

小驢駒

出卅四 20；路 十九 28~40；亞 九 9

THE COLT

Ex. 34:20; Luke 19:28-40; Zech. 9:9

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這矮小的驢駒不僅找到門路，可以鑽到聖經裡去——而且，在聖經還出現不止 147 次之多。

牠第一次出現，是與亞伯拉罕有關。當神要亞伯拉罕帶著他的獨生子以撒，去摩利亞山時，亞伯拉罕所作的第一件事就是，去預備驢子上路。

當然，在好撒瑪利亞人的故事中也有驢子。牠在這個救援工作中軋了一腳。

還有巴蘭的驢子。

那應該是歷史上最出名的一隻罷。可謂空前絕後，從來沒有一隻驢子會跟主人還嘴的。牠還真作了。

可是，毫無疑問的，排行榜上獨占鰲頭的，應該要算，在重要時刻讓主耶穌騎上牠的這隻小驢駒吧——那是耶穌以得勝的姿態進入耶路撒冷的時刻。

Not only does the lowly donkey find its way into the pages of the Bible — it is mentioned no less than 147 times.

The first time a donkey is mentioned in the Bible is in connection with Abraham. The first thing he did when God told him to take his only son, Isaac to Mount Moriah was to saddle up his ass.

Then, too, there was the Good Samaritan's donkey. It played its part in rescuing the perishing.

And what about Balaam's ass.

That has to be one of the most famous donkeys in all history. Never before or since has a donkey talked back to its master. But that one did.

But, undoubtedly, the donkey which heads the list is the one upon which Jesus rode on this memorable occasion — the occasion of His triumphant entry into Jerusalem.

不久之前，當我在寫路加福音註釋時，我讀到了這個小驢駒的故事。

我在寫馬太福音時，已經查考過這個故事。

它在馬可福音又出現。

如今，路加福音還是有它一份。

我以為，我該講的已經都在前面講完了。

可是當我在思想，眼前的這段經文要怎麼處理時，突然出現一個意念——
為什麼不從驢子的角度來思想呢？

現在，我們就開始吧。

Some time ago, when I was writing a commentary on the gospel of Luke, I came to this story.

I had already dealt with it in the gospel of Matthew.

It cropped up again in the gospel of Mark.

Now, here it was yet again in the gospel of Luke.

I felt I had already said all that there was to be said about this occasion.

As I was wondering how to approach this passage I had an idea —

WHY NOT LOOK AT IT FROM THE STANDPOINT OF THE DONKEY?

So that's what I decided to do.

對這個特別的動物，有三點值得一提的。

第一：

1. 牠需要代贖

我們先停下來想一想。

我們要回到舊約中來看摩西律法。

從中可以學到三件事。

a. 這律法證明了什麼

摩西的律法證明，這動物是不潔的。有兩個原因，動物在獻祭儀式上被視為不潔的兩項因素是：

牠沒有分蹄，牠也不反芻。

有些動物，只有一項因素，有些兩項因素都有。

像駱駝，雖然反芻，但也被視為不潔，因為牠不分蹄。

而驢駒則兩項因素都有。

這是毫無疑問的。

這動物不潔。律法也證明牠不潔。

There are three things worth observing about this particular animal.

First of all:

I. IT HAD TO BE REDEEMED

Let us stop and think about that.

Our minds go back to the Old Testament and to the Mosaic Law.

There we learn three things.

We learn:

a. What The Law Proved

It proved this animal to be unclean. And that on two counts.

An animal was considered to be ceremonially unclean if it did not have A CLOVEN HOOF and also if it did not CHEW THE CUD.

There were some animals that were deficient in one or other of these stipulations.

The camel, for instance was unclean because though it chewed the cud it did not have a cloven hoof.

A hog was an unclean animal because although it had a cloven hoof it did not chew the cud.

The donkey was unclean on BOTH counts.

There could be no doubt about it.

The animal was unclean. The Law proved it to be unclean.

當然，這些都有屬靈的意義。

分蹄，在屬靈意義上，當然與我們的外在生活——我們的行事為人相關。

例如，一頭牛和一匹馬，走過泥濘的厩房時，兩者的方式不大相同。

牛，踏著牠的分蹄，留下的腳印十分乾淨俐落。

馬呢，牠的圓蹄子，戳入厩房的泥漿，隨著牠走過的地方，濺得泥濘四處。

牠走到哪，就留下髒亂的印記。

神希望我們的外在生活是潔淨的。

我們跟人接觸時，不應該留下不潔淨的泥濘。

我們走過的地方，若在別人的生命裡，留下黑色的污點，那是非常可怕的事——它之前留下的一點兒污點，會愈變愈黑。

驢駒，由於不分蹄，走過的地方，就會留下一行髒污的痕跡。

難怪牠要受到律法的咒詛。

就如我們一樣。

真的，在出埃及記的上下文中，人類的頭生兒子，與頭生的驢子，是放在一起來類比的。

Of course, all this had a spiritual significance.

The spiritual significance of THE CLOVEN HOOF, of course, has to do with OUR OUTWARD LIFE — our walk.

There is quite a difference, for instance, between the way a cow and a horse proceed through a muddy barnyard.

The cow, with its cloven hoof, leaves a clean trail behind it.

The horse, with its rounded hoof, picks up the muck of the barnyard and stamps it down wherever it goes.

It leaves behind it an unclean record of its passage.

God expects that our OUTWARD LIFE should be clean.

We are not to leave behind us a trail of muck in the lives of those with whom we have to do.

It is a terrible thing to leave black marks behind us on other people's lives — they leave them just a little dirtier, just a little more defiled than they were before.

The donkey, walking through the world by the very nature of things, left a trail of defilement behind it.

NO WONDER IT CAME UNDER THE CURSE OF THE LAW.

Just like all of us.

Indeed, in the context in EXODUS the birth of a firstborn human male is likened and linked to the birth of the firstborn of an ass.

潔淨的動物，還必須是反芻的。

這明顯是指我們的內在生活。

你在一群牛隻中間，會感到牠們內在的安詳：盛夏的午後，牠們多半躺在樹下，緩慢而有條不紊的咀嚼反芻著。

這象徵著，我們都需要一個安靜的地方，有靜默靈修的時刻，好讓我們與神獨處，默想祂的話語。

驢駒不會這麼作。

相反的，驢駒所吃的東西中，最奇怪的一件便是蒺藜！

在聖經裡，蒺藜是被咒詛的象徵。

當亞當墮落時，他不僅自己受到審判，他的後裔，還有全地，都受到牽連、咒詛。

神對他說：

「因為你喫了我所吩咐你不可喫的那樹上的果子，地必為你的緣故受咒詛...地必給你長出荊棘和蒺藜來...」（創三 17、18）

驢駒卻吃起蒺藜來。

蒺藜欸！地球上受到咒詛的象徵。

卻是驢駒的美食。

牠對事物有奇特的胃口。

難怪，我們會看到牠被律法咒詛。

因此，這是律法所證明的。

律法證明牠是被咒詛的。

我們要從中來查考明顯的類比。

我們給自己餵食什麼？

也就是說，我們喜歡給自己的心思裝進去什麼？

這世上有許多人，對每天報紙的體育版十分熱衷——但他們對神的話語毫無胃口。

還有許多人，每日背叛自己，餵食不潔的書刊和電影，那些污染、污穢自己心思的東西。

A clean animal also had to CHEW THE CUD.

That is an obvious picture of OUR INWARD LIFE.

There is something inherently peaceful in the sight of a herd of cows, gathered together under a tree on a hot summer's afternoon, slowly and methodically lying there chewing the cud.

It symbolizes the need we all have to find a quiet time and a quiet place where we can sit and meditate upon the Word of God.

THE DONKEY DOESN'T DO THAT.

On the contrary, one of the oddest items in a donkey's diet is THISTLES!

Thistles, in the Bible, are the very emblem of the curse.

When Adam fell he not only brought judgment upon his own head and that of all his posterity, he brought down a curse upon the earth itself.

God said to him:

"Because thou hast eaten of the tree, of which I commanded thee, saying, Thou shalt not eat of it, cursed is the ground for thy sake . . . THORNS AND THISTLES shall it bring forth unto thee . . ."

The donkey will make a meal of them.

Thistles! The very emblem of the curse upon this planet.

That is what the donkey relishes.

It has a strange appetite for the things.

No wonder we find the donkey placed under the curse of the LAW.

So then, that is WHAT THE LAW PROVED.

It proved that the donkey came under its curse.

We draw the obvious parallel.

What do we FEED on?

That is to say, What do we like to feed our minds on?

There are millions of people on this planet who have an avid appetite for the sports pages in the daily newspaper — but they have no appetite for the Word of God.

There are millions who betray themselves every day by their appetite for impure books and movies, things which pollute and defile the mind.

我們注意到，律法不僅證明，而且…

b. 律法宣判

這必須十分明確，不會模稜兩可。

律法就是要清楚、明白。

「頭生的驢、要用羊羔代贖、若不代贖、就要打折他的頸項...」（出卅四
20）

所以，驢駒一出生，就是在咒詛之下。

神的聖潔而完全的律法，判定牠必須死。

牠一出生就在咒詛之下。

牠被宣判為不潔淨，在牠還不會站立之前，就受到咒詛。

牠一出生，就「被定罪」——借用聖靈對整體人類所宣判的一個名詞。

我想，有人一定會為這個可憐的小動物找出許多辯護藉口。

牠很無辜，我們可能會說。

牠完全沒做錯事——牠根本什麼都沒做哪。為什麼要判決必死？

因為神是聖潔的，而驢駒生來就是不潔的。

律法已經證明牠為不潔。

律法已經宣判……。

在聖三一真神的心目中，不潔——任何形式的不潔，都是必死的。

We notice not only WHAT THE LAW PROVED, but also . . .

b. What The Law Pronounced

There need be no doubt about it at all.

The Law was clear and plain.

"The firstling of an ass thou shalt redeem with a lamb: and if thou redeem him not, then thou shalt break his neck . . . " (Exodus 34:20)

The donkey, then, was born under the curse.

God's holy and perfect law condemned it to death.

It was born under the curse.

It was pronounced unclean and accursed before it could even stand up on its feet.

When it was born been pronounced by the Holy Spirit upon the entire human race.

I suppose one could have made a lot of excuses for that helpless little creature.

It was innocent, we might have declared.
 It had done no wrong -- it hadn't done anything at all.
 Why condemn it to death?
Because God is holy, and the donkey, by virtue of its nature, is unclean.
 The Law has PROVEN it to be unclean.
 The Law now PRONOUNCES it to be unclean.
 In the eyes of a thrice-holy God, uncleanness --any kind of uncleanness -- calls
for the death sentence.

對我們也是一樣。
 我們生來就不潔。
 就已被宣判為必死的。
 「在亞當裡所有的人都死了」神說。
 我們生來就有不潔的屬性。
 時間更從我們的行為中顯示這不潔的屬性。
 我們不是因為會犯罪，所以成為罪人，
 而是因為我們是罪人，所以會犯罪。
我們會作什麼事，是因為我們是那樣的人。
那些天真無邪的小嬰孩，不必人教，他就會生氣，會不服從，會自私。
 小孩子撒謊，也不必人教。
 小孩子會反抗權威，也不必人教。
他會作什麼，純粹因為他就是那樣的人——一個與生俱來的罪人。
 生來被判為必死的。

It is the same with us.
We are born unclean.
 The sentence of death has been passed upon us.
"In Adam all die," God says.
 We have inherited an unclean nature.
 In time that unclean nature manifests itself in our behavior.
 We are not sinners because we sin.
We sin because we are sinners.

WE DO WHAT WE DO BECAUSE WE ARE WHAT WE ARE.

Nobody has to teach an innocent baby to manifest a spirit of anger, of disobedience, or selfishness.

Nobody has to teach a child to tell lies.

Nobody has to teach a child to rebel against authority.

IT DOES WHAT IT DOES BECAUSE IT IS WHAT IT IS -- a born sinner.

Under the sentence of death.

但還不止此——

我們看到：

c. 律法所提供的補救

小牲畜面臨死亡的宣判。

牠的頸子要被打折。

但，請仔細思想，神如何以祂的恩典來施行祂按祂的治理法則所無法達成的。

我們把這節經文再讀一次（出卅四 20）

「**頭生的驢、要用羊羔代贖、若不代贖、就要打折他的頸項。**」

神替這個生來就在祂律法的咒詛下，生來就必死的小牲畜，提供了一條生路，而且記錄在神的書上。

補救的辦法，是叫牠可以被贖。

找到了替死的辦法。

在神的治理法則上，一隻羔羊可以替驢駒死。

這不就是像神一樣！

當希伯來的農夫知道，有一隻頭生的小驢駒快出世時，他就要面臨一項選擇。

他要不是殺掉這隻小驢駒，就是得宰一頭羊來替死。

律法判定驢駒必須死。

羔羊提供牠活命的機會。

這就是驢子教給我們的第一課。

牠需要代贖。

除非被贖，否則沒有活命的指望。

我們也沒有！

這整個的規定，都在比喻說明一件事。

神藉此要教導我們，我們今日的光景，乃是因墮落而按本相在神面前被咒詛。

也按著我們所作的，在律法之下被咒詛。

神早已對我們發出宣判。

我們「已被定罪」，祂說。

但有一隻羔羊被殺，使我們可以活命。

以貴重無比的代價提供了救贖。

哈利路亞！何等的救主。太貴重的交易。

But there was something else -

We notice:

c. What The Law Provided

The little creature faced a sentence of death.

Its neck was to be broken.

But consider how God's GRACE does what His GOVERNMENT could not do.

Let us read the text again:

"The firstling of an ass THOU SHALT REDEEM WITH A LAMB.

And if thou redeem him not, thou shalt break his neck."

Provision was made, and written into the book of God for a creature, born under the curse of God's Law, born only to die, to be **SAVED**.

Provision was made for it to BE REDEEMED.

A SUBSTITUTE WAS FOUND.

In the Divine economy a LAMB could die for that COLT.

Now isn't that just like God!

When the Hebrew farmer realized that a colt was about to be born he was faced with a decision.

Either he must kill the colt – or else he must slay a lamb as its substitute.

The LAW condemned the colt to death.

The LAMB gave it an opportunity to live.

So that is the first great lesson of this donkey.

IT NEEDED TO BE REDEEMED.
Apart from redemption it had no hope of life.
Nor do we!
 For the whole arrangement was illustrative.
Designed by God to teach us where we stand before Him CURSED by the Fall for
WHAT WE ARE.

And CURSED under the Law for WHAT WE DO.
 God has already passed sentence.
 We are "condemned already" He says.
 But A LAMB HAS DIED so WE CAN LIVE.
Redemption has been provided at infinite cost.
 Hallelujah! What a Savior. A COSTLY BUSINESS.

但驢駒還教我們另一項功課。

2. 牠需要被釋放

「必看見一匹驢駒拴在那裡、是從來沒有人騎過的，可以解開牽來。」（路十九 30）

這隻驢駒還活著，就證明牠曾經被代贖過。

牠有了生命。

卻沒有自由。

牠的活動被嚴格限制。

因為牠被拴著。

驢駒無法自我救贖。

牠的救贖，源自另一雙更高層次的援手。

同樣的理由，牠也無法自我釋放。

那也同樣需要另一雙手。

因此，這個驢駒故事的另一部份，就是：牠除了被贖，還需要被釋，也就是，需要被主耶穌自己的話語所釋放。

「**解開牠**」祂說，「**把牠牽到我這裡來。**」

我可以聽到小驢駒那天的自言自語。

「今天好像會是個好日子，牠說，我希望別下雨。」

「可是從另方面看起來，老在這兒站著，可真熱，特別是太陽那麼大，沒有半片烏雲遮遮。

「想起來真不太好玩欸，成天被拴在這兒。

「驢駒到底活著幹嘛??」

「遠處那片草地，看起來比這兒翠綠多了。

「我可是一隻強壯的驢子呢。

「我要扯扯這繩索，看能不能掙脫…

「唉！好像沒什麼用。

「繩索好像拴得更緊了。

「我不知道怎麼辦，才可以獲得自由…

「瞧瞧，遠處那群驢子。

「雖然牠們得馱著好重的東西，可至少牠們不必老是被拴在一處。

「瞧瞧遠處那條溪。

「天哪，真想喝它一口溪水。我天天在這兒，吃這些乏味的飼料…」

但這一些都沒有用。

牠有一條命，但沒有自由。

牠被救贖了，但還需要被釋放！

牠既不能自我救贖，也無法自我釋放。

But there is another lesson to learn from this colt.

It not only had to be redeemed .

II. IT HAD TO BE RELEASED

"Ye shall find a colt tied, whereon never man sat, loose him, and bring him hither."

The fact that this colt was alive is testimony to the fact that it had already been redeemed.

It had life.

But it did not have liberty.

Its activities were strictly curtailed.

It was tied.

The colt could not redeem itself.

Its redemption lay in other and higher hands.

By the same token, it could not release itself either.

That, too, lay in other hands.

It is part of the story that this colt, which had already been redeemed and which still needed to be released, was SET FREE BY THE WORD OF THE LORD JESUS HIMSELF.

"Loose him," he said, "and bring him to Me."

I can hear that colt having a little talk to himself one day.

"Looks like it's going to be a nice day today, he says. I hope it's not going to rain.

"On the other hand it gets very hot standing here by this post, especially when the sun is not shielded by clouds.

"It's not much fun in any case, come to think of it, being tied to this post all day long.

"What kind of a life is that for a donkey??"

"The grass in those fields over there looks ever so much greener than the grass around here.

"Here, I'm a donkey and donkeys are strong.

"I'll pull on this rope and see if I can break it

"No! That doesn't seem to do much good.

"The rope only seems to get tighter.

"I wonder what I have to do to get free . . .

"And look at those other donkeys over there.

"True they seem to be carrying heavy loads but at least they're not tied to a post.

"And look at that brook over there.

"My, I could do with a drink of fresh water. All I've got is this stale stuff in this trough . . . "

But is was no use.

He had life, but he didn't have liberty.

He had been redeemed, but he needed to be released!

And he could no more release himself than he could redeem himself.

這不就是我們許多信徒的寫照。

他們在基督裡有了新生命。

他們蒙了貴重無比的救贖代價。

可是還活在綑綁中。

因此，他們雖盡力要活出現今所擁有的生命，卻是白費力氣。

保羅有一次吶喊著：「誰能救我脫離這取死的身體？」

他這麼呼喊，可不是憤怒之子的身份，而是以神兒女的身份吶喊。

真的，我們似乎被一個網所罩住，無處可逃。

以色列國不也曾如此：面臨亞述的入侵，他們被長久以來的慾念和謊言所困，動彈不得。

先知以賽亞描述這光景，十分生動。

他說，以色列國好像「野牛在網羅之中」（賽五十一 20，按英譯）

野牛蠻而有力。

看牠那麼健碩的肩膀！看牠那對彎曲的觸角。

看牠閃亮的大眼。

當牠低下頭來，準備發出攻擊時，有誰能擋得住呢？

一頭野牛！

一頭落網的野牛！

力氣還在呢，衝勁還在呢。

只是被困住了，被一些細細的繩索網住了。

只可是，牠所有的力氣都被想要脫困的橫衝直撞所耗盡了。

And that is the condition of multitudes of believers.

They have new life in Christ.

They have been redeemed at infinite cost.

But they are still held fast in bondage.

And all their efforts to live to the full the life that they now have, come to nothing.

"Oh wretched man that I am," Paul cried on one occasion, "who shall deliver me?"

And he was talking not as a child of wrath but as a child of God.

We seem, indeed, to be caught in a net from which there is no escape.

The nation of Israel was like that when, face to face with an impending Assyrian invasion, it found itself tied hand and foot by the lusts and lies it had embraced for so long.

The prophet Isaiah painted a graphic picture of their condition.

He said that the nation of Israel was like "a wild bull in a net."

A wild bull – a picture of strength.

Look at those massive shoulders! Look at those curving horns.

Look at that flashing eye.

Who can stand before him when he lowers his head for the charge?

A wild bull!

A wild bull in a net!

The strength is still there. The power is still there.

But it has been caught – snared by little pieces of string.

All its great strength is wasted in mad surges to get disentangled from that ensnaring net.

羅馬帝國有許多殘忍的把人整死的方式。

他們制定一套嚴謹的計劃，只不過是用來施行在死刑犯身上。

這些死刑犯中，體格最魁梧強壯的，會被保留在舞台上作表演。

特別是假期慶典時，有各種體育競賽演出。

對那群嗜血的觀眾而言，有一項表演最為刺激。

那就是鬥士與網男之戰。

表面看來，這比賽未免可笑。

鬥士穿戴盔甲、護胸，手持盾牌、利劍，昂首闊步的邁入舞台。

網男呢，相對的，只有裸身上陣。

他所有的，就只是手中一張網子和一隻三叉戟。

一般的押注都說鬥士會勝。

結果卻總是網男贏了。

因為，那張網子是致命因素。

鬥士從不對它掉以輕心。

他會快閃、避開、保持距離。

他整個兒的未來，完全繫於能不能遠避這張網子。

他唯一的希望就是，在對手還來不及撒出那張致命的網羅，罩住他之前，就能出手廝殺一番。

一旦被那張細繩編成的網罩下頭來，他就玩完了。

撒旦最擅長撒網這一招了。

他在伊甸園，就用網羅來對付夏娃。

他對主耶穌，更是用最厲害的三項機制來撒網：

一天當中，就用政治議題、社會議題和律法議題要來誘惑祂落入圈套。

只是，祂是唯一不會上魔鬼圈套的人。

不過，撒旦對我們這些人可就輕易得手。

有時，牠佈撒的圈套姿態較低，網住我們的腳。

有時候，會從我們的頭頂落下，把我們緊緊封住，讓我們砰然倒地。

野牛落網。

信徒落入圈套。

慾望的圈套、糾纏的罪

落入律法主義形式的圈套、像文士與安息日

一匹被拴在定點的驢駒。

佯裝，是沒有用的。

有無數的基督徒，有生命，但沒有自由。

主對拉撒路說：「解開他…」

他們已被救贖。但如今，他們需要得釋放。

但關於那隻小驢駒還有一點…

牠不僅需要被贖，被釋…

The old Romans had many cruel ways to put a man to death.

They exercised a certain grim economy, however, in the execution of criminals.

The strongest and fittest of them were reserved for the arena.

They could make sport for the people on a Roman holiday.

There was one contest which never failed to excite the interest of the blood-thirsty crowds.

It was the fight between a gladiator and a RET-I-ARIUS.

On the surface the match looked ridiculous.

The gladiator swaggered into the arena arrayed in helmet and breastplate and armed with shield and sword.

The RETIARIUS, by contrast, was practically naked.

All he had in his hand was a trident and a net.

The odds all seemed to favor the gladiator.

But the bets were always on the RETIARIUS.

For that net was fatal.

The gladiator never took his eyes off it.

He would duck and dodge and keep his distance.

His whole future depended on keeping out of that net.

His only hope was to get in a good sword cut before his adversary could enmesh him in those deadly, netted folds.

Let those knotted cords once fall over his head and he was through.

Satan is very skilled with the use of that net.

He snared Eve with it in the garden of Eden.

He had three of his most skillful operators try to throw that net over the Lord Jesus: in one afternoon they tried to ensnare Him with a political issue, a social issue and a legal issue.

But that was One Man the Devil never was able to snare.

But Satan has better success with the rest of us.

Sometimes he will throw the net low to ensnare our feet.

Sometimes he will throw it over our heads to envelop us and bring us down with a resounding crash.

A bull in a net.

A believer ensnared.

SNARED BY SOME LUST – BESETTING SIN

SNARED BY SOME FORM OF LEGALISM – THE RABBIS & SABBATH

A colt tied to a post.

It's no use pretending.

Thousands of Christians have LIFE but they don't have LIBERTY.

THE LORD'S WORD TO LAZARUS: "loose him . . ."

They have been redeemed. Now they need to be released.

But there is something else about that colt . . .

It not only had to be redeemed and released . . .

3. 牠需要被馴服

牠是「一隻從來沒有人騎過的小驢駒。」

牠是一隻尚未被馴服的驢駒。

牠需要釋放，但不是放肆。（自由但非放縱）。

牠因主的話語而得釋放，是為了要來聽命於主的旨意。

「天父的兒子若叫你們自由」耶穌說，「你們就真自由了。」（約八 36）

我們被造，就是要服在權柄之下。

「我們要蒙釋放」，這整個兒計劃，就是要我們可以成為耶穌旨意的奴僕。

但是那個軛並不會叫我們失望沮喪。

「我的軛是容易的，我的擔子是輕省的。」耶穌說。

因此，耶穌的兩個門徒走過去那地方，解開小驢駒繩索的那一天終於來到。

他們牽著牠離開，牠還不知道下一步會怎樣。

努力想要掙脫繩索，直到牠終於來到耶穌身邊。這改變了一切。

III. IT HAD TO BE RULED

It was "a colt upon which yet never man sat."

It was an UNBROKEN colt.

It had to be set free – but not to run wild. (Liberty not License.)

It was set free at the Master's word in order to be brought under the Master's will.

"If the Son shall set you free," Jesus said, "Ye shall be free indeed."

We are so made that we need to be brought under authority.

The whole idea of setting us free from sin is that we might become the willing bondslaves of Jesus.

But THAT bondage need cause us no dismay.

"My yoke is easy and my burden is light" Jesus said.

So the day came when two disciples of the Lord Jesus untied the rope that held that colt to that post.

Then they led him away, wondering what was going to happen to him now, and tugging and tugging against that rope – UNTIL HE CAME AT LAST TO JESUS.
And that changed everything.

尤其是：

a. 牠的性格被改變了

這原是一隻未被馴服的驢駒。

牠的驕傲，自以為是，狂野的精力，都尚未被馴服。

我們都看過牛仔騎那些尚未馴服的野馬和野牛的情景。

那頭畜牲被關在空間有限的圍欄裡。

那名膽大包天的牛仔跨上馬鞍，試試馬具、馬刺、韁繩。

那畜牲已經開始吐著沸騰的怒氣。

牠心靈深處有一股天然的本質，告訴牠，要抵抗、廝咬、反踢。

圍欄的門已開，那頭怒不可遏的野獸往前奔馳而去。

牠唯一的念頭，就是要把騎在牠背上的那個冒失鬼摔下地去。

牠的腿不斷的踢著，猛地把頭抬起。

牠又跳、又扭、又嘶又叫。

通常牠會成功把牛仔從背上摔落下來，牛仔得連滾帶爬的趕快離開，被馬腳踹到，牛角刺到都會去掉半條命。

In particular:

a. Its Character Was Changed

This was an UNBROKEN colt.

Its pride and self-will and raging energy had never been tamed.

We have all watched cowboys riding unbroken broncos and bulls.

The animal is penned in a confined space.

The dare-devil cowboy climbs into the saddle and tests the harness, the spurs and the bridle.

Already the wild animal is seething with rage.

Deep down inside it there is a nature that tells it to resist and bite and kick.

The gate is open and the infuriated beast leaps forward.

It only has one passion – to unseat the presumptuous human who sits astride him.

He flails to move wildly out with his legs. He tosses his head.
 He jumps and twists and heaves.
Often he is successful and the rider comes a cropper and has to scramble out of
 the way of flailing legs and lethal horns.

現在，這兒是一匹尚未馴服的驢駒。
 門徒把牠帶到耶穌跟前來。
 而，奇事中的奇事，驢駒居然像一頭羊在主的手中。
 祂跟牠說話。
 祂拍拍牠。
 牠乖馴得像一頭小貓咪。
 牠讓門徒把外套披上背，當作坐騎。
 當主耶穌騎上牠的背時，牠站立得好好的。
 所有的擔心都消失了。所有的抗拒都消失了。
 牠古老的、好專斷、好強人所難、尚未重生的本性，都遠離了。
 牠被改變了。
 耶路撒冷的群眾，可以在牠耳旁喊叫，歡呼。
 他們可以拿棕櫚樹枝在牠眼前揮舞。
 牠十分安詳。
 因為耶穌的手在牠身上。
 這才是所有的關鍵。
 這也是主耶穌希望作在我們身上的，使我們可以在祂手中變柔軟。

Well, here was an untamed colt.
The disciples brought it to Jesus.
 And, wonder of wonders, that colt was like a lamb in the Master's hands.
 He talked to it.
 He patted it.
 It became gentle as a kitten.
 He allowed the disciples to arrange their coats on its back as a saddle.
 It stands perfectly still as the Master took His seat on its back.
 All the fear was gone. All the fight was gone.

The dictates and demands of its old, unregenerate nature were banished.

It was transformed.

The Jerusalem crowds could shout and cheer in its ear.

They could have palm branches in its face.

It was at peace.

The hand of Jesus was upon it. q

That was all that mattered to him.

Thus too the Master wishes to change us so that we might be just as pliable in His hands.

不僅牠的性情被改變，

b. 牠的生涯也改變了

牠的生活，如今要被神的話語所治理。

數千年前，有一位希伯來先知曾經描述過這一頭驢駒。

「錫安的民哪，應當大大喜樂。耶路撒冷的民哪，應當歡呼。看哪，你的王來到你這裏。他是公義的，並且施行拯救，謙謙和和的騎着驢，就是騎着驢的駒子。」（亞九 9）

這預言在那時正要應驗。

而這頭驢駒正是那項預言應驗的一部份。

Not only was it character changed:

b. Its Career Was Changed

Its life was now to be ruled by the Word of God.

Centuries ago a Hebrew prophet had written about this donkey.

"Rejoice greatly O daughter of Zion; shout aloud O daughter of Jerusalem: BEHOLD THY KING COMETH unto thee: He is just, and having salvation; LOWLY AND RIDING UPON AN ASS, AND UPON THE COLT OF AN ASS." (Zech. 9:9)

That PROPHECY was about to be fulfilled.

And THIS DONKEY was part of the fulfillment.

現在請注意，那頭小驢駒該作的是什麼。

牠要把耶穌高舉起來！

除此之外，再沒有別的。

那一天，群眾中的每個人，歡呼、頌讚的群眾，之所以看見耶穌，完全是因為小驢駒把祂高舉起來，祂才能被眾人看見。

可是驢駒不會說：「看我！我是祂選中的。瞧，我多麼重要喔。撒加利亞還預言到我呢…」

不！牠不曾這樣！

牠說：「你們看祂。先知預言到祂！」

而眾人那一天可以看見被高舉的耶穌，預言可以應驗，就是因為那驢駒已經被主馴服了。

牠被釋放，並不是為了到遠處的山丘上奔跑，去追求牠當一隻小驢駒的小願望。

牠被釋放，是為了來到基督的跟前被祂掌管。

這也是我們今日所說的終點線。

我們蒙救贖、蒙釋放，是為了要被馴服。

好叫有一天，按著神的話語，我們可以高舉主耶穌，實現祂在地上的旨意。

「寶貴救主，我何等珍惜祢

因祢的愛掌管我；

祢拯救了我，洗淨了我，充滿了我

使我可以成為祢的器皿。」

「哈利路亞！奇妙救主！」

Now notice carefully what that little animal had to do.

HE HAD TO LIFT UP JESUS!

That was all.

Everyone in the crowd that day, that cheering, chanting crowd, could see Jesus – because the donkey lifted Him up where He could be seen.

The donkey didn't say: "Look at ME! I'M the one He chose. Aren't I important.

Zechariah prophesied all about ME . . ."

Oh no!

He said: "Look at HIM. The prophet spoke about HIM!"

And the people that day saw the Lord Jesus lifted up and fulfilling prophecy because that donkey was now being RULED by the Master.

He had not been set free to gallop over the hills and far away, pursuing its only little donkey-interests.

It had been set free to be brought under the control of Christ.

And that is what we call today THE BOTTOM LINE.

We are REDEEMED and RELEASED so that we might be RULED.

So that, in some way, in accordance with the Word of God, we might exalt the Person of the Lord Jesus and further His purposes on earth.

"How I praise Thee precious Savior
That Thy love laid hold of me;
Thou hast saved and cleansed and filled me
That I might Thy channel be."

"Hallelujah! What a Savior!"