and will now display His kingdom wisdom as confronted by Jewish leaders

耶穌已向門徒展示了祂的國度特徵和權威，現在祂將在猶太領袖面前展示祂的國度智慧



Matthew 21.1-22 Prophetic Moments

馬太福音21:1-22 預言的時刻

Rather than a so-called “Triumphal Entry” this event was a
“Prophetic Confrontation of Kingdom Come”

與其稱之為「凱旋的進城」這個事件是「國度來臨的預言性對峙」

Matthew presents Jesus taking three prophetic actions

馬太福音呈現了耶穌所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 彌賽亞接管了祂父的家

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

Messianic Entry - Background

彌賽亞的進場：背景

Zech. 9.9

撒迦利亞書9:9

Rejoice greatly, O daughter of Zion!

錫安的民哪，應當大大喜樂！

Shout in triumph, O daughter of Jerusalem!

耶路撒冷的民哪，應當歡呼！

Behold, your king is coming to you;

看哪，你的王來到你這裡；

He is just and endowed with salvation,

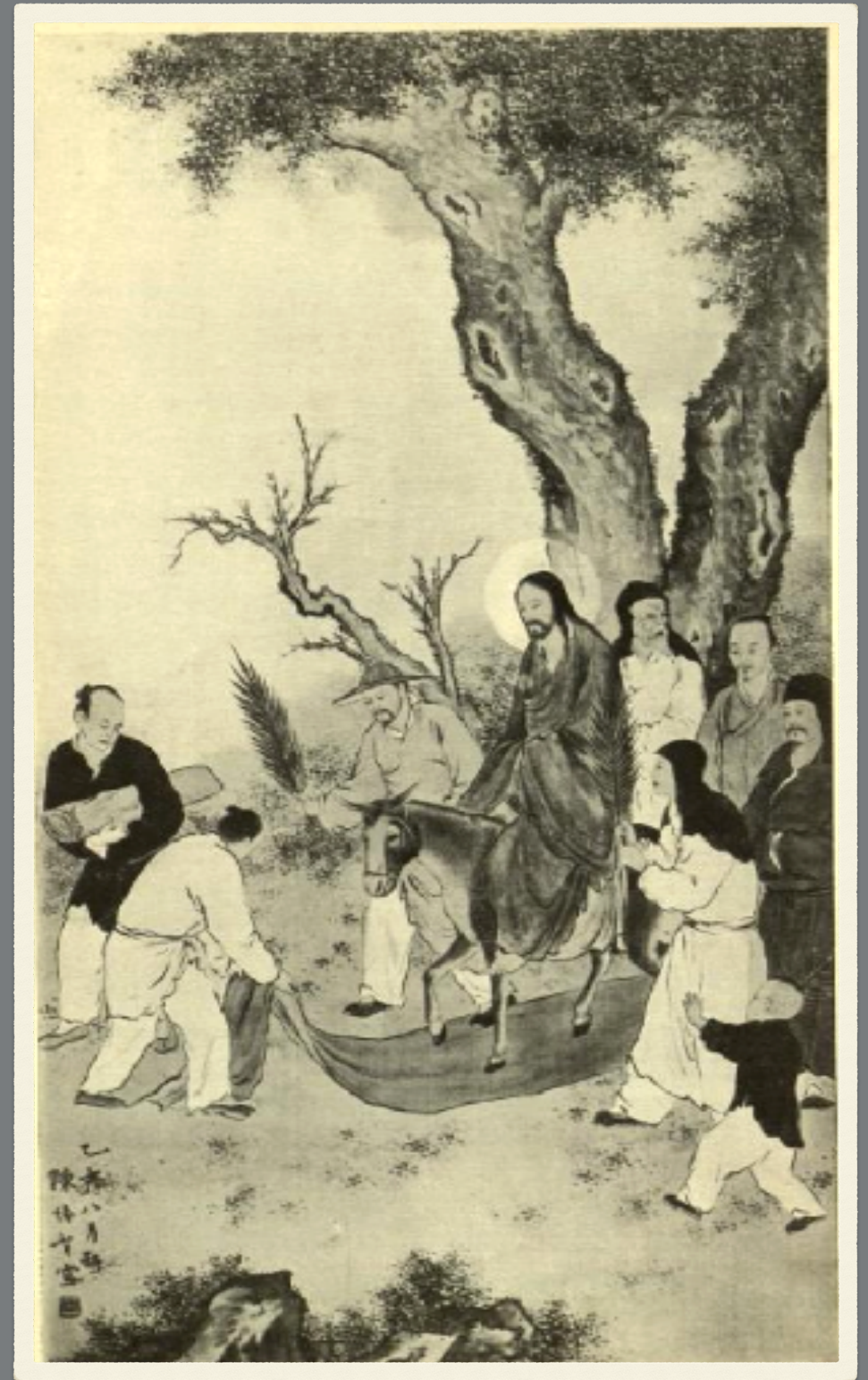
他是公義的，並且施行拯救，

Humble, and mounted on a donkey,

謙謙和和的騎著驢，

Even on a colt, the foal of a donkey.

就是騎著驢的駒子。



3 Events provide context to Jesus' Messianic Entry

三事件提供了耶穌以彌賽亞身份進城的背景

*1. Six Weeks ago Jesus raised
Lazarus from the dead*

1. 六週前，耶穌使拉撒路從死裡
復活

*- The part of the crowd coming up the
Mount from Jerusalem were there to
see Lazarus and Jesus (J.12.9-13)*

從耶路撒冷上山的人群曾在那裡見過
拉撒路和耶穌（約 12:9-13）



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2. Two nights before his entry Mary anointed Jesus for burial as he supped with Lazarus in Bethany

2. 在祂進城的前兩天晚上，當祂在伯大尼與拉撒路共進晚餐時，馬利亞為了耶穌的安葬而膏祂



3 Events provide context to Jesus' Messianic Entry

三事件提供了耶穌以彌賽亞身份進城的背景

3. Many pilgrims from Galilee were coming up to the Feast along with Jesus anticipating that he was about to become Israel's Messiah

3. 許多來自加利利的朝聖者與耶穌一同來過節，他們期待耶穌即將成為以色列的彌賽亞



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

1. 馬太21:1-11 彌賽亞來到祂自己的城裡

Matthew's Gospel plainly skips over many details to focus upon the King's Prophetic Actions

馬太的福音明顯的跳過了許多細節，而關注於王的預言行動



Messiah Comes to Zion 彌賽亞來到錫安

Matt. 21.1 *When they had approached Jerusalem and had come to Bethpage, at the Mount of Olives, then Jesus sent two disciples,*

太21:1 耶穌和門徒將近耶路撒冷，到了伯法其在橄欖山那裡，

Matt. 21.2 *saying to them, "Go into the village opposite you, and immediately you will find a donkey tied there and a colt with her; untie them and bring them to Me.*

太21:2 耶穌就打發兩個門徒，對他們說：

「你們往對面村子裡去，必看見一匹驢拴在那裡，還有驢駒同在一處；你們解開牽到我這裡來。」

Matt. 21.3 *"If anyone says anything to you, you shall say, 'The Lord has need of them,' and immediately he will send them."*

太21:3 若有人對你們說甚麼，你們就說：『主要用他。』那人必立時讓你們牽來。」

Divine Preparation 神聖的預備

1. Sunday morning Jesus leaves Bethany descending the Mount of Olives along a winding road toward Jerusalem and then stopping at Bethpage ("house of figs")

星期天早上，耶穌離開伯大尼，沿著一條蜿蜒的道路走下橄欖山，前往耶路撒冷，然後在伯法其（「無花果之家」）停留

a. He specifically sends 2 disciples into Bethpage knowing a donkey and her colt will be tied at the village crossroads (Mk.11.4)

祂特地派了兩個門徒去伯法其，知道有一頭驢子和牠的小驢駒會被拴在村莊的岔路口（可 11：4）

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Divine Preparation 神聖的預備

b. Jesus also anticipates that someone will question the disciples and tells them, "Just say the Lord has need of them" and all will be well

耶穌也預料到有人會問門徒，並告訴他們，「只要說主需要牠」，就一切都好

2. Only Matthew mentions the 2nd donkey as an accurate detail as a "**colt**" was a young foal never having been ridden (Mk.11.2) and needing her lead

只有馬太準確提到了第二頭驢的細節，因為「驢駒」是一頭從未被騎過的幼駒（馬可福音 11.2），需要母驢的引導

Messiah Comes to Zion 彌賽亞來到錫安

Matt. 21.4 *This took place to fulfill what was spoken through the prophet:*

太21:4 這事成就，是要應驗先知的話，說：

Matt. 21.5 *“SAY TO THE DAUGHTER OF ZION, ‘BEHOLD YOUR KING IS COMING TO YOU, GENTLE, AND MOUNTED ON A DONKEY, EVEN ON A COLT, THE FOAL OF A BEAST OF BURDEN.’”*

太21:5 「要對錫安的居民說：『看哪，你的王來到你這裡，是溫柔的，又騎著驢，就是騎著驢駒子。』」

Matt. 21.6 *The disciples went and did just as Jesus had instructed them,*

太21:6 門徒就照耶穌所吩咐的去行，

Matt. 21.7 *and brought the donkey and the colt, and laid their coats on them; and He sat on the coats.*

太21:7 牽了驢和驢駒來，把自己的衣服搭在上面，耶穌就騎上。

Prophetic Fulfilment 預言的應驗

1. Both John and Matthew see this scripture as a prophecy fulfilled on the day the Jesus entered Jerusalem from the Mt. of Olives

1. 約翰和馬太都看這段經文是預言的應驗在耶穌從橄欖山進入耶路撒冷的那天

a. *Zech. 9.9* prophesies of a king coming into Zion but in humiliation and weakness only to be rejected until God eventually intervenes and crowns him victorious king (*Zech. 14.9*)

撒迦利亞書 9：9 預言一位君王將進入錫安，在受羞辱和軟弱中被拒絕，直到神最終介入並為他加冕為得勝之王（撒迦利亞書 14:9）

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Prophetic Fulfilment 預言的應驗

b. *John 12.16* clarifies that the disciples had no idea of the prophetic significance of this event in scripture until after Jesus was glorified and they saw this word in the scroll of Zechariah

約12:16 澄清說，門徒們不知道聖經中關於這件事的預言意義，直到耶穌得榮耀之後，他們才在撒迦利亞書卷中看到這句話

2. The gospels all note the 2 disciples found everything just as Jesus said implying they found themselves once again in that ‘kingdom zone’ of amazing events

2. 福音書都提到，兩個門徒正如耶穌所說的那樣找到了一切，這意味著他們再次發現自己身處於那令人驚奇的事件的「國度地帶」

3. They brought the donkeys and coats were laid upon both of them

3. 他們牽來驢子，把衣服搭在驢子身上

Messiah Comes to Zion 彌賽亞來到錫安

Matt. 21.8 *Most of the crowd spread their coats in the road, and others were cutting branches from the trees and spreading them in the road.*

太21:8 眾人多半把衣服鋪在路上，還有人砍下樹枝來鋪在路上。

Matt. 21.9 *The crowds going ahead of Him, and those who followed, were shouting,*

*“Hosanna to the Son of David;
BLESSED IS HE WHO COMES IN
THE NAME OF THE LORD;*

Hosanna in the highest!”

太21:9 前行後隨的眾人，喊著說：和散那歸於大衛的子孫；〔和散那原有求救的意思在此乃稱頌的話〕

奉主名來的，是應當稱頌的；
高高在上和散那！

“Behold your King is Coming”
「看哪，你的王來了」

Zion breaks forth in Worship 錫安興起了敬拜

1. The crowd prepared a “Highway for the coming of the Lord” with coats and palms strewn upon his pathway
人群預備了一條「為著主來臨的大道」並在祂的路上鋪滿了衣服和棕樹枝

2. The surrounding crowds chanted the Hallel chorus from Psalm 118
周圍的人群齊聲高唱詩篇 118 篇的哈利路亞

a. *Hosanna* in He. means “*Save Now*” and is Israel’s cry of for “*the son of David*” to deliver them from their oppressors
希伯來文的和散那意思是「現在拯救」，是以色列呼求「大衛的子孫」拯救他們脫離壓迫者的呼聲

Messiah Comes to Zion 彌賽亞來到錫安

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Matt. 21.10 *When He had entered Jerusalem, all the city was stirred, saying, “Who is this?”*

太21: 10 耶穌既進了耶路撒冷，合城都驚動了，說：「這是誰？」

Matt. 21.11 *And the crowds were saying, “This is the prophet Jesus, from Nazareth in Galilee.”*

太21: 11 眾人說：「這是加利利拿撒勒的先知耶穌。」

“Behold your King is Coming” 「看哪，你的王來了」

b. “*Hosanna to the son of David*” - Jesus openly acknowledges His Messianic claim in Jerusalem

「和散那歸於大衛的子孫」—耶穌在耶路撒冷公開的承認祂是彌賽亞

3. Mt.21.10-11 “*all the city was stirred*” (Gk. seistho = “seismic”= “to rock, shake”) by this display though not all knew who was coming

太21.10-11 「合城都驚動了」（希臘文 seistho = 「地震」= 「搖晃、震動」）儘管從這個展示來看並不是所有人都知道誰來了

4. The Galilean crowds answered the inquirers by declaring Jesus as a Galilean prophet from Nazareth
加利利的群眾回答詢問者，宣稱耶穌是來自拿撒勒的加利利先知

Messiah Comes to Zion 彌賽亞來到錫安

Luke 19.41 *When He approached Jerusalem, He saw the city and wept over it,*

路19:41 耶穌快到耶路撒冷看見城，就為他哀哭，

Luke 19.42 *saying, “If you had known in this day, even you, the things which make for peace! But now they have been hidden from your eyes.*

路19:42 說：「巴不得你在這日子，知道關係你平安的事。無奈這事現在是隱藏的，叫你的眼看不出來。」

Luke's Pause 路加的停頓

1. Jesus stopped his descent and wept as he viewed the outward beautiful City of God while knowing its spiritual darkness

耶穌停止下行之路，看著外表美麗的神城，知道其內在的黑暗，祂不禁哭泣

a. “*Make for peace*” ‘Jerusalem’ derives from the original name “Salem” meaning “peace” which it did not know

「為和平而努力」 「耶路撒冷」原名為「撒冷」，意為「和平」，但它卻不知道

b. Jesus predicts the Roman army's siege of the city in 70AD

耶穌預言了主後 70 年羅馬軍隊將圍攻該城

Messiah Comes to Zion 彌賽亞來到錫安

Luke 19.43 *“For the days will come upon you when your enemies will throw up a barricade against you, and surround you and hem you in on every side,*

路19:43 因為日子將到，你的仇敵必築起土壘，周圍環繞你，四面困住你，

Luke 19.44 *and they will level you to the ground and your children within you, and they will not leave in you one stone upon another, because you did not recognize the time of your visitation.”*

路19:44 並要掃滅你，和你裡頭的兒女，連一塊石頭也不留在石頭上，因你不知道眷顧你的時候。

Luke's Pause 路加的停頓



2. And the reason:

“you did not recognize the time of your visitation.”

原因是：

「因你不知道眷顧你的時候」

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

2. 馬太21:12-17 彌賽亞接管祂的父家



Matt. 21.13 “It is written, ‘MY HOUSE SHALL BE CALLED A HOUSE OF PRAYER’; but you are making it a ROBBERS’ DEN.”

馬太21:13 對他們說：「經上記著說、『我的殿必稱為禱告的殿；你們倒使他成為賊窩了。』」

King's Anger 王的憤怒

Matt. 21.12 *And Jesus entered the temple and drove out all those who were buying and selling in the temple, and overturned the tables of the money changers and the seats of those who were selling doves.*

太21:12 耶穌進了神的殿，趕出殿裡一切作買賣的人，推倒兌換銀錢之人的桌子，和賣鴿子之人的凳子。

Matt. 21.13 *And He *said to them, "It is written, 'MY HOUSE SHALL BE CALLED A HOUSE OF PRAYER'; but you are making it a ROBBERS' DEN."*

太21:13 對他們說：「經上記著說：『我的殿必稱為禱告的殿』；你們倒使他成為賊窩了。」

Cleansing the Temple 潔淨聖殿

1. Matthew has the Messiah enter Zion and immediately confront Zion's Temple as *prophetically predicted in Malachi 3.1-3*
馬太記載彌賽亞進入錫安，並立即對峙錫安的聖殿，正如瑪拉基書 3.1-3 預言的那樣

a. Mark and Luke's version adds a lot more detail and places the cleansing on the next morning (Monday)

馬可和路加的版本增加了更多細節，並將潔淨的時間放在第二天早上（星期一）

b. Matthew sees this moment as continuing the prophetic confrontation of Zion by the messiah angrily cleansing the Temple as he takes authority over the Father's House

馬太認為，彌賽亞在接管父家時憤怒地潔淨聖殿，這時刻是延續了與錫安預言性的對峙

King's Anger 王的憤怒

Is. 56.7 *Even those I will bring to My holy mountain and make them joyful in My house of prayer ... For My house will be called a house of prayer for all the nations"*

賽56:7 我必領他們到我的聖山，使他們在禱告我的殿中喜樂……因我的殿必稱為萬民禱告的殿。

Jer. 7.11 *"Has this house, which is called by My name, become a den of robbers in your sight? Behold, I, even I, have seen it," declares the LORD.*

耶7:11 「這稱為我名下的殿，在你們眼中豈可看為賊窩嗎？我都看見了！」這是耶和華說的。

Cleansing the Temple 潔淨聖殿

2. Jesus confirms his action by two scriptures regarding the Temple:
耶穌透過兩段關於聖殿的經文證實了祂的行為：

- a. **Isa. 56.7** reclaims the Temple's larger kingdom purpose being a house of prayer for all nations
賽56：7 重申聖殿更大的國度目的，就是成為萬國禱告的殿
- b. **Jer. 7.11** reveals God's judgment upon the commercial profiteering that has co-opted His Name for financial gain among the Levites
耶利米書 7.11 揭示了神對利未人中那些利用神的名牟取經濟利益在商業中獲利者的審判

Father's House Re-claimed 重新收回父神的家

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

太21:14 在殿裡有瞎子瘸子，到耶穌跟前，他就治好了他們。

Matt. 21.15 *But when the chief priests and the scribes saw the wonderful things that He had done, and the children who were shouting in the temple, "Hosanna to the Son of David," they became indignant*

太21:15 祭司長和文士，看見耶穌所行的奇事，又見小孩子在殿裡喊著說：「和散那歸於大衛的子孫」，就甚惱怒

Kingdom Ministry and Worship Restored 恢復國度的職事與敬拜

1. Jesus moves from the outer court with the money changers into the Temple to restore it to the Father's purpose

耶穌離開兌換銀錢的人的外院，進入聖殿，使聖殿恢復天父的旨意

a. *The blind and lame* were healed and therefore now allowed into the Temple to worship God

瞎子和瘸子被治愈，因此現在被允許進入聖殿敬拜神

b. The chief priests and scribes tried to squelch the *children's spontaneously* response in worship at the Messiah's love and ministry

祭司長和文士試圖壓制孩子們對彌賽亞的愛和職事的自發性敬拜反應

Father's House Re-claimed 重新收回父神的家

Matt. 21.16 *and said to Him, "Do You hear what these children are saying?" And Jesus *said to them, "Yes; have you never read, 'OUT OF THE MOUTH OF INFANTS AND NURSING BABIES YOU HAVE PREPARED PRAISE FOR YOURSELF'?"*

太21:16 對他說：「這些人所說的，你聽見了麼？」耶穌說：「是的，經上說：『你從嬰孩和喫奶的口中，完全了讚美的話。』你們沒有念過麼？」

Matt. 21.17 *And He left them and went out of the city to Bethany, and spent the night there.*

太21:17 於是離開他們，出城到伯大尼去，在那裡住宿。

Kingdom Ministry and Worship Restored 恢復國度的職事與敬拜

2. Jesus silenced the critics with the messianic *Psalm 8* which describes the natural and pure praise that comes from children born in the kingdom

耶穌用彌賽亞詩篇第8篇平息了批評者，它描述了在天國出生的孩子所發出的自然而純潔的讚美

3. After this Matthew has Jesus return to Bethany after this second prophetic messianic act was accomplished

在這之後，馬太記載，在第二個預言性的彌賽亞行動完成之後，耶穌回到伯大尼

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

3. 馬太21:18-22 彌賽亞拒絕並詛咒以色列 不結果子的無花果樹



*Matt. 21.19 Seeing a lone fig tree by the road, He came to it and found nothing on it except leaves only; and He *said to it, "No longer shall there ever be any fruit from you." And at once the fig tree withered.*

馬太21:19 看見路旁有一棵無花果樹，就走到跟前，在樹上找不著甚麼，不過有葉子；
就對樹說：「從今以後，你永不結果子。」那無花果樹就立刻枯乾了。

King's Curse 王的咒詛

Matt. 21.18 Now in the morning, when He was returning to the city, He became hungry.

太21: 18 早晨回城的時候，他餓了。

Matt. 21.19 Seeing a lone fig tree by the road, He came to it and found nothing on it except leaves only; and He *said to it, "No longer shall there ever be any fruit from you." And at once the fig tree withered.

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Israel's Fig Tree 以色列的無花果樹

1. In this third "prophetic act" Jesus as Messiah makes a third break with Judaism

在這第三次「預言性的行動」中，彌賽亞耶穌，第三次與猶太教決裂

a. Mark gives us the more accurate timing of this event happening on the morning before and the evening after Jesus cleansed the Temple

馬可給了我們關於這件事情更準確的時間，說明發生在耶穌潔淨聖殿的前一天早上和之後的晚上

b. Matthew emphasizes the dramatic effect with the immediate withering of the fig tree moments after Jesus' curse

馬太強調了耶穌詛咒後無花果樹立即枯萎的戲劇性效果

King's Curse 王的咒詛

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Israel's Fig Tree 以色列的無花果樹

2. Israeli fig trees bear edible green figs (Bethpage) at the same time they bear leaves

以色列的無花果樹在長出葉子的同時，也結出可食用的綠色無花果（伯法其）

a. The reason for the curse was that her leaves falsely signaled that fruit was there

詛咒的原因是它的葉子錯誤地暗示了果實的存在

b. *Mk. 11.13* "...He found nothing but leaves, for it was not the season for figs" means it was not the season for harvest

馬可11:13「竟找不著甚麼，不過有葉子，因為不是收無花果的時候」意味著還不是收成的季節

King's Curse 王的咒詛

Matt. 21.18 *Now in the morning, when He was returning to the city, He became hungry.*

太21: 18 早晨回城的時候，他餓了。

Matt. 21.19 *Seeing a lone fig tree by the road, He came to it and found nothing on it except leaves only; and He *said to it, "No longer shall there ever be any fruit from you." And at once the fig tree withered.*

太21: 19 看見路旁有一棵無花果樹，就走到跟前，在樹上找不著甚麼，不過有葉子；就對樹說：「從今以後，你永不結果子。」那無花果樹就立刻枯乾了。

Matt. 21.20 *Seeing this, the disciples were amazed and asked, "How did the fig tree wither all at once?"*

太21: 20 門徒看見了，便希奇說：「無花果樹怎麼立刻枯乾了呢？」

Israel's Fig Tree 以色列的無花果樹

3. The disciples again seemed more focused upon the outward miracle than its 'prophetic significance'

門徒們再次似乎更關注外在的神蹟，而不是它的「預言意義」

4. Jesus replied ("AMEN") with a lesson about prayer:

耶穌回答（「阿們」），並給了我們一個關於禱告的教訓：

- a. Prayer when exercised with faith in the heart unclouded by doubt can curse a tree or uproot a mountain
不被懷疑所蒙蔽，心中充滿信心的禱告，可以詛咒一棵樹，或連根拔起一座山

King's Curse 王的咒詛

Matt. 21.21 *And Jesus answered and said to them, "Truly I say to you, if you have faith and do not doubt, you will not only do what was done to the fig tree, but even if you say to this mountain, 'Be taken up and cast into the sea,' it will happen.*

太21: 21 耶穌回答說：「我實在告訴你們，你們若有信心，不疑惑，不但能行無花果樹上所行的事，就是對這座山說：『你挪開此地，投在海裡』，也必成就。」

Matt. 21.22 *"And all things you ask in prayer, believing, you will receive."*

太21: 22 你們禱告，無論求甚麼，只要信，就必得著。」

Israel's Fig Tree 以色列的無花果樹

b. Jesus from his Olivet prophetic perspective cursed by faith the barren fig tree of religious hypocrisy (religious leaves without fruit) and threw the Temple mount he had just disrupted into the sea as well
耶穌從祂的橄欖山預言角度，以信心詛咒宗教偽善的無花果樹（沒有果實的宗教葉子），並將祂剛剛打亂的聖殿山也扔進海裡了

5. This present curse will later be overturned in his prophetic Olivet parable of the fig tree (Lu.21.28-31) of what would happen just before His Parousia

這個當下的咒詛後來在祂再臨之前的橄欖山無花果樹比喻中（路加福音 21:28-31）被推翻

The Path of a Rejected Messiah

被拒絕的彌賽亞之路

Matthew 21 - Three Prophetic Acts

馬太21章- 三個預言性的行動

1. Matt.21.1- 11

The Messiah Comes to His City

1. 馬太福音21:1-11

彌賽亞來到祂自己的城裡

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

2. 馬太福音21:12-17

彌賽亞接管祂父的家

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

3. 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

1. Some think Jesus was deliberately provoking the Jewish leaders by these 3 prophetic acts

有些人認為耶穌故意用這三個預言性的行為激怒猶太領袖

2. But Jesus was only revealing truth which is hated by the world and surprisingly by religions

2. 但耶穌只是揭示了真理，而真理卻被世界所憎恨，令人驚訝的是，宗教也如此

3. In the love of God he offered himself as the True King and His rejection became the basis of God's Judgment

3. 出於對神的愛，祂獻出自己作為真正的君王，而對祂的拒絕成了神審判的依據

4. The way of the cross has been set and the next chapters deepen the enmity between Jesus and all mankind (including us)

4. 十字架之路已經確定，接下來的章節將加深耶穌與全人類（包括我們）之間的敵意