

探索《馬太福音》

第一部份：彰顯王（一 1 —九 38）

Part One: The King Is Revealed (1:1-9:38)

引言

Introduction

馬太福音介紹基督「君王」的身份。本卷書的作者是猶太人，主要也是寫給猶太的讀者；他們最大的期望，就是等待應許中的彌賽亞來臨。這位彌賽亞，要來恢復以色列國的榮耀，使它高昇，成為列國之首，並且「要作王，從這海...直到地極」（詩七十二 8）。這一位王，要結束外邦人對他們的統治，恢復國度重新有伊甸園的光采，並成為普天下的祝福。耶路撒冷要成為祂普世國度的首都，以及全地敬拜耶和華的中心。舊約聖經許多先知都對此作了預言。

The Gospel of Matthew presents Christ as King. It was written by a Jew primarily for the Jewish people, whose great hope was for the coming of an oft-promised Messiah. This Messiah would restore the former glories of the kingdom, elevate Israel to the head of the nations, and reign "from the river unto the ends of the earth" (Psalm 72:8). Such a King would put an end to Gentile dominion, restore the world to its Edenic splendor, and bring blessing to all mankind. Jerusalem would be the capital of His global empire and the center of universal worship of Jehovah. Many Old Testament prophecies encouraged these beliefs.

然而，猶太人卻忽略了這些預言的屬靈意義。他們只醉心於彌賽亞要來作王，而完全忽略了彌賽亞來時，也要作拯救的工作。他們只期待一位有軍事長才的國王，可以擊潰羅馬的勢力，好開創一個以猶太人的耶路撒冷為中心的世界新秩序。但是，神卻派一位謙和的王來。猶太人要一位統治者，神卻派一位救主來。

The Jews, however, ignored the spiritual side of those prophecies. They were so enamored of the promises of a Messiah coming to reign that they forgot the promises of a Messiah coming to redeem. They wanted a militant King who would break the power of Rome and inaugurate a new world order based on Judaism and centered in Jerusalem. But God sent them a meek King. The Jews wanted a Sovereign; God sent them a Savior.

施洗約翰的服事，帶來壯觀的復興，耶穌帶來不凡的教訓和神蹟，這些，都在許多希伯來人心中，激起對彌賽亞的渴望。起初，大家還懷抱著希望，那個應許的國度，是不是就要建立了，但這希望很快就幻滅。當基督的事工逐漸顯明為屬靈的層面時，猶太人對他開始轉為敵視。這一位，不是他們所要的王；這一位，不是他們引頸期待的彌賽亞。

The Messianic hope had been aroused in many a Hebrew heart by the spectacular revival ministry of John the Baptist and by the extraordinary teaching and miracles of Jesus. Initially there was speculation that the promised kingdom was about to be established, but the hope quickly soured. As soon as the spiritual dimensions of Christ's ministry became evident, the Jews turned against Him. He was not the kind of King they wanted; He was not the kind of Messiah they had been led to expect.

基督面臨自己同胞的敵意，帶頭敵視的，就是一群宗教領袖；因為，他幾乎與這些領袖所主張的一切唱反調。顯然，像耶穌這樣一個王，一定不會同意這群領袖的作風；他們喜歡享受階級特權，又喜歡別人慫恿他們，在自我陶醉的國度中坐上高位。

一般民眾也對他大失所望，尤其是在他斷然拒絕了他們想擁他作王的企圖之後。像巴拉巴這樣一個莽夫，敢於起來對羅馬勢力嗆聲造反，才更合他們的胃口。

The religious leaders were in the forefront of the opposition Christ had to face from His own people, for He opposed almost everything those leaders stood for. Obviously a King like Jesus was not going to confirm them in the privileges of their rank or advance them to seats of influence in the kingdom of their dreams. The common people found Him disappointing too, especially after He resolutely rejected their attempts to make Him King. A man like Barabbas, a bold insurrectionist willing to defy the hated power of Rome, was more to their liking.

因此，在法律的外袍掩護下，猶太人竟殺了神所派來的彌賽亞，只是，彌賽亞死又復活。一個新的運動便很快地傳開來了。先是由耶路撒冷開始，迅即遍佈全省，又跨過撒瑪利亞邊境，對散居外地的猶太人產生影響，同時進入非猶太民族的世界，這樣的擴散，令人驚奇，看在希伯來人眼中，格外疑懼。

So, under the cloak of legality, the Jews murdered their God-sent Messiah, but He refused to stay dead. Soon a new movement was abroad. It began in Jerusalem, swiftly spilled over into the provinces, crossed national frontiers into Samaria, and was now making its impact on the Jewish diaspora as well as making inroads into the Gentile world. Those inroads were astonishing and extremely suspect to the Hebrews.

馬太，又名利未，這時便擔起責任，要向猶太人細說從頭。馬太福音顯示，他個人對舊約聖經頗為嫻熟，也能說流利的亞蘭文和希臘文，因為，他曾是羅馬的分封王希律轄下的稅務員。耶穌呼召他來作學生時，他正負責迦百農的稅關，這地方位於大馬士革往地中海的路上。他便擺了一桌飯，邀請他的稅務員同事，一群普遍不受世人尊敬的人來，拜見他的老師。

The man who undertook to explain to the Jews what all these developments meant was Matthew, who was also called Levi. His Gospel reveals that he had a good working knowledge of the Old Testament. Doubtless he was fluent in both Aramaic and Greek, for he had been a tax collector for the Romans in the territory of Herod Antipas. It was while Matthew was sitting in his toll booth near Capernaum on the road from Damascus to the Mediterranean that Jesus had called him to be a disciple. Thereupon he made a feast and invited his fellow tax collectors (a despised fraternity) to come and meet his Master.

馬太寫這卷福音書的年代，似乎是緊接著（或接近）耶路撒冷城陷（西元七十年）的時刻。那時，基督教已在各地打下基礎，新約聖經的好幾卷書也已問市。馬太提到的「大君的京城」（五 35），聖殿，聖地（二十四 15），急難的日子，都有助於證明，寫作日期是在耶路撒冷城陷之前。若然，他寫福音書的地點就很可能是在巴勒斯坦，甚至，就是在耶路撒冷城。

Matthew seems to have written his Gospel just before or immediately after the fall of Jerusalem in a.d. 70. By that time Christianity was well established in the world and many of the New Testament books had been written. Matthew's references to "the city of the great King" (5:35), the temple, the holy place, and the impending time of trouble tend to sway the balance in favor of a date just prior to Jerusalem's fall. In that case he probably wrote the Gospel in Palestine, and possibly in Jerusalem itself.

馬太寫作的目的，就是要幫助猶太人相信，拿撒勒人耶穌真的就是神所應許的彌賽亞，因此，他這本福音書裡頭，就充滿了希伯來的聖經經文；總共有一百二十九處舊約的經文（其中有五十三處是直接引用，另有五十四處是提到）。馬太引用的經文，遍及各類別：律法書、先知書及著作；其中，有部份是引自希伯來文聖經，但大部份是引自七十士譯本（舊約的希臘文譯本）。

Since Matthew wrote primarily to convince the Jews that Jesus of Nazareth was indeed their promised Messiah, it follows as a matter of course that his Gospel is saturated with the Hebrew Scriptures. There are 129 Old Testament references (53 direct citations and 76 allusions) taken from 25 of the 39 books. Of the 129 references, 89 were made by the Lord Himself (35 citations and 54 allusions). Matthew drew from every part of the Jewish Bible: the Law, the Prophets, and the Writings. Some of the citations were taken from the Hebrew text, but most were taken from the Septuagint, the Greek version of the Old Testament.

馬太的一個寫作目標，便是要指出：舊約的預言，已經在耶穌的身上完全應驗——他真的就是基督。馬太喜歡用的一句話就是，「這事成就，是要應驗先知的話，說」（二十一4）。馬太福音類似這樣文意的句子，總共出現約十六次。

One of Matthew's objectives was to show that Old Testament prophecy was fulfilled in Jesus—that He was indeed the Christ. A favorite expression of Matthew was, "All this was done, that it might be fulfilled which was spoken by the prophet" (21:4). Words to that effect occur about sixteen times in his Gospel.

馬太身為主的門徒，憑著記憶，自能大量引用他所親聆的耶穌教誨和親身目睹的事蹟。或許，他有作筆記的習慣；在跟隨主耶穌那不尋常的幾年中，隨侍在側的日子，就記下當時發生的許多事件。

Matthew, as a disciple of the Lord, was able to draw to a large extent on his own recollections of what Jesus had said and done. Perhaps he had made extensive notes as events had unfolded during those extraordinary years he had spent in the company of the Lord Jesus.

馬太福音中，有大約三十一段的經文，是馬太獨有的敘述，其中包括了主的嬰兒期、十個比喻、兩個神蹟、九段講論以及六段有關主的死亡、埋葬和復活的敘述。

About thirty-one passages in Matthew's account are unique to his Gospel. These include a few events connected with the Lord's infancy, ten parables, two miracles, nine discourses, and six events connected with the Lord's death, burial, and resurrection.

馬太也特別對「教會」感興趣，是福音書中，唯一提到「教會」的作者；有兩次直接提及，並凸顯它的重要性，另一處則作了引述。

Matthew was particularly interested in the church and he was the only Gospel writer to mention it; on two occasions he made a direct and significant reference to the church and he alluded to it on other occasions.

馬太有一個特別的用詞「天國」，在書中出現三十二次，指天上的王所具有的國度。其他福音書常用的「神國」，則只在馬太福音出現五次。

One of the expressions unique to Matthew is "the kingdom of heaven." The phrase occurs thirty-two times and refers to the state of the kingdom while the King is in Heaven. The expression "the kingdom of God," common to the other Gospels, is found in Matthew only five times.

隨著我們繼續分析闡釋馬太福音，就能愈來愈清楚，「教會」與「國度」的分別。教會不是國度，但是，教會在國度裡。在神有所區分的事上，我們也必須作區分。

The distinction between the church and the kingdom will become clearer as we proceed with our analysis and interpretation of Matthew's Gospel. The church is not the kingdom; however, the church is in the kingdom. We must always make a difference where God makes a difference.

馬太雖然主要是為猶太人寫，但馬太福音並不排斥外人。他能越過以色列人，看到教會；當他提筆書寫時，教會已在世界上發揮影響力。他也看明，外邦人因著信靠主耶穌，同樣享有神的祝福。

Although Matthew wrote primarily for Jews, there is no exclusivism in his Gospel. He saw beyond Israel to the church, which was already a power in the world when he wrote. He saw the Gentiles coming into the blessing of God through faith in the Lord Jesus.

馬太福音，雖然開頭囿限在猶太人的思想格局裡，第二章迅即開展，引進東方博士來朝拜基督。福音書結尾也有主託負的大使命，要將福音傳至地極。當馬太執筆時，他夠長的壽命，足以看見神施恩的旨意，已經越過公會人士的短視，有更寬廣的開展。

Matthew's book, which begins within the narrow limits of Jewish thought, soon opens up, for the second chapter introduces the wise men from the East who came to worship the Christ. And the book ends with the Lord's commission to take the gospel into all the world. When Matthew wrote, he had lived long enough to see that God's purposes in grace were wider than those allowed by the myopia of the Sanhedrin.

I .王的祖先（一 1-17）

I. The King's Ancestry (1:1-17)

A. 耶穌基督的家譜（一 1）

A. The Book of the Generation of Jesus Christ (1:1)

「亞伯拉罕的後裔大衛的子孫，耶穌基督的家譜。」這麼特別，在我們看來，卻是這麼無趣的開場白！馬太一點兒不懂心理學嗎？他不知道，寫作者一開頭，就要吸引讀者的專注力和興趣嗎？他當然懂，這也是為什麼他要這樣開場的原因。

"The book of the generation of Jesus Christ, the son of David, the son of Abraham." What an unusual and, to our minds, uninteresting way to begin a book! Did Matthew know nothing of psychology? Did he not know that a writer must capture the attention of his readers in the first few lines? Of course he did and that is why he began this way.

請記住，馬太的讀者就是猶太人。當彼拉多指著耶穌，向猶太群眾說，「看，你們的王！」時，猶太群眾的回答，充滿譏諷和倔強，遠非筆墨能形容，「除了凱撒，我們沒有王」（約十九 14-15）。馬太這樣的開場，會立刻抓住聽眾的心：「這就是耶穌的血統。他原本就是你們的王，你們將來也不會有別的王。王的傳承到他為止。」

Remember, Matthew's readers were primarily Jews. When Pilate had pointed to Jesus and said to the Jewish people, "Behold your King!" they had replied with an irony and perversity that beggars description, "We have no king but Caesar" (John 19:14-15). Matthew arrested his audience at once by saying in effect, "Here is Jesus' pedigree. He *was* your King and you will have no other King. The royal line comes to an end in Him."

猶太人的聖經，就是我們的舊約聖經，只是各卷編排的次序不太一樣——很可能是為了避免讓經文終止於瑪拉基書結尾的咒詛。希伯來文聖經把歷代志放在結尾，這樣編排不是毫無意義的，因為，歷代志上的前九章，全部都是冗長的人名。

The Jewish Bible contains the same books as our Old Testament, but they are arranged in a different order—possibly to avoid having the sacred writings terminate with the curse at the end of Malachi. The Hebrews placed the Chronicles at the end, and that arrangement is not without significance, for the first nine chapters of 1 Chronicles are simply long lists of names.

當文士以斯拉寫歷代志時，他心目中有一群特別的聽眾，也有一些特別的目標要達成。他是寫給那些剛從巴比倫回歸的被擄之民。他們回來，要重新取得應許之地，等候彌賽亞再臨，這是先知撒迦利亞大聲宣告的，只是困難重重。應許之地仍然「被外邦人踐踏」；而猶大地也不過是（當時）波斯帝國一個小小的省份。此外，這群歸回的猶太民，接到的任務是要蓋一座聖殿，而不是宮殿；要造一個祭壇，而不是王位。心思周密的人都會想問，「神對大衛的應許，現在怎麼辦？」以斯拉寫信安慰他們，雖然王位沒了，（因為全國都犯罪，得罪了神，歷代國王也一樣腐敗），但大衛王的後裔還在。

When Ezra the scribe wrote his Chronicles, he had a special audience and special objectives in mind. He wrote for the pioneers who had returned from the Babylonian captivity. They had come to stake a claim in the promised land for the coming of the Messiah who was being so loudly heralded by the prophet Zechariah, but there was an enormous obstacle. The land was still "trodden down of the Gentiles"; Judea was only a small province in the Persian empire. Moreover the repatriated Jews had a mandate to build a temple, not a palace; to set up an altar, not a throne. Thoughtful people were asking, "What has happened to God's promise to David?" Ezra wrote to assure them that although the throne was gone because of their national sins and the debaucheries of their kings, the royal Davidic line was still there.

接著，是沉寂的幾個世紀。在瑪拉基書與馬太福音之間，共有四百年之久，上帝不跟祂的子民說話。心思周密的人又要問了，「大衛王的後裔怎麼辦？」然後去查考歷代志，才發現，那份名單不完全。「大衛子孫必不斷人坐以色列的國位」這應許，好像在嘲笑著他們。所羅門的後裔，因約雅斤的罪，而不斷受耶利米咒詛（約雅斤又名耶哥尼雅，或更輕蔑的哥尼雅）。神似乎已將祂的應許拋諸腦後。

Then came the silent centuries. For four hundred years—between Malachi and Matthew—God said nothing to His people. Again thoughtful people were asking, "Now what has happened to the royal line of David?" They would look at the Chronicles and realize that the lists of names were incomplete. The promise that the royal line would never lack a man to sit on the throne of David seemed to mock them. The royal line through Solomon had been cursed by Jeremiah because of the sins of Jehoiachin (also called Jechonias, Jeconiah, and contemptuously Coniah). It seemed as though God had forgotten His promise.

但是馬太福音要告訴猶太人說，大衛王的後裔仍存活——直到突然並永遠停留在耶穌基督身上，（1節）再也沒有哪一句話，會比馬太所用的開場白，更激動人心了：亞伯拉罕的後裔，大衛的子孫，耶穌基督的家譜〔血統、身世〕。」

But the book of Matthew told the Jews that the royal line was still alive—until it terminated abruptly and permanently in the person of Jesus Christ. Matthew could have found no more compelling opening sentence: "The book of the generation [genealogy, pedigree, lineage] of Jesus Christ, the son of David, the son of Abraham."

「耶穌基督的家譜」它出現在這份猶太的記錄時，似乎就成了一個標題。「家譜」這詞，會引起猶太人的興趣，還有另外一個原因。舊約共出現十二次「這些是...的來歷（後代）」；還有一次是以「亞當的後代，記在下面」的格式出現。馬太福音一章1節則是第十四次出現。猶太讀者，對聖經中的數字模式非常重視，會忍不住好奇。

"The book of the generation of Jesus Christ" seems to have been the title of the genealogy of Jesus as it appeared in the Jewish records. The expression "the book of the generation" would have interested the Jews for another reason. It occurs twelve times in the Old Testament in the form, "These are the generations of..." and the expression occurs once in the form, "This is the book of the generations of Adam." So the occurrence in Matthew 1:1 is number fourteen. The Jewish readers, used to the significance of numerical patterns in the Bible, could not help being curious.

猶太人一定會困惑，用在耶穌基督身上的「家譜」，為什麼是單數，有別於舊約所有的「家譜」都是複數。舊約中，神總是不斷地從頭敘述起，有的是跟這個家族，有的是跟另一個家族。祂不得不如此，因為，這些家族歷史到後來都無可避免的中斷了，世代傳到無代。但是耶穌來，開啟一個新的世代，因著重生的原則，而有屬靈兒女及後裔加入。這是主耶穌在約翰福音三章 3 節向尼哥底母宣告的新法則。

The Jews would have wondered why the singular "generation" was used in connection with Jesus Christ while the plural "generations" was used throughout the Old Testament. In the Old Testament God was continually starting all over again, first with this family and then with that one. He needed to start over because those old family histories inevitably went from generation to degeneration. But with the coming of Jesus there would come into existence a new generation that would enroll its sons and heirs on the basis of a new principle known as regeneration. The Lord proclaimed this new principle to Nicodemus in John 3:3.

「譜」這個字，在馬太一章 1 節很重要，猶太人決不會掉以輕心。他們一定會看出，它與亞當族「譜」的關聯。馬太從一開頭，就是在告訴猶太人，「他就是新家族的領袖。」

The significance of the word "book" in Matthew 1:1 would not have escaped the Jews. They would have recognized the connection with the "book" of the generations of Adam. In his very first line Matthew was thus saying to the Jewish people, "Here He is, the federal Head of a new family."

「在亞當裡，眾人都死了，照樣，在基督裡，眾人也都要復活」（林前十五 22 節）。亞當是那被毀壞的人類的頭；基督是那被救贖的人類的頭。「這就如罪是從一人入了世界，死又是從罪來的，於是，死就臨到眾人，因為眾人都犯了罪...因一人的悖逆，眾人成為罪人，照樣，因一人的順從，眾人也成為義了」（羅五 12、19）。我們幾乎會想，馬太一定有讀過保羅的致羅馬人書，事實上，這真的可能。重要的是，我們要把自己的名字，從亞當的族譜，轉到基督的族譜去。

"In Adam all die, even so in Christ shall all be made alive" (1 Corinthians 15:22). Adam was the federal head of ruined humanity; Christ is the federal Head of redeemed humanity. "By one man

sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned.... As by one man's disobedience many were made sinners, so by the obedience of one shall many be made righteous" (Romans 5:12,19). One would almost think that Matthew had read Paul's Epistle to the Romans, which perhaps he had. The important thing for us is to get our names out of Adam's book and into Christ's.

「亞伯拉罕的後裔，大衛的子孫」這兩句話的意義，猶太人也不會輕易放過。第二句，顯示基督與希伯來的皇室家族有血統關係；第一句則顯示，他與希伯來的種族有血緣關係。任何一位稍有聖經底子的猶太人，都不會認可一位猶太血統不純的人為彌賽亞，這位彌賽亞也必須是純正的大衛王後裔。

The significance of the two phrases "the son of David, the son of Abraham" would not have escaped the Jews either. The first phrase showed Christ's link to the Hebrew *royal family*; the second phrase showed His link to the Hebrew *racial family*. No biblically literate Jew could possibly have considered a Messiah who was not a pure Jew or who was unable to establish an unbroken line to David.

然而，猶太人卻摒棄了真正的彌賽亞，轉而接納過無數個假彌賽亞——這些五花八門的騙子下場也很慘。有一日，猶太人還要擁戴最後一個最惡毒的假彌賽亞，那位就是敵基督（約五 43）。

Yet after the Jews rejected the true Messiah, they accepted a succession of pseudo-messiahs—and a colorful though sorry lot of impostors they were. One day the Jews will hail a final false messiah and he will be the worst of them all: the antichrist himself (John 5:43).

B. 耶穌基督家譜的血統（一 2-17）

B. The Bloodline in the Genealogy of Jesus Christ (1:2-17)

1. 幾個組別（一 2-16）

1. The Series (1:2-16)

主耶穌的家譜，共分成三組，每組十四代（或許，在某些方面，與舊約中十四個家譜的架構有關聯）。它以大衛的名字來作依據，這麼安排，是為了方便背誦。希伯來文中，「大衛」寫為 DWD（母音都省略）。而每個希伯來字母，都有一個代表數字，「大衛」若以

數字代表，就是 4+6+4 (D+W+D)；換言之，這名字的數字總值是十四，馬太福音第一章中，基督祖先的排法，就以十四代為一組。

The actual genealogy of the Lord Jesus is divided into three series of fourteen generations (perhaps in some way related to the fourteen generations inherent in the structure of Scripture). This arrangement is evidently a mnemonic device (an aid to memorization) based on the name of David. In Hebrew, "David" would be written *DWD*, the vowels being ignored. Since each letter of the Hebrew alphabet represented a number, "David" would be numerically expressed as 4+6+4 (*D+W+D*); in other words, the numerical value of the name was fourteen, the basis for the numerical arrangement of Christ's ancestry in Matthew 1.

每個人都曉得：要將主耶穌的列祖人數分成三等份，每一份都恰巧有十四個人，那是不可能的事。例如，在約蘭和烏西雅之間，亞哈謝、約阿施、亞瑪謝在這份記載中就刻意被省略了（太一 8）。這三人都死於非命。亞哈謝被耶戶（王下九 27）所殺。約阿施被僕人所弑（十二 20），亞瑪謝死於耶路撒冷人手下（十四 19）。這三個，都是惡王。

Everyone recognizes the strain required to divide the Lord's ancestry into three equal segments of fourteen names each. Between Jehoram (Joram) and Uzziah (Ozias) for example, the names of Ahaziah, Joash, and Amaziah are deliberately erased from the record (Matthew 1:8). All three died violent deaths. Ahaziah was slain by Jehu (2 Kings 9:27) Joash was murdered by his servants (12:20), and Amaziah was put to death by the people of Jerusalem (14:19). All three kings were wicked.

這三位，也都是約蘭王和他的妻子亞他利雅的后裔。亞他利雅是惡王亞哈及耶洗別的女兒。約蘭身為亞哈的女婿，也逃不過神對亞哈和他全家的咒詛。約蘭「病重而死」（代下二十一 19）。耶洗別引入以色列的那些離經叛道的駭人習俗，亞他利雅也引進猶大。從馬太福音略去亞哈謝、約阿施及亞瑪謝三王，我們可看見神對於拜偶像的「懲罰」，的確應驗了「直到三、四代」（出二十 4-5）。他們的名字，是依據律法而被刪除（申二十九 20）。

All three were descendants of Jehoram and his wife Athaliah, the evil daughter of Ahab and Jezebel. As son-in-law of Ahab, Jehoram did not escape God's curse on Ahab and his house. Jehoram "died of sore diseases" (2 Chronicles 21:19). It was through Athaliah that the appalling apostasies introduced into Israel by Jezebel were imported into Judah. In Matthew's omission of Kings Ahaziah, Joash, and Amaziah we see that God's "visiting" for idolatry was literally fulfilled "unto the third and fourth generation" (Exodus 20:4-5). Their names were blotted out according to law (Deuteronomy 29:20).

同理，介於約西亞及約雅斤之間（太一 11）的約雅敬，也被略去。有些人認為，這些遺漏是抄寫者的疏忽，因而使約雅斤（耶哥尼雅）這蒙咒詛的名字，在第二組、第三組名單

中都出現，每組才都剛好有十四個名字。此外，西底家的名字也被略去。事實上，約西亞是猶大國能保持獨立的最後一任王；之後，就在米吉多戰役中，淪入埃及的掌控，隨後，更成為巴比倫的藩屬。

Similarly the name of Jehoiakim is omitted between the names of Josiah (Josias) and Jehoiachin (Jechonias) (Matthew 1:11). Some think this omission was a copyist's error, since the execrated name of Jehoiachin (Jechonias) was used in both the second and third lists so that each list would have fourteen names. The name of Zedekiah is also left out. Actually Josiah was the last king of Judah as an independent nation; the country came under the control of Egypt after the battle of Megiddo and later Judah came under the control of Babylon.

2. 摘要（一 17）

2. The Summary (1:17)

馬太給這些名單，作了一段摘要的陳述：

這樣，從亞伯拉罕到大衛，共有十四代；從大衛到遷至巴比倫的時候，也有十四代；從遷至巴比倫的時候到基督，又有十四代。

Matthew concluded his listing with a summary statement:

So all the generations from Abraham to David are fourteen generations; and from David until the carrying away into Babylon are fourteen generations; and from the carrying away into Babylon unto Christ are fourteen generations.

這樣的陳述，並不完全符合事實，但聖靈的默示，以這樣的方式記載，比較容易保存，以免完全失散。

This statement is not really so in actual fact, but the generations were thus recorded by divine inspiration to show perfection where otherwise all was failure.

舊約中，在陳述以色列支派被神揀選的過程時，也有類似的狀況。事實上，共有十三個支派，因為代表約瑟的，就有以法蓮和瑪拿西兩支派。但是，在提到支派時，都一律只說十二支派。在聖經中，十二這個數字代表完全的治理（例如，在啟示錄二十一至二十二章中，就明顯地以十二來描述新耶路撒冷）；而十三代表叛逆、背道。神視祂的子民為完全的，因此，設立十二支派；但事實上，子民共有十三支派，這表示，子民實際上仍是叛逆、硬頸的百姓。

We see a similar process of divine selection in the listing of the tribes in the Old Testament. In actual fact there were thirteen tribes, since Joseph was represented by Ephraim and Manasseh. But invariably when the tribes are listed, they are shown as twelve tribes. In the Bible twelve is the number of governmental perfection (for instance the number twelve is prominent in the description of the new Jerusalem in Revelation 21-22); and thirteen is the number of rebellion and apostasy. God sees His people in their perfection, so He lists them as twelve tribes; in actual fact there were thirteen, for in reality they were a rebellious and stiff-necked people.

主耶穌的家譜，證明一項事實：儘管人會失敗，但神仍在歷世歷代中，努力實現著祂的旨意。祂從未丟棄祂手中的紫色線縷。有時候，是織入皇室的袍子；有時候，是縫進被囚奴隸的外衣；有時候，可以在農夫自紡的縷衣中找到。無論怎樣，象徵王裔的紫色線，總是存在著。

The genealogy of the Lord Jesus demonstrates the fact that in spite of human failure, God pursued His perfect plans down through the long centuries. Never once did He drop that purple thread. Sometimes it was woven into the fabric of a royal robe; sometimes it was stitched into the sackcloth of a captive slave; sometimes it was found in the homespun of a peasant's smock. But the thread of royal purple was always there.

耶穌的家譜中，共有五名婦女。其中三位，生平是有污點的：他瑪（太一 3），喇合（一 5）；拔示巴（她曾是烏利亞的妻子一 6）。他瑪是一名憤怒的寡婦，一心想要得到猶大曾答應她的權利，即使這樣會使兩人在眾人面前丟盡臉（創三十八 6-30）。喇合是個被棄的婦人，耶利哥城的妓女，但她有像亞伯拉罕一樣偉大的信心。她嫁入皇裔猶大的家族，在希伯來書十一章 31 節（因著她有信心）和雅各書二章 25 節（因著她有行動）都受到表揚。拔示巴是個犯了姦淫的婦人，但後來成了大衛滿有信心的妻子，勇敢不退怯地護衛兒子所羅門繼承王位。拿撒勒的木匠約瑟，是所羅門的後裔；而耶穌的母親馬利亞，是大衛與拔示巴生的第二個兒子拿單的後裔。

Five women are found in the genealogy of Jesus. Three of them were women with stained characters: Tamar (Thamar, Matthew 1:3); Rahab (Rachab, 1:5); and Bath-sheba ("her that had been the wife of Urias," 1:6). Tamar was an angered widow who determined to have her rights of Judah even if it meant putting both him and her to open shame (Genesis 38:6-30). Rahab was an abandoned woman, a common harlot of Jericho, but she exercised a faith as great as Abraham's. She married into the royal family of Judah and won honored mention both in Hebrews 11:31 (for her faith) and in James 2:25 (for her works). Bath-sheba was an adulterous wife, but she became a faithful wife to David and fearlessly fought to secure the throne for Solomon. Joseph, the carpenter of Nazareth, was descended from Solomon; and Mary, the mother of Jesus, descended from Nathan, the second surviving son of David and Bath-sheba.

耶穌家譜中，另外兩名婦女，則有美好的德性：摩押人路得（太一 5）以及童貞女馬利亞（一 16）。路得是「一個有才德的婦人」，這是聖經中唯一獲得這樣描述的人（得三 11）。她的畫像，可以在箴言三十一章 10-31 節找到（這是一首按希伯來字母順序寫的離合詩）。童貞女馬利亞是神所揀選成為祂兒降臨到世上的器皿。

The other two women in Jesus' genealogy were women of sterling character: Ruth the Moabitess (Matthew 1:5) and the virgin Mary (1:16). Ruth was "a virtuous woman," the only woman so described in the Bible (Ruth 3:11). Her portrait is found in Proverbs 31:10-31 (an acrostic based on the letters of the Hebrew alphabet). Mary was the virgin mother chosen by God to be the human vehicle for bringing His Son into the world.

請注意，神刻意引介哪些人，進到祂兒子的家譜中：有最深罪污的罪人；女人，在猶太社會中，婦女通常被視為無物（猶太男子習慣在晨間禱告時，感謝上帝不曾將他生為外邦人、奴隸和女人）；異教徒，像迦南人喇合及摩押人路得（這兩族都是曾被神咒詛的）。而新約聖經的首頁，聖靈就開始預備新的一頁。猶太人和外邦人，男人和女人，聖徒和罪人——全部都可以在基督裡找到新的地位，這份冗長的名單，就是要引領我們走向基督。

Note whom God deliberately introduced into the genealogy of His Son: sinners of deepest dye; women, when women in Jewish national life were generally regarded as nothing (in his morning prayers a Jewish male habitually thanked God that He had not made him a Gentile, a slave, or a woman); and pagans such as Rahab the Canaanite and Ruth the Moabitess (both members of races cursed by God). Already—on the first page of the New Testament—the Holy Spirit was preparing for a new age. Jew and Gentile, male and female, saint and sinner—all would find new status in the Christ to whom this long list of names leads.

家譜的結尾，我們還可以讀到一句詳盡而細微的陳述，「雅各生約瑟，就是馬利亞的丈夫，那稱為基督的耶穌，是從馬利亞生的」（太一 16）。「是從」，這個字的希臘原文，用的是陰性，因此明顯是指馬利亞。本章中到此為止，「某某生某某」都是用陽性，明顯是指父親和子嗣。但現在這裡突然改變了敘述的用詞，為了要指出，是從母親（馬利亞）而生。馬太藉此以家譜來強調童貞女生子的事實，也指出，耶穌的父親不是約瑟。

At the end of the list we find the carefully worded statement, "And Jacob begat Joseph the husband of Mary, of whom was born Jesus, who is called Christ" (Matthew 1:16). "Of whom" is a translation of the Greek *ex hēs*; since *ex hēs* is a feminine form, it clearly refers to Mary. "Was born" is a translation of *gennaō*. Up to this point in the chapter, *gennaō* has been used of the father in the usual sense of begetting or engendering. Here suddenly there is a change in the form of the word, since it refers to the mother in the sense of bringing forth into the world. Thus Matthew in his opening genealogy emphasized the fact of the virgin birth and the fact that Joseph was not the father of Jesus.

當馬太在追溯耶穌的家譜時，他持續介紹了幾個婦人的名字。他在暗示一些事，只是，猶太人懂嗎？舊約的應許和預言，已預告了將來至近親屬的贖回者（按：利二十五 25-28），必是女人的後裔（創三 15）。如今，他已經來到，他不是約瑟的兒子，而是女人的後裔。

As Matthew traced the genealogy of Jesus, he kept introducing women's names. He was hinting at something, but would the Jews grasp it? The first promise and prophecy of Scripture foretold the coming of a kinsman-redeemer who would be the seed of the woman (Genesis 3:15). Now He had come, not as the son of Joseph, but as the seed of the woman.

因此，單單藉著這份名單，馬太就已挑戰猶太人一項事實：他們所殺的那一位，真的是大衛的子孫——應許的彌賽亞，童貞女的後裔，大衛王位的合法繼承人。

So, simply by listing names, Matthew confronted the Jews with the fact that the One they had murdered was indeed the Son of David—the promised Messiah, the virgin-born seed of the woman, the rightful claimant to David's throne.

馬太所提供的族譜，從大衛到所羅門到拿撒勒的約瑟。約瑟原本可以是王；但卻成了鄉下木匠，因為約雅斤王以降的子孫，都被神下禁令，無緣坐上王位。約瑟的社會地位，等於默認了耶利米預言的可靠性。顯然，必須從大衛的另一系子孫（非來自受咒詛的約雅斤這一系），找到承襲王位的人。這子孫就是馬利亞的兒子耶穌，直接來自大衛的子孫拿單的後裔。耶穌被約瑟收養為合法的兒子，是他和馬利亞婚姻中的後裔。這兩個系統於是併在一起，成為耶穌基督人子的永遠身份。

The bloodline given by Matthew runs from David through the line of Solomon to Joseph of Nazareth. He might have been a king; instead he was a village carpenter, for all descendants of King Jehoiachin were barred from the throne by divine interdict. Joseph's social status was a silent confirmation of the trustworthiness of Jeremiah's prophecy. Obviously some other son of David, not descended from the accursed Jehoiachin, must be found to sit on the throne. That Son was Jesus, the Son of Mary, descended directly from David through Nathan. Jesus was adopted by Joseph as his legal son and rightful heir upon his marriage to Mary. The two lines thus came together and terminated forever in the person of Jesus Christ.

猶大王國存在的幾個世紀中，撒但無所不用其極的滲入所羅門的後裔中，為要腐化這個皇族系統，使得神不得不咒詛它，而且與大衛所立的約也破裂。我們回顧馬太所提供的族譜時，可以看出撒但如何地用心經營。

Down through the centuries of the Judean monarchy, Satan brought his heavy artillery to bear on Solomon's regal line in order to corrupt the royal seed so that God would have to curse it and

break faith with David. As we glance back over the genealogy given by Matthew, we can see how Satan went about his business.

然而，撒但千方百計要羞辱大衛，最後還是失敗了。大衛固然與拔示巴出軌而犯了大罪，但神的恩典和憐憫仍然得勝，大衛也獲得修護。後來，他與拔示巴結婚所生下的所羅門，被神揀選為繼承大衛王位的子嗣。

Satan's effort to discredit David failed. David sinned in the terrible affair with Bath-sheba, but God's grace and mercy triumphed and David was restored. Moreover Solomon, born to the now-married David and Bath-sheba, was elected by God to be David's heir to the throne.

不料，所羅門放蕩無度，使得耶路撒冷城陷入橫慾中，原本是神的城，如今更像巴比倫城。這回，撒但確定，神一定非咒詛大衛的後裔不可了。審判果真降臨，但只是部份的審判。有位先知被差派去告訴所羅門：神憤怒無比，但因為大衛的緣故，神要延遲擊打的杖，直到所羅門死後。大衛的王位，從此衰落，但仍由他的子孫承襲。

But Solomon was corrupted by his lust and liberalism and so debauched Jerusalem that the city looked and sounded more like Babylon than the city of God. This time Satan was sure that God would curse David's line. And indeed judgment did fall, but only partial judgment. A prophet was sent to Solomon with the tidings of God's wrath, but out of deference to David the stroke of God was delayed until after Solomon's death. David's throne, much impoverished, was still secured to David's line.

所羅門的兒子羅波安是個傻瓜。他在位的時期，由於他的愚蠢，原本延遲的審判，終於降臨。由大衛打下來的一片江山自此分裂，落入北方野心勃勃的對手囊袋中。但是，還有零星少數的皇族，繼續效忠羅波安，那就是猶大支派和便雅憫支派。此外，北方的一些散兵也來投靠大衛王國，他們出於信念，不贊同北方新王所創立、所主張的背道行為。

Solomon's son Rehoboam was a fool. In his day and as a result of his folly, the delayed judgment fell. The bulk of the kingdom was severed from the Davidic throne and delivered to a rival aspirant in the north. A rag or two of royalty, however, were spared to Rehoboam in the loyalty of the tribes of Judah and Benjamin. In addition some stragglers from the north resettled in the Davidic kingdom out of conviction and out of protest against the apostasies inaugurated and supported by the new northern king.

羅波安之後，我們在皇室的傳承中，看出一種光影交錯的情景：一個好王之後，有時就會出現一個壞王；一個壞王之後，又會出現一個好王；一個好王之後，有時還會出現一個好

王；一個壞王之後，還是一個壞王。大衛王朝總是出現這種翹翹板式的上下來回，只是，壞王的頻率愈來愈高，背道的行徑，愈來愈囂張、大膽。好王像是亞撒、約沙法，烏西雅及約西亞，他們除了表面的改革，也愈來愈無能為力作深入的影響。

After Rehoboam we see a checkered pattern in the royal line: a good king was sometimes followed by a bad king; a bad king was sometimes followed by a good king; a good king was sometimes followed by a good king; a bad king was sometimes followed by a bad king. The fortunes of the Davidic throne seesawed back and forth, but the bad kings became more frequent and the apostasies grew greater and more daring. Good kings like Asa Jehoshaphat, Uzziah, and Josiah found it harder and harder to effect anything more than surface reforms.

有些好王，本身似乎也是三心二意。約沙法就因為愈來愈受亞哈、耶洗別夫婦吸引而成了犧牲品，替兒子約蘭許下一門親事，娶了對方邪惡的女兒亞他利雅為妻。難怪撒但會認為，這回勝算抵定。約蘭死後，亞他利雅殺掉每一個她可以下手的王儲。她幾乎把皇族後裔斬除盡淨了——幾乎！就如所知的，從馬太所保存的聖靈默示的記錄中，撒但的確在接續的三代中，成功的消滅了這些後代。

Some of the good kings themselves seemed halfhearted. Jehoshaphat, a victim to his growing fascination with Ahab and Jezebel, went so far as to sanction the marriage of his son Jehoram to their evil daughter Athaliah. No doubt Satan thought he had triumphed there. After the death of Jehoram, Athaliah massacred every possible claimant to the throne on whom she could lay her hands. She almost succeeded in wiping out the royal line—almost! As has been noted, Satan did succeed in having the next three generations expunged from the Holy Ghost-inspired record that Matthew preserved.

希西家盡力地收復國土，但他開頭時並不順利。他的父親亞哈斯是猶大諸王中最弱的一個。畢生只憧憬於亞述王國，還更換了祭壇，以異教的祭壇（仿倣亞述王所使用的）來取代耶和華聖殿中原有的。即使希西家滿心信靠主，全力支持以賽亞的復興事工，也無法扭轉長期背道的浪潮。希西家最大的錯誤是在罹患絕症時，向神祈求延長壽命；神答應了——痛苦卻至此進入他的生命。就是在這多出的年歲中「希西家生了瑪拿西」，如馬太的記載（一 10），這寥寥數語，道盡一切！

Hezekiah did his best to recover the nation, but he was handicapped from the start. His father Ahaz, one of Judah's weakest kings, lived in awe of Assyria all his days and substituted a pagan altar (modeled after one used by the Assyrian kings) for the altar of God. Even Hezekiah's great trust in God and his wholehearted support of Isaiah's revival ministry could not stem the tide of apostasy for long. Hezekiah's greatest mistake was to plead with God to be allowed to recover from a terminal illness; God gave him what he asked for—and sent bitterness into his soul. It was during those added years that "Ezekias [Hezekiah] begat Manasses [Manasseh]," as Matthew so tersely said (1:10). What volumes there are in those three words!

瑪拿西是惡王中最糟糕的一位。他在位期間，猶大陷入淫蕩、拜偶像的泥淖中，自此不曾再復原。瑪拿西是猶大諸王中最長壽的——以致於，即使他生命末期，蹣跚來遲的悔改對大局也無濟於事了。他傳位給亞捫，也承襲了父親生前的惡行。

Manasseh was the worst and most wicked of a bad lot. In his day Judah sank into a quagmire of debauchery and idolatry from which the kingdom never recovered. Of all the Judean kings, Manasseh lived longest—so long that even his belated repentance at the end of his life made little impression. He was followed on the throne by Amon, who continued in his father's sins.

接著是約西亞。他和好友耶利米致力於把國家扳回正道，但仍嫌遲矣。約西亞死於盛年，繼位的諸王敵視耶利米，以騙徒和叛國賊的罪名逼迫他。撒但一定磨拳擦掌，高興萬分，準備讓他所愛的巴比倫大軍殺入大衛王國。

Then came Josiah. He and his friend Jeremiah sought to lead the nation back to God, but it was too late. Josiah was cut off in his prime and the succeeding kings turned on Jeremiah and persecuted him as a liar and traitor. Satan must have rubbed his hands with glee as he set about preparing his beloved Babylonians for the coming onslaught on the Davidic kingdom.

隨著約西亞死亡，整個大勢已去，末日在望。他的兒子約哈斯（馬太甚至不提他了），在位僅僅三個月，就被法老王擄去埃及。約哈斯的兄弟以利亞敬（家譜也一樣略過）被法老立為傀儡王，改名為約雅敬。後來被帶往巴比倫。

With the death of Josiah, the end was in sight. His son Jehoahaz (not even mentioned by Matthew) had had only three months on the throne when he was carried to Egypt as a captive by the pharaoh. Josiah's brother Eliakim (also ignored in the genealogy) was installed as a puppet by the pharaoh, who changed his name to Jehoiakim. He in turn was carried off to Babylon.

約雅敬的兒子約雅斤繼位。在位才三個月才零十天，就惡滿盈貫，令神怒而咒詛所羅門的後裔。約雅斤無子繼位，他也被擄往巴比倫，改立他的叔叔瑪探雅（西底家），也就是約哈斯的弟弟為王，治理王國崩解前的最後一程。

Jehoiakim's son Jehoiachin took his place on the throne. In three months and ten days Jehoiachin succeeded in bringing down God's curse on the line of Solomon. No son of Jehoiachin ever sat on the throne. He too was deported to Babylon and his uncle Mattaniah (Zedekiah), another of Josiah's brothers, was installed to preside over the final dissolution of the kingdom.

但是當撒但全心攻擊著大衛的子孫時，路加所記載的另一條線，遠遠避開王座的聚光燈，也沿著歷史幽幽的小徑，蜿蜒而下。這條路遠離大衛和拔示巴，拿單穿越了另一條蹊徑，找到一名鄉村姑娘馬利亞。應許中的大衛子孫，大衛的主，就是由她（而不是約瑟）所生。

But while Satan was concentrating his attack on this Davidic line, another line (the one recorded by Luke) was meandering down the back alleys and byways of history, away from the spotlight of the throne. This other line ran from David and Bath-sheba through Nathan to a village maiden named Mary. And of her, not Joseph, was brought forth the promised seed who was at once David's Son and David's Lord.

II. 王的降臨（一 18-二 23）

II. The King's Advent (1:18-2:23)

A. 一個人（一 18-19）

A. The Man (1:18-19)

故事轉向約瑟。顯然，當童貞女馬利亞要成為神兒子的母親時，她需要有一個人保護她，按摩西的律法，她必得有個丈夫。否則，她所處的狀況，律法的懲處足以叫她連性命都不保。還有，聖嬰在幼年期，也需要有人扮演父親的角色。

The story turns to Joseph. It was evident that when the time came for the virgin Mary to become the mother of God's Son, she would need a protector, a husband to shield her from the inevitable process of the Mosaic law. That law would disgrace her even if its full penalty of death for one in her condition were withheld. It was also evident that the holy infant would need someone to fill the role of a father in His early years.

上帝選中了約瑟，他是如今早已沒落了的皇族的後裔。在國境的北方，一個不起眼的小村，勉強溫飽地幹著木匠的活兒，是最不可能的人選。我們都以為，上帝的兒子道成肉身，最起碼也要長於皇宮，有威風凜凜的權勢，更是經綸的長才，熟諳君王之道。但是，耶穌不需要這一切，因為，他的國度，是以迥然不同的經緯織造的。

The man God chose was Joseph, a scion of the royal family now fallen on difficult times. A hard-working carpenter living in a despised provincial town in the northern part of the land, he was a most unlikely choice. We would have thought that at the least God's incarnate Son should be raised in a palace, surrounded by the trappings and accouterments of power, and groomed in the art of statecraft and the ways of kings. But Jesus would not need such schooling, for His kingdom was to be fashioned of different fabric.

當時候到了，他的國度，就要設立在這個世界上（倘若猶太人在仔細的探索中，能早點兒認出來的話，很可能兩千年前就降臨了），但這個時刻，上帝就是需要有人，在馬利亞養育她兒子的那個家庭中，擔任父親的角色。在千千萬萬活過的男子中，上帝選中了約瑟。那個拿撒勒的木匠，一定有他的不凡之處。

His kingdom will be imposed upon this world when the right time comes (it could have come two thousand years ago if the Jews had recognized the hour of their visitation), but in the meantime God needed a man to be a father in the home where Mary would raise her Son. Of all the millions of men who have ever lived, God chose Joseph. That Nazareth carpenter must have been a remarkable man.

1. 約瑟的兩難（一 18）

1. Joseph's Dilemma (1:18)

a. 他已經與馬利亞文定（一 18 節上）

a. His Engagement to Mary (1:18a)

「馬利亞已經許配了約瑟。」猶太人的迎娶習俗分三個階段。第一，就是我們西方人所說的訂親。這多半是由父母安排，有時候則由正式的媒人經手。有不少例子是新郎新娘雙方還年幼時，就訂了親，常常彼此都還不認識對方呢。選擇一生的伴侶，茲事體大，由不得在情緒衝動之下完事。

"Mary was espoused to Joseph." In the Jewish order of marriage there were three stages. First came what we would call the *engagement*. Often this was arranged by the parents; sometimes by official matchmakers. In many cases the engagement was contracted when the bride and groom were still young children. Frequently the engaged couple did not even know each other. The choosing of a life partner was considered far too serious a matter to be left to emotional impulse.

第二階段是訂婚，正式認可這個婚約。訂婚有效期一年，彼此有約束力，好讓雙方可以多熟識，大家也都公認他們就像是夫妻，因此，若要解約，只有宣佈解除婚約方可。但是，這階段還未有實質的婚姻生活，要直到進入第三階段：結婚。結婚典禮要在訂婚滿一年時才能圓房。馬利亞和約瑟的關係，就是在第二階段。

Second came the *betrothal*, the formal ratification of the marriage agreement. The betrothal lasted a year, was completely binding, and enabled the engaged couple to get to know one another. They were regarded as man and wife to the extent that the union could be dissolved only by divorce. The couple, however, were not given the marital rights of man and wife until the

third stage: the *marriage*. The marriage ceremony transpired at the end of the year of betrothal and led to the consummation of the marriage. Mary and Joseph's relationship was at the second stage.

就在訂婚期間，傳來駭人的消息。馬利亞告訴他：她懷孕了。他幾乎不敢相信自己的耳朵。他過去所認知的完美無瑕的馬利亞，沒有一樣可以跟眼前的告白相吻合的，他絕望透了。

During this stage of betrothal came shattering news: Mary told Joseph that she was going to have a baby. He could hardly believe his ears. Nothing he knew about Mary's unblemished character was consistent with such a confession. He was devastated.

接著，馬利亞的宣告更驚人了。她說，她沒有不可告人之事。她還是完璧之身。有一名天使來造訪，她便神奇地從聖靈懷孕了；她將要誕下以色列的彌賽亞！

Then came an even more astounding announcement. Mary told him that everything was all right; she was still a virgin. An angel had visited her; she had been made pregnant supernaturally by the Holy Spirit; she was going to give birth to Israel's Messiah!

b. 他想疏遠馬利亞（一 18 節下）

b. His Estrangement From Mary (1:18b)

坦白說，約瑟不信馬利亞的話。換作是我們，誰能相信這樣的故事？他的進退維谷可分三方面。第一，他沒辦法相信，他所愛的這個純潔可人又靈性高超的馬利亞，怎麼可能作出這種事來，倘若她真是懷孕了，那一定就是作了對不起他的事嘛——不必太久，紙就包不住火了。他十分清楚，自己不是孩子的父親。第二，約瑟無法相信馬利亞告訴她的故事，這太不可思議了。第三，他現在簡直束手無策。可是為了保住面子，甚至是自己的老命，一定得快想個辦法。

Frankly Joseph did not believe Mary. If we were in his place, would we believe such a story?

His dilemma was threefold. First, he could not believe that a girl as pure and good and spiritual as his beloved Mary could have done what she must have done if she was indeed pregnant—and the telltale signs were evident before long. He knew perfectly well that he was not the father of the child. Second, Joseph could not believe the story that Mary had told him. It was simply too far-fetched. Third, he did not know what to do about the situation. He had to do something if he was to save his own good name, possibly even his life.

2. 約瑟作了決定（一 19）

2. Joseph's Decision (1:19)

最後，約瑟作了決定，休掉這門親事。

In the end Joseph came to the conclusion that he would have to terminate the betrothal.

a. 他流露的個性（一 19 節上）

a. His Character Revealed (1:19a)

聖靈稱約瑟「是個正直人」，對神所揀選，預備作祂兒子人間養父的這個人，這樣的描述，給我們一點點罕有的機會可以一窺他的性格。所用的形容詞「正直人」也可譯作「公正不阿的人」，這讓我們有一種冷酷、不易妥協的感覺。摩根建議另一種譯法：「為人直白坦誠」。總之，這樣的用詞都指出，約瑟不喜歡作假，行事認真。他要不計代價地遵守神的道；要叫他和稀泥？門都沒有，他就是誠實可靠。

Giving us one of those rare glimpses into the character of the man chosen by God to be the foster father of His beloved Son, the Holy Spirit calls Joseph "a just man." The expression that is translated "a just man" can also be rendered "a righteous man." The phrase leaves us cold and makes us think of someone hard. Campbell Morgan suggested another rendering: "a straight man, a true man." The idea behind the expression is that Joseph was a man who wanted to do the right thing. He desired to obey God's Word at all costs. There was nothing crooked or devious about him. He could be depended on.

所有這些美好的品格特質，使得約瑟作了決定。他要照規矩行事。雖然他不認為馬利亞會犯姦淫，但也無法相信她現況的解釋，因此他準備跟馬利亞分手。即使這樣作會使得兩人俱都心碎，但是，在目前的困境中，他寧可按神的道行事，強過被兒女私情所羈絆，或因受到背叛，而被盛怒、憎恨的情緒所勝。

All those fine character traits led Joseph to his decision. He would do what was right. He would simply have to part company with Mary because although he could not believe her to be guilty of immorality, he could not believe her explanation of her condition. Even if it broke his heart and hers, he would have to be guided in this extremity not by his emotional involvement with her, not by any anger or resentment he might naturally feel over being betrayed, but by the Word of God.

當馬利亞瞭解自己的現況後，她吟唱了一首詩歌，就是我們今日所認識的讚主曲（路一 46-55），從中可讀到，她一再引自舊約的經文。當約瑟知道未婚妻的孕事後，他在困惑

不解和傷心中，也同樣尋求聖經的引導。他唯一想得到的是申命記二十四章 1 節，這引導他準備著手「遞給她一紙休書。」

When Mary realized her condition, she broke into the hymn we call the Magnificat (Luke 1:46-55), in which she quoted again and again from the Holy Scriptures. When Joseph was faced with her condition, he appealed to the same source for guidance in his hurt and bewilderment. The only Scripture he could think of was Deuteronomy 24:1, which instructed him to "write her a bill of divorcement."

b. 他流露的同情（一 19 節下）

b. His Compassion Revealed (1:19b)

約瑟決定儘可能委婉地行事，暗暗的把休書交給她，而不是以公審來羞辱她，以免被判刑。他甚至可能想把遞休書的原因都省略，免得她有被公審的把柄。

Joseph decided to act as kindly as he could by putting the bill of divorcement in her hand privately instead of exposing her to the shame of a public trial and the danger of an official sentence. He may also have planned to omit any cause in the bill so that there would be no public record to convict her.

約瑟還不需要立刻行事。從路加福音我們發現，馬利亞接到天使的宣告後，就出門去拜訪撒迦利亞的妻子以利沙伯；他是受按立在耶路撒冷服事主的祭司。馬利亞在那兒住了三個月，這當然可以讓她暫時免去家鄉那群三姑六婆的鷹眼和饒舌。約瑟知道，等她回來，就是他準備行動的時刻了。

Joseph did not have to act at once. We learn from Luke's account that after Mary received the angel's announcement, she left home to visit her cousin Elisabeth, the wife of Zacharias, who was one of the ordained priests of the Lord who ministered in Jerusalem. Mary remained there three months, doubtless glad to be away from the prying eyes and gossiping tongues in her own village. When she returned, Joseph knew it was time for him to act.

B. 傳信者（一 20-23）

B. The Messenger (1:20-23)

1. 一切都必安好（一 20）

1. All Was Well (1:20)

「但正思念這事的時候，有主的使者向他夢中顯現，說，大衛的子孫約瑟，不要怕，只管娶過你的妻子馬利亞來：因她所懷的孕，是從聖靈來的。」多奇異的夢！當約瑟醒來，他明白，這不只是夢而已，而是，他所有的夢想都會實現。畢竟他還是可以跟所愛的馬利亞結婚，上帝完全同意這門親事，這比起他們所要面對的人間質疑，更重要得多了。住在那個小村的鄉民們，當然不肯對這樁開快車辦妥的喜事，放過蜚言流語的機會。

"But while he thought on these things, behold, the angel of the Lord appeared unto him in a dream, saying, Joseph, thou son of David, fear not to take unto thee Mary thy wife: for that which is conceived in her is of the Holy Ghost." What a dream! When Joseph woke up, he realized it was more than a dream. It meant that all his dreams could come true. He could marry his beloved after all. He could marry her with the full approval of Heaven, which far outweighed the disapproval they would face from man. The small-mindedness of small-town people would be sure to make the worst of this hasty marriage.

拜訪約瑟的這名「主的使者」，最初，也曾向那個可憐的孕婦，落荒而逃的夏甲顯現過，她正準備跨界進到埃及，被「墨黑的幽暗」吞噬（創十六 7；猶 13）。「主的使者」不是別人，正是神格的第二位，在舊約時代，曾經多次以此裝扮，造訪過祂不同的子民。

"The angel of the Lord" who visited Joseph was the Jehovah angel who had first appeared to poor, pregnant, runaway Hagar when she was about to cross the frontier into Egypt and be swallowed up by the "blackness of darkness for ever" (Genesis 16:7; Jude 13). "The angel of the Lord" was none other than the second person of the godhead Himself, who from time to time had appeared in this guise to various children of men in Old Testament times.

天使稱呼約瑟為「大衛的子孫」。大衛的名字，應該會喚醒約瑟，想起神對以色列王族的應許（撒下七 11-16；代上十七 11-14；詩一一〇 1）。附帶一提，舊約中，提到大衛的經節，比其他人物都多，新約中，除了主耶穌之外，他是開頭跟結尾都有的人物。

The angel hailed Joseph as "thou son of David." The name of David would have reminded Joseph of God's promises to the founder of Israel's royal dynasty (2 Samuel 7:11-16; 1 Chronicles 17:11-14; Psalm 110:1). Incidentally, more Scripture is devoted to David than to any other Bible character and he is the first and last named in the New Testament apart from the Lord Himself.

2. 一切都很奇妙（一 21-23）

2. All Was Wonderful (1:21-23)

a. 前景（一 21）

a. The Prospect (1:21)

(1) 一個兒子 (一 21 節上)

(1) of a Son (1:21a)

天使告訴約瑟，「她將要生一個兒子」——不是約瑟的兒子，而是神的兒子。神格的第二位，將要生成一個聖嬰，並在約瑟的家中被養育。神要託付約瑟這個偉大的責任，照顧宇宙創造者以嬰兒之身在人間的養育和成長。這任務沒有交給希列或迦瑪列或其他的拉比，也沒有交給哪個富人或有權勢如尼哥底母或亞利馬太的約瑟。神揀選木匠約瑟，一個收入微薄、學歷不高，平凡的勞動者。就好像馬利亞被揀選為器皿一樣。

The angel told Joseph, "She shall bring forth a son"—not Joseph's son, but God's Son. The second person of the godhead was to be born as a holy child and was to be raised in Joseph's home. He was to be entrusted with the awesome responsibility of overseeing the human growth and development of the Creator of the universe. The task was not to be given to Hillel or Gamaliel or one of the other rabbis. It was not to be given to a rich and influential man such as Nicodemus or Joseph of Arimathea. God had chosen Joseph the carpenter, an ordinary laboring man of slender means and limited education. He was just as much a chosen vessel as Mary was.

關於嬰兒的名字，再清楚不過了。天使告訴約瑟，「你要給他起名叫耶穌」，耶穌是猶太男孩很常見的名字，就像舊約中的約書亞（在何西阿的前面加一個字首耶），這名字的意思是「神我們的救主」或「神就是拯救」。選這名字再恰當不過了；它一旦與神的兒子關聯上了，就不再平凡，而成為人能說出口的最奇妙、最重要、最榮耀的名字。

No doubt was left as to the name this Son should be given. The angel instructed Joseph, "Thou shalt call his name Jesus," *Jesus* was an ordinary name borne by hundreds of Jewish boys. It was the same as the Old Testament *Joshua* (*Hoshea* with *Jah* prefixed to it), which means "God our Savior" or "God who is salvation." No more appropriate name could have been chosen. Once that name was associated with God's Son, it ceased to be a common name and became the most wonderful, significant, and glorious name ever uttered by human lips.

(2) 一個救主 (一 21 節下)

(2) of a Savior (1:21b)

鏡頭立刻從人子的角度，轉到救主的角度。天使解釋，會取名耶穌，是因為他要「將他的百姓從罪惡中拯救出來」。這是新約聖經第一次提到罪。天使用的字，意思是「射不中的」，明顯是指未行正道——在括在心思、言語、行為上所作的，或未作的。這個字，也用來（如希伯來書十章 6 節）關聯到贖罪祭。

The prospect went beyond that of a Son to that of a Savior. The angel explained that the reason for calling the child *Jesus* was that He would "save his people from their sins." This is the first mention of sin in the New Testament. The angel used the word *hamartia*, which literally means "failure to hit the mark" and clearly refers to failure to keep the law—sin by commission or omission in thought, word, or deed. *Hamartia* is also used (as in Hebrews 10:6) in connection with the sin offering.

救恩已織入耶穌這個名字中。當彼得指控公會的人棄絕基督時，他說，「除他以外，別無拯救，因為在天下人間，沒有賜下別的名，我們可以靠著得救」（徒四 12）。假設我開一張一百萬元的支票給你，你不會覺得興奮，因為，我的名下沒有這筆款子。可是，倘若一個富可敵國的人，開一張百萬元的支票給你，你就成了百萬富翁。差別在哪？名字。

Salvation is interwoven with the name *Jesus*. When Peter charged the Sanhedrin with rejecting Christ, he said, "Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved" (Acts 4:12). Suppose I were to write you a check for a million dollars. You would be no better off, for my name is not good for that kind of money. But if one of the Rothschilds were to write you a check for that amount, you would be a million dollars richer. What makes the difference? The name.

有不少人，憑自己的名字或穆罕默德、或馬利亞的名字就要來找神兌現什麼；這些都無效，因為，像穆罕默德和馬利亞，都不過是個身無分文的罪人。在天國的銀行中，神只看重一個人的名字：耶穌寶貴的尊名。

There are people who come to God in their own name, or in the name of Muhammad or the virgin Mary, or in some other name. They are just as lost as they were before, because Muhammad and Mary, for example, are the names of bankrupt sinners. God honors only one name for salvation at the bank of Heaven: the precious name of Jesus.

b. 預言（一 22-23）

b. The Prophecy (1:22-23)

馬太福音一章 23 節所引的預言，當年是以賽亞說的。那時，正值惡王亞哈斯在亞蘭和以法蓮結盟要來攻打他，他驚慌失措下，決定向亞述求援。他這麼作是想找個靠山鎮住敵人的威風。以賽亞則警告亞哈斯，不要走這條自毀前程之路，並鼓勵他向神求一個兆頭。亞哈斯固執的拒絕了，但神還是給了他一個兆頭，就是馬太所引用的（賽七 14）。

The prophecy quoted in Matthew 1:23 was made by Isaiah. In its original context it was made to wicked King Ahaz at the time the Syro-Ephraimitic alliance was forged against him and he in his

abysmal folly decided to appeal to the Assyrians for help. He might as well have asked a cat to come and keep peace between a couple of canaries. Isaiah had warned Ahaz against such a suicidal course and had offered him the opportunity to request a sign to encourage his faith. Ahaz had stubbornly refused to request a sign, but he had been given one anyway, the one Matthew quoted (Isaiah 7:14).

這節預言，關於童貞女生子的部份，有許多的爭論。不管人相不相信以賽亞的話，事實就是：馬太引述了，顯明這是聖靈的意思。他引了以賽亞的話，預言基督要由童貞女所生。

Much debate has centered around this prophecy regarding a virgin giving birth to a son. Whatever men may or may not believe about Isaiah's words, the fact that Matthew included them here shows what the Holy Spirit's intention was. He quoted Isaiah's words as a prophecy of the virgin birth of Christ.

基督由童貞女所生，這不是信不信由你的選項。這是福音的要素。倘若耶穌不是童貞女所生，他必然有一個人間的父親。倘若耶穌有一個人間的父親，那耶穌就不是神。倘若耶穌不是神，聖經就不真實。耶穌本身也成了瘋子，我們就沒有救主可以救我們脫離罪。倘若耶穌不是神在肉身顯現，那麼，被釘在十字架上，就只是一個世人的身軀，無法將世人的罪除去。一個人，只能以一命償一命。一個神，祂雖捨去無限的生命，也足以贖回無數人的有限生命。

The virgin birth of Christ is not an optional article of faith. It is essential to the gospel. If Jesus was not virgin-born, He had a human father. If He had a human father, He was not God. If He was not God, the Bible is false, Jesus Himself was deluded, and we have no adequate Savior from sin. If Jesus was not God manifest in flesh, the life that was surrendered on the cross was only a human life and could never have taken away the sin of the world. As man, He could only have given a life for a life. As God, He laid down an infinite life that was more than sufficient to redeem any number of finite lives.

馬太引述「人要稱他的名為以馬內利」，就是「神與我們同在」。這就足以解決一切爭論了。被童貞女馬利亞生到世上來的這一位乃是神——神在肉身顯現。

"They shall call his name Emmanuel," quoted Matthew, "God with us." That should settle the debate. The One who was brought forth into the world by the virgin Mary was God—God manifest in the flesh.

天使的話，約瑟聽來一定好像天上的樂音。他唯一的懊悔必然是：一開始怎麼懷疑起馬利亞來。不過，現在一切疑雲都已消散。

The angel's words must have been music from Heaven in the soul of Joseph. Surely his only regret was that he had ever doubted Mary in the first place. But all doubts were laid to rest now.

C. 迎娶（一 24-25）

C. The Marriage (1:24-25)

約瑟沒有任何耽擱，馬上把馬利亞這位心所愛的娶過來。他「就遵著主使者的吩咐，把妻子娶過來。」（一 24）。約瑟的任務正合他的願望。他存敬畏神的心，控制自己天然的慾念，直到應許的孩子出生。「只是沒有和她同房，等她生了兒子」（一 25）。約瑟的慾望與他的責任相符。

With no more delay, Joseph married Mary, his heart's desire. He "did as the angel of the Lord had bidden him, and took unto him his wife" (1:24). *Joseph's duty coincided with his desire.* With a holy fear, he restrained his natural desires until the promised child was born. He "knew her not till she had brought forth her firstborn son" (1:25). *Joseph's desire coexisted with his duty.*

25 節明顯足以證明，馬利亞不是終生為童貞女。我們從馬太福音十二章 46-50 節及十三章 55-56 節知道，他們的家庭，後來陸續添了幾個自然生育的兒女。羅馬天主教繞著「萬福聖母馬利亞」所建造的教導，其實是錯誤的。主耶穌的母親馬利亞，並不是一直守童身；她奇妙地生了神的兒子之後，便和約瑟進入一般正常的夫妻關係。

Verse 25 is evidence enough that Mary did not remain a perpetual virgin. We learn from Matthew 12:46-50 and 13:55-56 that a number of naturally born sons and daughters were added to the family. The Roman Catholic edifice built around "the blessed virgin Mary" is founded on a falsehood. Mary, the Lord's mother, did not remain a virgin; she and Joseph entered into a normal husband-wife relationship after the miraculous birth of the Son of God.

約瑟遵守天使的吩咐，給嬰兒基督取名為耶穌。此後，對世代無數的人，耶穌便成為「萬舌頌揚最美妙的聖名」，「人間所聽聞最甜美的聖詠」。

In keeping with the angel's word, Joseph named the infant Christ *Jesus*. To countless millions down through the ages, *Jesus* has become the "sweetest name on mortal tongue," the "sweetest carol ever sung."

基督剛剛降生時，耶穌這名，在地上尚未引起什麼騷動，直到一年多後，希律恰好聽聞這事。當然，在伯利恒的田野是有一些牧羊人知道了，此外，還有聖殿的一對老夫妻知道這件奇事，只是，都沒有引起騷動。但是，在天上，就非同小可（路二 13-14）。我們可以想像，天使們興奮莫名。可能有個天使會問：「他們要叫那個奇妙的嬰孩什麼名字啊？」另一個可能會答：「那當然是叫耶穌。」神自此有了一個記錄在榮耀裡的新名字。天使已經知道神其他的名字：伊羅興、耶和華、雅巍、全能神伊羅安。如今，他們知道他以人子身份的名字叫耶穌。

At the time of Christ's birth, the name Jesus made very little stir on earth. It was not until over a year later that Herod happened to hear about it. True, a few shepherds on the hills surrounding Bethlehem knew about it, and an old man and an old woman in the temple were filled with knowing wonder. But there was no commotion. In Heaven, however, there was quite a stir (Luke 2:13-14). We can imagine the excitement of the angels. "And what are they going to call this wondrous child?" one might ask. "Why, Jesus, of course," another might answer. There was a new name written down in glory, a new name for God. The angels had known Him as Elohim, Jehovah, Adonai, El Shaddai, and Elyon. Now they knew Him in the person of His Son as Jesus.

D. 東方博士（二 1-12）

D. The Magi (2:1-12)

1. 他們在尋找什麼（二 1-8）

1. What They Sought (2:1-8)

a. 他們的詢問（二 1）

a. Their Quest (2:1)

「當希律王的時候，耶穌生在猶太的伯利恒，有幾個博士從東方來到耶路撒冷。」博士說，他們在東方看見天上有新的異象」。博士們帶來的驚人消息，轟動整個耶路撒冷，尤其是希律王。

"When Jesus was born in Bethlehem of Judaea in the days of Herod the king, behold, there came wise men from the east to Jerusalem." The magi said that in the distant East they had observed a new phenomenon in the sky. The startling tidings of the magi stirred the whole city of Jerusalem, especially King Herod.

天文學家告訴我們，基督降生的前兩年，木星和土星，的確有顯著的會合。接下來那年火星也來會合。這現象，每八百年才會發生一次。著名的天文學家凱普勒，於西元一六〇三年及一六〇四年觀察到類似的會合時，發現了這項事實。他注意到，這三顆星會合時，在木星和土星中間，會出現一顆格外明亮的新星。凱普勒相信，當基督出生之前，一定也有相同的狀況，出現類似的星，也就是博士們所看見的星。

Astronomers assure us that two years before the birth of Christ there was indeed a remarkable conjunction of the planets Jupiter and Saturn. In the following year Mars joined the conjunction. This phenomenon occurs only once in every eight hundred years. The renowned astronomer Kepler discovered these facts by observing a similar conjunction in a.d. 1603 and 1604. He noticed that when the three planets came into conjunction, a new, extraordinary, brilliant star was visible between Jupiter and Saturn. Kepler believed that a similar star had appeared under the same circumstances prior to the birth of Christ and that it was this star that was seen by the wise men.

因此，博士們也注意到恒星的奇特景象，這實在太罕見了，以至於判定，必然有新王誕生，因此，決心不辭勞苦，奔波千里來尋訪初生嬰兒。因為猶太人民散居東方各地，這些博士們很可能也熟知猶太人民的信仰，知道他們在等待彌賽亞的來臨。因此，博士們也就負起探查的任務。

Be that as it may, the magi's attention was arrested by some such sidereal sight—so much so that they determined that a King had been born and they decided to take a long and hazardous journey to find the child. Because the diaspora had spread to all the lands of the East, literate men such as the magi were probably acquainted with the Jewish belief in a coming Messiah. So the wise men undertook their quest.

b. 他們的疑問（二 2）

b. Their Question (2:2)

那顆引路的明星，一路引領他們來到猶大境內，博士一行就往耶路撒冷直奔，這是國王最可能的降生地。他們的問題，好像一聲號響，震驚整座城：「那生下來作猶太人之王的在哪裡？」——不是王子，而是王！希律長年坐在王位上，根本不把天國放眼裡。「生下來作王的」這字眼，一定讓他邪惡的心靈倒抽一口涼氣。

When their guiding star brought them to Judea, the magi headed straight for Jerusalem, the most likely place for a King to be born. Like a trumpet blast, their question startled the city: "Where is he that is born King of the Jews?"—not prince, but King! Herod's tenure on the throne was ignored in Heaven. The words "born King" must have sent a chill of horror through his evil soul.

當博士們到達耶路撒冷時，那個以東的篡位者（歷史上稱他為大希律或希律大帝），正坐在大衛王朝的王位上。大衛王朝從未有一刻如此的低下：它的後裔，成了一個卑微的鄉村木匠，而一個以東人，卻坐在大衛的寶座上。以掃和雅各長年之爭，時機成熟，正準備上演一幕：以東裔希律諸王所孕育的蛇，要來傷主所膏的那一位。

That Idumean usurper, known to history as Herod the Great, was sitting on the throne of David when the wise men arrived in Jerusalem. Never had the fortunes of David's royal house fallen lower: its lineal heir was a humble village carpenter and an Edomite was sitting on David's throne. The long struggle between Esau and Jacob was about to come to a head as the serpent's brood of the Edomite Herods set themselves against the Lord's anointed One.

羅馬的大將軍龐培在西元前六十三年攻陷耶路撒冷，將耶路撒冷和猶太全地，納入羅馬治下。希律見風轉舵，改變姿態，應付詭譎多變的政局：龐培被凱撒打敗，凱撒被暗殺，安東尼迅即竄起，渥大維又取代了安東尼；這一切，希律都能成功的周旋其間，整個巴勒斯坦很快地就落入希律殘忍又精幹的手中。他的為政，是史上最殘酷的一段，念仇忌恨、多心多疑、獨斷恐怖。羅馬人也不在意，只想把猶太這塊燙手山芋，丟給鐵腕施政者來鎮壓。

Pompey, the Roman general had captured Jerusalem in 63 b.c., bringing both Jerusalem and Judea under the sway of Rome. Herod, adept at changing sides and improving his position, successfully negotiated the slippery politics of the times as Pompey was defeated by Julius Caesar, as Caesar was murdered, as Mark Antony rose briefly to power, and as Octavius replaced Antony. Soon all Palestine was in Herod's cruel but capable hands. His reign was one of carnage, bitter hatred, suspicion, and terrible atrocities. Little the Romans cared, as long as the troublesome country of Judea was ruled for them with an iron hand.

希律在耶路撒冷城佈滿外籍傭兵，在巴勒斯坦各城佈滿間諜。希律統治期間，沒有哪個人的命是安全的。任何人，威脅到他的王位，都是先除而後快。他鎮壓哈斯模家族（按：猶太愛國家族）；他殺掉妻弟，一個十七歲的小子，因為他受猶太人愛戴；他殺掉馬利安——他娶來的美麗的馬客比公主，只因為對她起疑，又殺掉她所生的兩個兒子；希律在自己快死的前五天，殺掉王儲兒子。這個畢生不斷砍殺人命的王，總共殺掉六千至八千個良民。凱撒奧古斯督聽聞之後，曾譏諷地說，「我寧可當希律的豬，好過當他的兒子。」

Herod filled Jerusalem with foreign mercenaries and the cities of Palestine with spies. No man or woman was safe while Herod reigned. One by one he murdered every rival claimant to the throne. He stamped out the Hasmonians; he murdered his wife's brother, a lad of seventeen, because he was popular with the Jews; he murdered Mariamne, the beautiful Maccabean princess he had married, because he was suspicious of her, and he murdered both her sons; five days before his death he murdered his son and heir. Herod hacked and hewed his way through life, slaughtering six to eight thousand of the best people in his realm. Caesar Augustus is reported to have cynically said, "I'd sooner be Herod's swine than Herod's son."

希律的罪影響到他的心神，殺掉馬利安之後，就瘋了。當他在眾嬪妃之間大發雷霆時，會指著這個、那個大叫，「妳又不是馬利安！」有一天，當他在凱撒利亞的碼頭散步時，見到一個女人，讓他想起他殺掉的那個心愛的人，慾念熏心之下，抓住她不放，完全不管她是個公娼，結果就染上性病。他狂喊，「我就知道馬利安，她回來咒詛我！」從此，新的毒火入侵，他便因著昏庸而感染性病，以致發瘋。

Herod's crimes affected his brain. After the murder of Mariamne, he became insane. Storming among his wives, concubines, and female slaves, he would point to this one and that one and shout, "You are not Mariamne!" Then one day as he was walking along the quays at Caesarea, he saw a woman who reminded him of his murdered love. Obsessed by his passion, he seized her. He disregarded the fact that she was a common harlot and later he was struck with a filthy disease. He screamed, "I knew it was Mariamne. She has come back to curse me!" Thereafter a new fire ran through his veins, a fire of madness begotten of the foul infection he had contracted in his besotted state.

當以色列真正的王降臨時，大衛的實座上，坐著的便是這樣的一個人，博士們來到時，眼前便是這樣一個王：危險、多疑、自大、昏庸的暴君。

This is the man who occupied the throne of David when Israel's rightful King was born and this is the man before whom the magi appeared: a dangerous, suspicious, crafty, unscrupulous tyrant.

c. 他們的困惑（二 3-8）

c. Their Quandary (2:3-8)

（1）希律的疑慮（二 3）

（1）Herod's Concern (2:3)

「希律...心裡不安」我們讀到，「耶路撒冷全城的人，也都不安。」猶太人知道，當希律不安時，接下來會出現什麼，尤其是，這個不安是博士們引起的——有關的對手是個王。一定要趁早流血解決掉。一場大屠殺又要上場。

"Herod... was troubled," we read, "and all Jerusalem with him." The Jews had learned what they could expect when Herod was troubled, especially if the trouble was the kind the magi brought—news of a rival King. Blood would be shed before long. There would be another purge.

這個人，在下午時分的一種娛樂便是，觀賞七百或八百個從屬，在城中公開的平台上釘十字架。他總是和嬪妃喝得酩酊大醉，欣賞這殘忍的一幕。他最喜歡的一種遊戲便是，把他抓來的敵人解甲，統統趕進一個狹小的空間，聽他下令，軍隊從各門呼嘯著，全速射出利箭，無一敵人可以倖免，全部應聲而倒。歷史稱他為希律大帝！

A typical afternoon's entertainment for this man was to watch seven or eight hundred of his subjects being crucified on a public platform set up in the middle of the city. He would get drunk with his concubines while he and they enjoyed the gruesome sights. One of his favorite tricks was to enclose his enemies, unarmed, in a narrow place and then send his legionnaires roaring through the doors in full battle array while he urged them on. Every enemy in the place would be slaughtered. And history calls him Herod the Great!

博士們來訪耶路撒冷（而不是伯利恒），挑起全城人的不安，這麼重要的事竟被矇在鼓裡，這一下太遲了。博士們吵醒了一頭老虎，只是這頭陰險的虎並不吼叫，牠只低聲咕嚕。

The arrival of the wise men in Jerusalem (instead of Bethlehem) put them in a quandary of which they remained ignorant until it was almost too late. They had aroused a tiger. But with diabolical cunning, he did not roar; he purred.

(2) 希律的策士 (二 4-6)

(2) Herod's Counselors (2:4-6)

希律不浪費時間。他召聚了祭司長和文士們，問他們一個神學問題。他說，「你們的同胞說，你們在等一個彌賽亞。這位彌賽亞會生在哪？」答案讓他明白，該往哪裡搜尋這個他不想看到的王。他又問了博士們，那顆神祕星星是什麼時候出現的。他們的回答，又讓他明白，要找到這個標的物，該擴張到多大的範圍。星星出現的時間，到博士們出現在耶路撒冷的時間，這期間生下來的嬰孩，只要有一個還活著，希律王的心就沒辦法安定下來。

Herod wasted no time. He summoned all the chief priests and scribes and posed a theological question. In effect he said, "You people say you are expecting a Messiah. Where would such a One be born?" The answer to that question would enable him to know where he should look for this unwanted King. He also questioned the magi as to when the mysterious star first appeared. Their response would enable him to judge how far back he would need to go in pursuing his inquiries. He would not feel safe as long as anyone was alive who was born between the time the star first appeared and the time the sages showed up in Jerusalem.

希律的策士們，會告訴他去哪裡找這個王，這一點兒不困難，只要查彌迦書五章 2 節，就知道，他生在伯利恒。

Herod's counselors had no trouble telling him where to look for this King. According to Micah 5:2, He was to be born in Bethlehem.

(3) 希律很狡猾 (二 7-8)

(3) Herod's Cunning (2:7-8)

希律一旦弄懂了該去何處找對手，他就恢復狡猾的本色。他曾「細問」（二 7）博士們，現在則告訴他們要「仔細」（二 8）尋訪新生的王，還鼓勵他們回報探查的結果。「我也好去拜他。」他真的這麼說了。2 節、8 節翻譯為「拜」的字，意思是，對之「宣誓效忠」。

Once Herod knew where to look for his rival, he resorted to guile. He had questioned the magi "diligently" (accurately, 2:7) and now he told them to search "diligently" (2:8) as they continued on their journey to track down the newborn King. More, he urged them to come back and tell him the results of their search. "I want to go and worship Him too," he said in effect. The word translated "worship" in verses 2 and 8 is *proskuneō*, which means "to pay homage."

2. 他們帶來的 (二 9-12)

2. What They Brought (2:9-12)

a. 他們又被引導上路 (二 9-10)

a. They Were Redirected On Their Way (2:9-10)

博士們一旦停止倚靠自己的推測，那顆神祕的星：就又出現，引導他們上路，不僅帶他們到了伯利恒（現在他們已知這裡就是出生地），還到了嬰孩基督所在的房子。

As soon as the wise men stopped trusting in their own reasoning, the mysterious star reappeared and they were redirected on their way. The star led them not only to Bethlehem, which they now knew to be the birthplace, but also to the house where the infant Christ was staying.

博士們在耶路撒冷和皇宮內短暫的停留，使得情勢變得複雜起來。他們起初沒想到這一點，嬰兒的性命卻因此陷入不保。撒但正要利用被博士們無意間喚醒的大魔王希律，要再度阻撓對女人後裔的應許。

The magi's brief excursion into Jerusalem and to the palace had greatly complicated the situation. They did not know it at the time, but they had put the child's life in dire peril. Satan was about to

use the monster Herod, whom the magi had unwittingly aroused, to try once more to get rid of the promised seed of the woman.

b. 他們虔敬俯拜（二 11-12）

b. They Were Reverential in Their Worship (2:11-12)

（1）他們的目標（二 11 節上）

(1) Their Goal (2:11a)

一旦離開希律的緊迫盯人，博士們繼續跟隨天空星象的指引，來到了新生王面前。「看見小孩和母親馬利亞，就俯伏拜那小孩。」請注意，他們是拜他（耶穌），而不是她。不論我們對馬利亞有多大的尊重，都要小心，都不要到達神並沒有給予她的地位。眼前世上有些地方視馬利亞為偶像來崇拜，我們實在要特別強調這句話：他們就拜**他**。

Having been released at last from Herod's menacing presence, the wise men followed the sign in the sky and found their way into the presence of the newborn King. "They saw the young child with Mary his mother, and fell down, and worshipped him." Note that they worshiped Him, not her. Great as our respect for Mary should be, we must be careful not to give her a place God does not give her. In view of the idolatrous worship of Mary in some quarters, this statement needs special emphasis: They worshiped *Him*.

（2）他們的獻禮（二 11 節下）

(2) Their Gifts (2:11b)

關於這幾個博士，有不少傳統保留下來，例如，大多數人理所當然的以為，博士共有三個，其實聖經並沒有說。會這麼傳說，當然是因為他們在新生王腳前所獻的禮物有三種。還有一個故事說，這些博士也是王。還有的說，博士代表三個人種：雅弗、含、閃。另有一個說，博士的名字是卡斯帕、梅爾基奧、巴爾薩澤。另有個故事，把博士們畫成老、中、青三代。

Many traditions have grown up around the magi. For example it is taken for granted by most people, though the Bible does not say so, that there were three wise men. This idea doubtless developed from the fact that they offered three kinds of gifts to the infant King at whose feet they bowed. One legend says that the wise men were kings. Another says that the magi represented the three races of mankind: the Japhetic, the Hamitic, and the Semitic. According to one tradition the names of the magi were Caspar, Melchior, and Balthazar. Another story pictures one wise man as youthful, one as middle-aged, and one as very old.

博漢在他的故事「蘇菲阿巴斯失傳的歷代志」中寫道：

這三個博士都確定，世界真需要一個王：第一個博士認為，世界需要的王是，滿有權柄和能力，可治理萬邦，懲處不公，造福人類。星星既能引導他們去朝拜那王，他就要準備高貴的禮物金子，國王配得的珍寶。

F. W. Boreham made an interesting suggestion in his story "The Lost Chronicles of Sufi-Abbas":

One of the three wise men felt sure that what the world needed was a King, one who could rule the nations with authority and power, put down unrighteousness, and bring prosperity and peace to mankind. So, certain that the star would lead them to a King, he brought a royal present, a gift *of gold*, the peculiar treasure of kings.

第二個博士認為，世人對神的概念已受到扭曲，因此，神需要親臨大地，取了人的樣式，讓世人認識真正的神。所以，他渴望神在肉身顯現，他要準備乳香，這是獻給神的禮物，因為燃燒馨香之氣是為了敬拜神。

The second wise man, knowing that the world's ideas of God were warped, thought that God needed to come down here in human form and show the world what He was really like. So, wanting God to be manifest in the flesh, he *brought frankincense*, a gift for deity since incense was used for worship.

第三個博士希望星星帶領他們去朝見救主。他知道，世上充滿罪惡，迫切需要一位可以背負世人罪的重擔，並能救贖世人的神。因此，他確信這位偉大的救主，必定要受許多苦，所以他要準備沒藥，這是為那位命定要死的人所預備，因為香料就是拿來給屍體防腐用的。

The third hoped that the star would lead them to a Savior. This wise man knew that the world was a sinful place, sadly in need of One who would take on Himself the weight and guilt of the sins of mankind and atone for them. So, convinced that such a great Savior must also be a great sufferer, he brought *myrrh*, a gift for One destined to die since the spice was used to embalm the bodies of the dead.

博漢寫道，「他們到了伯利恒」，「當他們看見，那顆星帶他們來到的，不過是個躺在母親懷中的小嬰孩時，都嚇了一跳，也不免大失所望，驚訝萬分。」但接著馬利亞唱起了記載於路加福音的頌歌：「我心尊主為大。我靈以神我的救主為樂...」（路一 46-47）

"They came to Bethlehem," wrote Boreham. "And when they saw that the star had but led them to a baby in a woman's arms, all three were at first overwhelmed with chagrin and dismay." Then

they heard Mary sing the song recorded by Luke: "My soul doth magnify *the Lord*, And my spirit hath rejoiced *in God my Saviour...*" (__Luke__ 1:46-47, italics added).

「主！」第一個博士聽到便喊出，「那我就找到我的王了！」於是他便獻上金子。

「神！」第二博士聽到便喊著。「那我就找到我的神了！」於是他便獻上乳香。

「我的救主！」第三個博士唱和著。「那我就找到我的救主了！」於是他便獻上沒藥。

至少，博漢的故事有很美好的理念。

"The Lord!" cried the first wise man. "Then I have found my King!" And he presented his gift of gold.

"In God!" exclaimed the second wise man. "Then I have found my God!" And he presented his gift of frankincense.

"My Savior!" chorused the third wise man. "Then I have found my Savior!" And he presented his gift of myrrh.

To say the least, Boreham's story is a lovely idea.

(3) 他們蒙引導 (二 12)

(3) Their Guidance (2:12)

使命完成！博士們回到家鄉之前，只剩下一個任務還未達成。他們原訂必須回到耶路撒冷，向現任國王稟報他們所探查的結果，好讓王也可以來朝拜聖嬰基督。誰不想朝拜王、神、和救主呢？誰不想儘快地向祂宣示效忠呢？任何一個神志清楚的猶太王都會想來朝拜，將王冠、皇袍和權杖獻在聖嬰的腳前。希律不是說了：「你們找到了，就來報信，我也好去拜他」（太二 8）？

Mission accomplished! The wise men had only one more duty to perform before they returned to their native spheres. They were supposed to go back to Jerusalem and report their findings to the incumbent king so that he too could come and worship the infant Christ. After all, who would not want to worship a King, a God, a Savior? Who would not hasten to pay homage and bring tribute? Surely any right-minded king of the Jews would want to come and lay crown, robe, and scepter at His infant feet. Had not Herod said, "When ye have found him, bring me word again, that I may come and worship him also" (Matthew 2:8)?

博士們再也想不到，希律是計劃帶著刀劍，要來收拾這個統治的對手。但神知道一切，博士們「在夢中被主警告」（二 12），既然是博士，就聽了指示，繞過耶路撒冷和危險的王，走別條路回鄉去了。

Little did the magi know that Herod's plan was to come seeking this rival sovereign with a sword. But God knew. They were "warned of God in a dream" (2:12) and, being wise men, took heed and chose another route home, a road that bypassed Jerusalem and its terrible king.

E. 大屠殺（二 13-18）

E. The Massacre (2:13-18)

1. 天上的警告（二 13-15）

1. The Warning From Heaven (2:13-15)

a. 神的防備（二 13-14）

a. The Divine Precaution (2:13-14)

天上還有另一個警告。約瑟在夢中得知，他和馬利亞有即刻的危險臨到，聖嬰基督更是。神知道希律心中在想什麼，謀算什麼。這個邪惡的王「暗暗」（祕密地二 7）召了博士來。對週遭所有人都疑神疑鬼的他，不想讓任何人知道他在憂心什麼，盤算什麼。只是，藏在內心最深處的詭計，也隱瞞不了神。

There was another warning from Heaven. Joseph was apprised in a dream of the peril in which he and Mary and especially the infant Christ were now placed. God knew Herod's heart and read his secret purpose. The wicked king had "privily" (secretly, 2:7) given his instructions to the wise men. Suspicious of all those around him, he wanted no one to suspect his anxiety and hidden resolve. But he could not hide his innermost thoughts from God.

約瑟聽到有立即危險的警告，留意主的使者所說的，便連夜收拾，帶著小家庭往埃及去。因著埃及提供庇護，當基督千禧年的治理時，神必要祝福埃及（賽十九 23-25）。舊約中，埃及多半時間與神子民為敵，但神絕不會忘記或忽略了它曾為基督提供庇護。神絕不會虧欠任何人、任何國家。

Having *heard* the warning of immediate peril, Joseph *heeded* the words of the angel of the Lord. Hastily he packed his bags and set out with his little family along the path to Egypt. God plans to bless Egypt during the millennial reign of Christ for sheltering His Son (Isaiah 19:23-25). Often

in Scripture Egypt appears as the enemy of God's people, but God will not forget or overlook the asylum it provided for Christ. God is debtor to no man or nation.

b. 神的預言（二 15）

b. The Divine Prediction (2:15)

要躲開希律的盛怒，埃及是聖嬰唯一的安身之處。他「在那裡，直到希律死了」如此，便應驗了一句古老的預言，馬太也迅即向猶太人指出。馬太二章 15 節引用的便是主透過何西阿的預言：「我從埃及召出我的兒子來」（見何十一）。這是聖靈早早置入的經文，既是預言，也有歷史性。

With Herod on the warpath, Egypt was the only safe place for the holy infant. He "was there until the death of Herod" and thus an ancient prophecy was fulfilled, as Matthew was quick to point out to the Jews. Matthew 2:15 refers to what the Lord said through the prophet Hosea: "Out of Egypt have I called my son" (see Hosea 11:1). This statement is invested by the Holy Spirit with prophetic as well as historic significance.

2. 希律的邪惡（二 16-18）

2. The Wickedness of Herod (2:16-18)

希律的邪惡，達到鼎沸。歷史學者提供的畫面，充份流露這人的冷酷無情：希律擁兵無數，有一名出征多次的退役將領，膽敢告訴他，「軍中袍澤，無人不恨惡你的殘忍無道，皇上，你要慎思。沒有哪個士兵不站在你的眾子這一邊，還有許多將領也公開咒詛你。」盛怒之下，希律把老兵綁在銬問架上，直到屈打成招，不得不求饒認罪，接受叛國的指控。希律更繼續拷問，他整個人被扭到筋骨散開，四分五裂地，這可憐蟲只好咬出更多軍官的名字。希律立即召來這些軍官，便讓群眾來公審他們，又暴跳如雷地宣佈，處死這些他所疑心的叛徒。

The wickedness of Herod came to full flower and fruit. Historians have given us a graphic picture of this ruthless man: A veteran of many of Herod's wars once dared to tell him, "The army hates your cruelty. Have a care, my lord. There isn't a common soldier who doesn't side with your sons, and many of the officers openly curse you." Enraged, Herod had the old soldier stretched on the rack and tortured until he sobbed out meaningless confessions and accusations of treason. Herod urged the torturers on. The wretched man accused more and more officers by name as he was twisted and torn until his joints came apart and his bones cracked. Herod summoned the accused officers and turned a mob loose on them. Livid with rage, he jumped up and down as he screamed for the death of the suspected traitors.

a. 走火入魔的處置（二 16）

a. A Diabolical Policy (2:16)

「希律見自己被博士愚弄，就大大發怒。」一旦起疑，妒火中燒，他就決定非殺掉這些小嬰孩不可。果真就這麼幹了。他「...將伯利恒城裡，並四境所有的男孩...凡兩歲以裡的，都殺盡了。」

"Herod, when he saw that he was mocked of the wise men, was exceeding wrath." Once his suspicions and jealousy were aroused, he could not be deterred even from a massacre of little children. So the dreadful deed was done. He "slew all the children that were in Bethlehem, and in all the coasts thereof, from two years old and under."

b. 神的預告（二 17-18）

b. A Divine Prophecy (2:17-18)

馬太又想起另一段預言，便又向猶太人提起。他引用的是耶利米提到在拉瑪的「拉結哭她的兒女」（太二 18；耶三十一 15）。耶利米的預言，像舊約許多的預言一樣，有雙重的應驗。

Matthew recalled another prophecy to set before the Jews. He referred them to Jeremiah's allusion to Rama and "Rachel weeping for her children" (Matthew 2:18; Jeremiah 31:15). Jeremiah's prophecy, like so many Old Testament prophecies, had a double fulfillment.

最初立即的應驗，是在巴比倫入侵，並擄走猶太人的時刻。拉瑪是便雅憫地的一座城，在耶路撒冷往北五英里處。但耶路撒冷城陷，耶利米和其他圍城的倖存者都被捕，帶往拉瑪，耶利米後來被尼布甲尼撒釋放（耶三十九 11-12；四十 1）。在拉瑪，耶利米目睹那些可憐的囚犯，帶著鎖鍊，往巴比倫去。他目睹他們痛苦的眼淚，也目睹留在廢墟一片的故土中那群可憐的烏合之眾。耶利米的預言，描繪這整個景象如「拉結哭她的兒女」，有可能是拉結因產難而死。此外，便雅憫的後裔（如今也成了階下囚）是由她而出。她的墓地，就在不遠處（撒下十 2）。

The first and immediate fulfillment was at the time of the Babylonian invasion and the captivity of the Jews. Rama was a town of Benjamin, just five miles north of Jerusalem. When Jerusalem fell, Jeremiah and the other survivors of the siege were taken captive and carried as far as Rama before Nebuchadnezzar ordered Jeremiah's release (Jeremiah 39:11-12; 40:1). At Rama, Jeremiah watched the wretched captives being marched off in chains toward Babylon. He saw their bitter tears. He saw too the misery of the bereaved ragtag and bobtail of the poor who were left behind in a desolated land. Jeremiah prophetically depicted the whole scene as "Rachel

weeping for her children," probably because Rachel had died in childbirth. Also the Benjamites (now among the captives) were descended from her. Her tomb was not far away (1 Samuel 10:2).

耶利米生動的想像這支派的母親從墳中坐起，哀哭不肯受安慰，因為她的孩子都死了，這何等痛苦。但是，這預言除了巴比倫屠殺嬰兒的一幕外，還有另一層次的應驗。

Jeremiah's vivid imagery of the mother of the tribe rising from her tomb to weep and refusing to be comforted because her children are gone is full of pathos. The prophecy, however, had its further and complete fulfillment in the massacre of the babes of Bethlehem.

F. 動身（二 19-23）

F. The Move (2:19-23)

1. 改變（二 19 節上）

1. A Change (2:19a)

第 19 節標誌出一個重要的轉折：「希律死了。」

歷史上沒有比大希律之死更可怕的事了。他原先修長美好的身形不見了，變得粗糙、笨重，頭髮幾乎禿光。門牙掉了三顆。長年被恐懼折磨，不時會狂呼那個死於他手下的愛妻馬利安和她的三個兒子的名字。不只這樣，希律又被疾病纏身，雙腿好似殘株，腳踝有九英吋粗。全身佈滿爛瘡和傷口，慘不忍睹。吃什麼都不舒服。衛兵得常常更替，因為從他的胃中散發出來的惡臭，誰都受不了。他發出的氣息好像陰森的骨灰房。希律一生累積的罪，此刻都報應在這個七十歲的老朽之身。死亡，在這個活死人身上肆虐，彷彿早已死去一般。

Verse 19 marks a significant change: "Herod was dead."

No more terrible scene is recorded in history than the death of Herod the Great. Gone were his slim good looks. He was coarse, heavy, and almost bald. Three of his front teeth had broken off. Tormented by the horrors of remorse, he would scream out for his loved and murdered wife Mariamne and her murdered sons. Moreover Herod was in the grip of a loathsome disease. His legs had become great stumps, nine inches thick at the ankles. He was covered with sores and full of mortifying wounds horrible to behold. He could not eat without agony. His guards had to be changed frequently because they could not stand the stench emanating from his rotted stomach. His breath smelled like a charnel house. All the crimes of Herod's former years were visited upon his seventy-year-old body. Death worked on the carcass of the living man as though he were already dead.

希律即使躺在臨終病床上唉哼時，心中也沒打消殺人的念頭。他知道猶太人聽到他的死訊一定個個額手稱慶，但他可不干罷休！他召聚了來自各地的外籍傭兵（非洲、基利家、埃及、波斯），這些人在過去的年間，屠殺猶太領袖毫不手軟。現在，希律下令要他們走遍猶太的各城鄉小鎮，把領袖們盡都逮捕入獄，好好看守。這些人被囚，還是有吃的，待遇也不錯，只是在等希律的死期，他一斷氣，士兵就要殺掉這些囚犯。希律發狂的喊叫「我死時，猶太人大概不會為我哭喪，可我發誓，我非要他們哭不可。」於是，這些猶太首領便被關在競技場，希律的死期，已是倒數計時的階段。

Even as Herod groaned in the agony of his deathbed, his mind turned to thoughts of murder. He knew the Jews would rejoice at the news of his death, but he would show them! He summoned his mercenaries (Africans, Cilicians, Egyptians, Persians), men who had cold-bloodedly killed off the leaders of the Jews over the years, and commanded them to go into every city, town, and village in Judea, arrest the leading citizens, put them in jail, and guard them well. The prisoners were to be fed and given their comforts, but on the day Herod died, the soldiers were to kill them all. "When I die," he screamed, "the Jews may not mourn me, but by the gods they will mourn." So the leaders of the Jews were shut up in the hippodrome and the countdown to Herod's death began.

他死前五天，愁雲慘霧中，射入一道來自地獄之光的喜樂。有一封奧古斯督的信，批准他可以處死他的兒子安提帕，這個作父親的，毫不遲疑立刻就下令，賜死自己的兒子。

Five days before his death his miseries were lightened by one passing ray of Hellish joy. From Augustus, Herod received a letter authorizing the execution of his son Antipater; and the father wasted no time in ordering the son's death.

另一次的大發雷霆加速了他的死期，消息終於來了：希律死了。他的血腥暴政，總共在位三十五年。莎蘿美（希律的姊姊）和丈夫，原本是應該傳令給傭兵們屠殺那些囚在競技場的猶太領袖們的，卻打開監獄大門，釋放了囚徒。

Another temper tantrum hastened the end and then the news came: Herod is dead. He had reigned for thirty-five years in tyranny and blood. Salome (Herod's sister) and her husband, who were supposed to signal the mercenaries to murder the Jews in the hippodrome, opened the prison doors and set the captives free.

2. 一項責任（二 19 節下-20 節）

2. A Charge (2:19b-20)

南下埃及的約瑟，又有新任務。主的使者告訴他這個好消息，並引導他的腳步，回到以色列，只是前景茫茫，除非蒙神指示，一時還真不知如何安頓妻小，謀業為生。

Down in Egypt, Joseph was given a charge. The angel of the Lord conveyed the good news to him and directed his steps back to the land of Israel. Once there, the whole land lay before him. He needed divine guidance as to where he should settle, make his home, and set up his business.

3. 一個抉擇（二 21-23）

3. A Choice (2:21-23)

一回到應許地，約瑟就又聽到消息，令他心生害怕：希律的兒子亞基老繼位。按希律的遺囑，將國土分成三份，讓三個兒子分治。亞基老是猶大以土買及撒瑪利亞的分封王；安提帕是加利利和比利亞的分封王；腓力是特拉可尼、以土利亞、巴塔尼亞（舊約的巴珊）及奧拉尼提斯（舊約的浩蘭）。凱撒批准了。

Back in the promised land, Joseph heard other news that filled him with fresh fear: Herod's son Archelaus was now on the throne. Herod, by his last will and testament, had divided his realm among three of his sons. Archelaus was to become tetrarch of Judea, Idumea, and Samaria; Antipas was to become tetrarch of Galilee and Perea; Philip was to become tetrarch of Trachonitis, Iturea, Batanea, and Auranitis. The caesar approved the arrangement.

亞基老王，在父王斷氣的當晚，就與好友澈夜狂歡；慶賀登基的方式是，值猶太人的逾越節慶時，在聖殿殺掉了三千個猶太人，理由是：猶太人要求懲處那些在希律大帝時，濫殺無辜的人。針對這場殺戮，猶太人向羅馬陳情，要求奧古斯督緊急撤換亞基老王，使猶太成為羅馬的一省。亞基老王在位九年後，就被廢，發落至高盧的維恩，並於西元六年，死於該地。

Archelaus, who had spent the night of his father's death carousing with friends, inaugurated his reign by slaughtering three thousand Jews in the temple at the time of Passover. The reason for the slaughter was that the Jews had demanded punishment for those who had committed atrocities during the time of Herod the Great. In response to the massacre, the Jews appealed to Rome with an urgent plea that Augustus remove Archelaus and make Judea a Roman province. After a reign of nine years Archelaus was banished to Vienne in Gaul, where he died in a.d. 6.

亞基老下台後，猶大地遂成為羅馬的一個省份，先後派任的巡撫為居里扭·科波紐，安比畢武氏，安紐士·魯孚，瓦樂流氏·葛拉圖，本丟彼拉多。猶大王朝的承傳，已完全離開猶大。

After Archelaus, Judea was declared a Roman province and was governed in turn by Quirinius Caponius, Ambivius, Annus Rufus, Valerius Gratus, and Pontius Pilate. The very shadow of the scepter had departed from Judah.

約瑟怕亞基老，因此，再度接受神的引導，往加利利去，在拿撒勒定居下來。馬太看出：這個地點的抉擇再度應驗了預言：「他將稱為拿撒勒人了」（二 23）。這必須稍作解釋，因為，舊約並沒有直接預言這一點。

Afraid of Archelaus, Joseph hesitated, again received divine guidance, then headed for Galilee where he settled down in Nazareth. Matthew saw in this choice of location a fulfillment of prophecy: "He shall be called a Nazarene" (2:23). This requires some explanation, since no such direct prophecy can be found in the Old Testament.

「拿撒勒」這名字，源自希伯來文 *netzer*，意思是「一個芽」。這是一種輕蔑的說法。當一棵樹被砍下，從樹幹上又冒出小嫩芽時，希伯來人看見，會說，這不過是個「嫩芽」。「樹都倒了，小嫩芽有什麼用？」同理，拿撒勒不過是被十五座山包圍的一個小丘，加利利的一個小鎮，居民龍蛇雜處，通常也被輕看，稱為「外邦人的加利利」。

The name "Nazareth" is derived from the Hebrew word *netzer*, which means "a sprout." *Netzer* was a term of contempt. When a tree is hewn down, a small green shoot springs up out of the stump. A Hebrew seeing such a shoot would have used the word *netzer*. "It is just a sprout," he would have said. "The tree is gone. Of what use is this shoot?" Similarly Nazareth was just a small town on a hillside hemmed in by fifteen higher hills. It was a town of Galilee, an area that had a mixed population and was often contemptuously called by the Jews "Galilee of the Gentiles."

司可福認為，馬太二章 23 節，有可能引自以賽亞書十一章 1 節：「從耶西的本，必發一條，從他的根生的枝子，必結果實。」「枝子」的原文，就是源自「拿撒勒」。因此，拿撒勒人耶穌，就不等同嫩枝，更有舊約彌賽亞的身份。耶穌雖是在伯利恒出生，卻一直被稱為拿撒勒人，這個名字，充分顯示那些瞧不起他，排拒他的人，所流露的輕蔑。

Scofield says that probably there is a reference in Matthew 2:23 to Isaiah 11:1: "There shall come forth a rod out of the stem of Jesse, and a Branch shall grow out of his roots." "Branch" is a translation of the same word from which "Nazareth" is derived (*netzer*). Thus Jesus the Nazarene is identified not only with Nazareth, but also with a Messianic title in the Old Testament. Jesus, though a Bethlehemite, carried the name of Nazareth with Him, a name that expressed the contempt of those who despised and rejected Him.

加利利有青翠的草原，宜人的風景，農地處處，人口繁盛。約瑟夫（猶太史家）估計該區有二百四十個村鎮，每個村莊的人口，都不少於一萬五千人。當代各知名的生意買賣，這裡都有。美麗的加利利海也吸引許多漁夫，海邊的山坡，更有不少人居住。

Galilee was a land of lush pastures, smiling landscapes, rich farmlands, and a teeming population. Josephus counted 240 towns and villages in the region, each with no fewer than fifteen thousand inhabitants. All the then-known trades flourished there. The lovely sea of Galilee attracted fishermen, and many people lived on its slopes.

拉比，在加利利也不若耶路撒冷那麼受推崇。在拉比的圈子裡，普遍瞧不起來自加利利的一切，尤其是他們說話的腔調，常被形容為錯誤百出，土裡土氣。猶太人中有一句流行語這麼說的「想致富，就往北方去；想長見識，就到南方來。」

Rabbinism was not as deeply rooted in Galilee as in Jerusalem. In rabbinic circles there was a studied contempt for all things Galilean, especially the dialect spoken there, which was despised as being characterized by error and mispronunciation. A common saying among the Jews was "If a person wants to be rich, let him go north; if he wants to be wise, let him come south."

加利利非常靠近外邦世界，不斷有外國人沿著世界最重要的這條大路穿梭來回。加利利不過是大世界裡的一個小樞紐，而拿撒勒不過是加利利一個偏僻的小角落。耶穌便在拿撒勒這個小角落長大成人。他早期的人生百分之九十都在這裡渡過，但馬太只用一個句子就匆匆帶過：「到了一座城，名叫拿撒勒，就住在那裡，這是要應驗先知所說，他將稱為拿撒勒人的話了。」（二 23）

Galilee lay close to the Gentile world. A constant procession of foreigners passed through the area along one of the world's main highways. The region was but a fringe of that greater world, and Nazareth was but a secluded corner of Galilee. In that parochial Nazareth Jesus grew to manhood. He spent about nine-tenths of His early life there, but Matthew passed over the whole period in a single sentence: "He came and dwelt in a city called Nazareth: that it might be fulfilled which was spoken by the prophets, He shall be called a Nazarene" (2:23).

Ⅲ. 王的大使（三 1-17）

III. The King's Ambassador (3:1-17)

A. 約翰來了（三 1-12）

A. The Coming of John (3:1-12)

1. 階段（三 1 節上）

1. The Period (3:1a)

介於基督的降生和受洗之間的生涯，聖經未置一詞，只除了一件事；這真是絕對的沉默。這樣的沉默，令人畏然，也是神在福音書上蓋了戳記的沉默。

The silence between Christ's birth and baptism, broken only once, was absolute. There is something awesome about that silence, something that stamps the Gospel record with the signature of God.

有人對基督這三十年的生涯，無法忍住不說。事實上，還是有人記下來了。那就是次經的福音書，累牘連篇不甚有意義的神蹟奇事。

Man could not have kept silent about those thirty years in the life of Christ. In fact he hasn't. He has invented the apocryphal gospels and stuffed their worthless pages with prodigies and wonders.

這三十年間，有新的世代興起。在西元十四年八月十七日，凱撒奧古斯督駕崩，提庇留與他的繼父共治兩年後，成為帝國獨一的統治者。提庇留生於西元前四十二年，死於西元三十七年三月十六日。當他仍是平民之身時，就以雄辯出名，又驍勇善戰，並為政府公僕；一旦成為皇帝，便墮入庸懶、淫蕩、邪惡、殘忍、善欺的霸主。在巴勒斯坦的凱撒利亞腓力比及提比留城，就是以他為名。在聖經裡，這時期正是施洗約翰（主耶穌的表兄）躍起的階段。

During those thirty years a new generation arose. On August 17, a.d. 14, Caesar Augustus died and Tiberius, having shared the power with his royal stepfather for two years, became sole ruler of the empire. Tiberius was born 42 b.c. and died March 16, a.d. 37. He distinguished himself when a private citizen as an able orator, soldier, and civil servant; when he was the caesar, he showed himself to be lazy, licentious, malicious, cruel, and a master of deceit. In Palestine the cities of Caesarea Philippi and Tiberius were named after him.

In Scripture this period was marked by the coming of John the Baptist, a cousin of the Lord Jesus.

2. 地方（三 1 節下）

2. The Place (3:1b)

約翰出現於猶大的曠野，這是死海沿岸整片人煙稀少的地區。我們都會覺得，要在這裡辦佈道大會，幾乎是不可能的事。

John appeared in the wilderness of Judea, an uninhabitable region running the entire length of the Dead Sea. We would have thought that such a wild place was an unlikely area in which to conduct an evangelistic campaign.

3. 計劃（三 2）

3. The Plan (3:2)

馬太記錄約翰所說的第一句話就是「悔改」！像舊約先知一樣，約翰的吶喊，是要喚醒整體的國民。數世紀的沉默，如今已被這個人的現身、宣告、儀式和事工所打破，好像當年以利亞帶來的震撼一般。他用這個字，打破所有社會地位的區隔。不論是祭司或稅吏、富人或窮人、法利賽人或撒督該人、有學問的或士兵——全都在一樣的立足點上。身為罪人，都接收到一個字，神說：「你們要悔改：因為天國近了。」

The first word of John that Matthew recorded was "Repent"! Like an Old Testament prophet, John burst upon the national consciousness. The silence of the centuries was broken by an appearance, a proclamation, a rite, and a ministry as startling as Elijah's had been. With that one word all distinctions were destroyed. Priest and publican, rich and poor, Pharisee and Sadducee, learned rabbi and ordinary soldier—all were placed on common ground. As sinners, they had one word from God: "Repent ye: for the kingdom of heaven is at hand."

新約聖經，有一一九處經文提到國度。國度不是教會，雖然國度包含了教會。猶太人不是在期待教會；他們在期待一個實質的國度。馬太一直要表達國度就是「天國」。在別的地方，它也稱為「神國」。要明白為什麼有這不同稱呼，我們必須岔開一下，來看看聖經向我們介紹的「國度」為何，尤其是新約聖經及馬太福音。（讀者不妨在此夾個書籤，然後隨時參考以下的討論）。

In the New Testament 119 passages make reference to the kingdom. The kingdom is not the church, although the church is included in it. The Jews were not looking for a church; they were looking for a literal kingdom. Matthew invariably refers to the kingdom as "the kingdom of heaven." Elsewhere it is called "the kingdom of God." To see the reason for this difference, we must digress and look at "the kingdom" as it is presented to us in Scripture, particularly in the New Testament and the Gospel of Matthew. (The reader will find it helpful to put a bookmark here and refer to the following discussion from time to time.)

神一直有心要在地上設立一個國度。當祂創造天地，並按祂的形像，按祂的樣式造人時，祂說，「...要使他們管理...」（創一 26）。但人類墮落，這個管理權便淪落到撒但手中，聖經介紹，他是「世界的王」（約十二 31；十四 30；十六 11）。在此權限下，他曾向基督提供這世上的萬國和萬國的榮華——只是要基督付上代價（太四 8-10）。

It has always been God's intention to set up a kingdom on earth. When He created the earth and made man in His image and after His likeness, He said, "Let them have dominion" (Genesis 1:26). The fall of man resulted in the transfer of that dominion to Satan, who is presented to us as "the prince of this world" (John 12:31; 14:30; 16:11). In that capacity he offered the kingdoms of this world to Christ—at a price (Matthew 4:8-10).

這國度原本期待在摩西律法下實現（申十七 14-20）。以色列民犯罪，不是因為他們想要一個王，而是因為他們想要王的動機錯誤，也搶在神要在地上設立王國的時間之前（撒下八）。

The kingdom was anticipated in the Mosaic law (Deuteronomy 17:14-20). Israel did not sin because they wanted a king, but because they wanted one for the wrong motive and before God's time had come to set up a monarchy on earth (1 Samuel 8).

時候到了，神設立大衛王國，也透過大衛與民立約（撒下七）。其中最重要的一句話便是，神要從大衛的後裔，設立真正的王（七 12-13）。

In due time the kingdom was established in David, with whom God entered into a covenant (2 Samuel 7). Its most important clause stated that from David's seed would come God's true King (7:12-13).

大衛和所羅門死後，國道迅速中落。大衛王國分裂為二，而且到最後，北國和南國都被入侵。王國中止，但應許仍存。數世紀的沉默之後，施洗約翰出現了，他傳講的就是天國。

After the death of David and Solomon, declension set in rapidly. The Davidic kingdom was divided and eventually both the northern and southern portions fell to invaders. The kingdom came to an end, but the promise remained. Centuries of silence followed and then John the Baptist came preaching about the kingdom of Heaven.

馬太描述國度的特別詞彙是「天國」（按字意為「諸天之國度」）。他總共用了三十一一次，這字來自但以理書，那裡講到，要使尼布甲尼撒知道「諸天掌權」（但四 26）。（尼布

甲尼撒是第一個開啟「外邦人治理以色列」的時期，也就是所謂的「外邦人的日期」〔路二十一 24〕）。他已被告知，當外邦人踐踏這地到最後的嚴重關頭時，也就是敵基督掌權時，「天上的神」要另立一國在地上（但二 44-45）。但以理也在異象中明確見到這個國度（但七 13-14、27）。

Matthew's characteristic phrase for describing the kingdom is "the kingdom of heaven" (literally, "the kingdom of the heavens"). The phrase, which he used thirty-one times, is derived from the book of Daniel, where we read that Nebuchadnezzar was made to learn the lesson that "the heavens do rule" (__Dan__ 4:26). (Nebuchadnezzar was the king who inaugurated the period of Gentile dominion over Israel known as "the times of the Gentiles" [Luke 21:24].) He had already been told that when Gentile misrule of the earth eventually came to a head during the reign of the antichrist, the "God of heaven" would set up a kingdom on earth (Daniel 2:44-45). Daniel himself was given a confirming vision of this kingdom (__Dan__ 7:13-14,27).

因此千禧國度來臨時，就是「諸天國度」的來臨，也就是神所設立的天上的王，要在地上治理的時刻，那時，耶路撒冷要成為真正王國的首都，以色列的支派也要在基督和使徒之下，治理全地（太十九 28；路二十二 30）。千禧國度時，伊甸園因亞當墮落而失去的光采，也會在全地復現（來二 5-9）。這是舊約聖經許多先知最喜歡的主題。因此，未來的千禧國度，就便稱為「諸天的國度」，因為到那時，諸天就要治理全地。

The coming millennial kingdom therefore is simply "the kingdom of the heavens," the time when God's rightful King from Heaven will reign over the nations of earth, when Jerusalem will be the capital of a true world empire, and when the tribes of Israel will be administrators under Christ and His apostles (Matthew 19:28; Luke 22:30). The millennial kingdom will also see the restoration of the earth to its Edenic splendor, which was forfeited by Adam's fall (Hebrews 2:5-9). This is a favorite theme of various Old Testament prophets. The coming millennial kingdom then is called "the kingdom of the heavens" because it is the time of the rule of the heavens over the earth.

這國度的兩種階段，在馬太福音都可以看到。第一階段是介紹王。施洗約翰宣告，天國近了（三 2）。主耶穌一開始他的公開服事時，就確認這件事實。（四 17）。

Two phases of this kingdom are discernible in Matthew. First *the King was presented*. John the Baptist announced that the kingdom was at hand (3:2). The Lord Jesus confirmed this fact as soon as He began His public ministry (4:17).

若猶太人接受耶路撒冷為彌賽亞，國家的重生也會隨之而至。耶穌教導我們的禱告「願你的國降臨，你的旨意行在地上，如同天上」（六 10），也會立刻獲得應允。雖然猶大還

是會出賣基督，但對那些釘他十字架的羅馬人而言，他們就要立即看見一個復活的王，迅速地終結外邦人的踐踏。但以理所描述的末日景象，也會快速應驗，國度就會來臨。然而，猶太人卻拒絕了王。他們的拒絕，遂帶來變局，神早已預知，只是，原本可以不必如此的。自此就不再傳講國度的福音了。

If the Jews had accepted Jesus as Messiah, national regeneration would have followed. There would have been a swift answer to the prayer that Jesus taught us to pray: "Thy kingdom come. Thy will be done in earth, as it is in heaven" (6:10). No doubt Judas would still have betrayed Christ, but to the Romans, who would have crucified Him. Three days later they would have been faced with a risen King determined to make a quick end of Gentile misrule. The end-time events described by Daniel would have been fulfilled rapidly and the kingdom would have been set up. The Jews, however, rejected the King. Their rejection brought about a change, foreseen by God but not necessarily inevitable. The gospel of the kingdom was no longer preached.

今天我們所傳講的福音（保羅在羅馬書二章 16 節稱之為「我的福音」並不是有關國度的福音，而是神恩典的福音，耶穌基督的福音（徒二十 24；林前九 17-18；林後四 4）。基督受死後，使徒們從未提過一次國度的福音。但是耶穌在橄欖山上的講論，有預告，末期來到之前，國度的福音要再次被傳講。

The gospel we preach today (Paul called it "my gospel" in Romans 2:16) is not the gospel of the kingdom, but the gospel of the grace of God, the gospel of Jesus Christ (Acts 20:24; 1 Corinthians 9:17-18; 2 Corinthians 4:4). After the death of Christ the apostles never once alluded to the gospel of the kingdom. But in the Olivet discourse Jesus foretold that the gospel of the kingdom will again be preached prior to the end.

馬太二十四章 14 節所用的「末期」，其原文意為「最後的結尾。」到那時候，教會要被挪去，神在現今恩典期間的旨意，要全然實現。在大災難期間，會有好消息傳出：撒但將被拔除，基督將要作王。那個好消息，就是國度的福音。它沒有直接指到羔羊的血所帶來的救恩，而是指救恩帶來的結局。

The word translated "end" in Matthew 24:14 is telos, which means "the very end." By that time the church will have been removed and God's purposes in this present age of grace will have been accomplished. During the tribulation period the good news will be proclaimed that Satan is about to be deposed and Christ is about to reign. That good news is the gospel of the kingdom. It has reference not directly to salvation by the blood of the Lamb, but to a result of that salvation.

耶穌時代的猶太人，拒絕了他們的王。他們的領袖顯然是被一種錯誤的觀念所誤導，一直以為國度的來臨，必然是指猶太人建立實質的國度。他們確信：在地上設立國家，有自己的統治者，彌賽亞一定會堅固他們的地位，使國家壯大，影響力日增。

The Jews of Jesus' day rejected their King. Their leaders evidently labored under the mistaken idea that the coming of the kingdom would mean a continuation of the existing Jewish establishment. They were sure that the Messiah would confirm them in their positions and expand their influence and power by setting up a global empire with them as its administrators.

因此，當施洗約翰要求領袖們也要悔改時，他們簡直嚇傻了。他們當然沒有料到，新國度中，必須具備這最基本的屬靈質素，馬太從十字架的另一個角度出發，再往耶路撒冷被毀，猶太國長久的淪亡逼近，可清楚看出，約翰和耶穌喊出「悔改」這個字，其迫切的用意。

The Jewish leaders were thunderstruck by John's demand that they repent. They certainly were not prepared for the essentially spiritual nature of the new order. Matthew, writing from the other side of the cross and close to the impending destruction of Jerusalem and age-long dissolution of Jewish national life, could clearly see what John and Jesus had been driving at with their devastating word "Repent."

當猶太人正式拒絕王時，*國度就延後了*（也就是諸天國度可辨識的第二階段）。馬太十三章記載了幾個神祕的比喻，顯示國度與今日恩典時期的關係（夾在神對付猶太這個國家的時期中間）。後來，又出現另些國度的比喻（例如馬太二十五章），但這些是比較是關乎基督徒現今世代的信仰。

When the Jews officially rejected the King, *the kingdom was postponed* (the second discernible phase of the kingdom of the heavens). Matthew 13 records the mystery parables, which show the relationship of the kingdom to the present age of grace (a parenthesis in God's dealings with the Jewish people as a nation). Several other parables of the kingdom follow (in Matthew 25 for instance), but they have to do with the sphere of Christian profession during the present age.

當神救恩的旨意，在現今的教會時期漸趨完成時，神也要再度對付以色列民，使祂國度的計劃可以實現。諸天的國度就要臨到，因為，祂千禧國度的應許，並未取消；只是延後而已。當基督再來時，神要全然實現那些「又寶貴又極大的應許」，就如我們今日在基督第一次來到時，在歷史中所看見的，先知預言全然的實現一樣。

With the consummation of God's purposes in grace during the present church age, God will resume His direct dealings with the nation of Israel and will bring His kingdom purposes to fruition. The kingdom of the heavens will come, for God's promises of a millennial kingdom

have not been canceled; they have just been postponed. God intends to fulfill literally all those "exceeding great and precious promises" that center in the second coming of Christ, just as He literally and historically fulfilled the prophecies that, as we can now see, centered in the first coming of Christ.

至於「神的國」這個用詞，還需要一點解釋。馬太福音只出現五次，但其他地方使用較常用的國度詞彙。「神的國」，比「諸天的國度」涵括更廣，後者只有馬太使用，這也很合理，因為他主要是寫給猶太人看的。

The kindred expression "the kingdom of God" needs some comment. It is found only five times in Matthew, but elsewhere is the usual phrase for the kingdom. "The kingdom of God" is a much more comprehensive term than "the kingdom of the heavens," which Matthew alone used, and appropriately so since he was writing primarily for Jews.

關於「神的國」，對比於「諸天的國度」，有三點值得一提。第一，神的國是普世性的，包括所有受造的活物，願意受神的治理和權柄；天使；其他時期的聖徒；在恩典時期得救，並受聖靈的洗，加入基督奧秘的身體，也就是教會的信徒（路十三 28-29；來十二 22-23）。相形之下，諸天的國度是彌賽亞的，千禧國度，它的目標是要在地上建立一個實質的、屬神的國。

Three things can be said about the kingdom of God in contrast to the kingdom of the heavens. First, the kingdom of God is *universal*, including all created beings who willingly own the rule and sovereignty of God: angels; saints from other dispensations; and believers who are saved in this age by the grace of God and are thus baptized by the Holy Spirit into the mystical body of Christ, the church (Luke 13:28-29; Hebrews 12:22-23). In contrast, the kingdom of the heavens is Messianic and millennial and has as its goal the establishment of a literal kingdom of God on this earth.

既然諸天的國度，是「普世性的國度」在地上的國，這兩者就有相當多共同點。因此，在馬太福音中，有關諸天國度的比喻，也就在馬可與路加中，關乎到神的國。

Since the kingdom of the heavens is the earthly sphere of the universal kingdom of God, the two have much in common. Thus some of the parables that relate to the kingdom of the heavens in Matthew are told in relation to the kingdom of God in Mark and Luke.

第二，神的國——使徒傳講的主題（徒二十八 31）——是指屬靈的國，因此，只能藉著重生（約三 3-7）進入。這國度的來臨，不是外在的表現（路十七 20），而是內在的體驗（羅十四 17）。而諸天的國度呢，則包含肉身及物質界的元素，如馬太十三章裡的比喻。

Second, the kingdom of God—the subject of apostolic preaching (Acts 28:31)—is *spiritual* and is entered only by way of the new birth (John 3:3-7). The kingdom comes not with outward show (Luke 17:20), but is inward (Romans 14:17). The kingdom of the heavens, on the other hand, contains carnal and worldly elements, as the parables of Matthew 13 make clear.

第三，神的國是永恒的。地上的階段，在千禧年結束時就告終，那時必有普世性的敵基督（啟二十 1-10）。諸天的國度就要隱入神的國中，也要被永恒的國所取代（林前十五 24-28）。

Third, the kingdom of God is *eternal*. The earthly phase will come to an end at the close of the millennial age with a universal rebellion against the rule of Christ (Revelation 20:1-10). The kingdom of the heavens will be submerged in the kingdom of God and will be replaced by the eternal state (1 Corinthians 15:24-28).

諸天的國，它的目標是要在地上恢復神的權柄，這地在神普世國度中已淪為背逆的省份。這樣的復原會持續出現一段時間，為要凸顯出來自永恒世代的旨意。

The kingdom of the heavens has as its goal the restoration of divine authority in the earth, a rebel province in God's universal empire. The restoration will take place in a period of time marked out for that purpose from the endless ages of eternity.

教會是普世性的、屬靈的，並且是永恒的，但仍與神的國有別。我們加入教會，不是從肉身生入，而是藉著洗禮（林前十二 13）。今日的信徒，既屬於教會，也屬於神的國。

The church is universal, spiritual, and eternal, but it is distinct from the kingdom of God. We get into the church not by birth, but by baptism (1 Corinthians 12:13). Believers today are in both the kingdom of God and the church.

4. 先知（三 3）

4. The Prophet (3:3)

施洗約翰的聲音，劃破了四百年的寂靜。他滿有靈力、能力，酷似以利亞一般的來到。約翰的來到，先知以賽亞早已預言（賽四十 3），宣告「在曠野必有人聲喊著說」（太三 3）。從來沒有先知會選曠野作他講道的講台，今日，也從來沒有大型佈道會的講員，會站在離群寡居之地來佈道，約翰卻這樣作。他不往人群裡去；他的信息滿有吸引力、能力和權柄，人群追著他跑。

The voice of John the Baptist broke the silence of four hundred years. He came with the spirit, power, and appearance of Elijah. John, whose coming was foretold by the prophet Isaiah (__Isaiah__ 40:3), claimed to be "the voice of one crying in the wilderness" (Matthew 3:3). No other prophet made the wilderness the scene of his preaching. No mass evangelist today would begin to preach far away from the haunts of men, but John did. He did not go to the people; his magnetism and the power and authority of his message were so great that the people came to him.

以賽亞的預言，預告了當得勝的基督來臨時，路上所有的障礙，都要挪除（賽四十 4）。當然，這裡所指的一切山澮都要填滿，大小山岡都要削平，是一種比喻。成千上百來聽約翰講道的人，無論是世故狡猾的頑民或質樸的鄉下人，都要被講員刨挖鏟平，看見自己屬靈的需要。

Isaiah's prophecy envisioned all obstacles being removed from the path of the oncoming conquering Christ (__Isaiah__ 40:4). No doubt the reference to leveling mountains and filling valleys was moral. And the hundreds of people who came to hear John—the sophisticated suburbanites and the rustic provincials—came to be leveled by the preacher to the same plane of desperate spiritual need.

5. 這人（三 4）

5. The Person (3:4)

大家抵達時，看到的是苦行僧一般的，一個穿著駱駝毛衣服的人。駱駝毛很粗糙，多半用來織成帳棚和粗毯。以利亞也這麼穿，為了抵制他那時代腐蝕著以色列美德的腓尼基的奢華。約翰這麼穿，是為了抵制希臘文化無孔不入的影響，尤其是普遍的希臘化，已經給以色列上層社會帶來浩劫。約翰的腰間，繫著一條皮帶。他那時代的富人腰間多半圍著貴重的細麻帶或絲質帶，也會穿金帶銀。約翰摒棄這些裝扮。

When the people arrived they saw an ascetic, a man clothed in camel's hair. The coarse hair of the camel was usually used for making tents and rough mantles. Elijah wore such clothing as a protest against the Phoenician luxury that in his day was sapping Israel's character. John wore it as a protest against the pervading influence of Greek culture, which had wrought such havoc, especially in the Hellenizing of the upper crust of Israelite society. Around his waist John wore a

leather belt. The wealthy of his day wore girdles of costly linen or silk, often wrought with silver or gold. John scorned such embellishments.

他是個酷似以利亞的先知，以蝗蟲裹腹（在摩西律法中為潔淨之物，見利十一 22）吸食野蜜。約翰的時間，多半用來禁食禱告，這般的飲食——窮人吃的窮酸食物——也是他用來抗議統治階層奢華渡日的方式。

He was an Elijah-like prophet who contented himself with eating locusts (clean under the Mosaic law; see Leviticus 11:22) and wild honey. John's days were spent in fasting and prayer, and such food as he ate—the humble fare of the very poor—was another protest against the opulence of the ruling class.

約翰的一生，只有一個目標：要成為他那時代的警鐘。喚醒人心。他的呼喊，如此真誠，生命如此質樸，以致人人爭相跟隨，作出回應。

John lived for only one thing: to be a voice thundering at the conscience of his age. There was such a ring of genuineness to his voice and such evidence of sincerity in his life that people responded.

約翰生於利未支派亞倫家族的祭司家庭。若按著他的毅力和信仰，大可以往上攀爬，成為以色列的祭司。但是，他從年輕時就捨棄了拉比養成之路和嚴格的祭司學制。他清楚：以色列需要的不是按亞倫的規矩作另一個祭司，而是追隨以利亞，成為先知。這便成了今日的他。

He had been born into the priestly family of the house of Aaron of the tribe of Levi. John, with his drive and convictions, could have forced his way to the top, to the position of high priest of Israel. But early in life he forsook the schools of the rabbis and the rigorous apprenticeship for the priesthood. He decided that what Israel needed was not another priest after the order of Aaron, but a prophet after the order of Elijah. And such he became.

6. 百姓（三 5-6）

6. The People (3:5-6)

來自耶路撒冷和猶太地以及約旦河上下游——也就是這裡那裡，遠近各地的百姓，約翰成了各城鄉的話題人物。據估，至少有一百萬人去聽過他講道。其中，有人蒙了光照，又確信基督即將來臨因而承認自己罪的，他就在約旦河為他們施洗。

The crowds came from Jerusalem and Judea and from all up and down the Jordan—that is, they came from here, there, and everywhere. John was the talk of town and country. It has been estimated that at least a million people turned out to hear him. Those who came under personal conviction of sin and were persuaded of the imminence of the coming of Christ, he baptized in the Jordan when they confessed their sin.

7. 宣講（三 7-12）

7. The Proclamation (3:7-12)

馬太描述了約翰的現身，猶太人趨之若鶩後，轉而提供我們一段約翰的信息。這可分為三方面的宣講。

Having described the coming of John and the coming of the Jews to hear him, Matthew paused to give us a sample of John's message. It was a threefold proclamation.

a. 腐敗的以色列領袖（三 7-9）

a. The Corruption of Israel's Leaders (3:7-9)

（1）毒害（三 7）

(1) Their Venom (3:7)

第一方面的宣講，是有關以色列領袖的腐敗。稱他們為「毒蛇的種類」之後，約翰又指責法利賽人和撒督該人，說他們是充滿毒氣的族類。

The first aspect of the proclamation concerned the corruption of Israel's leaders. Calling them a "generation of vipers," John scalded the ears of Pharisee and Sadducee alike. They were people full of venom.

馬太三章 7 節，第一次提到舊約聖經尚未出現的重要族群。法利賽人興起於馬喀比時期。他們被敵方稱為分離主義者，因為他們與當時代傾向希臘化的人士、政治投機份子及自由派份子劃清界線。法利賽人自視為律法及傳統的守衛者。他們也熱衷於保護所謂的口傳律法，這是一種延續下來的繁文褥節，事實上是無啥大用的傳統，卻在他們的觀念裡，逐漸取代了聖經的重要性。

In Matthew 3:7 we find the first mention of these important sects, which were unknown in Old Testament times. The sect of the Pharisees arose in the Maccabean period. They were called separatists by their enemies because they separated themselves from the Hellenizers, the political opportunists and liberals of their day. The Pharisees saw themselves as guardians of the law and its traditions. They were equally zealous regarding the so-called oral law—an ever-growing,

burdensome, and virtually useless body of tradition that was fast replacing the Bible in importance to their thinking.

撒督該人也是在馬喀比時期嶄露頭角。他們是猶太人的貴族及政治家。那時代的撒督該人、自由神學份子及人文主義者，逐漸發揮影響力，使猶太教的信仰日趨世俗化、異教化，終至崩解。他們否定靈界的存在，也不信復活和靈魂不滅，並摒棄口傳律法。一般而論，他們是很富有的高階人士，多半為祭司階層。事實上，大祭司的家人就屬於撒督該黨。自從早期全盤接受希臘人澈底的希臘化之後，就採納了亞里斯多德的哲學，而不再相信任何通不過理性分析的教義。他們主要的地盤，就是聖殿。

The Sadducees also came into prominence in the time of the Maccabees. They were the aristocrats and politicians among the Jews. The Sadducees, the theological liberals and humanists of their day, would have secularized the Jewish faith, paganized it, and destroyed it if their influence had prevailed. They denied the existence of spirits, the resurrection, and the immortality of the soul and rejected the oral law. Generally they were wealthy persons of high rank, and often they were members of the priesthood. In fact the high priestly families belonged to the party. Having long since yielded to the Hellenizing influence of the Greeks and adopted the principles of Aristotelian philosophy, the Sadducees refused to accept any doctrine they could not prove by pure reason. Their vested interest was the temple.

在福音書中，我們看見雖然這兩個族群都難辭其咎，但基本上是法利賽人在帶頭反對神的兒子。使徒行傳中，則是撒督該人帶頭排拒神的靈。這兩黨都被施洗約翰稱為「毒蛇」。蛇是邪惡的象徵；事實上，耶穌告訴猶太領袖，他們是魔鬼的兒女（約八 44）。施洗約翰提醒他們，要留意「將來的忿怒」。

In the Gospels we see the Pharisees taking the lead in rejecting the Son of God, though both parties were guilty. In the book of Acts we see the Sadducees taking the lead in rejecting the Spirit of God. Both were called "vipers" by John the Baptist. The serpent is a symbol of the devil; indeed Jesus told the Jewish leaders that they were children of the devil (John 8:44). John the Baptist reminded them of the "wrath to come."

(2) 無用 (三 8-9)

(2) Their Vanity (3:8-9)

舊約的許多先知都提出警告說，主來的日子，必有怒氣臨到，要審判邪惡；只是，猶太人氣定神閒，以為這不過是針對外邦人而來。自義的法利賽人和好嘲諷的撒督該人，都瞧不起這個新出道的先知對他們的警告。他們豈不是亞伯拉罕的子孫？他們豈不是自動就可以進入神的國？約翰對這樣的態度大加抨擊：「不要自己心裡說，有亞伯拉罕為我們的祖宗，

我告訴你們，神能從這些石頭給亞伯拉罕興起子孫來。」（太三 9）。許多年後，保羅說他自己從前也以為可以「靠著肉體」，但信了基督之後，在種族及宗教上，就有不同的看見（腓三 4-9）。

Many of the Old Testament prophets had warned that the Lord's coming would be accompanied by a visitation of wrath on the wicked, but the Jews comfortably assigned all such visitation to the Gentiles. The self-righteous Pharisees and scornful Sadducees were scandalized to hear this new prophet turn the warning on them. Were they not children of Abraham? Did not that give them automatic status in the kingdom? John took that position by storm: "Think not to say within yourselves, We have Abraham to our father: for I say unto you, that God is able of these stones to raise up children unto Abraham" (Matthew 3:9). Many years later Paul would describe his own "confidence in the flesh" and what one glimpse of Christ did to all his *racial* and *religious* presumptions (Philippians 3:4-9).

b. 以色列地的征服者（三 10）

b. The Conquerors of Israel's Land (3:10)

約翰的宣講，第二方面是關於以色列地的征服者。馬太三章 10 節，有可能是引自以賽亞十章 33 節至十一章 1 節。這一段經文所提到的「砍樹」，猶太的解經家認為，是預言耶路撒冷被毀，他們推斷，彌賽亞也會接著就來到。此外，撒迦利亞十二章 1-14 節有預言末期臨到耶路撒冷的災難，以及當聖城臨到盡頭時，彌賽亞必施恩拯救；那時，猶太人必要仰望「他們所扎的」（十二 10）。

The second aspect of John's proclamation concerned the conquerors of Israel's land. There might well be an allusion in Matthew 3:10 to Isaiah 10:33-11:1. In this reference to the hewing down of trees, the Jewish commentators saw a prophecy of the destruction of Jerusalem, which they inferred would immediately precede the coming of the Messiah. More to the point, Zechariah 12:1-14 foretells the end-time disasters that will engulf Jerusalem, and the coming of the Messiah to save the city in its extremity; at that time the Jews will look on Him "whom they have pierced" (12:10).

當馬太回憶並寫下施洗約翰不祥的話語——「現在斧子已經放在樹根上」——以色列地正因羅馬人的鐵蹄肆虐，而成荒涼，這是為了報復猶太人之前的暴動。耶路撒冷即將受到圍攻。如撒迦利亞所預言的，當王來臨治理之前，一切舊景就要重演。因此，約翰明顯是要指出，猶太領袖硬心，其良知，和驕恃無忌，就好像樹幹一般的硬；他的話語，也帶著一種不祥的語調。

When Matthew recalled and wrote the ominous words of John the Baptist—"And now also the ax is laid unto the root of the trees"—the land lay desolate under the iron heel of Rome, which was avenging the Jewish revolt. Jerusalem itself was about to be besieged and sacked. The same

thing will happen all over again prior to the coming of the King to reign, as Zechariah prophesied. So while John doubtless was aiming at the hardened consciences and the tree-like, soaring, verdant pride of the Jewish leaders, his words also had an ominous prophetic overtone.

c. 以色列的上主將要臨到（三 11-12）

c. The Coming of Israel's Lord (3:11-12)

（1）祂的大能（三 11 節上）

(1) His Might (3:11a)

約翰的宣講，第三方面是關於以色列上主的來臨。約翰說，「那在我以後來的，能力比我更大，」。約翰有他自己的大能。他能吸引全國同胞的想像力和思考力。他能重新點燃民眾對彌賽亞的期盼，那個埋葬在塵土中世紀之久的盼望。

The third aspect of John's proclamation concerned the coming of Israel's Lord. "He that cometh after me is mightier than I," John said. John was mighty in his own way. He captured the imagination and conscience of the country. He rekindled Israel's Messianic hopes that had lain in the ashes of neglect for centuries.

在瑪拉基書與馬太福音之間，是四百年之久仇敵不斷來回的入侵、壓榨、逼迫及羞辱。波斯帝國之後是希臘，希臘衰微之後，應許地成了埃及與敘利亞兩敵爭霸之下一塊呻吟浴血的火戰場。安提阿哥、伊皮法尼就十足是個敵基督。到了馬加比時期，哈斯摩年曾治理這地，最後還是屈從於世俗時代的靈。羅馬人來了，希律來了，拉比荒謬的釋經學，伴隨著希臘化反動的理性主義，已經深深紮入信仰中。

Between Malachi and Matthew four hundred years of invasion, oppression, persecution, and humiliation had come and gone. The Persians had fallen before the Greeks. The Greek empire had collapsed. The promised land had been a groaning, blood-soaked battleground in the fierce rivalries of the kings of Egypt and Syria. Antiochus Epiphanes had been a veritable antichrist to the Jews. The Maccabees had come—the Hasmoneans had ruled the land and succumbed to the spirit of the age. The Romans had come. Herod had come. Rabbinic exegetical absurdities had taken root alongside reactionary Hellenistic rationalism.

再來是激進的奮銳黨，他們專門跟一群失望的農民交往。一個世代之前，還刮起一陣狂風，繞著多心多疑動輒殺人的希律打轉，只聽說有個生來作王的，在伯利恒誕生了。不過，那已是三十年前的事了；百姓的期待還是落空。猶太人可能會說，「主要降臨的應許在哪裡呢？因為從列祖睡了以來，萬物與起初創造的時候仍一樣」（彼後三 4）。

Now fierce zealots rubbed shoulders with a despairing peasantry. A generation before, there had been a flurry of interest centered on the murderous suspicions of Herod and the rumors of the birth of a King in Bethlehem. But that was thirty years ago; the hopes of the people had come to nothing. The Jews might have said, "Where is the promise of his coming? for since the fathers fell asleep, all things continue as they were from the beginning of the creation" (2 Peter 3:4).

施洗約翰以他的宣講，震撼了整個國家。約翰充滿能力，但他所宣講的那一位，比他更有能力——好像天離地有多高，造物主的能力，也高過受造物的能力更多更遠。

John the Baptist electrified the nation with his proclamation. John was mighty, but the One he proclaimed was mightier far—as the heavens are higher than the earth and as the Creator is mightier than the mightiest of His creatures.

(2) 他的工作 (三 11 節下-12)

(2) His Ministry (3:11b-12)

約翰也宣講上主來臨的三個工作

John also announced the coming Lord's threefold ministry.

(a) 施洗的工作 (三 11 節中)

(a) A Baptizing Ministry (3:11b)

說到即將顯現的彌賽亞，約翰說，「我來是用水給你們施洗，叫你們悔改...他要用聖靈...給你們施洗。」約翰說這句話的時候，其實並不明白，神要用多麼不同的方式來對付人類的問題。在舊約時代，還沒有哪個人是由聖靈施洗的。有人受聖靈默示，有人被聖靈膏抹，有人蒙聖靈引導，有人從聖靈得力，但沒有人是以聖靈施洗的。然而，將要來的王要用聖靈施洗。這乃是祂的工作之一。

Speaking of the Messiah, now about to be revealed, John said, "I indeed baptize you with water unto repentance.... He shall baptize you with the Holy Ghost." John himself could have had no idea of what a revolutionary concept in God's dealings with men was involved in that statement. No one had ever been baptized with the Holy Ghost in Old Testament times. People had been inspired by the Holy Spirit, anointed by the Spirit, led by the Spirit, and empowered by the Spirit, but not baptized with the Spirit. The coming King, however, would baptize with the Holy Ghost. That would be one of His ministries.

(b) 火燒的工作 (三 11 節下-12 節上)

(b) A Burning Ministry (3:11c-12a)

約翰說，基督還要「用火」施洗 (三 11 節下)。整個基督徒的世代，就是介於施洗與焚燒之間。馬太清楚這個觀念，但施洗約翰並不，而馬太乃是在記錄約翰的宣講。就像舊約許多先知一樣，約翰一次就帶來基督的兩次降臨，但因為一個因素，而沒有向他或舊約的先知啟示「教會」這個階段。因為，倘若猶太人接受了耶穌作他們的彌賽亞，就不需要在施洗和焚燒之間，多出「教會」這個階段了。

John said that Christ would also baptize "with fire" (3:11c). The whole Christian age lies between the baptizing and the burning. Matthew understood this concept, but John the Baptist did not, and Matthew was recording John's preaching. Like many Old Testament prophets, John brought the two comings of Christ together for the simple reason that the intervening church age was not revealed either to him or to the Old Testament prophets. If the Jews had accepted Jesus as their Messiah, no church age would have been inserted between the baptism and the burning.

(c) 祝福的工作 (三 12 節下)

(c) A Blessing Ministry (3:12b)

除了施洗跟焚燒的工作，彌賽亞還有祝福的工作。「糠」是一定要除去，但麥要收集起來，存入倉裡。

In addition to His baptizing and burning ministry, the Messiah would have a blessing ministry. The chaff would indeed be cleared away, but the wheat would be gathered into His barn.

B. 耶穌的來臨 (三 13-17)

B. The Coming of Jesus (3:13-17)

1. 預習 (三 13-15)

1. An Exercise Concerning That Coming (3:13-15)

a. 約翰的勸阻 (三 13-14)

a. The Expostulation of John (3:13-14)

約翰施洗，是用浸的，在新約聖經我們只看到這種方式。希臘文的「施洗」是 baptizō，與另一個希臘文 baptō 相關。Baptō 是指鐵匠在煉一塊鐵時，會把它浸入一桶冷水中；或一塊布，放入一大桶染料中，或描述一艘沉船。Baptizō 意指，「浸入、沒入」。這字從來沒有「噴灑、點水」的意思；若要表達這意思，希臘文有另一個字，rhantizō。

John's baptism was by immersion, the only kind of water baptism known in the New Testament. The Greek word translated "baptize" is baptizō, which is related to another Greek word, baptō. baptō is used in the context of a smith tempering a piece of iron by plunging it into a bucket of cold water, or a piece of cloth being dipped into a vat of dye, or a description of a sunken ship. Baptizō means "to dip, to immerse." It is never used to mean "to sprinkle"; the Greeks had another word, rhantizō, to convey that idea.

約翰的洗禮，是神所設立的（約一 33），就如基督徒的洗禮是後來由基督所設立的（太二十八 19）。約翰在約旦河替悔改的罪人施洗，約旦河在舊約聖經就象徵死亡之河。它的發源地在黎巴嫩的山嶺，往南穿過彎曲的山谷，直到匯入死海停滯的水域（大約低於海平面一千四百英呎），在此海水除了蒸發，就不再流出。這地區也是聖經所記載，以色列民進入應許地時，河水奇妙分開的所在地。

John's baptism was instituted by God (John 1:33), just as Christian baptism was later instituted by Christ (Matthew 28:19). John baptized repentant sinners in the Jordan, which in the typology of Scripture is the river of death. From its source high in the mountains of Lebanon, the Jordan flows southward through a tortuous valley until it buries itself in the arid waters of the Dead Sea (about fourteen hundred feet below sea level), from which it has no outlet except by evaporation. It was seventy or eighty miles from Nazareth to the ford of Jordan—the same section of the river that had once opened for the miraculous passage of Israel into the promised land.

耶穌「從加利利來到約旦」受約翰的洗（太三 13），為了要作天父所喜悅的事（見約八 29）。耶穌不是衝動之下作的決定；在約旦河受洗是「天父的事工」之一（路二 49），耶穌永遠以父的事為念。他來，就是刻意要踐行天父的旨意，在默想、禱告、或感受上，都遵行。

Doing what would please the Father (see John 8:29), Jesus came "from Galilee to Jordan" for the express purpose of being baptized by John (Matthew 3:13). Jesus was not acting on impulse; being baptized in the Jordan was part of the "Father's business" (Luke 2:49) that forever occupied the mind of the Lord Jesus. He came as the result of deliberate heart exercise—deliberate meditation, prayer, and sensitivity to the will of God.

約翰立刻就反對。馬太三章 14 節說，「約翰就禁止他。」譯作「禁止」的這個字 diakōluō，只在這裡出現過。有的譯作「攔住」約翰是個屬神的聖徒，他知道眼前這一位乃是道成肉身，絕對聖潔的人。他再也找不到哪一位像他那樣「聖潔、無邪惡、無玷污、遠離罪人」（來七 26），這樣的人，不必到約旦河來受悔改的洗禮。約翰有屬靈的高敏銳度，在耶穌面前，他深深覺察自己的罪與不配。他承認「我當受你的洗」。但聖靈說，約翰這樣是「攔住」了耶穌。即使是屬神的最偉大的聖徒，也會礙事。約翰的勸告，對於「神的善良、純全可喜悅的旨意」（羅十二 2）不過是一項罪和阻礙。

John objected at once. Matthew 3:14 says, "John forbad him." The word translated "forbad" is diakōluō, which occurs only here. Some have rendered it "was hindering." John, holy man of God that he was, knew he was in the presence of incarnate and absolute holiness. He could not see how One who was "holy, harmless, undefiled, separate from sinners" (Hebrews 7:26) could possibly be immersed in Jordan in a baptism of repentance. John, spiritually sensitive man that he was, felt a deep inner conviction of sin and unworthiness in the presence of Jesus. "I have need to be baptized of thee," he confessed. But the Holy Spirit says that John "was hindering" Jesus. Even the greatest of all God's saints can get in the way. John's expostulation was sin and a hindrance to the working out of "that good, and acceptable, and perfect, will of God" (Romans 12:2).

b. 耶穌的解釋（三 15）

b. The Explanation of Jesus (3:15)

耶穌的解釋，雖優雅但很堅決：「你暫且許我：因為我們理當這樣盡諸般的義。」主的受洗，是要完成兩個目標。第一個是，成為罪人的救主，他來，就是要拯救罪人。他本身完全無罪，但是在罪人的手中受悔改的洗禮。他刻意藉此來使自己等同於亞當犯罪的族類。

The explanation of Jesus was gracious but firm: "Suffer it to be so now: for thus it becometh us to fulfil all righteousness." The Lord's baptism was intended to do two things. Its initial purpose was to identify the Savior of sinners with those He came to save. He Himself was sinless, but by accepting a baptism of repentance at the hands of a sinful man, He deliberately identified Himself with Adam's ruined race.

主耶穌在冰冷的約旦河中受浸的第二個目的，是為了預表他最後要在死亡的冰冷河流中受死。後來，當他往耶路撒冷去時，他就會提到他將要受死亡的浸禮（太二十 22-23）。就如，他浸在約旦河中一樣，他也要被苦難淹沒，以至於死。並且，正如受浸的人，還會從水中復起一樣，他也要從死裡復活。

The second purpose of the Lord's immersion in the cold waters of Jordan was to prefigure His eventual immersion in the icy river of death. Later, on His way to Jerusalem for the last time, the Lord would pointedly refer to His death as a baptism (Matthew 20:22-23). Just as He was

immersed in the waters of the Jordan, so He would be overwhelmed by His suffering and plunged into death. And just as a person being baptized is brought back up out of the water, so He would rise from the dead.

2. 明確經歷「將要來臨的事」（三 16-17）

2. An Experience Confirming That Coming (3:16-17)

於是，耶穌站在約旦河中，約翰替他施浸。當他從水中出來時，明確經歷了兩件事。

So Jesus took His stand in the Jordan, and John immersed Him. As He came back up out of the water, He was given a twofold confirming experience.

a. 聖靈的膏抹（三 16）

a. The Anointing of the Spirit (3:16)

第一，聖靈彷彿鴿子降臨在他身上。這樣的膏抹，是為了基督將要公開的服事。同一位聖靈，也「運行在水面上」（創一 2）。而自從人類墮落後，祂就不斷地在人類的子孫中間運行，尋找有沒有哪一位是祂可以落腳的。當審判的洪水稍退時，挪亞曾放出一隻鴿子，在積水猶嫌過多的地面飛來飛去，找不到可落腳的點，只好再飛回方舟。同樣的，多少世紀以來，神之鴿也在不得安息的人海中，找不到家，直到在神真正的方舟，主耶穌基督身上停棲。

First, the Holy Spirit descended like a dove and came upon Him. This was Christ's anointing for His public ministry. The same Spirit had brooded over "the face of the waters" (Genesis 1:2). And ever since the fall of man, He had been hovering over the sons of men and looking for one on whom He could rest. Noah, after the waters of judgment had abated, sent forth a dove that flew to and fro across the face of the still-receding waters but, finding no rest, returned to the ark. Similarly over centuries of time the Dove of God found no home in the restless seas of humankind until He alighted on God's true Ark, the Lord Jesus Christ.

聖靈停在基督身上，是為了膏抹他，好展開擺在眼前的工作。基督在這個神聖的膏抹來臨之前，他沒有公開說過一句話，踏出任何一步，開始任何事工。主耶穌沒有哪一刻沒有被聖靈充滿，但他卻在受浸時，被聖靈膏抹。

In coming to rest on Christ, the Spirit anointed Him for the work that now lay ahead. Christ uttered not a single word, took not a single step, made not the slightest move in His public

ministry until this holy anointing took place. There never was a time when the Lord Jesus was not filled with the Spirit, but He was anointed at His baptism.

在舊約時代，祭司、君王和先知都要為著自己的職份受膏抹。他們這個象徵性的膏抹，最終都比不上主耶穌聖靈的膏抹。彌賽亞或基督這名字，就是「受膏者」，也是在受膏，獲得能力之後，他才可以人子的身份，來承擔神的基督職份的每一個面向。

In the Old Testament, priests, kings, and prophets were anointed for their ministry. Their symbolic anointing found its ultimate counterpart in the anointing of the Lord Jesus by the Holy Spirit. The meaning of the name *Messiah* or *Christ* is "the anointed One" and it was in the power of His anointing that He as man performed each facet of His ministry as the Christ of God.

b. 父的宣告（三 17）

b. The Announcement of the Father (3:17)

確認的第二件事是由天父宣告的。聖靈膏抹耶穌，就是要預備他擔負起一個身份，在未來三年半，服事那些迫切需要他的人。只是，天上的宣告卻回顧著過去的三十年：「這是我的愛子，我所喜悅的。」這是天父對他隱藏在拿撒勒歲月的背書。

The second part of the twofold confirmation was the announcement of the Father. The anointing of the Spirit prepared the Lord for the next three and a half years of ministering to the desperate needs of those with whom He had just identified Himself. But the announcement from Heaven looked back over the past thirty years: "This is my beloved Son, in whom I am well pleased." It was God's public endorsement of the hidden years in that Nazareth home.

當天父回顧主耶穌過去一萬零九百多天的所作所為時，祂宣佈：「作得好」。從抓住馬利亞的衣袍，巍巍學步的日子開始，到自己玩玩具的小男孩，到青少年期，在當地的會堂上學，到成人，在木匠的工作檯為止，他讓天父的心，始終都很喜樂。基督的一切言行舉止，心思意念，表現為人，都與天上的一切完美融合。因此，天父宣告，他「喜悅」這一切。

God was pronouncing His "well done" as He looked at 10,900 or more days of the Lord's doing always those things that pleased the Father. As a toddler clutching Mary's robe, as a boy playing with His toys, as a youth at the local synagogue school, as a man at the carpenter's bench, He had brought nothing but joy to His Father's heart. In what He did, in what He said, in what He thought, in what He was, Christ had lived in perfect harmony with Heaven. And God announced that He was "well pleased."

在這地上人間，已有千千萬萬人，在神無所不知的眼中活過，但天父找不到有哪一位能像祂的兒子那般討祂喜悅的。他等於宣告了，基督是無罪的，也向世人宣告，這是祂的兒子。只是，聽進去這話的人，何等稀少！

Millions of people had already lived on earth and passed under the all-seeing eye of God, but the Father found none other than His Son to be the One in whom was all His delight. He announced the facts of Christ's sinlessness and His sonship to the world. How few there were who had ears to hear!

IV. 王的仇敵（四 1-11）

IV. The King's Adversary (4:1-11)

A. 預備爭戰（四 1-2）

A. Preparing for the Battle (4:1-2)

從降生到受浸之間，耶穌有三十年之久，一直都那麼善良、仁慈、友愛、喜樂、平和、耐性和順服。他能全然的自制，因為他有在聖靈裡的自制。他是個百分百的小男孩，全然像一般人，但又是全然聖潔的兒子、哥哥、鄰居、朋友、學生、工匠。換言之，他活出的人生，就是神一直期望人可以活出的人生。

Between His birth and His baptism, Jesus spent thirty years being good, kind, loving, happy, peaceful, patient, and submissive. He was perfectly self-controlled because He was perfectly Spirit-controlled. He was a perfectly natural but perfectly good little boy, a perfectly normal but absolutely holy son, brother, neighbor, friend, student, and workman. In other words, He spent His time being what God always intended a human being to be.

現在，耶穌「被聖靈指導到曠野，受魔鬼的試探」（四 1）。過去三十年，他一定與那惡者有不少次小規模的搏鬥。或許是要面對學校的霸凌——每個學校都免不了的。或許是某個嫉妒他的弟弟——許多家庭也會有。或許是某個獨斷的拉比——許多教會也不曾少過。或許是某個不誠實的商人——大多數的城鎮也會有的。或許是某個瞧不起人的鄰居——許多社會也有的。但是，一次次、一步步、一件件，耶穌總是都被聖靈充滿，心思、言行，總是都按天父所期待的而思、而言、而行。耶穌總是全然預備好自己被天父使用，透過他在地上人間的生活，成為器皿，來充份流露天父的智慧、慈愛和能力。

Now Jesus was "led up of the spirit into the wilderness to be tempted of the devil" (4:1). The Lord must have had many skirmishes with evil throughout the past thirty years of His life.

Maybe there was a school bully to deal with—every school has one. Maybe there was a jealous brother—many homes have one. Maybe there was an opinionated rabbi—many churches have one. Maybe there was a dishonest tradesman—most towns have one. Maybe there was a spiteful neighbor—many communities have one. But moment by moment, step by step, situation by situation, Jesus was filled with the Spirit, and thought, said, and did only what the Father wanted Him to think, say, and do. Jesus made Himself wholly available to God in order to be the channel through which His wisdom, love, and power could be perfectly expressed in terms of a human life.

1. 耶穌要去的地方（四 1）

1. Where Jesus Was to Go (4:1)

現在，到了耶穌要受另一種試探的時刻，這是新的，更充滿敵意，只有魔鬼作得出來的試探。耶穌在受膏又蒙天父的認可宣告之後，又被聖靈引導去到曠野。猶太的曠野是一片人煙渺茫，頗為恐怖的區域，西邊就是死海岸。我們很難再想像比此地更叫人怯步的景觀。這是耶穌要去的地方。

The time had now come for Jesus to be tempted in a new and virulent way by none other than the devil himself. Accordingly the first experience Jesus had after His anointing and divine acknowledgment was to be led by the Spirit into the wilderness. The wilderness of Judea was the frightful desolate area that ran back from the western shore of the Dead Sea. It would be hard to imagine a more forbidding landscape. That is where He was to go.

2. 耶穌要作的事（四 2）

2. What Jesus Was to Do (4:2)

他將要在這個曠野禁食一段很長的時間：四十天之久。馬可福音告訴我們，在這段寂寞孤單的時間，耶穌與野獸同在一處。馬可和路加暗示，這整個期間，只有一段試探期，就是要預備耶穌在禁食的最後階段面臨的猛襲。當魔鬼最後現身時，那爭戰雖短，但十分凶猛。

He was to fast in that wilderness for an excessively long period of time: forty days. The Gospel of Mark tells us that during this period of loneliness and isolation, Jesus was with the wild beasts. The accounts in Mark and Luke imply that the whole period was one of temptation, preparing Jesus for the fierce onslaught at the end of the fast. When the devil finally appeared in person, the battle was short but sharp.

馬太四章 2 節說，耶穌「後來就餓了。」這意思是，在長時期的禁食中，最初，三、四天之後，就不會覺得餓了，只是，到了三十或四十天時，那種餓的感覺又會回頭，更凶、更猛。第一個試探就是仗恃著這種反覆挨餓的猛襲。

Matthew 4:2 says that Jesus "was afterward an hungred." It is said that during a prolonged fast, the feeling of hunger goes away after three or four days, only to return with renewed force at the end of thirty or forty days. This sudden onslaught of recurring hunger became the basis for the first temptation.

B. 爭戰中的勝出（四 3-10）

B. Prevailing in the Battle (4:3-10)

1. 繞著「神的供應」來行試探（四 3-4）

1. Tempted Along the Line of God's Provision (4:3-4)

a. 撒但的建議（四 3）

a. What Satan Suggested (4:3)

魔鬼開口了，「你若是神的兒子...」撒但知道耶穌是神的兒子，之前，天父已在約旦河邊宣告了。神的愛子公開的服事，在開始和結束時，都有撒但這樣的話語瑩繞在他耳邊（太 4:3；二十七 40）。我們可以聽見魔鬼的強調——「倘若你是神的兒子」；這彷彿在說，「看你餓得全身乏力，憔悴不堪，一副快要活不下去的樣子，你是神的兒子？」

The devil began, "If thou be the Son of God..." Satan knew Jesus to be the Son of God, for that truth had recently been publicly proclaimed by the Father at the Jordan. The public ministry of God's beloved Son began and ended with those Satanic words ringing in His ears (Matthew 4:3; 27:40). We can hear the devil's emphasis—"If *thou* be the Son of God"; it was as if he were saying, "You, a poor, starved, emaciated being, famished and perishing with hunger? *You* the Son of God?"

然後魔鬼就獻策了，趕快解決飢餓：立即的美食。「吩咐這些石頭變成食物，」他說。耶穌當然可以這麼做。他可以變水為酒。他可以變五餅二魚餵飽數千人。但是，試探的背後，意謂著，神怎麼這麼殘忍，讓耶穌挨餓這麼久。

Then came the suggestion, a solution for His hunger: *instant food*. "Command that these stones be made bread," he said. Jesus, of course, could have done that. He could change water into wine. He could multiply a few loaves and fishes and feed thousands. But behind the temptation was the implication that God was being unkind to let Jesus be so hungry for so long.

覺得飢餓沒什麼錯，想吃飽也沒錯。只是，那惡者的建議是，基督可以不必聽從那引導他到曠野的聖靈，不必倚靠那「許可暫停供應他肉身所需」的天父。撒但是在建議耶穌使用那來自「子權」所有的能力，來破壞「子權」所需擔負的責任，這責任，從來不可，不倚靠天父，獨自運作。（順便一提，長時間禁食後，必須從流質食物開始進食，否則，固體食物會致命的）。

There was nothing wrong with being hungry and nothing wrong with wanting to satisfy that legitimate craving. The evil in the suggestion was that Christ would have had to act in independence of the Holy Spirit who had led Him into the wilderness, and in independence of the Father who had permitted Him to be deprived of bodily sustenance. Satan was suggesting that Jesus use the resources of His sonship to violate the responsibility of His sonship. The responsibility was never to act in independence of His Father. (Incidentally, a prolonged fast has to be broken gradually, and initially with liquids; solid food can kill.)

b. 聖靈所說的（四 4）

b. What Scripture Stated (4:4)

耶穌對付這個試探的方式，是以經上的話來回應撒但的提議。主耶穌在受試探期間，唯一的得勝源頭，來自神的道，這是撒但在這世上最怕的武器。基督說，「經上記著說」，引自申命記八章 3 節。

In foiling this temptation, Jesus set what Satan suggested alongside what Scripture stated. The sole resource of the Lord during the entire temptation was the Word of God, the weapon Satan fears more than anything else in this world. Christ said, "It is written" and quoted from Deuteronomy 8:3.

耶穌受膏之後，在服事的第一句話語，就顯出他何等信靠永生神道的權威。他從來不困惑質疑神道有無錯誤，切不切合時代。那些想法，來自撒但（創三 1）。魔鬼要試探夏娃時，就是把神的道扭曲，或讓她起疑。當夏娃與試探者過招時，她愚蠢而輕忽的武器，耶穌卻拾起來揮舞。

This first ministerial utterance of Jesus, His first utterance after His anointing, showed His absolute confidence in the written Scriptures as the authoritative Word of the living God. The question of errancy or irrelevance never occurred to Him. Those notions are of Satanic origin (Genesis 3:1). In tempting Eve, the devil set out to get her to distrust or distort the Word of God. Jesus picked up and wielded the weapon that she so foolishly neglected in her struggle with the tempter.

當撒但說，「你若是神的兒子，」耶穌回答，「人活著，不是單食物，乃是靠神口裡所出的一切話」（太四 3-4，斜線外加）。主在曠野，是以人的身份，而不是神的身份受試探。耶穌在「信靠天父的恩典和慈愛」這件事上，絕不動搖，也絕不以神道之外的東西作為信靠的根基。

When Satan said, "If thou be the *Son of God*," Jesus answered, "*Man* shall not live by bread alone, but by every word that proceedeth out of the mouth of God" (Matthew 4:3-4, italics added). The Lord was in the wilderness to meet Satan's attacks not as God, but as man. Jesus refused to be shaken in His trust in the grace and goodness of His Father or to take any ground other than that found in God's written Word.

基督所受的第一個試探，代表我們在試探中，容易犯罪的第一個原因就是慾望，各種罪，多半與慾念相關。這些罪，基本上都來自肉身。身體有慾望並非錯事；這是維生的必須。只是，絕不可讓它失控，或被它奴役。

This first temptation of Christ represents our temptations to commit sins that have to do with *appetite*, the kinds of sins we associate with lust. These sins are essentially physical. Bodily drives are not wrong; they are necessary to the preservation of life. But they must never be allowed to get out of hand or to control our lives.

2. 繞著「神的保護」來行試探（四 5-7）

2. Tempted Along the Line of God's Protection (4:5-7)

a. 試探的型式（四 5-6）

a. The Form of the Temptation (4:5-6)

（1）撒但預備的情勢（四 5）

(1) the Situation Prepared by Satan (4:5)

接著，魔鬼帶耶穌到了「殿頂上」——可能是一般所知的，聖殿東南角附近的希律王的門廊。這個殿頂，是聖殿最高之處，可以俯瞰四百五十英尺深的汲淪溪。

Next the devil transported Jesus to "a pinnacle of the temple"—probably the top of what was known as Herod's royal portico at the southeast corner of the temple enclosure. This pinnacle was the greatest height around the temple and overlooked the Kidron valley, 450 feet below.

(2) 撒但的提議 (四 6)

(2) the Suggestion Presented by Satan (4:6)

(a) 謊話連篇的陷阱 (四 6 節上)

(a) The Blatant Trap (4:6a)

撒但先是向耶穌提供立即的美食；現在，他提供*立即的美名*。第二個試探比第一個更詭異。魔鬼事實上是在說：

Satan had offered Jesus instant food; now he offered Him *instant fame*. This second temptation was more subtle than the first. The devil said in effect:

你什麼事也成不了的。你只能待在這裡。你已經三十歲了，還沒有半個聽眾，沒有半個粉絲，沒有人喝采。甚至沒半個人認得你。你若聽我的指示，就立刻出名，轉瞬間就是名流，無人不曉，成為頭號新聞人物。我會幫你弄到群眾。計劃如下：我要帶你往上爬，再往上爬，直達殿頂。在耶路撒冷，沒有比這兒更高的了。殿底下那些百姓，跟螞蟻一樣小。看！你已經吸引到他們的注意力了。不用太久，就會對你鼓掌喝采，你可以少打拚好多年啊——在公眾面前。到了，就在這裡，你往下跳吧。

You aren't getting anywhere. Here You are, thirty years of age and You have no audience, no followers, no acclaim. You're not even known. If You listen to me and do what I say, You can be famous instantly, a celebrity overnight. Your name will be on everybody's lips. You'll be front-page news. I'll see that you get the crowds. Now here's the plan: I will set You up, up here on the pinnacle of the temple. You can't get any higher than that here in Jerusalem. The people down there in the temple courts seem as small as ants. Look! You've already attracted their attention. In a moment You can have their applause. You are now where You should have been years ago—in the public eye. Now then, I have brought You up; You cast Yourself down.

撒但對基督用盡說服之力，就如對我們一樣。我們必須謹記，他可以說服，但無法勉強。他製造試探，我們自己才會越距。

Satan was using his powers of persuasion on Christ, just as he does when he tries to trap us. We need to remember that he can persuade, but he cannot push. He creates the temptation; we create the transgression.

(b) 聖經經文 (四 6 節下)

(b) The Biblical Text (4:6b)

撒但還想說服基督，他等於在說：

Still trying to convince Christ, Satan said in effect:

你一定要幹一些轟動五林的驚人之舉。你說，你信靠你的天父，好吧，你證明一下嘛，運用你的信心，跳下去，證明你信啊。你信神的道，神的道說，「主要為你吩咐他的使者，用手托著你，免得你的腳碰在石頭上。」你瞧！聖經都這麼說了。你用聖經提醒我，我也用聖經提醒你。你信聖經——那就照著辦啊。試驗它準不準。全世界都要看，有個人始終遵行神，有個人，始終照他所信的來踐行。

You must do something daring, something spectacular. You say You trust Your heavenly Father. Well, prove it. Exercise Your faith. Show Your faith by casting Yourself down. Take Your stand on the Word of God. God's Word says, "He shall give his angels charge concerning thee: and in their hands they shall bear thee up, lest at any time thou dash thy foot against a stone." There! That's in the Bible. You reminded me of what the Bible says—now I'm reminding You. You believe the Bible—then do what it says. Put it to the test. The world is waiting to see a man who will go all the way with God, one who behaves as he says he believes.

撒但慫恿主耶穌去冒失躁進，而非信靠。在信靠神和試探神之間，有一條細微的區隔線。當主耶穌鼓勵彼得踏出小船行走在水面上時，彼得有美好的信心。但是倘若他在任何情況下都如此行，想藉此來試探神或證明自己的信心，那就是冒失躁進，屬僭越之舉。

Satan was urging the Lord to be presumptuous, not trusting. There is a fine line between trusting God and tempting God. It was magnificent faith on Peter's part to step out of that boat at the Lord's express invitation and walk on the waves. It would have been presumption if he had done that under any other circumstances, as some kind of test of God or proof of his faith.

撒但引用了詩篇九十一篇 11-12 節，但不是希伯來文的版本，而是七十士譯本，主耶穌在擊退第一個試探時，也是引用這個版本。在第二個試探中，七十士譯本對撒但特別有利，因為譯者增加了「任何時候」。撒但不僅抓住這個未獲認可的增添；他還小心翼翼地刪除：「在你所行的一切道路上保護你。」他更省略掉九十一篇 13 節，提到主必踰在獅子和虺蛇的身上，踐踏少壯獅子和大蛇。撒但當然連想都不會想要提這一節囉！

Satan quoted Psalm 91:11-12 not from the original Hebrew manuscripts, but from the Septuagint translation, the same version Jesus had used in defeating the first temptation. In this second temptation the Septuagint was particularly useful to the devil because the translators had added the words "at any time." Satan not only seized on the unwarranted addition; he also was careful to leave something out: "to keep thee in all thy ways." And he omitted Psalm 91:13, which

speaks of the Lord treading on the lion and adder and trampling the young lion and the dragon under His feet. Naturally Satan did not even want to think about that verse!

撒但就這樣操控，引用對他有利的翻譯版本詮釋，以替私意效勞，還有，受歡迎的添加，或刻意遺漏某些部份，更不必管上下文出處。比起撒但以斷章取義的方式，來引用一篇廣受喜愛的偉大的彌賽亞詩篇，主耶穌對他的聖經，有更周全的理解。

Thus in handling Scripture, Satan used a convenient translation, paraphrased it to serve his own purpose, eagerly accepted an addition, deliberately left something out, and ignored the context. The Lord knew His Bible better than to be taken in by Satan's garbled version of a great and much-loved Messianic Psalm.

b. 試探失敗（四 7）

b. The Failure of the Temptation (4:7)

主耶穌不想花時間跟撒但辯駁經文版本的問題。他自己也用七十士譯本，他引用申命記的經文來抵擋魔鬼的攻擊：「不可試探主你的神」（申六 16）。主沒有忽略它的上下文，因為本節的下一句（「像你們在瑪撒那樣試探他」）是引自出埃及十七章 7 節，說到以色列民懷疑神是否眷顧他們，與他們同在。

The Lord wasted no time arguing with Satan over Bible versions. He Himself used the Septuagint. Jesus countered the devil's attack with another quotation from the book of Deuteronomy: "Thou shalt not tempt the Lord thy God" (__Deut. 6__6:16). The Lord did not ignore the context, for the next words in that verse ("as ye tempted him in Massah") refer to Exodus 17:7, which speaks of Israel doubting God's presence and care.

基督的第二個試探，代表我們很在意能否被接納，以及受到贊許或歡迎的程度。我們容易在這樣的試探中犯罪。第一個試探與肉身有關；第二個試探與心理有關。我們都有合理的心理需求，想被接納、被肯定。人會不計代價的想滿足這種需求。連一個小孩都可能藉故使壞，來引人注意。有些成人還會格外的費勁，想博取他在意的人對他的稱許。心理需求絕對不要失卻控制。

The second temptation of Christ represents our temptations to commit sins that have to do with *acceptance*, approval, and applause. The first temptation was along the line of the physical; the second was along the line of the psychological. We all have a legitimate psychological need to be accepted and a desire to be acclaimed. It is surprising what people will do to fulfill the desire. Even a small child will indulge in bad behavior to get attention, to be noticed. Some adults will

go to extraordinary lengths to gain the approval of those whose applause is important to them. Psychological needs must never be allowed to get out of hand.

3. 繞著「神的計劃」受試探（四 8-10）

3. Tempted Along the Line of God's Program (4:8-10)

a. 提議（四 8-9）

a. The Suggestion Made (4:8-9)

（1）冠冕（四 8-9 節上）

(1) the Crown (4:8-9a)

第三個試探，耶穌被帶往一座高山。路加福音四章 5 節告訴我們，撒但身為這世界的王，「霎時」從高處把世上的一切榮華指給主耶穌看。（他不用太久，就會端出新花樣來）。撒但已經端過立即的美食，立即的美名給主；現在，他要端上立即的財富，這世上不必十字架就有的冠冕。

For the third temptation Jesus was transported to a high mountain. From this eminence, Satan as the prince of this world caused the Lord to envision all the kingdoms of this world and their glory—"in a moment of time" Luke 4:5 tells us. (It doesn't take the devil long to exhaust the possibilities of what he has to offer.) Satan had offered the Lord instant food and instant fame; now he offered Him *instant fortune*, the throne of the world without a cross.

（2）代價（四 9 節下）

(2) the Cost (4:9b)

這世上一切的榮華富貴都展現在主前；亞述、巴比倫、波斯的兵力，古希臘的光采；羅馬帝國的雄偉。撒但等於在說：

The glory and pomp of this world's empires were paraded before the Lord: the power of Assyria, Babylon, and Persia; the ancient splendors of Greece; the majesty of imperial Rome. In effect Satan said:

是我把天下給予亞歷山大的；也給了凱撒。你比他們都更偉大一些——你是個好人。想想，這個世界等你這麼一個王，等了多久。你是王；你只需要一頂冠冕。想想，這麼一來，你可以行多少善事。你可以立下新的律法，實現你的計劃。想想：拿撒勒的木匠坐上世界帝

國的寶座。世上所有的一切，都成為你的——不只是羅馬，更超越幼發拉底河、尼羅河、大力神的巨柱之外。

I gave the world to Alexander; I have given it to caesar. You are a much bigger man than either of them—a better man. Think how the world longs for a King like You. You are a King; all You need is a throne. Think how much good You can do. You can bring in new laws and put Your program into effect. Think of it: carpenter of Nazareth crowned emperor of the world. All of it can be Yours—not just Rome, but beyond the Euphrates, beyond the Nile, beyond the pillars of Hercules.

我只有一丁點要求，只要你稍微屈膝。你只要對我表示效忠即可。你看你！沒有食物，沒有美名，沒有財富。我可以給你這世上的一切：國度、權力、榮耀，而且不必上十字架。

All I ask is a small pinch of salt on caesar's altar, just one brief bend of the knee. All You have to do is render me one act of homage. Look at You! You have no food, no fame, no fortune. I offer you everything this world contains: the kingdom, the power, and the glory. And no cross!

b. 回應（四 10）

b. The Suggestion Met (4:10)

（1）主的意志（四 10 節上）

(1) the Lord's Will (4:10a)

主耶穌受夠了。他說「撒旦，退去吧，」耶穌一點兒不受魔鬼端出來的美物吸引。基督聖潔的性情，不受到罪的吸引；他只覺得反嘔。他斥退一切讓他犯罪的建議，斥退一切讓他不倚靠天父的行徑。

The Lord had had enough. "Get thee hence, Satan," He said. Jesus did not find anything at all appealing in the devil's program. Christ's holy nature did not find sin attractive; He found it repulsive. He recoiled from every suggestion that He sin—that He act in independence of God.

（2）最後的話（四 10 節下）

(2) the Last Word (4:10b)

耶穌第三度，也是最後一次引用神的道，這是引自申命記六章 13 節的話「經上記著說，當拜主你的神，單要事奉他。」他那天所引用的，都是引自申命記六章和八章。會不會主耶穌那天早上默想主道的經文，正好是這一段？

For the third and last time Jesus appealed to the written Word of God. Quoting Deuteronomy 6:13, He said, "It is written, Thou shalt worship the Lord thy God, and him only shalt thou serve." All His quotations that day were from Deuteronomy 6 and 8. Could it be that the Lord's meditation that morning had been in this portion of God's Word?

基督的第三個試探，代表我們在野心抱負方面，容易落入試探而犯罪。這些罪，基本上是靈性方面的罪，因為野心很快會滋生驕傲（這是撒但最原始的罪，見以賽亞書十四章 12-15 節），致使我們高舉神寶座的敵人。撒但向耶穌展現世上的榮華，要以此交換耶穌對他的敬拜。

The third temptation of Christ represents our temptations to commit sins that have to do with *ambition*. These sins are essentially spiritual, for ambition can quickly generate pride (the original sin, found in Satan himself, see Isaiah 14:12-15) and cause us to exalt some rival to God's throne. Satan offered the world to Jesus in exchange for worship.

根本的問題在於權勢。每個人都喜歡權勢，只不過，它是一種易醉的酒。如艾克頓爵士說的，「權力易使人腐化，絕對的權力，絕對使人腐化。」人人想改善自己的地位，這本身沒什麼錯，只不過自己要搞清楚，為什麼設定這樣的目標，又要怎樣達到。我曾離開一個很有潛力的大企業機構，因為我覺得，那樣投注一生，要成功，代價太大。它會吃掉我整個身心靈。

The issue is power. Everyone likes to have power, but it is a heady wine. As Lord Acton said, "Power tends to corrupt and absolute power corrupts absolutely." It is not wrong for a person to wish to improve his position, but he needs to beware of why he sets his goals and how he goes about achieving them. I left a promising career in a large business establishment because I felt that the price of success was too high. The institution wanted my soul.

C. 從戰場回來（四 11）

C. Proceeding From the Battle (4:11)

1. 對手退場（四 11 節上）

1. Exit the Adversary (4:11a)

撒但無計可施了。他曾試探耶穌——一如對夏娃一樣——用罪的三個源頭：「肉體的情慾、眼目的情慾、並今生的驕傲」（約壹二 16）。魔鬼發現，基督有堅不可摧的聖潔，對他提出的所有試探無動於衷。完全阻擋之下，撒但退去了。

Satan had no more to offer. He had tempted Jesus—as he had tempted Eve—with the three great sources of sin: "the lust of the flesh, and the lust of the eyes, and the pride of life" (1 John 2:16). The devil had found the impenetrable armor of Christ's holiness to be impervious to all his temptations. Thoroughly defeated, Satan left.

2. 天使上場（四 11 節下）

2. Enter the Angels (4:11b)

爭戰贏了，但耶穌已精疲力盡。試探來臨時，他的身體已經很衰弱。撒但總是要利用這節骨眼，因為他就是個無天良的傢伙。

The battle was won, but Jesus was exhausted. The temptations had come at a time when He was physically weakened. Satan always seeks to gain the advantage in such a time, for he is wholly without scruples.

於是「有天使來伺候他。」在第二個試探時，撒但曾不懷好意的建議耶穌去利用這些天使；現在，神的時候到了，祂派遣天使來伺候他。天父的旨意，並不是要餓死耶穌，或讓他累死，或當罪以它最狡猾最狠毒的型式來與耶穌奮力爭戰時，讓耶穌崩潰而倒。

Then "angels came and ministered unto him." In the second temptation Satan had suggested to Jesus that He take advantage of those holy ministers; now in God's good time and purpose, they came to Him. It was not part of God's purpose that Jesus should starve to death, or die of exhaustion, or collapse after the strain of the struggle with sin in its most subtle and virulent form.

I . 王的計劃彰顯（四 12-25）

I. The King's Method Revealed (4:12-25)

A. 主的行動（四 12-16）

A. The King's Move (4:12-16)

1. 智慧的行動（四 12）

1. A Sensible Move (4:12)

施洗約翰的服事，約有四至十八個月之久，在這期間，完成了神呼召他去達成的使命。他吸引了國人的注意力，喚醒他們，並為他們施洗，以及介紹彌賽亞出場。約翰也惹惱了希羅底和希律王，因為他遣責他們不合法的婚姻。

John the Baptist's ministry lasted somewhere between four and eighteen months, during which time he accomplished the mission to which God had called him. He caught the attention of the nation, awakened its conscience, and baptized and introduced the Messiah. John also stirred up the wrath of Herodias and Herod by denouncing their illegal marriage.

如今，預告的彌賽亞已經開始傳道，而施洗者卻被囚——他一定會想，這真是意料不到的結局，儘管他是那麼勇敢的服事。沒有任何人設法營救他。他被囚禁在死海東岸的馬蓋耳斯堡裡。馬太稍後有再提到他，但此處只提到他被囚，為要凸顯它對基督造成的影響：基督便離開猶太地，往加利利去，遠離希律的勢力範圍，這誠是智慧之舉。

Now the heralded Messiah was preaching and the Baptist was in prison—a most unlikely end, he must have thought, to his fearless ministry. No move was made to secure his release. He was incarcerated in the fortress of Machaerus on the eastern side of the Dead Sea. Matthew said more about all this later, but here he mentioned the imprisonment in order to show the effect it had on Christ: He left Judea for Galilee, putting Himself outside the reach of Herod. It was a sensible move.

約翰的服事結束了，但他還沒被忘記。他很快就要贏得殉道者的冠冕，進入永恒的獎賞。基督尚未進入與這世上的希律們爭戰的時期。耶穌有權能擊打希律，擊打他的城堡，以及他的每一位將領士兵，直到落花流水，只是，這一回，他還不準備這麼作。

John's ministry was over, but he was not abandoned. Soon he would earn a martyr's crown and enter into his eternal reward. Christ had not come to battle the Herods of this world on their terms. Jesus had the power to blast Herod, his fortress, and every soldier in his army into oblivion, but He had not come to do those kinds of things—this time.

2. 第二次的移動（四 13）

2. A Secondary Move (4:13)

當耶穌到達加利利後，又作第二次移動。他離開幼時居住的拿撒勒，來到加利利湖邊的迦百農。我們可以想像，他怎麼把家業交給弟弟們，吻別母親，擁別妹妹們，揮別當地會堂的街坊鄰居、親朋好友和老主顧們。我們也可想像，他往山谷看了最後一眼，這曾是他生活許久的家。

When Jesus arrived in Galilee, He made a second move. He left His boyhood home in Nazareth and moved to Capernaum on the sea of Galilee. We can visualize Him handing over the family business to His brothers, kissing His mother goodbye, hugging His sisters, saying His farewells at the local synagogue to neighbors, friends, and customers. We can see Him taking one last look at the valley that had been home to Him for so long.

自從他南下，在約旦河受施洗約翰的洗禮後，至今已發生許多事。使徒約翰在約翰福音書補充了不少細節。約翰告訴我們主在加利利初期的活動：呼召門徒，在迦拿行第一次神蹟，第一次去迦百農（約一 35-二 12）。約翰又繼續敘述主在猶太地早期的服事，他受膏後，在那裡第一次過逾越節，潔淨聖殿，與尼哥底母的談話，主與他的門徒替人施洗，以及施洗約翰的忠心（約二 13-三 36）。使徒約翰又繼續提到，主離開猶太，往加利利去，在撒瑪利亞短暫的停留，遇見井旁的婦人（約四 1-42）。

Much had happened since He had gone south to be baptized in the Jordan by John the Baptist. The apostle John filled in the details in his Gospel. John told of the Lord's preliminary activities in Galilee: the calling of the disciples, the first miracle in Cana, and the first visit to Capernaum (John 1:35-2:12). John went on to tell of the Lord's early Judean ministry, His first Passover after His anointing, the cleansing of the temple, the talk with Nicodemus, the Lord's baptism of His disciples, and the loyalty of John the Baptist (__ John __ 2:13-3:36). And the apostle told of the Lord leaving Judea for Galilee, His short stop in Samaria, and His encounter with the woman at the well (__ John __ 4:1-42).

有關這些事件的傳聞，一定使得拿撒勒人議論紛紛。因此，當這個出了名的當地小男孩，如今回到家，竟然只說，他要往迦百農去，眾人無不驚訝萬分。大家聊的八卦，一定以怨恨和小家子氣的惡意來度量他。

Tidings of such events must have caused the people of Nazareth to talk, and great must have been their surprise when the now-famous local boy arrived home only to announce that He was moving to Capernaum. Their gossip may have taken on a malicious note edged with resentment and small-town pettiness.

通往加利利的路上，迦百農比拿撒勒更居重要的地位。位居加利利海岸邊，迦百農距拿撒勒大約二十五英里，距提庇里亞約十英里，是新約聖經沒有提過的重要城市。羅馬人在提庇里亞有個著名的溫泉；許多病人受吸引，會來此地沐浴。

Capernaum was much more important than Nazareth as a base for reaching Galilee. Situated on the shore of the sea of Galilee, Capernaum was about twenty-five miles from Nazareth and ten miles from Tiberias, an important city not mentioned in the New Testament. The Romans had a famous spa at Tiberias; its hot baths attracted many sick people.

加利利不符合耶路撒冷的神學標準，因此被切割出來。這個區從未十足的猶太化，因為，所羅門曾把加利利的二十座城，送給推羅王希蘭。由於外邦人不斷侵擾和定居，因此當地有許多混血民族；加利利海的西岸，佈滿小鎮和漁村，都是外邦人在此定居。比較純正的猶太人，往往瞧不起加利利，也會嘲笑加利利人的口音。耶穌離開猶太地，而在加利利定居，這是很勇敢的決定。這顯示出他普世的胸懷，即使在服事「以色列家迷失的羊」的當兒，也沒忘記。

Galilee was cut off from the theological bastion of Jerusalem. The district had never been wholly Jewish, for Solomon had given twenty Galilean cities to Hiram, king of Tyre. Constant invasions and settlement by Gentiles gave the area a mixed population; the western shore of the sea of Galilee was dotted with numerous towns and fishing villages occupied by large numbers of Gentile people. The more racially pure cities of Judea looked with scorn on Galilee and ridiculed the Galilean accent. By leaving Judea and settling in Galilee, Jesus made a significant gesture. It was an indication of His worldwide purpose, always present in His thinking even when He was ministering to "the lost sheep of the house of Israel."

加利利遭一條南北向的軍事要道穿越，又有古商隊橫跨。在這條繁忙的國際走廊，你很容易看到羅馬快遞或希臘建築，還有扮演走狗角色的猶太稅吏或希伯來的農夫。

Galilee was crossed by military highways north to south and by ancient caravan routes east to west. In this busy international corridor one could as easily meet a Roman courier or a Greek architect as a quisling Jewish tax collector or a Hebrew peasant.

加利利海只是一個被群山環繞的湖。耶穌時代，西岸的山脈肥沃，佈滿果園、農場和村莊。南方湖岸有沙地作為屏障，其中一部份與約旦河分庭抗禮，一直南下到死海及亞喀巴峽谷。往北則有利巴嫩山，最高峰為黑門山，山頂長年積雪。加利利海低於海平面六百八十英呎，屬熱帶氣候。

The sea of Galilee is no more than a lake ringed by mountains. On the western shore the mountains were fertile and covered with orchards, farms, and villages in Jesus' day. Across the lake rose the forbidding ramparts of the desert, which are part of a range that keeps pace with the Jordan all the way south to the Dead Sea and on to the gulf of Aqaba. To the north were the mountains of Lebanon, dominated by majestic Hermon, the summit of which is never free from snow. The sea of Galilee, some 680 feet below sea level, lies in a tropical climate.

在耶穌時代，環湖共有九座城，人聲鼎沸，車水馬龍。西海岸的綠色山丘，就這樣，一個城鎮接著一個城鎮的連綿。沿著海邊，則是碼頭和港口。農夫和漁夫擦肩而過；碼頭工人、製桶匠和修船工人彼此推擠。捕魚和魚品製造業是大宗生意，僱用了千萬個家庭員工，使得加利利在羅馬帝國中，早於福音書尚未寫就前，即聲名遠播。繁複的水道系統工程，使農地和果園獲得供水。在馬加丹境內還有染製廠，迦百農則有陶窯和製船廠。而全區最突出的景觀便是提庇哩亞的皇城，希律在此建有皇宮，希臘風的雕刻，在陽光下閃爍，提醒猶太人，他們的土地已落入外邦人手中。

In Jesus' day nine cities bordered the lake and a busy life went on all around it. Township ran into township about the feet of the green western hills, and along the shore there were docks and harbors. Farmers elbowed fishermen; dockworkers jostled coopers and shipwrights. Fishing and fish curing were big business, employing thousands of families and making Galilee famous in the Roman world long before the Gospels were written. An intricate system of aqueducts carried water to the farms and orchards. There were dyeworks at Magdala and pottery kilns and shipyards at Capernaum. Presiding over the whole scene was the regal city of Tiberias with its magnificent Herodian palace, where Greek sculptures shone in the sun and reminded the Jews that their land was in the hands of the Gentiles.

走在加利利的道路上，一個猶太人可以碰到往南行長長的車隊，朝約旦的河灘渡津；也會看到羅馬的步兵穿戴盔甲，領頭的軍官，全副武裝佩戴著紫色、金色的軍麾；猶太人還會碰到腓尼基商人，帶著各地的珍寶，渡海往數百個城邑的市集而去，還有，搭乘華麗馬車的鬥劍武士，穿梭的娛賓隊，準備在該撒利亞、提庇哩亞、得卡波里的大都市表演。這就是「外邦人的加利利」（太四 15），驕傲的猶太人，會不屑地給予這樣的稱呼。耶穌選擇住在這樣的地方。

Walking the roads of Galilee, a Jew would meet long caravans heading south to the fords of Jordan. He would meet Rome's marching cohorts encased in iron, and their officers richly arrayed in armor adorned with purple and gold. He would meet Phoenician merchants bringing the treasures of lands across the sea to the bazaars and markets of a hundred towns. He would see chariots of the wealthy, troops of gladiators, and bands of roving entertainers coming to play before the cosmopolitans of Caesarea, Tiberias, and Decapolis. This was "Galilee of the Gentiles" (Matthew 4:15), as the proud Judeans contemptuously termed it. This was where Jesus chose to live.

加利利有一個繁華的中心是迦百農，彼得及安德烈住在這裡，離雅各和約翰的住處不遠。馬太也在此地的國稅局工作，是個叛國的稅吏，替外邦人監督這地。

One of Galilee's busy centers of activity was Capernaum, where Peter and Andrew lived, not far from James and John. There Matthew had plied his trade as a publican, a traitor tax-collector for the Gentile overlords of the land.

3. 經文預言的轉移（四 14-16）

3. A Scriptural Move (4:14-16)

a. 先知（四 14）

a. The Prophet (4:14)

轉到迦百農，也是有聖經預言的——「這是要應驗先知以賽亞的話說。」馬太引用了以賽亞書九章 1-2 節，先知在這裡已指出彌賽亞要居住的地方。

The move to Capernaum was Scriptural—"that it might be fulfilled which was spoken by Esaias the prophet." Matthew appealed to Isaiah 9:1-2, where the prophet had pinpointed the place where the Messiah would live.

b. 地方（四 15）

b. The Place (4:15)

這地方是西布倫族和拿弗他利族通往地中海的領土，南接約旦邊境——換言之，就是北以色列國的故土，他們在所羅門死後，就與大衛王國決裂。從一開始就帶頭拜偶像，背道而馳。

The location was the tribal territory of Zebulun (Zabulon) and Naphtali (Nephthalim) toward the Mediterranean and the territory beyond Jordan—in other words, the territory of the northern kingdom of Israel, which broke away from the throne of David after the death of Solomon. From the start, the northern kingdom took the lead in idolatry and apostasy.

這個特別的地區，第一個先遭逢神忿怒的手。與敘利亞和亞述之戰，造成撒瑪利亞城陷，百姓被擄（王上十五 20；王下十五 29；十七 6；代上五 26）。亞述人把外邦人遷入，重新開墾荒涼之地。

This particular region was the first to feel the hand of divine displeasure. Wars with Syria and Assyria were followed by the fall of Samaria and the deportation of the tribes (1 Kings 15:20; 2 Kings 15:29; 17:6; 1 Chronicles 5:26). The Assyrians brought in foreigners to repopulate the denuded land.

c. 目的（四 16）

c. The Purpose (4:16)

以賽亞已預言審判會臨，但也應許這塊荒涼之地，要成為彌賽亞榮耀照臨之地。馬太記起以賽亞九章2節，「那坐在黑暗裡的百姓，看見了大光，坐在死蔭之地的人，有光發現，照著他們。」「外邦人的加利利地」很快就要成為有光照耀的另一個天地，那是神榮耀之光，如今與他們同在，就是主耶穌基督。

Isaiah had foretold judgment and he had also promised that this ravaged region would come into the glorious light of the Messiah. Remembering Isaiah 9:2, Matthew wrote, "The people which sat in darkness saw great light; and to them which sat in the region and shadow of death light is sprung up." "Galilee of the Gentiles" was soon ablaze with the light of another world, with the shekinah glory of God now dwelling among them in the person of Jesus Christ.

主耶穌遷往迦百農，置身於一個雜沓的世界，有希伯來人和異教徒混居，這是應許地的其他區域所沒有的現象。

The Lord's move to Capernaum placed Him right in the middle of all the bustle of a world where Hebrew and heathen met and mingled as nowhere else in the promised land.

B. 王的信息（四 17）

B. The King's Message (4:17)

約翰下監，耶穌往迦百農去了。馬太說，「從那時候，耶穌就傳起道來，說，天國近了，你們應當悔改。」希律曾經使一個人噤聲，如今，緊接在上一個被消音之後；另一個更火力十足的聲音又出現，信息也依然相同。

John was in prison and Jesus was in Capernaum. "From that time," Matthew said, "Jesus began to preach, and to say, Repent: for the kingdom of heaven is at hand." Herod had silenced one voice and now a far more powerful voice was heard. That voice began exactly where the other had been stopped. The message was the same.

這個世界的希律，從來無法消滅神的聲音。他們可以把傳道人殺了，但無法消滅傳道之聲。就如美國主張廢除奴隸制度的人士所說的，「祂的真理依舊進行。」

The Herods of this world can never silence the voice of God. They can kill the preacher, but they cannot kill the preaching. As the old American abolitionists put it, "His truth goes marching on."

有一日，這一切依舊會照樣進行。敵基督最後要使兩位見證人噤聲（啟十一），卻只能發現，原本只有兩位見證人，如今，要對付十四萬四千人。

It will be the same in a coming day. The antichrist will eventually silence the two witnesses (Revelation 11) only to discover that now instead of two witnesses, he has to contend with 144,000 witnesses.

聽說，施洗約翰所宣告的那位彌賽亞，真的來了，這話一定在富人和權貴之間的長廊飄蕩傳開。潔淨聖殿之舉，一定引來極大的風波，因為，它直接打臉那群既得利益者——有權勢的撒督該人。如今，又來了一個消息，彌賽亞大無畏的傳講跟約翰相同的信息，我們可以確定，希律十分提防北方這個新興的聲音。

Rumors that the Messiah whom John had proclaimed had indeed come must have penetrated the halls of the rich and powerful. The cleansing of the Jerusalem temple had caused a considerable stir, as it had challenged the vested interests of the influential Sadducees. Now came the tidings that the Messiah was boldly preaching John's message and we can be sure that Herod was alarmed over this new voice in the North.

C. 王的人（四 18-22）

C. The King's Men (4:18-22)

終於到了主耶穌要召聚門徒，全職服事的日子。我們從約翰一章 35-42 節知道，約翰、安德烈、彼得已經跟隨耶穌一段時間，但他們還沒學到，跟隨他，可不是一天捕魚，三天曬網的事。這一天，是三人一起蒙召的日子，還有，約翰的兄弟雅各，當時還在忙著父親的事業。

The day had come for the Lord to begin to gather to Himself those who were to be His disciples on terms of fulltime commitment. We know from John 1:35-42 that John, Andrew, and Peter had already spent time with Jesus, but they had not yet learned that following Him was to be no on-again, off-again affair. On this day, the day of their call, all three, together with John's brother James, were busy about their fathers' business.

神總是呼召忙碌的人。主的工作，從來不是給懶惰的人作的。一個怠惰的傳道人，對神那至高的呼召是一種羞辱。這樣的人，應該好好讀一讀以利拉巴的故事（撒上一 9；三 2-4；四 13）。我們會看到這個舊約人物三次。第一次，他靠在會幕旁的門框上；第二次，他躺在

床上，一個小男孩試著搖醒他，告訴他有人叫他；第三次，以利坐在路旁的一張椅子上——聽見噩耗，就從椅子上跌下，折斷脖子。

God always calls busy people. The Lord's work is no place for lazy individuals. A slothful minister of the gospel is a disgrace to the high calling of God. All such should make a careful study of Eli (1 Samuel 1:9; 3:2-4; 4:13). We meet this Old Testament character three times. The first time he is propped up against one of the posts of the tabernacle; the second time he is in bed and a little boy has to keep waking him up to tell him that someone is calling; the third time Eli is sitting on a chair by the side of the road—upon hearing bad news, he fell off that chair and broke his neck.

我們可以想像，主耶穌走在加利利海邊，立刻可以看出他既忙碌又安詳。陽光使得梨形的湖面閃爍如群山圍繞中的一顆藍寶石，山峰迭起，從六百英尺到一千英尺不等，微風輕拂，向匆匆來去忙於生意的人群，飄送著烤魚的焦香。空中傳來各種聲響，從滿意的笑聲，到忿怒的吆喝，從詩篇的片段到咒詛，從乞丐的呻吟，到百夫長的命令。

We can picture the Lord Jesus walking along the shore of Galilee. The scene that met His gaze was at once peaceful and busy. The sun made the pear-shaped lake sparkle like a sapphire amid the surrounding hills, which rose from six hundred to a thousand feet. A gentle breeze carried the scent of fire and fish to people who were hurrying here and there, going about their business. The air was laden with sounds ranging from expressions of satisfaction to cries of anger, from snatches of Psalms to curses, from whines of beggars to commands of centurions.

1. 在岸上的兩位——正在撒網（四 18-20）

1. The Two Who Were On the Shore—Casting with Their Nets (4:18-20)

a. 基督看見（四 18）

a. What Christ Observed (4:18)

耶穌堅定地走向一對兄弟。「稱呼彼得的西門，及安得烈。」他們用的網子是水陸兩用的，環狀、鐘型可以收拉的網子，拋出去後，會在水面上張開，沉入水中後，就能網住海裡的一切。

Resolutely Jesus made His way to a couple of brothers, "Simon called Peter, and Andrew." The kind of net they were using was an amphiblestron, a circular, bell-shaped draw net, which was thrown in such a way that it spread out over the surface of the water and trapped everything beneath it as it sank.

b. 基督邀請（四 19-20）

b. What Christ Offered (4:19-20)

（1）挑戰（四 19）

(1) the Challenge (4:19)

耶穌並未責備彼得和安得烈那麼快又回去平日的工作。這起碼比懶惰好。只是，時候還是到了，到了要對主奉獻一生的時刻。「來跟從我，我要叫你們得人如得魚一樣，」他挑戰他們，以他們的職業，來比喻日後他們將要投身的工作。

Jesus did not rebuke Peter and Andrew for returning so readily to their regular business. It was far better than being idle. The time had come, however, for them to make a life commitment to the Master. "Follow me, and I will make you fishers of men," He challenged, using their occupation as an illustration of the kind of work in which henceforth they were to be engaged.

（2）抉擇（四 20）

(2) the Choice (4:20)

這兩個人不需要任何勸服。他們早已足夠瞭解耶穌的一切，確信他就是彌賽亞。這是生命的好機會，蒙召成為永恒國度的創始會員。那時刻，他們還不清楚耶穌不是要朝向寶座，而是走向墳墓；還不清楚擺在他前面的是十字架，而不是冠冕。

The two men needed no further persuasion. They had already seen enough of Jesus to be convinced that He was indeed the Messiah. It was the chance of a lifetime to be called to be charter members of the impending kingdom. At that time they had no idea that the Lord was headed not toward a throne, but toward a tomb; they did not know that what lay ahead of Him was a cross, not a crown.

2. 在船上的兩位——正在捕網（四 21-22）

2. The Two Who Were in the Ship—Caring for Their Nets (4:21-22)

再往湖面走更遠，就是雅各和約翰、西庇太的兩個兒子。西庇太是個成功的漁夫，還僱了不少人手幫忙（見可一 20）。從約翰認識大祭司亞那這件事看來（見約十八 15），我們可以推測，這家人的環境不錯。馬太四章 21 節是聖經唯一一處提到西庇太這個人。他居然也不攔阻兩個兒子撇下家業——離開工作，再也不曾回頭——只為了跟隨那個宣告為彌賽亞的拿撒勒木匠。可見西庇太是十分高貴的人！

Farther down the lake were James and John, the sons of Zebedee. Zebedee was a prosperous fisherman with a number of men on his payroll (see Mark 1:20). From the fact that John seems to

have known Annas the high priest (see John 18:15), we can infer that the family was quite well-to-do. Matthew 4:21 is the only place in Scripture where we meet Zebedee in person. He raised no objection to his two sons' leaving the family business—walking right off the job, never to come back to it—in order to follow the carpenter from Nazareth who claimed to be Israel's Messiah. What a noble man he must have been!

我們則是遇見他的妻子撒羅米好多次。她有一次請耶穌給她兩個兒子將來在他國度裡坐高位（太二十 20-21）；十字架前也有她的蹤影（可十五 40）；她也是前往墳墓的幾個婦人之一。有人認為，撒羅米和主耶穌的母親是姊妹（約十九 25）。若然，則撒羅米和西庇太就是主耶穌的阿姨和姨丈，而雅各和約翰就是耶穌的表弟。這也能解釋，為什麼西庇太那麼樂意他的兩個兒子都跟從。他一定也熟知耶穌奇妙的降生那一切的事蹟。

We meet his wife Salome several times. She once asked Jesus to give her two sons honored places in His kingdom (Matthew 20:20-21); she was present at the crucifixion (Mark 15:40); she was one of the women who went to the sepulcher (Mark 16:1). Some think that Salome and the Lord's mother were sisters (John 19:25). If so, Salome and Zebedee were the Lord's aunt and uncle, and James and John His cousins. And that might help explain why Zebedee was so willing to let his two boys go. He would have known all about the miraculous circumstances of Jesus' birth.

雅各和約翰像安得烈及彼得一樣，也沒多耽擱時間，就回應了主全職服事的呼召。或許，西門和安得烈蒙召時，捨下正在捕魚的網，而雅各和約翰蒙召時，正在補網，兩者各有它的意義。安得烈和彼得後來成為偉大的得人漁夫；雅各和約翰——特別是約翰——則更多是個教導型的牧者（雅各在初代教會時就為主殉道；見徒十二 2）。

Like Andrew and Peter, James and John wasted no time in responding to the Lord's call to fulltime service. Perhaps it is significant that Simon and Andrew were casting their nets when they were called and James and John were mending theirs. Andrew and Peter became great soul-winners; James and John—especially John—were more the pastor-teacher type. (James was martyred early in the history of the church; see Acts 12:2.)

D. 王的服事（四 23 節上-中）

D. The King's Ministry ([4:23a-b](#))

1. 行走（四 23 節上）

1. Walking ([4:23a](#))

馬太寫道，「耶穌走遍加利利。」加利利從北到南大約六十三英哩長，由東到西，大約三十三英哩寬。依據約瑟夫，人口大約三百萬。

Matthew wrote, "Jesus went about all Galilee." From north to south, Galilee was about sixty-three miles long and from east to west, about thirty-three miles wide. According to Josephus, its population was about three million.

2. 傳講（四 23 節中）

2. Talking (4:23b)

主耶穌的事工，集中在猶太會堂裡。猶太教會堂這個新設施，崛起於巴比倫流放期的緊要關頭，那時，舊約原有的定期崇拜，和會幕中的獻祭，都因所羅門聖殿遭毀而中止。被擄結束後，新型式的崇拜，很快便進入巴勒斯坦，也立刻以會堂型式散佈於海內外各處。依據塔爾目，耶路撒冷被毀前，約有四百八十個左右（參猶太人經典 T.J.Megillah 73d.）。有人認為這個數字太誇大，但愛德賽恩確認有數百個之多。

The Lord concentrated on the synagogues. This innovation in Jewish religious life arose out of the exigencies of the Babylonian exile, when regular Old Testament worship, which was dependent on the sacrifices and the sanctuary, was interrupted with the destruction of Solomon's temple. The new form of worship was imported into Palestine after the captivity and soon synagogues were everywhere, at home and abroad. According to the Talmud there were 480 in Jerusalem before its destruction (T. J. Megillah 73d). Some claim this count to be an exaggeration, but Edersheim confirmed that there were hundreds.

耶穌在會堂中宣講「國度的福音」，國度時期開始的好消息。舊約中十分普遍的千禧年的應許，如今已成熟，就要來臨。許多人湧進來聽道。

In the synagogues Jesus proclaimed "the gospel of the kingdom," the good news that the kingdom age had dawned, that the millennial promises so common in the Old Testament were now ripe for fulfillment. The people flocked to the services.

E. 王的神蹟（四 23 節下-25）

E. The King's Miracles (4:23c-25)

1. 他在乎的人多麼多（四 22 節下-24）

1. How Much It Was He Cared (4:23c-24)

主的服事，伴隨著神蹟和不凡的特質，質與量兼俱。他醫治「百姓各樣的病症，」馬太說。耶穌在各地都被病人、被鬼附者和精神病患所簇擁。英文譯作 'lunatick'，原文是 selēniazō，意為「被月亮擊倒」；可能是指癲癇的病，因為，聖經時代，癲癇症被視為與月亮的圓缺有關。「他就治好了他們」是馬太簡單的結語。

The Lord's ministry was accompanied by miracles of an extraordinary character, not only in their nature but also in their number. He healed "all manner of sickness and all manner of disease," Matthew said. Jesus was besieged by the sick, the demon-possessed, and the insane. The word translated "lunatick" is a form of selēniazō, which means "to be moonstruck"; perhaps the reference is to epileptics, since in Bible times epilepsy was supposed to be influenced by the moon. "He healed them" is Matthew's simple testimony.

福音書總共只記載耶穌所行的三十五個神蹟——若就著他公開服事三年半的時間而言，這平均每個月不到一個。耶穌所行的神蹟，如馬太結論性的陳述顯示，一定不只這些，但聖經沒有記錄所有的神蹟。信仰，若建立在神蹟上，向來不是堅固的信仰。神通常希望把我們圈養在祂書寫的道裡面。

Only thirty-five miracles of Jesus are recorded in the Gospels—an average of less than one a month for the three and a half years of the Lord's public ministry. Jesus obviously performed many more than that, as Matthew's summary statement proves, but the Bible is sparing in recording miracles. A faith founded on miracles is rarely a robust faith. God normally shuts us up to His written Word.

主耶穌的神蹟，立刻使他與沒有行過任何神蹟的施洗約翰有所分別。但約翰為基督所作的見證，十分有力，也很有效（約十 41-42），對於道的價值，也很重要。耶穌來，行使了奇妙的神蹟，但最後也未能阻止反對者將他釘死。

The miracles of the Lord Jesus immediately distinguished Him from John the Baptist, who did no miracles. But John's witness to Christ was powerful and effective (John 10:41-42), a significant testimony to the value of the Word. Jesus came performing marvelous miracles, but that did not prevent the people from turning against Him and crucifying Him in the end.

2. 有許多人來（四 25）

2. How Many There Were Who Came (4:25)

只不過，目前，主耶穌的神蹟的確吸引許多人來跟隨。馬太說，他們「從加利利、低加波利、耶路撒冷、猶太、約但河外」。低加波利（按字義指「十座城」）是加利利海分佈於東岸、東南、及南邊的各城。低加波利的這些城，據信最初是亞歷山大大帝的退伍軍兵，在此墾殖定居，因此，還保留著他們的希臘特質。據說托勒密就曾將他們組成一個治理區。「約旦河外」這個地區，始於加利利南岸，一直到摩押邊境，靠近死海的東岸中央。通常稱作比利亞。

For the time being, however, the accrediting miracles of the Lord Jesus ensured Him a large following. Matthew said they came "from Galilee, and from Decapolis, and from Jerusalem, and from Judaea, and from beyond Jordan." Decapolis (literally "the ten cities") was a district lying east, southeast, and south of the sea of Galilee.[4] The cities of the Decapolis, which are believed to have been originally colonized by veterans from the army of Alexander the Great, retained their Greek character. Ptolemy is said to have organized them into a governing unit. The district "beyond Jordan" began at the southern line of Galilee and ran down to the old Moabite boundary about the middle of the east shore of the Dead Sea. It is commonly called Perea.

II. 顯露王的使命（五 1-七 29）

II. The King's Mandate Revealed (5:1-7:29)

我們已來到著名的登山寶訓，這是世上任何文字難以匹敵的教訓，即使這世上最偉大的道德、宗教及哲學陳述，在這個最崇高的宣告面前，都要羞愧、啞然。

We have now come to the famous sermon on the mount. There is nothing to compare with it in all the literature of the world. Even the greatest of the world's moral, religious, and philosophical statements blush and stammer in the presence of this sublime declaration.

當基督在宣講這道時，希臘的哲學家來過，又離去，徒留給這個世界一個破碎不堪的道德。東方的宗教雖曾出現，但也只能讓人留在全然的黑暗中，追求最後的涅槃，冀望在不可知的未來，能否得道。他們的哲學家愛莫能助，只能在原已沉重的心靈，再增加更多宗教的重擔。東方所謂的聖書——吠陀或梵經，毘瑟笈的經文，穆斯林的可蘭經，祆教的業吠陀經，佛教的大藏經——全都比不上登山寶訓。至於他爾目，愛德賽恩說：

By the time Christ formulated this great sermon, the Greek philosophers had come and gone, leaving the world as morally bankrupt as they had found it. The religions of the East had likewise had their day. They left men groping in utter darkness, hoping for the ultimate bliss of total nothingness or a better deal in some fancied future incarnation. Their philosophers did nothing but add religious burdens to lives already bowed down with care. The so-called sacred books of the East—the Vedas of the Brahmans, the Pinanas of Sivna and Vishnu, the Koran of the

Muslims, the Zend-Avesta of the Parsees, the Tripitaka of the Buddhists—all fail and come far short of the sermon on the mount. As for the Talmud, Edersheim said:

凡連著讀過他爾目任何六頁的人，有誰能夠不覺得震驚、痛苦、發笑及驚愕？而登山寶訓卻充滿智慧、合邏輯、簡明扼要、誠摯熱情，對比之下，他爾目顯得十分庸俗、不潔、迷信及愚蠢。整體而言，後者不僅全然不屬靈，根本就是與聖靈敵對...它完全無法與新約聖經相抗衡；以至於，凡是想將兩者併列，比較哪一個更偉大的人，那根本不是容不容易作比較的問題，而是出於無知，或是預設成見啊。

Who, that has read half-a-dozen pages successively of any part of the Talmud, can feel otherwise than by turns shocked, pained, amused, or astounded? There is here wit and logic, quickness and readiness, earnestness and zeal, but by the side of it terrible profanity, uncleanness, superstition, and folly. Taken as a whole, it is not only utterly unspiritual, but anti-spiritual.... It is so utterly and immeasurably unlike the New Testament, that it is not easy to determine which, as the case may be, is greater, the ignorance or the presumption of those who put them side by side.

登山寶訓是向一群有天堂盼望的人，而不是注目於地上得失的人所講的。這段講論，雖然主要是根據摩西為以色列民擬定的國度律法，但其實不是為猶太民族的後裔，而是為聖靈所重生的人而給的教訓。

不是人的天然本性可以做到的——不論他有多麼美好的氣質，多麼熱心、誠懇，多麼好的動機，多麼好的本意——都無法達到登山寶訓的標準。只有耶穌能夠。

The sermon on the mount was addressed to people with heavenly rather than earthly hopes. The discourse, while embodying the laws of the kingdom as the Mosaic code embodied the national laws of Israel, was not meant for Jews as Jews. It was meant for people who had been regenerated by the Holy Spirit. No natural man—however sweetly dispositioned, however zealous and sincere, however well-motivated and well-intentioned—can keep the sermon on the mount. Only Jesus did that.

耶穌採用了摩西律法，透過他榮耀的思維光譜，綻放出立法本意最原始的光彩。接著，再將地上的事物提昇到天上的境界，從天然的轉成靈性的，提昇到任何人都無法臻至的地步。他等於是在說：「這是進到天國居住的人，當有的樣式。」顯然，只有聖靈重生的人，住在聖靈裡，蒙聖靈加力量的人，才能活出這樣的生活。「基督在你們心裡，成了有榮耀的盼望」（西一 27）。

Jesus took the Mosaic law, passed it through the prism of His glorious mind, and broke the light of the law into its primeval colors. Then He lifted everything from the earthly to the heavenly,

from the natural to the spiritual, and placed it far beyond all human reach. "That is how people are to live in the kingdom," He said in effect. Obviously only people born again of the Holy Spirit, people indwelt and empowered by the Holy Spirit, can live that kind of life. "Christ in you, the hope of glory" is the key (Colossians 1:27).

福音高明之處在於：基督一旦為我們捨了生命，他現今就能賜給我們生命。他的生命活在世上三十三年半，如今，這生命就繼續活在順服他的信徒生命中。在千禧國度時，登山寶訓的教誨，就要成為世界的法則，人仍需要重生，才能活出這樣的生活。

The genius of the gospel lies in the fact that as Christ once gave His life *for* us, He now gives His life *to* us. He lived the life Himself for thirty-three and a half years and now continues to live that life in the lives of surrendered believers. During the millennial age when the precepts of the sermon on the mount will be the legal code of the world, people will still need to be regenerated in order to put them into practice.

雖然登山寶訓是在描述千禧國度的狀況，但它也屬於最初應用時的聽眾：這個世代的屬神子民。這可以從它對將要面臨逼迫的人的教導，清楚看出；（太五 11-12）。千禧國度時，就無人面臨逼迫了。

While it is true that the sermon on the mount has millennial overtones, it belongs in its primary application to those to whom it was addressed: the Lord's people in this age. This is evident from the instructions for those facing persecution (Matthew 5:11-12). No one is going to be persecuted during the millennium.

這個寶訓是講給主的門徒聽的，也是與五旬節時，在馬可樓上，初代教會的核心同一批人。基督在這個寶訓中，並未宣講到救恩；他宣講的是已蒙救恩的人，當有的行為。他清楚而完整地教導；若要討神喜悅，當有怎樣的行為。許多人認為，這些律太不實際，但主的命令，永遠都伴隨著祂要加予我們的能力。

The sermon was given to the Lord's disciples, the same disciples who were the nucleus of the church in the upper room on the day of Pentecost. In His discourse Christ did not state the laws of salvation; He stated the laws of behavior for those who have been saved. He gave a complete code of conduct for all who desire to please God. Many people consider these laws to be impractical, but the Lord's commands are always accompanied by His enabling power.

A. 門徒與他的祝福（五 1-16）

A. The Disciple and His Blessings (5:1-16)

登山寶訓一開始是講八福（五 1-12），這是一系列談到具有下述這些特質的人，會蒙的福氣。

The sermon begins with the beatitudes (5:1-12), a series of statements invoking happiness on those who embody the characteristics described.

1. 背景（五 1-2）

1. The Setting (5:1-2)

這寶訓宣講的地點，似乎是在迦百農的山坡上。百姓被耶穌所行的神蹟吸引，一大群眾跟隨他來到了山上。他們馬上就嚇了一跳，因為，耶穌所要宣講的國度，那些描述，是百姓作夢也想不到的。耶穌採用猶太夫子的習俗，坐下來，開始宣講。內容是直接為他的門徒而來，只是，群眾也一起聽了。耶穌的話語，在山坡上迴蕩，帶著一種權威，是那些拉比的歪理和狡辯全然缺乏的。他傳達一些觀念，雖然完全正確，但是遠遠超過這些聽眾所有的理解。「登山寶訓」就有人這麼說，「是對著教會耳朵說，但被全世界聽到了。」

The sermon seems to have been delivered on the slopes above Capernaum. The enormous throngs attracted to Jesus by His miracles followed Him up the mountainside. They were in for a shock, for the kind of kingdom He was about to describe had never entered their wildest dreams. Following the custom of Jewish teachers, Jesus sat down and began to speak. The sermon was directed to His disciples, but it was heard by all. His words rang across the slopes with an authority that was wholly lacking in the pettifogging ramblings of the rabbis. He conveyed concepts that, though unmistakable, soared far beyond the highest aspirations of his eager listeners. "The sermon on the mount," it has been said, "was spoken into the ear of the church and overheard by the world."

2. 宣講（五 3-12）

2. The Sayings (5:3-12)

本段宣講，在其他的對觀福音，也有記載部份，尤其是路加福音。不過，路加的記載，只包括了大約三十節（馬太共有一百零七節），並且沒頭沒尾的引用，也沒按著順序，或整個的引用。馬太五章 3-12 節的八福，這與馬太二十三章，主公開服事之尾聲的八個咒詛，形成了強烈的對比。

Parts of this address are found elsewhere in the synoptic Gospels, notably in Luke. Luke's record, however, consists of only about 30 separate verses (Matthew's has 107) and makes no claim to repeat either the sayings in their chronological order or the sermon in its entirety.

The sayings in Matthew 5:3-12 comprise eight beatitudes, which are in stark contrast to the eight curses that bring the Lord's public ministry to a close (Matthew 23).

a. 我們是怎樣的人（五 3-5）

a. What We Are (5:3-5)

前三個福，主要談到我們應成為怎樣的人。我們是怎樣的人，一定比我們作什麼更重要。我們作什麼，先是因為我們是怎樣的人。八福中，「有福了」這個字是譯自 *makarios*，它的本意是「幸福快樂」。因此，這是耶穌給我們「幸福人生」「善終」以及「幸福到永遠」的處方。他的話，挑戰著人類所有的哲學根基。未重生的人，無法理解，八福所表露的真理，怎麼可能是幸福的根基。

The first three beatitudes deal essentially with what we are. What we are is infinitely more important than what we do. We do what we do because we are what we are. The word "blessed," which introduces each beatitude, is a translation of *makarios*, which literally means "happy." Here then is the Lord's recipe for a happy life, a happy death, and a happy eternity. His words strike at the roots of all human philosophy. The unregenerate person is unable to understand how the truths expressed in these beatitudes can be the basis for happiness.

（1）靈裡貧窮（五 3）

(1) Poor in Spirit (5:3)

一開始，我們讀到「虛心的人有福了，因為天國是他們的。」因此，第一個命令就是真實的謙卑，這是指，當一個人被聖靈喚醒，看見自己在神面前真是一無所有時，會感受到的那種屬靈的貧窮。當以賽亞對以色列民宣佈一連串的罪名時，他一直喊著「禍哉那些...」（賽五 8-23）；但是，他一發現自己曝露在神面前時，他立刻喊到「禍哉，我滅亡了」（六 1-5）。人一感受到神的同在時，會立刻意識到自己的自高自大，而這世界是多麼尊崇這種自高自大啊。

At the beginning of the beatitudes we read, "Blessed are the poor in spirit: for theirs is the kingdom of heaven." The first demand then is for genuine humility, for the sense of utter spiritual destitution that is awakened by the Holy Spirit when a person sees his nothingness before God. Isaiah cried, "Woe unto them," when he poured the passion of conviction on Israel (Isaiah 5:8-23), but when he found himself in the presence of a holy God he cried, "Woe is me" (6:1-5). A sense of God's presence deals instantly with the haughty spirit that is so much admired by the world.

倘若信徒在本性上不曾有任何改變，今日世界那邪惡的一切，還會在神的國中複製。因此，登山寶訓的開門第一件事，就是講謙卑。

If believers did not have such changed natures, the malignant evils of the present social order would simply be reproduced in God's kingdom. So on the threshold of the sermon on the mount the Lord placed the gate of humility.

(2) 靈裡受壓 (五 4)

(2) Pressed in Soul (5:4)

第一福談到，當聖靈在我們的靈裡工作，使我們的心靈在神面前破碎、謙卑時，我們的心靈會怎樣，第二福則談到，當我們心靈的一貧如洗和破碎不堪被顯露時，我們會怎樣。我們會開始為罪憂傷。這憂傷是為罪而憂傷，我們會看到各種的罪，使神心碎的罪以及破壞神律法的罪，還有使我們心碎的罪。如此憂傷的人，必蒙安慰。

While the first beatitude has to do with what we are in our spirits when the Holy Spirit begins His work and leaves us stripped and humbled in the presence of God, the second one has to do with what we are in our souls when our spiritual nakedness and bankruptcy are revealed. We are plunged into sorrow for sin. The sorrow is for our sin and the sin we see all around, sin that breaks God's heart as well as His laws, sin that breaks our hearts too. Those who thus mourn are promised comfort.

(3) 耐心面對試煉 (五 5)

(3) Patient in Strife (5:5)

第三福是指，不論在怎樣的環境中，溫柔以對，必然蒙福：「溫柔的人有福了：因為他們必承受地土。」溫柔，不是軟弱。摩西為人謙和（民十二 3）。主耶穌也是謙和（太十一 29）。沒有人會說他們是軟弱。謙和的意思是溫和、耐性、不亂發脾氣或憎恨。主以王者之尊進耶路撒冷時，騎的是驢駒子，而不是戰馬，那就顯示他何等溫柔。

The third beatitude indicates that there is a blessing in store for those who are patient in relation to their circumstances: "Blessed are the meek: for they shall inherit the earth." Meek—not weak. Moses was meek (Numbers 12:3). The Lord Jesus was meek (Matthew 11:29). No one would describe either as weak. To be meek means to be gentle, patient, not given to anger or resentment. The Lord manifested meekness when He rode in triumph into Jerusalem on an ass's colt instead of on a war horse.

這世上不太尊崇溫和這個品德。世人認為，溫和的人，沒精神、沒骨氣、太卑屈。但耶穌卻應許說「他們要承受地土」。當千禧國度來臨，全地成為主實際得勝的國度時，溫柔的人要成為統治者。奧古斯丁警告道，「你想掌握全世界嗎？要小心，別讓全世界掌握了你。」神的智慧，讓十字架在冠冕以先——這樣的智慧，世人卻看為愚昧（林前一 18-20）。

Meekness is a quality not much admired by the world. The world thinks that a meek man is spiritless, spineless, and servile. But Jesus promised the meek that "they shall inherit the earth." When the earth becomes the visible sphere of the Lord's triumph during the millennial age, the meek will be its aristocracy. Augustine warned, "Do you wish to possess the earth? Beware then lest it possess you." In God's wisdom the cross comes before the crown—and that kind of wisdom is foolishness to men (1 Corinthians 1:18-20).

b. 我們的目標為何（五 6）

b. Where We Aim (5:6)

第四福告訴我們，我們要以「義」為目標。我們要「飢渴慕義」。一個又飢又渴的人，他不會再想到其他的事。飢渴是我們本性最天然的驅動力。沒有人可以長期的忽視它。凡是對神也有這般飢渴的人，有福了。

The fourth beatitude tells us that we are to aim at being righteous. We are to "hunger and thirst after righteousness." A person who is desperately hungry or thirsty can think of nothing else. Hunger and thirst are the most basic and demanding drives of our physical nature. No one can ignore them for long. Happy is the man who has an equally strong desire to be like God.

這世上的宗教，沒有哪一個能真正滿足人類對美善的嚮往。在人類墮落的本性中，不會嚮往「義」，而世上所有的宗教，只會更多開發人類墮落的本性。事實上，只有聖靈能使我們成為義。

None of the world's religions can satisfy the human craving to be good. It is not in man's fallen nature to be righteous, and all religion can do is cultivate his fallen nature. We are made righteous practically by the Holy Spirit.

依據羅馬書，神先向人啟示出來何為「義」，然後要求人達到義，然後，人獲得義，這之後，人才可能結出義的果子。（在羅馬書，義這個字，共出現三十三次）。我們因為接受了基督的義，使我們獲得稱義的地位。因此，在神面前，就被看為完全無瑕。我們事實上是被算為義——而稱義，乃是基督教最基本的關鍵——藉著聖靈的內住，祂把神的性情分享給我們，使我們得以克服老亞當的性情。這個工作，是要解決我們地位的問題，因為我

們再怎麼樣，還是不完全。但是當我們接受復活的身體時，那時我們的地位和實質，就都完美無瑕。我們也要永遠像祂。

According to the Epistle to the Romans, righteousness is first revealed, then required, then received, and only after that, reproduced. (The word *righteousness* occurs in thirty-three verses in Romans.) We are constituted righteous positionally by receiving as ours the righteousness of Christ. Our standing before God is thereby made perfect. We are made righteous practically—and righteousness is the key to practical Christianity—by the work of the indwelling Holy Spirit, who imparts to us the divine nature and enables us to overcome our old Adamic nature. This work deals with our state, which is all too often imperfect. Our standing and state will be in perfect harmony when we receive our resurrection bodies. Then we will be like Him for all eternity.

此外，重生的人會對「義」飢渴、愛慕、歡喜期待，盼望這種飢渴一直都能得獲得滿足。地獄的可怕其中一點便是，神最後要對那些失喪的人說，「不義的，叫他仍舊不義」（啟二十二 11）。失喪的人，想要渴慕義時，已經毫無盼望了。想要生命之泉，連一滴都渴盼不到了。

In the meantime the regenerated individual hungers and thirsts after righteousness in the happy anticipation that this desire is not going to be left unfulfilled. One of the horrors of Hell is the fact that God will ultimately say to the lost, "He that is unjust [unrighteous], let him be unjust [unrighteous] still" (Revelation 22:11). Lost people will crave righteousness with utter hopelessness. Not one drop of the water of life will be able to reach them where they are.

c. 我們的行為（五 7-9）

c. Ways We Act (5:7-9)

第五、第六及第七福，談到我們當如何面對殘酷、腐化和衝突。

The fifth, sixth, and seventh beatitudes deal with how we act when facing cruelty, corruption, and conflict.

（1）如何面對殘酷（五 7）

(1) When Facing Cruelty (5:7)

當面臨殘酷、不公、傷害和別人的錯誤時，我們要記住第五個教訓：「憐恤人的人有福了，因為他們必蒙憐恤。」公正是律法的核心和靈魂；憐恤卻是福音的核心和靈魂。凡是不以憐恤待人的，必然拆毀掉自己某一日也會需要的退路。莎士比亞最推崇憐恤，尤其在波西

亞對夏洛克講的一段話，格外顯得偉大。夏洛克要求：真的要切下安東尼奧的一磅肉，而波西亞努力想要勸這個無情的錢莊老闆有一點兒憐憫心腸：

When facing cruelty, injustice, injury, and wrong, we should remember the fifth saying: "Blessed are the merciful: for they shall obtain mercy." Justice was the heart and soul of the law; mercy is the heart and soul of the gospel. He who shows no mercy destroys the bridge over which he himself must pass. Outside the Bible, Shakespeare best extolled mercy, especially in Portia's great speech to Shylock. Shylock demands a literal pound of flesh of Antonio, and Portia tries to persuade the implacable moneylender to be merciful:

憐恤的本質，在於不強求，
它要像天降甘霖，
滋潤大地，使雙方都蒙福：
給予的和接受的。
這是諸多力量中最大的力量：它使得
王國的寶座，比王冠更為美好。

.....

這是神才有的本質。

The quality of mercy is not strain'd,
It droppeth as the gentle rain from heaven
Upon the place beneath: it is twice bless'd;
It blesseth him that gives and him that takes:
'Tis mightiest in the mightiest: it becomes
The throned monarch better than his crown.

.....

It is an attribute to God himself.

(2) 當面臨腐化時 (五 8)

(2) When Facing Corruption (5:8)

第六福說到，「清心的人有福了，因為他們必得見神。」耶穌所說的清潔，不只是生活上的，更是心靈中的。那會是多麼稀有的純潔花朵啊！我們的內心必須保持純淨，因為那是影響一生的主要泉源。一生中，可能會遇見各樣腐敗的事物，仍能出污泥而不染。要使心靈保持純淨，需要神蹟，比痲瘋病得潔淨或死人復活更大的神蹟。

The sixth beatitude says, "Blessed are the pure in heart: for they shall see God." Jesus was teaching not just purity of life, but purity of heart as well. How rare a flower such purity is! We are to be pure within, where all the mainsprings of life are to be found. We are to be able to look out at life with all its corruption and decay, and remain uncontaminated. Making a heart pure calls for a greater miracle than cleansing a leper or raising the dead.

中世紀的修士，從世界的腐敗退隱至修道院，通常都建造在遺世獨立的地點，並且遵守嚴謹禁慾的會規。要持守聖潔，走這條路線，註定從一開頭就失敗，因為，他心靈的腐敗仍然隨著他而至。

Medieval monks fled from the corruption of the world to monasteries and cloisters, often built in lonely, inaccessible places and ruled by rigid ascetic laws. The quest for holiness along such lines was doomed before it was begun, for the monks took the corruption of their own hearts with them.

聖經中的分別為聖，並不是孤立，而是絕緣，切斷牽扯。耶穌過一種絕緣的生活。他在世上，但不屬於世界。他與世界的需要保持聯繫，但也與天上的能力保持聯擊。這能力不會短路、斷線，因為他把自己圈在絕緣，不被滲透的聖潔中。對我們而言，心靈的純潔，若沒有得救、成聖的恩典，以及因聖靈的同在而有基督內住的事實，就根本不可能。

Separation in the Bible is not isolation, but insulation. Jesus lived a completely insulated life. He was in the world, but He was not of the world. He was in touch with the need of the world and in touch with the power of Heaven. There was no short circuit of that power, because He was insulated in impenetrable holiness. For us, purity of heart is impossible apart from saving, sanctifying grace and the reality of Christ's indwelling presence in the person of the Holy Spirit.

清心的人必得見神。只有清潔的心，才有可能承受祂聖潔的光所帶來的明亮熱力。賓尼以下列的詩歌來表達這樣的思想：

The pure in heart shall see God. Only the pure in heart can stand the burning brightness of His holiness. T. Binney expressed the thought in the following verse of song:

永恒之光，永恒之光，那心靈何等純淨；

從祂鑑察的眼中流露，
毫不退縮，充滿靜謐的喜悅，
使我們可以依靠仰望

Eternal Light, Eternal Light, how pure the soul must be;

When placed within thy searching sight,

It shrinks not, but, with calm delight,

Can live and look on Thee.

（3）面臨衝突時（五 9）

(3) When Facing Conflict (5:9)

面臨衝突時，我們要當「使人和睦」的人。「使人和睦的人有福了：因為他們必稱為神的兒女，」這是第七福。

When facing conflict, we are to act as peacemakers. "Blessed are the peacemakers: for they shall be called the children of God," the seventh beatitude says.

罪給這個世界帶來衝突。第一個罪，使人與神分離；第二個罪，該隱殺亞伯，使人與人分離。耶穌來，帶來和平。祂彌賽亞的稱呼中，有一個便是「和平的王子（君）」（賽九 6）。當祂降生時，報信的天使繞着猶大的山丘唱著，「地上平安歸於人」（路二 14）。當祂有一日再臨時，要將「刀打成犁頭」「槍打成鐮刀」（賽二 4）並且以和平治國。同時，凡與神的性情有份者，也要藉著福音，帶領人進入天國，在各種不同領域中，因壞脾氣激起的忿怒和衝突，也要化解，彼此和好。

Sin introduced conflict into this world. The first sin separated man from God; the second sin, Cain's murder of Abel, separated man from man. Jesus came to bring peace. One of His Messianic titles is "The Prince of Peace" (Isaiah 9:6). When He was born, the herald angels sang across the Judean hills, "On earth peace, good will toward men" (Luke 2:14). When He comes again, it will be to beat "swords into plowshares" and "spears into pruning hooks" (Isaiah 2:4) and to bring in a reign of peace. In the meantime those who have become partakers of the divine nature do what they can to bring men back into harmony with Heaven through the gospel, and into peace with one another in all the various arenas where hot passions stir up wrath and strife.

使人和睦的人，並不是和平主義者。和平主義者，是不計代價的求和平。張伯倫就是好例子，他不惜犧牲一切與希特勒求和，結果愚蠢的締結了合約。世界和平，若沒有「和平的君」，就不可能達到。甚至，他也不會以放棄戰爭、放棄審判的方式來企及和平，他仍然要以「鐵杖」來治理萬國（詩二 9）。

A peacemaker is not a pacifist. A pacifist wants peace at any price. Neville Chamberlain's attempts to pacify Hitler give us a graphic example of the folly of appeasement. World peace cannot be achieved apart from the presence of the Prince of Peace. Even He will not achieve world peace apart from battle, judgment, and the rule of the nations with "a rod of iron" (Psalm 2:9).

和平必須立基於公義的原則，人與人之間真正的和平，只有當「人與人心中的神」有和平存在時，才有可能。因此，使人和睦的人，當設定的目標是，帶領人與神和好；人才會快速地與其他人和好。

True peace is based on righteous principles. Genuine peace between man and man can be achieved only when there is peace between man and God in human hearts. So the goal of the peacemaker is to get people right with God; then they will quickly get right with one another.

d. 我們所受的（五 10-12）

d. What We Accept (5:10-12)

第八福，與受逼迫相關

The eighth beatitude has to do with accepting persecution.

（1）受逼迫的問題（五 10-11）

(1) the Question of Overwhelming Persecution (5:10-11)

主耶穌是個很實際的人。他知道他的計劃不會受歡迎。他知道，這計劃最後會導致他受死，他的跟從者也要被人深深恨惡。主當然不認為，他的計劃是要完成一場漸進的、仁愛、喜樂、和平的革命。也不是要在萬國中，以基督教的精神，在社會中慢慢地改善，以臻完善。後千禧國度主義者的夢想，不是立基於歷史的事實，或聖經的預言。主所預告的是祂的子民要面臨仇恨，被恨惡，受嚴酷的逼迫。而我們不僅不要驚訝這世界對福音的反應和對神子民的恨惡，反而要預備心去面對。

The Lord Jesus was a realist. He knew that His program would be unpopular. He knew it would lead to His own death and to bitter hostility toward His followers. The Lord certainly did not envision His program bringing about a gradual evolution of love, joy, peace, goodness, and

Christian spirit among the nations over the centuries until society was at last perfected. That postmillennialist's dream is not based on the facts of history or the forecasts of Scripture. What the Lord foretold was hostility, hatred, and bitter persecution for His people. Instead of being astonished at the world's reaction to the gospel and its hatred of God's people, we are to expect it.

(2) 勝過逼迫 (五 12)

(2) the Question of Overcoming Persecution (5:12)

當逼迫來臨時，我們不要反抗，而要喜樂！「因為你們在天上的獎賞是大的，」耶穌說。

When persecution comes our way, we must not react, but rejoice! "Great is your reward in heaven," Jesus declared.

有一日，在主被棄絕的舞台上，祂要得勝地降臨。雖然一切的狀況看似相反，但祂受逼迫的子民，就要進到國度，「因為天國是他們的」（五 10）。諸天的國度，在天上的耶路撒冷有它們自己的首都，榮耀的城，要統治地上的國。這統治不是進化而來，乃是革新而來。神必要使基督的治理臨到人間，當「外邦人的時間」壽終正寢時（路二十一 24）。然後，那些與祂一同受苦者，必要與祂一同坐著為王（提後二 12）。這是主預言的道一致的教導。

The Lord will one day triumph in the arena of His rejection. All appearances to the contrary notwithstanding, His persecuted people will come into their own, "for theirs is the kingdom of heaven" (5:10). The kingdom of the heavens has its metropolis on high in the heavenly Jerusalem, the glorious city that will yet rule over the nations of the earth. That rule will come not by evolution, but by revolution. Christ's government will be imposed on mankind by God when "the times of the Gentiles" have run their course (Luke 21:24). Then those who have suffered with Him will reign with Him (2 Timothy 2:12). This is the uniform teaching of the prophetic Word.

3. 續集 (五 13-16)

3. The Sequel (5:13-16)

八福之後，主耶穌又舉了兩個例子來證明，為什麼「我們的所是」會影響我們的所作所為。我們是「地上的鹽」是「世上的光」，在一個腐朽和黑暗的世界，我們要以鹽、光來影響世界。

In the sequel to the beatitudes the Lord gave two illustrations to show how what we are will have an impact on what others do. We who are "the salt of the earth" and "the light of the world" are living in a world of decay and darkness, and we are to have an impact on both conditions.

請注意，主說，我們是地上的鹽，是世上的光。他的超絕智慧，使我們可以全然不必質疑的信靠：祂絕對正確地使用了這兩個不同的字，而且，用這兩個字時，還不可混淆了。我們不是世上的鹽，地上的光；我們乃是地上的鹽，世上的光。

Note that the Lord said we are the salt of the *earth* and the light of the *world*. His intellectual supremacy enables us to count unquestioningly on His absolute accuracy in the use of two different words here, and we should not mix them up. We are not the salt of the world and the light of the earth; we are the salt of the earth and the light of the world.

a. 防腐（五 13）

a. Resisting Decay (5:13)

我們成為鹽，是為了防腐。鹽可以防腐，它無法使腐敗變為不腐敗，但可以防止腐敗的擴散。在海邊，人通常用鹽來防止腐敗。在發明冰箱之前，鹽是最普遍的防腐劑。

Our function as salt is to resist decay. Salt is aseptic. It cannot change corruption into incorruption, but it does prevent corruption from spreading. It is used to hold decay and putrefaction at bay. Before the days of refrigeration, it was the most commonly used preservative.

鹽真是一種神蹟，它的化學成份包括鈉及氯。倒一點鹽酸在手上，半分鐘就會氣化消逝。你若喝鹽酸，幾分鐘內就會痛苦死亡。將鈉加入鹽酸中，就會結晶出鹽，這是地上最普遍最有用的物質，也是生命本身最不可少的成份。同理，當神把恩典加入我們生命中的鹽酸時，結果就產生神蹟：成為重生的人，可以造福世上的人類。

Salt is a miracle. It is chemically composed of sodium and chloride. Pour a little hydrochloric acid on your hand and it will be burned away in half a minute. Drink hydrochloric acid and you will die in agony in a few minutes. Add sodium to hydrochloride and you will have salt, one of the most common, most useful substances on earth, a substance essential to life itself. Similarly, when God pours His grace into the hydrochloride of our lives, the result is a miracle: a regenerated person placed in the world for the blessing of all mankind.

耶穌說，「你們是地上的鹽」，地上這個字是譯自 ge 這個字，意指與「天」有別的「地」。Ge 是個有地域概念的字，指某個特定的地方或與他國有別的國家。Ge 除了指土地外，也傳達生命的物質層面。人被視為屬地的，基督徒就是地上的鹽。當我們所住的地方，週遭的人，都被物質層面所環繞，被地上的一切佔據時，我們就是這地的鹽。

Jesus said, "Ye are the salt of the earth." The word translated "earth" is ge, which refers to the earth as distinct from Heaven. Ge is a parochial word also suggesting one special land or country as distinct from other countries. Ge suggests the soil as well and conveys the idea of the material side of life. People are viewed as of the earth and Christians are the salt of the earth. Where we live, surrounded by people who are occupied with material things and earthly considerations, we are to be salt. We are to have an arresting effect on the general corruption of society.

地，與天有別，地是腐化的。我們要成為媒介，使「天」可以藉著我們，將天上的質素，影響、傳遞到地上來。我們要在地上的環境，活出天上子民的樣式。我們通常給人一種錯誤的基督徒印象。美國醫生、詩人和幽默家霍姆斯有一次說道，「倘若不是某些傳道人看起來那麼像殯葬業者，我可能早就作了傳道人。」

The earth, as divorced from Heaven, is corrupt. We are to be the medium through which the heavenly side of things exerts its influence on the earthly side of things. We are to live as a heavenly people in an earthly environment. Just as salt adds tang and flavor to food, we are to exert our godly influence in a pungent, attractive way. We often give a wrong impression of Christianity. Oliver Wendell Holmes—American physician, poet, and humorist—once remarked, "I might have entered the ministry if certain clergymen I knew had not looked and acted so much like undertakers."

耶穌又加上警語：「鹽若失了味，怎能叫它再鹹呢？以後無用，不過丟在外面，被人踐踏了。」這句話當然不是指說失去了救恩，而是指失去見證和影響力。倘若這地還有需要基督徒來保持見證，發揮影響力的地方，那莫過於家庭電影院中放映成人級的電影、色情媒體以及日益猖獗的所多瑪情色了。

Jesus added a warning: "If the salt have lost his savour, wherewith shall it be salted? it is thenceforth good for nothing, but to be cast out, and to be trodden under foot of men." This statement of course refers not to losing one's salvation, but to losing one's testimony and influence. If ever there was a day when the earth needed Christians to keep their testimony and influence, it is this day of the X-rated home movie, internet pornography, and the marching sodomite.

b. 排除黑暗（五 14-16）

b. Removing Darkness (5:14-16)

我們還要有光的功能。鹽發揮道德方面的功能，光發揮屬靈的功能。鹽與我們的品格相關，光與我們的言行相關。鹽牽涉到一個人的所是；光牽涉到一個人的所作所為。我們都知道光的功能——驅除黑暗。但我們還不知道光是什麼。光是一項奇蹟。

We are also to function as light. While salt deals with the moral, light deals with the spiritual. Salt relates to our character, but light relates to our conduct. Salt deals with what a person is; light deals with what a person does. We know what light does—it removes darkness. But we do not know what light is. Light is a miracle.

耶穌說，「我是世上的光」（約九 5）。他也說，「你們是世上的光」（太五 14）。放在一起看，這兩句話的意思就是，我們必須像祂。

「世上」這個字原文是 kosmos，指整個的受造界。Kosmos 的字根，意為「雕琢、計劃、打光」，意謂次序與美麗。當我們發揮光的功能時，我們得讓人認識到受造界的次序，受造宇宙的和諧與美麗，以及它是臣屬於神的寶座。只是，今日的教育家已經因著高舉進化論而埋葬了這項真理，只醉心於否定神，破壞心靈，作賤人性，忽視真理。

Jesus said, "I am the light of the world" (John 9:5). He also said, "Ye are the light of the world" (Matthew 5:14). Taken together, the two statements mean that we are to be like Him.

The word translated "world" here is kosmos, which relates to the whole created order of things. The root of kosmos means "to carve, plane, polish" and implies both order and beauty. In our function as light, we are to make people aware of their relation to the created order and aware of the harmony and beauty of the created universe as subject to the throne of God. Educators have buried this truth in their infatuation with the God-denying, soul-destroying, man-debasing, truth-ignoring theory of mechanistic evolution.

我們要藉著順服神的旨意，活出耶穌的樣式，來提醒世人，神的存在和神的權柄，好像「一座城造在山上」，我們為神作的見證，也必須是一致的、持續的，以及放出光彩的。

We are to remind people of the existence and authority of God by living in the will of God and by being like Jesus. Just as "a city that is set on an hill cannot be hid," our testimony for God must be consistent, continuous, and conspicuous.

主耶穌用了兩個例子來解釋，我們當如何發揮光的功能：一座燈、一座城。城比喻我們在室外的影響力；燈，比喻我們在戶內的影響力。燈，指個人的見證。城，象徵在夜間，每

個基督徒在家中點燃起蠟燭時的光亮，指同心合意的見證，指每個人少少的燭光，匯聚而成的亮光。

The Lord used two illustrations to explain our function as light: a lamp and a city. The city illustrates our impact on the great outdoors; the lamp illustrates our influence on what goes on indoors. The lamp indicates individual testimony. The city, lit up at night by all the individual candles shining in Christian homes, indicates corporate testimony, the aggregate of all the little individual candles.

先不論它能發揮什麼影響力，它最重要的是能照明。沒有人會把點了的燈放在斗底下。燈若有任何用處，首先就是要放在能見的地方。路加八章 16 節用了另一個對照的比喻，說放在床下。斗和床正好是完美的組合。把燈放在斗底下（商人農夫用來裝用具的籃子），暗示勞動階層。我們可能太忙，而沒有為耶穌發光。把燈放在床下，則指這世界的娛樂。我們可能太安逸，而不能替耶穌發光。

Above all, regardless of the scope of its influence, a lamp is intended to shine. No one puts a lamp under a bushel basket. If the lamp is to do any good, it must be put in a place where it can be seen. Luke 8:16 uses the companion illustration of putting a lamp under a bed. The bushel and the bed make a perfect pair. Putting a light under a bushel (the basket used by merchants and farmers for their wares) suggests the world of labor. We can get too busy to shine for Jesus. Putting a light under a bed suggests the world of leisure. We can be too lazy to shine for Jesus.

順便一提，鹽和光的比喻，有一個共同點。鹽和光都是默默地發揮影響力。我們不應該讓人覺得我們太「聒噪、喋喋不休」（太六 7）。

主耶穌結束這一段寶訓時，說道「你們的光，也當這樣照在人前，叫他們看見你們的好行為，便將榮耀歸你們在天上的父。」（太五 16）。再也沒有誰，比主耶穌更能示範出這節經文了。

Incidentally, the illustrations of salt and light have one thing in common. Both salt and light exert their influence silently. We are not heard for our "much speaking" (Matthew 6:7).

The Lord concluded this section of His sermon by saying, "Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven" (5:16). No one ever exemplified this verse better than the Lord Jesus Himself.

B. 門徒與主的信念（五 17-20）

B. The Disciple and His Beliefs (5:17-20)

1. 主對神律法的肯定（五 17-18）

1. A Personal Appreciation of God's Law (5:17-18)

a. 律法與成全（五 17）

a. The Law and Its Fulfillment (5:17)

主耶穌還沒講完時，把重點轉移到摩西的律法——這是猶太人國家命脈的根基，也是道德禮儀和宗教所憑藉的法則，主耶穌也活在這些法規之下。他先是表達他對神律法的肯定，他來，並不是要廢除律法，而是要成全。

As the Lord continued His sermon, He turned His attention to the Mosaic law—the foundation of Jewish national life and the moral, ceremonial, and religious code under which He lived. First He stated His personal appreciation of God's law. He had not come to destroy the law, but to fulfill it.

猶太人清點了摩西的律法，總共有六百一十三個條例。主耶穌每時每刻都遵守著任何一個條例。從一個小嬰孩開始，到小男孩、青少年直到壯年，在家、在學校，工作、休閒，為人子、為人兄長，與鄰舍、與親戚朋友，鄉村木匠，巡迴傳道，私下、公開，在親友圈中，被仇敵質疑時——無時無刻，任何地方，任何狀況，都遵守著神的律法。既按著精意，也按著字義，既守著禁令，也守著主旨用意。他守律法，因為他的本性就如此，他從未一刻想要逾矩，因為這是他天父的旨意，而耶穌向來就是要討天父的喜悅（見約八 29）。

The Jews counted 613 separate edicts in the Mosaic law and there never was a single moment when the Lord Jesus did not absolutely fulfill in every detail every commandment. As a baby and as a boy, as a teenager and in the prime of life, at home, at school, at work, at play, as a son and as a brother, as a neighbor and as a friend, as a village carpenter, as an itinerant preacher, in secret and in public, when surrounded by family and friends and when confronted by formidable foes—at all times, in all places, in all ways, He kept the law of God. He kept it in letter and in spirit. He kept the law in its injunctions and in its intentions. He kept it because it was His nature to keep it. He would never dream of not keeping it. It was His Father's will and Jesus always did those things that please the Father (see John 8:29).

在舊約時代，以色列民的崇拜制度中，最令人害怕的象徵事物，便是在布幕後面，至聖所中的約櫃。約櫃所停留的，如同在寶座上的，是榮耀的雲彩，是肉眼可見的神的同在。約櫃代表基督；他的心中，居住著神那不可破壞的律法；在他身上，居住著神寶座上的靈，如今，以一種奇妙嶄新的方式，在地上顯現。

In Old Testament times the most sacred object connected with Israel's richly symbolic system of worship was the ark of the covenant that stood within the holy of holies, which was behind the veil. Inside that ark was an unbroken copy of the Mosaic law. Upon that ark rested, as upon a throne, the shekinah glory cloud, the visible token of the presence of God. That ark represented Christ; in His heart resided God's unbroken law; upon Him rested the enthroned Spirit of God, now present on earth in a marvelously new way.

施洗約翰說「我看見聖靈」。這句話十分獨特，因為，按著靈的本質，聖靈是無法被看見的；祂是永恒的，肉眼不可見的，但是施洗約翰卻說，「我看見聖靈彷彿鴿子從天降下，住在他身上。」住」這個字，原文 *menō*，是使徒約翰最愛的一個字。在福音書中，他共用了四十一次，英文譯成 'abide' 或 'abode'（居住）有二十二次，譯成 'dwell'（內住）有五次，'remain' 或 'remaining'（停駐）有五次，'continue'（持續）有三次，'endure'（持續）有一次，'abide still'（一直居住）一次，'tarry'（留）三次，'be present'（同在）一次。在約翰書信中，他用 *menō* 共二十六次。

"I saw the Spirit," said John the Baptist. That statement was unique, for in His essence the Holy Spirit cannot be seen; He is eternal and invisible. But the Baptist said, "I saw the Spirit descending from heaven like a dove, and it abode upon him" (John 1:32). The word translated "abode" is *menō*, one of the favorite words of the apostle John. He used it forty-one times in his Gospel, where it is rendered "abide" or "abode" twenty-two times, "dwell" five times, "remain" or "remaining" five times, "continue" three times, "endure" once, "abide still" once, "tarry" three times, and "be present" once. In his Epistles he used *menō* twenty-six times.

就是這位聖靈，以肉眼可辨識的方式，住在主耶穌的身上，讓施洗約翰辨識出，他是神的兒子。施洗約翰說，「我先前不認識他，只是那差我來，用水施洗的，對我說，你看見聖靈降下來，住〔*menō*〕在誰的身上，誰就是用聖靈施洗的」（約一 33）。聖靈自己可以居住在耶穌身上，因為那不可破壞的律法，就藏在耶穌的心中（詩一一九 11）。就是在這一位（而且唯獨這位）的心中，神的道，可以不受侵犯、不被破壞。

It was that visible coming of the Holy Spirit to abide upon the Lord Jesus that identified Him to John the Baptist as the Son of God. The Baptist said, "I knew him not: but he that sent me to baptize with water, the same said unto me, Upon whom thou shalt see the Spirit descending, and remaining [*menō*] on him, the same is he" (John 1:33). The Holy Spirit could enthrone Himself upon Jesus because of the unbroken law hidden in Jesus' heart (Psalm 119:11). In the heart of this One, and this One alone, God's Word could be found intact and unbroken.

神的律法可分成兩部份：道德律及禮儀律。在主耶穌奇妙的生命中，他全然遵守了道德律。他的受死，則成全了禮儀律的所有要求，這些禮儀，主要包括獻祭和供物。

God's law had two parts: the moral law and the ceremonial law. In His amazing life the Lord Jesus fulfilled the demands of the moral law. In His death He fulfilled the details of the ceremonial law, which was chiefly concerned with sacrifices and offerings.

他成全了贖罪祭、贖衍祭、素祭、平安祭及燔祭的要求。耶穌是在贖罪日被殺，羊血被帶進至聖所的那頭公羊；耶穌又是被放生的另一頭公羊，這羊擔當百姓的罪，被牽往「無人之地」（利十六 22）。耶穌也是那隻替代那位潔淨了的癲瘋病患而被殺的鳥；當那潔淨了的癲瘋病患，帶來的另一隻鳥，在前一隻鳥所流出血中沾了鳥的血，然後被放生，飛往天堂的家時，耶穌也是這另一隻鳥。耶穌是逾越節的無酵餅，他是逾越節的羊羔。他是被焚的紅母牛的潔淨之灰，所流的血為了贖民之罪。千萬次的贖罪祭，祭牲的血流成河，都不過是在預表他的寶血。

He fulfilled the rich symbolism of the sin offering, the trespass offering, the meal offering, the peace offering, and the burnt offering. Jesus was the goat that was slain on the day of atonement, whose blood was taken into the holy of holies; and He was the scapegoat upon which were laid the sins of the people before it was led away into "a land not inhabited" (Leviticus 16:22). He was the bird that the cleansed leper brought to be slain in his stead; and He was the other bird that the cleansed leper brought to be dipped in the blood of the first bird before being set free to fly heavenward for home. Jesus was the unleavened bread of the Passover, and He was the paschal lamb. His were the ashes of the red heifer, and His was the blood that was shed for sin. The red rivers that poured from ten thousand times ten thousand sacrifices were but a feeble type of His precious blood.

難怪他可以宣告：「莫想我來要廢掉律法和先知：我來不是要廢掉，乃是要成全」（太五 17）

Well could He announce: "Think not that I am come to destroy the law, or the prophets: I am not come to destroy, but to fulfil" (Matthew 5:17).

耶穌成全了先知，也成全了律法，在榮耀中的眾先知，應當會因為耶穌在地上所活出的一切而喜樂滿盈。「我寫過有關他要受的苦難，」以賽亞應當會大叫，朗誦著以賽亞書五十三章，說「看，他成全了我所預言的一切！」大衛可能會接口，「對，還有詩篇二十二篇、六十九篇。」撒迦利亞也會說：「他也成全了我所預言的。」神也可能會加個評語，「這是我的愛子，」眾天使也會驚奇地注視者人間，因為「天使也願意詳細察看這些事」（彼前一 12）。

Jesus fulfilled the prophets as well as the law. The prophets in glory must have been overjoyed at the life Jesus lived on earth. "I wrote about His suffering," Isaiah might have cried, reciting

Isaiah 53, "and look how He has fulfilled my words to the letter!" David might have added, "Yes, and Psalm 22 as well, and Psalm 69." And Zechariah: "He has also fulfilled my prophecy." God would have commented, "This is my beloved Son," and the angels would have gazed down in wonder, for these are "things the angels desire to look into" (1 Peter 1:12).

b. 律法的未來（五 18）

b. The Law and Its Future (5:18)

耶穌說，他來，是要成全律法，又說，「就是到天地都廢去了，律法的一點一劃也不能廢去，都要成全。」「點」是指字母中最小的字，而「劃」是任何字母中最小的部份，有時候，只是這些小記號，才能與另一個字母區分（像英文字母，在橫寫時，c 與 e 就是不同）。

Jesus said He had come to fulfill the law, then added, "Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled." The jot was the smallest letter in the alphabet and the tittle was the smallest part of any letter, sometimes merely the mark that distinguished one letter from another (as in the English alphabet a *c* is distinguished from an *e* by a small horizontal line).

這道，大有能力，造天地時，說有就有，命立就立；而摩西律法也是這樣啟示出來的。律法的所有典章，都是精確無誤的，也是永遠存立的，就如太空中維繫著眾星，讓地球能自轉，並年復一年圍繞太陽運轉的律一樣。神的道德律，也和祂的物質律一樣，真確並永恆不變。

The same almighty Word that spoke the heaven and earth into being spoke the Mosaic law into being. The edicts of the law are as exact, infallible, and timeless as the edicts that hold the stars in space, spin the earth on its axis, and take the earth on its annual march around the sun. God's moral laws are as true and timeless as His material laws.

將來，天上和地上都會有改變（啟二十一 1），但要等到它們現在的目標都達到之後。從新約聖經來看，摩西律法的確是有些改變，但要等律法原先的旨意都達成了才會完全改變，首先，神要顯明祂的律法是「聖潔、公義、良善的」（羅七 12），並且律法的義，可以成就在人的身上（八 3-4）。耶穌一旦成全了律法，改變就隨之而來。

There are going to be changes in the heaven and earth (Revelation 21:1), but not until their present purpose is fulfilled. That there have already been changes in the Mosaic law is evident from the New Testament, but those changes did not come until the original law in all its parts and sum was fulfilled. First God had to demonstrate that His law was "holy, and just, and good"

(Romans 7:12) and that it could be kept in the life of a human being (8:3-4). Once Jesus had fulfilled the law, changes could be made.

律法的制度已經廢除，但律法的標準仍然留著——只是，濃縮為兩個命令，這兩個命令，都可以愛來表示：「你要愛...你的神，其次，也要愛人如己（太二十二 37-40；羅十三 8-10）」。

以上是主耶穌個人對律法的認知。這是神喜悅的要求，也是天上不能削減的最低標準，它是我們的行為準則，立基於神那聖潔、慈愛、全知、公正不偏頗的神的本質上。

The law as a system was repealed. The law as a standard remained—except that it was reduced to two commandments, both comprehended in the word *love*: "Thou shalt love the Lord thy God.... Thou shalt love thy neighbour as thyself (Matthew 22:37-40; Romans 13:8-10).

Such was the Lord's personal appreciation of the law. It was God's delightful demand, Heaven's irreducible minimum, a code of conduct rooted in the character of a holy, loving, all-wise, and impartially just God.

2. 個人實踐神的律法（五 19-20）

2. A Personal Application of God's Law (5:19-20)

a. 嚴格的鑑察（五 19）

a. A Searching Examination (5:19)

凡是不遵守這誡命的，即使一點點，也有禍了；而教唆別人這樣行的，也有禍了。主耶穌指出法利賽人所犯的錯誤，因為他們用盡心力把摩西律法分為「大誡命」「小誡命」，就像有的法利賽人將衣裳的縫子做長了一樣（太二十三 5）。他們真是白讀了律法。

Woe to those who break the least of the commandments, and woe to those who lead others to do so. The Lord exposed the folly of the Pharisees who spent their time dividing the Mosaic law into "great commandments" and "least commandments." They were the same Pharisees who enlarged the borders of their garments (see Matthew 23:5). They had learned nothing from the law.

他們一定沒有用腦子研讀民數記十五章 32-41 節。這段經文說到，有個人，明顯以為，第四誡就是最不重要的誡命，因此，決定不把它放在心上，但不久就嚐到苦果了，因為，他在安息日出去撿柴時，被人按著神的命令用石頭打死。

They must not have read Numbers 15:32-41 thoughtfully. The passage tells of a man who evidently considered the fourth commandment to be the least of the commandments and decided it could be safely disregarded. He soon discovered his folly, for when he went out on the sabbath day to gather sticks, he was stoned to death by direct order of God.

希伯來人在這嚴重的事件發生之後，得到教訓，便決定在外袍邊緣，加縫藍色繸子，以提醒大家有關神的誡命。這些藍繸子都一樣長，彼此緊密相連，象徵神的律例緊緊相扣，都同等重要。藍繸子用意就是要提醒人，律法的每部份都來自天上。

Immediately after this sobering event the Hebrews were instructed to wear a fringe and a "ribband of blue" on the borders of their garments. The fringe was to remind them of all the commandments of God. The threads were of equal length and very close to each other, symbolizing the fact that the divine precepts were closely knit and of equal importance. The blue "ribband" was a reminder of the heavenly origin of the law in all its parts.

b. 嚴厲的責備（五 20）

b. A Scathing Denunciation (5:20)

主耶穌將律法回歸到它賜與人時，以作為人日常生活的準則，之後，他又要求，我們的義，必須勝過文士和法利賽人的義。他的陳述，都是用權威的話開頭「我告訴你們」這詞，在登山寶訓共出現十四次（五 18、20、22、26、28、32、34、39、44；六 2、5、16、25、29）。

Having put the law back into perspective as the rule of life for the nation to whom it was given, the Lord demanded that our righteousness exceed that of the scribes and Pharisees. He introduced His statement with the authoritative "I say unto you." The expression occurs fourteen times in the sermon on the mount (5:18, 20, 22, 26, 28, 32, 34, 39, 44; 6:2, 5, 16, 25, 29).

我們的義，在程度和屬性上，都必須勝過法利賽人的義。（使徒保羅在羅馬書中，更擴大論及這個主題，他用的鑰字就是義。）我們天性的自以為義，也就是文士和法利賽人所流露的義，都必須揚棄。當我們相信基督時，基督就以他的義來取代，這義要栽植在我們裡面，並藉著聖靈的內住，流注在我們這人身上。未重生的人，無論他自以為多麼的虔誠，或有多麼好的名聲，多麼聖潔，在程度和屬性上都無法產生像基督所要求的義。這義，在屬性上，必須像基督那樣的屬性，在程度上，要像數學家所說的「幾次方」，是難以數計的。若沒有像他那樣的義，就不能進神的國。

登山寶訓以下的部份，是對馬太五章 20 節的詮釋。

Our righteousness must exceed theirs both in degree and in kind. (The apostle Paul expanded this theme in his Epistle to the Romans, where the key word is *righteousness*.) Our natural self-righteousness, the kind of righteousness displayed by the scribes and Pharisees, has to be repudiated. In its stead the righteousness of Christ is imputed to us when we believe; it is implanted in us and imparted to us by the indwelling Holy Spirit. No unregenerate person, however religious and righteous he may be in his own eyes or however impressive his reputation as a holy man may be, can produce the kind or degree of righteousness demanded by Christ. In kind, it is His kind; in degree, it is what mathematicians would call "the nth degree." It is beyond calculation. Without His kind of righteousness, no one will enter the kingdom of heaven.

The rest of the sermon on the mount is a commentary on Matthew 5:20.

C. 門徒與聖經（五 21-48）

C. The Disciple and His Bible (5:21-48)

耶穌說，「你們聽見…說」

當猶太人從巴比倫被擄之地回歸時，一般人都已經不會說自己的母語了，也就無法讀希伯來語聖經，因此，文士和拉比掌控了舊約經文的教導權，而不是把它譯成迦勒底文或亞蘭文，以利百姓研讀。於是，任何人想要讀聖經，都得找文士或拉比，他們也就樂得掌控，圖利自己。因此，百姓在聽登山寶訓時，他們是聽見律法，但自己從未讀過。他們常常無法分辨，到底是聖經說的，還是拉比說的——哪些是神的道，哪些是攙雜了傳統和宗教領袖的詮釋。因此，律法便因拉比的詮釋，而嚴重腐化。

主耶穌具有權威的開頭語「我告訴你們」，就一舉掃除掉數世紀以來所堆積的解經垃圾。

"Ye have heard," said Jesus.

When the Jews returned from Babylon, the common people had forgotten their own language. They could no longer read the Bible in the original Hebrew, so the scribes and rabbis monopolized the teaching of the Scriptures instead of translating the Scriptures into Chaldean or Aramaic for the benefit of the people. Anyone who wanted to know the Bible had to go to the scribes and rabbis, and they handled the Scriptures to suit themselves. Thus the people who listened to the sermon on the mount had *heard* the Law, but they had not read it for themselves. Often they were unable to differentiate between what the Bible said and what the rabbis said it said—between the pure Word of God and the adulterated traditions and commentaries of the religious leaders. The Law had been greatly corrupted by rabbinic interpretation.

The Lord with His authoritative "but I say unto you" swept away the accumulated exegetical rubbish of centuries.

1. 論對生命的傷害（五 21-24）

1. The Question of Injuring Lives (5:21-24)

A. 殺人的後果（五 21）

a. The Murder and Its Consequences (5:21)

殺人者死。主耶穌在此引用的律法，不是當初頒佈給摩西的律法——出埃及記二十章 13 節；二十一章 12-14 節；民數記三十五章 17-21 節；申命記十九章 11-13 節，這些經文都依據一個理念——殺人者，是得罪造物主。主耶穌引用的是文士和法利賽人的教導。他們把這罪縮減為這行為的本身，也就是人間法庭的觀點。這麼做，造成的影響便是：只有付諸行動的才算有罪，這也把我們在來生時、神要作的恐怖審判排除了。

The consequence of murder was capital punishment—death. The Lord here quoted the law, not as given by Moses—Exodus 20:13; 21:12-14; Numbers 35:17-21; Deuteronomy 19:11-13, where the sin of murder is set forth as a crime against the Creator—but as it was taught by the scribes and Pharisees. They reduced the crime to the act itself, something to be taken up by earthly courts alone. In so doing they left the impression that only the outward act was sinful, and they removed the terror of God's judgment in the life to come.

b. 動機與下場（五 22）

b. The Motive and Its Consequences (5:22)

主耶穌立刻把這命令還原到最初的用意。他把「殺人罪」上溯到犯罪根源或犯罪動機：怒氣。他指出，懷怒而生的殺意，其罪與殺害的罪本身同等。即使人間的法庭不會審判這樣的怒意，但在神的裁判所中，其嚴重性，視同謀殺。

The Lord immediately restored the commandment to its original intent. He traced murder to its source or motive: anger. The anger that produces murder, He pointed out, is as great a sin as murder itself. Even though no human court can deal with such anger, it will be treated as seriously as murder at God's assize.

主耶穌把恨意分成三等級，這樣的人要因違反第六條誡命而受害。第一種，「無端」生氣，這個字在某些抄本中沒有，因此，許多人認為是翻譯者的錯誤。（有人暗示，可能是故意作此潤飾，以和緩壞脾氣的詹姆士王。）耶穌說，容許對別人的恨意在心內滋長，「難免受審」——是像地方法院，由地方會堂的三人小組，負責審問較小的案件。

The Lord underlined three degrees of hatred that expose a person to judgment as a violator of the sixth commandment. First is anger "without a cause," an expression not found in some of the

manuscripts and considered by many to be a translator's error. (Some have suggested a deliberate gloss to accommodate the hot-tempered King James.) To harbor inward resentment toward another person, Jesus said, puts one "in danger of the judgment"—a reference to the lower court, the council of three in a local synagogue who had jurisdiction over lesser offenses.

第二等級的恨意，是從外在表露出來厭惡。「拉加」這字，傳達輕蔑、瞧不起、輕看的意思。耶穌說，凡容許這類情緒牽著鼻子走的，難免「受公會」審斷——這公會，是指高等法院。

The second degree of hatred is demonstrated by the outward expression of dislike. One who says "Raca" conveys the idea of scorn, disdain, contempt. Jesus said that the man who allows his emotions so to carry him away is "in danger of the council"—a reference to the supreme court, the Sanhedrin.

第三等級的恨意，表露出更尖銳的厭惡。說「你笨蛋」等於說一個人「被神所棄」或「造反」，這是很嚴重的指控。譯成這個字的希伯來文是 *mōros*，在猶太人的心中紮根甚深，以至於在亞蘭文中也出現。在摩西一生中，有一件難忘又影響深遠的悲劇，「他用嘴說了急躁的話」（詩一〇六 33）。當他說，「你們這些 *叛我* 的人聽我說，我為你們使水從這磐石中流出來麼？」（民二十 10），他用的就是 *mōros* 這個字。摩西發了這次脾氣的代價，就是，永遠不得進入應許地。

The third degree of hatred results in an even more forceful expression of dislike. To say "Thou fool" is to call a man a reprobate or a rebel, a serious charge. The word translated "fool" here is related to the Hebrew *mōros*, a term that was deeply lodged in the Jewish mind and retained even after the language became Aramaic. There was an unforgettable connection with a sad but significant incident in the life of Moses during which "he spake unadvisedly with his lips" (Psalm 106:33). He used the word *mōros* when he said, "Hear now, ye *rebels*; must we fetch you water out of this rock?" (Numbers 20:10, italics added). For that outburst of temper Moses was kept out of the promised land.

耶穌說，這樣說話的人，「難免地獄的火」，按字義而言，這是指耶路撒冷城外長年有火的欣嫩山谷；城裡的垃圾、罪犯的死屍，都在這焚燒。對猶太人而言，再沒有哪一種恥辱，比在此地被焚燒更甚的了。

Jesus said that to speak in such a way puts one "in danger of hell fire." Literally, the reference was to the fiery valley of Hinnom just outside Jerusalem, where the refuse of the city was dumped and bodies of criminals were burned. No greater shame could be imagined by a Jew than to be so cremated.

因此，耶穌借用了猶太人常見的三種法律程序——地方法院、高等法院以及欣嫩山谷的焚燒，再賦予更深的意義。從新的屬靈涵意而言，耶穌是要說，我們若生了氣，立刻就陷入危險。雖然還未受審，但難免受審；已踏在前往受審的路上了。我們若對人用了一些輕蔑的字眼，我們就必須面對高等法院的審問。而一旦用了最嚴重的侮辱詞彙，就難免要受最高的懲處：被逐出國度，又受焚燒。耶穌用「有...危險」（按：中文聖經譯為「難免」）。

So Jesus took three common phases of Jewish legal procedure—the lower court, the supreme court, and the fires of Hinnom—and invested them with deeper significance. In terms of the new spiritual significance, Jesus was saying that if we become angry, we are instantly in peril. We are not yet haled to judgment, but we are in danger of it; we are on the path that leads there. If we use a term of contempt in speaking of another person, we will have to deal with a higher court. If we utter the ultimate insult, we are in danger of the ultimate punishment: being cast out of the kingdom to the place where refuse is burned. Jesus stressed that we are "in danger."

主耶穌還沒有談到如何對付實際的謀殺行動。他不需要談這個，因為連文士和法利賽人都同意，殺人者死。耶穌是回到殺人的背後情緒，因為，我們若不生氣，就不會殺人。因此，耶穌將怒氣本身視為一種罪刑。

The Lord did not deal with the actual sin of murder. There was no need for that, for even the scribes and Pharisees agreed on capital punishment for murder. Jesus went behind the murder to the mood, for if we are never angry, we will never kill. So Jesus made anger itself a penal offense.

c. 道德教訓與後果（五 23-24）

c. The Moral and Its Consequences (5:23-24)

這個道德教訓很簡單：我們曾經傷害過的人，曾經得罪我們的人，我們曾經對之生氣的人，都要先去和好。和好是那麼的重要，以致耶穌說：甚至在敬拜神以先，就要先和好。

The moral is simple: We are to get right with those we have wronged, those who have something against us, those with whom we have been angry. Reconciliation is so important that Jesus said it must even take precedence over our worship of God.

主耶穌從贖衍祭中舉例說明。（舊約中的贖罪祭，與罪的來源相關，贖衍祭則與所犯的罪行相關）。當一個人要來向主獻上贖衍祭時，他要先與他得罪的人和好。若偷竊，他除了歸還竊款，還要多加 20%（利五 16）作為賠償。在登山寶訓中，主耶穌將此原則應用到

所有的祭。我們若傷害了某人，不先向他道歉、和好，就別想從神得祝福，或想祂會接納我們所獻的供物。

The Lord took his illustration from the law of the trespass offering. (The Old Testament sin offering had to do with the principle of sin; the trespass offering had to do with the practice of sin.) When a person brought a trespass offering to the Lord, he was required first of all to go and put things right with the one he had wronged. If he had stolen, he had to give back the full amount plus an additional 20 percent (Leviticus 5:16). In the sermon on the mount the Lord applied this principle to all worship. We cannot look for God's blessing on us or expect Him to accept our offerings if we have injured someone and not bent over backward to put things right.

2. 論援引的法律（五 25-26）

2. The Question of Invoking Law (5:25-26)

主耶穌接著引用羅馬法，他那個時代，在巴勒斯坦的猶太人當然是在這個法律之下。訴訟的兩造在往聽審的路上，可以先在法庭外儘可能地和解。一旦到了法官手中，要和解就不行了；那時，兩造就只能聽從法庭的判決。

The Lord next used an illustration from Roman law, which of course took precedence over Jewish law in Palestine in those days. On the way to a hearing, both parties to a dispute could settle out of court—by far the most sensible thing to do. As soon as matters were in the hands of a judge, such an amicable settlement was no longer possible; both parties were then subject to the decision of the court.

法律案件總是很危險難料的，因此，主耶穌勸我們，能免則免。他又進一步暗示，即使你相信自己是清白的，但對方覺得你傷害了他，還是要儘可能與人和解。

Law cases are always precarious, so the Lord was advising us to avoid them. He went further and implied that we should put things right with people who think they have been injured by us even when we believe ourselves to be innocent.

我們走在人生的路上，總有一個時刻要與人排解糾紛，作補償，以免事件最後還要由那位大法官（按：神）來審判。倘若不能在法庭外解決，信徒也不必擔心將來要受白色大寶座的審判，因為，只有未得救的人，才面臨。這樣的罪犯，到那時已經沒機會作補償，要永遠被定罪了。

As we walk along the highway of life, we have the opportunity to settle disputes among ourselves and make reparation so that the issues will not have to be reviewed by the Judge. If a

case is not settled out of court, there is little problem for the believer if the assize in view is that of the great white throne, since only the unsaved will appear there. Such offenders will never be able to pay their debts and will remain prisoners forever.

倘若是指「基督的審判台」前，要如何詮釋就比較困難。「審判官」「衙役」各是指誰呢？羅馬天主教就依據馬太五章 25-26 節，來發展出煉獄的教義，即使聖經清楚告訴我們：神的兒女不會淪落至此。約翰壹書一章 7 節說，「（神）兒子耶穌的血，洗淨我們的罪。」我們犯罪的刑責，已經由基督所完成的工作，全然償付了。

If the judgment seat of Christ is in view, then the problem of interpretation is more difficult. What is meant by the "officer," the "prison," and paying the "uttermost farthing"? Roman Catholics have built their dogma of purgatory on Matthew 5:25-26, even though the Bible makes it clear that no such place or prospect exists for the child of God. First John 1:7 says, "The blood of Jesus Christ [God's] Son cleanseth us from all sin." The penal consequences of our sins are fully covered by the finished work of Christ.

信徒已列隊於基督的義中，只是，聖經仍警告我們，有一日，還需在基督的審判台前受審。聖經有許多的地方證明，我們的工作要受檢驗，會受到損失，我們的言行，也要受檢驗（新約聖經中，大多數的這類主題，都與將來的國度相關）。對基督審判台前所要受的審判，若從啟示的角度衡量，基督徒有時未免太掉以輕心。保羅在提到「基督的審判台前」時，與「主是可畏的」，用著相同的口吻。（林後五 10-11）

Believers are arrayed in the righteousness of Christ, but the Bible still warns us about the judgment seat of Christ. There is abundant evidence in Scripture that our works are to be judged, that we can suffer loss, and that the consequences of our behavior will be reviewed. (Much of the New Testament teaching on this subject relates to the coming kingdom age.) Christians as a rule are far too lenient on themselves and take a far more placid and optimistic view of the judgment seat of Christ than is warranted by the revelation that we have on the subject. Paul mentioned the "judgment seat of Christ" in the same breath as the "terror of the Lord" (2 Corinthians 5:10-11).

我們都走往受審的路上：罪人要前往白色大寶座的恐怖審判，聖徒要前往基督嚴肅的審判台前。耶穌說，「當和好...趁還在路上。」

We are all on our way to judgment: the sinner to the terrifying judgment of the great white throne, and the saint to the sobering judgment seat of Christ. Jesus said, "Agree... whiles thou art in the way."

3. 論放縱情慾（五 27-32）

3. The Question of Indulging Lust (5:27-32)

猶太的各類教師，都有他們自己的開場白。先知們的典型用語是「耶和華如此說。」文士和法利賽人的特殊用詞是「有這樣的教導說...」主耶穌自己用的詞彙是「我告訴你們」，常常會連結上「實實在在」這句。先知訴諸於神的權柄；拉比訴諸於這個學者、那個學者或其他著名的學者。耶穌訴諸於他自己的權威。他引用律法，是為了要重述，並將之提昇到更高的境界——以他自己道成肉身的權柄。

現在，主耶穌再度以他自己慣用的權威來談婚姻的神聖。神設立婚姻，早於祂設立律法或教會。

Jewish teachers each had a customary phrase to introduce their teaching. The typical phrase of the prophet was "Thus said the Lord." The characteristic phrase of the scribes and Pharisees was "There is a teaching that..." The Lord's identifying phrase was "I say unto you," often linked with "Verily, verily." The prophets appealed to divine authority; the rabbis to this, that, or the other noted scholar. Jesus appealed to His own authority. He quoted the law in order to restate it and lift it to higher ground—on His own authority as the Word made flesh.

Now the Lord spoke with His customary authority regarding the sacredness of marriage. God instituted marriage long before He instituted either the law or the church.

a. 被污染了的婚姻（五 27-30）

a. A Defiled Marriage (5:27-30)

主耶穌對於婚姻的教導，當時是在一種背景下：他居住的猶太—希臘—羅馬世界，是個充斥著隨意放肆與淫亂思想的世界，與我們今日的世界不相上下。

The background of the Lord's teaching about marriage was the prevalent permissiveness and immorality of the Judeo-Greco-Roman world in which He lived—a world much like the one in which we live.

在猶太人中，對摩西律法有關離婚的教導，（申二十四 1）有兩種詮釋：一派是煞買，另一派是希列。煞買的主張，師承自先知瑪拉基，維持著數百年來神的聲音：「我恨惡離婚」。英王欽定本這樣譯，「以色列的神說，他恨惡休妻的事」（瑪二 16）。希列學派則完全相反，偏向自由派的極端，他教導說，一個男人只要發現她有哪些事惹他不高興，就可以休掉她，可是妻子就沒有權利休夫。按此詮釋法，猶太人的離婚法，十分一面倒，沙文主義。

Among the Jews, two voices were raised to interpret the Mosaic teaching on divorce (Deuteronomy 24:1): the voices of Shammai and Hillel. The school of Shammai heeded the prophet Malachi, who recorded God's voice ringing down the centuries, "I hate divorce." The King James translation reads, "The God of Israel, saith that he hateth putting away" (Malachi 2:16). Hillel's school, on the other hand, was liberal in the extreme, teaching that a man could divorce his wife for almost anything he found displeasing in her, while a woman had no rights at all. Jewish divorce laws, according to this interpretation, were one-sided and chauvinistic.

古希臘人對婦女的要求很高，不准她們拋頭露面，若沒有人陪伴，就不可以參加社交活動。希臘男人對妻子要求絕對守貞，但他自己可以隨心所欲的拈花惹草。他覺得去尋花問柳沒什麼錯，在哥林多的亞富羅底特廟中，就有上千個妓女。他若以任何理由去休妻，只要在一對證人面前，把嫁妝還她，就可以休掉她。

The Greeks expected a respectable woman to live in seclusion and never to appear on the streets unchaperoned or take part in social life. A Greek man demanded absolute moral purity in his wife, but he granted himself the utmost license to be as immoral as he pleased. He saw nothing wrong with visiting houses of ill-repute, nothing wrong with the employment of a thousand harlots as priestesses in the temple of Aphrodite at Corinth. If he wanted to divorce his wife for any reason, he simply had to dismiss her in the presence of a couple of witnesses and return her dowry.

羅馬人一開始還不錯。他們的宗教和社會，起初是建基於家庭，以及家中的父權。有五百年之久，他們不知道「離婚」這個字，妓女的地位也不高。後來，雖然羅馬人以軍力征服了希臘，希臘卻以她敗壞的道德報復了羅馬人。羅馬帝國墮入希臘人道德污染的困境。歷史家利奇寫道，羅馬人接觸了希臘文化後，「瘋狂的敗壞」。在羅馬人中，婚姻變成只是個「不幸的必需品」。

The Romans started well. Their religion and society were originally founded on the home and the authority of the father in the home. For five centuries divorce was virtually unknown and harlots were viewed with contempt. Then Rome conquered Greece militarily, and Greece avenged herself by conquering Rome morally. Rome plunged into the quagmire of Greek moral pollution. The historian Lecky wrote of the "frantic depravity" that followed Roman contact with Greece. Among the Romans, marriage became "nothing more than an unfortunate necessity."

在聖經世界以外的文化，婚姻這事也一樣的糟。我們都知道，印度教貶抑婦女的地位。其他宗教粗糙的異教思想，也把女人貶抑到只是肩負著傳宗接代責任的家畜。

耶穌就是在這樣的背景下，提高分貝地宣講他的「只是我告訴你們」（太五 28）。

In cultures outside the Bible world, matters were as bad. We know how Hinduism has debased women and how the raw paganism of other religions has reduced women to the status of childbearing beasts of burden.

Against such a background, Jesus raised His voice with His authoritative "But I say unto you" (Matthew 5:28).

摩西律法直白而清楚的說了：「不可姦淫」（五 27）。但耶穌更是直搗核心。他說，我們連「看見就動淫念」也不可。五章 28 節翻譯作「看見」這個字，是 *blepō*，意思是「看，不斷地注目，帶著慾念的仔細端詳。」無意識的第一眼不算犯罪，但第二眼——刻意的行動，滋生出衝動，使得「看」變成慾念時，耶穌說，這會使我們陷入危險。他從源頭來追究外在的罪因。若沒有那帶著慾念的注視，就不會產生姦淫、淫亂、賣淫或任何型式的污穢思想。

The naked statement of the Mosaic law was clear enough: "Thou shalt not commit adultery" (5:27). But Jesus went straight for the heart. We are not even to look with lust, He said. The word translated "looketh" in 5:28 is *blepō*, which means "to look, to keep on looking, to observe closely and with desire." The first involuntary glance is not the culprit. It is the second glance—the deliberate act that feeds the impulse and turns the glance into a lustful look—that Jesus said puts us in peril. He went behind the outward sin to the source. There would be no adultery, no fornication, no whoredom, no uncleanness of any kind, without that lustful look.

那個帶著慾念的看，那個心中暗藏的，未表達出的慾念，會羅織我們入罪。這罪如此嚴重，以致耶穌會建議，「倘若右眼叫你跌倒，就剜出來…倘若右手叫你跌倒，就砍下來丟掉」（五 29-30）——好強烈的用詞。主的語話是要顯示，他多麼看重道德和家庭的純潔。眼目產生情慾，雙手付諸行動，因此，耶穌事實上是在說，「不要看，不要摸。」主耶穌不是要我們自殘，而是自我掌控。

That lustful look, that secret unexpressed desire, constitutes us guilty. So serious is this guilt that Jesus recommended, "If thy right eye offend thee, pluck it out.... If thy right hand offend thee, cut it off" (5:29-30)—strong language indeed. The Lord's words were an indication of how deep His feelings were about moral purity and protecting the home. The eye generates the desire, and the hand generates the deed, so Jesus said in effect, "Don't look and don't touch." The Lord was not telling us to cripple ourselves, but to control ourselves.

b. 破碎的婚姻（五 31-32）

b. A Defaulting Marriage (5:31-32)

主在此稍微提到了離婚的問題。他的標準又再次突顯他的至高至聖。

Here the Lord touched briefly on the question of divorce. Again His standards are the highest and holiest.

(1) 律法的地位 (五 31)

(1) the Law and Its Position (5:31)

摩西的律法，允許在婚姻不忠的情況下離婚。法利賽人，採納希列的自由主義之餘，還引為自得的誇示，他們有遵守摩西的律法，會開一張休妻證書。塔爾目的作者略有注意到離婚時的公正性，但在諸多可笑的事上又小題大作地堅持：休書，不多不少，只能寫十二行。

The law of Moses made provision for divorce because of uncleanness. The Pharisees, following the lying liberalism of Hillel, made a great parade of obeying the Mosaic rule regarding the actual bill of divorcement. The Talmudic writers paid but scant attention to the justice of the divorce, but made a great fuss about the form and wording of the bill; they insisted, among other absurdities, that it be written in exactly twelve lines, neither more nor less.

(2) 主耶穌的禁令 (五 32)

(2) the Lord and His Prohibition (5:32)

主耶穌宣告，從神的角度來看，只有一種罪能瓦解婚姻：姦淫或不忠於婚姻。摩西容許，也是立基於此，但不是非離不可。

Jesus declared that only one sin dissolves marriage in the sight of God: fornication or moral unchastity. Moses conceded to divorce on such grounds, but did not command it.

主耶穌在登山寶訓有關離婚的教導，符合稍後在馬太十九章 3-12 節對婚姻所下的定義。這兩段有關離婚的經文都容許，在對婚姻不忠的情況下離婚（「若不是為淫亂的緣故」）。這樣的離婚，完全解除了婚姻，而無過失的另一方可以再婚。其他的離婚因素，雙方都不得再婚。馬太十九章，主耶穌有考慮到一項事實：這麼高的離婚標準，不是人人都能接受的（十九 10-11）。他也注意到，離婚後再婚的問題，有開放性的選擇權（十九 12）。對合乎聖經條件而離婚的人，我們當然無權利祭以嚴苛的法律條文，對無辜的一方（因配偶的不忠而失婚者），更不可視之為犯了罪的人。

The Lord's teaching on divorce in the sermon on the mount agrees with His later definitive statement on divorce in Matthew 19:3-12. In both passages divorce is allowed on the ground of marital unchastity ("except it be for fornication"). Such a divorce dissolves the marriage completely and leaves the innocent party free to remarry. Divorce on other grounds leaves

neither party free to remarry. In Matthew 19 the Lord took into account the fact that such a lofty stand on divorce cannot be received by everyone (19:10-11). He also took note of the choices open to the divorced person in the matter of remarriage (19:12). Certainly we have no right to enforce harsh, legalistic rulings on people who are divorced on Scriptural grounds nor to treat an innocent party (whose marriage is dissolved by the immoral conduct of his or her partner) as though he or she were the guilty person.

主耶穌在馬太五章有絕對的論述，黑白分明，沒有灰色地帶，因為他是在論述國度的律法，神的律法。他所教導的律法，乃是那位永不改變，沒有轉動影兒的獨一者所定的律法。登山寶訓不只有字，也是有精意的律；不是拉比所詮釋的律法，而是無罪的神子所詮釋的律法。他那個時代的領袖們（就如我們這時代一樣），用相對的道德標準來看待事情。耶穌則是以天國的絕對標準來論事。

In Matthew 5 the Lord Jesus was dealing in absolutes. He made statements in terms of black and white with no shades of gray because He was giving the laws of the kingdom, the laws of God. He was teaching the law as seen by One in whom is no variableness, neither shadow caused by turning. The sermon on the mount is the law not just in letter, but in spirit as well; the law not as interpreted by the rabbis, but as interpreted by the sinless Son of God. The religious leaders of His day (as so often in our day) saw things in terms of relative morality. Jesus saw things in terms of Heaven's absolutes.

4. 論不當的言詞（五 33-37）

4. The Question of Inappropriate Language (5:33-37)

a. 不守諾言（五 33）

a. The Danger of a Broken Word (5:33)

律法說，「你要敬畏耶和華你的神，事奉他，指著他的名起誓」（申六 13）。這句話，應以第三條誡命的警語來平衡：「妄稱耶和華名的，耶和華必不以他為無罪」（出二十 7）。

The law said, "Thou shalt fear the Lord thy God, and serve him, and shalt swear by his name" (Deuteronomy 6:13). This statement was backed by the warning of the third commandment: "The Lord will not hold him guiltless that taketh his name in vain" (Exodus 20:7).

b. 吩咐我們要有更好的方式（五 34-37）

b. The Demand for a Better Way (5:34-37)

(1) 輕率的起誓 (五 34-36)

(1) Swearing Flippantly (5:34-36)

若有需要，舊約允許百姓指著神的名起誓。起誓之後，誓言就有約束力。法利賽人以惡意的詭辯來宣稱，既然律法規定，以神的名誓，一定得遵守，那麼其他的誓就沒約束力。結果，百姓發現，連芝麻綠豆大的承諾，也要憑耶和華的名起誓。為了避免這樣，他們便發明了一種方式，在說誓言時，自己再加上各種的憑藉，以增加可信度，並可迴避一旦不守承諾時，會招惹的麻煩。例如，發誓時，就指著天，指著地，指著聖城，或指著自己的頭發誓。

The Old Testament permitted people to take an oath by God's name if an oath was necessary. Thereafter the oath was binding. The Pharisees with wicked casuistry said that since the law stipulated that oaths made in the name of the Lord had to be performed, other oaths were not binding. As a result people found themselves obliged to confirm even the most trivial promises by invoking Jehovah's name. To avoid that, they invented all kinds of oaths to add weight to their statements and promises without putting themselves in danger of being held guilty if they broke their word. They swore for instance by Heaven, by the earth, by the holy city, by their heads.

耶穌把這類的誓言，統統掃到一旁，他指出，這一切，最後還不都是歸到神身上，因為天是神的寶座，地是祂的腳凳，耶路撒冷是大君的京城，頭是祂所造的。人無法叫自己的一根頭髮變黑、變白、變老或年輕。

Jesus swept all such oaths aside. He showed that ultimately they all referred to God, for Heaven is God's throne, the earth is His footstool, Jerusalem is the city of the great King, and their heads were made by Him. Man cannot make a single hair black or white to crown the head of youth or old age.

(2) 不可閃爍其詞 (五 37)

(2) Speaking Firmly (5:37)

耶穌等於是在說「不要起誓」，「是就說是，不是就說不是。」所有的約定和承諾都要守信用，我們口所出的，就有約束力。我們應該作一個重然諾的正直人，我們的話，要用正直的品格來支撐。我們說到作到，不論這承諾是大是小，方便不方便（詩十五 4），否則我們就不亂開支票。

"Don't swear at all," Jesus said in effect. "Just say yes or no." All contracts and promises must be kept. Our word should be our bond. We should be marked by total integrity in commitment because our word is backed by total integrity of character. We are to do what we say we will do, whether the commitment is great or small, convenient or inconvenient (Psalm 15:4), because we would not dream of doing otherwise.

某些人，開口閉口都需要以「發誓」來增加話語的可信度，對這樣的人，我們免不了想提防。他們總是說「我發誓」或是「說句老實話。」我們本能的會開始起疑，他是不是在說謊。

We have all been put on guard by people who feel they have to preface their remarks with oaths. They are always saying, "I swear," or "This is the honest truth." We instinctively begin to wonder if they are lying.

主耶穌有關於禁止起誓的教導，應該與法律上的起誓有別（雖然我們的法庭允許人不是用起誓，而是用「保證自己所說屬實」的方式）。聖經說，神指著自己起誓（創二十二 16-17；來六 13；七 21），保羅對哥林多人起誓（林後一 23），耶穌在公會面前，也是起誓著回答（太二十六 63-64）。

The Lord's prohibition regarding oaths does not seem to include judicial oaths (although our courts allow a person to affirm his truthfulness rather than swear it). The Bible says that God swore by Himself (Genesis 22:16-17; Hebrews 6:13; 7:21), that Paul made an oath to the Corinthians (2 Corinthians 1:23), and that Jesus answered under oath when before the Sanhedrin (Matthew 26:63-64).

5. 論無比的愛（五 38-48）

5. The Question of Ineffable Love (5:38-48)

a. 報復之律（五 38-42）

a. The Law of Retaliation (5:38-42)

（1）法律的方式（五 38）

(1) the Law's Way (5:38)

公正是治理的基本原則。在以色列的法律中，「以眼還眼，以牙還牙」充份表達了這精神。這條是建基於公平權衡得失的原則，而不是在講報復之道。

Justice is the cardinal principle of government. It is supremely expressed in Israel's law, "An eye for an eye, and a tooth for a tooth." The law is based on a righteous principle not of revenge, but of weighed and measured justice.

立法機關若撤掉這樣的法令，國家就全陷入無政府狀態。在這個滿是罪惡，以武器械鬥，大多數人無信仰的世界中，登山寶訓並不是為政府設立的法令。在這樣的社會中，你無法藉著轉另一邊臉頰挨打來制止罪惡，阻退攻擊。在登山寶訓中，主耶穌不是在替一個未重生的世界立法，而是在千禧國度時，為教會和他的國度立法。

Legislatures could not repeal such laws without creating anarchy. The sermon on the mount is not a code for government in a world of crime and armed conflict or for people in an infidel society. It is impossible in such a society to restrain crime and deter aggression by turning the other cheek. In the sermon on the mount the Lord was not legislating for the world of the unregenerate, but for the church and for His kingdom in the millennial age.

(2) 主的道 (五 39-42)

(2) the Lord's Way (5:39-42)

主耶穌為他的子民撤除舊約的報復之律——「以眼還眼，以牙還牙」（出二十一 24；利二十四 20；申十九 21）——法利賽人將之降格為直接報復的合理證照。但是，主卻宏揚愛的律法。

For His people, the Lord repealed the Old Testament law of retaliation—"eye for eye, tooth for tooth" (Exodus 21:24; Leviticus 24:20; Deuteronomy 19:21)—which the Pharisees had debased into a license for outright revenge. Instead the Lord promulgated the law of love.

(a) 當人打時你 (五 39)

(a) When People Smite Us (5:39)

甩人耳光，無數個世紀以來，都被視為無上的羞辱，但是，當人打你耳光時，基督徒要把另一邊的臉轉過來，由他打。主耶穌以他的生命來註解這條律。當他被人甩耳光時，他並未按字面意義，把另一邊臉轉過來。可是，即使有千軍萬馬聽從他的吩咐，他大可叫這些攻擊者活生生下到地獄之火去，他卻極度的自制，只回以溫和的責備（約十八 22-23）。這理念並不是說，我們總是要消極的承受攻擊者的侮辱、霸凌或偷盜。不過，當基督的國關切的是把另一邊臉轉過來時，我們就該如此。

A slap on the face has been regarded as a highly provocative insult for countless ages, but when people smite us, we are to turn the other cheek. The Lord illustrated in His life what He meant by this rule. When He was smacked in the face, He did not literally turn the other cheek. But although He had omnipotent power at His command and could have hurled His assailant alive into Hell fire, He acted with sublime restraint and contented Himself with a mild reproach (John 18:22-23). The idea is not that we must always passively suffer the assault of the assassin, the bully, or the thief. However, when the interests of Christ's kingdom demand that we turn the other cheek, we should.

(b) 當別人控告我們 (五 40)

(b) When People Sue Us (5:40)

當別人控告我們時，我們要給予多過原告所要求的。依據摩西律法，不可取走一個人的外袍，因為這外袍折疊後，可以當夜間的毛毯用；只有當被告不需要時，才可押作當頭。

(出二十二 26-27) 主耶穌告訴他的門徒說，不僅裡衣要放棄(按法律是可以取走的)，連外袍也放棄(按法律可豁免於被取作當頭)。我們也應該有心理預備，放棄律法所規定那些不可取用的。

When people sue us, we are to give more than is demanded by the plaintiff. According to the Mosaic law, a man could not be deprived of his outer garment, which doubled as a blanket for him at night; it could be held in bail only when not needed by the defendant (Exodus 22:26-27). The Lord told His disciples to give up not only their inner coats, which could be legally taken from them, but also their cloaks, which as outer garments were exempt from seizure under the law. We too are to be ready to give up that which cannot be taken by law.

我認識一個朋友，自稱是基督徒，作生意失敗，欠下許多債。眼見債務人快聚攏過來了，他立刻把名下的資產，儘可能地轉到妻子的名下，然後聲請破產。受到破產法的保護，他的債主也莫奈他何，他便如此抖落大部份的債務。他向另一個朋友宣稱，「這真是獲益良多的一次破產啊！」

A professing Christian of my acquaintance ran up enormous debts in his business. When he saw that his creditors were closing in, he transferred as many assets as he could to his wife and filed for bankruptcy. Protected from his creditors by lenient bankruptcy laws, he was able to shake off most of his debts. He exclaimed to another of my friends, "I had a very profitable bankruptcy!"

顯然，他從未認真思想過登山寶訓。若是主耶穌，他寧願自己淪為乞丐，也不願聲稱自己破產。主耶穌一定會面對債主，不僅按法律要求，更按道義要求；按愛的律法對待別人；磨破皮也要親手作工來支付債主合理的求償。換言之，主耶穌不僅把裡衣給人，連外袍也給。這麼作，結果是裡衣、外衣都能保有。他的債主滿意於借出一塊錢只收到幾分錢，過不久，他就可以東山再起，有借有還，再借不難。

Evidently he had never taken the sermon on the mount seriously. The Lord would have had him beggar himself, not bankrupt himself. The Lord would have had him face his creditors on moral grounds, not merely legal grounds; treat them according to the law of love; work his fingers to the bone in order to pay back in full all that his creditors saw fit to demand. In other words, the Lord would have had him give his cloak as well as his coat. As it was, he kept both his cloak and

his coat. His creditors had to be satisfied with a few cents on the dollar. Before long he was back in a similar line of business and piling up new debt.

(c) 當人強逼你時（五 41）

(c) When People Seize Us (5:41)

在主耶穌的時代，當政府需要時，羅馬人有權利強迫男子和牲畜服勞。例如，古利奈人西門就被羅馬兵抓去，強迫他替基督背負十字架到加略山（路二十三 26）。英國海軍在過去也有類似的作法，在戰時可抓取身強力壯的男丁，以極低的薪餉到海上為國服務。徵兵隊在各個海港城都令人生畏。現代社會的法庭，仍有權在各階層人士中，隨機抽選陪審團員。

In the Lord's day the Romans had the right to press both men and beasts into compulsory service when the interests of the government required it. Simon the Cyrenian for example was seized by the Romans and compelled to carry Christ's cross to Calvary (Luke 23:26). The British navy in bygone days had a similar right to seize able-bodied men in time of war and hale them off to sea to serve their country on starvation wages. The press gang was dreaded in all seaport towns. In modern society the courts have the right to impanel juries taken at random from the ranks of the people.

猶太人非常厭惡這種強迫服勞役的制度，但是主耶穌教導說，幫助治理者是我們應盡的義務，要甘心樂意的作，而且超過本份地作。當別人強逼你時，你就再奉送第二程。

The Jews greatly resented this kind of compulsory service, but the Lord taught that it is our duty to help those who rule over us, to do so cheerfully, and to go beyond the call of duty. When people seize us, we are to go the second mile.

與聖經裡的基督精神完全相反的，是時代的精神，擁護各種遊行示威、公民不服從；以罷工和對立來解決糾紛；對當政者不斷助長敵對、反抗的態度。

Quite contrary to the Spirit of Christ is the spirit of the age, which espouses marches, demonstrations, and civil disobedience; settles disputes with strikes and confrontation; and fosters disaffection for and defiance of authority.

(d) 當人向我們借款（五 42）

(d) When People Supplicate Us (5:42)

希伯來人不可以用高利借錢給人，只能作慈善救濟。這種情況，也不可算利息，而且，任何債務，每七年就一筆勾銷（利二十五 1-28）。因此，希伯來人中間有制定慈善事業法。但基督徒不止到此標準；愛，促使我們作更多。當人有求於我們時，我們要以正面積極的方式回應。

No Hebrew was obliged to lend money except for charitable purposes. In such cases he was to charge no interest, and all debts of any kind whatsoever were canceled by law every seven years (Leviticus 25:1-28). So there was legislation for charity among the Hebrew people. But Christians are not to stop there; love will not let us. When people supplicate us, we are to respond in a positive way.

耶穌說，「有求你的，就給他，有向你借錢的，不可推辭」（太五 42）。使徒約翰，曾經坐在耶穌的腳前說，「凡有世上財物的，看見弟兄窮乏，卻塞住憐恤的心，愛神的心怎能在他裡面呢？」（約壹三 17）信徒應熱心幫助這世上有缺乏的不幸者。

Jesus said, "Give to him that asketh thee, and from him that would borrow of thee turn not thou away" (Matthew 5:42). The apostle John, who had sat at Jesus' feet, said, "Whoso hath this world's good, and seeth his brother have need, and shutteth up his bowels of compassion from him, how dwelleth the love of God in him?" (1 John 3:17) Believers should be eager to help relieve the wants and woes of the unfortunate of this world.

因此，報復之律已經廢棄了，就如摩西律法中那些，不可，要的命令一樣。所有的，都因「愛」的臨到而被取代。主耶穌高舉和好的律，藉此來突顯「改變」的臨到。

So the law of retaliation is obsolete, as is the whole system of *dos* and *dont's* mandated by the Mosaic law. All is changed by the advent of love. The Lord elaborated on the change by stating the law of reconciliation.

b. 和好的律（五 43-48）

b. The Law of Reconciliation (5:43-48)

(i) 解釋（五 43-44）

(1) the Rule Explained (5:43-44)

(a) 神的命令（五 43）

(a) What God Commanded (5:43)

律法說，「不可報仇，也不可埋怨你本國的子民，卻要愛人如己」（利十九 18）。法利賽人，無視於律法的精意，把「愛人如己」這句話作惡意的推論，因而加上「恨你的仇敵」。耶穌提到他們這樣的作法，「你們聽見有話說，『當愛你的鄰舍，恨你的仇敵』」（太五 43）。

The law had said, "Thou shalt not avenge, nor bear any grudge against the children of thy people, but thou shalt love thy neighbour as thyself (Leviticus 19:18). The Pharisees, with callous disregard for the spirit of the law, had taken up the clause "thou shalt love thy neighbour," drawn a wicked inference, and added "and hate thine enemy." Referring to their addition, Jesus said, "Ye have heard that it hath been said, Thou shalt love thy neighbour, and hate thine enemy" (Matthew 5:43).

法利賽人這樣粗魯地扭曲神的道，實在難辭其咎啊。在舊約聖經中，有不止一處的經文，連訴訟的對頭都被描述為鄰舍（出二十 16；二十二 9），這樣的概念，比比皆是啊（箴二十四 28；二十五 18）。

The Pharisees were without excuse for their blatant distortion of God's Word. In more than one passage in the Law, even the adversary in a lawsuit is described as a neighbor (Exodus 20:16; 22:9) and the same concept is clearly taught elsewhere in the Old Testament (Proverbs 24:28; 25:18).

ⓑ 神所嘉許的（五 44）

(b) What God Commends (5:44)

主耶穌把法利賽人的思想連根拔起，說，「只是我告訴你們，要愛你們的仇敵，祝福那些咒詛你們的，善待那些恨惡你們的，為那些惡意利用你們的，和逼迫你們的禱告。」

Cutting all ground from beneath the feet of the Pharisees, the Lord said, "But I say unto you, Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you."

ⓐ 榜樣（五 45-47）

(2) the Rule Exemplified (5:45-47)

耶穌示範了超絕的例子，如何以善報惡：當他被釘十字架時，如何為那些釘他的人禱告，並且以永遠的愛，為他們而受死。

Jesus Himself provided the supreme example of returning good for evil when He prayed for those who nailed Him to the tree, and died loving them with an everlasting love.

Ⓐ 比較（五 45）

(a) A Comparison (5:45)

主耶穌要求我們要有這種愛的行為，因為，我們既已誕生在神的家中，言行舉止就要像天父一樣，祂以永遠的慈愛，善待所有的人，因此，我們也當如此。當祂賜下陽光、雨水，普及大地時，並不分惡人善人。

The Lord's reason for demanding such loving conduct from us is that we have been born into God's family and we are to be like our heavenly Father. Since He shows unwearying kindness to all men, so should we. He does not discriminate between the evil and the good when in His providential dealings He sends the sunshine and the rain.

Ⓑ 對照（五 46-47）

(b) A Contrast (5:46-47)

我們若愛那些愛我們的人，只對那些向我們問安的人問安，那有什麼特別呢？稅吏也如此啊！耶穌時代的猶太人，稅吏是最令人瞧不起的。他們被視為「猶奸」，替羅馬政府向人民苛徵稅金。沒有人喜歡納稅的，但要納稅給異族的征服者，那尤其令人討厭。任何有自尊心或愛惜羽毛的人，都不會想接受這份職業。因此，這份工作便落在一些沒有羞恥心的人手裡，他們多半藉著收稅而荷包鼓鼓，這就更令那些被課稅的人，恨得咬牙切齒。

There is no particular virtue in loving those who love us or in giving a cheerful greeting to those who greet us. Why, the publicans did that! Among the Jews of Jesus' day, the publicans were regarded as the lowest of the low. They were the hated tax collectors who worked for the occupying Roman power. No one likes paying taxes, but paying taxes to a foreign conqueror is galling in the extreme. No man who had any self-respect or any regard for his reputation would accept the odious job of publican. As a result, the office was left in the hands of unscrupulous people, most of whom lined their own pockets handsomely in the process of collecting taxes—adding to the fury of their victims.

主耶穌教導說，我們的基督教，若不能比稅吏和罪人表露更高貴的愛，那還有什麼價值呢——這個教訓是由一個曾經當過稅吏的人記載下來的！

The Lord taught that our Christianity is of little worth if it generates no loftier love than that displayed by publicans and sinners—and this teaching was recorded by a man who had once been a publican himself!

(3) 擴大的律 (五 48)

(3) the Rule Expanded (5:48)

底線是什麼？「你們要完全，像你們的天父完全一樣」。我們不可能達到完美，但至少要以此為目標。換言之，我們的目標就是要像耶穌。使徒保羅寫道，「這不是說，我已經得著了，已經完全了。我乃是竭力追求，或者可以得著基督耶穌所以得著我的」（腓三 12）。

What is the bottom line? "Be ye therefore perfect, even as your Father which is in heaven is perfect." Perfection is impossible to achieve, but it is our goal. In other words, our goal is to be like Jesus. The apostle Paul wrote, "Not as though I had already attained, either were already perfect: but I follow after, if that I may apprehend that for which also I am apprehended of Christ Jesus" (Philippians 3:12).

從我們重生那一刻開始，我們的地位就被算為「完全」。神將我們放「在基督裡」，因此，看我們為完全的，像基督一樣為義者。至於我們的狀態，就好像未得之地，還有一大截要努力（見書十三 1）。我們努力往完美的目標邁進，直到得著榮耀，得著復活的身體。那時，我們的狀態就與我們的地位相符。「我們必要像他；因為，必得見他的身體」（約壹三 2）。同時，我們的本份乃是要與內住的聖靈合作，好叫我們日日更像神的愛子那樣的完美。

From the moment of our new birth we are accounted perfect as to our *standing*. God puts us "in Christ" and thereafter sees us as perfect and as righteous as He is. As to our *state*, there remains much land to be possessed (see Joshua 13:1). We struggle to achieve our goal of perfection until we get to glory and receive our resurrection bodies. Then our state and standing will be the same. "We shall be like him; for we shall see him as he is" (1 John 3:2). In the meantime our task is to cooperate with the indwelling Holy Spirit of God so that we will daily become more like God's beloved Son—perfect.

D. 門徒與擔子 (六 1-34)

D. The Disciple and His Burdens (6:1-34)

主耶穌將重點轉到施捨、禱告和禁食——這三點很容易起念於錯誤的動機，尤其是想藉此獲得別人的稱許。羅馬天主教、佛教和其他的宗教，都非常看重這些。假先知穆罕默德教導他的跟隨者說，禱告可以使一個人走上通往天堂路的半途，禁食，可以使一個人走到天堂門口，施捨，才能使他獲得天堂的許可證。主耶穌教導我們，作這些，若只是為了積功德，那都是無用的。

The Lord turned His attention to almsgiving, prayer, and fasting—three areas where wrong motives can easily enter in, especially the desire for the praise or approval of men. The Roman Catholic Church, Buddhism, and many other religions place a lot of emphasis on these exercises. The false prophet Muhammad taught his followers that prayer would carry a man halfway to paradise, fasting would bring him to its gates, and almsgiving would gain him admittance. The Lord showed that these practices as mere religious works are useless.

1. 負擔與敬拜（六 1-18）

1. Burdens Connected with Worship (6:1-18)

a. 人生的責任（六 1-4）

a. The Duties of Life (6:1-4)

在這裡譯作「施捨」的這個字，通常譯作「義」，但是在這裡「施捨」才是主耶穌教導的主題。濟助（包括金錢、食物、或對窮人提供援助）是可欽佩的工作——只是，要行在暗中，而不是要向人炫耀，以增臉上光彩。腓力斯的解說版聖經將六章 2 節譯作：「當你對別人行善事時，不要在前頭敲鑼打鼓——好像公會或街上那些演員，就想贏得別人的稱讚一樣。」

The word translated alms here is often rendered "righteousness," but almsgiving is the subject of the Lord's admonition. Giving alms (giving money, food, or other help to the poor) is a commendable work—only it must be done in secret and not just to win the applause of men. J. B. Phillips rendered 6:2 in his usual graphic style: "When you do good to other people, don't hire a trumpeter to go in front of you—like those play-actors in the synagogues and streets who make sure that men admire them."

耶穌說，「他們已經得到獎賞了。」「他們已經」在這裡的原文是 *apechō*，希臘人用來指正式的收據。因此耶穌是在說，那些替自己的善行敲鑼打鼓的人，當別人替他們喝彩時，他們就已經得到獎賞了。他們已獲得自己想要的，以後就沒有別的可得了。今日，許多人捐獻，只是為了獲得減稅的優惠。在繳稅時，能夠合法的減稅，這本身沒什麼錯，但人若在捐贈時，只為了獲得減稅收據，那他就只能得到減稅收據。他已經得了他想要的。

"They have their reward," Jesus added. The word translated "they have" here is *apechō*, which was used by the Greeks to refer to a formal receipt. So Jesus was saying that those who trumpet and parade their good works receive their reward the moment someone applauds them. They get what they have been looking for; there is nothing more to come. Today many people give to charities simply to secure a tax advantage. There is nothing wrong in claiming all one's legitimate deductions at tax time, but if a person's motive for giving is to secure a tax-deductible receipt, that is what he gets. He gets what he wanted.

主耶穌的教導，並不是在反對我們救濟窮人。基督徒一定要幫助有缺乏的人。耶穌並不是說，「你若施捨，你若禱告，你若禁食。」他的教訓是說，*當你*施捨，*當你*禱告，*當你*禁食。這些都是我們對基督表達敬拜和愛、不可或缺的部份。主耶穌認為，我們若愛他，就理所當然的會濟助窮人，花時間禱告，並過一種有所克制的生活。他期待，我們基督徒的生活言行，本能上，就會如此實踐——對人、對神、對己。

There is no question in the Lord's teaching here about helping the poor. It is taken for granted that Christians will help the needy. Jesus did not say, "*If* you give alms, *if* you pray, *if* you fast." His admonitions are for *when* you give alms, *when* you pray, *when* you fast. These works are part and parcel of one's worship and one's love for Christ. The Lord takes it for granted that we will be so much in love with Him that we will help the impoverished, spend time in prayer, and bring our lives under control. He expects these practices to be an instinctive part of our Christian behavior—manward, godward, and selfward.

因此，問題不在*當*我們給予、禱告、禁食，而在於*為什麼*給予、禱告、禁食。一開始渴望按主所期待的過活，日久可能變成一種責任；而變成責任之後，也很容易會變成一種空洞的表演。這就是法利賽人的問題。

The concern is not about *when* we give, pray, and fast, but *why*. What starts out as a *desire* to be all that God wants us to be can degenerate into a *duty*; and what degenerates into a duty can soon degenerate further into an empty *display*. That is what had happened to the Pharisees.

b. 生命的敬拜（六 5-15）

b. The Devotions of Life (6:5-15)

這一段經文，是主耶穌對禱告最重要的教導，不僅直指人心，也很實際。它告訴我們如何禱告，也告訴我們，不要怎樣的禱告。主在此切實教導我們，如何有力的禱告，這常是我們忽略的生活領域。

This passage, the Lord's great treatise on prayer, is not only piercing, but also intensely practical. It tells us how to pray, and it tells us how not to pray. Here we have exact instructions about a vital but often neglected area of life.

(1) 打油詩似的禱詞 (六 5)

(1) the Parody of Prayer (6:5)

只想打動人心的禱詞，不過像一首打油詩。雖然我們的文化，不會像六章 5 節所形容的，在街口，擺出一種姿態，裝腔作勢的禱告；但我們經常也會在教會受邀或其他公開場合禱告時，為了要令人銘感五內而說出一篇禱詞。這是主耶穌不要我們如此禱告的一個例子。

The kind of prayer that is intended to impress other people is a parody. While it is not part of our culture to stand on a street corner, strike a posture, and pray as the hypocrites in 6:5 did, we can and often do try to impress people when we are called on to pray at church or at some other public function. This is an example of how not to pray.

(2) 禱告的地點 (六 6)

(2) the Place of Prayer (6:6)

主耶穌推崇一種隱密而不顯揚的地點。我們幾乎在任何地方都可以找到：家中用不到的房間，停在停車場的車內，公共的交通工具，在塞車等紅燈的時間。耶穌的習慣是，天未亮之前，撥出一段時間，去曠野或無人的山坡地，因為，大白天，找他的人就會蜂擁而至，無法獨處了。

The Lord recommended a private or secret place for prayer. We can pray in secret almost anywhere: in an unused room at home, in a car in a parking lot, in a public conveyance, at a busy intersection while we are waiting for the traffic light to change. Jesus' habit was to rise a great while before daybreak and go off to a desert place or a lonely hillside, for during the day people would never leave Him alone.

保羅說他「不住的禱告」，可能是指，他不斷維持著一種禱告的心靈狀態，任何事來了，他都把它化成祈求、代求、感恩或敬拜。可能當他在穿針縫製帳篷時，或在漫長的路途上奔波傳福音時，都可以禱告。神既是無所不在，我們就可以把任何角落化為教堂來禱告——在人群中默禱，或在獨處時，喜歡的話，大聲開口禱告。

Paul said he prayed "without ceasing." Presumably he maintained a constant attitude of prayer so that everything that came his way was turned into an unexpressed thought of supplication, intercession, thanksgiving, or worship. Probably he prayed during the long hours spent plying the needle when making tents and during the long days spent on the road when traveling here and

there with the gospel. Since God is omnipresent, we can transform any corner into a cathedral and pray—silently if in a crowd or out loud if we prefer when we are alone.

(3) 禱告的原則 (六 7-8)

(3) the Principle of Prayer (6:7-8)

我們不要「無用的重複」(六 7)。主耶穌一定很清楚，我們很可能會如此對待六章 9-13 節的禱告範本，像鸚鵡一樣的有口無心。他不要我們一直重複同樣的字，像佛教徒喃喃地阿彌陀佛或天主教徒反覆的唸著拉丁的禱詞 *我們的天父* 和 *聖母瑪利亞*。

We are not to use "vain repetitions" (6:7). The Lord must have been acutely aware of the danger of taking even the sample prayer in 6:9-13 and parroting the words. He forbade the practice of saying the same words over and over again, as for instance the Buddhist does with his interminable *Om mani padme aun* or the Catholic does with his *Pater Nosters* and *Ave Marias*.

每個到羅馬的朝聖客，都會去羅馬教皇所在地，參觀那裡的 *聖階*。據說，此地的階梯就是當年彼拉多審問基督，在基督受死那一天，爬上又爬下的階梯；耶穌那時整個背脊因受鞭打已是血肉模糊，血跡斑斑地滴在台階上。根據中世紀的傳統，君士坦丁的母后聖赫琳娜，曾將耶路撒冷的石階帶回羅馬。天主教徒會跪爬這二十八階，同時思想基督的受難，並在聖日從教會獲得大赦，在其他日子獲得特赦，這些信眾必須先作告解，守聖餐，並以教皇的禱告詞來作禱告。當這些朝聖客跪爬時，還要覆誦如下的禱詞：

Every pilgrim who goes to Rome visits the pontifical shrine of the holy stairs, the *Scala Sancta*. These it is said were the stairs of Pilate's house that Christ ascended and descended on the day of His condemnation to death; His back was bleeding from His scourging and His blood dripped on the steps. According to medieval tradition the empress St. Helena had the staircase brought from Jerusalem to Rome. Catholics who ascend the twenty-eight steps on their knees, all the while meditating on the passion of Christ, receive from the Church a plenary indulgence on certain holy days and a partial indulgence on other days, provided they have confessed their sins, received holy communion, and prayed for the pope's intentions. As these pilgrims climb, they recite repetitious prayers. They begin:

忍受著與你親愛的母親和你親愛的門徒分離之痛的我的耶穌，求你憐憫我。

聖母啊，願那

被釘十架的救主所受的每個創傷

再來刺透我的心。

My Jesus, through the sorrow you suffered in being separated from your dear Mother and your beloved disciples, have mercy on me.

Holy Mother, pierce me through

In my heart each Wound renew

Of my Savior Crucified.

信眾繼續跪爬台階，並說：

猶大的出賣，讓你的心靈嚐盡憂苦的我的耶穌，求你憐憫我。

聖母啊，願那

被釘十架的救主所受的每個創傷，

再來刺透我的心。

They go on to the next step and say:

My Jesus, through the distress of mind you suffered when betrayed by Judas, have mercy on me.

Holy Mother, pierce me through

In my heart each Wound renew

Of my Savior Crucified.

痛苦的跪爬一步接著一步。儀式化的禱詞一句接著另一句。任何時刻去到羅馬，你都可看見瘋狂的群眾爬著那些台階——你會看見教會的高僧和平信徒，年輕的、年長的，不論貧富、貴賤、襪子上有洞的小女孩、捲起褲管的成年人，全都奉基督的名，不顧登山寶訓的教導，在作這些事。

Painful step follows painful step. Ritual prayer follows ritual prayer. Any time you go to Rome you will see the deluded climbing those stairs—you will see Church dignitaries and laymen, young and old, rich and poor, great and small, little girls with holes in their stockings and grown men with pant legs rolled up. All this is done in the name of Christ and in defiance of the Lord's teaching in the sermon on the mount.

(4) 禱告的模式 (六 9-15)

(4) the Pattern of Prayer (6:9-15)

(a) 主所推薦的 (六 9-13)

(a) What the Lord Recommended (6:9-13)

我們可能會期待，有一篇傑作出現。但請注意，主耶穌並不是說，「唸這些禱詞。」他事實上是在說，「以這種方式來禱告。」當我們祈禱時，要專注在天父的位格、旨意、供應、赦免、道路、保護、能力和永恒性。

The sample prayer is, as we might expect, a masterpiece. But note that the Lord did not say, "Pray these words." He said in effect, "Pray this way." When we pray we should pay attention to the Father's person, purpose, provision, pardon, pathway, protection, power, and permanence.

i . 父的位格 (六 9)

i. The Father's Person (6:9)

我們最先就要注意到父的位格：「我們在天上的父。」這好像寫一封信的對象，這是多麼親密又多麼安慰人心的稱呼啊。當我們禱告時，我們乃是向父親說話。在舊約中，神最偉大的稱呼乃是 *耶和華*——立約的神，向祂的子民立下「極寶貝又極大的應許」並且持守應許至今。但在神的稱呼中，最偉大的名字乃是 *我們的父*，這名意謂著「超乎我們所求所想」的關係、資源和責任。

We should begin by showing appreciation for God's person: "Our Father which art in heaven." That's the address on the envelope, so to speak, and what an intimate and comforting address it is. We address our prayer to our Father. The greatest name for God in the Old Testament is *Jehovah*—the God of covenant who makes "exceeding great and precious promises" to His people and keeps those promises. But the greatest name of all for God is *our Father*, a name that implies relationship, resources, and responsibilities beyond "all that we ask or think."

我們父的家乃是在天上，祂的家，有一天也要成為我們的家。亞伯拉罕明白這項真理。他初起行時，來到一地支搭帳棚，西邊是伯特利，東邊是艾城（創十二 8）。當他往東回看所來之徑，看見他生命的日出之地，他所回顧的艾城，意為「一堆荒塚」。極目望去，世間的房屋，被時光的犁頭，無情地刨過。

Our Father's home is in Heaven, and His home is going to be our home one of these days. Abraham understood this truth. There was a time in his early pilgrimage when he pitched his tent so that Bethel was to the west and Hai was to the east (Genesis 12:8). When he looked east, he was looking back over the way he had come, back toward the sunrise of his life. Looking back, he saw the town called *Hai*, which means "a heap of ruins." He saw a picture of this world of human homes, through which time drives its careless plowshare.

當他往西看到夕陽時，記起「與我同住，夕陽西沉迅速/黑暗漸深，求主與我同住」（按：中文聖詩名「與我同住」歌詞）。往西望去，看到的是伯特利，名字意為「神的殿」。亞伯拉罕越過夕陽，望見神永恒的家，便「求告神的名。」耶穌教導我們，要抓住這個天上的異象來禱告，「我們在天上的父。」主耶穌要引導我們的思維，朝向天家而去。

When he looked west toward the setting sun, he remembered that "swift to its close ebbs out life's little day; / Earth's joys grow dim, its glories pass away." Looking west, he saw the town called *Bethel*, which means "the house of God." Abraham saw beyond the sunset to God's eternal home and "called upon the name of the Lord." Jesus taught us to catch this heavenly vision and pray, "Our Father which art in heaven." The Lord wanted to direct our thoughts toward home.

接著，他告訴我們，「願人尊你的名為聖。」我們雖然對神使用父的稱呼，但絕不可放肆輕慢。祂的名字是至高至聖的名，應當存敬畏的心來稱呼。

Then He told us to add, "Hallowed be thy name." We may use the name *Father* for God, but there must be no careless familiarity. His is a high and hallowed name, one to be employed with reverence and awe.

ii. 父的旨意（六 10）

ii. The Father's Purpose (6:10)

聚焦在自己的需要之前，要先關注神的旨意，並祈禱它能早日實現：「願你的國降臨，你的旨意行在地上，如同行在天上。」耶穌所來自的國度，有千千萬萬的天使歡喜地環繞著天父的寶座，專注聽祂的話語，忙著遵行祂的旨意。耶穌來到的世界，少有人知道他的國度，更不知道在哪裡，至於遵行祂旨意的人就更少了。撒但固然能指著世界的國度，吹噓

著說，這是他的國，並且以此誘餌，對神的兒子大獻殷勤，但耶穌來，乃要收復這些國，並將之歸還給神。

Before we focus on our own interests, we are to give our attention to God's will and pray that it be done: "Thy kingdom come. Thy will be done in earth, as it is in heaven." Jesus had come from a land where ten thousand times ten thousand angels stand in rapture around the throne of His Father, hang on His words, and rush to do His will. Jesus had come to a world where His kingdom is barely known and where only very rarely, and even then only very imperfectly, does anyone do God's will. Satan could point to the kingdoms of this world, boast that they were his, and offer them as bait to the Son of God. Jesus had come to recover those kingdoms and restore them to God.

啟示錄以天國開始，也以天國結束，但中間，則有天國與地上的景象交替出現。地上景象之後，就是天上的景象，天上的景象之後，又出現地上的景象。原因是，在啟示文學中，我們可以看見主禱文全然的實現。我們看見神的旨意在天國宣告，然後在地上實現。

The book of Revelation begins in Heaven and ends in Heaven, but in the interval the scenes alternate between Heaven and earth. A scene on earth is followed by a scene in Heaven, and a scene in Heaven is followed by a scene on earth. The reason is that in the Apocalypse we find the full answer to the Lord's prayer. We see God's will being decreed in Heaven and then done on earth.

iii. 父的供應（六 11）

iii. The Father's Provision (6:11)

這篇模範的禱文，只有短短的一點提到我們肉身和物質的需要：「我們日用的飲食，今日賜給我們。」我們不必為著我們的需要而思慮，因為，神都知道。但若分析我們的禱告內容，可能更多是為物質方面的生活而操心；我們祈求最多的是吃什麼，住哪裡，穿什麼：蘇媽媽的病，趙叔叔需要找工作。我們當然要不斷地為這些事禱告，主耶穌教導我們，要把這些放進我們的代禱裡，但是，物質需求應該放在正確的位置，比例也當合宜。

In the model prayer there is just one brief mention of our physical and material needs: "Give us this day our daily bread." We do not have to dwell on our needs because God knows all about them. Analysis of our own prayers will often reveal preoccupation with the material side of life; we pray mostly about how we are to be fed, where we are to live, what we are to wear, Aunt Suzy's illness, Uncle Joe's need for a better job. We should not stop praying about these topics. The Lord taught us to include them in our prayers; but material requests are to be kept in their right place and proportion.

iv. 父的赦免（六 12）

iv. The Father's Pardon (6:12)

接著，我們要祈求神的赦免：「免我們的債，如同我們免了人的債。」這不是罪人認罪的禱告，而是聖徒的禱告。罪人的禱告，開頭和結尾是「神啊，開恩可憐我這個罪人」（路十八 13）。他的呼求是他得罪了神，求神赦免，請求免去審判的懲處。在馬太六章 12 節的請求，則是神的兒女，因為不當的態度、思想、言行而使天父憂傷，需要求父的赦免。

Next we are to beg for God's pardon: "Forgive us our debts, as we forgive our debtors." This is the prayer not of a sinner, but of a saint. The prayer of a sinner begins and ends with "God be merciful to me a sinner" (Luke 18:13). His cry is a plea for pardon from an offended God, a plea for judicial forgiveness. In Matthew 6:12 the plea is that of a child of God who has grieved his heavenly Father by some wrong attitude, thought, word, or deed and needs parental forgiveness.

主耶穌教導「憐憫生憐憫」這個原則。要得到憐憫，就必須先付出憐憫。倘若我們自己懷抱著不肯寬恕人的心，怎能說得過去，理直氣壯，臉不紅，心不跳地要求神寬恕我們呢？

The Lord taught the principle that mercy must beget mercy. Mercy received must be mercy reproduced. How can we logically, consistently, or morally ask God to forgive us if we ourselves are harboring an unforgiving spirit?

v. 父的道路（六 13 節 a）

v. The Father's Pathway (6:13a)

耶穌聚焦於父的道路而如此禱告，「不叫我們遇見試探。」主因他個人的經歷，知道他在說的是什麼（見太四 1）。神不試探我們（雅一 13），但他許可我們面臨試探——或說，他能保護我們免於試探。他只許可我們能勝過的試探臨到我們（林前十 13；彼後二 9）。神試煉我們，撒但試探我們。

Focusing our attention on God's path way, Jesus prayed, "Lead us not into temptation." The Lord knew from personal experience what He was talking about (see Matthew 4:1). God does not tempt us (James 1:13), but He can permit us to be led into temptation—or He can protect us from it. He will only allow temptation that He knows we can withstand (1 Corinthians 10:13; 2 Peter 2:9). God tests us; Satan tempts us.

我們活在一個危機四伏的世界，我們又是以極易燃的物質所造（雅一 13-14）。難怪主耶穌要教導我們向神祈求，引導我們走在他的道路上，救我們脫離試探（詩二十三 3）。

We are living in a perilous world and we are made of highly flammable material (James 1:13-14). No wonder the Lord urged us to ask God to lead us in His paths and keep us out of the way of temptation (Psalm 23:3).

vi. 父的保護（六 13 節 b）

vi. The Father's Protection (6:13b)

我們也要禱告，求父保護我們免去撒但的攻擊：「救我們脫離凶惡〔那惡者〕。約伯記描繪當撒但尾隨我們時會發生什麼事。我們在路加二十二章 31-32 節有另一個例子；主警告好誇大的彼得，「撒但想要得著你們，好篩你們，像篩麥子一樣：但我已經為你祈求，叫你不至於失了信心。」

We are also to pray for God's protection from Satan: "Deliver us from evil [the evil one]." The book of Job illustrates what happens when Satan goes after us. We find another example in Luke 22:31-32; the Lord warned boastful Peter, "Satan hath desired to have you, that he may sift you as wheat: But I have prayed for thee, that thy faith fail not."

保羅也知道被撒但直接攻擊是什麼意思。他寫道，「又恐怕我因所得的啟示甚大，就過於自高，所以有一根刺加在我肉體上，就是撒但的差役，要攻擊我」（林後十二 7）。不管保羅所說的患難是指什麼（癲癇、眼病或類似的），事實就是，他有「一根刺加在身上」，他稱之為「撒但的差役」可能撒但這黑暗之子，指派一個墮落的天使來攪擾使徒。他永遠活躍的仇敵，不斷地在攻擊他，不用說就像邪惡的思想、挫敗感和恐懼之類的。保羅三次禱告，求神叫這騷擾離去，每次，神都告訴他，神的恩典夠用。有這麼可怕的惡靈一直在身邊，使徒只有不斷的禱告，才能得平安。

Paul too knew what it meant to be the subject of direct Satanic attack. He wrote, "Lest I should be exalted above measure through the abundance of the revelations, there was given to me a thorn in the flesh, the messenger of Satan to buffet me" (2 Corinthians 12:7). Whatever Paul's affliction was (epilepsy, bad eyes, or the like), the fact is that he had his "thorn in the flesh" and he called it "the messenger [angelos, angel] of Satan." Probably Satan, the prince of darkness, assigned one of his fallen angels to harass the apostle. His ever-active foe assailed him constantly, doubtless with evil thoughts, discouragement, and fear. Three times Paul prayed to be delivered from this harassment, and each time he was told that God's grace was his sufficiency. With such a dread evil spirit ever at his side, the apostle would be safe only as he prayed without ceasing.

我們大概很難經得起這樣的試探，來自撒但和他的差役這麼經常的個別垂青。主指引我們要禱告，才能蒙引導行在安全的道路上，也才能受到直接的保護。

Few of us could withstand such temptation, such constant personal attention from Satan and his agents. We are directed by the Lord to pray that we be led in safer pathways and that we be kept under direct protection.

vii. 父的能力（六 13 節 c）

vii. The Father's Power (6:13c)

當我們讀到禱告的結尾時，我們的思想，再次被引導來到父的寶座前，和他所關注的一切，我們被提醒，要認知到神的能力：「國度、權柄、榮耀全是你的。」有的學者認為這句話應該刪掉，只是大多數的古抄本都有這一段。

As we read the closing of the prayer, our thoughts are again directed to God's throne and His interests, and we are reminded of God's power: "Thine is the kingdom, and the power, and the glory." Some scholars think this statement should be deleted, but the overwhelming number of codices contain it.

我們剛剛才學習要向神祈求保護，可以脫離空中屬靈惡魔的攻擊，脫離這世界的邪惡之王，這個棄絕或藐視神國、神能和神榮耀的世界。但是，現在我們又學到：撒但乃是個篡位的叛逆者，國度原本是屬神的，神能是無限大的，撒但在神的大能面前一無所能，神的榮光有一日還要在這世界彰顯。換言之，主禱文的結尾，肯定了神的旨意是在千禧年時，祂要在此設立國度，那時「遍地要被我的榮耀充滿」（民十四 21）。

We have just been taught to ask for protection from the rebel prince of the power of the air, from the ominous prince of this world, a world that denies or defies God's kingdom, God's power, and God's glory. But now we are reminded that Satan is a usurper, that the kingdom is God's, that His power is omnipotent, that Satan is impotent before that power, and that God's glory will yet be displayed in this world. In other words, as the prayer draws to its conclusion, it reaffirms God's intention to set up His kingdom here in the millennial age when "all the earth shall be filled with the glory of the Lord" (Numbers 14:21).

viii. 父的永恒性（六 13 節 d）

viii. The Father's Permanence (6:13d)

禱文的最後一句是「直到永永遠遠」，這教導我們神的永恒性。我們或可借用詩歌的歌詞：「四境所見，儘是變遷朽腐；你，不變者，求來與我同住！」

The final phrase of the prayer, "for ever," teaches us to think of God's permanence. We might borrow the language of the hymn: "Change and decay in all around I see; / O Thou who changest not, abide with me!"

(b) 主所重覆的（六 14-15）

(b) What the Lord Reiterated (6:14-15)

禱文的附錄，主耶穌又選了其中一項請求赦免的祈求，加以解釋。只有這一段如此。

主耶穌分別從積極面和消極面來呈現，使得解釋更顯清楚無誤。「倘若你們饒恕...倘若你們不饒恕...」除非我們肯饒恕別人，除非我們樂意對別人展現一點憐憫和饒恕的機會，（我們自己其實也迫切需要這樣的機會），我們就不是真心悔罪，也就不能獲得饒恕。神的恩典足夠，能帶領我們作這樣的悔罪。

In an appendix to the prayer, the Lord picked up one of the petitions—the request for forgiveness—and expounded it. It is the only petition so treated.

The Lord presented the truth of verses 14-15 both positively and negatively so that there could be no mistake in interpreting it. "If ye forgive... If ye forgive not..." Unless we are willing to forgive others, and unless we are glad we have the opportunity of extending in some small degree the mercy and forgiveness of which we stand in such great need ourselves, we are not really penitent and therefore cannot receive pardon. God's grace is sufficient to bring us to such penitence.

c. 生命的操練（六 16-18）

c. The Disciplines of Life (6:16-18)

（1）食慾的問題（六 16 節上）

(1) the Question of Appetite (6:16a)

猶太人有關禁食的律法，唯一指明的是在贖罪日那天（利十六 31）。不過，舊約不乏禁食的例子，多半為了作全國的悔罪。與便雅憫發生內戰後，全國禁食（士二十 26）。當百姓追隨假神巴力時，撒母耳要百姓禁食（撒上七 6）。尼希米時代，猶太人因罪行而禁食（尼九 1）。摩西禁食四十天，預備自己重新接受神所啟示的真理（出三十四 28）。主耶穌面對魔鬼的試探時，也禁食四十天（太四 2）。主不是命令我們要禁食，但他也不是叫我們不必禁食。在登山寶訓中，禁食被視為理所當然之事。

The only fast imposed by law on the Jews was that of the day of atonement (Leviticus 16:31). There are, however, other notable Old Testament examples of fasting, often as a means of expressing national repentance. The whole nation fasted after the civil war with Benjamin (Judges 20:26). Samuel made the people fast after they had gone after the false god Baal (1 Samuel 7:6). In the time of Nehemiah the Jews fasted because of their sins (Nehemiah 9:1). Moses fasted for forty days to prepare himself for a fresh revelation of divine truth from God (Exodus 34:28). The Lord Jesus fasted for a like period prior to His confrontation with the devil (Matthew 4:2). The Lord did not command us to fast, but neither did He discourage the practice. It is taken for granted in the sermon on the mount that we will fast.

(2) 外觀 (六 16 節下—18 節上)

(2) the Question of Appearance (6:16b-18a)

當我們覺得，需要控制自己的慾望，需要操練捨棄老我的功課，好讓肉身順服在屬靈之下時，我們要小心，不要在外觀上顯露出來。如摩根所說的，「在靈裡，要持續操練預苦期（按：復活節的前四十天）的心靈，但外觀上，永遠有復活節的喜樂。」倘若我們禁食，是為了獲得別人讚賞，那我們捨己的操練，就白費了。

When we feel it necessary to curb our appetites, to impose on ourselves the discipline of denial, to bring the physical under the restraint of the spiritual, we must be careful not to let it show. As Campbell Morgan put it, "We are to have perpetual Lent in our souls and everlasting Easter in our faces." If our fasts are in any way designed to attract the praise of men, our self-denials are in vain.

(3) 讚賞 (六 18 節中—下)

(3) the Question of Applause (6:18b-c)

禁食有它的地位，但我們必須遵守兩個原則：提防高抬自己，提防向外表露。有個典型的例子，說到史代萊次這位修士（西元 390-459）他就觸犯了這兩個規則。他為了控制自己肉身的慾望，作了一連串驚人之舉。羅馬天主教因而將他苦修的技巧列入記錄。有一次，在預苦期的四十天中，他將自己禁閉在一間修道院中。他又設計各種惡魔級的自我折磨的方式，最後將自己囚在一根柱頂上。

Fasting has its place, but we must observe two rules: beware of personal extravagances and beware of public exhibition. The classic example of a man who broke both rules is Simeon Stylites (a.d. 390-459). He did a series of astonishing things to bring his body under control and was canonized by the Roman Catholic Church for his incredible feats of asceticism. Once he had himself walled up in a monastery for the entire period of Lent. He devised all kinds of fiendish means of self-torture and he ended up on top of a pole.

他在柱頂上的生活，一開始是遷移到一個離修道院很遠的山坡上，再登上一根六英尺高的柱子頂，脖子還圍了一個鐵項圈，綁在柱子上。柱子會定期上升，直到十五英尺高。他的門徒必須爬上一座梯子，送上一點食物，勉強他吃一點。不論敘利亞的嚴夏或酷寒，也不論風吹雨打，下雪或日焰，三十個寒暑，日日都沒有任何遮蔭，就這樣在柱頂上，最後，獲得教會封聖。

這樣的極端，自然吸引人潮觀看。但是，我們禁食時，要十分注意，這只是我們與神之間的祕密。

His life on a pole began when he moved to a hillside not far from his monastery and perched on a pillar six feet high. There he sat with an iron collar around his neck, chained to his pole. Periodically the height of the pillar was raised until it was fifty feet high. His disciples had to climb a ladder to bring him such scraps of food as he would condescend to eat. Throughout the bitter cold of thirty Syrian winters and the burning heat of thirty Syrian summers, disdaining any shelter from wind or rain, frost or sun, he sat on his pole and in the end was rewarded by his church with sainthood.

To such excesses men will go. But when we fast, we are to make sure it is a secret between us and God.

2. 財富的重擔（六 19-24）

2. Burdens Connected with Wealth (6:19-24)

這篇偉大的講道，下一個主題是，愛慕財寶。許多人專注追求的，不是屬靈的生命——施捨、祈禱及禁食——而是世俗所追求的如何累積財富。我們週遭環繞的都是物質。我們要學會掌控他們。要獲得物質，祕訣好像是錢，錢可以買到許多東西。我們是不是會被錢分掉專注力，這要看，我們都是怎麼作決定的。

The next theme of this great sermon is the desire for wealth. So many people are burdened not by the spiritual demands of life—almsgiving, praying, and fasting—but by such secular distractions of life as accumulating riches. The desire for material things is strong and subtle. After all, we live in a material world. We are surrounded by material things. We have to handle them. The key to acquiring them seems to be money; it can buy so much. Whether or not we will be distracted by money will be determined by certain choices we have to make.

a. 愛的抉擇（六 19-21）

a. A Choice of Loves (6:19-21)

我們可以選擇愛慕地上的事物，還是愛慕天上的事物，基督是坐在天上父神的右邊（西三 1-2）。我們是積財寶在地上，還是積財寶在天上（太六 19-20）。主耶穌定下一個原則：財寶在哪裡，心也在哪裡（六 21）。

We can set our affection on things on the earth, or we can set our affection on things above, where Christ sits at the right hand of God (Colossians 3:1-2). We can lay up treasure on earth, or we can lay up treasure in Heaven (Matthew 6:19-20). The Lord laid it down as a principle that our heart will be where our treasure is (6:21).

聖經的時代，世人最珍愛的事物，都與昂貴的織物有關，紫色布，以及細麻布。提到這些，主說了一個字「蟲子」。另一些寶物則是珍貴的金屬。提到這些，主說了一個字「賊」。當我們累積地上的財寶時，要清楚，那些是會腐爛，會銹壞，會被偷的。

In Bible times much of what was treasured was in the form of costly fabrics—purple, and fine twined linen. Alongside that, the Lord laid the word "moth." Other treasure was in the form of costly metal. Alongside that, the Lord laid the word "rust." People put their treasures in safe places. Alongside that precaution, the Lord laid the word "thieves." When accumulating earthly treasure, we must beware of that which rots, that which rusts, and that which robs.

主耶穌並不是咒詛想累積財寶的慾望，他說，「要累積財寶」，但他又說，「不要為自己累積財寶。」他咒詛的是為自己累積無用的地上財寶。」

The Lord did not condemn all desire to accumulate treasure. He said, "Lay up for yourselves treasures." But He also said, "Lay not up for yourselves treasures." What He condemned is the useless practice of laying up treasure for oneself on earth.

渴望累積財寶，並非不對，只是方向要正確。主告訴我們，要為自己累積「財寶在天上。」如何累積呢？要藉著在地上時，奉獻我們的時間、才幹和「金錢」給神的事工，以加速祂國度的來臨。

因此，我們就面臨選擇了。要愛地上的財寶，還是天上的財寶，主也告訴我們，他希望我們選擇哪一個。

The passion for possessions is not reviled but redirected. The Lord told us to lay up for ourselves "treasures in heaven." We do that by giving our time, talent, and "treasure" to forward God's interests on earth and promote the coming of His kingdom.

So we have a choice of loves. We can be taken up with things earthly or heavenly, and the Lord told us which of the two He would have us choose.

b. 眼光（六 22-23）

b. A Choice of Looks (6:22-23)

主將有關財寶的教導加以擴大，要我們注意眼光，他說，眼光可能「瞭亮」（六 22），也可能「昏花」（六 23）。

我這一生都有散光的毛病，眼球的水晶體無法正常聚光所致，因此我的視線經常是模糊的。主耶穌要說的是，我們也會患屬靈的散光，可能是因為我們沒有以正常的屬靈視野來看事情。他勉勵我們要有「清晰」的眼光，不致模糊地看待事物，要能看透這世上財寶的不可靠，並聚焦在來世的事物。

The Lord enlarged on His teaching about treasure by drawing our attention to the eye, which He said can be "single [clear]" (6:22) or "evil [out of order]" (6:23).

Most of my life I have suffered from astigmatism, a problem with the lens of the eye that causes rays of light to fail to converge in one point. As a result my vision is blurred. The Lord was saying that it is possible to have spiritual astigmatism. It is possible not to have things clearly in focus in our spiritual vision. He urged us to have a "single" eye, an eye that does not see blurred images, an eye that sees through the folly of laying up treasure on earth and keeps the next world in proper focus.

c. 選擇主人（六 24）

c. A Choice of Lords (6:24)

耶穌說：「一個人不能事奉兩個主：不能又事奉主又事奉瑪門，」瑪門的意思就是「財富」，譯作「事奉」的這個字 *douleuō*，字源與 *doulos*（奴隸）相近。譯作「主」的字 *kurios*，意為「主人，絕對的擁有者」。因此，耶穌是在說，沒有一個奴隸，可以同時屬於兩個主人。我們不可能作物質財產的奴隸，同時又讓主基督作我們生命的主。兩者無可妥協。我們必得作決定，選擇哪個世界，選擇事奉哪個主人。

"No man can serve two masters.... Ye cannot serve God and mammon," said Jesus. "Mammon" simply means "riches." The word translated "serve" is *douleuō*, akin to *doulos*, which means "slave." The word translated "masters" is *kurios*, which means "lord, absolute owner." So Jesus was saying that no one can be a slave to two owners. We cannot be a slave to material possessions and at the same time own the lordship of Christ in our lives. No compromise is possible. We have to decide which world we are going to live for and which master we are going to serve.

3. 憂慮的擔子（六 25-34）

3. Burdens Connected with Worry (6:25-34)

凡是有錢財的，都有一個煩惱；凡是沒什麼錢財或地上資產的人，憂慮的擔子很不一樣。前者多半和擔憂「怎麼賺更多」有關；後者則擔憂入不敷出。財富與憂慮原本是相反的問題，但都可能干擾屬靈的生命。

Those who have wealth have one problem; those who have little or nothing of this world's goods carry quite a different burden. The former tend to be concerned with accumulating more and more; the latter are desperately trying to make ends meet. Wealth and worry are opposite problems, but they can be equally distracting to spiritual life.

a. 日常生活（六 25-26）

a. Daily Life (6:25-26)

（1）所知的壓力（六 25 節上）

(1) Its Pressure Acknowledged (6:25a)

神的子民大多數都會受困於日常生活的壓力，不免憂慮。但主說「不要為生命憂慮」（六 25），這真是他非常有力的話語。當然，我們還是有一些物質需要；衣食方面。但不必鎮日為這些操煩。

The vast majority of the Lord's people are beset on every hand by distracting worry in their daily lives. But He said, "Take no distracting thought" (6:25), for that is the real force of His words. Obviously we have to give some thought to our material needs; food and raiment are necessities. But we are not to be full of care about these things.

（2）改變眼光（六 25 節下-26）

(2) Its Perspective Altered (6:25b-26)

我們不應該作「沒有遠慮」的人，但也不必日日為此憂煩。主有三次提到，他的子民不必為此憂慮。

第一次（六 25）他說，不必憂慮；第二次（六 31）他說，不值得憂慮；第三次（六 34）他說，憂慮沒有效果。

We are not to be improvident; neither are we to be anxious. Three times the Lord commanded His people not to be anxious.

The first time (6:25) He said anxiety is unnecessary; the second time (6:31) He said it is unworthy; the third time (6:34) He said it is unprofitable.

主耶穌生動的例子，指向天空的鳥兒（六 26）。牠們不耕不種，不播不收，也不積蓄五穀在倉裡，但是神仍養活牠們。世上沒有哪個百萬富翁可以養得起所有的鳥，一天都不行，但神從未停止養活牠們。我們比雀鳥貴重許多。神眷顧牠們，當然也眷顧我們。

The Lord's graphic illustration in 6:26 points us to the birds of the air. They do not plow and plant, sow and reap, and store up provisions in barns, yet God provides for them. There is not a millionaire in the world who could afford to feed all the birds for just one day, but God never stops feeding them. We are of much more value than the birds. God cares for them and of course He cares for us.

b. 神的邏輯（六 27-32）

b. Divine Logic (6:27-32)

（1）人類的框架（六 27）

(1) Our Human Frame (6:27)

主耶穌用了兩個比喻，讓我們聚焦於神的邏輯。第一個，他說沒有誰可以因憂慮而改變自己的「身量」。其中一種解釋便是，費盡心思使自己多長高一英吋半。別一種解釋是，人無法因思慮，使自己的壽命多增加一刻。

The Lord used two more illustrations to bring the divine logic into focus. First He said that no one can change his "stature" by being anxious. One rendering of this thought is that a man who is not as tall as he would wish to be cannot add a foot and a half to his height by worrying. Another rendering is that a man cannot add any time to his allotted life span by being anxious about it.

世界上唯一成功地增加自己壽數的人，便是希西家王。他多活了十五年，這期間，他生了兒子瑪拿西，可是，西希家若看見瑪拿西怎麼作王，他一定恨不得自己早些按神所定的壽數死去。（賽三十八 1-5；代下三十三 1-10）。

The only person who succeeded in increasing his life span was King Hezekiah. Fifteen years were added to his life and during that time Manasseh, his son and heir, was born to him. But when Hezekiah saw what Manasseh was like, he doubtless wished he had died at God's appointed time (Isaiah 38:1-5; 2 Chronicles 33:1-10).

(2) 停止的信心 (六 28-30)

(2) Our Halting Faith (6:28-30)

第二個例子，主耶穌指向在應許地很普遍的百合花，不論在家中的花園，甚至雜草叢生的野地都可見到。這種可愛的百合花，既不勞苦，也不紡線，但即使所羅門最榮華時，他所穿戴的，還不如這花一朵呢。倘若我們的天父，對路旁此刻猶在，下一刻就不見的花兒都打扮得這麼用心，我們為什麼不能信靠祂會眷顧我們物質的需要呢？

In the second illustration the Lord pointed to the common lilies of the promised land, gorgeous wildflowers equally at home in a cultivated garden or among the rankest weeds. These lovely lilies do not toil or spin, yet not even Solomon in all his glory ever wore such robes. If our heavenly Father can so richly array a wayside flower that is here for a moment and then gone forever, why can't we trust Him to take care of our material needs?

(3) 我們的天父 (六 31-32)

(3) Our Heavenly Father (6:31-32)

「你們這小信的人」主在六章 30 節這樣說，好像很驚訝於神的子民，對天父無微不至的照顧，怎可有一刻的懷疑。主又吩咐我們，並安慰我們，「不要憂慮穿什麼」這是它的要點（六 31），然後有安慰的話語：「你們需用的這一切東西，你們的天父是知道的」（六 32）。

"O ye of little faith," the Lord had exclaimed in 6:30, as though astonished that any of God's children could doubt for a moment their heavenly Father's tender care. Now Jesus gave a command and offered comfort. "Don't worry about what you are going to wear" was the gist of the command (6:31). Then came the reassuring words: "Your heavenly Father knoweth that ye have need of all these things" (6:32).

c. 不同的律法 (六 33-34)

c. Different Laws (6:33-34)

(1) 先求什麼 (六 33)

(1) What Must Be First (6:33)

「你們要先求神的國和神的義，」耶穌說，「這一切都要加給你們。」神知道我們所需要的，以及祂應許要給我們的，（也就是之前說過、給過的）都只是東西；而我們應當追求的乃是神的國。（這是馬太使用過五次「神的國」中的第一次；亦見十二 28；十九 24；二十一 31、43）。我們真正該念茲在茲的，應當是神國的事。

"But seek ye first the kingdom of God, and his righteousness," Jesus said, "and all these things shall be added unto you." The things that God knows we need and that He has promised to provide are, when all is said and done, just things. What we are to seek is the kingdom of God. (This is the first of five times that Matthew used the expression "the kingdom of God"; also see 12:28; 19:24; 21:31,43.) If we are to be anxious about anything, it should be the affairs of God's kingdom.

(2) 要追求的 (六 34)

(2) What Must Be Fought (6:34)

主在這裡告訴我們，不要為明天憂慮。或許不會有明天了。明天，我們或許就回天家了。甚至，即使明天仍然來，神也依舊會掌管每件事。我們不必將對明天的憂慮，加到今天來。

Here the Lord told us not to worry about tomorrow. Tomorrow may not come. Before tomorrow we may be taken home to Heaven. And even if tomorrow does come, God will sovereignly arrange its affairs. We are not to add tomorrow's cares to those of today.

「一天的難處，一天當就夠了。」在這裡譯作「難處」的希臘原文，不只包括人生的災難和苦惱，因為它的字根，是指引起這一切的罪的源頭。只要我們一日還在這個罪惡的世界，我們就會被困難纏累。神並未應許明日沒有麻煩，但明日，就如每一日，都在祂大能的手中。主必不致棄我們於不顧，或使我們缺乏或不眷顧明天；祂要我們信靠祂，不要憂慮。祂要我們每時刻活在當下。我們可以像這首詩的作者來禱告：

主啊，我不為

明日和明日的需要

祈禱；

喔，主啊，我只為今日

不受罪的污染

祈求。

"Sufficient unto the day is the evil thereof." The Greek word translated "evil" here embraces not only the calamities and afflictions of life, for the word's roots point to the origin of these things in sin. As long as we are in a sinful world, we will be beset by difficulties. God does not promise that tomorrow will not have its problems, but tomorrow, just as today, is in His capable hands. The Lord would not have us be careless or improvident or foolish in taking no thought for

tomorrow; rather He would have us be trustful and take no anxious thought. He would have us live one day at a time. We should pray with the hymn writer:

Lord, for tomorrow and its needs

I do not pray;

Keep me, O Lord, from stain of sin,

Just for today.

有一個古老的寓言，講到，某個房間的角落有一座鐘，每時每刻嘀嗒嘀嗒的走著。有一日，鐘開始煩惱起來，自言自語的說：「我每一秒嘀嗒一次。每分鐘有六十秒，每小時有六十分鐘。這樣，我每小時就得嘀嗒三千六百次，每一天就得嘀嗒八萬六千四百下。那明天也是，後天也是；還有無數個明天、下週、下個月。一年就得嘀嗒三千一百五十三萬六千下。」

There is an old fable about a clock that stood in the corner of a room, busily ticking away the hours. The clock, beginning to think and worry, said to itself: "I tick once every second. There are sixty seconds in a minute and sixty minutes in an hour. That means I have to tick 3,600 times every hour and 86,400 times every day. Then there's tomorrow and the day after that; days and weeks and months lie ahead. In a year I will have to tick 31,536,000 times."

這座鐘開始氣餒了，它開始為還沒到的日子，憂慮現在該怎麼辦，於是愈走愈慢，幾乎走不動，就要停擺了。接著，它突然冒出一個興奮的想法。它自言自語的說，「反正，我一次只要嘀嗒一下嘛。」這麼靈機一動，鐘又獲得力量，繼續它本份的工作——每次只要計算走過去的時間一個嘀嗒就好。

The clock became discouraged and as it added the burden of unborn days to the burden of the present moment of time, it began to run more and more slowly until it almost came to a stop. Then the clock had an encouraging thought. "After all," it said to itself, "it's only a tick at a time." With that flash of insight, the clock gathered strength and carried on with its allotted task—measuring the passing moments a tick at a time.

E.門徒的言行（七 1-29）

E. The Disciple and His Behavior (7:1-29)

1. 愚昧（七 1-5）

1. The Fool Exhibited (7:1-5)

主在這裡責備一種好吹毛求疵的心態，嚴以待人，專挑別人的毛病；這樣作，結果反而都報應在自己身上。此外，批評別人，這與天父的屬性不合。

Here the Lord forbade a censorious spirit. It is the height of folly to be critical of other people's sins and shortcomings, because all we do is invite them to pounce on our own. Besides, a critical spirit is foreign to that of our Father in Heaven.

a. 理由（七 1-2）

a. A Word of Reason (7:1-2)

七章 1 節告訴我們，不要論斷別人。這原則必須與其他的聖經章節「要判斷某些事物」一起理解，我們的解讀也要與主的遣詞用字和這原則所屬的上下文一起作平衡。

In 7:1 we are told not to judge other people. The principle needs to be understood in the light of other Scripture passages that tell us we are to judge certain things. Our understanding is also modified by studying the Lord's choice of words and the context in which the principle is stated.

別處的經文指出，主所禁止的，並不包括國家法庭所作的判決，在一個有罪的世界，那是控制犯罪的必須手段（多三 1-2；來十三 17；彼前二 13-15）。主也不是禁止教會面對內部有錯亂或虛假的教義時，所作出的判決處置（太十八 16-17；帖後三 6、14；多三 10）。主也不是禁止個人對別人犯錯時，不必分辨，就作出判斷（太七 15-16；羅十六 17；林前五 11；約壹四 1）。主所禁止的是，一種吹毛求疵——批評，雞蛋挑骨頭的心態，促使我們毫無依據地去定罪別人，忘記我們自己也是不免會有軟弱的。

Other Scripture passages indicate that the Lord's prohibition does not include judgment by civil courts, which are necessary in the control of crime in a sinful world (Titus 3:1-2; Hebrews 13:17; 1 Peter 2:13-15). Neither does the prohibition include judgment by the church of those within its fellowship who are disorderly or embrace false doctrine (Matthew 18:16-17; 2 Thessalonians 3:6,14; Titus 3:10). And the Lord did not forbid individuals to make judgments regarding those who do wrong (Matthew 7:15-16; Romans 16:17; 1 Corinthians 5:11; 1 John 4:1). What the Lord prohibited is censoriousness—a critical, faultfinding spirit that prompts us to condemn people without the facts and without remembering our own vulnerability.

馬太七章 1 節，「論斷」這字原文為 *krinō*。它在新約聖經有將近十種不同的譯法，在各篇章經文的上下文就變成決定性的判別因素。我們可以確定，在這裡，主並不是禁止我們去作「判別」，因為在同一段（七 6）中，他就告訴我們所有分別。他講那句話，乃是警告我們，不要以一種定罪的方式來對別人下對立的結論。他警告我們，若老是對別人抱這樣的心態，我們會自食其果。有一天，別人也會以這種定罪的方式來待我們，以我們論斷他們的同樣內容來論斷我們。

In Matthew 7:1 the word translated "judge" is *krinō*. Since it is translated some ten different ways in the New Testament, context is an important factor in determining the word's significance in a particular passage. We can determine that here the Lord did not say "Judge not" in the sense of forbidding us to distinguish between this or that, for in the same context (7:6) He told us to be discriminating. He used the expression to warn us against coming to adverse conclusions about people in a condemning way. He warned us that if we foster a critical spirit toward others, we will reap what we sow. We can expect to be judged and condemned by others in the same way and to the same extent that we judge and condemn them.

b. 可笑的懸殊（七 3-4）

b. A Word of Ridicule (7:3-4)

欽定本用「樑木」和「刺」，就顯出它很古老。樑木是支撐屋頂的巨木。刺是指微小的木屑。主提到樑木和刺，顯出這樣的人何等愚昧，看見別人眼中那麼微小的木屑，而不見自己眼中那巨大的主樑。

Using the words "beam" and "mote," our King James text shows its age. A beam is a massive piece of timber used for supporting a roof. A mote is a splinter. The Lord talked about the beam and the mote to ridicule the folly of a man pointing to a small splinter in someone else's eye while having an enormous piece of structural timber in his own.

不論我們在別人的生活中看見什麼錯誤，比起我們自己缺乏愛心，那可能就是樑木與微屑之比。對別人吹毛求疵，這是最不像基督的心態。只有避開自己無用的那根樑木，才能清楚看見，如何幫助弟兄避開那危險的微屑。

Whatever fault we see in another person's life may be a mere splinter compared with the massive beam of our own lack of love. There is nothing more un-Christlike than a critical spirit. Once a person gets rid of his useless piece of lumber, he is able to see clearly how to help his brother get rid of the damaging splinter.

c. 責備的言語（七 5）

c. A Word of Rebuke (7:5)

主責備一個眼睛有怒火的人，稱之為「假冒為善」。你若想幫助人，卻以挑剔的心調侃他，那就會幫倒忙。若要移除一根惱人的刺，就不要用一種「我可以逮到、揭發、定罪你」的態度，而是存心以基督的愛為意願，來提供幫助。

The Lord rebuked the man with the beam in his eye and called him a "hypocrite." No one can hope to help another person while entertaining a censorious spirit toward him. The power for removing an offending splinter lies not in the ability to detect, expose, and condemn, but in a Christlike love that fills the heart with a desire to be helpful and kind.

2. 讚賞的天父（七 6-12）

2. The Father Extolled (7:6-12)

a. 天父的愛（七 6-11）

a. The Father's Love Revealed (7:6-11)

（1）警語（七 6）

（1）a Warning Word (7:6)

主告訴我們，我們不要好挑剔，但這不意謂我們可以和稀泥。我們要有分辨的靈，主耶穌警告我們，「不要把聖物丟給狗，也不要把你們的珍珠丟在豬前，」從彼得應用這個警語的經文（彼後二 22）可知，在神的兒女和假教師之間，我們要懂得明辨是非。彼得用生動的言語描述，那些人鐵了心要背棄聖物，自己卻以迂迴的手段，留在關鍵的地位上，好以不聖潔的理由，來販賣聖物。

The Lord told us that we are not to be censorious, but that does not mean we are to be gullible. We are to have a discerning spirit. "Give not that which is holy unto the dogs, neither cast ye your pearls before swine," He warned. We learn from the context of Peter's use of this warning (2 Peter 2:22) that we are to discriminate between the true and the false, between the child of God and the false teacher. Peter portrayed in vivid language those who resolutely set themselves against holy things but insinuate themselves in holy places in order to traffic in holy things for unholy reasons.

在利未記（十一 1-8）的律法中，狗和豬都被視為不潔的動物。狗任何時候，都可以吞噬任何東西，不論是最精緻的美食或髒的碎屑。豬則是公認的髒，喜歡在泥中打滾。用狗和豬來比喻假先知，就更清楚了。神的子民是羊，不是狗；是鴿子，不是豬。

Both dogs and swine were regarded as unclean animals under the Levitical code (Leviticus 11:1-8). Dogs are ready to devour anything, be it the choicest morsel or the filthiest offal. Swine are more openly unclean, loving to wallow in the mire. By the comparison to dogs and swine, the character of false prophets stands exposed. God's people are sheep, not dogs; doves, not swine.

我們不要把屬靈的事物，寶貴、聖潔的事物，託付給那些已自顯為背道者、假教師、假牧人的人。我們應該在神的子民中間作分辨，與一些「犬類」和「豬仔」劃清界線，「免得他踐踏了珍珠，轉過來咬我們。」假教師視寶貴的珍珠（象徵基督的受難）或聖物為無物。保羅警告要「提防犬類」（腓三 2）。約翰提到那些在永恒中被禁止進入聖城的人，也說，「城外有那些犬類」（啟二十二 15）。

We are not to entrust spiritual things, valuable things, holy things, to those who have revealed themselves to be apostates, false teachers, false shepherds. Rather, we are to be discerning and withhold from such "dogs" and "swine" any place among God's people "lest they trample [holy things, pearls] under their feet, and turn again and rend [us]." False teachers see nothing of value in pearls (a fitting symbol of Christ's sufferings) or holy things. "Beware of dogs," Paul warned (Philippians 3:2). "Without are dogs," John declared when referring to those who are eternally barred from entering the gates of the holy city (Revelation 22:15).

數世紀以來，教會不斷被「犬類」和「豬仔」分裂和撕毀。康士坦丁就是把聖物丟給狗吃的一例，他信奉基督教後，向世界推開教會的大門，藉著異教徒被迫受洗，因而產生基督教王國。

Down through the centuries the church has been rent and torn by "dogs" and "swine." Constantine gave holy things to dogs when he espoused the cause of Christianity and threw open the doors of the church to the world. Paganism was baptized and Christendom was born.

(2) 奇妙的道 (七 7-11)

(2) a Wondrous Word (7:7-11)

主的警語之後，接下來是奇妙的邀請。不論是警語或邀請，都顯露了天父的愛。

The Lord's warning word was followed by a wondrous word of invitation. Both the warning and the invitation revealed the Father's love.

(a) 延伸的邀請 (七 7)

(a) The Invitation Extended (7:7)

主耶穌教我們，如何分清「論斷的靈」與「分辨的靈」。他知道我們的有限，因此，他不給我們一張規條清單。他只是說，「祈求…尋找…叩門。」

The Lord showed us how to know where to draw the line between a critical spirit and a discerning spirit. He knows our frame, so He did not give us a list of rules. He simply said, "Ask... seek... knock."

(b) 擴大的邀請 (七 8)

(b) The Invitation Expanded (7:8)

我們可以想像，主耶穌看到他門徒一副難以置信的表情，「有誰能活出登山寶訓的生活」。他早已知道，沒有人有這樣的智慧或能力遵守他的命令，因此，他要將我們的無能為力，與神的全能作聯結。

We can picture Him looking into the incredulous faces of His disciples who wondered how in the world anyone could possibly live the kind of life described in the sermon on the mount. He was well aware that no one had the wisdom or strength to keep His commandments, so He linked our impotence to God's omnipotence.

我們必來到主前，祈求。也就是說，我們必須承認自己對神的依靠。我們必須尋找，也就是說，我們自己必須振作，有所行動；必須樂意活出主所描述的生活。還有，我們必須叩門（krouō）。也就是說，我們要急切地，圍繞著天堂的城牆，堅定地敲打著神的門（在路加十一 9-10；十三 25 中，krouō 亦翻作「敲/敲打的」）。主邀請我們要急切的叩，不是因為神患重聽或遲遲不回覆，而是因為我們常偷懶，很容易放棄。我們要記住，如摩根所說的，守門的不是僕人，而是天父自己。他又是何等的父啊！

We must come to God and ask. That is, we must recognize our dependence on God. We must seek. That is, we must bestir ourselves; we must earnestly desire to live the life the Lord described. We must knock (krouō). That is, we must be importunate and besiege the battlements of Heaven and strike with determination at God's door (krouō is also translated "knock/knocketh" in Luke 11:9-10; 13:25). The Lord urged us to be importunate not because God is hard of hearing or slow to respond, but because we are sluggish and prone to give up. Let us remember that, as Campbell Morgan said, it is not a servant who keeps the door, but our Father. And what a Father He is!

(c) 解釋邀請 (七 9-11)

(c) The Invitation Explained (7:9-11)

我們可以十分放心的確定，天父會供應我們一切所需。主用了人間的父親這個比喻，作父親的雖然不完全，雖然「不好」(七 11)，有時嘮叨，有時有害無益——都還知道要拿好東西給他的兒女，我們更奇妙的天父，祂總是知道什麼對我們最好，也總是把最好的給我們，祂一定會及時供應我們一切所需！

We can rest assured that our Father will give us what we need. The Lord used the illustration of a *human father*, imperfect as he is, "evil" (7:11) as he is—grudging sometimes, harmful too at times—who knows how to give good things to his children. How much more our wondrous *heavenly Father*, who always knows what is best and always does what is right, hastens to supply our needs!

人間的父親，豈會作弄他飢餓的孩子，給他石頭吃呢？豈不是給他食物嗎？（撒但就會；他在第一次試探基督時，就給他一塊石頭。）人間的父，豈會作弄他飢餓的孩子，放一條蛇在他的盤子裡，而不是一條魚呢？當然不會。給我們這些懸殊的比喻，也不是要嘲笑我們。我們只要在祈求禱告時，好好的應用。我們只需向天父祈求。

Would a human father mock his hungry child by giving him a stone instead of bread? (Satan would; he offered Christ a stone for bread in the first temptation.) Would a human father mock his hungry child by putting a harmful serpent on his plate instead of a fish? Of course not. Neither were these lofty principles given to us to mock us. All that we need in order to translate them into practice is available to us on request. We just have to ask our Father in Heaven.

b. 複製天父的愛 (七 12)

b. The Father's Love Reproduced (7:12)

(1) 黃金律 (七 12 節上)

(1) the Golden Rule (7:12a)

天父所流露的愛，是要我們不斷去複製，因此，主把我們所稱的「黃金律」擺出來。「所以〔因為天父所有的東西都預備好了要給我們〕無論何事，你們願意人怎樣對待你們，你們也要怎樣對人。」這句話，被稱為「所有講論的房角石」以及「所有倫理教導中最為不朽的教導。」

The Father's love thus revealed is to be reproduced, so the Lord laid down what has come to be known as "the golden rule": "Therefore [because all the resources of the Father are available to us] all things whatsoever ye would that men should do to you, do ye even so to them." This

statement has been called "the capstone of the whole discourse" and "the Everest of all ethical teaching."

在蘇格拉底、亞里斯多德、孔子、佛陀及希列的教導中，都用了負面的敘述。這些人等於在說，「己所不欲，勿施於人。」直等到主耶穌來，才將負面消極的，翻轉為正面積極的行動——並成為他那無可比擬的生活中，思想言語行為的中心準則。而基督教獨特的質素就是，藉著奇妙的重生和聖靈內住的神蹟，被寶血贖回的信徒，也能活出像基督的生活來。

In a negative form, the golden rule is found in the teachings of Socrates, Aristotle, Confucius, Buddha, and Hillel. These people said in effect, "Don't do to others what you would not have them do to you." It remained for the Lord Jesus to change the rule from the negative to the positive and from the passive to the active—and to enshrine the rule in every thought, word, and action of His matchless life. And the distinctive genius of Christianity is that through the miracle of the new birth and the indwelling of the Holy Spirit, a Christlike life is made possible for the blood-bought believer too.

(2) 大啟示 (七 12 節下)

(2) the Great Revelation (7:12b)

「因為這就是律法和先知的道理」，這是主對「黃金律」的結語。黃金律體現在摩西律法中，發揚光大在先知的講論中，它是整個倫理所突顯的原則。在現代人的語法中，其原則就是要替人設身處地的著想，然後自己再作出合宜的行為。

"For this is the law and the prophets" is the Lord's final statement on the subject of the golden rule. Embodied in the Mosaic code and amplified in the prophetic word, the golden rule is the underlying principle of all morality. In modern phraseology, the principle is to put ourselves in the other fellow's place and then direct our conduct accordingly.

3. 解釋未來 (七 13-14)

3. The Future Explained (7:13-14)

基督徒常被指責為心胸狹隘，總希望我們能寬闊些。我們必須記住，在某些方面，我們要像主所要求的謹守分寸，在某些方面，要像他那樣的不拘泥。這幾節有關地獄和天堂之路的論述，主耶穌從永恒的高度來教導我們，要如何走窄路，在哪些地方該心胸寬闊。他又教導我們，遇到岔路時，如何作抉擇。我們的決定會影響我們生命的去向。

Christians are often accused of being narrow-minded and urged to be more broad-minded. We need to remember that we are to be as narrow-minded as the Lord demands and as broad-minded

as He allows. In these verses about the road to Hell and the road to Heaven, the Lord put narrow-mindedness and broad-mindedness in proper perspective in the light of eternity. We are admonished to make the right decision when these roads intersect. Our decision affects the direction and destination of our lives.

a. 通往地獄之路（七 13）

a. The Road to Hell (7:13)

通往地獄的寬路，是從寬大之門進去的。它廣受歡迎，如蜂擁而至漫不經心的人潮，都被世界弄瞎了心眼。這條寬大之路，提供玩樂、升遷、財產、權勢和幾分虔誠；習俗與文化；還有各種令人分心和快活的菜單。有天賦的人、偉人，都在這條路上，各種惡習、浮華和暴力也是。在一片紫羅蘭中，總不免會潛伏著毒蛇。

The road to Hell is the broad road entered by means of the wide gate. It is a popular road, crowded with the careless throngs of those who are blinded by the world. The broad path offers pleasure, promotion, possessions, power, and piety of a sort; customs and culture; and a varied menu of distractions and delights. Gifted men and great are on this road, as are all kinds of vices, vanities, and violence. Ever amid the violets lurk the vipers.

寬路會愈走愈窄。它是被一個黑暗的國度之王所鋪陳的，他的統治，只是一種枷鎖，他的國度特色，是為了要報復神——以破壞人類，咒詛人類的方式來報復。這條路，無法提供真實的喜樂，沒有真正且恒久的喜樂，頂多不過是幾刻鐘的快樂。

The broad way gets narrower as it goes along. It is brooded over by a lord whose realm is darkness, whose rule is bondage, and whose reign is characterized by revenge against God—revenge in the form of the ruin and damnation of mankind. This road offers no real joy, no genuine or lasting pleasure, and only fleeting moments of happiness at best.

只有在神面前才有喜樂，在祂的右手邊有永遠的福樂（詩十六 11）。因為在寬大的路上，無法認識神，魔鬼只能提供虛假的樂趣。真實的事物，只有神有專利。魔鬼的處方就是面對不斷消逝的樂趣，不斷加重麻醉的劑量，每個酒鬼、老煙槍、嗑藥者、情色之奴和追逐歡場之樂的人，對此都十分清楚。

Joy is found only in the presence of God and pleasures for evermore only at His right hand (Psalm 16:11). Since God is not known on the broad path, the devil can offer only synthetic pleasure. God has a monopoly on the real thing. Ever-increasing dosages for ever-diminishing delights is the devil's formula, as every alcoholic, chain smoker, drug addict, sensualist, and pleasure seeker knows.

當年齡愈長時，寬路也會愈走愈窄，因為身體愈不靈光，各樣限制也多。健康走下坡，功能退化，老友一一凋零，人生之路愈形孤單，令人心驚。死亡逼近，走到寬路的盡頭才發現太遲了，耶穌說的才對。它「引到滅亡」。馬太七章 13 節譯作「滅亡」的原文是 *apōleia*，它要傳達的意思不是消滅，而是毀滅，不是人的失落，而是福份的失落。「滅亡」在此是指靈界中永恒的失喪。

The broad path gets narrower still as old age creeps in with its handicaps and limitations. Ill health becomes the norm, faculties begin to fail, friends die, and the way grows increasingly lonely and frightening. Then death comes and those who reach the bitter end of the broad road discover too late that Jesus was right all the time. It "leadeth to destruction." The word translated "destruction" in Matthew 7:13 is *apōleia*, which conveys the idea not of extinction, but of ruin—not the loss of being, but the loss of well-being. Here "destruction" refers to eternal spiritual perdition.

b. 往天堂之路（七 14）

b. The Road to Heaven (7:14)

往天堂之路是窄的，進去的門，也是窄的。登山寶訓那些嚴格的教導，使很多人認為，這條路，窄到不可能走下去。

The road to Heaven is the narrow road entered by means of the narrow gate. The stringent precepts of the sermon on the mount make many think that this path is hopelessly narrow.

今天，流行一種虛假的福音，它的模式就像麥迪遜廣場的廣告那般花言巧語，好像要人相信：耶穌叫我們分發彩色的單張，對往天堂之路邁進的觀光客宣傳說，這一路有的盡是財富和健康。傳道人鼓勵我們操練「正向思考」，鼓勵我們投入「迪斯奈樂園」式的冒險。他們呈現的基督徒生活，是一種狂歡作樂的生活模式——凡是貧窮或病奄奄，都是因為罪，或信心不足；結果，變成神要我們過的生活，就好像那個愚昧的富人，自我吹噓說「我是富足，已經發了財，一樣都不缺」（啟三 17）。這樣的教導，就像在老底嘉世代的老底嘉教會所傳的老底嘉福音。

A false gospel circulating today is patterned after the slick advertising of Madison Avenue. One is almost led to believe that Jesus would have us mail out four-color brochures proclaiming to prospective tourists that the way to Heaven is one of guaranteed luxury—wealth and health all the way. Preachers urge us to practice "possibility thinking" and invite us to invest in Disney-World-style ventures. The Christian life is presented as a round of fun and frolic—to be poor or sickly is a sign of sin or lack of faith, and God, it would seem, wants us to be like the rich fool

who boasted that he was "rich, and increased with goods, and have need of nothing" (Revelation 3:17). Such teaching is a Laodicean gospel for a Laodicean church in a Laodicean age.

主耶穌所描述通往天堂的路，並不是這樣的。他說，我們必須從「窄門」開始。在門口，就不會有大大的招牌，以物質利益、福利或趨吉避凶、免受逼迫、飢餓、刀劍等好處以廣招徠；也沒有意思要掛保證說，我們可以腳踏兩條船，既可走在舊的路上，又可走往天堂之路。

Not so did the Lord depict the way to Heaven. He said we must begin at the "strait" gate—literally the "narrow" gate. At the entrance there are no giant posters offering material benefits, physical well-being, or escape from peril, persecution, famine, and sword. There is no implied promise that we can have the best of both worlds, no intimation that we can go on living the same old way and still be sure of Heaven.

我們不能進窄門，走窄路，同時，又許可罪，又期望人的稱讚，還與世界牽手，放縱肉體的情慾，聽魔鬼的謊言，與這世代的靈同步調。這個世界既釘死了我們的救主，它就不會善待那些跟隨主腳踪而行的人。

We cannot enter at the strait gate and walk the narrow way and at the same time be tolerant of sin, expect the praise of men, hold hands with the world, indulge the lusts of the flesh, listen to the lies of the devil, and be in step with the spirit of the age. This world crucified our Savior and will be no friend to those who follow in His steps.

同時，通往天堂的路是窄的，但是我們在恩典中，隨著對神的認識愈深，就會愈走愈寬廣。這路沿途滿有美好的友誼——與同有這寶貴信仰的人在愛中緊密連結。這路沿途也會有智性的挑戰、情緒的滿足和無數的機會，以及「說不出的滿有榮光的大喜樂」（彼前一章 8 節）。這路最後會走得寬廣，並通往永生。如所羅門所寫，「但義人的路，好像黎明的光，越照越明，直到日午」（箴四 18）。

So the road to Heaven is a narrow way, but it broadens out as we grow in grace and increase in the knowledge of God. This road is a path of wonderful friendships—links of love forged with those of like precious faith. The road to Heaven is a path of intellectual challenge, emotional fulfillment, tremendous opportunity, and "joy unspeakable and full of glory" (1 Peter 1:8). The path broadens out and ends in the fullness of eternal life. As Solomon wrote, "The path of the just is as the shining light, that shineth more and more unto the perfect day" (Proverbs 4:18).

從地上有一條窄路通往天堂，從地上，也有一條寬大的路通往地獄。只是，從地獄沒有路通往天堂（路十六 26）。從寬大的路，要轉往窄路，只有一條交流道：加略山。在十字架上，我們可以離開寬路，接受基督為救主，開始行走窄路。

There is a narrow road that runs from earth to Heaven, and there is a broad road that runs from earth to Hell. But there is no road that runs from Hell to Heaven (Luke 16:26). The broad road intersects the narrow road at just one place: Calvary. At the cross one can leave the broad road, accept Christ as Savior, and start along the narrow way.

4. 曝露虛假（七 15-23）

4. The Frauds Exposed (7:15-23)

a. 提防假先知（七 15-20）

a. Beware of False Prophets (7:15-20)

主耶穌警告我們，在提出兩種門、兩種方向、兩種結局之後，又說，「你們要防備假先知」（七 15）。假先知是撒但的差役，要在寬大的路上迷惑眾人，而走往滅亡之路。

Right after warning us of two doors, two directions, and two destinies, the Lord said, "Beware of false prophets" (7:15). False prophets are Satan's emissaries to lure people along the broad road that leads to destruction.

（1）假先知的伎倆（七 15）

(1) What False Prophets Pretend (7:15)

耶穌說，「假先知，外面披著羊皮，裡面卻是殘暴的狼。」他們來，穿著真誠的外袍，說正經的話，做正經的事，盡可能裝扮成羊，好獲得入場許可，並博取神子民的接納。

"False prophets," Jesus said, "come to you in sheep's clothing, but inwardly they are ravening wolves." They come wearing the outward garb of the genuine. They say the right things and do the right things. They do all they can to resemble the sheep in order to gain admittance and win acceptance by the true people of God.

他們不會等太久。看以弗所的教會就是個例子。保羅在第三次佈道之旅程，建立了這個教會，那時，他在以弗所停駐了三年（徒十九 1-20；二十 31），這教會也發揮影響力，向附近好幾個城開拓佈道事工（啟二~三）。

It does not take them long to come. Look at the church at Ephesus for an example. It was founded by Paul on his third missionary journey, which included a three-year stay in Ephesus (Acts 19:1-20; 20:31). The influence of that church led to the evangelization of numerous nearby cities (Revelation 2-3).

保羅離開以弗所往歐洲去，花了三至九個月的時間（徒二十 3），回程終於到了腓立比（二十 6），然後去米利都（二十 13-17）。他召請以弗所教會的屬靈領袖來米利都開最後一次聚會。保羅離開那兒不到一年，但已能察覺未來有麻煩的跡象。他警告以弗所的領袖說：

Paul left Ephesus for Europe, spent from three to nine months there (Acts 20:3), returned at length to Philippi (20:6), then went on to Miletus (20:13-17). He summoned the spiritual leaders of the Ephesian church to Miletus for a last conference. Paul had been gone for less than a year, but he could read the signs of trouble ahead. He warned the Ephesian elders:

聖靈立你們作全群的監督，你們要為自己謹慎，也為全群謹慎。牧養神的教會，就是他用自己的血買來的。我知道我去之後，必有兇暴的豺狼進入你們中間，不愛惜羊群。就是你們中間，也必有人起來，說悖謬的話，要引誘門徒跟從他們（徒二十 28-30）。

Take heed therefore unto yourselves, and to all the flock, over the which the Holy Ghost hath made you overseers, to feed the church of God, which he hath purchased with his own blood. For I know this, that after my departing shall grievous wolves enter in among you, not sparing the flock. Also of your own selves shall men arise, speaking perverse things, to draw away disciples after them (Acts 20:28-30).

不到三年，保羅就寫信給以弗所，勉勵信徒要「保守聖靈所賜合而為一的心」並警告他們「不再作小孩子，中了人的詭計，和欺騙的法術，被一切異教之風搖動，飄來飄去，就隨從各樣的異端」（弗四 3、14）。他也不得不寫一封信給歌羅西的姊妹教會，警告那裡的基督徒要提防諾斯底異端。披著羊皮的狼已經在羊圈裡，要欺騙和毀壞。

Within three years or so Paul was writing to Ephesus, urging the believers to "keep the unity of the Spirit in the bond of peace" and warning them to "be no more children, tossed to and fro, and carried about with every wind of doctrine, by the sleight of men, and cunning craftiness, whereby they lie in wait to deceive" (Ephesians 4:3, 14). He was also having to write a letter to the sister church at Colossae, warning the Christians there against the gnostic heretics. The wolves in sheep's clothing were already in the fold, and they were there to deceive and to destroy.

(2) 假先知作什麼 (七 16-20)

(2) What False Prophets Produce (7:16-20)

假先知最終的試驗，並不是他迷人的人格特質，或便給的口才，或跟隨的群眾人數，而是他的教義和生活方式。

The ultimate test of a false prophet is not the attractiveness of his personality, the persuasiveness of his eloquence, or the size of his following, but his doctrine and manner of life.

假先知結不出聖靈的果子。如保羅提醒以弗所教會的，「聖靈所結的果子就是一切的良善、公義、誠實」（弗五 29）。也如保羅所提醒的，是被批著羊皮的狼所撕裂的加拉太教會，「聖靈所結的果子就是仁愛、喜樂、和平、忍耐、恩慈、良善、溫柔、節制，這些事，沒有律法禁止」（加五 22-23）。假先知是腐朽的樹，只會結邪惡的果子。

We do not see the fruit of the Spirit in false prophets. As Paul reminded the Ephesians, "The fruit of the Spirit is in all goodness and righteousness and truth" (Ephesians 5:9). And as Paul reminded the Galatians, who were also being torn by wolves in sheep's clothing, "The fruit of the Spirit is love, joy, peace, longsuffering, gentleness, goodness, faith, Meekness, temperance: against such there is no law" (Galatians 5:22-23). False prophets are corrupt trees bringing forth evil fruit.

主這麼說：「憑著他們的果子，就可以認出他們來。荊棘上豈能摘葡萄呢，蒺藜裡豈能摘無花果呢？」（太七 16）。到末了，假先知就會從教義及行為上，露出自己的真面貌。他們是批著羊皮的狼，只會結出荊棘和蒺藜。

The Lord put it this way: "Ye shall know them by their fruits. Do men gather grapes of thorns, or figs of thistles?" (Matthew 7:16). In the end false prophets betray themselves for what they are by their doctrines and by their deeds. They are wolves in sheep's clothing and they produce thorns and thistles.

荊棘和蒺藜都是咒詛的象徵（創三 17-18）。假先知是被神咒詛的（加一 8-9）。主說，他們最後要「被砍下來，丟在火裡」（太七 19）。

Thorns and thistles are emblems of the curse (Genesis 3:17-18). False prophets are accursed of God (Galatians 1:8-9). The Lord said they will eventually be "hewn down, and cast into the fire" (Matthew 7:19).

b. 提防假的認信（七 21-23）

b. Beware of False Profession (7:21-23)

（1）試驗（七 21）

(1) a Test (7:21)

結壞果子的，等於沒結果子——除了葉子，沒有別的。我們不僅可以從他們的宗教用語來指認，也可從言行來判斷。主說，憑著一個人所作，就能判斷出，他是不是與天國有份的人。一直稱呼主的名字，但從不按主所說的去行的人，本質上就是個假先知。主的問話一針見血，「你們為什麼稱呼我主啊主啊，卻不遵我的話行呢？」（路六 46）

Alongside those who produce notably bad fruit are those who produce no fruit—nothing but leaves. They can be identified not by the religious language they use, but by what they do. It is whether or not a person does what the Lord says that proves whether or not he is a partaker of the kingdom of Heaven. To call on the name of the Lord continually, but never to do what He says is the essence of false profession. The Lord's penetrating question is, "Why call ye me, Lord, Lord, and do not the things which I say?" (Luke 6:46)

（2）一個悲劇（七 22-23）

(2) a Tragedy (7:22-23)

（a）失落者的宣告（七 22）

(a) What the Lost Will Claim (7:22)

那些以為自己是在奉主的旨意而行，在先知的事奉領域中趕鬼行神蹟的人，卻不明白，撒但是製造假象的高手；這何等可悲啊。今日，許多人宣稱自己在說方言，說預言，其實是以他們所謂的恩賜，在自欺欺人。

It is a tragedy that people who think they are doing the Lord's will in the realm of prophecy, exorcism, and miracles do not realize that Satan is adept at producing counterfeit phenomena. Today many who profess to speak in tongues and to proclaim prophecies are deceiving themselves and others with their so-called gifts.

所謂說方言的恩賜，其實明顯是騙人的，因為聖靈自己說了，方言終必「止息」（林前十三 8）。這裡，譯作「止息」的原文 *pauō*，意為「停止、自動走向結束、其本身停止。」此外，今日所說的預言，也令人懷疑，有些根本不符合聖經，因此，不用說，必然是假預言。另有一些則含糊的從聖經上下文中取出竄改，因此，顯得裝腔作勢不誠實。聖靈透過保羅說，先知預言之路終必歸於「無有」（*katargeō*）。

What is presented as the gift of tongues is patently fraudulent, since the Holy Spirit Himself said that tongues would "cease" (1 Corinthians 13:8). The word translated "cease" here is pauō, which means "to stop, to come to an automatic end, to cease in and of itself." What is presented as prophecy is equally suspect. Some of it is extrabiblical and therefore unquestionably false. Some of it is vague rehashing of Biblical statements in or out of context and therefore redundant and deceiving. The Holy Spirit, through Paul, declared that prophecies too would "fail" (katargeō).

Katargeō 這個字，主在他無花果樹中的比喻就用到。故事說到主人指著那棵一無是處的樹，對管園的說，「何必白佔〔katargeō〕地土呢？」（路十三 7）

The word katargeō was used significantly by the Lord in His parable of the fig tree. In the story the owner pointed out the utter uselessness of the tree when he said to the dresser of the vineyard, "Why cumbereth [katargeō] it the ground?" (Luke 13:7)

保羅在林前十三章 10 節又再次用到 katargeō，這裡譯為「無有」：「等那完全的來到，這有限的，必歸於無有了。」顯然，聖靈是在指「新約聖經完成」就是「完全的」來到，那時，方言、預言及知識就都不需要了。這些恩賜，當聖經還在撰寫的過渡期時，有其需要，但現在明顯不再需要。那些宣稱自己是從主來的預言，有恩賜能行出某些奇事的，他們的地位何等不保險，因為聖靈已宣告，那些是很短暫，並且將來很快就沒有什麼用了。

Paul used katargeō again in 1 Corinthians 13:10, where it is translated "done away": "When that which is perfect is come, then that which is in part shall be done away." Quite evidently the Holy Spirit was indicating that the completion of the New Testament was the "perfect" thing that would render tongues, prophecies, and special knowledge redundant. Those gifts were necessary during the transition period when the Scriptures were being written, but are clearly unnecessary now. How perilous is the position of those who profess to be the Lord's and produce as proof certain sign gifts that were declared by the Holy Spirit to be temporary and of no further relevance.

馬太七章 22 節，主提到假冒他的名說預言、趕鬼和「行許多異能」的。他根本摒棄這些。在我們這個世代，還有許多人作類似的宣告，但察驗他們的教義（或根本就沒有教義），就證明那些十分不可信。事實上，我們今日面臨的，是被人類的仇敵所發動的大規模騙術。這運動作興各種刺激的現象，絕大部份明顯與靈異相關。新約聖經反覆警告我們，末世必以異能神蹟為攻略（帖後二 8-11；提前四 1-3；提後四 1-4；約壹四 1-3）。

In Matthew 7:22 the Lord mentioned false claims of prophesying, casting out demons, and doing "many wonderful works" in His name. He repudiated it all. In our generation many make similar claims, but examination of their doctrine (or lack of it) shows them to be highly suspect. Indeed we are face to face today with a massive deception launched against the church by the enemy of

souls. This campaign is supported by all kinds of phenomena of an excitable nature, much of which is clearly occult. The New Testament repeatedly warns us about the end-time occult invasion (2 Thessalonians 2:8-11; 1 Timothy 4:1-3; 2 Timothy 4:1-4; 1 John 4:1-3).

(b) 主所定罪的 (七 23)

(b) What the Lord Will Condemn (7:23)

主警告那些奉祂名而來，但其實並不是的，他指出，「當那日」(七 22) 行徑必會曝露出真實來：冒充他名的假先知。「當那日」這用語期待有公平審判的一天。主的判決必然十分可怕：「我從來不認識你們，你們這些作惡的人，離開我去吧」(七 23)。凡宣稱能行一切異能奇事，卻不遵行祂旨意的人，就是「作惡的」。譯為「作惡的」這字 *anomia*，意思是「無法無天。」凡是奉主名，作一些祂不曾吩咐的事，那就是無法無天。

When warning about the advent of those who use His name, but are not really His at all, the Lord pointed to "that day" (7:22) as the time when they will finally be exposed for what they are: false professors of His name. The expression "that day" anticipates a coming day of judgment. The Lord's verdict will be terrible: "I never knew you: depart from me, ye that work iniquity" (7:23). To claim to have all the sign gifts, but not do what He says is to "work iniquity." The word translated "iniquity" here is *anomia*, which means "lawlessness." Anything done in His name that He Himself has not commanded is simply a form of lawlessness.

5. 察驗根基 (七 24-29)

5. The Foundations Examined (7:24-29)

a. 信息的應用 (七 24-27)

a. The Application of the Message (7:24-27)

這個應用，通常被稱為「聰明和愚蠢的建造」。聰明人和愚蠢人的分別，不在人本身或所用的材料，而是建造的根基。這故事在指品格的塑造。聰明人，按照登山寶訓的真實價值來建造。愚蠢人，雖然熟知教導，卻掉以輕心。

The application comes in the oft-recalled parable of the wise and foolish builders. The difference between the wise man and the foolish man was not in the men themselves or in their materials. The difference was in their foundations. The story applies to those who are building character. The wise take the sayings of the sermon on the mount at face value and build on them. The foolish are familiar with the sayings, but discount them.

有的人迴避登山寶訓，不去應用。他們說，「這教訓是對猶太人說的，不是對教會說」；或「這個追求完美的教導，太不切實際」或「這是對基督治理未來的國度說的。」

Some evade the application of the sermon. They say, "This teaching is Jewish and not for the church"; or "This counsel of perfection is impractical"; or "This is the rule of conduct for Christ's future kingdom."

另有些人認為，登山寶訓很不討喜，原因很多。對膽怯的人，它的衝撞未免太強烈了。它對於自我縱容的人，要求極深的自我否定了。八福揭露出人的本性。它的愛之律，制止報復和對抗，也會以合宜的途徑，來矯正作錯事的人。它存心謙遜，行走在一條只通往十字架的憂患之路，它不世俗，這特質直接打擊到我們驕傲的根源。

Others find the sermon on the mount distasteful for various reasons. It is too confrontational for the timid. It calls for too much strenuous self-denial for the self-indulgent. Its beatitudes expose human nature. Its law of love militates against retaliation, rivalry, and redress of wrongs by legal means. Its path of sorrows, meekly borne, points only to a cross. Its unworldliness strikes at the roots of our pride.

登山寶訓是聖經記錄基督完整連續的教導中，篇幅最大的一段。聖靈替我們把它保存下來（約十四 26），好讓我們可以遵行（太二十八 19-20）。信息的精髓，在使徒的書信中，也不斷地重覆提到。雅各書五章 12 節的禁止發誓，林前六章 7 節的不抵抗，羅馬書十二章 20 節的愛仇敵，林後六章 5 節的禁食，雅各書的二章 13 節不饒恕的危險，五章 1 節的摒棄財富，帖前二章 12 節的追求神國的命令。

The sermon on the mount is the largest body of Christ's teaching recorded consecutively in Scripture. The sayings have been preserved for us by the Holy Spirit (John 14:26) so that they might be obeyed (Matthew 28:19-20). The essence of the message is repeated in the Epistles. We find prohibition of oaths in James 5:12, nonresistance in 1 Corinthians 6:7, love toward enemies in Romans 12:20, fasting in 2 Corinthians 6:5, the peril of an unforgiving spirit in James 2:13, renunciation of wealth in James 5:1, and the command to seek the kingdom in 1 Thessalonians 2:12.

基督的這些教導，是我們建造的基石。當試煉來臨時，使一切立見分曉的乃是根基。

These sayings of Christ are the rock on which we are to build. When testing comes, the foundation will be everything.

人的教導，不過是立基在沙土上的愚蠢建造。東方神祕哲學以及羅馬教皇的教義，吸引很多人。摩門教的原則、心理學、社會科學、人文主義、達爾文主義或馬克斯主義，也都吸引人。有些在沙土上建造的人，本身或許很高貴，也很虔誠，他們的宗教和哲學架構似乎也很美好——他們的建築和言行，看起來比教會還更吸引人。只是，當風暴來臨時，所有的教義系統和言行，若不是建造在基督的這些教導上的，都必倒塌，而且倒塌嚴重，這我們早已有主的話警告在先。只有建造在磐石上的，才能經得起考驗。

The sayings of men are a foundation of sand on which the foolish build. The philosophies of eastern mystics and the dogmas of Roman pontiffs appeal to many. Principles of Mormonism, psychology, social science, humanism, Darwinism, or Marxism appeal to others. Some who build on sand are noble and sincere, and their religious and philosophical structures seem beautiful—their buildings and deeds are often more attractive than those of many churches. But when the storms come, all systems of doctrine and conduct not founded on these sayings of Christ will fall. We have His word for that. And great will be the fall. Only those structures founded on the rock will stand.

b. 群眾的驚奇（七 28-29）

b. The Astonishment of the Multitudes (7:28-29)

群眾以前從未聽過登山寶訓的教導。他們的拉比，只會給予令人厭煩，而且多半是對律法錯誤、無裨益的解釋和教導。

The multitudes had never before heard anything like the sermon on the mount. Their rabbis gave wearisome, often false, and often frivolous expositions of the law.

拉比只會不斷的引述，這個老師或那個老師怎麼說。在基督的時代，「長老的傳統」已經被視為比聖經更具權威。根據猶太人的觀點，神在西奈山賜給摩西的律法，既有寫下來的，也有口傳的。因此，希伯來的教師就引用出埃及二十章 1 節而推論說，除了聖經，神也賜下米示拿、塔爾目及哈加達「甚至到一個地步，有些根本是學者在晚期才提議的東西。」傳統主義者把這些口傳，高抬至文字記述的律法之上。

The rabbis constantly referred to what this or that teacher had said. Already in Christ's day the "tradition of the elders" had assumed an authority greater than that of Scripture. According to the Jewish view, God had on mount Sinai given Moses both the written law and the oral law. Hebrew teachers inferred from Exodus 20:1 that along with the Bible, God had given the Mishna, the Talmud, and the Haggada "even to that which scholars would in latest times propound." Traditionalism placed this oral law above the written law.

拉比沒有神學系統——只有對神、天使、魔鬼、人類和他的未來、現況，以及以色列過去的歷史，他未來的榮耀等等收集各種觀點、臆測和浪漫的想法而已。除了原本的高貴和純潔特質外，拉比還放了一大堆不一致、互相矛盾的論述，以及變造的迷信。神的律法被拉比的傳統弄得很空洞，律法的精神，也被外在的儀式規條壓垮。猶太教不再是舊約聖經中那純潔的宗教。一般民眾也被傳統所壓迫而迷惑不已。

The rabbis had no system of theology—only a collection of ideas, conjectures, and fancies concerning God, angels, demons, man, his future destiny, his present position, Israel's past history, and her coming glory. Alongside what was noble and pure, the rabbis placed a mass of incongruities, conflicting statements, and debasing superstitions. God's law was made void by rabbinic traditions, and the spirit of the law was crushed under an outward load of ordinances and observances. Judaism was no longer the pure religion of the Old Testament. The common people were oppressed by tradition and confused.

然而，耶穌來了，他的登山寶訓把拉比傳統的陳腐之言一一吹散。他的講論，帶著永生神的權柄，百姓禁不住要拿他的教導和文士的相比。在會堂裡聽到的那些喃喃之聲，再也比不上這位新生王清晰的命令。

Then Jesus came, and His sermon on the mount blew all the cobwebs of rabbinic tradition away. He spoke with the authority of the living God, and the people could not help but contrast His teaching with that of the scribes. The mumblings heard in the synagogues could not begin to compare with the clear demands of the newly arrived King.

登山寶訓結束。驚訝萬分的群眾散去，心中充滿敬畏之情的門徒，伴隨著尊貴的主下山，往湖邊去。每個人都還在咀嚼這位滿有權威的新教師。他究竟是何方神聖，有這麼顛覆的愛的信息？難道他真的是應許要來的以色列王嗎？施洗約翰曾經宣告說，他就是。然而，就算他是，那他的能力在哪？說得很好聽——美好、奇妙的話語。可是，以色列現在急切需要的，不是一個只會說權威話語的人；以色列需要的，是有能力行動的。

The sermon was over. The astonished multitudes dispersed and the awed disciples accompanied their royal Master down the mountain toward the lake. Everyone was digesting His new authoritative teaching. Who could He be, this man with such a revolutionary message of love? Could He indeed be the promised King of Israel? John the Baptist had proclaimed Him as such. Yet if He was the King, where was His power? Words were all very well—and His were beautiful, wonderful words. But what Israel needed was not just One who spoke with authority; Israel needed One who acted with power.

猶太人心中仍充滿問號，因此，馬太寫福音書時，便在本章列入主所行的許多神蹟——親眼目睹，錯不了的證據，證明他有王的權勢。他不是要推翻羅馬權勢，相反的，他要推翻的是地獄的千軍萬馬。當馬太記下主在各方面所彰顯的大能時，他的目標是要向猶太人介紹彌賽亞耶穌。

Doubts remained in the minds of the Jews, so Matthew brought together in this section of his Gospel a series of mighty miracles performed by the Lord—visible, unmistakable evidence of His kingly power. True, this King did not overthrow the power of Rome. Instead He overthrew the hosts of Hell. Matthew was true to his goal of keeping the messiahship of Jesus before the Jews when he recorded demonstrations of various aspects of the Lord's power.

I. 以大能勝過絕望（八 1-4）

I. Power Over Despair (8:1-4)

A. 群眾（八 1）

A. The Multitude (8:1)

馬太寫著「有許多人跟著他。」他們曾經跟隨過拉比。這些拉比，有些是「煞買」派的，主張嚴格又肅穆的教訓，另有些是希列派的，主張放任自由。拉比告訴猶太人，妥拉在兩千年前，創造天地之前，就已存在天上；列祖（亞伯拉罕、以撒、雅各）都知曉，並遵守其中所有的規條；又說，希伯來的傳統，與律法都有相同的源頭。

Matthew wrote that "great multitudes followed him." They had been following the rabbis. Some of these masters had embraced the harsh, austere teachings of Shammai and others had embraced the liberal

teachings of Hillel. The rabbis told the Jews that the Torah had actually existed in Heaven two thousand years before creation; that the patriarchs (Abraham, Isaac, and Jacob) had known and observed all the ordinances; that Hebrew traditionalism had the same origin as the law itself.

拉比的教導說，神曾經提供律法給異教諸國，但他們拒絕了；因此，即使他們悔改，也只能證明他們的虛偽。至於以色列民，猶太拉比說，雖然他們的好行為不算多，但是，所有以色列民的所有好行為加起來，也是很大一筆數額。至於以色列民的罪，神會像一個人向他的朋友索債一樣的——一次只要一點點。這些就是拉比們的教導。

The rabbis taught that the law had been offered by God to the heathen nations; that they had refused it; and that even if they were to repent, they would only prove themselves hypocrites. As for Israel, the Jews were told that although their good deeds might be few, the grand total of all the good deeds of all the Israelites would be a great sum. As for Israel's sins, God would exact payment in the way a man collects his debts from his friends—taking a little bit at a time. Such was the teaching of the rabbis.

也難怪，在登山寶訓之後，百姓會成群的來跟隨主。他們還想聽更多。他們已聽膩了拉比們的教導。拉比有會堂，但耶穌有群眾。這是不錯的開頭。

No wonder we read that after the sermon on the mount, the multitudes followed the Lord. They wanted to hear more. They had heard enough of the teaching of the rabbis. The rabbis had the synagogues, but Jesus had the crowds. It was a good beginning anyway.

B. 這人（八 2）

B. The Man (8:2)

群眾紛紛聚集，要來聽最為出眾的信息。現在，他們聚集，將要看到最出眾的神蹟。有位癩瘋病患來求耶穌，大家目睹了主對這個絕望的人顯露的大能。

The multitude had been gathered to listen to a most remarkable message. Now they were gathered to look at a most remarkable miracle. A leper came to Jesus and they saw the Lord demonstrate His power over the man's despair.

1. 癩瘋病人的情況

1. The Leper's Condition

猶太人中，癩瘋病被視為神的擊打，這不是沒有原因的。像米利暗、基哈西、烏西雅都是重要的例子。癩瘋病是絕症，到死都不會好。發病一開始是小小範圍，然後蔓延開來，所到之處就造成潰爛。病患只能遺世獨居，被世界視為渣滓。現在，有這樣的一個人來到耶穌面前。

Among the Jews, leprosy was regarded as the stroke of God, and not without reason. The cases of Miriam, Gehazi, and Uzziah gave weight to the view. Leprosy was incurable, ending in death. The disease began in a small way but spread inexorably, bringing rottenness to everything it touched. Victims were outcasts, the offscouring of the world. One such man now came to Jesus.

耶穌能有什麼辦法？這個人被一種可怕的、污穢的疾病所掌控，使他與眾人隔絕，只能孑然一身在城外，也無法靠近神的祭壇。文士和法利賽人對他束手無策。祭司和利未人也愛莫能助。連拉比和政府的官員也一樣。公會和會堂的人都不要他。聖殿不准他踏入，律法也對他下禁令。

What could Jesus do for a leper? The man was held in the grip of a terrible, loathsome disease that alienated him from all men, forced him outside the camp, and took away all hope of ever being able to draw near to the altars of God. The scribes and Pharisees had nothing to offer him. The priests and Levites could do nothing for him. Neither could the rabbis and rulers. The Sanhedrin and synagogues wanted no part of him. The temple was barred to him and the law legislated against him.

這人的病，刻劃出一個人的生命如何被罪摧殘。癩瘋象徵罪的邪惡捆綁，而主卻倡導期待最高、最聖潔、最像天堂的生命。耶穌這下子怎麼辦？癩瘋病需要的不是登山寶訓的規條。他需要的是潔淨，這他也知道。

The man's disease illustrated the ravages of sin in a human life. Leprosy symbolized the vile hold of sin, and the Lord had been advocating the highest, holiest, and most heavenly kind of life. What could Jesus do for him? The leper did not need the code of the sermon on the mount. He needed cleansing, and he knew it.

2. 癩瘋病患來了

2. The Leper's Coming

很可能這個癩瘋病患正站在遠處，豎起耳朵，抓住耶穌每一句或每兩句的新教訓（這個區域有很出色的傳聲系統）。他很可能聽見耶穌說，「你們在天上的父...叫日頭照好人，也照歹人，降雨給義人，也給不義的人」（五 45）。他很可能也聽到耶穌吩咐，要愛仇敵。或許他也聽見耶穌說，「你們雖然不好，尚且知道拿好東西給兒女，何況你們在天上的父，豈不更把好東西給求祂的人麼？」（七 11）。或許他還聽見耶穌說，「你們祈求，就給你們，尋找，就尋見，叩門，就給你們開門」（七 7）。或許他又聽見耶穌說，「所以凡聽見我這話就去行的，好比一個聰明人」（七 24）。

Perhaps the leper had stood afar, straining his ears to catch a sentence or two of the new teaching. (The area has remarkable sound-conducting properties.) Perhaps he had heard Jesus say, "Your Father which is in heaven... maketh his sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust" (5:45). Perhaps he had heard Jesus demanding love even for enemies. Perhaps he had heard Jesus say, "If ye then, being evil, know how to give good gifts unto your children, how much more shall your Father which is in heaven give good things to them that ask him?" (7:11) Perhaps he had heard Jesus say, "Give to him that asketh thee.... Turn not thou away" (5:42). Perhaps he had heard Jesus say, "Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you" (7:7). Perhaps he had heard Jesus say, "Whosoever heareth these sayings of mine, and doeth them, I will liken him unto a wise man" (7:24).

或許，這痲瘋病患自言自語的說，「我要去行！我要試試這些話。我要去找他，試試他會不會像其他人一樣，把我趕走。他說話滿有權柄，不像文士。我要把我的問題交給他。」

Perhaps the leper said to himself, "I'll do it! I'll put those words to the test. I'll go to Him and see if He too, like all the others, will cast me out. He speaks with authority and not as the scribes. I'll put my case in His hands."

不用說，群眾也看到他走過來了。大家看見痲瘋病患的雙手圈住嘴巴，聽見他可怕的喊著，「不潔淨的來了！不潔淨的來了！」這個被律法限制要離群索居的真夠大膽啊，居然敢往群眾靠近；大家為了自身的安全，紛紛退避，往四周散開，空出一條通道來，這個可憐蟲便得以往耶穌靠近。

Doubtless the crowd saw him coming. They saw the leper's hand covering his lip and heard his terrible cry, "Unclean! Unclean!" Outraged that someone quarantined by law would dare to approach them, and alarmed for their own safety, the people scattered, leaving a wide swath through which the wretched man could pursue his determined course to Jesus.

這個人膽敢挑戰拘禁他的律法，就這樣走到耶穌面前。而奇妙至極的是，主一點兒也不閃躲，或命令他走開。這麼久以來，只有同病相憐的其他痲瘋患者，允許他靠近啊。他就這樣地走近耶穌，他向耶穌跪拜。

In defiance of the law that barred him, the man came to Jesus. And wonder of wonders, the Lord did not flee or order him away. For many a long day only fellow lepers had allowed him to come near. And so coming to Jesus, he worshiped Him.

3. 痲瘋病患的信心

3. The Leper's Confidence

他有非常了不起的信心和眼光，把自己絕望的處境，帶到耶穌跟前。他「來拜他，說，主啊。」（這是耶穌第一次被稱為主）。可能這人曾聽過耶穌談到那些稱呼「主啊，主啊」的，但不按主所吩咐的去行（路六 46）；他可不願自己像他們那樣。除非耶穌把他趕走，否則，他一定要去找他。

With remarkable faith and insight the leper brought his desperate case to Jesus. He "worshipped him, saying, Lord." (This is the first time Jesus is called *Lord*.) Perhaps the man had heard Jesus talking about those who said, "Lord, Lord," but did not do what He said (Luke 6:46); he was not going to be like them. If He were to send him away, he would go.

耶穌居然允許他靠近，癲瘋病患便說，「主若肯，必能叫我潔淨了」（太八 2）。這人並不是說，「你若能，你肯嗎？」，他是說，「你若肯，你就能。」

Since He had allowed him to come, the leper said, "Lord, if thou wilt, thou canst make me clean" (Matthew 8:2). The man did not say, "If you can, will you?" He said, "If you will, you can."

癲瘋患者求的是一件不可能的事：「叫我潔淨！」他承認自己多麼無藥可救——從頂到腳，無可言喻的慘狀，而向主禱告，「叫我潔淨了吧。」

The leper asked for the impossible: "Make me clean"! He acknowledged how hopelessly defiled he was—through and through, vile beyond words—and prayed, "Make me clean."

C. 主（八 3）

C. The Master (8:3)

1. 主伸手摸他

1. He Touched the Leper

耶穌作了一件滿有愛心的事，即使獲得全世界的財富，也沒有任何文士或拉比願意作這事。主伸手摸這個病患。自從他得了癲瘋，就不曾有哪個男女老少敢去碰他了，因為碰了，就會被傳染。他若走得靠近些，群眾就會丟他石頭。而耶穌竟然出於無可言喻的憐愛，伸手摸了他，證明這是何等奇妙的恩典。這就是黃金律付諸的行動。

Then Jesus did a lovely thing, something no scribe or rabbi would have done for all the wealth in the world. He touched the leper. No clean man, woman, boy, or girl had touched that poor man since he had become a leper, for to touch him was to be contaminated. If he came too close, people threw stones at him. But in an act of unutterable kindness, Jesus touched him. Here was a demonstration of amazing grace. Here was the golden rule in action.

2. 他翻轉了麻瘋患者的命運

2. He Transformed the Leper

耶穌說，「我肯；你潔淨了吧。」如此說，等於絕對地宣告了他是神。我們的話語，頂多只是在立下法令規條。我們可以下令、訂規，但無法叫它們立即產生結果。主的話語，不僅是立下命令，也能執行命令。他說有就有，命立就立。他發出創造的命令，說「要有光！」就有了光。他說，「水要多多滋生有生命的物，」結果七海就佈滿各式的生物（創一 3、20）。

Jesus said, "I will; be thou clean." Speaking thus, He claimed to be absolutely and altogether God. Our words at best are legislative. We can command and give orders, but we cannot translate them into instantaneous results. The Lord's words are not only legislative; they are also executive. He speaks and it is done. On the morning of creation He said, "Light be!" and light was. He said to the waters, "Bring forth abundantly," and life in myriad forms swarmed through the seven seas (Genesis 1:3, 20).

現在「道成了肉身」（約一 14），他向麻瘋病患說，「潔淨了吧」，馬太也在神蹟的現場目睹一切，因此寫道，「他的大麻瘋立刻就潔淨了」（八 3）。太特別了！好奇妙啊！民眾從未見過這樣的事。

Now "the Word was made flesh" (John 1:14) and He said to the leper, "Be clean." Matthew, who was there when the miracle happened, wrote, "And immediately his leprosy was cleansed" (8:3). Extraordinary! Amazing! The people had never seen anything like it.

D. 使命（八 4）

D. The Mandate (8:4)

1. 一個「不許說」的見證（八 4 節上）

1. A "No Talk" Testimony (8:4a)

起初，耶穌吩咐這位痊癒的麻瘋患者要保持緘默。主耶穌希望他潔淨了的證據，是從生活中來表露。

First Jesus enjoined silence on the healed leper. The Lord wanted the evidence of his cleansed life to do all the speaking.

2. 一種「新生活」的見證（八 4 節中--下）

2. A "New Walk" Testimony ([8:4b-c](#))

a. 對聖殿中祭司的啟示（八 4 節中）

a. A Revelation to the Priests of the Temple (8:4b)

耶穌要這個潔淨了的癩瘋患者去給祭司看，並告訴他「獻上摩西所吩咐的禮物，對眾人作證據。」

Then Jesus sent the cleansed leper to the priests and told him to "offer the gift that Moses commanded, for a testimony unto them."

我們可以想像到，祭司那晚回到家時，會怎麼對他的老婆說：「今天有件怪事發生，據我所知，歷史上只發生過一次。有個人帶了兩隻活鳥、一片香柏木、一捆牛膝草，和一段朱紅色線，宣告他的癩瘋已得潔淨。還真的是好了欸。他說，是拿撒勒的耶穌醫好的。從摩西以來，就從來沒有一個潔淨的癩瘋病人來給祭司看過的。」

We can picture one of the priests returning home that night and saying to his wife: "Something happened to me today that as far as I know has only happened once before in history. A man came to me with two live birds, a piece of cedar wood, a bundle of hyssop, and some scarlet and announced that he was a cleansed leper. And sure enough, he was. He said he had been healed by Jesus of Nazareth. Not since the days of Moses has a cleansed leper presented himself to a priest."

b. 遵重妥拉的規條（八 4 節下）

b. A Reverence for the Precepts of the Torah (8:4c)

癩瘋病得潔淨的禮儀非常繁複、冗長，要八天之久（利十四 1-32）。香柏木是森林中最高、最挺立的木材，代表將驕傲除去。牛膝草是最矮的灌木，意思是，倘若罪的根源是驕傲，那麼，它得痊癒的關鍵乃是謙卑。朱紅色線指，罪是很難隱藏的，它的色澤最深。祭司接過木材、牛膝草、朱紅色線和兩隻活鳥後，先浸泡在流動的水中。水，象徵神的道，主掌的神，使用這些來告訴我們，我們的狀況何等危急，我們得痊癒又是何等奇妙。

The ritual for the cleansing of a leper was detailed and lengthy, taking eight days (Leviticus 14:1-32). The wood was from the tallest, proudest tree of the forest, the cedar—speaking of the cutting down of pride. The hyssop was the lowliest shrub—for if pride is at the root of sin, humility is at the heart of its cure. The scarlet indicated that sin is a glaring matter and of the deepest dye. The priest took the wood, the hyssop, the scarlet, and two live birds and dipped them all in living, running water. Water symbolized the Word of God, the agent God uses to show us how desperate our condition is and how remarkable the cure.

接著，其中的一隻鳥，要在流動的水中宰殺，象徵基督按聖經所說而受死。另一隻活鳥則蘸於前隻鳥的血中——等同於被宰。接著活鳥、香柏木、牛膝草及朱紅色線也都要蘸在鳥血中——代表若沒

有耶穌基督的血，罪都不能以任何方式得潔淨。鳥血要彈在麻瘋病患身上七次——確認完成獻祭，也等同他已流過血，否則無法在神面前被接納。然後，活鳥被放生，飛往藍天，象徵主的復活、升天。

One of the birds was then slain over the running water, symbolizing the death of Christ in accordance with the Scriptures. The other bird was dipped in the blood of the dead bird—for identification with it. Along with the live bird, the cedar, hyssop, and scarlet were dipped in the blood—to show that there can be no putting away of sin in any of its forms apart from the shed blood of the Lord Jesus. The blood was sprinkled seven times on the cleansed leper—to convince him of the perfection of the sacrifice and to identify him too with the shed blood, apart from which he could have no acceptance before God. The live bird was then set free to fly heavenward, symbolizing the Lord's resurrection and return to Heaven.

接著，潔淨的患者要去清洗脫下的衣服，象徵洗除以往麻瘋污穢的生活，去掉任何殘餘會傳染給人的舊生命。他還要剃頭髮，象徵肉身的活力和天然的美好。這樣，麻瘋患者就被宣告潔淨了，但是在七天特別的防備期中，他要隔離，留在自己的帳棚，只是可以住在帳棚中。這些禮儀提醒我們，罪的危險，我們不要太草率地認定一個初信者已得潔淨，要小心觀察之後，才能在神子民的團契中全然接納他。

Next the cleansed leper had to wash his clothes to symbolize his cleansing from the vileness of his former lifestyle as a leper and to remove anything remaining from his old life that might contaminate others. He also had to shave off all his hair, which suggested the active growth and natural glory of the flesh. The leper was pronounced clean, but as a special precaution for seven days he had to stay outside of his own tent, although he could remain inside the camp. The ritual reminds us that sin is dangerous and we cannot be too careful to make sure a new convert is truly cleansed before we receive him fully into the fellowship of God's people.

第八天（復活之日）倘若已確定他全然潔淨了，禮儀就完成了。現在，要獻上更大的祭，因為，神期待祂所潔淨的人，可以有更多的成長，也期待我們對加略山的意義，認識更深。

On the eighth day (the day of resurrection) if the man's cleansing was fully established, the remainder of the ritual was enacted. Now a much greater sacrifice was expected, for God looks for rapid growth in those He has cleansed, and a mature comprehension of how much Calvary means.

痊癒的病患，要帶兩隻公羊、一隻母羊，一些調了油的細麵粉和大約一品脫的油交給祭司。先是獻贖衍祭，然後獻贖罪祭。

The healed leper had to bring two male lambs, one ewe lamb, some fine flour mingled with oil, and about a pint of oil to the priest. First the trespass offering was slain and then the sin offering.

贖衍祭與罪行相關，贖罪祭與罪性相關。因此，加略山同時處理了「我所犯的」以及「我的罪性」兩件事。在這兩個祭的祭牲宰殺，祭禮完成，被宣告為「至聖」之後，祭司可以將祭禮留為己用」（十四 13）。因為，神已全然接納了所獻的祭，因此，祭司就可以全然接受被潔淨的供物。

The trespass offering had to do with the practice of sin, and the sin offering had to do with the principle of sin. Likewise Calvary takes care of what I do and what I am. The priest was entitled to keep these two offerings for his own use after they were slain and pronounced "most holy" (Leviticus 14:13). Since God had perfectly accepted the sacrifice, the priest could perfectly accept the cleansed offerer.

當祭司要為贖衍祭而獻搖祭時，會先取一點動物的血，點在痊癒患者的右耳垂上，右手大姆指上，右腳大姆指上，象徵行為從此改變。他以後要用清潔的耳朵來聽神的話，以清潔的手來行事，並走在正路上，以討神的喜悅。沒有哪個人可以靠著自己做到這一切，因此，祭司接著要取一點油，點在這人的耳垂、姆指和腳趾，象徵透過聖靈的幫助，就能開始過新的生活。但這樣還不夠。祭司要把剩下的油膏在這人的頭上，象徵他全然依靠聖靈的澆灌和充滿，來過像基督的生活。（頭，象徵基督）。

When the priest slew the trespass offering, he took some of the blood of the animal and put it on the cleansed leper's right ear, right thumb, and right big toe to symbolize a change in behavior. Henceforth the man must listen with a cleansed ear to what God had to say, put a cleansed hand to all his activities, and walk in clean ways pleasing to God. No one can do that unaided, so the priest next took the oil and anointed the man's ear, thumb, and toe to symbolize the fact that it is through the Holy Spirit that a new life becomes possible. But that was not enough. The priest poured the remaining oil on the man's head to symbolize his utter dependence on the outpouring and full anointing of the Holy Spirit to live a Christlike life. (Christ was symbolized by the head.)

因為罪人通常都是先理解到自己的罪孽深重，然後才理解到，自己的罪性真相，因此，先是獻贖衍祭，然後才獻贖罪祭。祭司會宰另一隻羊來獻贖罪祭，然後，再按著進一步的規定，替這個潔淨的患者獻素祭（麵粉）和燔祭（第三隻羊），素祭象徵基督完美無瑕的生命。燔祭象徵他的受死。獻完最後的祭，癲瘋患者就可以全然參與在神子民中的敬拜、團契。

Since a sinner usually understands first the seriousness of what he has done and later realizes the truth about what he is, the trespass offering came first and the sin offering later. The priest killed another lamb for the sin offering and afterward offered the meal offering (the flour) and the burnt offering (the third lamb) for the further instruction of the cleansed leper. The meal offering spoke of Christ's flawless life. The burnt offering spoke of His death. After the last offering, the cleansed leper was ready to be received into the full fellowship of God's people.

這所有的儀式，就是主耶穌在馬太八章 4 節對這個癲瘋病患說的「去把身體給祭司察看，獻上摩西所吩咐的禮物，對眾人作證據。」的意思。一個蒙聖靈潔淨，並賜力量活出耶穌生命——也就是在登山寶訓中所指的生活的人，那會是何等的見證啊！

All this ritual was implied in the Lord's word to the leper in Matthew 8:4: "Go thy way, shew thyself to the priest, and offer the gift that Moses commanded, for a testimony unto them." What a testimony it was of a man cleansed and energized by the Holy Spirit to live as Jesus lived—to live the kind of life indicated in the sermon on the mount!

II. 勝過距離的能力（八 5-13）

II. Power Over Distance (8:5-13)

接下來，主呈現的是他勝過距離的能力。他不需要親臨現場，就可以完成他的旨意，或發揮他的能力行事。這項真理對我們而言，十分激勵人心，因為，他現在已經回到天家了。距離對他不算什麼；他在地上能作的，在天上也能作。

The Lord next displayed His power over distance. He does not need to be present physically to accomplish His purposes or to exert His influence and power. That truth should be greatly encouraging to us now that He has gone home to Heaven. Distance means nothing to Him; He can be here as well as there.

A. 一個羅馬官員（八 5-7）

A. A Noble Roman (8:5-7)

現在，我們讀到的，是一個不同的角色——不是癲瘋病人，而是個外邦人，一個羅馬的百夫長。對大多數的猶太人而言，他跟癲瘋病人沒什麼兩樣，因為從政治、社會和經濟角度而言，他們都不想跟他有任何瓜葛。癲瘋患者在城外；百夫長在約之外。主卻對兩者都關顧。

We now read about a different kind of outcast—not a leper, but a Gentile, a Roman centurion. As far as the majority of Jews were concerned, he might just as well have been a leper, for all they wanted to do with him politically, socially, and religiously. The leper was outside the camp; the centurion was outside the covenant. The Lord responded to both.

這個羅馬官員在迦百農，主耶穌也住在這裡。百夫長（管理一百個兵的官，一營的六分之一）是羅馬軍隊的軍官，帶兵駐紮此地。顯然他已經聽到耶穌的名字，甚至，可能也聽過登山寶訓，因為那

山離他的駐紮地不遠。從路加七章 5 節可知，這百夫長很愛護猶太百姓，也尊重他們的信仰，因此，還在迦百農替猶太人蓋了一座會堂。能這麼作，他應該有頗多資源可以運用。就是這樣一個羅馬官員，跑來找耶穌求耶穌醫治他一個病重的僕人。

We meet the Roman in Capernaum, where the Lord was residing. The centurion (commander of a hundred men, one-sixtieth of a legion) was the officer in charge of the Roman military detachment quartered there. Doubtless he had heard much about Jesus and may even have heard the sermon on the mount, for the mount was not far from where he was stationed. We learn from Luke 7:5 that the centurion had such a love for the Jewish people and such a reverence for Israel's religion that he had built a synagogue for the Jews at Capernaum. He must have been a man of considerable means to have done that. It was this noble Roman who came to Jesus to plead for healing for his servant who was desperately ill.

耶穌完全不考量猶太人「不涉足外邦人家」的禁忌，立刻回答他：「我去醫治他」（太九 7）。我們不僅可以注意到主超越了種族和宗教的偏見，也可以注意到他那奇妙的十足的把握。他並不是說，「我會去，再看看可以怎麼辦。」他乃是說，「我去醫治他。」

Disregarding all Jewish taboos about visiting a Gentile home, Jesus at once said, "I will come and heal him" (Matthew 8:7). We note not only the Lord's fine disregard for racial and religious prejudice, but also His marvelous assurance. He did not say, "I'll come and see what I can do." He said, "I will come and heal him."

主的門徒和那些猶太聽眾，一定很惱怒他，先前去觸摸一個癲瘋病患，現在又要去外邦人的家。他們大可不必生氣的，因為他就是在踐行他之前所傳的愛，和超過法規的要求，隨時對人伸援手啊！

The Lord's disciples and His Jewish audience must have been astonished at His willingness to touch a leper and visit a Gentile home. They need not have been, for He was simply practicing what He had just preached about love and availability and going beyond the call of duty.

B. 一個奇特的請求（八 8-9）

B. A Novel Request (8:8-9)

1. 一種認信（八 8）

1. A Confession (8:8)

百夫長深知，要猶太人涉足外邦人的家是何等不自在，因此說：主親臨他家，他不敢當。順便一提，他可能就是猶太人所說的「改信猶太教的義人，」若然，他的家一定有合乎猶太人的食物規矩。即便如此，他還是很謙卑的接受一項事實：大多數的猶太人，仍然認為他家是不潔的，進去的

人也是不潔的。因此，他寬宏的替人設想，再加上偉大的信心，他竟拒絕了主耶穌要親臨他家的提議。他說「主啊，我不敢當...只要你說一句話。」

The centurion, aware of how Jews in general felt about entering a Gentile home, said that he was unfit for the Lord to cross his threshold. Incidentally, he must not have been what the Jews called "a proselyte of righteousness," for as such he would have kept a home that met Jewish kosher standards. As it was, he simply and humbly accepted the fact that most Jews would consider his house defiled and anyone entering it defiled. With remarkable unselfishness as well as dynamic faith, he declined the Lord's offer to come to his home. "Lord," he said, "I am not worthy.... Speak the word only."

2. 一種比較（八 9）

2. A Comparison (8:9)

接著，他將自己的權柄，與主的權柄相比，而注意到它的相似性。百夫長用了「下命令」與「聽命令」。主在一個權柄之下——百夫長或許曾聽過，也明白主在登山寶訓反覆提到他的天父。而且，主有權柄——他說一句話，癲瘋病就離開了。他根本不需要親臨。他只需要說一句有權柄的話語，僕人的病就會除去。

Then he compared his authority to that of the Lord and noted the similarity. The centurion was used to obeying and to being obeyed. The Lord also was under authority—perhaps the centurion had heard and understood the Lord's repeated references in the sermon on the mount to His Father in Heaven. And the Lord had authority—one word from Him and leprosy fled. There was no need for Him to come in person. All He needed to do was speak the word of authority and the servant's sickness would be banished.

C. 一個顯著的反應（八 10-12）

C. A Notable Response (8:10-12)

1. 百夫長令人驚奇的信心（八 10）

1. The Marvel of the Centurion's Faith (8:10)

我們讀到，耶穌「希奇」百夫長的回答。在福音書中，只有兩件事令耶穌「希奇」：一是這個人的信心，另一個是以色列民的不信（可六 6）。主讚美百夫長的信心，也詫異這信心何等有智慧，因此，當下就稱讚他。

Jesus, we read, "marvelled" at the centurion's response. In the Gospels there are only two things at which Jesus "marvelled": this man's faith and the unbelief of His own people (Mark 6:6). The Lord admired the centurion's faith, was amazed at the intelligence of it, and commented on it right away.

2. 百夫長的信心（八 11-12）

2. The Message of the Centurion's Faith (8:11-12)

這是主耶穌很快樂的一刻。眼前是個外邦信徒，福音書有好幾個這樣的信徒，他們對主的信心，可以說是外邦世界歸主的先鋒。耶穌高舉這個人的信心，為要警告猶太人。他們若一直不肯接受所應許的天國，這天國就要迅速轉給別的樂意接受的民族。以色列境外，從東從西，將有許多外邦人，要進入天國，與希伯來人的列祖一同坐席，而那些本族人的後裔，要被趕到「外邊黑暗」裡去，在那裡「哀哭切齒」了。（八 12）。

It was a moment of great joy for Jesus. Here was a Gentile believer, one of several in the Gospels whose confidence in Him heralded the coming harvest in the Gentile world. This man's faith was held up by Jesus as a warning to the Jews. If they persisted in refusing the offered heavenly kingdom, the offer would soon be transferred to others who would accept it. Many a Gentile would come from lands beyond the eastern and western boundaries of Israel and sit down with the Hebrew patriarchs in the kingdom of the heavens, while their native-born descendants would be cast into "outer darkness" where there is "weeping and gnashing of teeth" (8:12).

這個「外邊黑暗」究竟是指「天父光明的家」以外的黑暗呢，還是革赫拿的黑暗，或是指那些永遠失落者所要去的那無可救藥、無盡頭的黑暗。革赫拿的入口，有不斷冒出的黑煙，據說位於黑暗山脈遠處兩棵椰子樹中間的欣嫩子谷。革赫拿象徵著我們所說的地獄。在八章 12 節耶穌說到「外邊黑暗」時，與「哀哭切齒」相關連。猶太人以為外邦人是革赫拿的子孫，無法享受彌賽亞的宴席。猶太人則是國度的子孫，國王的後裔，是進入高等居所的兒女。

It is not certain whether the "outer darkness" refers to the darkness outside the lighted house of the Father, the darkness of Gehenna, or that place of hopeless, endless night inhabited by those eternally lost. The entrance to Gehenna, which was marked by ever-ascending smoke, was said to be in the valley of Hinnom between the two palm trees beyond the mountains of darkness. Symbolically Gehenna refers to what we call Hell. In 8:12 Jesus spoke of the "outer darkness" as being associated with "weeping and gnashing of teeth." The Jews associated "weeping" with sorrow and "gnashing of teeth" with anger. They thought Gentiles were children of Gehinnom, who could not possibly share in the feast of the Messiah. Jews were children of the kingdom, royal children, children of the upper chamber.

因此，當他們看到主耶穌顛覆了他們所珍惜的信仰，大家一定大吃一驚。他承認，是有「天國的兒女」，也有「外邊黑暗」的咬牙切齒。這些，耶穌都明確肯定。但他把君王的家對所有的信徒敞開；凡是相信的，都可以獲得國度的身份，猶太人和外邦人同等。他並警告，那些只掛名作猶太人的，有淪落在「外邊黑暗」的危險。

It must have come as a shock to the Jews when the Lord reversed their cherished beliefs. He acknowledged that there were "children of the kingdom" and there was an "outer darkness" of rage and despair. Jesus

confirmed that much. But He opened the royal family to all believers; He placed membership in the kingdom within reach of all who would believe, Jew and Gentile alike. And He warned that those who were Jews merely in name were in danger of the "outer darkness."

D. 理所當然的回答（八 13）

D. A Natural Reply (8:13)

耶穌在說這些話時，羅馬百夫長還站在那兒，仔細思量每句話。然後耶穌轉過身來對他說，「你回去吧，照你的信心，給你成全了。」事果然成了。百夫長到家，發現「那時，他的僕人就好了。」

During the Lord's comments, the Roman centurion stood there, drinking it all in. Then Jesus turned back to him and said, "Go thy way; and as thou hast believed, so be it done unto thee." And so it was. The man headed toward home and "his servant was healed in the selfsame hour."

III. 勝過疾病的能力（八 14-17）

III. Power Over Disease (8:14-17)

A. 彼得的家（八 14-15）

A. Peter's House (8:14-15)

馬太稱之為「彼得的家」（八 14）；馬可稱之為「西門和安得烈的家」（可一 29）。我們無從得知更多的細節，但能確知的是，這是個漁夫的家，而彼得的岳母就住在這兒（對於擁護天主教的獨身主義者，這未免太說不過去了！）耶穌可能也住過。

Matthew called it "Peter's house" (8:14); Mark called it "the house of Simon and Andrew" (Mark 1:29). We would like to know a great deal more about it than we do. We do know that it was a fisherman's home and that Peter's mother-in-law lived there. (So much for Catholicism's championship of celibacy!) Probably Jesus was lodging there.

從馬可一章 21-22 節，29-34 節以及路加四章 31 節，38-41 節得知，馬太八章 14-17 節這故事的背景正好是在安息日。主耶穌已去過會堂，醫好一個被鬼附的，因著這些能力，他的名聲已經在加利利傳開。回到家，發現彼得的岳母不像往常一樣有勁的張羅一切；而是「害熱病躺著」。主耶穌握著這婦人的手，「斥責那熱病」（路四 39），她就好了，立刻起身去廚房忙，「服事大家」（或如某些版本翻作「服事耶穌」）（太八 15）。這是多麼不同的安息日的一餐啊！

We learn from Mark 1:21-22,29-34 and Luke 4:31,38-41 that the setting for Matthew 8:14-17 was a sabbath day. The Lord had been to the synagogue, had healed a demoniac, and had evidenced such power that His fame had spread throughout all Galilee. Returning home, He discovered that Peter's mother-in-law did not have the usual festive meal ready; instead she was "sick of a fever." The Lord took the woman's burning hand in His, "rebuked the fever" (Luke 4:39), and restored her to health. She got up at once, went to the kitchen, and "ministered unto them" (or as some translations put it, "ministered unto him") (Matthew 8:15). What a sabbath meal it must have been!

B. 蒙醫治的人（八 16）

B. People Healed (8:16)

夕陽西下。這一整天，在會堂和西門彼得家所發生的事，已經在整個湖邊傳開。彷彿全體一致決議似的，大家紛紛湧入迦百農，帶著被鬼附的、生病的親朋好友，往彼得家擠過來。房子很快被四面人潮包圍。

By now the sun was setting. All day long the news of what had happened in the synagogue and in Simon Peter's house had been filtering up and down the lakeside. As though in a body and by mutual consent, people began to converge on Capernaum. Heading straight for Peter's home, they brought with them demoniacs and diseased relatives, neighbors, and friends. Soon the house was besieged from all sides.

馬太也在現場，他說「一切有病的人」都被醫好了！倘若主耶穌像現代行醫治特會的人一樣的來行醫治的神蹟，那過程大概會很不一樣了。首先，可能要派彼得去提庇里亞租一個大劇場。要印海報，宣傳耶穌的到來。然後，還要仔細篩選，指揮那些預備要蒙醫治的人。他的門徒還要先給耶穌暗號，讓他在恰當的時機才上台。還要對群眾運用心理戰術，頻頻炒熱氣氛，讓大家甘願給他的事工團作愛心奉獻。

Matthew was there and he told of people healed—"all that were sick"! One word from Jesus and demons fled. One touch of His hand and sickness was banished. The world had never seen such a grand exhibition of power. There was healing for every affliction of body and soul. Not a single person was turned away.

How different are the circuses of today's so-called healers! If the Lord had performed His healing miracles the way modern healers perform theirs, the procedure would have been different indeed. Peter would have been sent into Tiberias to hire the stadium. Posters would have been put up to advertise His coming. There would have been a careful screening and conning of those to be healed. Signals would have been arranged so that His disciples could cue Him in on the kind of case that was coming on stage. There would have been psychological warming up of the crowds and repeated pressure to give liberally in the love offering for the healer and His ministry.

有些等待醫治的病人，會到前台來，被聖靈擊倒（不管那是什麼意思）。另一些，曾經作過心理治療的人，可能會說心理精神疾病都好了。另一些，根本沒好的，會假裝已經好了。而不願假裝的，人家會說，你信心不夠。有些人，病症消失了，回家幾天後，發現病症又出現。即使有人真的蒙醫治，那也不是因為施行醫治的主耶穌。

可是，耶穌當年行神蹟卻不是這樣。他全然醫好一切有病的。一切。一直。病醫好了。證據明確。

Some candidates for healing would have come forward and been slain in the Spirit, whatever that means. Other candidates, having been worked over psychologically, would have been healed of psychosomatic complaints. Others, not healed at all, would have pretended that they had been. Those who did not pretend would have been told that they had lacked sufficient faith. Some whose symptoms had disappeared would have gone home healed only to discover a few days later that their symptoms were reappearing. If anyone was genuinely healed, it would have been in spite of the healer, not because of Him.

But the Lord did not work miracles that way. He healed people completely. All of them. Permanently. Clinically. Undeniably.

C. 注意預言（八 17）

C. Prophecy Heeded (8:17)

1. 預言的出處（八 17 節上）

1. Where the Prophecy Is Found (8:17a)

馬太指出，主耶穌所行的醫治神蹟，是直接應驗以賽亞書五十三章 4 節所說的話，「他代替我們的軟弱，擔當我們的疾病」（太八 17）。

Matthew pointed to Isaiah 53:4 and said that the marvelous miracles of healing performed by the Lord Jesus were a direct fulfillment of the prophet's word. "Esaias" said, "Himself took our infirmities, and bare our sicknesses" (Matthew 8:17).

2. 當預言應驗（八 17 節下）

2. When the Prophecy Was Fulfilled (8:17b)

以賽亞五十三章，是有關基督為我們的罪在十字架上受難、贖罪，很重要的一章經文。在馬太福音中，聖靈要說的是：以賽亞書中所提到的肉身醫治，當主耶穌在地上服事時，已經成就了，但這樣的醫治，主要是依據他後來受苦難所完成的救贖。

Isaiah 53 is the great chapter on the atonement, the vicarious suffering of Christ on the cross for our sins. In Matthew the Holy Spirit was saying that Isaiah's verse about physical healing was fulfilled by the Lord Jesus in His earthly ministry, but that healing rested solidly on His future redemptive sufferings.

他為我們的罪死，這解決了造成疾病與苦難背後很重要的因素。主全然理解，他所治療的肉身和精神上的疾病，長遠角度而言，都是因為罪——不一定是病患本身的罪所致（雖然有時候也是），而是人類歷史上的罪的根源。主知道，他醫治的權柄源自於：他過不久就要上十字架受苦，要在十字架上來對付罪，也就是一切苦難的根源。

In dying for our sins He dealt with the underlying reason for sickness and suffering. The Lord fully understood that all the physical and mental ills He cured were caused, in the long run, by sin—not necessarily the sin of the individual sufferer (although there were times when that was so), but the sin rooted in the history of the human race. The Lord knew that His right to heal was derived from the fact that He would shortly suffer on the cross, that He would there deal with sin, the root cause of suffering.

換言之，主的能力來自他的受苦。在加略山上，他就是要去對付根源，而目前，他在對付後果。他行醫治的神蹟，乃是在預告十字架的大能，這大能是要來對付罪與其根源和分枝。

In other words, the Lord's power was based on His passion. At Calvary He was going to get at the root, so now He could deal with the fruit. His miracles of healing were in anticipation of the power of the cross to deal with sin, root and branch.

當我們談到基督在十字架上對付疾病的原因時，要小心的是，它並不是直接意謂：在贖罪祭中，我們的肉身，可以全然得醫治了。這樣教導的人，犯了錯誤。向人說，你的病不得醫治，就是因為你信心不夠，這樣說也要負責任，因為會引致別人心理上的痛苦。免死，不是我們的權利；病得醫治也不是。我們得以永久免於疾病，和勝過死亡，那都要透過十字架——但是要等到保羅所說的「身體得贖的時刻（羅八 22-23）」。

We must be careful when we talk about Christ dealing with the cause of sickness on the cross. It does not mean that immediate physical healing was secured for *us* in the atonement. People who teach that are in error. They are also responsible for inflicting a great deal of mental suffering when they say that healing is always available today and that those who are not healed lack the faith required to receive it. Immunity from death is not our guaranteed right, and neither is physical healing. Ultimately freedom from disease and triumph over death will be ours through the cross—but that awaits what Paul called "the redemption of our body" (Romans 8:22-23).

IV.勝過災難（八 18-27）

IV. Power Over Disaster (8:18-27)

身為信徒，我們也無法免除生命中的災難，就好像無法免於疾病和死亡一樣。接下來，王的能力要向我們證明，我們如何在他的陪伴下，走過風暴。

As believers we are not exempt from the storms of life any more than we are exempt from sickness and death. The next demonstration of the King's power shows us how we can go through the storms with Him.

A. 背景（八 18）

A. The Setting (8:18)

耶穌看見群眾。我們當然會深受感動。我們總是喜歡我們的聚會人數很多，買書的人多，奉獻支持的人很多。太多時候，我們評估事工，就是按人數來評估的。但耶穌太清楚，不要以人數多寡來論成敗什麼。當他看見人群，他「就吩咐渡到那邊去。」這樣的吩咐，是要再次彰顯他能力的第一步——不過，這中間被一個文士打岔了。

Jesus saw the multitudes. We of course would be impressed by that. We are very pleased when crowds of people come to our meetings, buy our books, and support our ministries. All too often we measure our ministries in terms of multitudes. But Jesus was too well informed to be impressed by crowds. When He saw the multitudes, He "gave commandment to depart unto the other side." The command was the first step in another demonstration of power—but it was temporarily interrupted by a scribe.

B. 文士（八 19-22）

B. The Scribe (8:19-22)

顯然，主耶穌對門徒很直白地教導，也被好奇的群眾和文士本身聽到了。

No doubt the Lord's blunt teaching on discipleship was addressed as much to the curious crowds as to the scribe himself.

文士是識字、受過教育的人，一般被認為，是在會堂作教導的人。以斯拉就是個文士（拉七 12）。祭司們是律法正式的詮釋者，但文士們，另外形成一個獨立群體（宗教性，而非政治上的），當公會和各處的地方法院，負責提倡和解釋律法的應用時，文士們便發揮居中協調的功能。此外，文士本身，也很關心猶太人的聖經著作，包括歷史性和教育性的，並格外熱心於猶太人在生活中的戒

律，要幫助猶太人民，過一種與外邦人有別的生活。他們把宗教簡化到只剩外在的形式，並且拘泥於無數的律法小節。對老百姓的生活造成纍纍重擔。在福音書中，我們經常看見，文士和法利賽人站同一陣線，文士群體也不斷地與基督發生衝突，基督很堅決地棄絕他們。他們喜歡被人奉承。

A scribe was a man of letters, an educated man, the kind of man considered qualified to teach in the synagogues. Ezra had been a scribe (Ezra 7:12). The priests were the official interpreters of the law, but the scribes, who formed an independent group (religious rather than political), functioned in connection with the development and use of the law by the Sanhedrin and various local courts. The scribes also concerned themselves with the sacred writings of the Jews, both historical and didactic, and were particularly zealous for the ascetic elements in Jewish life that helped seal off the Jews from the Gentiles. Reducing religion to external forms, and appending endless minutiae to the law, the scribes made life a burden for the common people. In the Gospels we often see the scribes siding with the Pharisees. As a class the scribes were in constant conflict with Christ, who sternly denounced them. They liked to be honored by men.

就有一個文士，深深被耶穌明顯的權柄感動，現在志願要成為他的門徒。主沒有拒絕他，但告訴他，當門徒的代價有多高。以他自己作為最佳例子，活生生的呈現出那代價；他說「狐狸有洞，天空的飛鳥有窩；人子卻沒有枕頭的地方」（太八 20）。他背負的咒詛，包含了貧窮。

One such scribe, deeply moved by the evident authority of Jesus, now volunteered to become one of His disciples. The Lord did not reject him, but revealed to him the high cost of discipleship. Citing Himself as the supreme example, the living embodiment of that cost, He said, "The foxes have holes, and birds of the air have nests; but the Son of man hath not where to lay his head" (Matthew 8:20). Poverty was part of the curse He bore.

「人子」是主耶穌最喜歡的自我介紹。在新約中，出現了八十八次，這裡是第一次出現。這是主作為彌賽亞的頭銜，他作為人族的名字，宣告他在地上的王權。「人子」第一次是在詩篇八篇出現，宣告了主將要在地上做王。「人子」是主作為人（代表人類）的名字，就好像他作為王和猶太人的後裔，有「大衛的子孫」這個名字，還有「神子」表明他神性的這個名。

"Son of man" was the Lord's favorite description of Himself. This is the first of eighty-eight occurrences of the title in the New Testament. It is the Lord's Messianic title, His racial name, His claim to kingship over all the earth. "Son of man" occurs first as a title in Psalm 8, where the Lord's coming dominion over the earth is proclaimed. "Son of man" is the Lord's racial name (as the representative man) just as "Son of David" is His royal, Jewish name and "Son of God" is His divine name.

「人子」與主的使命相關（太十一 19），也與受死和復活相關（十二 40；二十 18；二十六 2），還有他的再來（二十四 37-44）。這個稱呼，傳遞了猶太人千年來的盼望。當拿但業承認耶穌是「以色列的王」時，主回答，「你還要看...更大的事，神的使者上去下來在人子身上」（約一 49-51）。

"Son of man" occurs in connection with the Lord's mission (Matthew 11:19), His death and resurrection (12:40; 20:18; 26:2), and His coming again (24:37-44). The title transcends Jewish millennial hopes. When Nathanael confessed Jesus as "the King of Israel," the Lord replied, "Thou shalt see greater things... the angels of God ascending and descending upon the Son of man" (John 1:49-51).

新約聖經第一次出現這個重要的稱呼時（太八 20），我們看見王的謙遜和被棄絕。他「連枕頭的地方」都沒有。但相對的，最後一次出現這稱呼時（啟十四 14），他「頭上戴著金冠冕」。頭一次，強調他的貧窮；最後一次，強調他的權能。頭一次，聚焦於他的初臨；最後一次聚焦於他的再臨。

In the first New Testament occurrence of this important title (Matthew 8:20) we see the humility and rejection of the King. He has "not where to lay his head." In contrast, in the last occurrence (Revelation 14:14) He has "on his head a golden crown." The first emphasizes His poverty; the last emphasizes His power. The first brings into focus His first coming; the last brings into focus His second coming.

我們無從得知，對於擺在前面的十字架道路，這位文士後來如何回應主，這時候，有一位已經是門徒的，志願有更進一步的服事。只是，他生命中還有一件「要先效忠哪一個的問題」。「容我先回去埋葬我父親」他說（太八 21）。鑑於當時的習俗和片語，很可能他的父親尚未過世。換言之，這人可能在說，「我不能撇下父親不顧，我還得盡孝道。」從人的標準而言，這種責任感實屬可佩，但是從上下文談到對基督的忠誠度，這等於否定了一切。

We are not told how the scribe responded to the way of the cross that the Lord set before him. At this point a man who was already a disciple volunteered for further service. However, he had a rival loyalty in his life. "Suffer me first to go and bury my father," he said (Matthew 8:21). Given the custom and idiom of the time, it is possible that his father was not yet dead. In other words, this man may have been saying, "I cannot leave my father. I have a filial obligation to him." By human standards this sense of duty would be admirable, but when placed in the context of loyalty to Christ, it was a denial of everything.

當一個國家因緊急狀況而徵召年輕人入伍時，它要求的是絕對的效忠。它的對手包括了父親、母親、手足、妻子、兒女，這些都不能阻擋徵召。戰時，國家的徵召臨到時，就必須服從紀律，犧牲自我，不懼危險，將生死置之度外。我們對自己祖國的要求，都當如此了，又怎敢對我們天上的王，獻上次級的效忠呢？

When a nation conscripts its young men for military service in a time of national emergency, it calls for complete allegiance. The rival claims of father, mother, brother, sister, wife, and children are not allowed to stand in the way of the call of duty. The call of country in time of war is to discipline, self-denial, danger, and death. How dare we offer our heavenly King a lesser allegiance than that which is demanded by our native land?

主拒絕了這位志願者的說詞。「任憑死人埋葬他們的死人，」他說（八 22）。他看穿了這人的藉口，在聖經這些高溫地區，死人都是當天埋葬。

The Lord rejected this volunteer's terms. "Let the dead bury their dead," He said (8:22). He saw through the man's excuse. In those hot Bible lands the dead were buried the day they died.

請再思想，這個志願者實際上所說的「容我先回去埋葬我的父親。」注意他所保證的兩個字：*我先*。這個，充份顯示他的提議錯在哪裡，因此，主就斷然拒絕了他。你要當一個門徒，就無法說，「我先！」。這等於摒棄了基督的主權。耶穌等於在對文士和志願者說「*我先*。」

Think again of what this volunteer actually said: "Suffer me first to go and bury my father." Now underline two words in that promise: *me first*. There, fully exposed, is the fallacy of his offer and the reason that the Lord was so brusque with him. You cannot say, "Me first!" and be a disciple. It is an effective denial of the lordship of Christ. What Jesus said in effect to both the scribe and the volunteer was "*Me first*."

C. 暴風雨（八 23-27）

C. The Storm (8:23-27)

1. 起了暴風（八 23-24）

1. The Tempest Stirred (8:23-24)

主和門徒上了一艘船，主蹣跚在一張墊子上，就睡著了。他可能是躺在艙尾的下層，舵手掌舵之處的一個角落。倘若這一次，與其他對觀福音所記載的是同一次的話（可四 37-41；路八 23-25），那這就是福音書唯一記載耶穌睡覺的一次。

The Lord and His disciples boarded a boat, and the Lord curled up on a cushion and fell asleep. He probably occupied part of the low bench in the stern of the vessel where the steersman sat with his hand on the tiller. If this is the same incident as the one recorded by the other Synoptics (Mark 4:37-41; Luke 8:23-25), this is the only time the Gospels record Jesus' being asleep.

他一睡著，整個地獄就開始在湖上興風作浪。那狂風暴雨，在加利利海上快速地橫掃，凶猛異常，其中有部份是從山丘上呼嘯而來的。海浪捲起，又被猛風鞭答。「船被波浪掩蓋，」馬太寫道（八 24）。「被浪打入船內，甚至船要滿了水」這是馬可的描繪，顯然是來自彼得的回憶。（可四 37）。

He fell asleep and instantly all Hell was let loose on the lake. One of those squalls that arise so swiftly and sweep with such fury over the sea of Galilee came roaring out of the hills. The waves arose, lashed by the violence of the wind. "The ship was covered with the waves," Matthew wrote (8:24). "The waves beat into

the ship, so that it was now full" was Mark's graphic description, doubtless drawn from Peter's recollection of the incident (Mark 4:37).

2. 風雨停了（八 25-27）

2. The Tempest Stilled (8:25-27)

當一艘船進滿了水，一定是從船底淹起——只是這一艘不同！

When a ship is full of water it goes to the bottom—but not that ship!

沒有水可以吞噬這艘船，因為
海洋，天地的主，在這兒躺著。

No water can swallow the ship where lies

The Master of ocean, and earth, and skies.

不過，門徒們都被嚇死了。他們趕緊搖醒主，害怕地大叫，「我們喪命啦，你都不顧嗎？」（可四 38），主不顧門徒那種因懼怕而對他產生羞辱。「他起來，斥責風和海」（太八 26），就像他之前斥責熱病和鬼一樣（路四 39；可九 25）。一切都是受造物，都要聽命於他。他說，「住了吧，靜了吧」（可四 39），按字意，就是「閉嘴」。

The disciples, however, were scared to death. They awoke the Lord with the fearful cry, "Carest thou not that we perish?" (Mark 4:38) The Lord ignored the insult bred of fear. "He arose, and rebuked the winds and the sea" (Matthew 8:26) just as He rebuked the fever and the demon (Luke 4:39; Mark 9:25). All were His creatures and responsible to obey His will. He said, "Peace, be still" (Mark 4:39)—literally, "Be muzzled."

就好像一條狗，被綁繩限制住，狂風大浪立刻收斂，平靜下來。主便這樣平靜了暴風，不過，他倒是先責備門徒小信。當他彰顯出統御一切的能力時，門徒都驚呆了。眾人都希奇說，這是怎樣的人，連風和海也聽從他了！」（太八 27）大家心裡都意識到難不成他是神。

Like dogs held back by a leash, the howling winds and heaving waves cowered and were still. Thus did the Lord calm the storm, but not until after He rebuked the disciples for their lack of faith. When He demonstrated His sovereign power, they were overawed. They marveled and said, "What manner of man is this, that even the winds and the sea obey him!" (Matthew 8:27) A sense of His deity swept over their souls.

「為什麼膽怯呢？」他問他們（八 26）。說真的，當人生的風浪襲擊時，我們為什麼膽怯呢？原因當然是，我們忘了他與我們同在，不論何事臨到，他都全然掌管——即使他好像在我們身旁睡著，不關心我們憂慮、疑惑和懼怕。

"Why are ye fearful?" He had said to them (8:26). And indeed why are we so fearful when the squalls of life burst upon us? Surely the reason must be that we forget He is with us, come what may, and He is in complete control—even when He seems to us to be fast asleep and unconcerned about our worries, doubts, and fears.

V. 勝過鬼怪（八 28-34）

V. Power Over Demons (8:28-34)

危險的旅程結束了。船終於安全抵達岸的另一邊，可能天色已晚。我們不難想像，只有銀白的月光，照著野外的一切。

The perilous voyage was over. The vessel had arrived safely at the other side of the lake, probably late the same evening. We can picture the scene with the moon shedding its silvery light over the wild surroundings.

在湖的南北岸兩端的正中央，從馬加丹直接穿過湖心，就會抵達吉爾吉沙村。耶穌似乎在此村的稍南方上岸；由此往東南約十六英里，再往內陸走七英里，就是大家較熟悉的加大拉。若再往東南走一些，距離吉爾吉沙大約五十英里處，就是杰拉什城。這整個地區被稱為「格拉森（古文作加大拉）人的地方」（可五 1；路八 26），因為加大拉是個重要大城，由此區可一直延伸到加利利海東岸。

Midway between the north and south ends of the lake and straight across from Magdala was the village of Gergesa. Jesus seems to have landed a little to the south of this village. About sixteen miles to the southeast and about seven miles inland from the lake was the better-known town of Gadara. Still farther to the southeast and about fifty miles from Gergesa was the city of Gerasa. The whole region was known as "the country of the Gadarenes" (Mark 5:1; Luke 8:26) since Gadara was a key town with territory extending to the eastern shore of the sea of Galilee.

A. 危險（八 28）

A. The Danger (8:28)

兩個被鬼附的人，從附近的墳墓陰暗處冒了出來。他們力氣奇大無比，極其凶猛，甚至「沒有人能從那條路上經過」。其中一個似乎是主導者，因為馬可和路加只聚焦於他。從描述的特點：凶暴、抑制不住的怒氣，自殘和傷人的傾向，這是極度明顯被魔鬼附身的現象。這兩個被鬼附的，比海上風暴還更危險。

Two demoniacs materialized out of the shadows of nearby tombs. They were fierce men who so terrorized the neighborhood that "no man might pass by that way." One of the two seems to have been dominant, for Mark and Luke concentrated on him. Characterized by violence, uncontrollable rage, and suicidal and homicidal frenzies, he was an extreme manifestation of demonic power. These two demon-possessed men were more dangerous than the stormy sea.

B. 魔鬼（八 29-32）

B. The Demons (8:29-32)

被鬼附是很可怕的事。在文明地區，它常會與精神失常混淆。後者是在個人心智、情緒和意志能力上異常，因此，無法肩負道德責任。被鬼附者，是個人意識被另一種（邪惡）的智力所掌控。被鬼附者多半呈現不只一種意識：除了本身的意識之外，也呈現出（一個或數個）入侵的魔鬼的意識。

Demon possession is a terrible reality. In civilized lands it is often confused with insanity. In insanity, the ability to see oneself as a distinct personality with mental, emotional, and volitional powers and moral responsibilities is impaired or lost. In demon possession, another (and evil) intelligence gains control of the person's consciousness. Demon-possessed individuals display more than one consciousness: their own and that of the invading demon or demons.

精神失常，一般發病多因疾病、惡行、驚嚇或類似的原因，導致推理能力喪失。被鬼附者，其推理行為錯亂，是因靈界邪惡勢力的附身。被附身者的心智能力和身體器官都被邪靈勢力所掌控，多半會產生一種人格混淆，人鬼不分，就如格拉森人的狀況。他們的言語和動作有時似乎是像人的言行，但有時又像是鬼在說話，有時則是兩種混在一起。

In ordinary cases of insanity, the power to originate rational responses is lost as a result of disease, vice, shock, or some similar cause. In cases of demon possession, the breakdown of rational behavior is caused by the presence of a superior and intelligent form of evil. The mental faculties and bodily members of the possessed individual are seized by the invading evil spirit. There is often a strange confusion of personalities, a diabolical mixing of the human and the demonic, as in the case of the possessed Gadarenes. Their words and actions sometimes seem to originate from the human source, and sometimes from the demonic source, with both sources being weirdly mixed together.

這個被鬼附的情況，明顯有好幾個邪靈。馬可告訴我們，當耶穌命令他說出名字時，他回答，「我名叫一營。」（五 9）。有人推斷，這個失常錯亂的人，大概被六千個鬼附身，因為羅馬軍隊的一營，就有六千名士兵。不管怎麼說，就是有許多邪靈附在這個可憐的人身上。

The dominant demoniac was evidently possessed by many evil spirits. Mark told us that when Jesus commanded him to speak his name and thus reveal himself, he answered, "My name is Legion: for we are many" (5:9). It has been inferred by some that this demented man was the dwelling place of six thousand demons, for a Roman legion had six thousand soldiers. In any case, many evil spirits swarmed in his tortured soul.

1. 他們的困境（八 29）

1. Their Plight (8:29)

附在這兩個人身上的邪靈，立刻就認出耶穌來。他們也知道自己的處境危險。他們說，「神的兒子，我們與你有什麼相干？時候還沒有到，你就上這裡來叫我們受苦嗎？」群鬼知道他們無法逃出耶穌的手掌心。他們知道他有大能，就要來叫他們永遠受苦，想到就顫抖。他們也知道，眼前令他們害怕的這一位，只要口出一句話，他們對這個可憐蟲的掌控，馬上就會停止。

The evil spirits in the two demoniacs recognized Jesus at once. They knew their peril. "What have we to do with thee, Jesus, thou Son of God? art thou come hither to torment us before the time?" they said. The demons knew they were unable to escape from Jesus. They knew His power and trembled at the thought that they were about to be consigned by Him to the eternal torments that awaited them. They knew too that their control over their human victims was about to be terminated by an authoritative word of command from the One before whom they now cowered.

2. 他們的請求（八 30-32）

2. Their Plea (8:30-32)

a. 重要的請求（八 30-31）

a. A Significant Request (8:30-31)

群鬼知道，最後會被囚禁在受苦的地方，便請求給予寬限期，緩一緩刑期。附近正好有一大群豬在放養，群鬼便央求進入這群不潔的豬群裡去。

Knowing that eventually they would be incarcerated in the place of torments, the demons begged to be spared a little longer from their doom. They pleaded for a respite. A large herd of hogs was feeding nearby and the evil spirits requested permission to enter the bodies of those unclean beasts.

鬼群顯然很需要有什麼可以讓他們附身。墮落的天使，就比較沒那麼迫切的需求。我們從創世記六章得知，有些天使渴望與女性人類私通，但這不一樣。那些墮落的天使，有肉身（如創世記十八至十九章那些向亞伯拉罕和羅得顯現的天使）。鬼魔似乎就無法有自己的身體，因此，他們想盡辦法要偷人類的身體，以便長期佔據附身。他們就像肉眼看不到，但可怕萬分的細菌，在犧牲者身上折磨作怪。

Demons appear to have a craving to embody themselves. Fallen angels do not seem to be driven with the same compulsion. We learn from Genesis 6 that certain angels sought to establish liaisons with women of the human race, but that is something different. Those fallen angels seem to have materialized physical bodies (as did the angels who appeared to Abraham and Lot in Genesis 18-19). Demons do not seem to be able to materialize such bodies for their own use, so they try to steal the bodies of human beings, which they thereafter possess. They are like unseen but terrible bacteria that torment their victims.

魔鬼為什麼渴望附身？我們無從得知。有人假設，他們是遠古的史前時代，在地上的一種沒有身形的敵對的靈。因為他們非常邪惡，因此，被神懲罰，不准有身體。關於魔鬼的邪惡，聖經中，從那些被邪靈所附著，以及那些在宣教工場敵對的魔鬼，都可一致的證明。

Why do demons crave embodiment? We are not told. One supposition is that they are actually disembodied spirits of an alien race who at some time in remote and unrecorded history lived on the earth. Because of their extraordinary wickedness they were unclothed of their bodies by an act of divine judgment. That demons are wicked is the uniform testimony of the Bible, of those who have tampered with spiritism, and of those who have confronted demons on the missionfield.

b. 令人驚奇的結果（八 32）

b. A Startling Result (8:32)

因此，與其無處可附身，馬太八章所提到的這些邪靈便請求允許附身到附近山坡上的豬仔身上。主的回答簡單扼要：「去吧」馬太寫道，「鬼就出來，進入豬群。」豬群寧願死，也比被鬼附身好，便衝入海裡。

So rather than be left unclothed, the foul spirits in Matthew 8 requested permission to possess the bodies of the swine on the nearby hill. The Lord replied in a single word: "Go." Matthew wrote, "And when they were come out, they went into the herd of swine." Preferring death to demon possession, the swine ran into the lake.

這個王，證明了他在人間同樣擁有能力和權柄，發生的地點，在柯沙往南大約一英哩之處，那裡，有個往湖面突出的山崖，高於海面約四十英呎。山坡又陡又窄，一大群衝下去，當然會淹死在海裡。

This demonstration of the power and authority of earth's rightful King is thought to have taken place about a mile south of Khersa, where a spur of the mountain juts toward the lake and comes within forty feet of the water. The slope is steep and narrow, and a herd rushing down would naturally end up in the lake and be drowned.

C. 離去（八 33-34）

C. The Departure (8:33-34)

1. 說出一個神奇的故事（八 33）

1. A Tremendous Story Is Told (8:33)

放豬的人，顯然目睹了主與群鬼過招的一幕。眼見整群豬都沒了，他們當然嚇壞了，「就逃跑進城，將…都告訴人。」

The herdsmen evidently saw the Lord's confrontation with the demoniacs. Being horrified at the destruction of the swine, they "fled, and went their ways into the city, and told every thing."

顯然，養豬的人因為損失，責怪了主。不要忘了，按摩西律法的記載，豬是不潔的動物。清除不潔之物，就好像在社會中，取締色情刊物，以提高道德水準和品味一樣。

Doubtless the owners blamed the Lord for their loss. It should be remembered that pigs were unclean animals, proscribed by Mosaic law. The removal of this source of uncleanness was as legitimate as the confiscation and destruction of pornographic literature in a society trying to enforce decent moral standards.

2. 採取可悲的立場（八 34）

2. A Tragic Stand Is Taken (8:34)

居民心疼財務損失，多過對那位被鬼附的得痊癒，因此，全城的人都來找耶穌，要求他離開那城。我們從馬可和路加得知，那個曾經形容自己有「一營鬼」的人，現在央求主，允許他跟隨。但耶穌卻不許，反而要他回到自己的家去，向人作見證。

More concerned with the loss of property than with the healing of the demoniacs, the people of the city came to Jesus and asked Him to leave the area. We learn from the accounts of Mark and Luke that the man who once described himself as Legion pleaded with the Lord to be allowed to go with Him. Instead Jesus sent him home to be a witness among his own people.

馬太收集了許多證據，證明主的大能。我們一面讀，可能會說，「這大能真無限啊。」然而，在現代，還是受了限制。很悲哀的是，我們會請他走開。

Matthew assembled tremendous proofs of the Lord's power and as we read them, we say, "It is unlimited." Yet in this present age there is a limitation. Sadly, we may send Him away.

VI. 勝過艱難（九 1-8）

VI. Power Over Difficulty (9:1-8)

關於這個癱子的生命故事，有好幾方面的艱辛之處，像布一樣地交織在一起。最明顯的困難，當然是該如何把他送到耶穌那裡。此外，要怎麼應付法利賽人和律法師；馬太沒有指出這個關鍵因素，但馬可和路加都寫了。還有一個難處是耶穌對他的批判者提出來的：醫好一個人的病容易，還是赦免他的罪容易？

A number of difficulties are woven into the fabric of the story about the palsied (paralytic) man. There was of course the obvious difficulty of getting the man to Jesus in the first place. There was the difficulty represented by the presence of the Pharisees and doctors of the law; this critical element was not noted by Matthew, but it was recorded by both Mark and Luke. There was the difficulty posed by Jesus to His critics: Is it easier to heal a man of his sickness or to forgive him of his sins?

A. 案例（九 1-2）

A. The Case (9:1-2)

1. 地點（九 1）

1. The Place (9:1)

主又回到迦百農，可能住在彼得的家。我們要更仔細的看一下這個房舍。屋主一定是個經濟不錯的小康之家，除了家人住，（像彼得和妻子及岳母）還可以有一間客房給主耶穌用。愛德賽恩描繪主「站在有加蓋，蜿蜒在屋外庭院的迴廊，並可通往不同的房間。他或許就站在客房的門口，文士們則坐在那個區域，或是在靠近耶穌身旁的迴廊。」露天的庭院，擠滿了群眾，甚至延伸到屋外的街道上。

The Lord returned to Capernaum where He made His home, presumably in Peter's house. We need to look a little more closely at this house. It must have been owned by a moderately well-to-do man, for besides a large family room, it seems to have contained a guest chamber for the Lord as well as accommodations for

Peter and his wife and his mother-in-law. Edersheim pictured the Lord "standing in the covered gallery that ran around the courtyard of such houses, and opened into the various apartments. Perhaps He was standing within the entrance of the guest-chamber, while the Scribes were sitting within that apartment, or beside Him in the gallery." The open court was packed with people, and overflow crowds spilled out onto the street.

2. 癱子（九 2 節上—中）

2. The Paralytic ([9:2a-b](#))

a. 他的朋友（九 2 節上）

a. His Friends (9:2a)

馬可二章和路加五章補充了不少馬太遺漏的細節。我們讀到有四個人抬著他們這個病得很慘的朋友來見耶穌。但人擠人，就是沒辦法穿越，只好從屋頂來，或是爬上外面的台階，或是從平台式的屋頂，過到另一個屋頂，也就是拉比所稱的「屋頂到屋頂的通道」。一到這目的地，這些人立刻把握時間，把屋頂掀開，直接瞄準耶穌教學的位置，然後小心翼翼地把他們的朋友連褥子垂降到耶穌的腳前。

Mark 2 and Luke 5 fill in details left out in Matthew. Four men, we read, were bringing their desperately ill friend to Jesus. Unable to force their way through the throngs, they carried the man up to the roof, either by climbing an outside stairway or by stepping from one flat roof to another as they moved through the neighborhood on what the rabbis called "the road of roofs." Arriving at their destination, the men wasted no time. They made an opening in the roof directly over where Jesus was teaching and carefully lowered their friend down on his pallet until he lay at Jesus' feet.

我們可以想像這一幕：連同掀開屋頂的響聲，然後看見癱子的那一刻。顯然，這個打攪，一定令大家鴉雀無聲。每隻眼都往屋頂上望去，看見露出臉孔的那幾個人，然後是那個臉色蒼白的癱子，再看著耶穌那令人興奮的臉龐。「來自加利利各城、猶太和耶路撒冷」的法利賽人和律法師尤其專注。他們似乎已做了決定：要怎麼對付這個新的先知，他的教導和神蹟所引起的紛擾。

We can imagine the commotion caused by the noise on the roof and then the appearance of the paralytic. Doubtless the disturbance was followed by a suspenseful silence. All eyes moved up to the faces peering from above, then down to the pale face of the paralytic, and over to the cheerful face of Jesus. Especially attentive were the Pharisees and doctors of the law who "were come out of every town of Galilee, and Judaea, and Jerusalem." They had come, it seems, to arrive at some kind of decision with regard to this new prophet whose teachings and miracles were creating such a stir.

b. 他的信心（九 2 節中）

b. His Faith (9:2b)

耶穌能看穿眾人的心。他看見有信心的癱子和他的朋友，那美好的、能夠移山的信心。他也看見病患心中的害怕，懼怕使得自己的罪和自己無可救藥的狀況被顯明時的更形無助。主也看見法利賽人眉頭深鎖，看出這些宗教權威的議論紛紛——他們就等著抓住耶穌的任何一個閃失，哪句話，或哪個行動。

Jesus looked into the hearts of all there. He saw the faith—glorious, mountain-moving faith—in the hearts of the paralytic and his friends. He saw the fear in the patient's heart too, fear made more deadly by his conviction of sin and his hopeless condition. The Lord saw the frowns on the faces of the Pharisees and read the critical thoughts of those religious authorities—they were waiting for just one wrong word or act.

3. 赦免（九 2 節下）

3. The Pardon (9:2c)

耶穌看見躺在他腳前的這個人。「小子，你放心吧，你的罪赦了。」按字面的翻譯，應該是，「你過去的罪被赦免，現在也蒙赦免。」不論驚嚇的文士料到的是什麼，反正，他們就是料想錯了！

Jesus looked at the man lying at His feet. "Son, be of good cheer; thy sins be forgiven thee." A literal translation would read, "Your sins have been and are forgiven." Whatever else the startled scribes expected, it wasn't that!

B. 評論（九 3-5）

B. The Comment (9:3-5)

1. 耶穌看到的（九 3-4 節上）

1. What Jesus Saw (9:3-4a)

文士心中的反應就是當下立即的：「這個人說僭妄的話」（九 3）。官方對耶穌的仇視可以從這時刻算起，這種仇視，逐漸發展成四方面的敵對，最後，導致他的受死。耶穌的仇敵，對他四方面的控告是（1）他是個褻瀆者（2）他與稅吏和罪人為友（3）他忽視文士所定規的宗教義務（4）他不守安息日。耶穌明白他們心中在議論什麼，因此直搗問題核心。

The inner reaction of the scribes was instantaneous: "This man blasphemeth" (9:3). We can date from this point the beginning of the official hostility toward Jesus that developed into a fourfold antagonism and in the end culminated in His death. The fourfold claim of Jesus' enemies was that (1) He was a blasphemer, (2) He

made friends with known publicans and sinners, (3) He neglected His religious duties as defined by the rabbis, and (4) He violated the sabbath. Jesus knew their thoughts and went right to the heart of the matter.

2. 耶穌說什麼（九 4 節下—5）

2. What Jesus Said (9:4b-5)

他說，「你們為什麼心懷著惡念呢？或說，你的罪赦了，或說，你起來行走，哪一樣容易呢？」

He said, "Wherefore think ye evil in your hearts? For whether is easier, to say, Thy sins be forgiven thee; or to say, Arise, and walk?"

批評者似乎覺得，主耶穌不應該行那個神蹟。他們認為，*騙群眾也就罷了，現在，他竟然要跟猶太教的護衛者和律法師，地上有學問的一群人較勁。他別想騙我們了。他想用誇張的話語來唬弄，保住面子，終歸還是證明，不過是個僭妄的人啊。*

The critics seemed to think that the Lord was unable to perform the miracle. *It was one thing for Him to dupe the masses, they thought, but now He is talking to the learned men of the land, the custodians of Jewish religion, doctors of the law. He will not be able to hoodwink us. He is trying to save face by resorting to high-flown words. He has exposed Himself for what He is, a blasphemer.*

耶穌看穿他們的心，就如他懂我們的一切。他單刀直入，毫不迂迴，他若不是個僭妄者，自以為有權赦免人的罪，那他就是神。他們連片刻都不想去考慮這種可能性，即使，從來沒有人可以像他那樣的說話，或像他那樣的行神蹟。（文士認為只有神可以赦罪，這點倒是對極了。只有祂有這權柄；只有祂有赦免權。）

Jesus knew their thoughts, as He knows ours. He cut right to the bone. Either He was a blasphemer arrogating to Himself the right to forgive sin, or He was God. That possibility they refused to entertain for a moment, even though no other man had ever spoken as He spoke or performed miracles as He did. (The scribes were correct in thinking that only God can forgive sin. He does not share that right with others; it is His own prerogative.)

C. 醫治（九 6-7）

C. The Cure (9:6-7)

主醫治了這個癱子的病，也赦免了他的罪「但要叫你們知道人子在地上有赦罪的權柄」（九 6）。請注意，人子就是神子。他擁有神的一切屬性，也運用赦免權。他有權在*地上*施行赦免；也就是

說，罪倘若要蒙赦免，必須是在地上赦免。他就是在地上施行赦免的那一位。我們若把罪帶到神父牧師面前，那沒有用；我們必須帶到耶穌面前。一旦離世，要求赦免就太遲了。

The Lord cured the paralytic of both his *sin* and his *sickness* "that ye may know that the Son of man hath power [authority] on earth to forgive sins" (9:6). Note that the Son of man is the Son of God. He possesses the divine attributes and wields the divine prerogatives. He has the power to forgive sins *on earth*; that is, if sins are to be forgiven at all, they must be forgiven on earth. And He is the One who forgives them. It is no use taking our sins to a priest; we must take them to Jesus. Once we leave this life, it is too late to have our sins forgiven.

耶穌轉向那個癱子，說「起來。」那人就起來，自己走路回家去了。顯然，耶穌若能這麼有權柄地驅逐疾病，他當然也有權柄驅逐罪。這兩種能力交互，預告了他在十字架上的受死。耶穌證明了這一點。他有能力在地上赦免罪；他不是個僭妄者。

Jesus turned to the paralytic. "Arise," He said. The man arose and walked on his own two legs to his house. It was evident that if Jesus could thus authoritatively banish sickness, He could also authoritatively banish sin. Both powers hinged on His anticipated death on the cross. Jesus had proved His point. He had power on earth to forgive sins; He was not a blasphemer.

D. 群眾（九 8）

D. The Crowd (9:8)

群眾驚呆了。我們無從得知那些權威人士當時的反應如何，但我們知道，不用太久，他們就會有另一些機會，繼續硬著心不信，並繼續與主敵對。

The multitudes marveled. We are not told what the reaction of the authorities was at the time, but we know that they were soon to have new opportunities to become hardened in their unbelief and to become the Lord's unyielding foes.

VII. 勝過輕蔑（九 9-17）

VII. Power Over Disdain (9:9-17)

馬太接著舉出兩個例子，顯示法利賽人與他們的同路人，對耶穌愈來愈輕蔑和不信的態度。第一個例子是從社會地位的角度低看耶穌（九 9-13），第二個是從屬靈角度的輕看（九 14-17）。第一個

例子與馬太的蒙召相關，第二個例子源自他的悔改歸信。主證明，對這群勢利眼者，他才是一切的主宰。

Matthew next gave two examples of the growing disdain that the Pharisees and their kind harbored in their hard and unbelieving hearts. The first example is of social disdain (9:9-13) and the second is of spiritual disdain (9:14-17). The first example was connected with Matthew's call, and the second grew out of his conversion. The Lord proved Himself to be Master over this kind of religious snobbery.

A. 社會地位的輕蔑（九 9-13）

A. Social Disdain (9:9-13)

1. 稅吏的接待（九 9-10）

1. The Publican and His Hospitality (9:9-10)

a. 馬太——心甘情願的門徒（九 9）

a. Matthew—the Willing Disciple (9:9)

（1）他不受人信任的職業（九 9 節上）

(1) His Doubtful Occupation (9:9a)

希伯來人恨惡稅吏，因為收稅的人是猶太人，卻很無恥地屈從，替可惡的羅馬人效勞。稅吏有兩種：一般的收稅者；另一種在稅關裡的官員，稱作 *douanier*，猶太人特別低看後者。

The Hebrews hated tax collectors because the collectors were Jews so lost to honor that they stooped to serve the hated Romans. There were two classifications of tax men: the ordinary tax collector; and the customhouse official called the *douanier*. The Jews especially despised the latter.

Douanier 的稅關，容許官員有更大的權利自肥，憑自己的好惡來對待百姓，施惠於某些人或苛待另一些人。稅關的稅吏，可以在半路上就強迫商隊停住，把貨物卸下，打開每一捆每一袋；喜歡的就據為己有，拆讀私人信件，強行苛徵，令百姓苦不堪言。稅或規費，不論貧富，都要繳納。有過橋費、過路費、港口稅、財產稅——端看貪婪的心，可以巧立明目，發明多少種而定。

The office of *douanier* gave the appointee great power to enrich himself, vent his spite on people, play favorites, and inflict hardship. The customs official could force merchants to stop their journeys, unload their beasts, and open every bale and package; he could rifle through it all, read private letters, exact his dues, and generally make life miserable. Taxes and tolls were levied against rich and poor. There were bridge tolls, road taxes, harbor dues, property taxes—as many assessments as rapacious ingenuity could invent.

馬太就是這麼一個令人憎惡的稅吏，他駐在迦百農的稅關站。當然也很靠近猶太會堂，但顯然他曾在別的地方見過耶穌。馬太很可能聽過耶穌講道，看過他行神蹟，目睹他的恩典和愛，渴望自己能脫離這些鎖鍊，能跟隨這樣一位主。他當然也認得彼得、雅各、約翰，以及其他的漁夫和迦百農的船主，只是，這些受人尊敬的人，不會想跟他建立關係的。

Matthew, a publican of the hated *douanier* class, had his toll booth at Capernaum. The synagogue of course was closed to him, but doubtless he had often seen Jesus elsewhere. Matthew had probably heard Him speak, seen His miracles, witnessed His grace and love, and longed to be set free from his chains so that he could follow such a Master. Certainly he knew Peter, James, John, and the other fishermen and shipowners of Capernaum, but there was no way such respected men would associate with him.

(2) 他歡喜的順服（九 9 節下）

(2) His Delightful Obedience (9:9b)

突然，天堂向馬太敞開了。耶穌來到他的稅關，向他說：「你來跟從我吧！」就這麼一句。沒有開場白，沒有冗長的請求，沒有拜託他考慮考慮。耶穌知道他這個人，知道他的心，知道他的渴望，便向他發出挑戰。馬太的心充滿榮光「他就起來跟從了他。」這就是全部。結果，今日我們才有手上的這本馬太福音。

Then suddenly Heaven opened up before Matthew. Jesus approached his toll booth and said: "Follow me"! That was all. There were no preliminaries, no prolonged appeals, no invitation to think it over. Jesus knew His man, read his heart, understood his longings, and issued His challenge. Glory filled Matthew's soul "and he arose, and followed him." That was that. As a result we have in our hands today the Gospel that bears his name.

b. 馬太——有智慧的門徒（九 10）

b. Matthew—the Wise Disciple (9:10)

馬太彰顯了他對主的愛，也彰顯了他對失喪者的愛。這個悔改歸主的稅吏，辦了一個宴會，邀請他所有的老朋友——被法利賽人瞧不起、歸類為「稅吏和罪人」的，統統來認識他的新老闆和老闆的朋友。這是多麼聰明的作法！所有剛剛歸主的人，都應該學他的榜樣。這樣的宴會，立刻就能把自己和那些我不再想繼續與之同流合污的人區分開來，但同時又能給老朋友一個好機會，可以認識耶穌，成為跟隨者。

Matthew exhibited *his love for the Lord* and *his love for the lost*. The converted tax collector arranged a party and invited his former friends—those classified contemptuously by the Pharisees as "publicans and sinners"—to come and meet his new Master and His friends. What a sensible thing to do! All new converts

should follow his example. Such parties would soon put distance between them and undesirable companions as well as give former friends the opportunity to become followers of Jesus too.

2. 法利賽人的虛偽（九 11-13）

2. The Pharisees and Their Hypocrisy (9:11-13)

a. 他們問的問題（九 11）

a. The Question Asked (9:11)

（1）他們找誰問（九 11 節上）

(1) Whom They Asked (9:11a)

法利賽人觀察了馬太的宴會，更加確定他們對癱子事件的議論是對的。沒有哪個潔身自愛的猶太人，會跟「罪人」為伍。這個自稱為彌賽亞的，所挑的門徒竟都是漁夫之流，和另些「沒有學問的小民」（徒四 13），這已經夠令人起疑了，現在，還挑了一個稅吏，這簡直是最後一根稻草。法利賽人忖思盤算一番後，決定先不找耶穌質問（他們到底還怕他三分），而是先找他們覺得容易下手的那些門徒。

Observing Matthew's party, the Pharisees were sure they had been right in the matter of the paralytic. No self-respecting religious Jew would consort with "sinners." It was suspicious enough that this so-called Messiah's disciples were an odd assortment of fishermen and other "unlearned and ignorant men" (Acts 4:13), but the choice of a publican was the last straw. With calculated cunning the Pharisees approached not Jesus, of whom they were in awe, but His disciples, who they thought were easy prey.

（2）他們問什麼（九 11 節下）

(2) What They Asked (9:11b)

「你們的先生為什麼和稅吏並罪人一同吃飯呢？」法利賽人問道。門徒不知怎麼回答，可能，他們自己心裡也覺得怪怪的。登山寶訓還未在他們的思想中紮根。

"Why eateth your Master with publicans and sinners?" the Pharisees demanded. The disciples didn't know what to say. It may well be they were doubtful about the matter themselves. The sermon on the mount had not yet taken deep root in their thinking.

b. 回答（九 12-13）

b. The Question Answered (9:12-13)

(1) 比喻 (九 12)

(1) by Illustration (9:12)

但是主早已胸有成竹。他其中一句經典的回答是：「康健的人用不著醫生，有病的人才用得著。」換言之，這位大醫生要回答的是：「假如醫生只要健康的病人，那算什麼醫生？」醫生應該是走向病患群中去，成為醫生的目的，就是要幫助病患。

The Lord, however, was ready for His critics. In one of His classic utterances He said, "They that be whole need not a physician, but they that are sick." In other words, the great physician demanded, "If a doctor only had patients who enjoyed good health, what kind of doctor would he be?" A doctor goes where sick people are. The reason he's a doctor is to help the sick.

(2) 揣摩 (九 13 節上)

(2) by Inspiration (9:13a)

主耶穌又加上一句，「你們且去揣摩」；當猶太教師碰到一些膚淺的問話時，慣常引用拉比們都熟知的這個成語。批評耶穌的人，總以為自己熟知律法，耶穌卻說「你們且去揣摩！」他引用了何西阿書六章 6 節，「我喜愛憐恤，不喜愛祭祀。」

"Go ye and learn," the Lord added, applying a well-known rabbinic formula used by Jewish teachers when confronted with superficial knowledge. His critics thought they knew so much about the law, and Jesus said, "Go ye and learn"! He directed them to Hosea 6:6 and repeated the gist of it: "I will have mercy, and not sacrifice."

(3) 用意 (九 13 節下)

(3) by Implication (9:13b)

引用何西阿書很恰當，因為這一卷書就是在講淫亂和賣淫。這卷書沉重的悲劇，來自何西阿個人的家庭生活，而先知的任務乃是要向以色列民彰顯神的心，一顆因著他們始終不悔改的硬心和罪惡而破碎的心。神要向以色列民說的就是，「你們向我獻祭，好像我需要這些供物似的。但其實我想要的是向你們施憐憫。」

The reference to Hosea was appropriate, for that book deals with spiritual adultery and harlotry. The burden of the book grew out of the tragedy in Hosea's family life, and the prophet's task was to show Israel the heart of God, broken over their hardness and sin. God was saying to Israel, "You bring Me sacrifices as though I had some need for them. What I want is to show you mercy."

耶穌向那些「自以為是人師」的說，「去，好好體會神的心吧，這樣，你們才會懂，我為什麼要同稅吏和罪人一同坐席。」耶穌回答這些虛偽的法利賽人，作了一個結論說，「我來，本不是召義人，乃是召罪人，要他們悔改」（太九 13）。

Jesus, talking to those who thought they were teachers, was saying, "Go and learn the heart of God. Then you will understand why I sit with publicans and sinners." Summarizing His answer to the hypocritical Pharisees, the Lord said, "I am not come to call the righteous, but sinners to repentance" (Matthew 9:13).

B. 屬靈的輕蔑（九 14-17）

B. Spiritual Disdain (9:14-17)

接下來的挑戰，來自一個意外的角落。施洗約翰的門徒，來找主耶穌，問他一個他們深受困擾的問題。因為施洗約翰本身是個苦行僧，他的一生一直不斷在禁食，只吃斯巴達式的菜單——蝗蟲和野蜜。難怪他的門徒會以為，苦修才是成聖之道。這一點，法利賽人也支持，他們對禁食寄與很高的屬靈地位。

The next challenge came from an unexpected quarter. The disciples of John the Baptist approached the Lord with a question that was troubling them. Their problem lay in the fact that John was an ascetic. His life was almost one continual fast; he ate only Spartan fare—locusts and wild honey. Naturally then, John's disciples thought that asceticism was the way to a truly holy life. In this they had the support of the Pharisees, who placed a great deal of spiritual stock in fasting.

1. 言外之意（九 14）

1. The Implication Raised (9:14)

約翰的門徒問耶穌，「我們和法利賽人常常禁食，你的門徒倒不禁食，這是為什麼呢？」他們的言外之意（如許多宗教人士常有的），讓人快樂的宗教，這本身一定有些問題。他們認為，宗教就應當扳起臉孔，嚴格的紀律和自我否定。

John's followers asked Jesus, "Why do we and the Pharisees fast oft, but thy disciples fast not?" They were implying, as so many religious people do, that there is something suspicious about a belief that makes a person happy. Religion, they think, ought to be gloomy, a matter of stern discipline and self-denial.

2. 反駁（九 15-17）

2. The Implication Refuted (9:15-17)

耶穌引用了猶太人婚宴的習俗來作比喻。「新娘房的同伴」（九 15）是指新郎的朋友，陪新郎去新娘的家娶親時，要留在她們家歡宴七天。這時候，倘若伴郎們潑人家冷水說，我們要禁食，不要歡宴，與大家同樂；那是多麼煞風景的事啊。

The Lord answered with an illustration drawn from the marriage customs of the Jews. The "children of the bridechamber" (9:15) were the bridegroom's friends who went with him to the bride's house, where they were entertained with a seven-day feast. How inappropriate it would have been for the bridegroom's friends to pour cold water on this festive time by announcing that they were fasting and ought not to make merry—they would fast, not feast.

a. 不同時期（九 15）

a. A Coming Dispensational Change (9:15)

在這個比喻中，主耶穌也告訴約翰的門徒，未來將會有改變。新郎不會一直在這裡；他會被帶走。主預告了他的肉身不會永遠與大家在一起，要進入不同的時期，他要與大家分離。他說，「那時，他們就要禁食。」意指，我們這個時期，禁食，比約翰的時期更合適。但是，他並不是命令我們禁食。使徒時代的教會，還不認識禁食的意義，因此，規定安排的禁食，往往很形式化，很無意義，只是一種無價值的宗教規矩。

Along with the illustration, the Lord revealed to John's disciples that a change was coming. The Bridegroom would not always be present; He was to be taken away. The Lord foretold the removal of His visible presence, the coming change in the dispensations, and the dawning of an age during which the Lord would be absent. "Then shall they fast," He added, indicating that fasting would be more appropriate to our age than to John's day. But He did not command fasting. The apostolic church knew nothing of fasting. Arranged fasts become formal and burdensome, a religious duty of no value.

b. 全然不同的時代（九 16-17）

b. A Complete Dispensational Change (9:16-17)

主耶穌來不是要縫補猶太教的舊衣。約翰的門徒以為耶穌來是要改革他們的宗教，但他們想錯了。猶太教得要退場了。它要像一塊幔子被撕開那樣的破裂。國度的新布太強勁，無法縫補在拉比掌政的猶太教破布上。這兩者根本無法相容，把新布撕成小片段，來補舊布，這一點意義都沒。門徒光是因「沒有禁食」這件事，就立刻顯示出，猶太教的洞愈來愈大了。

The Lord had not come to patch up the old garment of Judaism. John's disciples thought Jesus had come to reform their religion, but they were wrong. Judaism was obsolete. It was to be rent as a veil is rent. The new cloth of the kingdom was too strong to be patched onto the tatters of rabbinic Judaism. The two were incompatible. It made no sense to tear the new dispensation to pieces to try to salvage the old. The disciples had already shown how easily holes could be torn in Judaism, just by not fasting.

耶穌即將要倒出基督教這個新酒。他說「沒有人將新酒裝在舊皮袋裡，」（九 17）。在他那個時代，酒多半都存在羊皮製作的容器中。新的皮袋，比較有彈性，能容得下裡頭的酒酵所產生的膨脹力。老舊的皮袋，變得僵硬，失去了彈性，笨人才會將新酒倒入。主耶穌這個比喻，清楚宣告了，舊時代即將被新的所取代。

Jesus had come to pour out the new wine of Christianity. Men do not "put new wine into old bottles," He said (9:17). In His day wine was stored in containers made of skin, usually goat skin. New containers had a measure of elasticity and could expand as the pressure of the fermenting wine within increased. Old containers became stiff and lost their resilience; it would be foolish to put new wine in them. This illustration was the Lord's clear declaration that the old dispensation was to be replaced by the new.

舊的，對它那時代而言是合宜的，只是新時代已來臨——新的階段，新的約，新的活力，新的原則，新的生命，新的途徑，新的「容器」。

The old was right for its day and age. But now it was time for the new—a new dispensation, a new covenant, a new dynamic, new principles, new life, new methods, a new "container."

基督教就要來取代猶太教。教會不是以色列人的，而是全新的，是神要處理全人類的獨特方式。凡是把教會等同以色列的人，就會把猶太教的形式、儀式和規矩引進基督教。結果，就會變成猶太教和基督教混合的拼布被子。這種混淆了概念的基督教，會導致基督教王國的模式，有祭司、聖餐、宴席、禁食、聖日、習俗、年曆和儀式。主耶穌預期的不是這些，當施洗約翰的門徒離去時，他一定給了他們有好多可以深思的觀念。

Christianity was to replace Judaism altogether. The church is not Israel, but something entirely new and unique in God's dealings with men. Those who would equate the church with Israel introduce Judaistic forms, ceremonies, and rules into Christianity. The result of trying to make a patchwork quilt of Judaism and Christianity is confusion. The outcome of such a misconception of Christianity is Christendom with its priests, sacraments, feasts, fasts, holy days, rituals, calendars, and liturgies. The Lord envisioned no such thing. He gave the disciples of John a lot to think about as they went away.

Ⅷ. 勝過死亡的力量（九 18-26）

VIII. Power Over Death (9:18-26)

接著，馬太記載了主所行的最偉大的神蹟之一：睚魯女兒的復活。耶穌公開服事期間，共行了三次使死人復活的神蹟，而四卷福音書作者，都至少記錄了其中一次。主使剛剛死亡，正要被埋葬的睚魯的女兒復活；拉撒路（唯一有記載名字的）則是死了四天，在炎熱地帶，屍體已經開始腐化了。

Next Matthew recorded one of the Lord's greatest miracles: the resurrection of Jairus's daughter. Jesus raised three people from the dead during the course of His ministry and each of the four evangelists recorded at least one miracle of resurrection. The Lord raised Jairus's daughter, who had just died; a young man on his way to burial; and Lazarus (the only one named), who had been dead four days and whose body in that hot climate had already begun to decay.

A. 主受到尊敬（九 18-22）

A. How the Lord Was Revered (9:18-22)

1. 一個勇敢的人（九 18-19）

1. A Daring Man (9:18-19)

a. 睚魯靠近耶穌（九 18 節上）

a. Jairus's Approach (9:18a)

在迦百農，有一位猶太教的領袖對主相當尊敬，馬可和路加記載了他的名字叫睚魯。他可能是迦百農會堂的管理者，主可能經常在那裡講道——經過他的同意和邀請。睚魯的人生發生了一件悲劇：他的小女兒病重。其他的福音書告訴我們，她才十二歲（可五 42；路八 42），按猶太人的律法，這年紀的男孩子即將行成年禮，女孩即算成熟。經過十二年的陽光，死亡的黑影開始籠罩臨近。

The Lord was greatly respected by one of the Jewish rulers in Capernaum. Mark and Luke gave his name as Jairus. Possibly he was the ruler of the Capernaum synagogue in which the Lord must have spoken often—with his consent and by his invitation. Into the life of Jairus had come a great sorrow: his little girl was desperately ill. The other Gospels tell us she was twelve years old (Mark 5:42; Luke 8:42), the technical age at which a Jewish boy became a man and a Jewish girl matured. After twelve years of sunshine, death was casting its dark shadow.

睚魯決定來找耶穌。我們不免奇怪他為什麼耽擱那麼久，為什麼等到最後一分鐘，死亡已經到了門口才行動。我們也不免奇怪，為什麼這麼多人等這麼久才來找耶穌，還有人永遠不來找。或許，管會堂的，害怕被同事批評。或許他擔心，官方的立場已經要開始對付耶穌。但至少，他終於吞下自己的驕傲，驅除懼怕，拿出信心，去找耶穌。或許他的妻子也給他幾句鼓勵的話語。

Jairus made up his mind to approach Jesus. We wonder why it took him so long, why he waited until the last minute when death was already coming in at the door. We wonder why so many wait so long to come to

Jesus, why so many never come at all. Perhaps the ruler of the synagogue was afraid of being criticized by his colleagues. Perhaps he was intimidated by the fact that the tide of official opinion was beginning to turn against Jesus. But at last he swallowed his pride, banished his fears, summoned his faith, and went to Jesus. Perhaps his wife had said something to urge him on.

b. 睚魯的請求（九 18 節下—19）

b. Jairus's Appeal (9:18b-19)

（1）獅子大開口（九 18 節下）

(1) the Immense Request (9:18b)

「我的女兒剛才死了，」睚魯說，「但求你去按手在他身上，他就必活了。」從別的福音書我們讀到，有一刻，他的小女兒還活著。但是這個絕望的父親，拋下奄奄一息的女兒跑出門，所以見到耶穌時，確定已斷了氣。他一定看過許多在臨終床前的人，有相同於他女兒的那些末期的病症，或曾經想把握最後一刻的一絲希望，看她能不能勝過死前的掙扎，於是奪門而出。

"My daughter is even now dead," Jairus said, "but come and lay thy hand upon her, and she shall live." We learn from the other Gospels that at this point the little girl was still alive. The distraught father, however, had left her dying and had no doubt that by now she was already dead. He had sat by too many deathbeds to have any illusions about the terminal nature of his daughter's disease or to cherish any hope that she could survive the death struggles that had already started when he rushed out of the house.

（2）立刻的回覆（九 19）

(2) the Immediate Response (9:19)

主耶穌不需要什麼催促。「耶穌便起來，跟著他去，門徒也跟了去，」馬太寫道。（「他的門徒」，現在包含了馬太，因為他在九章 9 節已寫了他歸主的經過。）

The Lord needed no urging. "Jesus arose, and followed him, and so did his disciples," wrote Matthew. ("His disciples" now included Matthew, for he recorded his conversion in 9:9.)

管會堂的心，剛湧出盼望，不料，又碰壁了。有人打岔，這個作父親的，遇到這樣的耽擱心中一定十分煩燥！任何人，只要有一點想像力，都可以從父親臉上，讀出他心中的懼怕和挫敗。

Hope sprang up in the ruler's heart, only to be dashed. There was an interruption and how the distracted father must have fretted at the delay! Anyone with an ounce of imagination can picture the despair on this father's face and read the new fears and frustrations that besieged his heart.

2. 一個絕望的婦人（九 20-22）

2. A Desperate Woman (9:20-22)

這個打岔的婦人，她原先並無意打岔。她最不想要的就是曝光，引起人注意。她只想偷偷靠近耶穌，經歷他的祝福，然後就快閃，躲入人群中。

The woman who caused the interruption intended to do no such thing. The last thing she wanted was to draw attention to herself. All she wanted was to sidle up to Jesus, experience His blessing, then melt quietly and quickly away into the throng.

引起耽擱的人，是主。或許，他正想責備睚魯這麼晚才來。不過，他明顯故意想跟這個婦人談話。或許，就像拉撒路的例子（約十一 6、15），他故意遲些才去，明顯是為了要行讓死人復活的神蹟。

It was the Lord who caused the delay. Perhaps He wanted to rebuke Jairus for his delay in coming. Doubtless He wanted to address the poor woman. Perhaps, as in the case of Lazarus (John 11:6, 15), He delayed going so there would be no doubt that He had actually raised the dead.

a. 這個婦人要求什麼（九 20-21）

a. What the Woman Sought (9:20-21)

（1）她的狀況（九 20 節上）

(1) Her Condition (9:20a)

這婦人患了嚴重的血漏，這病纏身十二年了。我想，聖靈有意讓我們比較一下，睚魯女兒帶來十二年的歡樂，和這個可憐的婦人十二年的苦楚。

The woman had an incurable hemorrhage. It had plagued her for twelve years. I think that the Holy Spirit would have us compare the twelve years of joy associated with Jairus's daughter and the twelve years of misery associated with the desperate woman.

關於這個婦人的狀況，其他的福音書又多加了一點細節。為了醫病，她花光了所有的積蓄。路加本身就是醫生，說，沒有任何醫生能治好她（路八 43）。馬可從一般人的角度，筆調更辛辣，他說她「在好些醫生手裡，受了許多的苦...一點也不見好，病勢反倒更重了」（可五 26）。醫生讓她花盡

了錢，卻沒治好病，她痛苦萬分；心中先升起一線希望，又破滅，狀況比以前更糟。她下定決心，要來找這個大醫生，他從未失誤一次，而且不收分文。

The other Gospels add details regarding the woman's condition. She had spent all her money trying to find a cure. Luke, who was a doctor, said that no physician had been able to heal her (__ Luke __ 8:43). Mark, looking at the case from a layman's point of view, was more caustic; he said that she "had suffered many things of many physicians... and was nothing bettered, but rather grew worse" (__ Mark __ 5:26). The doctors had taken her money, treated her inadequately, caused her unnecessary pain, built up her hopes, dashed them, and left her worse than they had found her. Now she made up her mind to come to the great physician who never lost a case and never charged a fee.

婦人的病，按摩西的律法，她被算為不潔，要被逐出社會的（利十二 1-7）。她所碰過的東西，都被算為不潔（利十五 19-33）。利未記的律法，也允許她的丈夫，可以休掉這樣的妻子（申二十四 1）。

The woman's disease rendered her ceremonially unclean and, according to Mosaic law, excommunicated her (Leviticus 12:1-7). Everything she touched was considered unclean (__ Lev __ 15:19-33). The same Levitical law gave the husband of such a woman the right to divorce her (Deuteronomy 24:1).

這麼可憐的婦人，她在許多方面，跟那個麻瘋病患一樣糟糕。她的人生，沒有什麼值得她活下去的：信仰生活被孤立，親朋好友沒有人能伸援手，失去社會地位、經濟支柱。難怪耶穌以這麼特別的方式，花時間來服事她。

Here then was a wretched woman whose case was in many respects as bad as that of a leper. She had lost everything worth having in life: religious consolation, family care, social standing, financial security. No wonder Jesus took time to minister to her in such a special way.

(2) 她的信心（九 20 節下—21）

(2) Her Confidence (9:20b-21)

我們完全可以瞭解，這個婦人為什麼不願曝光。不僅有利未記所寫的「被視為污穢」的咒詛；還有一種天生的自制，讓她無法在陌生人面前向耶穌提到她的狀況。她唯一的盼望就是「碰一下他的衣裳」（太九 21）。她很確定，只要碰到，就能痊癒。因此她「摸了他的衣裳縫子」（九 20）。

We can understand the woman's anxious desire not to be seen. Not only was there the Levitical curse of defilement; there was also a natural reticence that would make it hard for her to mention her condition to Jesus in front of strangers. Her sole desire was to "touch his garment" (Matthew 9:21). She had no doubt that if she did, she would be made whole. And so she "touched the hem of his garment" (9:20).

耶穌當然穿著一般猶太人的服裝。他的髮式也類似今日中東阿拉伯人的髮式；留到頸背及肩。他穿的鞋是涼鞋。內袍是較合身，整塊布料織成無縫的袍子；在加略山時，兵丁就為了這件袍子抽籤，看是歸誰。袍子腰間有一條束帶，袍子上面，再加一件四方型的外衣，上面按慣例綴有一些繸子，這是摩西律法的要求（民十五 37-41；申二十二 12）。繸子是藍色的，天空的顏色，提醒以色列民，在萬民中，有從至高上天而來的呼召。這個婦人碰觸的，就是這個繸子。

Jesus of course dressed like other Jews. His headdress was similar to that worn by Arabs in the Middle East today; it descended over the back of His neck and shoulders. His shoes were sandals and His inner garment was a close-fitting tunic, the seamless robe for which the soldiers gambled at Calvary. Around the middle of the tunic was a girdle and over it was a square outer garment with customary fringes demanded by the Mosaic law (Numbers 15:37-41; Deuteronomy 22:12). The fringes were originally blue, the color of heaven, to remind Israel of their high and heavenly calling among the nations. It was one of those fringes that the woman touched.

b. 耶穌的教導（九 22）

b. What Jesus Taught (9:22)

（1）與她的主的關係（九 22 節上）

(1) a Relationship with Her Lord (9:22a)

當耶穌叫她時，這婦人正想遁入人群中。耶穌看見她的驚惶失措，滿臉恐懼，便用了一個憐愛的稱呼：「女兒」。她被家人驅逐，但耶穌將她收納到他的家

The woman was seeking to lose herself in the crowd when Jesus called to her. Seeing the fear, alarm, and dismay on her face, He said a lovely thing: "Daughter." She was ostracized by her family, but He put her in His family.

（2）生命獲得回報（九 22 節下）

(2) a Reward for Her Life (9:22b)

主繼續說，「放心；你的信救了你。」馬太寫道，「從那時起，女人就痊癒了。」她立刻得了醫治。任務完畢。

The Lord continued, "Be of good comfort; thy faith hath made thee whole." Matthew wrote, "And the woman was made whole from that hour." She was instantly healed. Mission accomplished!

B. 主被嘲弄（九 23-25）

B. How the Lord Was Jeered (9:23-25)

1. 瘋狂的群眾（九 23）

1. The Deluded Crowd (9:23)

另一卷福音書告訴我們：這時候，消息傳到睚魯這兒，說他女兒已經死了。馬太福音則快速帶著我們到了他家。

當睚魯和主到達家門時，門口已經圍滿了弔喪的人，因為全城的人都認得管會堂的。在炎熱地帶辦喪事延遲不得。一有人死亡，哀悼就會開始，整個家嘈雜不寧，號淘的哭聲，顯示無盡的悲傷。除了親人流露的真情，還有職業的哭手，以及僱來的吹手，愈增悲憾的樂音。

The other Synoptics tell us that at this point news was brought to Jairus that his daughter had died. The Gospel of Matthew hurries us on to his house.

By the time Jairus and the Master arrived at the house, it was crowded with mourners, for everyone in town knew the ruler of the synagogue. Funerals were not delayed in that hot climate. Mourning began at the moment of death and was always noisy. There were frantic demonstrations of sorrow. To the loud lamentations and genuine grief of the bereaved were added the wailings of professional mourners and the doleful music of hired flute players.

2. 基督的魄力（九 24）

2. The Dynamic Christ (9:24)

耶穌只看了一眼就說，「退去吧」換言之，就是「滾開」的意思。悼念者若因此覺得詫異，等到聽了他第二句話，會更生氣：「這閨女不是死了，是睡著了。」馬太記錄了群眾的反應：「他們嗤笑他。」路加又加上「...他們曉得女兒已經死了」（路八 53）。當主抵達時，群眾正在哀哭捶胸。兩分鐘不到，他們就嗤笑起來——笑他。耶穌不在乎他們的無禮，他只是不拘小節地把所有人都趕出去（主若要有所作為，有些人，你就是得得罪他們。）。。

Jesus took it all in with one glance. "Give place," He said. In other words, "Get out!" If the mourners were startled by that, they were even more astonished by what He said next: "The maid is not dead, but sleepeth." Matthew recorded the reaction of the crowd: "They laughed him to scorn." Luke added, "... knowing that she was dead" (__ Luke __ 8:53). When the Lord had arrived, the people were lamenting. Two minutes later they were laughing—at Him. He ignored their rudeness. He simply evicted them all; He bundled them unceremoniously out of the house. (Some people simply have to be put out if we are to expect the Lord to do anything.)

耶穌便行了神蹟。平行的經文顯示，只有五個人目睹：女孩的雙親、彼得、雅各和約翰。但消息立刻傳了出去。

Then Jesus performed the miracle. The parallel Scriptures reveal that only five people witnessed it: the parents, Peter, James, and John. But the reality of it was soon known to all.

3. 死了的小孩（九 25）

3. The Dead Child (9:25)

耶穌已說過，這小女孩是睡著了，但他指的當然是死了的身體。靈魂永遠醒著，它永遠不會疲倦，它是按著神永遠不死，永不疲乏的形象所造，也是存到永遠。女孩的身體死了，但馬太說，主「就進去，拉著閨女的手，閨女便起來了。」

Jesus had said that the little girl was asleep, but He was referring of course to the sleep of the body in death. The soul never sleeps. It never gets tired. It is made in the deathless, tireless image of God and is engineered for eternity. The child's body was dead, but Matthew said that the Lord "went in, and took her by the hand, and the maid arose."

有一次，有人請穆迪到一個葬禮講道，他心想，我要找一篇主耶穌在葬禮中傳講的信息來作講題，結果，他竟然找不到。穆迪發現，耶穌把他參加過的每一場葬禮都搞翻了。

Once when D. L. Moody was asked to speak at a funeral, he thought he would use one of the Lord's funeral messages as his topic. But he couldn't find one. Moody discovered that Jesus broke up every funeral He attended.

按馬可與路加，耶穌的確有在睚魯女兒的葬禮講了一些話。馬可五章 41 節，「就拉著孩子的手，對他說，大利大古米；翻出來，就是說，閨女，我吩咐你起來」按字面意義，耶穌說，「小羔羊，我吩咐你，起來。」多麼可愛的話語啊！

According to Mark and Luke, Jesus did say something at the funeral for Jairus's daughter. Mark 5:41 says, "He took the damsel by the hand, and said unto her, Talitha cumi; which is, being interpreted, Damsel, I say unto thee, arise." Literally translated, Jesus said, "Little lamb, I say unto thee, arise." How inexpressibly lovely!

C. 主受到極大的喝采（九 26）

C. How the Lord Was Cheered (9:26)

馬太附了一個註腳：「於是這風聲傳遍了那地方。」

Matthew added a footnote: "And the fame hereof went abroad into all that land."

IX. 勝過懷疑（九 27-31）

IX. Power Over Doubt (9:27-31)

A. 兩個瞎子（九 27）

A. Two Blind Men (9:27)

兩個瞎子從睚魯的家附近，跟著耶穌，到了西門彼得的家。一路上，他們一直叫著，「大衛的子孫，可憐我們吧。」他們的哀求，更突顯出他們相信，耶穌真的就是彌賽亞。

Two blind men followed the Lord from the house of Jairus to the house of Simon Peter. All the way they had one persistent cry: "Thou son of David, have mercy on us." Their appeal emphasized their belief that Jesus was indeed the Messiah.

他沒有立刻醫治他們的一個原因可能是，他們相信他就是彌賽亞。能發現有兩個人，真誠相信他就是彌賽亞，這件事令耶穌很開心。有許多人只是半信半疑，不管耶穌說了多少，作了多少。甚至，即使知道了睚魯女兒從死裡復活了，群眾還是無法真的相信，以色列應許要來的彌賽亞，終於來到了。因此，耶穌要讓這兩個瞎子來宣告這個信息——讓肉身的瞎眼者，來向屬靈的瞎眼者說，他就是大衛的子孫。這無數的群眾，比那兩個瞎子，還更眼瞎；否則，這些群眾早該宣告出，他就是大衛的子孫了。

Perhaps one reason He did not heal them at once lay in the fact that they believed in His messiahship. It was a delight to His heart to find two people who really and truly believed. So many were only half convinced, in spite of all He had said and done. Even though the crowds were excited about the raising of Jairus's daughter, they still had no real conviction that Israel's promised Messiah had at last come. So He let the two blind men proclaim their message—He let the physically blind tell the spiritually blind that He was the Son of David. The blindness of the milling multitudes was far greater than the blindness of the two men; otherwise all of them would have been proclaiming Him the Son of David.

耶穌被稱為大衛的子孫，因為，大衛直接蒙應許（撒下七 12、16）也因為他就是要坐大衛寶座的後裔。這個頭銜，在馬太共出現九次，第一次，是在耶穌的家譜中。馬可很堅決的要猶太人相信，他

們所殺的那一位，真的是彌賽亞。第二次出現在九章 27 節；馬太選用了兩個瞎子的喊叫，記在福音書中，要給這些瞎了眼的可憐的以色列民（羅十一 25）。最後，耶穌自己也用了這個頭銜，來堵住不信者的口（太二十二 42-46）。

Jesus is called the Son of David because He was promised directly to David (2 Samuel 7:12,16) and because He was heir to David's throne. The title occurs nine times in Matthew, first in the genealogy of Jesus. Matthew was determined to convince the Jews that the One they had murdered was indeed their Messiah. The second occurrence is in 9:27; here Matthew picked up the words of the blind men and wrote them down in his Gospel for poor blind Israel (Romans 11:25). In the end Jesus used the title Himself to silence unbelievers (Matthew 22:42-46).

B. 兩個相信的人（九 28-30 節上）

B. Two Believing Men (9:28-30a)

這個部份的經文，有三種功能：作證、信靠和感動。我們在此看見瞎子的信心。

In this portion of Scripture the movement is threefold: testing, trusting, touching. Here we see the faith of the blind men.

這兩個人顯然不明白，耶穌為什麼不停在路上醫治他們，不過，他們也鐵了心，絕不放棄。他們的信心如鋼鐵一般堅硬，屢經冶煉，日益堅定，非要主醫治不可。可能，旁邊的群眾都嫌吵，要他們住嘴了，但瞎子不肯停歇。儘管別人阻擋，出聲批評，他們就是不斷的要求大衛的子孫憐憫。

Doubtless the two men could not understand why Jesus did not stop on the way and heal them, but they were made of sterner stuff than to give up. The good steel of their faith had been tempered and made strong by their need. Probably the crowd tried to silence them because their clamor was getting on their nerves, but the blind men refused to be quiet. In the teeth of opposition and in defiance of their critics, they continued to cry for mercy from the Son of David.

他們的喊叫聲還不斷迴響著，兩人已經來到彼得的家門。耶穌終於轉向他們，讓他們喊出心聲之後，耶穌考驗他們：「你們信我能作這事嗎？」（九 28）耶穌在之前所行的神蹟中，都沒有像這次這麼堅持要考驗請求者的心。但現在，既然他的身份已獲得更多的證明，他便要求更明確的信心。這兩個瞎子毫不猶疑，立刻答覆了。倘若死人都能復活，當然能治好瞎眼的。他們迫切地回答「主啊，我們信」耶穌摸著他們的眼睛說，「照著你們的信給你們成全了吧」（九 29）。

Still echoing their persistent cry, the blind men forced their way into Peter's house. Jesus at last turned to them. Having allowed them to pour out their hearts, He put them to the test: "Believe ye that I am able to do this?" (9:28) When performing His earlier miracles, Jesus had not been so insistent about testing the

petitioner. But now that proofs of His claims were accumulating, He demanded a more definite statement of faith. From the blind men, the answer was forthcoming instantly. They had no doubt. If He could raise the dead, He could cure blindness. "Yea, Lord," they eagerly responded. Touching their eyes, He said, "According to your faith be it unto you" (9:29).

C. 兩個蒙福的人（九 30 節下-31）

C. Two Blessed Men (9:30b-31)

耶穌一說出那個改變的字，這兩個相信的人，就變成蒙福的人。「他們的眼睛就開了」；耶穌〔切切〕的囑咐他們說，你們要小心，不可叫人知道」（九 30）。這危險在於：他們可能開始更多談論神蹟，而不是關注彌賽亞。耶穌似乎要說，「你們不要滿腦子只想神蹟。你們應該思想的是我。」主耶穌的吩咐，對今日的我們也同等重要，因為有這麼多人嚮往醫治的神蹟。

When Jesus spoke that transforming word, the believing men became blessed men. "Their eyes were opened; and Jesus straitly [strictly, sternly] charged them, saying, See that no man know it" (9:30). The danger was that now they might start talking about the miracle instead of the Messiah. In the Lord's view the miracle was not worth talking about. He never did place much stock in miracles. He seemed to be saying, "It is not the miracle that must fill your thoughts. Your thoughts must be filled with Me." The Lord's charge is an important word for our day too, as there seems to be such a hankering after healing miracles.

可惜的是，瞎子落入圈套。馬太的記載，幾乎有一種不耐在裡頭：「可是他們，他們一出去，竟把他的名聲傳遍了那地方」（九 31，斜線另加）。

Sad to say, the blind men fell into the trap. There is almost a note of impatience in Matthew's record: "But *they*, when *they* were departed, spread abroad his fame in all that country" (9:31, italics added).

X. 勝過啞啞（九 32-34）

X. Power Over Dumbness (9:32-34)

「他們出去的時候，看，有人將鬼所附的一個啞巴，帶到耶穌跟前來」（九 32）。原因和結果都一起說了。這人無法言語；他的啞啞是因為被鬼附。聖經對九章 32 節這樣的說法，沒有作任何辯解。這個人的問題，不是天生器官上的障礙，而是被一個敵對的勢力所箝制。

"As they went out, behold, they brought to him a dumb man possessed with a devil" (9:32). The *case* and the *cause* went hand in hand. The man was unable to speak; his inability was caused by a demon who possessed him. The Bible makes no apology for statements like the one in 9:32. The fact was that the man's problem was not caused by some organic deficiency, but by a hostile alien intelligence that had seized him and held him in bondage.

現代人對這種解釋沒什麼耐性。對現代人而言，任何事，必然該有某種非超自然界的生理或心理因素，他們絕不承認有魔鬼的存在，除非在小說或恐怖電影。但是魔鬼真實存在，鬼附也是真實的。

Modern man has little patience with such an explanation. To him everything has to have a nonsupernatural physical or psychological cause. It would never do for him to admit the existence of demons, except in fiction or sensational horror movies. But demons are real enough and so is demon possession.

被治好的那兩個瞎子，他們走出去時，把這個瘡啞的人帶到耶穌面前。這個可憐的人，沒辦法自己跑來找耶穌。耶穌也沒問他話或信心的問題。我們只知道治好了。主耶穌不看重症狀；他直搗問題的核心，對付魔鬼。

It was the men who had been healed of blindness who brought the dumb man to Jesus "as they went out" of Peter's house. This poor man was too far gone to come himself. Jesus did not question him or ask for a word of faith. We just read of the *cure*. The Lord took no notice of the symptoms; He went straight to the cause of the problem and summarily dealt with the demon.

魔鬼被趕出，這人就說起話來。我們不免好奇他說了什麼。馬太只告訴我們，其他的人說了什麼。一般人都驚訝萬分。「眾人都稀奇說，在以色列中，從來沒有見過這樣的事」（九 33）。

The devil was cast out and the man spoke. We cannot help wondering what he said. Matthew just told us what others said. The common people responded with amazement. "The multitudes marvelled, saying, It was never so seen in Israel" (9:33).

但法利賽人卻不覺得詫異，反而作了一個可怕的宣告：「他是靠著鬼王趕鬼」（九 34）。倘若這話是由外邦異教徒說的，那已經夠惡劣了，更何況是出自以色列的宗教領袖之口，他們原本該是信仰和道德的守護者——基要主義者啊！耶穌不為所動。

But the Pharisees did not marvel. Instead they made a terrible *claim*: "He casteth out devils through the prince of the devils" (9:34). If the statement had been made by a Gentile pagan, it would have been bad enough. But the words were spoken by the religious leaders of Israel, those who were on the conservative side in matters of faith and morals—the fundamentalists! Jesus ignored them.

34 節，是馬太對於以色列民的反應，作第一次明確的分割。瘡啞者得醫治，是馬太為了證明耶穌是王，記載一連串的神蹟中的最後一個。而反應如何呢？法利賽人竟然將之歸諸撒但的權勢。後來（馬太十二章）又顯示，他們必須在分岔路口上作出抉擇時，又發生了什麼事。第九章，他只簡單寫出那句可怕的陳述，充份顯示猶太領袖們的執拗不信，即使證據明確顯示：耶穌是主，也是基督。

Verse 34 is Matthew's first clear-cut indication of the way things were going in Israel. The healing of the dumb man is the last in a series of miracles he cited to prove the power of the King. And what was the response? The Pharisees attributed the power to Satan. Later on (chapter 12) Matthew showed what happened when at the final crossroads they did it again. In chapter 9 he simply noted the dreadful statement as evidence of the obdurate unbelief of the Jewish leaders even when faced with incontrovertible evidence that Jesus was both Lord and Christ.

這系列的最後一個神蹟——鬼一被趕出，瘡啞者就開口說話了——預表了主有一日要驅逐撒但和他一切的囉嘯，全然釋放這世界。那時，這個瘡啞的地球，長久以來無法讚美它的造物主，或長年為著它的憂患而以小調哀哭的這一切，都要轉為歡欣的頌歌（羅八 19-22）。

This last miracle in the series—the speaking of the dumb man as soon as the demon had been expelled—prefigures the future great deliverance when the Lord will cast Satan himself and all his hosts out of this world. Then the dumb earth, which has withheld its praise from its Creator and moaned its agonies in a minor key for so long, will break into joyous song (Romans 8:19-22).

X I . 勝過不信（九 35-38）

XI. Power Over Disbelief (9:35-38)

耶穌第一次巡迴加利利（太四 23-25），伴隨他的只有幾個門徒。第二次（八 5-九 1），伴隨的就是十二個門徒，也就是使徒。現在，來到第三次巡迴，十二門徒被差遣去支援耶穌的事工。

In the Lord's first circuit of Galilee (Matthew 4:23-25), He was accompanied by some of His disciples. In the second (8:5-9:1), He was accompanied by all twelve, who were also with Him as apostles. We come now to His third circuit, in which the twelve were sent out to supplement His ministry.

A. 基督的託負（九 35）

A. Christ's Commission (9:35)

1. 他去哪些地方（九 35 節上）

1. Where He Went (9:35a)

耶穌去各個地方，接觸各階層的猶太人。他去城市，許多人面臨城市生活的各種難題。耶穌碰觸政府的核心，財政、高等教育、工業、藝術、運動、科學、宗教、休閒——以及罪人。他也到鄉間，窮鄉僻壤的小村，只有茅舍、牛隻、玉米田。對耶穌而言，這些跟城市同等重要。

Jesus went everywhere and to all classes of Jewish people. He made His way to the cities where great numbers of people faced the problems of urban living. Jesus went to these centers of government, finance, higher education, industry, art, sports, science, religion, entertainment—and crime. He also went to the villages, the little out-of-the-way hamlets where a man's world was his cottage, his cow, and his field of corn. Those places were just as important to Jesus as the cities.

沒有哪個人是太世故，也沒有哪個人是太陝隘，以致耶穌對他不屑一顧的；無論是經綸滿腹的尼哥底母，還是不受歡迎的撒該。主耶穌既去癲瘋病患西門的家，也去法利賽人西門的家，以及西門彼得的家。他對每位都一視同仁。

Nobody was too sophisticated for Jesus; nobody was too parochial. He was just as much at home with cultured and educated Nicodemus as He was with outcast Zaccheus. The Lord visited the home of Simon the leper as willingly as he visited the home of Simon the Pharisee and that of Simon Peter. All men were equally on His heart.

2. 他為什麼去（九 35 節中--下）

2. Why He Went ([9:35b-c](#))

a. 教導（九 35 節中）

a. To Teach Everyone (9:35b)

耶穌很喜歡去猶太會堂，因為那是他們慣常聚集的地方。百姓來這裡敬拜，唱詩篇，聽聖經。耶穌來這裡，可以教導每個人，傳講天國的福音。

Jesus was attracted to the synagogues, for they were natural gathering places. There He could meet the people who came to worship, sing Psalms, and hear Scripture. There He could teach and preach the gospel of the kingdom to everyone who came.

b. 接觸每個人（九 35 節下）

b. To Reach Everyone (9:35c)

他醫好一切來找他的病人。馬太重覆著這個字「各...各」，「耶穌走遍...又醫治各樣的病症」（請所有醫治特會的講員注意）。接觸每個人，這一點很重要。作領袖的固然已經鐵了心，但一般老百姓還沒決定立場。他的事工要拓展。

He healed everyone who came His way with a need. Matthew repeated the word "every": "Jesus went about... healing *every* sickness and *every* disease" (italics added). (Let all so-called faith healers take note.) It was vitally important to reach everyone. The leaders were hardening their hearts, but the common people were still undecided. The time had come to increase the scope of His ministry.

B. 基督的憐憫（九 36）

B. Christ's Compassion (9:36)

主耶穌看見許多人，就憐憫他們，因為他們困苦流離。他的心，既為每個人，也為所有人。馬太寫道「他們困苦」。（譯作「困苦」的字，有時也譯作「受煩擾」）「他們像羊，沒有牧人一般」——他們迷失、孤單、陷入危險，而且手無寸鐵。主耶穌見他們的困境而心不安。他的回應，不僅是用智性評估地球上億萬生靈的情勢，他更是那個好牧人，羊的大牧人。那兩個瞎子稱他作大衛的子孫，他的確是；但是，大衛雖然寫了詩篇二十三篇，卻不像他幾百年後的子孫那樣是個大牧人。

The Lord saw *the multitudes of mankind* and He was moved by *the misery of mankind*. His heart went out to one and all. They were weary—"they fainted," Matthew wrote. (The word translated "fainted" is sometimes rendered "were harassed.") They "were scattered abroad, as sheep having no shepherd"—they were lost, lonely, in peril, and defenseless. The Lord was stirred by their plight. His response was not merely an intellectual assessment of the situation of the earth's millions. His response was that of a tender Shepherd, the great Shepherd of the sheep. The blind men had called Him the Son of David and so He was; but David, though the author of the twenty-third Psalm, was not as great a shepherd as his distant Son is.

主看這些迷失的人好像無頭蒼蠅，沒有人生目標。他們像羊一樣「四散」。羊既不剛強，也不聰明，更不敏捷。牠們有點笨，容易走失，毫無目標地亂闖，愈走愈偏。迷失的羊，沒有目標，沒有重回羊圈的本能。耶穌看迷失的人，終生如羊闖蕩，沒有本事找到何去何從的路。

The Lord saw lost people as having *no real goals*. They were "scattered abroad"—like sheep. Sheep are neither strong, nor smart, nor swift. They are somewhat stupid, having a propensity to go astray and wander aimlessly farther and farther away. Lost sheep have no goal, no instinctive sense that will bring them back to the fold. Jesus saw lost people as sheep wandering here and there through life, with no sense as to where it all leads and where it all ends.

耶穌也看出迷失的人，沒有真實的引導，「好像羊沒有牧人」。他們有什麼呢？他們有法利賽人、撒督該人、文士、拉比。但這些人也跟他們要領導的百姓一樣迷失。

He also saw them as having *no real guides*, "as sheep having no shepherd." What did they have? They had the Pharisees, Sadducees, scribes, and rabbis. But those men were as lost as the people they were attempting to lead.

今日的世界也是一樣。世人被共產主義、人文主義弄瞎了心眼，在屬靈的曠野漂蕩。千千萬萬人擁抱著佛教、印度教、伊斯蘭教，卻要走往滅亡，或是聆聽基督教王國中錯誤的教導，也要淪入永遠的黑暗中。難怪我們會讀到，主對他們大表憐憫。

The world is the same today. People blinded by communism and humanism are wandering in a spiritual wilderness. Millions will perish cherishing the false creeds of Buddhism, Hinduism, and Islam or wander into eternal darkness listening to false teachings within Christendom. No wonder we read of the Lord's compassion.

每一個活在地表上的人，不論男女老少，都是主耶穌竭誠關懷的對象。他看到那個可憐的婦人，孤單無助，十二年中，花盡儲蓄仍苦惱無法叫纏疾離身，他就沒辦法不幫助她。他看見那個被鬼附身而瘖啞，沒辦法求助的人，他就非替他作一點事不可。他俯瞰地上失落的人類，就沒法子不對他的父說，「我在這裡，請差遣我。」他為所有人類的兒女而心生懸念，我們也當如此。

Each man, woman, boy, and girl living on earth is an object of His heartfelt concern. He could not see a poor woman struggling in loneliness and growing despair for twelve years with a debilitating and distressing disease without wanting to help her. He could not see a poor demoniac unable to speak for himself and not do something about it. He could not look down from Heaven at lost humanity and not say to His Father, "Here am I; send me." He yearns over all the children of men and so should we.

C. 基督的催促（九 37-38）

C. Christ's Compulsion (9:37-38)

1. 難處（九 37）

1. The Problem (9:37)

主把問題點出來。「於是對門徒說，要收的莊稼多，作工的人少。」到今天仍然是。至今，仍有千千萬萬的人未曾聽聞福音，這是教會的奇恥大辱。至今，仍有數千種語言，連一節的聖經翻譯都沒有，有數千種語言，則只有翻譯聖經中少少的幾段而已。

The Lord crystallized the problem. "Then saith he unto his disciples, The harvest truly is plenteous, but the labourers are few." They still are. To the crying shame of the church, untold millions are still untold. Even now thousands of language groups are without a single verse of Scripture and thousands more have only the barest minimum of Bible texts in their tongue.

2. 祈禱（九 38）

2. The Prayer (9:38)

主有什麼解決的方案呢？「你們當求莊稼的主，打發工人出去，收他的莊稼。」莊稼的主，就是聖靈。「差遣」乃是祂的工作——我們的工作是「去」。若沒有差遣，我們寧可留在故鄉（見徒十三 13 稱呼馬可的約翰所留下的新約的典範）。我們要求莊稼主的是，祂要差派工人去。祂十分樂意答應這樣的請求，但是祈求者要有覺醒——他自己可能會是第一個差遣的人。一旦被聖靈差遣，就寧可出發，而不要留下。

What was the Lord's solution to the problem? "Pray ye therefore the Lord of the harvest, that he will send forth labourers into his harvest." The Lord of the harvest is the Holy Spirit. It is His work to send—ours is to go. It would be better to stay at home than to go without being sent (see Acts 13:13 for the classic New Testament example, John Mark). The Lord of the harvest is to be implored that *He* will send forth laborers. He is only too willing to grant that kind of request, but let the petitioner beware—he may be the first to be sent. If the Holy Spirit sends, it is far better to go than to stay at home.

第二部

王受到抵擋

Part 2.

The King Is Resisted

馬太十章 1 節-十六章 12 節

Matthew 10:1-16:12

法利賽人大逆不道地控告基督是靠著鬼王趕鬼（九 34）。一般民眾，雖然熱衷於他行神蹟，但對他是不是基督還半信半疑，顯然，不可能形成全國擁護耶穌的運動。高潮迭起，但也開始退潮，而且

最後要落點在十字架上。主耶穌即使開始召喚十二門徒，也十分清楚有敵對者。他差派他們出去，但也預告必有敵擋王的人。因此，在第二部份的開端，我們就讀到「準備服事」和「準備受苦」兩部份。

The Pharisees had blasphemously accused Christ of performing miracles in the power of Satan (9:34). The common people, though enthusiastic about His miracles, were still undecided about who Christ was. It was evident that there was not going to be a national movement in the Lord's favor. The tide had crested. Soon the ebb flow would begin and it would climax in the cross. The Lord was well aware of opposition even as He began to commission the twelve. As He sent them forth, He foretold the resistance to the King. Thus in this opening section of Part Two we have both preparation for service and preparation for suffering.

I．準備服事（十 1-15）

I. Preparation for Service (10:1-15)

A. 主（十 1）

A. The Master (10:1)

我們立刻注意到，主對他的門徒，和撒但，以及疾病，都有絕對的主權。現在，他要授權給門徒，讓他們也能作他之前所作的事工。他們也只服事以色列民，這很重要。在主耶穌的時代，以及後來的使徒時代，神蹟主要是為了猶太人（林前一 22）。尤其是為了不信的猶太人（林前十四 21-25）。

Our attention is drawn first to the Master's absolute lordship over His disciples, over demons, and over disease. He now empowered the disciples to display the same mighty works that He had been displaying. They too were to minister solely to the nation of Israel. This is important. Signs were essentially for the Jews both in the days of the Lord and later in the days of the apostles (1 Corinthians 1:22). In particular, signs were for unbelieving Jews (1 Corinthians 14:21-25).

馬太十章一開始，主耶穌所提供的天國，還只是限於以色列人。為了廣為宣傳，他便託付門徒，差派他們去傳揚天國的福音，並有講道和神蹟隨著。

As Matthew 10 begins, the kingdom was still being offered to Israel by the Lord. To extend the call, He commissioned His disciples and sent them forth to proclaim the kingdom by sermons and by signs.

B. 門徒（十 2-4）

B. The Men (10:2-4)

1. 主如何託付他們（十 2 節上）

1. How the Lord Commissioned Them (10:2a)

馬太稱這些人為「使徒」，這是第一次應用這頭銜到他們身上。現在，他們不只是門徒了，更是王的使者，有責任代表王，傳講他的話語，並表現出王權與他們的能力。

Matthew called the men "apostles" and this was the first time the title was applied to them. They were now more than disciples. They were the King's ambassadors, whose business was to represent Him, to speak His word, and to present the credentials of power He had given them.

2. 主伴隨他們（十 2 節中-4）

2. How the Lord Coupled Them (10:2b-4)

新約中的十二使徒名單，共有四種：其中三種在福音書（太十 2-4；可三 16-19；路六 14-16）另一種在使徒行傳（徒一 13、26）。其排列順序不太一樣。不過，都是分成三個群組，而且每一群組的第一個人名都相同：彼得、腓力和亞勒腓的兒子雅各。另外三人的名序就不太一樣，但一定都在同一群組中。

There are four lists of the twelve apostles in the New Testament: three in the Gospels (Matthew 10:2-4; Mark 3:16-19; Luke 6:14-16) and one in Acts (__Acts__ 1:13, 26). The order of the names varies. However, they are always given in three groups, and the first name in each group is always the same: Peter, Philip, and James the son of Alphaeus. The other names vary in order, but are always in the same group.

主把他們分成兩個兩個一組，因為後來差派時就是如此（可六 7），例如彼得，就跟他的兄弟安得烈一組。雅各就與他的兄弟約翰一組。奮銳黨的西門與加略人猶大一組。

The Lord put them in pairs because He was going to send them out two by two (Mark 6:7). For example Peter was linked with his brother Andrew. James was linked with his brother John. Simon Zelotes was linked with Judas Iscariot.

顯然，主這樣安排很有智慧，但我很好奇，奮銳黨的西門會怎麼跟加略人猶大相處。或許，等我們到了天家，西門就會告訴我們。

Doubtless the Lord was wise in putting this one with that one, but I wonder how Simon Zelotes got along with Judas Iscariot. Perhaps Simon was made of sterner stuff than Judas and was chosen to keep him company for that reason. What did they talk about, those two? Maybe when we get to Heaven, Simon will tell us.

a. 兄弟們（十 2 節中一下）

a. The Brothers ([10:2b-c](#))

(1) 稱呼彼得的西門，和安得烈（十 2 節中）

(1) Simon, Called Peter; and Andrew (10:2b)

一共有兩對兄弟，第一對是彼得和安得烈。彼得的名字排在使徒名單第一組的第一個，他是主的門徒中最突出的一個，是伯賽大人，父親名約拿，彼得原名西門（約一 42、44；二十一 15）。彼得在初代教會居領袖地位，主把帶領人（先是猶太人，然後是外邦人）進入基督教的鑰匙交給他（徒二；十）。不過，認為「他在教會比其他的使徒有更高的地位」這種概念，是羅馬天主教的一個迷思（彼前五 1-4）。使徒保羅則在必要時，會毫不猶豫的把彼得放上該有的地位（加二 9-14）。

There were two sets of brothers, the first pair being Peter and Andrew. Peter's name appears first in all four lists of the apostles and he was the most prominent of the Lord's disciples. A native of Bethsaida and the son of a man named Jonas, he was originally called Simon (John 1:42,44; 21:15). Peter took an early lead in the infant church and was given the keys to open the door of Christianity first to the Jews and then to the Gentiles (Acts 2; 10). However, the idea that he had primacy over the other apostles and in the church is a Roman Catholic myth (1 Peter 5:1-4). The apostle Paul did not hesitate to put him in his place when the situation demanded it (Galatians 2:9-14).

彼得是他可愛的兄弟安得烈帶領歸向基督的。我們看見安得烈在福音書中，有三次佔重要的地位；每一次，他都帶領人歸向耶穌。

Peter was brought to Christ by his brother Andrew, a lovable kind of man. We see Andrew achieving a degree of prominence on three occasions in the Gospels; each time he was bringing someone to Jesus.

(2) 雅各和約翰西庇太的兒子（十 2 節下）

(2) James and John, the Sons of Zebedee (10:2c)

雅各和約翰是第二對兄弟，都是西庇太的兒子，也是主的表兄弟。這是怎樣一對煽火者啊！耶穌曾有一次稱他們為「雷子」（可三 17）。他們有強勁的動力，這可以從一件事情得證：希律很早就殺

了雅各，使他成為使徒中第一個摘下殉道者冠冕的人（徒十二 2）。約翰則是最長壽的使徒——他死於以弗所，高齡九十四。多虧有他，我們今日才有一本偉大的福音書、三卷書信、以及啟示錄。

James and John, the second set of brothers, were sons of Zebedee and cousins of the Lord. What a pair of firebrands! Jesus once called them "sons of thunder" (Mark 3:17). Their dynamic impact is evident from the fact that Herod executed James early on and made him the first of the apostles to earn a martyr's crown (Acts 12:2). John outlived all the other apostles—he is reputed to have died at Ephesus at the age of ninety-four. We are indebted to him for a magnificent Gospel, three Epistles, and the book of Revelation.

b. 朋友們（十 3 節上-中）

b. The Friends ([10:3a-b](#))

（1）腓力；巴底買（拿但業）（十 3 節上）

(1) Philip; and Bartholomew (Nathanael) (10:3a)

腓力跟彼得安得烈一樣都來自伯賽大（約一 44）。（與使徒行傳中的執事/傳福音的腓利不是同一個人）。他的朋友巴多羅買，通常被認為是拿但業，全名為拿但業巴多羅買。主描述拿但業為「真以色列人，心中沒有詭詐的！」（約一 47）我們可以把這句話解讀為「一個真正的以色列人，他一點兒不像雅各！」

Like Peter and Andrew, Philip came from Bethsaida (John 1:44). (The deacon/evangelist in the book of Acts is not the same person as this Philip.) His friend Bartholomew is usually identified with Nathanael, his full name being Nathanael Bar Tolmai. The Lord described Nathanael as "an Israelite indeed, in whom is no guile!" (John 1:47) We can paraphrase the description as "an Israelite indeed, in whom is no Jacob!"

腓立帶拿但業來信耶穌。但腓立初次告訴他說，他們遇見彌賽亞，他的名字叫拿撒勒人耶穌時，拿但業大表懷疑。但拿但業一見到基督，就立刻承認他是神的兒子，是以色列的王（約一 49）。

Philip was the one who brought Nathanael to Jesus. When Philip first told him that they had found the Messiah and that His name was Jesus of Nazareth, Nathanael was skeptical. But once Nathanael met Christ, he acknowledged Him instantly as the Son of God and King of Israel (John 1:49).

拿但業的口氣，有一點瞧不起拿撒勒，即使他自己也是加利利人，而拿撒勒人還是加利利的一個小城。他很熟悉這座城，因為他就住在隔壁村——迦拿。主的仇敵，一直堅持用拿撒勒這個稱呼來加在他的名字上，暗示著，有一種不尋常的邪惡旨意，正要對著這城而來。拿撒勒是第一個對主施暴的城，那時，耶穌對他們宣告自己的身份才一天。

Nathanael spoke slightly of Nazareth, even though he was a Galilean and Nazareth was a town in Galilee. He knew the town well because he lived in the neighboring village of Cana. The persistence with which the Lord's enemies added the epitaph *the Nazarene* to His name suggests that an unusual measure of ill will was directed toward the town. Nazareth was the first town to offer violence to Jesus, and that on only one day's acquaintance with His claims.

(2) 多馬；與稅吏馬太（十3節中）

(2) Thomas; and Matthew the Publican (10:3b)

馬太謙卑地形容自己是「稅吏」，就等於承認，是蒙了何等大的恩典才得以成為服事團隊中的一員。「愛財的稅吏」與「行神蹟的使徒」兩者是多麼大的對比！他也被稱作「亞勒腓的兒子利未」（可二14）。這樣的描述，使得有人會假設，馬太和亞勒腓的兒子雅各是兄弟，但這純屬臆測，因為亞勒腓是非常普遍的猶太名字。

Matthew humbly described himself as "the publican," thus acknowledging the matchless grace that put him in the ministry. What a contrast between the money-loving publican and the miracle-working apostle! He was also called "Levi the son of Alphaeus" (Mark 2:14). This description has led some to assume that Matthew and James the son of Alphaeus were brothers, but that is only speculation since *Alphaeus* was a common Jewish name.

約翰福音中，多馬的名字前面多加了低土馬。這個希臘文意為「雙」，因此，有些人認為，既然馬太和多馬的名字都放在一起（太十3），他們一定不只是朋友——很可能是雙胞胎。多馬在福音書中以負面思想和多疑出名，但後來也對主十分忠誠。

Thomas has the word *Didymus* linked to his name in John's Gospel. This Greek word means "twin," so some have supposed that since Matthew and Thomas are mentioned together in Matthew 10:3, they were more than friends—possibly they were twins. Thomas is prominent in the Gospels for his pessimism and skepticism as well as for his loyalty to the Lord.

c. 不甚熟知者（十3節下）

c. The Unknowns (10:3c)

下一對是雅各（亞勒腓的兒子）和利巴伍（他的姓氏為達太）。亞勒腓這名字，以及革羅罷（約十九25）來自同一個希伯來文字根（*halphah*）。亞勒腓的兒子雅各亦稱小雅各，以與約翰的兄弟雅各作區分。或許小雅各較比約翰的兄弟雅各年輕些。小雅各也與主耶穌的兄弟雅各有別，後者在使徒行傳中會出現。

The next pair listed are James (the son of Alphaeus) and Lebbaeus (whose surname was Thaddaeus). The name *Alphaeus* and the name *Cleophas* (John 19:25) come from the same Hebrew root (halphah). James the son of Alphaeus is also called James the Less to distinguish him from James the brother of John. Perhaps James the Less was younger than John's brother James. James the Less is also to be distinguished from the Lord's brother James, whom we meet in Acts.

我們對小雅各的組員達太所知甚少。他也被稱作雅各的兄弟猶大（路六 16；徒一 13）或「不是加略人猶大」（約十四 22）。

Little is known of James the Less's partner, Lebbaeus Thaddaeus. He is also called Judas the brother of James (Luke 6:16; Acts 1:13) and Judas not Iscariot (John 14:22).

d. 相反的一對（十 4）

d. The Opposites (10:4)

迦南人西門及加略人猶大，形成有趣的相反的一對。西門亦稱為奮銳黨的西門（路六 15）。

Simon the Canaanite and Judas Iscariot make an interesting pair of opposites. Simon, also called Zelotes (Luke 6:15), was a Zealot.

奮銳黨是以色列的第四個黨，其他三個分別為法利賽、撒督該、及艾色尼。西門的黨，效法非尼哈（民二十五 7-8）和以利亞（王上十八 40）的榜樣，熱心律法，以致事事講求依法行事，掌控律法，只要他們認為觸法者，就私下加以懲處，以私刑伺候。尤其當耶路撒冷城將陷之前，奮銳黨更是極力（可能比其他三黨都更奮勇）的宣揚他們的主張，因而造成全城的毀亡。他們拒絕承認誰是他們的王，寧死不屈，即使當所愛的人面臨酷刑，也不退縮。他們為了拯救國家不淪入羅馬人的統治，也會不惜暗殺任何人。

The Zealots formed a fourth party in Israel, the other three being the Pharisees, the Sadducees, and the Essenes. Zealous for the law, Simon's party cited the example of Phinehas (Numbers 25:7-8) and Elijah (1 Kings 18:40) as their authority for taking the law into their own hands. They punished and lynched people they considered offenders. As the time approached for the fall of Jerusalem, the Zealots went to great lengths to enforce their will and, perhaps more than any others, brought about the destruction of the city. They refused to give anyone the title of king. They were willing to face any kind of torture or death for their cause; neither did they shrink from seeing their loved ones die in the struggle for freedom. In their ambition to rid their country of Roman rule, the Zealots were prepared to assassinate anyone.

倘若馬太和奮銳黨西門，在兩人都還未遇見基督之前就相遇的話，西門很可能會對馬太下手。

If Matthew had met Simon the Zealot before they both met Christ, Simon would have been quite prepared to kill him.

耶穌將這位西門，與那位出賣他的加略人猶大放在一起。路加六章 16 節稱猶大為「賣主的」，約翰六章 71 節指出他是「西門的兒子」（與奮銳黨的西門不同一人），而約翰十二章 6 節形容他是「一個賊」。約翰又加上一句，他是管「袋子」的，負責保管裡頭的東西。「袋子」這個字是 glössokomon，指管樂器的舌片和簧片。或許，還未成為門徒之前，猶大是在加略山（猶大南方的山區）牧羊的（Iscariot 加略這個字，可能就是希伯來文 'Kerioth' 「加略」這地方（書十五 25）的人）。這個袋子裡，可能曾經裝過南方牧人喜歡的笛子。不論如何，加略人猶大是主所揀選的門徒中唯一的猶太人，其他都是加利利人。他也是唯一的叛徒。

Jesus linked this Simon with Judas Iscariot, the man who betrayed Him. Luke 6:16 calls Judas "the traitor," John 6:71 identifies him as "the son of Simon [no relation of Simon the Zealot]," and John 12:6 describes him as "a thief." John added that he kept "the bag" and took charge of what was in it. The word translated "bag" is glössokomon, which refers to a bag for keeping the tongues or reeds of wind instruments. Perhaps before becoming a disciple Judas had been a shepherd in Kerioth, the hilly district of southern Judah (*Iscariot* may have been derived from the Hebrew for "a man of Kerioth"). The bag might have held the pipes so much enjoyed by eastern shepherds. In any case, Judas Iscariot was the only Judean in the Lord's band of disciples. All the rest were Galileans. He was also the only traitor.

C. 任務（十 5-6）

C. The Mission (10:5-6)

這十二個人現在受耶穌託負，要前往希伯來人中間向他們宣告，彌賽亞已經來到。他們的任務有限制，有地域性。他們不可超越以色列的國境：「外邦人的路，你們不要走，撒瑪利亞人的城，你們不要進」（十 5，斜線另加）。猶太人認為，即使異教徒的路上塵土也是不潔淨的。撒瑪利亞的路被認為是潔淨的，但若關乎宗教信仰的交流，則撒瑪利亞也與外邦人一樣不潔。

These twelve men were now commissioned by Jesus to go forth and tell the Hebrew people that Messiah had come. Their mission was *limited* and *localized*. They were forbidden to go beyond the boundaries of Israel: "Go not into the *way* of the Gentiles, and into any *city* of the Samaritans enter ye not" (10:5, italics added). The Jews regarded even the dust of a heathen highway as defiling. The roads of Samaria were regarded as clean, but as far as any fellowship was concerned, the Samaritans were just as unclean as the Gentiles.

這十二個門徒被指定，「往以色列家迷失的羊那裡去」（十 6）。還未到主耶穌說「我另外有羊，不是這圈裡的：我必領他們來」的時候（約十 16）。目前的任務，只限定對猶太人，為要讓猶太人

再有一次機會，不陷入那將要來臨的世紀之久的流浪，也再有一次機會能接受王，在「國度的邀請」被撤走數千年之前。

The twelve were to restrict themselves to "the lost sheep of the house of Israel" (10:6). The time had not yet come for the Lord to say, "Other sheep I have, which are not of this fold: them also I must bring" (John 10:16). The mission was strictly Jewish. It was intended to give the Jews one more chance of avoiding the age-long dispersion that awaited them, one more chance to accept the King before the offer of the kingdom was withdrawn for thousands of years.

馬太十章的託付，與我們今日的託付不同。我們的使命，並不只限於以色列的猶太人。我們也不受限於「不可到外邦人」中。我們旅行時，可以預備日常所需（十 9-10）；這句話，主耶穌後來就刪除了（路二十二 35-36）。我們也不必面對一些不表歡迎的城市，我們也不必把腳上的塵土跺下去（太十 14）。我們也不必害怕會堂和公會的人（十 17）。那時，這任務是有它時間和地方的限制。

The commission in Matthew 10 is not the same as ours. Our ministry is not restricted to Jews in Israel. We are not forbidden to go to the Gentiles. We are not forbidden to make normal provision for a journey (10:9-10); this clause was expressly canceled by the Lord (Luke 22:35-36). We are not told to shake the dust of an unreceptive city off our feet (Matthew 10:14). We do not stand in fear of synagogue and Sanhedrin (10:17). This mission then was limited as to place and period.

D. 信息（十 7）

D. The Message (10:7)

使徒們要宣揚的是：「天國近了」。那時，真的是如此。猶太人那時若接受了基督為彌賽亞，可見的國度就會立刻降臨。可惜，沒有人注意聽這信息，因此，天國的邀請就撤回了。新的任務（二十八 18-20）就要提供給新的時期。

The apostles were to announce: "The kingdom of heaven is at hand." And so it was—then. Had the Jews accepted Christ as Messiah at that time, the visible kingdom would have been set up at once. But the message went unheeded and the immediate offer of the kingdom was withdrawn. A new commission (28:18-20) was given for a new dispensation.

E. 神蹟（十 8）

E. The Miracles (10:8)

1. 沒有失敗（十節 a-d）

1. There Was to Be No Failure ([10:8a-d](#))

使徒們要被賦予能力，在傳信息時有神蹟隨著——而且就像是耶穌所行的神蹟。他們要醫治病人，潔淨大麻瘋的，使死人復活，還有趕鬼。

The apostles were empowered to back their message with miracles—the same kind of miracles that Jesus performed. They were to heal the sick, cleanse the lepers, raise the dead, and cast out demons.

這些不是我們的工作。我們沒有受託付要去行醫治的神蹟，或使死人復活。今日，那些宣稱自己有醫病恩賜的人，是受騙了，也因此騙了人。倘若他們想說服我們說，他們的確受了託付，那麼請他們向我們清楚證明，拿出真實的證據，證明他們能叫死人復活；請證明給我們看。耶穌能，彼得能，保羅能。當福音尚需要神蹟來支持，以便對猶太人作最後一次呼召時，就明顯還有醫治、趕鬼、復活的神蹟。

This is not our work. We have no commission to heal the sick miraculously or to raise the dead. Those who claim to have the *gift* of healing today are deceived and in turn deceive others. If they wish to convince us that they have this commission, let them give us clear, unequivocal evidence that they have the power to raise the dead; let them raise the dead. Jesus did. Peter did. Paul did. When the gospel was still being backed by signs as a last call to the Jewish nation, healing, exorcism, and resurrection were all in evidence.

這裡的問題不是關於神的醫治。所有的醫治都來自神。神醫治我們，可能藉著醫生，也可能不藉著醫生，但我們不應宣稱我們有醫治的權柄。今日沒有人可以作神醫了。如果有，讓他們去病人那裡——去醫院吧。讓他們去死人那裡——去墳墓吧。

At issue here is not divine healing. All healing is from God. It is possible for God to heal us with or without the aid of a doctor. But we have no ground for claiming healing as our right. There are no divine healers today. If there are, let them go to where the sick are—to hospitals. Let them go where the dead are—to cemeteries.

馬太十章談到特別的託負，特別的使節，特別的人選，特別的時間，特別的地點，特別的旨意。神蹟證明王的使節的身份，證明國度時代即將來臨，它絕不會失敗。神蹟的發生是神的權柄，它絕不容許人以賭注、特效、操控、魔術技巧、群眾心理來矇騙。

Matthew 10 speaks of a special commission, for a special embassy, to a special people, at a special time, in a special place, and for a special purpose. Miracles were the credentials of the King's ambassadors on the dawn of what could have been the kingdom age. There was to be no failure. The command to perform miracles was authoritative and left no room for hedging, special effects, manipulation, sleight of hand, mass psychology, hypnotism, and fraud.

2. 免費（十 8 節 e）

2. There Was to Be No Fee (10:8e)

耶穌說，「你們白白得來，也要白白捨去。」絕對不許替神醫收取愛心奉獻、入場費，也不應該以高壓呼籲人奉獻支持該事工。

Jesus said, "Freely ye have received, freely give." There was to be no love offering for the healer, no charge for admission, no high pressure appeals for money to support the ministry.

F. 錢（十 9-10）

F. The Money (10:9-10)

1. 使徒不許可有的資源（十 9-10 節上）

1. The Apostles' Resources Prohibited (10:9-10a)

針對錢的主題，主更深入地論述。他要使徒們，就地出門，當下就上路，不必為任務準備什麼必需品：「不要帶金銀銅錢，行路不要帶口袋，不要帶兩件褂子，也不要帶鞋和拐杖。」按路加福音，也不要帶食物（九 3）。「口袋」（pēra）是乞丐裝人家施捨的袋子。使徒不要自己付路費，但也不行乞。

The Lord expanded on the subject of money. He told the apostles to get up and go, then and there, just as they were. They were to make no provision for their mission: "Provide neither gold, nor silver, nor brass [copper] in your purses [money belts], Nor scrip for your journey, neither two coats, neither shoes, nor yet staves [walking sticks]." According to Luke they were also told to take no bread (9:3). The "scrip" (pēra) was a beggar's bag in which he put the charity he collected. The apostles were neither to pay their own way nor beg.

2. 使徒許可有的報酬（十 10 節下）

2. The Apostles' Remuneration Promised (10:10b)

主必供應。主會吩咐人來供應門徒所需，但在背後供應的乃是主自己。這個規定，還有別的因素：這十二個人都是猶太人，在猶太人中巡迴。這支民族，向以善於照顧本族人在全世界著稱；使徒已獲裝備，有勝算會在本國人中獲得尊重和感激；而這使命，本質上就是為猶太人預備，因此不會激起猶太人的偏見。

The Lord would provide. He would use people to supply the disciples' needs, but behind those who gave would be the Lord Himself. There were other factors in this same equation: the twelve were Jews, moving among Jews, a people with a worldwide reputation for taking care of their kind; the apostles were armed

with powers calculated to win the respect and gratitude of their countrymen; and the mission, being essentially Jewish, would not readily stir up Jewish prejudices.

G. 方式（十 11-15）

G. The Method (10:11-15)

1. 唯一的要求（十 11）

1. The Sole Requirement (10:11)

a. 唯一的要求（十 11）

a. The Sole Requirement (10:11)

主向使徒們解釋，當他們進一座城時，要詢問哪一家人有好名聲，向那家人請求接待。到一個地方一旦安頓了，就住在他家，直住到走的時候，而不是見到更好的就搬遷。

The Lord explained to the apostles that when they entered a city, they should make inquiries as to who was worthy and ask that person for hospitality. Once they settled on a place, they were to remain there for the duration of their stay and not move to other places that perhaps offered better advantages.

b. 屬靈的回報（十 12-13）

b. The Spiritual Reward (10:12-13)

接待者和他的家，都必獲得屬靈的回報，因為，使徒去，就會帶祝福去給這家。主應許，必要兌現這一張匯票，祂從來不誤事。

The host and his house would be rewarded spiritually, for the apostles were to pronounce a benediction on the home. The Lord promised to honor such a draft drawn on Himself, and He is no man's debtor.

2. 他們何時要離開（十 14-15）

2. Why They Should Leave (10:14-15)

不是每個人都會張開雙臂歡迎使徒們。若到了一個不歡迎他們的家或城市，不必去爭論，離去時，只要跺下該地的塵土。跺下一城的塵土，等於視該城為外邦的城邑，也就是猶太人以為不潔的城。

Not everyone would welcome the apostles with open arms. If they came to a house or city that would not receive them, they were not to argue. They were to shake off the dust of the place as they left. Shaking off the dust of a city put that city on a par with Gentile cities, which Jews considered unclean.

這樣的城，被王所咒詛。他嚴厲的警告：「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」（十 15）。就如後來發生的，沒有任何人可以救巴勒斯坦的諸城逃過羅馬人的侵略，而審判的日子還未到呢。

Such a city was put under a curse by the King Himself. Solemn was His warning: "Verily I say unto you, It shall be more tolerable for the land of Sodom and Gomorrha in the day of judgment, than for that city" (10:15). As it happened, nothing saved the cities of Palestine from the avenging Romans, and the day of judgment has not even come yet.

II. 預備受苦難（十 16-42）

II. Preparation for Suffering (10:16-42)

這一段經文，又更深入詮釋了託付。雖然這些仍是對猶太人說的，但其原則和警告，也可應用到教會的時代。凡是忠於主和主道的，在任何時代，都會遇見來自世界的敵對。歷世歷代的基督徒，「殉道者的血，就成為教會的種籽。」但是，這只是第二層次的預告。從上下文看，它第一優先的任務，仍是為了向猶太人宣告彌賽亞來臨。

In this passage the commission is broadened somewhat. Although the interpretation is still Jewish, the principles and warnings have an application to the church age. Those who are faithful to the Lord and His Word in any age can expect hate and hostility from the world. Down through the Christian era "the blood of the martyrs has been the seed of the Church." All that, however, is envisioned here only in a secondary sense. The context is first and foremost a Jewish Messianic mission.

基督警告十二門徒提防猶太人的敵對：「我差你們去，如同羊進入狼群...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。」（十 16、23）。可是，一切似乎都安好，所以他是在警告什麼呢？

Christ warned the twelve of opposition from the Jews: "I send you forth as sheep in the midst of wolves.... When they persecute you in this city, flee ye into another: for verily I say unto you, Ye shall not have gone over [through] the cities of Israel, till the Son of man be come" (10:16,23). But seemingly all went well, so in what sense then was His warning true?

即使最好的註釋家，對這個問題也會犯錯。例如，摩根就說，這警告是指「當耶路撒冷城陷，就是祂來行審判的時候，那是西元七十年。」但事實上不是，這與先知的預言相反，預言並沒說人子要在西元七十年來。

Even the best of commentators have hedged badly on this question. Campbell Morgan for instance said that the warning refers to "His coming in judgment at the fall of Jerusalem, which took place in a.d. 70." That simply will not do. It is contrary to prophecy to say that the Son of man came in a.d. 70.

從預言的第二層次的角度來看，這個警告可應用於我們這個時代傳福音時，要提防的事，但從詮釋的角度，這個警告似乎是預告將來的大災難時期。教會被提後，神要興起他的兩個見證人（啟十一）以及十四萬四千個見證人（啟七）。然後，馬太十章原有的向猶太人傳福音的工作會再度開始。那時，會有可怕的逼迫（另一階段的神蹟），這在主向使徒的警告中已有預先描述。就如五旬節的預言常常有的情況，教會時代，並不是完全沒有災難，但也不是整個都在災難中。

By application the warning has secondary reference to the preaching of the gospel during our age, but by interpretation the warning looks ahead to the time of the great tribulation. After the rapture of the church, God will raise up His 2 witnesses (Revelation 11) and His 144,000 witnesses (Revelation 7). Then the Jewish mission originated in Matthew 10 will be resumed. The terrible persecutions of that era (another era of miracles) are envisioned in the Lord's warning to the apostles. As is so often the case with pre-Pentecost prophecy, the church age is passed over either very lightly or entirely.

A. 使徒的仇敵（十 16-25）

A. The Apostles' Foes (10:16-25)

1. 主的勉勵（十 16）

1. The Lord's Exhortation (10:16)

主裝備使徒們面對特別的服事後，現在要裝備他們如何面對災難。他所傳達的是，要預期會有危險，「我差你們去，如同羊進入狼群。」羊群在狼群面前，只能束手就擒。任何時代，凡想對抗什麼「制度」的，都會被仇敵狠狠的逼迫。因為有危險，因此，需要有分辨力，因此，主說：「你們要靈巧像蛇。」此外，還需要一種配置，因此，主又加上：「馴良像鴿子。」靈巧像蛇，使主的大使在苦難來時，知道如何面對（萬一無法迴避時）。而馴良像鴿子，使主的僕人在苦難一旦臨到時，能顯露出基督的靈。

Having prepared the apostles for special service, the Lord began to prepare them for suffering. His envoys were to anticipate *danger*, "Behold," He said, "I send you forth as sheep in the midst of wolves." Sheep are defenseless before wolves. Those in all ages who have dared to challenge "the system" have been bitterly

persecuted by their foes. Because of the danger, *discernment* is needed, so the Lord commanded, "Be ye therefore wise as serpents." Also needed is a certain *disposition*, so He added, "...and harmless as doves." Being wise as a serpent will enable the Lord's ambassador to see trouble coming and to be prepared to handle it if he cannot avoid it. Being harmless as a dove will enable the Lord's servant to display the Spirit of Christ when trouble does overtake him.

2. 主的期望（十 17-23）

2. The Lord's Expectation (10:17-23)

a. 敵意（十 17-18）

a. Enmity (10:17-18)

（1）來自希伯來的拉比（十 17）

(1) From Hebrew Rabbis (10:17)

使徒很可能遇見敵意，因此主說，「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。」這個警告，幾乎不可能是指猶太人對外邦基督徒的逼迫，因為，猶太人從未有在會堂鞭打外邦人的記錄。這種高壓姿態，在外邦世界絕不可能被容許。因此，只可能是指猶太人逼迫主的猶太使者。

The apostles would have to face enmity, so the Lord said, "Beware of men: for they will deliver you up to the councils, and they will scourge you in their synagogues." This warning can hardly refer to Jewish persecution of Gentile Christians since the Jews did not have a record of scourging Gentiles in their synagogues. Such highhandedness would never have been tolerated in the Gentile world. This is a case of Jews persecuting the Lord's Jewish ambassadors.

五旬節後，教會中的猶太人群體，就受到猶太教權威人士的逼迫；會堂和公會的人，開始與福音為敵。但是，馬太十章記載的託付時刻，主的使者看起來尚未受到逼迫。因此，主的警告應是指未來的災難，以及敵基督的日子，天國的福音再次向猶太人宣揚，猶太人的事工全力展開時。那是在教會被提，與主的再來之間。

After Pentecost the Jewish segment of the church was persecuted by the Jewish authorities; synagogue and Sanhedrin became enemies of the gospel. At the time the commission of Matthew 10 was given, however, the Lord's ambassadors do not appear to have been persecuted. Therefore the Lord's warning must refer to the coming tribulation, to the days of the antichrist when the gospel of the kingdom will again be proclaimed and the Jewish mission will again be in full force. This mission will be resumed in the period between the rapture of the church and the Lord's return.

今天，猶太人已返回應許地，因此，整個情勢已再度成熟，是預言應驗的時候了。教會被提時，主必要再次對付「猶太人作為他代表子民」的問題。許多猶太人在那時，要回應國度的福音，但另有些人，包括有權勢者，卻要傾心於敵基督。那些不信的猶太人，會殘酷地逼迫他們的「叛國者」，因為他們傳揚令人討厭的「基督要來作王」的信息。

Today the Jews are back in the land, so conditions are again ripe for the fulfillment of prophecy. After the rapture of the church the Lord will resume His dealings with the Jews as His representative people. Many Jews will respond at that time to the gospel of the kingdom, but others, including the authorities, will be enamored of the antichrist. Those unbelieving Jews will bitterly persecute their Jewish compatriots for preaching the unwelcome news of the imminent coming of Christ to reign.

(2) 來自異教的統治者 (十 18)

(2) From Heathen Rulers (10:18)

大災難時期，獸與外邦政權，也要成為專門對付主的使者和信徒的人。復起的羅馬帝國，要再度執政，會有十個王來治理。主指出，「你們要為我的緣故，被送到諸候君王面前，對他們和外邦人作見證。」

The beast and Gentile authorities will also be active enemies of the Lord's ambassadors and their converts during the tribulation. The revived Roman empire, which will be ruling again, will be administered by ten kings. The Lord indicated, "Ye shall be brought before governors and kings for my sake, for a testimony against them."

當然，主在這裡所提到的逼迫，也可以應用到教會時期。大多數的敵意，都是在使徒時代碰到的，後來，教會在傳揚基督的福音時，也有碰過。但是，若要詮釋主的話語，它主要仍是在講大災難的時期。

Of course many of the principles the Lord gave here for coping with persecution could be applied to the church age. Much of the same kind of hostility was met by the apostles and has been met by the church in spreading the Christian gospel. The interpretation of the Lord's words, however, anticipates the tribulation age.

b. 靈感 (十 19-20)

b. Enlightenment (10:19-20)

當使徒遇見敵對時，聖靈必要幫助。主應許，必賜智慧，讓仇敵無可抵擋：「必賜給你們當說的話，因為不是你們自己說的，乃是你們父的靈在你們裡頭說的。」一個典型的例子，就是司提反著名的辯護，句句刺入猶太人的心，最後也導致他的殉道（徒七）。

The enmity the apostles would face would be offset by enlightenment. The Lord promised to give them wisdom that their enemies would not be able to withstand: "It shall be given you in that same hour what ye shall speak. For it is not ye that speak, but the Spirit of your Father which speaketh in you." A classic illustration is found in Stephen's famous defense, which cut the Jews to the heart and resulted in his martyrdom (Acts 7).

c. 忍耐（十 21-23）

c. Endurance (10:21-23)

使徒也可能慘遭出賣，甚至是家人所為。凡是要為主的名份作見證，成為他使者的，都會被人恨惡。猶太人中，再沒有誰的名字，比耶穌這名更令人恨惡的了。

The apostles could expect terrible betrayals, even by family members. All men would hate the Lord's ambassadors for their witness to His name. There is indeed no more hated name among the Jews than the name of Jesus.

在教會時代，基督徒被出賣是很常見的逼迫。例如，毛澤東時期的中國，將近十億人被一個殘酷的極權有系統的洗腦，透過邪惡的機制，企圖以舉發、出賣的方式來消滅基督徒。只是，十章 21 節的預言，主要指的是末後的日子。

Betrayals have been common in the persecution of Christians in the church age. For instance in China in the days of Mao Tse-tung a nation of nearly a billion people was systematically brainwashed by a ruthless regime, and a diabolical attempt was made to stamp out Christianity through a policy of betrayal. The fact remains, however, that the prophecy of 10:21 focuses on the last days.

主吩咐我們，受逼迫時，要從這城逃到那城。大災難時，情勢一定十分緊迫。獸要跟以色列國簽下約定時，距離終局只剩七年。當他掌控重建的聖殿，將自己的塑像立在聖所時，距離人子再來的時刻只有三年半。神的使者在這時刻所蒙的召喚，是要去抵擋這獸，拒絕牠的印記，並準備迎接國度的到來。「忍耐到底的，必然得救」（十 22）。譯作「到底」的，是 *telos* 這個字，意指大災難的終結。「必然得救」，亦可譯為「必然得脫逃」或「將獲得釋放」。

The Lord advocated that the persecuted flee from city to city. There will be a special sense of urgency during the great tribulation. When the beast signs his treaty with the state of Israel there will only be seven years left before the end. When he seizes the rebuilt temple and installs his image in the holy place, there

will be only three and a half years left before the coming of the Son of man. The call of God's ambassador during this period will be to resist the beast, refuse his mark, and get ready for the coming kingdom. "He that endureth to the end shall be saved" (10:22). The word translated "end" is telos, which refers to the very end of the great tribulation. The word translated "shall be saved" can also be translated "shall escape" or "shall be delivered."

當然，耶穌那個時代，還是有些猶太人，會接納十二使徒所傳講的。否則，他們所宣揚的國度，就不會是真實的了。倘若猶太人接納了基督，猶太教的領袖中當然有敵基督嚴密的高層，會堂和公會也會逼迫信徒。時代也會走到終點，國度就要設立，不再有教會時代了。

There was of course the possibility that the Jews of Jesus' day would accept the mission of the twelve. Otherwise their offer of the kingdom would not have been bona fide. If the Jews had accepted Christ, their leaders would doubtless have closed ranks against Christ, and both synagogue and Sanhedrin would have persecuted the believers. The dispensation would have come to an end, the kingdom would have been set up, and there would have been no church age.

3. 主的榜樣（十 24-25）

3. The Lord's Example (10:24-25)

耶穌問，「人既罵家主是別西卜，何況他的家人呢？」（十 25）法利賽人以前都稱主為別西卜了（九 34），現在一定還會重施故技（十二 24）。主的僕人不必要冀望會獲得比耶穌更好的待遇。

Jesus asked, "If they have called the master of the house Beelzebub, how much more shall they call them of his household?" (10:25) The Pharisees had called Him Beelzebub before (9:34) and they would do it again (12:24). The Lord's servants are not to expect better treatment than the Lord Himself received.

我們從馬可三章 22 節知道，權威當局不肯承認主的能力來自神，但又無法找到別種解釋，便認為耶穌是長久聽命於鬼王。他們不但不肯承認他是神的兒子，還認為他是撒但成為肉身。耶穌要帶來的國度，與鬼魔的不相符，品味也懸殊。他們一旦達成這種結論，自然就有相繼的說詞。耶穌說「學生不能高過老師，」（十 24）。

We learn from Mark 3:22 that the authorities, unwilling to recognize the divine source of the Lord's power and unable to explain it any other way, regarded Jesus as permanently possessed by the prince of demons. Instead of acknowledging Him as the Son of God, they regarded Him as the incarnation of Satan. The kingdom He had come to offer did not fit their formula or their taste. Once they arrived at their terrible conclusion, all the rest followed as a matter of course. "The disciple is not above his master," said the Lord (10:24).

B. 使徒所害怕的（十 26-39）

B. The Apostles' Fears (10:26-39)

1. 要勇敢（十 26-33）

1. A Call for Courage (10:26-33)

這一段託付，主耶穌聚焦於：一般人面臨苦難、痛苦和逼迫時，都免不了會不寒而慄。他一再吩咐，「不要怕，」要勇敢。

In this segment of the commission the Lord concentrated on the natural shrinking of all normal people from suffering, pain, and persecution. Again and again He said, "Fear not," and called for courage.

a. 勇敢的精神：敢於說出（十 26-27）

a. Moral Courage: Daring to Speak (10:26-27)

福音的仇敵可能在暗中行可怕的事，但神看顧這一切，他的子民被吩咐，要勇敢傳講出來，以抵擋世紀的邪惡。他們必不是悄悄耳語；他們所揭露的邪惡，必要在房頂上宣揚。勇敢直言，需要勇氣。

The enemies of the gospel may do their dread deeds in darkness, but God sees them, and His people are to be bold in speaking out against the wickedness of the age. They are not to speak in whispers; the wickedness they unmask is to be shouted from the housetops. Daring to speak calls for moral courage.

b. 實質的勇氣：為基督而死（十 28）

b. Physical Courage: Dying for Christ (10:28)

主要我們勇敢，願意為他而死：「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。」

The Lord called for physical courage to be willing to die for Him: "Fear not them which kill the body, but are not able to kill the soul: but rather fear him which is able to destroy both soul and body in hell."

要有實質的勇氣，在啟示錄中有一個例子。啟示錄十三章 15-18 節，我們讀到，有個最後的通牒，要求每個人都要接受獸的印記，並且要拜獸像，否則要被殺害。神則要派一位天使：

An example of the need for physical courage is found in the Apocalypse. In Revelation 13:15-18 we read that an ultimatum will be issued requiring everyone to receive the mark of the beast and worship his image or be killed. God will respond by sending an angel with this message:

又有第三位天使接著他們，大聲說：「若有人拜獸和獸像，在額上或在手上受了印記，這人也必喝神大怒的酒：此酒斟在神忿怒的杯中純一不雜。他要在聖天使和羔羊面前，在火與硫磺之中受痛苦。他受痛苦的煙往上冒，直到永永遠遠。那些拜獸和獸像，受牠名之印記的，晝夜不得安寧。」（啟十四 9-11）

If any man worship the beast and his image, and receive his mark in his forehead, or in his hand, The same shall drink of the wine of the wrath of God, which is poured out without mixture into the cup of his indignation; and he shall be tormented with fire and brimstone in the presence of the holy angels, and in the presence of the Lamb: And the smoke of their torment ascendeth up for ever and ever (14:9-11).

換言之，獸將要說，「蓋印記，不蓋的就要死，」而神也會說，「蓋印記的要受咒詛。」

In other words, the beast will say, "Receive that mark or die," and God will say, "Receive that mark and be damned."

c. 屬靈的勇氣：親近主（十 29-33）

c. Spiritual Courage: Drawing On God (10:29-33)

屬靈的勇氣，使我們敢於靠著神冒險，因為，祂最終必要得勝。那樣的勇氣，可以培育，藉著默想祂的屬性：祂的無所不在，祂的無所不知，祂的無所不能，而獲得成長。

Spiritual courage is daring to stake all in God because He will win in the end. That kind of courage can be developed by thinking of His attributes: His *omnipresence*, His *omniscience*, and His *omnipotence*.

十章 29 節，我們可以找到勇氣和安慰的話語：「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。」連一隻麻雀死了，神都會哀悼！在路加十二章 6 節有類似的陳述：「五個麻雀不是賣二分銀子嗎，但在神面前，一個也不忘記。」比較這兩處的經文，可以看出一個重要的真理。一分錢買兩隻麻雀，但兩分錢不是買四隻，而是五隻麻雀。麻雀如此不值錢，以致兩分錢，還可以附送一隻。但是，即使這一隻，天父也不會棄之不顧。

祂對於殉道者，豈不更要看顧！殉道者的葬禮，祂都會在場。司提反殉道時，就是一個好證明（徒七 55-56）。

We find courage and comfort in the statement in 10:29: "Are not two sparrows sold for a farthing? and one of them shall not fall on the ground without your Father." God attends the funeral of a single sparrow! There is a similar statement in Luke 12:6: "Are not five sparrows sold for two farthings, and not one of them is forgotten before God?" A comparison of the two verses reveals a tremendous truth. One farthing would buy two sparrows, and two farthings would buy not four, but five sparrows. Sparrows were of such little value that when two farthings were paid, an extra bird was thrown in to make a bargain. Yet even that one did not die unattended by our Father.

How much more will He attend to His martyrs! He is present in all His glory at their funerals. Stephen's martyrdom furnishes us with just one example (Acts 7:55-56).

2. 要明白（十 34-36）

2. A Call to Comprehend (10:34-36)

耶穌警告，「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」（十 34）。他要使地上太平，但不是現在，而是當信仰的仇敵最後都被擊退，他在地上設立國度時。

Jesus warned, "Think not that I am come to send peace on earth: I came not to send peace, but a sword" (10:34). He will impose peace on this planet, but not until He comes to set up the kingdom after the enemies of the faith have had their final fling.

當一個人剛信主時，常常會遭非基督徒的家人敵對。一個人的仇敵，就可能真是「自己家裡的人」（十 36）。耶穌這話一直都很真實，而且到後來，當獸和牠的牙爪要迫使更多人害怕時，情況會更惡劣；除了願意為主擺上一切，別無他路。

The conversion of a person from a non-Christian home all too often turns his family against him. A man's foes may indeed be "they of his own household" (10:36). These words of Jesus have always been true and will be even more so in the coming age when fear of the beast and his gestapo will make cowards of everyone but those who have staked their all in God.

3. 要委身（十 37-39）

3. A Call for Commitment (10:37-39)

a. 祭壇上的愛（十 37）

a. Love On the Altar (10:37)

鑑於情勢如此猛烈，除非將所有的懼怕除去，並且願意委身於神。人間的愛也必須獻在祭壇。父親、母親、兒子、女兒，所有的人際關係——無論多麼神聖，多麼嚴肅，多麼甜蜜——都要同時放下，如馬太十章主所說的，那是唯一忠於主的方式。

In view of the enormous issues that swing in the balance, all fear must be set aside and a commitment must be made. Human love must be placed on the altar. Father, mother, son, daughter, all human relationships—sacred as they are, solemn as they are, sweet as they are—must be given up at a time such as the one envisioned by the Lord in Matthew 10 if that is the only way to be loyal to Him.

b. 祭壇上的生命（十 38-39）

b. Life On the Altar (10:38-39)

人的生命，也要獻在壇上。不論多麼沉重，每個人都必須背負他的十字架。他要預備好，隨時捨下，好可以再得著它；人若想保有生命，最後他只會失去生命。這是非常嚴厲的話語。這些話語永遠有效，但要全然成就，必須等到主再來之前的日子。

Human life must be placed on the altar. A man must take up his cross, however heavy. He must be prepared to lose his life in order to find it again; if he hoards it, he will only lose it at the last. Those are stern words. They have perennial application, but will come fully into their own in the days just prior to the Lord's return.

C. 使徒的跟隨者（十 40-42）

C. The Apostles' Followers (10:40-42)

主耶穌要結束這一段獨特的託付時，他跟使徒談到他們的跟隨者。這個尾聲，將他們又帶到他們剛要出發時碰到的實際情況。這情況與耶穌以人子的身份再來時相同。

As the Lord drew this distinctive commission to a close, He talked to the apostles about their followers. These last words brought them back to the actual situation they faced as they prepared to leave on their mission. The situation will be the same prior to His coming back as the Son of man.

1. 接納的過程（十 40）

1. The Process of Receiving (10:40)

在全國的人不甚歡迎或官方不滿的情況下，要接待天國之王的人馬，代價往往很高，甚至危險百出。如今，許多以色列民已經知道，那些領導對主甚表不悅。而認同他使徒的當然要付出代價。大

災難時，那種敵對情勢還會更強烈。敢施惠與王的人馬，往往會變成叛國者，被捕、流放、折磨，甚至有死亡的危險。但是主等於在說，「記住，你們不只是接納我的傳信者，你們乃是接待了我。而且，不只是我，也是接待了差我來的。」還有比這更大的特權嗎？

Receiving one of the King's men could be costly if not dangerous in a time of public disapproval or official displeasure. Many in Israel knew by now that the Lord was not popular with the nation's leaders. It would cost something to be identified with His apostles. The opposition will be a thousandfold worse in the time of the great tribulation. To show any kindness to one of the King's men will be to invite betrayal, arrest, deportation, torture, death. But the Lord will say in effect, "Remember, you are not just receiving My messenger; you are receiving Me. And not only Me, but Him that sent Me." What could be a greater privilege?

2. 回報的應許（十 41-42）

2. The Promise of Reward (10:41-42)

接待與賞賜是結伴而行。敢於認同王的使節者，就必獲得使節所得的賞賜。這是補償你接待時所付出的一切。

The receiving and the rewarding go hand in hand. To be daringly identified with one of the King's ambassadors will be to receive an ambassador's reward. Here is compensation commensurate with the deed.

那賞賜何等大，而相對的，所付出的何等微不足道！「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。」（十 42）。「因門徒的名。」在希伯來的意思是「因為他是一個門徒」。只把一杯涼水給主的一個小子，就可獲得賞賜。這個教導，到後來，在主的「綿羊和山羊」的比喻中，有擴大的應用（二十五 31-46）。

How great the reward, and how small the deed that earns it! "Whosoever shall give to drink unto one of these little ones a cup of cold water only in the name of a disciple, verily I say unto you, he shall in no wise lose his reward" (10:42). "In the name of a disciple" is a Hebraism meaning "because he is a disciple." Just giving a drink of cold water to one of the Lord's own ensures a reward. This teaching is amplified later in the Lord's parable of the sheep and the goats (25:31-46).

因此，使徒便接受了裝備和提醒。他們兩個兩個出去執行所受的託付。我們多麼想知道，他們受到怎樣的接待，行了哪些神蹟啊！他們有叫人從死裡復活嗎？有哪兩個人去了拿撒勒嗎？誰接待了他們？誰趕他們走？馬太都一字未提。答案在那個沒有書寫下來的故事裡。馬太所寫的，只聚焦於主所受到的，愈來愈險惡的抵擋和敵對。以色列已跨越了另一條通往滅亡命運的邊界。

So the apostles were armed and forewarned. Off they went two by two to fulfill their commission. How we would love to know how they were received and what miracles they performed! Did they raise the dead? Did two of them go to Nazareth? Who took them in? Who turned them away? Matthew did not say. The answers are part of the unwritten story. All Matthew did was to go on describing the mounting resistance and opposition to the Lord. Israel had crossed another line in its march toward doom.

I. 約翰的事工（十一 1-15）

I. The Ministry of John (11:1-15)

把任務託付給使徒，並差派他們出去後，主繼續他自己在迦百農巡迴的旅程。當主在加利利服事時，希律王安提帕似乎正在比利亞他的管轄區內。他的統治權包括加利利，也就是約旦河西及加利利海，而比利亞在約旦河東偏南方。這個邪惡又詭計多端的人，在比利亞有兩座行宮，一個在猶利安，另一個在馬蓋耳斯，就是他囚禁施洗約翰之處。

Having commissioned the apostles and sent them on their errand, the Lord continued His own tour in the cities around Capernaum. During the time of the Lord's Galilean ministry, Herod Antipas seems to have been in his Perea domains. His power embraced Galilee, which was west of the Jordan river and the sea of Galilee, and Perea, which was east of the Jordan but farther south. This evil and treacherous man had two palaces in Perea, one at Julias and the other at Machaerus, where he imprisoned John the Baptist.

十二使徒的服事似乎有到達比利亞，因此，引起希律的注意，可能到後來影響到使徒們的事工，不得不終止，又回去耶穌那裡。幾乎就在這個時候，施洗約翰落入極度的沮喪，因而派他的兩個弟子來問耶穌。

The ministry of the twelve seems to have reached Perea and attracted Herod's attention. It is likely that this as much as anything terminated the mission of the apostles and caused them to return to Jesus. About the same time, John the Baptist suffered a terrible depression and sent two of his disciples to question Jesus.

馬太在寫馬太福音時，仍繼續幫猶太讀者追溯國人對基督和他的門徒日益產生的敵意。幾乎可說，猶太人棄絕耶穌的服事，就和棄絕他的先鋒一樣嚴重。因此，十一章 1-15 節，馬太就回顧了施洗約翰頗獲耶穌讚賞的服事。約翰曾經廣受普羅大眾歡迎，但是猶太教領袖，則因為約翰斥責他們假冒偽善，因而懷恨在心。

Matthew, in writing his Gospel, was continuing to trace for his Jewish readers the development of the national resistance to Christ and His men. Almost as serious as the Jews' rejection of the ministry of Jesus

was their rejection of His forerunner. So in 11:1-15, Matthew reviewed the ministry of John the Baptist, a ministry that was extolled by Jesus Himself. John had been popular enough with the rank and file of the people, but the Jewish leaders, having been rebuked by him for their hypocrisy, were his enemies.

a. 約翰的屬靈掙扎（十一 1-6）

A. John's Spiritual Struggle (11:1-6)

1. 他問的問題（十一 1-3）

1. His Question Asked (11:1-3)

施洗約翰十分沮喪。他曾經很成功地替王打先鋒，在約旦河介紹他給群眾，也曾目睹神的靈降臨在耶穌身上，又曾打發自己最好的幾個學生去跟隨耶穌。不料，約翰卻被希律抓入監牢，因為他膽敢責備希律的不倫的婚姻——而耶穌居然靜觀一切，未置一語。更糟的是，這個宣稱是彌賽亞的，好像鐵了心不想在地上打造他的國度，這太出約翰所料了。他不禁懷疑起來。「那將要來的是你嗎？」（十一 3）難道，我搞錯了嗎？

John the Baptist was deeply distressed. He had triumphantly heralded the coming King, had introduced Him to the people at the Jordan, had seen God's Spirit descend on Him, and had given up some of his best disciples to Him. Then John had been thrown in prison by Herod for daring to condemn his marriage to Herodias—and Jesus had done nothing about it. Worse still, the proclaimed Messiah was certainly not doing much to establish the kind of earthly kingdom that John had expected. He began to have second thoughts. "Art thou he that should come," he asked, "or do we look for another?" (11:3) Had he been mistaken?

2. 答覆（十一 4-6）

2. His Question Answered (11:4-6)

a. 耶穌提出明確證據（十一 4-5）

a. The Hard Evidence Presented by Jesus (11:4-5)

主以兩個問題來作回答，請他們將所見所聞覆述給約翰：「就是瞎子看見，瘸子行走，長大痲瘋的得潔淨，聾子聽見，死人復活，窮人有福音傳給他們。」（十一 5）

The Lord sent the two questioners back, bidding them to recount to John the things that they had heard and seen: "The blind receive their 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" (11:5).

b. 耶穌對施洗約翰優良的評價（十一 6）

b. The Happy Evaluation Proposed by Jesus (11:6)

主又加了一句話給他忠心的先鋒。「凡不因我跌倒的，就有福了。」耶穌替約翰指出的記號，是先知（賽三十五 5-6；六十一 1）預告的。沒有任何神蹟，比得上他自己親身所作的證明。

The Lord added a personal word for His faithful forerunner: "And blessed is he, whosoever shall not be offended [find nothing to stumble at] in me." The signs that Jesus pointed out to John were foretold by the prophet (Isaiah 35:5-6; 61:1). No other miracles would have sufficed as His credentials.

B. 約翰精彩的身影（十一 7-9）

B. John's Splendid Stature (11:7-9)

1. 以對比來形容（十一 7-8）

1. Described by Way of Contrast (11:7-8)

a. 他毫不搖擺（十一 7）

a. There Was Nothing Weak About Him (11:7)

主向蜂湧而入的眾人稱讚施洗約翰。那些因這件質問而對約翰起疑的人，耶穌替約翰的聲譽辯解。約翰絕不是見風搖擺的人，不是「看風吹動的蘆葦」。耶穌以約旦河畔高聳的蘆葦來和約翰作對比；這些蘆葦有的到十二英尺高，但陣風一來，就倒地不起。

The Lord eulogized John the Baptist to the multitudes who were thronging Him. He defended John against those who might use this incident of doubt to detract from his reputation. John was no vacillating man, no "reed shaken with the wind." Jesus was contrasting him with the tall reeds that skirt the Jordan; they stand twelve feet tall, but with each gust of wind bow down to the earth.

b. 他絕不軟弱（十一 8）

b. There Was Nothing Womanish About Him (11:8)

約翰絕不是穿錦衣羅裳的人。他絕不會為了出獄，而向希律交換條件。

John was not the kind of man who wore soft raiment. He was not about to make some kind of deal with Herod in order to change his prison for a palace.

2. 以比喻來描述（十一 9）

2. Described by Way of Comparison (11:9)

約翰是個先知，「卻不只是個先知」。先知們預告彌賽亞要來，但約翰是彌賽亞的先鋒，比彌賽亞先來，向全國宣告他的來臨。

百姓認出約翰是先知（二十一 26），但他不只是先知。他還是先知預言的對象。

John was a prophet "and more than a prophet." The prophets foretold the coming of the Messiah, but John was His personal herald who was sent before Him to announce Him to the nation.

The people reckoned John to be a prophet (21:26), but he was not only a prophet. He was also the subject of prophecy.

C. 約翰在聖經中的地位（十一 10-15）

C. John's Scriptural Status (11:10-15)

1. 瑪拉基的預言（十一 10）

1. The Prophecy of Malachi (11:10)

瑪拉基預告施洗約翰的來臨。馬太引用了瑪拉基三章 1 節而寫下「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。」約翰真的預備了道路。

Malachi had foretold the coming of John the Baptist. Matthew was referring to Malachi 3:1 when he wrote, "This is he, of whom it is written, Behold, I send my messenger before thy face, which shall prepare thy way before thee." And John had indeed prepared the way.

2. 彌賽亞的宣揚（十一 11-12）

2. The Proclamation of the Messiah (11:11-12)

a. 施洗約翰的偉大之處（十一 11 節上）

a. The Greatness of the Baptist (11:11a)

無論從哪方面給予評價，約翰都是一個偉人。耶穌說，「凡婦人所生的，沒有一個興起來大過施洗約翰的。」主稱讚他有堅毅的個性、道德品格、天生的能力、屬靈的身量以及不畏縮的決心。生在祭司世家，約翰摒棄了世襲的祭司職份，而成為一個孤寂、在曠野苦修的先知。他真是一個有異象的屬靈傳道人。

By every measure, John was a great man. Jesus said, "Among them that are born of women there hath not risen a greater than John the Baptist." The Lord was paying tribute to his sterling character, moral fiber, natural ability, spiritual stature, and unflinching resolve. Born into the priestly line, John had renounced a career in the priesthood to become a lonely, ascetic, wilderness prophet. He was a true visionary, a spiritual giant.

b. 信徒的偉大之處（十一 11 節下）

b. The Greatness of the Believer (11:11b)

「然而」耶穌又說，「天國裡最小的，比他還大。」主在預告的是不同時代的變遷。

"Notwithstanding," Jesus added, "he that is least in the kingdom of heaven is greater than he." The Lord was anticipating the dispensational change.

神要引進一種新秩序，與舊的有所不同，而且更優於舊秩序。神在舊約的子民，本質上是在地上的子民，有屬地的盼望、祝福和應許。神在新約的子民，本質上是屬天的子民，有屬天的盼望、祝福和應許。祂地上的子民，眼目是定睛在一塊應許地，一個世界的帝國，一個千年的王國，只偶而有一點點，泛泛的指向永恒。祂天上的子民，則與基督在天上同坐，要繼承天上的聖城，新耶路撒冷。

God was introducing a new order, different from and superior to the old one. God's Old Testament people were essentially an earthly people with earthly hopes, blessings, and promises. God's New Testament people are essentially a heavenly people with heavenly hopes, blessings, and promises. His earthly people had their sights set on a promised land, a world empire, a millennial kingdom, with only occasional and general overtones pointing to the eternal. His heavenly people are seated with Christ in the heavenlies and will be heirs of the celestial city, the new Jerusalem.

新秩序，就是天國。在天國中，最小的，都比約翰還大，約翰乃是將要來的王在舊約中最後一個，最偉大的先鋒。同理，最小的小子，也比最強壯的獅子更有力氣，因為後者是屬於動物王國，前者是人類，屬於不同的等級。

The new order is the kingdom of heaven. He that is least in that kingdom is greater than John, the last and greatest of the Old Testament heralds of the coming King. Similarly, the smallest child is greater than the strongest lion because one belongs to the animal kingdom and the other is a human being, a member of a different order.

主仍然要設立地上的國度，這國度是由舊約先知以及約翰為先鋒所預告的。。但是登山寶訓清楚顯示，其基本的律法及國度的生命，都將是屬靈的，而不是屬世的。

The Lord still intends to set up the earthly kingdom envisioned by the Old Testament prophets and heralded by John. But as the sermon on the mount made clear, the fundamental laws and life of the kingdom will be spiritual, not worldly.

倘若猶太人肯接受耶穌為他們的彌賽亞，那麼，地上的國度會在兩千前就設立。可是，猶太人棄絕了耶穌，因此，就要引進新的秩序（由於他們的不信），來替補基督兩次降臨之間明確的空隙。教會時代，就是神在處理以色列民和這個國家時，所引進來的括弧。

The earthly kingdom would have been established two thousand years ago if the Jews had accepted Jesus as their Messiah. The Jews, however, rejected Jesus and the new order, made necessary by their unbelief, was introduced to fill in the unsuspected time gap between the two comings of Christ. The church age was introduced by God as a parenthesis in His dealings with Israel and the nations.

凡是屬於新秩序的，都有一個屬靈的呼召，比以色列那屬地的呼召更崇高。他們不再被視為「婦人所生」，而是「神所生」的一群。

Those who belong to this new order have a heavenly calling that is far higher than Israel's earthly one. They are no longer reckoned among them that are "born of women," but among them who have been "born of God."

c. 爭戰的偉大（十一 12）

c. The Greatness of the Battle (11:12)

接著，主所說的一段話，令很多人困惑，也很有爭議性：「從施洗約翰的時候到如今〔大約三年〕，天國是努力進入的，努力的人就得著了。」譯作「努力的」這字是 *biazomai*。可能是指抵擋天國的仇敵。

The Lord then said something that has puzzled many people and been the subject of considerable controversy: "From the days of John the Baptist until now [a period of about three years] the kingdom of heaven suffereth violence, and the violent [the forceful ones] take it [lay hold of it] by force." The word translated "suffereth violence" here is *biazomai*. Probably it refers to the antagonism of the enemies of the kingdom.

路加十六章 16 節的平行經文是，「律法和先知，到約翰為止，從此，神國的福音傳開了，人人努力要進去。」Biazomai 是 biazō 的變化，W.E.Vine 說，這個 biazō 在動詞的中間態是指「用力地或勉力擠出一條路進去」，在路加十六章 16 節的 biazomai 是指「雖然有極大的敵對，仍然努力要進去天國的那些人。」

The parallel passage in Luke 16:16 reads, "The law and the prophets were until John; since that time the kingdom of God is preached, and every man presseth [biazomai] into it." Biazomai is a form of biazō. W. E. Vine said that biazō in the middle voice means "to press violently or force one's way into" and that in Luke 16:16 biazomai "indicates the meaning as referring to those who make an effort to enter the Kingdom in spite of violent opposition."

馬太十一章 12 節「努力的」另一種看法認為，國度本身，會努力吸引人的注意力，而努力的人，也會緊緊把握住它。換言之，施洗約翰所開始的國度的宣揚，具有信服力；雖然他本身不屬於這個國度，但已宣揚了國度的緊迫性。他努力的呼籲，已引起全國注意。

Another view is that the expression "suffereth violence" in Matthew 11:12 means that the kingdom was forcing itself upon men's attention and that forceful ones were laying hold of it. In other words, the kingdom was being preached with convincing power, starting with John the Baptist. Although he did not belong to the kingdom, he had announced its imminence. His forceful appeals had aroused the whole country.

王和他的大使們，要以具有說服力的話語和行為，來圍攻猶太人的良心。天國真的是不遺餘力地要引起每個人的注意力。它的影響力大到一個程度，任何有一點思想的人，都無法不表露自己的態度。有的人敢於對天國表示敵意，另一些人則輕看它，想毀掉這王，或要他替自己效勞。在五千人被餵飽的神蹟之後，群眾的反應就是一例。使徒約翰寫道：

「眾人看見約翰所行的神蹟，就說：『這真是那要到世間來的先知！』耶穌既知道眾人要來強逼他作王，就獨自又退到山上去了。」（約六 14-15）

Now the King and His ambassadors were laying siege to the consciences of the Jewish people with convincing words and deeds. Truly the kingdom was forcing itself on everyone's notice. So great was the impact that all who had any strength of mind were being compelled to reveal themselves. Some were daring any opposition to become part of the kingdom; others were trying either to discredit it and destroy the King or to make it serve their own ends. An example of people's reaction to the preaching of the kingdom surfaced after the feeding of the five thousand. The apostle John wrote:

Then those men, when they had seen the miracle that Jesus did, said, This is of a truth that prophet that should come into the world. When Jesus therefore perceived that they would come and take him by force, to make him a king, he departed again into a mountain himself alone (6:14-15).

他們對天國的觀點完全錯誤。他們想加快速度。從馬太十一章看起來，施洗約翰也希望，國度可以快快來臨。

They had entirely wrong views of the kingdom. They wanted to force the pace. As the context in Matthew 11 shows, there is a sense in which John the Baptist too was wanting to force the kingdom.

3. 孕育的時刻（十一 13-15）

3. The Pregnancy of the Moment (11:13-15)

a. 讓神的道應驗（十一 13）

a. For the Fulfillment of the Word of God (11:13)

這又將話題焦點回到施洗約翰。他說「眾先知和律法說預言，到約翰為止。」現在是以色列孕育自己獲得祝福或咒詛的階段。舊約的啟示，都在預表和預言中，但如今，應許的王和國度已經來臨，事實上，就在他們心裡了（太十二 28；路十七 21）。

The Lord came back to the subject of John the Baptist right away. "All the prophets and the law prophesied until John," He said. The moment was pregnant with blessing or doom for Israel. The Old Testament revelation was in types and prophecy, but now the promised King and kingdom were at hand, actually in their midst (Matthew 12:28; Luke 17:21).

b. 讓神的工作結果（十一 14-15）

b. For the Fruition of the Work of God (11:14-15)

主為施洗約翰的辯護趨近尾聲時，說道，「你們若肯領受，這人就是那應當來的以利亞」（十一 14）。耶穌又對智慧的抉擇，加了一項挑戰：「有耳可聽的，就應當聽。」（十一 15）。這句話，主耶穌用了十五次，其中七次是在地上時（按次序分別為路八 8；太十一 15；十三 9、43；可四 23 七 16；路十四 35）另外八次是他升天之後（與七個教會有關的，在啟二至三章；以及啟十三 9）。*註釋版聖經 The Companion Bible* 說，「這句話在世間上從來沒有人使用過，只有從耶穌的口中帶著神的權柄說出來過。如約翰七章 46 節所說，「從來沒有像他這樣說話的。」

Drawing His vindication of John the Baptist to a close, the Lord said, "If ye will receive it, this is Elias, which was for to come" (11:14). Jesus added a challenge for intelligent faith: "He that hath ears to hear, let him hear" (11:15). This expression was used fifteen times by the Lord Jesus. He used it seven times while He was on earth (in their proper order, Luke 8:8; Matthew 11:15; 13:9,43; Mark 4:23; 7:16; Luke 14:35) and eight times after He went to Heaven (in connection with the seven churches in Revelation 2-3; and in Revelation 13:9). *The Companion Bible* states, "The words were never used by mortal man. They were

heard only from the lips of Him Who spoke with Divine authority." As John 7:46 says, "Never man spoke like this man."

馬太十一章 15 節這句話，是用來突顯施洗約翰事工的重要性。主耶穌要民眾知道，若是以色列民肯注意聽約翰的話，接納十二使徒們之前才巡迴各地所宣揚的國度，並且專注於耶穌和他的事工，那將會產生什麼結果。他們就會認出，約翰是那個將要來的先知以利亞（瑪四 5），他必有以利亞的靈和能力（路一 17）。

In Matthew 11:15 the expression is used to emphasize the importance of John the Baptist's mission. The Lord wanted the people to understand what would have happened if the nation had heeded John and received the kingdom just proclaimed throughout the land by the twelve apostles and forced on their attention by His person and work. John would have been reckoned as Elijah the prophet (Malachi 4:5) in whose spirit and power he came (Luke 1:17).

倘若猶太人肯悔改，全心擁戴耶穌為王，但以理九章 24-27 節所說的七十七年，就會立刻臨到，猶太人也就不需要有兩千年的流放。預言中那個可怕的七十週，也會很快的發生。以利亞本人也會臨到，就是「萬物復興的時候」（徒三 21）。

可是，以色列民就是不肯悔改。瑪拉基書四章 5 節仍在等待全然應驗的時刻。凡「有耳願聽的」，都能明白。

Had the Jews repented and wholeheartedly hailed Jesus as King, the seventieth seven of years spoken of in Daniel 9:24-27 would have immediately run its course. There would have been no need for the two-thousand-year exile of the Jews. The terrible events predicted for that seventieth week would have swiftly taken place. The true Elijah would have come and effected the "restitution of all things" (Acts 3:21).

But the nation did not repent. Malachi 4:5 still awaits its literal fulfillment. Those who have "ears to hear" will understand.

II. 耶穌的事工（十一 16-30）

II. The Ministry of Jesus (11:16-30)

A. 比喻（十一 16-19）

A. The Illustration (11:16-19)

馬太將焦點從約翰轉到耶穌，繼續同一個故事，講猶太人如何抵擋耶穌。他的記載顯示出，主用了一個**非常耐人尋味的比喻**。耶穌是這樣開頭的，「我可用什麼比這世代呢」（十一 16）注意「這世代」這個片語。在新約中出現了十六次（太十一 16；十二 41、42；二十三 36；二十四 34；可八 12（兩次）；十三 30；路七 31；十一 30、31、32、50、51；十七 25；二十一 32）。此外，另有九次加上了形容詞——「邪惡的」「罪惡的」「淫亂的」（太十二 39、45；十六 4；可八 38；路十一 29）；「不信」「背謬」（太十七 17；可九 19；路九 41）；「彎曲的」（徒二 40）。只有一個例外（太二十四 34），是用來形容拒絕彌賽亞的世代。所有例子，都是指按字面意義的世代。

Moving the spotlight from John to Jesus, Matthew continued the same sad story of resistance. His record shows that the Lord used *a very significant illustration*. Jesus began, "Whereunto shall I liken this generation?" (11:16) Note the expression "this generation." It occurs sixteen times in the New Testament (Matthew 11:16; 12:41,42; 23:36; 24:34; Mark 8:12 (twice); 13:30; Luke 7:31; 11:30,31,32,50,51; 17:25; 21:32). It occurs another nine times with adjectives—"evil," "wicked," "adulterous," "sinful" (Matthew 12:39,45; 16:4; Mark 8:38; Luke 11:29); "faithless," "perverse" (Matthew 17:17; Mark 9:19; Luke 9:41); "untoward" (Acts 2:40). With only one exception (Matthew 24:34), the expression describes the generation that rejected the Messiah. In all cases it refers to a literal generation.

主用了「這世代」之後，開始對猶太人敲出喪鐘。它遭懲處和審判的日子即將臨到。主很精準的評估局勢將轉變的時刻。他把以色列放在天平上一秤，就發現斤兩不足。

By introducing the phrase "this generation," the Lord began to toll the bell for the Jewish nation. Its day of visitation and judgment was fast approaching. The Lord had accurately assessed the turn of the tide. He had weighed the nation in the balance and found it wanting.

耶穌的比喻不僅耐人尋味，而且是非常**平實易解**。他比喻，這個世代好像那群拒絕任何人提供接待的孩童。他們滿口抱怨，不論去婚禮或去喪禮。

The comparison Jesus made was not only significant. It was *a very simple illustration*. He likened that impossible generation to children who reject every effort to please them. They complain at weddings as well as funerals.

這是很**切合實況的比喻**。苦修的施洗約翰，離群索居，穿粗毛衣，吃最簡單的食物。而這世代如何回應呢？他們說，「他是被鬼附的」（十一 18）。主來了，像每個人一樣「也吃、也喝」，百姓又怎麼回答呢？他們說，「他貪食好酒〔說他是酒鬼，多恐怖的控訴〕，是稅吏和罪人的朋友」（十一 19）。說出這麼背謬和褻瀆的話語，除了受審判，還能期盼什麼呢？

It was *a very suitable illustration*. The ascetic John the Baptist had come shunning the abodes of men, wearing the coarsest clothing, eating the poorest food. And what was the response of that generation? They said, "He hath a devil" (11:18). In other words, "He is possessed by a demon." The Lord had come "eating

and drinking" like anyone else—and what was their response? They said, "Behold a man gluttonous, and a winebibber [how appalling to accuse Him of being a drunkard!], a friend of publicans and sinners" (11:19). What could await a people so perverse and blasphemous but judgment?

B. 責備（十一 20-24）

B. The Indictment (11:20-24)

1. 原因（十一 20）

1. The Cause (11:20)

主很快從比喻轉到責備。「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。」他們聽了登山寶訓，目睹他行神蹟，又聽了施洗約翰和十二使徒的見證，但是他們「卻不悔改。」耶穌在這些城中住過、愛過、辛勞付出過。他在此作了最偉大的工，放出最明亮的光；證據最為明確。他們親耳聽到他的宣告，知道天國的本質，王已臨近，以及自己需要悔改，卻仍強硬不肯改變。

The Lord turned quickly from the illustration to the indictment. "Then began he to upbraid the cities wherein most of his mighty works were done, because they repented not." They had heard the sermon on the mount, they had seen His miracles, and they had received the witness of John the Baptist and the twelve apostles, but they "repented not." Jesus had lived and loved and labored in those cities. There He had done His mightiest works; there the light was brightest; there the evidence was irrefutable. They had been firsthand witnesses of the reality of His claims, yet they had refused to change their minds about the nature of the kingdom, the nearness of the King, and their need for repentance.

這些城，就代表所有的城。倘若他們都拒絕他，那沒必要再走更遠，去別處了，全以色列都會是一個樣。因此，咒詛就要來臨，無可迴避了。他們就會發現，錯待了施洗約翰和主耶穌，就不配進入天國；只好接受審判，無從迴避了。

Those cities were representative of the whole. If He was rejected by them, there was no need to go any farther. The reception would be the same everywhere in Israel. So let the woes come. They were inevitable. People who would find fault with John the Baptist and the Lord Jesus did not deserve the kingdom; they deserved judgment and they could not avoid it.

2. 咒詛（十一 21-24）

2. The Curse (11:21-24)

a. 第一個咒詛（十一 21-22）

a. The First Curse (11:21-22)

(1) 現今 (十一 21 節上)

(1) the Present (11:21a)

第一個咒詛，與加利利的兩座大城哥拉汛和伯賽大有關。哥拉汛我們所知不多，但據說大概離迦百農不到兩百英哩處，現在已成了廢墟。主耶穌是否去過這裡，我們沒讀到任何記載，只是，馬太說，哥拉汛是「主行過最多神蹟之處」（十一 20）。顯然，我們所知的，只是整個故事的一小部份而已。使徒約翰寫道「耶穌所行的事還有許多，若是一一地都寫出來，我想，所寫的書就是世界也容不下了。」（約二十一 25）。他當然會知道，因為他像馬太一樣，都是親眼目睹。

The first curse concerned two great Galilean cities, Chorazin and Bethsaida. Little or nothing is known of Chorazin, but it is thought to have been a scant two miles from Capernaum at a site now marked by extensive ruins. We have no record of any visit by the Lord to Chorazin, yet Matthew said it was one of the cities in which "most of his mighty works were done" (11:20). Obviously we know only a small part of the full story. The apostle John wrote, "There are also many other things which Jesus did, the which, if they should be written every one, I suppose that even the world itself could not contain the books that should be written" (John 21:25). He should know, for he (like Matthew) was an eyewitness.

伯賽大（羅馬人稱為猶流）可能在迦百農的近郊。彼得、安得烈和腓力就是在伯賽大回應王的呼召。主說，伯賽大和哥拉汛「有禍了」。

Bethsaida (called Julias by the Romans) was probably a suburb of Capernaum. It was from Bethsaida that Peter, Andrew, and Philip had come in response to the call of the King. To both Bethsaida and Chorazin, the Lord said, "Woe unto thee."

(2) 以前 (十一 21 節下)

(2) the Past (11:21b)

主以加利利的兩座大城，對比外邦人的兩座大城，推羅和西頓，他說，倘若推羅和西頓看到他在哥拉汛和伯賽大所行的異能「他們早就披麻蒙灰悔改了。」

The Lord contrasted those two great Galilean cities with two great Gentile cities, Tyre and Sidon. He said that if Tyre and Sidon had seen the works done in Chorazin and Bethsaida, "they would have repented long ago in sackcloth and ashes."

推羅和西頓是姊妹城。推羅是最富庶的古城之一，它的船隻運送世界各地的商品。在北非海岸雄偉的迦太基城，曾在漢尼拔率領下，幾乎征服了羅馬，但即便如此，她仍是推羅的一個殖民地。

Tyre and Sidon were sister cities. Tyre was one of the wealthiest cities of antiquity and her ships bore the commerce of the world. Mighty Carthage on the north coast of Africa had under Hannibal almost conquered Rome, but she was only a colony of Tyre.

(3) 未來 (十一 22)

(3) the Prospect (11:22)

腓尼基人的推羅和西頓兩城非常富庶，但他們的道德低下，宗教習俗污穢。耶洗別是來自西頓。神興起以利亞，就是要來對抗她將邪淫宗教引進以色列的作為。但是，耶穌說，「當審判的日子，推羅西頓所受的，比你們還容易受呢。」神衡量罪，是以這個人、這座城和這個國家所蒙的光照有多少而定。蒙的光照愈多，責任愈大。

The Phoenician cities of Tyre and Sidon were powerful, but they were moral sewers and their pagan religions foul. Jezebel came from Sidon. God raised up Elijah to battle the abominations she imported into Israel. "But," said Jesus, "I say unto you, It shall be more tolerable for Tyre and Sidon at the day of judgment, than for you." God measures sin by the light a man, a city, or a nation has been given. The greater the light, the greater the responsibility.

b. 進一步的咒詛 (十一 23-24)

b. The Further Curse (11:23-24)

(1) 現今 (十一 23 節上)

(1) the Present (11:23a)

進一步的咒詛，是對迦百農，這座享有最大特權的城。還有哪座城比迦百農更蒙祝福的？當王開始他的服事時，他特意搬去迦百農。可以這麼說，他把迦百農當作他的臨時首都，是他選擇棲身之地，他以此為中心，向外發展，也常常從事工中回到此地來。

The further curse concerned the most privileged of cities, Capernaum. Was any other city ever more blessed? When the King commenced His public ministry, He moved to Capernaum. He made it, so to speak, His temporary capital. Capernaum was His adopted home, the center from which He went forth, and the center to which He always returned from His mission.

就在迦百農的城外，主醫好了那個大癲瘋病患。迦百農百夫長的僕人蒙主醫治。迦百農管會堂的女兒，耶穌使她死而復活。可是，耶穌說，「迦百農啊，你已經升到天上，將來必墜落陰間。」

Just outside Capernaum He had cleansed the leper. It was the centurion of Capernaum whose servant the Lord had healed. It was the ruler of the Capernaum synagogue whose daughter Jesus had raised from the dead. But Jesus said, "And thou, Capernaum, which art exalted unto heaven, shalt be brought down to hell."

(2) 過去 (十一 23 節下)

(2) the Past (11:23b)

耶穌繼續作對比：最享有特權的城，與最墮落的城所多瑪：「在你〔迦百農〕那裡所行的異能，若行在所多瑪，他還可以存到今日。」還有哪座城比所多瑪更邪惡的呢？「所多瑪」一詞在英文中因而代表「違反自然的惡癖」。在聖經中，它用來代表無可救藥的傾覆。神降下火與硫磺給所多瑪，就是要除滅它，並宣告祂對所多瑪所代表的同性戀的生活方式、始終的厭惡。

Jesus went on to contrast that most privileged of cities with the most polluted of cities, Sodom: "If the mighty works, which have been done in [Capernaum], had been done in Sodom, it would have remained until this day." Was there ever a city viler than Sodom? It has given its very name to unnatural vice. In Scripture Sodom is set forth as the supreme example of an overthrow without remedy. God rained down fire and brimstone on Sodom to blot it out and to declare for all time His abhorrence for the homosexual lifestyle it represented.

(3) 未來 (十一 24)

(3) the Prospect (11:24)

顯然，迦百農的百姓，並未沉迷於所多瑪之慾，但耶穌說，他們的罪更糟。耶穌指著迦百農說，「當審判的日子，所多瑪所受的，比你還容易受呢。」在神的眼中，迦百農活在光中，享有特權，卻拒絕光，這罪比所多瑪還大。

Doubtless the people of Capernaum never groveled in the lusts of Sodom, but Jesus said that their sins were worse. He said to them, "It shall be more tolerable for the land of Sodom in the day of judgment, than for thee." In God's sight, to have lived in the light and privilege given to Capernaum and then to have repudiated that light was a sin worse than Sodom's.

這警告我們，別忘了我們的國家也曾蒙賜亮光，甚至比迦百農還多！我們活在十字架的這一邊。我們有新約聖經完全的啟示，聖靈已經來到，五旬節已來到。教會已誕生。迦百農時期，主所行的異

能，大多數在物質層面，但是在我們這裡，屬靈的神蹟每一天都在發生。福音的光已全然照耀在我們的諸城。我們要借用另一卷書的經文來顯示，今日，拒絕這光的任何人，未來將會怎樣：

It behooves us to remember that our nation has been given more light than that which was given to Capernaum! We live on this side of the cross. We have a completed New Testament. The Holy Spirit has come. Pentecost has come. The church has been born. In Capernaum's day the Lord's mighty works were largely in the sphere of the physical, but in our land spiritual miracles take place every day. The full light of the gospel has blazed in our cities. Language borrowed from another context reveals the prospect of anyone who rejects the light today:

何況人踐踏神的兒子，將那使他成聖之約的血當作平常，又褻慢施恩的聖靈，你們想，他要受的刑罰該怎樣加重呢？（來十 29）

Of how much sorer punishment, suppose ye, shall he be thought worthy, who hath trodden underfoot the Son of God, and hath counted the blood of the covenant, wherewith he was sanctified, an unholy thing, and hath done despite unto the Spirit of grace? (Hebrews 10:29)

在比喻和斥責之後，耶穌轉向他的父求安慰，接著，他要略過群眾，而轉向個人，呼籲個人來作出回應。

After finishing His illustration and indictment, the Lord turned to His Father for consolation and then, ignoring the nation, appealed to individuals to respond.

C. 召喚（十一 25-27）

C. The Invocation (11:25-27)

馬太的發引詞，「那時」，強調出主耶穌承受到的拒絕（十一 25）。他們所住的、工作的那座城市，除了其他的罪之外，又加上了棄絕主的罪。他忠誠的先鋒，派人來問他，流露出懷疑、沮喪和絕望之情。主自己同齡的人，則顯得很幼稚，無可理喻。因此，耶穌從人轉向神。面臨困難時，主耶穌轉而敬拜神，獻上感恩。他大可以像雅各所說的「這些事都歸到我身上了」（創四十二 36）；也可像以利亞，向神大發怨言（王上十九 10）。但耶穌只轉向神，敬拜祂。

Matthew's introductory phrase, "At that time," emphasizes the Lord's rejection (11:25). The cities where He had lived and worked had added their repudiation of Him to all their other sins. His faithful forerunner had sent questions revealing doubt, discouragement, and despair. The Lord's own generation had become childish in its whining unreasonableness. So Jesus turned from men to God. In the face of difficulty the Lord worshiped and gave thanks. He might have said with Jacob, "All these things are against me" (Genesis 42:36). Or like Elijah He might have complained bitterly to God (1 Kings 19:10). Instead He worshiped.

他的禱告，讓我們看見兩個奧秘：神行事的方法以及神的特質。

In His prayer we are confronted with two mysteries: the mystery of the divine process and the mystery of the divine person.

1. 神奧秘的行事法則（十一 25-26）

1. The Mystery of the Divine Process (11:25-26)

耶穌禱告說，「父啊，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」（十一 25）。他指的是，神行事的方法，無人可迴避。

Jesus prayed, "I thank thee, O Father, Lord of heaven and earth, because thou hast hid these things from the wise and prudent, and hast revealed them unto babes" (11:25). He was inferring that the divine process is *inevitable*.

一方面是「聰明通達人」，這些是法利賽人、撒督該人、文士、祭司和拉比，他們自以為通曉萬事。他們熟練精通宗教的規則、禮儀，還有長老的遺傳。另一方面，主提到「嬰孩」——這是指他的門徒，他們正要承接起主的道。大多數的門徒都是出身低微，質樸的漁夫，智識份子口中，他們是「沒有學問的小民」（徒四 13）。

On one side the Lord put "the wise and prudent"—that is, the Pharisees, Sadducees, scribes, priests, rabbis, who thought they knew it all. They were sophisticated and versed in all the rules and rituals of religion and in the endless traditions of the elders. On the other side the Lord put "babes"—that is, His disciples, who were prepared to take the Lord at His word. For the most part they were simple souls, humble fisher folk, described by the intellectuals as "unlearned and ignorant men" (Acts 4:13).

有些人認為，他們總是有辦法（如我們所說的，綜合百家而得結論），因此總是有自己的說詞，這樣的人，很難接受福音。他們太自以為是，而難以就近基督，太優秀，而難以被引導。另一方面，有些人看見了這些神蹟奇事，就能接受，有像小孩一樣的信心。這樣的人，會受福音吸引。神向那些自以為聰明的人就隱藏起來，向那些單純願信靠祂話語的人，則顯露出來。這是神行事的法則。

Some people think that because they can figure things out (put two and two together, as we say), they have all the answers. They are hard to reach with the gospel. They are too clever to come to Christ, too good to be guided. On the other hand, some people are still able to see with the wonder and acceptance and faith of a child. To such the gospel appeals. God hides things from those who are wise in their own conceit and reveals them instead to those who will simply take Him at His word. It is the way God works.

耶穌的禱告，又加上，「父啊，是的，因為你的美意本是如此」（十一 26）。主很滿意父的行事法則，因為這是出於祂無所不知的智慧。神不誤事。神的行事法則，*絕不犯錯*。

Jesus added to His prayer, "Even so, Father: for so it seemed good in thy sight" (11:26). The Lord was content with God's way because it is based on omniscient wisdom. God makes no mistakes. The divine process is *infallible*.

2. 神奧祕的特質（十一 27）

2. The Mystery of the Divine Person (11:27)

a. 祂無可匹敵（十一 27 節上）

a. He Is Invincible (11:27a)

在一段感嘆中，主顯露了神的奧祕特質。他說，「一切所有的，都是我父交付我的。」父賜耶穌一切的智慧、能力、權柄、以及建立國度所需的一切。神無法將這種能力授權給其他人；「權力使人腐化」這個通則，已在歷史中驗證了無數次。但基督全然不會腐化，因此，一切的權能，都可以，也都已經授權與他，這一位無比榮耀、與他的父合作無間的人。

In an exclamation the Lord revealed the mystery of the divine person. He began, "All things are delivered unto me of my Father." The Father has given Jesus all wisdom, all power, all authority, all that is needed to establish the kingdom. God could trust no one else with such an investiture of power; the axiom that power corrupts has been demonstrated in history times without number. But Christ was wholly incorruptible, so all things could be and have been trusted to that glorious Man who works in perfect harmony with His Father.

當耶穌說出十一章 27 節這段話時，他來，所要建立的國度，顯然必須延後了，因為猶太人毫不退讓，堅不肯信。但不是延遲到永遠。因為主耶穌要來建立教會。然後，他還要再來，並帶來永遠的、全面的國度。猶太人失信，但神永不失信，祂是無可匹敵的。

When Jesus spoke the words recorded in 11:27, it was evident that the kingdom He had come to establish would have to be postponed because of Jewish intransigence and unbelief. But the postponement was by no means the last word. The Lord would build a church. Then He would come back and carry the kingdom through to its full scope and end. The Jews had failed, but He had not failed. He is invincible.

b. 祂難以測度（十一 27 節中--下）

b. He Is Inscrutable (11:27b-c)

(1) the Exclusive Relationship (11:27b)

耶穌說，「除了父，沒有人知道子。」這是他「對自己的神性，」百分之百的宣告。關於基督的位格，我們還有許多永遠難以理解的奧秘，我們只知道，他有全然的神性，和全然的人性，但沒有人能夠分辨：從哪裡開始是神性部份，哪裡開始是人性部份。他的特質是難以測透的。

"No man knoweth the Son, but the Father," Jesus declared, making an undiluted claim to deity. There are depths and mysteries in the person of Christ we will never fathom. In Him we have both perfect deity and perfect humanity. No one can tell where the one ends and the other begins. His nature is inscrutable.

我們固然有規條化的信經，用意是要理解基督的位格，護衛真理，以防止步入異端的岔路。但我們每逢背誦，也不過是碰觸到他外袍的邊緣。我們的探測錘索，還不足以丈量他榮耀屬性的一點點。在古時，當船隻要航向未知的大海時，探測錘索十分重要。當船靠近淺灘時，在船首的人，就要把鉛錘和繩索帶到前艙，丟入海中，然後喊出測標結果：「五度！」或「深四度！」但船長最喜歡聽見的是「深不見底！」倘若我們能測度基督的位格，那他就不是神了。但他是。

We have formulated our creeds in well-meaning attempts to grasp the nature of Christ's person and to defend the truth against the inroads of heresy. But when we have said it all, we have but touched the hem of His garment. Our sounding lines are far too short to plumb the depths of His glorious being. In the old days when ships sailed in unknown seas, sounding lines were vital. As the ships approached the shallows, the men in the bows took their leads and lines to the forechains, cast them into the sea, and called back their findings: "By the mark five!" or "Deep four!" But what every captain liked to hear was "No bottom with this line!" If we could ever touch bottom in understanding the person of Christ, He would not be God. But He is.

耶穌能讓我們深思的，還有：「除了子...沒有人知道父。」受造物與造物主之間，有無限的鴻溝。受造物，不論他是多麼聰明的天才，都無法全然理解神的奇妙。我們無法測度祂創造的奧秘，更何況是祂的屬性。在神與人之間，也有巨大的鴻溝，某種寬度的距離。我們怎能理解神的無所不能，無所不在和無所不知呢？我們只能在祂的愛、祂的聖潔、祂永恒的智慧和祂的神格中，淺嚐、品味。

Jesus gave us more to think about: "Neither knoweth any man the Father, save the Son." The gulf between creature and Creator is infinite. No creature, however great his intellectual genius, can comprehend the marvels of God. We cannot unravel all the mysteries of His creation, let alone His character. Between God and man there is a great gulf fixed, an enormous distance in kind. What can we know of the omnipotence, omnipresence, and omniscience of God? We can only play in the shallows of His love, His holiness, His eternal counsels, and His godhead.

文士和法利賽人以為他們知道神。他們只能從舊約中知道，神願意啟示給他們的，一點點有關祂的心思、意念和旨意。但光是這一點點，他們就已經爭論不休，扭曲了經文，以至於對神的認知，大多是錯誤的。

The scribes and Pharisees thought they knew God. They knew a bit about God from what He had been pleased to reveal of His mind, heart, and will in the Old Testament. But they had so debated, discussed, and distorted those Scriptures that most of their conclusions about God were wrong.

當基督說，「除了子：沒有人知道父，」這又是他另一次宣告自己的神性。他宣告了：自己與神的心思意思，是同步並存的，是能夠以神的心思意念來思索一切的。

他在宣告：他的心思可以掌握那構成時空的所有因素，掌握所有存到永恒的記錄，掌握那構成「無所不知」的所有條件。基督在宣告，他與父有相同一致的脈動，也有相同、要付諸行動的旨意，那就是無限永恒的旨意。耶穌對父的認識，不像受造物那初級而有限的「認識神」；他的認識是沒有開端、沒有限量的。耶穌對父的認識就如父對他的認識——全然認識、毫無間隙。主全然認識父的所是，祂繁複的特質，祂奇妙的位格、本性和性格。

When Christ said, "Neither knoweth any man the Father, save the Son," He was making another claim to deity. He was claiming to have a mind coextensive with the mind of God, a mind able to think God's thoughts. He was claiming to have a mind that could grasp all the factors of space and time, all the annals of eternity, all the multitudinous details that make up omniscience. Christ was claiming to have a heart that beat in perfect harmony with that of the Father and a will that was able to translate into action the eternal purposes and volition of the infinite. Jesus did not know the Father in the elementary, limited way in which a creature can be said to know Him. Jesus knew the Father even as the Father knew Him—fully, flawlessly. The Lord knew the depths of the Father's being, the complexities of His character, and all the wonders of His person, nature, and personality.

(2) 擴展的關係 (十一 27 節下)

(2) the Expanded Relationship (11:27c)

主又加上一句：「除了子，和子所願意指示的，沒有人知道父」（斜線另加）。沒有人認識父，除了基督。要在印度教、佛教和伊斯蘭教的教導中去認識父，必然徒勞無功。那些教導，並不能顯示父神。要從受造界中來認識也一樣。受造物能見證神永恒的能力與神格，但無法顯示祂位格中所有的榮耀，以及祂屬性的奧秘。只有耶穌能將這些顯露出來，他也顯露了。

The Lord added to His statement: "Neither knoweth any man the Father, save the Son, *and he to whomsoever the Son will reveal him*" (italics added). No one can know God apart from Christ. To seek for Him in the teachings of Hinduism, Buddhism, or Islam is to seek for Him in vain. Those teachings do not reveal the Father. To seek Him in creation is equally vain. Creation witnesses to God's eternal power and

godhead, but it does not reveal the Father in all the glories of His person and the mysteries of His being. Only Jesus can reveal that. And He does.

當腓力說，「求主將父顯給我們看，我們就知足了。」耶穌回答說，「人看見了我，就是看見了父」（約十四 8-9）。這樣的話語，從來不曾從哪個希伯來先知，或基督教的使徒口中說出。約翰說，「從來沒有人看見過神，只有在父懷裡的獨生子，將祂表明出來」（約一 18）。「表明出來」這字原文是 *exēgeomai*，意思是「引路，藉著解說使人明白。」我們所用的「釋經」就是從這個字而來。主耶穌是神的闡釋者。

When Philip said, "Lord, shew us the Father, and it sufficeth us," Jesus replied, "He that hath seen me hath seen the Father" (John 14:8-9). No such utterance ever fell from the lips of a Hebrew prophet or a Christian apostle. John said, "No man hath seen God at any time; the only begotten Son, which is in the bosom of the Father, he hath declared him" (John 1:18). The word translated "hath declared" here is *exēgeomai*, which means "to lead the way, to make known by expounding." Our word "exegesis" is derived from *exēgeomai*. The Lord Jesus is the exegesis of God.

D. 邀請（十一 28-30）

D. The Invitation (11:28-30)

以色列民，這整個國家不肯回應，所以主就發出個別的邀請。這個邀請，有三個我們都會背誦的經節，其中有救恩的呼召，也有服事的呼召。

The nation as a nation had not responded, so the Lord made a personal appeal to the individual. The invitation, coming in a wonderful triplet of verses we know by heart, contains a call for salvation and a call for service.

1. 救恩的呼召（十一 28）

1. The Call for Salvation (11:28)

救恩的呼召，包括一個請求和一個保證：「凡勞苦擔重擔的人可以到我這裡來，我就使你們得安息。」對於服在拉比宗教之下和其他要靠功德的宗教，這些話語，是何等有盼望的一幅畫。罪的重擔十分沉重，人間的宗教，有著各樣的習俗和儀式、聖禮和獻祭、十一奉獻、規章和規條、罰則和禁食、冗長的禱告和教理問答，這一切又構成多麼沉重的擔子。耶穌把一切的重擔都掃除。

The call for salvation consists of a *plea* and a *pledge*: "Come unto me, all ye that labour and are heavy laden, and I will give you rest." What a word picture that was to rabbinic religion and all other religions based on works! Heavy is the load of sin. Laborious and burdensome are man's religious systems with their

rites and ceremonies, sacraments and sacrifices, tithes and offerings, rules and regulations, penances and fasts, long prayers and tedious catechisms. Jesus swept those burdens all away.

主的呼召中，「勞苦」的相反是「賜與」；「重擔」的相反是「安息」。基督所提供的，是買不到、搶功不得、賺取不來的；那是一項賜與的禮物，你不需要作什麼，只要來——然後享安息。我們一旦接到禮物，就不需要費力去維護我們所得的救恩，只要在祂裡面，以及在祂所完成的工作裡面享安息。

In the Lord's call, "labour" is countered with "give"; "heavy laden" is countered with "rest." The rest Christ offers cannot be bought or merited or earned. It is a gift. There is nothing to do but come—then rest. Once we have received the gift, we do not have to maintain our salvation by our own efforts. We just rest in Him and in His finished work.

2. 服事的呼召（十一 29-30）

2. The Call for Service (11:29-30)

a. 籲請（十一 29）

a. The Appeal (11:29)

有三個字可以代表總結這個呼召：「負」「學」「得」。「負」意指抉擇；「學」意指我們的成長；「得」意指我們的收穫。

Three words sum up the call for service: "take," "learn," and "find." "Take" speaks of our decision; "learn" speaks of our development; and "find" speaks of our discovery.

(1) 我們的抉擇——「負」（十一 29a）

(1) Our Decision—"Take" (11:29a)

「你們當負我的軛」耶穌說。我們一得救，就蒙召要負起他的軛，與他同工。他不會強把軛加給我們，主乃是邀請我們來，分擔他在這個迫切需要他的世界中工作，跟隨他的腳步，成為他的幫手——彷彿他真的需要我們協助似的！

"Take my yoke upon you," Jesus said. Once we are saved, we are called to be harnessed to Him, to work alongside Him. He does not force His yoke on us. The Lord invites us to come and share in His great work in this needy world, to get in step with Him, to be His helpers—as though He needed our help!

這是多麼奇妙的邀請，而回應的人又是多麼少！這世上，還有什麼比「能與基督同工」更榮幸的事呢？我們有機會作抉擇，能與他一起面對世界上尚未開墾、尚未種植之地，而放下那些已種下寶貴種籽的畦地，那是這世上早已開墾、能夠收成之地。

What an amazing invitation and how few there are who respond! What greater privilege could there be in all this world than to be yoked to Christ, to be shoulder to shoulder with Him, to take each step with Him? We are given the opportunity to decide to face with Him the unplowed, unplanted field of this world and to leave behind us long furrows in which are planted the precious seed that is able to bring harvests long after our days on earth are done.

(2) 我們的成長——「學」(十一 29b-c)

(2) Our Development—"Learn" ([11:29b-c](#))

耶穌之前的話語是對那些非常虔誠的普羅大眾說的，但他們只對那些犯錯的宗教領袖效忠。「你們不認識父。我是唯一認識父的人。你們若想認識父，就要到我這裡來。」我們不難想像他們聽了會有什麼反應：「好自大喔！騙誰啊！」我們也不難聽到主的回答，「正好相反。我心裡柔和謙卑。凡我說到有關父與我的關係，那都不是出於自我的矜誇，好像河流決堤般的自吹自擂，凡我所說的都是真理，就是真理的原貌，是屬靈的真理，就如同農業、數學或生物的真理一般正確，你無法逃避，它本身也是可以證明的。」

Jesus had just been saying to the common people, who were so religious, and to the leaders of the nation, who were so wrong, "You don't know the Father. I am the only One who knows the Father. If you want to know the Father, you will have to come to Me." We can imagine the reaction: "What arrogance! What conceit!" And we can hear the Lord replying, "On the contrary. I am meek and lowly in heart. What I said about My relationship to the Father is not a manifestation of pride that has overflowed its banks. It is just a statement of the truth. That's the way it is. What I said is a spiritual truth as accurate, unavoidable, and demonstrable as any other kind of truth—be it agricultural, mathematical, or biological."

猶太人會拒絕耶穌，就是因為他的柔和謙卑。他們不要一個柔和的王。他們要一個勇猛善戰的王，可以把羅馬勢力擊碎，可以定都在耶路撒冷，建立一個猶太人所統治的新帝國。他們不要一個謙卑的王，他們要一個發號施令的王，使仇敵臣服在塵土中，可以一腳踩在仇敵的頸項。

The Jews rejected Jesus because He was meek and lowly. They did not want a meek King. They wanted a militant King who would smash the power of Rome and make Jerusalem the capital of a new world empire governed by the Jews. They did not want a lowly King. They wanted a lordly King who would humble their enemies in the dust and plant His feet on the necks of Israel's foes.

但是，主卻要我們學習像他。他說，「學我的樣式，因為我心裡柔和謙卑。」他要所有蒙他救贖，蒙他呼召來負軛的人，學習有關父的真理，有關子，以及有關我們本身的真理。我們的成長，必須有一種特質，就是以永恒和無限為依歸的成長。

But the Lord wants us to learn to be like Him. "Learn of me," He said, "for I am meek and lowly in heart." He wants those of us whom He has saved and called into harness to learn the truth about the Father, the truth about the Son, and the truth about ourselves. Our development should be characterized by an ever-growing grasp of the eternal and the infinite.

(3) 我們的收穫——「得」(十一 29d)

(3) Our Discovery—"Find" (11:29d)

耶穌保證說「你們心裡就必得享安息，」安息是服事王的祕訣。真正的服事，不是進入一種狂熱的焦躁、不安的活動，持續的壓力，不停的截止日期，累死人的趕工。沒錯，一定有工作要完成；一定得為神完成使命，但所有蒙悅納的工作，都要有在他裡面的安息。

"Ye shall find rest unto your souls," Jesus pledged. That rest is the secret of true service for the King. True service does not involve feverish anxiety, restless activity, constant pressure, endless deadlines, exhausting haste. True, there is work to be done; there are things to be accomplished for God. But all acceptable service results from our rest in Him.

b. 確據 (十一 30)

b. The Assurance (11:30)

十一章 28-29 節的籲請，引至十一章 30 節的保證：「我的軛是容易的，我的擔子是輕省的。」主絕不會給我們超過我們能力負荷的擔子，也絕不會派給我們超過祂所賜下能力的工作。祂在軛的另一邊，祂負所有的重量。責任由祂扛，結果也是由祂負，不是我們。主是世上最仁慈，最體貼的主。來吧！來負！來學！來得！

The appeal of 11:28-29 leads to the assurance of 11:30: "My yoke is easy, and my burden is light." The Lord will never tax us beyond our strength, never impose a task beyond the ability He gives. He is on the other side of the yoke and He carries all its weight. The responsibility is His. The results are His burden, not ours. The Lord is the kindest, most considerate Master in the world. Come! Take! Learn! Find!

I. 法利賽人的敵意（十二 1-50）

I. The Malice of the Pharisees (12:1-50)

A. 恢復安息日（十二 1-14）

A. Restoring the Sabbath (12:1-14)

主受到的抗拒，愈來愈明顯，馬太歸納的證據，來自他自己的同胞猶太人。法利賽人的敵意，集中在主對安息日的看法，與他們有分歧。事實上，安息日的問題就是猶太領袖要除掉耶穌的導火線。

The resistance to the Lord became increasingly prominent and Matthew piled up the evidence against his own people, the Jews. The malice of the Pharisees centered on their disagreement with the Lord over the sabbath. Indeed it was the sabbath question that brought the Jewish authorities to their decision to get rid of Jesus.

安息日與割禮是最重要、最神聖的，猶太人非遵守不可的儀式。安息日更是猶太教的獨特點。別的民族不會像他們，每七天，要空出一天來敬拜神，享受安息，培育屬靈的生活。拉比更由此衍生出一千條相關的規定。

The sabbath and circumcision were the most important and sacred of institutions; they made a Jew a Jew. The sabbath particularly was a distinctive of Judaism. No other people set apart one day in seven for worship of God, enjoyment of rest, and cultivation of the spiritual side of life. The rabbis hedged the sabbath around with a thousand restrictions.

1. 安息日挨餓的問題（十二 1-8）

1. A Matter of Hunger On the Sabbath (12:1-8)

a. 引發怒氣（十二 1）

a. Aggravation (12:1)

法利賽人現在緊盯著耶穌的腳步，要找機會抓他的把柄。當門徒們在安息日，剝著玉米皮，吃起玉米時，法利賽人並不是控告門徒犯偷竊罪，因為拾穗是合法的（申二十三 25）；法利賽人控告的是：不守安息日。根據拉比的規定，剝玉米皮就是收割，用手搓玉米粒就是打穀。他們認為，這兩樣都犯了法。主的門徒（顯然經過主的許可）就違反了安息日的律法。這樣就觸怒了他們。

The Pharisees were now dogging Jesus' footsteps, looking for things to criticize. They pounced the moment the disciples began to pluck, husk, and eat corn on the sabbath. The Pharisees did not accuse the disciples of

stealing, because such gleaning was legal (Deuteronomy 23:25); they accused them of breaking the sabbath. According to the rabbis, plucking corn constituted reaping, and rubbing corn in the hand was threshing. In their view both activities were illegal. The Lord's disciples, evidently with His approval, had violated the sabbath. This was the aggravation.

b. 指控 (十二 2-5)

b. Accusation (12:2-5)

(1) 根據 (十二 2)

(1) Its Foundation (12:2)

控告馬上來了：「你的門徒作安息日不可作的事了。」可是主守了律法的每一點每一劃啊。他從來不曾在心思、言語、行為上違背一絲絲的律法，無論是從字句或精意而言。顯然，門徒所作的，並未違背安息日的律法。問題不在他們違背了安息日，而在於他們違背了拉比的規定。拉比把他們的傳統，高抬過於神的道。王在回答這項指控時，扛起了門徒們作這事的責任。倘若他們有違背神的任何律法，他一定會制止他們的。

The accusation followed at once: "Thy disciples do that which is not lawful to do upon the sabbath day." But the Lord kept every jot and tittle of the law. Never once in thought, word, or deed did He ever break a single commandment in letter or in spirit. Evidently then it was not a violation of the sabbath to do what the disciples were doing. The problem was not that they were breaking the sabbath, but that they were breaking the sabbath rules of the rabbis. The rabbis elevated their traditions above God's Word. In answering the charge, the King took responsibility for what the disciples had been doing. If they had broken any of God's laws, He would have restrained them.

(2) 錯誤 (十二 3-5)

(2) Its Folly (12:3-5)

主很技巧地避開指控。他問，「你們沒有念過…嗎？」（十二 3）。耶穌有六次這樣的發問，分別引自舊約的六卷書中，七段的經文：馬太十二 3（利二十四 6-9；撒下二十一 6）；馬太十二 5（民二十八 9-10）；馬太十九 4（創一 27）；馬太二十一 16（詩八 2）；馬太二十一 42（詩一一八 22）；馬太二十二 31-32（出三 6）。這是顯示主對神道的態度很重要的一個例證。他相信它，且引用作為權威依據，又明確地呼籲大家遵守，他也十分熟稔，對每一卷都拍胸脯保證。凡是對神的道有質疑的人，就是太不瞭解基督的人。

The Lord skillfully parried the accusation. "Have ye not read...?" He asked (12:3). Jesus asked this question on six different occasions and referred to six different books of the Old Testament and seven different passages: Matthew 12:3 (Leviticus 24:6-9; 1 Samuel 21:6); Matthew 12:5 (Numbers 28:9-10); Matthew 19:4

(Genesis 1:27); Matthew 21:16 (Psalm 8:2); Matthew 21:42 (Psalm 118:22); Matthew 22:31-32 (Exodus 3:6). This is a significant illustration of our Lord's attitude toward the Word of God. He believed it, quoted it as authoritative, appealed to it without hesitation, knew it perfectly, and put His divine imprimatur on it in all its parts. Those who detract from the Word of God are strangers to Christ.

(a) 關於行為——陳設餅（十二 3-4）

(a) As to the Deed—the Shewbread (12:3-4)

主引導法利賽人，將焦點轉到大衛時期的一件事（撒上二十一 6）。大衛和他的跟隨者在躲避掃羅王的追殺，肚子餓了，因此向大祭司請求協助。當時，只剩陳設餅了，這是每週要放在會幕聖所桌上的供物，只有祭司和他們的屬下可以吃。但是，大祭司（應該有相當程度的猶豫）給了大衛和他的手下十二條麵包，神並未降下怒氣。這就解決了法利賽人質疑門徒吃了遺傳中認為不該吃的問題。

The Lord drew the attention of the Pharisees to an incident in the life of David (1 Samuel 21:6). David and his followers were in flight from King Saul. They were hungry so they appealed to the high priest for bread. The only bread available was the sacred shewbread, which was placed on the table in the holy place of the tabernacle once a week. The bread was to be eaten by the priests and their dependents exclusively. However, the high priest (with a certain amount of hesitation) gave the twelve loaves to David and his men, and God's wrath did not descend. That took care of the Pharisees' objection to the disciples' eating what tradition said was unlawful food.

大衛的需要，比禮儀更重要，不論這禮儀有多麼權威。倘若神都可以把祂定的禮儀放一邊，主豈不更可以把拉比遺傳（況且是沒有權威）的律放一邊嗎！

David's need was more important than a ritual, however authoritative. If God could thus set aside His ceremonial law, how much more could the Lord set aside rabbinic traditional law, which had no authority!

(b) 關於日子——獻祭（十二 5）

(b) As to the Day—the Sacrifices (12:5)

我們再次讀到主銳利的問題，「你們沒有唸過…嗎？」法利賽人讀遍了律法書，只是沒有理解。耶穌問，「當安息日，祭司在殿裡犯了安息日，還是沒有罪，律法上所記的，你們沒有唸過嗎？」祭司在聖殿的職責十分繁重。安息日對他們而言是最忙的日子。

Again we read the Lord's cutting question, "Have ye not read...?" The Pharisees had read the law all right, but they had never understood it. "Have ye not read in the law," Jesus asked, "how that on the sabbath days

the priests in the temple profane the sabbath, and are blameless?" The duties of the priests in the temple entailed hard work. The sabbath was the busiest day of the week for them.

他們要烤陳設餅，主持安息日的獻祭（民二十八 9）。安息日要比平日增加兩隻羔羊。想像，那要花多少勞力。首先，祭司要先檢查動物，有沒有瑕疵。然後，你若注意到獻祭的每個步驟，就知道，祭司要宰殺這些祭牲。要帶木材來會幕，然後放在祭壇上。祭牲要去皮，放到火上。聖所中的燈蕊要修剪，陳設桌每日都要照管，香要放在金質祭壇上燃燒。顯然，摩西律法中的安息日，並不禁止任何勞務，而是作該當作的事。

They had to bake the shewbread and perform the sabbath day sacrifices (Numbers 28:9). Two lambs were added to the daily sacrifice on the sabbath. Think of what was involved in physical labor alone. First the priests had to inspect the animals to make sure they were without blemish. Then, paying special attention to the rituals involved, the priests had to slaughter the animals. The wood had to be brought to the tabernacle and placed on the altar. The animals had to be flayed and lifted upon the flames. In the sanctuary the lamps had to be trimmed, the table had to be tended, and the incense had to be burned on the golden altar. Evidently the Mosaic law of the sabbath did not forbid all work, only work for gain.

c. 確認（十二 6-8）

c. Affirmation (12:6-8)

主以兩句鏗鏘的陳述，來證明他的合理性。他宣告，他比聖所和安息日都更大。

The Lord followed up this logical reasoning with two astounding statements. He claimed to be greater than both the sanctuary and the sabbath.

（1）耶穌比猶太的聖所更偉大（十二 6-7）

(1) Jesus Greater Than the Jewish Sanctuary (12:6-7)

耶穌將法利賽人看在眼裡，知道他們會有什麼反應，明白他們想要除掉他，也知道他們要抓他話語的把柄，便說，「在這裡，有一人比殿更大」（十二 6）。猶太人對聖殿的尊崇，已經到了偶像崇拜的地步。他們丟石頭打死司提反的原因，就是認為他攻擊了聖殿（徒七 47-51）。西元七〇年，會與羅馬人對抗，也是出於狂熱護衛聖殿的心。現在，聽到耶穌宣告，他比聖殿更大，他們簡直氣得說不出話來。

Looking the Pharisees in the eye, knowing what their reaction would be, aware that they wanted to get rid of Him and that they would seize on His words, Jesus said, "In this place is one greater than the temple" (12:6). The Jews had an almost idolatrous veneration for the temple. They stoned Stephen for what they considered

to be an attack on it (Acts 7:47-51). They fought with the utmost fanaticism to protect it during the war with Rome in a.d. 70. To hear Jesus claim to be greater than the temple left them speechless.

主的要點乃是，倘若祭司在安息日時，可以在聖殿中服事，那麼，主的門徒所作的也是可行的，因為他乃是神真實的殿。神的榮耀，老早就離開聖殿了。聖靈才是神真正的榮耀，如今已住在主的身上。因此，耶穌明確指出他比聖所更偉大。

The Lord's point was that if the temple service justified the priests for working on the sabbath, then the Lord's service justified the disciples because He was the true temple of God. The shekinah had long since departed from the temple. The Holy Spirit, God's true shekinah, now abode in and on the Lord. So He affirmed that He was greater than the sanctuary.

聖所是不斷有獻祭儀式的場所。如今，主引用舊約已經預先表明的立場，而把禮儀律掃除。耶穌將何西阿六章 6 節套到法利賽人身上，「『我喜愛憐恤，不喜愛祭祀』你們若明白這樣的意思，就不將無罪的，當作有罪的了。」（太十二 7），這等於將千年以來，拉比錯誤百出的教導和傳統，統統駁回。

The sanctuary was the scene of endless ritual sacrifices. The Lord now swept aside the ritual law in an anticipatory statement founded on an Old Testament insight. Referring the Pharisees to Hosea 6:6, He dismissed centuries of erroneous rabbinical teaching and tradition: "If ye had known what this meaneth, I will have mercy, and not sacrifice, ye would not have condemned the guiltless" (Matthew 12:7).

拉比將安息日變成重擔，而不是祝福。他們很無情地將一千種規條抬高到律法之上，然後強加到長年受苦的百姓身上，這些百姓把拉比對聖經的詮釋，視為聖旨，幾乎全盤接受。不論是安息日、聖所或獻祭，拉比只以「外在的形式」為滿足，因此，關於神，他們所傳達的，就是錯誤的概念。他們的神，是吹毛求疵、拘泥小節的神。但，真實的神，那位設立安息日、獻祭制度，並曾一度住在聖所的神，是滿有憐憫的神。拉比和法利賽人完全搞錯重點，因此，他們才會批評門徒，其實門徒是無辜的。

The rabbis had made the sabbath a burden instead of a blessing. They had heartlessly heaped on the longsuffering people, who were almost wholly dependent on them for Biblical teaching, a thousand requirements over and above the law. Content with the outward form—whether it had to do with the sabbath, the sanctuary, or the sacrifices—the rabbis had conveyed false ideas about God. Their God was meticulous, a stickler for details. But the true God—the One who instituted the sabbath, provided the sacrificial system, and once abode in their sanctuary—was merciful. The rabbis and Pharisees had missed the point and that was why they criticized the disciples, who were guiltless.

(2) 耶穌比猶太的安息日更偉大 (十二 8)

(2) Jesus Greater Than the Jewish Sabbath (12:8)

「他比聖殿更偉大」，耶穌彷彿覺得這宣告，還不夠，又火上加油地增加一句：他宣告，他也比安息日更偉大。他說，「人子是安息日的主」。耶穌是安息日的主，因為他要將整個安息日的制度廢去。

As if His claim to be greater than the temple were not enough fuel for the fire, the Lord added another: He affirmed that He was also greater than the sabbath. "The Son of man is Lord even of the sabbath day," He said. Jesus was Lord of the sabbath because He intended to set the whole system of sabbath-keeping aside.

他並不是宣告說「神子是安息的主」，而是說「人子是安息日的主，」因為「安息日是為人設立的」（可二 27）。設立安息日，是神賜給祂子民的福祉，和憐憫的供應。在舊約中，猶太人在每個禮拜的第七日，花一天的時間來享安息，以記念神創造完工時的安息（創二 1-3；出二十八 11）。但是，神安息日的安息，已被罪破壞了。

He did not claim to be Lord of the sabbath as Son of God, but as Son of man, for "the sabbath was made for man" (Mark 2:27). The institution of the sabbath was a merciful provision of God for the welfare of His people. In the Old Testament the Jews found their sabbath rest in a day, the seventh day of the week in commemoration of God's creation rest (Genesis 2:1-3; Exodus 20:8-11). God's sabbath rest, however, had been broken by sin.

猶太人的安息日，只是一幅圖畫，預表基督完成他的事工之後會有的安息（約十七 4；十九 30）。因此，在新約中，我們的安息，就像神的安息，是立基在一個人身上：耶穌，安息日的主。

The Jewish sabbath was only a picture; it anticipated a rest based on the finished work of Christ (John 17:4; 19:30). So in the new covenant, our rest, like that of God, is in a person: Jesus, the Lord of the sabbath.

2. 安息日行醫治的問題 (十二 9-14)

2. A Matter of Healing On the Sabbath (12:9-14)

a. 事件 (十二 9-10)

a. The Case (12:9-10)

緊接著主宣告「他比安息日更大」之後，他便在安息日行醫治。這回，王是在仇敵的頭上動土了。他進入「他們的會堂」（十二 9），這是對他充滿批判和仇恨的地方。那個安息日，在他們的會堂裡，坐著一個枯乾了一隻手、無藥可救的人。

Shortly after claiming to be greater than the sabbath, the Lord proved it by healing on the sabbath. This time the King took the battle into enemy territory. He entered "their synagogue" (12:9), where a spirit of criticism and hate reigned. In their synagogue on that sabbath sat a man with a withered hand, a case beyond medical help.

法利賽人立刻把主跟這個可憐的傢伙扯在一起，等於不知不覺中表揚了主有超絕的能力。或許，法利賽人看到主在注視這個人；主的雙眼必然充滿了愛，和他之前才剛提過（太十二 7；何六 6）的奇妙憐憫。

The Pharisees unconsciously paid the Lord a compliment by instantly linking the King in His power and the poor man in his sad condition. Perhaps the Pharisees saw the Master looking at the man; the Lord's eyes would have been alight with love and with the wondrous mercy to which He had recently referred (Matthew 12:7; Hosea 6:6).

法利賽人早已給耶穌設好一個陷阱。這些心胸狹隘，目光如豆的人，他們對神的認識，對聖經的理解，也是如此彎曲背謬，實在替他們難過。當他們被那位無所不知的智者，那位有無限憐憫的胸懷，那位有不屈不撓決心的主耶穌所質問時，他們顯得多麼的卑鄙無能啊。他們搖晃著陷阱的誘餌在問耶穌，「安息日治病，可以不可以啊？」（太十二 10）。他們的小詭計，昭然若揭啊！

The Pharisees had a trap ready for the Lord. We can feel sorry for those narrow-minded men, so parochial in their outlook on life and so warped in their understanding of what God is like and what the Bible is all about. How mean and petty they were when confronted with the mind of omniscient genius, the heart of infinite compassion, and the will of unyielding resolve in the person of the Lord Jesus. Baiting their trap, they asked, "Is it lawful to heal on the sabbath days?" (Matthew 12:10). Their little plot was so transparent!

b. 評語（十二 11-12）

b. The Comment (12:11-12)

他們以為十拿九穩，可以對付耶穌，但主早已料到法利賽人，他易如反掌，又充滿愛心地扭轉了情勢。他問，「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？人比羊何等貴重呢，所以在安息日作善事可以的。」法利賽人為之語塞。

They thought they had Him, but the Lord was ready for the Pharisees. Easily and lovingly the Lord turned the tables on them. "What man shall there be among you," He asked, "that shall have one sheep, and if it fall into a pit on the sabbath day, will he not lay hold on it, and lift it out? How much then is a man better than a sheep? Wherefore it is lawful to do well on the sabbath days." The Pharisees were silenced.

事實上，主等於在告訴他們，「你們在乎那隻羊，因為那是你們的羊，所以不捨得不救。即使是在安息日。王現在也要得著這個受苦的人。這個人是王的，是祂的羊。這個人，有著枯乾無用的手，但在救主眼中，珍貴無比；他豈不比一隻羊貴重許多。

In effect the Lord had said to them, "You care for that sheep because it is *yours* and you set a high value on it." The King was now claiming to own the afflicted man as well as the sabbath! That man was *His*, His sheep. The poor man with the useless, unsightly hand was of great worth in the sight of the Savior; he was infinitely more valuable than a sheep.

c. 醫治（十二 13）

c. The Cure (12:13)

還來不及說一句話，主就命令那人把手伸出來，他遵命而行，結果就得了醫治——立刻。基督彰顯了他主掌安息日的權柄。醫治，證明了他的神性。

Before another word could be spoken, the Lord commanded the man to stretch forth his hand, and in obeying he was healed—instantly. Christ had demonstrated His sovereignty over the sabbath. The cure was proof of His deity.

d. 商議（十二 14）

d. The Council (12:14)

「法利賽人出去，商議怎樣可以除滅耶穌。」這種無藥可救的邪惡，出自未得救但虔誠的心。基督仇敵的這一次商議，乃是第一個有組織的會議，計劃要如何除滅他。馬可三章 6 節，告訴我們，他們甚至到一個地步，要同希律一黨的人（分封王希律的牙爪）共謀。法利賽人原本恨死希律一黨的人，只是他們更恨耶穌。

"Then the Pharisees went out, and held a council against him, how they might destroy him." Such is the incorrigible wickedness of the unregenerate but religious heart. This council of Christ's enemies was the first organized meeting to plan to get rid of Him. Mark 3:6 tells us that they even went so far as to plot with the Herodians, the adherents of Herod Antipas. The Pharisees hated all that the Herodians stood for, but their hatred of Jesus was greater.

B. 再次釐清聖經所確認的（十二 15-24）

B. Reaffirming the Scriptures (12:15-24)

在之前的經文中，我們看見主在復原安息日的面貌，還給它當有的尊嚴，讓所有的祭禮、聖所和安息日，能夠回到那個被荒廢許久的宗教裡；能夠因著十字架，而愈形豐富，進入更高的境界，在屬靈的領域中，開啟新的世紀和新的約。在十二章 15-24 節我們會看見主，為著聖經所確認的，繼續與他的敵對者奮戰。這一段經文的高峰是法利賽人犯了那不可赦免的罪，以及接下來，猶太人首度的漫罵，因而導致耶路撒冷的毀滅、國家淪亡、世紀之久的民族遷徙。

In the previous passage we saw the Lord restoring the sabbath, giving it back its simple dignity until such time as all sacrifices, sanctuaries, and sabbaths would become part of an obsolete religion; they would be rendered redundant by the cross and revitalized on a higher plane and in a spiritual dimension for a new dispensation and a new covenant. Now in 12:15-24 we will see the Lord, still in an ever-growing conflict with His enemies, reaffirming the Scriptures. This passage culminates with the Pharisees' committing the unpardonable sin and is followed by the first of the denunciations of the Jewish people that would lead to the destruction of Jerusalem, the dissolution of their nation, and an age-long dispersal.

1. 主所走的路徑（十二 15-16）

1. The Path the Lord Followed (12:15-16)

主離開會堂，他剛才在此醫好那枯萎手臂的人。這是他第一次選擇從仇敵面前退隱。現在，刻意迴避已經成了他的特點，這會持續到他被釘十字架的時刻為止。他堅毅不屈（賽五十 7）的面向耶路撒冷，並容許過程中的每一事件接踵而來。只是，他要受死的時刻尚未到，並且，不是在迦百農，也不是要被法利賽人丟石頭而死。

The Lord left the synagogue where He had just healed the man with the withered hand. This is the first time He made the *choice* to withdraw Himself in order to escape from His enemies. Deliberate avoidance became characteristic of the Lord until the time came for Him to be crucified. Then He set His face as a flint (Isaiah 50:7), deliberately went to Jerusalem, and allowed events to take their inevitable course. The time for Him to die, however, was not yet, not there in Capernaum, and not by the Pharisees' method of stoning.

這時節，主尚且獲得頗多人的支持，極大的群眾跟隨。馬可三章 7-8 節說，「有許多人從加利利跟隨他，還有許多人聽見他們所作的大事，就從猶太、耶路撒冷、以土買、約旦河外，並推羅西頓的四方，來到他那裡。」他責備他們「不要給他傳名」（太十二 16）。

At this time the Lord still had mass popular support. Great throngs followed Him. Mark 3:7-8 tells us that "a great multitude from Galilee followed him, and from Judaea, And from Jerusalem, and from Idumaea, and from beyond Jordan; and they about Tyre and Sidon." His *charge* to them was that "they should not make him known" (Matthew 12:16).

2. 主所應驗的預言（十二 17-21）

2. The Prophecy the Lord Fulfilled (12:17-21)

馬太指出，主應驗了以賽亞四十二章 1-4 節。這個預言，從使徒的觀點來看，特別重要，因為它提到外邦人。馬太會在主的事工面臨危機的時刻，來引進外邦人，顯然，主正準備終結他之前努力想要贏得全體猶太人的計劃。從今以後，他將只服事以色列少數相信他的餘民，而要更多前往歡迎他的外邦人中去。

Matthew showed that the Lord fulfilled Isaiah 42:1-4. That prophecy is particularly significant from the apostle's point of view because of its reference to the Gentiles. Matthew's introduction of Gentiles at this crisis in the Lord's ministry clearly shows that the Lord was about to terminate His efforts to win the whole Jewish nation. Henceforth He would minister to the small believing remnant in Israel and look forward to a great response among the Gentile nations.

猶太人中，少數相信的餘民，就像先知以賽亞所比喻的，「壓傷的蘆葦」，彌賽亞會溫柔以對，不折斷，「將殘的燈火」他不吹滅（太十二 20）。這個預言，奇妙的預告了主耶穌溫柔的特質。

The small believing remnant of the Jews were likened by the prophet Isaiah to "a bruised reed" that the Messiah in His tenderness would not break and to "smoking flax" that He would not quench (Matthew 12:20). This prophecy marvelously foretold the gentle character of the Lord Jesus.

倘若桿莖中空的蘆葦折腰了，蘆葦就再也無法挺直，因為蘆葦原本就很柔弱，折腰的蘆葦，就更是弱不禁風。這是十分逼真的圖畫，描寫人性的破碎不堪，如何被主所安慰和醫治。

If the hollow cylinder of a reed is bruised, the reed can no longer stand erect. Since a reed is weak to begin with, a bruised reed is weakness further weakened. It is a fitting picture of the poor broken specimens of humanity whom the Lord comforted and healed.

冒煙的蔴繩（將殘的燈火），代表某些不再有用的東西。聖經時代，用蔴繩來作煤油燈的燈心，蔴繩點燃就可發光。可是若一直冒煙，只會燻得人流眼淚。法利賽人和宗教領袖就像冒煙的蔴繩，他們的教導和言行亦然。主仍然耐性以對。而他們當中也有些人，後來的確成了門徒；尼哥底母就是一個出色的例子。

Smoking flax represents something that has lost its usefulness. In Bible times flax was used for wicks in shallow earthen oil lamps; flax allowed light to shine. But when it smoldered instead, it produced fumes that caused eyes to smart. The Pharisees and religious leaders were like smoking flax, and so were their teaching and example. The Lord was patient even with them. Some of their number did indeed become disciples; Nicodemus is the outstanding example.

主的服事，就是要照顧信徒，但他也高瞻遠矚地看到十字架的另一面，以及教會將有無數的外邦人湧入。「外邦人都要仰望他的名」以賽亞已經預告了（太十二 21）。馬太為猶太人寫福音書時，外邦人的浪潮已逐漸興起。這個浪潮至今依舊興旺。

In His ministry the Lord cared for the believing remnant, but He was already looking ahead to the other side of the cross and the inrush of Gentiles into the church. "In his name shall the Gentiles trust," Isaiah had foretold (Matthew 12:21). By the time Matthew wrote his Gospel for the Jews, the Gentile tide had already begun to rise. That wondrous tide is running still.

3. 主抵抗偏見（十二 22-24）

3. The Prejudice the Lord Fought (12:22-24)

a. 主所行的神蹟（十二 22-23）

a. The Miracle of the Lord (12:22-23)

（1）主的作為（十二 22）

(1) the Action of the Master (12:22)

現在，有個被鬼所附、又瞎又啞的人，被帶到耶穌面前。想像看不見又說不出話的光景！這真的是壓傷的蘆葦。這人所受的苦，是因被邪惡的靈所轄制。主「就醫治他，甚至那啞巴又能說話，又能看見。」他立刻，而且全然蒙了醫治。

A demoniac who was both blind and mute was now brought to Jesus. Imagine not being able to see or speak! Here was a broken reed indeed. The man's affliction was caused by a possessing evil spirit. The Lord "healed him, inasmuch that the blind and dumb both spake and saw." The cure was instantaneous and complete.

（2）群眾的驚訝（十二 23）

(2) the Acclaim of the Multitude (12:23)

當主行了這個神蹟時，一大群人都很驚訝。「這不是大衛的子孫嗎？」換言之，「這一定是彌賽亞。還有誰能夠這麼作呢？」

When the Lord performed the miracle, the common people were amazed. "Is not this the son of David?" they said. In other words, "This has to be the Messiah. How could anyone else do more?"

b. 壞心的領袖（十二 24）

b. The Malice of the Leaders (12:24)

法利賽人卻有不同的解釋。他們說，「這傢伙不是真的在趕鬼，而是靠著鬼王別西卜阿。」這是他們第二次作這樣恐怖的指控了。第一次，主不理他們，但警告門徒們要提防這些人（九 34；十 25）。現在，法利賽人更猖狂、更輕蔑、更硬心不信了。他們上回還不知道，但這一次，他們已經跨越了神祕的疆界，由神的憐憫過到怒氣中了。

The Pharisees had a different explanation. They said, "This fellow doth not cast out devils, but by Beelzebub the prince of the devils." This was the second time they had said such a dreadful thing. The first time, the Lord ignored them, but warned His disciples against them (9:34; 10:25). Now the Pharisees were becoming bolder, more contemptuous, more hardened in unbelief. They did not know it, but this time they had crossed the mysterious boundary line between God's mercy and His wrath.

他們套在主耶穌身上的那個褻瀆的稱呼，有好幾種解釋。其中一個認為，*Beelzebub*（「蒼蠅王」），是以革倫的神祇（王下一 2）；這名字被希伯來人輕蔑地改為 *Baalzebel*（「糞堆之王」），並使用來作為鬼王的諱名。將神愛子榮耀的工作，歸諸於鬼王的功勞，對神的愛子而言，再沒有比這個更大的羞辱了。

There are various explanations of the blasphemous title assigned to the Lord Jesus. One is that *Beelzebub* ("lord of the flies") was the god of the Ekronites (2 Kings 1:2); the name was changed out of contempt by the Hebrews to *Baalzebel* ("lord of the dunghill") and used as an epithet for the prince of demons. No more insulting thing could have been said of God's beloved Son than to ascribe His glorious works to such a source.

愛德賽恩則另從雙關語的角度來看。（他認為，*Beelzebul* 別西卜是正確的拼法，而不是 *Beelzebub*）。拉比則用 *Zebhul*，意指殿，因此，*Beelzebul*（別西卜）就是殿之主。另一方面，發音類似的 *zibbul* 有兩種意。一個是「施肥」，它也衍生出另外的意思：「拜偶像」。因此，*Beelzebul* 可以指「拜偶像之王」，這王是「最惡劣的魔鬼頭頭，他領軍，誘惑人去拜偶像」。換言之，法利賽人把主的神蹟歸諸於魔鬼。對他們而言，「殿之王」也不會比「拜偶像之王」更好。

Edersheim saw a different play on words. (According to him *Beelzebul* is the correct reading, not *Beelzebub*.) *Zebhul*, in rabbinic usage, referred to the temple, so *Beelzebul* would be master of the temple. On the other hand, the phonetically similar word *zibbul* had two meanings. Its primary meaning was "manuring with dung" and it took on the additional meaning of "sacrificing to idols." Hence *Beelzebul* could mean "the lord of those sacrificing to idols," that lord being "the worst and chiefest of demons, who presided over, and incited to, idolatry." In other words, the Pharisees attributed the Lord's wondrous works to the devil. *Beelzebul* (lord of the temple) was to them no better than *Beelzibbul* (lord of idolatrous worship).

法利賽人不實的褻瀆，從此就對自己和國家鑄下永遠的咒詛，他們真是虛假的牧人。他們對主的褻瀆，也成為主生命轉向的分水嶺，從此，所有的事件都將指向加略山了。

The Pharisees' blasphemous lie sealed the eternal doom of those who spoke it and the fate of the nation whose false shepherds they were. Their blasphemy also marked the turning point in the life of the Lord. All events now trended toward Calvary.

C. 對嘲諷者反駁（十二 25-37）

C. Refuting the Scorners (12:25-37)

這一次，主反駁嘲諷他的人。請注意，他對這個可怕的褻瀆之言，態度十分沉著，又鞭辟入裡的回應。我們完全看不到怒言，也沒有輕率激烈的漫罵。我們只看到有條理的指出錯誤，以及嚴肅的命運判定。

This time the Lord refuted the scorners. Note His calm and deliberate response to their terrible blasphemy. Here we have no angry retort, no hot and hasty denunciation. What we have is a methodical exposure of their folly and a sad statement of their doom.

1. 法利賽人所說的不能成立（十二 25-30）

1. What the Pharisees Said Was Unfounded (12:25-30)

25 節一開始就證明主的全知：「耶穌知道他們的意思。」他看穿他們的心，他反駁他們的立論。

Verse 25 begins with an affirmation of the Lord's omniscience: "Jesus knew their thoughts." He *read their thoughts* and He *rejected their theory*.

為了駁回法利賽人的褻瀆之言，主作了一件他很少作的事。他提出一個論證來反駁這件攻擊。若有人挑戰他，他通常都隨之而去，或簡短但很有權威的回應，讓人啞口無言，顯示他無所不知的智慧。現在，他卻回以更長、但有邏輯的論述，來分析前因後果，這突顯了事件的嚴重性和嚴肅性。他力辯：法利賽人剛剛所說的，是妒火中燒的怒言，完全不合理不一致，矛盾百出。

In repudiating the Pharisees' blasphemy, the Lord did something He rarely did. He answered an attack on Himself by presenting an argument. Usually if someone challenged Him, He left them to themselves or answered in a brief, authoritative, unanswerable word stamped with the genius of omniscience. The fact that here He developed a more extended answer, one based on logic and the law of cause and effect, underlines the seriousness and solemnity of the occasion. He argued that what the Pharisees had just said in their jealous rage was inconceivable, inconsistent, and incongruous.

他們的指控不合理，因為，若說主是靠著別西卜趕鬼，那麼，撒但的王國就陷入內戰。一國若自相紛爭，就無法存立。請注意，主耶穌承認一項事實：在肉眼不能見的世界中，一個有組織的邪惡國度，其邪惡勢力是朝向人類而來，是由惡毒的人間魔王所統治，撒但的國度是一體的，而不是分崩離析的。撒但攻擊人類的方式不是像法利賽人所說的那樣。法利賽人的宣稱很荒謬。

Their accusation was inconceivable because if the Lord cast out demons by the power of Beelzebub, Satan's kingdom was in a state of civil war. A kingdom divided against itself cannot stand. Note that the Lord Jesus recognized the fact that there was an organized kingdom of evil in the unseen world, that it was directed with malice toward the human race, that it was ruled by a malevolent and personal prince, and that Satan's kingdom was united and not torn into warring factions. Satan would not proceed against the human race in the manner stated by the Pharisees. Their claim was absurd.

這樣的宣稱前後不一。法利賽的門徒也趕鬼（十二 27）。若說，主趕鬼是靠著鬼王，那他們的「子弟」趕鬼又如何呢？也靠著鬼王囉？耶穌等於在說，「你們自己評斷吧，」我們讀使徒行傳十九章 13 節知道猶太人也趕鬼，但是當然不是靠基督的權柄和力量。他不唸符咒或用其他方式，這些只會製造一種無傷大雅的表象成功。耶穌趕鬼，是以絕對的權柄，直接的命令，以及令人信服的能力趕鬼。

It was also inconsistent. The Pharisees' disciples practiced exorcism (12:27). If the Lord cast out demons by the power of the prince of demons, how did the Pharisees' "children" do it? By the prince of demons? "You be the judge," He said in effect. We read in Acts 19:13 of Jews practicing exorcism, but certainly not with the power and authority of Christ. He used no incantations or other common methods that were only indifferently successful. He cast out demons with absolute authority, by direct command, and with convincing power.

法利賽人的子弟不是靠鬼王趕鬼，那麼，主當然也不是。撒但的王國不會自相分爭。所以，他既然證明自己有權柄粉碎撒但的國，那顯然法利賽人所說就是前後不一。耶穌又加上，「我若靠著神的靈趕鬼，這就是神的國臨到你們了」（十二 28）。還能有別的結論嗎？

The Pharisees' disciples did not cast out demons by demonic power, and neither did the Lord. Satan's kingdom was not divided against itself. Therefore, given the ample proofs of His authority to tear up Satan's kingdom, it was obvious that what the Pharisees had said was incongruous. Jesus added, "If I cast out devils by the Spirit of God, then the kingdom of God is come unto you" (12:28). What other conclusion could there be?

29 節說到撒但是那個「壯士」。他在護衛「他的家具」（那些被鬼附身在他的掌控中的人）緊抓不放，可是，現在來了一位比他更壯的，這一位要摧毀撒但的「家」。當基督公開服事的期間，巴勒斯坦似乎史無前例地，出現很多被鬼附的例子。撒但大量召聚兵力，只是終究還是失敗了。

Satan was "the strong man" of verse 29. He kept "his goods" (the demoniacs in his power) tenaciously, but now One had come who was stronger than he, and this One was spoiling Satan's "house." There seems to have been an unprecedented surge of demonic activity in Palestine during the period of Christ's ministry. Satan had marshaled his forces, but all in vain.

2. 法利賽人所說的，不可赦免（十二 31-37）

2. What the Pharisees Said Was Unforgivable (12:31-37)

a. 他們曝露罪的本性（十二 31-32）

a. The Nature of Their Sin Exposed (12:31-32)

主揭露他仇敵的罪性。這是不可赦免的罪。別的罪，甚至干犯基督的罪，都可得赦免。但是，將神的愛子所行的，與聖靈一起同工的恩典事工，歸諸於撒但的能力，這罪，永不得赦免。

The Lord exposed the nature of His enemies' sin. It was the unpardonable sin. Other sins, even speaking against Christ Himself, can be forgiven. But to attribute the gracious works of God's Beloved to the power of Satan when those works were done in cooperation with the Holy Spirit was unforgivable.

聖靈能使人知道自己的罪，並引導人悔改。但褻瀆聖靈的罪，顯示這個人的狀態已經無藥可救。這些人，看過那麼多大能的神蹟、奇事、異能，目睹這位道成肉身者的良善與恩典，卻仍將之歸諸於污穢的鬼魔，神只好棄絕他們。他們將至高的聖神，等同於鬼王。主稱此不可赦免的罪為「褻瀆聖靈的罪」（十二 31）

The Holy Spirit can convict people of other kinds of sin and lead them to repentance. But blasphemy against the Holy Spirit betrays a state of soul beyond hope of redemption. The people who saw so many mighty miracles, signs, and wonders in the presence of incarnate goodness and grace, and attributed it all to the foul fiend of the pit, could only be abandoned by God. They were equating the Holy One of God with the prince of demons. The Lord called this unpardonable sin "blasphemy against the Holy Ghost" (12:31).

b. 曝露他們靈魂的本性（十二 33-37）

b. The Nature of Their Souls Exposed (12:33-37)

(1) 我們所說的話語淵源（十二 33-35）

(a) 樹與葡萄收成 (十二 33)

(a) A Tree and Its Vintage (12:33)

主又揭露了仇敵靈魂的本質。他們的言詞，顯露他們內心的本質，我們的言詞，也顯露我們的本質。耶穌在頭三個例子中說，「看果子，就可以知道樹。」他挑戰法利賽人，誠實的就著他的工作來評斷吧。這些事工，到底是好是壞？醫病、潔淨麻瘋病患、餵飽飢餓者、使死人復活，是好是壞？若是好，仇敵就得從這些果子承認，這是好樹。

The Lord also exposed the nature of His enemies' souls. Their words revealed their inner nature, and our words reveal ours. In the first of three illustrations, Jesus said, "The tree is known by his fruit." He challenged the Pharisees to be honest and judge Him by His works. Were they or were they not good works? Was it good work to heal the sick, cleanse lepers, feed the hungry, raise the dead? If so, let His enemies acknowledge the tree because of its fruit.

(b) 舌與毒 (十二 34)

(b) A Tongue and Its Venom (12:34)

第二個例子，主說，「毒蛇的種類，你們既是惡人，怎能說出好話來呢？」法利賽人指控他與別西卜聯手。他便指控他們是毒蛇的種類。耶穌的事工證明他是良善的；但法利賽人的言語，充滿死亡的毒氣，證明他們是出於惡者。

In the second illustration the Lord said, "O generation of vipers, how can ye, being evil, speak good things?" The Pharisees had accused Him of being in league with Beelzebub. He accused them of being the serpent's seed. Jesus' works proved Him to be good; their words, so full of deadly poison, proved them to be of their father the devil.

(c) 珍寶與價值 (十二 35)

(c) A Treasure and Its Value (12:35)

第三個例子，主說「善人從他心裡所存的善，就發出善來，惡人從他心裡所存的惡，就發出惡來。」(十二 35)。原因在於十二章 34 節：「心裡所充滿的，口裡就說出來。」我們口中所出的，會顯露我們的本相，法利賽人從褻瀆聖靈，顯露他們的所是。他們裸露的心意，向世界顯出，那是一顆爛到心的果子。從他們對神的愛子所說的那些可怕的語詞顯示，他們心中所珍藏的惡。

In the third illustration the Lord said, "A good man out of the good treasure of the heart bringeth forth good things: and an evil man out of the evil treasure bringeth forth evil things" (12:35). The reason was given in 12:34: "Out of the abundance of the heart the mouth speaketh." We are exposed by the things we say, and

the Pharisees were exposed by their blasphemy of the Holy Ghost. They had made bare their hearts and displayed to all the world that they were rotten to the core. By the terrible things they had said about God's dear Son, they had revealed the evil that they treasured.

(2) 我們所說的話語，其嚴重性（十二 36-37）

(2) the Seriousness of What We Say (12:36-37)

(a) 我們所說的話語永遠存在（十二 36）

(a) The Everlasting Nature of Our Words (12:36)

像法利賽人一樣，我們也要按自己口所出的受審判。每個人每天使用上千個字，足以記滿一本一般篇幅的書籍，若是一生，就可以裝滿一間大學圖書館了。我們的思想，總是透過我們口出的言語表達。我們對說出口的每句閒話都要負責。當一個人被捕時，都會受到警告：凡所供出的每件事，都可以用來作為反控；同理，主也警告我們，口裡所出的話語，有一日也要作為質疑我們的證據。

Like the Pharisees, we will be judged by our words. Every articulate person uses thousands of words a day, enough to fill a fair-sized volume—enough in the course of a lifetime to fill a college library. Our thoughts are expressed in our words. We are accountable for every idle word. When a person is arrested, he is warned that anything he says will be used against him; similarly the Lord warns us that our words will rise up against us.

(b) 我們說出的話語，就是證據（十二 37）

(b) The Evidential Nature of Our Words (12:37)

現今的人類已有各種設備，可以錄下話語，還可以倒帶。我們的週遭，有許多我們無法聽見的噪音；廣播電台、電視台、無線電通訊等等，使話語充滿了這個世界。當一個接收器，轉到對的頻道，就可以將這些話語，從空中抓下來而聽得見。倘若我們人類都作得到這個，神更能夠了。再沒有什麼比：「我們所說的每個字，都被錄下來了」更要令我們擔心的事了。我們需要主，以他所完成的事工，（按：救恩）像磁石一樣消除掉那個錄音。我們需要將我們那些會致罪的話語消除。我們需要神說，「我不再記住這些話了。倘若祂不消除那些證據，我們只得因自己所說出口的話語，而被定罪。

Today we have devices that record words and play them back. The air around us is alive with unheard noise; radio and TV stations, CB transmitters, and the like are filling the world with words. A receiver, tuned to the right wavelength, can pull them out of the air and make them audible. If man can thus capture words, God can do it better. Nothing ought to trouble us more than the fact that our every word is recorded. We need the Lord to draw the magnet of His finished work across that record. We need to have our incriminating words

blotted out. We need God to say, "I will remember them no more." If He doesn't destroy the evidence, we will stand condemned by our words.

D. 拒絕行神蹟（十二 38-50）

D. Refusing the Sign (12:38-50)

1. 愚蠢的人（十二 38-45）

1. The National Folly (12:38-45)

a. 以色列民的鹵莽無禮（十二 38-42）

a. The Impertinence of Israel's Peers (12:38-42)

文士和法利賽人，彷彿還不夠得罪耶穌似的，竟要求他行個神蹟看看。這要求立刻被斷然拒絕了。他還要行多少神蹟使他們信服呢？馬可八章 11 節說，他們要求「從天上顯個神蹟」。他能叫日影停住不移嗎？當然可以！他可以叫月光變紅如血嗎？當然可以！他們要一種聲光十足的神蹟，他從來沒行過的那種。「從天上來的神蹟」他其實已行過。當耶穌降生時，如馬太提醒猶太人的，神在天上安置了一顆明亮的星，東方博士就按著星的指引而來。

As if they had not provoked Him enough, the scribes and Pharisees demanded that Jesus give them a sign. Their demand was swiftly and categorically denied. What more could He have done to convince them? Mark 8:11 says that they demanded "a sign from heaven." Could He make the sun stand still? Of course He could! Could He turn the moon to blood? Yes indeed! They wanted a sensational sign, the kind of sign He never gave. The sign from heaven they demanded had already been given. When Jesus was born, as Matthew had already reminded the Jews, He put a new star in the sky and wise men from the East followed that star to His feet.

主斥責那些求神蹟的人。他稱那些拒絕基督的世代為「邪惡、淫亂」的世代（太十二 39）。那世代，在屬靈領域上得罪神，就好像一個淫亂的妻子，在肉身領域上得罪她的丈夫一樣。這種淫亂的比喻，在舊約中是非常普遍的比喻（耶三 9；結二十三 27；尤其是何西阿的預言）。

The Lord castigated those who demanded a sign. He called that Christ-rejecting generation "evil" and "adulterous" (Matthew 12:39). That generation had sinned against God in the spiritual realm in the way an adulterous wife sins against her husband in the carnal realm. Such a comparison to adultery was a common figure of speech in the Old Testament (Jeremiah 3:9; Ezekiel 23:27; and particularly the prophecy of Hosea).

主耶穌拒絕行神蹟後，接著討論那個世代想要有的神蹟的性質。這段討論，造成一項新的因素：耶穌最終被猶太人拒絕。主引用了約拿的故事，來說明猶太人的堅不悔改。藉著約拿的故事，主也再次確認聖經的權威。他一直有如此一致的觀點，從未質疑聖經的無誤性。

In denying the demand for a sign, the Lord Jesus discussed the kind of sign that that generation could expect. The discussion introduced *a new factor: the final rejection of Jesus by the Hebrews*. The Lord referred to the story of Jonah to expose the Jews' refusal to repent. By referring to Jonah, the Lord was also putting His authoritative stamp on the Scriptures. He did this consistently, never questioning their accuracy.

耶穌回答說「一個邪惡淫亂的世代求看神蹟，除了先知約拿的神蹟以外，再沒有神蹟給他們看。約拿三日三夜在大魚肚腹中，人子也要這樣三日三夜在地裏頭」（太十二 39-40）。約拿的經歷，預表主將要如何受死、埋葬和復活。請注意，他話語中的字詞：「也要這樣」；這個公式，通常指「完全對等」。有些人不同意，但是約拿極可能是真的死在吞下他的那條大魚肚裡，然後，才復活。約拿二章 2 節說，他在「陰間的深處。」

Jesus gave that generation "the sign of the prophet Jonas: For as Jonas was three days and three nights in the whale's belly; so shall the Son of man be three days and three nights in the heart of the earth" (Matthew 12:39-40). The experience of Jonah was a sign of the Lord's forthcoming death, burial, and resurrection. Note the words "as" and "so" in His statement; that formula usually indicates an exact parallel. Some disagree, but it seems likely that Jonah actually died in the belly of the great fish that swallowed him, and subsequently he was resurrected. Jonah 2:2 says he was in "the belly of hell."

約拿一章 17 節說，他在魚的肚裡「三天三夜」。主引用這個全然的對等說，他也要「三日三夜」被埋在地裡。「三天」這個字，也可以用來指一天的任何部份，因此，經常被那些堅持認為「主是在禮拜五被釘」的人所引用。但加上「三夜」這個字，那說法就難以成立了。

Jonah 1:17 says that he was in the belly of the fish "three days and three nights." Drawing an exact parallel, the Lord said that He would be buried "three days and three nights." The words "three days" alone could be taken to mean any portion of a day, the view usually taken by those who insist that the Lord was crucified on a Friday. But the added words "and three nights" make that view untenable.

主應許，他的死、埋葬、復活必像約拿一樣，帶給外邦人極大的祝福。因此，他討論神蹟時，也引進了一個新的焦點：耶穌要被異教徒接納。猶太人早已有神蹟賜給他們，而且是很不尋常的神蹟。

The Lord promised that as in the case of Jonah, His own death, burial, and resurrection would bring great blessing to the Gentiles. Thus His discussion of signs introduced *a new focus: the forthcoming reception of Jesus by the heathen*. The Jews were being given a sign that was quite out of the ordinary after all.

主提供了舊約聖經兩個外邦人的例證，他們雖然沒有以色列所蒙的光和特權，卻把握了神所賜的機會，作了回應。第一個例證，當然就是約拿的例證：「尼尼微人聽了約拿所傳的就悔改了」（太十二 41）。先知在他們城裡的街道遊走，他的信息在城裡迴響著，就爆發了一場復興。歷史的記載說「尼尼微人信服神」（拿三 5），便躲過了神的怒氣，經歷了祂的憐憫。

The Lord provided two Old Testament illustrations of Gentiles who, without Israel's light and privilege, responded when given the opportunity. The first illustration grew naturally out of the reference to Jonah: "The men of Nineveh... repented at the preaching of Jonas" (Matthew 12:41). The prophet marched through their streets, his message echoed throughout their city, and revival broke out. The historical record says that "the people of Nineveh believed God" (Jonah 3:5). They avoided God's wrath and experienced His mercy.

但以色列民卻不肯悔改，即使「一個比約拿更大的」在他們當中。耶穌說，那個被他們瞧不起的尼尼微人，要「起來定這世代的罪」。在馬太十二章 41 節的「起來」這字，意思是「站起來」。這是指猶太人和羅馬人的習俗，一個人在法庭中為罪案作證時，證人必須站立。

But Israel would not repent even though "a greater than Jonas" was in their midst. Jesus said that the despised Ninevites would "rise in judgment with this generation, and... condemn it." The word translated "rise" in Matthew 12:41 means "stand up." The reference is to a custom in both Jewish and Roman law courts that required a witness to stand when testifying in a criminal case.

主復活後，有四十年之久，神暫時住了手，但是當那個邪惡淫亂的世代，對神所行的神蹟、使徒們所行的異能奇事都無動於衷時，他們就要被交予審判了。約拿傳道說，「再等四十日，尼尼微必傾覆了」（拿三 4）。事實上，耶穌等於也在對文士和法利賽人說，「四十年後，耶路撒冷必傾覆。」他後來還會對此真理講述得更清楚（太二十三 36-38）。

After the Lord's resurrection, God stayed His hand for nearly forty years, but in the end that evil and adulterous generation, impervious to the Lord's miracles and to the signs and wonders wrought by the apostles, was handed over to judgment. Jonah had preached, "Yet forty days, and Nineveh shall be overthrown" (Jonah 3:4). And in effect Jesus was saying to the scribes and Pharisees, "Yet forty years, and Jerusalem shall be overthrown." He would declare that truth with greater clarity later (Matthew 23:36-38).

第二個舊約例子，是示巴女王，她「從地極而來，要聽所羅門的智慧話」（十二 42）。她長途跋涉，歷經千辛萬苦的要來到所羅門的腳前，但是，文士和法利賽人卻沒有這樣的費力。主，「比所羅門更大的那一位」，正在他們當中。

The second Old Testament illustration concerned the queen of Sheba, who "came from the uttermost parts of the earth to hear the wisdom of Solomon" (12:42). She had ventured a long, tiring, and dangerous journey to sit at the feet of Solomon, but the scribes and Pharisees had to make no such effort. The Lord, "a greater than Solomon," was in their midst.

神賜與所羅門的智慧，曾令示巴女王魂不守舍，不料，最後卻被世俗、肉慾和驕傲自大所毀。這事實，有聖經上的史書為證，還有傳道書，以及以色列在他死後立即必須作匡正為證。主耶穌，比所羅門更有智慧，不僅傳講更高的倫理，要求更聖潔的生活，他自己也活出完美無瑕的生命。

Solomon's divinely inspired wisdom, which overawed the queen of Sheba, was in the end spoiled by his worldliness, carnality, and extravagance. That fact was attested to by the historical books of Scripture, by the book of Ecclesiastes, and by Israel's demand for redress immediately after Solomon's death. The Lord Jesus, far wiser than Solomon, not only preached a higher ethic and called for a holier life; He also lived an impeccable life.

耶穌說，當審判時，示巴女王「要起來（是死裡復活的「起來」；與十二章 41 節的「起來」希臘文不同）定這世代的罪」那時，證人會從四面八方而來，如推羅、西頓、尼尼微和伊索匹亞。從古至今，立刻向基督的宣告作出回應的外邦人，或是，倘若他曾向外邦人作出「像他對那群硬心不肯相信的猶太人所作的宣告」，因而對神有所回應的外邦人，都要來定以色列民的罪。

Jesus said that the queen of Sheba "shall rise up [rise up in resurrection—not the same Greek word as in 12:41] in the judgment with this generation, and shall condemn it." Witnesses will be assembled from all over. From Tyre, Sidon, Sodom, Nineveh, and Ethiopia they will come. From the past will come Gentiles who were instantly responsive to the claims of Christ, or who would have been responsive, had He done for them what He did for obdurate, unbelieving Israel.

b. 以色列民堅不悔改（十二 43-45）

b. The Impenitence of Israel's People (12:43-45)

（1）攪動人心的比喻（十二 43-45 節上）

(1) a Disturbing Parable (12:43-45a)

接著，主講了一個比喻，有個鬼，附在某人身上，被趕出去後，這鬼無所適從，急著找不到新的附著點，「就在無水之地，過來過去，尋求安歇之處，卻尋不著」（十二 43）。鬼無所適從的狀態，就跟人在沙漠一樣的痛苦。最後，鬼說，「我要回到我所出來的屋裡去，」（十二 44）就看見裡面空閒，打掃乾淨，修飾好了，便去另帶了七個比自己更惡的鬼來，都進去住在那裡，「那人末後的景況，比先前更不好了。」（十二 45）。

The Lord next told a parable about a demon who had inhabited the body of a man. Having been cast out of the man, the evil spirit was restless. Craving embodiment, it "[walked] through dry places, seeking rest, and [found] none" (12:43). Its disembodied condition was as depressing to the demon as a desert is to people. Finally the demon said, "I will return into my house," still claiming as its own the body from which it had

been expelled (12:44). Finding the body untenanted, it rounded up seven other spirits worse than itself and repossessed the wretched victim, so that "the last state of that man [was] worse than the first" (12:45).

(2) 恐怖的對等 (十二 45 節下)

(2) a Dreadful Parallel (12:45b)

耶穌加上一句嚴肅的話：「這邪惡的世代，也要如此。」這個故事，明顯不同於之前用來闡述魔鬼的德性和狀態，現在卻用來指全體的以色列民了。

Jesus added these solemn words: "Even so shall it be also unto this wicked generation." Obviously the story, quite apart from the light it shed on the character and condition of demons, has an application to the nation of Israel.

邪惡的、拜偶像的靈，從士師時代就玷污了以色列民，一直到王國毀滅，被巴比倫人驅逐擄去為止。屋子「打掃乾淨，修飾好了」（十二 44）。法利賽人和拉比潔淨了房子，以外表形式和傳統來裝飾，但沒有尋求新的裝備。他們沒有追求恢復神的榮耀，沒有求神差派祂的聖靈來聖殿居住，也沒有求祂的同在，來充滿全地和祂的子民，因此，邪惡的靈最後又返回。

The indwelling evil spirit of idolatry that had plagued the nation of Israel from the days of the judges to the fall of the monarchy was exorcised by the Babylonian captivity. The house was "swept, and garnished [decorated]" (12:44). The Pharisees and rabbis cleaned the house and embellished it with their formalities and traditions, but they had sought no new tenant. They did not ask God to restore the shekinah glory, to send His Holy Spirit to indwell the temple and fill the land and the people with His presence, so eventually the evil spirit will return.

教會被提之後，以色列民又恢復拜偶像。耶路撒冷重建的聖殿要成為崇拜獸（敵基督）的新世界的中心（啟十三）。邪惡的靈就要帶著其他七個比他更惡的靈回來。這樣，猶太人最終的光景，就會比以前更糟。

Idolatry will be reinstated in Israel after the rapture. The rebuilt temple in Jerusalem will be turned into a new world center for the worship of the beast, the antichrist (Revelation 13). The evil spirit will return with seven other spirits worse than itself. Thus the last state of the Jews will be worse than the first.

當以色列的聖者在猶太人當中時，他們不僅拒絕他，還指控他「與拜偶像祭牲之王」相結盟。有一天，大多數的猶太人要仆倒，拜那罪人，並要頌讚那龍，「古蛇，又叫魔鬼，也叫撒但」（啟二十

2)。今天，拒絕基督的以色列國又復活了，發生這樣事件的末世舞台已經架好。（賽二十八 15；但九 27；帖後二）。

The Jews rejected the holy One of Israel when He was in their midst and accused Him of being in league with "the lord of those sacrificing to idols." The day will come when the majority of Jews will fall down and worship the man of sin and will praise and adore the dragon, "that old serpent, which is the Devil, and Satan" (Revelation 20:2). Today, in the rebirth of the Christ-rejecting nation of Israel, the stage is being set for such end-time events (Isaiah 28:15; Daniel 9:27; 2 Thessalonians 2).

2. 新家（十二 46-50）

2. The New Family (12:46-50)

a. 解開舊結（十二 46-47）

a. The Old Ties Dissolved (12:46-47)

這時候，有個打岔。有人告訴主說，他的母親和弟弟們來了。這個突發事件，給他很自然的機會來介紹一個新的家。

At this point there was an interruption. The Lord was given the news that His mother and brothers had arrived. That opportune event gave Him a natural way of introducing the new family.

「有人告訴他說，看哪，你母親和你弟兄站在外邊，要與你說話」（十二 47）。他們說，家人的用意是要與他說話，但是馬可三章 21、31 節更清楚指出，他們真正的目的是要「拉住他」，因為「他們說，他癲狂了」。顯然，主的母親和弟弟們都聽說了，他不停的工作，也聽說他與政府當局起了衝突。因此，他們下結論：他一定瘋了，他們只好來找他，想辦法要制止他。

"One said unto him, Behold, thy mother and thy brethren stand without, desiring to speak with thee" (12:47). Their stated purpose was to speak with Him, but Mark 3:21,31 makes it clear that their real purpose was "to lay hold on him" because "they said, He is beside himself." It is evident that the Lord's mother and brothers had heard of His ceaseless activity and had heard that He was on a collision course with the authorities. They had concluded that He was out of His senses, virtually insane, and they had come to put Him under some kind of restraint.

馬利亞應該瞭解多些。她知道耶穌是神在肉身顯現。或許，她是被母性的本能所催促，也一定受了不少另外四個兒子的壓力。我們不知道，耶穌的弟弟們對耶穌降生的狀況瞭解多少，不過，馬利亞和約瑟一定不可能一字不提。但是，四個弟弟一定很難相信，也擔心官方的仇視，會波及到自己。迦百農和拿撒勒的距離不遠。

Mary must have known better. She knew that Jesus was God manifest in the flesh. Perhaps her protective maternal instinct overcame her and doubtless she was under considerable pressure from her other four sons. We do not know how much Jesus' brothers knew about the circumstances of His birth, but it seems improbable that Mary and Joseph would not have told them. However, they certainly did not believe in Jesus and they might have been fearful that official hostility toward Him would spread to them. It was not that far from Capernaum to Nazareth.

在福音書中，記載的耶穌事工，（釘十字架之前）馬利亞總共只出現兩次（這裡一次，另一次在約翰福音二章 1-4 節）。這兩次，馬利亞都想插足在主的事務中，但兩次都被主責備。因此，僅僅因為她是耶穌的母親，以為他一定會聽她的話作事，而向馬利亞祈禱，這是完全說不過去的。馬太十二章和約翰二章的經文，就能斷定，並反駁羅馬天主教高抬馬利亞到神性地位的教義，以及「馬利亞肉身升天，馬利亞與耶穌是同救主」的教義。

In the Gospel record of the ministry of Jesus there are only two occasions (prior to the crucifixion) when Mary appears (here and in John 2:1-4). Both times she seeks to have a say in His affairs and both times she is reproved by Him. Thus there is no basis for prayer to her on the ground that since she is the Lord's mother, He will listen to her and do as she says. Such passages as these in Matthew 12 and John 2 anticipate and repudiate Roman Catholic dogmas that exalt Mary to the status of deity, teach the bodily assumption of Mary into Heaven, and make Mary coredemptrix with Jesus.

b. 揭露新的真理（十二 48-50）

b. The New Truth Disclosed (12:48-50)

「誰是我母親？」當人告訴他，馬利亞和她的兒子們來的用意時，耶穌這樣的回答。「誰是我的兄弟？」（十二 48）。請注意，耶穌在此只承認三種人際關係——母親、姊妹、弟兄——確認了他並沒有人間的父親這件事實。但他即使承認這樣的關係，也刻意保持一點距離。他並非不愛人間的親屬；只是要放在正確的位置上。

"Who is my mother?" Jesus replied when told of the mission of Mary and her sons. "Who are my brethren?" (12:48). Note that the Lord here acknowledged only three human relationships—mother, sister, brother—an affirmation of the fact that He had no human father. But even these acknowledged relationships were deliberately distanced from Him. He had not lost affection for His human family; He was simply putting them in their proper place.

他的親人的打岔，是基於一種推理：他們與他之間的事，比他與群眾的事更重要。他不得不斥責他們這樣的假設，他們以為可以就此把他帶回老家，以免造成任何傷害。這整個事件，對主一定是很大的試煉。要應付仇敵的錯誤思想，比親人的錯誤思想，容易得多了。

By interrupting the Lord, His relatives had inferred that their business with Him was more important than His business with the multitudes. He had to reprove them for their presumption in thinking that they could take Him home and out of harm's way. The whole incident must have been a trial to the Lord. It is easier to deal with the mistaken ideas of one's foes than those of one's family.

主責備了家人之後，指著門徒和一切相信他的人說，他們是他的「兄弟姊妹如母親」（十二 50）。現在，有一個新的家庭了，彼此的聯結是屬靈的，而不是血緣的。主的弟弟們最後也找到路，進入這個家庭。我們最後看見馬利亞的踪影是在馬可樓上，她和主耶穌其他的信徒在一起，她已經成了一個門徒（徒一 12-14）。

Having rebuked His human family members, the Lord pointed to His disciples and acknowledged them and all who would believe in Him to be His "brother, and sister, and mother" (12:50). There is now a new family in which the ties are spiritual, not natural. The Lord's brothers eventually found their way into that family. The last view we have of Mary is in the upper room where, with other believers in the Lord Jesus, she had taken her place as one of His disciples (Acts 1:12-14).

馬太介紹完新的家庭之後，對於主所遭到的拒絕，馬太在此用一句話作了結語。以色列民的「察看期」已證明失敗。猶太人終究還是拒絕了王；因此，王也棄絕他們。向以色列全民提出的天國的邀請，終於要撤回了。從此，天國要提供給新的族群，一群天國子民。以色列將要受一種新的苦難，要長期被流放到外邦人中，這是一種新的更廣的流放。然後，主並沒忘記祂對以色列的應許，祂還要再次召聚四散的以色列民，成就古時千禧國度的應許，屆時，猶太人要歡喜承受地上的而非天上的產業（但七 27）。

With the introduction of the new family, Matthew concluded this phase of his description of the Lord's rejection. Israel's probation had ended in failure. The Jews had rejected the King; the King had rejected them. The offer of the heavenly kingdom to Israel as a nation had finally been withdrawn. The heavenly kingdom would be offered to a new people, a heavenly people. The Jewish nation would have to suffer a new and longer exile among the Gentiles, a new and greater dispersal. Then, not forgetting His promises to Israel, the Lord would regather the scattered people and fulfill the ancient promises of the millennial kingdom, in which the Jews would have to be content with an earthly rather than a heavenly heritage (Daniel 7:27).

II. 國度的奧祕（十三 1-52）

II. The Mysteries of the Kingdom (13:1-52)

以色列歷史上的一個危機來臨了，類似耶路撒冷城陷於尼布甲尼撒王手中的危機，只是比那個又更嚴重。

A crisis in Israel's history had arrived, similar but far more serious than the crisis that resulted in the handing over of the city of Jerusalem to Nebuchadnezzar.

以色列歷史中，我們若要明白神如何對付以色列民，有兩個時期，我們一定得瞭解的。第一個是「外邦人的日期」（路二十一 24）。這時期的特點是，以色列失去政治上比他國優越的地位。這時期，地上所有的權勢，都在外邦人手中，這時期始於尼布甲尼撒王，將終止於敵基督作王之時。「外邦人的日期」要終止於基督在亞米吉多頓再來，祂在那時，要設立以耶路撒冷為中心的千禧國度。這國度目前因為猶太人的不信，而被基督延後。

There are two periods in Israel's history that we must be aware of if we are to understand God's dealings with Israel. The first is "the times of the Gentiles" (Luke 21:24). This period marks Israel's loss of political ascendancy over the nations. During this time all world power is in Gentile hands. The period began with Nebuchadnezzar and will end with the reign of the antichrist. "The times of the Gentiles" will be terminated upon the personal return of Christ at Armageddon, at which point He will setup the millennial kingdom centered in Jerusalem. That kingdom is now officially postponed by Christ because of Jewish unbelief.

第二時期是「外邦人的數目添滿」，始於五旬節，終於教會被提。五旬節前兩千年，當神要說話時，大多數是對猶太人說著希伯來語。倘若某個外邦人想得到神的真理，他必須成為改教者，入猶太教，並行割禮。但是第二時期開始時，這一切就終止，擺在一邊了（「外邦人的數目添滿」）現在，神真理的監護權已託付給教會（明顯都是外邦人）。五旬節後，當神要向人說話，他大多數說的是希臘文。當教會被提後，神要恢復祂給猶太人的宗教優惠權（啟示錄中的復興，都是由猶太人所領導），當基督最後再來作王時，神要恢復猶太人的政治優惠權。

The second period is "the fulness of the Gentiles" (Romans 11:25), which marks Israel's loss of religious ascendancy over the nations. "The fulness of the Gentiles" began at Pentecost and will end at the rapture. For two thousand years before Pentecost, when God had anything to say, He said it for the most part to a Jew and in *Hebrew*. If a Gentile wanted the truth of God, he had to become a Jewish proselyte and submit to circumcision. But all that was set aside at the beginning of the second period ("the fulness of the Gentiles"). Now custodianship of God's truth is entrusted to the church (predominantly Gentile in character). After Pentecost, when God had anything to say, He said it for the most part in *Greek*. After the rapture God will restore religious ascendancy to the Jews (the revivals of the apocalypse are all led by Jews) Just as at the final return of Christ to reign, God will restore political ascendancy to the Jews.

因為猶太人現在拒絕他們的王，因此，有關天國肉眼可見的所有的計劃都要延後。這樣的耽延，已經持續了將近兩千年。這麼長的期間，神一直在工作，呼召人加入祂的教會；而國度的事務，可以說，像地下組織似的，祕密地緊隨著，但人類的肉眼無法見到，那是個奧祕。

Because the Jews had now rejected their King, all plans for the immediate visible manifestation of the kingdom were postponed. That postponement has already lasted nearly two thousand years. During this long period God has been at work, calling out members for His church; the affairs of the kingdom have been subordinated. The kingdom has gone underground, so to speak. It is not visible to men. It is here in mystery.

國度，是馬太十三章幾個奧祕比喻的主題，即使，這些比喻所涵蓋的，與教會時期（「外邦人的數目添滿時」）的比喻平行，教會也包括在這些比喻中，因為，教會時期，與國度時期重疊。將來有一日，國度要在兩個領域（天上的與地上的）中顯明。教會要在天上統治，以色列民則在地上統治。這些奧祕的比喻顯示，當王還未出現時，事情要如何進展。

The kingdom is the theme of the mystery parables of Matthew 13, even though the period they cover parallels that of the church age ("the fulness of the Gentiles"). The church is involved in the parables because the church age and this phase of the kingdom overlap. In a coming day the kingdom will be manifest in two realms, Heaven and earth. The church will reign in the heavenlies, and Israel will reign on earth. The mystery parables show how things are developing now, during the time of the King's absence.

換言之，這些比喻，講的是現今的時期。它稍微透露了神對我們這個時期的祕密計劃和旨意。到此為止，每件事都顯得很失敗。神的旨意每一回都遭到敵對；不但見不到得勝，反而一直被抵擋。真理總是被訕笑，錯方卻一直得勢。然而，儘管有外在的這一切，神的旨意仍然得勝。祂的計劃必要實現。許多問題，會令一些細心的人對現今大為困惑，但現在，藉著這些奧妙的比喻，都可以更加清晰。頭四個比喻是公開講述的，因為，要強調這時期的外在特點。

In other words, these parables deal with the present age. They tell us something of God's secret plans and purposes for our age. Today everything is marked by seeming failure. God's purposes are opposed at every turn; instead of visibly triumphing, they are continuously resisted. Truth is ever on the scaffold and wrong is ever on the throne. Yet in spite of outward appearances, God's purposes are prospering; His goals are being attained. Much that mystifies thoughtful people about the present age is made clear in the mystery parables. The first four were spoken publicly because they emphasize the outward aspect of the age.

A. 公開講述的比喻（十三 1-35）

A. Parables Spoken Publicly (13:1-35)

1. 群眾（十三 1-2）

1. The Multitudes (13:1-2)

主被猶太人正式拒絕的同一天，他下到海邊，向一群還聚集在那兒的群眾講道。我們可以想像那情景：加利利平靜的蔚藍湖面，在陽光下波光粼粼；主背對著湖；穿著五顏六色外衣的群眾，遍佈在週遭山坡上。

The same day that the Lord was formally rejected by the Jews, He went down to the seashore and addressed the multitudes who still gathered around Him. We can picture the scene: the calm blue waters of the lake of Galilee sparkling in the sun; the Lord with His back to the lake; crowds standing on a nearby hill in their colorful robes.

主一開口，明顯就感覺得出，他的教導主題改變了。之前他講的都是天國，如今，不再是「近了」。就如撒種期與收割期，兩者有頗長的間隔，要目睹天國降臨，也要有相當長的間隔了。「禾場」也不同了。不再是以色列；而是全世界。此外，主的教導，改以比喻來傳述，故意隱藏真理，不加顯露。他會對門徒解釋，但以色列就要步入眼瞎的命運了。

The moment the Lord opened His mouth it was evident that the character of His teaching was changed. He spoke about the kingdom, but it was no longer "at hand." Just as considerable time lapses between seedtime and harvest, considerable time would lapse before the kingdom would be visible. The "field" was different too. It was no longer Israel; it was the world. Furthermore the Lord couched His teaching in parables of a new kind, designed to conceal as much as to reveal truth. He would explain the parables to His disciples, but blindness would be Israel's lot.

2. 奧秘（十三 3-35）

2. The Mysteries (13:3-35)

a. 撒種的比喻（十三 3-23）

a. The Parable of the Sower (13:3-23)

頭一個比喻的奧秘，強調救恩的信息會如何傳播給所有人。土地象徵人類的心田，以及人對福音的態度。這個比喻很重要，耶穌在馬可四章 13 節就強調了：「你們不明白這比喻嗎？這樣，怎能明白一切的比喻呢？」（十三 9）

The first of these mystery parables emphasizes how the message of salvation goes forth to all. The soil symbolizes the human heart and man's dispositional attitude toward the gospel. The importance of this parable is underlined by Jesus in Mark 4:13: "Know ye not this parable? and how then will ye know all parables?"

(1) 比喻的引言 (十三 3-9)

(1) the Introduction of the Parable (13:3-9)

引言，其實就是故事本身。它十分真實，講到人在很大的一片地上撒種籽，講到種籽碰到大自然中的不利因素（如：空中的野鳥，不適合生長的路旁，石頭地，長滿荊棘的土地），以及落在好土，有各種收成的。講完了故事後，主對群眾發出挑戰：「有耳可聽的，就應當聽」（十三 9）。

The introduction is simply the story itself. So true to life, it tells of the scattering of the seed over a widespread area, of the seed's natural enemies (the fowls of the air, the inhospitable wayside soil, the stony places, the thorn-infested ground), and of the varying harvests of the seed that fell into good ground. Having told the story, the Lord challenged the multitudes: "Who hath ears to hear, let him hear" (13:9).

(2) 比喻中的打岔 (十三 10-17)

(2) the Interruption of the Parable (13:10-17)

(a) 關於比喻——一個字 (十三 10-13)

(a) A Word About the Parables (13:10-13)

對這個新的教導法，門徒跟眾人一樣的困惑，便請求主解釋。從主的回答可明顯看出，自從猶太人褻瀆聖靈之後，他對猶太人的態度已經改變，他說，「因為天國的奧祕，只叫你們知道，不叫他們知道。」（十三 11）。主對以色列民，已經關上啟示的大門。

The disciples, as mystified as everyone else, asked for an explanation for this new kind of teaching. The Lord's answer clearly revealed His change of attitude toward the Jews since their blasphemy of the Holy Spirit. "Because it is given unto you to know the mysteries [secrets] of the kingdom of heaven, but to them it is not given," He said (13:11). The Lord had closed the door on Israel as a nation.

但個別的猶太人，藉著個人對基督的信心，仍然可以獲得啟發。這些信徒，就成為教會的一份子（來自列國的，基督奧祕的身體）以及天國的繼承者。尚未重生的猶太人對天國奧祕的真理則至今仍不能明白。

Individual Jews can still be enlightened by exercising personal faith in Christ. These believers become members of the church (the multinational, mystical body of Christ) and heirs of the heavenly kingdom. Unregenerate Jewry to this day is devoid of understanding and blind to the mystery truths of the kingdom.

主對他的教學，多加了一句：「凡有的，還要加給他，叫他有餘，凡沒有的，連他所有的，也要奪去」（十三 12）。門徒就是一個例子。隨著時間過去，尤其是在加略山和五旬節時，門徒的眼被打

開了，明白所有的真理，以色列民則愈來愈瞎，拒絕福音中的神子，使徒行傳中的聖靈，因此，在整個教會時代，他們都被封在咒詛中。

The Lord added a comment about His method: "Whosoever hath, to him shall be given, and he shall have more abundance: but whosoever hath not, from him shall be taken away even that he hath" (13:12). The disciples were a case in point. As time went on, especially after Calvary and Pentecost, their eyes were opened to all truth. Israel became more and more blind, rejecting the Son of God in the Gospels and the Spirit of God in Acts, thus sealing their doom for the entire church age.

(b) 關於神的先知——一個字（十三 14-15）

(b) A Word About God's Prophet (13:14-15)

主引用以賽亞書第六章 9-10 節那不祥的預言，說

Referring to the ominous prophecy of Isaiah 6:9-10, the Lord said:

在他們身上，正應了以賽亞的預言說，你們聽是要聽見，卻不明白，看是要看見，卻不曉得，因為這百姓油蒙了心，耳朵發沉，眼睛閉著，恐怕眼睛看見，耳朵聽見，心裡明白，回轉過去，我就醫治他們。

In them [the Jews] is fulfilled the prophecy of Esaias, which saith, By hearing ye shall hear, and shall not understand; and seeing ye shall see, and shall not perceive: For this people's heart is waxed gross, and their ears are dull of hearing, and their eyes they have closed; lest at any time they should see with their eyes and hear with their ears, and should understand with their heart, and should be converted, and I should heal them.

這個預言，是以賽亞蒙召時獲賜的預言，也定下北國以色列的命運。不久，這個國就淪入敘利亞人手中，遭到瓜分和流放。主引用這個預言，等於正式地把猶太人交給更悲慘的流放命運。

This prophecy, given to Isaiah at the time of his call, sealed the doom of the northern kingdom of Israel. Soon thereafter that nation was handed over to the Assyrians for dismemberment and deportation. The Lord's quotation of the prophecy formally handed the Jews over to an even sorer dispersion.

(c) 關於門徒的特權（十三 16-17）

(c) A Word About the Disciples' Privilege (13:16-17)

i .與不信的以色列民形成對比的，是主的門徒。他告訴門徒他們是何等有福。他們有看得見的眼睛，有聽得見的耳朵。

i. The Discernment That Was Theirs (13:16)

In contrast to unbelieving Israel were the Lord's disciples. He told them how blessed they were. They had seeing eyes and hearing ears.

ii. 他們的時代（十三 17）

ii. The Dispensation That Was Theirs (13:17)

舊約許多聖者和先見，渴望能見到彌賽亞時代的來臨。門徒生逢其時：正是預言應驗的時代，基督來臨，是史無前例的時期。我們的時代也一樣令人興奮，因為我們明顯正逢「預備主隨時可能從榮耀中再臨」的時期。

Many Old Testament saints and seers had longed to see the Messianic era. The disciples were living in a thrilling time: a time when prophecy was being fulfilled, a time when the Christ had come, a time of divine visitation unparalleled in history. Our time is equally exciting, for all around us are obvious preparations for the coming again of the Lord from glory.

(3) 預言的詮釋（十三 18-23）

(3) the Interpretation of the Parable (13:18-23)

這比喻有三個方面：撒種者、種籽及土壤。我們先來看撒種者。耶穌說「有一個撒種的出去撒種，」在下一個比喻（稗子）中，就明說了撒種的人是人子主耶穌；施洗約翰是耕田鬆土的人，主耶穌撒種籽。但是在撒種的比喻中，主並不嚴格限定是他自己在撒種。似乎故事中的撒種，代表了福音從他那時開始，一直撒到如今。

The parable has three aspects: the sower, the seed, and the soil. First let us consider the sower. "Behold, a sower went forth to sow," said Jesus (13:3). In the next parable (the parable of the tares), the sower is said to be the Son of man, the Lord Jesus; John the Baptist plowed and prepared the soil, and the Lord Jesus sowed the seed. In the parable of the sower, however, the Lord did not restrict the sowing to Himself. It seems that the sowing in the story represents the constant sowing of the gospel seed from His day to ours.

撒種者是怎樣的一位，故事幾乎都沒說明。他有什麼特質或他對這工作在不在行，我們完全不清楚。主顯然只想把這角色留在次要背景中。就如有人說的，一個小孩也能像個最有經驗的農夫一樣的撒種。

Almost nothing is said about the sower. We know nothing about his personality or whether he was an old hand at his task. We know nothing about his method. The Lord evidently wanted to keep the sower in the background. As someone has said, a child can drop a seed as effectively as the most experienced farmer.

關於種籽，這裡也說得不多，只能從主對比喻的詮釋中，知道：那是指神的道。我們只需要知道這麼多。這是世上最好的種籽；除了受聖靈的感動，正確無誤，無與倫比的神之道，再沒有其他更好的種籽了。它比任何哲理都更超絕優秀，神的道就像所有的種籽一樣有生命。

Not much is said about the seed either, except that it is the Word of God, according to the Lord's interpretation of the parable. That is all we need to know about the seed. It is the best kind of seed in the world; we can sow nothing better than the inspired, infallible, inerrant, inimitable Word of God. It is infinitely superior to the philosophies and theories of man. Like any other seed, the Word of God has life.

因為種籽具有遺傳密碼，只要提供種籽，就能種出一畦的亞麻仁或是一穀倉的大麥。種籽一旦撒下，那個固有的生命律就會開始運作。神的道亦然。它帶有永生的遺傳密碼，只要種在正確的土壤，就會發芽茁壯。我們來看一個例子：

Because seed is imprinted with a genetic code, a supply of seed can turn into a field of flax or a barnful of barley. Once the seed is sown, that imprinted law of life goes to work. The Word of God is the same. It carries within it the genetic code of eternal life and when it is planted in the right kind of soil, it germinates and produces life. Let us consider an example:

當查爾默向食人島出發時，他成了英國人的偶像。他的朋友史蒂文生說，他「比一棟房舍更寬大，比一座教堂更宏偉」。幾年之後，他被食人族吃掉的消息傳回英國時，倫敦聖殿教堂的帕克說，「我無法相信，我不想相信。」

When James Chalmers set sail for the cannibal isles, he was the idol of Britain. His friend Robert Louis Stevenson said he was "bigger than a house and far bigger than a church." Years later when news was brought back to Britain that he had been eaten by cannibals, Joseph Parker of London's City Temple said, "I can't believe it. I don't want to believe it."

查爾默被稱作「新幾內亞偉大的心」，是個舉國皆知的英雄。他貢獻了三十年在食人族中傳福音，果效不錯。光是新幾內亞，就設立了超過一百三十個福音站，向當地人作見證。因著他的服事，有三千多位土著，老少都有，每個月一起守聖餐。查爾默認得其中不少人，過去是食人的野人，但現在已被神的道全然轉變。其中許多人，胸前仍然有刺青，代表行成年禮時殺過人。如今，都已重生，可以安靜地圍在主桌前。

Called the "Greatheart of New Guinea," Chalmers was a national hero. He devoted thirty years to sowing gospel seed among the cannibals, often with great success. Over 130 mission stations in New Guinea alone bore witness to the fruitfulness of his labors. As a result of his ministry, more than three thousand natives of all ages gathered monthly to break bread in a communion service. Many of them Chalmers had known as

wild man-eaters, but they had been radiantly transformed by the mighty power of the Word of God. Many of them still bore on their breasts the tattoos that marked those who had achieved manhood by murder. Now they quietly took their places as regenerated men at the table of the Lord.

我們如何評價這樣的更新反轉呢？社會主義、道德重整、政治改革都無法產生這種果效。只有撒下寶貴的福音種籽能改變迷失的人。這種籽會深入邪惡的人心，茁長出新生命，神自己的生命，要在這人心中發芽茁壯。

How can we account for these transformations? Socialism, moral rearmament, and political reform can produce no such fruits. Only sowing the precious seed of the gospel can transform lost people. Down into the hearts of poor wicked men goes the seed; up it springs in new life, the very life of God germinating and growing in the soul.

主在詮釋撒種的比喻時，聚焦在「土壤」這個點，也就是那些聽見福音的人。不同的土壤，代表不同的人心，這是比喻的用意。主要有兩種，（1）接受神的真理的人（2）只接受一部份，或乾脆拒絕的人。換言之，有一種土會長出東西，另一種則有問題。有問題的土就是那些路邊的、貧瘠的或被俗事纏繞的。而會生長出東西的土壤，就是那些誠心渴慕的。

The Lord, in His interpretation of the parable of the sower, concentrated on the soil—that is, those who actually hear the gospel. The different kinds of soil show the different kinds of hearts people have, which is the purpose of the parable. The two main kinds are (1) those who receive the truth of God and (2) those who receive it only partially or reject it altogether. In other words, there are productive soils and there are problem soils. Problem soils are found in the hearts of those who are wayward, weak, or worldly. Productive soil is found in the hearts of those who are willing.

（a）任意偏頗（十三 18-19）

(a) The Waywardness of Some (13:18-19)

i . 土淺（十三 18-19 節上）

i. The Word Superficially Received (13:18-19a)

主先提到路邊的土壤，象徵某些人走岔路。我們可以用「無果」來形容這一類土壤。傳道人對此應不陌生。

The Lord began His interpretation by referring to the wayside soil, which symbolizes the waywardness of some people. We can write the words *no results* across this type of soil. Preachers are only too familiar with it.

另有些人聽了福音，但心中沒留下什麼印象，一耳進，另一耳出。這些人，坐在教堂中，有最好的解經講道提供給他們，只是，他們心中不知在想什麼，我們只看見，他們起身離去。他們也可能就像看完一場足球賽，或剛進廚房站在洗碗槽前，或剛談完一場生意。

Some people listen to the good news of the gospel, but what they hear makes no impression on their souls. The words go in one ear and out the other. It is hard to say what such people think of as they sit in church and are exposed to the most magnificent truths ever expounded. We only know that they get up and walk away. They might as well have been watching a football game or standing at the kitchen sink or closing a business deal.

ii. 撒但挪去的道（十三 19 節下）

ii. The Word Satanically Removed (13:19b)

耶穌解釋那些落在路旁的心田。當種籽一落地，「飛鳥」就來啄食（十三 4）。「那惡者」或魔鬼的一員，在種籽還未發芽前，就來奪取（十三 19）。

Jesus explained what happens in those wayward hearts. As soon as the seed touches the soil of their souls, the "fowls" come and devour it (13:4). The "wicked one" or one of his demons snatches it before it can take root (13:19).

這樣的心田很難開工。耶穌形容，是落在路旁，因為經常踐踏，土地很硬。硬心的人，聽見信息時，會告訴自己，「我才不信這個，我不認為那樣。我才不聽這些無稽之談。」他們有自己的哲理，自己的宗教，自己的想法。他們說，「我若接受現在聽的這個，就得放棄那個或另一個。我對這講道不感興趣。」

Such hearts are hard to begin with. They were likened by Jesus to the wayside, which is hardened by being constantly trodden down. People with hard hearts hear the message and say to themselves, "I don't believe that. I don't agree with that. I never heard such nonsense." They have their own philosophies, their own religions, their own ideas. They say, "If I accept what I'm hearing, I'll have to give up this or that. I'm not at all interested in this kind of preaching."

當人表面上接受了道，但還沒有繼續更多步驟之前，撒但就把種籽奪去了。一旦聽見一個笑話，一段八卦，最近的足球賽得分，或某個嬰孩的哭聲，信息就已從他們的心中消失。有人邀出去吃一餐，或一個談生意的機會來臨時，道就消失了，好像從來不曾聽過一樣。

Before people who receive the Word superficially have gone a dozen steps, Satan has snatched away the seed. The message is dismissed from their minds as soon as they hear a joke, a piece of gossip, the latest football score, or a crying baby. An invitation to lunch or a chance to talk about business comes, and the Word is completely gone, just as if it had never been heard.

(b) 某些人的軟弱（十三 20-21）

(b) The Weakness of Some (13:20-21)

有些人在信仰上軟弱，就好像十三章 20 節所稱的「石頭地」。表面有一層土壤，但地底下是堅硬的岩磐。種籽落在淺土上，起初很有可能生長，但是無法生根紮進岩磐，地上又沒有土可以保溼，種籽就根本無法發育。太陽一出來，曬乾了土和種籽，原先的可能性就消逝。我們可以用**無根**來形容這一類土壤，和它所代表的心田。

The weakness of some people's profession of faith is represented by the soil in what 13:20 calls "stony places." There is a shallow layer of soil, but just beneath the surface lies a rocky shelf. Seed dropped in the shallow soil gives initial promise, but since no roots can penetrate the rocky shelf, and since no moisture can be retained in the soil, the seed has no chance to develop completely. The sun comes out, the soil and the seed are scorched, and the early promise withers away. We can write the word *no roots* over this kind of soil and the kind of people that the stony places represent.

傳道人也會知道這種土壤，大家都熟悉有一種人，被一段信息攪動了，很熱心，又十分喜樂，當下立刻信了。有第一步的回應；前景十分看好。可是，困難來了；這些淺層的決志者一旦發現，要保持基督的見證，代價太高，就放棄了。耶穌在十三章 21 節描述他們：「只因心裡沒有根，不過是暫時的；及至為道遭了患難，或是受了逼迫，立刻就跌倒了。」既然沒有根，當然就不會有果子。

Preachers know this kind of soil as well. They are familiar with people who are stirred, enthusiastic, and overjoyed by a message and make immediate professions of faith. There is an initial response; everything is bright with promise. But then hard times come; as soon as these shallow people discover what it is going to cost to maintain a testimony for Christ, they give up. Jesus described one of them in 13:21: "[He has no] root in himself, but dureth for a while: for when tribulation or persecution ariseth because of the word, by and by he is offended." There is no root, so of course there can be no fruit.

高壓式的佈道法，多半會產生這種淺層的「悔改信主。」這樣的決志信主，沒有實質，也沒有價值。這種層次的回應福音，心裡固然覺醒，但靈裡沒有重生。

High pressure evangelism often produces this kind of shallow "conversion." Professions of faith are unsubstantial and worthless. People who respond to the gospel on this level have awakened souls, but they are not regenerated in spirit.

(c) 世俗 (十三 22)

(c) The Worldliness of Some (13:22)

「荊棘地」形容一些人的世俗化。他們也有初步的潛能，但無法持續下去，對這樣的人，我們可以用無毅力來形容。

Thorny soil depicts the worldliness of some people. They too show initial promise, but no lasting results. Over them we can write the words *no resistance*.

荊棘地佈滿咒詛的象徵（創三 18）。種籽落在這種土壤中，生命就被扼阻了。主用三種荊棘來形容摧毀種籽的東西：「世上的思慮，錢財的迷惑，別樣的私慾」（太十三 22；可四 19）。

Thorny soil is infested with the emblem of the curse (Genesis 3:18). Life is choked out of seed that falls there. The Lord described three kinds of thorns that destroy the seed: "the care of this world," "the deceitfulness of riches," and "the lusts of other things" (Matthew 13:22; Mark 4:19).

「世上的思慮指生活中的難題。當一個人成為基督徒後，並不會獲得一張保護毯，免去一切災難。信徒的家，像非信徒的家一樣，也會遭颶風、地震、海嘯摧殘。禱告有時固然會改變一個颶風的路徑，但若以為基督徒一定能倖免所有的難題，那是妄想。火災、竊賊、禍患、傷害、危險都是人生之常態。窮困、病苦每個人都會遇到。基督徒也會生病、變老、死去。困難會來敲每個人的門，不論是信徒，非信徒。

"The care of this world" refers to the problems of life. When a person becomes a Christian, he is not given blanket protection against common disasters. The homes of believers are just as subject to tornadoes, earthquakes, and hurricanes as the homes of unbelievers. Prayer sometimes changes the path of an oncoming storm, but it is a delusion to think that Christians are exempt from problems. Fire, theft, accident, harm, and danger are the common lot of man. Poverty and ill health can come to anyone. Christians get sick, grow old, and die. Problems knock at the doors of both pagans and believers.

基督徒當然有恩典。我們有天父和聖靈的大能作安慰。神是我們的避難所和力量，在患難中隨時幫助（詩四十六 1）。主耶穌是我們在高天的大祭司，當我們遇見患難時，他能幫助我們，使「萬事互相效力」叫愛神的人得益處（羅八 28）。對真信徒而言，難處能使我們成長，經歷恩典。淺層的信徒被生活的思慮困住時，就會很快枯萎。他們認為，是神使他們跌倒，這基督教信不信沒什麼差別。

Christians of course do have advantages. They have a Father in Heaven and the mighty Spirit of God to be their comforter. God is their refuge and strength, their very present help in time of trouble (Psalm 46:1). The Lord Jesus is their Great High Priest, who is able to minister to them when problems come and to make "all things work together for good" for those who love Him (Romans 8:28). For true believers, problems become a means of growth and grace. Shallow professors of faith soon wither when choked by the cares of life. They think God has let them down, that there's nothing to Christianity after all.

第二種荊棘是「錢財的迷惑」，指生活中的財富。財富，跟貧窮一樣，如蛇蝎。許多人一開始似乎向基督說了 *yes*，之後，當世俗的功成名就向他招手時，對屬靈的追求就冷淡下來。像工作上獲得升遷，就可能把剛要尋求當傳道人的心志扼殺了。或是生意上飛黃騰達，就會忽略與神子民的聚集。當財富湧進時，也會帶來奢侈安逸的蔓藤。福音的種子，會被成功的荊棘擠住。

The second kind of thorn, "the deceitfulness of riches," refers to the prosperities of life. Wealth can be as much a snare as poverty. Many people have seemed to say *yes* to Christ, only to lose sight of spiritual things when worldly advancement beckons. Perhaps a promised promotion at work cuts right across a dawning conviction that one should become a missionary. Or business booms at the cost of neglecting the gatherings of the Lord's people. When prosperity arrives, it brings the entanglements of luxury and ease. The gospel seed can be choked out by success.

第三種荊棘，「別樣的私慾」，指生活中的逸樂。娛樂本身通常是中性的，但是它會佔用掉應當服事主的時間。也有的是引誘人的不正當娛樂，會擠住種籽。有些人，一直不渴慕神，因為他們不肯放棄一些帶給人短暫快樂，卻有破壞性，成為轄制人的習慣，主耶穌警告我們，生活中的逸樂，會擠住種籽；我們的心思若充滿這樣的荊棘，就很難成長。追求逸樂的人，可能宣稱已得救，但他們的生活會洩露出實況。他們的信仰不真實，因為他們的生命不能結出神道的屬靈果子。

The third kind of thorn, "the lusts of other things," refers to the pleasures of life. Often pleasures that are legitimate in themselves take up time that should be devoted to the Lord's work. Or sinful pleasures allure and choke the seed. Some people amount to nothing for God because they refuse to give up some destructive, dominating habit that gives them temporary pleasure. The Lord Jesus warned that the pleasures of life can strangle the seed; it has little chance in souls filled with such thorns. Pleasure-seekers may profess to be saved, but their lives betray them. Their profession is not real because there is no evidence that the Word of God is bearing spiritual fruit in their lives.

(d) .某些人有意願（十三 23）

(d) The Willingness of Some (13:23)

主描繪完有問題的土壤後，開始焦點在能結果子的土壤，這代表有些人願意結果子。耶穌講這個故事時，說「又有落在好土裡的，就結實，有一百倍的，有六十倍的，有三十倍的」（十三 8）。真正的悔改歸信，必須有果子為證。只是，不是所有真正得救的人，都明白自己有結果子的能力。

Having described the problem soils, the Lord turned His attention to the productive soil, which represents the willingness of some to bear fruit. In introducing the story He had said that "other [seed] fell into good ground, and brought forth fruit, some an hundredfold, some sixtyfold, some thirtyfold" (13:8). A genuine conversion is evidenced by fruit. However, not all truly saved people realize their full potential in bearing fruit.

有些人的生命，可以看到穩健的成長，他們愛主，愛主的子民，愛聖經。他們真實地得救，也跨出步伐，結出果子，只是，生命中的某些領域還是沒有被神的道和神的靈觸及。

Moderate development can be seen in some lives. They love the Lord, they love His people, and they love the Bible. They are genuinely saved and take the initial steps toward fruitfulness, yet certain areas of their lives somehow remain untouched by the Word of God and the Spirit of God.

另一些人的生命，也有顯著的成長，他們成了地方堂會的骨幹；很肯幫忙，與人合作，是神家中的熱心份子。他們也教主日學，向別人見證基督，又慷慨奉獻，支持神的事工，關心宣教，支持堂會對領袖。他們的生命，證明他們愛主，在神的恩典和知識上追求長進。

Marked development can be seen in other lives. They become the backbone of a local church. They are helpful, cooperative, and zealous members of the family of God. They teach in Sunday school, witness to others about Christ, give conscientiously to the Lord's work, maintain an interest in missions, and stand behind the local leadership. Their lives give evidence that they love the Lord and are seeking to grow in grace and increase in the knowledge of God.

也可從生活中的幾方面看見奇妙的成長：行事為人有神的樣式，被聖靈充滿，學像基督，帶領人歸主。生活的各方面，都可看到聖靈的果子——仁愛、喜樂、和平、忍耐、恩慈、良善、信實、溫柔、和節制。（加五 22-23）

Marvelous development can be seen in a few lives. They go all the way with God. They are Spirit-filled, Christlike, soulwinning Christians. The fruit of the Spirit—love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, and self-control—can be seen developing in their lives (Galatians 5:22-23).

撒種的比喻，突顯出在這個時代可預期的狀況：神的旨意看似失敗，但其實仍能奇妙地成就。可見的國度好像暫時停頓了，世上反對的力量，不斷阻撓著神的事工，但其實，神的工作仍在進行。仍有人被引領來歸主，有果子呈獻，到處都有令人驚奇，榮耀神的奇妙作為。

The parable of the sower underlines what can be expected during this age: seeming failure and at the same time marvelous fulfillment of God's purpose. The visible kingdom is in abeyance and forces are operating to hinder the work of God in the world, yet that work goes on. Souls are being saved, fruit is appearing, and here and there astonishing fruitfulness is bringing wonderful glory to God.

b. 稗子的比喻（十三 24-30）

b. The Parable of the Tares (13:24-30)

前一個故事，所蘊藏的奧祕，現在，公開說明了。事實上，撒種的比喻，已經向法利賽人和蜂擁到湖邊的群眾顯明。有人拒絕基督，不信他的宣告；魔鬼的影響，促使法利賽人硬心到底，誣指以色列的聖者是靠著鬼王趕鬼。另有一些人則很膚淺；今天對他喊著「和撒那」，隔天就恨不得他死。還有些人，起初開臂歡迎神的道，但一碰到困難，就丟棄它。而主的門徒和其他人，則會在時機成熟時，結出果子。為什麼那麼少人作回應，這仍然是件奧祕，但我們不要漏失了這個比喻的重點，即使它深奧難懂。

The mystery inherent in the previous story had been explained publicly. In fact the parable of the sower had already been demonstrated by the Pharisees and the multitudes that thronged the lakeside. There were those who rejected Christ and His claims outright; demonic influence urged the Pharisees on to the ultimate sin of hardness, the accusation that the holy One of Israel was in league with the prince of demons. There were those who were shallow; they would shout their hosannas one day and their hatred the next. There were those who gave the Word an initial warm response, but would throw it over at the first breath of hardship. And there were the Lord's disciples and others who in time would produce the harvest. That so few would really respond remained a mystery, but the main point of the parable could hardly be missed, even by the densest.

不過，這個稗子的比喻，並沒有向以色列的教師們或群眾解明。它更深一層的意義，是後來才私下向門徒們講解的。這故事本身非常簡單，但涉及撒但邪惡本質的奧祕。

The parable of the tares, however, was not explained to the masters of Israel or the multitudes. The deeper meaning was expounded later to the disciples in private. The story itself is deceptively simple, but it deals with the mystery of iniquity and the malice of Satan.

稗子的比喻，以及後來公開講論的幾個比喻，都用「又設個比喻」來開頭（十三 24、31、33）。它的原文是 *allos*，意為「還有一個相同的」，意指，與撒種比喻相類似的。在撒種的比喻中，主教導

說，福音不會在這個世代就翻轉整個世界。從人類的角度來看，不免覺得，福音的成效太有限，甚至，神的道即使都紮根了，最後，能結果的還是不多。在這三個「另一個比喻」中，主教導說，神在這個世代、這個世界上的工作，必遭到敵對、阻擾，以及無盡的抵抗。

The parable of the tares and the remaining parables spoken publicly are introduced by the words "another parable" (13:24,31,33). The word translated "another" is *allos*, which means "another of the same kind." The indication is that they are the same kind as the parable of the sower. In the parable of the sower the Lord taught that the gospel is not going to convert the world in this age. From the human standpoint, the success of the gospel is limited, for even where God's Word does take root, more often than not it produces only partial fruit. In the three parables introduced by "another," the Lord taught that God's work in the world in this age will be opposed, hindered, and countered with tireless persistence.

稗子的比喻，*針對*的主題和要突顯的重點乃是「魔鬼的工作」。接著，是芥菜的比喻，它的主題不*明確*，所要突顯的是「時期」；這階段出現的事情，與新約時期的旨意完全相反。麵酵的比喻，總結了三部曲；這比喻的主題是*腐敗*，所要突顯的是，刻意引入到新約聖經真理中的錯誤教義。

In the parable of the tares the theme is *confrontation* and the emphasis is on the diabolical; the activity of Satan is stressed. Then comes the parable of the mustard seed, where the theme is *confusion* and the emphasis is on the dispensational; a state of affairs emerges that is contrary to the New Testament purpose of God. The parable of the leaven concludes the trilogy; the theme of the parable is *corruption* and the emphasis is on the doctrinal problem of error being deliberately introduced into New Testament truth.

稗子的比喻，仍是繞著*撒種*的比喻打轉，只是有區分好種和壞種。故事中，壞種是惡者仇敵在黑暗的遮掩下撒出的。成長後，就可明顯分辨出：田裡不盡是好東西，有毒草在其中；初期外表都像麥子，魚目混珠，稗子跟著麥子一起長。*收割時*，毒草就露出真相了。它只能成捆地丟入火中燒，麥子則順利的存入穀倉。

由於主保留了比喻的奧秘，到後來才解釋（十三 36-43），我們也會留到那時才解釋。

The parable of the tares revolves around *the sowing* of both good and bad seed. In the story the bad seed was sown by a malicious and unscrupulous enemy under cover of darkness. During *the growing* of the seed it became obvious that all was not well with the field. A poisonous weed, in its early stages similar in appearance to the wheat, was growing alongside the wheat. At *the mowing* time the noxious weed stood exposed for what it was. It was bundled for the flames even as the wheat was garnered safely into the barn.

Since the Lord reserved His explanation of the mystery in this parable until later (13:36-43), we will wait until we arrive at His explanation before attempting an exposition.

c. 芥菜種的比喻（十三 31-32）

c. The Parable of the Mustard Seed (13:31-32)

十三章 3-50 節共有七個比喻，其中五個，主沒有加以解釋，芥菜種是這五個中的第一個。七個比喻都與天國的奧秘相關，這七個也到如今都還在實現的過程，這是因為天國奧秘對我們還是在隱藏的階段。

Of the seven parables in the series in 13:3-50, five are left unexplained. The parable of the mustard seed is the first of those that the Lord did not interpret. All seven parables relate to the mysteries of the kingdom of Heaven and all seven are in the process of fulfillment today, for this is the age when the kingdom is in its mystery or hidden form.

舊約的先知對於基督的千禧國度，已看見清楚的異象。他們看見國度的顯現。他們看見它實現的光景：榮耀的普世帝國，從耶路撒冷直到地極；那時，一切咒詛都要挪去，因此，獅子可與羔羊同處，沙漠要綻放玫瑰，人也要和睦同居。

The Old Testament prophets had a clear vision of the future millennial kingdom of Christ. They saw the kingdom in manifestation. They saw it as it will be one of these days: a glorious worldwide empire stretching from Jerusalem to earth's remotest bounds; a kingdom from which the curse will have been largely removed so that the lion will lie down with the lamb, the desert will blossom as the rose, and men will dwell together in peace.

只是，舊約先知從未看見在奧秘中的國度。他們從未看到福音的世代。這也是為什麼保羅要說「這道理就是歷世歷代所隱藏的奧秘；但如今向他的聖徒顯明了。」（西一 26）。這也是為什麼主耶穌在解釋比喻的奧秘時，要向門徒引用詩篇七十八篇說：「我要開口用比喻，把創世以來所隱藏的事發明出來」（太十三 35）。

Those Old Testament prophets, however, never saw the kingdom in mystery. They never saw the gospel age. That is why Paul called the gospel "the mystery which hath been hid from ages and from generations, but now is made manifest to his saints" (Colossians 1:26). And that is why the Lord Jesus referred His disciples to Psalm 78 when in explaining the mystery parables He said: "I will utter things which have been kept secret from the foundation of the world" (Matthew 13:35).

當我們解釋這些比喻的奧秘時，要把這些都存記在心。倘若詮釋時，只是一味的頌揚希伯來歷代先知所知道的真理，那並不是最恰當的詮釋法。詮釋芥菜種比喻，最受歡迎的觀點是：它預告了基督教要廣為普及，就像以色列國在屬靈層面上要擴展一樣，直到遍及全地，成為一個滿有大能，可見的國度。這樣的詮釋，忽略了這個比喻的奧秘因素。把教會等同以色列，並且說，教會所建立的一切，就是千禧預言的實現，這不對。這個世代教會的榮耀，就像她的主的榮耀，是「不屬於這世界的」（約八 23）。

We must bear all this in mind when interpreting the mystery parables. If an interpretation simply elaborates a truth known to the Hebrew prophets in previous ages, it cannot be the proper interpretation. The popular view of the parable of the mustard seed is that it envisions Christianity spreading far and wide as some kind of spiritual extension of the nation of Israel until it overshadows the earth as a mighty, visible kingdom. Such an interpretation overlooks the mystery factor in the parable. It is a mistake to equate the church with Israel and to say that what is happening in the church is an outworking of millennial prophecy. The glory of the church in this age is like the glory of her Lord. It is "not of this world" (John 8:23).

舊約先知清楚看到了未來國度的榮耀，那時，世上的權勢，是交予以色列國的。他們並未看見教會，或教會的世代，因為，這並未向他們啟示（羅十六 25；弗三 4-5）。芥菜種的比喻，是個奧祕的比喻，因此，有關於我們這個世代所成就的國度，神沒有交付給舊約先知預言。

The Old Testament prophets clearly saw the glory of a coming kingdom in which world power would be invested in the nation of Israel. They did not see the church or the church age, for that was not revealed to them (Romans 16:25; Ephesians 3:4-5). The parable of the mustard seed is a mystery parable, so it does not teach that Old Testament prophecies regarding the kingdom are being fulfilled today.

芥菜種的比喻，以及麵酵的比喻是成對的。前者講到教會向外發展時所犯的錯誤；後者講到向內發展時的祕密和錯誤。就如在撒種和稗子的比喻一樣，某些事的進展不對勁，有些事，基督已預見，也預告了。

The parable of the mustard seed and the parable of the leaven are a pair. The former deals with the outward development of error in the church; the latter deals with the secret and inward development of error. As in the parable of the sower and the parable of the tares, something seems to have gone wrong, something foreseen and foretold by Christ.

生物各從其類，這是一條確定的自然律。這也是為什麼主會覺得困惑，想要在腦中尋覓合適的圖像，來描繪他想傳達的真理。馬可和路加都在他們記載的芥菜種比喻之前，加上了主所發的問題：「神的國，我們可用什麼比較呢，可用什麼比喻呢？」（可四 30；亦見路十三 18）主想以大自然中，一件破壞了自然律的東西來比喻天國。倘若他想要用的，是大自然中沒有跨越界線的東西來比喻，那他有千百種比喻可以用。但是，要從何處找那種破壞了「各從其類」定律的動物或植物呢？它們長成不是造物主原定要它們長成的東西。

The obedience of living things to the code of their kind is a fixed law of nature. That is why the Lord seemed puzzled, casting about in His mind for a suitable illustration to depict the truth He wanted to convey. Both Mark and Luke prefaced their record of the parable of the mustard seed with the Lord's question: "Whereunto shall we liken the kingdom of God? or with what comparison shall we compare it?" (Mark 4:30; also see Luke 13:18) The Lord wanted to compare the kingdom to something in nature that defied the

law of its being. Had He wished to liken the kingdom to something that kept within the boundaries of its nature, He could have found a thousand illustrations. But where could He find an animal or a plant that so violated the code of its kind that it deliberately set out to be something its Maker never intended?

每個生物，都存在著它生命結構中獨特的遺傳密碼；它的繁殖、成長，都要依據密碼中所下的指令。同理，教會與基督教，被栽種在這個世界上，也有它被神賦予的特質；它若長成不一樣的東西，那就太可怕。然而，就如芥菜種的比喻所顯示的，事情卻如此發生了。

Every living thing carries within its structure its own particular genetic code; it reproduces and develops in accordance with the orders contained in that code. Likewise the church and Christianity were to be planted in the world with certain fixed characteristics assigned to them by God; for them to become something different was monstrous, something at which all nature would be appalled. Yet that is what happened, as the parable of the mustard seed shows.

比喻中的芥菜種籽，不肯繼續作草本植物；反而形成一棵樹。草木與木本是完全不同種類的東西（創一 11-12）；這一種，不可能變成那一種（雅三 12）。比喻中的芥菜種籽，顯出兩件事來：怪異的生長與世俗的威風。

The mustard in the parable refused to remain an herb; instead it became a tree. Herbs and trees are entirely different kinds (Genesis 1:11-12); one kind never becomes the other kind (James 3:12). The mustard seed in the parable showed two things: a weird growth and a worldly grandeur.

（1）芥菜種顯示了什麼（十三 31-32 節上）

(1) What the Mustard Showed (13:31-32a)

（a）怪異的生長

(a) A Weird Growth

在以色列，芥菜種會長得很狂野。在自然狀態下，它會長得相當高，從遠處看，有時像一棵小樹。只是，它畢竟還是一鉢草本植物，不過是一粒不起眼的小種籽，頂多長成一棵大植物，但不會成為「一棵大樹」（路三十 19）。樹的生長，與草本植物的生長定律不一樣。樹，長得慢，要好幾年才會長成足夠的身量，結出果實。一旦長成，就可能維持挺拔的樹型好多年。像芥菜這種草本，長得很快，生長時，不需要像樹木那樣有堅硬的木質部，只要一點點時間，就開花、結果子。草本，會長成樹，那就暗示，它違反了本性，是怪異的生長了。

The mustard grows wild in Israel. In its natural state it attains considerable height and from a distance sometimes has the appearance of a small tree. However, it is a pot herb. It grows from an insignificant seed

and becomes a considerable plant, but it does not become "a great tree" (Luke 13:19). The law of growth for a tree is different from that of an herb. A tree grows slowly, taking years to come to its full stature and maturity. Once it has grown, it is able to rear its mighty form for many years. An herb like the mustard grows swiftly. It develops without acquiring the strong woody tissue characteristic of a tree and lives only long enough to produce flowers and seed. For an herb to become a tree suggests a growth and development foreign to its nature.

這比喻中的芥菜種籽，代表基督國度中的真理。耶穌說，「天國好像一粒芥菜種，有人拿去種在田裡」（太十三 31）。跟前幾個比喻一樣，基督是撒種的人，田就是世界。他說，撒種者「拿去」撒種，就是指主自己「取了」所教導的真理；他意謂，他的教導是「取得」的。在約翰七章 16 節，他說，「我的教訓不是我自己的，乃是那差我來的。」

The mustard seed in this parable represents the doctrine of Christ's kingdom. Jesus said, "The kingdom of heaven is like to a grain of mustard seed, which a man took, and sowed in his field" (Matthew 13:31). As in the previous parables, the sower is Christ and the field is the world. By saying that the sower "took" the mustard seed, the Lord indicated that He "took" the truths that He taught; He implied that His teachings were given to Him. In John 7:16 He said, "My doctrine is not mine, but his that sent me."

主來，所撒的真理種籽乃是謙卑、質樸而單純的種籽。他的教導是「百種裡最小的」（太十三 32）。這地上再也沒有哪個國度會設立像他所設立的這麼謙卑的原則。我們看看世界的王國，他們的原則，無不好大喜功，積聚財富，驕矜自大。想想，各國在選用國徽來描繪自己國家的版圖或財力時，都是像：獅子、老鷹、熊、鳥、兇猛的野獸。耶穌完全不用這些。他的國度擁抱博愛與溫柔。倘若他會想選一個象徵來代表他的國度，他應該會選鴿子或羔羊。

The truths the Lord came to sow were humble, unpretentious, and simple. His teaching was "the least of all seeds" (Matthew 13:32). No other kingdom set up on this planet ever had such lowly principles as those He enunciated for His. Think of the kingdoms of this world. Think of their principles, their pomp and power, their prosperity and pride. Think of the emblems nations employ to depict their real or fancied national spirit: lions, eagles, bears, birds and beasts of prey. Jesus set all this aside. His kingdom embraced love and meekness. If Jesus had wanted a symbol to depict His empire, He would have chosen a dove or a lamb.

想想關於他的國度耶穌教導什麼。有一次，他叫了一個小孩過來，在門徒中間，說「所以，凡自己謙卑像這小孩子的，他在天國裏就是最大的」（太十八 4）。還會有誰能像他那樣的夢想一個這樣的國度呢？從馬太七章 14 節我們學到，他如何評斷國度。他說「那門是窄的，路是小的，找著的人也少。」

Think of what Jesus taught about His kingdom. On one occasion He took a child, set the little one in the midst of the disciples, and said, "Whosoever therefore shall humble himself as this little child, the same is

greatest in the kingdom of heaven" (Matthew 18:4). Who would ever dream of a kingdom like that but Him? From Matthew 7:14 we learn how He conceived His kingdom numerically. "Strait is the gate," He said, "and narrow is the way, which leadeth unto life, and few there be that find it."

這就是種籽想成為大樹的故事。主從來不想預見這個世代，他在世界上的事工可以累積成任何東西，除非只是個矮木叢。基督徒群體若能繼續忠於主耶穌的原則，那它也會繼續保持微小，被蔑視，在世人眼中不起眼。但是，教會卻長成了一棵樹。樹有巨大的樹幹，延伸的枝子，又不斷地分成更小、更小的枝子，直到最後，成了殘枝。換言之。樹，象徵機構組織；是源自中央集權的一種勢力，要透過各種行政枝桠，才能觸及低下層。這是為什麼聖經要用樹來作象徵。尼布甲尼撒就被比喻成一棵樹（但四 10），以色列國也是（士九 8-15）。

Such was the seed and such was to be the plant. The Lord never envisioned His work in the world during this age as amounting to anything more than a shrub. If the Christian community had remained true to the principles of the Lord Jesus, it would have remained small, despised, and poor in the eyes of men. Instead the church has become a tree. A tree has a massive trunk and great branches that keep subdividing into smaller and smaller branches until they dwindle into twigs. In other words, a tree is an impressive symbol of organization; it is an emblem of power that is derived from a central authority and through its various administrative arms reaches down to the lowly rank and file. It is in this sense that the Bible uses a tree as a symbol. Nebuchadnezzar was likened to a tree (Daniel 4:10) and so was the nation of Israel (Judges 9:8-15).

以色列曾是一棵樹。教會則是一叢草本植物。芥菜種一心想成為一棵樹，拒絕按著原本的類別來生長，想要高攀，爭相為王，要成為森林裡的大樹。同理，教會也嚮往成為世俗中有階級的組織——由中央集權所匯聚的超級大能，透過徹底組織化的途徑，來授予權力。

Israel was a tree. The church is an herb. The mustard, by aspiring to become a tree, denied the law of its being and sought to raise itself above the level of its kind and vie with the trees of the forest. Similarly the visible church has aspired to become a worldly, hierarchical system—a superpower established around a central authority that delegates its authority by thorough-going organizational means. That was not what the Lord had in mind for His church.

(b) 世俗的威嚴

(b) A Worldly Grandeur

除了怪異的成長，比喻中的芥菜種籽也顯出一種世俗的威風。在以色列，芥菜種可以長大到十二至二十英尺高，顯示它即使只是灌木叢，還是很威風。教會雖然從未想要建立世上的國度，但它一定很想要成為出色的東西。只是一棵樹，遠比一棵灌木叢更拉風。

Besides a weird growth, the mustard seed in the parable also showed a worldly grandeur. In Israel the mustard plant grows to a height of twelve to twenty feet, which shows that even as a shrub it is of princely growth. And although the church was never intended to set up a worldly empire, it certainly was intended to be something that would stand out. A tree, however, soars far higher than a shrub.

很少東西能比一棵大樹更威風了，它的根深入土壤，樹冠高入雲霄。有些樹，能到三十層樓那麼高；有些則是百年，甚至千年的神木。有寬廣延伸的樹枝，翠綠的樹葉，結實魁梧，光彩奪目，樹木實在是滿有威嚴的象徵。比喻中的芥菜種，就是夢想成長這樣的樹。

Few things in nature are grander than a mighty tree with its roots driven deep into the soil and its massive head combing the clouds, Some trees grow thirty stories high; some live for hundreds, even thousands of years. With spreading branches, verdant foliage, massive strength, and splendid appearance, trees are the picture of majesty and grandeur. It was this that the mustard plant in the parable aspired to be.

芥菜種竟長成一棵大樹，這太詭異了，不是它的造物主原先的計劃，它若不是違反了各從其類的本性，就不該有這樣的幻想。這是這個比喻的奧祕。它應用到教會的意思是，教會本應忠心持守救主的教導，謙卑為懷，不料，卻成了救主從不希望長成的樣式。它成了世上的一個權力的帝國。它一直長，發展成龐大、組織化的宗教系統。它成了「富足，發了財」（啟三 17）。它與諸王締結條約，聯盟，使喚列國，十足的「教會領袖」。它僱請傭兵，插手國家事務，玩弄政治，像個世上的君王在統治著。這完全不是主耶穌對他教會的原意。他在比喻中已預見，並預告這一切，但他從來沒希望教會要長成這樣，也從來沒授權與它。

The mustard that became a tree was something foreign to what its Creator intended, something to which it never could have aspired without some mysterious denial of its nature. That is the mystery of the parable. The application is that the church, which should have remained true to the humble teachings of the Savior, has become something He never intended. It has become an imperial power in the world. It has grown and developed into a vast, organized system of religion. It has become "rich, and increased with goods" (Revelation 3:17). It has made treaties, formed alliances with kings, and employed courtiers, veritable "princes of the church." It has hired armies, meddled in the affairs of nations, dabbled in politics, and ruled like a sovereign in the world. That was something the Lord Jesus never planned for His church. He foresaw it and foretold it in His parable, but He never planned it and He never sanctioned it.

羅馬天主教並不是唯一應驗這個預言的例子，但絕對是最超絕的例子。因此，我們就拿它來講解。借一句現成的話語，羅馬教會可說是「羅馬帝國還魂」，在歷史中陰魂未散。它的教會組織，簡直是羅馬帝國在西方的延伸。若說，我們歷史中的羅馬帝國已經全毀了，我們只要追溯羅馬天主教會及中古世紀的梵蒂岡組織，就可以重建整個帝國。羅馬是個怎樣的異教組織，羅馬教皇也就是那樣。

The Roman church is by no means the only fulfillment of this prophecy, but it is the supreme example. So let Rome be our illustration. The Roman church is, to borrow a phrase, "the ghost of the Roman empire," its continuation in history. The ecclesiastical structure of that church is an extension of Roman imperial administration in the West. If all our histories of the Roman empire were destroyed, we could still reconstruct its organization by tracing the organization of the Roman Catholic Church and the Vatican in the Middle Ages. What pagan Rome was, papal Rome became.

在梵蒂岡，它有自己的軍隊、警力、法院、監獄、錢幣、郵票，一個統治權勢所有的外在配備，它都有。基督降生千年之後，教皇貴格利講解教宗制的精神，並且不當地賦予教皇有世俗化超絕的權力：

The Vatican, with its own standing army, police force, law courts, prison, coinage, and stamps, has all the outward trappings of sovereign power. A thousand years after the birth of Christ, Pope Gregory gave voice to the spirit of the papacy and arrogated supreme worldly power to the pontiff:

它規定，羅馬教皇是普世的主教，普世唯有他一位教宗。唯有他有權廢除或按立主教；不需要經過大會的出席、同意...只有他可以使用帝國的徽章；所有的君王都要親吻他的腳；他有權廢除帝王，或解除他們的隸屬關係。他掌握對「戰爭」與「和平」所有疑慮的解釋權；當國家王位繼承有紛爭時，惟獨他可以仲裁...如聖經作證的，羅馬天主教從未犯錯，以後也不會犯錯。教皇超越一切的仲裁...教會不是君王們的女僕，而是他們的愛人。

It is laid down that the Roman Pontiff is universal bishop, that his name is the only one of the kind in the world. To him alone it belongs to depose or reconcile bishops; and he may depose them in their absence, and without the concurrence of a Synod.... He alone may use the ensigns of empire; all princes are bound to kiss his feet; he has the right to depose emperors, and to absolve subjects from their allegiance. He holds in his hands the supreme mediation in questions of war and peace, and he alone may adjudge contested successions to kingdoms.... The Roman Church has never erred, and, as the Scripture testifies, never will err. The Pope is above all judgment.... The Church was not to be the handmaid of princes but their mistress.

梵蒂岡從未揚棄他這種自大的帝國權勢。歷史上的羅馬天主教顯示，它在自己的詔令中標榜自己，而這些詔令所成就的，正是這個教會的野心。

The Vatican has never renounced his haughty statement of imperial power. The history of the Roman church shows that it has modeled itself on his edicts and that the achievement of those edicts has been that church's ambition.

今天的羅馬天主教無法再運用它昔日的權勢，全是因為在這一個啟蒙的世代有好的覺醒，不願再向這種自大搖尾乞憐。只是，教皇制度迄今仍不想在心態上作任何改變。就有人說，羅馬天主教在爭戰中是一隻羔羊，在本質上是一隻狐狸，在權勢上是一隻老虎。我們的史冊留給我們許多的證據，證明這樣的評價，一點不錯。

That the Roman church is not able to exert its former power today is a tribute to the good sense of an enlightened age that refuses to grovel before such arrogance. There has not, however, been any change of heart on the part of the papacy. It has been said of Rome that in defeat she is a lamb, in equality she is a fox, and in power she is a tiger. Our history books give us scores of proofs that this assessment is true.

梵蒂岡的勢力架構，金字塔頂尖是教皇。他高居各式的隨從，以及教會各階層和附屬人員之上。當恐怖份子暗殺保祿二世時，一名天主教人士說，「這就好像要射殺上帝。」在教皇之下的是樞機主教團，在樞機主教團之下是聖會、法庭及羅馬教廷（為執行梵蒂岡立法計劃的部門與會議而設立）。所有關鍵人事的指派及管理，都由教皇負責。

The Vatican power structure is that of a pyramid with the pope at the top. He dwells in grand isolation far above his subordinates and the rank and file of his church. As one Catholic put it when a terrorist tried to assassinate Pope John Paul II, "It's like trying to shoot God." Directly beneath the pope is the college of cardinals, and under the college the congregations, offices, and Roman curia (boards and courts designed to carry out the judicial program of the Vatican). All key personnel are appointed and controlled by the pope.

最高的聖會是「宗教法庭」，它在中世紀因開啟了宗教裁判所而惡名昭彰。無論貧富、有學識或目不識丁、君王或販夫走卒，只要聽到「宗教法庭」這名，無人不感背脊發涼。它摧殘人身，施與酷刑，在火柱上燒死無數的男女老少。約翰預見了羅馬宗教體系，寫道「喝醉了聖徒的血，和為耶穌作見證之人的血」（啟十七 6）。有一位史學家這樣形容宗教裁判所的恐怖，「教會的年鑑，成了地獄的年鑑。」宗教裁判所還苟延殘喘許久。在西班牙，一直到了十八世紀末，拿破倫征服該國時才廢去。

The top congregation is the Holy Office, which achieved infamy during the Middle Ages by inaugurating the Inquisition. The very name of the Holy Office would send chills down the spines of rich and poor, learned and ignorant, prince and peasant. It maimed, tortured, and burned at the stake countless thousands of men, women, and children. John foresaw the Roman religious system as "drunken with the blood of the saints, and with the blood of the martyrs of Jesus" (Revelation 17:6). In describing the horrors of the Inquisition, one historian commented, "The annals of the Church became the annals of Hell." The Inquisition did not die easily. It was not abolished in Spain until Napoleon conquered the country in the late eighteenth century.

近幾年，許多有獨立思考能力的神父和修女，會質疑有關教宗有「神聖治理權」的宣告，並公開反對梵蒂岡對某些社會議題所發表的言論。天主教有些神學家也挑戰羅馬的教義，但這個組織仍紋風不動。教宗制度就像當年一樣地不為所動，要普世各階層接受它有無上的權力，接受：教皇的文告，不容置疑，等同於神的啟示。羅馬天主教就像主在他芥菜種的比喻中所預見的宗教體制一樣。他預見了一個已淪為世俗國度的教會。

In recent years many independent-thinking priests and nuns have questioned the claim of the pope to rule by divine right and have objected to some of the Vatican's pronouncements on social issues. Some Catholic theologians have even challenged Rome's dogmas, but the system remains the system. The papacy would like nothing more than a return to the good old days when rank and file members throughout the world accepted the myth of supremacy and accepted papal pronouncements as God-breathed and beyond question.

The church of Rome is the kind of religious system the Lord foresaw in His parable of the mustard seed. He saw a church that had become a worldly kingdom.

(2) 芥菜種蔭庇了什麼（十三 32 節下）

(2) What the Mustard Sheltered (13:32b)

再回到這個比喻，我們看見，芥菜種蔭庇了什麼。耶穌說，「天上的飛鳥來宿在他的枝上。」在撒種的比喻中，主用鳥兒來形容那惡者，把所撒在路旁的種籽奪去。鳥兒在芥菜種的比喻中，也代表相同的意思——那惡者。

Coming back to the parable, we see what the mustard sheltered. Jesus said, "The birds of the air come and lodge in the branches thereof." In the parable of the sower the Lord had used birds to depict evil spirits snatching away seed that fell by the wayside. Birds were used in the same sense in the parable of the mustard seed. They represent evil spirits.

有些解經家說，這兒的鳥，象徵悔改歸信加入教會的人，但這樣的詮釋，與其他公開講解的比喻有矛盾。主耶穌在海邊向群眾所說的故事，都一致凸顯出：神的旨意，在這個世代的世界中，似乎都失敗了。

Some commentators say that here the birds symbolize converts flocking into the church, but that interpretation is inconsistent with the other publicly spoken parables. The stories told to the multitudes on the seashore uniformly underline the seeming failure of God's purposes in the world during this age.

鳥兒在這個比喻中，就像其他比喻中的荊棘、石頭地、麵酵、藏麵酵的婦人、不好的魚，都代表那惡者。他們象徵那惡者，而樹則象徵錯誤的教會。長得怪異的芥菜種，使得鳥兒可以來宿在他的枝

子上。馬可在他的敘述中這樣強調芥菜種的枝子：「...又長出大枝來；甚至天上的飛鳥，可以宿在他的蔭下。」（可四 32）。

In keeping with the thorns, the rocks, the leaven, the woman who hid the leaven, and the bad fish, the birds represent that which is evil. They symbolize evil spirits and the tree symbolizes the false church. The abnormal growth of the mustard makes it possible for the birds to lodge in its branches. Mark, in his account of the parable emphasized the branches of the mustard: "It... shooteth out great branches; so that the fowls of the air may lodge under the shadow of it" (Mark4:32).

鳥兒代表一種宿在天上的惡者。魔鬼被聖靈形容為「空中掌權者的首領」（弗二 2）。保羅描述撒但的勢力如何埋伏在不可見的世界中，阻礙神的工作時，他提到有這個執政的、掌權的，管轄幽暗世界，以及「天空」屬靈氣的惡魔（弗六 12）。因此，在第一個比喻中，與撒種者為敵的鳥兒，就來宿在芥菜種的枝子上。

The birds represent a kind of evil that inhabits the heavens. Satan is described by the Holy Spirit as "the prince of the power of the air" (Ephesians 2:2). In describing Satanic forces that lurk in the unseen world and hinder the work of God, Paul told us of principalities, powers, rulers of this world's darkness, and wicked spirits "in high places" (Ephesians 6:12). So the birds, which were the enemy of the sower in the first parable, took up their abode in the mustard tree.

當教會在基督教王國時期，我們可以發現，那惡者埋伏在教會的所有枝子上。它們躲藏在教會三個主要的分枝上：抗羅宗、希臘正教和羅馬天主教。那惡者可以埋伏在「教會想抓取任何物質組織和外在權勢」的地方，或是當教會有任何部份被扭曲為它原本不該有的樣子時。我們可以從各種奇怪的異端，扭曲聖經，否認基督的教義中，也不論是新成立或歷史悠久，或感覺頗健全的教會，都能找到這惡者。

We can find evil spirits lurking in all branches of the church as it is represented by Christendom. They hide in the branches of the three primary divisions of the professing church: Protestantism, Greek Orthodoxy, and Romanism. The evil spirits lurk wherever there is an outward grasping for material structure and power, wherever the church is distorted into something it was never intended to be. We find them in the cults with weird, Bible-distorting, Christ-denying doctrines. We find the evil spirits in new churches, old churches, seemingly sound churches.

幾年前，我原預定在一個教會主領聚會，這是個從各方面看都很合乎基要真理，相信聖經，有健全教義和治理的教會。不料我發現，該教會的主要領導人，對基督的神性有所保留，他在教導中也會抨擊。當我與教會領袖對質時，他們不斷的辯解，但是到最後不得不承認，他們是同情了錯誤的教導。它自稱是教會，別人也以為絕無錯誤，但是魔鬼的教義卻悄悄飛入，並且舒服地在上面築夢。（我最後就沒法去領那些聚會了！）

Some years ago I was scheduled to hold meetings in a church that I had every reason to believe was fundamental, Bible-believing, and sound in doctrine and practice. However, I discovered that there were people in positions of authority in that church who believed and taught a doctrine that attacked the deity of Christ. When I confronted the church leaders, they hedged as long as they could, and only when they were driven into a corner did they admit that their sympathies were with the false teaching. Here was a branch of the professing church where one would have thought that no error could be found, yet the doctrine of demons had silently flown in and was now roosting comfortably in its new nest. (I did not conduct the meetings!)

如果那一直被認為在信仰上不會有錯，忠於神道的教會，都可以被錯誤的教義穿透，那麼，基督教王國的枝桠，他們既然早已棄絕了以聖經真理為信仰與言行的唯一準則，豈不更容易被那惡者滲透，在其中築巢棲息？

If false doctrine can penetrate a church always considered impeccably sound in the faith and true to the Word of God, how much more easily can evil spirits reside in branches of Christendom where the Bible was abandoned long ago as the sole authority and rule of belief and behavior?

關於基督教王國，如何長成基督所不樂見的教會模式，歷史中有無數大規模以世俗的帝國權勢來運作的例子。它長成了敵對的君王和帝國，以蔭庇那惡者。

There is an almost endless supply of illustrations of the way in which Christendom has become something that Christ never intended—vast, worldly, imperial, powerful. It has become something to rival kings and empires, something to give shelter to evil spirits.

在基督所有的比喻中，芥菜種籽的奧秘，可能是他詮釋未來的最佳例子。他所描繪的，已逐字實現。我們所稱的基督教王國的過程與視角，就證明了基督的預告正確無誤。

Of all the parables of Christ, the mystery of the mustard seed is probably the best example of His ability to foretell the future. What He depicted has literally come to pass. The sweep and scope of what we call Christendom is proof of the inerrant foreknowledge of Christ.

d. 麵酵的比喻（十三 33-35）

d. The Parable of the Leaven (13:33-35)

麵酵的比喻，最普遍的解釋就是，它描繪出主耶穌基督拯救與聖化的工作，要以漸進的、悄然的以及不莽撞的方式，來融滲於社會中。它一旦開始它祝福的事工，就會不屈不撓的工作，一直到整個

世界都被福音一同酵化。這樣的詮釋，聽起來很不錯，但不正確，因為，聖經所教導的，人的悔改歸信，並不是漸進式的。

The popular explanation of the parable of the leaven is that it depicts the gradual, silent, and unobtrusive permeation of society by the saving and sanctifying work of the Lord Jesus Christ. Once it has begun its beneficial work, it goes on tirelessly working away until the whole world is leavened with the gospel. That interpretation sounds good, but it is wrong because the Bible does not teach the gradual conversion of mankind.

聖經的教導，正好相反。保羅說，「作惡的，和迷惑人的，必越久越惡」（提後三 13）。當耶穌給門徒挑戰時，也有相同的意思：「人子來的時候，遇得見世上有信德嗎？」（路十八 8）聖經的預言，整個引導的方向結論是，這個世界最後要進入武裝敵擋基督的狀態，那是撒但式的三合一所策劃領軍的反叛。

The Bible teaches the opposite. Paul said, "Evil men and seducers shall wax worse and worse" (2 Timothy 3:13). Jesus implied the same when He gave this challenge to His disciples: "When the Son of man cometh, shall he find faith on the earth?" (Luke 18:8) The whole tenor of Bible prophecy leads to the conclusion that the world will be in a state of armed rebellion against Christ at the end, a rebellion led and motivated by a Satanic trinity.

麵酵的比喻與芥菜種的比喻，是成為一對的，從中看出自稱為教會的外在表現。麵酵的比喻中，我們看見自稱為教會的內在腐化。比喻的主題是破壞的奧秘，要突顯的是教義的問題，故事本身牽涉到麵酵的運作和婦人的作為。

The parable of the leaven is a companion to the parable of the mustard seed, where we saw the outward display of the professing church. In the parable of the leaven we see the inward decay of the professing church. The subject of the parable is the mystery of subversion, the emphasis is doctrinal, and the story itself revolves around the activity of the leaven and the action of the woman.

(1) 婦人 (十 33)

(1) the Woman (13:33)

(a) 麵酵的作為

(a) The Activity of the Leaven

i. 餅

i. The Loaf

「天國好像麵酵，有婦人拿來，藏在三斗麵裡。」三斗麵，讓我聯想起亞伯拉罕接待造訪他的三位天使。他告訴撒拉，拿三細亞細麵，調和作餅來招待客人（創十八 6）。我們也聯想到摩西律法中的素祭，通常都是三的份量（民十五 9；二十八 12、20、28；二十九 3、9、14）。

"The kingdom of heaven is like unto leaven, which a woman took, and hid in three measures of meal." The three measures of meal remind us of Abraham's hospitality to his heavenly visitors. He told Sarah to take three measures of meal and prepare cakes for their guests (Genesis 18:6). We are also reminded of the meal offering required under the Mosaic law. The usual amount was three measures (Numbers 15:9; 28:12,20,28; 29:3,9,14).

對舊約這個重要的祭禮，我們只要稍加思想，就會知道三斗麵在這個比喻中象徵什麼。素祭是以細麵作的，因為它象徵基督的純潔以及他在地上沉著的生活。他總是這樣的不疾不徐，不慌不亂，不匆忙，不患得患失，不焦急，不害怕，有節制。他與最偉大的門徒們，總是立見高下。彼得衝動，約翰以綽號「雷子」出名，保羅在不止一次的場合中發了脾氣。因此，以細麵作的素祭，預表了主耶穌他無與倫比的生命。

Some consideration of this important Old Testament offering will give us an idea of what three measures of meal was intended to symbolize in the parable. The meal offering was made of fine flour because it symbolized Christ in the purity and evenness of His life on earth. He was always the same, never flustered, never in a hurry, never at a loss, never anxious, never afraid, always in control. He stood apart from the greatest of His followers. Peter was impetuous, John was known as a "son of thunder," and Paul lost his temper on more than one occasion. So the fine flour of the meal offering prefigured the matchless life of the Lord Jesus.

細麵粉中還要澆上未言明份量的油。沒有寫出份量是因為油代表聖靈，聖靈是「無限量」的賜與基督，主的受膏者（約三 34）。他的充滿與膏抹，是無限量，無盡的。

Over the fine flour was poured an unspecified amount of oil. No amount was stipulated because oil represents the Holy Spirit, and the Spirit was not given "by measure" to Christ, the Lord's anointed (John 3:34). His filling and anointing were limitless and without end.

素祭也不可以加蜜，因為蜜代表天然的甜味，是會腐化的（利二 11）。蜜會發酵、發酸。我們主的品格則不只是天然的；也是超自然的。

No honey was to be added to the meal offering because honey speaks of natural sweetness, which is corruptible (Leviticus 2:11). Honey can ferment and turn sour. The sweetness of our Lord's character was not just natural; it was supernatural.

乳香是最高貴的香料，要灑在素祭的麵上，因為主耶穌的生命，充滿馨香（利二 15）。也要加鹽，可以提味，使他的生命在人群中、他的教導，他所行的神蹟、更顯突出（二 13）。

Frankincense, the most precious of perfumes, was sprinkled on the flour of the meal offering because the life of the Lord Jesus would be full of fragrance (Leviticus 2:15). Salt was also added to point to the pungency and flavor that would help make His life among men, His teaching, and His miracles so distinctive (2:13).

素祭的麵粉不可加酵，因為酵象徵邪惡（利二 11）。素祭代表主耶穌，他不受任何罪或腐敗影響。他是「聖潔、無邪惡、無玷污、遠離罪人」（來七 26）。撒但總想敗壞他，但總是失敗，因為他的本性中，無一物與試探起作用。這不僅是說他不犯罪，更是說，他不會犯罪。他的生命中，沒有任何酵的成份。

No leaven was to be put in the meal offering because leaven symbolizes evil (Leviticus 2:11). The offering spoke of the Lord Jesus and there was no sin or corrupting influence in Him. He was "holy, harmless, undefiled, separate from sinners" (Hebrews 7:26). Satan tried to corrupt Him, but failed because nothing in His nature would respond to temptation. It was not just that He would not sin; He could not sin. There was no leaven anywhere in His life.

最後，三斗麵象徵神格豐豐滿滿的住在肉身裡（西二 9）。舊約此卷及其他地方的素祭，都代表基督。

Finally, the three measures suggested a life in which all the fullness of the godhead dwelt bodily (Colossians 2:9). This and all other aspects of the Old Testament meal offering spoke of Christ.

而五旬節的慶典所獻的不同的素祭，是由希伯來人所獻的（利二十三 15-21）。這次不是獻上細麵，而是作成兩個餅。原本細麵作成的素祭象徵基督的肉身，而五旬節的兩個餅則象徵基督奧祕的身體。兩個餅預表猶太人與外邦人成為一個教會，基督奧祕的身體。五旬節後，主仍繼續透過祂奧祕的身體在地上工作。

At the feast of pentecost a different kind of meal offering was presented by the Hebrew people (Leviticus 23:15-21). Instead of offering fine flour, they took the flour and made it into two loaves. While the usual offering of fine flour symbolized Christ in His material body, the loaves of pentecost symbolized Christ's mystical body. The two loaves prefigured Jew and Gentile made one in the church, the mystical body of Christ. The Lord has continued His work on earth since Pentecost through this mystical body.

獻上的兩個餅，與每天規律獻上素祭很不相同。因為他們被吩咐，五旬節慶典所獻的餅，要加酵。這次用酵，象徵一個重要的真理：教會尚未全然遠離罪的綑綁。在主耶穌裡的信徒，組成了教會。

藉著重生的神蹟，成了與神性情有份的人（彼後一 4），但也還有老我的性情，這兩種性情會一直跟隨到回天家為止。因此，雖然教會是基督奧祕的身體，有一天要成為完全，但現在還未完全。麵粉中還有酵攪雜著。

The offering of the two loaves was quite different from the regular meal offering of the everyday sacrifices, for the Hebrews were told to put leaven in the offering they made at the feast of pentecost. This use of leaven symbolized an important truth: the church is not yet free from sin. Believers in the Lord Jesus make up the church. Through the miracle of the new birth they have become partakers of the divine nature (2 Peter 1:4), but they still have their old natures too and will continue to have both natures until they are called home to glory. So although the church is Christ's mystical body and will one day be perfect, it is not perfect yet. The flour is mixed with leaven.

五旬節的慶典中，完成了兩件事，以針對兩塊餅中加酵的問題：（1）已向主獻上了贖罪祭（2）餅已放入烤爐中烘烤。請注意，這是贖罪祭，而不是贖衍祭。這差別很重要，其表徵就像數學，一是一，二是二。

At the feast of pentecost two things were done to deal with the presence of the leaven in the loaf: (1) a sin offering was presented to the Lord and (2) the loaves were put in the oven and baked. Note that it was a sin offering, not a trespass offering. The difference is important, for types are as accurate as mathematics.

贖衍祭，是針對所犯的罪行。贖衍祭不是五旬節禮儀的一部份，因為我們還會犯罪。這兩個餅所含的酵，還需要另外處置。用贖罪祭，是因為要處理罪性的問題。贖衍祭與人的行為相關；贖罪祭與人的屬性相關。我有這樣的屬性，才會作出這樣的行為。我不是因為犯罪才是罪人；我會犯罪，是因為我本就是個罪人。基督死在十字架上，不僅是替我死，也是以我的身份受死。他替我成為贖罪祭。基督奧祕的身體，是由那些還會犯罪的肢體所組成的，它之所以能發揮功能，全都是因為基督已在加略山上獻上自己成為祭物而把罪除去的緣故。

The trespass offering dealt with sin in practice. Since we still fall into sin, the trespass offering was not part of the ritual of pentecost. Something else was required to deal with the actively working leaven in those loaves. The sin offering was needed to deal with sin in principle. The trespass offering was related to what a person did; the sin offering related to what a person was. I do what I do because I am what I am. I am not a sinner because I sin; I sin because I am a sinner. Christ died on the cross not only *for* me, but also *as* me. He became the sin offering for me. The mystical body of Christ, made up of members who still fall into sin, can function only because Christ has put away that sin in the sacrifice of Himself at Calvary.

因此，神在贖罪祭中，處理了酵的問題。當五旬節的那兩塊餅放入爐中烘烤時，酵的問題就解決了。火的作用，制止了酵的活動。火焰治死了它。同理，基督奧祕身體中，肢體的罪，已被火的作用所制止了。五旬節聖靈降臨時，有「舌頭如火焰」顯現出來。（徒二 3）。

So God dealt with the leaven in the sin offering. He also dealt with the leaven when the pentecostal loaves were put into the oven and baked. The action of the fire stopped the action of the leaven. The flame killed it. Likewise the sin in the members of the mystical body of Christ is dealt with by the action of fire. The Holy Spirit descended at Pentecostas "cloven tongues like as of fire" (Acts 2:3).

我們這些信徒，還有罪住在裡面，只是我們不許罪在我們的生命中活動。約翰寫道：「我小子們哪，我將這些話寫給你們，是要叫你們不犯罪。若有人犯罪，在父那裏我們有一位中保，就是那義者耶穌基督。」（約壹二 1）。神的靈住在我們裡面，神的兒子扶持我們，因此，有了所需的一切，就可以除去我們生命中罪的活動。雖然，遙望天堂，我們沒有一個人敢說，「我不會犯罪，」但我們都可以說，「我能夠不去犯罪。」

We who are believers have sin in us, but we do not have to allow sin to be operative in our lives. John wrote: "My little children, these things write I unto you, that ye sin not. And if any man sin, we have an advocate with the Father, Jesus Christ the righteous" (1 John 2:1). The Spirit of God indwells us and the Son of God upholds us so that we have all we need to cancel out the active working of sin in our lives. Although none of us this side of Heaven will ever be able to say, "I am not able to sin," all of us can say, "I am able not to sin."

另有一點但值得注意的是那三斗麵。它預表主耶穌留給他的教會，那純淨，無攙雜，無變質的真理，是整本新約聖經所教導的真理。父那無誤的道，成了基督的肉身，如今，也就是已交付給我們的，由聖靈所啟示的道。素祭，在麵酵的比喻中，主要就是在講這方面。

One other consideration calls for our attention as we think of those three measures of meal. They prefigured the pure, unadulterated, unleavened truth that the Lord Jesus left with His church, the teaching we now find incorporated in the New Testament. The inerrant word of the Father, which became the incarnate word of Christ, is now in our hands as the inspired Word of the Spirit. That is the pure meal and it is this aspect of the meal that predominates in the parable of the leaven.

五旬節所成型的教會「恒心遵守使徒的教訓」（徒二 42）。就是這些教訓，給教會帶來生命。耶穌說，「我對你們所說的話，就是靈，就是生命」（約六 63）。這些教訓不容稀釋，不容扭曲，要成為教會的大憲章和憲法。

The church formed at Pentecost "continued stedfastly in the apostles' doctrine" (Acts 2:42). It was this body of teaching that gave the church its life. Jesus said, "The words that I speak unto you, they are spirit, and they are life" (John 6:63). These teachings were not to be diluted or distorted, but were to become the charter and constitution of the church.

但是，在這個比喻中，有加入麵酵。耶穌已經預見了，幾乎立刻會有攪雜、腐敗的力量興起，給教會帶來致命的、滲透的影響。基督和他門徒純淨的教導，將會被邪惡所腐化。

However, in the parable leaven was introduced into the meal. Jesus foresaw that almost at once an adulterating, corrupting process would begin its deadly, permeating work in the church. The pure teaching of Christ and His apostles would be corrupted by active evil.

ii. 酵

ii. The Leaven

a. 信仰被邪惡腐化

a. Belief Corrupted by Evil

比喻中的酵，象徵信仰被邪惡所腐化。在福音書中，耶穌談到三種酵：法利賽人的酵（路十二 1）；撒督該人的酵（太十六 6、12）；希律的酵（可八 14-15）。這三種酵似乎無所不包。它們象徵今日充斥於教會的各式各樣的錯誤教導。

The leaven in the parable symbolizes belief corrupted by evil. In the Gospels Jesus spoke of three kinds of leaven: the leaven of the Pharisees (Luke 12:1); the leaven of the Sadducees (Matthew 16:6,12); and the leaven of Herod (Mark 8:14-15). These three kinds of leaven seem to be all-inclusive. They symbolize the various kinds of false teaching that have permeated the church during this age.

法利賽人的酵是講到分離主義。耶穌常常斥責法利賽人，因為他們的律法主義，很獨斷，吹毛求疵，並想要腐化神的真理。

當猶太人從巴比倫返回時，興起了一群新的解經家。以斯拉及文士努力要幫助百姓明白聖經（尼八 5-8），這固然很重要，只是，過不了多久，就有一堆充滿人意解經的註釋書出現。猶太人等於有解釋「註釋」的書。後來就成為塔爾目的依據。

The leaven of the Pharisees spoke of *separatism*. Jesus frequently denounced the Pharisees because of their legalism, their dogmatic hairsplitting, and their corruption of divine truth.

A new breed of expositors surfaced when the Jews returned from Babylon. Ezra and the scribes sought to help the people understand the Scriptures (Nehemiah 8:5-8) and this was meaningful; but it was not long before volumes of commentaries filled with human opinion began to spring up. Soon the Jews had commentaries on the commentaries. What was to become the Talmud was taking root.

例如，拉比有關安息日的教導，就是一種對神的真理的腐化。主對安息日的本意是，要祝福他的子民，能有一日的安息，讓百姓可以放輕鬆，享受神。但文士和法利賽人卻把這一天變成一種束縛和重擔。出埃及記二十章 9 節簡單扼要的陳述：「六日要勞碌作你一切的工」反而被拿來變成高高在上，以威脅百姓的依據。

The rabbinical teaching about the sabbath, for instance, was a corruption of divine truth. The Lord intended the sabbath to be a day of rest, a blessing to His people, a time when they could relax and enjoy the Lord together. But the scribes and Pharisees turned the day into a burden. The simple and adequate statement in Exodus 20:9, "Six days shalt thou labour, and do all thy work," became the foundation on which they built a towering and threatening edifice.

他們指控主的門徒，干犯安息日，因為他們在安息日掐下麥穗，搓麥穗來吃（太十二 1-8）。門徒掐麥穗就干犯了不可收割的規定，而搓麥穗則是干犯了不可打穀的規定。拉比的安息日，限制不斷增加，結果變得十分冗長。當耶穌掃除這一切無稽之談時，法利賽人怒不可遏。

They accused the Lord's disciples of breaking the sabbath because they broke off some ears of corn, husked them, and ate the corn on the sabbath day (Matthew 12:1-8). By plucking the corn the disciples violated the prohibition against reaping and by husking the corn they violated the prohibition against threshing. The rabbinical sabbath restrictions multiplied and in the end went to extraordinary lengths. When Jesus swept all this kind of nonsense into the rubbish heap, He brought down on His head the wrath of the Pharisees.

這些以人的觀點而訂的規矩，成為口傳的律法，法利賽高舉它，過於聖經本身。歷史中，對「神父們」的傳統和教導，也有類似的看重，以致帶進教會。羅馬天主教就把它們的傳統，與聖經並列，並宣告說，任何人不可私自解釋聖經，除了神父們一致的同意。數世紀以來，從沒有「一致同意」這回事，他們只是用此神話來封住聖經，不讓一般百姓觸及。

The whole system based on human opinion became known as the oral law and the Pharisees gave it far more weight than the Scriptures themselves. Similar reverence for the traditions and teachings of "the Fathers" found its way into the church. The Roman church places its tradition on a par with Scripture and has historically claimed that no one can interpret Scripture apart from the unanimous consent of the fathers. There is no such thing as unanimous consent, but the myth was used to keep the Bible out of the hands of the common people for centuries.

主斥責法利賽人，不僅因為他們嚴以待人，也因為他們冷酷無情。任何人敢於挑戰他們對聖經的詮釋，就會被逐出教會（約九 22、26-38）。法利賽人公開地與基督敵對，因為他違反了他們所定安息日的規矩，也因為他輕而易舉地就扯碎他們傳統中對真理的詮釋。

The Lord denounced the Pharisees not only for their hairsplitting but also for their hardness. Anyone who dared challenge their handling of the Scriptures was excommunicated (John 9:22, 26-38). The Pharisees

became the open enemies of Christ because He violated their sabbath laws and because with the greatest of ease He tore to shreds their traditional interpretations of truth.

法利賽人是基督時代的分離主義者，基要主義者，傳統主義者。他們嚴厲地要求信徒要遵守「按他們的觀點所立的外在條規」。耶穌稱他們為「粉飾的墳墓...裝滿了死人的骨頭」（太二十三 27）。法利賽人的酵，就是指他們對神的真理獨有的錯誤思想，還認為，誰要認識神，必須透過他們才行。

The Pharisees were the separatists, the fundamentalists, the traditionalists of Christ's day. They were rigid in their views and strict in their demand that all the outward trappings of religion be observed. Jesus called them "whited sepulchres... full of dead men's bones" (Matthew 23:27). The leaven of the Pharisees was the mistaken idea that they had some kind of monopoly on divine truth and that anyone who wanted to know God must come to Him through them.

法利賽人還給聖經畫蛇添足；撒督該人則偷斤減兩。後者人數不多，但以色列國內成立了一個勢力龐大的貴族團。他們的酵，主要是懷疑主義。撒督該人是那個時代的不可知論者、人文主義者和自由派神學家。他們否認有天使、有任何靈界、或死人復活。

The Pharisees added to Scripture; the Sadducees took away from it. The Sadducees were not numerous, but they formed a powerful aristocratic group within the nation. Their leaven spoke of *skepticism*. The Sadducees were the agnostics, the humanists, the theological liberals of their day. They denied the existence of angels, the existence of any kind of spirit, and the resurrection of the dead.

在今日自稱的教界中，也有撒督該人的酵。自由派的面具，自稱是基督徒，卻否定聖經中，像基督由童貞女所生，他所行的神蹟，他受死救贖我們，他身體的復活，他升天，他還要親自再臨等等神蹟，對於超自然的部份，他們總認為是聖經中錯誤的記載。

We have the leaven of the Sadducees in the professing church today. Liberals masquerade as Christians while denying such miraculous and supernatural essentials as the inerrancy of Scripture, the virgin birth of Christ, His miracles, His atoning death, His bodily resurrection, His ascension, and His literal coming again.

希律的酵，指的是世俗主義。分封王希律是個放蕩又反覆無常的人，他引誘弟婦，說服她嫁給他，為人非常殘忍狡猾，因此耶穌稱他「那隻狐狸」（路十三 32）。希律逮捕了施洗約翰，因為約翰公開指責他犯姦淫。希律後來殺了約翰。當希律（非常迷信）聽見耶穌行神蹟，便以為耶穌是約翰從死裡復活；疑神疑鬼使得他變成個懦夫。當耶穌拒絕為他行神蹟，甚至不屑與他交談後，他便公開藐視耶穌的宣告。

The leaven of Herod spoke of *secularism*. Herod Antipas was a licentious and unprincipled individual who seduced his brother's wife and persuaded her to marry him. He was so cruel and crafty that Jesus called him "that fox" (Luke 13:32). Herod arrested John the Baptist because John had publicly denounced him for his adultery. Later Herod murdered John, and when Herod (who was a superstitious man) heard of the miracles of Jesus, he thought that Jesus was John raised from the dead. Conscience made Herod a coward. When Jesus refused to perform a miracle for him or even talk to him, he made public mockery of His claim.

但希律畢竟是王，他代表著羅馬帝國的權勢。以色列民中有一個黨叫希律黨，他們就相信，凡事最好都透過希律，這個有勢力的世俗政府，才能達到他們想要達到的宗教目的。這個黨可能就是在希律大帝主政時成立的。如有人所說的，希律黨不只是個個宗團體，但又構不上稱為政黨。

But Herod was a king. He represented Rome. He stood for imperial power. One party of Israelites known as the Herodians believed it was best to work through him and the powerful secular establishment to gain their religious ends. The party was probably founded during the reign of the infamous Herod the Great. As someone said, the Herodians were more than a religious party and something less than a political party.

像希律黨這樣的世俗主義，也早就進入教會中。君士坦丁教導教會，要以追逐王權的方式來獲得世界。在基督教王國中，體現世俗主義最成功的例子就是羅馬天主教，但其他地方也很容易看到世俗主義附身，即使在福音派圈中亦然。但神並未告訴我們，要以這種方式來達成目標，即使我們的目標是對的，是同時有益於社會與教會的。神告訴我們，要使用屬靈的武器，就是他所說的「在神面前有能力，可以攻破堅固的營壘」（林後十4）。

Secularism like that of the Herodians has been with the church for a long time. Constantine taught the church to get on in the world by courting the throne. The supreme embodiment of secularism in Christendom is the Roman Catholic Church, but adherents of secularism can be found everywhere, even in evangelical circles. But God has not told us to use the system to get what we want, even when what we want is right and good for society as well as for the church. God has told us to use spiritual weapons, which He says are "mighty through God to the pulling down of strong holds" (2 Corinthians 10:4).

因此，在聖經中的酵，是用來象徵世俗的哲學及行事原則，會腐化基督純正的教義。酵也象徵被邪惡所腐化的行為。

So in Scripture leaven is used as a symbol of worldly philosophies and principles corrupting the pure doctrine of Christ. Leaven is also used as a symbol of behavior corrupted by evil.

b. 被邪惡所腐化的行為

b. Behavior Corrupted by Evil

保羅曾告訴一些人，在教會被邪惡污染之前，就要把犯罪的人逐出，你們既是無酵的麵，應當把舊酵除淨，好使你們成為新團。因為我們逾越節的羔羊基督，已經被殺獻祭了，所以我們守這節，不可用舊酵...惡毒邪惡的酵，只用誠實真正的無酵餅」（林前五 7-8）。保羅看出，被邪惡腐化的行為，會產生什麼危險。

Paul saw this leaven at work in the church at Corinth. In that fellowship was a man guilty of gross moral sin. Paul told the others to excommunicate the man before the whole church became contaminated by his wickedness. "Purge out therefore the old leaven," the apostle wrote, "that ye may be a new lump, as ye are unleavened. For even Christ our passover is sacrificed for us: Therefore let us keep the feast, not with old leaven... of malice and wickedness; but with the unleavened bread of sincerity and truth" (1 Corinthians 5:7-8). Paul recognized the danger of behavior being corrupted by evil.

(b) 婦人的作為

(b) The Action of the Woman

酵的作用，其邪惡會腐化真理和見證，主已經都預先指出了。他也知道，酵如何進入餅中，是藉著一個婦人的作為。他說「天國好像麵酵，有婦人拿來，藏在三斗麵裡。」主並不按著字面在說某個婦人。比喻中的這婦人，象徵一種制度。

The activity of the leaven, the corrupting of truth and testimony by evil, was all foreseen by the Lord. He also knew how the leaven would get into the loaf. It was by the action of a woman. "The kingdom of heaven," He said, "is like unto leaven, which a woman took, and hid in three measures of meal." The Lord was not speaking of a literal woman. The woman in the parable represents a system.

在新約中，有三個神祕的婦人。一個是加拉太書四章 25 節，地上耶路撒冷。她不是麵酵比喻中的婦人，因為，比喻中的這婦人，祕密行事，而地上耶路撒冷的婦人，則公開與基督為敵。她也沒打算引進錯謬到基督的真理中；她乃是直截了當的拒絕。

Three mystical women appear in the New Testament. One is the earthly Jerusalem of Galatians 4:25. She is not the woman in the parable of the leaven, for the woman in the parable acted secretly, and earthly Jerusalem made no secret of her opposition to Christ. Neither did she try to introduce error into the truth of Christ; she rejected it out of hand.

第二個神祕的婦人乃是天上耶路撒冷（加四 26、啟二十一 2）。因為她被稱為「聖城」（斜線部份另加），就不可能是比喻中的婦人。此外，天上耶路撒冷，就與今日的世代毫無關聯。

The second mystical woman is the heavenly Jerusalem of Galatians 4:26 and Revelation 21:2. Since she is called "*the holy city*" (*italics added*), she cannot be the same as the woman in the parable. Moreover the heavenly Jerusalem has nothing to do with this age.

另一個神祕的婦人乃是巴比倫（啟十七 5）——不是按字面意義的指幼發拉底河的巴比倫，而是一個奧祕的位於羅馬的宗教組織（啟十七 9、18）。就是這個婦人，把酵藏入三斗麵中。她代表古時的巴比倫組織，最後要接管教會，將它改成基督教王國，使各地都有酵的影響。

The other mystical woman is Babylon (Revelation 17:5)—not the literal city of Babylon on the Euphrates, but a mystical religious system located at Rome (Revelation 17:9,18). This is the woman who put the leaven into the meal. She represents the ancient Babylonish system that eventually took over the church, turned it into Christendom, and left its leaven everywhere.

我們在聖經讀到的婦人，不管何處，只要是主導宗教角色的，幾乎都是邪惡的，在麵酵的比喻中，這婦人暗中把腐化的教義，放入基督純正的教導中。然後，她就退隱，靜靜地看麵酵發揮影響。沒人抗議；沒人注意發生什麼事。此外，一般人都以為，酵是在餅中的好東西。腐化的教義也是，它狡猾地獲取基督教王國後，就趁人不注意，稍稍滲入許多新穎但邪惡的觀念，眾人以為是革新，張開膀臂歡迎。

Whenever we read in Scripture of a woman taking the lead and acting in a religious role, it is nearly always in an evil way. In the parable of the leaven the woman clandestinely introduced her corrupting doctrines into the pure meal of Christ's teaching. Then she sat back and watched it go to work. No one protested; people took no notice of what was happening. Besides, the popular thought was that leaven was a good thing to have in a loaf. Likewise the corrupting doctrines that have subtly taken over Christendom were introduced almost unnoticed and many innovative but evil ideas have been popularly accepted as improvements.

一般而言，麵團加入酵，都是故意的。老麵酵加入新團時，會增加風味，麵粉本身幾乎無味，但加了酵，麵團就變鬆軟可口。只是，基督教原不是為了取悅肉體，逾越節的無酵餅絕不是為了可口。神反而稱之為「困苦餅」（申十六 3）。

Ordinarily leaven in dough is thought to be desirable. When sourdough is added to meal, the result is appetizing. Flour by itself has little taste, but when yeast is added, the dough becomes light and savory. Christianity, however, was never designed to delight the flesh any more than unleavened bread at Passover was supposed to be tasty. On the contrary, God called that bread "*the bread of affliction*" (Deuteronomy 16:3).

福音絕不是為了吸引老我，即使它是由一位慈愛的神所提供給我們。它一開始就斷言：人迷失在自己的罪中，正快速地要往地獄的刑罰中沉淪。福音不斷地告訴人，我們自以為的義行和好行為，在神眼中，就像一塊破布。它又斷言，失喪的人，無論在道德上或屬靈上完全無法行出蒙神悅納的事來。福音接著又堅持說，每個人都要悔改離開罪。它告訴我們，要信福音，憑信心接受基督，因而從上頭重生。一旦重生，就要治死肉體的行為，靠著內住的聖靈的力量，活出聖潔的生活。

The gospel is anything but appealing to the natural man, even though it is offered to us by a loving God. It begins with the assertion that people are lost in their sins and that they are hurrying on to lasting punishment in Hell. The gospel continues by telling people that their own righteousness and imagined good works are filthy rags in God's sight. It affirms that lost people are wholly incapable of producing anything morally or spiritually acceptable to God. The gospel goes on to insist on personal repentance from sin. It tells people they must believe the gospel, accept Christ by faith, and be born again from above. Once they have been regenerated, they must mortify the deeds of the flesh and live holy lives in the power of the indwelling Holy Spirit.

難怪，福音對失喪的人，很不討喜！這個代表的婦人所作的，乃是讓很吸引老我的舊巴比倫思想，變得更鬆軟可口。她的教義，會腐化信仰，只是看起來一定更合人脾胃。

No wonder the gospel is unpalatable to lost people! What this representative woman has done is make it more consumable by introducing old Babylonian ideas that appeal to the religious side of the natural man. Her doctrines are a corruption of the faith, but they certainly appear to be more congenial.

(2) 道 (十三 34-35)

(2) the Word (13:34-35)

聽完這些公開講論的比喻，群眾一定十分迷惑。這些以地上物質比喻天上事物的故事，在他們的腦袋中迴蕩不停，故事本身很簡易，但群眾卻不理解深層的意思。門徒本身也一樣迷惑，因此主把他們帶回他所住的屋裡，解釋了其中一個故事，又私下多講了幾個比喻。

The people listening to the parables spoken publicly must have been completely mystified. Those earthly stories with heavenly meanings went over their heads. The stories were easy enough to understand, but their deeper meanings eluded the multitude. The disciples themselves were mystified, so the Lord took them into the house where He was staying to interpret one more of the stories and to tell a few more parables privately.

馬太指出，詩篇作者曾預言說，主將教導這個比喻。使徒引用了詩篇七十八篇 2 節而說：「我要開口用比喻；把創世以來所隱藏的事發明出來」（太十三 35）。請注意，聖靈運用了祂神聖的特權，把所引用的字作更改；他將「古時的謎語」改成「創世以來所隱藏的事」：選民的冷酷無情，盲目不信，神從一開始就預見，但已被教會，基督十字架的奧秘，他的教會，他的再來所打敗。

Matthew pointed out that the psalmist had prophesied that the Lord would teach with parables. The apostle quoted from Psalm 78:2: "I will open my mouth in parables; I will utter things which have been kept secret from the foundation of the world" (Matthew 13:35). Note that the Holy Spirit exercised His divine prerogative to change the wording in the quotation: He changed "dark sayings of old" to "things kept secret from the foundation of the world." The obdurate hardness, blindness, and unbelief of the chosen people were foreknown by God from the beginning, but have been overruled to bring in the church and the mysteries of Christ's cross, His church, and His coming again.

B. 暗中所講的比喻（十三 36-52）

B. Parables Spoken Privately (13:36-52)

1. 一個解釋（十三 36-43）

1. An Explanation (13:36-43)

a. 地點（十三 36）

a. The Place (13:36)

耶穌對群眾講完麵酵的比喻之後，便離開眾人，進到彼得的屋子。門徒對基督新的教導方式大感困惑，還沒辦法理解每個比喻所蘊含的奧祕，要請主講解麥子和稗子的故事。幸好他們問了，因為，後來主講解了稗子比喻中的種籽，就跟撒種比喻中的種籽大為不同。我們要一直記住，聖經中的象徵，有時不只一種意思。

After telling the parable of the leaven to the multitude, Jesus dismissed the crowds and retired to Peter's house. The disciples, still greatly perplexed by Christ's new form of teaching and still unable to unravel the mystery inherent in each parable, asked about the meaning of the story of the wheat and the tares. We can be grateful that they did, because we learn from the Lord's explanation that the seed in the parable of the tares is quite different from the seed in the parable of the sower. We always need to keep in mind that Bible symbols may have more than one meaning.

b. 比喻（十三 37-43）

b. The Parable (13:37-43)

（1）事實（十三 37-38）

(1) the Facts (13:37-38)

（a）撒種者（十三 37）

(a) The Sower (13:37)

稗子的比喻中，撒種者的身份十分明確。他就是「人子」。撒種者就是主自己在地上所持有的身份。他是神的「第二個人」（林前十五 47）。主耶穌，現已來到世間，將來還要再臨，為神收復亞當所失落的國土。

There is no question about the sower's identity in the parable of the tares. He is "the Son of man." The sower is the Lord in His relationship to earth. He is God's "second man" (1 Corinthians 15:47), the Lord Jesus, who has been down here on earth and is coming back to claim Adam's lost domain for God.

(b) 土地（十三 38 節上）

(b) The Soil (13:38a)

比喻由馬太十三章 24 節開始，「天國好像人撒好種在田裡」，有人認為，「田裡」象徵教會。另有人認為，「田裡」就是宗教界。但主在十三章 38 節說，「田地」就是世界。」他是指神所造的世界、地球。主看到的是耶路撒冷猶太全地，撒瑪利亞直到地極（徒一 8）並看到廣大的世界上迷失的世人。他看到人類所居住的全世界，以之作為稗子比喻中的背景。

In Matthew 13:24, where the parable itself begins, we read, "The kingdom of heaven is likened unto a man which sowed good seed in his field." Some people believe that the field symbolizes the church. Others think the field is the religious world. But the Lord said in 13:38, "The field is the world [kosmos]." He was referring to the created world, the planet Earth. The Lord looked out over Jerusalem, Judea, Samaria and the uttermost parts of the earth (Acts 1:8) and saw the wide world of lost men. He saw all lands where human beings dwell and made the world the setting of the parable of the tares.

(c) 種籽（十三 38 節下）

(c) The Seed (13:38b)

在撒種的比喻中，種籽就是福音；聖經被撒入人心。在稗子的比喻中，惡者之子被撒入世界。主自己指出這兩個不同的象徵。

In the parable of the sower the seed is the gospel; Scripture is sown into the hearts of men. In the parable of the tares, sons are sown into the world. The Lord Himself indicated this change in symbols.

稗子的比喻中，有兩種種籽：「好種」與「稗子」。也有兩種撒法：神聖的撒種與魔鬼的撒法：神聖的撒種與魔鬼的撒法。根據主耶穌，「好種籽就是國度的兒女」而「稗子就是惡者之子。」

In the parable of the tares there are two kinds of seed: "good seed" and "tares." There are two kinds of sowing: divine sowing and diabolical sowing. According to the Lord Jesus, "the good seed are the children of the kingdom," and "the tares are the children of the wicked one."

在稗子的比喻中，好種與「麥子」（十三 25）象徵同一種東西，麥子似乎被造物主刻劃為這個世代神的子民。以色列的象徵是樹——例如無花果樹或橄欖樹或葡萄樹。樹的根，通常都扎地很深，就很合適以此來象徵神在地上的子民以色列。而刻意的對比，教會的象徵是麥子。麥子是很頑強的一年生的淺根植物，它不深入著根於這個世界。它的目標，是要快速落幕，進入接續的收割。

The good seed and the "wheat" (13:25) symbolize the same thing in the parable of the tares. Wheat seems to have been designed by the Creator to illustrate the people of God in the world in this age. Israel's symbol is a tree—a fig tree for instance or an olive tree or a vine. Since a tree strikes its roots deep into the earth, it is a fitting symbol for God's earthly people Israel. Israel's promises and hopes are often earthly. By deliberate contrast, the church's symbol is wheat. Wheat is a hardy annual with shallow roots that do not go deeply into the soil. Wheat is not deeply anchored to this world. Its destiny is to pass rapidly from this scene in successive harvests.

麥子愈往上長趨成熟時，就愈往下低垂；當麥穗完全成熟時，麥桿與根就死了。因此，基督信徒要向這個世界看自己是死的，才能在天堂有收成。此外，還有別的類比：成熟的麥田，就是一畦穗子低垂的麥田。隨著日復一日的陽光灑落，麥子以奧祕的方式，吸收著日光，麥穗因而熟成，散出芳香。

Wheat dies downward as it ripens upward; the stalk and root are dead when the grain is ripe. Just so, the Christian believer is to die to this world as he ripens for Heaven. There are other similarities: A ripened field of wheat is a field of bowed heads. The grain ripens into sweetness as the sun shines down day after day, and by some mysterious process the wheat absorbs the light.

神也有麥子，在今日的世界中。自從五旬節後，主就一代復一代地散播著他的聖徒進入這個世界。他們散居世界各地，扎根、綻放、結出燦爛的見證，證明神的工作仍在世界各地進行。他們熟成時，就會貯藏到榮耀的天家。神埋藏祂的工人，又繼續祂的工作。甚至當國度看起來不是很有前景可言，甚至當日頭陰暗，烏雲密佈，甚至當世界充滿罪的烏煙瘴氣時，神都在掌管，祂的工作從不間斷。請注意，在比喻中，仇敵會撒稗子，但他是沒辦法拔出麥子。

God has His wheat in the world today. Ever since Pentecost the Lord has been sowing generation after generation of His saints into the world. They are scattered everywhere. They take root, flourish, and bear golden witness to the fact that God is at work. They ripen and are garnered home to glory. God buries His workers and carries on with His work. Even when the kingdom's prospects seem unpromising, even when days are dark and storm clouds gather, even when the atmosphere of the world is polluted by sin, God sees

to it that His work goes on. Notice that the enemy in the parable could sow tares, but he could not tear up the wheat.

以下是神進行工作的方式：例如，當馬丁路德讀羅馬書時，他的生命就改變了。當約翰衛斯理讀路德的羅馬書註釋的前言時，他的生命就改變了。司布真參加衛斯理所創立的衛理公會初期的聚會時，他就悔改歸信了。後來司布真又改變了一個名叫摩爾豪斯的年輕人的生命，這人去了美國，向穆迪佈道。後來，施達德去聽了穆迪在英國的佈道，又被翻轉。接著，施達德又在大學中影響了一群稱為「劍橋七傑」的人，他們在英國的大學校園和海外宣教地，產生了難以衡量的影響。工作就這樣繼續下去。當主在世界各地散佈著他的子民時，只要他們肯為主活，肯去傳福音，接觸別的生命，好種籽就會不斷撒出去。

Here is how God's work goes on: Martin Luther for example read the Epistle to the Romans and his life was changed. John Wesley read the preface Luther wrote to his commentary on Romans, and Wesley's life was changed. C. H. Spurgeon attended a chapel of the Primitive Methodists, a group founded by Wesley, and Spurgeon was converted. Spurgeon in turn touched the life of a young man named Henry Morehouse. Morehouse came to America and transformed the preaching of D. L. Moody. C. T. Studd attended one of Moody's meetings in Britain and was transformed. Studd in turn made an impact on a group of college men known as "the Cambridge seven" and their influence on college campuses in Britain and on the missionfield can never be measured. And so it goes on. The good seed is sown as the Lord scatters His people to all parts of the world where they live for Him, reproduce, and touch other lives.

(2) 仇敵 (十三 39 節上)

(2) the Foe (13:39a)

和其他比喻中的惡者一致的是，在稗子比喻中的惡者，好像一直都很順利——至少一開始。「有仇敵來，將稗子撒在麥子裡」（十三 25）。稗子顯然就是毒麥，一種毒草，外觀很像麥子，兩個一齊長時，從外觀幾乎看不出來有什麼不同。可是，一旦抽穗了，連小孩都可辨識。自然學家告訴我們毒麥的外殼常會有菌種的孢芽寄生，因此，若不慎誤食會引起頭暈、嘔吐，甚至死亡。而稗子的根，通常也會纏繞著麥子生長，因此，你若想拔除稗子，多半麥子也會被拔除。

In keeping with the process of evil in the other parables, the foe in the parable of the tares seemed to be all-successful—at first. The "enemy came and sowed tares among the wheat" (13:25). The tares apparently were darnel, a poisonous rye grass which so resembles wheat that while the two are growing, the closest scrutiny will barely distinguish one from the other. As soon as the ears are formed, however, even a child can tell the difference. Naturalists tell us that the inner coats of darnel often harbor fungus growths and that the seeds, if eaten, can cause dizziness, vomiting, and even death. Often the roots of tares and wheat get intertwined so that any attempt to uproot the false will also uproot the true.

在比喻中，我們可看到撒但刻意悄悄地引入未重生的男女，混入主耶穌要收割的莊稼。撒但撒播一些自稱是信徒的人，緊緊跟隨真的信徒。不過，他們只是模仿的基督徒；他們從未得救。他們能唱能傳能作見證；活躍地參與宗教活動，卻是聖靈所不認識的。他們會談到主，卻不認識他。他們沒有悔改得救，他們是失喪的。

In the parable we see Satan's deliberate, stealthy introduction of unregenerate men and women into the Lord's harvest field. Satan sows those who closely resemble true believers in that they profess the faith. However, they are only imitation Christians; they have never been saved. They sing and preach and witness; they are religiously active, but they are strangers to the Holy Spirit. They talk about the Lord, but do not know Him. They are unconverted and lost.

耶穌稱這些人是「惡者之子」（十三 38），追究責任時說，「這是仇敵作的」（十三 29）。這裡，主並不是指不敬虔甚至教會中尚未得救的一般人。他形容為稗子的人，是一群宗教份子，撒但刻意選出來悄悄混入神的子民中。

Jesus called these people "the children of the wicked one" (13:38) and accounted for them by saying, "An enemy hath done this" (13:28). The Lord was not referring to the rank and file of the ungodly or even to unsaved church members in general. The people He described as tares are a special class of religious people, deliberately selected by Satan to mingle silently and subtly with the true people of God.

教會歷史中不乏這樣的例子，撒但會在聖靈工作的每項重要的事工中，魚目混珠。主撒播他的子民進入世界，撒但也會緊隨著他們，撒播他的人馬。他們看起來真像一回事。仇敵很聰明，即使得救的人，也常常分辨不出是真是假。撒但就是個騙子。

Church history gives us scores of examples of Satan sowing deception alongside every vital working of the Holy Spirit. The Lord sows His people into the world and then Satan comes right behind them and sows his people. They look like the real thing. The counterfeit is so clever that even saved people often cannot distinguish between the true and the false. Satan is a deceiver.

並不是說，每個未得救的人都是「惡者之子」。所有未得救者都是失喪的，卻收在那惡者手下（約壹五 19），但不都是惡者之子。稗子的比喻講到三種人：神的子民、惡者之子以及撒佈在這兩群人中的失喪的人。

Not all unsaved people are "children of the wicked one." All unsaved people are lost and they all lie in wickedness (1 John 5:19), but they are not all sons of the devil. The parable of the tares deals with three groups of people: the children of God, the children of the devil, and lost humanity among whom they are sown.

稗子不會變成麥子，惡者之子也不會變成基督徒。撒但派遣他的同類人進入世界，這些人，與他的性情有份。所有失喪的人都有罪性，但惡者之子還有另一些——有撒但的性情。猶大以及敵基督就被稱為「滅亡之子」（約十七 12；帖後二 3），因為這兩位都與撒但的性情有分。耶穌對他那時代的宗教領袖，那些拒絕他，高興看他被釘十字架的人，說「你們是出於你們的父魔鬼」（約八 44）。他並不是說「每一個人」，而是指某一群人。

Tares do not become wheat, nor do Satan's sons become Christians. Satan sows his own kind into the world, those who in a special sense have become partakers of his nature. All lost people have a sin nature, but Satan's children have something else—they have his nature. Both Judas and the antichrist are called the "son of perdition" (John 17:12; 2 Thessalonians 2:3), for both men were partakers of the Satanic nature. It was to the religious leaders of the day, those who had rejected Jesus and wanted to see Him crucified, that He said, "Ye are of your father the devil" (John 8:44). He did not say that of everybody, just of a special group of people.

因此，撒但派惡者之子進入世界行騙。人子派遣誰去哪，撒但也派人去哪。麥子和稗子從一開頭就都在這個世界，直到如今，兩個要一直長到收割的時刻。

So Satan sows his sons into the world to deceive. Wherever the Son of man sows, Satan sows. The wheat and the tares have been in the world from the beginning and they are in the world today, both growing until the harvest.

比喻中又說「及至人睡覺時」仇敵才來，作他可怕的工（太十三 25）。我們一定要做醒，提防危險，尤其是當神的靈大大作工，大復興的時刻。例如，行邪術的西門，就在大復興時，騙過腓利：有許多人得救，受洗了。撒瑪利亞全城都火熱起來。然後，行邪術的西門出現了。他自稱得救了，願意受洗，想加入信徒的群體。他騙過腓利，但彼得看穿他。「你在這道上，無份無關」彼得告訴西門，「因為在神面前，你的心不正...我看出你正在苦膽之中，被罪惡網綁」（徒八 21-23）。史家相信，行邪術的西門後來真的叛道，成了初代教會最難纏的仇敵之一。

In the parable it was "while men slept" that the enemy came and did his dreadful work (Matthew 13:25). We always need to stay awake to the danger, and perhaps never more so than in times of revival when the Spirit of God is gloriously at work. For instance Simon Magus was able to deceive Philip in a time of revival: People were being saved and baptized. The city of Samaria was aflame. Then came Simon Magus, professing to be saved, willing to be baptized, wanting to join the fellowship of believers. He deceived Philip, but Peter saw right through him. "Thou has neither part nor lot in this matter," Peter said to Simon, "for thy heart is not right in the sight of God.... I perceive that thou art in the gall of bitterness, and in the bond of iniquity" (Acts 8:21-23). Historians believe that Simon Magus went on to become a true apostate and one of the bitterest enemies of the early church.

(a) 末世（十三章 39 節下）

(a) The End-Time Age (13:39b)

指出仇敵之後，主引導門徒聚焦在未來。在比喻中，收割的主一點也不驚慌會有什麼事發生，他十分沉著。他早已知道，稗子從何而來，誰該負責。「僕人說，你要我們去薅出（稗子）來嗎？但主人說，不必；恐怕薅稗子，連麥子也拔出來」（十三 28-29）。他立即的對策就是按兵不動。這多麼像神，又多麼不像我們啊！主已經耐性等了快兩千年了。他一面等，一面瞭然：只要他一起身對付魔鬼的作為，就會終結一切，一勞永逸。

After identifying the foe, the Lord directed the disciples' attention to the future. In the parable the Lord of the harvest, not at all surprised by what had happened, remained calm. He knew where the tares had come from and who was responsible. "The servants said unto him, Wilt thou then that we go and gather [the tares] up? But he said, Nay; lest while ye gather up the tares, ye root up also the wheat with them" (13:28-29). His *immediate plan* was to do nothing. How like God and how unlike us! The Lord has been exercising patience for nearly two thousand years. He waits with the knowledge that once He rises up to deal with this diabolical sowing, He will make an end of it once and for all.

人的愚昧，想要拔掉稗子，或他們以為是稗子的東西。那就是羅馬（按：天主教）行之有年的策略；她嚴刑拷打、壓迫、以火刑燒死那些她以為與神國格格不入的人。更正教會也很快地有樣學樣。在這種可怕的過程中，神真正的兒女被車輪輾過，在拷問架上受刑，被火焚而死。

Men in their folly have sought to uproot the tares, or what they considered to be tares. That was Rome's policy for centuries; she bruised, crushed, and burned all those she considered unfit for the kingdom of God. The Protestant church, as soon as it was able, responded in kind. In this dreadful process many a true child of God was broken on the wheel, tortured on the rack, and burned at the stake.

在這個比喻中，主警告我們不要有這樣的宗教裁判所。他阻止他僕人想要立刻拔除稗子的建議。他罕見而直截了當的說不，禁止這樣的作法。他說，「容這兩樣一齊長，等著收割，」（十三 30）。耐性等到末世，這是他立即的策略。

In the parable the Lord warned against any such inquisition. He silenced the suggestion of His servants that they attempt to root out the tares immediately. With one of His rare point-blank *Nos*, He forbade such efforts. "Let both grow together until the harvest," He said (13:30). Patience until the end of the age was His *immediate plan*.

(b) 末世的代理者（十三 39 節下）

(b) The End-Time Agents (13:39c)

主還有一個重要的計劃：「容這兩樣一齊長，等著收割。當收割的時候，我要對收割的人說，先將稗子薅出來，捆成捆，留著燒；惟有麥子要收在倉裏。」（十三 30）。他向門徒解釋說，「撒稗子的仇敵就是魔鬼；收割的時候就是世界的末了；收割的人就是天使」（十三 39）。末世的代理者就是眾天使。

The Lord also had an *impending plan*: "In the time of harvest I will say to the reapers, Gather ye together first the tares, and bind them in bundles to burn them: but gather the wheat into my barn" (13:30). He explained to the disciples, "The harvest is the end of the world; and the reapers are the angels" (13:39). The end-time agents are the angels.

譯作「世界的末了」這句話很重要。它意思是「世代的盡頭」或「這個時期的結束」。這個字，在新約出現六次（太十三 39、40、49；二十四 3；二十八 20；來九 26）。譯作「末了」的字是 *sunteleia*，意為「結束的時候」。它意謂兩階段的銜接，一個階段結束時，引向另一階段的開始（在馬太二十四章 13-14 節有另一個字 *telos*，被譯作「末期」。它的意思是「真正的、最後的結束」。）

The expression translated "the end of the world" is important. It means "the end of the age" or "the end of the dispensation." The expression occurs six times in the New Testament (Matthew 13:39,40,49; 24:3; 28:20; Hebrews 9:26). The word translated "end" is *sunteleia*, which means "closing time." It denotes the joining of two ages, the closing of one age leading on to the beginning of the next. (In Matthew 24:13-14 another word, *telos*, is translated "end." It means "actual and final end.")

要把「真與假」分開，這工作不屬於我們；它是保留給天使的。它過程也不會拖很久；當我們這個世代將要結束時，它會快速的發生。要判誰下地獄，那是不關我們的事。主保留了權利，他要自己來處理。若不是神的全知，由超自然的機制來執行，沒有任何人可以恰如其分地作分辨「真偽」的工作。

The work of separating the true from the false is not left to us; it is reserved for the angels. It is not an age-long process; it will happen swiftly as our age draws to a close. We have no business damning people to Hell. The Lord reserves to Himself the right to take the initiative in this process. Nothing short of divine omniscience working through supernatural agency can make the proper separation of the false from the true.

(4) 火 (十三 40-42)

(4) the Fire (13:40-42)

(a) 稗子的類型 (十三 40)

(a) The Type of the Tares (13:40)

主很嚴肅地聚焦於「火」上。先是捆成一束束；最後是焚燒。捆成束的過程已經在進行了——不信者總是聚在各種假的宗教聚會中。

Solemnly the Lord drew attention to the fire. First comes the bundling; afterward the burning. The process of bundling is going on already. Unbelievers are being gathered together in various false cults.

(b) 痛苦的真相 (十三 41-42)

(b) The Truth of the Torment (13:41-42)

更可怕的是火。天使要把他們「丟在火爐裡，在那裡必要哀哭切齒了」（十三 42）。主共有七次提到哀哭切齒（太八 12；十三 42、50；二十二 13；二十四 51；二十五 30；路十三 28）。每一次都是指向末世。

More terrible is the fire. The angels "shall cast them into a furnace of fire: there shall be wailing and gnashing of teeth" (13:42). The Lord referred to weeping and grinding of teeth seven times (Matthew 8:12; 13:42,50; 22:13; 24:51; 25:30; Luke 13:28). Each instance points to the end of the age.

天堂與地獄都是真有其事。但在四福音書中，主耶穌，這位世界上最慈愛、憐憫的人，永活神無所不知的愛子，他談地獄，談得比天堂還多。聖經告訴我們，失喪者最終的歸宿是火湖。聖經一再啟示，凡拒絕基督的人，他最後要承受的痛苦，是我們所知的任何事物都無法比擬的。我們的腦子無法想像，地獄會是什麼樣子。詩人彌爾頓和但丁以及許多藝術家、傳道人，都曾嚐試描述那種痛苦。但大多數的結果都流於浮誇、失真，只是，神的道不斷重複警告的唯一事項，就是「火」。

Both Heaven and Hell are realities. But in the four Gospels the Lord Jesus, the kindest and most compassionate One who ever lived on earth, the all-knowing Son of the living God, spoke more about Hell than He did about Heaven. The Bible tells us that the ultimate destiny of the lost is the lake of fire. Again and again Scripture reveals that anguish beyond anything we can conceive is to be the final and conscious condition of those who reject Christ. Our minds cannot visualize what Hell will be like. Poets like Milton and Dante have tried to depict the torment, as have artists and preachers. Much of the result is grotesque and unreal, but the fact remains that the Word of God repeatedly warns about fire.

(5) 有信心的 (十三 43)

(5) the Faithful (13:43)

比喻中，主說，他要對收割的人說，「唯有麥子要收在倉裡」（十三 30）。在解釋比喻時，他又加了，「那時，義人在他們父的國裡，要發出光來，像太陽一樣」（十三 43）。

In the parable the Lord said He will command the reapers, "Gather the wheat into my barn" (13:30). In His explanation of the parable He added, "Then shall the righteous shine forth as the sun in the kingdom of their Father" (13:43).

「收割」將是這個世代終結時的第一件事，那時，國度就要進入它奧祕的階段。麥子要在教會被提時收藏到天上，而末世的審判要臨到地上。被拋下，留在收割後的禾場上的，將被捆成無用的稗子束，讓末世審判的火，以及接踵而至的永火來焚燒。

The harvest will herald the end of the present age, during which the kingdom is in its mystery phase. The wheat will be gathered into Heaven at the rapture and the end-time judgments will descend upon the earth. Left behind, standing in the empty harvest field, will be the bundles of worthless tares, ripe and ready for the end-time judgment fires and the eternal flames that will follow.

基督結束他對稗子比喻的解釋時說，「有耳可聽的，就應當聽」（十三 43）。這句話意謂，有許多人讀了不明白，也有人聽了，卻不被在心上。它就是希望人可以留心聽出他話語的急切。這也就是說，主想警告我們，要提防撒但的教師，他們假裝成為基督教的傳道人和宣教士。小心提防總是好的。

Christ concluded His explanation of the parable of the tares by saying, "Who hath ears to hear, let him hear" (13:43). The expression implies that many who read will not understand and many who hear will not heed. It was designed to draw attention to the urgency of certain of His utterances. In this case the Lord wanted to warn us against Satanic teachers who pose as Christian preachers and missionaries. We would do well to pay heed.

2. 擴展（十三 44-52）

2. An Expansion (13:44-52)

接下來三個比喻，形成一個三部曲。它們與十三章 36 節所介紹的前四個比喻，以及主所講解的十三章 37-43 節稗子的比喻都不同。現在，主有更深的奧祕要講解，只講給門徒聽。

The next three parables form a trilogy. They are separated from the first four parables by the introduction in 13:36 and by the Lord's interpretation of the parable of the tares in 13:37-43. The Lord now had deeper mysteries to expound, mysteries for the ears of the disciples alone.

這三個比喻是關於一個隱藏的寶物，一顆高價的珍珠，以及一個巨大的網。前兩個，粗略描繪了神對現今世代的旨意，因此，它們介紹出一種成功的新質素；它顯示出在這個奧祕的世代，主真正要作的是什麼。大漁網的比喻，則帶我們來到這個世代的終結；比喻中再度出現失敗的因素，但也只為了顯示出，萬物如何面臨它當有的終局。

These three parables concern a hidden treasure, a costly pearl, and a great net. The parable of the hidden treasure and the parable of the costly pearl give us in broad outline the purposes of God for the present age and thus they introduce a new element of success; they show what the Lord is really doing in this time of mystery. The parable of the great net takes us on to the end of the age; the element of failure reappears, but only to show how everything will be brought to a fitting conclusion.

三部曲描繪了三種人的未來：希伯來人，天國的子民以及異教徒。在林前十章 32 節，保羅稱為猶太人、外邦人以及神的教會。

The trilogy depicts the future of three classes of people: the Hebrew people, the heavenly people, and the heathen peoples. In 1 Corinthians 10:32 Paul called them the Jews, the Gentiles, and the church of God.

a. 隱藏寶物的比喻（十三 44）

a. The Parable of the Hidden Treasure (13:44)

(1) 地點（十三 44 節上）

(1) a Place (13:44a)

在比喻中希伯來人的未來，被描繪為隱藏的寶物。這寶物，被藏在田裡。我們從馬太十三章的比喻知道，田裡就是世界。這地方，就是十三章 44 節這一幕的舞台。這個比喻是關於神為我們今日世界所有的榮耀旨意，但因著罪，而成了一座巨大的墓園。神並未遺棄這世界；反而要在其中尋找寶藏。

The future of the Hebrew people is depicted in the parable of the hidden treasure. The treasure was hidden in a field. We know from previous parables in Matthew 13 that the field is the world. That is the place, the scene of action in 13:44. This parable concerns God's royal purposes for this world of ours, which has become a colossal graveyard because of sin. God has not abandoned this world; on the contrary He sees a treasure in it.

這是神最大的祕密，有部份啟示於舊約，地球要成為祂治理整個宇宙的寶座。聖經的第一個經節，就有暗示了，聖靈說，「起初，神創造天地。」神的祕密，賦予宇宙意義，連太空人都夢想不到的，是我們最熟悉、最愛的經文：「神愛世人...」（約三 16）。在太空中，還有更大的球體，在我

們的太陽系中，還有更亮、更壯麗的星球。然而，在所有這麼輝煌、運轉不息、閃爍於太空世界的一切，神只選中我們地球，成為萬事萬物的中心。

It is God's great secret, partially revealed in the Old Testament, that planet Earth is to be the seat of His universal government. There is a hint in the first verse of the Bible, where the Holy Spirit uttered, "In the beginning God created the heaven and the earth." God's secret gives cosmic significance, undreamed of by astronomers, to our best-known, best-loved text: "God so loved the world..." (John 3:16). There are much bigger orbs in space and much brighter and more imposing planets in our solar system. Yet of all the splendid worlds that whirl and dance and rush through space, God has selected our planet to be the center of everything.

在這個地球上，神要彰顯祂的威嚴。祂的國度要設立於此，要經過細緻的設計，而成為祂永恒計劃的一部份。這也是為什麼主耶穌要對那從山羊中分別出來的綿羊說：「可以來承受那創世以來為你們所豫備的國」（太二十五 34）。當地球被造時，國度就已計劃好了。難怪撒但看見這個世界，就以為是他可以抓取的獎賞，他要不計一切代價抵抗所有從天庭來的干擾者，而駐紮於此。

On this planet God intends to display His royalty. His kingdom is to be located here by deliberate design, as part of His eternal plan. That is why the Lord will say to the sheep who are separated from the goats, "Inherit the kingdom prepared for you from the foundation of the world" (Matthew 25:34). The kingdom was planned when the planet was planned. No wonder Satan saw this world as a prize to be seized, garrisoned, and held at all costs against any intruder from the courts of bliss.

神對我們地球的計劃，從亞伯拉罕時期，就聚焦於以色列國（創十二 1-3）。神揀選以色列的後裔成為祂的子民，將他們擺在祂樂於稱之為「自己的地」的那塊地（珥二 18），並賜下首都，祂稱之為大君王的城（詩四十八 2；太五 35）。有一段時間，計劃中的國度，成為肉眼可見的，因為神興起了大衛，將他放在永遠的寶座上（撒下七 8-17），並以榮耀和尊貴為他的冠冕。

God's plans for our planet have centered in the nation of Israel ever since the days of Abraham (Genesis 12:1-3). God selected the children of Israel to be His people, put them in the land He is pleased to call His land (Joel 2:18), and gave them a capital city He calls the city of the great King (Psalm 48:2; Matthew 5:35). For a brief while the planned kingdom became openly visible as God raised up David, placed him on an everlasting throne (2 Samuel 7:8-17), and crowned him with glory and honor.

早期對大衛國度的應許，因大衛犯了罪而枯萎；他優秀的兒子所羅門，因與異教徒聯姻並淪入偶像崇拜而致王道中落。因此，這國度一分为二，成了彼此敵對的國家，兩相競往叛逆的歧途而去。亞述很快奪取了北國，巴比倫接著收拾了南國。因此，王國時期便暫告終止，以色列國被交在尼布甲尼撒手中，受「外邦人踐踏」（路二十一 24）。當耶穌來到時，羅馬人統治這地，以東的王，坐在大衛王朝的王位上。眼所能見的國度的一切，都化為泡影。

The early promise of the Davidic kingdom withered as David fell into sin and as his illustrious son Solomon debased the throne with pagan marriages and rank idolatries. Thereafter the kingdom was rent asunder and two rival kingdoms pursued their downward drift toward apostasy. The Assyrians made short shrift of the northern kingdom, and the Babylonians finished off the southern kingdom. Thereafter the monarchy was temporarily set aside and the nation was handed over to Nebuchadnezzar to be "trodden down of the Gentiles" (Luke 21:24). By the time Jesus arrived, the Romans ruled the land and an Edomite king sat on what passed for the throne of David. Every trace of the visible kingdom had vanished.

舊約國度，只是最終彌賽亞國度的預表，當耶穌來時，甚至連這個預表的影子都不見了。大多數的希伯來人，活在自願流放的狀態中，他們散居之處，從帕提亞直到西班牙。但是，在神的心中，國度仍然存在，隨著基督到來，它就要實現。因此，施洗約翰和耶穌開始他們的服事時，都呼喊著，「天國近了，你們要悔改」（太三 2；四 17）。

The Old Testament kingdom had at best been a shadowy picture of the ultimate Messianic kingdom and by the time Jesus came, even the shadows had passed away. Most Hebrews lived in voluntary exile and they were scattered all the way from Parthia to Spain. In the mind of God, however, the kingdom still existed and with the advent of Christ it could have come into its own. Thus John the Baptist and Jesus began their ministries with the cry, "Repent ye: for the kingdom of heaven is at hand" (Matthew 3:2; 4:17).

神在地上的國度寶藏，一直都在，只是大多數人都未察覺。它藏在地裡。條條大路通羅馬，不是通耶路撒冷。羅馬的軍隊，穿越了應許地，羅馬的道路，聯結起小小的伯利恒城，拿撒勒和耶路撒冷，一直到了亞歷山大、安提安、迦太基、哥林多、拉維納和羅馬這些大城，寶藏卻無人察覺。只有耶穌和他的先鋒約翰看見，它仍在那兒。

The treasure of God's kingdom on earth was here all the time, but it was *quite unsuspected* by most. It was hidden in the field. All roads led to Rome, not to Jerusalem. Roman legions marched across the promised land. Roman roads linked the little towns of Bethlehem, Nazareth, and Jerusalem to the great cities of Alexandria, Antioch, Carthage, Corinth, Ravenna, and Rome. But the treasure was still intact. It was seen only by Jesus and His forerunner John, but it was there.

寶藏仍靜悄悄地未被發現。比喻中發現寶藏的人，代表基督。他來到猶太人這片被壓榨、被踐踏之地，去到那塊他知道寶物的藏身之地。猶大是神國度計劃聚焦的標的，將要被榮耀，被耶穌帶到聚光燈下之地。因此，主成為人，進入世界，也就是猶大地的伯利恒。請注意，這裡是講一個人，而不是天使，他發現了寶物，「將來的世界，神原沒有交給天使管轄」（來二 5）。

Then the treasure was *quietly uncovered*. The man in the parable who finds the treasure represents Christ. He came to the land of the oppressed and downtrodden Jew, to the land where He knew the treasure lay interred. Judea was the spot where God's kingdom plans were focused, the spot that was to be glorified and

brought into the spotlight by Jesus. So the Lord became a man and entered the world at Bethlehem of Judea. Note that it was a man, not an angel, who uncovered the treasure, "for unto the angels hath he not put in subjection the world to come" (Hebrews 2:5).

基督來時，魔鬼大為警戒；他知道耶穌對他的帝國是極大的威脅。撒旦努力要謀殺他（太二 16），但失敗了，因此，改變策略：他提供仿冒的寶物。撒旦帶他來到一座高山，把世上的萬國指給他看，應許他一切——只要付出一個代價（四 8-10）。耶穌知道，這不是他要尋的寶物。

The devil was greatly alarmed at the coming of Christ; he knew that Jesus was a threat to his empire. Satan tried to murder Him (Matthew 2:16), but having failed that, he tried a different approach: he offered Him counterfeit treasure. The devil took Him up into a high mountain, showed Him all the kingdoms of the world in a moment of time, and promised Him all of them—for a price (4:8-10). Jesus knew that that was not the treasure He had come to find.

(2) 一個計劃（十三 44 節中）

(2) a Plan (13:44b)

寶物被發現後，立刻又被隱藏起來了：「天國好像寶貝藏在地裡，人遇見了，就把他藏起來。」耶穌講這故事時，他已經又把寶物藏起來了。寶物曾經向以色列顯明，但以色列人不懂得珍惜，便再次被隱藏起來。稍後，耶穌就為耶路撒冷哀哭，他哭道，「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」（路十九 42）。當猶太領袖褻瀆聖靈的那一刻，主就開始改變他的進路了。由這個關鍵點起，他的服事便再次埋藏這個寶物。

No sooner is the treasure discovered than it is hidden again: "The kingdom of heaven is like unto treasure hid in a field; the which when a man hath found, he hideth." By the time the Lord Jesus told this story, He had already hidden the treasure again. The kingdom had been offered to Israel, but since Israel had no use for the King, a second concealment took place. Shortly afterward Jesus wept over Jerusalem. "If thou hadst known," He cried, "even thou, at least in this thy day, the things which belong unto thy peace! but now they are hid from thine eyes" (Luke 19:42). From the moment the Jewish leaders blasphemed the Holy Spirit, the Lord changed His approach. At that turning point in His ministry He buried the treasure again.

因此，以色列被巴比倫流放歸來，返回應許地後，原是要預備迎接彌賽亞的到來，現在，又被埋藏到一個更廣、更久、更可怕的流放和囚禁了。應許地，是寶物所在之地，卻被陌生人一再易手。羅馬人、十字軍、穆斯林、及布列顛人，都曾一度插手。但是後來的計劃要如此進行：寶物要被埋藏，看不見。應許的國度要被記起；每一件事情都要進入新的奧秘階段；然後，以色列這個監護理藏寶物之地的負責人，要再度被趕散到各國。

Thus Israel, reborn as a nation after the Babylonian captivity and brought back to the land in preparation for the coming of the Messiah, was buried in a vaster, longer, and more terrible exile and captivity. The promised land, the place where the treasure was located, was passed from hand to hand by a succession of strangers. Romans, Crusaders, Muslims, and Britons all held the land for a while. But then, that was the plan: the treasure was to be buried out of sight. The promise of the kingdom was to be recalled; everything was to enter a new mystery phase; and Israel, the custodian of the part of the field where the treasure lay, was again to be dispersed among the nations.

(3) 代價 (十三 44 節下)

(3) a Price (13:44c)

主不僅不沮喪，他更知道接下來要怎麼作。「他歡歡喜喜的去變賣一切所有的，買這塊地。」

Far from being discouraged, the Lord knew exactly what He would do. "He hideth [the treasure], and for joy thereof goeth and selleth all that he hath, and buyeth that field."

注意「歡歡喜喜」這個字。在福音書中，主只有一次被描述為歡歡喜喜，那就是當七十個人被他差往以色列各地，又帶著國度的樣品回來時——神蹟的樣品，耶穌提供給人的信息樣品。這七十個人得勝地回來，因為魔鬼、疾病甚至死亡都被他們征服。「正當那時，耶穌被聖靈感動，就歡樂說，父啊，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」（路十 21）。希伯來書的作者告訴猶太的讀者說，「他因那擺在前面的喜樂，就輕看羞辱，忍受了十字架的苦難」（來十二 2）。

Note the word "joy." On only one occasion in the Gospels is the Lord said to have rejoiced. It was when the seventy returned after He had sent them out to the cities of Israel with sample treasures of the kingdom—samples of the miracles and of the messages Jesus offered to men. The seventy returned in triumph, thrilled that demons, disease, and even death had been laid low before them. "In that hour Jesus rejoiced in spirit, and said, I thank thee, O Father, Lord of heaven and earth, that thou hast hid these things [the treasure of His sovereignty over the earth] from the wise and prudent, and hast revealed them unto babes" (Luke 10:21). The writer of Hebrews told his Jewish readers that it was "for the joy that was set before him" that Christ "endured the cross, despising the shame" (Hebrews 12:2).

這比喻教導我們，他發現了寶物，但又歡喜地把它藏起來，因為，他知道不用太久，藏有寶物的整塊田和寶物，都將成為他的。主只是把計劃擴大了。不久，不僅以色列，甚至整個世界都要蒙福。

The parable teaches us that He uncovered the treasure and hid it again with joy because He knew it was only a matter of time before the whole field and the treasure it contained would be His. The Lord simply enlarged His plans. Soon not only Israel but the entire world would be blessed.

馬太十三章 44 節，有返回、有賣、有買。經文意謂：找到寶物的人又「返回」，請記住，主耶穌離開自己的家。這世界是人原本的家，不是他的家。天上才是他的家。當猶太領袖褻瀆聖靈時，主決定要回家了。從那時期，神的榮耀和他的國度計劃的寶物，都再次被埋藏，要直到基督再來才會出土。主耶穌從此就不再明說，而以隱喻來教導。

In Matthew 13:44 there is a going, a selling, and a buying. The text implies that the man who finds the treasure "*goeth back*." Remember, the Lord Jesus was away from home. The world is man's natural home, not His. Heaven is His home. From the moment that the Jewish leaders blasphemed the Holy Spirit, the Lord set His face to go back home. From that moment, the treasure of God's royalty and His kingdom purpose was buried again and would not be unearthed until Christ's return. From that moment the Lord Jesus began to teach in mysteries.

因此，我們看見他縮回他的腳步，往回走向祂父在天上的家。最後，我們看到他步上遠離橄欖山，返回榮耀的路。寶物仍在田地中，因為，沒有王就沒有可見的國度。主即使在向他的門徒講這故事時，他仍在往天家的方向走去。

Thereafter we see Him retracing His steps, wending His way back to His Father's home in Heaven. At last we see Him step off the brow of Olivet and back into the glory. The treasure is still in the field, for there can be no visible kingdom without the King. The Lord was homeward bound even as He told this story to His disciples.

比喻中既有返回，也有「賣」。主「變賣一切所有」——他所擁有的很多。保羅告訴我們「他本來富足」，卻放下所有（林後八 9）。想想看，這是怎樣的一位富有的尋寶人啊。按血緣，他是亞伯拉罕的子孫，因此，那地屬他所有。按血緣，他是大衛的子孫，因此，王位屬他所有。他可以宣告這一切屬於他，但他為了心中更大的計劃，放下了這一切，為要買這塊地，好確保這地的寶物歸他所有。

There was a going back and there was also a selling. In the parable the Lord "*selleth all that he hath*"—and He possessed much. Paul told us that "*he was rich*" and that He gave His all (2 Corinthians 8:9). Think of who this royal treasure hunter was. By birth He was of the seed of Abraham and therefore the land belonged to Him. By birth He was the seed of David, so the throne belonged to Him. All that He might have claimed for Himself He gave up because of the broader purpose He now had in mind, that of buying the whole field and thus securing the treasure by means of His purchase.

我們在路得記可以清楚看見「買贖」的一幕，波阿斯買贖了路得這人和她的產業。我們第一次見到波阿斯時，就知道他是個「大財主」（得二 1）。我們不知道他到底付了多少贖金，但聖靈指出，他很富有，這意謂，他買贖的過程，代價不小。他非得是有錢人不可。

We catch a remarkable glimpse of the purchase in the book of Ruth, where we read of Boaz's buying of Ruth's person and her property. The first time we meet Boaz, we are told that he was "a mighty man of wealth" (Ruth 2:1). We are not told how much he had to pay, but the Spirit's note that he was wealthy implies that his work of redemption was costly. He needed to be rich.

在比喻中也突顯了「買」。主「去變賣一切所有的，買這塊地。」耶穌買了這塊藏有神國計劃寶物的地，特別是，它與以色列國相關。

In the parable the buying is emphasized. The Lord "selleteth all that he hath, and buyeth that field." Jesus bought the field in which lay the treasure of God's kingdom purposes, especially as they relate to the nation of Israel.

世界屬於他，因為是他創造的，他造了每一草、每一木、每一座山丘、每一塊岩石。如今，世界屬於他，是因為加略山。他用血買贖了整個地球。曾有哪塊地，用過這麼高額の代價買的呢？他用了聖靈所說的「寶血」（彼前一 19）來買。因此，在末世的啟示中，當所有聲音都靜止，或只剩哭泣聲時，我們要看見基督站立，展開那被七印封住的書卷，就是這塊地的權狀（啟五 6-7）。有一天，他要返回這個他征戰得勝的世界。

The world belonged to Him by right of *creation*, for He made every stick and stone, every rock and rill. Now the world belongs to Him by right of *Calvary*; He purchased the planet with His blood. Was there ever so enormous a price paid for a piece of real estate? He bought it with what the Holy Spirit calls "precious blood" (1 Peter 1:19). Thus in the Apocalypse we see Christ standing forward, when all other voices are reduced to silence or sobs, to claim the seven-sealed scroll, the title deeds of earth (Revelation 5:6-7). One day He is coming back to make the world His by right of *conquest*.

在加略山與得勝之間，還有一段等待。我們就活在這一段期間，也是一段奧祕的時間，因為國度尚未向世界顯明，但是已有改變的跡象。猶太人就要回到他們的應許地，世界也要聚焦在這個重要的地點，就是埋藏寶物的地方。地主尚未回來，但他就快回來。以色列一定會返回這地，當他返回時，就要顯露那個寶物。

The time between Calvary and the conquest is a period of waiting. We are living in that time, that period of mystery when the kingdom is not being manifested to the world. But there are signs of change. The Jews are going back to their land and the focus of the world is on that significant spot in which treasure is hid. The owner is still away, but He is coming back. Israel must be back in the land, ready for the treasure to be revealed when He returns.

任何想建立國度但沒有君王在場的企圖，都要失敗。帝國主義、共產主義、甚至想讓這世界基督教化的企圖，都要徒勞無功。寶物固然已藏在這個世界，但只有地主可以揭露它。只有當他再來，宣告他已買贖、擁有，並在地球上建立神那可見的國度時，寶物才能揭露。

All attempts to establish the kingdom without the King are bound to fail. Imperialism, communism, attempts to Christianize the world will all come to nothing. The treasure is here in the world all right, but only the owner can uncover it. This He will do when He comes back to claim His purchased possession and establish the kingdom of God visibly on earth.

b. 重價珍珠的比喻（十三 45-46）

b. The Parable of the Costly Pearl (13:45-46)

隱藏寶物的比喻，描述的是希伯來人的未來，三部曲中的第二則比喻——重價的珍珠——則描述天國子民的未來。寶物與以色列相關；珍珠與教會相關。在整本聖經中，地球一直都象徵以色列，海則一直都代表外邦人。因此，寶物是藏在地裡，而珍珠則藏在海中。末世啟示中，有二獸出現，一個從海中上來，那是最後的凱撒，另一個從地中上來，是大迷惑人的，尤其是對希伯來民眾（啟十三）。

While the parable of the hidden treasure depicts the future of the Hebrew people, the second parable in the trilogy—the story of the costly pearl—depicts the future of the heavenly people. The treasure has to do with Israel; the pearl with the church. Throughout the Bible the earth is a consistent symbol for Israel, and the sea is an equally uniform figure for the Gentiles. Thus the treasure was hidden in a field, while the pearl was buried in the sea. In the Apocalypse two beasts emerge, one from the sea to be the final caesar, and one from the earth to be the great deceiver, especially of the Hebrew people (Revelation 13).

寶物與神在地上子民以及祂治理全地的旨意相關。珍珠則與祂天上的子民，及祂要拯救世人的旨意相關。我們最後在聖經中看到的珍珠，可以支持這樣的詮釋，因為啟示錄二十一章 21 節，我們見到，珍珠永遠與天上的聖城耶路撒冷相聯結。當千禧年國度來臨時，會有兩個耶路撒冷。地上的耶路撒冷，是基督在地上國度的首都，將成為希伯來人民的喜樂與驕傲（詩八十七 3-5）。天上的耶路撒冷，蒙救贖者奇妙的永恒家鄉，要在空中閃爍如鑽（啟二十一 1—二十二 5）。

The treasure relates to God's earthly people and His sovereign purposes on earth. The pearl relates to His heavenly people and His saving purposes on earth. The last glimpse of the pearl in Scripture confirms this interpretation, for in Revelation 21:21 we see the pearl associated forever with the heavenly Jerusalem, the celestial city. During the millennial reign there will be two Jerusalems. The earthly Jerusalem, the capital city of Christ's world empire, will be the joy and pride of the Hebrew people (Psalm 87:3-5). The heavenly Jerusalem, the wondrous eternal home of the redeemed, will blaze like a diamond in the sky (Revelation 21:1-22:5).

因此，隱藏寶物的比喻聚焦於以色列以及神隱藏的計劃，為要在未來揭露祂埋藏在地上的國度。而貴重珍珠的比喻，聚焦於教會——它的起源、發展及終極目標。

So the parable of the hidden treasure focuses on Israel and God's secret plan to unearth the buried treasure of the kingdom on earth. The parable of the costly pearl concentrates on the church—its origin, its worth, and its destiny.

貴重珍珠，最普遍的詮釋就是：珍珠代表基督。但這觀點錯失了焦點，理由如下。第一，它與馬太十三章另一個奧祕的比喻相衝突。撒種者找到寶物，以及買賣人尋獲珍珠，都是同一人。他們都代表基督。倘若買賣者是基督，珍珠就不可能是基督。

The most popular interpretation of the parable of the costly pearl is that the pearl represents Christ. This view misses the mark for two reasons. First, it takes the story out of harmony with the other mystery parables in Matthew 13. The sower, the man who found the treasure, and the merchant seeking for pearls are all the same person. They all represent Christ. If the merchant is Christ, the pearl cannot be Christ.

第二，一般的詮釋，會導致一個不可能的結論：罪人會變賣他的所有，為要獲得基督。這樣的結論，與聖經的教導相悖。不是罪人尋獲基督；是基督尋找罪人（路十九 10）。

（1）大尋覓（十三 45-46 節上）

「天國又好像買賣人，尋找好珠子；遇見一顆重價的珠子，就去變賣他一切所有的，買了這顆珠子。」

Second, the popular view leads to the impossible conclusion that the sinner sacrifices his all in order to possess Christ. Such a conclusion is inconsistent with the teaching of Scripture. It is not the sinner who seeks Christ; it is Christ who seeks the sinner (Luke 19:10).

(1) the Great Quest (13:45-46a)

"The kingdom of heaven is like unto a merchant man, seeking goodly pearls: Who, when he had found one pearl of great price, went and sold all that he had, and bought it."

（a）買賣人想要什麼（十三 45）

(a) What the Merchant Desired (13:45)

這商人在尋覓「好珠子」。這句話一定很令門徒詫異，因為那時代的猶太人，並不認為珍珠是貴重寶石。在舊約中，從未提起過。但是，外邦人很看重珍珠，視為國王的財寶。克麗佩托拉為了向安東尼炫耀，從耳朵摘下一副價值五十萬元的珍珠耳環，熔解在醋中，一飲而盡。珍珠是外邦人的寶

物這一事實，可以幫助我們理解這個比喻。猶太人鄙視外邦人，不想跟他們有任何瓜葛，但是那個買賣人卻在尋找外邦世界所珍視的東西，與舊約時期的價值觀幾乎扯不上關聯的。

The merchant was seeking "goodly pearls." Those words must have astonished the disciples because Jews in those days did not count pearls as precious gems. They are never mentioned in the Old Testament. Gentiles, however, prized pearls and associated them with the wealth of kings. To impress Mark Antony, Cleopatra took from her ears a pair of pearls valued at nearly half a million dollars, dissolved them in vinegar, and drank them. The fact that the pearl was a Gentile treasure helps explain the parable. The Jews despised the Gentiles and wanted to have as little to do with them as possible. But the merchant was seeking something precious in the Gentile world, something almost foreign to Old Testament values.

比喻說，買賣人「尋找」好珠子。「尋找」這個字，意謂他要四處奔走，由一地到另一地。這字刻劃著主耶穌離開天堂來到地上，要尋找他眼中極有價值的人，一旦找到，就要永遠鑲在他的冠冕上。現在，我們就能懂，他來買什麼了。他來買屬他的教會。

The parable says that the merchant was "seeking" good pearls. The word "seeking" implies that he was going from one place to another. It implies an actual departure from one place and a corresponding arrival at another. The word depicts the Lord Jesus leaving Heaven for earth to look for those who in His eyes were of great worth and who, once found, would adorn His diadem forever. We now know what it was He came to purchase. It was His church.

(b) 買賣人找到什麼（十三 46 節上）

(b) What the Merchant Discovered (13:46a)

買賣人找到了一個重價的珠子。從地質學標準而言，珍珠不算什麼。很粗賤的牡蠣，每三到五年就可以產出一顆珍珠，而一顆鑽石，則要數百萬年的極高溫和高壓才得。壓碎一粒珠，你只會得到一堆石灰。這種外邦珠寶，成份只是碳酸鈣，跟我們在粉筆裡頭的成份一樣。但是，現代人即使有再高的技術和智慧，仍無法將碳酸鈣合成一粒珠子。

The merchant found a costly pearl. By geological standards the pearl is nothing. The lowly oyster can make one in three to five years, while it takes millions of years of fierce heat and pressure to create a diamond. Crush a pearl and all you have is a little heap of lime dust. This Gentile treasure is made of calcium carbonate, the same substance we find in ordinary chalk. Yet modern man, for all his skill and genius, cannot take calcium carbonate and turn it into a pearl.

人類若想捕捉天然珍珠產生的奇蹟，那會跟捕捉陽光將它變成星星一樣的不可能。人類可以製作養珠，將柔和珠子植入貝母體內，牠們可以增長成人工珍珠。它與天然珠如此神似，只有專家才能看出差異，然而，二者的價值懸殊。一個是真珠；另一個是假的。

Man can no more capture the living miracle of a pearl than he can capture a sunbeam and turn it into a star. He can make artificial pearls, cultured pearls as we call them, by implanting smooth beads of mother-of-pearl into oysters so that they can grow the imitation. The counterfeit is so close to the natural that only experts can tell the difference, but there is no comparison in their value. One is real; the other is fake.

比喻中的買賣人，在尋找真珠，不是假的珠子。貴重的珍珠，指的就是教會，它是獨一無二的，人不能以任何手段複製。人曾經製造一個膺品教會；基督教王國就是聰明的膺品，但在神這位專家眼中，沒有任何價值。主來尋找真實的東西。它本身沒有特殊的價值，只不過是碳酸鈣，地方的塵土——但是當它被作成珠子，就成了無價之寶。

The merchant in the parable was looking for real pearls, not fakes. The church, of which the costly pearl speaks, is unique and cannot be duplicated by human means. Man has produced a counterfeit church; Christendom is a clever fraud, but it has no value in the eyes of the divine expert. The Lord came to seek the real thing. It has no intrinsic value—it is just human calcium carbonate, dust of the earth—but when it is made into a pearl, it is beyond pricing.

(2) 大問題 (十三 46 節下)

(2) the Great Question (13:46b)

買賣人找到貴重的珍珠後，必要決定它有多大的價值，要付多少錢買它。然後他才「變賣他一切所有的，買了這顆珠子」這是主獲得教會的過程；他以加略山的代價買下。

Having discovered a costly pearl, the merchant had to decide what it was worth, how much he would pay for it. Then he "went and sold all that he had, and bought it." That is how the Lord procured the church; He bought it at the cost of Calvary.

比喻中，貴重的珍珠只有一顆，因為教會是獨一無二的，它是神對待人類，作為一個分別出來、個別的、無與倫比的個體。教會不只是屬靈的以色列。教會與眾不同，極受珍視，以致天國的買賣者願為它而付出所有。因此，教會是保羅所稱的「被贖的產業」（弗一 14）。

There is only one costly pearl in the parable because the church is unique. It is one separate, individual, and incomparable entity in God's dealings with mankind. The church is not merely spiritual Israel. The church is distinct from all else and so highly esteemed on high that for the sake of this pearl the heavenly merchant paid His all. Thus the church is what Paul called "the purchased possession" (Ephesians 1:14).

我們值得來看看，一顆天然珠子是如何產生的。這珠寶的來源是因為牡蠣被外物刺傷而產生的結果。一個奇怪的東西刺到了牡蠣，只是，這個小生物為了掩蓋這個傷口，只好分泌一層又一層東西，直到回報了一顆珠子。珍珠要一直等到牡蠣死掉才會出殼。換言之，這珍珠是在牡蠣的墳中找到的。這過程，直接指引我們看到加略山。在那裡，人類傷了神的兒子，狠狠刺穿了他後，把他葬在墳裡。但是從這樣的苦難和死亡中，神卻產出了教會。教會是神對加略山的回報。

It will be helpful for us to review how a pearl is created in nature. The gem is the answer of the oyster to something that has injured it. A foreign object pierces the oyster, whereupon the little creature buries the irritation under layer after layer of secretion until at last it has produced a pearl. The pearl cannot be obtained until the oyster is dead. In other words, the pearl is found in an oyster's grave. This process points us directly to Calvary. There men injured God's Son and put Him, sorely pierced, in His grave. Yet out of that suffering and death God has produced the church. The church is God's answer to Calvary.

關於重價珍珠的其他真理，與教會有關。珍珠如絲一般的白色光澤，時間不能銹蝕或玷污它。當主的日子來臨時，珍珠是王要鑲在冠冕上的特別珍寶。當基督在選擇一顆特別的珠子，要承載他給門徒真理的奧秘時，他似乎心中已有這樣的構想。他已看中一顆稀有獨特無價的珍珠。他已計算了代價，決心要付出這代價。不多久，他就買下這顆珠子。而且，因為牡蠣的珠子是從海洋的狂風大浪中搶救出來的，教會也是從外邦世界不安的海洋中得回的。教會在永恒中成為冠冕時，要被展示成為神豐富恩典、最精美的典範（弗二 7）。

Other facts about the costly pearl point us to the church. A pearl is silky white in color and time cannot rust or tarnish it. In the days of the Lord, pearls were the special treasure of kings and were destined for the throne. It seems that Christ had all this in mind when he selected a pearl to be a vehicle for conveying mystery truth to His disciples. He had set His heart on a rare, unique, and priceless pearl. He had counted the cost and was about to pay the price. Before long He bought it. And as an oyster's pearl is salvaged from the stormy sea, so the church was taken from the restless sea of the Gentile world. Destined for the throne, the church will be exhibited eternally as the prime example of God's sovereign grace (Ephesians 2:7).

天國的商人，傾他所有買下這顆珠子，等於賦予教會難以估量的價值。基督看它是如許的寶貴，以致不辭千里的尋找，並捨命買贖它。

The heavenly merchant bought the pearl with His all and that is what gives inestimable value to the church. Christ considered it of such worth that He came from afar to seek it and gave His life to possess it.

教會是個奧秘，當主在講論貴重珠子的比喻時，還是個夢想不到的實體。猶太人對教會完全不認識，因為在舊約中沒有啟示，但很快就會向門徒啟示出來（太十六 17-18；十八 15-20），只是，當他們聽這個珠子的比喻時，還是跟其他人一樣一無所知。關於教會全部的真理，要直到五旬節後，

才會啟示出來。後來，在新約聖經中解釋得更清楚的真理，已藏在馬太十三章。當然，馬太撰寫福音書時，教會已經在地上設立，以色列國也快要被羅馬軍隊瓦解。

The church was a mystery, an entity undreamed of at the time the Lord spoke the parable of the costly pearl. The Jewish people knew nothing about the church since it was not revealed in the Old Testament. The truth would soon be revealed to the disciples (Matthew 16:17-18; 18:15-20), but at the time they were listening to the parable, they were as ignorant as everyone else. Not until after Pentecost would the full truth about the church be revealed. What was made plain later in the New Testament was embodied in mystery in Matthew 13. Of course when Matthew wrote, the church was well established on earth and the nation of Israel was about to be dissolved by the armies of Rome.

(c) 大網的比喻 (十三 47-50)

c. The Parable of the Great Net (13:47-50)

三部曲的最後一個比喻，刻劃著異教徒的未來。這個比喻非常難懂，而且會一直難懂，因為大家堅持把「教會」放進去詮釋。馬太十三章的奧秘，主要與天國的真理，而不是與教會的真理，相關。教會與現今國度的奧秘，無可避免地有重疊的部份，但兩者並不相等。大網的比喻，觸及到神國對我們現今世代的旨意，但它真正的焦點，要落在「祂所有旨意在末世成就時」所達的高峰。

The parable of the great net, the last of this trilogy, depicts the future of the heathen peoples. Difficulties surround this parable and will continue to do so as long as people insist on reading the church into it. The mysteries in Matthew 13 primarily concern kingdom truth, not church truth. There is an inevitable degree of overlap between the church and the present mystery phase of the kingdom, but the two are not the same. The parable of the great net touches on God's kingdom purposes during the age in which we live, but its real focus is the end-time climax of those purposes.

(1) 尋找什麼 (十三 47 節上)

(1) What Was Sought (13:47a)

比喻一開頭說，「天國又好像網撒在海裡，聚攏各樣水族。」在此，海又再次象徵福音的網所撒入的外邦世界。網在海中，也一再被水和浪潮所影響而來回波動。外邦人也一再被天國所尋找，今日，教會仍有外邦人被尋回。

The parable begins, "The kingdom of heaven is like unto a net, that was cast into the sea." Here again the sea is the symbol of the Gentile world into which the gospel net is lowered. Once in the sea, the net swings back and forth under the influence of the waters and the tides. Gentiles are being sought for the kingdom and in the present age that also involves them in the church.

但比喻的整個意思，還有更寬廣、更有涵括性的層面，它與羅馬書十一章相關，這裡的主題根本不是教會，雖然教會是它不可少的背景。被許多人誤會的那一章的主題，不是教會，而是猶太人所蒙祝福的領域以及在這個領域下，猶太人與外邦人的關係。羅馬書十一章，像這個大網的比喻一樣，都與外邦人的聚集有關，要像外邦人一樣，進入神統御治理與施恩典的旨意中。保羅在羅馬書十一章 13 節說，「我對你外邦人說這話。」

But the full meaning of the parable is broader and more general. It corresponds to Romans 11 where the primary theme is not the church at all, though it is of necessity in the background. The theme of that much misunderstood chapter is not the church, but the sphere of blessing and the relationship of Jew and Gentile to that sphere of blessing. Romans 11, like the parable of the great net, has to do with the gathering in of Gentiles, as Gentiles, into the sphere of God's sovereign purposes in government and grace. Paul said in Romans 11:13, "I speak to you Gentiles."

(2) 網到什麼 (十三 47 節下)

(2) What Was Caught (13:47b)

下網「聚攏各樣水族」。海中有各類的魚，幾乎多不勝數，有好有壞，有值錢的，有無用的（利十一 9-12）。像馬太十三章的比喻，這個大網的故事刻劃出，在國度奧祕的領域中，好壞總是無可避免的會混在一起。

The dragnet "gathered of every kind." There are all sorts of fish in the sea, an almost infinite variety—some good, some bad, some of use, some worthless (Leviticus 11:9-12). Like other parables in Matthew 13, the story of the great net depicts the inescapable mixing of the good with the bad in the mystery phase of the kingdom.

看我們教會的混亂就可知，總是有一些尚未得救的、失喪的、令人不愉快的混雜在裡頭，以及一些只是出於宗教習慣的，混雜在重生的信徒裡面。神在這世界的工作，真的、假的兩種都會網進來。耶穌自己也有個猶大；腓利有個行邪術的西門。在每次的佈道會中，福音的網，會網進一些口稱得救的，和真正重生的。在真正的教會裡，不會有這樣的混雜，因為，它是由「被聖靈所洗，加入基督奧祕的身體而得救的人」所組成。但是在基督教王國裡就有這樣的混雜，還有，今世的國度也是。

We see this mixture in our churches, where there is often an unhappy mingling of the saved and the lost, a mingling of the merely religious and the truly regenerate. God's work in the world draws in both kinds, the genuine and the false. Jesus had His Judas; Philip his Simon Magus. In every evangelistic campaign the gospel net draws in those who merely profess to be saved and those who are genuinely born again. There is no such mixture in the true church, for it is composed only of saved people baptized by the Holy Spirit into the mystical body of Christ. But there is a mixture in Christendom and in the kingdom during this age.

(3) 作了什麼 (十三 48)

(3) What Was Wrought (13:48)

「網既滿了，人就拉上岸來，坐下，揀好的收在器具裡，將不好的丟棄了。」將會有一個分辨的時刻，要把好壞分開。與教會相關的是，這會發生在教會被提時，那時，主要「揀好的」，撇下「不好的」。主警告老底嘉教會，「我必從我口中把你吐出去」（啟三 16）新婦將要與他同往天堂，但那背道掛名的教會（就如啟示錄十七章那個大淫婦教會），將要被撇下。

"When [the net] was full, they drew to shore, and sat down, and gathered the good into vessels, but cast the bad away." There is to be a time of judgment when the good will be separated from the bad. As far as the church is concerned, the separation will take place at the rapture when the Lord will take "the good" and leave "the bad" behind. The Lord warned the Laodicean church, "I will spue thee out of my mouth" (Revelation 3:16). The bride will go to be with Him in Heaven, but the apostate professing church will be left behind as the harlot church of Revelation 17.

但是，教會與被提，只是這個比喻順便一提的點。它的主題還是國度以及基督再來地上時，要作最後的「好與壞」的分辨。作這樣分辨的地點也顯露了。因為網已拉上岸。我們可看到岸（地上）是指以色列。約珥三章 11-13 節告訴我們，那地方就是以色列地的約沙法谷。

The church and the rapture, however, are only incidental in the focus of the parable. Its theme is the kingdom and the ultimate separation of the good and the bad at the final return of Christ to earth. The place of this separation is plainly revealed, for the net is drawn to the shore. As we have seen, the shore (the earth) refers to Israel. Joel 3:11-13 tells us that the place is the valley of Jehoshaphat in the land of Israel.

阿米吉多頓之後，主就要在外邦人中，按照他們曾「如何對待祂的子民」來分出好外邦人與壞外邦人（太二十五 31-46）。這樣的分別，是個不可或缺的前奏曲，預備千禧國度的來臨。神國旨意的奧秘就要完成，國度就要在能力與榮耀中彰顯。

After Armageddon the Lord will divide the good Gentiles from the bad Gentiles according to what they have done to His people (Matthew 25:31-46). This separation is a necessary prelude to the setting up of the millennial kingdom. The mystery phase of God's kingdom purposes will then be over and the kingdom will be displayed in power and glory.

(4) 教我們什麼 (十三 49-50)

(4) What Was Taught (13:49-50)

「世界的末了也要這樣：天使要出來，從義人中，把惡人分別出來，丟在火爐裡：在那裡必要哀哭切齒了。」

"So shall it be at the end of the world: the angels shall come forth, and sever the wicked from among the just, And shall cast them into the furnace of fire: there shall be wailing and gnashing of teeth."

(a) 主的天使（十三 49）

(a) The Angels of the Lord (13:49)

現今的世代，已經不是天使的時代，而是聖靈的時代。天使的確對地上發生的事很感興趣（彼前一 12），他們要為神的子民效力（來一 14），也似乎對教會有某一種監護的關係（啟二 1；林前十一 10）。但是，因為現在主要是聖靈的時代，今天便看不見天使，他們留在背景中。

This present age is not the age of angels, but the age of the Holy Spirit. It is true that angels have an intense interest in what is happening on earth (1 Peter 1:12), that they are active on behalf of God's people (Hebrews 1:14), and that they seem to have some kind of guardian relationship to the church (Revelation 2:1; 1 Corinthians 11:10). But since this is primarily the age of the Holy Spirit, angels remain invisible and in the background today.

在末世時，天使會再度到台前來。在聖經中，我們讀到，他們會積極參與神審判全地的工作。在啟示錄共有的二十二章中，每一章都有天使出現，只除了四、六、十三章。這三章中，第四章按不同的次序提到了活物（基路伯），第十三章提到龍。啟示錄有幾章，天使還出現許多次。他們執行神在地上的審判工作，並擔任寶座前傳信者的工作。當教會被提時，天使也會打前鋒，有「天使長呼叫的聲音」（帖前四 16）。

During the age of the apocalypse, angels will again come to the fore. In Scripture we read of their active engagement in all of God's judgments on this planet. In the book of Revelation angels appear in all but three of the twenty-two chapters (chapters 4, 6, and 13). Of the three chapters where angels do not appear, one mentions beings of a different order (the cherubim, chapter 4) and another mentions the dragon himself (chapter 13). In some chapters of Revelation angels appear many times. They administer God's judgments on the planet and act as messengers from the throne. The renewed burst of angelic activity will be heralded at the rapture by "the voice of the archangel" (1 Thessalonians 4:16).

(b) 失喪者的痛苦（十三 50）

(b) The Anguish of the Lost (13:50)

最後，在千禧年之前分別善與惡的工作，也要託付給天使來執行。作惡者必與國度無份，要淪入永遠的失喪中。基督的千禧國度，將要由重生的猶太人和愛主的外邦人組成的核心來展開。

The final separation of the good from the bad prior to the millennium will be entrusted to the angels. The wicked will have no part in that kingdom and will be banished to a lost eternity. Christ's millennial reign will begin with a nucleus of regenerated Jews and Gentiles who love the Lord.

d. 聰明家主的比喻（十三 51-52）

d. The Parable of the Wise Householder (13:51-52)

（1）要辨明真理（十三 51）

(1) Truth Must Be Discerned (13:51)

主再轉向門徒，他還要再告訴他們一個比喻（見十三 52），與之前十三章大篇幅奧祕的比喻相較，這個簡單明瞭多了。但是，一開始，他先問，「這一切話你們都明白了嗎？」譯作「明白」這個字的是 *suniēmi*，它主要的意思是「集中在一起」（如打仗時仇敵集中在一起）或「放在一起」（收集某些物品放在同一處）。因此，*suniēmi* 是「收集、掌握、明白」的意思，也就是專注思想一件事，反覆思考，放在心上沉思。這字意謂心思上的活動；與「思考、沉思而得的知識」相關。

The Lord now turned to His disciples. He had one more parable for them (see 13:52), a plain and simple parable in contrast to the mystery parables that make up the bulk of Matthew 13. But first He asked, "Have ye understood all these things?" The word translated "understood" is *suniēmi*, which has the primary meaning of "to bring together" (as foes are brought together for battle) or "to collect together" (as single features of an object are collected into a corporate whole). Thus *suniēmi* means "to collect, grasp, comprehend"—that is, to be earnestly occupied with a matter, to reflect on it, to ponder it, to take it to heart. The word implies mental activity; it has to do with knowledge acquired by thinking and pondering.

Suniēmi 與 *ginōskō*（「知道」）這個字不同，後者意謂立刻獲得的知識。主並不希望他的門徒立刻就懂這些奧祕的所有層面。這種方式，後來才會出現。他期望的是，他們能細心專注於那些事物，並且向他保證會付諸行動。

Suniēmi differs from *ginōskō* ("to know"), which implies immediate knowledge. The Lord did not expect His disciples to have an immediate grasp of all the aspects of the mystery. This kind of understanding would come later. But He did expect them to give careful attention to the subject and they assured Him that they were doing so.

馬太十三章記錄的是一段全新的啟示。這是「創世以來所隱藏的事」（十三 35）。馬太意識到這些比喻的重要性，這些比喻將對猶太人逐一實現，因此按著次序把它們記下來，馬太也因此說，基督說出這些新啟示，是應驗先知的話。在新約聖經中，我們經常被提醒說，教會以及教會所處的時代，是被隱藏的，直到主和他的門徒來才開啟（羅十六 25-26；林前二 7；弗三 5-9；西一 26）。

The discourse recorded in Matthew 13 contained an entirely new revelation. It was something "kept secret from the foundation of the world" (13:35). Matthew, who recognized the importance of the parables and wrote them down in an orderly way because of their implications for the Jewish people, said that Christ fulfilled prophecy in delivering the new revelation. We are frequently reminded in the New Testament that the church and the church age had been kept secret until disclosed by the Lord and His disciples (Romans 16:25-26; 1 Corinthians 2:7; Ephesians 3:5-9; Colossians 1:26).

(2) 真理要傳出去 (十三 52)

(2) Truth Must Be Dispensed (13:52)

聰明家主的比喻中，主教導他的門徒，他們新、舊都要教導。神並未取消祂對以色列民千禧國度的應許；祂只是把它延後而已。這些應許，是舊約許多先知預言的主題，因此，門徒要去教導，如保羅在羅馬書九至十一章所作的。但是，在新的時代中，有新的真理。門徒若掌握了比喻的奧秘，就能充份了解新舊之間的相關。

In the parable of the wise householder the Lord taught His disciples that they must teach things both new and old. God had not canceled His millennial promises to Israel; He had just postponed them. Those promises were the subject of many Old Testament prophecies and the disciples were to teach them, as Paul did in Romans 9-11. But there was a new truth for a new dispensation. They would best understand how the old and the new are related by grasping the mystery parables.

聖經下一段的信息，一開頭我們就讀到，「耶穌說完了這些比喻」（十三 53）。這顯示，馬太十三章的比喻，是一段特別的文集，有它的整體性。後來，再出現類似的文體，是在馬太十九章 1 節中，被引用來指十八章的教導，裡面涵括了一大段有關（未來的）地方堂會的功能。

At the beginning of the next passage of Scripture we will read, "Jesus had finished these parables" (13:53). The expression shows that the parables of Matthew 13 are a special collection, an organic whole. The only place where a similar expression is used is Matthew 19:1, where reference is made to the teaching of chapter 18, which contains a comprehensive statement on the functions of the (yet future) local church.

Ⅲ. 約翰被殺 (十三 53--十四 36)

III. The Murder of John (13:53-14:36)

施洗約翰和耶穌，是傳信者與彌賽亞的關係，繼續跨步要喚醒他們那一時代百姓的良心。約翰的事工，因著他被捕下獄，遂戛然而止。他被殘殺致死，預告著他的主未來也會有相同的命運。馬太藉著約翰受死，作為引子，預告基督也會如此被棄。也因此，耶穌遭遇的敵對，持續是馬太十三章 53 節至十四章 36 節的焦點。敘述施洗約翰慘死的故事之前，先有一段主回故鄉尋訪會堂的記載，以及主不厭其煩地關懷他的門徒，還有那些不太經心、繼續纏著他的群眾。

John the Baptist and Jesus, the messenger and the Messiah, marched in step across the conscience of their age. John's ministry came to a sudden end with his arrest. Then he died a violent death, a harbinger of what would be the portion of his Lord. Matthew introduced John's murder as another terrible sign of the rejection of Christ. Thus the resistance to Jesus is still the focus in Matthew 13:53-14:36. The solemn story of the death of John the Baptist is prefaced with an account of the Lord's visit to the synagogue in His hometown and is followed by an account of the Lord's unwearying concern for His disciples and for the thoughtless crowds who continued to throng Him.

A. 家鄉與危機（十三 53-58）

A. Home and Its Critics (13:53-58)

1. 家的景象（十三 53-54）

1. The Home Scene (13:53-54)

a. 週遭環境（十三 53-54 節上）

a. The Surroundings (13:53-54a)

「耶穌說完了這些比喻，就離開那裡」（十三 53）。主離開西門的家，往拿撒勒去。這是他童年的家。耶穌的行踪，並不廣泛。加利利整個縱長不多過六十五英哩，最寬也只有三十五英哩。

"When Jesus had finished these parables, he departed thence" (13:53). The Lord left Simon's home and headed for Nazareth, His boyhood home. Jesus' journeys did not cover vast distances. The whole length of Galilee was less than sixty-five miles and its extreme width only thirty-three.

若不是因為耶穌，我們至今也不會聽到拿撒勒這地名。它沒什麼重要性，因為（1）舊約從未提過這地；（2）史家約瑟夫也未曾提過它，加利利其他的城鄉，他倒是提過二百四十四個；（3）塔爾目也從未提過拿撒勒。

Had it not been for Jesus, we would never have heard of Nazareth. Its lack of importance is indicated by several facts: (1) Nazareth is not mentioned in the Old Testament; (2) Nazareth was not mentioned by Josephus, who named 244 towns and cities in Galilee; (3) Nazareth is not mentioned in the Talmud.

b. 會堂（十三 54 節中一下）

b. The Synagogue ([13:54b-c](#))

從馬可六章 1-6 節，我們知道，門徒陪伴耶穌去拿撒勒，安息日時，他按他慣常的規矩，去了當地的會堂。當主邁入他公開密集服事的最後階段時，他第一個去的地方就是拿撒勒和當地的會堂。

We know from Mark 6:1-6 that the disciples accompanied Jesus to Nazareth and that on the sabbath He followed His usual custom of going to the local synagogue. As the Lord embarked on His last period of intensive public ministry, the first place He went was Nazareth and its synagogue.

許多成人，離開家鄉一段時間，再回來探望時，都會發現，記憶中的物件都變小了，也破舊了，尤其，童年若是在不起眼的小地方渡過時。回去看看當地的教會，坐坐家人常坐的椅子，回憶最早期的屬靈記憶吧。他一定會去追憶一切。這是老爸坐的，這是魏立第一次刻下痕跡的地方，喔，他被打得多慘哪，可是那刻痕到今天還在欸！那個講台，牧師每次講道站的地方，看起來好嚴肅。可是現在看起來不那麼肅穆了。它該重新油漆了。再過去那邊，就是蘇西坐的位子。那時我好喜歡她，很想有一天把她娶回家。如今，她就跟她的媽媽一個樣，生了六個娃兒。

Many adults who have been away from their hometowns for years and have gone back to visit find that things look smaller and often shabbier than they remembered, especially if their childhood years were spent in unimportant places. Picture someone returning to his local church and sitting in his family pew where his earliest spiritual memories were formed. No doubt he is reminiscing. *There's where Dad sat. There's where Willie carved his initials, and what a thrashing he received for that, but the initials are still there! There's the pulpit where the preacher stood so stern and solemn. It's not nearly so awesome now. It's badly in need of new varnish. Over there is where Susie sat. I always adored Susie and I intended to marry her. Now she's the living image of her mother and has six children of her own.*

因此，主回到故鄉，也進到他從小就去的會堂。他記得那裡的一花一石一草一木。三十年的記憶，都與這座會堂有關。這是一座小城的一個小地方的一小群人，但耶穌愛他們，因此，要回去看看他們。當他剛開始加利利的服事時，曾在這個會堂講過道，他們卻差一點要拿石頭打死他（路四 16-30）。現在，他想再給他們一次改變心意的機會。

So the Lord went home and entered the synagogue He had known as a boy. He knew every stone and timber. Thirty years of memories were associated with that synagogue. It was a small place in a small town made up of small people, but Jesus loved them. That is why He went back. At the outset of His Galilean ministry He

had preached in their synagogue and they had tried to stone Him to death (Luke 4:16-30). Now He would give them a chance to change their minds.

主接過經卷，開始教導他們，大家瞠目結舌。這個人絕不是他們從小看大的那個人！絕不是那個幫他們修傢俱、修犁具的那個人！這絕不是在會堂讀書，拉比教出來的那個人！他們從來沒聽過這樣的教導。這個人，教導明顯帶著權柄，而不像那些文士（參馬太七 29）。他從摩西開始，講到眾先知，指給大家看，聖經中與他自己有關的經文（參路加二十四 27）。「從來沒有像他這樣說話的」（約七 46）。

The Lord took the scroll and taught and they were astonished. This was not the boy they had known! This was not the man who had made their furniture and mended their plows! This was not the lad who had attended the synagogue school taught by the local rabbi! They had never heard teaching like His before. Here was One who spoke with authority and not as the scribes (compare Matthew 7:29). Beginning at Moses and all the prophets He showed them from the Scriptures the things concerning Himself (compare Luke 24:27). "Never man spake like this man" (John 7:46).

拿撒勒的人說，「這人從哪裡有這等智慧和異能呢？」（太十三 54）換言之，他們在問，「耶穌怎麼會知道天下事？他又沒有從我們的大學畢業。他沒有讀到博士學位。他從來沒有在希列或迦瑪列門下受教。他從哪裡得到這樣的智慧？他怎麼能行這些異能？」顯然，耶穌曾在他們中間行過神蹟，雖然馬太沒有言明那都是些什麼神蹟。

The people of Nazareth said, "Whence hath this man this wisdom, and these mighty works [dunamis, 'works of power']?" (Matthew 13:54) In other words, they were asking, "How can Jesus know anything? He has not graduated from our universities. He has no earned doctorate. He never sat at the feet of Hillel or Gamaliel. Where does He get this wisdom? How can He do such mighty works?" Evidently the Lord had performed some miracles in their midst, although Matthew did not say what they were.

2. 敵對的背景（十三 55-58）

2. The Hostile Setting (13:55-58)

a. 敵對的原因（十三 55-57 節上）

a. The Reason for the Hostility (13:55-57a)

（1）小城的推理模式（十三 55-56 節上）

(1) Small-Town Reasoning (13:55-56a)

百姓以為耶穌只不過是木匠的兒子。他們錯了！他根本不是木匠的兒子。他是馬利亞的兒子，而不是木匠的兒子。不過，他們就是這樣看他。他們這樣看約瑟，他們也這樣看耶穌，因此，就認為兩人是同類的——這是對主耶穌的人性，一個有意思的旁敲側擊。

The people thought that Jesus was just the carpenter's son. How wrong they were! He was not the carpenter's son at all. He was Mary's Son, but not the carpenter's son. But that is how they viewed Him. They thought of Joseph, they thought of Jesus, and they thought they were just the same—an interesting sidelight on the thorough humanity of the Lord Jesus.

「他母親不是叫馬利亞嗎？」（十三 55）這一點，毫無疑義。當地的百姓都認識她，城鄉小鎮就是這樣。好多年前，有關她和約瑟的婚姻，還有一些八卦傳聞，只是大家都漸淡忘。她是個模範母親，好的街坊鄰居，敬虔熱心的信徒。可是，她不過就是馬利亞，耶穌的母親。她是無名小卒，耶穌怎麼可能成為大人物？

"Is not his mother called Mary?" (13:55) There was no argument about that. The local folk knew her as only small-town people can know each other. There had been some nasty gossip years ago about her hasty marriage to Joseph, but that was long forgotten. She had been an exemplary wife and mother, a good neighbor and friend, a religious and zealous believer. But she was only Mary, Jesus' mother. She was nobody. How did He get to be somebody?

約瑟和馬利亞的家庭，其他的孩子也沒有哪一個出眾的。耶穌的妹妹們，不過就是一些個鄉下姑娘。我們巴不得可以多知道一點。他的幾個弟弟——雅各、約瑟、西門、猶大——也是無名小卒。不過，最後，他都得著他們（徒一 12-14）。雅各和猶大寫了新約聖經的兩卷書。雅各後來也是耶路撒冷教會的領軍長老。

None of the other children in Joseph and Mary's home were out of the ordinary. Jesus' sisters were just village girls. We would like to know more about them. His brothers—James, Joses, Simon, Judas—were nobodies too. In the end He won them all (Acts 1:12-14). James and Judas wrote books that found their way into the New Testament. James also became the leading elder of the Jerusalem church.

為什麼這些弟弟妹妹們，與那位無罪的神子，成長在同一個家庭，卻那麼眼瞎，看不出他的真貌；要我們去想像個中原因，那的確不是件易事。他就跟所有的人一樣。他跟大家玩在一塊，去會堂上學，守望著大家，保護著大家，陪大家同哭同笑，歡唱，禱告，關愛著大家。復活之後，主曾個別向雅各顯現，或許就在拿撒勒的店舖中（林前十五 7）。有許多次，就是他的顯現，才能去掉他們眼中如蛛網般的紊亂與糾結。

It is difficult for us to picture those brothers and sisters growing up in the same family as the sinless Son of God and being so blind as not to see who He really was. He was so human. He played with them, went to the synagogue school with them, watched over them, protected them, helped them, wept with them, laughed

with them, sang with them, prayed with them, and dearly loved them. After the resurrection the Lord personally appeared to James, maybe in the workshop at Nazareth (1 Corinthians 15:7). In any case, His resurrection blew away the cobwebs from their eyes.

(2) 小城的憎恨（十三 56 節中—57 節上）

(2) Small-Town Resentment (13:56b-57a)

拿撒勒城的民眾對耶穌印象不深。「他們就厭棄他」（十三 57）。「厭棄」這字是 skandalizō，意為「因而跌倒」。他們從未聽過這種解經法，從未看過這樣的神蹟，但他們之所以會被絆倒，還是因為他就在他們中間成長，他們太眼瞎，無法從他的人性中，看出祂的神性。

The townsfolk of Nazareth were not impressed with Jesus. "They were offended in him" (13:57). The word translated "offended" here is skandalizō, which means "to be stumbled." They had never heard such Bible exposition. They had never seen such miracles. But they were stumbled because He had grown up among them and they were too blind to see beyond His humanity to His deity.

b. 仇恨的結果（十三 57 節下-58）

b. The Result of the Hostility (13:57b-58)

主觀察出可悲的結論，「大凡先知，除了本地本家之外，沒有不被人尊敬的」（十三 57），許多人都可以證明這話的準確度。通常，最難傳福音的對象，就是自己的家人和同階層的人。

主「就在那裡不多行異能了」（十三 58）。他還是行異能，但不多。損失的是他們。不信者，連神的作為都會被拮息。

The Lord made the sad observation, "A prophet is not without honour, save in his own country, and in his own house" (13:57). Many have proved this comment true. Often the hardest people to reach with the gospel are the members of one's own family and social circle.

The Lord "did not many mighty works there because of their unbelief (13:58). He did some, but not many. The loss was theirs. Unbelief stifles even the working of God.

B. 希律與他的良心（十四 1-12）

B. Herod and His Conscience (14:1-12)

1. 錯誤的推論（十四 1-2）

1. A Wrong Deduction (14:1-2)

耶穌的名聲，已傳到了馬蓋耳斯的皇宮。分封王希律的行宮不止一處，但囚禁施洗約翰的地方，一般相信就是在馬蓋耳斯，這裡有個沿邊境而建築的要塞城堡，以確保，南方面臨阿拉伯人的國境安全。

The fame of Jesus had reached the royal palace at Machaerus. Herod Antipas had more than one royal residence, but the site of John the Baptist's imprisonment is believed to have been Machaerus, where a boundary fortress secured the southeast part of Herod's domains facing Arabia.

前往要塞的路，得從死海東岸一座嚴峻的山，沿著蜿蜒的山路上去。這一路要穿過一段很深的峽谷，峽谷有十座溫泉，湧自一個火山岩的裂口。溫泉以神奇的藥效聞名，希律大帝就曾去那裡泡溫泉，冀望病體得癒。從溫泉到馬蓋耳斯要爬三小時的山路，阿拉伯人稱馬蓋耳斯為 EL Mashnaka，「絞刑之處」。這名顯然令人對希律大帝的殘酷，保留著一種毛骨悚然的記憶。

The approach to the fortress looped its way in a series of spirals over one of the frowning mountains of the east side of the Dead Sea. The way ran through a deep gorge where ten hot springs rose through a crack in the volcanic rock. The springs were reputed to have magical healing powers, and Herod the Great had gone there to bathe his diseased body. Three hours of hiking through the mountains would bring a traveler from the springs to Machaerus, which the Arabs call *El Mashnaka*, "the hanging place." The name doubtless preserves a haunting memory of one or another of Herod the Great's atrocities.

馬蓋耳斯的城堡，是由亞歷山大、詹尼亞斯建造，由希律大帝修復；他也在城堡後面的山峻上，造了一座城。史家約瑟夫認為，即使是天然地形都很難攻取，因為馬蓋耳斯四周，都是摩押地荒涼的山脈。他寫道：

The fortress at Machaerus had been built by Alexander Jannaeus and restored by Herod the Great, who had also built a town on the hills behind the fortress. Josephus considered even the natural location to be impregnable, for all around Machaerus rose the bleak mountains of Moab. He wrote:

猶太的王亞歷山大看到這地的天然地勢，便率先在此地建築要塞，後來當他對抗西里多布時，被迦比紐摧毀；但是當希律為王時，認為此地最值得加強防守，因而打造成最堅固的要塞，尤其是因為它最接近阿拉伯；它最方便控制阿拉伯，可以一清二楚的俯瞰敵國，因此，希律築了一道綿延無數里的牆和高塔，並建了一座城，城外就有路可以抵達山頂的要塞；不僅如此，他還在山頂上築了高牆，各角落佈有高塔，約一百六十肘高；牆中間則蓋了華麗的宮殿，建築輝煌無比。此外，還蓋了許多座蓄水池來貯水，供各種用途...希律王便如此的克服天然地勢的險惡（但也是因此而難以被奪取）調遣人力建造堡壘，作為屏障。此外，他還埋伏了許多射擊點和其他種類的戰爭武器，想方設法地把各種設施運上去，以鞏固此地的安全，萬一被圍時，可以撐得很長久。

Now when Alexander, the king of the Jews, observed the nature of this place, he was the first who built a citadel here, which afterwards was demolished by Gabinius, when he made war against Aristobulus; but when Herod came to be king, he thought the place to be worthy of the utmost regard, and of being built upon in the firmest manner, and this especially because it lay so near to Arabia; for it is seated in a convenient place on that account, and hath a prospect towards that country; he therefore surrounded a large space of ground with walls and towers, and built a city there, out of which city there was a way that led up to the very citadel itself on the top of the mountain; nay, more than this, he built a wall round that top of the hill, and erected towers at corners, of a hundred and sixty cubits high; in the middle of which place he built a palace, after a magnificent manner, wherein there were large and beautiful edifices. He also made a great many reservoirs for the reception of water, that there might be plenty of it, ready for all uses.... Thus did he, as it were, contend with the nature of the place, that he might exceed its natural strength and security (which yet itself rendered it hard to be taken) by those fortifications which were made by the hands of men. Moreover, he put a large quantity of darts and other machines of war into it, and contrived to get everything thither that might anyway contribute to its inhabitants' security under the longest siege possible.

堡壘位於死海附近，海拔三千八百英尺高，可以俯瞰的風景十分壯觀。從此地的岩層，守備部隊可以看見死海的一切，及蜿蜒的約旦河。穿過無盡的山頭，極西之處，在地平線的盡頭，有一座遙遠的山脈，上有數個斑點，那就是橄欖山頭。往南是猶太荒涼的曠野，邊界就是黑門山。往北是耶利哥美麗的綠州，以及約旦河谷，那是約翰作施洗工作的地方。

The fortress stood 3,800 feet above the Dead Sea and commanded an awesome view. From their rocky aerie, the garrison could look down on the Dead Sea and the winding Jordan river. Across seemingly endless mountains, far away in the west, on the edge of the horizon, crowning a distant ridge, could be seen a few smudges—the brow of Olivet. To the south was the rugged Judean wilderness bounded by the hills of Hebron. To the north was the gorgeous oasis of Jericho and the cleft of the Jordan valley where John had baptized.

但是在堡壘的深處，有一口井，一個池子，兩座地窖。基督勇敢的開路先鋒施洗約翰，他生命的盡頭處，就是被囚在這個伸手不見五指的恐怖地方。約翰的命運，淪落在這個堡壘最深之處，而那個淫亂的分封王希律，卻和他那個嗜血的妻子，在奢豪的皇宮中大享其福。難怪，約翰要問，自己是不是認錯了彌賽亞。

But deep within the citadel were a well, a cemented cistern, and two dungeons. It was down in the darkness of this terrible place that John the Baptist, son of the wide-open spaces and bold herald of the Christ, had spent his last days. John's lot had been to remain in the deep dungeon in the citadel while the adulterous Herod Antipas and his murderous wife enjoyed a giddy round of pleasure in the luxurious palace. No wonder John had asked if he had made a mistake about the identity of the Messiah.

約翰死了，但耶穌還活著，四處講道、行神蹟。當耶穌的作為傳入分封王希律的耳中時，他立刻下了註解：施洗約翰復活了。這個想法，折磨著他罪惡的良心，在靜夜中的每分秒不斷啃蝕著他。馬太用了希律錯誤的推論，作為橋段，來敘述約翰被殺的故事。

Now John was dead, but Jesus was alive, preaching and performing miracles. When news of Jesus' activities reached Herod Antipas, he had an immediate explanation: John the Baptist had risen from the dead. The thought smote his guilty conscience and haunted him in the still night hours. Matthew used Herod's wrong deduction as a bridge to recount the murder of John.

2. 邪惡的決定（十四 3-12）

2. A Wicked Determination (14:3-12)

a. 延後的罪（十四 3-5）

a. A Crime Postponed (14:3-5)

希律是毒蛇的後裔。希律大帝很殘酷，但還不失為聰明的政客。他逐一殺掉被選派要來繼承他王位的每個子嗣。有個倒霉的分封王，就在魔王父親的死期前五天，被那個惡疾纏身的父王殺了。

The Herods were a serpent's breed. Herod the Great was savage, but a clever statesman nonetheless. One by one he murdered the sons chosen to succeed him on the throne. The luckless Antipater was killed by his disease-ridden father only five days before the monster's own death.

希律大帝死後，王國分由他倖存的三個兒子繼承：亞基老、腓力及安提帕。亞基老遠在耶穌降世之前就被罷黜。他遺傳了老父所有的惡習，無一是處。腓力是由美麗的后妃耶路撒冷的克雷歐帕特拉所生，他繼承的區域，是最貧瘠的國土，加利利北方及大馬色以南的曠野地。

After Herod the Great died, his kingdom was divided among three of his surviving sons: Archelaus, Philip, and Antipas. Archelaus was deposed before Jesus came to manhood. He inherited all his father's vices and nothing of his greatness. Philip, the son of the beautiful Cleopatra of Jerusalem, fell heir to the poorest part of the kingdom, the desert region northeast of Galilee and south of Damascus.

安提帕，繼承了加利利和比利亞。他就是殺死約翰，譏笑耶穌的希律王。安提帕不像他的兄長亞基老那麼暴虐，但他很狡詐。安提帕建造了提比哩亞，猶太人認為這城不潔淨，因為它有一部份是造在墳地之上。（福音書沒有提到這城，也沒有記載耶穌是否去過那裡）。

Antipas, who inherited Galilee and Perea, was the Herod who murdered John and mocked Jesus. Antipas was not a violent man like his brother Archelaus, but he was sly. It was Antipas who founded Tiberias, a city

considered unclean by the Jews because it was built partly over a cemetery. (The city is not mentioned in the Gospels and there is no record that Jesus ever went there.)

有一次，安提帕去羅馬，在他的同父異母的家停留。他名為希律腓力（不是分封王腓力，但也是希律大帝的兒子）。希律腓力已從巴勒斯坦希律的叢林退休，移居羅馬，享受奢華富有的公民生活。他的妻子希羅底，美麗但野心勃勃，是大希律的孫女兒。因此，這婚姻算是近親結合，這是希律家族常有的事。

On a visit to Rome, Antipas stayed with another of his half brothers, a man named Herod Philip (not Philip the tetrarch, but another son of Herod the Great). Herod Philip had retired from the Herodian jungle in Palestine and had moved to Rome, where he lived as a wealthy citizen. His wife Herodias, a woman of great beauty and ambition, was the granddaughter of Herod the Great. The marriage was therefore consanguineous, as were so many of the marriages within the Herodian family.

希羅底的兄弟亞基帕是卡里古拉的密友。當卡里古拉成了皇帝時，他把分封王腓力遺留下來的土地，給了揮霍無度的亞基帕。皇帝還給了他一頂可以稱王的皇冠。這個，令希羅底分外眼紅，嫉火中燒。

Herodias's brother Agrippa was a close friend of Caligula. When Caligula became emperor, he gave the spendthrift Agrippa the Palestinian estates left by Philip the tetrarch upon his death. The emperor also gave Agrippa the right to wear a crown and be called a king. This preferment stirred the fury and jealousy of Herodias.

當安提帕去拜訪在羅馬的希律腓力時，希羅底與他發生姦情。自此，她厭棄只作個有錢的羅馬施主，又在安提帕身上看到刺激又出人頭地的機會，便與他私奔到加利利。安提帕便休掉髮妻（佩特拉王阿瑞塔的女兒），與希羅底結婚。從此，安提帕與拿巴提人（阿拉伯裔）結了怨，使得馬蓋耳斯堡益形重要，安提帕也心懷愧疚，既犯了姦淫，也犯了亂倫。

While Antipas was visiting Herod Philip at Rome, Herodias entered into an intrigue with him. She had long since tired of the life of a wealthy Roman matron, and she saw in Antipas an opportunity for excitement and advancement. So she ran away with him to Galilee. Antipas divorced his legal wife, the daughter of Aretas, king of Petra, and married Herodias. Thereby Antipas made an enemy of the Nabateans, made the fortress of Machaerus more necessary than ever, and made himself guilty of entering into a marriage that was both adulterous and consanguineous.

施洗約翰斥責這一整件事，當然，就觸怒了希羅底。希律安提帕在他欲思報復的妻子慫恿之下，捉了約翰，將他囚在馬蓋耳斯堡。但希律猶豫不決。希羅底雖然不斷嘀咕要殺掉約翰；但是約翰的個

人聲望，也令希律有所顧忌。希律拿不定主意，他不想讓約翰成為殉道烈士，因為群眾十分愛戴約翰。

John the Baptist denounced the whole affair and consequently earned the implacable hatred of Herodias. Herod Antipas, spurred on by his vengeful wife, arrested John and imprisoned him at Machaerus. But Herod vacillated. On the one hand was the goading of Herodias to get rid of John; on the other hand was the power of John's personality. Herod also hesitated because he did not want to make John a martyr, for he was still popular with the masses.

b. 提出犯罪計劃（十四 6-8）

b. A Crime Proposed (14:6-8)

希羅底抓住機會了，那天是她丈夫的生日。生日宴中，撒羅米表演一場舞蹈，她是希羅底與前夫腓力所生的，那時大概正是妙齡階段。這必定是一場熱舞，因為，我們可以想像，希羅底的女兒，大概不會走什麼矜持之路。賓客顯然也在飲料助燃下，個個酒酣耳熱。希律放下所有戒心，對女孩誇下海口的承諾，還起了誓。

Herodias bided her time. The occasion she chose to force her husband's hand was his birthday. At the celebration Salome performed a dance. Salome, the daughter of Herodias and her former husband Philip, was most likely in her teens at the time. The dance was probably provocative, for we cannot expect that a daughter of Herodias would be much restrained by modesty. The guests, who were doubtless already inflamed by drink, responded enthusiastically. Herod, swept beyond the reach of caution, blurted out a pledge to give her anything she might like to ask for. Moreover he confirmed the rash promise with a solemn oath.

女孩便去問她母親，該求什麼。馬太說，撒羅米被母親希羅底「所使」（*probibazō*），向王求，把施洗約翰的頭放在盤子裡。*Probibazō* 這個字意謂，撒羅米本身不會想到要這樣作，可是不得不聽從母親。她回到希律身邊。我們可以想像，宴席中的每個人都在專注聆聽，她的請求好像一顆炸彈：「把施洗約翰的頭，被在盤子給我」（十四 8）。這女孩不久便在歷史的舞台中，跳著「成為邪惡母親的殘忍工具」的舞蹈。

Off the girl went to inquire of her mother what she should request. Matthew said Salome was "instructed" (*probibazō*) by Herodias to demand the head of John the Baptist in a dish. The word *probibazō* implies that Salome would not have thought of such a thing herself and that her reluctance had to be overcome. Back to Herod she came. We can imagine that everyone in the banqueting hall was focusing their attention on her response and that her request exploded like a bombshell: "Give me here John Baptist's head in a charger" (14:8). Thus for one brief moment the young woman danced on the stage of history as the gruesome tool of an evil mother.

c. 犯罪（十四 9-12）

c. A Crime Perpetrated (14:9-12)

(1) 約翰被斬（十四 9-11）

(1) John Beheaded (14:9-11)

(a) 王的懦弱（十四 9）

(a) The King's Cowardice (14:9)

「王便憂愁」聖靈這麼說。但憂不憂愁，他還是犯下可怕的罪。在座的賓客，不用說都被這一幕嚇呆了，看著懦弱的王臉上浮現的表情。希律的心靈深處是傲慢，不願在客人面前丟臉。之前，他才發誓，誇口承諾。倘若這承諾是私下給的，結局或會有所不同。但希律深知，現在每隻眼都看著他。他敢在每個人的目視下反悔嗎？他敢不聽希羅底嗎？他敢抵擋所有在座的嘲諷嗎？

"The king was sorry," says the Holy Spirit. But sorry or not, he committed the terrible crime. The guests, no doubt suddenly sobered by the drama now being enacted, watched the struggle recorded on the weak ruler's countenance. Uppermost in Herod's mind was pride, the desire to save face before his guests. He had given a promise and supported it with an oath. If the promise had been given in private, the outcome might have been different. But Herod was conscious that every eye was on him. Would he revoke his pledge in view of the terrible demand now made on him? Would he dare scorn Herodias? Would he brave the ridicule of those sitting at his table?

希律沒有這樣的性格、勇氣和信念，來承認自己犯錯了。他之前魯莽行事，現在又下不了台，就像許多懦弱的人，只能找便宜行事的出口。他的良心，被約翰的勇敢和坦直嚇到了，折磨自己好久。如今，他下定決心，要把良心踐踏在腳下，永遠以熱鐵烙上。

Herod had neither the character nor the courage nor the conviction to confess that he had made a mistake. He had taken a reckless position, but was not going to climb down now. Like many weak men, he preferred the easy way out. His conscience, quickened by the boldness and bluntness of John, had troubled him for a long time. Now he trampled it underfoot and seared it with a hot iron forever.

(b) 王的命令（十四 10-11）

(b) The King's Command (14:10-11)

希律看著在坐的貴族、高官、諸侯、大臣，還有加利利的頭號首領（可六 21）。他想起自己的誓言（有一種翻譯版本用了複數，顯示他不只說了一次，就像很多醉漢會作的）。希律望向那個瞪著他

的女人，便下了砍殺約翰的命令。我們在安提帕身上看見，他是一個被自己邪惡的同伴所威嚇的人，一個道德經緯已經被自己淫蕩的生活所榨乾的人。

Herod looked into the challenging faces of his lords, his high captains, and the chief men of Galilee (Mark 6:21). He thought of his oaths (one translator used the plural, indicating he had repeated his oath, as a drunken man often will). Herod looked into the face of the young woman daring him, and he gave orders for the murder of John. We see in Antipas a man intimidated by his evil companions, a man whose moral fiber had been sapped by his dissolute way of life.

約翰在那個死寂的地窖裡，聽見了士兵踏著步伐的聲音。他往上看，見到執大刀的人。這是他生涯終結的時刻，他一直忠於神和神對他的呼召，去到神要他去的地方。隨著斧頭一閃，約翰立刻到了死亡的彼岸，他知道，自己的勞苦必不徒然。

John, in his lonely dungeon, heard the tramp of soldiers' feet. He looked up and saw the executioner. This was the end of his career, the place to which he had come by being faithful to his calling and his God. With one flash of the ax, John was on the shore beyond death and he knew that his labors had not been in vain.

(2) 約翰被埋 (十四 12)

(2) John Buried (14:12)

他的門徒把老師的屍體領去，埋葬了，然後「就去告訴耶穌」。這是多美的文詞！此刻，他們還能去哪兒呢？還有誰更能體會，更能安慰、引導呢？我們不也常如此！耶穌究竟告訴了約翰的門徒什麼，我們不得而知，但可確定的是，他們離開時，一定很得安慰，很得堅固。任何人來到耶穌這裡，都不會徒然而返。

His disciples gathered up the mortal remains of their master and buried them "and went and told Jesus." What a lovely expression! Where else could they go? Who would better understand and advise? How often we have done the same! We are not told what Jesus said to John's disciples, but we can be sure that they went away comforted and assured. No one ever goes to Jesus in vain.

C. 人性與關顧 (十四 13-36)

C. Humanity and Its Cares (14:13-36)

馬太十四章 13-36 節告訴我們，主耶穌雖然自己有需要，仍然重視人性，並作人道的關懷。我們看見登山寶訓付諸行動。

Matthew 14:13-36 shows us the Lord Jesus, in spite of His own needs, taken up with humanity and its cares. We see the sermon on the mount in action.

1. 憐恤一大群人的需要（十四 13-14）

1. Compassion for the Hosts of Mankind (14:13-14)

a. 主深處的需要（十四 13 節上）

a. The Deep Need of the Master (14:13a)

約翰被斬，耶穌並不詫異。沒有一件事會讓他詫異。但這個也更確定，他自己的死期更近了，因此，他迫切需要離開群眾一陣子。

「耶穌聽見了，就上船從那裡獨自退到野地裡去。」他往湖的東北角去，靠近猶太地的伯賽大。可是，他根本沒辦法休息太久。

主可能從迦百農搭船起行。群眾看見了，就跟隨著去。顯然他們是繞著湖的北岸跑，他還沒到，他們已經抵達了，在岸邊等著他登陸。

The news of John's murder did not take Jesus by surprise. Nothing ever took Him by surprise. But it brought into focus the certainty of His own impending death and He felt the need to get away from the crowds.

"When Jesus heard of it, he departed thence by ship into a desert place apart." He went to the northeastern corner of the lake near the town of Bethsaida Julias. But He was not to rest for long.

The Lord probably set sail from Capernaum. The multitudes saw Him go and followed Him. Evidently they ran along the northern shore of the lake, arrived at His landing place before He did, and were there awaiting Him when He landed.

b. 群眾迫切的需要（十四 13 節下-14）

b. The Deep Need of the Multitude (14:13b-14)

主獨處的需要，已被群眾深處的需要所吞沒。他的心體恤著眾人。馬太說，他「就憐憫他們」（十四 14）。馬可說，他就憐憫他們「因為他們如羊沒有牧人一般」（六 34）。路加又加上，「他便接待他們」（九 11）。

The Lord's need to be alone was swallowed up in the deep need of the multitude. His heart went out to them. Matthew said He was "moved with compassion toward them" (14:14). Mark said that He was moved "because they were as sheep not having a shepherd" (6:34). Luke added, "He received [welcomed] them" (9:11).

主並沒有因為群眾打擾他的獨處而遷怒他們。他也沒有告訴他們「回去，讓我靜靜」。他以慈愛的膀臂擁抱他們。他們是可憐、迷失的羊，他們的文士和拉比卻不像牧者。對一般百姓，宗教領袖只會佔著毛坑不拉屎，完全不盡心照顧，也不愛他們，還不讓耶穌牧養他們。

主耶穌憐憫眾人，因此，他教導他們，也「醫治他們」（太十四 14）。他言行合一。

The Lord was not irritated over the fact that they had broken in on His seclusion. He did not tell the multitude to go home and leave Him alone. He embraced them in the arms of love. They were poor lost sheep and their scribes and rabbis were no shepherds. The religious leaders had a dog-in-the-manger attitude toward the common people. Those leaders did not care for the people or even like them, but they did not want Jesus to shepherd them either.

The Lord Jesus pitied the people, so He taught them and "healed their sick" (Matthew 14:14). He practiced what He preached.

2. 憐恤飢餓的人類（十四 15-21）

2. Compassion for the Hunger of Mankind (14:15-21)

光是餵養人的心靈並不足夠。我們也必須注意他們身體的需要。過去，福音派非常反對自由派的「社會福音」，以致經常忽略他們所服事對象物質的欠缺。當然，有些宗教士只製造一些「麵粉基督徒」，以一些我們在國內視為理所當然的物質，來吸引人。人總是會被麵包所吸引的。但主並不因此而怯步。他還是要行善事。他憐恤餓肚子的人。

It is not enough to feed men's souls. We must also pay attention to their physical needs. In the past evangelicals have so reacted against the "social gospel" of the liberals that they have often neglected the physical needs of those to whom they minister. It is true that some missionaries make "rice Christians" of nationals by dazzling them with the material things we at home take for granted. People will always come for the loaves and fishes. But the Lord was not deterred by that. He did His good works anyway. He had compassion for the hunger of mankind.

a. 難題（十四 15-18）

a. The Problem (14:15-18)

（1）合理的答覆（十四 15）

(1) the Answer of Logic (14:15)

門徒也餓了。每個人都飢腸漉漉；週遭卻是野地，沒有店舖供吃的。此外，時間也太晚，早就過了解散群眾的時刻。門徒的立即反應仍是：「快叫群眾解散。」這建議很合現實，只是很不近人情。它很合理，門徒知道，他們沒辦法供應群眾，只是，忘了耶穌能。

The disciples were getting hungry. Everyone else was hungry too and there were no shops or provisions in that wilderness. Moreover it was long past time to get rid of the crowd. The immediate solution suggested by the disciples was simple: "Send the multitude away." The idea was pragmatic, but unfeeling. It was the answer of logic. The disciples knew that they could not feed the crowd, and they had forgotten that Jesus could.

(2) 愛的回應 (十四 16-18)

(2) the Answer of Love (14:16-18)

主對門徒認為理所當然的處置，改以愛的回應：「不用他們去，你們給他們吃」（十四 16）。他若真的叫這一大群人餓著肚子解散，大家一定爭先恐後地要找，哪個店家還開著的。其中的婦人和小孩最辛苦。耶穌不願意讓大家就這樣走，他要替大家設想。

The Lord's response to the disciples' logic was the answer of love: "They need not depart; give ye them to eat" (14:16). If He were to send the multitude away hungry, there would be a tremendous scramble to be first at whatever stores were still open. The women and children among that vast crowd would suffer most. Jesus refused to let them go and fend for themselves.

「天將晚」這個字，出現在十四章 15 節和十四章 23 節。猶太人有兩種「晚上」。第一種，從下午三點到六點。第二種，太陽下山後，三十分鐘至四十分鐘，或從日落後，直到出現三顆星之間，從十四章 15 節來看，顯然是指第一種的「晚上」，也就是傍晚，所有的店舖都快打烊了。門徒的雙眼盯著鐘，但是主的雙眼看著群眾，等於是在說，「給他們一點吃的吧。」但問題就在這兒，門徒什麼都沒有啊。這也是我們的難題。

The word "evening" occurs in both 14:15 and 14:23. The Jews had two evenings. The first was from the ninth to the twelfth hour (between 3:00 p.m. and 6:00 p.m.). The second was a period of thirty to forty minutes after sunset or from sunset until three stars were visible. In 14:15 the reference is evidently to the first evening. It was late afternoon and soon all the markets would be closed. The disciples had their eyes on the clock, but the Lord had His eyes on the crowd. "Give them something to eat," He said in effect. But that was the problem. The disciples had nothing to give. That is our problem too.

b. 供應 (十四 19-21)

b. The Provision (14:19-21)

(1) 蒙福的供應 (十四 19)

(1) a Blessed Supply (14:19)

(a) 群眾 (十四 19 節上)

(a) The Multitude (14:19a)

門徒說，「我們這裡只有五個餅，兩條魚」(十四 17)。他們擔心的是供不應求，這是最基本的經濟學原理。群眾代表需求。約翰六章 7 節告訴我們，腓力說，「就是二十兩銀子的餅，叫他們各人吃一點，也是不夠的。」他看見的是需求。

The disciples said, "We have here but five loaves, and two fishes" (14:17). They were concerned about the law of supply and demand, one of the most basic principles of economics. The multitudes represented the demand. John 6:7 tells us that Philip said, "Two hundred pennyworth of bread is not sufficient for them, that every one of them may take a little." He was looking at the demand.

安得烈看到的是供應。約翰六章 9 節告訴我們他所說的：「在這裡有個孩童，帶著五個大麥餅，兩條魚。」倘若他只說到這裡就好了，那是最高層次的信心；偏偏不是。他接著所說的，把一切希望都破壞了。「只是分給這許多人，還算什麼呢？」每個人都顧左右而言他，除了耶穌。

Andrew was looking at the supply. John 6:9 tells us what he said: "There is a lad here, which hath five barley loaves, and two small fishes." It would have been faith of the highest order if Andrew had stopped there, but he didn't. He spoiled everything by continuing, "But what are they among so many?" Everyone was looking everywhere except to Jesus.

耶穌「吩咐眾人坐在草地上」(太十四 19)。馬可還加上：「眾人就一排一排的坐下，有一百一排的，有五十排的。神是講秩序的神。所有的受造物都宣告這個事實；所有的科學，也都預測著這個事實。主耶穌是神顯現於肉身，也致力於建造秩序。因此，他要群眾「一幫一幫的」坐下。(可六 39)。

Jesus "commanded the multitude to sit down on the grass" (Matthew 14:19). Mark added that the people sat in orderly groups of fifty and one hundred. God is a God of order. All creation proclaims that fact; all science is predicated on that fact. The Lord Jesus, God manifest in the flesh, was devoted to order. So He had the people sit down "by companies" (Mark 6:39).

這個寒酸的餐點，現在交到耶穌的手上。五個口袋餅是用大麥作的，窮人家吃的食物。魚很可能不過是沙丁魚大小。連個餓肚子的小孩都不夠飽，遑論一大群人。但是，對掌管穀物大草原的那一位，這竟夠了。

The meager meal was now in Jesus' hands. The five pieces of eastern pocket bread were made of barley, the poor man's fare. The fish were probably not much bigger than sardines. There was not enough food to fill a hungry boy, still less a hungry multitude. But there was quite enough for the One who holds the grain-rich prairies in His hands.

(b) 神蹟 (十四 19 節中一下)

(b) The Miracle ([14:19b-c](#))

首先，耶穌帶領大家感謝神，祂是人類一切所需的供應源頭，接著，神蹟就發生了。五個餅、兩條魚在耶穌手中奇妙地一直分發出去。他「擘開餅遞給門徒，門徒又遞給眾人。」不斷地一再供應，門徒忙碌地穿梭於各行各列中。雖然馬太從沒有提及那個小男孩，但他一定在群眾中間，閃著大眼，驚奇萬分。

First there was an acknowledgment of Heaven as the source of all that meets men's needs, and then the miracle began. The five loaves and two fish multiplied miraculously in Jesus' hands. He "gave the loaves to his disciples, and the disciples to the multitude." With ever fresh supplies, the busy disciples ran to this group and that. And although Matthew never mentioned him, somewhere in that crowd was a little boy with eyes big with wonder.

這個小男孩多奇妙啊！你曾不曾停下來想過，主耶穌，這位宇宙萬物的創造者和維持者，若不是因著小男孩奉獻出他的一餐，耶穌那晚可能要餓著肚子睡覺？但耶穌接過來他所得到的奉獻（如他直到今日還在作的）祝福了，就因此行了神蹟。這個小餐盒，讓主行出一個四卷福音書都記載的神蹟。

What a marvelous little boy he was! Did you ever stop to think that the Lord Jesus, the Creator and Sustainer of the universe, might have gone to sleep hungry if that lad had not given Him his lunch? But Jesus took what was offered to Him (as He does to this day) and blessed it and worked wonders with it. With it He performed the only one of His miracles that is recorded in all four Gospels.

當他那晚上回到家時，他會怎麼述說那個神蹟啊！他一定會不厭其煩地一再述說。我們可以想像，當他老了，含飴弄孫時，會抱著孫子坐在膝上，孫子們說，「爺爺，給我們講故事，」他一定會說，「我要告訴你們，我把餐盒奉獻給耶穌的故事。」

What a story that little boy had to tell when he arrived home that night! He would never tire of telling it. We can picture him as an old man with grandchildren on his knee: they say, "Tell us a story, Grandpa," and he says, "I'll tell you about the time I gave my lunch to Jesus."

眾人得飽的祕訣很簡單。小男孩願意被耶穌所用。主耶穌願意被天父所用。神蹟便發生了。

The secret of the feeding of the multitude was simple. The lad made himself available to Jesus. The Lord Jesus made Himself available to His Father in Heaven. And a miracle took place.

(2) 豐富的供應 (十四 20-21)

(2) a Bountiful Supply (14:20-21)

完全沒有不足。每個人都吃飽，主行神蹟，透過他的門徒讓神蹟飽足所有的人。門徒沒有行神蹟；他們只是讓祝福湧流出去的管道。主總是透過自己來滿足有需要的世界。

There was *no want*. There was plenty for everyone. The Lord performed the miracle, then made that miracle available to all through His disciples. The disciples did not perform the miracle; they were the channel through which the blessing flowed. The Lord always blesses a needy world through His own.

倘若門徒最初來回跑，只把主的豐富供應前幾排最近的人，那會怎樣？當那些人吃飽了，可能會開始塞進口袋，想帶回去向鄰居炫耀。大家可能就彼此不再說話了。另有些人可能會開口斥責，罵來罵去。有些人會不會拿到食物，彼此互扔呢。坐在後面的還有數千人沒得吃，沒人管。沒人照顧的。那些前排的還在要食物，想囤積更多。而後排的肚子餓扁了沒人理。

What if the disciples had run back and forth with the Lord's bounty just to the first few rows in the nearest groups? When those people had eaten enough, they would have begun to fill their pockets and squabble with their neighbors over the food. Soon some would have stopped speaking to each other. Some would have exchanged angry words and blows. Some would have thrown food at each other. Behind those first few rows would have been thousands of people unfed, unreached, uncared for. Those up front would have been demanding more for their growing stockpiles while those farther back would have been perishing with hunger.

馬太十四章 15-21 節有一項功課，關於作主工當注意什麼，值得我們注意。神蹟記載在這裡，好像其他地方所載一樣，可以成為一個比方：我們在藉著基督所供應的豐富而傳播神的福音時，一定要遍及所有的人。

There is a lesson in Matthew 14:15-21 about how the Lord's work should be done. The miracle recorded here, like many other miracles, can become a parable about how the good news of God's bountiful provision in Christ should be made known to all mankind.

絕大多數的教會，都只專注於地上有限的幾個角落。基督教的事工，只在少數的族群中進行。世上數十億人口，絕大多數的人都還未聽福音，我們卻還是只向同樣幾排的人傳。結果，基督徒窩在一起彼此吵翻天，互相搶食生命之糧，屯積真理的知識。「口糧有餘」（路十五 17）卻還有千千萬萬的人未曾聽聞福音。我們若肯往飢餓的千萬人那裡去，就不會有人缺乏了。

The church for the most part has concentrated on a few favored corners of the earth. The bulk of Christian work is done among a small minority of people. There are some six billion people in the world, most of whom have never heard the gospel, yet we keep ministering to the same few rows. As a result professing Christians squabble and fight among themselves, hurling portions of the bread of life at one another and stockpiling their knowledge of the truth. While untold millions remain untold, there is "bread enough and to spare" (Luke 15:17). If we would go to where the starving millions are, there would be no want.

耶穌在餵養群眾時，也沒有糟塌的。「把剩下的零碎收拾起來，裝滿了十二個籃子」（太十四 20）。這裡可順便一提的是，一個簡明，有關節儉的教訓。我們的社會相當浪費。製造業想提高銷售量，因此，產品設計換新。結果，世界無可取代的資源，就被工業國家以驚人的速率耗用。

There was *no waste* at the feeding of the multitude. "They took up of the fragments that remained twelve baskets full" (Matthew 14:20). Here is a simple, incidental, but pointed lesson on frugality. We are a wasteful society. Manufacturers want to stimulate sales, so they make their products with built-in obsolescence. A car is supposed to wear out so that its owner will have to buy another one. As a result the world's nonrenewable resources are being consumed by the industrial nations at an alarming rate.

美國大半家庭每天扔進垃圾桶的食物量，可以維持貧困國家整個家庭所需。一句古老的格言「不浪費、不患窮」，對今日的許多人聽起來好像天方夜譚。然而，我們從十四章 20 節學到的功課，就是不要浪費。

In the average American home the amount of food thrown into the garbage can daily would sustain whole families in underprivileged nations. The old adage "Waste not, want not" sounds to many like an incantation from another world. Yet one of the collateral lessons we learn from 14:20 is not to waste.

馬太結束這一段餵飽群眾的故事時，附上了一點數字註記，很值得今日從事佈道者參考。他寫道，「吃的人除了婦人孩子，約有五千。」（十四 21）。

Matthew concluded his account of the feeding of the multitude with a note about numbers, something dear to evangelicals in many places today. He wrote, "They that had eaten were about five thousand men, beside women and children" (14:21).

3. 對無助者的憐恤（十四 22-33）

3. Compassion for the Helplessness of Mankind (14:22-33)

a. 平靜（十四 22-25）

a. Tranquility (14:22-25)

（1）渴望（十四 22-23）

(1) Desired (14:22-23)

（a）方法（十四 22-23 節上）

(a) The Method (14:22-23a)

i . 耶穌催門徒離開（十四 22 節上）

i. Jesus Sent His Men Away (14:22a)

門徒之前催主打發群眾離去（十四 15）。現在，輪到主來做門徒之前要他做的事了。至於門徒呢，主也把他們遣走——耶穌「催」門徒上船，渡湖到伯賽大（迦百農的鄉間）去（十四 22）。

The disciples had urged the Lord to send the multitudes away (14:15) and now He was about to do what they wanted Him to do. As for the disciples, He sent them away—Jesus "constrained" them to cross over the lake to Bethsaida, a suburb of Capernaum (14:22).

ii . 耶穌叫眾人散開（十四 22 節下—23 節上）

ii. Jesus Sent the Multitudes Away (14:22b-23a)

馬太沒有告訴我們為何主現在這麼堅持要叫眾人散去。約翰告訴我們，那是因為耶穌「知道，眾人要來強逼他作王。」他們因著剛才目睹的神蹟而確信，耶穌「真是那要到世間來的先知」也就是摩西預告的先知（約六 14-15；申十八 15）。他們知道，有一位比摩西更大的在他們中間。摩西曾在曠野飽足了他們的先祖，但現在就在眼前，耶穌行神蹟，只用一個小男孩的午餐，就餵飽了五、六千人。

Matthew did not tell us why the Lord was so insistent now on sending the multitudes away. John told us it was because Jesus "perceived that they would come and take him by force, to make him a king." They were convinced by the miracle that they had just seen that Jesus was "that prophet that should come into the world," the Prophet foretold by Moses (John 6:14-15; Deuteronomy 18:15). They realized that a greater than Moses was among them. Moses had fed their fathers with manna in the wilderness, but before their own eyes Jesus had miraculously fed five or six thousand people with a little lad's lunch.

這個神蹟，引發群眾從物質角度來思想彌賽亞。在約翰福音中，緊接著這個神蹟後，主就論及生命的糧，這篇講道，可清楚看出，他完全排斥要主掌物質國度的王權。

The miracle appealed to the multitude's materialistic concept of the Messiah. In John's Gospel the Lord's sermon on the true Bread of Life follows soon after this miracle; in that sermon He made it clear that He thoroughly rejected any kingship that depended on materialism.

(b) 動機（十四 23 節下）

(b) The Motive (14:23b)

要勸阻這群興奮莫名的群眾，打消他們想力拱耶穌為王的念頭，要他們冷靜下來，解散回家，對主而言，頗為費勁。最後他終於可以單獨了，他要「獨自上山去禱告：到了晚上，只有他一人在那裡。」這是兩個晚上的第二晚，他留下的典範，那樣寂靜的時刻，夕陽西下，第一顆星出現；塵世的喧鬧已經退場，小孩已躺在床上，全家準備熄燈就寢。

It was no small feat for the Lord to dissuade the excited people, to refuse their offer of a worldly crown, to cause them to disband quietly and go on home. Left alone at last, He "went up into a mountain apart to pray: and when the evening was come, he was there alone." Here is an example of the second of the two evenings (see page 293), that peaceful hour when the sun sets and the first stars appear; the world has ceased from the rush and bustle of the day, the children are on their way to bed, and the home settles down for the night.

主渴望獨自安靜禱告——好讓自己的心向著天父敞開。隨著約翰被殺，十字架的陰影逐漸靠近，愈來愈幽暗。主很需要與和他有同樣形像的那一位交談；他需要與他因遵從其旨意而來到世上的那一位獨處。加冕為王的時刻，來了又走了；此後兩千年不曾再來過。而十字架的時刻卻更臨近了。

The Lord wanted to be alone so that He could pray—so that He could open up His heart to His Father in Heaven. The shadow of the cross had come a little nearer and loomed a little darker with the murder of John. The Lord needed to commune with the One in whose likeness He was; He needed to be alone with the One whose will He had come to do on earth. The time for the crown had come and gone; it would not return for some two thousand years. The time for the cross was drawing near.

連主都渴望寧靜，這件事很惕厲我們，我們要因著輕忽禱告而覺得羞愧。這位披上肉身，但非受創造的、自有的神子，擁有神的一切屬性。宇宙的創造者——他也要藉著禱告來傾心吐意。倘若他都需要禱告，便何況我們！

There is something awesome in the Lord's desire for tranquility, something that rebukes our neglect of the place of prayer. Robed in humanity, the uncreated Son of God—self-existing, possessed of all the attributes of deity, Creator of the universe—poured out His heart in prayer. If He needed to pray, how much more do we!

(2) 不安 (十四 24-25)

(2) Disturbed (14:24-25)

主的寧靜，很快就被將要來的暴風打破。在馬太十四章，這時刻正要帶我們回到一般門徒搭的船上，要渡到海的另一邊去。週遭群山突起的暴風，有時會橫掃而過，讓平靜的湖面轉成巨浪。現在，未料到的凶猛風浪，就對著門徒襲來。他們深知這海的習性是怎麼一回事。

The Lord's tranquility was soon to be disturbed by the coming of a storm. At this point Matthew 14 takes us back to the boat carrying the disciples to the other side of the lake. Sudden squalls engendered in the surrounding mountains can sweep across the lake and turn its calm surface into dangerous billows. One such unexpected and furious storm now burst on the disciples. They knew well the temper of the lake when it was in this kind of mood.

門徒的船「被浪搖撼」。船被風浪搖得厲害，幾乎要翻船沉沒。馬太說，「因風不順」意思說，風直接打在臉上（十四 24）。他們才到湖中心，明智的作法應該是調頭，讓船順風漂回岸。但是主已吩咐他們過到對岸去，所以沒辦法。就照作吧，儘管都拿不出什麼辦法，還是要照主的吩咐，往對岸去。但誰也不能保證到得了，因為風向不順。順服的功課真不容易喔！

The disciples' vessel was "tossed with waves." It was lurching violently, threatening to capsize and sink. "The wind was contrary," Matthew said, meaning that it blew directly in their faces (14:24). They were about halfway across the lake and the sensible thing to do would have been to turn the boat around and let it run before the wind back to the shore from which they had come. But the Master had told them to go to the other side and there could be no turning back. Come what may, with what little strength they had, they would do what He said. They had no warrant to give up just because the wind was contrary. What a fine lesson in obedience!

b. 恐懼 (十四 26)

b. Terror (14:26)

風浪實在太恐怖。他們當中有經驗的漁夫，都心中有數，這麼大的風浪，小命恐要立即不保。可是，另一件可怕的事出現了，讓人寒毛直豎的是，門徒突然看見有個像鬼的，正在風浪中朝他們而來。

The wind and the waves were frightening. The experienced fishermen among them understood the imminent peril of drowning in the tumultuous waves. But now came another terror, one that made scalps creep and hair stand on end. Suddenly the disciples saw something that looked like a ghost. Some terrible phantom appeared to be pursuing them across the tempestuous sea.

馬可的敘述，帶我們回到那座山上，就是耶穌隱沒在一片漆黑與天父同在的地方。子夜三點至六點之間，主看見門徒在大風浪中「搖櫓甚苦」（可六 48）。他知道他們在困難中，快被吞沒，便立刻伸出援手。他走下山來，以超自然力量行走在海面上，追趕著門徒。暴風巨浪也被他踩在腳下。

Mark's account takes us back to the mountain where Jesus was wrapped in darkness and alone with His Father. In the fourth watch of the night (between 3:00 a.m. and 6:00 a.m.) the Lord saw the disciples "toiling in rowing" out there in the grip of the storm (Mark 6:48). He knew about the difficulties that overwhelmed them and responded immediately. He came down the mountain, sovereignly stepped out on the sea, and strode after the disciples. The boisterous waves were submissive to His tread.

因此，那個陰影就不是什麼鬼怪了。只是門徒所愛的主，在他們束手無策的關頭，正要趕過來幫忙。但是，當他們看到他靠近時，「以為是鬼怪，就喊叫起來」（可六 49）。我們可以確定划槳的人，正瘋狂地抓著槳，努力要擺脫那個從後頭朝向他們而來的鬼怪。

Thus the phantom was no ghost at all. It was simply the disciples' loved Lord hurrying to their aid, moved by their helplessness in the grip of forces beyond their control. But when they saw Him drawing nearer, "they supposed it had been a spirit, and cried out" (Mark 6:49). The rowers, we can be sure, tugged frantically at the oars, trying to outdistance the uncanny apparition now stalking them from behind.

威廉庫柏很熟悉恐懼的滋味。他是個可憐而精神失常的詩人，數度進出瘋人院，那個時代，再沒有比被送入瘋人院更可怕的事了。底下是神這位痛苦掙扎的聖徒所寫的：

William Cowper was familiar with terror. A poor, often demented poet, he was in and out of insane asylums in an era when few greater horrors could beset a man than to be committed to a madhouse. It was that struggling saint of God who wrote:

你們這些害怕的聖徒，再次鼓起勇氣吧，

烏雲多麼的嚇人

憐憫就有那麼的大，並且要在

祝福中，臨到你。

Ye fearful saints, fresh courage take;

The clouds ye so much dread

Are big with mercy, and shall break

In blessings on your head.

因此，加利利海也發生這一幕。吞噬那些幽暗巨浪的，在大風暴中造訪門徒的不是什麼鬼怪。而是耶穌。

And so it was on the sea of Galilee. It was no ghost that haunted those dark and heaving waves and called to the disciples over the howl of the storm. It was Jesus.

c. 信靠（十四 27-31）

c. Trust (14:27-31)

門徒聽見一個熟悉的聲音說道，「你們放心，是我，不要怕」（十四 27）。彼得一向衝動，立刻想要試驗。若真的是主，就讓彼得可以走水面過去他那裡吧。主回答一個字：「來」（十四 29）。這個字，是聖經中最奇妙的字，是彼得**信靠**的基石，使他敢於把信心，建立在神基督所說的話語上。

The disciples heard a familiar voice saying, "Be of good cheer; it is I; be not afraid" (14:27). Peter with his usual impulsiveness proposed a test. If it really was the Lord, then let Him summon Peter to come to Him. The Lord answered in a word: "Come" (14:29). That word, the most wonderful word in the Bible, was the *basis of Peter's trust*. He dared to put his trust in the naked word of the Christ of God.

彼得的週遭，已經碎成片片。狂風在耳邊怒吼，漁船像一片漂流木般的上下起伏。但海浪已經伏臥在耶穌的腳底。耶穌已走入湖中三英哩半，就快靠近船身了，按約翰六章 19 節，他們大約走了十里多路。（我們難以應付的所有局面，如今也都臣服在主的腳下）。所有臣服在主腳下的東西，現在，主也要把它放在彼得腳下。

All around Peter, the world was being torn apart. The wind was screaming in his ears and the boat was tossing like a piece of driftwood. But the surging billows were already beneath the Lord's feet. Jesus had walked some three and a half miles across the lake to reach the boat, which according to John 6:19 was twenty-five or thirty furlongs from its starting point. (All the circumstances that we are unable to cope with are also already beneath the Lord's feet.) The things that were beneath His feet, the Lord was going to put under Peter's feet as well.

彼得就要走到水面上了，因為他有信心，而信心正是能力的源頭。依據羅馬書十章 17 節，「信道是從聽道來的，聽道是從基督的話來的。」彼得已經聽到他需要的那個字：「來。」這個字就足夠他信靠，給他足夠的膽量。

Peter was going to walk on water because he had faith, the vital link to the source of power. "Faith," according to Romans 10:17, "cometh by hearing, and hearing by the word of God." Peter had heard the one word he needed: "Come." Upon it he could rest his faith and dare his all.

請想像這幅圖畫。彼得的一隻腳跨出了船身，海浪已淹沒他的腿，就要到腰身了，他才想起，船外有水，人不可能走在上頭。但彼得仍記得主基督的話——「來」，因此又跨出另一條腿；只是他仍緊緊抓著船身不放。這樣，他沒辦法操練信心，除非放手。接著，發生了不可能的事。他再也不受環境控制；他勝過了週遭的一切。信心主掌著他的生命。

Picture the scene. Peter lifted one foot over the side of the boat and as the waves soaked his leg up to his waist, he was reminded that there was water out there and man cannot walk on water. But Peter pondered the word of God in Christ—"Come"—and lifted his other leg over the side. However, Peter still had an iron grip on the boat. He would not be exercising real faith until he let go. It was when he fixed his eyes on Jesus that everything came into focus and he let go. Then the impossible happened. He was no longer being ruled by circumstances; he was triumphing over them. Faith was operating in his life.

我們家的門口就有一隻溫度計。溫度計裡頭的水銀，會往上往下，指出室外的氣溫。這是溫度計的功能，就是要呈現溫度的變化。室內的玄關牆壁上，還有另一隻溫度計，它的功能也跟氣溫相關。冬天，當室內溫度掉到某個點時，溫度調節器會啟動壁爐，讓室內回升到設定的溫度。夏天，當室內氣溫升到某個點時，溫度調節器也會啟動空調來降溫。溫度計只反映溫度，但溫度調節器才能控制溫度。溫度調節器能掌控，因為它連結在一個看不見的電源線上。

Just outside our front door we have a thermometer. The mercury in that thermometer reflects the ups and downs of the temperature outside the house. That is all a thermometer can do: respond to the influence of the temperature. Inside the house, on a wall in the hallway, we have a thermostat. It too functions in relation to the temperature. During the winter when the temperature in the house falls to a certain point, the thermostat orders the furnace to bring the temperature back to the set number of degrees. During the summer when the temperature in the house rises to a certain point, the thermostat orders the air conditioner to bring the temperature back down again. The thermometer only reacts to the temperature, but the thermostat controls the temperature. The thermostat rules because it is connected by an unseen wire to a source of power.

每個信徒，若不是溫度計，就是溫度調節器。他若是前者，就會隨著環境而變動，上上下下。但若是後者，生命中雖然有起伏，但能立即克服，因為他的信心，將他聯結在一個奇妙的能源上頭。

Every believer is either one or the other. He can be a thermometer going up or down with every change of circumstance. Or he can be a thermostat, influenced by the ups and downs of life, but instantly triumphing over them because faith links him to a wondrous source of power.

因此，彼得就勝過週遭的環境了。馬太（十四 29）說，「他行走在水面上」。彼得按著主的吩咐去行，一步步跨出信心的生活，帶著信心，分秒的順服。他的世界，充滿了基督；他將自己的目光，緊緊地鎖定在主的身上。

So Peter was triumphing over circumstances. "He walked on the water," said Matthew (14:29). Peter was doing what the Lord told him to do. Step by step he was walking the life of faith, walking in implicit, moment-by-moment obedience. His whole world was filled with the vision of Christ; he had his eyes fixed steadfastly on the Master.

彼得就能行耶穌所行的；他行使著不可能的任務。彼得對基督的信心，使他生命中充滿基督的能力與權柄，能勝過任何的環境，那時刻，那處境，彼得所行的，與基督所行的，完全相同，沒有兩樣。彼得並不是精通「水面行走術」所牽涉到的什麼技術，而是他那時刻對基督的信靠，使他與基督連結，以致基督的主權，連結到他身上。彼得的信心，才是將能力轉到他身上的關鍵。

Peter was doing just what Jesus was doing; he was doing the impossible. Peter's faith in Christ enabled the power and authority of Christ over every circumstance to operate in his life; in terms of what he was able to do at that moment and in that situation, there was absolutely no difference between Peter and Christ. Peter had not mastered the theory of whatever dynamic was involved in walking on water, but his trust in Christ at that moment so linked him with Christ that Christ's mastery was transmitted to him. Peter's faith was the switch that turned on the power in his life.

在這短短的美好時刻，那些瘋狂海浪竟像乾地一般在彼得的腳下，讓我們看見彼得因信心而生的勇氣。但當他意識到凶猛的風浪時，他的信心崩潰了。他把眼睛從主的身上轉移到環境時，信心就死去，恐懼卻升起。那聯結能力的源頭一受損，彼得就開始往下沉。

We note the *boldness of Peter's trust* during those few glorious moments when the treacherous waves were as solid as dry land beneath his feet. But there was a sudden *breakdown of Peter's trust* as he became aware of the angry wind and sea. He took his eye off the Lord and fastened it on his circumstances. Faith died and fear rose. The vital link to the source of power was severed and Peter began to sink.

只是，一切尚未失去。主挑戰彼得這種新的生活方式，並不是為了讓他慘敗而陣亡。耶穌過到他身邊。彼得再次定睛在主身上，而喊到，「主啊，救我」（十四 30）。信心再次充滿他，主也再次掌

管了他。主伸出有力的膀臂拯救扶持。可以容得下五湖四海的那手，抓住了將要沉沒的門徒。他說，「你這小信的人哪，為什麼疑惑呢？」（十四 31）。

But all was not lost. The Lord had not challenged Peter to try this new kind of life only to let him perish when he failed. Jesus came alongside him. Peter fixed his eye once more on the Master and cried out, "Lord, save me" (14:30). Faith took hold once more and the Lord took hold. That mighty arm was outstretched to save. That hand, able to contain in its hollow the waters of the seven seas, caught the sinking disciple. "O thou of little faith," He said, "wherefore didst thou doubt?" (14:31)

彼得是小信，但至少比不信好。彼得至少一度經歷過船中任何人不曾有的得勝，他至死都不會忘卻這記憶。

Peter's faith was little, but it was better than no faith. Peter had been given an experience of victorious living that no one else in the boat had been given, an experience he would remember to his dying day.

d. 真理（十四 32-33）

d. Truth (14:32-33)

（1）突然靜止（十四 32）

(1) the Sudden Calm (14:32)

彼得和主一跨入船隻，「風就住了。」關鍵因素就是基督在船隻上。這掌管了一切。

Peter and the Lord climbed into the boat and instantly "the wind ceased." The only circumstance that mattered now was that Christ was in the vessel. That took care of everything else.

（2）最高的認信（十四 33）

(2) the Sublime Confession (14:33)

在那特別的白日與夜晚所行的數個神蹟中，這突然的靜止，席捲了眾門徒。「在船上的人都拜他說，你真是神的兒子了。」過去所行的神蹟，就是要帶領他們來到覺悟的這一刻：他們所愛的主，他真實的身份。所有的一切，就是要帶領他們來到他的腳前下拜。而他所差遣一切臨到我們的風暴，若能領我們來到他腳前，一切也就值得了。

The sudden calm on top of all the other miracles of that extraordinary day and night overwhelmed the disciples. "They that were in the ship came and worshipped him, saying, Of a truth thou art the Son of God." The miracles had been performed to bring them to this grand realization of the true identity of their loved

Lord. All had been designed to bring them to His feet in adoring worship. And any storm He sends to us will be worth it if it brings us to His feet.

4. 憐恤受傷害的人（十四 34-36）

4. Compassion for the Hurts of Mankind (14:34-36)

a. 主的來到（十四 34）

a. The Arrival of the Master (14:34)

船終於到了革尼撒勒的碼頭，這是靠湖西岸的一塊平原。門徒要往迦百農去，但主更改了他們的方向，因為，他們來到馬加丹境內，這是湖的西北方盡頭處，但在迦百農以南。他們由此走陸路回家。

The boat finally docked at Gennesaret, a plain on the western side of the lake. The disciples had started out for Capernaum, but the Lord had changed their destination, for they landed near Magdala on the northwest end of the lake but south of Capernaum. From that point they proceeded by land along the road home.

b. 群眾抵達（十四 35-36）

b. The Arrival of the Multitudes (14:35-36)

耶穌來了的消息，傳遍該地區。眼見機不可失，居民帶著有病痛的人，成群結隊的抵達。那個摸了耶穌衣裳縫子，病就好起來的婦人故事，顯然已是家喻戶曉，因為這一群人也央求主照單全收。馬太指出「摸著的人，就都好了」（十四 36）。

News that Jesus was in the area was flashed throughout the district. Seeing an opportunity too good to miss, the residents came to Him in droves, bringing their sick. The story of the woman healed by touching just the hem of His garment was evidently well known, for the crowds begged for permission to do what she had done. "And," noted Matthew, "as many as touched were made perfectly whole" (14:36).

「就都好了」這個字是 *diasōzō*，意為「完全得救或痊癒。」這個字在聖經出現八次（太十四 36；路七 3；徒二十三 24；二十七 43、44；二十八 1、4；彼前三 20）全部都是指肉身得痊癒。

The word translated "made perfectly whole" here is *diasōzō*, which means "completely saved or healed." *Diasōzō* occurs eight times in Scripture (Matthew 14:36; Luke 7:3; Acts 23:24; 27:43,44; 28:1,4; 1 Peter 3:20) and in all these instances is used in connection with bodily deliverance.

I. 反差 (十五 1-20)

I. A Contradiction (15:1-20)

A. 謬論 (十五 1-6)

A. A Quibble (15:1-6)

1. 法利賽人用拉比的傳統來質疑基督 (十五 1-2)

1. The Pharisees' Challenge to Christ Regarding Rabbinical Tradition (15:1-2)

我們不要忘了，主才剛剛在野地餵飽五千人。數千人沒有洗手就吃了餅，主還祝謝了食物。小心眼的法利賽人完全不管神蹟。他們只在乎耶穌破壞了他們的宗教規矩。此外，他們可能還看到門徒吃那些剩下的食物時，也沒按規矩洗手。

The Lord, we must remember, had just fed the five thousand in the wilderness. Thousands of people had eaten bread with unwashed hands, and with the Lord's evident blessing. The small-minded Pharisees did not care about the miracle. All they cared about was that the Lord had broken one of their religious taboos. Moreover they had probably seen the disciples eating some of the leftovers without first going through the ritual ceremony of washing hands.

我們也要記住，這些法利賽人是從耶路撒冷來的。首都的權威當局已經因基督持續的所言所行，以及在加利利的好名聲，而深感不安。他們專程趕過來，就是要近距離監視他，找他的把柄。

We must also remember that these Pharisees were from Jerusalem. The authorities in the capital were already disturbed by news of Christ's continuing activity and popularity in Galilee. Their purpose in making the journey to observe Him was to find some cause of offense in Him.

法利賽人一語雙關的問，「你的門徒為什麼犯古人的遺傳呢？因為吃飯的時候，他們不洗手」（十五 2）。這個對基督的挑戰，非同小可。他嘲諷猶太人的傳統，那正是猶太領袖想要殺他的主因之一。其次的原因是，他蔑視安息日的律法，以致被判定「他不是從神來的，因此，必定是騙子、罪人（約九 16、18、24）。第三個原因是，他們認為，他是褻瀆者，因為他自稱與神同等。法利賽人早就認定，他所行的神蹟是靠著撒但而行。

"Why do thy disciples transgress the tradition of the elders?" the Pharisees quibbled, "for they wash not their hands when they eat bread" (15:2). This challenge to Christ was no small incident. His scorning of the Jews' traditions was one of the major reasons for their leaders' determination to get rid of Him. A second reason was that He ignored their sabbath laws and was therefore "not of God" and consequently a deceiver and a

sinner (John 9:16,18,24). A third reason was that, according to them, He was a blasphemer in that He claimed to be God's equal. The Pharisees had already written off His miracles as being the work of Satan.

從以斯拉的年代開始，猶太人就不斷累積他們對律法的詮釋和傳統，並且給予高過律法的地位。他們宣稱，這些外加的，是直接來自摩西的口述，代代流傳下來的。這所謂的口述律法已經累積成山；到一個地步，像一部大英百科全書，就是大家知道的塔爾目，它包括了米示拿（正文）及革馬拉（釋義）。但是，數世紀以來，口傳律法也只存留在拉比驚人的記憶中。

From the days of Ezra, the Jews had begun to amass explanations and traditions that they added to the law and regarded as more important than the law. They claimed that the additions had been delivered orally by Moses and handed down from generation to generation. This so-called oral law was already voluminous; in time it would become as large as the *Encyclopedia Britannica* and be known as the Talmud with its Mishna (text) and Gemara (commentary). For centuries, however, the oral law was preserved solely in the remarkably capacious memories of the rabbis.

從耶路撒冷來的法利賽人，就是這些外加律法的專家。他們並不是指控門徒干犯了摩西的哪一條誡命。在利未記十一章的確有關於不潔淨與洗濯的規矩，但在這裡，根本不是這個問題。出問題的是，門徒干犯了這些宗教領袖外加的律法。

The Pharisees from Jerusalem were experts in these additions to the law. They did not accuse the disciples of breaking a specific Mosaic command. There were commands in Leviticus 11 about uncleanness and washings, but these were not at issue here. Here it was a case of breaking traditions added to the law by the religious leaders.

不久之前，如愛德賽恩所指出的，兩位拉比領袖希列和煞買，是「猶太傳統主義、觀點彼此對立的教師和英雄」，他們訂下洗手的規矩。他們這兩個派別，幾乎沒有一個觀點是一致的，卻一致認為洗手時，水要潑到手上，一直流到手腕。這個規定，還有另外一些規矩，都是「要讓猶太人與外邦人有別」，可說是「最嚴重的反外邦人，最不容忍，最排外的特點。」

Not long before, as Edersheim pointed out, the two leading rabbis of the age, Hillel and Shammai, "rival teachers and heroes of Jewish traditionalism," had fixed the ordinance about washing hands. Their schools, which differed about almost everything else, agreed that water had to be poured on the hands and allowed to run down to the wrist. This and similar rules, which were "intended to separate the Jew from all contact with Gentiles," were "of the most violently anti-Gentile, intolerant, and exclusive character."

關於洗手的規矩，是最不准許打折扣的。任何拉比，敢輕看這個傳統，就要被除名。法利賽人認為這個規矩，以及其他文士的規定，「比聖經本身更寶貴，更重要」。拉比教導時說，傳統比律法及先知的道，更為重要。

There could be no modification of the rule for hand washing. Any rabbi who disregarded this tradition was excommunicated. The Pharisees regarded this and other ordinances of the scribes to be "more precious, and of more binding importance than those of Holy Scripture itself." The rabbis taught that tradition was weightier than the words of the Law and the Prophets.

2. 基督挑戰法利賽人有關啟示的真理（十五 3-6）

2. Christ's Challenge to the Pharisees Regarding Revealed Truth (15:3-6)

主對法利賽人的指控，回敬了一個挑戰。他們問主一個問題；他也問他們一個問題。他說「你們為什麼因著你們的遺傳，犯神的誡命呢？」（十五 3）。請注意「你們的」這個字。當耶穌直接了當的指出「你們的」傳統時，等於否定了他們所宣告的：猶太傳統是回溯到摩西本身。

The Lord countered the accusation of the Pharisees with a challenge. They asked Him a question; He asked them a question. "Why do ye also transgress the commandment of God by your tradition?" He said (15:3). Note the word "your." The Lord was denying their claim that Jewish tradition went back to Moses when He bluntly called it *their* tradition.

主並不否認門徒的確干犯了法利賽人的傳統，但他根本不睬這個傳統，並藉此為門徒辯護。這傳統不僅沒價值，它還違背了神的律法。

The Lord did not deny that the disciples had transgressed the Pharisees' tradition; He simply swept it aside and vindicated the disciples for ignoring it. Not only was the tradition worthless; it violated the law of God.

主指引法利賽人注意摩西的第五條誡命：「當孝敬父母」（十五 4）。以弗所書六章 2 節就說，這是「第一條帶應許的誡命。」譯作「孝敬」，這包括「支持年長的父母」，如提前五章 3 節所用的字。不僅是言語上的尊敬而已。孝敬父母意謂有需要時，也要作物質上的供應。

The Lord referred the Pharisees to the fifth commandment of the Decalogue: "Honour thy father and mother" (15:4). Ephesians 6:2 says it is "the first commandment with promise." The word translated "honour" includes the idea of supporting aged parents, as in 1 Timothy 5:3. It is not enough to give verbal respect to parents. Honoring them means providing for their physical needs where necessary.

但是，拉比的教導卻越過了律法的要求（太十五 5-6）。猶太人為了規避「孝敬」的要求，只要對自己的所有說一聲「各耳板」（可七 11），就沒事了。這字意指，他已把所有奉獻給上帝了。比方，他可以起誓說，當他死時，他所有的積蓄都要捐給聖殿。這樣的誓言，就可使他免除在今世供應父母的責任。他可以把所有的財產，放在這個神聖的保護傘下，但第五條誡命，就因著這樣的誓言而一筆勾銷。

The rabbis, however, had come up with an evasion of the demands of the law (Matthew 15:5-6). To get out of this obligation a Jew simply had to say the word "Corban" over all that he possessed (Mark 7:11). The word meant that he had dedicated his possessions to God. He could vow for instance that upon his death his savings would go to the temple. That vow absolved him from the present duty of helping his parents. He had put his material possessions under a sacred umbrella, so to speak, and the claim of the fifth commandment was superseded by the vow.

可是，他卻還是可以享受他自己的物質財富。愛德賽恩解釋道：「人只要一說〔各耳板〕，亦即，我可因你〔拉比的誓約條例〕得益處，他就必須約束自己，不去碰、嚐他原本擁有的那件東西。同理，人只要一說〔各耳板〕，亦即，你極可能因我〔指相關的拉比條例〕得益處，他就可以阻止說這話的人，從原本屬於他的那件物品得利益。」

However, he could still use his material means for his own personal enjoyment. Edersheim explained: "By simply saying '[Corban], that by which I might be profited by *thee* [the rabbinic formula for such a vow], a person bound himself never to touch, taste, or have anything that belonged to the person so addressed. Similarly, by saying '[Corban], that by which thou mightest be profited by *me*' [a corresponding rabbinic formula], he would prevent the person so addressed from ever deriving any benefit from that which belonged to him" (italics added).

Thus the rabbis, in the name of the most punctilious regard for religious duty, voided God's clear-cut law. The Lord's thrust went home.

B. 引用一段話（十五 7-11）

B. A Quotation (15:7-11)

1. 斥責（十五 7-9）

1. A Denunciation (15:7-9)

a. 直言法利賽人虛偽（十五 7）

a. A Plain Statement About the Pharisees' Hypocrisy (15:7)

主對他們的斥責還沒結束。挑戰之後，又引用以賽亞書二十九章 13 節。法利賽人說，他們的傳統，比聖經更重要，但主很權威地引用聖經給他們看，直斥他們虛偽。

The Lord was not through. He followed up His challenge with a quotation from Isaiah 29:13. The Pharisees said that their tradition was weightier than Scripture, but the Lord authoritatively referred them to Scripture and bluntly called them hypocrites.

b. 有關「法利賽人虛偽」的預言（十五 8-9）

b. A Prophetic Statement About the Pharisees' Hypocrisy (15:8-9)

這句引用，尤其恰當，主所引用的其他經文也是，因為，如此就排除了傳統。以賽亞的預言，當然早於巴比倫的囚禁之前，也在以斯拉及文士之前，更在傳統教導的制度之前，塔爾目就是彙聚這些傳統而成的文集。

The quotation was particularly appropriate, as were all the Lord's references to Scripture, for it ruled out tradition. Isaiah of course prophesied long before the Babylonian captivity, long before the days of Ezra and the scribes, long before the beginning of the system of traditional teaching that in the end produced the Talmud.

2. 宣告（十五 10-11）

2. A Declaration (15:10-11)

主以聖經寶劍擊打法利賽人之後，轉向群眾，大家對這場對話聽得目瞪口呆。他說，「你們要聽，也要明白。入口的，不能污穢人，出口的，乃能污穢人。」只有一句話，他就擊打了整個拉比結構，文士、法利賽人和宗教領袖對百姓所銬上的枷鎖。他指出，這些傳統，一文不值，這些宗教規條，解經，簡直是對心靈的綑鎖，對神的不敬，違反聖經，奴役百姓，摧毀心靈，自我中心，服事魔鬼。

從門徒接下來所說的，明顯可見，群眾完全了解主的話。但耶路撒冷的法利賽人也很聰明，知道他們的權謀已被那至高者擊破，他們原先是準備來制裁他的。

Having thrust the sword of the Scripture at the Pharisees, the Lord turned to the multitudes who were listening in astonishment to this discussion. "Hear, and understand," He said, "Not that which goeth into the mouth defileth a man; but that which cometh out of the mouth, this defileth a man." In one sweeping statement He had denounced the entire structure by which the rabbinical schools, the scribes, the Pharisees, and the religious leaders secured their hold on the multitudes. He labeled their religious rules and regulations, their exegesis, and their spirit-stifling, God-dishonoring, Bible-contradicting, man-enslaving, soul-destroying, ego-building, Satan-serving traditions as worthless.

Based on what the disciples said next, it is doubtful that the multitudes fully understood the Lord's remark. The Jerusalem Pharisees, however, were smart enough to know that they had been checkmated by the One whom they had come to call to account.

C. 一個問題（十五 12-20）

C. A Question (15:12-20)

1. 仇敵的盲目（十五 12-14）

1. The Blindness of His Foes (15:12-14)

門徒問道：「法利賽人聽見這話，不服，你知道嗎？」（十五 12）主的回答顯示，他毫不在意這些假教師。他說「凡栽種的，若不是我天父栽種的，必要拔出來。」（十五 13）。門徒看主對這些有權勢的人毫不戒備，他們未免提心吊膽。被惹惱的這些人，可不是小地方的小拉比。他們是從耶路撒冷派來的。

"Knowest thou that the Pharisees were offended, after they heard this saying?" (15:12) the disciples asked. The Lord's reply showed how little He cared about the opinion of these false teachers. "Every plant, which my heavenly Father hath not planted, shall be rooted up," He said (15:13). The disciples perhaps were more than a little alarmed at the Lord's fearless exposure of these powerful men. These were no local rabbis who had been offended. They were a deputation from Jerusalem.

不管是誰在教導，主絕不給錯誤留地步。他的父並沒有種下傳統宗教的毒草，這個宗教，只關心人的觀點，外在的服從，而不顧真理與事實。「任憑他們吧，他們是瞎眼領路的」他說（十五 14）。耶穌十分明白他們的敵意，但眼看跟隨他們的那群百姓即將被領進坑裡，耶穌不得不揭發他們。

The Lord never made room for error, no matter who was teaching it. His Father had not planted the noxious weed of traditional religion, a religion more concerned with human opinion and outward conformity than with truth and reality. "They be blind leaders of the blind," He said. "Let them alone" (15:14). Jesus was fully aware of their hostility, but because of the ditch into which they were leading the blind people who followed them, He spoke out against them.

2. 他朋友的盲目（十五 15-20）

2. The Blindness of His Friends (15:15-20)

門徒似乎就想不透了。他們從小在這樣的宗教環境成長，只看重潔淨的儀式。因此主向他們解釋，即使未符合潔淨的禮儀，或就算沒有洗手就吃，食物本身是不會污穢人的。那只是食物，只有物質領域的影響。

The disciples did not seem to understand. They had been raised in a religion that placed emphasis on ritual cleanness. So the Lord explained that food in itself did not defile, even if it did happen to be ceremonially unclean or even if it did happen to be eaten with unwashed hands. It was only food and could have only a physical effect.

不必太久，彼得就要再次學習這個功課了，（這也是他提出的問題），他就要學到，猶太教的守舊，利未記有關食物的限制，就要廢除了（徒十）。在舊約中，有所謂的禮儀的潔淨，如但以理確認的（但一8），但其價值有限，充其量不過是一本大自然圖畫集。更重要的是真正的潔淨，從人口出來的事，才會污穢人：惡念凶殺、姦淫、苟合、偷盜、妄證及謗讟。

Before long, Peter (who raised this issue) would be taught once and for all that Judaism was obsolete and its Levitical restrictions about diet were lifted (Acts 10). There was such a thing in the Old Testament as *ritual* uncleanness, as Daniel recognized (Daniel 1:8), but it was only of limited value and that mostly of a picture-book nature. Far more important was *real* uncleanness, the defiling things that came out of a man's innermost being: evil thoughts resulting in murder, adultery, fornication, theft, lying, and blasphemy.

II. 對比（十五 21-39）

II. A Contrast (15:21-39)

A. 一個異教徒母親的需要——耶穌誇讚她（十五 21-28）

A. The Needy Heathen Mother—How Jesus Praised Her (15:21-28)

主與耶路撒冷的法利賽人衝突之後，便離開湖邊，往岸上去，到推羅西頓的地區去。這兩個腓尼基城，素以航海貿易、移民以及邪惡的宗教出名。主在這裡遇到一個異教婦人，馬太指出她的困境和堅毅的決心。

After His brush with the Jerusalem Pharisees the Lord left the lake and headed to the coast, then north to the region of Tyre and Sidon. These two Phoenician cities had a history of seafaring, commerce, colonization—and vile religion. There the Lord met a pagan woman noted by Matthew for her desperation and determination.

我們別忘了，馬太寫這卷福音書是為了猶太人，如今，他正把耶穌的腳踪從猶太人的身上轉移（這些猶太人的領袖，只會拒絕耶穌），要往外邦人的世界去。轉往海邊，就是一種刻意的象徵和預告。他離開狹小的猶太地，走向一支有代表性的民族，海，正是他們通往世界的大道。這個遇見主的困苦婦人，代表了數世紀間，正要湧入教會的千千萬萬的外邦人。

We must remember that Matthew was writing for Jews and he was now tracing the movement of Jesus away from the Jewish people, whose leaders were actively rejecting Him, and toward the lost world of the Gentiles. There was something symbolic and prophetic in this deliberate move to the sea. He left the small Jewish inland lake and went to a representative of a people to whom the sea was a highway to the world. The desperate woman who now met Him represented the countless millions from the Gentile world who for centuries now have filled up the ranks of the church.

耶路撒冷來的代表，與耶穌纏鬥一番後，顯然顏面無光地回去了。主來到外邦世界，要在此顯露他的恩典。他的心靈渴望有人信他，這是他在以色列地尋找不到的，但他知道，在黑暗掌權之地，還有許多人正等待著他。

The Jerusalem delegation had locked horns with Jesus and had doubtless gone home filled with indignation. So He sought out a Gentile to whom to manifest His grace. His spirit was longing for that faith which He could not find in Israel but which He knew was waiting for Him in lands where darkness ruled.

十五章 22 節介紹的這個外邦婦人，不只是外邦人。她是迦南人，神曾吩咐約書亞，要滅絕這些受咒詛的族類。她的故事，被三句重複的話串聯起來，「但他回答。」那是十五章 23、24、26 節，以及十五章 28 節中的「於是」（按：合和本無此字）。

The pagan woman introduced in 15:22 was not just a Gentile. She was a Canaanite, a member of the accursed race whom God had commanded Joshua to exterminate. Her story hinges on the thrice-repeated words, "But he answered." Underline them in 15:23, 24, 26 and the word "then" in 15:28.

1. 她的困境（十五 21-23 節上）

1. How Desperate She Was (15:21-23a)

這個婦人的女兒被鬼附了。在迦南地這種拜鬼神的宗教地區，被鬼附應該不稀罕。

The woman had a demon-possessed daughter. Demon possession was probably not at all uncommon among those involved in the demonic religious system of the Canaanites.

來自拿撒勒的這位廣行神蹟、聲名遠播的先知，如今正在這婦人身邊。她早已聽聞他的愛心。或許也聽說了，據說他就是猶太人的彌賽亞，因為她稱呼他「大衛的子孫」（十五 22）。

The fame of the wonder-working Prophet from Nazareth had reached this mother. She had heard of His great heart of love. Perhaps she had also heard rumors that He was the promised Messiah of the Jews, for she appealed to Him as the "son of David" (15:22).

大衛的名字，在她的世界中並不陌生。聖靈記載了，推羅的王希蘭，當大衛、所羅門在位時，「平素愛大衛」（王上五 1）。也許是因為這樣，這婦人才會如此稱呼主耶穌，向他喊著求他憐憫，醫治她的孩子。她喊著，「主啊，大衛的子孫...但他卻一言不答」（太十五 22-23）。他不發一語，但他的心靈正浸泡在這個信心的言語中，這與他自己族人的領袖對他百般挑剔，何等不同啊！

David's name was known in her part of the world. The Holy Spirit recorded that Hiram, a king of Tyre during the reigns of David and Solomon, was "ever a lover of David" (1 Kings 5:1). That may account for the way the woman addressed the Lord Jesus and cried to Him to have mercy on her and heal her child. She cried, "O Lord, thou son of David... But he answered her not a word" (Matthew 15:22-23). He said nothing, but He bathed His soul in her expression of faith, which was so different from the critical unbelief of the rulers of His own people.

2. 她多麼堅定（十五 23 節下—27）

2. How Determined She Was (15:23b-27)

門徒很快就對她的糾纏感到厭煩。他們說「打發他走吧」（十五 23）。不久之前，他們才剛說了「叫眾人散開吧」（十四 15）。這是他們解決問題的辦法，卻不是主的辦法。他沒有打發她走，這事實，強烈顯示他對可憐的人，有多麼大的憐恤之心。這顯然也鼓勵著她，因為她又繼續開口求。主被她的決心所感動，但他要試驗她，而這也的確是個頗嚴峻的考驗。他的第一句話，很令人心生寒意。「但他回答說，我奉差遣，不過是到以色列家迷失的羊那裡去」（十五 24）。

The disciples soon tired of her persistence. "Send her away," they said (15:23). A short while before, they had said, "Send the multitude away" (14:15). That was their solution to a problem. It was not His. The fact that He did not send her away spoke volumes about His compassion for the poor soul. It evidently spoke to her, for she persisted in her pleas. The Lord was moved by her determination, but He put her to the test, and a very severe test it was. His first words were chilling enough. "But he answered and said, I am not sent but unto the lost sheep of the house of Israel" (15:24).

這婦人沒有任何宗教上的經歷；她沒有舊約的知識；她不是亞伯拉罕、大衛的後裔。她不過是失喪的異教徒，只是聽過耶穌的名字，除了他，別無去路。她的無知，可從她最初的請求看出，因為，外邦人，無權來向「大衛的子孫」請求什麼的。後來，她放棄這個稱呼，改說，「主啊，幫助我」

（十五 25）。這個請求比較合理——對他，是個難以抵擋的請求。沒錯，他在地上的任務，只限在以色列國境內。但他的心已隨著這個婦人而去，因為他用了「…另外有羊不是這圈裡的」（約十 16）。

The woman had none of the religious antecedents of the Jews; she was not raised on the Scriptures; she had no roots in Abraham and David. She was only a lost pagan who had heard of Jesus and had no hope apart from Him. Her ignorance was evident in her original plea, for a Gentile had no claim on the "son of David." Then she dropped the title "son of David" and said, "Lord, help me" (15:25). It was a better plea—to Him an irresistible plea. True, His earthly mission was confined to the nation of Israel. But His heart went out to this woman as it had already gone out to those "other sheep... not of this fold" (John 10:16).

浸泡在婦人如許美好的勇氣和決心中，主想再次考驗她的決心。她就像個異教徒雅各，在困境中緊緊抓住神說，「你不給我祝福，我就不容你去」（創三十二 26）。主「知道我們的本體」（詩一〇三 14），知道這個被母愛和奇妙的信心所驅使的婦人，可以承受多大的試煉，對這唯一的希望，會抓得多緊。

Reveling in her marvelous courage and determination, He tested her faith one more time. She was like a pagan Jacob, clinging desperately to God and saying, "I will not let thee go, except thou bless me" (Genesis 32:26). The Lord, who "knoweth our frame" (Psalm 103:14), knew how far He could try this woman whose mother-love and majestic faith drove her to cling to her only hope.

「但他回答說，不好拿兒女的餅，丟給狗吃。」（太十五 26）。或許主想到不久前餵飽數千人的神蹟，那次「尚有許多剩餘的」。猶太人，神提供他們一切，他們卻硬心不信。這個外邦人，什麼都沒，卻事事相信。這考驗的確嚴峻，但在冬天的烏雲之後，永恒的暖陽已在閃耀。聽起來好像神只愛猶太人，但這婦人並沒有被遣走。

"But he answered and said, It is not meet to take the children's bread, and to cast it to dogs" (Matthew 15:26). Perhaps the Lord was thinking of the recent miracle when the multitude was fed and there was "bread enough and to spare." The Jews had been offered everything and believed nothing. This Gentile was offered nothing and believed everything. The test was severe, but behind the winter's cloud shone the sunshine of eternal summer. It sounded as if God loved only Jews, but the woman was not to be put off.

她說「主阿，不錯，但是狗也吃他主人桌上掉下來的碎渣兒」（十五 27）。她只要一丁點。有狗兒的份，對她就夠了。主的心被這麼強的信心之風所吹動，再也抵擋不住。

"Truth, Lord," she said, "yet the dogs eat of the crumbs which fall from their masters' table" (15:27). It was only a scrap she wanted. She would be content with the dog's portion. The logic of love took His heart by storm.

3. 她多麼與眾不同（十五 28）

3. How Distinguished She Was (15:28)

「耶穌於是說」一面盯著她看，「婦人，你的信心是大的：照你所要的，給你成全了。」她一點兒不懷疑，那鬼自此是不是離開她的家。她只是心中充滿歡喜，發現「神所賜出人意外的平安」（腓四 7）如今已掌管那個地方。以色列民所拒絕的彌賽亞的平安，如今已首度降臨在一個外邦之境的家庭裡。

"Then Jesus answered," beaming on her now, "O woman, great is thy faith: be it unto thee even as thou wilt." She did not doubt for a moment that the pandemonium had gone from her home. With joy in her heart, she returned to find that "the peace of God, which passeth all understanding" (Philippians 4:7) now reigned in its place. The peace of Israel's rejected Messiah had descended for the first time on a home in a Gentile land.

b. 異教群眾的需要——他們何等頌讚耶穌（十五 29-39）

B. The Needy Heathen Multitude—How They Praised Jesus (15:29-39)

1. 他的身不由己（十五 29-31）

1. His Great Compulsion (15:29-31)

a. 山（十五 29）

a. The Mountain (15:29)

主往北行，到了西頓，接著向東去，來到約旦河的上游，靠近大馬色的地方，然後往南，到了加利利湖的東邊。上山，找到一個地方休息。

The Lord headed north to Sidon, then eastward to the headwaters of the Jordan near Damascus, then south to the eastern side of the lake of Galilee. Somewhere on the mountains of its eastern shore He paused to rest.

從馬可七章 31 節我們知道，他往約旦河東岸的旅程，包括了低加波利，這片土地像一塊三明治，夾在腓力的領土和希律王安提帕的管轄區中間。「低加波利」這字意為「十座城」（這地區其實有十四座）。據說，這些城曾被亞歷山大大帝的退伍將領統治過，因而形成羅馬將軍龐培的聯邦，以致該地的人口，多為外邦人。是有一些猶太人住在此區，但是他們對信仰的熱誠，早因日日與週遭的異教徒接觸而淡化。馬太十五章 29 節所提的休息地，可能就是低加波利。

We learn from Mark 7:31 that His journey on the east of Jordan embraced Decapolis, a territory sandwiched between the tetrarchy of Philip and the jurisdiction of Herod Antipas. The name *Decapolis* means "ten cities" (there were actually fourteen in the district). These cities are said to have been colonized by veterans of the army of Alexander the Great and formed into a confederacy by the Roman general Pompey, so the population of the area was largely Gentile. There were Jews living in the district, but their religious ardor had been cooled by their daily contact with the heathen inhabitants. The mountain retreat in Matthew 15:29 was probably in Decapolis.

b. 群眾（十五 30-31）

b. The Multitudes (15:30-31)

各地蜂擁而至的群眾和病患，很快就打斷了主的休息。「都放在他腳前」這句話暗示，群眾忙著運送病人來，放下，又趕回去帶更多的來。耶穌身不由己的醫治這些「瘸子、瞎子、啞巴和殘疾」，不論什麼病，「他都治好了他們」（十五 30）。

The Lord's rest was soon ended as multitudes from round about flocked to Him with their sick. The phrase "cast them down at Jesus' feet" suggests that the people brought their sick hastily, dropped them off, and hurried back home for more. Jesus' great compulsion was to heal the "lame, blind, dumb, maimed." It made no difference what their afflictions were. "He healed them" (15:30).

在這個半屬於外邦文化的地區，群眾從四面八方而來，好了離開，又再帶更多人來到基督腳前，近距離看他治好他們。這些人無不感動萬分，「歸榮耀給以色列的神」（十五 31）。

From all over that semi-Gentile district the multitudes came, went, and came again, bringing more and more needy ones to Christ and watching closely as He healed them. They were overwhelmed and they "glorified the God of Israel" (15:31).

權威當局看在眼裡，當然怒火中燒，很不是滋味，主在加利利的服事，恐怕也得告一段落，但他已在外邦人及半外邦文化的世界中，感受到一股微風吹拂。不久之後的五旬節，就要成為強而有力的風，吹拂進入整個外邦人的世界了。

The authorities might be brewing mischief in their cauldrons of jealousy and hate, and the Lord's ministry in Galilee might be over, but already He was feeling a refreshing breeze blowing from the Gentile and semi-Gentile world. Not long after Pentecost that breeze would become the mighty wind that is still blowing from Gentile lands.

2. 他的大憐憫（十五 32-34）

2. His Grand Compassion (15:32-34)

a. 他心中的渴望（十五 32）

a. His Heart's Desire (15:32)

三天之後，群眾的食物都吃完了。主也預備要中斷這一直傾出的神蹟大能，但他打發群眾離去之間，仍想給他們一點吃的。因此，就如加利利的服事結束前，餵飽五千人那次一樣，這次，在低加波利的服事，他也準備在野地裡餵飽群眾。他說「我不願意叫他們餓著回去，恐怕在路上困乏。」

After three days the crowds ran out of food. The Lord was about to discontinue this latest outpouring of miraculous power, but He wanted to feed the multitudes before He sent them away. Just as His Galilean ministry had ended with a feast for the five thousand, so His Decapolis ministry would end with a table spread in the wilderness. "I will not send them away fasting," He said, "lest they faint in the way."

b. 他硬心的門徒（十五 33-34）

b. His Hard Disciples (15:33-34)

（1）他們忘了（十五 33）

(1) What They Had Forgotten (15:33)

門徒說，「我們在這野地，哪裡有這麼多的餅，叫這許多人吃飽呢？」即使已是信徒了，但我們的不信和健忘，也還是會讓我們的心浮現第一手的證據，證明我們不信的惡心；那麼，門徒的猶豫，也就不足為怪了。

The disciples said, "Whence should we have so much bread in the wilderness, as to fill so great a multitude?" It would seem incredible that the disciples would again demur if our own unbelief and forgetfulness did not furnish us with sufficient firsthand proof of the sinful skepticism of the human heart, even a believer's heart.

（2）他們找到的食物（十五 34）

(2) What They Had Found (15:34)

主彷彿要提醒他們有上一次的神蹟，他又問題：你們有多少餅。他們說有七個，跟幾條小魚，但已夠了。

As if to remind them of the former occasion, the Lord asked how much food they had. They did not have much—just seven loaves a few little fish—but it was enough.

3. 他恩典的吩咐（十五 35-39）

3. His Gracious Command (15:35-39)

「他就吩咐眾人坐在地上」（十五 35），接著，奇妙的故事又再重演。主曾教導門徒為日用的飲食禱告，（六 11），他再次證明，他有能力垂聽這樣的禱告。如保羅後來寫的，「我的神必照他榮耀的豐富，在基督耶穌裡，使你們一切所需用的都充足」（腓四 19）。

"He commanded the multitude to sit down on the ground" (15:35) and then it was the same wondrous story all over again. The Lord who had taught the disciples to pray, "Give us this day our daily bread" (6:11), proved once again His ability to answer that prayer. As Paul would later put it, "My God shall supply all your need according to his riches in glory by Christ Jesus" (Philippians 4:19).

主在低加波利餵飽的群眾大多數是外邦人，這約外的四千人，與上次餵飽的五千個希伯來人，沒有兩樣，都顯示出：因為猶太人的敵對愈來愈強，他的眼已經轉向外邦世界。馬太不斷地提醒猶太讀者這件事。

The fact that in Decapolis the Lord fed people of largely heathen origin, making no difference between the four thousand who were outside the covenant and the five thousand Hebrews He had fed before, shows that more and more, as Jewish opposition was increasing, His eye was on the Gentile world. Matthew kept on reminding his Jewish readers of this trend.

摩根指出，馬太細心的用了一個譯為「筐子」的字。餵飽五千人時，門徒收集了「十二籃」剩下的（十四 20）。在十四章 20 節的希臘文是 *kophinos*，意指猶太人出外時，會隨身帶著它來裝食物的小籃子。餵飽四千人的這次，門徒收集到「滿滿七筐」吃剩的（十五 37），這個字的原文是 *spuris*，意指「大型的、編織的」筐子，是外邦人裝東西用的。路加就用了這個字來描寫保羅在大馬色被基督徒用它來縋下城牆（徒九 25）。

Campbell Morgan noted Matthew's careful use of the Greek words translated "baskets." At the end of the feeding of the five thousand, the disciples gathered "twelve baskets full" of leftovers (14:20). In 14:20 the Greek word is *kophinos*, which signifies a small wicker basket in which a traveling Jew would have kept his food. At the end of the feeding of the four thousand, the disciples gathered "seven baskets full" of leftovers (15:37). In 15:37 the word is *spuris*, which signifies a large "platted and woven" basket in which a Gentile would have kept his wares. Luke used *spuris* to refer to the kind of basket in which the Christians of Damascus lowered Paul down over the wall (Acts 9:25).

後來，當耶穌責備門徒小信時，馬太也指出兩次的不同。「你們還不明白嗎，不記得那五個餅，分給五千人，又收拾了多少籃子的零碎嗎。也不記得那七個餅，分給四千人，又收拾了多少筐子的零碎嗎？」（十六 9-10）。

The same distinction was made later in Matthew when the Lord chided the disciples for their lack of faith. He said, "Do ye not yet understand, neither remember the five loaves of the five thousand, and how many baskets [kophinos] ye took up? Neither the seven loaves of the four thousand, and how many baskets [spuris] ye took up?" (16:9-10)

這個在希伯來人的餐籃和外邦人的商用筐子之間刻意的分別，意義重大，因為它強調出，餵飽四千人的這個神蹟，是特別為外邦人的，而不是猶太人的。給猶太人的機會沙漏，已經快要滴盡了。

服事了外邦人，給他們預嚐將來的美物之後，主便叫眾人散去，上船來到馬加丹的境界。

This careful discrimination between the Hebrew lunch basket and the Gentile merchant's hamper is significant because it supports the view that the feeding of the four thousand was a miracle performed for Gentiles rather than Jews. The sandglass of opportunity for the Jews was fast running out.

Having ministered to the Gentiles and having given them a foretaste of good things to come, the Lord sent them away and crossed back over the lake to Magdala.

Ⅲ. 一次對質（十六 1-12）

III. A Confrontation (16:1-12)

主仍堅決要去面對仇敵日益加深的敵意。由於餵飽數千人的神蹟，他在群眾中已獲得更多人支持（雖然這些人也不很可靠），但現在他要回到馬加丹，面臨一場對質。法利賽人正等著他，這回，他們與宿敵撒督該握手言歡，準備聯合來攻擊耶穌。

The Lord was still determinedly facing the mounting opposition of His foes. He had stirred up popular (though unreliable) support among the masses by the miraculous feeding of the four thousand, but now He was back at Magdala for a confrontation. The Pharisees were there waiting for Him, this time holding hands with their old enemies the Sadducees. They were united now—against Him.

A. 要求行神蹟（十六 1）

A. The Sign Demanded (16:1)

主耶穌最難纏的仇敵法利賽人，現已和撒督該人聯手要來反耶穌。他們一起出面，要求耶穌從天上行個神蹟。他之前所行過的神蹟，他們一概不採信。按著他們褻瀆的標準，主所行的神蹟，都是靠著別西卜行的。他們想要一個毫無爭論餘地的神蹟，只有天上的神可以行的。他們想要他行一個讓日頭停住，或讓日晷倒退十二度，或讓月亮變成血色，或扯下一顆星星之類的神蹟。挪亞、約書亞、以利亞及希西家都曾蒙神賜下這類的神蹟。為什麼法利賽人和撒督該人就不行呢？

The Lord's bitter enemies, the Pharisees, had closed ranks against Him with the Sadducees. Together they demanded a sign from Heaven. All His other mighty miracles they rejected out of hand. According to their blasphemous opinion, the Lord had performed them in league with Beelzebub. They wanted an incontrovertible sign, a sign that only God in Heaven could give. They wanted Him to make the sun stand still, or send the shadow on the sundial back a dozen degrees, or turn the moon to blood, or pull down a star. Noah, Joshua, Elijah, and Hezekiah had been given signs such as these. Why not the Pharisees and Sadducees?

這是主與他們與這民，與群眾決裂前，這群統治者最後一次來找他，之後，主就要專心預備門徒他要走的十字架道路了。到了該撒利亞腓立比境內（十六 13）時，主對他仇敵的態度，就全然是從審判的角度了。

This was the last time the rulers came to Him before He made a final break with them, with the nation, and with the multitudes in order to devote Himself entirely to preparing His disciples for the cross. After Caesarea Philippi (16:13) the Lord's attitude toward His enemies was one of judgment.

想要求看神蹟的那群人，是想試探耶穌。像法利賽人，最講求儀式，相信有神蹟，只是認為耶穌不可能行。撒督該人，是理性主義者，根本不相信有神蹟。因此，他們故意來試探他；想要藉此抓到不利於他的把柄。

The demand for a sign was made by a group of men who were tempting the Lord. The Pharisees, being ritualists, believed that a sign could be given, but not by Him. The Sadducees, being rationalists, believed that a sign could not be given at all. So they were deliberately putting Him to the test; they were looking for something to use against Him.

b. 求神蹟被拒（十六 2-4）

B. The Sign Denied (16:2-4)

法利賽人和撒督該人想求一個從天上來的神蹟，因此，主就指著天告訴他們。主回答問題，總是十分奇妙，十分得體。他說，「晚上天發紅，你們就說天必要晴。早晨天發紅，又發黑，你們就說，今日必有風雨，你們知道分辨天上的氣色，倒不能分辨這時候的神蹟。」（十六 2-3）。他們可以分辨從天上來的神蹟。他們可以從果推論因。他們的確應該從果推論因。「你們這些假冒偽善的人」耶穌繼續說道，「你們知道分辨天上的氣色，倒不能分辨這時候的神蹟？」

The Pharisees and Sadducees wanted a sign in the sky, so the Lord pointed them to the sky. The Lord's answers were always marvelously appropriate and opportune. He said, "When it is evening, ye say, It will be fair weather: for the sky is red. And in the morning, It will be foul weather to day: for the sky is red and lowring" (16:2-3). They *could* read the signs of the sky. They *could* argue from effect to cause. And they *should* argue from effect to cause. "O ye hypocrites," He continued, "ye can discern the face of the sky; but can ye not discern the signs of the times?"

這時代仍充滿神蹟。日復一日，週而復始地，主已行了無數的異能神蹟奇事。他醫好病患，使瞎眼得見，啞巴能開口，癱子能走路，潔淨癲瘋病人，趕出污鬼。他變水為酒，平靜風浪，在水面上行走，餵飽飢餓的群眾。沒有哪一件可以難倒他。他甚至叫死人復活，歷史上，有哪個時代有這麼多神蹟奇事的呢？

The times were alive with signs. Day after day, week after week, month after month, the Lord had performed signs and wonders and miracles without number. He had healed the sick, opened the eyes of the blind, made the dumb speak and the lame walk, cleansed lepers, and cast out demons. He had turned water into wine, stilled the storm, walked on waves, and fed hungry multitudes. No case had been too hard for Him. He had even raised the dead. When in all of history had there been so many marvelous signs?

他不給法利賽人和撒督該人行什麼天上來的的神蹟，但他倒要給他們從地獄來的。他有給他們先知約拿的神蹟。對**理性主義者**，這個神蹟象徵他們又犯錯，又瞎又有罪。這是個復活的神蹟，因為有個人葬身魚腹，卻又從死裡復活了。對**追求儀式者**，這個神蹟也象徵他們錯了，又瞎、又有罪。這是個拒絕的神蹟，因為約拿從他所謂的「陰間的深處」（拿二 2）返回，不是去向以色列民傳講大復興，而是傳信給外邦人，帶領許許多多人悔改。

從這個棄絕的分界點起，主開始背向法利賽人和撒督該人，離他們而去。他從此再也不到這些地區公開講論或行神蹟了。

He would not give the Pharisees and Sadducees a sign from Heaven above, but He would give them a sign from Hell beneath. He would give them the sign of the prophet Jonah. To the *rationalists* it was a sign that they were wrong and blind and culpable. It was a sign of resurrection, for a man buried in a whale's belly had come back as from the dead. To the *ritualists* it was a sign that they were wrong and blind and culpable. It was a sign of rejection, for Jonah had come back from what he called "the belly of hell" (Jonah 2:2), not to preach revival to Israel, but to carry a message to the Gentiles that resulted in the conversion of many.

With this parting denunciation the Lord turned His back on the Pharisees and Sadducees and walked away. Never again did He talk publicly or work a miracle in those parts.

C. 討論神蹟（十六 5-12）

C. The Sign Discussed (16:5-12)

主和門徒渡海到了東北岸。他要往該撒利亞腓立比境內。

主似乎全程都沈默不語。他的心情沉重，腦子裡回想著最近與那些不信他的猶太官員的邂逅，這一切預告著以色列的未來。一路上，已經看得出這一天的氣候「發紅又發黑」（十六 3）。他從船上可以看見起伏的山巒，耶路撒冷城，整塊土地都要陷入戰爭流血和殘暴。主知道天上的神蹟（跡象）。壞天氣即將來臨。

The Lord and His disciples crossed over to the northeast shore of the lake. He was now on His way to Caesarea Philippi at the utmost limit of the land.

The Lord seems to have been silent during the voyage. His heart was heavy and His mind was full of His recent encounter with official Jewish unbelief and all that it portended for Israel. Already on the way was a day that would be "red and lowring" (16:3). The hills He could see from the boat, the city of Jerusalem, the whole land would know war and bloodshed and atrocity. The Lord knew the signs of the sky. Foul weather was on the way.

1. 門徒與他們的不信（十六 5-10）

1. The Disciples and Their Unbelief (16:5-10)

.a. 他們多麼健忘（十六 5-7）

a. How Forgetful They Were (16:5-7)

（1）兩難（十六 5）

（1）a Dilemma (16:5)

門徒的心，大多被世上俗務所佔據。當他們下船時，發現食物籃子是空的。他們忘了帶足夠的餅。馬可八章 14 節說，他們總共只帶了一個餅。

The minds of the disciples were occupied with more mundane things. When they unloaded the boat, they saw that the provision baskets were empty. They had forgotten to bring enough bread. Mark 8:14 says that they had only one loaf with them.

(2) 討論 (十六 6-7)

(2) a Discussion (16:6-7)

(a) 主剛剛說的 (十六 6)

(a) What the Master Said (16:6)

主也注意到他們在討論一個兩難的問題。他關心屬靈的層面，因而打岔說道，「你們要謹慎，防備法利賽人和撒督該人的酵。」每個黨派都以他們各自的酵，在腐化聖經的靈糧，儀式主義者是把酵添加進去，而理性主義者，則是動手腳刪減。

The Lord's attention was drawn to the discussion about the dilemma. He was concerned with the spiritual aspect. Breaking in on their talk, He said, "Beware of the leaven of the Pharisees and of the Sadducees." Each sect in its own way had leavened and corrupted the holy Bread of Scripture, the ritualists by what they had added to it and the rationalists by what they had taken away from it.

(b) 這些人以為 (十六 7)

(b) What the Men Supposed (16:7)

主這一段出人意料的話語，在門徒中間，引發了更多的議論。他們說「這是因為我們沒有帶餅吧？」他們的想法，正好與主的相左。主是要教導他們一個屬靈的功課，他們卻以為他是指他們忘了帶餅這件事。

This unexpected remark of the Lord provoked further discussion among the disciples. "It is because we have taken no bread," they said. Here they were at cross-purposes with the Lord. He wanted to teach them a spiritual lesson; they were taken up with their failure to buy bread.

b. 他們多麼愚蠢啊 (十六 8-10)

b. How Foolish They Were (16:8-10)

(1) 他們的心——並不明白他的觀點 (十六 8)

(1) in Their Minds—for Not Appreciating His Point (16:8)

請注意，門徒沒有掌握到屬靈的層面，這回，以及之前的幾回，他們都傾向於著重物質的層面。在迦百農，當主談到自己是生命的糧時（約六），他們也是不懂他的意思。在雅各井旁，當他談到已有食物吃，是他們不知道的（約四）時，他們也是聽不明白。

Note the disciples' failure to grasp the spiritual and their inclination to emphasize the material on this and similar occasions when the Lord spoke of food in a symbolic sense. At Capernaum they failed to grasp His meaning when He spoke of Himself as the Bread of Life (John 6). At Jacob's well they did not appreciate His point when He spoke of having meat to eat of which they knew nothing (John 4).

直到今天，羅馬教會依舊如此。他們把主所用來象徵聖餐的餅（「這是我的身體」），與實質的物質相等，因而宣稱，只要神父唸出幾個拉丁字，那個威化餅就真的成了基督的身體。這種錯誤，起源於認知上的錯誤，主是以物質來作象徵，從中教導屬靈的功課。

To this day the Roman church does the same thing. It takes the Lord's metaphor concerning the communion loaf ("This is my body") with materialistic literalism and claims that a few Latin words pronounced by one of its priests can turn the wafer into the actual body of Christ. The error arises from a failure to understand that the Lord was speaking in metaphors in order to draw a spiritual lesson from a material source.

(2) 他們的記憶——不記得主的能力（十六 9-10）

(2) in Their Memories—for Not Appropriating His Power (16:9-10)

主先處理物質的議題：忘了帶餅。他提醒門徒別忘了他最近所行的兩次神蹟，他在野地兩次擺桌，請群眾吃得飽飽的「還有剩餘」。他們這麼快就忘了？他們以為，主會讓他們餓肚子？難道他不能分那個小餅，好像他曾分過那個小男孩的五個餅嗎？他不是曾教導他們要如此禱告：「我們日用的飲食，今日賜給我們」？他們一定要學會信靠他在物質上的供應。

The Lord dealt first with the material issue: the lack of bread. He reminded the disciples of His recent miracles. Twice He had spread a table for the multitudes in the wilderness and given them "bread enough and to spare." Had they forgotten so soon? Did they think He would let them starve? Could He not multiply their one loaf as He had multiplied the little lad's five loaves? Had He not taught them to pray, "Give us this day our daily bread"? They must learn to trust Him for their material needs.

2. 門徒的理解力（十六 11-12）

2. The Disciples and Their Understanding (16:11-12)

至於屬靈層面，門徒需要學習如何分辨真理。他們無法理解主的警告，因此，他再度向他們講解。他的意思不只是餅，他是在講酵——也不只是實質的酵，而是酵所象徵的，法利賽人和撒督該人的教義。

As for the spiritual issue, the disciples needed to learn to discern truth. They had failed to understand the Lord's warning, so He spelled it out for them once more. He was not speaking of mere bread. He was

speaking of leaven—not literal leaven, but leaven as a symbol of the doctrine of the Pharisees and Sadducees.

我們還需要弄清楚這個酵的問題，因為它今日仍充斥著整個基督教王國。法利賽人的酵，會出現在錯誤的聖經詮釋中，自由派的酵，則出現在他們對聖經，以一種致命的不容忍的態度對待。我們一定要記住主的警告。

We still need to beware of this leaven, for it permeates so much of Christendom. The leaven of the Pharisees is present in the wrong interpretation of the Scriptures. The leaven of the liberals is present in the fatal intolerance of the Scriptures. We must understand the Lord's warning.

第三部

王被拒絕

Part 3.

The King Is Rejected

馬太十六章 13 節-二十七章 66 節

Matthew 16:13-27:66

在馬太福音的第三部份，談到王被棄絕。第一部份結束於橄欖山的講論，我們就已看見，這種棄絕的陰影正漸漸攏近。以色列民愚昧地拒絕彌賽亞，這已在私下的交談、公開的爭執和先知的講論中，逐一浮現。第二部份，在兩個篇章中，終於確定要棄絕這王。

In Part Three of the Gospel of Matthew the King is rejected. In the first section, which ends with the Olivet discourse, we see the lengthening shadow of that rejection. Israel's folly in refusing to acknowledge the Messiah looms over private discussions, public disputes, and prophetic discourses. In the second section, two terrible chapters show the rejection taking final shape.

I. 私下的討論（十六 13—二十 34）

I. The Private Discussions (16:13-20:34)

A. 國度的里程碑（十六 13-28）

A. Milestones of the Kingdom (16:13-28)

這一段經文，將基督、十字架和教會，帶到檯面上來。主在加利利的服事已結束。他要開始面對來自耶路撒冷，由法利賽人主導的國家宗教領袖的反對。希律殺了施洗約翰之後，將邪惡的心思轉向約翰那位明顯的繼承者。群眾顯得拿不定主意，也教不懂屬靈的事物，只知道物質層面的東西。當主耶穌要從以色列國轉向十字架、馬可樓及教會的誕生時，耶穌門徒的魯鈍，也一樣的不遑多讓。

This passage brings the Christ, the cross, and the church into focus. The Lord's Galilean ministry was finished. He was now facing the active opposition of the nation's religious leaders led by the Pharisees of Jerusalem. Herod, who had murdered John the Baptist, was turning his evil thoughts toward John's apparent successor. The masses were displaying growing indecision and inability to grasp anything beyond the material. The dullness of Jesus' disciples added to the picture as the Lord moved away from the nation of Israel and toward the cross, the upper room, and the birthday of the church.

主必須開門見山地向門徒宣佈，他的受死、埋葬和復活乃是不可避免的事，這樣的時機已經到了。他早已透過私下的禱告（路九 18）準備好了這個重要的時刻。在此之前，他的門徒還一直以為，他可以掃除一切的敵對。事實上，一般大眾還想擁他為王呢。他完全是他們心目中的王，既能行醫，又能餵飽他們。若不是主先把群眾遣散（太十四 22-23），恐怕那十二門徒也會加入這個衝動的行列。

The time had come when the Lord must bluntly announce to His disciples the impending events of His death, burial, and resurrection. He had prepared for this important step by secret prayer (Luke 9:18). Up to now it had seemed to His disciples that He would sweep away all opposition. Indeed the common people had been ready to take Him by force and crown Him King. He was the kind of King they could understand, One who could heal their hurts and put bread on the table. If the Lord had not sent the disciples away before He sent the multitudes away (Matthew 14:22-23), the twelve would doubtless have joined them in this impulsive move.

門徒當然希望，應許中彌賽亞的國度、權柄、榮耀快速實現。他們很可能根本沒注意聽他曾說過，新郎要先離開，那時，他們就要禁食、哀哭（九 15）。告訴他們「未來將會發生什麼」的那個時刻，已經到了。

The disciples were certainly expecting a speedy manifestation of the kingdom, the power, and the glory of the promised Messiah. They had probably taken little or no notice of His announcement that the Bridegroom must soon go away, and that then they would fast and mourn (9:15). The time had come to tell them plainly what lay ahead.

直到基督再來之前，在地上應該不會有實質的國度了。此外，屬靈的國度也不會在以色列出現；而是出現在教會中。

There could be no literal kingdom on earth until the second coming of Christ. Moreover the spiritual kingdom would not be found in the nation of Israel; it would be found in the church.

1. 彼得與基督（十六 13-20）

1. Peter and the Christ (16:13-20)

a. 第一個問題（十六 13-14）

a. The First Question (16:13-14)

（1）所問的問題（十六 13）

(1) the Question Asked (16:13)

（a）在何處（十六 13 節上）

(a) Where It Was (16:13a)

現在，我們要跨過馬太福音的「大鴻溝」了。一段對話之後，接著是一段重要的認信，以及第一次有關教會的啟示。愛德賽恩對此景作了很好的描述，他說，「此景不像加利利和以色列，猶大和耶路撒冷，聖殿和會堂，也和祭司、文士、法利賽人、希律黨和撒督該人無關。我們發現，耶穌和他的門徒「正處於黑門山那孤單而巨大的陰影下」，在一塊絕大多數是外邦人的地區。馬太指出，那地區是「該撒利亞腓立比的海岸」。

We now cross the "great divide" of Matthew's Gospel. A conversation results in a great confession and the first revelation of the church. The scene, described so well by Edersheim, is far from Galilee and Israel; far from Judea and Jerusalem; far from the temple, the synagogue, and the priests; far from the scribes, the Pharisees, the Herodians, and the Sadducees. We find Jesus and His disciples "in the lonely grandeur of the shadows of Hermon," in a land that is mostly Gentile. Matthew identified the area as "the coasts of Caesarea Philippi."

主和門徒離開馬加丹，穿過加利利海，往北行，直到該撒利亞腓立比（是腓力分封地的首都）。根據愛德賽恩，那大概要走兩天的路程。旅途中，他們可以看見遠處的黑門山，有兩座終年積雪的山峰，越過山峰，就是雄偉的黎巴嫩山。

When the Lord and His disciples left the area of Magdala, they crossed the sea of Galilee and then headed straight north to Caesarea Philippi (capital of the tetrarch Philip). According to Edersheim it was about a

two-day journey. As they traveled, they could see in the distance mount Hermon with its twin snow-clad peaks and beyond that the majesty of Lebanon.

他們從加利利海往北走大約十英里，就靠近米倫湖域。顯然，他們得要繞過米倫湖邊的溼地和草叢。他們或許會回想起約書亞曾在此擊破敵方的聯軍，是征服迦南關鍵的最後一役。再往西北則是基低斯拿弗他利，是古代的逃城，也是巴拉的家鄉（士四 6）。沿著羅馬大道再往前，穿過平原，約旦所有的水泉都匯聚於此。路的西邊則是約旦河較低的水泉，也是河流的發源地。

About ten miles north of the sea of Galilee they neared the waters of Merom. Doubtless they skirted the swamp and tangle of vegetation by lake Merom. Perhaps they recalled that here Joshua had broken the northern coalition and fought the last decisive battle in the conquest of Canaan. To the northwest was Kadesh Naphtali, an ancient city of refuge that had been the home of Barak. Taking the Roman road farther on, they passed through the plain in which all the springs of the Jordan join. To the west of the road were Jordan's lower springs, the main source of the river.

最後，他們終於到了該撒利亞腓立比，海拔一千一百四十七英尺，這是藏在三個山谷間的青翠綠地。靠近西邊一座險峻的山，就是約旦河的上游發源地。河流在此沖刷出一個巨大的洞穴，在古時曾被獻給異教的神「般恩」。當腓力由奧古斯都手中接過這塊分封地時，他改了附近一座城的名字，由般恩變成該撒利亞腓立比，以尊榮當時的皇帝。距此不遠即是腓力的城堡，就像馬基努一樣，真的是難以攻陷之地，完全磐據岩石而築。

Finally they arrived at Caesarea Philippi, 1,147 feet above sea level, a lush spot hidden amid three valleys. Nearby on the western side of a steep mountain were the upper sources of the Jordan. There the river burst out of an immense cavern, which in olden times had been dedicated to the pagan god Pan. When Philip had received the tetrarchy from Augustus, he had changed the name of the nearby town of Paneas to Caesarea Philippi in honor of the emperor. Not far from the town was Philip's castle, which like Machaerus was virtually impregnable, having been built on sheer walls of rock.

在該撒利亞腓立比附近，主和門徒停留了一週。他在這裡接受彼得的認信告白，並第一次談及十字架和教會。我花時間來談這個背景，因為它很重要。在這個遙遠又不顯著的地點，位於猶太和外邦人的邊界線上，主的心思意念，無論是靈裡或直接的預言，都開始轉向，背對猶太國，而擁抱一個以外邦人為主的教會。

In the neighborhood of Caesarea Philippi, the Lord tarried with His disciples for about a week. Here He received Peter's confession and began to speak plainly about a cross and a church. I have taken the time to describe the setting because of its significance. In this distant and obscure spot on the boundary line between Jewish and Gentile territory, the Lord in thought and intent, in spirit and in direct prophecy, turned His back on a Jewish kingdom and embraced a mostly Gentile church.

(b) 它是什麼（十六 13 節下）

(b) What It Was (16:13b)

在直講之前，主先測驗門徒，看看他們是否預備好了接受這個偉大的啟示，他問了兩個問題。第一個較一般性：「人說我人子是誰？」

Before He spoke plainly, He tested His disciples to see if they were ready for the great revelation. He asked two questions. The first was of a general nature: "Whom do men say that I the Son of man am?"

(2) 回答（十六 14）

(2) the Question Answered (16:14)

大家的回答都不一樣。有的，像希律，說他是施洗約翰從死裡復活。另有的，依據舊約先知書最後一節經文，而認為耶穌是以利亞（瑪四 5）。

People were saying various things. Some, like Herod, said He was John the Baptist risen from the dead. Others, basing their opinion on the closing verses of the last of the Old Testament prophets, thought Jesus was Elijah (Malachi 4:5).

有些是依據猶太人的傳說，因而認為耶穌是耶利米。據說，耶利米聽了神的吩咐，把會幕、約櫃和燒香的祭壇，藏在昆斯迦山的一個洞穴中。這個地點沒有人能知，要直到神復興以色列的榮耀時才知。這傳說還附帶一個故事，說，屆時耶利米會從死裡復活，來指明洞穴的地點和內藏物。

Because of a legend preserved by the Jews, some people thought that Jesus was Jeremiah. According to the legend Jeremiah, by God's command, had hidden the tabernacle, the ark, and the altar of incense in a cave on mount Pisgah. This cave would not be located until the time came for God to restore glory to Israel. Appended to the legend was a prophecy that Jeremiah would rise from the dead to reveal this cave and its contents.

門徒提到的最後一種人的觀點：因為不確定，因此懷疑，基督是「眾先知中的一位。」以色列領袖褻瀆性的觀點，門徒對此根本提都不想提，因為，這些領袖認為主是個大騙子。

The last group mentioned by the disciples were those who, having no certain view at all, suspected that Christ was "one of the prophets." The disciples took no cognizance of the blasphemous view of the leaders of Israel who simply wrote the Lord off as an impostor.

以上這些都是人對耶穌的觀點。一般人，把他列為國家歷史中最聖潔、最偉大的人物之一，但這不能成立。無論多麼尊榮，若把他與其他人同等，對他都是嚴重的不敬。他根本不應與其他人相提並論。

Such were the various opinions men had of Jesus. The common people ranked Him with the holiest and greatest individuals in the nation's history, but that would never do. To rank the Lord with other human beings, however honored, was to do Him grave dishonor. He is not to be compared with other men at all.

b. 進一步的問題（十六 15-20

b. The Further Question (16:15-20)

（1）問問題（十六 15）

(1) the Question Asked (16:15)

主略過第一個問題的答案，而問門徒第二個問題：「你們說我是誰？」

The Lord ignored the answer to the first question and asked His disciples the second question: "Whom say ye that I am?"

（2）回答（十六 16-20）

(2) the Question Answered (16:16-20)

（a）彼得的睿見（十六 16）

(a) Peter's Insight (16:16)

彼得接招了。「你是基督，是永生神的兒子，」，他說。這答案既簡單，又涵括了一切。彼得承認耶穌既有十足的人性，也有十足的神性；他承認，人子就是神子。藉著「你是基督」這句話，彼得將他推上以色列的寶座，是主所膏的先知、祭司和君王。藉著「你是…永生神的兒子，」彼得將他推上宇宙的寶座。

Peter rose to the occasion. "Thou art the Christ, the Son of the living God," he said. The answer was marvelous in its conciseness and comprehensiveness. Peter acknowledged Jesus to be both human and divine; he recognized that the Son of man is the Son of God. By saying, "Thou art the Christ," Peter put Him on the throne of Israel as the Lord's anointed Prophet, Priest, and King. By saying, "Thou art... the Son of the living God," Peter put Him on the throne of the universe.

彼得偉大的認信，成了教會最基本的認信。耶穌是基督，是神的兒子，他是彌賽亞，他是神。他是十足的人；他又是本質上和實質上的神。

Peter's great confession is the cardinal creed of the church. Jesus is the Christ. He is God's own Son. He is the Messiah. He is God incarnate. He is truly man; He is God in essence and in substance.

(b) 彼得授勳禮（十六 17-20）

(b) Peter's Investiture (16:17-20)

i. 啟示（十六 17）

i. The Revelation (16:17)

主立即接受彼得的認信，並指出他受感的來源：「西門巴約拿，你是有福的，因為這不是屬血肉的指示你的，乃是我在天上的父指示的。」*巴約拿*意為「約拿之子」。主稱呼彼得「巴約拿」，是要比喻，他的認信何等真實——主，真是神的兒子，就如彼得是約拿的兒子一樣。

The Lord instantly acknowledged Peter's confession and identified the source of his inspiration: "Blessed art thou, Simon Bar-jona: for flesh and blood hath not revealed it unto thee, but my Father which is in heaven." *Bar-jona* means "son of Jona." The Lord called Peter "Bar-jona" to illustrate how true his confession was—the Lord was as truly the Son of God as Peter was the son of Jona.

ii. 磐石（十六 18）

ii. The Rock (16:18)

接著是一段令人難忘的話，「你是彼得〔*petros*〕，我要把我的教會建造在這磐石〔*petra*〕上；陰間的權柄，不能勝過他。」這兩個希臘文有分別。*Petros* 是陽性，意指小石頭。*Petra* 是陰性，指大岩石，堅固不能搖動。（以東地多岩石的西珥堡壘，至今仍稱為 *Petra*）。十六章 18 節的 *Petra*（磐石），是指基督。教會並不是建造在彼得（小石頭）上，而是建在基督上。

Then came the memorable words, "Thou art Peter [*petros*], and upon this rock [*petra*] I will build my church; and the gates of hell shall not prevail against it." The two Greek words are distinct. *Petros* is in the masculine gender and denotes a loose stone or pebble. *Petra* is in the feminine gender and denotes a rock or a cliff, firm and immovable. (The rocky Edomite stronghold of Seir is called *Petra* to this day.) *Petra* in 16:18 refers to Christ. The church is not built on Peter, but on Christ.

我們別忘了，主正在跟他的門徒講話，他身為希伯來人，總是以舊約聖經為根據的。他們也都知道，在舊約聖經中，「磐石」這個字，從不用來象徵人；它只用來象徵神和基督。基督是房角石（賽二十八 16），也是被棄的石頭（詩一一八 22）。主耶穌並不會玩弄象徵。他引用大家熟知的希伯來神的象徵，磐石（申三十二 31），然後宣告，「在這磐石〔神，他自己這位神〕上，我要建造我的教會。」

We must remember that the Lord was talking to His disciples who as Hebrews were rooted and grounded in the Old Testament Scriptures. They would have known that in the Old Testament the word "rock" is never used symbolically of man; it is used figuratively only of God and Christ. Christ is the foundation stone (Isaiah 28:16) and the rejected stone (Psalm 118:22). The Lord Jesus did not trifle with symbols. He took up the well-understood Hebrew symbol of deity, the rock (Deuteronomy 32:31), and declared, "Upon this rock [upon God, upon Himself as God] I will build my church."

彼得也正確的理解主的話（彼前二 6-8）。「彼得就是在其上建造教會的磐石」，這觀點完全錯誤。彼得只是一顆小石——或許可說第一顆石頭，但就只是一顆小石，是要在磐石上建造的許多小石中的一顆（彼前二 4-5）。

Peter understood the Lord's utterance correctly (1 Peter 2:6-8). The view that Peter is the rock on which the church is built is false. Peter was simply a stone—the first stone perhaps, but just a stone, one of many to be built up on that Rock (1 Peter 2:4-5).

在這磐石上要建造什麼呢？一個新的、從未有的啟示：就是主所稱的「我的教會〔ecclesia〕」。ecclesia 這個字猶太人和希臘人都很熟悉。希伯來文用此字來形容：一群被揀選的子民，有神的生命在其間，被神而非政治或人間的王所統治。希臘文用此字來形容：一群自由人的組合，一同的聚集；奴隸不能成為這群體的一份子。主耶穌用 ecclesia 這字來指：屬他的人，在這世界上的聚集，信他的人，已向他作了信仰上的認信，承認他在他們生命中（包括個別以及群體）的主權。他的跟隨者不論是猶太人或希臘人，都是（如後來所稱的）基督徒。

What was to be built on that Rock? Something new, something never before revealed: what the Lord called "my church [ecclesia]." The word ecclesia was familiar to both Jews and Greeks. The Hebrews used it to describe themselves as a selected people, as a theocracy, as a people governed by God rather than by politics or human kings. The Greeks used the word to describe an assembly of free men, a town meeting; no slave could be a member of such a group. The Lord used ecclesia to denote His own assembly in this world, His own believing people, those who have made the great confession, those who uphold His authority in their lives individually and collectively. His followers would be neither Jews nor Greeks, but (as they later came to be called) Christians.

主說「我要...建造，」他，藉著聖靈，從大自然黑暗的礦坑中，採出石礦，型塑，雕削，使他們成為「活石」，將他們肩併肩，與一群有「同樣寶貴信心」的人、一同被建造成為「神藉著聖靈居住的所在」。（彼前二 5；彼後一 1；弗二 22）

"I will build," the Lord said. He, through His Holy Spirit, quarries stones out of nature's dark mine, shapes and fashions them, makes them "lively [living] stones," and places them shoulder to shoulder with others of "like precious faith" in that "habitation of God through the Spirit" that is being erected in this day and age (1 Peter 2:5; 2 Peter 1:1; Ephesians 2:22).

「陰間的門不能勝過。」陰間是死的人所去的地方，門，或許象徵該處的入口。主在宣告：死亡不能勝過他的教會。我們在啟示錄一章 18 節讀到他得勝的呼喊：「我...是那存活的，我曾死過，現在又活了，直活到永永遠遠，阿門；並且拿著死亡和陰間的鑰匙。」死亡再也不能勝過基督徒，就像它不能勝過基督一樣。有一日，在基督裡死了的，要呼喊，「死啊，你得勝的權勢在哪裡？」（林前十五 55）。

"And the gates of hell [Hades] shall not prevail against it." Hades is the realm of the dead, and the gates perhaps symbolize the entrance to that realm. The Lord was declaring that death will not triumph over His church. We read His triumphant shout in Revelation 1:18: "I am he that liveth, and was dead; and, behold, I am alive for evermore, Amen; and have the keys of hell and of death." Death can no more hold the Christian than it could hold the Christ. One day the dead in Christ will rise shouting, "O grave, where is thy victory?" (1 Corinthians 15:55)

另一種看法是，「門」既是東方城市高官聚首之處（創十九 1；得四 1），「陰間的門」就象徵它是撒但與他墮落的天使一起商議如何敵對教會之處。但撒但和他的手下，都不是聖靈所生、聖靈所造的教會的對手。主耶穌在十字架上「破壞了」撒但的全軍（西二 15），也裝備我們，使我們能勝過他們（弗六 11-12）。

將這兩種觀點放一起，我們就能下結論：基督已應許，無論是死亡或魔鬼的權勢，都不能勝過他所建造的教會。

Another view is that since "the gate" was the place where the rulers of an oriental city met (Genesis 19:1; Ruth 4:1), the "gates of hell" symbolize the place where Satan and his fallen angels take counsel against the church. But neither Satan nor all his hosts are a match for the Spirit-born, Spirit-built church. The Lord Jesus "spoiled" the Satanic hosts at the cross (Colossians 2:15) and He has equipped us to war victoriously against them (Ephesians 6:11-12).

Putting the two thoughts together, we conclude that Christ has promised that neither the power of death nor the power of the devil can prevail against the church which He is building.

iii. 責任（十六 19-20）

iii. The Responsibility (16:19-20)

a. 未來的責任（十六 19）

a. Prospective Responsibility (16:19)

這時候，主託負給彼得「天國的鑰匙」。這理念，門徒很容易明白。在希伯來文中，鑰匙的象徵並不是指祭司；而是指文士，律法的教師，他們的責任是要解明神的真理，文士在此職責上徹底失敗了，如今，主把鑰匙託負給彼得。

At this point the Lord entrusted Peter with "the keys of the kingdom of heaven." The idea was easily understood by the disciples. Among the Hebrews the symbol of keys did not refer to the priests; it referred to the scribes, the teachers of the law whose duty it was to unlock the truth of God. The scribes had failed miserably in their office and now the Lord committed the keys to Peter.

主講完國度的比喻後，曾說：「凡文士受教作天國的門徒，就像一個家主，從他庫裡拿出新舊的東西來。」（太十三 52）。當彼得作出那個蒙啟發的認信時（十六 16），他就成了一個「受教作天國的」文士，當主告訴他，「我要把天國的鑰匙給你」（十六 19）時，他等於在說，「你是我的文士。」

After telling the parables of the kingdom, the Lord had said, "Every scribe which is instructed unto the kingdom of heaven is like unto a man that is an householder, which bringeth forth out of his treasure things new and old" (Matthew 13:52). When Peter made His inspired confession of faith (16:16), he became a scribe "instructed unto the kingdom of heaven." When the Lord said to him, "I will give unto thee the keys of the kingdom of heaven" (16:19), He was saying in effect, "You are my scribe."

因為彼得是教會時代第一個作出認信之言的人，無論是對猶太人或外邦人，彼得就是第一個要打開之前一直被鎖之門的人，他也是在五旬節那日第一個向猶太人傳福音，後來在哥尼流家中，第一個向外邦人傳福音的人。當彼得這樣打開教會的門時，不論是從鑰匙的功能或別的功能而言，他的首要任務就完成了。他迅速而勇敢的認信，已經獲得報償了。

Because Peter was the first to utter the great confession of the church age, he was to be the first to open the church's previously locked doors to both the Jews and the Gentiles. He was the first to preach the gospel to the Jews on the day of Pentecost and to the Gentiles in the home of Cornelius. As soon as Peter had thus unlocked the doors of the church, his primacy, as far as keys or any other function was concerned, was finished. He had received the reward of his prompt and bold confession.

希臘學者指出，譯作「你在地上所捆綁的，在天上也要捆綁。」這句話，它的文法結構非常有力。它的希臘文，是簡單未來式，接著一個完成的被動分詞。主若只是想說，「你在地上想捆綁的，天上將會捆綁」，那他只要用簡單的被動未來，而不必用完成的被動分詞。希臘文原本的意思是，門徒將會受聖靈引導，以致他們可以按神或天上的方式來行。這就是，他們在地上「所捆綁」或「釋放」的，將會與天上的模式一致。倘若主用的是簡單的被動未來，他可能就意謂，那只是天上對地上教會的作為、一種機械式的同意，這整個就完全是另一回事而不是他的本意了。

Greek scholars point out the force of the grammatical construction in the statement translated, "Whatsoever thou shalt bind on earth shall be bound in heaven." In the Greek a simple future is followed by a perfect participle passive. If the Lord had intended to say simply, "Whatsoever you bind on earth will be bound in Heaven," He would have used the simple future passive instead of a perfect participle passive. The meaning of the original Greek is that the disciples would be so led by the Spirit that they would follow the divine or heavenly format. That is, what they would "bind" or "loose" on earth would be consistent with the divine pattern. If the Lord had used the simple future passive, He would have implied an automatic heavenly endorsement of the church's action on earth, which is something else altogether and certainly not what He meant.

在約翰福音（二十 22-23）中相同的經文裡，顯然，聖靈是唯一能讓地上的人可以赦免人罪或不赦免人罪的那一位，這個特權單單只屬於神。

In a similar passage in John's Gospel (20:22-23) it is evident that the Holy Spirit would be the One who would make it possible for people on earth to forgive or not forgive sins, a prerogative that belongs to God alone.

b. 現今的責任（十六 20）

b. Present Responsibility (16:20)

談話結束時，主囑咐門徒，暫時守住這些真理，不能告訴別人他是基督。他已經試驗過猶太人，只是他們拒絕接受他為基督，若再對他們宣告，（至少在五旬節日以前）一點意義都沒有。他們的命運已定，再多，也是徒增他們的罪行罷了。

The conversation concluded with the Lord charging His disciples to keep these great truths to themselves and not to tell anyone that He was the Christ. He had already put the Jewish nation to the test and the Jews had not received Him. It was useless to proclaim Himself to them anymore (at least not before Pentecost). Their doom was sealed and there was no point in increasing their guilt any further.

2. 彼得與十字架（十六 21-28）

2. Peter and the Cross (16:21-28)

關於基督的真理，彼得全心在回應。但關於十字架的真理，那是另一回事。彼得完全無法接受。當面對基督的神性時，他大大的得勝，但面對基督的受死，他一敗塗地。神格還可以瞭解；各各它就完全沒辦法。

Peter had wholeheartedly responded to the truth about the Christ. The truth about the cross was something else. Peter could not accept that. The man who triumphed gloriously when faced with the deity of Christ, fell flat on his face when faced with the death of Christ. Godhead was possible to understand; Golgotha was impossible.

a. 十字架的挑戰（十六 21-23）

a. The Challenge of the Cross (16:21-23)

（1）預告十字架（十六 21）

(1) the Cross Foretold (16:21)

（a）這項啟示的重要時機（十六 21 節 a）

(a) The Significant Timing of This Revelation (16:21a)

彼得偉大的認信，以及主耶穌有關教會的啟示，是馬太福音重要的分水嶺之一。「從此」，主的講論，愈來愈多與十字架相關，也有更多關於教會的啟示。門徒已丈量了高度；現在得丈量寬度了。從此，他們得開始預備自己面對主最終被官員拒絕，還有受死，它就像夕陽日落一樣不可逆了。馬太說，主「開始」談這些事。往後，他還會繼續告訴他們，加上更多細節。

Peter's great confession along with the Lord's revelation concerning the church is one of the major watersheds of the Gospel of Matthew. "From that time forth," the Lord spoke more and more about the cross and gave further revelation concerning the church. The disciples had scaled the heights; now they must scan the depths. From now on they must prepare themselves for His final rejection at the hands of the authorities and for His death, which was as certain as the sunset. Matthew said that the Lord "began" to talk about these things. He would go on talking about them in the days ahead, adding more details.

（b）這個啟示的起點（十六 21 節 b-d）

(b) The Startling Truth of This Revelation ([16:21b-d](#))

他講這啟示，一開始先聚焦於兩方面：一個充滿了仇恨，另一個充滿了希望。他指出，官員們會同謀來反對他，殺掉他，但終局不在他們手上，因為，他還是要從死裡復活。

He began by concentrating on two aspects of the revelation, one full of hate and the other full of hope. He indicated that the rulers would conspire against Him and kill Him, but they would not have the last word, for He would rise from the dead.

門徒幾乎沒聽到「盼望」的那部份。嚇死他們的那一部份，主要的內容是：「他必須上耶路撒冷，並受長老和祭司長及文士許多的苦，並且被殺」或許，他們被一連串的並、和的聲韻絆住了。和！和！和！這是刻意擊出的鼓聲，刻劃出神兒子往前邁進的步伐。但他們漏掉了最後一個和，它既微妙，也具決定性：「並且第三日從死裡復活。」

The disciples hardly heard the hopeful part. The part that shook them to the core of their being was this: "He must go unto Jerusalem, *and* suffer many things of the elders *and* chief priests *and* scribes, *and* be killed" (italics added). Perhaps they caught the cadence of the *ands*. And! And! And! It was a deliberate drumbeat marking out each step in the onward march of the Son of God. But they missed the last *and*, which was just as deliberate, just as decisive: "*and* be raised again the third day."

請注意十六章 21 節這個「必須」。它只出現一次，但意調著貫穿整句。我們可這麼說：「你剛剛認信為神的兒子的這一位，必須去到耶路撒冷，然後必須受許多的苦，然後必須受死，然後必須復活。」危險的地點是耶路撒冷，但耶穌無法不去耶路撒冷，因為，那個「必須」，會影響至永恒。基督的受死，遠在世界創造、時間開始之前就已確定了，他來到世上，就是為了受死。

Note the word "must" in 16:21. It is stated once, but implied throughout. We could state the thought this way: "The One you have just confessed as Son of God *must* go to Jerusalem and *must* suffer many things and *must* be killed and *must* be raised again." The point of danger was Jerusalem, but Jesus could not stay away from Jerusalem because that "must" came thundering out of eternity. Christ's death was decided before the foundation of the world, before the beginning of time. He had come into the world to die.

事件一定會發生。人類一定會殺掉他；神一定會使他復活。十字架一定會成為神提供人類救恩的器皿。這些「必須」，源自遠古，並要一直發光到未來的永恒世紀。「必須」復活是神整體計劃中的一部份。

Events must take their course. Men would kill Him; God would resurrect Him. The cross would become God's instrument for providing salvation to men. The "must" came out of the past and blazed the way into the future ages of eternity. The "must" of the resurrection was an integral part of the divine plan.

(2) 被阻擋的十字架 (十六 22-23)

(2) the Cross Forbidden (16:22-23)

(a) 彼得如何責備主（十六 22）

(a) How Peter Rebuked the Lord (16:22)

顯然所有的門徒都被這啟示嚇壞了。彼得第一個回神過來。馬太說，「彼得就拉著他，勸他說，」譯作「拉著他」的字，意為「拉到一旁。」彼得本想跟主耶穌小聊一下，主顯然沒聽完，因為馬太說，彼得「開始」勸阻他。譯作「勸」這字的原意是「責備」。彼得對主生氣了，因而說，「主啊，萬不可如此，這事必不臨到你身上。」

No doubt all the disciples were stunned by this revelation. Peter was the first to recover. Matthew said, "Peter took him, and began to rebuke him." The words translated "took him" mean "took Him aside." Peter intended to give the Lord a little pep talk. Evidently the Lord did not allow him to finish, for Matthew said that Peter "began" to remonstrate with Him. The word translated "rebuke" here literally means "to chide." Peter was angry with Him and said, "Be it far from thee, Lord: this shall not be unto thee."

(b) 主如何責備彼得（十六 23）

(b) How the Lord Rebuked Peter (16:23)

主似乎轉背對彼得，向著其他的門徒而告訴彼得，「撒但，退我後邊去吧，你是絆我腳的；因為你不體貼神的意思，只體貼人的意思。」在彼得後面潛伏著的，是撒但。聲音是彼得的聲音；用字是撒但的。其實，幾分鐘前，耶穌才告訴西門，「你是彼得；你是個小石頭。」現在，他卻告訴他，「你是個絆腳石。」

The Lord, it seems, turned His back on Peter, faced the other disciples, and said to Peter, "Get thee behind me, Satan: thou art an offence [skandalon, 'a stone of stumbling'] unto me: for thou savourest not [you do not regard] the things that be of God, but those that be of men." Behind Peter lurked Satan. The voice was the voice of Peter; the words were the words of Satan. A few moments before, Jesus in effect had said to Simon, "You are Peter; you are a stone." Now He was saying, "You are a skandalon, a stone of stumbling."

b. 選擇十字架（十六 24-28）

b. The Choice of the Cross (16:24-28)

(1) 蘊含的原則（十六 24-25）

(1) the Principle Involved (16:24-25)

「於是耶穌對門徒說，若有人要跟從我，就當捨己，背起他的十字架，來跟從我。因為凡要救自己生命的，必喪掉生命，凡為我喪掉生命的，必得著生命。」這個弔詭，在教會歷史中，一直證明是如此。十字架不只是給耶穌背負；也是給我們背負的。

"Then said Jesus unto his disciples, If any man will come after me, let him deny himself, and take up his cross, and follow me. For whosoever will save his life shall lose it: and whosoever will lose his life for my sake shall find it." This paradox is often worked out in the history of the church. The cross was not only for Him; it is also for us.

世人看這個十字架的邏輯至為愚蠢。但如艾略特（在厄瓜多爾土著手中殉道的五名宣教士之一），在他的日記中曾寫的：「將自己無法保留的，奉獻出去，以獲得永遠不會失去的，這人絕非傻子。」向異教徒傳福音的司達德，放棄名望與財富，如此寫道：

The world looks on this principle, the logic of the cross, as folly. But as Jim Elliot, one of the five young men martyred by the Indians in Ecuador, wrote in his diary, "He is no fool who gives what he cannot keep to gain what he cannot lose." C. T. Studd, who gave up fame and fortune to take the gospel to pagan tribes, wrote:

有人希望鄰近教會之地

得聽教堂的鐘聲，

我寧願划著搜救船

靠近地獄呎尺之境。

Some wish to live within the sound

Of Church or Chapel bell,

I want to run a Rescue Shop

Within a yard of hell.

顯然，司達德被當代人士看為傻瓜。教會歷史的年鑑中，充滿了這樣的人。有些成為那時代的英雄，或在死時被視為英雄。另有一些則始終默默無聞，無人歌頌他，但到了天堂，他們就要獲得尊榮。

Doubtless Studd was considered a fool by his socialite contemporaries. The history of the church is full of the annals of such people. Some became heroes in their lifetimes or were made such by their deaths. Others unknown and unsung down here are counted over yonder as the aristocracy of Heaven.

(2) 優先順序 (十六 26)

(2) the Priorities Involved (16:26)

「人若賺得全世界，賠上自己的生命，有什麼益處呢，人還能拿什麼換生命呢？」

"For what is a man profited, if he shall gain the whole world, and lose his own soul? or what shall a man give in exchange for his soul?"

門徒思想的，一直都是物質的國度，一個從耶路撒冷開始，直到征服全世界的國度。撒但就曾想提供這樣的國度給基督，但現在，從加略山的角度來看，不可能有在世界上的國度了，或至少，要等到神救贖萬物的旨意以及，教會的發展、被提，都實現以後。

The disciples had been thinking in terms of a material kingdom, one that would begin at Jerusalem and conquer the world. Satan had once offered such a kingdom to Christ. But now, in the light of Calvary, there could be no thought of a worldly kingdom, at least not until God's purposes in grace had been accomplished in the creation, development, and rapture of a church.

主等於是在說，他的門徒，必須對這個還在罪惡中的世界無所依戀。猶太人從物質角度對彌賽亞的期望，將會與「走向加略山的生命」無分無關。主耶穌指出：想要獲得世界所要付的代價。

The Lord was saying that in His own disciples there must be no desire for the world in its present state of sinfulness. The carnal Messianic hopes of the Jews could have no part in the lives of those who had been to Calvary. The Lord pointed to the price that would have to be paid if it were possible to gain the world.

有人說得好，攸關生命的第一個問題應當是「天堂或地獄？」當這個問題選了「天堂」之後，第二個問題就是「天堂或世界？」這個問題必須從人類靈魂的價值角度，在十字架下解決。

It has been well said that the first question that comes to a soul is "Heaven or Hell?" When that question is settled in favor of Heaven, the second question that comes to a soul is "Heaven or earth?" We must settle the second question at the foot of the cross and in the light of the value of a soul.

(3) 關於預言 (十六 27-28)

(3) the Prophecies Involved (16:27-28)

(a) 預告主的再來 (十六 27)

(a) The Return of the Lord Foretold (16:27)

主預言，「人子要在他父的榮耀裡，同著眾使者降臨。那時候，他要照各人的行為報應各人。」這時候，基督徒有十字架可依靠，但現今的時代就要終止。下一個時代，則是冠冕。

The Lord prophesied, "The Son of man shall come in the glory of his Father with his angels; and then he shall reward every man according to his works." There is a cross for the Christian in this age, but the present age will end. In the next age there will be a crown.

舊約先知預見的國度——實質的千禧國度，基督的王國——並未因猶太人堅不低頭，不肯相信而取消，它只是延後而已。有一日終將臨到。主耶穌還要再來，那將是在榮耀中降臨，有天使天軍相隨，他來罰惡賞善，並要作王。因此，讓我們背起十字架來吧，有一日將獲得冠冕。

The kingdom foreseen by the Old Testament prophets—the literal millennial kingdom, the world-empire of the Christ—has not been canceled by Jewish intransigence and unbelief. It has merely been postponed. It will come. The Lord Jesus is coming again, coming in glory, coming with the hosts of Heaven, coming to reward, coming to reign. So let us take up the cross and be rewarded one day with a crown.

(b) 主所預告的啟示（十六 28）

(b) The Revelation of the Lord Foretold (16:28)

接下來主的話一定引起很大的騷動：「站在這裡的人，有人在沒嚐死味以前，必看見人子降臨，在他的國裡。」這顯然是指不久之後，彼得、雅各和約翰在變像山上的經歷。若去掉分章標誌就更清楚了。

The Lord's next words must have caused a considerable stir: "There be some standing here, which shall not taste of death, till they see the Son of man coming in his kingdom." There is little doubt that He was referring to the forthcoming experience of Peter, James, and John on the mount of transfiguration. The connection would be even more clearly seen if the chapter divisions were eliminated.

B. 國度的彰顯（十七 1-23）

B. Manifestations of the Kingdom (17:1-23)

我們要來探討變像山故事的異象、訪客和對話的聲音。這個國度的彰顯之後，還有另一個在山谷中的彰顯。

We are going to consider the vision, the visitors, and the voices in the story of the transfiguration. This manifestation of the kingdom was followed by another in the valley.

1. 異象（十七 1-2）

1. The Vision (17:1-2)

彼得的認信六天之後，有更足夠的時間來深思關於「冠冕之前，先有十架」的道理了。我們來想像，主和他的三個門徒（彼得、雅各和約翰）爬上高達九千四百英呎的黑門山的情景。山腳下多樹的叢林，讓登山者很難體會擺在前頭可怕的孤寂。他們很快就要進到雪地中。

Six days had passed since Peter's confession, time enough for the truth to sink in that there was to be a cross before there was to be a crown. We can picture the Lord and three of His disciples (Peter, James, and John) ascending the heights of mount Hermon, which towers some 9,400 feet above sea level. The shaggy foothills gave no hint of the awesome desolation that awaited the climbers. They would soon be standing amid snow.

黑門山！山腳下是約旦河的起源，以及美麗而富異教風情的該撒利亞腓立比。越過山頂，就是大片的外邦人之地。往南是加利利、撒瑪利亞、低加波利、比利亞和猶太。在古代，這地點曾被可怕的巴力教奉獻給神祇，但現在，它已被耶穌的跟隨者所分別為聖。彼得有一日要稱它為「聖山」（彼後一 18）。

Mount Hermon! Below were the sources of the Jordan and the beautiful but almost pagan city of Caesarea Philippi. Beyond the summit lay the great lands of the Gentiles. To the south were Galilee, Samaria, Decapolis, Perea, and Judea. The location had been sacred to the terrible Baal cults of ancient times, but from now on it would be sacred to the followers of Jesus. Peter would one day call it "the holy mount" (2 Peter 1:18).

馬太、馬可、路加都記載了變像山的事件，但約翰沒有——雖然他是他們四位唯一的在場者。他為什麼保持緘默？約翰的寫作，是為了彰顯基督的神性，而變像山不是要證明基督的神性。使徒約翰在別處已列出夠多的證據。

Matthew, Mark, and Luke all recorded the incident on the mount of transfiguration, but John did not—although he was the only one of them present. Why was he silent about it? John wrote to demonstrate the deity of Christ, and the transfiguration was not the proof of Christ's deity. The apostle found abundant proofs elsewhere.

表面看來，彰顯榮耀似乎是基督宣告自己是神的最大證據，而變像山應該是彼得認信的最大證據。「你是基督，是永生神的兒子」（十六 16）。但其實不是。變像山乃是基督人性的最高峰。

On the surface it seems that this revelation of glory was the greatest of all proofs of Christ's claim to be God, that the transfiguration was the greatest demonstration of the soundness of Peter's confession, "Thou art the Christ, the Son of the living God" (16:16). But that was not the case. The transfiguration was the climax of Christ's *human* life.

馬太寫道，主「變了形像」（十七 2）。「變了形像」這個字原文是 *metamorphoomai*，按字意為「改變形像」。主被改變，好叫他完美無罪、聖潔人性的榮耀莊嚴可以彰顯。這是變像的目的，也是約翰福音為什麼沒有記載的緣故。

Matthew wrote that the Lord was "transfigured" (17:2). The word translated "transfigured" is *metamorphoomai*, which literally means "to change form." The Lord was changed so that the glorious magnificence of His perfect, sinless, holy humanity could be displayed. That was the purpose of the transfiguration and that was why John did not record it in his Gospel.

摩根指出，主的人性，可從三個層面看出：「純真、聖潔、榮耀。」一開始是純真；他生來就具有無罪的本性。我們不是。孩童的純真，隨著與生俱來的罪性很快就喪失殆盡。小嬰孩在還不會走路或講話之前，就已經會發脾氣了。小孩就會撒謊、偷東西、不聽話。耶穌不會。他全然不犯罪，無論是思想、言語或行為。他生來就純真，整個早年的生活也都如此。

Campbell Morgan pointed out that the Lord's human life was expressed in three stages: "innocence, holiness, perfected glory." The process began with innocence; He was born with a sinless nature. We are not. Childhood's innocence is soon swept away before the manifestation of the inherent sin nature. A baby will have temper tantrums before he is old enough to walk or talk. A child will lie, steal, and disobey. Jesus never did. He was absolutely sinless in thought, word, and deed. He was born innocent and He maintained that innocence throughout His early life.

然後，受試探。人性到後來就得與外在的引誘對抗，因此，耶穌也受魔鬼的試探。這個大試探家，被允許來試探耶穌無罪的人性。炙熱的試探上場了，但無疾而終。耶穌不僅純真，也全然聖潔。

Then came the temptation. Human nature eventually comes up against allurement and incitement from without, so Jesus was tempted by the devil. The arch-tempter himself was allowed to assail the sinless humanity of Jesus. The fierce heat of temptation was turned up, but in vain. He was not only innocent; He was holy.

在變像山時，這進展更趨完全。曾經彰顯出純真與聖潔的耶穌完美的人性，現在又彰顯出榮耀來。我們看見主的人性有全然的榮耀，他是「神一直希望人活出來的」人的樣式。我們沒有這樣的榮

耀，因為我們裡頭有罪。但有一日，我們要像他，也要得榮耀。在神的眼中，我們已經是了（羅八 30）。

On the mount of transfiguration the process was carried forward to completion. The perfect humanity of Jesus, which had been displayed in innocence and impeccable holiness, was there manifested in glory. The Lord was seen in all the glory of His humanity. He was man as God had always intended man to be. We know nothing of that glory, for there is sin in us. But one day we will be like Him and we will be glorified too. In God's sight we already are (Romans 8:30).

2. 訪客（十七 3）

2. The Visitors (17:3)

山頂山共有七個人。他們分成三組聚集：（1）彼得、雅各和約翰；（2）摩西和以利亞；（3）耶穌和父神。七人中的兩位，來自古代（摩西和以利亞）；三位是當代的人（彼得、雅各和約翰）；兩位來自永恒（耶穌和父神）。摩西代表舊約的律法，以利亞代表舊約的先知。新約由彼得、雅各和約翰來代表，雅各是第一位殉道的教會使徒；約翰是教會的奧秘；彼得是教會的傳信者，受託打開向猶太人和外邦人傳福音的門。

Seven persons were present on the mount. They were gathered in three groups: (1) Peter, James, and John; (2) Moses and Elijah; (3) Jesus and the Father. Two of the seven came out of the past (Moses and Elijah); three were from the present (Peter, James, and John); two came out of eternity (Jesus and the Father). The Old Testament was represented by Moses, who stood for the Law, and by Elijah, who stood for the Prophets. The New Testament was represented by Peter, James, and John. James, the first of the apostles to die, was the church's martyr; John was the church's mystic; Peter was the church's messenger, commissioned to fling wide its gates to Jew and Gentile alike.

3. 說話的聲音（十七 4-8）

3. The Voices (17:4-8)

路加九章 31 節告訴我們，摩西和以利亞在這個特別的場合裡，與耶穌在談：「他去世的事，就是他在耶路撒冷將要成的事。」譯成「去世」的這個字，原文意為「離去」。摩西自己就曾經離去，單獨在尼波山頂上，死於神的膀臂中，由天使葬埋。他代表所有因死亡而離去的人。以利亞的離去，是由一列火車接去。他沒有經過死亡，就被接回天家，因此，他代表所有活著的聖徒，有一日要被提而回天家。

Luke 9:31 tells us what Moses and Elijah talked about with Jesus on this remarkable occasion: "his decease which he should accomplish at Jerusalem." The word translated "decease" here really means "exodus." Moses had made his exodus by dying alone in the arms of God on Nebo's solitary heights, and by being buried by the angels. He represented all those who depart this life by way of death. Elijah had made his

exodus by way of a chariot of fire. He had been caught up into Heaven without dying, so he represented all the living saints who will be caught up in the rapture.

這兩位代表與耶穌談到他離去的事。他將要受死，藉此完成與摩西密切相關律法的祭禮，以及先知的講論，以利亞是這方面的最重要代表。那是怎樣的一場會談啊！

These two representative men talked to Jesus about His exodus. His forthcoming death would fulfill all the sacrifices of the law so closely linked with Moses, and all the sayings of the prophets, of whom Elijah was the supreme representative. What a conversation it must have been!

a. 愚蠢的聲音（十七 4）

a. The Foolish Voice (17:4)

馬太記載了三種聲音。首先是彼得愚蠢的聲音。他衝口而出，「主啊，我們在這裡真好，你若願意，我就在這裡搭三座棚，一座為你，一座為摩西，一座為以利亞。」請注意彼得這樣一連串的排列，以及好幾個 *ands*（和），彷彿、摩西、以利亞和耶穌是同等地位的。

Matthew recorded three voices. The first was the foolish voice of Peter. He blurted out, "Lord, it is good for us to be here: if thou wilt, let us make here three tabernacles; one for thee, and one for Moses, and one for Elias." Note the procession of *ands* by which Peter linked all three persons, as if to put Moses, Elijah, and Jesus on the same footing.

b. 父神的聲音（十七 5）

b. The Father's Voice (17:5)

當黑門山頭突然出現一朵雲彩時，彼得還陶醉在他那愚蠢的想法中。這並非不尋常。通常這山會在幾分鐘內就有烏雲籠罩山頂，只是會很快散去或完全消逝。經文寫著「一朵雲彩」，這意謂是神榮耀的雲彩。在舊約時代，這朵雲彩曾停駐在會幕後面至聖所內，約櫃上頭的施恩座上。這雲彩就是代表肉眼不能見的神的同在。

Peter was still bumbling on with his irresponsible nonsense when the brow of Hermon was suddenly wrapped with a cloud. That in itself was not unusual. A thick mantle of cloud often enfolds the summit of that mountain within minutes, only to disperse and disappear just as quickly. But this cloud was different. The text says it was "a bright cloud" and the implication is that it was the shekinah glory cloud. In Old Testament times that cloud once reposed on the mercy seat on the sacred ark within the holy of holies behind the veil. The shekinah was the visible token of God's presence.

當英國女王從白金漢宮移駕溫莎堡的桑德靈罕，或巴爾莫勒時，皇家的旗幟都會隨行。只要看見旗幟在某個住處，就意謂女王親臨該地。同理，這朵雲彩也宣告神與祂百姓同在，這榮耀已經離開以色列許久了，但如今又再臨，為要尊榮耶穌，宣告神已親臨山頂。

When the queen of England moves from Buckingham Palace to Windsor Castle, Sandringham, or Balmoral, the royal standard goes with her. When the flag flies over one of these residences, it means that the queen is there in person. In the same way the shekinah proclaimed God's presence among His people. That glory had long since departed from Israel, but it appeared now to honor Jesus and to proclaim God's personal presence on the mount.

接著是父神的聲音，彼得的蠢話立刻住了口：「這是我的愛子，我所喜悅的，你們要聽他」（十七 5）。耶穌受洗時，也出現同樣的話語（三 17）。那時，這聲音已經替那些尚未公開的歲月背書了。現在，它是要來為公開的歲月背書。神鑑察全地的眼，日夜都在眷顧祂的愛子。父神以他為樂，如今再次宣告，這是祂的愛子。因此，在變像山上，基督人性的榮耀，就在宣告基督的神性時，被神認可。

Then came the Father's voice putting an immediate end to Peter's blundering remarks: "This is my beloved Son, in whom I am well pleased; hear ye him" (17:5). The same voice had said the same words at Jesus' baptism (3:17). At that time the voice had endorsed the hidden years spent in private. Now it endorsed the years spent in public. God's all-seeing eye had been on His Son night and day. The Father had rejoiced over Him and now proclaimed Him once more to be His well-beloved Son. Thus in the transfiguration the glory of Christ's humanity was owned by God in the proclamation of Christ's deity.

c. 熟悉的聲音（十七 6-8）

c. The Familiar Voice (17:6-8)

門徒看見雲彩又聽到那聲音，簡直嚇得半死，但「耶穌進前來，摸他們說，起來，不要害怕」（十七 7）。他已承擔起中保的偉大職責，直到如今。他是神與人之間的唯一中保。

The disciples were overcome with terror at the sight of the cloud and the sound of the voice, but "Jesus came and touched them, and said, Arise, and be not afraid" (17:7). Already He assumed the great work of mediation that would be His throughout the present age. He would be the sole Mediator between God and man.

「他們舉目不見一人，只見耶穌在那裡」（十七 8）。摩西走了；以利亞走了；耶穌留在原地。舊約的時代，也就象徵性的挪開，留下空間給新約，只有主耶穌是大祭司，是我們與天父之間的中保和保惠師。

"And when they had lifted up their eyes, they saw no man, save Jesus only" (17:8). Moses was gone; Elijah was gone; Jesus remained. The Old Testament dispensation was thus typically removed to make room for the New Testament era in which the Lord Jesus alone is the Great High Priest, our Mediator and Advocate with the Father.

4. 山下（十七 9-23）

4. The Valley (17:9-23)

a. 下山（十七 9-21）

a. Descending Into the Valley (17:9-21)

(1) 講論（十七 9-13）

(1) the Discourse (17:9-13)

離開變像山，下山時，門徒一路問主有關以利亞的事。他們雖然一點不懷疑，他們剛剛的確看見彌賽亞，這是別人沒機會見到的，但他們對未來還是模糊不清。他們不瞭解，為什麼給以色列民的國度，被撤回了；還有，為什麼還要等那麼久，主才會再來。在山上看見以利亞，這使他們更加困惑，因為舊約說，以利亞必須在彌賽亞之前來臨。

On the way down from the mount of transfiguration the disciples asked the Lord about Elijah. Although they had no doubt at all that they had just seen the Messiah as no one else had ever seen Him, they still did not have things in perspective. They failed to grasp that the offer of the kingdom to Israel had been withdrawn and that long ages would pass before it would be offered again at the Lord's second coming. The sight of Elijah on the mountain had added to their bewilderment, for the Old Testament told of the coming of Elijah prior to the coming of the Messiah.

於是，主明白的宣告說，以利亞來是要在最終國度設立之前「復興萬事」（十七 11）耶穌也清楚的說，現在，以色列尚未預備好他這樣的來臨。施洗約翰已經以以利亞的靈和能力來過，卻被拒絕了。下次，以利亞要成為主再來的先鋒，不過，那要等好久。

The Lord then plainly declared that Elijah would come to "restore all things" (17:11) prior to the ultimate installation of the kingdom. Jesus also made it clear that the nation was by no means ready for such a visitation. John the Baptist had already come in the spirit and power of Elijah, and he had been rejected. It would be many a long day before Elijah would come to herald the Lord's return.

施洗約翰固然被希律處死，但在此之前，就已先被以色列的領袖們棄絕了。他們都袖手旁觀，讓希律可以下手逮捕，殺害約翰，如今，他們又要採取行動，將人子處死。

John the Baptist had been put to death by Herod, but not before being rejected by the leaders of Israel. They had stood back and allowed Herod to arrest and assassinate John, and they were now taking active measures to put the Son of man to death also.

(2) 被鬼附的 (十七 14-18)

(2) the Demoniac (17:14-18)

當耶穌、彼得、雅各和約翰還在山上時，有位父親，帶著他那被鬼附的兒子，來找留在山下的門徒。這景象，若不是一節節讀，整體給我們一種很接近今日景象的感覺。

While Jesus, Peter, James, and John were on the mount, a father brought his demoniac son to the disciples who were left behind. The description of the scene, taken as a whole rather than verse by verse, gives us a fascinating composite picture of the closing days of the present age.

在山下的門徒，正好形成一種沒有聖靈同在的教會。基督不在，正好上山，進入他的榮耀中。有幾位門徒也跟他在一起。山下的信徒，面臨危機卻毫無能力，看起來，他們已對此絕望透頂。顯然，他們沒想到要禱告、禁食。真神的力量，好像已遠離了祂的子民。他們絕望的喊叫「我們為什麼不能趕出那鬼呢？」（十七 19）。其中一個原因是，他們並未穿戴信徒征戰時的屬靈軍裝。另一個原因是他們的不信。

The disciples in the valley portray a dispirited church. Christ was absent, having gone on high to enter into His glory. Some of His own had gone to be with Him. Down below, the believers were powerless in the face of crisis and they seemed resigned to their powerlessness. They evidently had not thought of prayer and fasting. The real power of God seemed to have departed from His people. "Why could not we cast him out?" was their wretched cry (17:19). One reason was that they had not availed themselves of the spiritual weapons of the believer's warfare. Another reason was their unbelief.

這個狂亂的男孩，正是今日世界眾民的寫照，許多人被邪惡的靈捆綁，被情慾折磨。這男孩被一個凶猛的鬼所附。路加九章 38 節告訴我們，他是獨生子，這事實可能會讓我們想起天父的獨生子，不久前，天父才從天上認證了他。男孩的父親覺得門徒（代表教會）應該能幫他，他當然沒錯。

The demented boy is a picture of the people in the world today who are in the grip of evil spirits and enslaving, tormenting lusts. The boy was possessed by a callous, fierce demon. Luke 9:38 tells us that he was his father's only son, a fact mentioned perhaps to remind us of the heavenly Father's only Son, who had

just been acknowledged on high. The boy's father felt that the disciples (representing the church) ought to be able to help and of course he was right.

世界不把教會看在眼裡，部份原因也是因為，它面臨人類愈來愈糟糕的危機時，顯然也無能為力。靈恩派會有廣大的影響力，其中一個原因是，他們宣稱有能力。但是當這能力，沒有按他們所期望的方式運作，或，沒有按許多靈恩派所教導的方式運作時，人會灰心失望，那就是無可避免的結果。喝這樣水的人，還要再喝。

The world ignores the church partly because of its evident lack of power in the face of the ever-worsening crises in human affairs. One reason the charismatics have so much influence is that they profess to have power. But when that power doesn't work in the way they expect it to or in the way many charismatics teach it should, the inevitable result is distress of mind. People who drink of their water thirst again.

就像今日漂流的群眾一樣，旁觀者一直在打轉，往這邊擺，往那邊擺。人群本身沒有自己的信念、關切或良心，看到崩潰，只會以手指責那群無助的信徒，毫無疑問地，他們也會暗自竊喜於門徒的無能為力與官員週旋或行動。

Like drifting crowds today, the spectators milled around, pulled this way and that. The throng, with no conviction, concern, or conscience of its own, looked at the debacle, pointed fingers at the helpless believers, and no doubt secretly enjoyed the disciples' inability to speak with authority or act with power.

在場的宗教領袖，就象徵今日死氣沉沉的信仰。馬可九章 14 節告訴我們，文士自稱是聖經專家，他們也質疑門徒。這些領袖已開始反對基督，門徒也對他們有所防衛。因此，當他們看到門徒面對危機束手無策的窘樣，當然也是暗自竊喜。宗教領袖本身沒有什麼能力，因此，看到福音使者陷入同樣光景時，可能也會拍手叫好。

The religious leaders who were there portray the dead religion of the present age. Mark 9:14 tells us that the scribes, who professed to be experts in Bible matters, were questioning the disciples. These leaders were set in their opposition to Christ and were putting the Lord's disciples on the defensive. Doubtless the scribes too were finding secret satisfaction in the miserable failure of the disciples to do anything in this hour of crisis. The religious leaders had no power themselves and it probably made them feel good to see these evangelicals in the same condition.

然後，耶穌帶著那幾位門徒回來了。這些門徒在數世紀前聖徒的相伴下，看見主的榮耀。耶穌返回後，情景立刻轉變。那惡者被逐出，男孩恢復了神智。只有耶穌能驅逐那從世上來的陰暗勢力，將平安帶給世界。

Then Jesus came back, bringing the absent disciples with Him. In the wondrous company of saints from other ages, they had been gazing on the Lord in glory. With the return of Jesus, all was instantly changed. The evil one was cast out and sanity was restored to the boy. Only Jesus can eject the prince of the power of darkness from the world and bring peace on earth.

(3) 門徒 (十七 19-21)

(3) the Disciples (17:19-21)

原先垂頭喪氣的門徒，立刻把握時機問主，為什麼他們會慘敗。他等於是回答：「因為你們的信心太小，」他們需要多大的信心？只要像一粒芥菜種的大小。但他們忘了要倚靠神，祂是唯一的屬靈力量。他們沒有禱告、禁食，就是個證明。

At the earliest possible moment the defeated disciples asked the Lord the reason for their failure. "Because you have such little faith," He said in effect. How much faith did they need? Only as much as a mustard seed. But they had forgotten their dependence on God as the only source of spiritual power. The proof of their forgetting was their neglect of prayer and fasting.

b. 山谷之外的分辨 (十七 22-23)

b. Discerning Beyond the Valley (17:22-23)

主再次提醒門徒，他必須受死。這回，他加上更多細節，提到有人會背叛他。可怕的事情開始滲透進來了。門徒不再反對，只是開始憂愁。

Once more the Lord reminded the disciples of His impending death. This time He added the detail that He would be betrayed. Now the terrible tidings began to sink in. Instead of opposing the announcement, they plunged into sorrow.

C. 國度的成員 (十七 24-十八 35)

C. Members of the Kingdom (17:24-18:35)

1. 世俗的關係 (十七 24-27)

1. Secular Relationships (17:24-27)

a. 需要的稅金 (十七 24-25 節上)

a. Tax Money Demanded (17:24-25a)

門徒又回到迦百農，彼得突然問起有關效忠的問題和關係。因為負責徵收半舍客勒丁稅的人，來質疑他，所有的猶太男子每年都要繳這稅，主要作為聖殿的維修和服務費。「你們的先生不納丁稅嗎？」他們等於在問。

The disciples were back in Capernaum and the question of relationships and relative loyalties was suddenly sprung on Peter. He was confronted by the people who were responsible for collecting the annual half-shekel tax that was levied against all Jews for the maintenance of the temple and its services. "Doesn't your Master pay His taxes?" they asked in effect.

耶路撒冷聖殿的維護費用很高，因此，聖殿官依據出埃及記三十章 13 節，向每個滿二十歲的男子徵聖殿稅。半舍客勒等於二至三天的工資。理論上，納稅是義務，但是法利賽人和撒督該人對此也有異議（他們對每件事都如此）。每年三月，政府會公開宣佈，繳稅的時間到了。到三月十五日，全國都會設立繳稅站，大家可以去繳交，直到三月二十五日；之後，就必須親自到耶路撒冷的聖殿交了。

The Jerusalem temple was very costly to maintain, so the temple officials used Exodus 30:13 as their authority to levy a temple tax on all male Jews over twenty years of age. A half-shekel was the equivalent of two or three days' pay. Theoretically the tax was obligatory, although the Pharisees and Sadducees argued about that issue, just as they did about everything else. On the first of the month Adar (March) the authorities made a public announcement that it was time to pay the tax. On the fifteenth of Adar, collection booths were set up throughout the country. Payment could be made at the booths until the twenty-fifth of the month; after that payment had to be made directly to the temple in Jerusalem.

別忘了，這只是猶太人的稅，不是給羅馬政府的，它有聖經依據，所繳的半舍客勒，可被視為是繳給神的。

We must remember that this was a Jewish tax, not a Roman one, and that it was a tax with Scriptural warrant. The half-shekel that was paid was regarded as given to God.

因此，稅吏跑來問彼得。顯然，他問這問題有點仇視的態度，也存心不良。稅務員大可以直接問耶穌，因為他已回到城裡，隨時可去。顯然，他們希望耶穌拒絕繳交，或彼得會說出不當的言詞。但是，彼得早知道主遵守摩西的律法，不論是字意或靈意。他從來不知道主會搞什麼別的花樣。因此他不假思索的回答納，轉身就走了！

So the tax collectors accosted Peter. There can be little doubt that the question was asked in a hostile manner and with malicious intent. The revenue officers could easily have asked Jesus directly since He was back in town and available. Doubtless they were hoping that Jesus would refuse to pay the tax or that Peter would make an incriminating statement. Peter, however, knew that the Lord kept the Mosaic law in letter and in spirit. Never had he known Him to do anything else. So he answered with a brief yes and walked away.

b. 討論稅金（十七 25 節下-27）

b. Tax Money Discussed (17:25b-27)

主並未等到彼得開口問他，他是全知的神，早已知道發生了什麼事，耶穌便主動問了彼得，「世上的君王向誰徵收關稅丁稅呢？是向自己的兒子呢，是向外人呢？」（十七 25）主在提醒彼得，他在該撒利亞腓立比境內所作的認信，還有，在變像山上所聽到的對話。主的問題也可以這麼說：「彼得，你曾說我是神的兒子，那現在你倒說我必須納丁稅。稅法怎麼有權來向我這神子徵稅呢？」

The Lord did not wait for Peter to bring up the subject. Being omniscient, He knew all that had happened. Jesus put a question of His own to Peter: "Of whom do the kings of the earth take custom or tribute? of their own children, or of strangers?" (17:25) The Lord was reminding Peter of his confession at Caesarea Philippi and of what he had heard on the mount of transfiguration. The Lord's question could be expressed as follows: "Peter, you said I was the Son of God. Now you are saying that I have to pay this half-shekel. How can that law have any claim on Me as the Son of God?"

不過，主又承認了另一個角度的考量。他等於在說，「然而，為了不絆倒這些人，我們還是納稅吧。」耶穌吩咐彼得去取釣魚線，把魚鉤投入湖中，釣上來的第一條魚，打開魚口，就會找到足夠主和他兩人的丁稅。這是主基督對創造界展現他主權的一個奇妙無比的方法！他刻意用這個方法來繳稅，顯示出：大自然的一切，其實都是屬於他的。（新約聖經中，獨有這裡提到這種釣魚的方式。）

The Lord, however, recognized another side of the issue. "Notwithstanding," He said in effect, "lest we should be a stumbling block in the way of these men, we will pay this tax." Jesus told Peter to take a fishing line, cast the hook into the lake, take the first fish that came to hand, and open its mouth. There he would find enough money to pay the tax for both the Lord and himself. What a display of the lordship of Christ over creation! He deliberately paid the tax in a way that would show that the realm of nature was tributary to Him. (This is the only place in the New Testament where this kind of fishing is mentioned.)

我們可以確定，彼得回去稅務員那裡說，「先生，可否請你跟我來。」然後照耶穌吩咐他的去做。我不免會想，彼得看到魚口的銅板，繳了稅之後，也會把那條魚送稅吏當晚餐！

We can assume that Peter went back to the tax collector and said, "Sir, come with me, if you please," and then did what Jesus had told him to do. I would like to think that after Peter took the coin from the fish's mouth and paid the tax, he gave the collector the fish for his supper!

主願意繳稅，也再次證明他順服神的律法。「可以拿去給他們，作你我的稅銀，」他說（十七27）。請注意，他將自己（免稅的神子）與彼得（不能免稅的人）兩者區分開來。但同時，又把自己和彼得涵括在「我們」之內——「以免我們觸犯了他們」。這裡或許也有個暗示：主的門徒將很快就可完全免受猶太教的約束了。他已在呼召他們脫離猶太教的羊圈。

The Lord's willingness to pay the tax is another demonstration of His submission to the law of God. "Give unto them for me and thee," He said (17:27). Note that He made a difference between Himself as the tax-exempted Son and Peter as the unexempted subject. At the same time He did include Peter in the "we"—"lest *we* should offend them" (*italics added*). There is perhaps a hint here that the time would soon come when the Lord's disciples would be emancipated completely from Jewish obligations. He was already calling them out of the Jewish fold.

2. 與聖經的關係（十八 1-35）

2. Spiritual Relationships (18:1-35)

主繼續他這一段比較不公開，與國度成員有關的討論。他的論點，是針對現今世代中，國度的屬靈關係。和門徒談話結束後，他便離開加利利，從此沒有再回來，直到他受死復活之後。

The Lord continued His more or less private discussion on the subject of members of the kingdom. His comments anticipated the spiritual relationships within the kingdom during the present age. After this talk with His disciples, He left Galilee, never to return until after His death and resurrection.

馬太十八章非常重要，它本身就是完整的個體，但也與十六章主預告他的教會相關。馬太固然是給猶太人的福音，但它不只是這樣。它不只強調主被猶太人拒絕，以及這拒絕對猶太人造成的後果；馬太也是為了教會而寫，並且，只有馬太粗略地提到教會。馬太福音兩次使用了「教會」這名稱，另有暗示，一是應用珠子的比喻時，另一是在橄欖山的講論時的暗喻。馬太十三、二十四、二十五章中，若把教會從中排除，那就犯了「太過於護著猶太人」的毛病（以為馬太福音完全只為了猶太人設想）。

Matthew 18 is an important chapter. In itself it forms an organic whole, but it is linked with chapter 16 by the Lord's prophetic references to His church. It is true that Matthew is the Jewish Gospel, but it is far more than that. It not only emphasizes the Lord's rejection by the Jews and the consequences of that rejection for the Jewish nation; Matthew also anticipates the church, and it is the only Gospel that does bluntly mention the church. The Gospel of Matthew mentions the church by name twice, by implication in the parable of the pearl, and by allusion in the prophetic discourse on the mount of Olives. To rule the church out of Matthew 13, 24, and 25 is to be overzealous for the Jewishness of the Gospel.

在馬太十六章，我們第一次看到聖經直接提到「教會」這個字；馬太十八章，則是第二次。這兩次，正好湊成一對。十六章我們可看出教會它「普世性」的層面；十八章則是「地方性」的層面。

In Matthew 16 we have the first direct mention of the church; in Matthew 18 we have the second. These two references form a pair. In chapter 16 we find the church in its universal aspect; in chapter 18 we find the church in its local aspect.

主耶穌指出普世性的層面，他說，「我要把我的教會建造在這磐石上，陰間的權柄，不能勝過他」（十六 18）。當他說這些時，教會仍未誕生，而以色列國已是現今的實體。教會是一個與以色列全然有別的獨立個體。把教會等同以色列，顯然是混淆了兩個不同定義的群體。

The Lord set before us the universal church when He said, "Upon this rock I will build my church; and the gates of hell shall not prevail against it" (16:18). The church was still future when He spoke, while the nation of Israel was a very present reality. The church is an entity separate and distinct from Israel. To equate Israel with the church confuses clearly defined groups.

教會是一個在時間軸中插入的刮弧，神要藉此標誌出祂對以色列民的不悅，因為他們殺了祂的兒子。教會是超自然的作為，在五旬節那一天，突然進入人類的歷史；將來，在被提時，它還要再度藉著超自然的作為而離開歷史。在現今這個教會的時代，神對以色列民的應許已暫時停止。有一日，教會被提之後，祂要再度直接對付以色列民。如今，以色列得以復國，重返應許地，就是一個清楚的指引：神即將移除教會，重拾祂對希伯來人民的應許和預言。

The church age is a parenthesis inserted into time and marking out the period of God's sovereign displeasure with the nation of Israel because of its murder of His Son. The church was supernaturally injected into history on the day of Pentecost; it will be supernaturally ejected out of history at the rapture. In this present church age the specific promises of God to the nation of Israel are suspended. God will resume His direct dealings with Israel after the rapture of the church. The fact that Israel has now been reconstituted as a sovereign nation and is back in the promised land is a clear indication that God is about to remove the church and pick up His promises and prophecies to the Hebrew people.

在教會的時代，提供給猶太人的救恩，與提供給外邦人的救恩，都根據相同的基礎。猶太人和外邦人都一樣要藉著個人信基督而得救。一個猶太人，因信基督而成為基督徒，都與其他人一樣，不論他原先是哪一國人，信哪一個宗教，如今都要成為教會的一員。這個主題，保羅在羅馬書九至十一章就有討論：使徒探討了神在過去、現今和未來對待猶太人的方式。

In the church age salvation is offered to Jews on the same basis that it is offered to Gentiles. Jews and Gentiles alike are saved by personal faith in Christ. A Jew who trusts Christ becomes a Christian and is added to the church in the same way as anyone else, no matter what his nationality or former religion is.

This topic is discussed by Paul in Romans 9-11, where the apostle takes up God's past, present, and promised dealings with the Jewish people.

教會的「地方」層次，則在馬太十八章 17 節有直接提到，也是該章的主題。主再複習教會的三個功能：接納信徒（十八 1-11）；復原冷淡退後者（十八 12-14）；以及使弟兄和好（十八 15-35）。當然，在馬太寫福音書時，普世的教會及地方堂會都已在各地設立。但是，主作教導時，一切都尚未發生。

The church in its local aspect is directly mentioned in Matthew 18:17 and it is the general theme of the chapter. The Lord reviewed the threefold function of a local church: the reception of believers (18:1-11); the restoration of backsliders (18:12-14); and the reconciliation of brethren (18:15-35). Of course when Matthew wrote his Gospel, the universal church and local churches were already well established on earth. All was still in the future, however, when the Lord spoke.

a. 接納信徒（十八 1-11）

a. Receiving Believers (18:1-11)

（1）小孩最大（十八 1-5）

(1) the Greatness of a Child (18:1-5)

（a）請教何為大（十八 1）

(a) The Quest for Greatness (18:1)

馬可九章 34 節告訴我們，門徒之間起了爭執，大家搶著要在未來的國度中居首位。他們還被錯誤的概念所纏累，以為主就要建立彌賽亞的國。他們十分確信，這個國度的建立，會帶給他們極大的權勢和榮華富貴。主原先對他們警告：「他即將被釘，以色列千禧國的盼望一定會延後」等等，他們置若罔聞。

Mark 9:34 tells us that the disciples had been arguing among themselves about which of them would be greatest in the coming kingdom. They were still laboring under the false impression that the Lord was about to set up the Messianic kingdom. They were quite sure that the establishment of the kingdom would mean great power and glory for them. The plain warning of the Lord that He was soon to be crucified, that millennial hopes for Israel were now indefinitely postponed, had fallen on deaf ears.

為了解決他們「誰要作頭」的紛爭，門徒直接來找主評理。主回答問題時，先告訴他們，在即將黎明前，地方堂會的第一個功能：接納信徒。

To settle their argument about who would be greatest, the disciples appealed directly to the Lord. While answering their question, He revealed the first function of the local church in the age that was about to dawn: that of receiving believers into its midst.

(b) 偉大的素質 (十八 2-5)

(b) The Quality of Greatness (18:2-5)

主耶穌用了一個實物教材來開始這一段有關教會的新論述。「耶穌便叫一個小孩子來，使他站在他們當中。」(十八 2)。他說，「我實在告訴你們，你們若不回轉，變成小孩子的樣式，斷不得進天國。」(十八 3)。我們不應當孩子氣，但應當像孩子的樣式。

The Lord opened this new line of teaching about the church by the use of an object lesson. "Jesus called a little child unto him, and set him in the midst of them" (18:2). He said, "Except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven" (18:3). We are not to be childish, but childlike.

要進入天國唯一的方式，就是重生。重生的人，成為神子民的一份子，都要像小孩子的樣式。小孩不會世故，不為身份階級苦惱，不是只求一己之私，不存驕傲的心。小小孩能成為我們學習單純的榜樣，也是教會模範的會友。

The only way into the kingdom is by means of a new birth. Those who are born again take their place among God's people as little children. There is no sophistication, no struggle for caste, no self-seeking ambition, no pride in a little child. A small child is a lesson in simplicity, a model member of the church.

馬可九章 36 節告訴我們，耶穌「抱起孩子」來。耶穌要小孩站在門徒中間，向我們說明，我們在教會中，也要像主接納小孩一樣地接納他們。這是一幅愛、生命和謙卑的圖畫。

Mark 9:36 tells us that Jesus took the child "in his arms." The Lord set him in the midst of the disciples to illustrate that in the local church we are to receive those whom the Lord has received. The picture is one of love, life, and lowliness.

(2) 孩子的善良 (十八 6-9)

(2) the Goodness of a Child (18:6-9)

在神眼中，孩子有極大的價值。我們不要惹祂的這些小子民的氣，也不要絆倒他們。傷害孩子，再也沒有比這個罪更大的了，尤其是那些相信基督的孩子。

A child has great value in the sight of God. We are not to offend any of His little ones or cause one of them to stumble. No greater crime can be committed than to harm a child, especially one who believes in Christ.

但願學校中，那些刻意以人文主義和有害的哲學思想來傷害孩子的心靈和信仰的，能夠明白。但願那些因著情慾和個人利益而壓榨孩童的，能夠自省。但願那些凌虐孩子的，能醒悟。耶穌是萬人中最仁慈最溫柔的，他都會這樣說「倒不如把大磨石拴在這人的頸項上，沉在深海裡」（十八 6）。譯作「大磨石」的這個字，指需要驢子花力氣去拉的大石。

Let teachers in our schools and colleges who deliberately set out to corrupt the minds and beliefs of the young with humanistic and hurtful philosophies beware. Let those who exploit little children for the sake of lust and personal gain beware. Let all those who abuse children beware. Jesus, the kindest and most tender of men, said of such a one that "it were better for him that a millstone were hanged about his neck, and that he were drowned in the depth of the sea" (18:6). The word translated "millstone" refers to a great stone requiring the strength of a mule to move it.

除了這個重要的教訓外，我們也要注意，不要冒犯基督裡的小嬰孩。主的警告，是針對那些「凡使這信我的一個小子跌倒的」說的。剛信主的基督徒需要被餵養、造就，學習過在基督裡的生活。凡以假教義，壞榜樣腐化他們的，有禍了。

Going beyond this primary lesson, we note that we are not to offend babes in Christ either. The Lord's warning was addressed to those who cause "one of these little ones which believe in me" to stumble. New Christians are to be nurtured and nourished and brought along in their new life in Christ. Woe to those who corrupt them with false doctrines or bad example.

絆倒的事是免不了的。人類因為敗壞就免不了犯罪。但是，誘惑那些被神特別保護的，有禍了。在十八章 7 節，有兩個「有禍了」。第一個是出於大憐憫，憂患之子在哀嘆這世界所犯的罪。第二個是大咒詛。主在警告那些犯罪使人跌倒的，要小心了。他們最好斷腕以求生，好過繼續活在咒詛中，以致被丟在地獄的火中。主傳講有關地獄這麼可怕的真理時，一點都不必說抱歉。他講過好幾次，每次都提到永久的受苦。這裡，主特別提到「永火」（十八 8）及「地獄的火」（十八 9）。

Offenses will come. Given the depravity of man, sin is inevitable. But woe to the person who tempts one of those who are under the special protective care of the living God. There are two woes in 18:7. The first is the woe of *a great compassion*, the lamentation of the Man of Sorrows over the offenses of the world. The second is the woe of *a great curse*. The Lord warned that those whose sin causes others to stumble should beware. They would be better off to mutilate themselves than to continue in a course that puts them in danger of Hell fire. The Lord made no apology for preaching about the terrible reality of Hell. He spoke about it frequently, and always as a place of eternal torment. Here the Lord specifically referred to "everlasting fire" (18:8) and "hell fire" (18:9).

(3) 小孩的監護人 (十八 10-11)

(3) the Guardians of a Child (18:10-11)

(a) 神鑑察 (十八 10)

(a) God Sees (18:10)

當主要結束這個警告時，他投出一道吸引人的光，射向這個奧祕的世界，遠遠超過我們天然的理解。「你們要小心，不可輕看這小子裡的一個，」他說，「我告訴你們，他們的使者在天上，常見我天父的面。」

As our Lord concluded this warning, He cast a fascinating flash of light on the mysteries of the world beyond our natural sight. "Take heed that ye despise not one of these little ones," He said, "for I say unto you, That in heaven their angels do always behold the face of my Father which is in heaven."

當雅各在伯特利時，他睜眼看到一群天使在一座天梯上面「上去下來」（創二十八 12）。他們不是下去上來；而是上去下來。天使被賦予任務來到這個地球上，那個閃亮的梯子就是讓他們上去向那一位作報告用的（創二十八 13）。他們又要下來執行神的旨意。主自己也提到天使們「上去下來」（約一 51）。

When Jacob was at Bethel his eyes were opened to see a constant stream of angelic traffic "ascending and descending" a celestial stairway (Genesis 28:12). They were not descending and ascending; they were ascending and descending. The angels had been assigned duties on this planet and they were going up that shining ladder to give their reports to the One above (Genesis 28:13). They were coming back down to execute the divine will. The Lord Himself made reference to the "ascending and descending" of angels (John 1:51).

天使們在這個世界十分忙碌。例如，我們每個人都有護衛天使。彼得有（徒十二 7-10），保羅也有（徒二十七 23）。當拉撒路死時（路十六 22）天使們帶領他的靈魂去到「亞伯拉罕的懷中」。我們從啟示錄一章 20 節，以及二至三章寫給七間教會的信中得知，每間堂會也有它自己的天使。聖靈告訴我們，善良的天使都是「服役的靈」，為「那將要承受救恩的人」效力（來一 14）。啟示錄顯示，在末世的審判時，天使會積極參與。主降生時也是由天使報信的。他在野地受試探，他在園中憂傷時，都有特別的天使服事他（太四 11；路二十二 43）。他復活時，天使也在場。

Angels are busy in this world. For example we all have attendant angels. Peter did (Acts 12:7-10) and so did Paul (Acts 27:23). Angels carried the soul of Lazarus to "Abraham's bosom" when he died (Luke 16:22). We learn from Revelation 1:20 and from the letters to the seven churches in Revelation 2-3 that each local church has its angel. The Holy Spirit tells us that the good angels are "ministering spirits" who serve the

"heirs of salvation" (Hebrews 1:14). The Apocalypse shows us angels actively engaged in the closing judgments. The Lord's birth was heralded by angels. His temptation in the wilderness and His agony in the garden were both followed by a special ministry of angels to His needs (Matthew 4:11; Luke 22:43). Angels attended His resurrection.

馬太十八 10 節，主清楚指出，小孩都有守護天使。那些引誘孩子上鉤去吸毒或以撒但的哲學破壞他們心靈的，有禍了。他們的天使，要在父神寶座前報告這一切違反祂旨意的罪行。

In Matthew 18:10 the Lord clearly indicated that little children have guardian angels. Woe betide those who get the young hooked on drugs or ruin their impressionable minds with Satanic philosophies. Their angels make personal reports to God the Father in Heaven about all such crimes against His throne.

蘇聯在踐踏兒童生命的事上，罪大惡極。他們入侵阿富汗後，發現很難招降這國的自由鬥士，便想出一個十分可惡和恐怖的方法，目標是對兒童下手。聯合國人權委員會以及在當地服務兒童的醫生作證指出：有一位七歲大的孩童遭炸傷，因撿拾一個外觀看似一般的錫罐；另一個十二歲的孩子，被炸斷三根指頭，因為她撿到的筆，連有爆炸物；還有一個小孩被一個狀似洋娃娃的炸彈炸傷。據估計，有數千孩童，被外觀亮麗的炸彈炸傷，這些炸彈，藏在玩具車、洋娃娃和球裡面。我們可以確定，這些孩童的天使，會圍在父神的寶座前報告。

The Soviets were guilty of despising little ones. Having invaded Afghanistan, they found themselves unable to subdue the freedom fighters in that country and resorted to a particularly diabolical form of terror that was aimed at children. Testimony poured in from the United Nations Commission on Human Rights and from physicians who served the young victims. A seven-year-old was maimed by a blast from what looked like a harmless tin can; a child of twelve lost three fingers when she picked up a pen loaded with explosives; a tiny tot was maimed by a bomb that looked like a doll. It is estimated that thousands of children were harmed by brightly colored bombs concealed in toy trucks, dolls, and balls. We can be sure that the angels of those children besieged the throne of God.

神對這些監護天使的回答，已經寫出來了。祂已說了，蘇聯遭報的日子必定會來臨。從某個角度而言，那日子其實已經來臨，蘇聯解體，俄國以及前蘇聯成員的亂局都是。但是神還不會就此了事，在末日，俄國還有她要扮演的角色（結三十八-三十九）。有一日，俄國要帶給以色列一場大屠殺，神也要報復。他說：「我的怒氣，要從鼻孔裡發出」（結三十八 18）。

God's answer to their guardian angels had already been written. He had said of the Soviet Union that its day of reckoning would come. To some extent that day has already come with the demise of the Soviet Union and the disarray of Russia and some of the other former Soviet republics. But God is by no means through with Russia. She has yet a role to play in end-time events (Ezekiel 38-39). In a day to come Russia will

spearhead a massive onslaught on Israel, and God will respond. "My fury shall come up in my face," He said (Ezekiel 38:18).

(b) 神拯救 (十八 11)

(b) God Saves (18:11)

馬太十八章 11 節將我們再帶回 1-11 節所要強調的有關接納信徒的屬靈教訓。主說，「人子來，為要拯救失喪的人。」只有得救的人，可以被接納，有份於堂會的生命交流。未得救的人，固然歡迎他們來參加聚會，但只有得救的人，可以共享生命。

Matthew 18:11 brings us back to the underlying spiritual lesson in 18:1-11 about receiving believers. The Lord said, "The Son of man is come to save that which was lost." Only saved people can be received into the fellowship of a local church. Unsaved people can be welcomed to attend the services of the church, but only saved people can share its life.

b. 退後者的復原 (十八 12-14)

b. Restoring Backsliders (18:12-14)

地方堂會的功能，不只是接納新信徒到它的生命團契裡；堂會還有責任要堅固退後者。

The function of the local church is not only to receive new believers into its fellowship; the church is also responsible to restore backsliders.

迷羊的比喻，在路加十五章講得最完整，不過它的上下文不同。在那裡，它的重點在強調人的失喪，主說了三個故事，迷羊、遺失的銅板及浪子。人類像羊一樣的迷失，遠離了神。人類又像突然掉落而遺失的銅板。人類像浪子一樣，故意選擇離家而去。

The story of the lost sheep is told more fully in Luke 15, where the context is different. There, where the emphasis is on human lostness, the Lord told a three-part story about a lost sheep, a lost piece of silver, and a lost son. Human beings are lost as sheep are lost by wandering astray from God. People are lost as coins are lost by a sudden fall. And people are lost as the prodigal son was lost by deliberate choice.

(1) 迷失的羊 (十八 12 節上--中)

(1) the Lost Sheep (18:12a-b)

在馬太，從緊鄰的上下文中可看出，主談到的是被沒良心又邪惡的人誘拐，因而離開了羊圈的孩子。若不去找回，那孩子從此就會淪亡。

In Matthew, in the immediate context, the Lord was talking about the loss of a child who has been seduced from the protection of the fold by unscrupulous and wicked people. If not sought and found, the child will become hardened by sin and will perish.

從十八章較廣的上下文來看，迷羊的故事，較可能是指：如何使從基督教群體的保護中離群的神的羊復原。

In the broader context of chapter 18, the story of the lost sheep is more related to the restoration of one of God's sheep who has strayed from the protection of the Christian community.

(2) 慈愛的牧人 (十八 12 節下—14)

(2) the Loving Shepherd (18:12c-14)

這故事顯示，主也對冷淡退後者彰顯慈愛和關懷，就像對迷失的罪人一樣。冷淡退後者的復原，帶給祂的喜樂，與罪人得救的喜樂一樣多。

The story shows that the Lord exercises the same love and concern for a wandering backslider as He does for a lost sinner. The restoration of a backslider brings as much joy to His heart as the salvation of a sinner does.

教會有責任去尋找那些迷失在過犯罪惡中的人；也有責任去尋找並堅固冷淡退後、不來聚會分享生命的人。在一個教會中，冷淡退後者被復興，就好像接納一個新信徒一樣的快樂。

The church has a responsibility to seek those who are lost in trespasses and sins; it also has a responsibility to seek out and restore those who are lost to its fellowship. There should be as much rejoicing in the local church over the restoration of a backslider as there is over the reception of a new believer.

當耶穌藉著談接待一個小孩子，來談接待新信徒時，他說了一句「我在天上的父」（十八 10）。現在，他又藉著談尋找亡羊，來談復原冷淡退後者，他說，「你們在天上的父，也是這樣不願意這小子裡失喪一個」（十八 14）。他用了「你們的」來告訴我們，這乃是我們的責任。

When Jesus was speaking of receiving new believers in terms of receiving a little child, He spoke of "*my* Father which is in heaven" (18:10, italics added). Now, speaking of restoring backsliders in terms of seeking

lost sheep, He said, "It is not the will of *your* Father which is in heaven, that one of these little ones should perish" (18:14, italics added). His use of the word "your" introduces the factor of *our* responsibility.

也要注意十八章 14 節提到神的旨意。我們的天父並不希望任何一個小孩子滅亡。祂的旨意，也應該是我們的旨意。就如我們的主耶穌基督尋找那些迷失的羊一樣（不論那是迷失的罪人，還是走偏路的聖徒），因此，我們也應當去尋找。尋找迷羊是各地教會的功能之一。新約聖經中，凡是領導神子民的人，被稱為牧者，那不是偶然的。凡是領導神子民的人，對羊群必須有牧者的心腸。

Note too what 18:14 says about God's will. It is not the will of our Father in Heaven for any of His little ones to perish. His will should be our will. Just as our Lord Jesus Christ sought those astray from the fold, whether they were lost sinners or wayward saints, so should we. Seeking lost sheep is one of the functions of the local church. It is not accidental that in the New Testament those who would be leaders of God's people are called shepherds or pastors. Those who would lead God's people must have a shepherd heart for the flock.

c. 與弟兄和好（十八 15-35）

c. Reconciling Brethren (18:15-35)

（1）一個原則（十八 15-20）

(1) a Principle (18:15-20)

（a）第一步——基督徒相愛的律（十八 15）

(a) The First Step—Christian Love Rules (18:15)

想要與弟兄和好，有三個步驟。首先是要遵行基督徒愛的法則。耶穌說「若你的弟兄得罪你，你就去趁著只有他和你在一處的時候，指出他的錯來。他若聽你，你便得了你的弟兄。」

An attempt to reconcile a brother involves three steps. In the first, Christian love rules. "If thy brother shall trespass against thee," Jesus said, "go and tell him his fault between thee and him alone: if he shall hear thee, thou hast gained thy brother."

「得罪你」這幾個字有些爭議。我們不需要等到有弟兄得罪你了，才主動去找弟兄談話、問明原委。去找他的目的，不是要去定罪或論斷，或火上加油，而是要去「得著」他。十八章 15 節譯作「得著」這字是 *kerdaino*，是個與利益和損失相關的商業用語（見徒二十七 21）。一個犯了罪的弟兄，在某程度上，已經失去團契了，在基督的審判台前，他就預備要當可悲的敗將了。而一個得救的人，也可能在生活上失敗得一塌糊塗。因此，基督徒的愛，應主動地邁出和好的步伐。

The words translated "against thee" are the subject of some debate. We do not necessarily have to wait until a brother sins against us personally before we take the initiative and talk to him about what is going on. The purpose of going to him is not to condemn or criticize or add fuel to the fire, but to "gain" him. The word translated "gained" in 18:15 is *kerdaino*, a commercial term associated with profit and loss (see Acts 27:21). A brother who has sinned is in certain ways lost to the fellowship and he has set himself up to be a tragic loser at the judgment seat of Christ. It is possible to have a saved soul and a lost life. So Christian love takes the initiative and starts a move toward reconciliation.

(b) 再進一步——一般法則（十八 16）

(b) The Further Step—Common Law Rules (18:16)

和好的第二步，就是遵行這個一般法則。耶穌說，「他若不聽，你就另外帶一兩個人同去，要憑兩三個人的口作見證，句句都可定準。」這是引用摩西律法中的原則（申十九 15）。

In the second step toward reconciliation, common law rules. "But if he will not hear thee," Jesus said, "then take with thee one or two more, that in the mouth of two or three witnesses every word may be established." He was referring to the principle established in the law of Moses (Deuteronomy 19:15).

雖然和好的第一步是在私下進行，但第二步就很正式了。要解決一項爭議，大家都喜歡一對一冷靜的對談，但是若得罪你的弟兄很固執時，就非要有進一步更正式的談話不可。其目標也一樣：要使弟兄知錯。過程中，都要有見證人，好讓部份的觀察者可以權衡事件所牽涉的層面，雙方應負起的責任，在勸說中聆聽雙方意見並成為禱告中的伙伴。而不要牽涉個人的利害關係。

While the first attempt at reconciliation is secret, the second is formal. It is more satisfactory to settle an issue in a quiet one-on-one conversation, but when the sinning brother is obdurate, he makes the more formal step necessary. The mission is the same: to convince the brother of his fault. Witnesses are taken along so that impartial observers can weigh the issues involved, apportion blame, lend their voices in persuasion, and become partners in prayer. More than personal interest is involved.

(c) 最後的步驟——基督徒領袖的原則（十八 17-20）

(c) The Final Step—Christian Leaders Rule (18:17-20)

i. 地方堂會的執行力（十八 17 節上）

i. The Executive Power of the Local Church (18:17a)

當第一步、第二步都失敗時，問題就更嚴重了。犯錯的人，他的罪和固執，如今已影響到教會。因此，第三步驟就是教會領袖要出面處理了。地方堂會這時已被視為是信徒所組成的一個可見的身體，要有共同的見證，因此，它被賦予權力和權柄，來執行紀律。

When steps one and two fail, the problem becomes far more serious. The sin and stubbornness of the erring one now affects the testimony of the local church. So in the third step, Christian leaders rule. The local church is here envisioned as a visible body of believers who have a corporate testimony and who are endowed with the power and authority to exercise discipline.

ii. 地方堂會開除會籍的權利（十八 17 節下—20）

ii. The Excommunicating Power of the Local Church (18:17b-20)

a. 在哪裡執行（十八 17 節下—18）

a. Where It Works (18:17b-18)

當這個問題報告到教會時，仍有機會進行冷靜、和平的復原。但是，若犯罪的弟兄拒絕教會的調解，那麼，他的案例就真的無望了，因為教會就有權利開除他。

When the problem is told to the church, there is still the opportunity for a quiet and peaceable restoration. However, if the offending brother refuses the reconciling ministry of the local church, his case is desperate indeed, for the church has the power to excommunicate.

信徒一旦被堂會開除——在聖靈引導之下，以合乎聖經的原則，透過審慎認可的領袖恰當的執行，——他就成了圈外人了。「看他像外邦人和稅吏一樣，」耶穌說（十八 17）。傳統的猶太律法，禁止希伯來人，同一個異教徒有關係，同吃、同旅遊；倘若一個猶太人成了稅吏，他就要被除籍。基督徒的愛，修改了這個嚴格性，因為信徒對異教徒或稅吏的愛，是關乎到這個人的一場屬靈爭戰。

Once a believer is excommunicated by the local church—acting properly under the leading of the Holy Spirit, in accordance with the Scriptures, and through its properly recognized leaders—he becomes an outsider. "Let him be unto thee as an heathen man and a publican," Jesus said (18:17). Traditional Jewish law forbade a Hebrew to associate, eat, or travel with a heathen; and if a Jew became a publican, he was excommunicated. Christian love modifies this restriction, for the attitude of a believer toward a heathen or a publican is that of concern for the person's spiritual welfare.

我們不可看失落的人像癡瘋病人；我們是要為基督贏得他們。我們不可視被開除會籍的人為賤民；我們而努力，讓他們有朝一日能悔改、復原。但同時，我們的確要拒絕讓他們在地方堂會守聖餐，這項與聖靈相關的恩典。我們的確拒絕他們來到主桌前，以及參與團契會員大會和服事的機會。

We do not treat lost people as lepers; we try to win them to Christ. We do not treat excommunicated believers as pariahs; we seek their repentance and restoration. At the same time, we do deny them the means of grace that are linked by the Holy Spirit with the communion of the local church. We do deny them access to the Lord's table and any active part in the assembly's fellowship and services.

b. 為什麼要如此（十八 19-20）

b. Why It Works (18:19-20)

基督已保證，任何時候，當堂會有會友聚集時，他必同在。當教會的聚會中，在第二名會友到來時，主自己就臨到。沒有一次的聚會他不在場的。我們自己可能都忘了；我們可能以為這不是真的；但的確如此。當教會會友聚集時，主總是在場——而且只要有兩個人，就達法定人數。讓教會擁有這種獨特尊嚴的，就是神的同在。這是多大的恩典，多大的榮耀，宇宙的創造者，加略山復活的基督，不論祂子民的多寡，都要與他們同在！被堂會根據聖經而開除，這是很嚴重的事，因為這意謂，得罪人的那一位，已被切斷一切的關聯了。

Christ has pledged that He will be present whenever the members of a local church meet. When the second member of the fellowship arrives at a gathering of that church, the Lord Himself arrives. There is no meeting at which He is not present. We may forget that fact; we may act as though it were not true; but it is. The Lord is always present when church members come together—and it takes only two to make a quorum. It is this divine presence that endows the church with its unique dignity. How gracious, how glorious, that the Creator of the universe, the risen Christ of Calvary, gathers with His people, be they many or few! To be excommunicated by the local church on Scriptural grounds is a serious matter, for it means that the offending one is cut off from all this.

有關執行教會的懲戒，要多放在禱告中。倘若禱告後，引至「開除」的步驟，我們也還要以禱告追蹤這位落在極度軟弱中的被開除者。要為他禱告，使他願悔改，得復原。耶穌應許，「若是你們中間有兩個人在地上，同心全意的求什麼事，我在天上的父，必為他們成全。」（十八 19）。這一節，常常被引用，卻脫離上下文；它不是一張空白支票，隨我們的意思向神要；上下文是指那個得罪人卻不肯悔改，而被開除會籍的弟兄。

The whole matter of church discipline is to be bathed in prayer. If prayer leads to the excommunicating step, prayer must pursue the outcast in his terrible vulnerability. Prayer must seek his repentance and restoration. Jesus promised, "If two of you shall agree on earth as touching any thing that they shall ask, it shall be done for them of my Father which is in heaven" (18:19). That verse, so often quoted out of context, is not a blank check enabling us to demand anything we want of God; the context is the excommunication of an offending and unrepentant brother.

今日教會的懲戒，已經很少這樣執行了，即使有，被甲教會開除會籍的，就會跑去另一個教會聚會，或不難想像他會這樣做。但是，倘若他是合理的受到懲戒，他一定無法輕易逃過罪罰，因為耶穌說，「凡你們在地上所捆綁的，在天上也要捆綁，凡你們在地上所釋放的，在天上也要釋放（十八18）。當然，也有很多例子是，教會領袖，因為輕忽聖經，而亂用神的旨意。他們的宣告就沒有效，沒有約束力。

Nowadays church discipline is rarely administered and even when it is, the person excommunicated by one church simply runs over to another church and joins himself to that fellowship, or imagines that he does. But if he has been legitimately disciplined, he cannot escape the penalty that easily, for Jesus said that what is bound on earth is bound in Heaven and what is loosed on earth is loosed in Heaven (18:18). Of course there are many instances where church leaders, through ignorance of the Scriptures, act out of the will of God. Their edicts have no value at all and are not binding.

倘若開除是合理的——對事件有審慎的理解，也合乎聖經——則被開除者跑去另一個教會，對他並沒有好處（不論這教會知不知道，或根本不在乎他受了懲戒）。這個犯錯的人還是在懲戒中，神不會祝福他。在他裡面的神的靈，是憂傷的靈。這個犯罪的人，對撒但是毫無招架之力。他無法逃離教會按著聖靈的引導對他所作的捆綁。

If the excommunication is legitimate—if it is based on a sound grasp of the issues and of Scripture—it will not do any good for the excommunicated believer to join another congregation, which may or may not know he is under discipline, and which may not even care. The offender is still under discipline. God's blessing does not rest on him. God's Spirit within him is a grieved Spirit. The offender is vulnerable to Satan. He cannot escape the binding power of the local church acting under the guidance of the Holy Spirit.

神對此的不悅，可能不會立即從外表看出，被開除的弟兄可能一時還很興盛，但他已被禁止教權，教會已尋求過神的旨意了。它既牽涉到有關得罪人，也牽涉到聖經所說的真理，它已奉主耶穌的名聚會，作了最後、有權威有約束力的決定了，犯錯的人就是圈外人了，不論他去過多少教會，或在多少基督教機構服事了，除非他悔改，請求他得罪過的人的寬恕，直到他從捆綁中被那個教會「釋放」，在團契中復原。以上是它的原則。

The outward evidence of God's displeasure may not be seen at once. The excommunicated brother may appear to be prospering, but he is under interdict. The church has consulted the will of God. It has arrived at the truth both as to the offence and as to what Scripture says. It has gathered in the name of the Lord Jesus and its decision is final, authoritative, and binding. The offender will remain an outsider, no matter how many churches he joins or Christian organizations he serves, until he comes back in repentance and seeks the forgiveness of those he has wronged, until he is "loosed" from his bondage by that church and restored to its fellowship. Such is the principle.

(a) 超乎尋常的寬恕雅量（十八 21）

(a) Magnanimity in Forgiveness Beyond the Normal (18:21)

彼得聽完主對「和好」的教導，很受感動。他明白，倘若自己是受傷的一方，自己要對人有寬恕的心。但究竟要寬恕多少次？拉比的規定是容忍三次，就夠了。彼得為了顯得大氣，暗示說，他會原諒七次。他把愛降為邏輯，憐憫降為數學，屬靈的事，降為算術。

Peter had been impressed by the Lord's teaching on reconciliation. He realized that if he were the injured party, he would have to exercise a forgiving spirit. But how often would one be called on to forgive? The rabbis had decided that three times would be forbearance and forgiveness enough. Peter, with a great show of magnanimity, suggested that he forgive seven times. He was reducing love to logic, mercy to mathematics, a matter of spirituality to a matter of arithmetic.

(b) 超越天性的寬宏大量（十八 22）

(b) Magnificence in Forgiveness Beyond the Natural (18:22)

主把這種屬血氣的考量，統統推翻。他不僅要求超乎一般標準的寬恕，他更要求超乎天性的寬恕。這也是神寬恕我們的方式。神並不是說，「我要寬恕你七次。」果真如此的話，我們就慘了。

The Lord swept all such carnal considerations aside. He did not just demand forgiveness beyond the norm; He demanded forgiveness beyond nature. That is how God forgives us. God does not say, "I'll forgive you seven times." We would all be in a sorry plight if He did.

在但以理書九章 24 節，有「七十個七」這個有趣的數字，預告了猶太人的未來。這預言說，「為你本國之民和你聖城，已經定了七十個七。要止住罪過，除淨罪惡，贖盡罪孽，引進永義，封住異象和預言，並膏至聖者。」

There is an interesting use of the number "seventy times seven" in Daniel 9:24, which gives a preview of the future of the Jewish people. The prophecy reads, "Seventy weeks are determined upon thy people and upon thy holy city, to finish the transgression, and to make an end of sins, and to make reconciliation for iniquity, and to bring in everlasting righteousness, and to seal up the vision and prophecy, and to anoint the most Holy."

七十「週」就是七十個七（的年），「七十個七」這數字便由此而來。經過四百八十三年之後，四百九十年的期限，會被打斷，那時，彌賽亞必被「剪除〔被釘十字架〕」，以成為贖罪祭（但九 25-

26)。最後一個七年，要有忿怒傾在那行毀壞的身上（九 27）。之後，基督就要再來，並要治理公義的千禧國度。

The seventy "weeks" were seventy sevens (of years), which produce the number "seventy times seven." The resulting period of 490 years was to be interrupted after a span of 483 years, at which time the coming Messiah would be "cut off [crucified]," thus making atonement for sin (Daniel 9:25-26). The final seven-year period would bring iniquity to a head in the person of the antichrist (9:27). Thereafter Christ would return and bring in the millennial reign of righteousness.

換言之，神應許猶太人，祂要赦免，再赦免，再赦免，直到這個完滿的數字（「七十個七」）。我們當然知道，祂已在第六十九個年及第七十個年之間，插進了「教會」的時代。並且，儘管有加略山的罪，祂仍不斷地赦免又赦免又赦免。祂要一直赦免，直到再也沒有為止。

In other words, God promised the Jews that He would forgive and forgive and forgive for this perfect number of times ("seventy times seven"). We know of course that He has inserted the church age between the sixty-ninth and seventieth seven and has gone on forgiving and forgiving and forgiving in spite of the crime of Calvary. He will go on forgiving until time will be no more.

(3) 一個比喻（十八 23-35）

(3) a Parable (18:23-35)

(a) 某人的債務（十八 23-27）

(a) The Man and His Debt (18:23-27)

主用一個比喻來回答彼得的提問。這個故事很實際，說到有個人欠了東方某個國王一大筆錢，「一千萬銀子」（十八 24）。我們很難將聖經中的錢幣換算成今日的等值，因為還牽涉到當時的物價。最好能找出對等物來；此外，我們還得說明：一塊銀子是希伯來人使用的最高的幣額，而「一千萬」銀子，就是最高的整數。不管怎樣，這個人的債，是個天文數字。

The Lord answered Peter's proposal with a parable. The down-to-earth story tells of a man who owed an oriental ruler an incalculable debt, stated to be "ten thousand talents" (18:24). It is hard to translate Bible money into present-day equivalents because of fluctuating values. It is best to draw parallels, and to point out that a talent was the heaviest unit of weight used by the Hebrews and the number "ten thousand" was the highest round number. By all standards, the man's debt was beyond computation.

結算的日子到了；這人被帶到國王面前，發現他即將破產。國王下令，這人所欠的債，都要結清，把他和他的妻子兒女，並一切所有的都賣了償還。即使如此，他欠國王的，還是沒法還清。

The day of accounting came; the man was brought before the king and found to be bankrupt. The king commanded that such assets as the man had be liquidated. He was to be sold, along with his wife and family. Even so, his indebtedness to the throne would not be totally satisfied.

這人的狀況，正好描寫出我們在神面前的狀況。我們都是欠了一千萬銀子的人。神慷慨地賜與我們生命、技能和機會。我們卻沒有好好地回報祂所賜與的，我們濫用祂的恩賜，浪費我們的特質，又輕蔑祂的律法，輕忽祂的要求，不斷地犯罪，蠻橫。我們真是欠下難以估量的債。

The man's condition illustrates our state before God. We are all ten-thousand-talent debtors. God has lavished on us life, skills, and opportunities. In return, we have misappropriated His investment, abused His gifts, wasted our substance, despised His laws, ignored His claims, sinned constantly and with a high hand. We have accumulated an incalculable debt.

這人唯一出路（就像我們），只能來到王面前求憐憫，王願意免除一切債務。但是，這個債務人，完全不懂恩典的原則，他一心只想到律法。他向王求情的，不是恩典，而是求他再給一段時間。「主啊，寬容我將來我都要還清」（十八 26）。他求的是寬容；得到的是寬恕。主人「動了慈心」就免了他的債（十八 27）。

The man's only hope, as is ours, was to cast himself on the mercy of the king, who was willing to forgive the debt. The debtor, however, had no grasp of the principle of grace; he only understood law. He appealed not for grace, but for more time. "Lord, have patience with me," he said, "and I will pay thee all" (18:26). He asked for patience; he received pardon. The lord was "moved with compassion" and loosed him from his debt (18:27).

(b) 這人的言行（十八 28-30）

(b) The Man and His Deed (18:28-30)

這人的債務被一筆勾銷了，但他的本性完全沒改變。他還是那樣刻薄、殘忍，一如從前。他被赦免了，但卻沒有稱義或重生。福音不僅是赦免。我們可以蒙赦免了，但依舊作不討神喜悅的事，以致審判非臨到不可。當我們正確地體會到赦免時，會帶來行為的改變，那才是真正的悔改。

The man's indebtedness was canceled, but his nature was unchanged. He was the same harsh, cruel man he had always been. He was forgiven, but he was neither justified nor regenerated. The gospel goes beyond forgiveness. We can be forgiven, yet go on to aggravate God's throne and make judgment inevitable. Forgiveness, when properly received, results in a change of behavior that reflects genuine conversion.

這時，我們需要翻到路加七章 36-50 節，來看一段真實事件的記載。主受邀去到法利賽人西門的家。當主到達時，西門並未對以正確的待客之道。後來，一個有罪的女子進來，以眼淚擦耶穌的腳，而激怒了主人。主指出西門心中的想法，告訴這個法利賽人一個故事，並問他一個問題：

At this point we need to turn to an actual incident recorded in Luke 7:36-50. The Lord was invited to the home of Simon the Pharisee. When the Lord arrived, Simon showed the Lord none of the common courtesies usually extended to a guest. Then a sinful woman came in and outraged the host by washing the feet of Jesus with her tears. When the Lord read Simon's heart, He told the Pharisee a story and asked him a question:

一個債主，有兩個人欠他的債。一個欠五十兩銀子，一個欠五兩銀子。因為他們無力償還，債主就開恩免了他們兩個人的債。這兩個人，那一個（會）更愛他呢？

There was a certain creditor which had two debtors: the one owed five hundred pence, and the other fifty. And when they had nothing to pay, he frankly forgave them both. Tell me therefore, which of them will love him most?

西門囁嚅地回答說，「我想是那多得恩的人。」主接著便把故事應用到西門和那個女子身上。耶穌結束這事件時，轉向那個女子說，「你的罪赦免了。」圍觀的人問，「這是什麼人，竟赦免人的罪呢？」耶穌打發那女子回去，臨別贈言是：「你的信救了你；平平安安的回去吧。」她不僅被赦免，也得救了。

Simon grudgingly answered, "I suppose that he, to whom he forgave most." The Lord then applied the story to Simon and the woman. Jesus ended the incident by turning to the woman and saying, "Thy sins are forgiven." The spectators asked, "Who is this that forgiveth sins also?" Then Jesus sent the woman away with these parting words: "Thy faith hath saved thee; go in peace." She was not only forgiven, but also saved.

在馬太十八章比喻中的那個人，蒙了赦免，但這赦免，還需要恩典進一步地在他的心中工作。我們可以下結論說，他並沒有經歷到這樣的工作，因為，他不僅沒有顯示出一個真正得救者的特質，當他出門時，反而立刻惡形惡狀地顯出他尚未重生的那種冷酷與無情。

The man in the parable in Matthew 18 was forgiven, but the forgiveness was really contingent on a further work of grace being done in his heart. We can conclude that he experienced no such work, for instead of demonstrating the characteristics of a truly saved man, he at once went out and exhibited all the harshness and ruthlessness of his unregenerate heart.

他一個僕人欠他「十兩銀子」（大約等於一個工人三個月的工資），對照他自己欠人的一千萬兩銀子的債，簡直是小巫見大巫。這人卻揪著僕人，「掐住他的喉嚨，」要他立刻還錢來（十八 28）。僕人求情，用的正是他之前向王求情的「寬容我吧，將來我必還清（十八 29，比較十八 26）。但這個曾經蒙憐憫的人，心硬如鐵。他竟把他的僕人下到監裡。可憐的僕人求情，債主的心絲毫不為所動。

One of his fellow servants owed him "an hundred pence" (the equivalent of about three months' wages for a laborer), a mere pittance compared with the ten-thousand-talent debt he had owed. The man seized his fellow servant, "took him by the throat," and demanded instant repayment (18:28). "Have patience with me, and I will pay thee all," the fellow servant pleaded, using the same words the forgiven debtor had used when appealing to his lord (18:29, compare 18:26). But the man who had received mercy was adamant. He cast his fellow servant into the debtors' prison. The poor man's pleas made no impression whatsoever on the creditor's hard heart.

（c）這人的命運（十八 31-35）

(c) The Man and His Doom (18:31-35)

當這個惡人的惡行傳到王那裡時，王立刻逮捕了他。「你這惡奴才，你央求我，我就把你所欠的都免了，你不應當憐恤你的同伴，像我憐恤你嗎？」（十八 32-33）「惡奴才」這個原文是 *ponēros*，它的同義字在新約中，是指人類的腐敗，以及我們邪惡本性所作的惡行。這個不肯寬恕人的惡奴才，其惡行，顯示出他未重生的心。

When the evil man's wickedness was brought to the attention of his lord, the king had him arrested at once. "O thou wicked servant," he said, "I forgave thee all that debt, because thou desiredst me: Shouldest not thou also have had compassion on thy fellowservant, even as I had pity on thee?" (18:32-33) The word translated "wicked" here is *ponēros*. *Ponēros* and its synonyms are used in the New Testament to refer to human depravity and the wicked working of our evil nature. The wicked behavior of the unforgiving man revealed his unregenerate heart.

他不得不面對他自己惡行的後果。這人不再求情，因為他知道，他所犯的，無藥可救了。新的刑罰，比他原先被罰的更糟。之前，他只是被賣；現在「主人就大怒，把他交給掌刑的，等他還清了所欠的債」（十八 34）。

He was forced to face the consequences of his wickedness. The man had no plea, for he knew his case to be hopeless. The new sentence was far worse than the one that had been rescinded. Before he was to have been sold; now "his lord was wroth, and delivered him to the tormentors, till he should pay all that was due unto him" (18:34).

在人間的法庭裡，累犯，會增加前罪的判刑。比喻中的這人後來被逮捕，偵訊，審問，判刑，不是因為他欠下的一千萬銀子，而是因為他對待僕人的惡行；但是，他的刑罰是依他之前欠下的來裁量的。因為他新犯的罪，他將不符假釋的資格，要直到他還完之前所欠的債。憐憫已經被忿怒所取代。

In human courts of law, previous conviction increases the penalty for a further transgression. The man in the parable was arrested, arraigned, tried, and sentenced not because of his ten-thousand-talent debt, but because of his wicked behavior toward his fellow servant; however, his punishment was made commensurate with what he had once owed. Because of his new sin, he would not be eligible for parole until he paid the equivalent of his former debt. Mercy had been replaced with wrath.

主應用這個比喻時，指出「不肯寬恕」的嚴重性。耶穌說「你們各人，若不從心裡饒恕你的弟兄，我天父也要這樣待你們了。」（十八 35）。彼得之前問他，應該饒恕人多少次，耶穌等於在告訴他，也告訴我們，「你們要不斷地饒恕，因為，天父也是這樣的饒恕人。」畢竟，我們被要求去饒恕的，比起我們求神饒恕我們自己的更大過犯，顯然是相當微不足道的。

In applying the parable, the Lord showed the seriousness of an unforgiving spirit. "So likewise shall my heavenly Father do also unto you," Jesus said, "if ye from your hearts forgive not every one his brother their trespasses" (18:35). Peter had asked how often he must forgive, and Jesus in effect said to him and us, "You must go on forgiving and forgiving because that is how the heavenly Father forgives." After all, the transgressions we are called on to forgive are relatively petty when compared with the enormous transgressions we have asked God to forgive.

比喻顯示，不肯饒恕的靈，證明來自一顆未重生的心，而未重生的心，至終會導致一個人，落入痛苦折磨之境。主為什麼要告訴門徒這樣的比喻？他們當中，有一個人有一顆尚未重生的心；他只是個偽裝的人，最終要淪喪，他叫猶大。為什麼要在各教會講這個比喻？因為教會的會眾，通常還有許多未真正重生的人。

The parable shows that an unforgiving spirit reveals an unregenerate heart, and an unregenerate heart eventually lands a person in the place of torment. Why would the Lord tell such a parable to His disciples? One of them had an unregenerate heart; he was a mere pretender and he ended up in perdition. His name was Judas. And why should the parable be told in the local church? The ranks of church members often include some who have never been truly regenerated.

D. 國度的婚姻（十九 1-15）

D. Marriage in the Kingdom (19:1-15)

1. 離婚的主要因素（十九 1-12）

1. The Salient Factors in the Case of Divorce (19:1-12)

a. 主有關離婚教導之背景（十九 1-2）

a. The Context of the Lord's Teaching On Divorce (19:1-2)

「耶穌說完了這些話〔即馬太十八章的記載〕，就離開加利利」（十九 1）。從此就沒有再回到加利利，直到復活後。馬太省略掉許多事，包括：主在加利利最後一段的服事，以及會迅速導致被釘十字架的那些事件。這些省略掉的事，在路加九章 51 節--十七章 11 節及約翰七章 2 節—十一章 54 節均有記載。

"When Jesus had finished these sayings [the sayings recorded in Matthew 18], he departed from Galilee" (19:1). He did not return to Galilee until after the resurrection. Matthew omitted many incidents that happened between the conclusion of the Lord's Galilean ministry and the beginning of the events that led rapidly to the cross. The omitted incidents are recorded in Luke 9:51-17:11 and John 7:2-11:54.

馬太十九章帶我們來到「約旦河外」稱為**比利亞**（意為「境外」）之地。比利亞北接佩拉，南有馬蓋耳斯。它從加利利南端，約旦河的對岸開始，直到摩押地，死海東岸大約一半的地方。比利亞是希律王安提帕的轄區，居民大多為農夫，比起城市人而言，較少受到法利賽人的敵意影響。

Matthew 19 places us in the land "beyond Jordan" called *Perea*, a name that simply means "beyond." Perea extended from Pella in the north to Machaerus in the south. It began on the Jordan opposite the southern boundary of Galilee and continued to Moab, about halfway down the eastern shore of the Dead Sea. Perea was part of the area ruled by Herod Antipas. In Bible times it was a fertile land containing numerous towns and many fine buildings. The people were essentially farmers and less influenced by the hostility of the Pharisees than city folk were.

主耶穌便是在農村的背景下，對「離婚」這個麻煩問題作詳細的教導。這個教導，其實是為了回答法利賽人麻煩的提問而說的。

It was in this farming area that the Lord gave His one full-length and definitive teaching on the vexing subject of divorce. This teaching was prompted by a loaded question directed to Him by the Pharisees.

b. 教導的內容（十九 3-12）

b. The Content of the Lord's Teaching On Divorce (19:3-12)

大批群眾聚集。「有法利賽人來試探耶穌說，人無論什麼緣故，都可以休妻麼？」（十九 3）這是刻意要抓主耶穌把柄，陷他於兩難的問題，這爭議老早就存在於希列和煞買兩個對立學派之間。希

列學派主張，任何人可以任何理由休妻：不再愛她了，或找到一個他更喜歡的，或她把晚餐燒糊了，或她出外沒有蒙頭，或她說了公婆的壞話，或她太孩子氣。煞買比較嚴，認為除非是犯姦淫、淫亂或其他種不貞的緣故，才可離婚。

Great multitudes had assembled. "The Pharisees also came unto him, tempting him, and saying unto him, Is it lawful for a man to put away his wife for every cause?" (19:3) This was a deliberate attempt to catch the Lord on the horns of a dilemma, to embroil Him in a controversy that already existed between the two rival schools of Hillel and Shammai. The school of Hillel maintained that a man could divorce his wife for all sorts of reasons: he no longer loved her, or he had found someone he liked better, or she had burned his dinner, or she went into public places with an uncovered head, or she spoke disrespectfully about his parents, or she was childless. Shammai was stricter and permitted divorce only for fornication, adultery, or some other form of unchastity.

主對離婚的教導，頗為繁複。凡是聖經中，比較繁複的教導，尤其是對有高度爭議的題目（例如，馬太二十四章，或希伯來書的警告信息），最好小心以對，一定要有透澈的結構分析。因此，我們先來看馬太十九章 3-12 節的結構。以下為大綱分析：

(1) 主與他的仇敵——他覆述神的原意（十九 3-9）

(a) 最初的挑戰和對亞當的要求（十九 3-6）

(b) 進一步的挑戰並訴諸摩西（十九 7-9）

(2) 主與他的朋友——他瞭解牽涉到的難題（十九 10-12）

(a) 他的門徒很務實的回答（十九 10）

(b) 主很務實的回答（十九 11-12）

i. 關於能接受的（十九 11）

ii. 關於再婚（十九 12）

看以上的結構分析，我們立刻知道，主正在面對兩種人。面對仇敵時，他比較不輕易讓步，但面對朋友時，他作了一點妥協。

The Lord's teaching on divorce is complex. When dealing with a complex portion of Scripture, especially one that is highly controversial (Matthew 24 for instance or the warning passages of Hebrews), it is best to begin with a careful and thorough structural analysis. So let us first look at the structure of Matthew 19:3-12. The outline provides the analysis:

(1) The Lord and His Foes—He Restated the Divine Ideal (19:3-9)

(a) The First Challenge and the Appeal to Adam (19:3-6)

(b) The Further Challenge and the Appeal to Moses (19:7-9)

(2) The Lord and His Friends—He Realized the Difficulties Involved (19:10-12)

(a) The Pragmatic Response of His Men (19:10)

(b) The Pragmatic Response of the Master (19:11-12)

i. On Being Receptive (19:11)

ii. On Becoming Remarried (19:12)

Looking at this structural analysis, we can see at a glance that the Lord dealt with two classes of people. He was inflexible when dealing with His foes, but He made concessions when dealing with His friends.

(1) 主與他的仇敵——他覆述神的原意（十九 3-9）

(1) the Lord and His Foes—He Restated the Divine Ideal (19:3-9)

(a) 最初的挑戰和對亞當的要求（十九 3-6）

(a) The First Challenge and the Appeal to Adam (19:3-6)

看起來，法利賽人就是想藉著當時很有爭議的神學問題，讓主捲入糾紛。主很輕易就擱下爭議，把質疑他的人帶回聖經最初的心意。他重新擦亮伊甸園的理念，一對相愛的配偶，在完滿環境中的圓滿生活。

It seems that the Pharisees hoped to get the Lord embroiled in the lively controversy that was raging in the theological circles of the day. The Lord simply sidestepped the arguments and took His questioners back to the Bible and back to the beginning. He repainted the picture of the idyllic situation in the garden of Eden where a loving couple lived in sinless perfection in a perfect environment.

婚姻是神的意思，在人類歷史中，當祂創造最初的兩個人時，祂所設立的（順便一提，耶穌藉著提到創世記中有關創造的歷史，他等於也在責備演化論，並為聖經中亞當和夏娃的故事作證。）神設立婚姻，作為社會中最基礎的秩序，因此，婚姻關係比親子關係還更有約束力。依照神的計劃，當一個男子結婚，他與妻子的關係，就好像成為他自己身體的一部份那般的堅固。

Marriage was God's idea. It was instituted by Him at the beginning of human history when He made the first two human beings. (Incidentally, by referring to the Genesis account of creation, Jesus gave the lie to the theory of evolution and endorsed the literal truth of the Bible history of Adam and Eve.) God ordained marriage to be the fundamental principle of order in society, and the marriage relationship to be even more

binding than the child-parent relationship. According to God's plan, when a man marries, he establishes a bond with his wife of such a nature that she is as much a part of him as his own body is.

主將這些聖經真理，作為推理的結論：神對婚姻原本的心意是：「永不分開」，祂最初的安排不是多妻或離婚的方式。男安排一男（亞當）與一女（夏娃）結合。神創造了她，就不許可被休；神直接從亞當的肋骨造出她來，因此，她實質上，就是亞當骨中的骨，肉中的肉。最初的本意就是一男只娶一女，除非死亡終止這樣的關係。因此，主訂下了權威的命令：「神配合的，人不可分開」（太十九 6）

The Lord carried these Scriptural truths to their logical conclusion: God intended marriage to be permanent. There was no room in the original arrangement for polygamy or divorce. The one man (Adam) was married by God to the one woman (Eve). She was not created by a separate fiat of the divine will; God took her directly from Adam's side so that she was literally bone of his bone and flesh of his flesh. The original intent was that one man would be married to one woman until death dissolved the relationship. So the Lord made His own authoritative decree: "What therefore God hath joined together, let not man put asunder" (Matthew 19:6).

如此，基督便回到最初永恒的原則，而不理睬希列、煞買和拉比的教導。主的回答，法利賽人不甚滿意，因為它只專注在人墮落之前的情況，因此，挑戰者又發出挑戰。

Thus Christ went back to the original eternal principle and ignored Hillel, Shammai, and the teachings of the rabbis. The Lord's answer did not satisfy the Pharisees, for it concentrated on conditions prior to the fall, so His challengers tried again.

(b) 進一步的挑戰並訴諸摩西（十九 7-9）

(b) The Further Challenge and the Appeal to Moses (19:7-9)

最初始，人類未犯罪的圓滿中，可能沒有離婚的問題。可能永遠不會有這需要。但是人類已不再生存於樂園中。我們住在一個被罪咒詛的世界，我們本身也有亞當墮落的性情，即使是信徒，住在聖靈中，仍會感受到試探的壓力。各種邪惡，都會在婚姻關係中誘惑著我們。因此，法利賽人引用摩西的話，來回問基督那很理想化的陳述。

In the context of the sinless perfection that prevailed at the beginning, there could be no question of divorce. The need for it would never arise. But man is no longer living in paradise. We dwell in a sin-cursed world and we have fallen Adamic natures. Even believers, who are indwelt by the Holy Spirit, feel the pressure of temptation. All kinds of evil can lurk within the marriage relationship. The Pharisees therefore responded to Christ's idealistic statement by appealing to Moses.

法利賽人問道，「摩西為什麼吩咐給妻子休書，就可以休她呢？」這是引自申命記二十四章 1 節，「人若娶妻以後，見他有什麼不合理的事，不喜悅他，就可以寫休書交在他手中，打發他離開夫家。」休妻就瓦解了婚姻。律法又接著說，被合法休掉的這婦人，*可以去嫁別人*。只是她的前夫無論在怎樣的條件下，都不可再娶回她。這條法令出現在申命記，這很重要，那是出埃及（申一 3）四十年後的第十一個月寫的，就在法令頒佈者的死期之前。這條法令並不包括在西奈山原先的立法條文之內。

"Why did Moses then command to give a writing of divorcement, and to put her away?" the Pharisees asked. They were referring to Deuteronomy 24:1, which reads, "When a man hath taken a wife, and married her, and it come to pass that she find no favour in his eyes, because he hath found some uncleanness in her: then let him write her a bill of divorcement, and give it in her hand, and send her out of his house." The divorce dissolved the marriage. The law went on to say that the woman thus legally divorced was *free to be another man's wife*. Her first husband was not allowed to remarry her under any condition. It is significant that this legislation is found in Deuteronomy, which was written in the eleventh month of the fortieth year after the exodus (Deuteronomy 1:3) Just prior to the death of the great lawgiver. The ruling was not part of the original legislation given at Sinai.

耶穌回答法利賽人的第二次挑戰時這麼說，「摩西因為你們的心硬，所以許你們休妻」（太十九 8）。離婚的基本原因，是因為人的心硬。

In answering this second challenge of the Pharisees, Jesus said, "Because of the hardness of your hearts [Moses] suffered you to put away your wives" (Matthew 19:8). The basic cause of divorce is the hardness of the human heart.

摩西就是要面對心硬的問題。倘若他堅持要按世界初造，罪惡尚未盈滿人心時，在伊甸園所立下的婚姻律的話，那以色列民一定會反彈，乾脆就不結婚。就像我們今日這種隨意的，無法律約束的社會；他們寧願同居而不願冒險，結下一個甩不掉的結。人若真的結婚，發現跟老婆合不來（又無法離去）他很可能會凌虐她，甚至殺了她。

Moses was faced with this hardness. If he had codified the primeval marriage rule given in Eden at the time of creation when the world was young and man's heart was not yet sullied by sin, the Israelites would have reacted by refusing to marry. As in our own permissive and lawless society, they would have preferred to live in illicit liaisons rather than run the risks of an indissoluble tie. If a man did marry and his wife turned out to be incompatible, he might have abused her or even murdered her.

因此，摩西在神的引導下，附加了一個離婚條款。他並非如法利賽人所說的吩咐人離婚；只是在某些狀況下許可。他的確有吩咐，若要離婚，必須合法的辦理，有一定的流程，在某些方面可以保護

女性。此外，離婚也是永久的。「寫休書」是摩西的吩咐（十九 7）。一個女子不能被丈夫說離就離，或被迫趕出家門，必須有文件為憑。

Therefore Moses, under the guidance of God, appended a divorce clause to the law. He did not command divorce, as the Pharisees claimed; he allowed it under certain circumstances. What he did command was that if a marriage were to be dissolved, it must be done legally, with due formality, and in a way that would protect the woman. Moreover the divorce was to be permanent. The "*writing* of divorcement" was what Moses commanded (19:7, italics added). A woman could not be dismissed from her husband's home by word of mouth or by forcible expulsion. A written document was required.

摩西對兩種情況不准離婚：（1）男子作假控訴妻子不潔，這狀況永遠不准他休妻（申二十二 13-19）。（2）倘若一個男子引誘女子犯了姦淫，他被發現屬實，他就必須娶這女子；且終生不得休她（申二十二 28-29）。

Moses refused to grant divorce on two grounds: (1) A man who falsely accused his wife of uncleanness was forbidden by law ever to divorce the woman (Deuteronomy 22:13-19). (2) If a man seduced a woman and the case against him was proven, he was compelled by law to marry her and was denied the right ever to divorce her (Deuteronomy 22:28-29).

因此，摩西的律法是因為人的心硬，不得不作妥協。離婚比起妻子受凌虐或不合法的通姦，還算是次級的惡。摩西沒辦法讓人回心轉意，只得試著以務實規劃的離婚來緩和人的硬心。

The Mosaic law then was an accommodation to the hardness of the human heart. Divorce was a lesser evil than wife abuse or lawless liaisons. Moses could not hope to change men's hearts. He could only try to mitigate the hardness by allowing divorce and regulating its practice.

主又繼續，「但起初並不是這樣」（太十九 8）。最初設立婚姻時，並沒有設想有離婚的一日，最初的婚姻，並不是人所定的民法。婚姻是神為人類所定的計劃。它不是人類可以撤銷或瓦解的。

The Lord continued, "But from the beginning it was not so" (Matthew 19:8). The original institution of marriage contained no provision for divorce. Initially marriage was not a civil contract made by man. Marriage was God's plan for the human race. It was not something that man could repeal or dissolve.

主所覆述的婚姻概念，是神的意思。至今仍是。婚姻是為了造福男人和女人，為了聖化人間所有的關係中最親密的一種，也為了保護婚姻所產生的孩童，以及社會的健全。

The concept of marriage here restated by the Lord was the divine ideal. It is still the divine ideal. Marriage is for the benefit of man and woman, for the sanctifying of the most intimate of all human relationships, for the protection of the children resulting from the marriage, and for the health of society.

神的理念是一切的基礎，可是當婚姻伴侶一方不忠，而導致理念破碎時怎麼辦？主以一句響亮的話來論到這個議題「我告訴你們，凡休妻另娶的，若不是為淫亂的緣故，就是犯姦淫了，有人娶那被休的，也是犯姦淫了。（十九 9）。夫妻一方的不忠，就瓦解了婚姻的聯結性。現代人因通姦而許可離婚，並不是因為法律破壞婚姻的聯結性；法律只是對通姦帶來的破壞，作法律上的宣告。

The divine ideal is basic, but what happens when the divine ideal is broken beyond repair by the immorality of one of the partners? The Lord addressed that issue with one of His resounding "I say unto you" statements: "I say unto you, Whosoever shall put away his wife, *except it be for fornication* [porneia], and shall marry another, committeth adultery: and whoso marrieth her which is put away doth commit adultery" (19:9, italics added). The immoral behavior of one of the marriage partners dissolves the marriage bond. In a modern action for divorce on the ground of adultery, it is not the law that annuls the marriage bond; the law merely gives legal effect to the annulment already brought about by the adultery.

請注意登山寶訓，主所設立的最高道德。他在那兒也如馬太十九章一樣講到離婚。在一樁破碎、遭妨礙的婚姻中，他同樣支持無辜的一方：「只是我告訴你們，凡休妻的，若不是為淫亂的緣故，就是叫他作淫婦了，人若娶這被休的婦人，也是犯姦淫了。」（太五 32）。因此，主很仁慈的提供了一條路給無辜的一方。他或她若是獲准進行不受限的離婚，就可以自由再婚——其他不足取的理由離婚者，就不行。姦淫者，破壞了婚姻的聯結性，而導致的離婚，使受傷害的一方，可以再婚。誰也不許對這樣的人丟石頭，或視無辜的一方為罪有應得。

Note that in the sermon on the mount, where the Lord set forth the highest of all moral codes, He dealt with divorce as He did in Matthew 19. He made the same provision for the innocent party in a broken and violated marriage: "But I say unto you, That whosoever shall put away his wife, *saving for the cause of fornication*, causeth her to commit adultery: and whosoever shall marry her that is divorced committeth adultery" (Matthew 5:32, italics added). The Lord thus graciously provided a way of escape for the innocent party. He or she is allowed an unencumbered divorce and is free to remarry—in contrast to one who seeks to end a marriage on other and frivolous grounds. Adultery breaks the marriage bond and the consequent divorce sets the injured partner free to marry again. No one has any right to cast stones at such an individual or to treat the innocent party as though he or she were the guilty party.

有些基督徒抱持一種特別無情、蠻橫的觀點，而忽視了主對婚姻破碎中無辜一方的免責條款。倘若無辜的一方是妻子，她再婚了，這些人會以更惡劣的手法丟石頭，控告她有兩個活著的丈夫。這些人的控告，已近乎毀謗的層次，因為他們稱這樣的婦人為重婚者。完全忽視他們所說的並不屬實，這真是無情。

Some Christians hold a particularly harsh and tyrannical view that ignores the Lord's escape clause for the innocent victim of a broken marriage. If the innocent party is a woman and she remarries, they cast stones at her in a particularly nasty way. They accuse her of having two living husbands. Their accusation comes close to being a libelous statement, for it practically calls her a bigamist. Besides the fact that there is no truth in their statement, it is heartless.

下面就是個例子：有個婦人因丈夫長年不忠而痛苦萬分，最後他被揭發，因騷擾年輕少女而遭訴。這婦人訴請離婚，以便開始重整她破碎的人生。這時，她的丈夫棄她於不顧，任她自生自滅。最後，她遇到一個男子向她求婚。他是一個巡迴的傳道人，她很敬重他。這個婦人，按著主的原則，是個無辜的受害者，她有聖經無數的依據來離婚。因此，她再婚了。幾乎在同時，這男子就接到一封信，是一群自稱是基督徒的，他之前曾去講道服事過；他們告訴他，以後不會再邀請他去教會講道了，因為，他的妻子有兩個活著的丈夫。這個可憐的女子，現在又要背負另一個十字架了。她覺得自己好像是個賤民。這麼的無情，這不是出於基督的靈。

Here is an example: A woman suffers for years because of the infidelity of her husband. In the end he is publicly exposed and sued for molesting young teens. The woman seeks refuge in divorce and begins to pick up the shattered fragments of her life. At this point her husband abandons her and leaves her to get along as best she can. Eventually she meets a man who proposes marriage. He is an itinerant servant of the Lord, a man she honors and respects. The woman, according to the Lord's own rule, is an innocent victim; she has Scriptural grounds for fifty divorces. So the marriage takes place. Almost at once the man receives a letter from a group of professing Christians to whom he has ministered on many occasions; he is told that he will no longer be welcome as a speaker in their church because his wife has two living husbands. The poor woman now has a new cross to carry. She is made to feel that she is some kind of pariah. Such heartlessness is not the spirit of Christ.

(2) 主和他的朋友——他理解牽涉到的難題（十九 10-12）

(2) the Lord and His Friends—He Realized the Difficulties Involved (19:10-12)

(a) 他的門徒很務實的回答（十九 10）

(a) The Pragmatic Response of His Men (19:10)

門徒立刻回答：「人和妻子既是這樣，倒不如不要娶。」面對神的理想——一男、一女、一個身體、不可離婚——他們立刻發出質疑的聲音，既顯示人的硬心，也顯示摩西律法的智慧，囊括了離婚的法則。

The disciples reacted at once: "If the case of the man be so with his wife, it is not good to marry." Faced with the divine ideal—one man, one woman, one body, no divorce—they instantly voiced an objection that illustrated both the hardness of the human heart and the wisdom of the Mosaic law in including legislation pertaining to divorce.

門徒平庸務實的一群。他們不是苦行僧；他們每天活在現世的生活中。門徒馬上就可以列舉出婚姻中十多種難以忍受的枷鎖。我們也可以，倘若我們對週遭的世界夠熟悉的話。有的是不忠於配偶的伴侶，有時是喜好性雜交的。倘若一個女子嫁到的老公是性好漁色，常去嫖妓的，或是個男同性戀的，她該怎麼辦？她能有任何保護自己的辦法嗎？她的婚約，把她綁死在這男子身上，不管他過得是多麼糜爛的生活，也不管她會被傳染到各種可能的傳染病？又假如娶到的老婆服用會使心神改變的毒品，甚至要老公也一起來，怎麼辦？倘若嫁給了一個酒鬼，習慣會家暴、凌虐，甚至逼她去賣淫的，怎麼辦？

The disciples were ordinary, pragmatic men. They were not priests of an ascetic order; they were alive to everyday life in the workaday world. The disciples could think of a score of situations where the marriage yoke was intolerable. So can we if we are at all familiar with the world about us. There are spouses who are unfaithful to their partners, sometimes promiscuously so. What is a woman to do if she is married to a man who frequents harlots, or to a man who is a homosexual? Does she have no protection? Does her marriage vow bind her to him regardless of his disgusting lifestyle and regardless of the risk of contracting some communicable disease from him? What should a man do if his wife uses mind-altering, soul-destroying drugs, or tries to get him to become an addict? What should a woman do if her husband is a drunkard who habitually abuses her or beats her or tries to force her to sell her body?

這完全不是假設性的問題。許多配偶就是被鎖在這種婚姻的誓約中，到一程度，好像在活生生的地獄。一樁幸福的婚姻可能會覺得，要正經八百地講神對婚姻的期許很容易，可是一旦他穿的是不合腳的鞋，或一旦受家暴的是他鍾愛的孩子時，恐怕就沒辦法這麼武斷了。

These are not hypothetical questions. Many a partner is bound by a marriage vow to a situation that is a living hell. A happily married individual may find it easy to pontificate the divine ideal in such cases, but he would not be nearly so dogmatic if the ill-fitting shoe were on his foot or if the one being constantly abused were his beloved child.

(b) 主很務實的回答（十九 11）

(b) The Pragmatic Response of the Master (19:11-12)

i. 關於可接受度（十九 11）

i. On Being Receptive (19:11)

因此，門徒發出了異議。而主也立刻調降理想的高度，來到他們所處的位置。但他不肯對仇敵調降高度。對他們，沒得談的；他太清楚他們心中的想法。面對他們，他要堅持完整的訓令：按照神的理念，離婚不是一個選項。

So the disciples objected. And the Lord immediately came down from the high plateau to the lower ground on which they stood. He refused to do this with His foes. There could be no lowering of the standard for them; He knew their hearts only too well. He upheld before them the counsels of perfection: according to the divine ideal, divorce is not an option.

主回應他門徒的話，簡短但句句中的。主明白，不是人人都可以按他對婚姻和離婚的教導來過日子，因此，他對門徒說，「這話不是人都能領受的，惟獨賜給誰，誰才能領受。」主承認兩件事：（1）婚姻的神聖性，包括要護衛它，不受任何試探來破壞或踐踏；（2）可悲但無法否認的事實是，除非神特別的恩典，否則，不是所有人，甚至祂的子民，都能夠操練這樣的理念標準。當然，我們不應強迫別人，好像對信仰守則一般地接受這樣的操練，主一點兒沒有輕看那些無法接受他教導的人。他也沒給我們權柄去審判那些覺得他的標準太難的人。

The Lord's response to His disciples was swift and to the point. Aware of the fact that not all people can live up to His teaching on marriage and divorce, the Lord said to His friends, "All men cannot receive this saying, save they to whom it is given." The Lord recognized two things: (1) the absolute sanctity of marriage, including the importance of safeguarding it from any attempt to tear it down or devalue it; and (2) the sad but undeniable fact that, apart from God's special grace, not all people, not even all His own people, can accept the disciplines demanded by the ideal. Certainly we are not to force those disciplines, as a rule of faith, on other people. The Lord did not slight those who do not have what it takes to receive His teaching. Nor did He give us authority to sit in judgment on those who find His standards too high.

ii. 談再婚（十九 12）

ii. On Becoming Remarried (19:12)

12 節是關於離婚再婚的問題。這議題很簡單：離婚後的人，只能一直單身嗎？

主指出一個人可能有三種禁欲的方式，無論是面對婚姻，或在一樁不幸的婚姻之後。他說，「有生來是閹人，也有被人閹的，並有為天國的緣故自閹的。」

Verse 12 is related to the question of remarriage of divorced persons. The issue is simple: Must a divorced person be forced to remain celibate?

The Lord pointed out that there are three ways a person can be steered into a celibate life, either before marriage or as a result of a disastrous marriage. He said, "There are some eunuchs, which were so born from their mother's womb: and there are some eunuchs, which were made eunuchs of men: and there be eunuchs, which have made themselves eunuchs for the kingdom of heaven's sake."

因此，禁欲的人生，有三種緣故。第一種是**官能性的**。有些人在肉身或情緒上，或精神上，就如此，異性對他們毫無吸引力。固然有這天性，但並非是一種特別的品德。這樣的人可能發現，從婚姻中得釋放，是一種正面的解放，也就不想再接觸另一次的婚姻。因此，禁止再婚，對他一點不成問題。

So there are three kinds of celibacy. The first kind is based on *constitution*. Some people are so constituted physically, emotionally, or psychologically as to be naturally celibate. The opposite sex does not attract them. There is no particular virtue in having such a nature. Such people might find release from marriage a positive relief and have no desire to contract another marriage. They would have no difficulty with a teaching that banned remarriage.

第二種禁欲是**被迫的**。「也有被人閹的」，在古代社會，有些男子在後宮工作，就要去勢，通常是被迫的。這習俗很殘忍，但也如第一種一樣，這種禁欲本身與品德無關。

The second kind of celibacy is based on *compulsion*. Some people are "made eunuchs of men." In oriental society men who served in harems were castrated, often against their will. The practice was cruel, but as in the case of constitutional eunuchs, compulsory celibacy was not necessarily an indication of virtue.

今天的社會，已經不再有強迫去勢的作法，但許多教會對離婚的人強制推行禁欲的作法，禁止人再婚，即使他們的離婚是有聖經依據的。這樣的教會，忽略了這種「強制推行不合乎天性的生活方式」所帶給人的痛苦。從各種現實的角度而言，他們都是在強迫離婚的人自閹。教會若對離婚採取強硬立場，實際上等於強迫離婚者持續單身，否則將面臨「除籍」的命運，或祭出「不受教會歡迎」的其他處分。當我們訂出一條規則，等於告訴年輕的離婚者「你永不可再婚」時，這是很無情，又不符現實的作法。這樣的規則，對一個健康的正常人，會造成極大的痛苦，等於將他曝露在可怕的試煉中，也通常會導致他離開教會，投入世界的懷抱。或者，他也會轉向立場較為寬鬆的教會。

We do not make physical eunuchs nowadays in our society, but many churches impose celibacy on divorced persons by forbidding remarriage, even when there were Scriptural grounds for the divorce. These churches ignore the anguish caused by the unnatural lifestyle they enforce. For all practical purposes, they make divorced people eunuchs. A church that takes a hard line on divorce virtually forces a divorced person to remain single or else face excommunication or some other form of church displeasure. There is something harsh and impractical about a rule that tells a young divorced person, "You can never marry again." Such a ruling inflicts great hardship on a normal healthy person, exposes him to fierce temptation, and often drives him out of the church and into the arms of the world. Or he may seek fellowship in another less rigid church.

第三種禁欲，是基於**信仰**。「有些人是為天國的緣故自閹的。」這種自閹是志願的。一個人以個人忍受痛苦和損失為代價，來刻意克制自身的天然慾念和衝動。他要藉著神特別的恩典，堅守神的理

念，來拓展基督的真理。堅守這樣誓約的人，有終生未婚的，也有離過婚的。其目的乃是，不叫婚姻生活來分神，要在地上專心致志於神的事。這也是耶穌所過的生活。

The third kind of celibacy is based on *conviction*. Some people make themselves eunuchs "for the kingdom of heaven's sake." This kind of celibacy is voluntary. An individual deliberately mortifies his natural desires and impulses at the cost of much personal pain and loss. By means of the special grace of God, he upholds the divine ideal to further the cause of Christ. Such a vow of celibacy may be taken by an unmarried person or a divorced person. The purpose is to free himself from the distractions of married life in order to devote the remainder of his time on earth to the things of God. This was the kind of life that Jesus lived.

最後，主以一段話來對這個有關禁慾的教導作結：「這話誰能領受，就可以領受。」顯然他是指十九章 11 節的話，他告訴門徒的，並不是每個人都能領受的神的理念。

The Lord concluded His teaching on celibacy with these words: "He that is able to receive it, let him receive it." Obviously He was referring to His statement in 19:11, where He had told His disciples that not everyone could receive His divine ideal.

2. 離婚個案中靜默的一方（十九 13-15）

2. The Silent Factor in the Case of Divorce (19:13-15)

a. 帶小孩來耶穌面前（十九 13）

a. Little Children Brought to Jesus (19:13)

馬太會在這個時候引進「小孩」的主題，一點都不奇怪，因為父母離婚，最大的輸家就是孩子。他寫道，「那時，有人帶著小孩子來見耶穌。」譯作「小孩子」的字，是 *paidion* 的複數，意為「小小孩」。路加的敘述，用的是 *brephos*，意為「剛生的小嬰」（路十八 15）。

It surely was no accident that at this point Matthew introduced the subject of children, for when parents divorce, the chief losers are the children. He wrote, "Then were there brought unto him little children." The word translated "little children" is the plural of *paidion*, which means "young child." Luke in his account used the word *brephos*, which means "newborn baby" (Luke 18:15).

父母親也因此被引見到耶穌面前，他們想要他祝福孩子。但門徒很不高興，因為把小孩帶來要讓耶穌抱小嬰兒，為他們祈禱，這些都會耽擱主的時間。主卻對門徒「不高興」，因為他喜歡祝福他們（可十 14）。馬可的意思是惱怒。我們很少在福音書看到耶穌惱怒，這是少數的一次。

Parents were so drawn to Jesus that they wanted His blessing on their children. But the disciples were outraged that people would waste the Master's time by bringing little children and babes in arms to Him so

that He might pray for them. The Lord was "much displeased" with the disciples, for He loved to bless little children (Mark 10:14). Mark meant that He was indignant. Very rarely in the Gospels do we read of Jesus being angry, and this was one of those occasions.

b. 小孩蒙耶穌祝福（十九 14-15）

b. Little Children Blessed by Jesus (19:14-15)

主說，「讓小孩到我這裡來，不要禁止他們，因為，在天國的，正是這樣的人」（十九 14），他把小孩們都聚攏過來，祝福他們。他的心還掛念普天下的小孩。把小孩帶到他面前的，必蒙主悅納。

The Lord said, "Suffer little children, and forbid them not, to come unto me: for of such is the kingdom of heaven" (19:14). He gathered the little ones in His arms and blessed them. His heart still goes out to all the children of the world. Happy are they who seek to bring little ones to Him.

大人爭吵，彼此欺騙，將一個家變成一個活地獄的，那真是最硬心，最自私的行為。主的心一定十分痛，捨不得孩子們在這種環境中！可悲的是，許多這樣的父母親，還自稱是基督徒。但他們的言行，傷害著耶穌所寶貝，保抱的小孩子。父母間的爭鬥，可能會將孩子推離主，甚至到永遠。有一日，必將在主面前交賬！

Parents who squabble, cheat on each other, and turn their home into a living hell must be hardhearted and selfish indeed. How the Lord's heart must ache over the children in that home! The sad fact is that many such parents are professing Christians. But by their behavior they damage the little ones whom Jesus would take into His arms. The fighting of husbands and wives can turn their children away from the Lord, perhaps for eternity. What an accounting there will be one day!

E. 國度的目標（十九 16-二十 16）

E. Motives in the Kingdom (19:16-20:16)

1. 提問（十九 16-22）

1. A Proposal (19:16-22)

a. 這人想要什麼（十九 16）

a. What the Man Desired (19:16)

關於「國度的期待」，這個主題先是由一個人打岔發問而來的。有個年輕人，跑來問耶穌一個問題。路加十八章 18 節說，他是個「官」；也就是說，是會堂的負責人。他很想獲得永生，因此他提問：藉著行善，是否就可以獲得。他的願望是好的，但提議是錯的。

The subject of motives in the kingdom is introduced by an interruption. A young man came to Jesus with a proposal. Luke 18:18 says he was a "ruler"; that is, he was a ruler of the synagogue. He desired eternal life and he proposed to do some good thing in order to attain it. The desire was good, but the proposal was wrong.

人類為了獲得永生，行了無數的豐功偉業，就如乃縵為了讓自己得潔淨而願意付上巨大代價，或作大事一樣（王下五 5、13）。任何宗教，若要求信眾作些什麼，以便獲得來生的祝福，那就是假宗教。假的宗教強調付出、贖罪、朝聖、禁食、鞭策、行為，以及自我犧牲。

Hoping to earn eternal life, people have performed incredible feats, just as Naaman was quite prepared to pay a great price for his cleansing or do some great thing (2 Kings 5:5,13). A religion reveals itself to be false when it requires its followers to do something in order to gain bliss in the life to come. False religion stresses payment, penance, pilgrimages, fasts, floggings, deeds, and self-denial.

b. 這人發現了什麼（十九 17）

b. What the Man Discovered (19:17)

（1）主的宣告（十九 17 節上）

(1) the Claim of the Lord (19:17a)

主先挑戰他，「善」這個字。當這個年輕的官，稱主為「良善的夫子」時，耶穌回答說，「為何稱我為良善的？除了神以外，沒有一個良善的。」耶穌是在挑戰年輕人，承認耶穌是神。主等於在說，「你稱我為良善的，是什麼意思？你的意思是我是絕對良善的，像神一樣嗎？你是在說，我只是一個好人，還是說，我是神呢？」這是完全不同的世界。許多未信者，也都會說，耶穌是個善人。

First the Lord challenged the man's use of the word "good." When the young ruler addressed the Lord as "Good Master," He responded, "Why callest thou me good? there is none good but one, that is, God." Jesus was challenging the young man to own Him as God. The Lord was saying in effect, "What do you mean by calling Me good? Do you mean that I am relatively good, as a man can be good in comparison with other men? Or do you mean that I am absolutely good, as God is good? Are you saying that I am just a good man, or are you saying that I am God?" There is all the difference in the world. Even many unbelievers are prepared to say that Jesus was a good man.

(2) 律法的宣告 (十九 17 節下)

(2) the Claim of the Law (19:17b)

接著，主挑戰年輕人，何為良善。他說，「你若要進入永生，就當遵守誡命。」這個官以「善」為訴求的基礎，耶穌便以同樣的基礎來回答他。主等於在說，「你若要進入永生，就要過完全無罪的生活。」對一個有罪的人而言，要完全遵守神的誡命，根本是不可能的事。

Then the Lord challenged the young man's goodness. "If thou wilt enter into life," He said, "keep the commandments." The ruler had made his appeal on the ground of goodness, and Jesus answered him on the same ground. The Lord said in effect, "If you want to earn eternal life, live a perfect life." To keep the commandments of God perfectly is an impossible task for a sinful man.

十誡已經被擴充成六百一十三條獨立的規條，涵括了生活的各層面，訂出了對神對人該有的責任。為了獲得永生，這個官必須隨時隨地遵守這些規條。這是從古至今不可再少的天國底限。神只接受完美無瑕疵，缺一不可。

因此，主挑戰這年輕的官，他是否認為基督是良善無瑕的，或，他認為自己是良善無瑕的。

The ten commandments had been expanded into 613 separate pieces of legislation covering all aspects of one's duty to God and his fellow man. In order to merit eternal life, it would have been necessary for the ruler to keep all those commandments all the time. That was and is Heaven's irreducible minimum. God can and will accept nothing less than perfection.

So the Lord challenged the man about whether he thought Christ was perfect and whether he thought of himself as perfect.

c. 這人如何證明自己 (十九 18-19)

c. What the Man Demonstrated (19:18-19)

這官立刻陷入兩難。當他作辯解時，主引用了十誡中的五條誡命，都是強調人對人的責任，以及個人外在的德行（第六至第九誡以及第五誡）。耶穌並未引述前四誡，因為那是對神絕對堅固不可搖動的愛，也未引第十誡，因為那是指內在的慾望。第五誡固然與神有關，但也是對人（對父母）的責任；因此，可能為了較容易的緣故，主以此取代第十條太難的、禁止有邪惡慾望的誡命。

The young ruler found himself in a quandary. When he hedged, the Lord recited five of the ten commandments, choosing those that emphasized man's duty to man and the outward aspects of personal morality (commandments six to nine and five). He did not recite the first four, which demand absolutely unwavering love for God, or the tenth commandment, which deals with inner desire. The fifth commandment was a duty godward, but it also enshrined a duty manward (duty to parents); so the Lord

substituted it (possibly because it was easier to keep) for the devastating tenth commandment, which forbids evil desires.

主又加了一句話，等於把第六至九誡和第五誡都綁在一起。「又當愛人如己」（十九 19）。這個總結的陳述，完全超越了誡命的字面，而進到誡命背後的精神。他從律法的領域中擷取「良善」，然後放入愛的領域。他把良善從一個外在的系統取出，進到內在動機的領域。

The Lord added a statement that bound commandments six through nine and five together: "Thou shalt love thy neighbour as thyself" (19:19). That summary statement went beyond the letter of those commandments to the spirit behind them. He took goodness out of the realm of law and placed it in the realm of love. He moved goodness from a system of outward compliance to a sphere of inward compulsion.

d. 這人的宣稱（十九 20）

d. What the Man Declared (19:20)

這個年輕人的回答，顯示他自欺的嚴重程度。他說，「這一切我都遵守了。」他是按字面意義在遵守律法，但他完全忽略了總結的陳述，所牽涉到的律法的精神，他完全弄錯了要點。

The young man's reply revealed the depths of his self-deception. "All these things," he said, "have I kept from my youth up." He had kept the commandments as far as the letter of the law went, but he was overlooking the summary statement that dealt with the spirit of the law. He missed the point.

沒錯，他從未殺過人。他從未與別人的妻子傳過什麼緋聞。他沒偷竊，沒誹謗別人。他孝順父母，他守住了律法的字面意義。因此，他等於在說，「我一直都愛鄰如己，從我長大到能開始負責任。」

True, he had not killed anyone. He had not been guilty of a sordid affair with someone else's wife. He had not stolen. He had not destroyed anyone's reputation with lies. He had honored his parents. He had kept the letter of the law. So he said in effect, "I have always loved my neighbor as myself, ever since I reached the age of accountability."

我們可能也會像他這樣說，只是，我們其實並未愛鄰如己啊。吉伯常用他獨特的方式這樣比方。他總是說，「你從城裡回家，你看到你住家前面在冒煙，有房子著火了。消防車呼嘯著擦身而過，你加快速度，轉彎過去，火災正是你那條街！你一定會快跑起來。然後大鬆一口氣。『好棒！是我的房子！幸好不是鄰居的房子。』有誰會這樣說呢？

We may say the same, but we do not love our neighbors as we love ourselves. A. P. Gibbs used to illustrate this fact in his own inimitable style. "You are coming home from town," he would say, "and you see smoke ahead, near where you live. A house is on fire. The fire engines roar past with howling sirens and clanging bells. You quicken your pace and round a corner. The fire is on your street! You break into a run. Then you heave a sigh of relief. You say, "I'm so glad! It's *my* house! I'm glad it's not my neighbor's." Whoever said such a thing as that?

e. 這人分辨了什麼（十九 21-22）

e. What the Man Discerned (19:21-22)

這人宣稱，要獲得永生，所有該作的，他都作到了，可是，請看，當主要來試驗他時，他是怎麼領悟的。主說「你若願意作完全人，可去變賣你所有的，分給窮人，就必有財寶在天上，你還要來跟從我」（十九 21）。年輕的官，這才看到重點。耶穌指出，他並未真正愛鄰如己，他並未守住律法的精意，因此，並未獲得永生。他擁有這世上極多的財物，但在善行上是破產的。馬太十九章 22 節告訴我們「他就憂憂愁愁的走了。」

The man claimed to have done all that needed to be done to merit eternal life, but note what he discerned when Jesus put him to the test. The Lord said, "If thou wilt be perfect, go and sell that thou hast, and give to the poor, and thou shalt have treasure in heaven: and come and follow me" (19:21). The young ruler now saw the point. Jesus had proved to him that he did not love his neighbor as himself, that he had not kept the spirit of the law, that he had not earned eternal life. He was rich in this world's goods, but bankrupt in good works. Matthew 19:22 tells us that "he went away sorrowful."

2. 一個問題（十九 23-30）

2. A Problem (19:23-30)

a. 主的斷言（十九 23-24）

a. The Lord's Assertion (19:23-24)

（1）啟示的原則（十九 23）

(1) the Principle Revealed (19:23)

主與年輕官員的邂逅，引出一個與財富有關的問題。主告訴他的門徒，富人進神的國很難。在地上，財富讓人可以隨心所欲，要去哪兒都成，但是，天國的門卻不為他們而開。財富也常常帶來權勢；權勢產生傲慢；傲慢就會關閉天國之門。要財主「靈裡貧窮」就難如登天（五 3）。

The encounter with the young ruler introduced a problem connected with wealth. The Lord told His disciples that it was very difficult for a rich man to enter the kingdom of heaven. Riches give a person

entrance to most places down here, but they do not open the gates of Heaven. Wealth translates into power; power generates pride; and pride slams the gates of the kingdom shut. It is difficult for a rich man to be "poor in spirit" (5:3).

(2) 覆述一些原則 (十九 24)

(2) the Principle Repeated (19:24)

十九章 24 節主所作的比喻，在十九章 23 節也提過。他說，「駱駝穿過鍼的眼，比財主進神的國還容易呢。」「鍼的眼」顯然是指東方城牆上很窄的門。當夜晚，主門已關閉時，商人晚到了，只能從小的邊門進去，通常，他得先將駱駝上的貨物卸下，才能夠進得了門。

In 19:24 the Lord gave an illustration of the principle He had revealed in 19:23. He said, "It is easier for a camel to go through the eye of a needle, than for a rich man to enter into the kingdom of God." The "eye of a needle" evidently refers to the small door in the gate of a walled eastern city. When the main gates were closed for the night, a merchant arriving late was forced to enter through the small postern gate. Usually he had to unload his camels so that they could get through.

b. 門徒的「驚訝」 (十九 25-26)

b. The Disciples' Astonishment (19:25-26)

(1) 難以置信 (十九 25)

(1) the Incredible (19:25)

財富會造成難題，因為人傾向倚靠財富，而主卻清楚說了，財富不能買到救恩。門徒對這教訓很感驚訝，因為財主通常想要什麼就有什麼，反正我有錢。財富看似能讓今生過得順遂。此外，幾乎每個人都羨慕有錢，門徒在問，「這樣，誰能得救呢？」

Riches are a problem because people tend to trust in them, but the Lord made it clear that money cannot buy salvation. The disciples were amazed at the teaching because rich men often get what they want just because they are rich. Riches seem to smooth the way through this life. Moreover almost everyone would like to be rich. "Who then can be saved?" the disciples asked.

(2) 不可能 (十九 26)

(2) the Impossible (19:26)

在人不能，因為人是靠自己的力量，靠自己的資源，來討神喜悅。這個年輕的富有的官，他的財富，正好成了拴在頸項上的大石頭。以他的例子而言，他的解決之道，就是把財富分給人。

It is impossible for men, in their own strength, relying on their own resources, to win the favor of God. The rich young ruler's wealth was a millstone around his neck. In his case the best thing to be done with his wealth was to give it away.

人不可能自己救自己，只有靠神才能。在祂沒有難成的事，神可以改變最頑固的人心，叫他降服於那唯一能拯救人的恩典面前。耶穌說，「在神，凡事都能。」

Since it is impossible for men to save themselves, the saving rests with God. He is the God of the impossible, the God who can work on the most obdurate human heart so that at last it capitulates to the grace that alone can save. "With God all things are possible," Jesus said.

c. 主的應許（十九 27-30）

c. The Lord's Assurance (19:27-30)

（1）彼得問的問題（十九 27）

(1) Peter's Question Asked (19:27)

彼得一如往常，總是門徒中第一個發言的人。他聽到主對那富有的少年官所說的一番話（十九 21）之後，等於在說，「那我們呢？」他並不是在說得救與否，而是在想，使徒在應許的國度中，能得到什麼回報。

Peter as usual was the spokesman for the disciples. Having heard the Lord's promise to the rich young ruler (19:21), Peter asked in effect, "What about us?" He was not thinking about salvation. He was thinking about what reward the apostles would have in the promised kingdom.

（2）回答彼得的問題（十九 28-30）

(2) Peter's Question Answered (19:28-30)

（a）應許（十九 28-29）

(a) A Promise (19:28-29)

i. 給十二門徒，千禧年的祝福（十九 28）

i. For the Twelve Disciples, Millennial Blessing (19:28)

耶穌回答說，「我實在告訴你們，你們跟從我的人，到復興的時候，人子坐在他榮耀的寶座上，你們也要坐在十二個寶座上，審判以色列十二個支派。」主的回答完全跳過了教會的時代。主所稱的「復興」的時候，是直指千禧的年代——萬物都更新的時期，所有咒詛都要從地上除去的黃金時期，人不再學習打仗，沙漠要開玫瑰，百歲人瑞要像青年。

Jesus replied, "Verily [Truly] I say unto you, That ye which have followed me, in the regeneration when the Son of man shall sit in the throne of his glory, ye also shall sit upon twelve thrones, judging the twelve tribes of Israel." The Lord's answer leaped over the church age. What the Lord called "the regeneration" looks ahead to the millennial age—the time of making all things new, the coming golden age when the curse will be largely removed from the earth, men will learn war no more, deserts will blossom as the rose, and a centenarian will be a youth.

千禧年時，主就要統治全地。耶路撒冷將成為全地的首都，猶太人要治理整個地上的國。十二使徒將掌理以色列的十二支派。每位使徒要掌管極大的財富和權勢。這個富有的年輕的官，為了顧著他的小錢庫，因而失去在千禧國度的地位。猶大也為了三十塊錢，而失去報償。他們兩人原本可以成為國度的輔佐。

During the millennium the Lord will rule over the whole world. Jerusalem will be the world's capital and Jews will administer the earthly empire. The twelve apostles will have authority over the twelve reconstituted tribes of Israel. Each apostle will control tremendous wealth and wield enormous power. The rich young ruler forfeited his place in the millennial kingdom for the sake of his puny purse. Judas would throw away his reward for the sake of thirty pieces of silver. Both might have helped rule an empire.

ii. 所有真實的門徒，有加倍的祝福（十九 29）

ii. For All True Disciples, Multiplied Blessings (19:29)

除了千禧時期的回報，還要獲得永恒財富。耶穌說，「凡為我的名撇下房屋，或是弟兄、姊妹、父親、母親、兒女、田地的，必要得著百倍，並且承受永生。」有哪一家銀行敢作這種百倍的投資保證呢？主例舉出一般人最在意的人事物。他先從房屋開始，以土地作結束。中間則是家中最受珍愛的成員。任何人，為基督而捨下的，將來要收穫無數。

Besides the dispensational reward, there is a chance for all to win eternal wealth. Jesus said, "Every one that hath forsaken houses, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for my name's sake, shall receive an hundredfold, and shall inherit everlasting life." What bank on earth can guarantee a return as great as "an hundredfold [10,000 percent]"? The Lord enumerated the things on which people most often set their hearts. He began with houses and ended with lands. In between He listed the most cherished members of the family circle. All who give up anything for Christ will one day reap enormous rewards.

雖然這應許中，明顯有千禧年及永恒的弦外之音，但神的許多僕人，他們為主的緣故放棄了家的溫暖和財富的保障時，仍然在今生就已受到神許許多多的聖徒如親人般的仁慈照顧。因此，保羅可以在羅馬書十六章 13 節寫道，「在主蒙揀選的魯孚，和他的母親...他的母親就是我的母親。」柯勞弗曾說，保羅宣稱的魯孚的母親，是他在基督裡千萬個母親中的一個。

Although the promise doubtless has millennial and eternal overtones, many a servant of God who has given up the comforts of home and the security of wealth for the Lord's sake, has found himself mothered by hundreds of God's saints and has been the recipient of countless deeds of kindness in this life. Thus in Romans 16:13 Paul could write, "Salute Rufus chosen in the Lord, and his mother and mine." Dan Crawford once said that the mother of Rufus was claimed by Paul as one of his ten thousand mothers in Christ.

(b) 一個原則（十九 19-30）

(b) A Principle (19:30)

主在討論有關國度的動機之後，下結論時提出一項警告（十九 30）和一個比喻（二十 1-16）。他警告說，「有許多在前的，將要在後，在後的，將要在前。」換言之，我們不能盡信人的推測，說誰是第一，誰是最後，誰最偉大，誰最渺小。在基督的審判台前，將會有許多令人驚奇的時刻。主的心中很可能已經想到猶大，因此提出這個警告。猶大是門徒中，排名在前面的一位。他管使徒公司的財務——卻因貪心而跌倒。主也暗示彼得別驕傲，因為他私下將自己比擬為那個年輕富有的官。

The Lord concluded His discussion of motives in the kingdom with a warning (19:30) and a parable (20:1-16). He warned, "Many that are first shall be last; and the last shall be first." In other words, we cannot trust human estimates about who is first or last, greatest or least. At the judgment seat of Christ there will be many surprises. It is likely that the Lord had Judas in mind when He gave this warning. Judas was counted as one of the foremost of the disciples. He was in charge of the finances of the apostolic company—and he fell through covetousness. The Lord also intimated that Peter should beware of a spirit of pride as he smugly compared himself with the rich young ruler.

3. 一個比喻（二十 1-16）

3. A Parable (20:1-16)

主藉著葡萄園工人的比喻，來解釋十九章 30 節這個警告的背後原則：許多在前的，將要在後，在後的，將要在前。我曾認識一位很有恩賜的教師，當他尚未悔改信主時，就曾因為這個比喻而大為苦惱。他尚未信主前，是英國勞工黨及工會聯合主義極為能幹的講員。他那說服群眾的演說技巧，本來可以讓他當上英國的首相的，若不是後來為了更崇高的理念而奉獻自己。他得救之前，認為這個比喻，對於勞工運動以及同工同酬的原則是極大的冒犯。他完全忽略了：工人事先已簽了約，講定了按約計酬。

By telling the parable of the laborers in the vineyard, the Lord illuminated the principle behind the warning in 19:30: Some who are first will be last and some who are last will be first. A gifted preacher I once knew was greatly troubled by this parable in his unconverted days. Before his conversion he was a skillful speaker for the British Labour Party and the cause of trade unionism. His crowd-swaying oratory could have enabled him to become prime minister if he had not dedicated his gift to a higher cause. Before he was saved, he considered this parable to be an affront to the labor movement and the principle of equal pay for equal work. He overlooked the fact that the workers who had a contract were scrupulously dealt with according to the terms of the contract.

這位勞工黨的發言人，忽略了故事的重點。這個比喻，是要責備彼得自私的精神，以致會問出：「將來，我們要得什麼呢？」。故事主要的重點不關乎救恩的真理，而是國度的真理，不是關乎永生，而是服事的報償。

The Labour Party spokesman missed the point of the story. The parable was designed to rebuke Peter's self-seeking spirit that had prompted him to ask in effect, "What are we going to get out of all this?" The subject matter is not salvation truth but kingdom truth, not eternal life but reward for service.

a. 徵求工人（二十 1-7）

a. Recruiting the Laborers (20:1-7)

一大早就僱好了一批工人，*和工人講定了*。他們已經訂好了他們自己認為公平的酬勞。之後，在第三、第六、第九個時辰，葡萄園的家主又陸續找到更多工人進去，*以主人口說為憑*。他答應，到時會付出所當給的。到了第十一個時辰，他又僱了一批額外的工人，那更完全是葡萄園主人的慷慨大量而請的。

Early in the morning the first recruits were hired *with the law as their guarantee*. They had a contract, one they considered fair. At the third, sixth, and ninth hours the lord of the vineyard recruited more laborers. They were hired *with the lord as their guarantee*. He promised to give them what was right when the time of reckoning came. At the eleventh hour he hired additional workers who were even more dependent on the generosity of the owner of the vineyard.

這一整天，園主都在市上，看見還有「閒站的」（二十 3）。他問，工作這麼多，為什麼還在這兒閒站。他們說，若有給機會，他們願意啊，結果，真的就去了。凡是被請的，都去上工了。請注意，他們是在市上等，好讓機會可以來找他們。他們不是四處去尋樂子，或浪費時間，宅在家。

Throughout the day when the lord went to the marketplace, he saw men "standing idle" (20:3). He asked why they were idle when there was so much work to be done. They expressed a willingness to work if they were given the opportunity, and they did work when the call came. All who were sent, went. Note that they

were standing in the marketplace, the place where opportunity could find them. They were not off pursuing pleasure or wasting time lazing around at home.

屬靈生活也是如此。服事的機會並不是以均等來論事的。有的人年輕時尚未得救。有的人剛信主時，並未立即蒙召去葡萄園工作，也未蒙召去向千人講道，或牧養大的教會。有的在服事後，沒見到大復興。在主的僕人中，服事時間的長短或天份，並不是講求均等的。

All this is true to spiritual life. There is inequality of opportunity for service. Some people are not saved when they are young. Some are not called to work in the vineyard immediately after conversion. Some are not called to preach to thousands or pastor great churches. Some do not see revival follow their ministry. Among the Lord's servants there is inequality in length of service and talent.

在這個比喻中，「天」似乎代表人的一生。我們想到，主在別處說的，「趁著白日，我們必須作那差我來者的工，黑夜將到，就沒有人能作工了。」（約九 4）。

因此，我們要將這個比喻應用到我們的生命中，只是，我們尚未觸及它的底線。這個比喻的重點，來自馬太二十章 8-16 節。

The "day" in the parable seems to represent the span of human life. We recall the Lord saying elsewhere, "I must work the works of him that sent me, while it is day: the night cometh, when no man can work" (John 9:4).

So we are beginning to apply the parable to our lives, but we have not yet reached its bottom line. The point of the parable comes out in Matthew 20:8-16.

b. 補償工人（二十 8-16）

b. Recompensing the Laborers (20:8-16)

（1）次序（二十 8-12）

(1) the Order (20:8-12)

（a）在後的，必要在前（二十 8-9）

(a) The Last Who Are Now First (20:8-9)

後來開始的人，敢於相信主人的寬宏大量，他們沒有約定也沒有講價。他們並未開價，「我們要以這個價格來作。」他們也沒有像彼得的想法，因為他們並未說，「我們要得什麼呢？」

The late starters dared to trust in the owner's benevolence. They had no contract and struck no bargains. They did not say, "We will serve you on these terms." Nor did they have Peter's spirit, for they did not say, "What will we get?"

這些工人嚇一跳，因為他們獲得的是一整天的工資，彷彿是從一早就進來作似的。主人回報他們，不是按工時的長度，而是按他們的意願，可靠和信賴。同理，主衡量我們的乃是，有無好好抓住機會，充分利用機會，而不只是我們服事時間的長短。

To these laborers' astonishment they received a full day's wage, just as if they had been called early in the morning. The owner rewarded them, not for the length of their service, but for their willingness, faithfulness, and trust. Similarly the Lord measures the way we seize and employ the opportunities we have, not just the length of our service.

(b) 在先的，現在成了在後的（二十 10-12）

(b) The First Who Are Now Last (20:10-12)

早先開始工作的人，願意依賴的是他們討價還價得來的結果。他們的心態，從一開始就錯了。這些工人想直接知道，在葡萄園工作得多少工資，結果，就是按他們講價得來的：法定的給付，而不是法外的，愛的回報。

The early starters desired to trust in their bargain. Their spirit was wrong from the beginning. These laborers wanted to know up-front what they would get out of working in the vineyard and they received just what they bargained for: legal remuneration instead of loving reward.

直到一天的盡了，他們的心態仍然不正確。他們一看到那些在葡萄園中工作很短，卻領到一整天工資時，他們便開始按這狀況來推斷：作一小時，賺一「分錢」，十二小時，就該有十二分錢。誰知，領到的，是當初講價得來的數字，這太令人眼紅，忿怒了。他們顯然十分嫉妒，一點兒沒有園主寬宏、悲憫的心，雖然他們是替他工作的工人。

At the end of the day their spirit was still wrong. They saw those who had served in the vineyard for a shorter time receiving a full day's reward, and the early starters put two and two together. If one hour's work earned a "penny," twelve hours' work should be worth twelve pennies. They received exactly what they had bargained for, but they were envious and furious. Their spirit of jealousy was evident. They did not have the gracious, compassionate spirit of the one for whom they worked.

從這個比喻，我們學到，只要我們不忽視臨到我們的機會，我們是否盡心服事，要比我們在主裡用多少時間服事更重要。倘若比喻中的工人，也流露了像園主同樣的精神，或許他們的報酬也會增加到十二倍之多。

We learn from this parable that as long as we do not neglect the opportunity given to us, the amount of time we spend in the Lord's service is not nearly so important as the spirit in which our service is rendered. Perhaps if the laborers in the parable had shown the same spirit as the lord, their reward would have been increased twelvefold.

(2) 家主 (二十 13-15)

(2) the Owner (20:13-15)

(a) 他的支配法則 (二十 13-14 節上)

(a) His Government (20:13-14a)

主人（顯然就是代表我們的主）在回答這些不滿的工人時，告訴那個發言的代表說，「朋友，我沒虧負你」（二十 13）。他並未生氣，因為他稱對方為「朋友」。他們本可來得及改變態度的。主人也沒犯下「不公平」的錯。工人得到公允的工資——不多、不少，正是他們當初講得的數字。他們得到的，完全按照約定的價錢。

In answering the disaffected workers, the owner (who obviously represents the Lord) said to their spokesman, "Friend, I do thee no wrong" (20:13). He was not angry, for he called the man "friend." It was not too late for them to adopt a different attitude. The owner was not unfair either. The workers received a just reward—no more, no less than they had bargained for. They were recompensed according to a firm agreement.

(b) 他的恩典 (二十 14 節下)

(b) His Grace (20:14b)

主人又說，「我給那後來的，和給你的一樣」後來的工人，得到喜出望外的工價，是因為他們當初就沒講價。主人等於在說，「他們信賴我啊。就是因為他們信賴我，有信心的服事我，我就要按我的恩典對待他們。」

The owner added, "I will give unto this last, even as unto thee." The late starters were getting far more than they expected because they did not bargain. The lord said in effect, "They trusted me and because they trusted me and served me faithfully, I will deal with them according to my grace."

(c) 他的偉大 (二十 15 節上)

(c) His Greatness (20:15a)

主人問，「我的東西，難道不可隨我的意思用嗎？」他的東西，他當然可以絕對自主。他高興怎麼作，就怎麼作。他要怎麼作，那是他自己的事。同樣的，我們的主也是無可置辯的主，整個宇宙都屬於他。凡信靠他、順服他的，他都可以隨意回報他們。

The owner asked, "Is it not lawful for me to do what I will with mine own?" He was absolute, undisputed sovereign over all that was his. He could do what he liked with it. What he did with it was his own business. Likewise our Lord is undisputed Lord and owner of the universe. He is well able to recompense adequately those who trust and obey.

(d) 他的良善 (二十 15 節下)

(d) His Goodness (20:15b)

最後，主人宣告他是好人。他問，「因為我作好人，你就紅了眼睛？」因為他是好人，所以那些要求定約的工人，他就按他們講定的工資訂約。他給的價錢很高，是這些人樂意接受的。因為他是好人，他給的量器是「連搖帶按，上尖下流的」（路六 38），即使晚晚才進到服事工作的人亦然。同理，我們的主對信靠他的人，也是絕對的良善。

Finally the owner claimed to be good. He asked, "Is thine eye evil, because I am good?" Because he was good, he struck a fair bargain with those who demanded a contract. He gave them generous terms that they were glad to accept. Because he was good, he gave "good measure, pressed down, and shaken together, and running over" (Luke 6:38) even to those who came into his service late in the day. Likewise our Lord is absolutely good and good to all who trust Him.

(3) 觀察 (二十 16)

(3) the Observation (20:16)

「這樣，那在後的將要在前，那在前的將要在後了」請注意，在十九章 30 節的定冠詞及「許多」這個字。主並未用「所有的」這個字。當審判的日子來時，有些在前的，仍然在前，有些在後仍然是在後，因此，讓我們確定：在我們的服事中，不要與我們的主討價還價；而是要信靠他，以他服事我們那樣的精神來服事他。

"So *the* last shall be first, and *the* first last" (italics added). Note the definite articles here and the word "many" in 19:30. The Lord did not use the word "all." Some who are first will still be first, and some who are last will still be last when the day of reckoning comes. Let us make sure then that in our service we do

not try to bargain with our Lord; instead let us trust Him and serve Him with the spirit in which He serves us.

F.國度的服事（二十 17-34）

F. Ministry in the Kingdom (20:17-34)

1. 所要付的代價（二十 17-19）

1. The Price Revealed (20:17-19)

在此，我們讀到關於主將要被釘，最清楚的陳述。主被釘十字架，是為了我們得救而付的代價。這誠然是可怕的代價。在這個陳述中，他以一層又一層的堆疊，預告了他將要受的可怕刑罰。以複合概率法來計算，若一項預測成真，那麼，多項預測都要成真，那機率就更為渺茫。而且，愈小的細節若要應驗，困難度也愈高。

Here we read the Lord's most comprehensive statement so far regarding His impending crucifixion. Crucifixion was to be the price of our salvation, a terrible price indeed. In His statement He piled up detail after detail in an awesome display of divine foreknowledge. According to the law of compound probabilities, the chances against a prediction coming true increase enormously with each specific detail added to it. And of course the more unlikely the detail, the more unlikely the fulfillment.

假設我對我太太說，「我將要去芝加哥，在那兒，我會被捕，被誣告一項罪名。我會在法庭中被法官羞辱，會被判死刑，並執行。可是，別擔憂，不必賣掉家產，不要清理我的書，不要去執行我的遺囑。我的葬禮三天後，我就會回來。」我一定不會作這種陳述，除非我獲得了什麼奇特的情報，或我精神失常了，或我想存心想開一個非常怪異的玩笑。

Suppose I had said to my wife, "I am going to Chicago. While I am there I will be arrested and falsely accused of a crime. I will be humiliated in the court by the judge. I will be condemned to death and executed. But don't worry. Don't sell anything. Don't give away my books. Don't probate my will. I will be back three days after my funeral." I would not have made such a statement unless I had access to some extraordinary information, or I was insane, or I was trying to perpetrate a bizarre practical joke.

主耶穌當然不是精神失常，也不是要在歷史舞台上耍一個大騙局。但他的確有獲得從神而來的訊息，有關未來的訊息。

The Lord Jesus certainly was not insane, nor was He setting the stage for the greatest hoax in history. But He did have access to information that belonged to God only, information about the future.

所有關於他將如何死亡的預告，全部成真了。他真的死於耶路撒冷。他被出賣給祭司長和文士。他被猶太人民的首領判了死刑。他們的確把他交給外邦人執行死刑。他被外邦人訕笑，因為希律和他的兵丁「就藐視他」（路二十三 11）。主被鞭打，而且死在十字架上。此外，他真的在第三日復活。一個又一個的細節都應驗了，令人信服的證據，一一證實耶穌能作一件別人不能作的事：他能精準又明確無誤的預告未來。

What the Lord foretold about His approaching death did happen. He did die in Jerusalem. He was betrayed to the chief priests and scribes. He was condemned to death by the leaders of the Hebrew people. They did hand Him over to the Gentiles for execution. He was mocked by the Gentiles, for Herod and his men of war "set him at nought" (Luke 23:11). The Lord was scourged and He did die by crucifixion. Above all, and contrary to all the odds against the prophecy, He did rise from the dead. Moreover He did rise on the third day. Detail after detail was fulfilled, furnishing convincing proof that Jesus could do something that no one else could do: He could foretell the future accurately, infallibly, minutely.

在古代最有名的預言，就是德爾斐神諭。從四處各地都有人來，要汲取某地的泉水，以便獲得女巫所賦予的預言能力。只是，德爾斐的神諭，卻藏在一處極為隱密的地方。當利底亞王克洛伊索斯要與波斯打仗時，他來問卜於德爾斐的神諭，得到的答案是，「若克洛伊索斯與波斯打仗，他將摧毀一個大國。」王將此預言理解為他將戰勝波斯，但是，其實這個大國乃是他自己的國家。可憐的是，他不認識但以理，否則但以理早就會告訴他，波斯會贏的！（但七 5）。

The most famous of the soothsaying oracles of ancient times was the Delphic oracle. People came from all over to drink from the fountain of satanically inspired prophecy given by a pythoness. However, the prophetic utterances of the Delphic oracle were known to be of a cryptic, ambiguous nature. When Croesus, king of Lydia, was contemplating war with Persia, he consulted the Delphic oracle and was told, "If Croesus wars with Persia he will destroy a great nation." He took the prophecy to mean that he would destroy Persia, but the nation he destroyed was his own. Too bad he did not know Daniel, who could have told him that Persia would be victorious! (Daniel 7:5)

2. 顯露的途徑（二十 20-28）

2. The Path Revealed (20:20-28)

a. 兩位門徒的要求（二十 20-23）

a. The Quest of the Two Disciples (20:20-23)

（1）他們的母親（二十 20-21）

(1) Their Mother (20:20-21)

極大的對比：主耶穌跟他的門徒在談十字架，而這兩位門徒要跟他談的竟是冠冕！他們的母親還是發言人。馬太二十章 20 節稱她「西庇太兒子的母親」，換言之，她就是雅各和約翰的母親。她名叫撒羅米（太二十七 56；可十五 40；十六 1）。有人猜測她這時應已守寡。據說她是耶穌的母親馬利亞的姊妹（約十九 25），若然，那麼雅各和約翰就是主的表兄弟。或許是因裙帶關係，才會讓他們以為，自己比其他門徒更可能在未來的國度中，獲得好地位。

What a contrast: the Lord talking to His disciples about a cross, and two of them approaching Him about a crown! Their mother was their spokeswoman. Matthew 20:20 calls her "the mother of Zebedee's children"; in other words she was the mother of James and John. Her name was Salome (Matthew 27:56; Mark 15:40; 16:1). Some have assumed that she was now a widow. She is thought to have been the sister of Mary, the Lord's mother (John 19:25), in which case James and John would have been the Lord's cousins. Perhaps it was their family ties that made them think they stood a better chance than the others of securing a favored position for themselves in the coming kingdom.

顯然，門徒還是以為，主耶穌要設立的是地上的國度。他們完全沒聽進去主所提出的，他即將受死的警告；這著實太不尋常了。甚至，當他真的按他所數度預言的方式死了，他們也還是不信他所應許的「將要復活」。

Evidently the disciples still thought the Lord was about to set up an earthly kingdom. It is extraordinary how thoroughly they ignored all the Lord's warnings of His coming death. Even when His death occurred in exact conformity to His repeated prophecies, they disbelieved His promise of resurrection.

撒羅米祈禱，她兩個兒子將來能夠分坐在主的左右兩邊，這誠然是錯誤的想法，但主並未生氣。至少，她已相信，耶穌就是彌賽亞，他將要設立一個國度。但願天下的父母親，都能期望他們的兒女，在主的國度中成就大事！她的期望，至少還比許多父母親的動機值得嘉許呢！

Salome's prayer that her two sons be allowed to sit on the Lord's right hand and left hand was a mistake, but it did not altogether displease the Lord. At least she believed that He was the Messiah and that He was going to set up a kingdom. Would that the desire of all mothers and fathers were that their children might achieve greatness in the Lord's kingdom! Her ambition was more laudable than that which motivates many parents.

(2) 他們的錯誤 (二十 22-23)

(2) Their Mistake (20:22-23)

撒羅米的兒子，也有相同的目標，只是他們不知道自己求的是什麼。主很快便指出他們的錯誤來。的確，主曾經跟十二個門徒談過，在遙遠的將來，他國度降臨時，他們要坐在寶座上（太十九 28）。但他們不明白坐寶座要付的代價，或在他的國度中獲得寶座的原則。

Salome's sons were fired by a similar goal, but they did not know what they were asking. The Lord swiftly revealed their mistake. True, Jesus had talked about all twelve apostles sitting on thrones in the distant day when His kingdom would come (Matthew 19:28). But they did not know the price of a throne or the principle of securing one in His kingdom.

有一個杯等著喝盡，那是愁苦和憂傷的杯（太二十六 39、42）。在客西馬尼園思想這杯，令他額頭的汗珠大如血點（路二十二 44）。在死亡的冷河中，要受苦難的浸禮。冠冕之前，先要墳墓。沒有十字架，就沒有冠冕。這兩個門徒願意有份於苦杯和苦難的浸禮嗎？他們宣稱願意。

There was a cup to be drained, a cup of anguish and sorrow (Matthew 26:39, 42). The contemplation of that cup would bring beads of blood to His brow in Gethsemane (Luke 22:44). There was to be a baptism of suffering in the chill waters of death. The tomb would come before the throne. There would be no crown without a cross. Could the two disciples participate in the cup and the baptism? They claimed that they could.

他們的請求與回答的背後，是信心。他們依舊相信，耶穌是一個王。沒有人會想去求一個將要上絞刑台的人說，容我被提拔，坐在你的左右兩邊吧。只是，他們沒有理解到一件事實：耶穌即將受死。即使當他將十字架擺在他們面前，後來並為教會設立了兩種禮儀（杯象徵他為我們死，洗禮象徵我們與他同死），門徒還是把他的預言擺在一邊。他們還保證說，他們一定能通過一路的考驗的。「我們能」（二十 22）。

Behind their request and their reply was faith. They still believed that Jesus was a King. No one asks to be elevated to the side of a man who is going to the gallows. They had not yet grasped the fact that He was going to die. Even when He put the cross before them in terms of the two ordinances He later left with the church (the cup symbolizing His death for us, and baptism symbolizing our death with Him), they took His prophecy in their stride. They were sure they could endure any test that might come their way. "We are able," they said (20:22).

耶穌說，「我所喝的杯，你們必要喝，我所受的洗，你們必要受」（二十 23）。雅各和約翰後來的確喝了主的杯，但未全然喝盡。他們也的確受浸於死亡的冷河，但河水未如主所受的那般冷冽。雅各是使徒中第一個死的，且是殉道而死。約翰是使徒中最後一個死的。

"Ye shall drink indeed of my cup, and be baptized with the baptism that I am baptized with," He said (20:23). And James and John did drink of His cup, but not to its fullness. They were immersed in the chill waters of death, but the waters were not nearly so icy as His. James was the first apostle to die and he died a martyr's death. John was the last of the apostles to die.

主的兩旁一定有坐位要填滿「加冕的日子，遲早要來。」只是，誰能坐，主也不知道。那是要努力贏取的。雖然主的救恩是我們白白得來的，但是獎賞卻不是白白得來。我們要一直記住這件事。

There is a place to be filled at the Lord's side "in the crowning day that's coming by and by." But the right to that place is not His to give. It has to be earned. Although God gives unmerited salvation, He never gives unmerited reward. That reality ought to grip our souls.

b. 十個門徒的爭論（二十 24-28）

b. The Quarrel with the Ten Disciples (20:24-28)

（1）爆發（二十 24）

(1) an Explosion (20:24)

當其餘的門徒聽見撒羅米的請求，他們的憤慨，再也按捺不住。他們覺得，雅各和約翰想利用親戚關係貪便宜。他們也都渴望坐在國度的高位，這些人以為，坐位不過就在轉角處。他們都一樣的自私自利。主的心一定十分痛苦！如馬太所記載，這些在國度中爭地位的焦慮爆發時，主才剛把十字架的路擺在他們面前。門徒可能一個字都沒聽進去。主有關杯和洗禮的死亡預言，還在耳邊迴盪之時，他們就已經開始爭權奪利了。

When the other disciples heard about Salome's request, their indignation knew no bounds. They felt that James and John had taken unfair advantage of their kinship to Jesus. They all aspired to the seats of supreme power in the kingdom, which they still imagined was just around the corner. They all had their eyes on self. How the Lord's heart must have been pained! He had just been setting the cross before them when, as Matthew recorded it, all this fuss broke out over positions in the kingdom. The disciples must not have been listening to a word He said. With His ominous words about the cup and the baptism still reverberating in their ears, they began their wrangling.

（2）解釋（二十 25-27）

(2) an Explanation (20:25-27)

主對他子民實在太有耐心了。他沒有責備門徒。他接納了他們所說的，相信他有一日要為王的信心。主瞭解他們尚未接受聖靈，因此在屬靈的事上，認知不夠周全。他溫和地向他們解釋，外邦人中世俗的權勢，與他們將要蒙託負並運用的屬靈能力，兩者的不同。

The Lord's patience with His people is marvelous. He did not scold the disciples. He accepted the implied tribute that they still believed Him to be a King. The Lord understood that they had not yet received the Holy Spirit and were spiritually handicapped. Gently He explained to them the difference between secular

power as exercised by the Gentiles, and spiritual power as it would be entrusted to the disciples and exercised by them.

(a) 關於世俗的權力——世俗的觀念（二十 25）

(a) Concerning Secular Power—the Worldly Concept (20:25)

基督說，「你們知道，外邦人有君王為主治理他們，有大臣操權管束他們。」譯作「操權管束」這字，原意為嚴格的利用權勢。那時代，有一半的世界都在羅馬的鐵蹄下，因此，猶太人懂得外邦人的治理是多麼嚴重的事。羅馬人運用權勢來擴展勢力，驕矜無度，不達目的絕不罷休。這樣的野心，與主耶穌的靈，完全相反。

"Ye know," Christ said, "that the princes of the Gentiles exercise dominion over them, and they that are great exercise authority upon them." The word translated "exercise authority" implies harsh use of authority. At that time half the known world was under the iron heel of Rome, so the Jews knew how severe Gentile rulers could be. The Romans exercised authority to increase their power, minister to their pride, and gain their own ends. Such ambition is contrary to the spirit of the Lord Jesus.

(b) 關於屬靈的能力——奇妙的對比（二十 26-27）

(b) Concerning Spiritual Power—the Wondrous Contrast (20:26-27)

在基督的國度裡，無論是在教會全然屬靈的領域，或那涵括了世俗領域的千禧國度，權勢和能力都屬於那有謙卑服事心靈的人，而不是驕傲自大、自私自利的人。耶穌說，「你們中間，誰願為大，就必作你們的用人，誰願為尊，就必作你們的僕人。」

In Christ's kingdom, whether in the purely spiritual realm of the church or in the more secular realm of the millennial empire, power and authority belong to those who have a humble serving spirit, not a haughty selfish spirit. Jesus said, "Whosoever will be great among you, let him be your minister [diakonos]; And whosoever will be chief among you, let him be your servant [doulos]."

我認識一位主裡的弟兄，他充份掌握了這兩節經文的精意。他不算是個能言善道的講員，也沒牧養一個大教會。但他是個成功的生意人，在商場中為神留下無形的影響力。他也是個有智慧、愛心的牧人，牧養神的一小群子民。我永遠不會忘記每次去他的家，他總是給我房裡最舒服的椅子，自己隨便找一把角落的椅子。

現在，他已上了年紀，需要用拐杖了，但他仍是靜靜地堅持，並且以侍衛的優雅，為客人奉上他舒服的座椅。

I know a brother in Christ who has caught the spirit of these verses. He is not an eloquent preacher or the pastor of a great church. Rather, he is a successful businessman whose quiet influence for God is felt in the marketplace. He is also a wise and tender shepherd to a small flock of God's people. I will always remember my visits to his home. He invariably gives me the most comfortable chair in the house and contents himself with any corner he can find. Now he is getting on in years and uses a cane, but quietly and firmly and with the grace of a courtier he installs his visitor in the seat of honor, his own easy chair.

就寢時，他說，「把鞋子給我。」我第一次到他家時，嚇了一跳，問他，「你為什麼要我的鞋子？」

「讓我來擦鞋，打亮些」他回答。

「不需要的」我反對。

「需要的」他回答。「而且，我是為主作的。」

At bedtime he says, "Let me have your shoes." The first time I was in his home I was startled and asked, "Why do you want my shoes?"

"I am going to clean and polish them," he answered.

"They don't need it," I objected.

"Yes they do," he replied. "Besides, that's what I do for the Lord."

不論他接待多少客人，沒有一個逃得掉。你堅持不給他沒用。反正，隔天早上一起床，客人進入眼簾的第一件事，就是看到床旁邊自己閃亮如新的鞋。我的朋友就是有服事的心靈。

No matter how many guests he has, none can escape. Refusing to give up one's shoes makes no difference. The first thing that greets the visitor next morning is the sight of his shoes beside his bed, gleaming as if new. My friend has a serving spirit.

多年前，當我加入穆迪聖經學院的教職時，當時負責廣播節目的牧師是李鐸爾。他很有解經的恩賜，主持穆迪電台好幾個每日和每週一次的廣播節目。此外，他也在教會和全國的大型聚會講道。他有上百萬廣播聽眾，散佈各城。聽眾會來找他或打電話來，請教各種大大小小的問題，因此，他的研經時間常常被打斷；工作也常常滿載，但是他從不推辭。

Years ago when I first joined the staff of Moody Bible Institute, the radio pastor was Robert Little. Bob was a gifted expositor and conducted a number of daily and weekly broadcasts over the Moody network. In addition he spoke at churches and conferences all over the country. His radio parish extended to millions and

reached into city after city. People would come to see him or call in with their problems, great and small, so his study time was continually interrupted. His workload was overwhelming, but somehow Bob had time for them all.

有一次，休息時間，我們在校園中一起喝咖啡，他告訴我一個故事：有一天，電話響了，有個聲音問道，「請問是李牧師嗎？」

「是的，需要我幫你什麼忙嗎？」

「你可以幫我的狗兒舉行葬禮嗎？」

「對不起？你是說...？」

「你可不可以過來，幫我的狗兒主持葬禮？我的狗兒剛剛死了。牠是我的朋友，我希望給牠一個基督教的葬禮。我每天聽穆迪電台你的節目。我就住在芝加哥。我不認識別的牧師。你可以過來，幫我的狗兒主持葬禮嗎？」

Once when we were having coffee break together on campus, he told me this story: One day the telephone rang and a voice said, "Is this Pastor Little?"

"Yes, it is," Bob replied. "Can I help you?"

"Will you bury my dog?"

"I beg your pardon?"

"Will you come and bury my dog? My dog has just died. It's my only friend and I want it to have a Christian burial. I listen to you over WMBI. I live here in Chicago. I don't know any other ministers. Will you come and bury my dog?"

我問李牧師，他怎麼回答的。他說，「我當然去了，我是這樣想的。這個人在這個世界上只有一個朋友，他的狗兒。狗兒死了，他想要對遺體表達一點哀思，因此，只能轉向他唯一的另一個朋友求援，那就是我了。

I asked Bob how he had responded to this unusual request. He said, "Of course I went. Look at it like this. Here was a man who had only one friend in the world, his dog. When his dog died, he wanted to treat its mortal remains with respect. So he turned to the only other friend he had—me."

我問，「那你怎麼做呢？」

「我們把狗兒放在一個盒子裡。他到庭園中，挖了一個洞，把盒子埋進去。我脫下帽子，為這個人禱告。」李牧師停頓了一下，「你知道的，這人現在一定還繼續聽我的廣播，誰知道呢，說不定哪一天他就會信主。」

李牧師學到了，什麼是真正的偉大。他學到了如何作一個僕人。

"What did you do?" I asked.

"Well, we put his dog in a box. He went out to the garden, dug a hole, and put the box in the hole. Then I took off my hat and prayed for the man." Bob paused. "You know," he said, "that man will now go on listening to me on the radio. Who knows? One day he may turn to Christ."

Bob Little had learned the secret of true greatness. He had learned to be a servant.

(3) 一個榜樣 (二十 28)

(3) an Example (20:28)

耶穌以他自己服事的榜樣來為這一段解釋作總結：「人子來，不是要受人服事，乃是要服事人，並且要捨命，作多人的贖價。」再次出現十字架。主的話語，讓我們聯想起保羅有關基督論的精闢篇章；他說道，即使耶穌基督與神同等，仍謙卑自己，取了人的樣式，成為僕人，並且「存心順服，以致於死，且死在十字架上。」因為他卑微自我，所以現在能升為至高，並有超乎萬名之名。有一日，萬膝都要跪拜，萬口都要稱頌他為主（腓二 5-11）。

Jesus concluded His explanation by using Himself as an example of serving: "The Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many." There it was again—the cross. The Lord's words here remind us of Paul's magnificent christological passage in which he explained that even though Christ Jesus was equal with God, He humbled Himself by becoming a man, by becoming a servant (doulos, "a slave"), and by becoming "obedient unto death, even the death of the cross." Because He humbled Himself, He is now exalted and has a name above all other names. One day every knee will bow before that name and every tongue will confess Him to be Lord (Philippians 2:5-11).

我們有效法主的榜樣嗎？我們要受人服事，還是要服事人？耶穌來世上三十三年間，每日每時都在捨命服事。他來，受羞辱地犧牲捨命於十字架上。這才是國度服事的道路。

Are we following the Lord's example? Do we want to be ministered to or do we want to minister? Jesus came to give His life in service every moment of every day for over thirty-three years. He came to give His life in sacrifice on a cross of shame. Such is the path of ministry in the kingdom.

3. 顯露的能力（二十 29-34）

3. The Power Revealed (20:29-34)

a. 這些人（二十 29-30）

a. The Men (20:29-30)

路上有極多群眾往耶路撒冷走去，他們都是要去逾越節的朝聖客。顯然，耶穌是走在比較前頭，因為他從約旦河來，要從耶利哥的東門進入。後來他就在此又施恩行了神蹟。

Great crowds were on the road going to Jerusalem. They were pilgrims on the way to celebrate the Passover. Apparently the Lord was somewhat ahead of the crowd as He came from the Jordan and entered Jericho by its eastern gate. He was soon to perform another of His gracious miracles.

馬太說，那裡有兩個瞎眼的人，耶穌正要離開耶利哥時，行了這個神蹟。馬可與此平行的敘述則提到，主要有瞎子巴底買，並指出耶穌正要離開耶利哥時，行了這神蹟。並指出，主進入了耶利哥（可十 46-52）。路加的平行敘述則提到，主要有一個瞎子，並說，耶穌將近耶利哥時，有一個瞎子「坐在路旁討飯」（路十八 35）。

Matthew said that there were two blind men and that the miracle took place as Jesus was leaving Jericho. Mark in his parallel account mentioned the principal blind man, Bartimaeus, indicated that the miracle took place as Jesus was leaving Jericho, and also referred to the Lord's entry into Jericho (Mark 10:46-52). Luke in his parallel account mentioned the principal blind man and indicated that he "sat by the way side begging" as Jesus drew near to Jericho (Luke 18:35).

事情的經過可能是這樣：巴底買跟他的同伴，在靠近城的東門旁討飯。耶穌，走在群眾前面，路過他們，後面才是群眾。巴底買這才意識到，群眾是緊跟在耶穌後頭。巴底買已錯失了這一生的機會。主已經走進耶路撒冷，再也不會回到這邊來了。耶穌及喧騰的群眾現在都往耶利哥去，這些瞎子意識到：再也沒機會在城裡遇見他了，因此，趕緊繞著城牆往南門去，耶穌最後還會從那邊出城。

What probably happened was that Bartimaeus and his companion were begging near the eastern gate of the city. Jesus, ahead of the crowd, passed them by. Then came the crowd, and Bartimaeus learned that the multitude was hard on the heels of Jesus. Bartimaeus had missed the opportunity of a lifetime. The Lord had passed by on His way to Jerusalem and would never come that way again. Jesus and the excited crowds had now gone into Jericho and the blind men, having no sure hope of catching up to Him in the city, hurried around the wall to the southern gate through which Jesus would eventually emerge.

在城裡時，主找到撒該，拯救了他（路十九 1-10）。

同時間，這兩個瞎子已經找好位置，下決心不要再浪費復明的大好時機了。當他們聽見群眾從耶利哥出城時，便大聲呼求，「大衛的子孫，可憐我們吧」（太二十 30）。「大衛的子孫」，是猶太人對彌賽亞很普遍的稱呼。

In the city the Lord sought out and saved Zacchaeus (Luke 19:1-10).

Meanwhile the two blind men had settled themselves in a good location and were determined not to waste their last opportunity to receive their sight. In due time they heard the crowd coming out of Jericho and raised their voices in urgent cries, "Have mercy on us, O Lord, thou son of David" (Matthew 20:30). "Son of David" was a popular Jewish title for the Messiah.

這兩個瞎子十分瞭解他們迫切需要基督。今日，人抵擋福音的一個原因是，他們不知道自己是又瞎又失喪的人。我們需要更多有聖靈啟發人心的信息，讓人知罪，並知道罪的結局。我們需要教導十誡，以便為福音鋪下基礎。人若不是被聖靈光照（約十六 8-11），或許沒有一個人能真正悔改歸主。只有當人覺得「扎心」時，才會呼喊，「我們當怎樣行？」（徒二 37）。

The two blind men were aware of their desperate need for Christ. One reason people resist the gospel today is that they do not recognize themselves as blind and lost. We need more Holy Ghost-inspired preaching on sin and its consequences. We need to teach the ten commandments to lay a moral foundation for the gospel. Probably no one is truly converted who is not first thoroughly convicted (John 16:8-11). It was when people were "pricked in their heart" that they cried out, "Men and brethren, what shall we do?" (Acts 2:37)

今日，我們的教會何以會有那麼多掛名的基督徒，其原因是，我們只談到「接受基督」，而沒有先讓人清楚自己是失喪的。老一代的清教徒常說，在人的心靈中工作時，救恩的線需要先穿入「聖靈光照」的這一根利針。耶穌在馬太九章 12 節也說了類似的話：「有病的人，才用得著醫生。」

The reason we have so many false professions in our churches is that people are talked into "accepting Christ" without first being made aware of their lostness. The old Puritans used to say that in working on souls, it was necessary to put in the sharp needle of conviction before trying to pull through the thread of salvation. Jesus said much the same in Matthew 9:12: "They that be whole need not a physician, but they that are sick."

b. 群眾（二十 31）

b. The Multitude (20:31)

乞丐是很普遍的景象，即使他們只是靜靜地守在一個地方乞討，都不是人人喜歡見到的，現在竟大聲呼叫基督，群眾更不會寄予同情了。路過的群眾粗魯的要他們閉嘴。但這兩人知道，他們需要基督，不論有沒有群眾，有沒有人反對，他們今天就是不再緘默，再也不怕這群無情的群眾了。瞎子不管別人怎麼批評，馬太寫道，「他們卻越發喊著說，主啊，大衛的子孫，可憐我們吧。」

Beggars were a common sight. They were an annoyance even when they kept their place and quietly asked for alms, but when they loudly called out to Christ, the multitude had no sympathy. The people tramping past the blind men bluntly told them to be quiet. But the two men knew they needed Christ and, crowd or no crowd, opposition or no opposition, they were not going to be silenced. They were not intimidated by the heartless throng. The blind men ignored their critics. Matthew wrote, "They cried the more, saying, Have mercy on us, O Lord, thou son of David."

人們多麼容易因為害怕一群特別的群眾，而與基督隔絕啊！甚至，即使是公眾活動的一部份，而群眾正在對主和他的門徒表示歡迎的當兒，群眾也會對一個真心尋求主的人，不表友善。群眾表達完一切，作完一切之後，依然還是群眾。它可以在今天歡迎你，明天就釘你十字架。

How easily people are kept from Christ by fear of their particular crowd! Even when it is part of a popular movement that for the moment applauds the Master and His men, the crowd is no friend to a genuinely seeking soul. The crowd, when all is said and done, is the crowd. It will congratulate today and crucify tomorrow.

群眾不喜歡被打岔。想想看，你所屬的群眾都怎樣的人——你的同業同儕，或是孩子的同學，同伴，同一團體的成員。假如你提高聲浪，衷心表達世人需要歸向基督，假如你表達的方式，令你的同夥覺得很不自在，他們一定會要你閉嘴。一定有人會立刻切斷，開口轉到另一個話題。

The crowd does not like to be disturbed. Think of those who make up your crowd—your professional peers, perhaps the kids at school, the gang, the members of your club. If you lift up your voice to express some heartfelt need to come to Christ, and if you do it in a way that makes your crowd feel ill at ease, they will try to silence you. Someone will make a cutting remark.

這兩個瞎子也不是省油的燈，那些粗魯的叫他們閉嘴的群眾，沒辦法令他們安靜，或與基督隔離。瞎子那麼強烈的渴望，使他們無法在那群阻擋他們接近基督的群眾中閉口不言。因此，「他們愈發喊叫」。

The two blind men were made of sterner stuff than to be silenced or kept from Christ by those in the crowd who rudely told them to "hold their peace." Their sense of need was stronger than any desire to be at peace with the multitude who blocked their way to Jesus. So "they cried the more."

c. 主（二十 32-34）

c. The Master (20:32-34)

（1）他的呼喚（二十 32）

(1) His Call (20:32)

「耶穌就站住」他當然知道，兩位瞎子在當中。他完全瞭解他們的狀況。他站住，好讓這兩人可以靠近。我們能想像，人山人海也停住了。這是宇宙都為之摒息的一刻。兩人靠近基督了。

"Jesus stood still." He knew the blind men were there of course; He knew all about them. By standing still He made it possible for them to come to Him at last. We can imagine that the milling multitudes stood still too. It was one of those moments when the universe holds its breath. Two men were coming to Christ.

主給這兩位瞎子一個機會表達他們的需要。常常，在帶領人歸主時，我們總是把話塞入我們所帶領的人口中。其實，更好的方式是問話，好讓失喪的人，可以用他自己的話，來表達他的需要和信心。「你要我為你做什麼？」耶穌等於在問。

The Lord gave the blind men a chance to express their need. Often the over-eager Soulwinner puts words into the mouth of the one he is bringing to Jesus. It would be far better to ask questions so that the lost one can express both need and faith in his own words. "What do you want me to do?" Jesus asked in effect.

（2）他的憐憫（二十 33-34 節上）

(2) His Compassion (20:33-34a)

瞎子把臉轉向那個柔和，充滿憐憫的聲音，從心底流露著飢渴和盼望地對他說，「主啊，要我們的眼睛看見」（二十 33）。「主就動了慈心」馬太說（二十 34）。他們的困苦和堅毅感動了他，他「把他們的眼睛一摸。」

The blind men turned in the direction of that kind, compelling voice. Revealing their hearts' hunger and hope, they said, "Lord, that our eyes may be opened" (20:33). The Lord's heart went out to them. "Jesus had compassion on them," Matthew said (20:34). Their desperation and determination moved Him and He "touched their eyes."

他們這個簡單的要求，並沒有難倒主。如約翰·牛頓所寫的，「耶穌喜歡垂聽禱告」；他又說：

你正來到一位王面前；

極力的請求；

因為他有奇妙的恩典和能力，

沒有誰的祈求，他不垂聽。

The enormity of their demand was no deterrent to the Lord. As John Newton wrote, "Jesus loves to answer prayer"; he continued:

Thou art coming to a King;

Large petitions with thee bring;

For His grace and power are such,

None can ever ask too much.

(3) 他的歸信者（二十 34 節下）

(3) His Converts (20:34b)

出現令人驚奇的神蹟了：「他們立刻看見。」瞎眼立刻看見了，而他們看到的第一件事物便是耶穌。想像，從黑暗中進入白晝，原本一無所見，現在看到了他！馬太寫道，「他就跟從了耶穌。」當然要跟從。剛剛才開的眼睛面前，有這麼奇妙的一位，他們當然要跟從。

The astonishing miracle took place: "Immediately their eyes received sight." Blind eyes were made to see and the first thing they saw was Jesus. Imagine coming out of darkness into the light of day, seeing nothing but blackness and then seeing Him! "They followed him," Matthew concluded. Of course they did. With such a vision before their newly opened eyes, of course they did.

他們一定看到從前不曾見到的無數事物：美麗的大自然，耶利哥城牆，人臉的表面，顏色，群眾中不斷移動變化的遊行。可是他們的眼，始終定睛在耶穌身上。他們的腦海中，記住了千百種的感受。一個嶄新的世界向他們開展。他們看到了自己，但還是要跟隨耶穌。這是每一位與神的愛子相遇的人，都會有的體會。

They saw plenty of other things that they had never seen before: the beauty of nature, the walls of Jericho, the expression on a human face, color, the moving pageant of constantly changing crowds. But they had eyes only for Jesus. Ten thousand new sensations were being recorded in their brains. A new world had

opened up before them. They saw themselves, but they followed Jesus. That is what happens when a person has a genuine encounter with God's beloved Son.

II. 公開的爭辯（二十一 1—二十三 30）

II. The Public Disputes (21:1-23:39)

我們已來到馬太福音的另一個轉折點：私底下的討論，現在已成為公開的爭辯，這是因為主以勝利的姿態進入耶路撒冷而引起的。主在地上最後忙碌的一週，就從這事件開始。他主動展開這行動，因為，以色列民已棄絕了他，現在，他也要棄絕這國。

We have come to another turning point in Matthew's Gospel: here the private discussions give way to the public disputes, which are precipitated by the Lord's triumphant entry into Jerusalem. With this event the Lord's last crowded week on earth begins. He initiates the action, for since the nation of Israel has rejected Him, He now rejects the nation.

A. 危機（二十一 1-22）

A. Crises (21:1-22)

1. 預告得勝的記號（二十一 1-17）

1. The Sign of the Foretold Triumph (21:1-17)

a. 以色列彌賽亞的先聲（二十一 1-7）

a. The Heralding of the Messiah of Israel (21:1-7)

耶穌快要以得勝之姿進入之前，他先讓拉撒路復活。這個神蹟，讓公會的人，愈發愈確定，非殺他以除後患不可，以免群眾熱列擁戴這個他們不想要的彌賽亞，而引來羅馬人的干預（約十一 47-54）。耶穌叫拉撒路復活後，便離開伯大尼，但顯然他後來又倒回頭。現在，他又離開那個快樂、平靜的家，往耶路撒冷去，要與猶太人來一場對質。

A short time before the triumphal entry, Jesus had raised Lazarus from the dead. That miracle had convinced the Sanhedrin of the urgent need to get rid of Him once and for all, lest popular enthusiasm for this unwanted Messiah spark Roman intervention (John 11:47-54). After resurrecting Lazarus, Jesus had left Bethany, but evidently He had subsequently returned. Now He left that happy, peaceful home again and headed toward Jerusalem to force a confrontation on the Jews.

按愛德賽恩，「那是早春的一個大晴天。」馬太二十一章 2 節告訴我們，主打發他兩位門徒「往對面村子裡去。」大概就是去伯法其，找一匹驢駒。

According to Edersheim "it was a bright day in early spring." Matthew 21:2 tells us that the Lord sent a couple of His disciples to "the village over against you" (just off the high road), presumably Bethphage, to gain possession of the ass's colt.

(1) 地點 (二十一 1)

(1) the Place (21:1)

關於伯法其這正確地點，各有不同的說法。*Bethphage* 意為「無花果之屋」，很合乎字意所指該地有豐富的無花果樹。這名似乎也指該地區，尤其是耶路撒冷的邊陲地帶的一個小村。據說，這些地帶距城牆有將近兩千英哩遠。因此，伯法其有可能是在城牆與伯大利的半途之間。

There is some uncertainty about the location of Bethphage. *Bethphage*, which means "house of figs," was an appropriate designation for a region that abounded in luxurious fig trees. The name seems to have been attached to the district in general, and in particular to a little village within the boundaries of the outskirts of Jerusalem. Those boundaries are sometimes said to have been two thousand cubits (about a mile) beyond the city walls. So Bethphage may have been halfway between the city walls and Bethany.

(2) 計劃 (二十一 2-3)

(2) the Plan (21:2-3)

兩位門徒找到了耶穌所指示的動物，他們也很震驚於主所預告的用途。

The two disciples found the animal as directed, were challenged as forewarned, and obtained the use of it as instructed.

我們一定要記得，這時節，有極多的群眾，會湧入耶路撒冷過逾越節。訪客住在城裡，住不下的，自然全往城外附近村莊所提供的住處。耶穌來到的消息，很快就傳遍群眾間，說他已經強徵了一隻驢駒，即將以勝利之姿騎進耶路撒冷。不少人開始湧現熱情，群眾聚集，都要來一睹豐采。許多人都急著想來看看這位剛剛叫一個死人復活的，不過群眾中，也有一群法利賽人，他們心中充滿了苦毒、嫉妒和仇恨。

同時，某處的路旁，耶穌和他的同伴，碰見那兩位牽著驢駒的門徒。

We must keep in mind that at this time of the year enormous crowds came to Jerusalem for the Passover feast. Visitors filled the city to capacity and overflowed to every available accommodation in nearby villages. News spread swiftly among the crowds that Jesus was coming, that He had commandeered the use of an ass's colt, and that He was about to march in triumph into Jerusalem. Expectation was fanned to a fever pitch and a great multitude went forth to meet Him. Many of them were anxious to see the One who had just

raised a man from the dead, but among the multitude were a number of Pharisees whose hearts were filled with bitterness, jealousy, and hatred.

In the meantime, somewhere along the road, Jesus and His companions met the two disciples with the colt.

(3) 預言 (二十一 4-5)

(3) the Prophecy (21:4-5)

主的用意很特別，完全不像以往那麼低調的進耶路撒冷，也不像平日那種不作興在人面前顯示的作風。馬太告訴我們，他刻意安排這一次遊行，為要應驗撒迦利亞書九章 9 節的預言。群眾真的是因為他才喝采，但主不是沈迷於群眾的喧嘩，而是為了應驗預言。

The Lord's purpose was extraordinary, unlike that of His usual low-key entrances into Jerusalem and His normal practice of discouraging popular demonstrations. Matthew told us that He deliberately provoked this demonstration to fulfill the prophecy of Zechariah 9:9. The Lord did not just yield to the clamor of the crowd; He actually caused the clamor—for the purpose of fulfilling prophecy.

如馬太所引的預言，說道，「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」（二十一 5）。在東方，有一種敏捷的驢子，專供國王騎用（士十 4；王上一 33），但馬太二十一章 5 節的動物，是一種負重的牲畜。這個情景不會引起羅馬官方的不安。像彼拉多，他們所熟悉的皇帝的勝利姿態是坐在戰車上，有戰馬，遊騎兵穿戴閃耀的盔甲，還有前導，武器，以及一長列的戰俘。一個鄉下農夫，穿著粗衣，騎著一頭載貨的牲畜，在一群激動的猶太人的陪伴下進耶路撒冷的情景，羅馬人一點不感興趣。一群鄉下人和漁夫，舞動著棕櫚葉，唱著詩歌，這不會構成什麼威脅。

The prophecy, as Matthew quoted it, said, "Behold, thy King cometh unto thee, meek, and sitting upon an ass, and a colt the foal of an ass" (21:5). There was a breed of swift asses used by kings in the East (Judges 10:4; 1 Kings 1:33), but the animal in Matthew 21:5 was bred to be a beast of burden. There was little in this scene to disturb Roman officialdom. Men like Pilate were familiar with an emperor's triumphal entry with chariots, war horses, marching legions in gleaming armor, heralds, weapons, and long lines of captives. There was nothing of interest in this procession of excitable Jews accompanying a man in a peasant's homespun robe as He rode a beast of burden into Jerusalem. There was nothing to pose a threat in a cavalcade of rude countrymen and fishermen waving palm branches and chanting Psalms.

(4) 呈現 (二十一 6-7)

(4) the Presentation (21:6-7)

但主依然以勝利之姿進入。以後的數千世紀，世界都要慶祝這個棕櫚主日。那些傲慢的帝王，已幾乎為人所忘，人記住的是這一天，那位謙和的王，騎著驢駒子，走過以舊衣和砍下的樹枝所鋪成的地毯。

主這位既謙和又莊嚴的主，進城了。他得勝的進入，是他最後一次以耶路撒冷君王之姿現身。

But the Lord's entry was triumphal just the same. Through all the centuries following, the world has celebrated it on Palm Sunday. Almost forgotten are the proud pageants of emperors, but remembered to this day is the procession of the meek King who sat on an ass and used old clothes for a saddle and palm fronds for a carpet.

Combining meekness and majesty, the Lord came into the city. His triumphant entry was His last appeal to Jerusalem to recognize its King.

b. 以色列群眾的和撒那（二十一 8-14）

b. The Hosannas of the Multitudes of Israel (21:8-14)

（1）歡呼（二十一 8-9）

(1) Jubilation (21:8-9)

我們可以回溯一下群眾的腳踪。有些人從伯大尼一直跟著耶穌，另有些人從耶路撒冷來跟他碰面。我們可以想像，這兩群人出現，聚成一行遊行隊伍。愛德賽恩這樣描寫：

We can retrace the journeys of the multitudes. Some followed Jesus from Bethany and others came to meet Him from Jerusalem. And we can picture the two crowds merging and forming a procession. Edersheim described the scene:

遊行隊伍蜿蜒而上，直到山脊。從那裡，「正下橄欖山的時候」。要由此往耶路撒冷。這時，第一個出現眼簾的是城的東南角。聖殿以及比較靠北方的部份，被橄欖山的斜坡遮住；能見的只有錫安山...到比較高起的地方，台地一塊接一塊的區域，就是馬喀比宮廷以及大祭司的居所（這一帶多的是宮庭，直到出現一座城堡的高頂，一座城，皇宮，以及許多的高塔和壯觀的花園，那就是希律的皇宮，據推測，它原是大衛的宮廷舊址...它可能正好就在路的交口，也就是「大衛之城」突然出現踪影的地點，「正下橄欖山的時候」，「眾門徒因所見過的一切異能，都歡樂起來，大聲讚美神」〔路十九 37〕。

The long procession swept up and over the ridge where first begins "the descent of the Mount of Olives" towards Jerusalem. At this point the first view is caught of the southeastern corner of the City. The Temple and the more northern portions are hid by the slope of Olivet on the right; what is seen is only Mount Zion.... At that time it rose, terrace upon terrace, from the Palace of the Maccabees and that of the High-Priest, a

very city of palaces, till the eye rested in the summit on that castle, city, and palace, with its frowning towers and magnificent gardens, the royal abode of Herod, supposed to occupy the very site of the Palace of David.... It may have been just as the precise point of the road was reached, where "the City of David" first suddenly emerges into view, "at the descent of the Mount of Olives," "that the whole multitude of the disciples began to rejoice and praise God with a loud voice for all the mighty works that they had seen" [Luke 19:37].

群眾所唱的歌，是擷自每一年逾越節時所唱的頌讚詩。「和撒那〔此刻拯救！〕歸於大衛的子孫：奉主名來的，是應當稱頌的；和散那歸與至高者」（太二十一 9；見詩一一八 25-26）。據猶太人的傳統，詩篇一一八篇 25-28 節是以輪唱方式歡迎朝聖客來參加筵席。耶路撒冷的居民唱每一節的第一句，朝聖客以第二句來應答。唱到這詩篇的最後一節（一一八 29）時，兩組人再合唱，然後加上詩篇一百〇三篇 17 節作結束。

The song the multitude raised was from the hallel that was sung at every Passover: "Hosanna [Save now!] to the son of David: Blessed is he that cometh in the name of the Lord; Hosanna in the highest" (Matthew 21:9; see Psalm 118:25-26). Jewish tradition says that Psalm 118:25-28 was chanted antiphonally as the people of Jerusalem welcomed pilgrims coming for the feast. The citizens of Jerusalem chanted the first clause of each verse and the pilgrims answered with the second clause. When they reached the last verse of the Psalm (__ Psalm __118:29), both groups blended their voices to sing it in unison and then added Psalm 103:17 as a conclusion.

不過，卻有一群朝聖客，給了耶穌另一種不尋常的歡呼。那呼聲響徹山谷。路加福音告訴我們，這個呼聲觸怒了法利賽人，因而要耶穌斥責他的門徒。主拒絕了。他說「我告訴你們，若是他們閉口不說，這些石頭必要呼叫起來」（路十九 40）。

However, more than an ordinary pilgrim-welcome was extended to Jesus. The shouts rang out across the valley. Luke's Gospel tells us that the clamor infuriated the Pharisees, who demanded that Jesus silence His disciples. The Lord refused. "I tell you," He said, "if these should hold their peace, the stones would immediately cry out" (Luke 19:40).

遊行還在繼續。一路蜿蜒，一下子，城市被橄欖山遮住了視線，但很快地，道路又出現踪影，而且往上爬升，直到碰見一塊凸出的光滑山岩，這裡可以看到整座城。往前直視的就是汲淪溪谷，這是最深的地方，在此，匯入欣嫩谷。由此看耶路撒冷，它就像一座「從深淵崛起的」一座城。

The procession continued on its way. The road dipped and for a moment the city vanished behind a ridge of Olivet. But soon the path rose again and climbed over rugged terrain until it reached an outcropping of smooth rock where the whole city burst into view. Straight ahead was the Kidron valley, here seen at its

greatest depth where it joined the valley of Hinnom. From this point Jerusalem seemed to be a city "rising out of a deep abyss."

(2) 耶路撒冷 (二十一 10-11)

(2) Jerusalem (21:10-11)

最後，主終於抵達耶路撒冷。馬太說，「合城都驚動了，說，這是誰？」（二十一 10）從希臘文衍生出英文字 *seismic*（地震的）。主以勝利之姿進入，轟動了耶路撒冷全城，包括道德界和宗教界。我們可以確定，雖然羅馬當局未受驚動（因為他們已經習慣了猶太人喜好表露的個性，因此，只是睜一隻眼看看這些喧騰的民眾。猶太的當權人士則甚為憤怒。來自散居各地的猶太人民（都回耶路撒冷來過逾越節了）則十分驚訝，很想知道，進城會引起這麼大的騷動，究竟是何方神聖。答案是「加利利拿撒勒的先知耶穌」（二十一 11）。

At last the Lord arrived in Jerusalem. Matthew said, "All the city was moved, saying, Who is this?" (21:10) From the Greek word translated "moved" we have derived our English word *seismic*. The Lord's triumphal entry shook Jerusalem morally and spiritually from end to end. We can be sure that although the Roman authorities were not alarmed because they were used to Jewish demonstrativeness, they kept a watchful eye on all this popular clamor. The Jewish authorities were enraged. Jews from all over the diaspora (they were in Jerusalem for the Passover) were astonished and wanted to know who the man was whose entrance into the city had caused such a stir. The answer was, "Jesus the prophet of Nazareth of Galilee" (21:11).

(3) 審判 (二十一 12-13)

(3) Judgment (21:12-13)

彌賽亞的行動尚未結束。耶穌一如以往，進到聖殿的庭院（約二 13-16），明白表示要潔淨聖殿。因此，主的服事就以潔淨聖殿作開始與結束。猶太當局（向來與聖殿作買賣的人有利益往來）立刻趕去支援聖殿那些庸俗的事務，耶穌宣佈了一項事實：這整棟建築將來都要被毀（太二十四 1-2）。

The activities of this Messiah were not yet over. Jesus went into the temple courts, as He had done once before (John 2:13-16), with the express purpose of cleansing them. The Lord's ministry thus began and ended with a cleansing of the temple. When the Jewish authorities, who profited from the temple trade, immediately went back to their profaning of the temple, Jesus announced the fact that the whole edifice would be pulled down (Matthew 24:1-2).

聖殿成了「賊窩」（二十一 13）的部份，是在外邦人的院。它與聖所有所區隔，中間有一座石牆。猶太人普遍瞧不起外邦人，因此祭司們便許可將外邦人的院商業化，這當然更增加主的忿怒。向商人和兌換錢幣的人讓步，對於猶太當局而言，可有金錢獲利。

The part of the temple that had become "a den of thieves" (21:13) was the court of the Gentiles. It was separated from the environs of the sanctuary by a stone partition. The general Jewish contempt for Gentiles led the priests to sanction the commercialization of their court and doubtless added to the Lord's wrath. The granting of concessions to merchants and money-changers was financially rewarding to the Jewish authorities.

日常的獻祭，不斷需要牛、羊和鴿子。愈靠近逾越節，每一家都需要一隻羔羊，羊的需求就更大。根據約瑟夫，逾越節時，二十萬隻都不稀奇。就算它太誇張了，這數字不免讓我們想到，整個外邦人院被生意的喧嘩吞沒的景象。

Oxen, sheep, and doves were in constant demand for the general offerings. As Passover time drew near and each family required a lamb, the demand for lambs increased. According to Josephus it was not unusual for two hundred thousand lambs to be required for the Passover feast. Even if we allow for exaggeration, this figure gives some idea of the kind of traffic that had overtaken the court of the Gentiles.

因此，在亞達月的第二十五日（逾越節前八或九天），稅吏就開始在院子擺好攤，徵收每年半舍客勒的聖殿稅。若錢幣上有刻異教圖騰或國王肖像的，聖殿財務官都不收，因此，兌換錢幣的家務，就包括外幣兌換半舍客勒——價錢由他們訂。還沒在家鄉付稅的每個以色列民，都得在聖殿付，因此，業務極為繁忙。兌換銀錢的人，從中大賺價差，很可能還給窮人辦貸款，賺利息。

Then too, on the twenty-fifth day of the month Adar (eighteen or nineteen days before Passover), tax officers set up business in that court to collect the annual half-shekel temple tax. Coins bearing a heathen inscription or a heathen monarch's image could not be paid into the temple treasury, so money-changers also set up business to convert foreign money or other coins into half-shekels—at a price. Every Israelite who had not already paid the tax in his hometown had to pay the collector in the temple, so business was brisk. The money-changers profited from converting secular money into sacred money and perhaps from arranging loans for the poor.

（a）潔淨聖殿（二十一 12）

(a) The Sanctuary Cleansed (21:12)

主突然現身在聖殿的院中，這是他要求以色列民對質的計劃之一。他遍察全地的眼，一定早已注意到城市中許多的濫權，但他直接到聖殿，城市的核心，因為「審判必從神的家起首」（彼前四 17）。若聖殿錯了，跟著的每件事都會錯。政治的改革者，難免會以為藉著攻克人類的社會弊病，就可以改變社會。但我們需要的不是改革，而是重生。只要人心改變，社會就能自動改變。這是為什麼耶穌要去聖殿之故；那是一切改變的源頭。以色列民需要澈底的換心手術，而不只是貼一塊 ok 繃。耶穌的真知灼見，越過了社會濫權，直接從屬靈濫權開刀。

The Lord's sudden appearance in the temple court was part of His planned confrontation with the nation of Israel. His all-seeing eyes must have noticed many other social abuses in the city, but He went straight to the temple, to the heart of the city, for "judgment must begin at the house of God" (1 Peter 4:17). If the temple was wrong, everything was wrong. Political reformers invariably make the mistake of thinking that they can cleanse society by attacking the social ills of mankind. What is needed is not reformation but regeneration. Society will be changed automatically if human hearts are changed. That is why Jesus went to the temple; that was the place to begin. Israel needed radical heart surgery, not just a band-aid. With true insight, Jesus passed over social abuses for the time being and dealt with spiritual abuses.

在啟示錄中，約翰看見沒有聖殿的一座城（啟二十一 22）；因為整座城都是聖殿。有一日，全世界都要充滿認識神的知識，好像水充滿海洋一般（見賽十一 9），但那要等到基督再臨的時候。

In the Apocalypse, John saw a city without a temple (Revelation 21:22); the whole city had become a temple. The day will come when the world will be filled with the knowledge of God as the waters now cover the sea (see Isaiah 11:9), but not until the second coming of Christ.

耶穌趕出聖殿中作買賣的人。這當中顯出他的權威，十分明顯，以致無人敢反抗他。他威嚴地「推倒兌換銀錢之人的桌子，」那些銅板滾了滿地；又以極高的自制，推倒「賣鴿子之人的凳子」（太二十一 12）。他雖推倒上面放著鴿子籠的桌子，但一點兒沒意思要傷害那些無辜的鳥兒。聖殿的官，不敢出面干預。

In the temple the Lord cast out those who bought and sold. There was something so authoritative about Him, something so awesome, that they fled from Him. With magnificent contempt He "overthrew the *tables* of the moneychangers," and their coins rolled and rattled far and wide; with sublime restraint He threw over "the *seats* of them that sold doves" (Matthew 21:12, italics added). Not for a moment would He think of harming the unoffending birds by turning over the tables on which their cages stood. The temple authorities did not dare to interfere.

(b) 聖經肯定（二十一 13）

(b) The Scriptures Confirmed (21:13)

由大祭司背書的整個販賣組織不禁對他痛罵，但主說「經上記著說，我的殿必稱為禱告的殿，你們倒使它成為賊窩了。」他的話，是引自以賽亞書五十六章 7 節以及耶利米書七章 11 節的組合。耶穌將大祭司主持的聖殿，比喻為一個賊窩。因為他們將聖潔的庭院，變成不聖潔的洞穴，任盜賊在其中分贓。

Then in a scathing denunciation of the whole commercial scheme sponsored by the chief priests, the Lord said, "It is written, My house shall be called the house of prayer; but ye have made it a den of thieves." His

words were a composite quotation from Isaiah 56:7 and Jeremiah 7:11 Jesus was likening the temple, as run by the chief priests, to a robber's cave. They had turned the hallowed courts into an unholy cavern where brigands squabbled over their ill-gotten gains.

(4) 耶穌 (二十一 14)

(4) Jesus (21:14)

潔淨聖殿的故事，還有一個可愛的註腳。在一片狼籍中——被推倒的桌椅及散佈滿地的各國外幣——耶穌醫好了到他跟前來的瞎眼的和瘸子。

There is a lovely footnote to the story of the cleansing of the temple. Amid all the debris—overturned tables and chairs and coins of a score of nations scattered over the floor—Jesus healed the blind and lame who came to Him in the temple.

主引用先知以賽亞書時，只用了其中一個句子「我的殿，必稱為萬民禱告的殿」，但是聖殿的這些官都對聖經夠熟悉，因此會知道整個上下文：「主耶和華，就是召聚以色列被趕散的，說，在這被招聚的人以外，我還要招聚別人歸併他們。」（賽五十六 7-8）。他果真如此。從那時至今，在那個潔淨了的外邦人院，主招聚了以色列被趕散的，將來在千禧年時，他還要招聚萬國來在此重建聖殿。

In quoting from the prophet Isaiah, the Lord had used only one sentence, but the temple authorities were versed enough in the Scriptures to know the whole context: "Mine house shall be called an house of prayer for all people [all nations]. The Lord God which gathereth the outcasts of Israel saith, Yet will I gather others to him, beside those that are gathered unto him" (Isaiah 56:7-8). And so He did. Then and there in that cleansed Gentile court, the Lord gathered to Himself the outcasts of Israel, as in the millennial age He will gather all nations to worship in the rebuilt temple.

c. 以色列領袖的敵意 (二十一 15-17)

c. The Hostility of the Masters of Israel (21:15-17)

(1) 不悅 (二十一 15-16)

(1) Displeasure (21:15-16)

大祭司被當眾責備，很覺丟臉，內心氣得不得了。馬太寫道，「就甚惱怒」（二十一 15）。當下，他們無法制止耶穌，但已擬好抗議詞。「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。就對他說，這些人所說的，你聽見了嗎？」他當然聽

見了。說真的，這些孩子是學他們的長者說的，但這甚討救主喜悅。他聽來就好像天堂聲音。他可能就立刻對祭司們回擊：「你們沒念過嗎？」

The chief priests, rebuked publicly and shamed before all the people, were boiling inwardly with impotent rage. They were "sore displeased," as Matthew put it (21:15). At the moment they were powerless to stop the Lord, but they did venture a remonstrance. "When the chief priests and scribes saw the wonderful things that he did, and the children crying in the temple, and saying, Hosanna to the son of David; they were sore displeased, And said unto him, Hearest thou what these say?" Of course He did. True, the children were picking up the words of their elders, but it delighted the soul of the Savior. It was like the music of Heaven in His ears. He might well have cast the question right back at the priests: "Hearest *thou* what these say?"

孩子們在喊的是，「和散拿。」如我們之前說過的，這字的意思是「現在拯救。」換言之，他們在唱的是，「大衛的子孫，現在拯救我們」——這是英國的標語「天佑吾王！」的希伯來語版。

The children were saying, "Hosanna." As we have seen, the word literally means "save now." In other words, they were singing, "Save now the Son of David"—the Hebrew version of the British slogan "God save the king!"

這些本應當作以色列民表率的屬靈領袖、大祭司和文士們，他們之惡劣，真讓人無言啊。「他們看見耶穌所行的奇事」竟然就生氣！如摩根所說的，「我們實在不想再多聽到他們的什麼了。」

What can we say about the abysmal wickedness of these chief priests and scribes who were supposed to be the spiritual leaders of Israel? "They saw the wonderful things that he did" and they were angry! As Campbell Morgan said, "We do not want to know anything more about them."

耶穌如他慣常所作的，引用聖經來回答以色列的大師們。馬太二十一章 16 節，耶穌對他們說，「是的，經上說：『你從嬰孩和吃奶的口中，完全了讚美的話。』你們沒有念過嗎？」（見詩八 2）。大祭司和文士們怕主所引用的聖經，跟怕耶穌一樣多。

Jesus answered the masters of Israel, as He so often did, by quoting Scripture. Matthew 21:16 says, "Jesus saith unto them, Yea; have ye never read, Out of the mouth of babes and sucklings thou hast perfected praise?" (see Psalm 8:2). The chief priest and scribes were as much afraid of the Lord's Bible as they were of Him.

(2) 離去 (二十一 17)

(2) Departure (21:17)

這臨別一槍之後，主從此就轉而背對著這些宗教領袖了。他回到伯大尼過一晚。這一程，他固然獲得群眾對他的喝采，但也開啟了準備攻擊他的陰影。

With that parting shot the Lord turned His back on the religious leaders. He went back to Bethany and spent the night there. In so doing He circumvented both a popular uprising in His favor and a nocturnal attack on Himself.

2. 不結果子的樹（二十一 18-22）

2. The Sign of the Fruitless Tree (21:18-22)

a. 主來到樹下（二十一 18-19 節上）

a. The Lord's Coming to the Tree (21:18-19a)

馬可的敘述（可十一）（比馬太的更有年代次序）指出，無花果樹的事件，也是發生在勝利進城的那一天，但是在潔淨聖殿之前。

Mark's account (Mark 11), which is more chronological than Matthew's, indicates that the incident involving the fig tree also took place on the day after the triumphal entry but before the cleansing of the temple.

在聖地，無花果被視為很有價值的作物，以致於若有人砍掉一顆結果不佳的無花果樹，人家只會認為是出於神的手，它不值得再留。通常，無花果都很多產。若土地夠肥沃，每年可以三熟，而成熟的果子，可以掛在樹上十個月不落。它第一次的果子成熟前，有兩個月（四、五月）不結果子。第一次，結的果到六月底才成熟；第二次，在八月底熟；第三次，通常比較小，較無商業價值，要到九月才熟，然後可以掛在樹上渡整個冬天。

In the Holy Land fig trees were considered so valuable that a person who cut one down, even if it yielded meager crops, was thought to be deserving of death at the hand of God. Normally a fig tree was prolific. In a suitable location a tree bore three crops a year and ripe figs hung on it for ten months of the year. It was barren for two months (April and May) before the first crop ripened. The first crop ripened toward the end of June; the second crop ripened in August; the third crop, often small and of little commercial value, ripened in September and hung all winter on the tree.

雖然在猶太人中間，砍掉一棵結果子的無花果是有罪的，但砍的若是一棵不結果子的，就沒關係。一棵不結果子的無花果，不僅無果子，也白佔地土，還不如讓給一顆好樹。此外，它的根也白白吸收養份。

Although it was considered a crime among the Jews to destroy a fruit-bearing fig tree, there was no such protection for a barren tree. Not only did a barren tree yield no fruit; it also occupied valuable space that could have been given to a good tree. Moreover its roots depleted the soil of nutrients.

發生這件事的時間是四月。通常，無花果不會在這麼早的時間結果子，但是，它應該還有前一年的果子在上頭。此外，在聖地至少有兩種不同的無花果樹，其中一種（以賽亞書二十八章 4 節所提到的），結出所謂的「夏令以前初熟的無花果」；這一種樹的一個特色是，它的果實，比葉子出現得早。

The incident involving the fig tree took place in April. A tree would not normally be bearing new fruit that early, but it might well have had some of the previous year's figs on it. Moreover at least two varieties of fig trees were found in the Holy Land, and one variety (mentioned in Isaiah 28:4) produced what was called "the first ripe fig before summer"; one of the features of this variety was that its fruit appeared before its leaves.

馬太二十一章 19 節的樹，葉子十分茂盛，顯然是種在一塊沃土上。它獨自豎立在引人注目的路旁。當主看見這樹時，他一定不會跟無花果不同的熟成季節搞混。他期待這樹能不辜負期望，能提供水果給他和他那群飢餓的門徒食用。從葉子看來，生命力很旺盛，但卻是空泛一場。枝桠上，不僅沒有上一季剩餘的，也沒有「夏令初熟的果子」。這棵樹，沒有任何果子可以回報它的造物主。

The tree in Matthew 21:19 was in full, luxuriant foliage and evidently enjoyed an unusually favorable location. It was standing alone by the wayside in a conspicuous place. When the Lord, who could not have been mistaken as to various fig seasons, saw the tree, He expected it to live up to its promise and provide Him and His hungry disciples with fruit. The leaves made an outward profession of vigorous life, but their boast was barren. The branches bore neither a remnant of the previous year's fruit nor "the first ripe fig before summer." The tree had nothing to offer its Creator.

b. 主咒詛這棵樹（二十一 19 節下-20）

b. The Lord's Cursing of the Tree (21:19b-20)

耶穌對樹說，「從今以後，你永不結果子。」馬太報導，「那無花果樹就立刻枯乾了。」（二十一 19）。Parachrēma 意為「立刻」。門徒都十分訝異。他們驚呼：「無花果樹怎麼立刻枯乾了呢！」

Jesus said to the tree, "Let no fruit grow on thee henceforward for ever [eis ton aiōna, 'to the end of the age']." Matthew reported, "Presently the fig tree withered away" (21:19). The word translated "presently" is parachrēma, which means "at once" or "on the spot." The disciples were astonished. "How soon is the fig tree withered away!" they exclaimed.

在耶穌的服事中，無花果樹的神蹟是非常獨特的，因為這是他唯一一次審判性的神蹟。他對無花果樹的咒詛，是一種象徵，而不是報復的行動。無花果代表以色列這個蒙愛的國家，應該要有許多可以回報神和世界的；耶穌來，尋找果子，卻除了葉子，毫無所獲。就在前一日，宗教領袖除了控告批評在聖殿中那些天真頌讚的孩子之外，還證明自己給不出任何東西來。現在，主以這個象徵的行動，正式地撤回他對這個國家的祝福。以色列很快就要枯萎死亡，國家的命脈以及屬靈的果子都要被剝奪，直到末後的世紀。馬太二十三章這個象徵性的咒詛，接著就是以色列國受咒詛，因為它辜負了自己當盡的任務。

The miracle of the fig tree is unique in the ministry of Jesus because it was His only judgment miracle. His cursing of the fig tree was a symbolic act, not a vindictive act. The fig tree represented the highly favored nation of Israel, which should have had so much to offer God and the world. Jesus had come looking for fruit, but had found nothing but leaves. Just the day before, the religious leaders had given Him further evidence of the nation's barrenness in their carping criticism of the innocent praise of children in the temple. Now in this symbolic act He officially withdrew His blessing from the nation. Soon Israel would wither and die and then remain bereft of national life and spiritual fruit until the end of the age. In Matthew 23 this symbolic cursing is replaced by specific cursing of the nation that had so terribly debased its mission.

c. 主對樹的評論（二十一 21-22）

c. The Lord's Comment On the Tree (21:21-22)

主這時候並未解釋無花果受咒詛的象徵意義。他反而作了另一個實際的應用。他藉著門徒的評語（樹那麼快就枯萎），給他們上了信心的一課。

The Lord did not at this time explain the symbolic significance of the cursing of the fig tree. Instead He made a practical application. Picking up on the disciples' comment about the swift death of the barren tree, He gave them a lesson in faith.

在象徵對以色列民咒詛的背後，是猶太人堅持的不信，雖然，希伯來國原是以信仰建立的（創十二 1-4；十五 6），也是因信心而茁壯的（來十一）。主教導門徒不要失去信心，因為信心可以移山；信心可以除去所有障礙。

Behind the symbolic cursing of the nation of Israel was Jewish intransigent unbelief, but the Hebrew nation had been founded on faith (Genesis 12:1-4; 15:6) and nurtured on faith (Hebrews 11). The Lord taught the disciples not to falter in faith, for faith can move mountains; faith can remove all obstacles.

主並不是在講抽象的信心或者空泛的心境。即使未得救的人也會侃侃而談，「只要有信心。」他們信什麼？或他們信誰？光是信心本身，不能成事。必須信靠那一位主。信只是一種聯結，只是一種能源的輸送線，使我們在這一端的需要，可以與另一端的能源接上線。

The Lord was not speaking of faith in the abstract or faith as a vague sentiment. Even the unsaved glibly say, "Just have faith." In what or in whom do they have faith? Faith alone does nothing. Faith must be in the Lord. Faith is only the link, only the power line that puts us in touch with the need at one end and the power at the other.

耶穌說，「你們禱告，無論求什麼，只要信，就必得著」（太二十一 22）。他的陳述，當然要配合另一個條件——按他的旨意（約壹五 14-16）。在馬太二十一章 22 節，我們可以看到有關祈求，更詳盡的規則。這規則很自由，很有恩典，能力也很大，但它要受聖經別處的經文所規範，要受「公平合理」的原則制衡（雅四 2-3；林後十二 7-9；路二十二 42）。

Jesus said, "All things, whatsoever ye shall ask in prayer, believing, ye shall receive" (Matthew 21:22). His statement is of course conditioned by His will (1 John 5:14-16). In Matthew 21:22 we have the broad general rule for prayer. The rule is liberal, gracious, and awesome in potential, but it is qualified by just and reasonable limitations expounded elsewhere in the Scriptures (James 4:2-3; 2 Corinthians 12:7-9; Luke 22:42).

B. 道理（二十一 23-二十二 14）

B. Causes (21:23-22:14)

1. 責任的比喻（二十一 23-32）

1. A Parable of Responsibility (21:23-32)

公開的辯駁正式開始了，主說了三個比喻，直接針對以色列民的罪和他們的被棄絕。第一個比喻是回應一群來自公會官方代表的發問，他們挑戰耶穌有什麼權柄作這一切，教導這一切。

The public disputes began in earnest as the Lord told three parables directed at the sin and rejection of the nation of Israel. The first parable was given in response to a demand by an official delegation from the Sanhedrin who challenged His right to do what He did and teach as He taught.

a. 比喻的內容（二十一 23-27）

a. The Context of the Parable (21:23-27)

（1）聖殿官員的要求（二十一 23）

主耶穌把聖殿，也是公會人士所屬的謀利組織加以清除，藉此對聖殿的官員揮出直接又猛烈的一擊。他稱這整個的勾結為「賊窩」（二十一 13）。

民眾已看出，主的教導模式，非常不同。「他教訓他們，正像有權柄的人，不像他們的文士」（七 29）。猶太領袖已經武裝起來，但是他們心裡還是懼怕他，怕他的智慧與能力，怕他對群眾有太大的影響力。最後，他們斷定，最好的策略就是在群眾面前貶損他；若是這一招不成功，那就當眾抓他把柄，或以他說錯的什麼話來質疑他；若這一招也不成功，再私下運作，悄悄的收拾掉他。

The Lord had dealt the authorities a direct and devastating blow by ridding the temple of its profitable trade, one in which members of the Sanhedrin had vested interests. He had called the whole conglomeration a "den of thieves" (21:13).

The populace had seen the difference in the Lord's style of teaching. "He taught them as one having authority, and not as the scribes" (7:29). The Jewish leaders were up in arms but they were afraid of Him, afraid of His wisdom and power, afraid of His influence over the people. They decided that the best strategy was to discredit Him in the eyes of the people; if that failed, they would catch Him saying something wrong and use His own words against Him; if that failed, they would move secretly and swiftly to have Him put to death.

潔淨外邦人的院之後隔天，主又回到聖殿。他入侵了公會人士的禁地，挑戰他們的權威（或至少他們如此認為；因為主向來是支持既有的組織，即使表現得不是如此）。他正在向一群對他的道十分著迷的聽眾講道，他們在文士那邊從未聽過這樣的道。領袖們覺得，他們的勢力正在受侵蝕，而權勢向來就是他們最在乎的——權勢和財力。

The day after the cleansing of the court of the Gentiles, the Lord was back in the temple. He was poaching on the Sanhedrin's preserve and challenging their authority (or so it seemed to them, for the Lord always upheld constituted authority, if not the way it was wielded). He was teaching an appreciative audience who hung on His words in a way they never hung on the words of the scribes. The leaders felt that their power base was being eroded, and power was what mattered to them—power and money.

顯然，來找耶穌的，是官方派來的。馬太寫道，「大祭司以及民間的長老來問他。」馬可和路加則指出，文士也來了（可十一 27；路二十 1），因此，公會所有的重要部門都到齊了。這似乎是第一次有這麼多官員正視到主的宣告和作為。

It was evident that the delegation that came to Jesus was official. Matthew wrote, "The chief priests and the elders of the people came unto him." Mark and Luke indicated that scribes (teachers of the law) also came (Mark 11:27; Luke 20:1), so all segments of the Sanhedrin were present. This seems to be the first time this governing body took formal notice of the Lord's claims and actions.

這些領袖已目睹了主勝利的進入耶路撒冷，群眾高呼和撒那的聲音，潔淨聖殿的事，在聖殿行醫治的神蹟，還有他與眾不同的教導，那是其他人從未教導過的。然而，這些領袖不但不擁戴他，反而質疑他。「你仗著什麼權柄作這些事，給你這權柄的是誰呢？」他們在問。這正是問題的所在。他不屬於任何系統；他不是從哪個學校畢業；他不代表任何組織；他也不必徵詢他們同意就在聖殿教導；他代表的是他們所認為的：妨礙了他們利益的高手。他以為他是誰？他所作的是憑著什麼權柄？他怎麼敢挑戰他們，還有，他們所授權的事務？

The leaders had witnessed the triumphal entry into Jerusalem, the loud *hosannas* of the people, the cleansing of the temple, the miracles of healing in its courts, and teaching unlike any that had ever before fallen from mortal lips. Yet instead of crowning Him, the leaders confronted Him. "By what authority doest thou these things? and who gave thee this authority?" they asked. That was the problem. He was not part of the system; He had not graduated from their schools; He acted outside the establishment; He had not asked for their permission to teach in the temple courts; He had acted in what they considered to be a highhanded way against their interests. Who did He think He was? What right had He to do what He did? How dare He challenge them and the things they sanctioned?

先從最初講起吧，他是大衛的後裔。這是他們可以在聖殿的檔案查證的。此外，他是神的兒子，這是他權柄的來源，雖然，他沒有這樣回答他們。他的回答，顯出他極大的智慧。

Well, to begin with, He was the Son of David. That was something they could check for themselves in the temple archives. Moreover He was the Son of God. That is where His authority came from, although He did not tell them so. His response was a marvelous demonstration of His wisdom.

(2) 聖殿官員的兩難 (二十一 24-26)

(2) the Dilemma of the Temple Authorities (21:24-26)

(a) 提議 (二十一 24-25 節上)

(a) The Proposal (21:24-25a)

主提出另一個問題來反問這些公會的人士。「耶穌回答說，我也要問你們一句話，你們若告訴我，我就告訴你們我仗著什麼權柄作這些事。約翰的洗禮是從哪裡來的。是從天上來的，是從人間來的呢？」主的權柄與約翰的相同：天上。基督的問題，其實已回答了他們的問話。只是，他藉此把他們懸在兩難之間了。

The Lord countered the Sanhedrin's question with another question. "Jesus answered and said unto them, I also will ask you one thing, which if ye tell me, I in like wise will tell you by what authority I do these things. The baptism of John, whence was it? from heaven, or of men?" The Lord's authority derived from the

same source as John's: Heaven. Christ's question really answered their question, but He had them on the horns of a dilemma.

(b) 問題（二十一 25 節下-26）

(b) The Problem (21:25b-26)

公會的人，不承認施洗約翰的事工。事實上，約翰曾責備以色列的宗教領袖為「毒蛇的種類」（三 7）。但是百姓普遍極尊重約翰，認為他是殉道的先知；這時刻，百姓還相信，基督也是先知（二十一 11），也熱情地擁戴他。聖殿庭院擠滿了這樣的群眾，因此，領袖們不敢說，約翰不是「從神那裡差來的」（約一 6）。但另一方面，倘若他們承認約翰是從神那裡來的，他們就不得不承認耶穌也是，因為約翰替耶穌作證他是基督。約翰承認自己只是替基督開路的先鋒。

The Sanhedrin had not accepted John the Baptist's ministry. In fact John had denounced the religious leaders of Israel as a "generation of vipers" (3:7). But the common people held John in high esteem as a martyr prophet; for the moment they were convinced that Christ was a prophet too (21:11) and they were enthusiastically supporting Him. With the temple courts crowded with such people, the leaders did not dare to say that John was *not* "a man sent from God" (John 1:6). On the other hand if they admitted that John was God-sent, they would have to acknowledge Jesus too because John had identified Jesus as the Christ. John merely claimed to be the forerunner of Christ.

(3) 聖殿官員的決定（二十一 27）

(3) the Decision of the Temple Authorities (21:27)

這些領袖面對主的提問，只能找遁詞逃避——英文欽訂本的翻譯有雙關語的效果。「We cannot tell」（「我們分辨不出。」）耶穌便回答，「我也不告訴你們我仗著什麼權柄作這事。」

Faced with the Lord's question, the leaders took refuge in an evasion—and here in the King James version we find a masterful play on words. "We cannot tell," they said. "Neither tell I you by what authority I do these things," Jesus replied.

主為什麼不向他們透露他權柄的來源呢？因為這不會有什麼好結果。之前，神已差遣了約翰這「光」到眾領袖這裡來，只是他們卻棄絕這光。他們刻意的視而不見約翰的權柄，他們也會一樣的對基督的權柄視而不見。只有當我們回應神的光時，神才會更多賜下光來。

Why did the Lord not reveal the source of His authority? Because it would not have done any good. The last light God had sent to the leaders was that of John and they had rejected that light. If they were deliberately

blind to the source of John's authority, they would be equally blind to the source of Christ's authority. God only gives us more light when we respond to the light we have.

b. 比喻的內容（二十一 28-32）

b. The Content of the Parable (21:28-32)

我們要一直記住，耶穌還是愛公會的人士。他們失喪、眼瞎、苦毒、世俗、狂妄、又自私，但他愛他們。他即將為他們死，他的比喻，雖然指出事實，但充滿對這些失喪靈魂的愛。

We must always remember that Jesus loved the members of the Sanhedrin. They were lost, blind, bitter, worldly, unscrupulous, and self-seeking, but He loved them. He was going to die for them. His parable, while pointed in its truth, was spoken with love for their deluded souls.

第一（二十一 28-32）和第二個比喻（二十一 33-46），都與葡萄園相關。兩個比喻都講到以色列，因為葡萄樹，直到他們棄絕基督的時刻，都代表以色列（無花果則代表現今的以色列。而橄欖樹代表以色列，因為有一日，這國要歸回基督；見羅馬書十一章）。葡萄園的比喻，完全是依據以賽亞書的葡萄園之歌（賽五）。

Both this parable (21:28-32) and the next one (21:33-46) related to the vineyard. Both parables were about the nation of Israel, for the vine represents Israel up to the time the nation rejected Christ. (The fig represents Israel in the present age, and the olive represents Israel as it will be in a coming day when at last the nation turns to Christ; see Romans 11). Parables of the vineyard are all based on Isaiah's song of the vineyard (Isaiah 5).

（1）這比喻十分恰當（二十一 28-31 節上）

(1) How Appropriate the Parable Was (21:28-31a)

第一個比喻是有關責任與問責。有個人，吩咐他兩個兒子去他的葡萄園工作。第一個兒子不肯去，但後來悔改，就去了。第二個兒子說好，但始終沒去。第一個兒子看似叛逆，結果卻變乖。第二個兒子看似乖，結果卻叛逆。

The first parable was about responsibility and accountability. A man told his two sons to go and work in his vineyard. The first son refused to go, but afterward repented and went. The second son promised to do as he was told, but never did so. The first son, who seemed to be rebellious, proved to be righteous. The second son, who seemed to be righteous, proved to be rebellious.

主講完這個故事後，逼著之前不肯承認施洗約翰權柄出處的那些領袖作答。他只是問他們，這兩個兒子，哪一個是聽父親話的。答案昭然若揭。他們只能回答「第一個」（二十一 31）。

After telling the story the Lord forced the leaders, who had just refused to commit themselves publicly about the authority of John's ministry, to commit themselves anyway. He simply asked them which of the two sons did the will of his father. The answer was obvious. They had no option but to say "The first" (21:31).

(2) 這個比喻很貼切（二十一 31 節上-32）

(2) How Applicable the Parable Was (21:31b-32)

主的應用無可推諉。施洗約翰「遵著義路」來，這是毫無疑義的（二十一 32）。約翰的模式，這些猶太領袖應該同意，接納才對，因為他的言行，就是他們所認為的義行：祈禱、禁食、施捨。不料，他們卻拒絕接納。他們外面表現得很有義，其實，比稅吏、娼妓還悖逆。

The Lord's application was devastating. There was no question that John the Baptist had come "in the way of righteousness" (21:32). His lifestyle should have appealed to the Jewish leaders, for he had exhibited what they thought righteousness was all about: prayer, fasting, almsgiving. But they had rejected John's ministry. They appeared to be righteous, but they proved to be more rebellious than publicans and harlots.

稅吏和妓女，人或許不期待他們會對施洗約翰的呼召作出悔改的回應，但他們像比喻中的兒子，起初不肯，後來卻悔改了。他們看似悖逆，實際上卻稱義了。耶穌告訴這些領袖們：

Publicans and harlots would not have been expected to respond to John's call for repentance, but they acted like the son in the parable who was initially defiant and later repentant. They appeared to be rebellious, but they proved to be righteous. Jesus said to the leaders:

我實在告訴你們，稅吏和娼妓，倒比你們先進神的國。因為約翰遵著義路到你們這裡來，你們卻不信他，稅吏和娼妓倒信他：你們看見了，後來還不懊悔去信他。

Verily I say unto you, That the publicans and the harlots go into the kingdom of God before you. For John came unto you in the way of righteousness, and ye believed him not: but the publicans and the harlots believed him: and ye, when ye had seen it, repented not afterward, that ye might believe him.

宗教領袖，之前棄絕了施洗約翰的權柄，現在又棄絕基督的權柄，他們最瞧不起的稅吏和娼妓倒還悔改、信從。這些領袖在神面前要負的罪責多麼大，又多嚴重啊。

Thus the religious leaders, having rejected John's authority and now rejecting Christ's authority, stood condemned by the repentance and obedience of the publicans and harlots, the people they despised most. How great and terrible was the leaders' responsibility before God!

對以色列民這些盲目的屬靈領袖，主根本不給他們回答的機會。甚至當罪責的比喻之劍，還在他們心靈中鑽動時，他又開始講另一個葡萄園的故事。第一個比喻是強調他們不信的責任。第二個，探討的是懲處的問題，會顯示出他們不信的罪。

The Lord gave these spiritually blind rulers of the nation of Israel no opportunity to reply. Even while the sword of the parable of accountability was twisting in their souls, He told them another vineyard story. The first parable had emphasized the character of their unbelief. The next one, dealing with retribution, would reveal the criminality of their unbelief.

2. 懲罰的比喻（二十一 33-46）

2. A Parable of Retribution (21:33-46)

a. 主與他的葡萄園（二十一 33-39）

a. The Lord and His Vineyard (21:33-39)

(1) 家主（二十一 33 節 a-c）

(1) the Householder ([21:33a-c](#))

家主，就是葡萄園的主人，鬆土，種下樹苗，圍上籬笆，蓋了守護樓來防護，還有壓酒池來壓汁。他竭盡所能，來保護葡萄園。

The householder, who was the owner of the vineyard, cultivated the soil, planted the vines, provided hedges and a watchtower for protection, and dug a winepress for processing the fruit. He did all that care and forethought could suggest for the good of the vineyard.

家主代表神，葡萄園代表獨一無二的以色列民。以色列享有神親手的栽種。它的開山先祖亞伯拉罕，被神呼召，並告訴他，他的後裔要成為一個大國（創十二—十三）。以色列這棵葡萄樹在埃及長大，然後被移植到一塊預備好的應許地。這地今日看來很小，但當神的應許全然應驗時，它要從幼發拉底延伸直到尼羅河（創十五 18）。

The householder represents God, and the vineyard represents the unique nation of Israel. Israel owes its existence to the direct planting of God. Its founding father Abraham was called by God and told that a nation would spring from his seed (Genesis 12-13). The vine of Israel was nurtured in Egypt and then transplanted

to a prepared and promised land. The land is small today, but when the full scope of God's promise is fulfilled, it will stretch from the Euphrates to the Nile (Genesis 15:18).

神賜與以色列的地，是在古代諸國的中央位置。三個陸塊（歐、亞、非）好像輪軸一般由此往四方幅射。古代的埃及、亞述、巴比倫、希臘及羅馬諸帝國，認知以色列的戰略地位，對它無不垂涎萬分。地形和氣候的多變，使以色列地四季分明，因此物產豐富——「一塊流奶與蜜之地」。

The land God gave to Israel was central to all the great nations of antiquity. Three continents (Europe, Africa, and Asia) spread out like spokes from its hub. Recognizing Israel's strategic location, the empires of Egypt, Assyria, Babylon, Persia, Greece, and Rome coveted its land. Versatile and varied, the land of Israel had four seasons and was astonishingly productive—"a land flowing with milk and honey."

以色列有山巒和荒漠為屏障，但它主要的防禦是神。世界各國，只有以色列與神存有合約的關係。祂是以色列的擁有者；這地稱為祂的地。神不只一次警告別國，不可惡待猶太人（創十二 3；十五 13-14）。神在預備以色列成為祂前往世界各地的大使時，祂不僅賜下應許，也賜下誡命，和一群偉大又有恩賜的人，寫下它獨有的神聖篇章——聖經。

Israel is protected by mountains and deserts, yet its chief bulwark is God. Of all the nations in the world, Israel alone exists in treaty relationship with God. He is its owner; the land is called His land. More than once God has warned other nations against any ill-treatment of the Jews (Genesis 12:3; 15:13-14). In preparing Israel for its role as His ambassador to the rest of the world, God gave the nation not only His promises, but also His precepts and a succession of great and gifted men to write the sacred pages of its unique Book.

(2) 園戶 (二十一 33d)

(2) the Husbandmen (21:33d-39)

比喻中的園戶代表以色列的祭司、官和民間的長老，神把照管以色列葡萄園的責任，託負給他們。這是多麼糟糕的一群人！他們以為葡萄園是自己的。主生動地描繪這些人多麼叛逆：「（家主）就打發僕人到園戶那裡去收果子，園戶拿住僕人，打了一個，殺了一個，用石頭打死一個」（二十一 34-35）；而且一再的發生。以色列惡待先知的歷史十分冗長，對這個比喻，是最好的說明（王上十八 13；二十二 24-27；王下六 31；代下二十四 19-22；三十六 15-16；來十一 35-38）。

The husbandmen in the parable represent Israel's priests, rulers, and elders, to whom God entrusted the care of the vineyard of Israel. What a miserable crowd they were! They treated the vineyard as though it belonged to them. The Lord graphically portrayed their persistent rebelliousness: "[The householder] sent his servants to the husbandmen, that they might receive the fruits [of the vineyard]. And the husbandmen took his servants, and beat one, and killed another, and stoned another" (21:34-35). This happened again and

again. The long history of the ill-treatment of Israel's prophets is a commentary on this part of the parable (1 Kings 18:13; 22:24-27; 2 Kings 6:31; 2 Chronicles 24:19-22; 36:15-16; Hebrews 11:35-38).

接著主把故事的方向一轉：「後來，打發他的兒子到他們那裡去，意思說，他們必尊敬我的兒子」（太二十一 37）。最後這位信使，與家主其他的僕人，有很不一樣的才幹和特質，就好像摩西與耶穌的不同（來三 3-6）；施洗約翰與耶穌之間有極大的差距一樣。眾先知與耶穌的偉大不同，不僅是程度不同，性質也不同。他是家主的兒子。這應用絕對錯不了：耶穌在宣告，他是神的兒子。

The Lord then brought the story up to date: "Last of all [the householder] sent unto [the husbandmen] his son, saying, They will reverence my son" (Matthew 21:37). This final messenger was of quite a different caliber and character from the householder's servants. Likewise there was all the difference in the world between Moses and Jesus (Hebrews 3:3-6); between John the Baptist and Jesus there was a great gulf fixed. Between the greatest of the prophets and Jesus was a difference not only of degree but also of kind. He was the owner's Son. The implication was unmistakable: Jesus was claiming to be God's Son.

b. 主的報復（二十一 40-46）

b. The Lord and His Vengeance (21:40-46)

（1）請求（二十一 40-41）

(1) the Appeal (21:40-41)

（a）所問的問題（二十一 40）

(a) The Question Asked (21:40)

主向以色列的宗教領袖顯示：他們的邪惡，會導致他們怎樣的結局。他們不僅不尊敬神的兒子，還設謀要置他於死。主用莊嚴的手法，逼著這些領袖們，來當法官，審理他們自己該當何罪。他問，「園主來的時候，要怎樣處治這些園戶呢？」這個故事十分扣人心弦，敘述又如此逼真，那些領袖，一個也躲避不掉。他們被逼得暫時忘了對耶穌的恨意，卻洩漏出心中的真相。

The Lord showed Israel's religious leaders where their wickedness was leading them. Instead of giving reverence to (standing in awe of) God's Son, they were plotting His death. With majestic finesse, the Lord forced them to act as their own judge and jury and pass sentence on themselves. He asked, "When the lord therefore of the vineyard cometh, what will he do unto those husbandmen?" The story was so gripping and it was told with such realism that those men were carried along by it. Forced for the moment to forget their hatred of Jesus, they blurted out the truth.

(b) 答覆 (二十一 41)

(b) The Question Answered (21:41)

他們說「(園主)要下毒手除滅那些惡人。」這些官深深被故事吸引，以致用了一個很不尋常，但很生動的類比詞，文法上叫做 *paronomasia* (雙關語) (「使用一個與前字音類似，而意義相同的字詞」。他們用的字是 *kakous kakos*，所以他們的答覆意思是，「他要痛宰那些令人痛恨的人」或者「他要將那些該死的人，送上死路。」

They said, "[The householder] will miserably destroy those wicked men." The rulers were so caught up in the spirit of the story that they employed an unusual but vivid figure of speech known as *paronomasia* ("the repetition of words similar in sound, but not necessarily similar in sense"). The words they used were *kakous kakōs*, so their answer could be rendered, "He will *miserably* destroy those *miserable* men" or "He will put those *wretches* to a *wretched* death."

(2) 應用 (二十一 42-46)

(2) the Application (21:42-46)

(a) 一段嚴肅的啟示 (二十一 42-44)

(a) A Solemn Revelation (21:42-44)

i. 從聖經角度 (二十一 42)

i. From the Scriptures (21:42)

主沒有必要再多說什麼了。宗教領袖很快就會覺悟到，他們其實已經給自己作了審判。不過，耶穌又加了一段嚴肅的啟示 (太二十一 42)：『匠人所棄的石頭，已作了房角的頭塊石頭，這是主所作的，在我們眼中看為希奇』這經你們沒有念過嗎？」(引自詩篇一一八篇 22-23 節)。這足以證明，他們真的是愚蠢到家了。

There was no need for the Lord to say any more. The religious leaders had pronounced judgment on themselves, as they soon realized. However, we read in Math 21:42 that He added a solemn revelation: "Did ye never read in the scriptures, The stone which the builders rejected, the same is become the head of the corner: this is the Lord's doing, and it is marvellous in our eyes?" (a quotation from Psalm 118:22-23). Thus the Lord brought home to them their folly.

他們其實很渴望建立彌賽亞國度。再也沒有什麼比出現一個軍事強權彌賽亞，把羅馬權勢推翻更令他們高興的事，而且讓耶路撒冷成為新世界帝國的首都，他們自己也能躍登統治全地的階級。只是，他們眼盲心盲，以致拒絕了彌賽亞，不知道國度的房角石就在眼前。

Those men were eager enough to set up the Messianic kingdom. Nothing would have pleased them more than to have a militant Messiah who would smash the power of Rome and make Jerusalem the capital of a new world empire and themselves the chief administrators of it all. But in their blindness they were rejecting the very Messiah who was the cornerstone of the kingdom.

ii. 從救主的角度（二十一 43-44）

ii. From the Savior (21:43-44)

以色列正要失去一切。耶穌對他們的領袖說，「所以我告訴你們，神的國，必從你們奪去，賜給那能結果子的百姓。誰掉在這石頭上，必要跌碎。這石頭掉在誰的身上，就要把誰砸得稀爛。」

Israel was about to lose everything. Jesus said to its leaders, "Therefore say I unto you, The kingdom of God shall be taken from you, and given to a nation bringing forth the fruits thereof. And whosoever shall fall on this stone shall be broken: but on whomsoever it shall fall, it will grind him to powder."

基督就是那塊石頭。即使是宗教領袖，也都認出他來了。只是，他們不夠明白整個比喻的應用。對以色列民而言，那時至今，基督就是一塊絆腳石，一塊跌人的磐石（賽八 14-15；羅九 32-33；林前一 23；彼前二 8）因為，他並不是以威武的軍事強人彌賽亞的模式來到，卻以一個來自拿撒勒卑微工人的身份來到。以色列便因此絆倒。

Christ is the stone. Even the religious leaders recognized that. They did not, however, catch all the implications of the symbolism. To Israel, then and there, Christ was a stumbling stone and a rock of offense (Isaiah 8:14-15; Romans 9:32-33; 1 Corinthians 1:23; 1 Peter 2:8) because He did not come as a militant Messiah in pomp and splendor, but as a humble working man from Nazareth. The nation stumbled over such a Christ.

因為以色列民不信，神的國度就要從猶太人中挪去。當尼布甲尼撒躍上世界的權勢舞台，以色列就失去它在萬國中所享有的政治優勢，再也無法恢復，直到基督再來作王，外邦人的日期滿了」（路二十一 24）。又因為加略山，以色列民失去它在萬國中所享有的屬靈優勢，也無法復原，要直到教會被提，「外邦人的數目滿了」（羅十一 25）。那時，神要再次透過猶太人，對世人說話，這是啟示錄所言。

Because of Israel's unbelief, the kingdom of God was about to be taken away from the Jews. When Nebuchadnezzar rose to world power, Israel lost its political ascendancy over the nations and will not get it back "until the times of the Gentiles be fulfilled" (Luke 21:24) when Christ returns to reign. Because of Calvary, Israel lost its spiritual ascendancy over the nations and will not get that back "until the fulness of the Gentiles be come in" (Romans 11:25) at the time of the rapture of the church. Then God will again speak to mankind through the Jews, as we discover in the book of Revelation.

二千年來，神一直使用教會作為他在世上工作的器皿。猶太人已成了逆流，潮水已經流向外邦人的地。但這段時間，只是神在人間工作的一個夾敘。當祂目前的計劃達成時，「神的國...要賜給那能結果子的百姓。」這國要稱為新以色列國，要在基督再來時設立。以色列民最終必要歸向他，成為地上千禧國度的核心。以賽亞已預言了這個新以色列國（賽六十六 7-14）。新以色列國不可能是指「教會」，因為，教會不是一個國；它超越了萬國。

For almost two thousand years God has been using the church as His instrument in the world. The Jews are in the backwaters and the flood tides flow in Gentile lands. But this age is only a parenthesis in God's dealings with the human race. When His present purposes are fulfilled, "the kingdom of God shall be... given to a nation bringing forth the fruits thereof." This nation will be the new nation of Israel that will come into being at Christ's return. The Jews as a people will at last turn to Him and become the heart of the millennial kingdom on earth. Isaiah foretold such a new nation of Israel (Isaiah 66:7-14). The new nation cannot be the church, for the church is not a nation; it transcends all nations.

馬太二十一章 44 節有關石頭的預言，對那一天聽見基督話語的人而言，既有憐憫，也有審判。耶穌說「誰掉在這石頭上，必要跌碎，」但破碎的人可蒙醫治。以色列民聚集在彼拉多面前時，被基督這塊石頭絆倒了，因為他們喊著要釘死他。但在五旬節那天之後，許多猶太人因著神的憐憫就得醫治了，許多人因而進入教會，找到人生的路。

The prophecy of the stone in Matthew 21:44 was one of mercy and judgment for those listening to Christ that day. "Whosoever shall fall on this stone shall be broken," Jesus said. But a broken man can be healed. The nation of Israel fell over Christ when, assembled before Pilate, it cried for His death. But in God's mercy many Jews were healed on the day of Pentecost and thereafter, and many found their way into the church.

耶穌又說，「但是，這石頭掉在誰的身上，就要把誰砸得稀爛。」從這個審判而言，對始終不悔改的人，恐怕就沒有痊癒的機會了。對於不肯悔改的人，沒有別的，只有全然毀壞的份。

"But," Jesus added, "on whomsoever [this stone] shall fall, it will grind him to powder." From such a judgment, brought on by continuing unrepentance, there could be no recovery. For unrepentant people there remains nothing but utter ruin.

(b) 立即的反應（二十一 45-46）

(b) A Swift Reaction (21:45-46)

i. 領袖所擔心的（二十一 45）

i. The Leaders' Concern (21:45)

「祭司長和法利賽人，聽見他的比喻，就看出他是指著他們說的。」可是，他們卻絲毫沒有悔改的跡象。馬太會在此提到法利賽人，可能因為他們在公會很有份量。加略山來臨之前，都是法利賽人在主導以色列民對耶穌樹立敵意；復活及五旬節之後，則主要是撒督該人。

"When the chief priests and Pharisees had heard his parables, they perceived that he spake of them."

However, they did not show any signs of repentance. Presumably Matthew mentioned the Pharisees here because they carried a lot of weight in the Sanhedrin. Before Calvary, it was the Pharisees who predominated in Israel's enmity toward Jesus; after the resurrection and Pentecost, it was the Sadducees.

ii. 領袖們提防三分（二十一 46）

ii. The Leaders' Caution (21:46)

倘若他們夠大膽，公會的人當下就會在聖殿的院子拿住耶穌。但因為群眾很多，他們還是不敢造次，決定改天，這些現在「以他為先知」的烏合之眾，遲早就會叫囂要他的命。

If they dared, the Sanhedrin would have arrested Jesus right then and there in the temple court. Prudence and fear of the multitude held them back. They decided to bide their time, for the day would soon come when the fickle mob, who now "took him for a prophet," would be howling for His death.

3. 棄絕的比喻（二十二 1-14）

3. A Parable of Rejection (22:1-14)

馬太說，「耶穌回答」（二十二 1）。他知道大祭司和法利賽人心中想什麼，因此，以另一個比喻回答他們。這個故事，葡萄園主被棄絕的兒子，現在變成國王的兒子，正在預備娶親的筵席。

Matthew said, "And Jesus answered" (22:1). He knew what those chief priests and Pharisees were thinking and He answered what was in their hearts by telling another parable. In this story the rejected son of the owner of the vineyard is now the king's son for whom a marriage feast is being prepared.

這是關於以色列國以及他們棄絕主的後果，三個比喻中的最後一個。如前文指出，第一個比喻是有關責任；第二個是懲處。最後一個談到拒絕。

This was the last parable in a trilogy about the nation of Israel and the national consequences of rejecting the King. As we have noted, the first was a parable of responsibility; the second was a parable of retribution. The last was a parable of rejection.

第三個故事，我們看見以色列國被棄絕在一邊，現在，教會已蒙召出場。比喻的第一部份談到以色列的拒絕。第二部份談到，預言外邦人蒙召，來參加福音的筵席。

In this third story we see the nation of Israel being set aside and, for the present age, the church being called to take its place. The first part of the parable deals with Israel's rejection. The second part deals prophetically with the call of the Gentiles to the gospel feast.

主已經接近他在地上行旅的尾聲。事實上，他到耶路撒冷就是準備受死。他也預備要將猶太人逐出兩千年來原本繼承的優越地位，要與公會的人對質，並要揭穿，最後並要逐出以色列民的領袖。因此，他要說出這個有預言性質並影響深遠的比喻。

The Lord was nearing the end of His earthly sojourn. Indeed He was in Jerusalem to die. He was also there to cast the Jews out from the unique place of privilege that had been theirs for some two thousand years, to confront the Sanhedrin, and to expose and ultimately expel the rulers of the nation. So He told this prophetic parable that is far-reaching in its scope.

a. 王對希伯來人民得天獨厚的邀請（二十二 1-7）

a. The King's Exclusive Invitation to the Hebrew Race (22:1-7)

（1）王的宣告（二十二 1-6）

(1) the King's Announcement (22:1-6)

比喻中，共看到三次邀請，頭兩次是對以色列民。耶穌講這故事時，已經作過第一次的邀請（二十二 1-3），那是施洗約翰，主自己以及受託的門徒對猶太人發出的。聖地可能沒有哪個偏僻地不曾聽見這邀請的。猶太人很樂意吃餅和魚，也樂意蒙受神蹟醫治的好處，但就是不願意接受他作彌賽亞。他們若肯回應，很快就可吃到歡樂的宴席的。

Three invitations are envisioned in the parable, the first two being extended to Israel. At the time Jesus told the story, the first invitation (22:1-3) had already been given. It had been issued to the Jewish people by John the Baptist, the Lord Himself, and His commissioned disciples. There was probably not a nook or cranny of the Holy Land where that invitation had not been heard. The Jews had been willing enough to eat the loaves and fishes and benefit from the Lord's healing miracles, but they had been unwilling to accept Him as Messiah on His terms. Had they responded, the joyous wedding day would have come quickly.

第二次的邀請（二十二 4-6）還是對猶太人發出，緊接著五旬節後。使徒行傳整卷，傳福音的邀請方式總是「先問猶太人」，先向在本國的，接著是向散居各地的猶太人，只是，絕大多數的猶太人仍是不肯來相信。有些是漠視之，因為只看重自己的商賈，重於信息。有些則是十分敵視，如比喻中所說的「其餘的，拿住僕人〔使徒〕凌辱他們，把他們殺了」（太二十二 6；見徒四 1-3；五 40-41；七 54-60；八 1；十一 19；十二 2-5）。

The second invitation (22:4-6) was issued to the Jews on and immediately after the day of Pentecost. Throughout the book of Acts the rule for presenting the gospel invitation was "to the Jew first," in the homeland and then in the diaspora. But the vast majority of Jews still would not come. Some were indifferent, being more concerned with their merchandise than with the message. Some were actively hostile, as in the parable "the remnant took his servants [the apostles], and entreated them spitefully, and slew them" (Matthew 22:6; see Acts 4:1-3; 5:40-41; 7:54-60; 8:1; 11:19; 12:2-5).

(2) 王的怒氣（二十二 7）

(2) the King's Anger (22:7)

比喻中，「其餘的」人的作法，令王十分憤怒。「王就大怒，發兵除滅那些兇手，燒毀他們的城」（二十二 7）。當以色列民拒絕第二次的邀請時，神不再忍耐；羅馬出兵摧毀耶路撒冷，拔除以色列國，降下祂的怒氣到聖殿。耶路撒冷於西元七〇年被毀，最後，巴柯巴在西元一三五年的叛變失敗後，人民也被逐出聖地。

In the parable the behavior of "the remnant" in 22:6 provoked the anger of the king. "He sent forth his armies, and destroyed those murderers, and burned up their city" (22:7). And when Israel rejected the second invitation, God's patience was exhausted; the Roman armies were sent to destroy Jerusalem, uproot the nation, and bring down His wrath on the temple. The destruction of Jerusalem took place in a.d. 70 and the final expulsion from the land took place in a.d. 135 after the failure of the Bar Kokhba rebellion.

b. 王擴大對全民邀請（二十二 8-14）

b. The King's Expanded Invitation to the Human Race (22:8-14)

(1) 對婚宴賓客的要求（二十二 8-10）

(1) the Quest for the Wedding Guests (22:8-10)

接到皇室頭兩次邀請的人拒絕出席後，王便派他的信使，帶著福音往人生的各個路向去。現在，已不像曾經有一段時期只限於在以色列家。那時，主就曾用這樣的話拒絕過迦南婦人：「我奉差遣，不過是到以色列家迷失的羊那裡去」（十五 24）。現在，他可以說，「我另外有羊，不是這圈裡的，我必須領他們來」（約十 16）。

Those who had received the first two royal invitations had refused to come, so the King sent His messengers into the highways of life with the gospel. The appeal was no longer confined to the house of Israel, as it had been during the period covered by the Gospels. During that time the Lord had rebuffed the Syrophenician woman with the words, "I am not sent but unto the lost sheep of the house of Israel" (15:24). Now He could say, "Other sheep I have, which are not of this fold: them also I must bring" (John 10:16).

比喻中的喜筵，預備之豐盛，毫不手軟，現在，對賓客也是不遺餘力的邀請。「筵席上就坐滿了客。」各樣的客人都來了，「不論善惡」（太二十二 10）。譯作「惡」的這字是 *ponēros*，意指人類敗壞的天性，我們的惡性所犯的惡行。福音觸及「惡」人，也觸及「善」，有道德的，正直的，宗教虔誠的人，各式各樣的人都被邀請了，不同的人都答應來了。

In the parable no expense had been spared to provide the feast and now no effort was spared to invite people to it. "And the wedding was furnished with guests." An assortment of people responded, "both bad and good" (Matthew 22:10). The word translated "bad" here is *ponēros*, which refers to the natural depravity of mankind, the wicked behavior of our evil nature. The gospel reaches "bad" people. It also reaches "good," moral, upright, religious people. All kinds of people are called and many kinds of people respond.

比喻是在類比主耶穌對世界的佈道計劃。使徒正要從「耶路撒冷猶太全地」開始，往撒瑪利亞去。在這之後，還要「直到地極」去（徒一 8）。兩千年來一直不斷在邀請人，筵席廳很快就坐滿。只不過，還是有地方。

The parable parallels the Lord's program for world evangelism. The apostles were to begin "in Jerusalem, and in all Judaea." Then they were to go to Samaria. After that they were to reach out to "the uttermost part of the earth" (Acts 1:8). For nearly two thousand years the inviting has been going on and the banquet hall is filling up quickly now. But still there is room.

(2) 關於婚宴禮服的問題（二十二 11-14）

(2) the Question of the Wedding Garment (22:11-14)

只接受福音邀請，這外在的回應還不夠。許多人在福音佈道會中，走到台前，就被熱心的帶領者鼓勵而宣稱得救了，其實，有千千萬萬這樣的人，根本還沒有得救。這些人，並未真實的悔改信主，可能只是智性上或情緒上回應福音，但良心上從未悔改，他的心尚未被潔淨，他的意志尚未被碰觸，他的靈尚未被重生。換言之，他尚未穿上婚宴的禮服。

It is not enough to make an outward response to the gospel invitation. Among the multitudes of people who have come forward in evangelistic campaigns and made professions of being saved when urged to do so by zealous soul-winners, there are thousands who have never been saved at all. Each of these people who have not been genuinely converted has perhaps responded intellectually or emotionally to the gospel, but his

conscience has never been quickened, his heart has never been cleansed, his will has never been touched, and his spirit has never been regenerated. In other words, he has never put on the wedding garment.

古時，當國王主辦皇室盛筵時，他會給每位客人一件喜慶的袍子在那個場合中穿。比喻中這個王，顯然就是按這個習俗，他提供的婚宴禮服象徵基督無接縫的義袍，是為每一個真心信靠他而真正得救的人預備的。這袍子是唯一能被王接受的袍子。我們自己的義袍，神不悅納；去吃婚宴，若穿這樣的義袍，對祂的聖潔，是一種侮辱。筵席中固然充滿了愛，但不能犧牲掉聖潔。去筵席而穿錯袍子，什麼藉口都不行，因為，那件規定的袍子，是王送給賓客的禮物。

In olden times, often when a king hosted a royal feast, he would present each guest with a festive robe to be worn on that occasion. The king in the parable no doubt followed that custom. The wedding garment he provided (now called a caftan) symbolizes the seamless robe of the righteousness of Christ, which is given to all who truly trust in Him for salvation, all who are genuinely saved. That robe is the only garment that will be accepted by the King. The garment of our own righteousness is unacceptable to God. To appear at the wedding feast in such a covering is an insult to His holiness. Love spreads the feast, but not love at the expense of holiness. There is no excuse for appearing in the wrong garment because the required robe is God's gift to His guests.

(a) 一次簡潔的釋經（二十二 11-13）

(a) A Swift Exposure (22:11-13)

i. 疏忽的人所犯的罪（二十二 11-12 節上）

i. The Neglectful Man's Sin (22:11-12a)

比喻中，沒有穿婚宴服的人，代表那些口稱得救，但事實上沒有得救的人。他們沒有切實的回應福音。他們以為，本身的善，就足夠達到神的標準。

The man in the parable who was not wearing a wedding garment represents those who profess salvation, but do not possess salvation. They have responded in some inadequate way to the gospel. They imagine that their own goodness is good enough for God.

請注意在二十二章 11-12 節兩個不同的希臘文都英譯作 “not”：「王進來觀看賓客，見那裡有一個沒有〔ou〕穿禮服的，就對他說，朋友你到這裡來，怎麼不〔mē〕穿禮服呢？」文森指出，ou 都用在「指出一件事實」時。也就是，這人沒有穿上赴婚宴必須穿的禮服。Mē 則是用指一種「想法」。這人沒穿禮服，因為他故意不穿。

Note that two different Greek words are translated "not" in 22:11-12: "When the king came in to see the guests, he saw there a man which had *not* [ou] on a wedding garment: And he saith unto him, Friend, how camest thou in hither *not* [mē] having a wedding garment?" (italics added). Vincent pointed out that *ou* was always used when the reference was to a matter of fact. The fact was that the man did not have on the garment that would make his presence acceptable at the marriage feast. *Mē* was always used when the reference was to a matter of thought. The man did not have on the wedding garment because he had, with deliberate thought, not put it on.

這人認為，他自己的衣服就跟國王所送他的禮服一樣好。問題不是他沒有收到婚宴該穿的禮服，他也沒忘記必須穿規定的禮服。這是一種心思上故意的忽略。不論他有什麼理由——我們不是常會聽到「不願接受基督的義的人」所提出的各種藉口嗎？——這人厚顏如此，以為自己的袍子就足夠好了，因而拒絕了那真正能讓他被接納的義袍。

The man thought that his own garment was as good as the one that had been offered to him. The problem was not that no wedding garment was available to him. And he had not forgotten to put it on. This was a case of conscious omission. Whatever his reason was—and who can fathom the excuses people make for not donning the righteousness of Christ?—the man had the audacity to try to make himself acceptable while refusing the one thing that would make him acceptable.

請注意，二十二章 12 節，國王稱呼這人為「朋友」，原文為 *hetairos*。只有馬太福音記載了主所用的這個字。它也出現在十一章 16-17 節：「我可用什麼比這世代呢？好像孩童坐在街市上招呼同伴，說：我們向你們吹笛，你們不跳舞；我們向你們舉哀，你們不捶胸。」因此，這字用來描述那些固執、很難與人同歡的人。在二十六章 50 節也出現；猶大親吻主之後，主對賣他的人說，「朋友，你為什麼來？」沒錯，這個字也是指志同道合的人，但在新約中，它就用來關聯那些拒絕神的慈愛與救恩的人。

Note that in 22:12 the king called the man "Friend," a translation of *hetairos*. Only Matthew recorded the Lord's use of this word. It is also found in the context of 11:16-17: "Whereunto shall I liken this generation? It is like unto children sitting in the markets, and calling unto their fellows [*hetairos*], And saying, We have piped unto you, and ye have not danced; we have mourned unto you, and ye have not lamented." So the word was used to describe those who are so self-willed that nothing pleases them. It is also found in 26:50; right after being kissed by Judas, the Lord said to the traitor, "Friend [*hetairos*], wherefore art thou come?" True, the word is one of comradeship, but in the New Testament it is used in association with those who rejected the goodness and salvation of God.

ii. 忽視的那人無言可答（二十二 12 節下）

ii. The Neglectful Man's Silence (22:12b)

比喻中的這人，並非鄙視這筵席。他來，就是要回應婚宴的邀請。但他卻鄙視赴宴必須具備的條件。王立刻就看出他了，但並未立即審判。王威嚴地走到那人的座位，大家的眼光都落在這個可悲的客人身上。王以溫和的語調說話，要他給個解釋。

The man in the parable did not despise the feast. He came forward in response to the invitation to be a wedding guest. But he did despise the condition on which he would be acceptable. The king detected him at once, but was not hasty in judgment. He walked with awesome majesty to the place where the man sat and suddenly every eye was on this miserable guest. The king addressed him in moderate terms, but demanded an explanation.

這是這人的審判日。他「無言可答」；所有忽視救恩的人，將來也都要如此。神在審判時，要問他們，為何拒絕加略山所付出的無盡代價、和神所提供的救恩義袍，因而羞辱了神的榮耀與恩典。

It was the man's judgment day. He was "speechless," as all neglectful men will be when God asks them to explain why they insulted His glory and grace by refusing to put on the garment of salvation provided at such infinite cost at Calvary.

iii. 忽視的人受罰（二十二 13）

iii. The Neglectful Man's Sentence (22:13)

這個忽視規定的人，立刻受到公正而嚴厲的懲罰。他忽視國王「這麼大的救恩」（來二 3），對王是個大不敬。這人以及所有與他相似的人，下場就是「外邊的黑暗」以及「哀哭切齒」了。

The judgment of the neglectful man was swift and sure, just and terrible. He had insulted the king by rejecting "so great salvation" (Hebrews 2:3). For the man, as for all his kind, there could be nothing but "outer darkness" and "weeping and gnashing of teeth."

（b）一個嚴肅的例子（二十二 14）

（b）A Solemn Example (22:14)

這個令人注目的例子，就是針對當時現場的聽眾，也就是猶太人和他們那些不信主的領袖。也是針對那之後，聽見國王邀請的這整個的福音世代。主最後的結語十分嚴肅：「被召的人多，選上的人少。」因此，我們受到警告：除了回應所召，也要確認被選上了。

This remarkable parable applied to those who first heard it—that is, the Jews and their leaders who would not believe the Lord. It also applies to those who down through the entire gospel age have heard the royal invitation. The Lord's last word on the subject is solemn: "Many are called, but few are chosen." We are thus warned to make our own calling and election sure.

C. 例子（二十二 15-46）

C. Cases (22:15-46)

1. 設好計謀（二十二 15）

1. The Plan Devised (22:15)

主的仇敵聽得已經夠多了。但他們不僅不悔改，還開始精心謀算要致人於死地——就像主最後的比喻中那個人刻意不穿王所規定的婚宴禮服一樣。猶太領袖已決定，他們不需要像耶穌這樣的彌賽亞，也不需要一個他所提供的國度。

The Lord's enemies had heard more than enough. Far from being repentant, they were deliberate in plotting His death—just as deliberate as the man in the Lord's last parable who decided he could get along without the king's wedding garment. The Jewish authorities decided they could get along without a Messiah like Jesus and without a kingdom like the one He represented.

當主還在聖殿時，法利賽人、撒督該人及希律黨的人，設好了陷阱要害他。他們卑劣的計謀（看起來似是法利賽人的主意），就是想「就著耶穌的話陷害他」。只是，他們不知道自己在反對的是一位道成肉身的全知者。聖經中再沒有比馬太二十二章呈現更多有關主智慧的篇章了。

While the Lord was still in the temple, the Pharisees, Sadducees, and Herodians readied traps for Him. Their despicable plot, which seems to have been instigated by the Pharisees, was intended to "entangle [trap] him in his talk." However, they were up against incarnate omniscience. Few chapters in the Bible give us a better glimpse of the Lord's wisdom than Matthew 22.

2. 按計劃發展（二十二 16-45）

2. The Plan Developed (22:16-45)

a. 保皇黨想要陷害主（二十二 10-22）

a. The Royalists Try to Trap the Lord (22:16-22)

（1）他們很狡黠（二十二 16）

(1) Their Guile (22:16)

首先出擊的是希律黨的人，我們可以稱他們為保皇黨人士。他們假裝奉承主，其實是個陷阱：「我們知道你是誠實的人，並且誠誠實實傳神的道，什麼人你都不徇情面。」他們以糖衣包著問話，其實一分一刻都騙不了主。

The first attack was made by the Herodians, a group we will call the royalists. They tried to trap the Lord with flattery: "Master," they said, "we know that thou art true, and teachest the way of God in truth, neither carest thou for any man." They put their question in honeyed terms, but they did not deceive the Lord for a moment.

希律黨是猶太人中的一個政黨，支持希律王朝。希律王佔據了耶穌的王位，希律黨接受了既成事實：以東人坐上了大衛的寶座，成為羅馬人所立的傀儡皇帝，以及，羅馬人佔據了自己的國家。在宗教方面，希律黨人比較傾向撒督該人，而非法利賽人的觀點。法利賽人和希律黨人向來不睦，但為了反對基督，他們竟然攜手同行。

The Herodians, really a political party among the Jews, supported the dynasty of Herod. A Herod occupied Jesus' throne and the Herodians had come to terms with the fact that an Edomite sat on the throne of David as Rome's puppet king. They had also come to terms with Roman occupation of their country. In matters of religion the Herodians leaned more toward the Sadducees than the Pharisees. Normally there was little love lost between the Pharisees and the Herodians, but opposition to Christ gave them a common cause.

法利賽人不僅沒看出：自己已跟他們素來所恨的希律黨走得太近了，他們反而派一些年輕人去跟希律黨的人一起結謀來反對耶穌（像大數的掃羅，就是在迦瑪利門下接受拉比的養成訓練）。或許，法利賽人以為，基督會中計，因這些率直的年輕人，以看似真誠的態度，對他提出有關民生的問題。倘若猶太人以為他們可以騙得了神基督，他們就大錯特錯了。

Rather than identify themselves too closely with the Herodians whom they hated, the Pharisees probably sent some of the younger men of their sect (men who, like Saul of Tarsus, were training in the rabbinical schools such as the one run by Gamaliel) to stand with the Herodians in this new confrontation with Christ. Perhaps the Pharisees thought that Christ would fall for the young men's ingenuous, civil questions asked in apparent sincerity. If the Jews thought they could thus deceive the Christ of God, they were mistaken.

(2) 他們的目標 (二十二 17-18)

(2) Their Goal (22:17-18)

(a) 設陷阱 (二十二 17)

(a) The Trap Set (22:17)

提問是衝著政治議題而來。「納稅給該撒可以不可以？」倘若他說 *可以*，他等於就廢了自己是彌賽亞的位。他們認為，彌賽亞永遠不必對外邦的權勢進貢，尤其是如此無情、貪婪的羅馬人。他必須承擔起拯救的角色。他必須去建立舊約許多先知所預言的主題——在全地設立榮耀的國度。耶穌已經在聖殿中被預告為大衛的後裔，但如果他說 *可以*，他就不能被視為彌賽亞了。

而倘若他說 *不可以*，希律黨一定會向羅馬兵舉發耶穌叛國，是危險份子，想號召百姓抵抗羅馬人佔據國土。

The question was politically loaded. "Is it lawful to give tribute unto Caesar, or not?" If He said *yes*, He would be abdicating His Messianic claims. The Messiah, they thought, would never agree to pay tribute to a Gentile power, especially one so ruthless and rapacious as Rome. He was to be a deliverer. He was to set up the glorious global empire that was the theme of so many Old Testament prophets. Jesus had been heralded in those temple courts as the Son of David, but if He said *yes*, He would be discredited as the Messiah.

If He said *no*, the Herodians would report Him to the Romans as a traitor, as a dangerous man who was advocating resistance to Roman occupation of the land.

(b) 看出陷阱（二十二 18）

(b) The Trap Seen (22:18)

主看穿問題，也看透這些人。他問，「假冒為善的人哪，為什麼試探我？」他不怕他們。他們以為一定可以抓他的把柄，他們太不認識耶穌了！

The Lord saw through the question and He saw through the men. "Why tempt ye me, ye hypocrites?" He asked. He was not afraid of them. They thought they had Him, but how little they knew Him!

他可以識透他們的心思。馬太寫道，「耶穌看出他們的惡意。」「惡意」的原文是 *ponēria*（與 *ponēros* 接近）。他們外表假裝真誠，裡子是腐化與虛假。「看出」原文是 *ginōskō*，意為「從經驗得知」。主以前就遭遇過他們，但他不只是他們的對手。他們以為他是個無知的鄉巴佬，出身寒微，但他是世界上最聰敏的人。

He could read their thoughts. Matthew wrote, "Jesus perceived their wickedness." The word translated "wickedness" here is *ponēria* (akin to *ponēros*). Their pretense at sincerity covered corruption and deception underneath. The word translated "perceived" here is *ginōskō*, which means "to know by experience." The Lord had been up against their kind before. He was more than a match for them. They thought He was an ignorant peasant from a crude background and backward village, but He had the keenest mind in the universe.

(3) 他們的政府 (二十二 19-21 節上)

(3) Their Government (22:19-21b)

(a) 該撒的銅板 (二十二 19-21 節上)

(a) The Caesar's Coin (22:19-21a)

i. 遞給他 (二十二 19)

i. Delivered to Him (22:19)

主說，「拿一個上稅的錢給我看，」他要希律黨的人給他一個羅馬錢幣，就是納稅人付稅給羅馬人時用的。希伯來人付稅則用舍客勒，古代的猶太錢幣。顯然這些人以為主碰到障礙了，卻不知他要怎麼引導他們，因此，他們立即遞給他一個銀錢。這是羅馬的錢幣，等於工人的一日工資。

"Shew me the tribute money," the Lord said. He made the Herodians produce a Roman coin, the kind of money in which tribute was paid to Rome. Hebrew taxes were paid in shekels, the old Jewish coin. No doubt the men thought that the Lord was hedging and did not see where He was leading them, so they instantly delivered a denarius to Him. The denarius, a sample of Roman coin, was the equivalent of a workingman's daily wage.

ii. 他們自己的描述 (二十二 20-21 節上)

ii. Described by Them (22:20-21a)

主拿著銀錢，問說，「這像和這號是誰的？」(二十二 20) 這個小銀幣，上面鑄有羅馬皇帝的肖像，並刻了一串字。這些字代表的拉丁文，意為「提庇留該撒奧古斯都，聖奧古斯都之子」。這些字，對猶太人是一種冒犯。銀幣背面刻有一位女人的坐像，上有銘文，宣稱，該撒是羅馬異教的至高教主。

The Lord held up the denarius and asked, "Whose is this image and superscription?" (22:20) The small silver coin was stamped with the head of the Roman emperor and with the letters TICAESARDIVIAVGFAVGSTVS. The letters represented the Latin phrase, *Tiberius Caesar, Divi Augusti Filius Augustus*, which means "Tiberius Caesar, August Son of the Divine Augustus." The words themselves were offensive to Jews. On the back of the coin were engraved a seated female figure and the inscription PONTIF MAXIM, which proclaimed the caesar to be the sovereign pontiff of Rome's pagan religious system.

如此冒犯猶太人的錢幣，竟然在猶太人的應許地流通，證明，他們是完全的臣服在羅馬人手下了。鑄幣權，即使從拉比的角度，也知道，它完全屬於國家政府掌管，不許人民對抗。普遍使用銀幣顯

示，猶太國是羅馬的附庸。猶太人服在羅馬人下，被羅馬統治。猶太人只能屈從默認這種狀態，使用羅馬的錢幣。希律黨人迅即遞出一個銀幣，這是個生動的證明：政治現況就是如此了。

That such an offensive coin was in circulation among the Jews of the promised land was evidence of their subjection to Rome. The right of coinage, even in the rabbinic view, belonged to the head of state and was proof of de facto government, which it was unlawful to oppose. The use of the denarius in ordinary transactions showed that the Jewish nation was a dependency of Rome. The Jews were under Rome and ruled by Rome, and they acquiesced in this status by using Roman money. By promptly producing a denarius, the Herodians gave a vivid demonstration of the political situation.

(b) 該撒的宣告（二十二 21 節中）

(b) The Caesar's Claim (22:21b)

耶穌不但沒有上敵人的當，反而給他們一個讓眾人都驚奇萬分的答覆：「該撒的物，當歸給該撒。」他們使用的是該撒的錢幣，那就當歸給他吧。主耶穌支持當地既有的政府，因為，政府是神所任命的。羅馬帝國承自巴比倫、波斯和希臘，他們的統治，都是神對地上審判的一部份。這是外邦人掌權的時代；它的時候尚未滿足（路二十一 24）

Instead of being entangled by His enemies, Jesus gave them an answer at which people have marveled ever since: "Render therefore unto Caesar the things which are Caesar's." They were using the caesar's coins, so let them give the caesar his due. The Lord Jesus upheld the established government of the land, for the government was of God. The Romans were imperial successors to the Babylonians, Persians, and Greeks, whose rule was part of God's judgment on the land. The times of the Gentiles were in force and those times were not yet fulfilled (Luke 21:24).

羅馬書十三章 1 節告訴我們「凡掌權的，都是神所命定的。」在人間所有王座之上的，是神的寶座。我們必須作守法的公民，聽從那些按憲法賦予權力來治理國家的人。我們沒有權違背法律的權柄，即使，如猶太人的例子，這個權柄是他們所厭惡的。

Romans 13:1 tells us that "the powers that be are ordained of God." Above all human thrones is the throne of God. We must be law-abiding citizens, rendering to those who govern the state that which they have a constitutional right to demand. We do not have the right to disobey lawful authority, even when, as in the case of the Jews, the authority is a kind that we naturally detest.

(4) 他們的神（二十二 21 節下-22）

(4) Their God (22:21c-22)

(a) 他的崇拜（二十二 21 節下）

(a) His Worship (22:21c)

但還不只如此。耶穌說，「神的物，當歸給神。」主並不要我們不順服國家的法律，我行我素，但除了公民的所有責任之外，我們對神也有責任。只要不與我們對神的順服與忠誠相違背，我們就得對國家付稅，並守法。凡牽扯到良知的問題，誰也不能命令別人該盡哪些責任。但絕大多數的狀況下，我們對國家統治者該盡的責任，絕不可與我們對上帝的責任相違背。

But there was more. Jesus said, "Render... unto God the things that are God's." The Lord does not make us independent of the state or a law unto ourselves, but we have a duty that transcends all civil duty, a duty to God. We are to pay our taxes and obey the law if doing so does not conflict with our obedience and loyalty to God. In such matters of conscience, no one has the right to tell another person where his duty lies. But in most cases, our duty to the rulers of our land is in no way incompatible with our duty to God.

(b) 他們的驚奇（二十二 22）

(b) Their Wonder (22:22)

馬太又寫道，「他們（保皇黨）聽見就稀奇，離開他走了。」耶穌的智慧，勝過他們所聽過的其他的老師。他完全不必捲入希律黨和法利賽人兩黨的較勁，就回答了他們的提問。希律黨的人離開時，抓不到他話語中有任何叛國的把柄。法利賽人離開時，也抓不到他的回答中有任何不愛國的言論。他讓該撒還穩坐在他的寶座上。「從來沒有人像他這樣說話的」（約七 46）。

Matthew added, "When [the royalists] had heard these words, they marvelled, and left him, and went their way." The wisdom of Jesus transcended that of any other teacher they had heard. He had answered their question without embroiling Himself in the party strife of the Herodians and Pharisees. The Herodians departed having detected nothing treasonable in His answer. The Pharisees retreated having detected nothing unpatriotic in His answer. He had left the caesar on his throne and God on His throne. "Never man spake like this man" (John 7:46).

b. 理性主義者想要陷害主（二十二 23-33）

b. The Rationalists Try to Trap the Lord (22:23-33)

耶穌還在聖殿中，現在輪到理性主義者撒督該人，來挑戰基督了。他們的問題在於他們的不信。他們挑戰的是聖經的無誤和權威。他們將聖經帶到人類推理中，而不是將人類的推理帶到聖經中。

Jesus was still in the temple court and it was now the turn of the Sadducees, the rationalists, to challenge the authority of Christ. The problem with them was their unbelief. They challenged Biblical inerrancy and

authority. They brought the Bible to the bar of human reason instead of bringing human reason to the bar of Holy Writ.

(1) 他們從不信的角度來解釋 (二十二 23)

(1) Their Unbelief Explained (22:23)

「撒都該人常說沒有復活的事，那天，他們來問耶穌。」撒都該人是懷疑論者。雖然他們也很虔誠，並接受聖經的大部份，但他們排斥所有超自然的事物，他們對法利賽人所愛的傳統不感興趣，也排斥他們對聖經的解釋。撒督該人不接受肉身能復活這種概念。

"The same day came to him the Sadducees, which say that there is no resurrection." The Sadducees were the skeptics. Although they were religious and accepted much of what was in the Bible, they repudiated the supernatural. They had no patience with the Pharisees' beloved traditions and rejected traditional interpretations of the Scriptures. The Sadducees denied the validity of the concept of a bodily resurrection.

撒督該人，也是那個時代的物質主義者，認為所有窮人都是不討神喜悅之故。按他們的觀點，救濟窮人是妨礙神的治理。撒督該人都很富有，是貴族地位，有權勢的宗教團體；他們把持著大祭司的職位。也因為他們肯向外國統治者和異教的習俗曲膝，因此，羅馬人喜歡他們。他們在宗教和政治上，採自由主義路線，因此，撒督該人是頗可怕的一個群體。

The Sadducees were also the materialists of that day and saw all poverty as evidence of God's disfavor. In their view, to relieve the poor was to interfere with God's government. The Sadducees were wealthy, aristocratic, and powerful as a religious group; they held the high priesthood in their hands. And because they bowed to foreign rule and pagan custom, they had the favor of Rome. Liberal in both religion and politics, the Sadducees were a group to be feared.

只是，他們還是會擔心這個來自加利利的窮小子，和他那群烏合之眾的跟隨者，會不會做出什麼驚人之舉，以致羅馬政府出來鎮壓，而讓他們失去手中尚掌有的社會和宗教的自由。撒督該人對基督的態度，可以他們當中的一份子——當年的大祭司（西元 18-36 年）該亞法的一句話來總結。他為了引導公會的人對耶穌採取行動，而對開會的人說：「你們不知道什麼。獨不想一個人替百姓死，免得通國滅亡，就是你們的益處」（約十一 49-50）。便利行事就是他的人生哲學。

Yet they were afraid that this poor Galilean peasant with His ragtag and bobtail following might do something to bring about a sharp Roman reaction and the loss of the civil and religious liberties that they still possessed. The attitude of the Sadducees toward Christ was summarized by one of their number, Caiaphas, the current high priest (a.d. 18-36). To rouse the Sanhedrin to take action against Jesus, he said to the council: "Ye know nothing at all [You have no sense], Nor consider that it is expedient for us, that one

man should die for the people, and that the whole nation perish not" (John 11:49-50). Expediency was his law of life.

撒督該人很樂意犧牲掉這個不討人喜歡的彌賽亞，好鞏固他們的既得利益，但在馬太二十二章 23 節的範圍裡，還不方便這麼做，因為群眾喜歡耶穌。要下手逮捕，恐怕會引發暴動，反而會惹惱羅馬人出兵鎮壓，這是他們擔憂的。在這種情勢下，最好的辦法就是當眾使他難堪。因此，他們來問他一個典型的神學爭議。

The Sadducees were quite willing to sacrifice this unwanted Messiah in order to secure their own ends, but in the time frame of Matthew 22:23 it was not expedient to do so because He was popular with the multitude. To arrest Him might spark an uprising that in turn might provoke the Roman reprisals they feared. Under the circumstances the best thing to do was to discredit Him. So they came to Him with a typical liberal theological argument.

(2) 他們表露的不信 (二十二 24-28)

(2) Their Unbelief Expressed (22:24-28)

(a) 他們引用的命令 (二十二 24)

(a) The Command They Cited (22:24)

撒督該人舉了一個大家熟知的摩西律法，講到一個沒有子嗣的寡婦（申二十五 5）。這條法令規定，死者的兄弟要娶這名寡婦。結婚後，頭生的長子在法律上要視為死者的後代。這條法令的目的是要保護寡婦，也是替死者維護他在宗族間名下的產業。（這也是路得記的故事所強調的法令）

The Sadducees cited the well-known Mosaic law about a childless widow (Deuteronomy 25:5). This commandment required the brother of a deceased man to marry the widow. The firstborn son of this union was legally regarded as the son of the deceased. The purpose of the command was to protect the widow and also to keep her late husband's property in the family. (This is the law that underlies the story of the book of Ruth.)

(b) 他們所提的案例 (二十二 25-28)

(b) The Case They Cited (22:25-28)

撒督該人說的故事，他們以為可以暴露出「相信身體復活者」的愚昧。故事說到一個婦人守寡七次。一個接一個，七兄弟都娶了她，卻都沒有子嗣就死了。最後，這婦人也死了；按摩西律法，七個兄弟都娶過她，卻都無法生子立後（二十二 24）最後，這個不孕的婦人也死了。誰都不難感覺到

撒督該人問這問題洋洋得意的姿態：「當復活的時候，他是七個人中哪一個的妻子呢？因為他們都娶過她。」（二十二 28）。

The Sadducees told a story that they thought exposed the folly of believing in bodily resurrection. The story revolved around a woman who was widowed seven times. One by one, seven brothers married the ever-childless woman, only to die and leave the poor widow to be taken by the next in line. In the end the woman died too, having been married, according to Mosaic law, to all seven of the brothers. None of them had been able to "raise up seed unto his brother" (22:24). Now the barren woman herself had joined all seven men in death. One can almost sense the smugness with which the Sadducean questioner produced the punch line: "In the resurrection whose wife shall she be of the seven? for they all had her" (22:28).

(3) 暴露他們的不信（二十二 29-33）

(3) Their Unbelief Exposed (22:29-33)

對他們這個哲學爭議，主一點兒不緊張。他立刻把話題帶到聖經，他堅持聖經是聖靈所感動，是無誤的權威，引導我們信仰及道德的依據。

The Lord was not impressed with their philosophical argument. He brought them right back to the Scriptures, which He considered to be inspired, infallible, authoritative, and the one safe guide in matters of faith and morals.

(a) 斥責他們的無知（二十二 29-30）

(a) Their Ignorance Rebuked (22:29-30)

i. 對神的啟示無知（二十二 29）

i. Ignorance of the Nature of God's Revelation (22:29)

耶穌說，「你們錯了，因為不明白聖經，也不曉得神的大能」所有不理解聖經的人，都會陷在錯誤中。但撒督該人不理解聖經，這說不過去。他們不是不能理解，而是不願意理解。主因此責備他們。

"Ye do err," Jesus said, "not knowing the scriptures, nor the power of God." All those who are ignorant of the Scriptures are in error; they deceive themselves. There was no excuse for the Sadducees' not knowing the Scriptures. They were not unable; they were unwilling to know them. It was their unwillingness that the Lord rebuked.

請注意，主對自由派和理性主義式的神學，有三方面的斥責。第（1）自欺（羅一 21-22）；（2）對聖經的屬靈含義無知（徒十三 27）；（3）不願意接受神在自然界的統御大能。理性主義的問題不是他們不能信，而是不肯信。他們若肯承認，神是全能全知的，所有難題就解決了。撒督該人，對於神的話和神的大能，就是無知。

Note the Lord's threefold condemnation of theological liberalism and rationalism. He condemned (1) self-deception (Romans 1:21-22); (2) ignorance of the spiritual content of the Scriptures (Acts 13:27); and (3) unwillingness to accept the fact of God's powerful sovereign intervention in the natural order of events. The problem of rationalists is not that they cannot believe, but that they will not believe. If they would admit that God is omnipotent and omniscient, all difficulties would vanish. The Sadducees, like all their kind, were blind to the Word of God and the power of God.

ii. 對人復活後的特質無知（二十二 30）

ii. Ignorance of the Nature of Man's Resurrection (22:30)

撒督該人的假設，就是他們無知的典型例證。他們以為死後的生命，也跟今世一樣。其實不同。復活後的關係都改變了。「當復活的時候，人也不娶不嫁，乃像天上的使者一樣。」

The Sadducees' hypothetical case was a classic example of their ignorance. They assumed that life after death is the same as life before death. That is not so. All relationships are changed in the resurrection. "In the resurrection they neither marry, nor are given in marriage, but are as the angels of God in heaven."

主完全不顧撒督該人否定有天使和靈異的存在，他們認為這些完全不切實際，不值得討論。然而這一切確實存在。舊約聖經常常提到這些。主耶穌對撒督該人的不信，並不讓步。

The Lord ignored, as wholly irrelevant and not worth discussing, the Sadducean denial of the existence of angels and spirits. They did exist. The Old Testament Scriptures spoke of them frequently. He made no concession to the Sadducees' unbelief.

當復活時，我們要像未墮落的天使。他們完全不需要，也不會想要結婚，我們也將像天使一樣的不朽。既是不朽，就不需要，也無慾望作繁衍。神所設立，為要生育繁衍後代的婚姻，在復活後的生活也就沒有必要。我們再也不必屈服於人類的慾念和需求。到時，我們再也不會疲倦、飢餓、變老、受試探了。持續一生之久的靈肉之爭，也將永遠消失。

In the resurrection we will be like the unfallen angels. They have no need or desire for marriage. We will be as immortal as the angels. Being immortal, they have no need or desire to propagate their kind. Marriage, ordained of God for the propagation of the species down here, will no longer be a part of life in the

resurrection. We will no longer be subject to human wants or passions. We will never get tired, never get hungry, never grow old, never be tempted. The age-long conflict of spirit and flesh will be over forever.

當復活時，我們當然會彼此認得，也彼此相愛，但婚姻關係，以及與之相關的一切關係，都不存在了。因此，撒督該人的愚蠢故事，基本上是出於一種「故意不信」的無知。

In the resurrection we will certainly know each other and love each other, but the marriage relationship and all that it implies will be no more. Thus the Sadducees' silly story was based on ignorance rooted in willful unbelief.

耶穌不需要去證明復活的事實，因為他其實已經叫三個人從死裡復活過（路七 12-15；八 49-55；約十一 43-44）。最後一個是最近的證據，拉撒路的例子，在耶路撒冷已廣為人知，撒督該人也知道（約一 46-53；十二 9-11）。此外，舊約聖經也肯定肉身復活的教義（伯十九 26），並舉了三個例證（王上十七 17-23；王下四 32-37；十三 21）。

It was unnecessary for Jesus to prove the actual fact of resurrection, for He had already raised three people from the dead (Luke 7:12-15; 8:49-55; John 11:43-44). The case of Lazarus, the last of them, was of recent vintage and was common knowledge in Jerusalem, as the Sadducees knew (John 11:46-53; 12:9-11). Moreover the Old Testament Scriptures affirmed the doctrine of bodily resurrection (Job 19:26) and gave three examples of it (1 Kings 17:17-23; 2 Kings 4:32-37; 13:21).

(b) 顯露他們的無知（二十二 31-33）

(b) Their Ignorance Revealed (22:31-33)

i. 對這些有學問的人（二十二 31-32）

i. To These Learned Men (22:31-32)

主再進一步斥責撒督該人的無知，再次指出他們對聖經的不信，他引用了摩西所寫的一段經文：出埃及記三章 6 節。引用這段經文時，他確定那是聖靈的啟示，神自己的話語。他說「論到死人復活，神在經上向你們所說的，你們沒有唸過嗎？他說，『我是亞伯拉罕的神，以撒的神，雅各的神』神不是死人的神，乃是活人的神。」換言之，死亡並不是停止存有。

The Lord further rebuked the ignorance of the Sadducees. Again referring them to the Bible that they disbelieved, He quoted from a passage written by Moses: Exodus 3:6. By quoting this Scripture He affirmed that it was divinely inspired, the very Word of God. "As touching the resurrection of the dead," He said, "have ye not read that which was spoken unto you by God, saying, I am the God of Abraham, and the God

of Isaac, and the God of Jacob? God is not the God of the dead, but of the living." In other words, death does not bring about a cessation of being.

撒督該人相信，人死後，他就停止存有；他就湮滅了。耶穌對理性主義者的信仰，寫下一個權威的字：「胡說」。若按他們的觀點，出埃及記三章 6 節，神的宣告就是：祂是不存在者的神了！理性主義者的理論，總是導向荒謬。

The Sadducees believed that when a man died, he ceased to exist; he was annihilated. Jesus wrote an authoritative "Nonsense" over that rationalistic belief. According to that view, in Exodus 3:6 God had announced Himself to be the God of nonexistent persons! Rationalism always leads to absurd positions.

神說那段話時，是要呼召摩西出來成為以色列民的拯救者。但那時，雅各、以撒和亞伯拉罕都已死了數百年。只是，「神既然不是死人的神，而是活人的神」，那這些人就仍然活著。神造人，讓他要有一個肉身的軀體，但他當然也可以在肉身死後，仍然以靈存在著。人復活後所需要的身體，神當然有能力，有辦法，也有計劃供應這樣的身體。

God spoke those words to Moses when He called him to become Israel's kinsman-redeemer. By that time Jacob, Isaac, and Abraham had been dead for centuries. But since "God is not the God of the dead, but of the living," those men were still alive. God has so fashioned man that he is incomplete without his body, but he can and does continue to exist after death as a disembodied spirit. Man's need for a resurrection body is met by God's power, ability, and purpose to provide such a body.

撒督該人，只要他們不故意的去忽視或不信，就不致如此盲目而作出錯誤的推論。我們不知道，撒督該人私下怎麼回答，但從他們持續對基督抱持敵意可知，他們完全拒絕接受耶穌的教導。就如以下的詩句所說，

人的信服，若不是出自他的意志，

就還是等於沒信服。

但我們知道，耶穌當下的確「堵住了撒督該人的口」（太二十二 34）。

All this the Sadducees could have deduced for themselves if they had not been blinded by willful ignorance and unbelief. We are not told what the Sadducees replied in private, but from their continued hostility to Christ we gather that they rejected His teaching out of hand. As the couplet says,

A man convinced against his will,

Is of the same opinion still.

We do know that in public Jesus "had put the Sadducees to silence" (Matthew 22:34).

ii. 對現場聆聽的群眾（二十二 33）

ii. To the Listening Multitude (22:33)

群眾都「希奇他的教訓。」主向他們顯露了：聖經是多麼的深奧，也肯定聖經是神的啟示，有絕對的權威。

路加又加了一點：有些在場的文士，顯然是法利賽群體的，他們很高興看到宿敵撒都該人出糗，便說，「夫子，你說得好。」（路二十 39）。

The general public "were astonished at his doctrine." The Lord had opened up to them unimagined depths in the Scripture and affirmed its divine inspiration and absolute authority.

Luke added the comment that some of the scribes present, doubtless those who belonged to the Pharisaic party, were delighted with the public discomfiture of their old enemies, the Sadducees. "Master, thou hast well said," they exclaimed (Luke 20:39).

c. 宗教人士想要陷害主（二十二 34-45）

c. The Religionists Try to Trap the Lord (22:34-45)

現在輪到法利賽這些宗教人士了。馬太稱他們的戰士是「一個律法師」（二十三 35）。他是個文士，教律法的老師。這人被法利賽人推舉出來，想借重他的法律素養，來成為比希律黨和撒督該人更優秀的挑戰者。

Now it was the turn of the Pharisees, the religionists. Matthew called their champion "a lawyer" (22:35). He was a scribe, a teacher of the law. This man was put forward by the Pharisees in the hope that his legal training would make him a more formidable adversary than the Herodians and Sadducees had been.

(1) 法利賽人針對誡命的問題（二十二 34-40）

(a) 問問題 (二十二 34-36)

(a) The Question Asked (22:34-36)

法利賽人的代表問道，「律法上的誡命，哪一條是最大的？」(二十二 36) 馬太指出他提問的動機：他要「試探」基督(二十二 35)。要爭論律法師的這個問題，一定沒完沒了。拉比將律法分成兩百四十八條要遵行的誡命，三百六十五條不許可的誡命。有些誡命看起來比較輕鬆，有些十分嚴厲。總共有六百一十三條(十誡的字母所代表數字的總和)。因此，不論主選上哪一條，他們都可以找他麻煩。

The Pharisees' representative asked, "Which is the great commandment in the law?" (22:36) Matthew exposed his motive: he was "tempting" Christ (22:35). There was plenty of room in the lawyer's question for wrangling. The rabbis had divided the law into 248 affirmative and 365 negative commands. Some of these commands were spoken of as light and others as heavy. There were 613 altogether (the number of letters in the Decalogue). No matter which command the Lord picked, it would be possible to challenge Him.

拉比很擅長小題大作，也很會把律法作別有用心的修改。他們會為著一句簡單的陳述，像「不可用山羊羔母的奶煮山羊羔。」爭論好多年。現在，這位老師(主耶穌)要怎麼應付這些從拉比學校提出來的嚴肅問題呢？

The rabbis were great at splitting hairs, and they made all kinds of subtle refinements to the law. They would argue for years over a simple statement like "Thou shalt not seethe a kid in his mother's milk." How would this Teacher weigh in against all the ponderous opinions propounded in the rabbinic schools?

(b) 答覆 (二十二 37-40)

(b) The Question Answered (22:37-40)

i. 舊約聖經兩條最大的基本法規 (二十二 37-39)

i. The Two Great Basics of the Old Testament Statutes (22:37-39)

a. 最高的誡命 (二十二 37-38)

a. The Supreme Commandment (22:37-38)

主只是請律法師回到申命記六章 4-5 節；十章 12 節；三十章 6 節，回顧希伯來人的信經，回顧每個猶太人在敬拜時反覆唸誦的詞句，回顧他所承認的信仰。「以色列啊，你要聽，耶和華我們神是獨一的主，你要盡心、盡性、盡力愛耶和華你的神。」(申六 4-5)。譯作「獨一」這字很重要，因為它表示的是一種複合的合一，而不是單獨的一。希伯來文的第 4 節，譯作「聽」這個字的最後一個

字母，是大寫，而最後一個字的最後一個字母也是大寫，意在強調「這是第一且是最大的誡命」（太二十二 38）。

The Lord simply took the lawyer back to Deuteronomy 6:4-5; 10:12; 30:6, back to the creed of the Hebrew people, back to words every Jew repeated in his devotions, back to his confession of faith. "Hear, O Israel: The Lord our God is one Lord: And thou shalt love the Lord thy God with all thine heart, and with all thy soul, and with all thy might" (Deuteronomy 6:4-5). The word translated "one" here is important, for it signifies a compound unity, not a single one. In the Hebrew text of verse 4, the last letter of the word translated "hear" is majuscular (larger than the other letters) and the last letter of the last word is also majuscular to emphasize "the first and great commandment" (Matthew 22:38).

主往十誡靠攏，並選了大家最熟知，最擁護的一條誡命。十誡中的九誡，都是否定句，但耶穌把它們全部以一條肯定來涵括。與其強調許多我們不該作、卻去作的事，「第一且是最大的誡命」強調出我們沒有作，卻是該作的事。除了耶穌，還有誰能夠每時每刻，盡心竭力，盡所有的天賦、才幹、傾全心的愛主呢？神配得我們以全人來愛祂，沒有任何事物，可以優於祂。

The Lord thus sidestepped the Decalogue and chose one well-known and all-embracing commandment. Nine of the ten commandments of the Decalogue are stated in the negative, but Jesus summed them all up in the positive. Instead of emphasizing the things we have done that we ought not to have done, "the first and great commandment" emphasizes the thing we have not done that we ought to have done. Who apart from Jesus has ever loved God with every beat of his heart, with all the faculties and endowments of his soul, and with all the strength and dynamic of his might? God is to be loved with all our being, and nothing is to be preferred before Him.

b. 補述的誡命（二十二 39）

b. The Supplementary Commandment (22:39)

主並未停留在此，有些人可能認為「第一且最大的誡命」太流於理論，太抽象了。耶穌依據利未記十九章 18 節，又加上一條具體的誡命，「其次也相儗，就是要愛人如己。」（太二十二 39）。從本質及延伸的內容來看，從普遍的應用及個人的應用而言，第二條大誡命，是源自第一條。對神的責任，對人的責任——都是擷取自愛這個字。

The Lord did not stop there, for some might consider "the first and great commandment" to be a theoretic abstraction. He added a concrete reality based on Leviticus 19:18. "And the second is like unto it," He said. "Thou shalt love thy neighbour as thyself (Matthew 22:39). In nature and extent, in universal application and personal implication, the second great commandment grows out of the first. Duty to God and duty to man—both are summed up in the word *love*.

ii. 舊約聖經兩個最大的根基（二十二 40）

ii. The Two Great Basics of the Old Testament Scriptures (22:40)

耶穌說，「這兩條誡命，是律法和先知一切道理的總綱。」這兩條誡命，最基要，觸及生命中的所有關係。律法和先知一切的道理，都是在詮釋這兩項基本道理。律法師及制定傳統的人，所留下的繁文縟節，都可以擺在一邊了。人不需要律法師，就能理解神的律法。人只需要去愛。每個人都理解愛的律。

"On these two commandments," Jesus said, "hang all the law and the prophets." The two commandments were basic, touching all of life's relationship. The precepts of the law and the preaching of the prophets were simply expositions of the two basics. The tedious tomes of the teachers of the law and of the inventors of tradition could be swept aside. One does not need lawyers to understand God's law. One needs only love. Everybody understands the law of love.

（2）主關於基督的提問（二十二 41-45）

(2) the Lord's Questions Concerning the Christ (22:41-45)

（a）關於彌賽亞的血統（二十二 41-42）

(a) The Question Concerning the Pedigree of the Messiah (22:41-42)

i. 所問的問題（二十二 41-42 節上）

i. The Question Asked (22:41-42a)

這些宗教主義者都啞口無言了。在突然的一片靜默中，耶穌提出一個問題，直接針對法利賽人而來；這些人一直是不遺餘力的在攻擊「耶穌自稱為基督」的第一線戰將。他提出一個可能是他們最熟悉的神學問題：彌賽亞的來歷。「論到基督，你們的意思如何，他是誰的子孫呢？」（二十二 42）

任何教會、宗派、或宗教，對這個問題的回答，都會暴露出這個群體的立場。這問題是真理的踏腳石。倘若哪個群體對「基督是誰」回答錯了，它的教導就有問題。

The Lord had silenced the religionists. In the sudden stillness He asked a question. It was directed primarily to the Pharisees, the ones who were in the forefront of the attack on His claims to be the Christ. He broached what was perhaps the most familiar subject in their theology: the descent of the Messiah. "What think ye of Christ?" He said. "Whose son is he?" (22:42)

The answer of any church, sect, cult, or religion to that question will expose the group for what it is. The question is the touchstone of truth. If the group is wrong about the person of Christ, its teaching is false.

ii. 回答問題（二十二 42 節下）

ii. The Question Answered (22:42b)

法利賽人已經有答案了。「大衛的子孫。」這正是群眾對主勝利進城的歡呼。而在聖殿的孩童，也頌讚他是大衛的子孫。主使法利賽人又繞回原點。

但是他們還是太盲目，以致看不出現在質問他們的那一位就是大衛的子孫。倘若他們都沒辦法將這個稱呼與耶穌關聯在一起，他們怎能回應耶穌宣告自己是神的兒子呢？

The Pharisees had a ready answer: "The son of David." That is how the multitude had hailed the Lord during His triumphal entry. And the children in the temple had cheered Him as the Son of David. The Lord had brought the Pharisees around full circle.

But they were too blind to see that the One now questioning them was the Son of David. If they balked at linking that title to Jesus, how would they react to His claim to be the Son of God?

（b）關於彌賽亞的優越性（二十二 43-45）

(b) The Question Concerning the Priority of the Messiah (22:43-45)

i. 關係——主的祖先承認基督的神性（二十二 43-44）

i. The Implication—the Lord's Ancestor Confessed Christ's Deity (22:43-44)

法利賽人的回答沒錯，但不夠完全。彌賽亞不只是大衛的子孫。主身為彌賽亞，在人間的血緣，已經獲得解答；現在，要他們回答的是，有關他的神性。耶穌向法利賽人引用詩篇一一〇篇 1 節。他們馬上能會意到，詩篇一一〇篇是有關大衛和彌賽亞的關係。他說，「大衛被聖靈感動，怎麼還稱他為主，說，『主對我主說，你坐在我的右邊，等我把你仇敵，放在你的腳下？』」

The Pharisees' answer was true, but inadequate. The Messiah was much more than the Son of David. The Lord had their answer about the human descent of the Messiah; now let them state the truth concerning the divine descent of their Messiah. Jesus referred the Pharisees to Psalm 110:1. They would have readily acknowledged Psalm 110 to be both Davidic and Messianic. He said, "How then doth David in spirit call him Lord, saying, The Lord said unto my Lord, Sit thou on my right hand, till I make thine enemies thy footstool?"

ii. 應用——主的仇敵質問基督的神性（二十二 45）

ii. The Application—the Lord's Adversaries Confronted Christ's Deity (22:45)

沒有人會挑戰「彌賽亞是大衛子孫」這項事實。在基督的時代，也沒有人會挑戰：大衛受聖靈感動，曾稱彌賽亞為「主」。但是，也沒有人會稱自己的子孫為「主」啊，因此，這裡明顯是個矛盾。彌賽亞既是大衛子孫，又是大衛的主，唯一的解釋在於：基督有神性。法利賽人為之語塞。

No one had challenged the fact that the Messiah was to be David's Son. And no one in Christ's day would have challenged the fact that David, speaking by divine inspiration, had called the Messiah "Lord." Yet no man calls his son "lord," so here was a seeming contradiction. The Messiah was to be both David's Son and David's Lord. The explanation lies in the deity of Christ. The Pharisees were silent.

3. 計劃潰敗（二十二 46）

3. The Plan Defeated (22:46)

「他們沒有一個人能回答一言，從那日以後，也沒有人敢再問他什麼。」法利賽人拒絕承認耶穌是大衛的子孫，和神的兒子。他們與他為敵，現在，他們只好等到有一日，他們就要成為他的踏腳凳了。

"No man was able to answer him a word, neither durst any man from that day forth ask him any more questions." The Pharisees rejected Jesus as David's Son and as God's Son. They were His enemies and now they await the day when they will be made His footstool.

D. 咒詛（二十三 1-39）

D. Curses (23:1-39)

耶穌還在聖殿，門徒圍在他身旁，群眾散坐在面前，以色列的領袖在他背後。這些領袖們因為被主問得啞口無言而氣得咬牙切齒。儘管如此，他們還是不計代價的要除去他。現在，他又嚴厲斥責他們的虛偽，那就更加確定，他的死期已至了。

馬太二十三章，主拒絕承認拉比的猶太教，而且更擴大抨擊為錯誤的宗教。他述說猶大教領袖有禍之後，接著又提到耶路撒冷被棄絕。

Jesus was still in the temple court with His disciples gathered around Him, the multitudes spread out before Him, and the national leaders of Israel in the background. The leaders were still smarting at being so effectively silenced by the Lord. Already infuriated, they were willing to pay any price to get rid of Him. Now His scathing denunciation of their hypocrisy would sign His death warrant.

In Matthew 23 the Lord rejected rabbinic Judaism and, by extension, all false religion. His pronouncement of woe on the leaders of Judaism was followed by His rejection of Jerusalem.

1. 主棄絕猶太教（二十三 1-36）

1. The Lord's Rejection of Judaism (23:1-36)

a. 尊榮的位置（二十三 1-3）

a. The Position of Honor (23:1-3)

這個尊榮的地位，被文士和法利賽人佔據了。文士是詮釋律法的人。他們順應時勢，崛起於以斯拉的時代。從巴比倫返回的流放之民，很需要有人為他們講解聖經，尤其是大多數的回歸者，他們都已不會說希伯來語了。以斯拉和他的同伴便補上這個缺口（尼八 1-8）由少數發展，蔚為大軍。但是，隨時間演變，他們的詮釋變成，在大部份的真理中，摻雜了錯誤，也就是眾所周知的「塔耳目」這書。在新約聖經中，我們從未看到祭司從事教導的工作，因為，他們這方面的工作，已經完全被文士取代了。

The position of honor was occupied by the scribes and Pharisees. The scribes were interpreters of the law. As an order, they arose in the days of Ezra in a natural way. The remnant who had returned from the Babylonian exile desperately needed to have their Hebrew Scriptures expounded to them, especially since the majority of the repatriates no longer understood the Hebrew language. Ezra and his colleagues filled this need (Nehemiah 8:1-8) and from that humble beginning, the order of scribes developed. With the passing of time, however, their interpretations evolved into a vast mixture of truth and error that became known as the Talmud. In the New Testament we never see the priests acting as teachers, for their teaching function had been completely taken over by the scribes.

馬太二十三章 2 節的文士，顯然屬於法利賽的一個派別，因為主把他們歸為法利賽人。耶穌說「文士和法利賽人，坐在摩西的位上」摩根詮釋這句話如下：「文士和法利賽人，為自己設立了職份，坐上摩西的位子。」他們自己按立自己，並作錯誤的宣告和教導。利未人的蒙召或祭司的職份，來自神，但文士卻沒有神的背書。

The scribes in Matthew 23:2 evidently belonged to a Pharisaical sect because the Lord linked them with the Pharisees. "The scribes and the Pharisees sit in Moses' seat," Jesus said. Campbell Morgan rephrased the statement this way: "The scribes and Pharisees have seated themselves on Moses' seat." They seated themselves and falsely claimed to speak ex cathedra (the Greek word translated "seat" in 23:2 is kathedra). The calling of a Levite or a priest had divine sanction, but the calling of a scribe had no such direct divine authorization.

因此，文士對摩西律法所作的教導或吩咐，百姓都要尊榮、聽從。他們曾一度正確的解釋過律法，但歲月變遷，他們自己又加上許許多多無用的傳統、眉批、規避、禁令和錯誤的解釋。主在別處（例如十六 11-12）曾警告過他們所犯的錯，並舉一些聖經之外的傳統（如對安息日或洗手的規定）為例。

Insofar as the scribes taught or commanded what was in the Mosaic Law, they were to be honored and obeyed. They had once been true expositors of that Law, but through the years they had added to the Law a large number of useless traditions, glosses, evasions, injunctions, and wrong interpretations. Elsewhere (16:11-12 for instance) the Lord had warned against their errors and He set an example by ignoring extrabiblical traditions such as those concerning the sabbath and ceremonial washings.

他警告聽眾，不僅要區隔神的道和人的傳統，也要避免文士和法利賽人的虛偽。他解釋道「他們能說，卻不能做」（二十三 3）。誰都不該這麼笨，去效法他們。而且，雖然他們有尊榮的地位，但誰都不該眼瞎，去全盤接受他們的教導，吞下他們給神的道所添加的千百種事物。

Now He warned His listeners not only to draw the line between God's Word and man's traditions, but also to avoid the hypocrisy of the scribes and Pharisees. "They say, and do not," He explained (23:3). No one should be so foolish as to follow their example. And although they had a position of honor, no one should be so blind as to accept their teachings uncritically, swallowing the ten thousand things they had added to the Word of God.

b. 虛偽的習俗（二十三 4-36）

b. The Practice of Hypocrisy (23:4-36)

對這些宗教領袖明顯的虛偽，主又舉例說明，更清楚的提出警告。他斥責他們，也揭露所有宗教上的虛偽，以及宗教外表無用的形式。我們一定要提防落入虛偽，因為，主的眼察看我們所有的假冒為善。

The Lord elaborated on that warning in a long exposure of the downright hypocrisy of those religious leaders. In denouncing them He was also exposing all religious hypocrisy and the uselessness of empty outward form in religion. Let us beware of being hypocritical, for His eye penetrates all of life's little disguises.

（1）領袖們所追求的（二十三 4-12）

(1) What the Leaders Sought (23:4-12)

（a）加給別人的重擔（二十三 4）

(a) The Adherence of Men (23:4)

「他們把難擔的重擔，捆起來擱在人的肩上。但自己一個指頭也不肯動。」例如，文士把安息日從一日的休息，改成痛苦的遵守無止盡的規條。

"They bind heavy burdens and grievous to be borne, and lay them on men's shoulders." For example the rabbis converted the sabbath from a day of rest to a wearisome observance of endless regulations.

依照文士的規定，安息日可行走的路程，限於兩千肘（大約一千碼）；不過，因為禮拜五，一個人可以在此距離內，預存兩餐的食物，因此，理論上而言，既已從家中走那麼遠的距離，因此禮拜六他就可以走另一個兩千肘那麼遠的旅程。禮拜六，裁縫師出外不可攜帶縫針；文書不可帶筆。任何溶劑都不可再加入任何作料，除非它可以在安息日前溶解完畢。羊毛不可染色，除非整個染整過程，可以在安息日前完工。拉比們也爭論，一個人若在安息日吹熄一根蠟燭時，它的火焰恰巧引燃另一根，那這人該當何罪。有位拉比就禁止某個人在安息日時，淋熱水在自己身上，因為這樣會把地板也洗乾淨了。人也不可以在安息日拉一張椅子過來，因為會在地上造成一道軌跡。婦人不許可在安息日照鏡子，因為她可能看到有一根白髮就會拔掉，那就是在工作，沒有守安息。同理，人也不許在安息日戴上假牙。綁帶子，解帶子，縫兩針，撒兩顆種，拔一株草，或撿一片水果，也都是沒有守安息日。寫出字母中的兩個字母，或更改其中一個字母，都干犯了安息日，但若將兩個小寫字母，更改其中一個為大寫，則不算。爬樹或拍手，都犯了安息日。

According to the scribes an ordinary sabbath-day's journey was limited to two thousand cubits (about one thousand yards); however, on Friday a man could place enough food for two meals at the boundary of that distance, thus theoretically extending his house that far so that on Saturday he could continue walking for another two thousand cubits. On the sabbath a tailor was not permitted to go out with his needle; neither was a scribe permitted to go out with his pen. No ingredients could be added to a solution unless they would be completely dissolved before the sabbath. Wool was not to be dyed unless the whole process could be completed before the sabbath. Rabbis argued over how much guilt a person would incur if in blowing out a candle on the sabbath its flame happened to light another one. One rabbi forbade a man to throw hot water over himself on the sabbath in case the floor were to be cleaned as a result. A person could not drag a chair on the sabbath since he might create a rut in the ground. A woman was not permitted to look in a mirror on the sabbath because she might see a gray hair and pull it out, which would be work. Likewise a person could not put in false teeth on the sabbath. It was considered work to tie a knot, undo a knot, sew two stitches, sow two seeds, pluck a blade of grass, or pick a piece of fruit on the sabbath. To write two letters of the alphabet or to change one into another on the sabbath was sinful, but to write one big letter in the space of two smaller ones was not. To climb a tree or clap hands was to break the sabbath.

拉比為這些事情，辯個沒完沒了。依據愛德賽恩，巴比倫文的塔爾目，共有二十四章（一百五十六頁雙面對開）記滿這些安息日的律。他寫道，「他們非常嚴肅的討論細節，認為攸關重要，但一般有一點常識的知識份子都不會引以為樂。」文士和拉比不僅不接受主的責備，數世紀以來，還不斷增加難以負荷的重擔。

The rabbis endlessly debated such issues. According to Edersheim, twenty-four chapters of the Babylonian Talmud (156 double pages of folio) are devoted to the sabbath laws. He wrote, "Matters are seriously discussed as of vital religious importance, which one would scarcely imagine a sane intellect would

seriously entertain."Far from accepting the Lord's rebuke, the scribes and rabbis went on adding intolerable burdens for centuries.

(b) 人的欽羨（二十三 5）

(b) The Admiration of Men (23:5)

耶穌說這些宗教領袖，「他們一切所作的，都是要叫人看見，所以將佩戴的經文作寬了，衣裳的縫子作長了。」佩戴經文原本是小小的、四方型、皮面的盒子，內藏小型的經文皮卷，寫了出埃及記十三章 1-10、11-16 節以及申命記六章 4-9 節；十一章 13-21 節。再以皮繩固定在前額，也佩在左臂靠近心臟的位置。後來，因迷信之故，佩戴經文變成一種護身符。縫子（民十五 37-41；申二十二 12）原本是敬虔的猶太人以藍白兩色線縫在外袍的衣角，代表六百一十三條律令。

Jesus said of the religious leaders, "They make broad their phylacteries, and enlarge the borders [fringes] of their garments." Phylacteries were small, square, leather-covered cases containing small scrolls of parchment on which were written the texts of Exodus 13:1-10, 11-16 and Deuteronomy 6:4-9; 11:13-21. They were fastened by long leather straps to the forehead and also worn on the left arm near the heart. In time, superstitious reverence was attached to the phylacteries and they were regarded as amulets or charms. The fringes (Numbers 15:37-41; Deuteronomy 22:12), fastened to the corners of the garments of devout Jews, were made up of white and blue threads and came to represent the 613 precepts of the law.

佩戴擷取自律法書的摩西律令，原本是為了提醒猶太人，不忘記神對他們的要求；衣裳縫子是為了提醒他們，他們與世界有別。如今，佩戴經文與縫子已經變成宗教的裝飾品。法利賽人佩戴這些，是為了「叫人看見」，讓人以為他們格外虔誠。

The Mosaic injunction that excerpts from the law be worn was originally intended to remind the Jews of God's claims on them; the fringes were intended to remind them of their separation from the world. Now the phylacteries and fringes had become mere ostentatious trappings of religion. The Pharisees wore them "to be seen of men," to impress people with their superior piety.

(c) 飛黃騰達（二十三 6）

(c) The Advancement of Men (23:6)

宗教領袖想要筵席的高位，以及會堂裡的首位，他們這種炫耀的心態，並不稀奇。今日許多人也只想去大教會當牧師，因為位高權重，升遷有望。也有人當執事長老是出於相同理由。在基督徒的服事中，各領域都不免有這種激烈的逐位和競爭的心態。

The religious leaders wanted the best places at feasts and the most important seats in the synagogues. They are not alone in this desire for advancement. Today there are people who want to be pastors of big churches because of the position, power, and preferments such offices often bestow. There are people who want to be deacons or elders for the same reasons. In all spheres of Christian work there is often intense competition for promotion and position.

(d) 人的阿諛（二十三 7-12）

(d) The Adulation of Men (23:7-12)

i. 主描述領袖們的世俗目標（二十三 7）

i. The Leaders' Worldly Goal Described by the Lord (23:7)

文士、法利賽人想要別人尊他們為老師、師父和大師。他們喜歡別人在市街上以這樣的頭銜對他們畢恭畢敬，被人認出，被人吹捧，奉上高位。

The scribes and Pharisees wanted to be greeted as rabbi, father, and master (leader). They loved to be saluted with such titles in the marketplace, to be publicly recognized, to be given what they considered their proper place.

ii. 主戳破他們世俗的目標（二十三 8-12）

ii. The Leaders' Worldly Goal Dismissed by the Lord (23:8-12)

我們可以想像，這些人站在背後，聽到耶穌的斥責，一定恨得牙癢癢的。在聖殿的每個人一定都盯著他們看，不再如之前那樣奉承他們，而是突然睜大眼，看見他們浮誇的炫耀。主用他們作為活教材，來教導門徒，不要像那樣的服事神，文士和法利賽人一定聽得五內翻湧。「你們不要受師尊的稱呼，因為只有一位是你們的師尊，就是基督。」（二十三 10）。

We can imagine how these men, standing in the background, must have cringed beneath the lash of the Lord's denunciation. Everyone in the temple court would have looked at them, not with the usual fawning respect, but with eyes suddenly opened to their pompous show. How the scribes and Pharisees must have boiled inwardly when the Lord used them as object lessons when teaching His disciples how *not* to serve God. "Neither be ye called masters," He said, "for one is your Master, even Christ" (23:10).

我們沒有權自己設立自己為人師，對有關信仰和道德的教導，把持最高權威的姿態。我們沒有權利去引導另一個人的生命，將自己介入他和基督之間。他必須自己直接依循基督，因為我們無法給予他屬靈的生命，無論是在禮儀上或其他方面。

We have no right to set ourselves up as masters, as the final authority on matters of faith and morals. We have no right to direct the conduct of another person's life, to intrude ourselves between him and Christ. He must go directly to Christ, for we are not able, by ritual or any other way, to impart spiritual life to his soul.

(2) 領袖的教導 (二十三 13-22)

(2) What the Leaders Taught (23:13-22)

正如王的公開服事，是以八福開始（太五 1-12），現在也預告，要以八種禍害，臨到這個拒絕他的國家。我們只要稍微一瞥馬太二十三章的八禍，就能知道，他對以色列的棄絕，是怎樣的棄絕。他稱這些領袖為「假冒為善」「瞎眼領路的」「粉飾的墳墓」「毒蛇的種類，」主並不是在報個人的恩怨——稍後，他就會為他們哭泣了。他只是在總結一群人民的狀態：他們竟然棄絕像他這樣的一位，這一群百姓，就要收割他們自己言行的報應了。

Just as the public ministry of the King began with eight beatitudes (Matthew 5:1-12), so it closed with eight curses poured out on the nation that had rejected Him. We need only run our eyes down the eight woes in Matthew 23 to see how thorough His rejection of Israel was to be. He called the leaders "hypocrites," "fools and blind," "whited sepulchres," and "a generation of vipers." The Lord did not speak out of personal vindictiveness—in a moment He would weep for them. He was simply summarizing the state of a people who could reject such a One as He and the fate of a people who would reap the inevitable reward of their deeds.

(a) 他們虛偽的教導 (二十三 13)

(a) The Hypocrisy of Their Preaching (23:13)

主斥責他們虛偽的教導。他們把持天國的門，為要防止百姓接受主。這些領袖，自己不想進去，還想盡一切辦法阻止別人進入。當五旬節那天，教會誕生了，他們還尾隨著使徒的腳步，（繼續「把天國的門關了」。猶太教的領袖激發群眾來反對福音，引發暴動，否認基督復活，並毀謗傳福音的人。

The Lord denounced the hypocrisy of their preaching. They prevented people from accepting Him by barring and bolting the kingdom of Heaven. The leaders had no intention of entering in themselves and they did all in their power to prevent anyone else from going in. When the day of Pentecost arrived and the church was born, they continued to "shut up the kingdom of heaven" by dogging the steps of the apostles. The leaders of Judaism stirred up opposition to the gospel, instigated riots, denied Christ's resurrection, and slandered those who proclaimed it.

(b) 他們虛偽的禱告 (二十三 14)

(b) The Hypocrisy of Their Prayers (23:14)

主說：「你們這假冒偽善的文士和法利賽人有禍了，因為你們侵吞寡婦的家產，假意作很長的禱告。」禱告不是以長短來衡量，而是看深度。宣稱愛神的人，應當憐憫和保護孤兒和寡婦，但這些領袖卻剝削（方法未言明）這些可憐的寡婦，完全不顧神吩咐要善待他們（申十 18；二十七 19；詩六十八 5）。

The Lord said: "Woe unto you, scribes and Pharisees, hypocrites! for ye devour widows' houses, and for a pretence make long prayer." A prayer is measured not by its length but by its depth. Widows and orphans deserve the compassion and protection of those who profess to love God, but (in ways not told) those leaders exploited the weakness of widows—in spite of commands from God to deal kindly with them (Deuteronomy 10:18; 27:19; Psalm 68:5).

在路加福音這個禍，還附加了一個寡婦微薄小錢的故事（路二十 47—二十一 4）。凡是把禱告當作一件外衣，來遮蓋自己的邪惡和貪婪的人，主絕對不聽那禱告。

In Luke's Gospel this woe is followed by the story of the widow's mite (Luke 20:47-21:4). The Lord had no use for the prayers of those who used prayers as a cloak to cover their own wickedness and greed.

(c) 改信者的虛偽（二十三 15）

(c) The Hypocrisy of Their Proselytes (23:15)

猶太教有兩種改信者：（1）有受割禮者，被稱為「稱義的改信者」；以及（2）尚未受割禮者，稱為「門口的改信者」（改信者 *proselyte* 這個字意思是「跟過來」）耶穌說，文士和法利賽人「走遍海洋陸地」，跋山涉水，引人入教。但結果呢？卻使人「作地獄之子」比他們自己還加倍。按字面意思，這句話是「如兩倍的欣嫩之子」。常常，某宗教的改信者，會比生來就信那宗教的更火熱。當人改信某個錯誤的宗教時，那是加倍的可悲。

The Jews had two classifications of proselytes: (1) those who were circumcised and were called "proselytes of righteousness"; and (2) those who were not yet circumcised and were called "proselytes of the gate." (The root of the word *proselyte* means "to come over.") Jesus said that the scribes and Pharisees would "compass sea and land," go to any lengths, to make a convert. But what was the result? They made him "twofold more the child of hell" than themselves. Literally translated, the phrase reads "twice as much a son of Gehenna." It often happens that a convert to a religion is twice as zealous as those born and raised in it. When a person is converted to something false, it is a double tragedy.

主並非斥責以色列民向世人宣教。向世界見證又真又活的神，這是以色列民的使命；也是他們在千禧國度時的使命。耶穌斥責的是，把改信的人引入法利賽人和文士的猶太教。

The Lord was not denouncing Israel's mission to mankind. It was Israel's destiny to witness to the world about the true and living God; and that will be Israel's mission in the millennium. Jesus was denouncing proselytizing people to Pharisaic, rabbinic Judaism.

(d) 他們虛偽的訓令 (二十三 16-22)

(d) The Hypocrisy of Their Precepts (23:16-22)

i. 愚蠢的說法 (二十三 16-19)

i. Their Folly Expressed (23:16-19)

接著，主轉向領袖們，嘲諷他們虛偽的價值觀。法利賽人說，凡指著殿起誓的，「不算數」(二十三 16)。這誓約不具約束力。但是若指著殿中的金子起誓，他就該遵守誓約。也就是說，它是宗教的誓約。同理，凡指著壇起誓的，不算數，但指著壇上禮物起誓的，就該遵守這誓約，法利賽人用這麼愚蠢、造作的方式來區分誓約。人若指著不被認為聖潔的物起誓，即使他不守約，也不算毀約。

The Lord then poured His scorn on the artificial values of the leaders. If a man swore an oath by the temple, the Pharisees said, "It is nothing" (23:16). The oath was not binding. But if he swore by the gold of the temple, the Pharisees said, "He is a debtor." He was obliged to keep his oath. The presumption was that it was a religious oath. Similarly it meant nothing to swear by the altar, but everything to swear by the sacrifice on the altar. The Pharisees graded oaths according to such foolish and artificial distinctions. If a man swore by an object that was not graded as sacred, he was not considered guilty of oath-breaking if he failed to keep his pledge.

ii. 顯露愚蠢 (二十三 20-22)

ii. Their Folly Exposed (23:20-22)

主耶穌指出，這些領袖們的規章愚蠢至極。聖殿所以神聖的緣故，是因為它是神與人同在的地方，因此，聖殿內的所有物都是神聖的。金子會聖潔，是因為來自聖殿，因此，離了聖殿，就不是聖潔。同理，壇是因為獻上祭物，因此是聖潔的。法利賽人如此扭曲真理，以致每件事都被曲解了。耶穌指出，指著聖殿或指著壇起誓，就是指著神起誓。

The Lord showed the abysmal folly of the leaders' precepts. The temple was sacred because it was God's dwelling place on earth. That was what made anything in the temple sacred. The gold derived whatever sanctity it had from the temple and was nothing without the temple. Similarly the altar was what consecrated the sacrifice. The Pharisees had so twisted the truth that they had everything backwards. Jesus pointed out that to swear by the temple or the altar was to swear by God.

法利賽和他們的同黨確認，即使指著天發誓也不受約束。主耶穌對這樣的說法也加以嚴厲的斥責，他說，「人指著天起誓，就是指著神的寶座和那坐在上面的起誓」（二十三 22）。

這些領袖被這樣揭露，一定氣得怒髮衝冠！他們關於守誓約的幼稚遁辭，都證明他們錯了。他們小心翼翼織出的規章，破洞百出。

The Pharisees and their kind affirmed that to swear by Heaven was not binding either. Writing His authoritative "nonsense" across all such notions, the Lord said, "He that shall swear by heaven, sweareth by the throne of God, and by him that sitteth thereon" (23:22).

How the leaders must have bristled at being exposed! All their puerile evasions of keeping promises rendered them culpable. Their carefully woven fabric of precepts was full of holes.

(3) 領袖們帶來的（二十三 23-28）

(3) What the Leaders Wrought (23:23-28)

(a) 宗教戲碼（二十三 23-24）

(a) A Show of Religion (23:23-24)

i. 本末倒置（二十三 23 節上）

i. Developing Minor Matters of the Law (23:23a)

主繼續斥責領袖們的宗教戲碼一文不值。他譏諷文士和法利賽人有關什一奉獻的傳統，擾民又無意義。原本是出於感恩而喜樂的心，現在被他們弄得變成苦差事。拉比規定，即使土產中最微小的，像薄荷、茴香、芹菜都要獻上十分之一。除了要按照摩西律法中規定獻五穀、新酒和油的十分之一，以及頭生的牛群、羊群（申十四 23）之外，法利賽人還抓住利未記二十七章 30 節，並且將十一奉獻嚴格應用到每件收成。

Continuing, the Lord denounced the leaders' show of religion as worthless. He ridiculed the burdensome traditions of the scribes and Pharisees in the matter of tithing. What should have been the overflow of a joyful and grateful heart was made drudgery by them. The minute rabbinic rules required that even the smallest products of the soil, like mint and anise and cumin, had to be tithed. In practice the Mosaic law of tithing extended to corn, wine, oil, and the firstborn of herds and flocks (Deuteronomy 14:23), but the Pharisees seized on Leviticus 27:30 and rigorously applied the law of tithing to everything.

ii. 忽略律法中更重要的事（二十三 23 節下—24）

ii. Devaluating Major Matters of the Law (23:23b-24)

a. 這行為的嚴重性（二十三 23 節下）

a. The Seriousness of Their Behavior (23:23b)

主支持十一奉獻的律法，但對法利賽人只注重律法的外在事物來開刀。「那律法上更重的事呢？」他等於是在問。「就是公義、憐憫、信實呢？」主的話，呼應著彌迦書六章 8 節。把枝節拿來應用在十一奉獻上，卻忽視律法中的道德議題，這正是法利賽主義過去至今的特質。

The Lord upheld the law of tithing, but took His scalpel to the Pharisees' satisfaction with outward compliance with the law. "What about the weightier matters of the law?" He demanded in effect. "What about judgment, mercy, and faith?" The Lord's words echoed Micah 6:8. Making such an issue over tithing while neglecting the moral issues of the law was (and is) the essence of Pharisaism.

b. 愚笨的行為（二十三 24）

b. The Senselessness of Their Behavior (23:24)

法利賽人只對瑣事感興趣，主對此用比喻作了一個總結說，「你們這瞎眼領路的，蠅蟲你們就濾出來，駱駝你們倒吞下去。」這多麼愚蠢啊，因小失大！

The Lord graphically summed up the Pharisees' love of minutiae. "Ye blind guides," He said, "strain at a gnat [habitually filter out a gnat], and swallow a camel." How foolish to be so careful with little things while being so careless with big issues!

（b）假意的尊重（二十三 25-26）

(b) A Show of Respectability (23:25-26)

這些領袖所表現的尊重，也沒有價值。他們對宗教規條顯出遵從，但是內心卻很腐敗，他們就像有些人，洗淨杯盤的外面，裡面卻不潔。他們看重外在表現，但主是鑑察人的內心，主說，他們的內心「卻盛滿了勒索和放蕩」（二十三 25）。耶穌用了單數的代名詞來強調這項指控「你這瞎眼的法利賽人，」（二十三 26）。一個人的內心祕密完全被曝露時，那是多麼可怕的事啊！

The leaders' show of respectability was also worthless. In their outward conformity to all the rules of religion while being inwardly corrupt, they were like someone who washes the outside of a cup but not the inside. They were careful about appearances, but the Lord, who read their hearts, declared that inwardly they were "full of extortion and excess" (23:25). "Thou blind Pharisee," said Jesus, using the singular to add emphasis to the charge (23:26). How terrible to have one's secrets so glaringly exposed!

（C）虛假的公義（二十三 27-28）

(c) A Show of Righteousness (23:27-28)

這些領袖所顯的公義，也是虛假的。主比喻他們像「粉飾的墳墓」（二十三 27）。他們外表看起來很漂亮，但裡頭是「裝滿了死人的骨頭」，事實上，耶穌等於在告訴法利賽人，「你們對外顯出公義，裡面卻裝滿了假善和不法的事」（二十三 28）。外顯的純潔，必須出自內心的純潔。除非內在先有純潔，否則外在儀式上的潔淨沒有意義。

The leaders' show of righteousness was likewise worthless. The Lord likened them to "whited sepulchres" (23:27). They looked beautiful on the outside, but inside they were "full of dead men's bones." In effect Jesus said to the Pharisees, "You put on a good outward show." But He had to add, "Within ye are full of hypocrisy and iniquity" (23:28). External purity should result from inward purity. Unless inward purity comes first, outward ceremonial cleanness amounts to nothing.

花一點時間再回顧一下這幅圖畫。主在那兒，他慈愛但有透視力的眼光，可以看清每個傷口所隱藏的羞恥。他說的每句話，我們可以說，都更加多了要釘他的釘子。他知道，他正邁向十字架的道路。

門徒也在那兒，主對國家宗教領袖所作的一連串迎面而來的抨擊，門徒個個嚇得目瞪口呆。

Take a moment to picture the scene again. There is the Lord, whose kind but searching glance is able to see the wounds that shame would hide. Every word He speaks is another nail in His coffin, so to speak. He knows that He is on His way to the cross.

There are the disciples, aghast at the Lord's frontal attack on the powerful religious leaders of the nation.

群眾也在場。他們早就懷疑這些領袖的虛偽，只是不敢點破，或不想說出口。他們從未聽過有人對虛偽作如此句句中的、大膽而直接的抨擊。

還有穿著體面的文士和法利賽人。他們都驚呆了，個個被刺中心裡的要害，因為實情完全被拿撒勒教師揭露出來了。他們會悔改嗎？不。報復才是他們思想的。他們要將這位自己宣稱「即將作他們王」的置於死地，並且在這禮拜結束前，就送他進墳墓。

There are the multitudes. They have thought vaguely about the pretensions of the leaders, but have never been able or willing to put their thoughts into words. Never in all their experience had anyone else spoken so succinctly, bluntly, and boldly about hypocrisy.

And there are the scribes and Pharisees in their fine raiment. They are stunned, shocked, and stabbed to the heart, for they have been thoroughly exposed by the preacher from Nazareth. Will they *repent*? No. *Revenge*

is their word. They will have this man who claims to be their King dead and in His tomb before the week is out.

(4) 領袖們怎麼想 (二十三 29-36)

(4) What the Leaders Thought (23:29-36)

(a) 他們愚笨的錯誤 (二十三 29-31)

(a) Their Foolish Mistake (23:29-31)

在耶路撒冷，墳墓常常是在山坡或懸崖邊的巨石中，挖出一個空間來。墳墓的入口多半會有一點裝飾，只是，古代的先知都死了，裝飾他們的墳墓有什麼意義呢？真正尊敬先知的方式，應該是聽從他的話。

In Jerusalem tombs were sometimes dug out of the rock in the sides of hills or cliffs. The entrances to such tombs were often decorated, but what was the use of honoring the prophets of the past by adorning their tombs? The only real way to honor a prophet was to obey him.

二十三章 29 節，我們看見另一件禍事，就是：在先知的墳墓上貼金，然後為著過去那些殺害先知的人，他們的硬心不信而搖頭嘆息。這是一種民族性的驕傲，而不是悔改：文士和法利賽人「修飾義人的墓」就是出於這種動機。他們的心也是有這種驕傲、叛逆、不信和恨惡，他們的祖先，在古時就曾因此而逼迫、殺害先知及義人。耶穌時代的領袖，是這些謀害者屬靈的繼承者，而不是那些墳墓已經成為國家神壇的、先知的繼承者。這些文士和法利賽人沒有承繼先知的屬靈遺產，而是被那些殺先知者所影響。曾導致文士和法利賽祖先殺害先知的那股仇恨，現在就要來使基督被害。

In 23:29 we note one more woe, a woe to those who gilded the tombs of the prophets and shook their heads over the stubbornness and unbelief of those who had slain the prophets. It was national pride, not repentance, that motivated the scribes and Pharisees to "garnish the sepulchres." Their hearts were filled with the same pride, rebellion, unbelief, and hatred that had caused their fathers to persecute and martyr the prophets and righteous men of old. The leaders of Jesus' day were the spiritual heirs not of the prophets, whose tombs had become national shrines, but of their murderers. The scribes and Pharisees were in fellowship not with the prophets, but with those who had killed them. The same seething hatred that had led the ancestors of the scribes and Pharisees to kill the prophets, would now lead them to murder Christ.

但是，這些虛偽的領袖說，「若是我們在我們祖宗的時候，必不和他同流先知的血」（二十三 30）。這是他們愚蠢的錯誤！文士和法利賽人的手，很快就要染上尊貴者的血液。他們的祖先曾殺害神的聖徒；現在又要殺害神的兒子。

Yet those hypocritical leaders said, "If we had been in the days of our fathers, we would not have been partakers with them in the blood of the prophets" (23:30). Such was their foolish mistake! The scribes and Pharisees were soon to dye their hands crimson in richer blood drawn from nobler veins. Their fathers had martyred God's saints; they would murder God's Son.

(b) 他們罪惡滿貫（二十三 32-36）

(b) Their Full Measure (23:32-36)

i. 主如何描述他們（二十三 32-33 節上）

i. How the Lord Described Them (23:32-33a)

主描述他們罪惡滿貫。他稱這些文士和法利賽人為「蛇類」「毒蛇之種」（二十三 33）。他們真的是毒蛇的後裔，是那隻古蛇魔鬼的子孫（約八 44）。對他們的特質而言，這是怎樣的一種評語啊！別忘了，這些可是當代的宗教領袖啊，他們在群眾中擁有敬虔的美譽，而且是負責制定信仰和道德標準的一群啊。他們是該隱的屬靈後裔，殺害那位有真信心的第一位殉道者亞伯。

The Lord described their full measure of guilt. He called the scribes and Pharisees "serpents" and "generation of vipers" (23:33). They were a venomous breed indeed, true children of that old serpent the devil (John 8:44). What an assessment of their character! Remember, these were the religious leaders of the day, men who had a reputation among the people for piety and set the norms for faith and morals. They were spiritual descendants of Cain, who murdered Abel, the first martyr of the true faith.

ii. 主如何咒詛他們（二十三 33 節下—35）

ii. How the Lord Damned Them (23:33b-35)

a. 他們註定下地獄（二十三 33 節下）

a. They Were Destined for Hell (23:33b)

主問他們，「怎能逃脫地獄的刑罰呢？」請注意，他並非說，他們無處可逃。是有逃脫的方法，只是，他們拒絕進入耶穌寶血所開出的，那至聖的又新又活的路（來十 19-20）。肯被說服，接受神恩典的法利賽人，何等稀有！主正在對那些拒絕救恩的人講話。面臨白色大寶座及永遠不滅的火，將是這些不悔改者無可避免的去處。

The Lord asked them, "How can ye escape the damnation of hell [Gehenna]?" Note that He did not say there was no escape. There was a way of escape, but they would refuse that new and living way into the holiest through the blood of Jesus (Hebrews 10:19-20). How rare it is for a Pharisee of whatever persuasion to accept God's means of grace! The Lord was talking to men who refused the conditions of salvation. The

great white throne judgment and the flames of eternal fire are the inevitable end of unrepentant behavior such as theirs.

b. 他們活該下地獄（二十三 34-35）

b. They Were Deserving of Hell (23:34-35)

1. 他們暴露可怕的作為（二十三 34）

1. Their Terrible Activity Revealed (23:34)

「你們去充滿你們祖宗的惡貫吧」耶穌說（二十三 32）。文士和法利賽人真的作滿了他們祖宗的惡行。主將要派遣先知去他們那裡，也就是使徒們。五旬節後，先知的恩賜曾在以色列復起，因為那是一個新時代的開啟，也是教會的誕生，以及新約聖經撰寫的時期。

"Fill ye up then the measure of your fathers," Jesus had said (23:32). And indeed the scribes and Pharisees would fill up the measure of their fathers. The Lord would send them prophets, for that was what the apostles were. The prophetic gift was revived in Israel after Pentecost for the inauguration of the new dispensation, for the introduction of the church, and for the writing of the New Testament.

主還要差遣智慧的人，如司提反和傳福音的腓利（徒六 3-5；七 1-60）。這些人要有被聖靈充滿的智慧。在這些智慧的人面前，即使傑出者如大數的掃羅，也無以匹敵。

The Lord would send wise men like Stephen and Philip the evangelist (Acts 6:3-5; 7:1-60). Such men would be full of wisdom and the Holy Ghost. Before these wise men, even a brilliant Pharisee like Saul of Tarsus would not be able to stand.

主還要差派一組新的文士、解經者來教導愛的律法，以及天國所有的奧秘（太十三 52）。

法利賽人要像他們祖宗對待神的傳信者一樣對待這些先知、智者以及解經者。這些領袖要一城又一城的追逐他們，殺害其中一些人，如使徒行傳所見證的。

The Lord would send a new order of scribes, interpreters instructed in the law of love and in all the mysteries of the kingdom of Heaven (Matthew 13:52).

The Pharisees would treat these prophets, wise men, and interpreters as their fathers had treated God's messengers in their day. The leaders would chase them from city to city and kill some, as the book of Acts bears witness.

2. 他們要負極大的責任（二十三 35）

2. Their Terrible Accountability Revealed (23:35)

我們在此看見所描述的結局：「叫世上所流義人的血，都歸到你們身上，從義人亞伯的血，直到你們在聖殿和壇中間所殺的巴拉加的兒子撒迦利亞的血為止。」

Here we have the statement of consequence: "That upon you may come all the righteous blood shed upon the earth, from the blood of righteous Abel unto the blood of Zacharias son of Barachias, whom ye slew between the temple and the altar."

關於「撒迦利亞」究竟是誰，眾說紛紜。有人說，他就是施洗約翰的父親，但這說法未能證實。另一說，他就是先知撒迦利亞，他就是巴拉加的兒子（亞一 1）；這位撒迦利亞，就是舊約中最後的幾位先知，但舊約從未說他後來是殉道而死。

Opinions differ about who "Zacharias" was. One unsupported view is that he was the father of John the Baptist. Another view is that he was the prophet Zechariah, who was the son of Berechiah (Zechariah 1:1); this Zechariah was one of the last of the Old Testament prophets, but nothing is said in the Old Testament to indicate that he was martyred.

馬太二十三章 35 節的殉道者撒迦利亞，最可能的觀點是：他是敬虔的祭司耶何耶大的兒子。耶何耶大就是把嬰孩約阿施藏起來，免受耶洗別仇殺，最後並扶正這位小王子，登上大衛的王座。一個人用兩種名，這並非不尋常的事，因此，撒迦利亞的父親耶何耶大很可能有兩個名字，其中一個叫巴拉加。

The most probable view is that the martyr of Matthew 23:35 was Zechariah, the son of the godly priest Jehoiada. Jehoiada was the man who hid baby Joash from Athaliah's murderous hate and eventually put the young prince on the throne of David. It was not at all uncommon for a man to have two names, so it is likely that Zechariah's father Jehoiada had two names, one of them being Barachias.

約阿施卻對耶何耶大恩將仇報，殺了他的兒子，只因撒迦利亞曾指責王拜偶像。撒迦利亞臨死前曾說，「願耶和華監察伸冤。」（代下二十四 22）。因此，他的血就像亞伯的血一樣，從地上呼求伸冤。根據愛德賽恩所記的猶太傳說，撒迦利亞的血沒有乾，一直從地面上冒出來，持續兩個半世紀之久，直到巴比倫人來，復了仇（收拾猶大王朝）為止。

Joash repaid Jehoiada's kindness by murdering his son after Zechariah denounced the king for his lapse into idolatry. As Zechariah was dying he said, "The Lord look upon it [his martyrdom], and require it" (2 Chronicles 24:22). Thus his blood cried from the ground for vengeance just as Abel's did. According to a

Jewish legend recorded by Edersheim, the blood of Zechariah did not dry up, but continued to bubble on the pavement for two and a half centuries until the Babylonians came and avenged it.

撒迦利亞是在聖殿的聖所與銅質的獻祭壇之間的祭司庭院中，當眾被害的。身為神的僕人，竟然在這樣的聖地被害，殺他的人，要罪加一等啊。猶太人的歷代志是放在舊約的最後一卷，而亞伯是第一個為信仰受害者，撒迦利亞是最後一個；這樣的編排次序，就更加重了神道的力量。

Zechariah was killed in the open space in the court of the priests, between the holy place of the temple and the great brazen altar of sacrifice. The fact that one of God's servants was murdered on such a sacred spot aggravated the crime. Since the Jews placed the book of Chronicles at the end of their Canon, in the Jewish Bible Abel was the first martyr and Zechariah was the last; the order of the books thus added weight to the Lord's words.

當年，主對這群執意不肯悔改的人所說的話，真的十分嚴肅。他告訴他們，倘若神要將舊約時代，無辜人所流的血傾倒在他們頭上，倘若神要將過去所有的謀害、殺戮都加以清算的話，都還比眼前這批人罪更輕微，因為，他們將要策劃謀害的，是流神兒子的血。

What the Lord was saying to the stubborn and unrepentant men of His day was solemn indeed. He was telling them that if God were to take all the innocent blood shed in Old Testament times and heap it on their heads, if God were to hold them accountable for all the murders and massacres of former times, they would still be less guilty than they now were, because they were about to shed the blood of God's beloved Son.

iii. 主判定他們的罪（二十三 36）

iii. How the Lord Doomed Them (23:36)

耶穌又說，「這一切的罪，都要歸到這世代了。」請注意「這世代」這片語，因為在二十四章 34 節會再出現一次，它幾乎沒什麼問題，是指一個實質的世代。在二十三章 37-39 節，主繼續描述將要來臨的審判以及耶路撒冷的淪陷（在西元七〇年發生），二十三章 36 節的現場聽眾，一定有人在有生之年目睹了這場浩劫。他們也就是要見到「這一切」發生的「這世代」。

Jesus added, "All these things shall come upon this generation." Mark the expression "this generation," for we will find it again in 24:34. There can be little doubt that it referred to a literal generation. In 23:37-39 the Lord went on to describe the coming judgment and fall of Jerusalem, which took place in a.d. 70, well within the lifetimes of some who heard Him say the words recorded in 23:36. Theirs was the generation that would see "these things" happen.

「這世代」一詞，有一點彈性。我們無法準確的標誌出它是從哪一年開始，又終於哪一年。一般都認為，大約為期三十至四十年。二十三章 36 節的上下文來看，這一代可能有百年之久。主用這些審判的字，時約西元三十三年，而猶太最終亡國大約在西元一三五年，巴柯巴叛亂之年。

The term "generation" is somewhat elastic. We cannot pinpoint exactly when a generation begins or when it ends. It is generally thought of as a time span of thirty or forty years. In the context of 23:36 a generation could last a hundred years. The Lord spoke these words of judgment around a.d. 33, and the final dissolution of Jewish national life did not come until the time of the Bar Kokhba rebellion in a.d. 135.

順帶一提，最後導致耶路撒冷悲慘命運的那些殘殺中，還有另一位殉道者「撒迦利亞」。他被稱為巴錄的兒子撒迦利亞，被奮銳黨的人殺害於聖殿中。

It is of passing interest to note that in the terrible struggles that marked the doom of Jerusalem, another "Zacharias" was martyred. He was called Zacharias the son of Baruch and he was slain by the Zealots in the temple.

2. 主棄絕耶路撒冷（二十三 37-39）

2. The Lord's Rejection of Jerusalem (23:37-39)

a. 描述這樣的棄絕（二十三 37）

a. His Rejection Described (23:37)

耶路撒冷先棄絕它的王。自大衛以來千年之久，以色列民一直在期待有天大衛的子孫會來臨。他已經來了。耶路撒冷的百姓，在一片欣喜中，歡呼 *和撒那* 來迎接，但他心中很清楚，並不會去仰仗這些瞬息萬變的群眾。頂多一天，這些不用大腦的群眾就會改口說，「要他死」了。

Jerusalem had rejected its King. For a thousand years since David, Israel's hope had been focused on the coming of great David's greater Son. And He had come. The people of Jerusalem, on a wave of euphoria, had shouted their *hosannas*, but He knew better than to trust the passing plaudits of the crowd. Within a day or so the same mindless multitude would be shouting for His death.

如今，王也要棄絕耶路撒冷了。他為這城無可逃避的命運而哭泣：「耶路撒冷，耶路撒冷啊，你常殺害先知，又用石頭打死那奉差遣到你這裡的，我多次願意聚集你的兒女，好像母雞把小雞聚集在翅膀底下，只是你們不願意！」那就是問題：「你們不願意。」

Now the King rejected Jerusalem. He mourned its inevitable doom: "O Jerusalem, Jerusalem, thou that killest the prophets, and stonest them which are sent unto thee, how often would I have gathered thy children

together, even as a hen gathereth her chickens under her wings, and ye would not!" That was the root problem: "Ye would not."

b. 宣告它要被殺（二十三 38）

b. Its Ruin Declared (23:38)

在主的心眼中，他可以看見那將要臨到的圍城。他可以看見城周圍的環山，黑壓壓一片的十字架，每個十字上面都釘了一個猶太人。他的心都碎了。

In His mind's eye the Lord could see the coming siege. He could see the hills around the city black with crosses and on every cross a Jew. And it broke His heart.

耶路撒冷被圍，是歷史上最慘的事。羅馬人先有計劃的猛攻加利利幾回合，數度殺戮城中的居民，尤其是頑強抵抗者。同時間，在耶路撒冷，他們不但不團結在一個領袖之下，反而鬧內訌，分裂成幾派，彼此攻訐。

The siege of Jerusalem was one of the most terrible in history. The Romans first systematically subdued Galilee in a series of fierce battles, at times massacring all the inhabitants of a city, especially if it had put up a particularly stubborn defense. Meanwhile in Jerusalem, instead of preparing for the coming siege by uniting under a common leader, various factions savagely fought one another.

其中一派，由吉斯巧拉威猛的約翰領軍，另一派的領導是較溫和的阿拿努，是最年長的大祭司。奮銳黨的領袖以利阿撒擁護約翰，因此被一群比較順從律法的人民迎入聖殿。約翰建議奮銳黨，與阿拉伯的望族以都買聯盟，以都買過去曾在鄉間掠奪稱大。約翰和他的黨員便將以都買偷渡進耶路撒冷，使得內鬥愈形混亂，四處都發生慘不忍睹的殘暴屠殺。之後，以都買便棄絕奮銳黨，揚長離去。但是，離去前，先將監獄門打開，釋放了數千名囚徒。這些囚犯迅速逃離，加入西門（吉歐拉之子）旗下，他是另一支無法無天，鎮守在馬撒大一群惡棍的頭目。

One faction was led by the fierce John of Gischala, another by the more moderate Ananus, the eldest of the chief priests. John of Gischala was welcomed to the ranks of the Zealots, who were led by Eleazar and had been driven into the temple by the more law-abiding citizens. John suggested to the Zealots that they make common cause with the Idumeans, men of Arab stock who had been pillaging the countryside. John and his confederates infiltrated the Idumeans into Jerusalem, where they added to the internal strife. Terrible scenes of carnage and atrocity took place. The Idumeans then abandoned the Zealots and departed. First, however, they opened the prison doors and released thousands of inmates. The prisoners fled to join the ranks of Simon the son of Gioras, the head of another band of lawless ruffians who were settled at Masada.

這種無政府狀態，羅馬將軍維斯帕先已經看在眼裡。他先按兵不動，讓猶太人內部自相殘殺，耗盡力氣。但是，最後，羅馬軍從撒瑪利亞長驅直入耶路撒冷，駐軍在荊棘谷，距耶路撒冷三英里處。他們從鄰近的制高點，可以望見城裡的堡壘和城牆。

The state of anarchy was known to the Roman general Vespasian. He simply bided his time, allowing the Jews to weaken themselves with all this internal strife. At length, however, the vast Roman army moved through Samaria, advanced toward Jerusalem, and camped in the valley of Thorns, about three miles from Jerusalem. From the neighboring heights they could see the towers and walls of the city.

接著，動員令下達，維斯帕先令人震懾的武力，擊潰所有的抵禦，並在這個不幸城市的城牆前駐鎮。戰役來回拉鋸，但羅馬軍最後還是無情的收服了耶路撒冷一個又一個的派別，戰況十分激烈又殘忍。

Then the order came to march, and with its impressive might the army of Vespasian overcame all resistance and camped before the wall of the doomed city. The battle swayed back and forth, but relentlessly and inevitably the Romans took one section of Jerusalem after another amid scenes of both courage and carnage.

滿街鬧飢荒，原先在城裡抵禦敵軍的勇猛戰士，現在無情的搜尋著食物。他們會抓任何百姓，懷疑他們窩藏食物，嚴刑拷打，命令他們打開祕道，一些不可能貯存食物的地方。在飢餓的折磨下，原有的親情和慷慨的情操都不見了。百姓以米糠甚至穢物充飢，有些甚至成了食人族，把孩子吞下肚。一小撮穀物，與金子同價。

Famine stalked the stricken streets and the ruffian soldiers defending the city were merciless in their hunt for food. They seized people they suspected of concealing food and tortured them, demanding they disclose secrets they often did not have regarding food stores. Natural affection and generous sentiment vanished before the plague of hunger. People ate offal and filth and some even became cannibals and devoured their own children. A measure of wheat was worth its weight in gold.

後來，提多接續戰務，更為恐怖。他把猶太囚犯釘在十字架上，每次五百人。這些囚犯都在夜晚被帶到刑場，士兵以各種荒唐的姿勢，將一個個固定在十字架上。刑場很快就佈滿了十字架，羅馬兵的木頭都不夠用了。奮銳黨人便指著這個可怕的情景，來嚇阻這些不幸的百姓，看有沒有人還敢逃亡。

When Titus took charge of the campaign, he added new horrors. He crucified Jewish prisoners, as many as five hundred at a time. The prisoners were brought in nightly and the soldiers fastened the victims to the crosses in all sorts of ludicrous positions. Soon the places chosen for the crucifixions were covered with crosses, and the Romans ran out of wood. The Zealots pointed to the terrible sight to check any desire on the part of the hapless population to desert.

同時，城裡仍不斷有人告發。大祭司馬提亞被控與羅馬人暗通款曲，因而被弑，但死前，還被迫目睹三個兒子被殺。百姓開始逃亡。與羅馬結盟的阿拉伯人及敘利亞人，就曾逮捕了一大群逃亡者，肚子被活生生剖開，因為他們被懷疑，吞下了一些金銀寶石。

Meanwhile in the city treacheries went on. The high priest Matthias was slain on the charge of holding correspondence with the Romans, but not until his three sons were massacred before his eyes. People started to desert. The Arabian and Syrian allies of the Romans seized a large party of deserters and cut them open alive, looking for gold and jewels they were suspected of swallowing.

最後，羅馬人拿下了安東尼堡。聖殿的那個區塊，變成血海與火海。八月第十日（聖殿被尼布甲尼撒毀壞的日子），提多為了保持希律所建造的這座輝煌的殿，下令撲滅在它四周竄起的火苗，但戰火猛烈，有一位殺紅了眼的士兵，爬上伙伴的肩膀，從長廊的小門中扔進一根火炬。整棟建築瞬即化為一片火海。

At length the Romans took the tower of Antonia. The temple cloisters became the scene of more carnage and fires. On the tenth of August (the date Solomon's temple was destroyed by Nebuchadnezzar) Titus, who wanted to preserve Herod's magnificent temple, issued orders that the fires around it be extinguished. But in the heat of battle one enraged legionary climbed on the shoulders of a comrade and threw a lighted torch through the small gilded door into the porch. Soon the whole building was in flames.

當圍城結束，羅馬人活捉了九萬七千戰俘。被殺或餓死的，估計達一百三十萬人。外表最高又壯碩的俘虜，被挑選來為提多回羅馬的凱旋之旅增色。另有一大群人，包括老弱者，被處死。有數以千計的人，被發派去帝國各處的礦坑，或分到各省的娛樂場作娛賓表演。

When the siege was all over, the Romans had 97,000 captives on their hands. The number of those who had been slain or who had died of famine has been estimated at 1,300,000. The tallest and strongest-looking of the captives were selected to grace Titus's triumphal return to Rome. A vast number, including the old and the sick, were put to death. Thousands were dispatched to the mines in various parts of the empire or distributed among the provinces for the amusement of the populace in the arenas.

耶路撒冷便這樣滅亡了。耶穌預見這一切的恐怖，說道，「看哪，你們的家成為荒場，留給你們」（二十三 38）。只有時間能證明那會是多麼的荒涼。巴柯巴的叛亂（西元一三二 —— 一三五）之後，羅馬對猶太人的忍耐到了極限；他們把猶太人從應許地完全剷除，整個國家被拔起，土地改名為巴勒斯坦，為了記念他們的宿敵巴勒斯丁，並將耶路撒冷改名為阿莉亞小首都。

Thus Jerusalem fell. Foreseeing the event in all its horror, Jesus said, "Behold, your house is left unto you desolate" (23:38). How desolate only time would tell. After the Bar Kokhba rebellion (a.d. 132-135) the

Romans were thoroughly fed up with Judea; they banished all Jews from the land, posted the country out of bounds to them, changed its name to Palestine in honor of their old foes the Philistines, and changed the name of Jerusalem to Aelia Capitolina.

c. 他預告要再來（二十三 39）

c. His Return Decreed (23:39)

主步出聖殿前，說道，「你們不得再見我，直等到你們說，奉主名來的，是應當稱頌的。」他不願意在離去前，不留下一句有盼望的話語，因此，在前面一大串的「禍哉！禍哉！禍哉！」之後，他加上這句「有福的」（稱頌的）。然後，他便從人群中退去。他再也不曾出現於聖殿了。不到幾天，他就要因受死而與群眾別離，因為，即使他後來復活，也只是顯現給門徒看。

Before He walked out of the temple, the Lord said, "Ye shall not see me henceforth, till ye shall say, Blessed is he that cometh in the name of the Lord." He could not leave without a parting word of hope, so to His "Woe! Woe! Woe!" He added that word "Blessed." Then He withdrew His presence from the multitude. Never again would He walk those temple courts. In a few days He would be separated from them by death, for after His resurrection He would appear only to His own.

但是在無數世紀之後，他還要再來。那時，以色列要說，「奉主名來的，是應當稱頌的。」猶太國還未能這麼說，因為時候還未到，但那日子已愈來愈近。

But beyond the centuries, in ages then unborn, He would come again. Then Israel too will say, "Blessed is he that cometh in the name of the Lord." The Jewish nation still is not ready to say that. The time has not yet come, but the day draws near.

Ⅲ．預言式的講論（二十四 1—二十五 46）

III. The Prophetic Discourse (24:1-25:46)

私下的討論，與公開的爭論已經結束。王已對以色列作出最終的判決。剩下的便是釘十字架。但是首先，王對他的門徒說了一段令人驚奇的預言，是一段插進來的歷史，也就是教會時代，他對此作了全面的描繪，然後，再回到末世所要發生的事，預告他第二次再來。這整段的預言，將舊約對末日預言的主軸線，以及新約預言的主軸線聯結起來，織成末世論壯麗的篇章，也繡出主耶穌無所不知的睿見。

The private discussions and public disputes were over. The King had passed final judgment on the nation of Israel. All that remained was the cross. But first, in an astonishing prophetic discourse, the King gave His disciples a sketch of the general tenor of the new church age that was about to be inserted into time, and then went on to speak of the end-time events that would herald His coming again. This important prophetic statement gathers together the main threads of Old Testament end-time prophecy and the threads of New Testament prophecy, weaves them into an imposing fabric of eschatology, and embroiders the fabric with flashes of insight from the Lord's omniscient foreknowledge.

馬太將主公開的服事，夾在兩段講道中：登山寶訓（這裡強調實際的應用）；以及橄欖山的講論（這裡強調的是預言）。在第一個講論中，我們讀到的是國度的法則；第二個講論中，我們讀到王的再來。主在講登山寶訓前，先受洗；主在橄欖山的講論之後，則受死埋葬。第一個講論之前，他證明了試探者不能勝過他；第二個講論之後，他證明了死亡不能勝過他。

Matthew bracketed the Lord's public ministry between two sermons: the sermon on the mount, in which the emphasis was practical; and the Olivet discourse, in which the emphasis was prophetic. In one sermon we read of the rules of the kingdom; in the other we read of the return of the King. Before giving the sermon on the mount, the Lord was baptized; after giving the Olivet discourse, the Lord was buried. Prior to the first sermon He proved that the tempter could not conquer Him; after the last sermon He proved that the tomb could not conquer Him.

橄欖山的講論可以分為兩部份：馬太二十四章，主的末日預言，及馬太二十五章，主的末日比喻。預言是講這個世代的過程，比喻則是有關這個世代的頂峰。預言是有關神對人類的審判過程；比喻是有關神對人類判決的結果。無論是預言或比喻，都是有關末日，它影響猶太人，外邦全地以及教會。

The Olivet discourse can be divided into two parts: the Lord's end-time prophecy in Matthew 24 and the Lord's end-time parables in Matthew 25. The prophecy deals with the course of this age, and the parable with the climax of this age. The prophecy is concerned with God's judicial dealings with mankind; the parables deal with God's judgmental dealings with mankind. Both prophecy and parables are concerned with the last days as they affect the Jews, the Gentile nations, and the church.

許多人在橄欖山講論中看不出有對教會的講論。他們說，馬太福音既是給猶太人的，因此，它的預言也是針對猶太人的。但馬太福音雖是針對猶太人，卻不排除它有關教會的真理。事實上，這卷福音兩次提到教會，並以強調的方式顯示出它的普世性及地方性（太十六；十八）。此外，在其他地方，也清楚暗示了教會，例如珠子的比喻。倘若說，橄欖山講論（主耶穌涵括性最強的講論）不包括教會，那未免太奇怪了，因為，教會是他心中最珍視、最愛惜的。

Many cannot see the church in the Olivet discourse. They claim that the Gospel of Matthew is the Gospel of the Jew and therefore all its prophecy is Jewish. But the essential Jewishness of Matthew's Gospel does not preclude truth concerning the church. Indeed this Gospel mentions the church twice, showing in a most emphatic way both its universal and local aspects (Matthew 16; 18). Moreover the church is clearly implied elsewhere, as in the parable of the pearl. It would be strange indeed if in the Olivet discourse, the Lord's most comprehensive prophetic statement, He had nothing to say about the church, for it is nearest and dearest to His heart.

A. 主有關末日的教導（二十四 1-3）

A. The Lord's End-Time Perception (24:1-3)

這預言最初是因門徒以聖殿為傲而引發的。希律大帝是個莽夫，但他喜歡大興土木。從巴比倫被擄之地回歸的猶太人，建於古列年間的這座聖殿，結構十分簡樸，但希律時代，開始建造一座輝煌的殿，連周遭的設備亦然。直到基督在世的時代仍未完工。事實上，一直到西元六十四年才建竣。

The prophecy was prompted by the disciples' pride in the temple. Herod the Great was a villain, but he was a villain with a flare for architecture. The temple built in the days of Cyrus by the Jews who had been repatriated from Babylon was a modest structure, but Herod set out to make it and its surroundings magnificent. Work on it was still going forward in Christ's day. In fact the finishing touches were not added until a.d. 64.

主對這些毫不在意。他反而要為著即將發生於這地、這城、這殿的一切哭泣。他宣告說，「將來在這裡，沒有一塊石頭留在石頭上，不被拆毀了。」（二十四 2）西元六十七年，希律完工後三年，猶太人與羅馬的戰爭爆發。提多命令士兵保留聖殿，但他的話無法抵擋基督的預言。戰爭結束時，聖殿也被焚。

The Lord was not impressed. He had wept over what was going to happen to the land, the city, and the temple. "There shall not be left here one stone upon another, that shall not be thrown down," He prophesied (24:2). And in a.d. 67, three years after the completion of Herod's temple, the Jewish war with Rome broke out. Titus issued orders to his soldiers to spare the temple, but his word was of no avail against the prophetic word of Christ. The war ended with the temple going up in flames.

馬太敘述的橄欖山講論（二十四 4--二十五 46），並非關於聖殿將要被毀。馬太聚焦於王所說的末日事件，是要預告他的再來。

Matthew's account of the Olivet discourse (24:4-25:46) is not concerned with the coming destruction of the temple. Matthew concentrated on what the King had to say about the end-time events that would climax in His coming again.

B. 主有關末日的預言（二十四 4-51）

B. The Lord's End-Time Prophecy (24:4-51)

馬太二十四章的預言，是一種主題式的講道，主以三個主題來論到末日會發生的事件：第一主題是外邦各國；第二主題是關於猶太人；第三主題是關於教會。

The prophetic discourse in Matthew 24 was a topical sermon and in it the Lord dealt with end-time events under three headings: topic number one, the Gentile nations; topic number two, the Jews; and topic number three, the church.

首先，他提到，末日的事件與外邦各國有關（二十四 4-14）。他所談的，既與末日直接相關，他的評論，就包括了大災難，以及會導致那段恐怖時期的事件，這些事件都與萬國有關。

First He looked at end-time events as they will concern the Gentile nations (24:4-14). Since His dealings with the nations will go right on to the end, His comments embraced the great tribulation as well as the events leading up to that time of terror, as those events involve the nations.

接著，主便終止這個主題，開始談與猶太人相關的末日事件（二十四 15-31）。既然大災難明顯是「雅各遭難的日子」（耶三十 7），又既然它會是猶太歷史中最恐怖的時期，更因為它要吸引猶太餘數歸向基督，因此，主便在這段預言中十分強調這場大災難。

The Lord then dropped that topic and dealt with end-time events as they will affect the Jewish people (24:15-31). Since the great tribulation will be pre-eminently "the time of Jacob's trouble" (Jeremiah 30:7), and since it will be the most dreadful period in all of Jewish history, and since it will drive the surviving remnant of the Jewish people to Christ, the Lord emphasized the tribulation primarily in this part of the prophetic sermon.

最後，主談及末日事件對教會的影響（二十四 32-51）。雖然沒有說出「教會」兩字，但有明顯的暗示。事實上，早在萬國以及以色列相關的事件臨到前，教會就要先被提。教會在講論中最後才出現，但這只是講道的次序。凡以此段主題講過道的傳道人，都會瞭解：與共同主題相關的這三個主體（subjects）不會一直都嚴格的按年代先後次序出現，雖然各主體中事件的發生，有先後次序。

Finally the Lord talked about end-time events as they will affect the church (24:32-51). The church is not named, but it is clearly implied. Actually the church will be raptured before any of the events concerning the Gentile nations and Israel come to a head. The church comes last in the discourse only in sermonic order. Anyone who has preached topical sermons understands that three subjects relating to the same general

theme cannot always be in strict chronological sequence, although the items under each subject might well be in chronological order.

主按歷史次序處理他的三個主題。在第一個兩千年的聖經歷史中，神只對付萬國。神呼召亞伯拉罕之後，祂專門對付猶太人；萬國還在，但神的焦點已改變。那一段的歷史也持續將近兩千年。五旬節後的第一個兩千年，祂則專注在教會。

The Lord dealt with His three topics in the order of history. For the first two thousand years of Bible history, God dealt solely with the nations. After the call of Abraham, He dealt supremely with the Jews; the nations were still there, but the divine focus had changed. That period of history also lasted for about two thousand years. For the two thousand years since Pentecost, He has been focusing on the church.

對這一段詮釋作批判的人說，我們若把馬太二十四章的結尾，關聯到教會，那就是意謂，教會要經歷大災難。這種質疑是不成立的，因為這篇講道，本質上就是主題式的講道。三段的主題都是分別各自獨立的。針對教會，主根本沒有提到大災難，這有個很好的理由。大災難影響到的是萬國及以色列，也因此，主在講章的頭兩段就提到了。它既然與教會無關，第三段就不會提到大災難。

Critics of this interpretation say that when we relate the end of Matthew 24 to the church, we imply that the church has to go through the great tribulation. This objection is invalid because the sermon is topical in nature. Each of the three topics is a separate sermonic entity. In dealing with the church, the Lord made no reference to the tribulation at all, and for a very good reason. The tribulation will affect the nations and Israel, and thus it is in the first two sections of the sermon that the Lord dealt with the subject. Since it has nothing to do with the church, the tribulation is not mentioned in the third section.

1. 地上的萬國（二十四 4-14）

1. The Nations of the World (24:4-14)

a. 末世的問題（二十四 4-8）

a. End-Time Problems (24:4-8)

（1）國家的災難（二十四 4-7 節上）

（1）National Disasters (24:4-7a)

（a）迷惑人的信仰（二十四 4-5）

（a）Deceptive Creeds (24:4-5)

主一開始預言，就提出警告：「你們要謹慎，免得入了迷惑」（二十四 4）。他是指末世時的救世主運動，如對希特勒或馬克斯這類的人物，像神一樣的膜拜。西方世界因摒棄它傳統中的基督—猶太傳統，因而門戶大開，產生無數的投機宗教。東方錯誤的宗教也乘虛而入；錯誤的「基督教」信仰遍地開花；被阿拉伯廣大的產油國所支持的伊斯蘭也往此邁進。當教會被提後，撒但的哲學必大為興旺。屬於魔鬼的救世主將會來到，迷惑全地。

The Lord began the prophecy with a warning: "Take heed that no man deceive you" (24:4). He was focusing on end-time Messianic movements that center around cultic personalities such as Hitler and Marx. The abandonment by the West of its traditional Christian-Judaic heritage has opened the door for countless opportunistic cults. False oriental religions have taken fresh root; false "Christian" creeds run wild; and Islam, backed by the vast resources of the oil-rich Arab states, is on the march. After the rapture diabolical philosophies will flourish. The devil's messiah will arrive and deceive most of the world.

(b) 可怕的戰爭（二十四 6-7 節上）

(b) Dreadful Conflicts (24:6-7a)

耶穌說，「你們也要聽見打仗和打仗的風聲...只是末期還沒有到」（二十四 6）。「末期」這個字，原文是 *telos*，意為「最末端」，在這句話中，主指的是無止盡的戰爭。接著，他聚焦於一個新的戰爭：「民要攻打民，國要攻打國」（二十四 7）。第一次世界大戰以前，戰爭都只是軍隊和軍隊打，但是現在變成是國與國打。以往，戰爭多半是看誰持久、野蠻，但是在二十世紀的戰爭，變成「全面」戰。全國動員、各項資源全都投入。想想看，我們的國民生產總額以及國家預算，有多少是與軍備武器相關的。國與國間的戰爭，要一直延續到阿米吉多頓的高峰為止。

"Ye shall hear of wars and rumours of wars," Jesus said, "but the end is not yet" (24:6). The word translated "end" here is *telos*, which means "the very end." In that statement the Lord took in the endless conflicts of the age. Then He focused on a new kind of war: "Nation shall rise against nation, and kingdom against kingdom" (24:7). Up until World War I, wars were between armies, but now wars are between nations. In the past wars were often persistent and savage, but with the twentieth century came "total war." All the resources of whole nations are committed to the conflict. Think of how much of our gross national product and national budget is related to armaments. Wars between nations will continue until they culminate at Armageddon.

(2) 大自然的災害（二十四 7 節下—8）

(2) Natural Disasters (24:7b-8)

主警告「多處必有飢荒、瘟疫、地震」（二十四 7），而且這會成了家常便飯，遍及全地。世界有多處地區已陷入飢荒，普世眾多的飢荒，每每因為：人口密集區，多半也是赤貧之國，問題因而益形嚴重。

"There shall be famines, and pestilences, and earthquakes," the Lord warned (24:7), and these have become so common and widespread as to be almost taken for granted. Many parts of the world are in the grip of famine. The problem of the world's starving millions is aggravated by the fact that the densest populations are to be found in the world's poorest countries.

我們原先以為，隨著醫學進步，將可有消滅疾病的樂觀前景，但這早就不存在了。可怕的新式疾病陸續出現。以前從不曾聽到愛滋病。當它初度於一九八〇年代出現時，只限於男同性戀者、交叉濫用注射毒品、性病及血友病患。如今，數百萬人據信已經因病毒而感染了愛滋。原先的所多瑪咒詛（或一般人認為的）可怕懲罰，已經影響到社會的其他層面，因著性雜交的生活型態，以及忽視神的道德律，而招致更全面的審判。其他的傳染病如肺病、瘧疾、以及一般的病毒，都因免疫系統被愛滋病毒破壞，而侵入人體。

Gone are the optimistic days when we thought that medical science was going to eliminate disease. Terrible new viruses have appeared. Until recently no one had heard of AIDS. When it first surfaced in the early 1980s, it was restricted to male homosexuals, intravenous drug abusers, Haitians, and hemophiliacs. Now millions are believed to be infected with HIV, the virus that causes the disease. Originally the curse of the sodomite (or so it seems), this fearful scourge is affecting the rest of society as part of an expanding judgment on promiscuous lifestyles and disregard of God's moral laws. Other infectious diseases such as tuberculosis and malaria, as well as ordinary viruses can thrive in the bodies of those whose immune systems have been destroyed by AIDS.

更糟的是，有些已知的病毒，正在熱帶地區及靠近赤道叢林區蔓延。其中一種叫伊波拉，它會瓦解病患的內部器官，具高度傳染性，至今尚未有對策。所有這些瘟疫，還只是未來可怕疾病的先驅。

Far worse are the viruses now known to be lurking in the hot zones and equatorial jungles of the earth. One of these viruses is ebola, which dissolves its victims' internal organs, is highly infectious, and has no cure. All these pestilences are but the harbinger of terrible plagues to come.

地震明顯愈來愈多，或至少我們能聽到的是如此。我們已經知道，哪些地區是地震帶。其中一條斷層，就橫跨巴勒斯坦及中東之間。美國的許多大城，也建造在高危險的斷層帶。

Earthquakes seem to be on the increase, or at least our awareness of them. We now know what areas of the world are most earthquake-prone. One major geological fault runs through Palestine and the Middle East. Many of America's great cities are built on high-risk fault lines.

b. 末日的逼迫（二十四 9-10）

b. End-Time Persecutions (24:9-10)

(1) 恐怖的特點 (二十四 9)

(1) Those Marked by Terror (24:9)

末日的問題，還有受逼迫。二十世紀的國家，已目睹的野蠻逼迫，可說是史無前例之多。有的是整個種族被列為清算的對象。納粹曾以令人難以置信的野蠻手段殺害了六百萬猶太人。共產黨在全球追逐權力的時代，據說，總共殺害的人數等於整個拉丁美洲講西語的人口總數。此外，像在越南、柬埔寨及伊索匹亞地區，狠心的迫害對手，這些恐怖，我們的眼睛只能視而不見，充耳不聞。還有最糟的，尚未臨到。

Along with end-time problems will come persecutions. The twentieth century has witnessed a resurgence of savage persecution on a scale never before known. Whole races have been marked for liquidation. The Nazis exterminated six million Jews under conditions of unbelievable barbarity. The communists in their worldwide drive for power are said to have eliminated the equivalent of the entire Spanish-speaking population of all of Latin America. The heartless persecutions of unwanted peoples in such places as Vietnam, Cambodia, and Ethiopia are so commonplace that we simply turn blind eyes and deaf ears to the horrors. And the worst is yet to be.

大災難時的屠殺，將會超過之前所有的逼迫，全地都要浴在血泊中，毫不留情，用盡心機，絕不手軟。雖然焦點都在猶太人身上，但所有的外邦人，凡是拒絕蓋上獸印的，或想對猶太人伸出援手的，也都要落難。

The holocaust of the great tribulation will eclipse all previous persecutions in a blood bath that will be universal in scope, ruthless in character, deliberate in purpose, and heartless in operation. Although its chief focus will be the world's Jews, it will embrace all Gentiles who refuse to wear the mark of the beast and who help or harbor a Jew.

(2) 出賣者的特點 (二十四 10)

(2) Those Marked by Treachery (24:10)

主又強調，末日的逼迫，會來自出賣者之手。出賣者總是屢見不鮮。例如，共產黨在這方面就很拿手，用不斷洗腦的技巧，引誘人作出賣者。大災難時，許多人都會向獸輸誠，出賣鄰舍或親朋好友，好換取自身的一點安全。

The Lord underlined the fact that end-time persecutions will be marked by betrayals. Betrayers have always been common enough. The communists for example became experts in using brainwashing techniques to elicit betrayals. During the great tribulation many will betray neighbors, friends, and family in the hope of buying some measure of immunity for themselves by such a show of loyalty to the beast.

c. 末日的先知（二十四 11-14）

c. End-Time Prophets (24:11-14)

主將焦點轉到末日時的真假先知。他說，「且有好些假先知起來迷惑多人。」（二十四 11）。到時，還是會有真先知，因為即使在大災難期間，神也絕不會一個見證人都沒有。我們從啟示錄知道，祂要興起兩位偉大的見證人（啟十一），祂並要贏得十四萬四千個見證人（啟七；十四），還要贏得一大群無可勝數的人。「這天國的福音，要傳遍天下，對萬民作見證，然後末期才來到。」（太二十四 14）。大災難時所傳的「天國的福音」，是一種「被提後」的，特別關乎基督將臨國度的末世信息。

The Lord drew attention to both the false and the true prophets of the endtime. "Many false prophets shall rise," He said (24:11). There will also be true prophets, for God will not leave Himself without a witness, even in the tribulation age. We learn from the Apocalypse that He will raise up two great witnesses (Revelation 11), who will win 144,000 witnesses (Revelation 7; 14), who in turn will win a multitude that no man can number. "This gospel of the kingdom shall be preached in all the world [oikoumenē, 'the inhabited world'] for a witness unto all nations," Jesus said, "and then shall the end [telos, 'the very end'] come" (Matthew 24:14). The "gospel of the kingdom" to be preached in the tribulation age is the special postrapture, end-time message of the imminence of Christ's coming kingdom.

面對這些見證，獸將會勃然大怒。凡是不接受他印記、不崇拜他像的，都要被殘害殺戮。「惟有忍耐到底的，必然得救」（二十四 13）——得救是指「得以脫離」，如帖撒羅尼迦前書一章 10 節的意思。凡是將馬太二十四章 13 節作為依據，而解釋為失去救恩的，與上下文不符。這一節，完全不是指「在救恩時代失去救恩」；它是指基督再來設立他千禧國度時的大災難期、得以脫離大災難而言。

The beast will turn on these witnesses in fury. All who will not receive his mark and worship his image will be savagely tormented and slain. "But he that shall endure unto the end [telos], the same shall be saved" (24:13)—saved in the sense of "delivered," as in 1 Thessalonians 1:10. Those who base a falling-away doctrine on Matthew 24:13 do violence to the context. The verse has nothing to do with losing salvation in the age of grace; it has everything to do with being delivered out of the great tribulation by the second coming of Christ to set up His millennial kingdom.

2. 以色列國（二十四 15-31）

2. The Nation of Israel (24:15-31)

主所指的末期以及「忍耐到底」，就自然構成一個橋樑，將第一個主題（地上萬國）與第二個主題（以色列國）聯結起來。顯然，以色列國在末日時，所面臨最大最可怕的事件，會是敵基督的來

臨，大災難、以及阿米吉多頓之役。這些全國性的災難，要將無花果樹上的壞果子除去，使餘民預備好來面對基督的再來。

The Lord's reference to telos and "enduring to the end" forms a natural bridge from the first topic (the nations of the world) to the second topic (the nation of Israel). By far the most dramatic and terrible end-time events for Israel will be the coming of the antichrist, the great tribulation, and the battle of Armageddon. These national disasters will prune the fig tree of all its bad fruit and prepare the remnant for the return of Christ.

預言講論的第二個主題，是依據一個假設：以色列，重建為國家之後，要重返應許地，但仍是如前一樣的拒絕基督。主預設，他的聽眾對舊約的預言都夠熟悉，尤其是對但以理書。耶穌引用但以理書，因他確信，但以理真正受到聖靈啟示，他對未來有很權威、很正確的預言。比如，在二十四章 15 節，主一開始就說「先知但以理所說的，那行毀壞可憎的」，這明顯是引自但以理書九章 27 節；十一章 31 節，十二章 11 節。

The second topic of the prophetic sermon is based on the assumption that Israel, reconstituted as a nation, will be back in the land and as Christ-rejecting as ever. The Lord assumed that His listeners had a working knowledge of Old Testament prophecies, particularly those of Daniel. Jesus quoted him with every confidence that he was a genuine, Spirit-inspired, accurate, and authoritative guide to the future. For instance the Lord started with a mention in 24:15 of "the abomination of desolation, spoken of by Daniel the prophet," a clear reference to Daniel 9:27; 11:31; 12:11.

預言的先後次序大概如下：教會被提不久後，在歐洲必會興起一位強有力的領袖。他要結合十個主要的歐洲國家，在十位「王」的領導之下，使羅馬帝國復起。他也要與以色列簽訂為期七年的約，作為掌控世界的策略之一。在此合約的掩護之下，猶太教人士將要在耶路撒冷重建聖殿；他們的敵人將借重這統治者的軍力而出兵阻止。（這位統治者在啟示錄中被稱為獸，在別處，稱為敵基督）。伊斯蘭國家則向俄國求援。俄國眼見，它在全球的地位已經被強而有力（被獸所領導而）復起的西方所棄，俄國便決心放手一搏，入侵以色列。一個空前的軍事災難，將打敗這支聯合反猶太的軍力（結三十八—三十九），這會造成地球上一個巨大的政治真空，使得獸可以再獲得地上的統治權。

The order of prophesied events is as follows: Shortly after the rapture of the church, a dynamic leader will arise in Europe. He will unite ten key European nations under ten "kings" and revive the Roman empire. As part of his overall strategy for world domination, he will sign a seven-year treaty with the nation of Israel. Under cover of this treaty the religious Jews will rebuild their temple in Jerusalem; their enemies will be held back by the overwhelming military might of this ruler (called the beast in the Apocalypse and the antichrist elsewhere). The Islamic nations will appeal to Russia. Seeing its global position being eroded by the dynamism and determination of the revitalized West (led by the beast), Russia will make the fatal decision to invade Israel. A military disaster of unprecedented magnitude will overtake the combined

antisemitic forces (Ezekiel 38-39). This will create an enormous geo-political vacuum, which will make it possible for the beast to assume global rule.

現在，獸對以色列已經無用。他要掌握重建的聖殿，將自己的肖像，放在聖所裡面，命令全地的人都要拜他和他的像。接著，他要開始全面屠殺以色列民；凡是拒絕受印或拜他的，都要除滅。這就是但以理和耶穌都提到的「那行毀壞可憎的像」。

The beast will now have no more use for Israel. He will seize the rebuilt temple, put an image of himself in the inner sanctuary, and command that universal worship be given to him and his image. Then he will launch an all-out pogrom against the Jews; he will set out to exterminate them along with all those who refuse to receive his mark and worship his image. It is this image that is referred to by both Daniel and Jesus as the abomination of desolation.

a. 以色列將來的毀壞（二十四 15-26）

a. Israel's Coming Ruin (24:15-26)

（1）聖徒的抵擋（二十四 15-20）

(1) the Flight of the Saints at That Time (24:15-20)

談到將來要臨到的恐怖統治時，主強調，信徒要逃出耶路撒冷。獸一旦踐踏聖殿，再有任何耽擱都很不智。不應當被任何事物阻擋，要趕快逃往山上。踐踏聖殿的消息若是在安息日傳來，則身上有不便的，如懷孕，或有宗教顧忌的，都要遭殃了。有很多人認為，最後可以讓難民藏身的安全之處，應是古代的岩石之城佩托拉。

In discussing the coming reign of terror, the Lord emphasized that believers will need to flee from Jerusalem. Once the beast has desecrated the temple, it will be folly to tarry for any reason at all. Nothing must impede their flight to the mountains. Woe to those who are hindered by a physical condition such as pregnancy or by religious scruples if news of the desecration comes on a sabbath. Many think the ultimate place of hiding and security for these refugees will be the ancient rock city of Petra.

（2）憤怒的風暴（二十四 21-22）

(2) the Fury of the Storm at That Time (24:21-22)

（a）大災難的嚴重（二十四 21）

(a) The Severity of the Great Tribulation (24:21)

主提到但以理十二章 1 節時說，「那時必有大災難，從世界的起頭，直到如今，沒有這樣的災難，後來也必沒有。」神的子民在這個被罪咒詛的世界，總是要受逼迫。但是，我們不要混淆了一般的逼迫與大災難的逼迫。有三年半（一千二百六十天）的期間，撒但將被允許，隨便他對待神的子民，不論是特定的人或一般的人。這期間，神將要傾倒祂的怒氣在人間，猶太人也將終結他們對基督的敵對，以及依靠自己的驕傲。

Alluding to Daniel 12:1, the Lord said, "Then shall be great tribulation, such as was not since the beginning of the world to this time, no, nor ever shall be." God's people have always been persecuted in this sin-cursed world, but we must not confuse ordinary persecutions with the great tribulation. It will be a special period of three and a half years (1,260 days) during which Satan will be allowed to do his worst against God's people in particular and mankind in general. It will be a time when God will pour out His wrath on this planet, and the Jewish people will finally be brought to the end of their Christ-rejecting self-reliance and pride.

（b）縮短大災難（二十四 22）

(b) The Shortness of the Great Tribulation (24:22)

主又加上，「若不減少那日子，凡有血氣的，總沒有一個得救的，只是為選民，那日子必減少了。」這是聖經中許多的陳述之一，令人想起：那些執意不信的人，對於他們當中的神子民，著實虧欠良多啊。

The Lord added, "Except those days should be shortened, there should no flesh be saved: but for the elect's sake those days shall be shortened." This is another of those statements in Scripture that show how much the careless and unbelieving world owes to the presence of God's people in its midst.

（3）那時期罪人的愚昧（二十四 23-26）

(3) the Folly of the Sinners at That Time (24:23-26)

那時候，撒但也要以大神蹟，大奇事迷惑眾人。還會有流言說，基督在這裡，甚至連選民也受迷惑。許多「奇事」是假先知帶來的，他就是啟示錄十三章的第二獸。假先知與敵基督以及大紅龍，組成撒但的三位一體。假先知不孤單，因為「假基督、假先知（複數）將要起來」這裡、那裡，到處都是（二十四 24）。每一個，都會行某些神蹟或騙人的奇事。主警告他的子民不要被引誘了，因為，基督的再來，將會十分明顯。

At that time Satan will lure people by dazzling them with spectacular miracles, signs, and lying wonders. There will be rumors that Christ has returned and even the elect will have moments when they almost succumb to the seemingly convincing proofs. Many of the "signs" will be wrought by the false prophet, who is the second beast of Revelation 13. The false prophet along with the antichrist and the great red dragon make up the Satanic trinity. The false prophet will not be alone, for "there shall arise false Christs, and false prophets" here, there, and everywhere (24:24). Each one will have some great sign or deceiving wonder. The

Lord warned His people not to be deceived, not to be lured out of hiding, for His return would be very evident.

b. 以色列的救主將臨（二十四 27-31）

b. Israel's Coming Redeemer (24:27-31)

（1）他要回來的速度（二十四 27）

(1) the Speed with Which He Will Return (24:27)

主說，他再來時，「要像閃電從東邊發出，直照到西邊。」忿怒的烏雲，將匯聚數個月，然後主的來臨，要像一道閃光而至。那時，就沒有悔改或悔恨的時間。人要當場就逮，不論他是在哪，正在作什麼——是聚集在米吉多的平原，或正在攻擊耶路撒冷，或屠殺神的子民，或敬拜那獸，或正在某些商場中，展示他的印記。

The Lord said His return will be "as the lightning cometh out of the east, and shineth even unto the west." The angry storm clouds will have been building up for months and then with a flash like lightning the Lord will come. There will be no time for repentance or remorse. Men will be caught red-handed wherever they are and whatever they are doing—whether they are gathering on the plains of Megiddo, or storming the city of Jerusalem, or murdering God's people, or worshiping the beast, or displaying his mark to close some commercial deal.

（2）他再來時的殺戮（二十四 28）

(2) the Slaughter with Which He Will Return (24:28)

主再來時，還會伴隨一場全面的殺戮——對聚在米吉多的無數人。那個戰場上，整個恐怖期會達到最高峰，來自東方和西方的軍兵都要聚在此地。在阿米吉多頓的恐怖中，神還會派成群的獵鷹來作殯葬業者。他們要成群飛來，敲響這群惡者的喪鐘。

The Lord's return will be accompanied by a wholesale slaughter of the multiplied millions massed in their might at Megiddo. The entire period of terror will culminate at that battlefield, to which the armies of East and West will be drawn. Not least among the horrors of Armageddon will be the assembling of thousands of birds of prey who will be summoned to be God's undertakers. They will fly over the assembled hosts and knell the doom of the wicked.

耶穌降生前數世紀，神曾問約伯，「大鷹上騰，在高處搭窩，豈是聽你的吩咐？從那裡窺看食物，眼睛遠遠觀望。他的雛也啞血，被殺的人在那裡，他也在那裡。」（伯三十九 27-30）。馬太二十四章 28 節對阿米吉多頓的描述也類似：「屍首在哪裡，鷹也必聚在哪裡。」

Centuries before Jesus was born, God had asked Job, "Doth the eagle mount up at thy command?... She seeketh the prey, and her eyes behold afar off. Her young ones also suck up blood: and where the slain are [that is, on the field of battle], there is she" (Job 39:27-30). The description of Armageddon in Matthew 24:28 is similar: "Whosoever the carcass is, there will the eagles be gathered together."

(3) 他再來的徵兆 (二十四 29-30)

(3) the Signs with Which He Will Return (24:29-30)

主再來的徵兆，不會像獸和他那個像巫師一般的先知所帶來的徵兆。主再來時，將有極恐怖的徵兆，天搖地動「那時，人子的兆頭要顯在天上，地上的萬族都要哀哭，他們要看見人子，有能力，有大榮耀，駕著天上的雲降臨」（二十四 30）。

The signs of the Lord's return will not be lying signs such as those produced by the beast and his wizard prophet. There will be awesome signs, shaking heaven above and earth beneath, "and then shall appear the sign of the Son of man in heaven: and then shall all the tribes of the earth mourn, and they shall see the Son of man coming in the clouds of heaven with power and great glory" (24:30).

那些愚蠢的惡魔，這時才發現，那才是真的，但已太遲了。他們要彼此對看：「我們一直鄙視的聖經真理，原來一直都是對的。那些預言，不是寓言，而是會實現的真理。那位無與倫比的，我們以前習慣去咒罵的名，他才是永恒的，是永活真神的兒子。他來了，真的如他所說的再來了，不再是木匠，而是得勝者，他的榮耀不再被掩蓋，連午正的陽光都黯然失色。」

Too late the truth will dawn on all the branded dupes of the devil. They will admit to each other: "The Bible, which we have despised, was right all the time. The prophecies were not allegories, but literal actualities. The One whose peerless name we have customarily used as a curse word is the eternal, uncreated Son of the living God. Here He is, coming back as He said, not as a carpenter but as a conqueror, not with His glory veiled, but with that glory dimming the brightness of the noonday sun."

(4) 他再來時巨大的聲響 (二十四 31)

(4) the Sound with Which He Will Return (24:31)

人子再來時，「他要差遣使者，用號筒的大聲，將他的選民從四方，從天這邊，到天那邊，都招聚了來。」摩西已預告了，因以色列民犯了罪，神要審判他們，叫他們四散世界各地；他也預見末日

時，四散的以色列民要重聚。在申命記三十章 3-5 節，他預言了以色列的悔改，必帶來全國的重聚：

At His return the Son of man "shall send his angels with a great sound of a trumpet, and they shall gather together his elect from the four winds, from one end of heaven to the other." Moses anticipated the judgmental scattering of Israel into all parts of the earth because of national sin; he also foresaw the end-time ingathering of all the remaining outcasts of Israel. In Deuteronomy 30:3-5 he prophesied that national repentance would be followed by national regathering:

那時，耶和華你的神必憐恤你，救回你這被擄的子民，耶和華你的神要回轉過來，從分散你到的萬民中，將你招聚回來。你被趕散的人，就是在天涯的，耶和華你的神，也必從那裡將你招聚回來。耶和華你的神，必領你進入你列祖所得的地，使你可以得著。

Then the Lord thy God will turn thy captivity, and have compassion upon thee, and will return and gather thee from all the nations, whither the Lord thy God hath scattered thee. If any of thine be driven out unto the outmost parts of heaven [the four points of the compass from whence the winds of heaven blow], from thence will the Lord thy God gather thee, and from thence will he fetch thee: And the Lord thy God will bring thee into the land which thy fathers possessed, and thou shalt possess it.

今日，以色列的重生，以及猶太民眾重聚於他們列祖的家鄉，尚未全然應驗摩西的預言。流放之民的重聚，只是部份應驗，並且是在未信的狀態下應驗。以色列仍然拒絕基督，橄欖枝尚未重新接回，以享受它原有的屬靈特權（羅十一）；原本是結不出什麼來奉獻給主的無花果樹，在末日時，要發嫩長葉了。今日，以色列得以再次招聚了，只是他們不是在期待基督來作王，而是會等到敵基督的來臨，所帶來的破壞。

The rebirth of the state of Israel in our day and the regathering of the Jewish people to their ancestral homeland do not completely fulfill the prophecy of Moses. The ingathering of exiles is only partial and it is being accomplished in unbelief. Israel, still rejecting Christ, is not yet the olive branch being grafted back in to its former spiritual privilege (Romans 11); it is the fig tree barren of all that could minister to Christ, but putting forth its end-time leaves. Israel is being regathered today not in anticipation of the coming of Christ to reign, but in anticipation of the coming of the antichrist to ruin.

主結束第二主題的講論時，提到號筒的大聲音。號筒的響聲，等於預告：以色列每年吹角節的預言得以成真（利二十三 23-25）。吹角節是贖罪祭筵席以及歡樂的千禧年住棚節筵席的先聲。馬太二十四章 32 節無花果的記號，就是一個橋樑，連結上第三個主題——教會。

The Lord concluded the second topic of this sermon with the sound of a trumpet. The sounding of the trumpet will herald the fulfillment of the prophetic aspect of Israel's annual feast of trumpets (Leviticus

23:23-25). The feast of trumpets is the forerunner of the feast of atonement and the joyous millennial feast of tabernacles. The sign of the fig tree in Matthew 24:32 is a natural bridge to the third topic, the church.

3. 天國子民（二十四 32-51）

3. The Nationals of Heaven (24:32-51)

若從年代來看，主現在又回過頭來講了。教會被提，這是本段信息的主體，領先之前兩段信息所描述的事件，也就是神對外邦列國及以色列國的末世旨意。從主題來看，有關教會的末世真理，最後才講，是因為教會最後才出現在舞台；事實上，主在作橄欖山的講論時，它都還未誕生呢。但從年代上來看，有關教會的末世真理是最早臨到，也比主所論到的其他兩個主題所要發生的事來得早。

In terms of chronology the Lord now goes back in time. The rapture of the church, which is the subject matter of this passage, will precede the events described in the two previous passages, which dealt with the consummation of God's end-time purposes in regard to the Gentile nations and Israel. Topically, end-time truth concerning the church comes last because the church came upon the scene last; indeed it was not even born when the Olivet discourse was given. Chronologically, end-time truth concerning the church comes first and precedes most of what the Lord revealed in His discussion of the first two topics.

在二十四章 3 節時，門徒都還沒問過任何有關主再來和教會的事；那時，他們對教會還沒有一丁點概念，雖然主已經告訴他們有關教會的真理了。他們只問有關末世比較一般的問題，尤其是猶太人的末世。主先回答他們的問題，然後繼續談他最掛心的：他為天國子民再來，要先於他審判以色列和全地。

In 24:3 the disciples had not asked a question about the Lord's coming and the church; at that time they had no real concept of the church, although truth concerning it had been given to them. They had asked a more general question about end-time events, especially Jewish end-time events. The Lord answered their immediate questions first, then went on to speak of what was closest to His heart: His coming for the nationals of Heaven prior to His judgmental dealings with Israel and the other nations.

a. 兩種肯定（二十四 32-39）

a. Two Kinds of Confirmation (24:32-39)

用無花果樹來象徵以色列，這可以追溯到地上還沒有教會的時代（士九 10-11）。但是，馬太二十四章的無花果樹，被用來給教會作為即將被提的記號，這記號是基於以色列國和它的不信。洪水的象徵，來自地上還沒有以色列國的時期，洪水也象徵教會被提，象徵外邦列國和他們的不信。無花果則指出一個重要的政治記號：以色列復國。洪水指出重要的道德記號。

The use of the fig tree as a symbol of Israel can be traced back to a time when there was no church on earth (Judges 9:10-11). In Matthew 24, however, the fig tree is used as a sign of the approaching rapture, a sign for the church, a sign based on the nation of Israel and its unbelief. The sign of the flood was derived from a time when there was no nation of Israel on earth. The flood too is a sign of the rapture, a sign for the church, a sign based on the Gentile nations and their unbelief. The fig tree points to a significant *political sign*: the rebirth of the state of Israel. The flood points to a significant *moral sign*.

(1) 無花果的記號 (二十四 32-36)

(1) the Sign of the Fig (24:32-36)

無花果樹是個清楚的跡象，那就是「夏天近了」（二十四 32），如果現在是春天，就表示：「基督不在」的那個漫長的冬天即將結束，主再來的日子十分近了。

The sign of the fig tree will be given to make it clear when "summer is nigh" (24:32), when springtime is here and the long winter of Christ's absence is about to end, when the Lord's return is more than imminent.

(a) 一個對比 (二十四 32-33)

(a) A Comparison (24:32-33)

大約一兩天前，主才行過無花果的「神蹟」（二十一 18-20）。現在主又指給我們看無花果的「比方」（二十四 32）。無花果的嫩芽，就是那個末日已到的記號。

Just a day or two before, the Lord had performed the "miracle" of the fig tree (21:18-20). Now the Lord presented a "parable" of the fig tree (24:32). The budding of the fig tree is *the* sign that we have arrived at the endtimes.

聖經中，有三種樹木象徵以色列國。葡萄樹代表以色列國，從他立國起，直到拒絕基督為止（太二十一 33-44；賽五 1-7）。在馬可樓時，主告訴他的門徒，從此，他就是真葡萄樹，他父是栽培的人（約十五 1-6），以色列國是全然的失敗了。

In Scripture three trees symbolize the nation of Israel. The vine represents the nation of Israel from the time it becomes a nation until the time it rejects Christ (Matthew 21:33-44; Isaiah 5:1-7). In the upper room the Lord told His disciples that henceforth He was the true vine and His Father was the husbandman (John 15:1-6). Israel's national failure was complete.

橄欖樹代表以色列，那是當基督再來，以色列國要悔改時（羅十一）。現在我們在的這時期，猶太人從享有舊約時代宗教特權的地位上被折下。外邦人（野橄欖枝）被接上去，如今，佔據了原先猶太人因拒絕基督而喪失的地位。

The olive tree represents Israel after the return of Christ and the national repentance of Israel (Romans 11). During our present age the Jews have been broken off from the place of religious privilege that was theirs in Old Testament times. The Gentiles (the wild olive branches) have been grafted in and now occupy the place forfeited by the Jews when they rejected Christ.

教會主要都是由外邦人組成。但是，有一日，神要重新接上猶太人民到他們過去享有的宗教特權上，因此，外邦人不可誇口他們現在享有的屬靈事物。保羅等於在說，「倘若原來的枝子被折下，對外邦人都可以構成這麼大的祝福，更何況他們被接回去時，以色列最後所要彰顯她所蒙的屬靈祝福，將會是何等大呢？」我們知道，那會是怎麼一回事，就是千禧年的祝福了！

The church is predominantly Gentile in composition. However, in a coming day God will graft the Jewish people back in to the place of religious privilege, so Gentiles should not boast about the rich spiritual things they now enjoy. Paul said in effect, "If the breaking off of the natural branches has been such a blessing to the Gentile world, what will it be like when they are grafted back in, when Israel finally manifests the enormous spiritual potential that is rightfully hers?" Well, we know what it will be like; it will be the millennium!

無花果樹代表以色列的時段，是從他們拒絕基督開始，直到以色列國接受基督為止。那棵無花果樹實質上受到咒詛，代表了以色列拒絕王。這是比喻，也是神蹟。那個咒詛的象徵（太二十一）之後，就是這樹所代表的國家受到咒詛（太二十三）。

The fig tree represents Israel from the time the nation rejects Christ to the time when Israel as a nation accepts Christ. The cursing of the literal fig tree by Israel's rejected King was a symbolic act. It was a parable as well as a miracle. The symbolic cursing (Matthew 21) was followed by the actual cursing of the nation that the tree symbolized (Matthew 23).

主說，「現在，從無花果樹學個比方」（二十四 32）。被造物主咒詛而死的無花果樹（以色列國），將要復生。這樹要再次長出茂盛的葉子——不是果子，而是葉子。換言之，在西元七〇年四散的以色列國，最後在西元一三五年巴喀巴叛變時，被完全逐出應許地，又在末日事件發生之前，要復國。但復國時，以色列民仍然不信基督，拒絕基督。這也是主所指出的，復國時，無花果樹還不結果。

"Now," said the Lord, "learn a parable of the fig tree" (24:32). The fig tree (the nation of Israel) that died under its Creator's curse will come back to life. The tree will again have an abundance of leaves—not fruit, but leaves. In other words, the nation of Israel, which began to disintegrate in a.d. 70 and was finally evicted

from the promised land in a.d. 135 at the time of the Bar Kokhba rebellion, is to come back to life as a nation just prior to the consummation of end-time events. The reconstitution of the nation will be in unbelief; Israel will still be rejecting Christ. Accordingly the Lord did not indicate that the fig tree would bring forth fruit when it came back to life.

這就是末日的事件。錫安主義者在推廣他們要在巴勒斯坦復國的運動時，根本不考慮會不會應驗預言。這組織的領導者，都是世俗主義者，他們考量的，也只是一個世俗的國家。錫安主義的創立者赫策爾，其願景，完全是出自一個世俗的務實主義者。以色列在我們這時代復國是個特殊的奇蹟；對教會而言，也是我們當極力向前奔跑的記號，因為「被提」的時刻更近了，神就要開始祂對猶太人末世的處置。教會時代，是個被插進來的刮弧，祂處置人類的方式也是，有些被提，有些要被撇下。

That is exactly what has happened. The Zionists had no thought of fulfilling prophecy in their crusade for a revived state in Palestine. The leaders of the movement were secularists and they conceived a secular state. Theodore Hertzl, the founder of Zionism, was a thoroughly secularized pragmatist and visionary. Just the same, the rebirth of the state of Israel in our lifetime is an extraordinary miracle; it is the sign that the church age has about run its course, that the rapture is imminent, and that God is about to begin His end-time dealing with the Jewish people. He will pick up where He left off when the church-age parenthesis was inserted into His dealings with mankind.

(b) 確認 (二十四 34-35)

(b) A Confirmation (24:34-35)

主確認，「這時代還沒有過去，這些事都要成就。」(二十四 34)。我們曾在二十三章 36 節讀到「這世代」，是指一個世代。倘若它在二十三章 36 節是指一個世代，那麼在二十四章 34 節應該也是——雖然，有些人好意地要將它作另外的解釋。

The Lord confirmed, "This generation shall not pass, till all these things be fulfilled" (24:34). We have already seen that in 23:36 the expression "this generation" refers to a literal generation. If the expression means a literal generation in 23:36, it must mean a literal generation in 24:34—in spite of well-meaning attempts to soften the impact of the verse by making the expression refer to something else.

也注意二十四章 34 節的「還沒有」，希臘文為 *oumē*，非常強烈的字，以致可以譯為「絕對不會」。譯作「成就」這個字，也可譯為「開始成為」。因此，主等於在說，「這個世代絕不會過去，除非這些事開始成就了。」

Note also that the word "not" in 24:34 is a translation of the Greek *ou mē*, a very strong term that can be literally rendered "by no means." The expression translated "be fulfilled" can be rendered "begin to be." So the Lord was saying, "This generation shall by no means pass, till all these things begin to be."

主的意思是指哪個世代呢？顯然，他不是指當場聽眾的那個世代，那些人，是二十三章 36 節的世代，也就是看見無花果樹被咒詛的世代。他們目睹羅馬戰爭，耶路撒冷和聖殿被毀，猶太國開始淪亡。倘若二十四章 34 節不是指現場聽眾的世代，那麼，它當然就應當是主所講的世代——要目睹以色列復國的世代，無花果樹發嫩長葉，以及末日的「這些事」開始出現的世代。

Which generation did the Lord mean? Obviously He did not mean the generation *to* which He was speaking. That was the generation of 23:36, the generation that witnessed the cursing of the fig tree. They lived to see the Roman war, the destruction of Jerusalem and the temple, and the beginning of the end of Jewish national life. If in 24:34 it was not the generation *to* which He was speaking, then surely it had to be the generation *of* which He was speaking—the generation that would witness the rebirth of the state of Israel, the budding of the fig tree, and the beginning of the end of "all these things."

就如我們所指出的，問題來了，「一個世代」究竟多長？主刻意用一個有彈性的字。一個世代可以指一個人從出生到死，以及他同時代的人，都死了，那麼長。它也可以相對地短到指某些事發生直到結束那麼短。不論怎樣，它都沒有固定的線來劃定一個世代是從哪裡開始，到哪裡結束，因為，不斷有人出生，也不斷有人死亡。這個世代，總是悄然而逐漸地融進另一個世代。

As we have already noted, the question arises, How long is a "generation"? The expression was deliberately chosen by the Lord because of its elasticity. A generation can stretch all the way from the time of one's birth to the time of one's death and the deaths of one's contemporaries. Or it could be the relatively brief period when one's generation is in charge of the things that are happening. In any case no hard and fast lines can be drawn where a generation begins and ends because of the endless flow of births and deaths. One generation very gradually merges into another generation.

(c) 提醒（二十四 36）

(c) A Caution (24:36)

主以「一個世代」來丈量，他很顯然希望避開精準的日期，因為他警告我們了，「那日子，那時辰，沒有人知道，連天上的使者也不知道，惟獨父知道。」這一節對於教會被提，也是清楚的提醒，沒有人知道何時會發生。

By using the yardstick of a generation the Lord evidently intended to guard against date-fixing, for He cautioned, "Of that day and hour knoweth no man, no, not the angels of heaven, but my Father only." This verse is a clear reference to the rapture of the church, which is always set before us as an undated event.

相形之下，主再來時的設立國度，就是一個有確定日期的事件。在舊約時，神不斷為祂的子民設定日期（創十五 13-16；但九 24-27）。從聖經上來看，識字的猶太人可以計算「出埃及」的時間，以及釘十字架的時間。類似的，猶太人若活在可算出那「行毀壞可憎」的時間，也就可以倒數計算出基督再臨。在啟示錄十三章 5 節，這段中介期是四十二個月；如啟示錄十二章 14 節的「一載、二載、半載」（三年半）；啟示錄十一章 3 節甚至更特別指出是一千二百六十天。會給猶太人確切的日期，因為以色列是神在地上的子民。對教會就不給日期，因為教會是神天上的子民；教會是立基於永恒。

The Lord's return to set up His kingdom at the very end is, by contrast, a dated event. God consistently set dates for His Old Testament people (Genesis 15:13-16; Daniel 9:24-27). Biblically literate Jews could have computed the time of the exodus and the actual date of the crucifixion. Similarly Jews living at the time of the setting up of the abomination of desolation will be able to do a countdown to the return of Christ. The length of the intervening period is given as forty-two months in Revelation 13:5; as "a time, and times, and half a time" (three and a half years) in Revelation 12:14; and even more specifically as 1,260 days in Revelation 11:3. Dates are given for Jewish events because Israel is God's earthly people. No dates are given for church events because the church is God's heavenly people; the church is rooted in eternity.

因此，雖然猶太人可以設定日期，我們卻不要想去設定被提的日期。這日期是個祕密。不過，我們從以色列復國可知「夏天近了」（太二十四 32）。

So although the Jews could set dates, we are not to make any attempt to set a date for the rapture. That date is secret. However, we know from the rebirth of the state of Israel that "summer is nigh" (Matthew 24:32).

(2) 洪水的記號（二十四 37-39）

(2) the Sign of the Flood (24:37-39)

(a) 訴求（二十四 37）

(a) An Appeal (24:37)

洪水是另一個記號，知道末日事件及教會被提已經近了。主引用挪亞的故事，要我們注意創世記四至六章，他為此背書，告訴我們，它是聖靈所默示的，具有權威，是歷史事件。批判這幾章的人，就是批判基督的神性。

The flood is another sign that end-time events and the rapture of the church are at hand. In appealing to the story of Noah, the Lord drew our attention to Genesis 4-6, which He endorsed as inspired, authoritative, and historical. Any attack on these chapters is an attack on the deity of Christ.

(b) 評定 (二十四 38-39 節上)

(b) An Appraisal (24:38-39a)

主宣告，當他再來時，地上的狀態，會與挪亞時的狀態類似（路加十七 28-32 指出，主再臨時，地上的狀況也會和羅得時的狀況類似。挪亞住在一個色情氾濫的社會；羅得住在一個逆性的社會。這兩者，都是我們今日社會的標誌）。

The Lord declared that conditions on earth at the time of His return will parallel conditions on earth in the days of Noah. (Luke 17:28-32 indicates that the days before the Lord's return will also parallel the days of Lot. Noah lived in a pornographic society; Lot lived in a perverted society. Both are hallmarks of our day.)

挪亞的日子有七個特點：屬靈沒落、社會難題、無恥的剝削、科學掛帥、有某類的崇拜、被強烈的迷惑、突然的毀滅。主在描繪特點時，只挑出其中一個：被強烈的迷惑。他說，他們「不知不覺」（太二十四 39）。主可以強調所有的事情，但他選擇只強調一項事實，末世時，人民要被世俗的人文主義，以及物質主義所迷惑。這些都是挪亞時代的特徵。

The days of Noah were marked by seven characteristics: spiritual decline, social dilemma, shameless depravity, scientific development, some devotion, strong delusion, and sudden destruction. To illustrate His point the Lord picked up just one of these characteristics: strong delusion. They "knew not," he said (Matthew 24:39). Of all the things Jesus could have underlined, He chose to emphasize the fact that the people of the endtimes will be deluded by the secular humanism and gross materialism that dominated Noah's age.

洪水的來臨，百姓其實沒有任何藉口說：不知道神要直接介入干預人類的事務。因為挪亞是個「傳義道」的人（彼後二 5），神從來不曾不留下見證人的。時代愈敗壞，見證愈堅定。

Before the flood there was no excuse for not knowing that God was about to intervene directly in human affairs, for Noah was "a preacher of righteousness" (2 Peter 2:5). God never leaves Himself without a witness. The more degenerate the times, the more definite the testimony.

挪亞天天在方舟上工作；夜夜向一個毫不在乎的世界傳道。只是除了他自己的家人外，他沒有帶領任何人悔改歸信。人人都不在乎他。人人都只顧自己的事。大家忙著赴筵席、辦喜事、漠不關心，好像世上沒有挪亞這個人，沒有這位神，沒有審判這回事。耶穌提到，他們「照常吃喝嫁娶」（太二十四 38），但他並不是在想創世記六章，聖靈所指的那些粗暴的罪惡。事實上，吃喝都是人生必需。尤其是，當身處於一個社會，神最初所設立的婚姻制度已被棄置一旁時，人願意結婚，已是好

事。但是因為他們「不知不覺」，他們就像娼妓、逆性者、及色情業者一樣，失喪在茫然的世界中。

Day by day Noah labored on the ark; night by night he preached to a careless world. But he won not a single convert outside the members of his immediate family. He was simply ignored. People went about their business. They planned meals and marriages as nonchalantly as though there were no such man as Noah, no such person as God, and no such prospect as judgment. Jesus mentioned their "eating and drinking, marrying and giving in marriage" (Matthew 24:38), but He did not dwell on the gross sins referred to by the Holy Spirit in Genesis 6. Indeed eating and drinking were necessities. And in an age when God's primeval law of marriage was being set aside by society, the people who married must have been better than average. But because they "knew not," they were just as lost as the prostitutes, perverts, and pornographers who abounded in their world.

挪亞當代的人，要被天上的法庭判為罪有應得，因為他們對神掉以輕心，對神所賜的救恩掉以輕心，對自己的失喪掉以輕心，對時代的記號掉以輕心。馬太二十四章 39 節的「…知…覺」這個字 *ginōskō*，意為「獲得知識、領會了、領悟到了」二十四章 32 節用了同一個字，與無花果樹的發嫩長葉相關，「你們就知道夏天近了。」

Noah's contemporaries were held accountable by the court of Heaven for their ignorance of God, their ignorance of the salvation He had provided, their ignorance of their lostness, and their ignorance of the signs of the times. The word translated "knew" in Matthew 24:39 is *ginōskō*, which means "to acquire knowledge, become acquainted with, learn, perceive." The same word is used in 24:32 in connection with the budding of the fig tree: "*Ye know* that summer is nigh" (*italics added*).

(c) 應用（二十四 39 節下）

(c) An Application (24:39b)

「人子降臨也是這樣。」這個關鍵陳述，是指主再臨之前必有的記號：百姓也是一樣的對信仰的傳講和預言漫不經心。挪亞時代的審判是隱隱迫近，今日亦然。

"So shall also the coming of the Son of man be." This crucial statement indicates that the days prior to the Lord's return will be marked by the same careless inattention to faithful preaching and fulfilled prophecy. Judgment was looming in the days of Noah, and it is looming now.

b. 兩種基督徒（二十四 40-51）

b. Two Kinds of Christians (24:40-51)

因此，主接著舉無花果樹及洪水的例子，來作為佈景，講我們所說的教會被提。這一點，我們必須分辨，基督徒中，真正得救的，在教會被提時，會被帶走，與基督同在，而那些只是自己口稱得救的，在教會被提時，會被撇下（啟三 16，從祂口裡吐出）。

So then, the Lord used the illustrations of the fig tree and the flood to set the stage for what He had to say about what we call the rapture of the church. At this point we must distinguish between Christians who, being genuinely saved, will be caught away at the rapture to be with Christ, and those who, merely professing to be saved, will be left behind at the rapture (spewed out of His mouth, Revelation 3:16).

（1）第一個警告（二十四 40-44）

(1) the First Warning (24:40-44)

（a）被提時，被基督接納的（二十四 40-42）

(a) Those Received by Christ at the Rapture (24:40-42)

主警告，「那時，兩個人在田裡，取去一個，撇下一個。兩個女人推磨，取去一個，撇下一個」（二十四 40-41）。這些字就是指被提的光景。有人從上下文和語源學角度，不贊同這樣的詮釋。

The Lord warned, "Then shall two be in the field; the one shall be taken, and the other left. Two women shall be grinding at the mill; the one shall be taken, and the other left" (24:40-41). These words refer to the rapture. People who disagree with this interpretation point to the context and etymology.

堅持上下文的人認為，這段話不可能指「被提」，因為這個警告，是在預言之後，與大災難相關。他們認為，把警告看為是指「被提」，那等於是教會也要經歷大災難。不！這一章的結構顯示出，它是三個主題的講論，每個主題，處理一個獨立的部份。關於「教會將不會經歷大災難」，這可從帖撒羅尼迦前書四章 13 節—五章 11 節，及後書二章 6-8 節清楚看出。後者清楚顯示：大災難時，聖靈不再作攔阻，教會也已不在那兒了。攔阻者（教會中的聖靈）已除去，因此敵基督才會來，大災難也要一直等到敵基督來時才會臨到。

Appealing to context, they claim that the reference cannot be to the rapture because the warning comes *after* prophecies related to the great tribulation. In their view, to say that the warning refers to the rapture is to say that the church will go through the tribulation. Not so! The structure of the chapter shows it to be a three-part topical sermon, with each topic treated as a separate entity. That the church does not go through the great tribulation is clear from 1 Thessalonians 4:13-5:11 and 2 Thessalonians 2:6-8. The latter reference makes it clear that during the great tribulation the Holy Spirit will no longer restrain and the church will no longer be here. It is the removal of the restrainer (the Holy Spirit in the church) that will enable the antichrist to come, and the tribulation cannot start until the antichrist comes.

從語意學角度而反對的人，認為癥結在馬太二十四章 39 節的「沖」字：「洪水來了，把他們全都沖去。」爭論點是，二十四章 39 節的沖去，是指審判時的「帶走」，因此，二十四章 40-41 節的「取去」也必須是審判時的「帶走」；當主再來作王，在審判時，一個要被帶走，另一個要被留下，進入千禧國度。這樣的詮釋，聽起來頗合理，但我們若仔細研讀主所用的字，其實不然。

The argument from etymology hinges on the word "took" in Matthew 24:39: "The flood came, and took them all away." The argument is that the taking away in 24:39 is a taking away in judgment, so the taking away in 24:40-41 has to be a taking away in judgment; at the time of the Lord's actual return to reign, one will be taken in judgment and the other will be left to go into the millennial kingdom. This interpretation sounds plausible enough until we examine the actual words used by the Lord.

二十四章 39 節，譯作「沖去」的字是 *airō*，意思是猛力的取走，像在洪水中一樣。主若是要指類似二十四章 40-41 節的審判中那種「帶走」，他一定會再用 *aim*。然而，他卻用 *paralambanō*。這個字可以用作否定的意思，但在新約聖經中通常是用指溫和的方式。它可以是指「從一個人的身旁，平靜而滿有祝福的帶走」。司崇德下的定義是「與某一位相聯結（以任何一種熟悉或親密的動作或關係）。」這當然是指，主刻意使用一種不同的字，來介紹一種不同的思想，多半是有不相同的意思。

In 24:39 the word translated "took" is *airō*, which suggests a taking away in violence, as in the flood. If the Lord had wanted to suggest a similar taking away in judgment in 24:40-41, He surely would have used *aim* again. Instead He used *paralambanō*. This word can be used in a negative sense, but it is often used in a very tender way in the New Testament. It can mean "to take from one's side in peace and blessing." James Strong's definition is "to associate with oneself (in any familiar or intimate act or relation)." It certainly seems that the Lord deliberately introduced a different thought by introducing a different word, one that frequently has the opposite sense.

例如，這字用來指娶新娘，這是它第一次出現在新約聖經時的意思：「不要怕，只管娶過你的妻子馬利亞來。」（太一 20）。還有，選幾位門徒上去變像山時：「耶穌帶著彼得、雅各、約翰」（太十七 1）。還有，也使用在一段描述主帶著他的門徒從一次宣教服事後暫時離開人群，去休息：「...耶穌就帶他們暗暗的離開那裡，往一座城去」（路九 10），除了以上這些，這個字還用來描述主的再來：「...就必再來接你們到我那裡去」（約十四 3）。

For instance the word is used for the taking of a bride, as in the first use of this word in the New Testament: "Fear not to *take* unto thee Mary thy wife" (Matthew 1:20, italics added). It is used in connection with the choosing of certain disciples to share in the transfiguration experience: "Jesus *taketh* Peter, James, and John" (Matthew 17:1, italics added). It is used to describe the Lord's taking His disciples away for a rest after their return from their evangelistic mission: "He *took* them, and went aside privately into a desert place" (Luke 9:10, italics added). Above all, the word is used to describe the Lord's return for His own: "I will come again, and *receive you* unto myself (John 14:3, italics added).

拒絕認為馬太二十四章 40-41 節中有教會被提的人，會使得馬太福音更具猶太色彩。馬太福音固然是福音書中，最具猶太色彩的，但也是唯一有提到教會的一卷書。如我們已讀到的，它既有直接，也有間接的提到。我們很難想像：主一次要把末世的景況講完，而不提到教會和被提，這可是主最掛心，最眷愛的啊。

Those who refuse to see the rapture of the church in Matthew 24:40-41 make much of the Jewish nature of Matthew's Gospel. No doubt the book of Matthew is the most Jewish of the Gospels, but it is also the only Gospel that mentions the church. As we have already seen, the church is mentioned both directly and indirectly. It is hard to imagine the Lord giving us His one full-length exposition of the endtimes without making reference to the church and its rapture, which are near and dear to His heart.

因為「被提」的突發性和肅穆，主警告他的子民要儆醒。他說「你們要儆醒，因為不知道你們的主是哪一天來到」（二十四 42）。這是另一次提到無人能知道：「被提」的「時間」。

In view of the suddenness and solemnity of the rapture, the Lord warned His people to work and watch. "Watch therefore," He said, "for ye know not what hour your Lord doth come" (24:42). This is another reference to the rapture as an undated, secret event.

（b）在被提時被基督拒絕的（二十四 43-44）

(b) Those Rejected by Christ at the Rapture (24:43-44)

主再次警告聽眾，要儆醒、預備。「因為你們想不到的時候，人子就來了。」（二十四 44）。

Again the Lord warned His listeners about being watchful and ready. "In such an hour as ye think not the Son of man cometh," He said (24:44).

在這裡，大多數都用「人子」這個稱呼。這是基督與地上關係的主要稱呼。這個稱呼，在福音書中出現八十四次，其中包括了他要為神收復全地這個特別的目的而來的經歷。人類墮落後，全地被撒但從第一個人手中搶走掌控權；耶穌以人子的身份來重新取得掌權。治理全地的權利，只歸屬於他（結二十一 27）。

Much has been made of the use of the title "Son of man" here. It is essentially a title associated with Christ's relationship to the earth. The title occurs eighty-four times in the Gospels, which contain the record of His coming for the special purpose of reclaiming this earth for God. As a result of the fall, dominion over this earth was seized from the first man by Satan; Jesus came as Son of man to reclaim that dominion. To Him alone belongs the right to rule the earth (Ezekiel 21:27).

這個稱呼，在福音以外，幾乎就不見。只有在使徒行傳七章 5-6 節出現，司提反看見主站在神的右邊，迎接教會的第一個殉道者，期待有一天，當他來作王時，他要將教會帶回歸他。希伯來書二章 6 節，用了「人子」（按：和合本譯作「世人」其實是引自詩篇八章 4 節，希伯來書的作者是在指首先的人亞當，只是應用到主身上。這個稱呼就沒有再出現，直到啟示錄，出現兩次（啟一 13；十四 14），期待主再來，推翻叛道者，並在新天新地中建立公義的國。

The title is rarely used outside the Gospels. It occurs in Acts 7:56, where Stephen saw the Lord standing at God's right hand to welcome home the first martyr of the church, in anticipation of the day when He will bring the church back with Him when He comes to reign. There is a reference to the "son of man" in Hebrews 2:6, which really is a quotation from Psalm 8:4; the writer of Hebrews was referring to the first man Adam and only by application to the Lord. The title does not occur again until the Apocalypse, where it is used twice (Revelation 1:13; 14:14) and anticipates the Lord's coming to overthrow the usurper and reign in righteousness over a renovated planet.

因此，我們可知，「人子」的稱呼，與真教會無關。在教會時代，我們使用「神子」這個稱呼。馬太二十四章 39 節的「人子」，顯示教會被提，會讓主對全地的目標再次成為焦點。二十四章 44 節的「人子」顯示，聽這話的人，將被撇在一個叛逆者統治的世界，在那個世界中，要等待主耶穌最後以人子身份再來，在這地完成神的旨意。

We can see then that "Son of man" is not a title associated with the true church. In the church age we use the title "Son of God." The use of "Son of man" in Matthew 24:39 shows that the rapture of the church will bring the Lord's earthly goals into focus once more. The use of "Son of man" in 24:44 shows that those addressed will be left behind in a world that is about to be convulsed by the usurper, a world that can anticipate the final coming of Jesus as Son of man to consummate God's purposes on this planet.

使用「人子」的稱呼，是針對「被提後」的全地，我們從帖後二章知道，被撇下者的命運，就是一些宣稱認識基督，但不屬於真教會的人。他們要全然被大罪人（帖後二 3）所迷惑。因此，馬太二十四章 44 節提出警告，並指出五旬節前以及被提後的主的稱呼。

The use of the title "Son of man" points to the postrapture earth. We learn from 2 Thessalonians 2 the fate of those who are left behind, who only profess to know Christ, who do not belong to the true church. They will be totally deceived by the man of sin. Hence the warning and the pointed use of His pre-Pentecostal and postrapture title in Matthew 24:44.

(2) 進一步的警告（二十四 45-51）

(2) the Further Warning (24:45-51)

在橄欖山講論中這個片段，更強調了大家正在忙著主人所派的服事。在二十四章 40-41 節，有兩人在田裡，以及有兩人在推磨；這兩組人，外表沒什麼不同，但一個被提，一個被撇在審判中。二十四章 45-51 節的這兩個僕人，則十分明顯（請注意，這幾節強調的是「主人」這個稱呼。）

In this segment of the Olivet discourse the emphasis on being busy in the Master's service is even more pronounced. In 24:40-41 two were in the field and two were grinding at the mill; in each pair nothing outward distinguished the one taken in the rapture from the one left behind for judgment. In 24:45-51 the difference between the two servants is obvious. (Note the emphasis on the title "lord" in these verses.)

（a）有見識的僕人——被提的（二十四 45-47）

(a) The Wise Servant—the One Taken (24:45-47)

這個僕人忙碌、勤勉地完成主人所交代的工作。因為他「忠心有見識」（二十四 45）。當基督坐在審判椅時，這僕人要獲得犒賞。主人稱他為「有福」（二十四 46），因為在千禧年時，他要被派為治理官。

This servant is busy, diligently fulfilling the task the Lord has entrusted to him. Because he is "faithful and wise" (24:45), he is guaranteed a reward at the judgment seat of Christ. The Lord called him "blessed" (24:46), for in the millennial age he will be made a ruler.

（b）惡僕——被撇下的（二十四 48-51）

(b) The Wicked Servant—the One Left (24:48-51)

這個人，證明自己根本不是個僕人。耶穌描述他為「惡僕」（二十四 48），譯作「惡」這個字是 *kakos*，意思是「本性就敗壞」。惡僕是個惡性情的人，他不相信主必再來。他濫用權柄；惡待手下；與醉漢同伍。主就要在他不注意時再來。他最後要面臨白色大寶座的審判，要與假冒為善的人，一同被送往「哀哭切齒」之處。雖然他假裝為基督徒，但從未真正得救。

This man proves himself to be no true servant at all. Jesus described him as "that evil servant" (24:48). The word translated "evil" here is *kakos*, which means "depraved, bad in nature." The wicked servant is a man with a vicious disposition. He has no conviction about the coming of the Lord. He abuses his authority; he abuses those under him; he finds his fellowship with drunkards. The Lord's coming will take him completely by surprise. He will end up at the great white throne and he will be sent with the hypocrites to the place of "weeping and gnashing of teeth." In spite of all his pretensions of being a Christian, he has never been saved at all.

C. 末日的比喻（二十五 1-46）

C. The Lord's End-Time Parables (25:1-46)

馬太二十五章是一種比喻式的補充，補充二十四章的預言教導。這些比喻就像前面的預言一樣，提到三種人：猶太人、外邦人、及教會。第一個比喻與以色列人相關，第二個與教會相關，第三個與外邦列國相關。次序不同，但主題一樣。

Matthew 25 is a parabolic supplement to the prophetic teaching of Matthew 24. Like the prophecy, the parables cover the three divisions of the human race: the Jews, the Gentiles, and the church. The first parable has to do with Israel, the second with the church, and the third with the Gentile nations. The order is different, but the subjects are the same.

1. 以色列國：童女的比喻（二十五 1-13）

1. For the Nation of Israel: Parable of the Virgins (25:1-13)

愚拙與聰明童女的比喻，大家都很熟了，但大多數是誤解。新郎來娶新娘，明顯是指教會被提，但從此之後，教會就不在圖畫中，焦點聚在以色列民身上了。因此，這是一個被提後的比喻，必須由此角度來理解。

The parable of the wise and foolish virgins is well known, but much abused. The coming of the groom for the bride is an obvious reference to the rapture of the church, but from that point on, the church is out of the picture and the focus is on the people of Israel. This is a postrapture parable and must be understood in that light.

被提之後，神就要回到祂在舊約時代對付以色列和列國的方式。教會的時代，明顯是神對付人類的一個括弧，這個括弧是從五旬節日開始，而終於被提。這個括弧時代獨特的特質便是，有聖靈的施洗。

After the rapture God will revert to His Old Testament ways of dealing with Israel and the other nations. The church age is a clearly marked parenthesis in God's dealings with the human race, a parenthesis that began with the day of Pentecost and will end with the rapture. The unique feature of the parenthetical age is the baptizing work of the Holy Spirit.

a. 婚禮的邀請（二十五 1-5）

a. The Marriage Call (25:1-5)

這是教會被提，以色列緊接在後的情景。主出現在舞台上，十個童女也是。十這個數字，意謂完滿，如十誡。（在教會中，主要的數字不是十，而是「二或三」如馬太十八章 20 節）。十個童女

（新郎的朋友）要出去迎接新郎。她們不代表教會；新娘才代表教會。童女也沒有「被提」，而是受邀去參加接待。

The scene is Israel in the period immediately following the rapture. The Lord comes on stage, as do ten virgins. The number *ten* denotes completeness, as in the ten commandments. (In the church the controlling number is not ten, but "two or three," as in Matthew 18:20.) The ten virgins (the friends of the Bridegroom) go forth to meet the Bridegroom. They do not represent the church; the bride represents the church. Nor were the virgins in the rapture, but they are invited to the reception.

(1) 天上的新郎 (二十五 1)

(1) the Heavenly Groom (25:1)

聖經時代的新郎，要先到新娘的家，接她來到新郎的家。沿途，會有不同的朋友加入，直到迎親行程結束。接著，大家一起參加筵席。天國新郎的比喻，新郎來接新娘（教會）時，邀請以色列來參加迎親行列。願意參加、並預備前往的人，便會在日期到時，結伴同去見新郎和新娘。新郎當然是基督。他被愚拙的童女稱為「主」（二十五 11），耶穌自稱為「人子」（二十五 13）。

In Bible times a bridegroom would first go to his bride's house and then conduct her to his home. Along the way they would be joined by various friends until the procession was complete. Then they would all go to the wedding feast. In the parable the heavenly groom has come for His bride, the church, and the call is going forth to Israel to join the procession. A company is being formed of those willing and ready to go forth to meet the groom and the bride when the time comes. The groom of course is Christ. He is referred to as "Lord" by the foolish virgins (25:11) and as "the Son of man" by Jesus Himself (25:13).

許多人會在被提後得救（啟七）。當然，他們不會在教會中，因為教會已經在天上，但他們會在國度中。大災難時期，他們要熱切地渴望王的再臨——至少那些聰明的會。還有許多人會自稱是得救的。

Many people will be saved after the rapture (Revelation 7). They will not be in the church of course because the church will be in Heaven, but they will be in the kingdom. During the tribulation age they will be looking ardently for the coming back of the King—at least the wise ones will. Many other people will profess to be saved.

(2) 聖靈 (二十五 2-5)

(2) the Holy Ghost (25:2-5)

(a) 忽略神的靈 (二十五 2-4)

(a) Neglecting the Spirit of God (25:2-4)

在比喻中，有些童女忽略了油，油象徵聖靈。這十個童女，在許多方面很相像。她們都有燈；她們都出去迎接新郎；她們都睡著了。從外在看，她們都很相像；不同的是，她們中有些人有足夠的油。聰明的童女，燈和容器都有油。愚拙的童女，燈裡也有油，但容器是空的。這是不同的關鍵點。

In the parable, some of the virgins neglect the oil, which is symbolic of the Holy Ghost. In many ways all ten virgins are alike. They all have lamps; they all set out to meet the Bridegroom; they all fall asleep. Outwardly all the virgins are the same; what distinguishes them is their supply of oil. The wise virgins have oil in their lamps and in their vessels. The foolish virgins have oil in their lamps, but not in their vessels. That is the crucial difference.

燈象徵神的道（詩一一九 105），在這個罪惡的黑暗世界中，道是屬靈的唯一光源。每個童女都有一盞燈，也都知道使用燈來作為暗夜中的指引。燈中的油，暗示她們每一位都有聖靈所賜的神的道來照明，因為，只有神的靈運行，神的道才會放出光明（林前二 14）。每位童女都從聖靈起初的照明中獲益。

The *lamps* symbolize the Word of God (Psalm 119:105), the only source of spiritual light in this dark world of sin. Each virgin has a lamp and knows it is necessary to use it as a guide in the darkness. Oil in the lamp suggests that each of them has the Word of God illuminated for them by the Spirit of God, for only by the operation of the Spirit of God does the Word of God cast its light (1 Corinthians 2:14). Each virgin has benefited from the initial illuminating work of the Holy Spirit.

容器代表各人的生活（詩三十一 12；徒九 15；彼前三 7）。關於神在我們生命中的工作，我們被提醒：「我們有這寶貝放在瓦器裡，要顯明這莫大的能力，是出於神，不是出於我們。」（林後四 7）。

The *vessels* represent individuals' personal lives (Psalm 31:12; Acts 9:15; 1 Peter 3:7). Concerning God's work in our lives, we are reminded that "we have this treasure in earthen vessels, that the excellency of the power may be of God, and not of us" (2 Corinthians 4:7).

在比喻中，十個童女出發時，燈都有油。十個人也都疏忽到讓燈快要熄掉了。所有的童女，一開始都蒙了光照，但後來都疏忽了神的真理。只是，其中五位的容器還有油，換言之，其中五位，有聖靈在她們的生命中，另五位沒有。從外在看，她們都相同，但內在則不同。有的是真的得救了。另外的則沒有。他們疏忽了最重要的一步：接受聖靈藉著神的道，要彰顯在她們生命中的更新工作。

In the parable all ten virgins start out with oil in their lamps. All ten allow the lamps to go out through neglect. All are initially enlightened, but later neglect the truth of the Word of God. Five of the virgins,

however, also have oil in their vessels. In other words, five have the Holy Spirit in their lives and five do not. Outwardly they are the same, but inwardly they are different. Some are genuinely saved. Others are not. They have neglected the all-important step of receiving the regenerating Holy Spirit who has shone through the Word into their lives.

(b) 忽略神的兒子（二十五 5）

(b) Neglecting the Son of God (25:5)

新郎延遲抵達時，這十個童女睡著了。體貼肉體，就會使屬靈的領悟力變遲鈍，這是千真萬確。

All ten virgins fall asleep when the groom's coming is seemingly delayed. The proneness of the flesh to dull spiritual perception asserts itself.

b. 夜半的哭聲（二十五 6-10）

b. The Midnight Cry (25:6-10)

(1) 賓客的呼喊（二十五 6-9）

(1) the Guests Aroused (25:6-9)

夜半時分，發生的事情吵醒了眾人——是末日的事件，神的號筒吹響。直到最後一刻才聽清楚：「新郎來了；你們出來迎接他」（二十五 6）。這時節，愚拙的童女才發現她們犯了可悲的錯誤：容器沒有油了。聰明的童女可以再點亮燈；他們有可以重新領會聖經真理所需要的聖靈。愚拙的童女想要向聰明的童女索取一點油，只是，誰也無法依靠別人的屬靈經歷所獲的力量來得救。只有神可以供應聖靈。愚拙的童女想要再加油，卻發現一切都太遲了；她們苦苦要油而不得。

At midnight something happens to wake everyone up—some quickening of end-time events, some clarion call of God. Right at the last moment the cry is heard: "Behold, the bridegroom cometh; go ye out to meet him" (25:6). At this point the foolish virgins discover their tragic mistake: they have no oil in their vessels. The wise virgins are able to relight their lamps; they have what it takes to grasp Bible truth once again. The foolish virgins want the wise virgins to share their oil, but no one can be saved on the strength of someone else's spiritual experience. Only God can impart the Holy Spirit. The foolish virgins have waited until it is too late to fill their vessels; they stumble off in a vain quest for oil.

(2) 新郎到了（二十五 10）

(2) the Groom Arrives (25:10)

愚拙童女剛剛才離開，新郎就到了。那些有預備的，就可以同他一起去坐席，門就關上了（象徵惡兆的字）。愚拙的童女不僅錯過了被提，也錯過了接待的筵席。她們什麼都沒有了。

While the foolish virgins are away, the Bridegroom comes. Those who are ready go in with him to the marriage, and the door is shut (ominous words). The foolish virgins not only miss the rapture; they miss the reception as well. They are shut out from everything.

c. 錯誤的宣告（二十五 11-13）

c. The Mistaken Claim (25:11-13)

（1）訴求（二十五 11-12）

(1) the Appeal (25:11-12)

當愚拙的童女回來敲著門說，「主啊，主啊，給我們開門，」但主回答，「...我不認識你們。」她們熟悉信徒的用詞，但沒有活出信徒當有的生活。聖經並沒有說出她們後來怎樣了，只是說門關上了。她們落在錯誤的一邊，被主棄絕了，雖然她們老將他的名掛在嘴上。

When the foolish virgins return, they knock on the door and say, "Lord, Lord, open to us," but He answers, "I know you not." They have the language of a believer, but not the life of a believer. The Bible does not say what happens to them. It simply says that the door is shut. They are on the wrong side, and they are repudiated by the Lord whose name they speak so insincerely.

（2）應用（二十五 13）

(2) the Application (25:13)

這個比喻結尾的警告：「所以你們要儆醒，因為那日子，那時辰，你們不知道。」這個警告，適用於被提後，被罪所轄制，被撒但掌控的世界。他們被警告，不要忽略神的光，並要擁有神的生命。當然，許多人會因著教會被提而儆醒，也因著「兩個見證人」和「十四萬四千人」的先驅工作，而帶來屬靈的新覺醒（啟十一 3；七 4），但是仍然會有許多人，即使因被提後，大災難以及國度真理而覺醒，但仍然忽略最重要的一步——一個人接受基督的救恩。他們要沉睡不醒，直到一切都太遲時才醒。他們對時代的記號，以及快速的倒數計日：一千二百六十天後，主的再來，完全無感。

The parable ends with a warning: "Watch therefore, for ye know neither the day nor the hour wherein the Son of man cometh." The warning applies to all in the postrapture, sin-dominated, satanically-ruled world. They are cautioned not to neglect the divine light and the possession of divine life. No doubt many will have been aroused by the rapture of the church and by the dawn of a new spiritual awakening pioneered by the "two witnesses" and the "hundred and forty and four thousand" (Revelation 11:3; 7:4). But there will be numbers of people who—though awakened to postrapture, tribulation, and kingdom truth—will neglect the

all-important step of accepting Christ personally. They will fall asleep, never to waken again until it is too late. They will be dead to the signs of the times and the rapid 1,260-day countdown to the Lord's return.

2. 天國的子民：才幹的比喻（二十五 14-30）

2. For the Nationals of Heaven: Parable of the Talents (25:14-30)

這個明顯是給教會的比喻。那個貴族離開又再回來的期間，代表主的升天與教會被提的期間。這個比喻是講到責任，意指我們這些活在主離開的這個世代。它含括了兩種日子：接受責任的日子（現今的世代），算帳的日子（在基督的審判台前）。

This is clearly a parable for the church. The period between the nobleman's departure and return represents the period between the Lord's ascension and the rapture. The parable is one of accountability and it applies to us who are living in this age while the Lord is away. It concerns two days: the day of responsibility (the present age) and the day of reckoning (at the judgment seat of Christ).

a. 受責任的時代（二十五 14-18）

a. The Time of Responsibility (25:14-18)

當國度的時代開始時，主會需要許多人來治理他的事務。現今這個試用期，我們蒙賜才幹和信託，我們如何運用，就決定我們將來在千禧國度的地位。才幹是屬靈的恩賜，由掌管一切的神，賜與所有的信徒。

When the kingdom age dawns, the Lord will need many people to administer His affairs. In the present age of probation we are given talents and trusts, and the way we handle them will determine our positions in the millennial kingdom. Talents are the spiritual gifts bestowed sovereignly by God on all believers.

「他連得」（talent，即英文「才幹」之意）在希伯來文中，是最重的錢幣。是一個人可以拿得起的極限。因此，若一個僕人獲得一他連得，那就是無上的價值。這是最高的信任，不容輕看。我們的主，交給我們每個人都有如此巨大的責任。

The "talent" was the heaviest weight in use among the Hebrews. It weighed as much as a man could lift. So even the servant who received one talent received something of incalculable worth. The greatness of the trust must not be minimized. Our Lord has handed over to each of us awesome responsibility.

故事裡的三個僕人中，兩個都立即出發去工作。第三個僕人卻把他的「他連得」（才幹）隱藏起來。主人是個明察秋毫的判官，他知道第三個僕人還是有一點才幹的，即使他的才幹比另兩人少。他不能

託辭而把才幹埋起來。他應該盡其所能，在主人回來時，可以獲得稱讚。他卻是這樣掉以輕心而成了一個不事生產的僕人。

Two of the three servants in the story went immediately to work. The third servant hid his talent. The master, a shrewd judge of men, knew that the third servant had some ability, even if it was less than that of the others. There was no excuse for him to bury his talent. He should have done all he could to secure a word of commendation at the Lord's return. By neglect he became an unprofitable servant.

b. 交賬的時刻（二十五 19-30）

b. The Time of Reckoning (25:19-30)

「過了許久，那些僕人的主人來，和他們算賬」（二十五 19）。這句話，很合適詮釋為我們這個世代的比喻。在大災難時，主也不在場，但那日子必要縮短（二十四 22）。只有我們現在這世代，才有「主延遲而來」的特點。

"After a long time the lord of those servants cometh, and reckoneth with them" (25:19). This one statement fixes the interpretation of the parable to our own age. The Lord will be away during the great tribulation too, but those days are to be shortened (24:22). It is the present age that is marked by the prolonged absence of the Lord.

清算的日子來臨了，當「我們都要站在神的台前」（羅十四 10；亦見林後五 10）。審判台是為信徒的，而非未信者。

The day of reckoning is coming when "we shall all stand before the judgment seat of Christ" (Romans 14:10; also see 2 Corinthians 5:10). The judgment seat is for believers, not unbelievers.

（1）獲獎賞的僕人（二十五 19-23）

(1) the Worthy Servants (25:19-23)

頭兩個僕人因忠心而獲得誇獎，將在「許多的事上」作管理。有冠冕（提後四 8）、寶座（啟三 21）及國度（太二十五 34）為我們忠心服事的獎賞。我們在教會時代所獲的，要在國度時代享受。

The first two servants were commended for faithful service and rewarded by being made rulers "over many things." A crown (2 Timothy 4:8), a throne (Revelation 3:21), and a kingdom (Matthew 25:34) are held out to us as incentives for faithful service. What we gain in the church age, we will enjoy in the kingdom age.

(2) 無用的僕人 (二十五 24-30)

(2) the Worthless Servant (25:24-30)

描述第三個僕人的篇幅較多，我們要仔細來看。主通常都會把他的事工交付給得救的人，這三個人都蒙主人賜下才幹。這三個人都被稱為「他的僕人」（二十五 14），因此，第三位也像頭兩個僕人一樣，被主人視為是屬他的僕人。譯為「僕人」這個字，在這個比喻中意為「奴僕」，因此，第三位，也是主人所買贖回來的。他也跟其他兩位一樣同時受審判——這一點很重要，因為未得救的人，不會在基督台前受審判，而是後來要面對的白色大寶座（啟二十 11-15）。他是以僕人身份受審（而不是兒女的身份）——在基督台前被衡量的，也是按他的服事。這三個人都是按他們的表現（而不是身份）來受審。

Much more is said about the third servant. Let us note carefully his standing. The Lord, who normally commits His work to the saved, entrusted all three men with talents. All three were called "his own servants" (25:14), so the third servant, like the first two, was owned by the Lord as one of His. The word translated "servant" in this parable means "slave," so the third man was one the Master had bought. He was judged at the same time as the others—an important point because the unsaved will not be judged at the judgment seat of Christ, but later at the great white throne (Revelation 20:11-15). He was judged as a servant—and what will be in view at the judgment seat of Christ is service, not sonship. All three men were judged on the basis of their performance, not their persons.

(a) 他的託辭 (二十五 24-25)

(a) His Excuse (25:24-25)

這個無用的僕人，讓審判官更覺受辱的是，他竟說，「主啊，我知道你是忍心的人，...我就害怕。」他的藉口，無法成立。

Adding insult to injury, the worthless servant said, "Lord, I knew thee that thou art an hard man... and I was afraid." His excuses were disavowed.

(b) 他被揭露 (二十五 26-30)

(b) His Exposure (25:26-30)

i. 他被拒絕 (二十五 26-29)

i. His Denunciation (25:26-29)

他不是犯了粗魯的罪。他沒有殺人偷竊，或如二十四章 49 節的酗酒，他乃是因為掉以輕心而受審。在算賬時，他唯一能拿出的，就是他受託負時的那一他連得，因此他被判刑。他被宣告為「又惡又

懶」(二十五 26, 原文為 ponēros, 通常被用以描述錯誤行為之惡)。這個人, 靈魂雖得救, 但生活還是失喪的。因此, 他的才幹被剝除, 加給頭兩位已經有的僕人。

He was not guilty of gross sin. He was not a murderer or a thief or a drunkard, as in 24:49. He was simply charged with neglect. At the judgment he could show only the one talent that had been entrusted to him, so he was condemned. He was pronounced "wicked" (25:26; the word translated "wicked" here is ponēros, which is often used to describe the malignancy of wrong behavior). The man had a saved soul and a lost life. He was stripped of his talent, which was then given to the more able of the first two servants.

ii. 他的命運 (二十五 30)

ii. His Destiny (25:30)

他被告知應該好好使用他原本的才幹之後, 就被丟在「外面黑暗裡」, 在那裡「咬牙切齒」。這一節當然是這個比喻最難以解釋的一句話, 因為它意謂, 這個僕人根本沒得救, 這個結論, 與這個比喻的其他部份, 明顯相矛盾。

After being told what he should have done with his talent, He was cast into "outer darkness," where there is "weeping and gnashing of teeth." This verse is certainly the most difficult statement in the parable because it implies that the servant was not saved at all, a conclusion that is contradicted by the rest of the parable.

這句話還可能有別的意思嗎? 它不是指煉獄, 因為聖經完全沒有這種地方; 煉獄說, 是天主教的神學發明。這句話也不可能是指: 這個人曾經得救, 但是後來又失落了救恩; 這樣的說法與整個新約聖經的論述不合, 聖經完全否認我們靠自己的善行得救。

What else could the statement mean? It does not refer to some kind of purgatory, for the Bible knows of no such place; purgatory is the invention of Catholic theologians. The statement cannot mean that the man was once saved and somehow lost his salvation, for such an idea is contrary to the tenor of the whole New Testament, which denies that salvation is in any way dependent on our works.

為了避開這一節困難的意涵, 有人會建議, 「外面的黑暗」是指某個遙遠的地點, 在國度中, 但與耶路撒冷中央的榮耀隔離很遠。可是聖經也沒說有這樣的地方。而且, 這個說法也不能解釋「咬牙切齒」, 因這片語, 在別處就是指失喪者要去的地獄。

To avoid the difficulty inherent in this verse, some have envisioned the place of "outer darkness" as some remote spot, in the kingdom but far removed from the central glory in Jerusalem. But the Bible speaks of no such place. And this theory does not explain the "weeping and gnashing of teeth," an expression used elsewhere to refer to the misery of the lost in Hell.

因此，這個無用的僕人到底會去哪裡？我們的確知道，個人得救與否的問題，不會在基督的審判台處理。我們也知道，算賬和得獎賞是論功行賞，像這個例子一樣：是掉以輕心，或是忠心服事。這個僕人既是屬主的子民，我們自然不會看到他在永火中受刑。難道不會是，他們被帶去到「咬牙切齒」之處，但不是受罰或煉獄，而是去看他們差一點也要去的——去看那因罪和輕忽而致的結果？很有可能啊。

What then do we know about the destiny of the worthless servant? We do know that the question of personal salvation will not be raised at the judgment seat of Christ. We know too that rebukes and rewards will be commensurate with neglect or service, as the case may be. Since this servant was one of the Lord's own people, we cannot envision him suffering personal anguish in the flames of a lost eternity. But may it not be that such faithless servants as he will be taken to that place of "outer darkness" not to suffer but to see? May it not be that they will be taken to where there is "weeping and gnashing of teeth" not to be punished or purged, but to see souls they might have reached—to see the result of their sinful failure and neglect? It may well be.

然後，在恩典中，主把他們的眼淚擦去，審判就結束。教會要永遠免除瑕疵，那些得獎賞的，要與基督一同作王。其他的，像比喻中的那個不忠的僕人，要「得救，乃像從火裡經過的一樣」的進入國度；至少，對千禧世代而言，要受到損失（林前三 12-15）。

Then in grace the Lord will wipe away their tears, and the judgment will be over. The church will be forever free from blemish. Those rewarded will reign with Christ. Others, like the faithless servant in the parable, will enter the kingdom "saved; yet so as by fire" and, at least for the millennial age, suffering loss (1 Corinthians 3:12-15).

3. 地上的國度：綿羊和山羊的比喻（二十五 31-46）

3. For the Nations of Earth: Parable of the Sheep and Goats (25:31-46)

這一段經文，主耶穌首度，也是最後一次提到 he 自己是王，他講完這個比喻後，就繼續前往，等在那裡的是一個嘲諷的世界，與荊棘的冠冕。三天之後，就是釘十字架的日子。

In this passage, for the first and last time the Lord Jesus referred to Himself as a King. Immediately after telling the parable He went on His way to be crowned with thorns by a mocking world. The cross was only three days ahead.

a. 冠冕（二十五 31）

a. A Throne (25:31)

當大災難及阿米吉多頓之役過去後（在戰爭、飢荒、地震、黑死病及末日的逼迫之後）倖存的人類，要被召往靠近耶路撒冷的約沙法谷受審判（珥三 2、12）。在谷中，主要設立「他榮耀的寶座」。當主耶穌坐在人間的榮耀寶座時，明顯會有重要的事發生。

When the great tribulation and the battle of Armageddon are over, what is left of the human race (after the wars, famines, earthquakes, pestilences, and persecutions of the Apocalypse) will be summoned to the valley of Jehoshaphat near Jerusalem to be judged (Joel 3:2,12). In the valley the Lord will set up a throne, "the throne of his glory." There will be something eminently right about the Lord Jesus being seated in power and glory on this planet.

對萬國的審判，會與聖經所提到的其他審判有別。它的目的是要分別出仍然活在地上的人，有哪些可以進入千禧國度的。

This judgment of the nations will be separate from other judgments mentioned in Scripture. Its purpose will be to decide who among those still living on earth are to be allowed to enter the millennial kingdom.

b. 群組（二十五 32-33）

b. A Throng (25:32-33)

在寶座前，有三個群組：稱作「綿羊」的，稱作「山羊」的以及主稱作「我這弟兄」的。（二十五 40）。他說的是哪些弟兄呢？我們可以在新約聖經中找出三種「家人」：（1）是主的弟兄，因為重生，神是他們的父（來二 11）；（2）當耶穌在地上時，與他們同屬一個人間的家庭，是馬利亞和約瑟所生的那群孩子（太十二 47）；（3）希伯來人民，他們一直享有同胞親密如兄弟的關係（申十七 15-20）。在比喻中，當他說「我這弟兄中一個最小的」所指的是第三種關係。他們是猶太人；像耶穌一樣，同屬於猶太國。

Three separate groups will gather at the throne: those called "sheep," those called "goats," and those whom the Lord called "my brethren" (25:40). Which brethren did He mean? We can trace three "family circles" in the New Testament: (1) those who are the Lord's brethren because they have been born again and God is their Father (Hebrews 2:11); (2) those who belonged to the same human family when Jesus lived on earth, the natural children of Mary and Joseph (Matthew 12:47); and (3) members of the Hebrew nation, who always enjoyed a strong sense of national brotherhood (Deuteronomy 17:15-20). It was this third circle that the Lord referred to in the parable when He spoke of "the least of these my brethren." They were Jews; they belonged to the same nation as He.

列國倖存者，人類的餘民，被召集在寶座前，要被分成兩類：綿羊和山羊。綿羊將會屬於主；山羊將被棄絕。值得注意的是，山羊天生是一種好鬥、嘈雜、破壞性高、喜歡東嗅西聞的動物，多半與撒但和巫師相聯結。

The survivors of the nations, the remnant of mankind who are gathered at the throne, will be divided into two classes: sheep and goats. The sheep the Lord will own as His; the goats He will repudiate. It is interesting to note that a goat is a naturally quarrelsome, lascivious, destructive, and evil-smelling creature, often associated with Satanism and witchcraft.

這場審判的背景是大災難。獸將要作亂三年半，無情的四處鎮壓敬拜真神的人。他的策略充滿粗野的蹂躪和恐怖；尤其痛惡猶太人。一些勇敢的外邦人會對逃亡的猶太人提供掩護，靠神的恩典，得以倖免於大屠殺。但如猶太人所稱的，這些「義的外邦人」，只是極少數。大多數的外邦人還是害怕獸——蓋世太保的毒手，因此不敢伸援。

The background of this judgment will be the great tribulation. The beast will have been on the rampage for three and a half years, ruthlessly stamping out all vestiges of worship of the true God. Raw savagery and terror will have been the instruments of his policy; the special target of his hate, the Jews. Here and there some bold Gentile will have offered refuge to a fleeing Jew and by God's grace survived the holocaust. Such "righteous Gentiles," as the Jews call them, will be but few. The majority will have been too intimidated by the beast's gestapo to dare to help.

審判的標準很簡單。法官要問，「你如何待我的弟兄？你如何對待猶太人？你庇護他們，還是逼迫他們、出賣他們？你對所發生的事，視而不見嗎？」審判標準不是「你如何對待耶穌？」而是「你如何對待猶太人？」這將是神的試驗。對萬國的審判中，主將視每個人對待猶太人的態度，作為象徵對主的態度。每個人對待猶太人的態度，就等於是他對耶穌的態度。猶太人被逼迫逃往世界各處，正是給世人有機會，善待猶太人。

The criterion of this judgment will be simple. The Judge will ask, "What did you do to My brethren? What did you do to the Jews? Did you shelter them or did you persecute and betray them? Did you turn a blind eye to what was going on?" The criterion will not be "What did you do with Jesus?" but "What did you do to the Jews?" This will be God's test. At the judgment of the nations the Lord will accept the individual's attitude toward the Jews as the token of what his attitude would have been toward Him if he had heard of Him. What the individual did to the Jews will be evidence of what he would have done with Jesus. The worldwide dispersion of the persecuted Jews will give everyone the opportunity to make a gesture of goodwill toward the Jews.

因此，地上的倖存者，都要被帶去耶路撒冷及約沙法谷，接受這個大審判。猶太人還活著，而所有的信徒要與基督同在；他們幾乎不敢相信，夢魘已經過去了。來自四面八方，講著上千種語言的外

邦人，將聚集在王面前；他們在獸七年的統治下倖存七年，但許多人將帶著他那個傷痛的印記直到永遠：「他們要仰望自己所扎的人」（約十九 37）。

So the survivors of the planet will be drawn to Jerusalem and the valley of Jehoshaphat for this great assize. The Jews who are still alive, all believers now, will stand with Christ; they will hardly dare to believe that the nightmare is over. The motley, ragtag and bobtail crowd of Gentiles, speaking a thousand tongues, will be assembled before the King; they will have outlived the seven-year rule of the beast, but many of them will be branded for eternity with his festering mark. "They shall look on him whom they pierced" (John 19:37).

c. 震顫（二十五 34-46）

c. A Thrill (25:34-46)

約沙法谷（在耶穌時代稱作汲淪溪）介於耶路撒冷和橄欖山之間。從耶路撒冷越過客西馬尼園，這個園要作肅穆的見證，因為王在人的手下受難。

The valley of Jehoshaphat (called the Kidron valley in Jesus' day) lies between Jerusalem and the mount of Olives. The garden of Gethsemane across from Jerusalem will bear sober witness to the sufferings of the King at the hands of men.

在大審判中，被描述為綿羊的，要站在王的右手邊——往耶路撒冷，被描述為山羊的，要站在王的左邊——往那個受咒詛的欣嫩子谷的焚燒地。那些被揀選得生的，要快樂歡呼，那些被判為除滅的，則陷入恐怖之中。

At the great assize, those described as sheep will be made to stand on the right hand of the King—toward Jerusalem. Those described as goats will be made to stand on His left hand—toward the ominous Tophet valley of Hinnom. There will be a thrill of happiness for those who are selected for life, and a thrill of horror for those weeded out for judgment.

（1）蒙救贖者的快樂（二十五 34-40）

(1) the Happiness of Those Redeemed (25:34-40)

「綿羊」將要充滿驚喜，王要說，「你們這蒙我父賜福的，可來承受那創世以來為你們所預備的國：因為我餓了，你們給我吃...」（二十五 34-36）他們要歡喜而訝異的回答，「我們什麼時候見你餓了...？」（二十五 37-39）

The "sheep" will take up their stand with wonder and the King will say, "Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world: For I was an hungred, and ye gave me meat..." (25:34-36) In joy and amazement they will reply, "When saw we thee an hungred..." (25:37-39)

「山羊」也要回答：「什麼時候...？」（二十五 44）。這兩類群體都不認識王。他們沒有想到，他們的行為，成了他們對待神的證明，這位全知的神，可以看出誰會信，誰會頑固不信。

The "goats" will respond the same way: "When..." (25:44). Neither class will have known the King personally. They will have had no idea that their behavior was an advertisement of an attitude toward God in which Omniscience could see potential faith or adamant unbelief.

聖靈稱呼那些要被揀選出來站在基督右邊的為「義人」（二十五 37），因此，至少他們已經有信心的種籽在心中。羅馬書四章 3 節告訴我們「亞伯拉罕信神，這就算為他的義。」這些心中存了信心種籽的外邦人，將要進入亞伯拉罕的祝福中：神應許他，「為你祝福的，我必賜福與他，那咒詛你的，我必咒詛他，地上的萬族，都要因你得福」（創十二 3）。

The Holy Spirit calls those who will be chosen to stand on Christ's right hand "righteous" (25:37), so they will have had at least the germ of faith in their hearts. Romans 4:3 tells us that "Abraham believed God, and it was counted unto him for righteousness." These Gentiles with the germ of faith in their hearts will come into the blessing of Abraham: God promised him, "I will bless them that bless thee, and curse him that curseth thee: and in thee shall all families of the earth be blessed" (Genesis 12:3).

在馬太二十五章 40 節，主所說的原則，就要成為這些外邦人被接納為義的依據。「這些事你們既作在我這弟兄中一個最小的身上，就是作在我身上了。」他能識透每個人的心，他自己的心，絕不狹隘，因此，將接納「綿羊」為猶太人所付出的，就算為是為神付出。如詩人所寫的，「神的憐憫何等豐富/就像海洋一般寬闊。」

In Matthew 25:40 the Lord stated the principle that will be the basis of the acceptance of these "righteous" Gentiles: "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me." He who reads all hearts and whose own heart is free from all narrowness, will accept what the "sheep" have done for a Jew as having been done for Him. As the poet wrote, "There's a wideness in God's mercy / Like the wideness of the sea."

(2) 被拒絕者的害怕（二十五 41-46）

(2) the Horror of Those Rejected (25:41-46)

那些被聚集到他左邊的人，就絕望了。許多人已經印了獸的印記。所有人都曾經咒詛或踢過一個猶太人，或出賣猶太人給那些逼迫者，或拒絕給猶太人一杯涼水喝。在他們過去的言行中，主找不到任何有利的證據。他不是控訴他們犯了殺人罪，或施暴性侵，或搶劫窮人。他們所犯的該死的罪是掉以輕心，不是作了什麼不該作的，而是沒有作該作的。他們沒有給他吃的、喝的、穿的。

Those assembled on His left hand will have no hope. Many will have been branded with the mark of the beast. All will be able to remember cursing or kicking a Jew, or betraying a Jew to the tormentors, or refusing to give a Jew a cup of cold water. The Lord will not be able to find anything of value in their lives. He will not accuse them of murder, gross sexual sin, or robbing the poor. Their damning sins will be sins of omission, not what they have done but what they have not done. They will not have given Him meat or drink or clothing.

這些「山羊」會為著判決而痛苦的抗議。他們要說，「主啊，我們什麼時候見你餓了，或渴了，或作客旅，或赤身露體，或病了，或在監裡，不伺候你呢？」（二十五 44）獲得的答覆將是「這些事，你們既不作在我這弟兄中一個最小的身上，就是不作在我身上了。」（二十五 45）。討論結束。「這些人要往永刑裡去。那些義人要往永生裡去」（二十五 46）。

橄欖山的講論就結束了——停在一個十分肅穆的點上。主的命運將要引往十字架、墳墓以及他的父榮耀至高的寶座上去。

These "goats" will complain bitterly about their sentence. They will say, "Lord, when saw we thee an hungred, or athirst, or a stranger, or naked, or sick, or in prison, and did not minister unto thee?" (25:44) Back will come the answer: "Inasmuch as ye did it not to one of the least of these, ye did it not to me" (25:45). There will be no further discussion. "These shall go away into everlasting punishment; but the righteous into life eternal" (25:46).

There the Olivet discourse ended—on a solemn note indeed. The Lord's destiny would now lead Him to the cross, the tomb, and the glory of His Father's throne on high.

在馬太二十五章，我們可以稍微一瞥這位加冕的王，坐在他榮耀的寶座上，審判列國，並要來治理全地。二十七章，我們則看到，這王被釘十字架，在痛苦中死去，並且很羞辱地死於兩位盜賊中間。介於這兩章之間的二十六章，情節更形凝重，事件也更緊湊，速速推向十字架而去。

In Matthew 25 we caught a glimpse of the King crowned, sitting on the throne of His glory, judging the nations, and about to rule the earth. In chapter 27 we will see the King crucified, dying in agony and shame amid two thieves. In between is chapter 26, in which the plot thickens and events move rapidly toward the cross.

I. 陷阱（二十六 1-5）

I. The Trap (26:1-5)

A. 救主的警告（二十六 1-2）

A. The Savior's Warning (26:1-2)

1. 橄欖山講論的結語（二十六 1）

1. The Conclusion of His Olivet Discourse (26:1)

二十六章 1 節吸引我們注意的是「說完了」這個字。「當耶穌說完了這一切的話...」我們在馬太七章 28 節十一章 1 節；十三章 53 節，十九章 1 節都讀到類似的陳述。這幾節都指出主在公開講論中的轉折點。在二十六章 1 節的轉折點中，主不再對猶太人說什麼。下一次，他再向他們說話時，他們只會聽見他指他們是「我的弟兄」，就像橄欖山講論中最後一個比喻的稱呼一樣。那時，這個國家要在在大災難中被全然剪去，並在他再來時，被煉淨。

What grips our attention in 26:1 is the word "finished." We read, "And it came to pass, when Jesus had finished all these sayings..." There are similar statements in Matthew 7:28; 11:1; 13:53; 19:1. These verses mark turning points in the Lord's public ministry. At the turning point in 26:1, the Lord had no more to say to the Jews. The next time He speaks to them, they will hear Him refer to them as "these my brethren," as in the closing parable of the Olivet discourse. By then the nation will have been thoroughly pruned in the great tribulation and purged by His return.

2. 他的死亡臨近（二十六 2）

2. The Closeness of His Own Decease (26:2)

a. 逾越節將到（二十六 2 節上）

a. The Coming Passover (26:2a)

有兩件事臨到主和他的門徒。主提到的第一件事是將臨的逾越節：「你們知道，過兩天就是逾越節。」逾越節是每年的大節日之一，也是他童年的回憶，求學期間最迷人的事物之一。可是現在他說，他知道自己即將成為逾越節的羊羔。這將是最後一次按著神旨意而守的逾越節了。那個逾越節對他有極大的吸引力；對我們也是。愛德賽恩寫道：

每個以色列人想的都是怎麼過這個節，一個月前，它就是各群體討論的主題。節日的前兩個安息日，更是會堂的談話主題。每個人都往耶路撒冷去...四面八方的以色列民要聚集在此，記念以色列國誕生的那個夜晚。

Two events lay ahead for the Lord and His disciples. The Lord mentioned first the coming Passover: "Ye know that after two days is the feast of the passover." The Passover, one of the highlights of the year, was one of His earliest childhood memories, one of His most fascinating subjects at school. But now He spoke knowing that this year He was the paschal Lamb. This was the last year the feast would be kept in the will of God. That Passover had a terrible attraction for Him; it has a tremendous attraction for us. Edersheim wrote:

Everyone in Israel was thinking about the Feast. For the previous month it had been the subject of discussion in the Academies, and, for the last two Sabbaths at least, that of discourse in the Synagogues. Everyone was going to Jerusalem.... It was a gathering of universal Israel, that of the memorial of the birth-night of the nation.

b. 將要臨到的受難日（二十六 2 節下）

b. The Coming Passion (26:2b)

主也提到了將要面臨的受難：「人子將要被交給人，釘在十字架上。」他強調的是出賣中最惡劣的出賣，無可比擬的罪惡。

猶大最初的光明盼望，先是被施洗約翰的講道所激起，之後，主的神蹟，還有主受人歡迎的程度，也增強了那個盼望，但現在要開始變黯淡了。因主拒絕受群眾擁戴為王，他幾次的退卻，不肯在耶路撒冷公開的顯耀自己，又不肯與既有組織達成協議，那位出賣者的所有盼望遂幻滅了。*這算什麼王啊*，拒絕所有通往權力之途？他不禁困惑。

The Lord mentioned too the coming passion: "The Son of man is betrayed to be crucified." He was underlining the greatest of all betrayals, the crime beyond all crimes.

Judas's first bright hopes, which had been fanned by the preaching of John the Baptist, increased by the Lord's miracles, and cheered on by His growing popularity, were beginning to fade. The betrayer was disillusioned by the Lord's refusal to capitalize on the enthusiasm of the crowd, by His repeated withdrawals, and by His unwillingness to show Himself openly in Jerusalem and come to terms with the existing establishment. *What kind of a King, he wondered, would avoid all the normal paths to power?*

猶大第一次作出賣者，是伸手進錢袋，把原先要救濟窮人的款子挪入私人帳戶（約十二6）。他在想，我或許該為自己存一點私人基金，每次的盜用公款都成功，膽子就愈來愈大，到最後，竟然也幫耶穌標了價。

Judas became an active traitor the first time he put his hand into the bag to divert funds intended for the poor to his own secret bank account (John 12:6). *I might as well salvage something for myself*, he thought. Each succeeding misappropriation became easier until in the end he could even put a price tag on Jesus.

猶大是何時跨出這個大鴻溝——從門徒變成叛徒的？有人認為，是在耶穌講論自己是「生命的糧」之後，當基督說，我們若要有他的生命，就要吃他的肉。這話甚難，以致有許多人不再跟隨他——多到一個地步，連耶穌都要問他的門徒「你們也要去嗎？」（約六67）。

When did Judas cross the great gulf between being a disciple and being a betrayer? Some think it was right after the Lord's discourse on the Bread of Life, when Christ said that anyone expecting to share His life must eat His flesh. That hard saying turned many people against Him—so much so that Jesus challenged His disciples, "Will ye also go away?" (John 6:67)

B. 公會的邪惡（二十六 3-5）

B. The Sanhedrin's Wickedness (26:3-5)

1. 群眾（二十六 3 節上）

1. The People (26:3a)

「祭司長、文士和民間長老」聚集。祭司界的領袖們都在那兒，像聖殿的官員，公會的領袖（文士和長老），以及猶太人民的領袖——這些本應該是宗教界的菁英。所有的人，都聚在一起，只因為對神的兒子深惡痛絕。

"The chief priests, and the scribes, and the elders of the people" assembled. The heads of the priesthood were there, as were the temple officials, the leading Sanhedrists (scribes and elders), and all the leaders of the Jewish nation—the men who were supposed to be the religious elite. All were united in a common hatred of God's beloved Son.

2. 地點（二十六 3 節下）

2. The Place (26:3b)

他們都聚在「大祭司的院裡，」這本不是他們平時聚集的地方。猶太的律法規定，任何罪案的判刑，必須從公會規定的地點通過庭審才可。在院裡的聚集，基本上是宗教的統治者與聖殿的守衛官和官員的聚集。他們聚集，就是討論要如何陷害、捉拿、殺害這個他們不想要的彌賽亞。大祭司該亞法主持這個會議。

They were gathered in "the palace of the high priest," which was not their usual meeting place. Jewish law ruled that in all criminal cases, sentence must be passed in the regular meeting place of the Sanhedrin. The gathering in the palace was essentially a meeting of the ruling religious authorities with the captain of the temple guard and his officers. They had convened to discuss ways and means of trapping, arresting, and killing the unwanted Messiah. Caiaphas, the high priest, presided over the session.

3. 計劃（二十六 4-5）

3. The Plan (26:4-5)

他們的計劃，既用手腕，也要提防生亂。他們天性狡猾，計劃「用詭計拿住耶穌」（二十六 4）。「詭計」這個字是 *dolos*，保羅向術士以呂馬說話時就用過。「你這充滿各樣詭詐奸惡，魔鬼的兒子，眾善的仇敵，你混亂主的正道還不止住嗎？」（徒十三 10）。要找到各種合適的字眼，來形容這群聚在該亞法家中的以色列宗教領袖，還真不容易。

They planned to employ both craftiness and caution. Cunning by nature, they decided to "take Jesus by subtilty [guile]" (26:4). The word translated "subtilty" here is *dolos*, which was also used by Paul when he addressed Elymas the sorcerer: "O full of all subtilty [*dolos*] and all mischief, thou child of the devil, thou enemy of all righteousness, wilt thou not cease to pervert the right ways of the Lord?" (Acts 13:10) More appropriate words could not have been found to describe those religious leaders of Israel who were gathered at the home of Caiaphas.

他們提防生亂的辦法是，「當節的日子不可，恐怕民間生亂」（太二十六 5）。之前，群眾歡呼迎接耶穌入耶路撒冷城，讓這群惡人有點收斂。他們害怕引起暴動，害怕彼拉多那生性就極暴力的鎮壓。猶太領袖並沒更改要除掉耶穌的決心；只是想避開過節的日子。

Exercising caution, they said, "Not on the feast day, lest there be an uproar among the people" (Matthew 26:5). The recent demonstration of popular support for Jesus during His triumphal entry into Jerusalem gave those wicked men pause. They were afraid of a riot, afraid of Pilate's penchant for violent revenge. The Jewish leaders were still determined to get rid of Jesus; they just wanted to avoid the feast.

但是神已經預言了耶穌要在逾越節被捉拿。基督必須作為逾越節的羔羊而死。耶穌已說了，「過兩天是逾越節，人子將要被交給人，釘在十字架上」（二十六 2）。從一開始，逾越節就已被設定為釘十字架的日子，就如五旬節已被設定為教會的生日一樣。那些惡人，儘管有權勢，有規劃，但要更動神的諭令，那會比在太空中反轉地球的軸心更難。

But God had already decreed that Jesus would be taken on the feast day. Christ was to die as the Passover Lamb. Jesus had said, "After two days is the feast of the passover, and the Son of man is betrayed to be crucified" (26:2). From the beginning, the Passover had been set as the date for the crucifixion, just as Pentecost had been set as the date for the birthday of the church. Those wicked men, for all their power and plans, could no more alter the divine decree than they could reverse the spin of the world on its axis in space.

猶大的出現，改變了他們的計劃。他們突然在困難重重中看到一條出路。現在，可以進行了。猶大會一直跟他們保持聯繫，透露耶穌的行蹤；然後，在一個與群眾隔離的絕佳地點，安靜無人打擾的時刻，下手捉拿，任何人來得及提出反對之前，就要責難，審問，判刑。

The coming of Judas changed their plans. They suddenly saw a way through their difficulties. Now they could proceed. Judas would keep in touch with them as to the whereabouts of Jesus; then in a suitably secluded spot, at a conveniently quiet hour, they could seize Him and have Him arraigned, tried, and sentenced before anyone could drum up effective opposition.

馬太願意記述出賣的過程，但他要先描述一段田園景像，以及一個出於愛心而奉獻的故事，行事者深深瞭解到擺在主前頭的是怎樣的一條路。

Matthew would write about the betrayal, but first he described an idyllic scene and a lovely act of devotion by one who understood what lay ahead for Him.

II. 真理（二十六 6-13）

II. The Truth (26:6-13)

A. 一個女人過來（二十六 6-7）

A. The Woman's Coming (26:6-7)

1. 她在尋找主（二十六 6）

1. Where She Sought the Lord (26:6)

這件事發生在長大痲瘋的西門家中，顯然這人是蒙主醫治了，傳說，他可能是拉撒路和她姊姊們的父親，或是馬大的丈夫。不論怎樣，西門應該與那個深受耶穌所愛的、在伯大尼的那個家庭有很密切的關係。

The incident took place in the home of Simon the leper, evidently a man Jesus had healed. Tradition has it that he was either the father of Lazarus and his sisters, or the husband of Martha. In any case, Simon seems to have had some close relationship with the much-loved family at Bethany.

2. 她帶給主的（二十六 7）

2. What She Brought the Lord (26:7)

約翰指出，這人是馬利亞，拉撒路的姊姊。她手中有一罐極貴的香膏。馬可十四章 3 節說，那是真哪噠香膏，含有沒藥和香料，產於敘利亞、印度和喜瑪拉雅山。這個十分香的膏油，是進口貨，價格昂貴。

John identified the woman as Mary, the sister of Lazarus. She had in her hand an alabaster flask of costly ointment. Mark 14:3 tells us it was spikenard, which contained myrrh and nard and was found in Syria, India, and the Himalayas. The strong-scented ointment was imported at great cost and sold for a small fortune.

耶穌斜靠在桌子旁，馬利亞溜進了屋子，獻上珍貴的香膏。她打開密封的瓶口，整罐倒在耶穌的頭上，膏抹耶穌，全屋滿了香氣。這個美好又意義深刻的舉動，清楚表達了她崇敬的愛意。

Slipping into the room where Jesus was reclining at table, Mary made her love offering. She broke the seal on the flask and poured the fragrant perfume on the head of the Lord, anointing Him and thereby filling the room with the lovely fragrance. The beautiful and meaningful gesture was an expression of enlightened devotion and personal love.

馬利亞何時買這瓶真哪噠香膏的？她要存多久的錢？她最初買時，有打算為自己出嫁時用嗎？她刻意留著，在拉撒路安葬時沒拿出來用？我們只知道，馬利亞花了一大筆錢買這瓶香膏，然後膏了她所愛的主，表達了她對主的敬拜。

When had Mary purchased the spikenard? How long had she saved up for it? Had she originally bought it with her own wedding day in mind? Had she deliberately withheld it from Lazarus at the time his body was anointed for burial? All we know is that Mary had invested a large sum in this ointment and that she poured it out as an act of worship for the Lord she loved.

B. 對這女人的批評（二十六 8-9）

B. The Woman's Critics (26:8-9)

1. 他們批評這樣的敬拜是浪費（二十六 8）

1. They Described Her Act of Worship As Wasteful (26:8)

有幾位門徒生氣的抗議。猶大帶頭，問道，「何必這麼浪費？」約翰十二章 5 節告訴我們，猶大估計這香膏值「三十兩銀子」。因為，一分銀子是工人的每日工資，這一罐就至少要值一年的工資。把它全部倒在耶穌頭上，對這些無聊的門徒而言，似乎真的太浪費了。但愛總是儘情揮灑，從不計算代價的。愛總是恨不得掏出所有，慷慨地給予。

The disciples broke out in an indignant storm of protest. Spurred on by Judas, they asked, "To what purpose is this waste?" John 12:5 tells us that Judas priced out the spikenard at "three hundred pence." Since a penny was a working man's daily wage, that ointment represented the best part of a year's earnings. To pour it out over the head of Jesus seemed to the dull disciples to be reckless extravagance. But love is always prodigal. Love never counts the cost. Love is always eager to give, and give unstintingly.

我們可以不必懷疑，門徒中這個不協和的聲音，背後一定最受那個邪惡的猶大影響。我們幾乎可以看見，當他沒有被選上去變像山的時候，他臉上那副失望的表情。當門徒在路上爭論誰為大，當門徒中出現一些小氣的舉動，都不難聽出有猶大的迴響。我們豈分辨不出

他在場時有那死亡的酵？因此，當馬利亞獻上禮物給耶穌時，叛徒的面具就卸下來，狐狸尾巴就露出來了。

We can have little doubt that behind much of the discord among the disciples was the pernicious influence of Judas. We can almost see the disappointment on his face when he was not one of those selected to climb the mount of transfiguration. In all those disputes along the way about who would be the greatest, in all those petty misunderstandings among the disciples, can we not hear the echo of his voice? Can we not discern the deadly leaven of his presence? When Mary brought her gift to Jesus, the traitor was unmasked.

2. 他們說，她的敬拜不恰當（二十六 9）

2. They Described Her Act of Worship As Wicked (26:9)

他們說，「這香膏可以賣許多錢，賙濟窮人」，藉此暗示她的作法不恰當。這世界處處有需要，有許多窮人，每當有金錢奉獻作屬靈用途時，一定有人會說，這太浪費，捐給社會更合宜。但是，把賙濟窮人放在主體事工，而忽略他們的屬靈需要，是很危險的。

Implying that Mary's act was wicked, the disciples said, "This ointment might have been sold for much, and given to the poor." There is much need in this world, there are many poor, and there are always those who call it a wicked waste when money is given to spiritual rather than social ends. But it is dangerous to put the physical plight of the poor in the driver's seat and neglect ministering to their spiritual needs.

對許多人而言，最嚴重的浪費，就是把錢奉獻給一些只服事基督的事工——那些沒有一點實用價值的事。很少人能夠瞭解獻燔祭的意義。當五個年輕人在厄瓜多爾的叢林，為要在一群土著中，建立起福音的橋樑，而「虛擲」了他們的性命時，一些出於好意的基督徒，甚至也說，這太浪費了。

To many people, the most outrageous waste of all is to give money to something that will minister to Christ alone, something that will have no secondary utilitarian use at all. Few people grasp the burnt offering side of giving. Even some well-meaning Christians called it a waste when five young men "threw away" their lives in an Ecuadorian jungle in an effort to open a bridgehead for the gospel among a wild Indian tribe.

C. 女人獲得稱讚（二十六 10-13）

C. The Woman's Commendation (26:10-13)

耶穌立刻跳出來為馬利亞辯護，他使用的字詞暗示：她當場發窘，或充滿不安，因她出於愛的舉動，反而迎來刺耳的批評。耶穌說，她所作的，是「一件美事」（二十六 10）。對窮人，主的子民隨時都有機會去服事他們。但是，主卻馬上要被捉拿了。她其實是把握住了機會；批評她的人，我們可以推斷，是沒機會了。

Jesus leaped to Mary's defense. The words He used suggest that she was covered with embarrassment or overwhelmed with anxiety over the caustic criticism of her love gift. Her act of worship was "a good work upon me," Jesus said (26:10). As for the poor, there would never be a time when the Lord's people would not have occasion to minister to them. However, He would soon be gone. She had seized her opportunity; her critics, we can infer, had missed theirs.

「她將這香膏澆在我身上，是為我安葬用的。」耶穌說（二十六 12）。現在講明了：主即將受死，被埋。十字架下，我們沒看到馬利亞，但有看到新約中其他幾位馬利亞，但不是這位伯大尼的馬利亞，因為她預告了加略山。墳墓旁也沒有這一位馬利亞，因為，她已經為主的安葬作了奉獻，此外，她不需要再去墳墓了，因為她已把握住主的受死與安葬，馬利亞一直相信，他會復活。

"She hath poured this ointment on my body... for my burial," Jesus said (26:12). There it is, out in the open at last: The Lord was soon to die and be buried.

We do not find Mary at the cross. We find some of the other New Testament Marys there, but not Mary of Bethany, for she had already anticipated Calvary. We do not find her at the tomb either, for she had already made her contribution to the Lord's burial. Moreover she had no need to go to the tomb, for having grasped the truth of the Lord's death and burial, Mary went on to believe that He would rise again.

看起來，這時候，所有跟隨主的人，只有她清楚明白主復活的真理。難怪耶穌接受了馬利亞所獻的禮物，在眾人的責怪聲中為她辯護，稱讚她，並應許，她的名要傳遍天下，至今依舊。她的名並不是刻在紀念碑的大理石上，那反而經不起時間無情的沖刷。她的名是存留在聖經永恒的紀念裡。馬利亞的故事，被萬口頌讀，全地也因著她敬拜的作為，而更形生色。

It seems that at this point she alone, of all His followers, grasped the truth of the Lord's resurrection. No wonder Jesus accepted Mary's love gift, defended her against her critics, extolled her, and promised that her fame would reach into all the world, as indeed it has. Hers is no memorial of marble upon which time at last will do its relentless work. Hers is a memorial in the deathless shrine of Scripture. Mary's story is read in a thousand tongues, and the earth is a richer place because of her act of worship.

III. 叛徒（二十六 14-16）

III. The Traitor (26:14-16)

A. 他的同謀（二十六 14）

A. His Fellow Conspirators (26:14)

「浪費」香膏的事件，讓猶大按耐不住了。我們可以想像他會這麼自言自語：「如果我能插手到那三十兩銀子，可以收到多少仲介費呀！好吧，我一定要找個辦法從這個狂流中撈上一筆不可，這愚蠢的猜謎遊戲，什麼國度的王啊。我要出賣這個彌賽亞給他的敵人，從中賺一筆。說不定他又能逃脫，好像過去幾次敵人對他公然下手，他卻化險為夷一樣，那不就沒關係？我的錢還是拿得到手，發一筆財，再也沒有誰比我更聰明了。倘若他逃不開，那就證明他是個騙子，我早該離開他了。趁現在趕緊撈一點錢，交幾個高層的朋友。

The "waste" of the spikenard was enough to spur Judas on. We can imagine what he said to himself: "If I could have gotten my hands on those three hundred pence, what a generous commission I could have skimmed off! Well, I'll find a way to make some money out of this debacle, this foolish charade of King and kingdom. I'll cash in on this business by selling this Messiah to His foes. If He extricates Himself, as He did several times in the past when His enemies made an overt move, well and good. I'll be the richer and no one will be the wiser. If He does not escape, that will prove Him to be a phony and I'll be better off out of this business. It won't hurt me to have made some money and some friends in high places at the same time."

主的仇敵已經決定要嚴密監視基督的一舉一動。「祭司長和法利賽人早已吩咐說，若有人知道耶穌在哪裡，就要報明，好去拿他」（約十一 57），因此，猶大雖然出賣基督，他扮演的仍然是愛國者的角色。馬太二十六章 14 節記載「十二門徒裡，有一個稱為加略人猶大的，去見祭司長。」他們現在已經成了這個世紀大罪的共犯。

The Lord's enemies had already decided to keep a strict watch on Christ's movements. "The chief priests and the Pharisees had given a commandment, that, if any man knew where he were, he should shew it, that they might take him" (John 11:57). Thus Judas could pose as a patriot in betraying Christ. So it is recorded in Matthew 26:14 that "one of the twelve, called Judas Iscariot, went unto the chief priests." They were now partners in the crime of the ages.

B. 他可怕的罪（二十六 15）

B. His Fearful Crime (26:15)

1. 他的提議（二十六 15 節上）

1. His Proposal (26:15a)

「我把他交給你們，你們願意給我多少錢？」這個可惡的叛徒如此提議。這是猶大卑鄙的心靈所作的盤算。他為了冷冰冰的現金，不惜出賣耶穌。這是可恥的代價。

"What will ye give me, and I will deliver him unto you?" That was the traitor's diabolical proposition. It was the measure of the meanness of Judas's soul. He would sell Jesus for cold cash. It was the price of infamy.

公會的人員莫不大樂。正在傷腦筋怎麼「捉拿」耶穌，現在完全不愁了；這個良機千萬不可失去。只是他們認為不該與猶大平起平坐。因此，跟他保持一點距離，就當他是個線民，情報員。

猶大作了提議，他們就吸收了他。他們儘可能的壓低酬勞。他既出賣耶穌，也出賣了自己。

The members of the Sanhedrin must have been delighted. Here was an end to their difficulties in "taking" Jesus. They were not going to let this opportunity slip through their fingers; it might never come again. But they did not regard Judas as an equal coconspirator. They kept him at arm's length and treated him as a common informer, a spy.

Judas made his proposal and they pondered their man. They would give as little as they thought he would take. He was selling himself as well as Jesus.

2. 他的工價（二十六 15 節下）

2. His Price (26:15b)

「他們就給了他三十塊錢，」馬太說。「給」這字的原文是 *histēmi*，按字面意思是「稱重」，因此，馬太的說法可以譯為，「他們稱了三十塊的銀子給他。」這麼作，正好應驗了一句他們顯然早已忘了的預言：「於是，他們給了三十塊錢，作為我的工價。」（亞十一 12）。

"They covenanted with him for thirty pieces of silver," Matthew said. The word translated "covenanted" here is *histēmi*, which literally means "to place in the balances, to weigh." Thus Matthew's statement could be rendered, "They weighed unto him thirty pieces of silver." In so doing they were fulfilling a prophecy that they evidently had forgotten: "So they weighed for my price thirty pieces of silver" (Zechariah 11:12).

三十塊的銀子是聖殿的舍克勒，用來購買獻祭用品的錢幣，這個數字是當某人的牛刺傷別人的僕人時的賠償價（出二十一 32）；這是賠奴僕的市價。這是公會的人，輕蔑那獨一的主的作法，他醫治所有的病人，瞎眼的、癱腿的、被鬼附的；使死人復活，餵飽數千群眾。猶大一定會覺得，犯這罪，這報酬太低。但是這時他已成了人家的工具。他們買了他，也買了主。

The thirty pieces of silver were the shekels of the sanctuary, money that was supposed to have been used for the purchase of sacrifices. The amount was the price paid when an ox gored someone else's servant (Exodus 21:32); it was the market value of a slave. This was the Sanhedrin's contemptuous evaluation of the worth of One who had healed their sick, their blind, their lame, their demon-possessed; who had raised their dead and fed their multitudes. Judas must have considered it a poor enough reward for his crime. But now he was their tool. They had bought him as well as the Lord.

C. 他後來的行徑（二十六 16）

C. His Future Conduct (26:16)

「從那時候，他就找機會，要把耶穌交給他們。」公會的人不再認為需要等到節慶結束。從那時起，猶大就睜大眼，要尋找合適的機會去賺他那可怕的「不義之工價」（彼後二 15）。

"From that time he sought opportunity to betray him." The Sanhedrin no longer deemed it necessary to wait for the termination of the feast. From then on, Judas kept his eyes open, looking for a favorable opportunity to earn his terrible "wages of unrighteousness" (2 Peter 2:15).

IV. 筵席（二十六 17-29）

IV. The Table (26:17-29)

A. 過去——主與逾越節（二十六 17-20）

A. The Past—the Lord and the Passover (26:17-20)

我們查考主最後一次逾越節時，需要先看看過去的幾次，因為逾越節的根源就在其中。大約一千五百年之久，猶太人都這樣的慶祝，因著羔羊的血，使全民可以脫離埃及地而獲得影響深遠的拯救。（出十二；利二十三 5-8）。

As we consider the Lord's last Passover, we need first to look to the past, for all the roots of the feast are there. Fitfully for some fifteen hundred years the Jewish people had thus celebrated their great redemption by the blood of the lamb and their exodus from the land of Egypt (Exodus 12; Leviticus 23:5-8).

逾越節的羔羊是在尼散月的第十四日宰殺。無酵餅的筵席，則從尼散月的第十五日開始，持續七天（民二十八 17）。猶太人普遍將宰殺逾越節羊羔，逾越節筵席及無酵餅混和一起，成為一個大節慶。他們差不多會將逾越節和無酵餅這兩個名詞交換著用，來稱呼這整個八天的節慶。這時節，猶太人要在尼散月的第十三和十四日晚上，來打掃屋子，除舊佈新，在第十四日晚上吃逾越節筵席，第十五日遵守「大安息日」（按：見約七 37；十九 31）。

The Passover lamb was slain on the fourteenth day of Nisan. The feast of unleavened bread began on the fifteenth day of Nisan and lasted for seven days (Numbers 28:17). It was common for the Jews to blend the slaying of the Passover lamb, the Passover feast, and the feast of unleavened bread and to look on the whole celebration as one great festival. They used the names *Passover* and *unleavened bread* more or less interchangeably to describe the entire eight-day period. It was the practice of the Jews to remove all leaven from their houses on the night between the thirteenth and fourteenth of Nisan, to eat the Passover feast on the evening of the fourteenth, and to observe the "high sabbath" on the fifteenth.

馬太二十六至二十八章中，我們若要逐日確定這些事件發生的時間，頗為困難，原因之一是：猶太人的一天，起算是從日落，而不是黎明。因此，主是在週三或週五被釘。看法頗為分歧。愛德賽恩認為，逾越節是「從尼散月的第十四日開始，也就是從週三晚，最早出現三顆星的時刻（也就是第十三日的晚上）起算，到週四晚的最早三顆星出現（也就是尼散月第十四日的晚上）為止」。

One of the complicating factors in determining the sequence of events day by day in Matthew 26-28 is that the Jewish day began at sunset rather than in the morning. And considerable disagreement exists as to whether the Lord was crucified on a Wednesday or a Friday. Edersheim expressed his view that the Passover "began on the 14th Nisan, that is, from the appearance of the first three stars on Wednesday evening (the evening of what had been the 13th), and ended with the first three stars on Thursday evening (the evening of what had been the 14th day of Nisan)."

另一個複雜的因素是，安息日的問題。猶太人每年三個重大的節日（逾越節、五旬節及住棚節）的頭一日，就是「聖會」日——什麼工都不可作的安息日（利二十三 7、24-25；出十二 16）。節日的頭一日，會完全取代平常每週的安息日。約翰十九章 31 節的安息日

或大日，就是這種聖會之日。這個大安息日通常會與平日的安息日混淆，因此，要確認釘十字架之前，事件發生的日期，就不容易。

Another complicating factor is the sabbath question. The first day of each of the three predominant annual feasts (Passover, Pentecost, and Tabernacles) was "a holy convocation," a sabbath on which no work was to be done (Leviticus 23:7,24-25; Exodus 12:16). The first day of the feast completely overshadowed the ordinary weekly sabbath. The sabbath or high day of John 19:31 was one such holy convocation. This high sabbath has often been mistaken for the ordinary weekly sabbath, thus confusing the dating of events surrounding the crucifixion.

主說，他要「三日三夜在地裡頭」（太十二 40），這句話，沒有商量的餘地。猶太人「三天」（或「三年」）這個詞，可以看作三天（或三年）之一部份，這固然不錯，但是主在此斬釘截鐵的說了三夜，然後又加上三天。任何說法，若想要追蹤出「所發生的一連串事件」，都一定要容主的身子在墳墓裡三個整天三個整夜。

The Lord said He would be "three days and three nights in the heart of the earth" (Matthew 12:40), a statement that leaves no room for hedging. It is true enough that the Jewish idiom "three days" (or "three years") could be taken to mean parts of three days (or years). But that is not the case here where the Lord so definitely spoke of three nights in addition to three days. Any attempt to trace the sequence of events must allow for the Lord's body to be in the tomb for three full days and nights.

要按時間排序，真的困難重重，各種排法都有人作過。雖然與傳統的說法不同，但我在此採納的觀點是：主在尼散月的第十四日（週二的傍晚到週三的傍晚）釘在十字架上，埋葬，那日也是預備日。四卷福音書都確認他是在預備日被埋葬的（太二十七 62；可十五 43；路二十三 54；約十九 31）。死在十字架上的身體，是不可能於安息日時（逾越節的大安息日，而不是一般的安息日）仍暴露在上頭的。

The chronology is full of difficulty and all kinds of positions are taken. The view taken here is that, tradition to the contrary notwithstanding, the Lord was crucified and buried on the fourteenth day of Nisan (Tuesday sunset to Wednesday sunset), which was also the preparation day. All four Gospels affirm that He was buried on the preparation day (Matthew 27:62; Mark 15:42; Luke 23:54; John 19:31). It would have been unthinkable to allow bodies of the crucified to be exposed during the sabbath (the high sabbath of the Passover, not the ordinary weekly sabbath).

倘若這樣的觀點正確，那麼，最後的晚餐，是開始於週二晚上，（尼散月的第十四日）。晚餐，立完新的約之後，主便往客西馬尼園去了。他被捉拿，整夜受審。到了第六個時辰

（我們的週二夜半）彼拉多宣佈了他的歷史性陳述，「看哪，你們的王！」（約十九14）。主在週三上午的第三個時辰（九點鐘）被釘。

If this view is correct, the last supper commenced on the evening of Tuesday, the fourteenth of Nisan. After supper and the inauguration of the new covenant, the Lord went to Gethsemane. He was arrested and His various trials continued throughout the night. About the sixth hour (our Tuesday midnight) Pilate pronounced his historic statement, "Behold your King!" (John 19:14). The Lord was crucified at the third hour (nine o'clock) Wednesday morning.

第六個時辰（週三正午）全地黑暗。這是關鍵時刻，因為每天獻祭的祭牲，就是宰殺於第六個時辰。第七個時辰獻上祭物，正是主背負罪而掛在十字架上的時刻。每日的獻祭完成之後，全國開始宰殺逾越節的羊羔。

At the sixth hour darkness descended (Wednesday noon). This is a crucial point in time, for the daily sacrifice was killed at the sixth hour. The sacrifice was offered at the seventh hour as the Lord hung on the cross as the sin-bearer. Right after the offering of the daily sacrifice, the killing of the Passover lambs began throughout the country.

主在第九個時辰（下午三時），作了最後的喊叫，便斷氣而死。他被匆匆埋葬，因為要趕在日落之前——也就是，要在大日（逾越節的頭一日）開始（週三的六點）之前埋葬。

The Lord gave His final cry at the ninth hour (three o'clock in the afternoon) and died. He was buried in haste before sunset—that is, before the high day (the first day of the Passover feast) began (before six o'clock on Wednesday).

雖然這樣的觀點，容許了有三整天、三整夜在地裡的埋葬，以及第三日的復活，「七日的頭一日」（太二十八 1-10；可十六 1-18；路二十四 1-49；約二十 1-23），但它也不是毫無問題。主要的問題是，當逾越節羊羔開始宰殺時，主若已在十字架上，那就不知道他怎能和門徒過逾越節了。有些人認為，主也可能提早過節。有人說，他過節時，沒有按平常的習俗吃羊肉，因為，他自己就是被殺的羔羊。

Although this view allows for three full days and nights of entombment and a resurrection on the third day, "the first day of the week" (Matthew 28:1-10; Mark 16:1-18; Luke 24:1-49; John 20:1-23), this interpretation is not without problems of its own. The major problem is that if the Lord was on the cross when the Passover lambs were being slain, it is difficult to see how He celebrated the Passover. Some take the view that the Lord kept an anticipatory feast. Some say He celebrated without a regulation lamb, since He Himself was the Lamb that was to be slain.

不論我們怎麼為排時序的問題傷腦筋，在馬太二十六章 17 節顯示，逾越節已經到了。這個重要的節日，在以色列人的歷史中根深柢固，對每個人都十分重要。那是「除酵節的第一天」，門徒們都想知道要怎麼安排來吃逾越節筵席。他們的提問顯示，那天是尼散月的十四日。

However we work the chronological problems out, in Matthew 26:17 Passover time had come. This great feast, so rooted in Israel's significant past, was uppermost in everyone's mind. It was "the first day of the feast of unleavened bread" and the disciples wanted to know where arrangements should be made to eat the Passover. Their question shows that the day was the fourteenth of Nisan.

顯然，有人在城裡擁有一棟二樓的房子，那是主可以使用的。主派彼得和約翰去籌備（可十四，路二十二有補充細節），因此，猶大就直到最後一刻才知道。房間已預備好了，顯然餐桌四周都已安排好躺椅。這棟有二樓的房子究竟是誰的，我們不得而知。有人推測，稱呼馬可的約翰與他的父母住在這兒。馬可的母親是巴拿巴（西四 10）的姊妹，她的房子顯然很大（徒十二 12）。

Evidently someone in the city had a large upper room that was at the Master's disposal. The Lord sent Peter and John to make the arrangements (Mark 14 and Luke 22 furnish the details), thus keeping the location secret from Judas until the last moment. The room was furnished, doubtless with couches arranged around a table. We are not told to whom the house with the upper room belonged. Some have speculated that John Mark lived there with his parents. Mark's mother was a sister of Barnabas (Colossians 4:10) and certainly her home was large (Acts 12:12).

因此，筵席已備妥，門徒便和耶穌一同在馬可樓，逾越節筵席也被主餐所取代，七週之後，教會便誕生了。「到了晚上，耶穌和十二個門徒坐席」（太二十六 20）。

So it was the preparations were made and the disciples, with Jesus in the midst, took possession of the upper room, the room where Passover was replaced by the Lord's table and where seven weeks later the church was born. "When the even was come, he sat down with the twelve" (Matthew 26:20).

B. 現在——主與他的子民（二十六 21-25）

B. The Present—the Lord and His People (26:21-25)

聖經的敘述幾乎無法看出，主遵照逾越節的傳統細節吃筵席；例如，沒有提到羔羊。我們現在從拉比的著作得知，按傳統習俗，一家之主要取一個杯子，混和酒、水，祝禱，品嚐

後，傳給賓客。然後，他要洗手，把菜擺上桌。特別祝禱後，每個人都取一份苦菜，沾了醬，然後吃掉。接著，取一片無酵餅，擘開，舉起，按儀式祝禱。又注滿第二杯，敘述逾越節的歷史。吟唱詩篇一一三和一一四篇，再喝盡第二杯，才開始吃逾越節的筵席。洗手，切了羊肉，每人都分一份後，就著無酵餅和沾了醬的苦菜吃（約十三 26）。筵席結束時，喝第三杯（林前十六「祝福的杯」），筵席便在肅穆的感恩禱告中結束。

There is little in the Biblical accounts to show that the Lord observed the details of the paschal feast; for instance there is no mention of a lamb. We know from rabbinical authors that under conventional circumstances the head of the family took a cup of mixed wine and water, blessed it, tasted it, and passed it to the guests. He then washed his hands and the dishes were placed on the table. A special benediction was pronounced over the bitter herbs, which were then taken by one and all, dipped in a sauce, and eaten. Next a piece of unleavened bread was broken and raised with a ritual formula. A second cup was then filled and the history of the Passover recounted. Psalms 113 and 114 were sung and the cup was drunk. The paschal meal itself was then celebrated. Hands were washed, the lamb was cut up, and a portion was given to everyone, along with some unleavened bread and bitter herbs dipped in sauce (the "sop" of John 13:26). At the end of the meal the third cup was drunk (the "cup of blessing" of 1 Corinthians 10:16) and the feast was concluded with a solemn grace.

我們可以確定的是，馬可樓上每件事的進行，都是按主所規劃的。約翰十三章 1-17 節告訴我們，他洗門徒的腳，但馬太幾乎沒有提到那是怎麼回事。他對事件的記憶，被猶大賣主的事所佔滿，也被一個新的逾越節筵席所取代，這筵席將以世紀之久的記念方式持續下去。

We can be sure that everything in the upper room was proceeding as the Lord had planned. John 13:1-17 tells us that He washed the disciples' feet, but Matthew told us little or nothing of what actually went on. His memory of the occasion was dominated by the betrayal of Judas and the solemn substitution of a new feast of remembrance for the age-old Passover.

1. 炸彈爆開（二十六 21-22）

1. The Bomb Exploded (26:21-22)

a. 啟示（二十六 21）

a. The Revelation (26:21)

「正吃的時候」，主投下一個炸彈。他以前已經講過，但現在他把炸彈的插哨拔開了。當大家正快樂吃喝時，他突然宣佈，「你們中間有一個人要賣我了。」

"As they did eat," the Lord dropped a bombshell. He had spoken of it repeatedly before, but now He detonated the bomb. Right when everyone was enjoying the feast, He suddenly declared, "One of you shall betray me [deliver me up]."

b. 反應（二十六 22）

b. The Response (26:22)

喜樂瞬間變為憂愁。每個門徒都在痛苦地鑑察著自己的心，怕一不留意，賣主的念頭偷溜進來。彼得問「是我嗎？」多馬問「主啊，是我嗎？」一個個都沒把握地這樣問主。

Instantly joy turned to sorrow. Each disciple searched his heart, desperate lest some unsuspected treachery might lurk within. "Is it I?" Peter asked. "Lord, is it I?" Thomas asked. One and all, they voiced their self-doubt.

2. 出賣計劃曝光（二十六 23-25）

2. The Betrayal Exposed (26:23-25)

在主要畫面中，約翰「側身挨近耶穌的懷裡」（約十三 23）。猶大可能坐在耶穌的另一邊，他沒料到會有這樣的宣佈，內心可能深受震撼。但也喃喃的問道，「是我嗎？」這麼問時，口袋裡已裝進那份血錢。耶穌說，「你說的是」（太二十六 25）。

另一卷福音書說得比較詳盡，但馬太的也已經夠了。他顯示：耶穌一直看著猶大，而且等於清楚地告訴他，「你就那個人。」接著，馬太不置一語地轉身背對猶大，讓他就此消失於這一幕。

On one side of the central figure, John "was leaning on Jesus' bosom" (John 13:23). Judas, perhaps sitting next to Jesus on the other side, was stricken and stabbed to the depths of his soul by this unexpected announcement. He too stammered, "Is it I?" He had the blood money in his purse as he spoke. "Thou hast said," Jesus replied (Matthew 26:25).

The other evangelists tell us more, but Matthew said enough. He showed us Jesus looking Judas through and through and bluntly telling him in effect, "Thou art the man." Then without a further word Matthew turned his back on Judas and dismissed him from the scene.

C. 展望——主的目的（二十六 26-29）

C. The Prospect—the Lord and His Purpose (26:26-29)

1. 聖約（二十六 26-28）

1. The Sacred Covenant (26:26-28)

a. 主的身體（二十六 26）

a. The Lord's Body (26:26)

主再次中斷筵席，設立一種新時代的新筵席。馬太說，「他們吃的時候，耶穌拿起餅來，祝福，就擘開，遞給門徒，說，你們拿著吃，這是我的身體。」這餅當然是一種象徵，只是，何等逼真！

The Lord again interrupted the meal to institute a new feast for a new dispensation. "As they were eating," Matthew said, "Jesus took bread, and blessed it, and brake it, and gave it to the disciples, and said, Take, eat; this is my body." The bread of course was a metaphor, but what a vivid one!

餅代表主的身體。擘餅，代表他的身體破碎。耶穌祝福並祝謝了這餅（林前十一 23-24）這是何等奇妙啊！耶穌是永生神的兒子，他全然知道擺在前頭的是怎樣的苦難與折磨，卻為著他的身體要破碎而祝謝。幾小時後，他的仇敵就要來將他的聖手釘在木頭上——他卻為此感謝。他們就要來將他的雙足，那雙為了服事許多人而長途跋涉的雙足，釘在十字架上——他卻為此感謝。他千瘡百孔的破碎身體，將要因著背負全世界的罪而痠軟彎曲——他卻為此感謝。

The bread represented the Lord's body. The bread was broken to represent the breaking of His body. How amazing it is that Jesus blessed the bread and gave thanks for it (1 Corinthians 11:23-24)! Jesus, Son of the living God, with full knowledge of the torture that lay ahead of Him, actually gave thanks for the breaking of His body. Just a few hours hence His enemies were going to hammer His holy hands to a tree—yet He gave thanks. They were going to take His feet, which had walked many weary miles in the service of the sons of men, and nail them to a cross—yet He gave thanks. His bruised and broken body was to be bowed beneath the weight of the whole world's sin—yet He gave thanks.

b. 主的血（二十六 27-28）

b. The Lord's Blood (26:27-28)

「又拿起杯來，祝謝了，遞給他們，說，你們都喝這個。因為這是我立約的血，為多人流出來，使罪得赦。」先知耶利米已預告了新的約，和它的功能（耶三十一 31）。它包括了兩個子句。有關末日的子句，排除了以色列，它以加略山羔羊所流的血作保證。而有關

救贖論的子句，則同時含括了以色列國和包括教會，凡是相信的人都可以得救，這個得救，來自主耶穌基督所流的血。

"And he took the cup, and gave thanks, and gave it to them, saying, Drink ye all of it: For this is my blood of the new testament, which is shed for many for the remission of sins." The prophet Jeremiah had foretold the enacting of this new covenant and spelled out its provisions (Jeremiah 31:31). It contained two kinds of clauses. Its eschatological clauses belong exclusively to Israel and are guaranteed by the shed blood of Calvary's Lamb. The soteriological clauses belong inclusively to both the nation of Israel and the church, and provide for the salvation of all those who believe, salvation by the shed blood of the Lord Jesus Christ.

皇族的血，要來自以馬內利王子的血脈，其代價極高；他所受的患難，將超乎想像——他卻仍為此祝謝。他感謝，因為他可以在眼淚、折磨、憂患、痛苦之外，看見無人能數得過來的群眾，來自古今的各族各方各國各民。他可以看見他們被救贖、獲醫治、得復原、蒙赦免，在他的寶血中得潔淨，從罪中被拯救，並要永遠像他。他可以看見他們以詩歌頌讚他，敬拜神，並住在聖靈中直到永遠。因此，他立下了神聖的約。

Royal blood was to be drawn from Prince Emmanuel's veins. The cost was enormous; His agony would be beyond human comprehension—still He gave thanks. He gave thanks because He could see beyond the tears, beyond the torment, beyond the anguish and pain to the great multitude, which no one can number, from all the races of mankind and from all the ages of time. He could see them ransomed, healed, restored, forgiven, washed in His blood, saved from their sins, forever like Him. He could see them singing His praise, worshiping God, and indwelt by His Spirit for eternity. So He sealed the sacred covenant.

2. 主的再來（二十六 29）

2. The Second Coming (26:29)

談到他的再來，主又加上：「從今以後，我不再喝這葡萄汁，直等到我在我父的國裡，同你們喝新的那日子。」他便如此領著門徒，進入等在前頭的黑暗谷，但黑暗谷就要通往光明。當舊次序崩塌時，他要預告千禧世代的榮耀，以及永恒世代難以置信的奇妙事物。

Speaking of the second coming, the Lord added, "I will not drink henceforth of this fruit of the vine, until that day when I drink it new with you in my Father's kingdom." Thus He led His disciples through the dark valley that lay ahead into the sunshine that lies beyond. As the old order was crumbling, He anticipated the glories of the millennial age and the indescribable wonders of the eternal ages.

V. 眼淚（二十六 30-46）

V. The Tears (26:30-46)

陰影加長了。暗夜的黑暗已籠罩著馬可樓，猶大已隱沒在黑暗中，從此不再回頭。加略山之旅的下一站是客西馬尼。

The shadows lengthened. Already the gloom of night was heavy in that upper room. Judas had gone out into a darkness from which he would never return. The next stop on the journey to Calvary would be Gethsemane.

A. 計劃（二十六 30-32）

A. The Plan (26:30-32)

1. 最後一首詩歌（二十六 30）

1. A Final Hymn (26:30)

逾越節是唱讚美詩的季節。在喝完第二杯酒前，要唱詩篇一一三及一一四篇。這兩首詩說到：神謙卑祂自己，還有，以色列漂泊前行的腳步，以及地的震動。逾越節晚筵結束再唱其它的頌讚詩，詩篇一一五至一一八篇，還有一三六篇。

The Passover was a time for singing the Great Hallel, the Hallelujah Psalms. Psalms 113 and 114 were sung before the emptying of the second cup. They tell of God humbling Himself, of the tramp of Israel's marching feet, of the shaking of the earth. At the conclusion of the paschal supper the rest of the Hallel was sung: Psalms 115-118 and possibly Psalm 136.

我們不難想像，主在安靜的馬可樓上，由他最親近的朋友陪伴，徘徊渡過最後一段寶貴時光的情景。不用太久，地獄的門就要全然大開，但是此刻，一切依舊平靜，他也放聲而歌。我們可以聽到，歌詞在四壁迴響：

「我要舉起救恩的杯，稱揚和耶和華的名」（詩一一六 13）。

「我要...還我的願」（詩一一六 14）。這是約拿在「陰間的深處」最後的承諾（拿二 2、9）。

「我在急難中求告耶和華，他就應允我，把我安置在寬闊之地。有耶和華幫助我，我必不懼怕，人能把我怎麼樣呢？」詩篇一一八篇 5-6 節的歌詞，如此正確的說出主的心聲和前景。

We can picture the Lord lingering for those last precious moments in the company of His dearest friends in the quiet of the upper room. In a short while all Hell was to be let loose, but for the moment all was still and He raised His voice in song. We can hear the words that echoed around those walls:

"I will take the cup of salvation, and call upon the name of the Lord" (Psalm 116:13).

"I will pay my vows" (Psalm 116:14). This was Jonah's final pledge when he was in the "belly of hell" (see Jonah 2:2, 9).

"I called upon the Lord in distress: the Lord answered me, and set me in a large place. The Lord is on my side; I will not fear: what can man do unto me?" These words from Psalm 118:5-6 spoke so accurately of the Lord's purpose and prospect.

「匠人所棄的石頭，已成了房角的頭塊石頭。」不久之前，主才向他的敵人引用了詩篇一一八篇 22 節。

「這是耶和華所定的日子，我們在其中要高興歡喜」（詩一一八 24）。釘十字架前黑暗的一夜，這是最黑暗的一天，也是這不快樂的人間史上最羞恥的一天，而主竟然能吟唱這樣的詩歌，真叫人驚奇。

「奉耶和華名來的，是應當稱頌的」（詩一一八 26）。不到一週前，這個勝利的呼喊，才響徹耶路撒冷的街道。主知道，有一日，它還要再度響起。

"The stone which the builders refused is become the head stone of the corner." The Lord had quoted these words from Psalm 118:22 to His enemies just a short while before.

"This is the day which the Lord hath made; we will rejoice and be glad in it" (Psalm 118:24). It is astonishing that the Lord was able to sing this verse on that dark night before the day of the cross, the darkest day ever to disgrace the unhappy history of this world.

"Blessed be he that cometh in the name of the Lord" (Psalm 118:26). Less than a week earlier, this triumphal note had rung through the streets of Jerusalem. The Lord knew that it will one day ring through those streets again.

「你們要稱謝耶和華，因他本為善，他的慈愛永遠長存」（詩一一八 29）。這個最後的頌讚，會自然接上詩篇一三六篇（出埃及的偉大詩篇）以及它的一段副歌「他的慈愛永遠長存」（重複唱二十六遍）。

主回顧週遭最後一眼，便出門，隱沒在暗夜中。但他的心被這句話所安慰著「他的慈愛永遠長存。」

"O give thanks unto the Lord; for he is good: for his mercy endureth for ever" (Psalm 118:29). This final doxology led naturally into Psalm 136 (the great song of the exodus) with its refrain (repeated twenty-six times), "For his mercy endureth for ever."

The Lord took one last look around and then went out into the night. But He had garrisoned His heart with those reassuring words, "His mercy endureth for ever."

2. 再度的傷害（二十六 31）

2. A Further Hurt (26:31)

主和十一個門徒走下樓梯，往幽暗的客西馬尼園去，他再次警告他們：在前面等著的是什麼。他繼續引用先知所用的一首詩，而提醒他的朋友們：牧羊人將受到擊打，羊就要分散了（亞十三 7）。門徒個個都要撇下他。他知道；他理解；他寬恕。神仍在寶座上。

As the Lord and the eleven disciples trooped down the outer stairway and headed through the gloom toward the garden of Gethsemane, He again warned them of what lay ahead. He went from quoting the poet to quoting the prophet and reminded His friends that the Shepherd was to be smitten; the sheep were to be scattered (Zechariah 13:7). One and all, the disciples would abandon Him. He knew; He understood; He forgave. God was still on the throne.

3. 未來的希望（二十六 32）

3. A Future Hope (26:32)

主告訴門徒，當一切都過去時，他要跟他們在加利利碰面。這是計劃。死亡是小事，只是一個事件，完全不能阻礙他所提議的會面！他們到時候會忘記，需要提醒，但不會忘。這個約已經講定了。

The Lord told the disciples that when it was all over, He would meet them in Galilee. That was the plan. Death was a small matter, a mere incident, wholly unable to hinder His proposed meeting! They would forget and need to be reminded, but He would not forget. The appointment was made.

B. 保證（二十六 33-35）

B. The Pledge (26:33-35)

1. 彼得承諾（二十六 33-35 節上）

1. Peter's Promise Made (26:33-35a)

「彼得會因基督而跌倒」的說法，讓彼得太受不了。他發誓，即使別人都跌倒，他絕不會。他是磐石啊——至少他自己這麼認為。彼得不知道自己的心。耶穌比彼得更瞭解彼得。主甚至連發生的細節都知道。他說，「今夜，雞叫以先，你要三次不認我」（二十六 34）。彼得還嘴硬，堅持說，「我就是必須和你同死，也總不能不認你」（二十六 35）。

The idea of being offended (stumbled) that night because of Christ was too much for Peter. He vowed that even if all other men were stumbled, he would not be offended. He was a rock—or so he thought. He did not know his own heart. Jesus knew him better than he knew himself. The Lord even knew the details. "This night," He said, "before the cock crow, thou shalt deny me thrice" (26:34). Remaining unimpressed, Peter insisted, "Though I should die with thee, yet will I not deny thee" (26:35).

2. 大家異口同聲地承諾彼得的承諾（二十六 35 節下）

2. Peter's Promise Multiplied (26:35b)

其他的門徒呢，看彼得那麼真心的說，為了不落人後，也紛紛作保證。主不與他們辯論。他知道屬血肉的軟弱。他們之後才會發現他早已知道的事。

The other disciples, carried away by Peter's earnestness and not to be outdone, pledged the same. The Lord did not argue the point. He knew the terrible weakness of the flesh. They would find out in time what He already knew.

C. 地點（二十六 36-38）

C. The Place (26:36-38)

1. 耶穌與他最親近的跟隨者（二十六 36）

1. Jesus and His Closest Followers (26:36)

正是滿月時分，銀色月光，灑在客西馬尼園中。愛德賽恩寫道，「街道不算冷清，因為家家戶戶都透出節慶的燈光，也有許多人還在相聚；處處都有人準備上去聖殿，大門會一直開到深夜。」

The moon was full and its silvery light bathed the way to Gethsemane. Edersheim wrote, "The streets could scarcely be said to be deserted, for from many a house shone the festive lamp, and many a company may still have been gathered; and everywhere was the bustle of preparation for going up to the Temple, the gates of which were thrown open at midnight."

耶穌和他的門徒，從聖殿朝北的門離開耶路撒冷，往汲淪溪的下坡路走，每年這時正是溪水暴漲的季節。他們過了溪，往左轉，便有路通往橄欖山。他們很快就往右拐，到了客西馬尼園（這字是「榨橄欖油」之意），這是個封閉的小園子，種滿了橄欖樹。愛德賽恩推測，這園子是馬可父親的。

Jesus and His disciples made their way out of Jerusalem by the gate to the north of the temple and descended toward the Kidron, which at that time of year would have been swollen into a torrent. They crossed the stream and turned left where the road ran toward the mount of Olives. Soon they went off the road to the right and arrived at *Gethsemane* ("the oil-press"), a small enclosed garden where olive trees doubtless grew. Edersheim speculated that it belonged to Mark's father.

2. 耶穌與他親密的朋友（二十六 37-38）

2. Jesus and His Closest Friends (26:37-38)

主留下八個門徒，只帶了彼得、雅各和約翰進園子，他「就憂愁起來，極其難過，」（二十六 37）。他對他三個親密的好朋友說：「我心裡甚是憂傷，幾乎要死」（二十六 38）。意思是他憂傷得心力交瘁。加略山的陰影，現在已經落在他的心靈中。

The Lord left eight of His disciples and took Peter, James, and John into the garden, where He "began to be sorrowful and very heavy," full of anguish and distress (26:37). He confided in His three dearest human friends: "My soul is exceeding sorrowful, even unto death" (26:38). The thought is that He was crushed with anguish. The shadow of Calvary had now begun to fall on His soul.

他拜託三個門徒，「你們在這裡等候，和我一同儆醒」（二十六 38）。他要求的不多，但他們也只能如此。耶穌身為人的這方面，迫切需要安慰，讓他知道，至少還有一些人在乎他，為他而儆醒。他們不只是為他儆醒，他們自己的心靈也需要守望。

He charged the three disciples, "Tarry ye here, and watch with me" (26:38). He wasn't asking much, but that was all they could do. The human side of Jesus longed for the comfort of knowing that at least there were a few who cared enough to watch. They needed to watch not just for His sake, but for the sake of their own souls as well.

當主開始他的服事時，有極大批的群眾蜂擁而至，但是隨著歲月過去，群眾減少了。在「生命之糧」的講道後，有些跟隨者甚至也離開他，但至少還有十二位。如今，有一個作了叛徒；猶大正在某處領著一群暴徒，耶穌還有十一位門徒，但是其中八位留在門口。現在少到只剩三位了。

When the Lord began His ministry, great crowds thronged Him, but as time went on, they dwindled. After His discourse on the Bread of Life, even many of His followers left Him, but then He still had the twelve. Now one of them was a traitor; somewhere out there Judas was placing himself at the head of a mob. Jesus still had eleven disciples, but eight were back at the gate. He was reduced to three.

事實上，耶穌等於告訴這三位，「倘若你們什麼都不能作，至少可以守望。」他過去幾乎從未提到過自己的憂傷，但現在他把它攤在他們面前。為全世界的罪所生的憂傷，好像海洋翻騰，襲捲而來，其深不可測，轟隆巨響，打擊著他的心靈。他真的成了「多受痛苦，常經憂患」（賽五十三 3）。

In effect Jesus said to the three, "If you can do nothing else, you can watch." He rarely spoke of His sorrow, but now He placed it before them. The surging seas of the sorrows of a world of sin were rolling in from the mighty deep and breaking in a thunderous surf on His soul. He had indeed become "a man of sorrows, and acquainted with grief (Isaiah 53:3).

D. 請求（二十六 39-45 節上）

D. The Plea (26:39-45a)

馬太說「他就稍往前走」（二十六 39）。我們需要知道，他往前走了多少。他以各種方式，從榮耀走向加利利——在童女的腹中；在伯利恒、埃及、拿撒勒；在馬槽；在木匠的工作桌。又從加利利走到客西馬尼——穿過約旦河，迦百農；千里跋涉，以血肉之軀，行了許多的憐憫事工和神蹟。如今，他要從客西馬尼走向厄巴大（按：約十九 13），從厄巴大走向墳墓，從墳墓回到榮耀。

"He went a little farther," Matthew said (26:39). We need to think how far He had already come. He had come all the way from glory to Galilee—by way of a virgin's womb; by way of Bethlehem, Egypt, Nazareth; by way of a manger; by way of a carpenter's bench. He had come all the way from Galilee to Gethsemane—by way of Jordan; by way of Capernaum; by way of many a long mile, as a man on many a mission of mercy and miracle. Now He would go from Gethsemane to Gabbatha, from Gabbatha to the grave, and from the grave back to glory.

路加說，他離開他們「約有扔一塊石頭那麼遠（路二十二 41）。別忘了，路加熟知猶太人執行死刑的方式。是他告訴我們，司提反被石頭打死。是他告訴我們，保羅也在以哥念，被憤怒的群眾扔石頭，他們乃是受到來自彼西底安提安的猶太人所慫恿。「扔一塊石頭」就是死亡的距離。主將自己放置在死亡的幽谷中。

Luke said He went a little farther, "about a stone's cast" into the garden (Luke 22:41). Remember that Luke knew all about the Jewish mode of death by execution. It was he who told of the stoning of Stephen. It was Luke who told of the stoning of Paul by an infuriated mob at Iconium who were incited by angry Jews from Pisidian Antioch. "A stone's cast" was the distance of death. The Lord took His place in death's dark vale.

被全然的棄絕擊倒他的心靈，他開始祈禱。路加二十二章 44 節告訴我們「極其傷痛，禱告更加懇切，汗珠如大血點，滴在地上。」他禱告說，「父啊，倘若可行，求你叫這杯離開我，然而不要照我的意思，只要照你的意思」（太二十六 39）。

Utter desolation broke over His soul and He began to pray. Luke 22:44 tells us that "being in an agony he prayed more earnestly: and his sweat was as it were great drops of blood." He pleaded, "O my Father, if it be possible, let this cup pass from me: nevertheless not as I will, but as thou wilt" (Matthew 26:39).

幾年前，撒但曾經在曠野找耶穌，要提供他沒有十字架的冠冕。撒但也在該撒腓利比，用彼得的聲音，再度誘惑他；當耶穌第一次跟門徒提到十字架的話題時，彼得說，「主啊，萬不可如此」（十六 22）。現在，撒旦又來了，潛藏在朦朧月光中幽暗的黑影裡。他正悄悄耳語，「不要十字架！」耶穌的血肉之軀，自然會想閃躲十字架，但是，對擺在前面事物的懼怕，已經被「神的善良、純全可喜悅的旨意」所凌駕。（羅十二 2）。

Satan had come to Jesus in the wilderness years ago and offered Him the crown without the cross. Satan, using Peter's voice, had come to Him again at Caesarea Philippi; when He had first broached the subject of the cross to His disciples, Peter had said, "Be it far from thee, Lord" (16:22). Now Satan was back again, lurking in the dark shadows beyond the moonlight. He was whispering, "Not the cross!" Jesus, as man, shrank from the cross, but the horror of what lay ahead was eclipsed by "that good, and acceptable, and perfect, will of God" (Romans 12:2).

但是，充滿那杯，令人害怕的又是什麼？是十字架嗎？任何人對十字架都會退避三舍，因為那是一種極可怕的死法。但是，已經有很多人如此死去，日後還會有。不是的，使他汗滴如大血點的，不是因肉身以這種方式死去；而是，我們的罪。他想到，他要成為罪，要因罪而死，要成為神的咒詛；沒有任何一隻眼看見而憐惜，伸手援助；而是被棄絕，孤單痛苦的死去。

And what was it that filled His cup with horror? Was it the cross? Any man would shrink from the cross, for it was a dreadful way to die. But many had died that way and many more would. No, it was not the physical means of death that caused Him to sweat blood. It was our sin. It was the thought of being made sin, of dying for sin, of being accursed of God. It was the thought of being alone with no eye to pity Him and no hand to save.

主立刻嚐到那可怕的孤寂之苦，因為他發現，彼得、雅各和約翰竟然都睡著了。他對好誇口的彼得說，「你們不能同我做醒片時嗎？」（二十六 40），他因此又加給他們工作，「做醒禱告。」（二十六 41）。這是他向人作最後的請託，這三個特別的人，應該是最能挺他的人。

The Lord soon had a bitter taste of that appalling loneliness, for He found Peter James, and John all sound asleep. To boastful Peter He said, "What, could ye not watch with me one hour?" (26:40) So He added to their task. "Watch and pray," He said (26:41). He had made His last appeal to men, to three special men, to those who, of all men, should have stood by Him.

其實，門徒才需要禱告，不是為他，而是為他們自己。主說，「總要做醒禱告，免得入了迷惑。」做醒，瞄準仇敵；禱告，與仇敵爭戰。伊甸國中的古蛇，已經回到客西馬尼園

中。蛇因為不能碰觸耶穌，便決定攻擊門徒。耶穌瞭解他的門徒困頓疲倦，因此又加了一句「你們心靈固然願意，肉身卻軟弱了。」

Now the disciples needed to pray, not for Him but for themselves. "Pray," the Lord said, "that ye enter not into temptation." Watching sights the enemy; praying fights the enemy. The old serpent of Eden was back in a garden, the garden of Gethsemane. Being unable to touch Him, he would attack them. Jesus added a word of understanding and compassion for His weary disciples: "The spirit indeed is willing, but the flesh is weak."

他又再次禱告，看有沒有別的方法，但仍承諾願父的旨意成全。那可怕的夜晚便如此分秒的挨過去。他總共禱告了三次；三次都願順服父的旨意。幾年後，保羅也一樣的三次禱告求主挪去他「肉體中的刺」，但最終也像他那可稱頌的主一樣順服天父的旨意（林後十二7-9）。結果，保羅蒙主賜下了恩典。耶穌卻只能面對忿怒。

耶穌回到三位熟睡的門徒那裡，守望，為他們禱告。他說，「現在你們仍然睡覺安歇吧。」（太二十六45）。

He went back to pray again that some other way might be found, and to pledge again to do His Father's will. Thus the terrible night wore on. Three times in all He went away to pray; three times He submitted to the will of His Father. Likewise Paul in later years prayed three times for some relief from his "thorn in the flesh," but submitted at last, like his blessed Master, to God's will (2 Corinthians 12:7-9). Paul was given grace. Jesus could look forward to wrath.

Jesus came back to the sleeping disciples to watch and pray over them. "Sleep on now," He said, "and take your rest" (Matthew 26:45).

E. 進攻（二十六 45 節下—46）

E. The Plunge (26:45b-46)

顯然，不久他就聽見群眾的聲音，看見樹影間隙中的燈籠，而宣告：「時候到了，人子被賣在罪人手裡了」不到二十四小時，他就會死亡。

Doubtless it was a while later when He heard the voices of the mob, saw the lanterns amid the trees, and announced: "Behold, the hour is at hand, and the Son of man is betrayed into the hands of sinners. Rise, let us be going: behold, he is at hand that doth betray me." In less than twenty-four hours He would be dead.

VI. 受審（二十六 47-二十七 26）

VI. The Trials (26:47-27:26)

A. 捉拿（二十六 47-56）

A. The Arrest (26:47-56)

1. 同謀（二十六 47-49）

1. The Conspirators (26:47-49)

a. 群眾（二十六 47）

a. The Mob (26:47)

馬太用了不少篇幅來描寫捉拿、審問耶穌的過程。先從群眾抵達開始，他描述他們「有許多人，帶著刀棒，從祭司長和民間的長老那裡，與他同來。」顯然，這些同謀很樂意讓別人也參與這個骯髒的工作。也顯然，他們沒把握，彌賽亞在最後的時刻，會不會放手一搏。他們知道，他還有十一個人在他身邊，至少有兩個人身上有武器（路二十二 38、49-50）。此外，這個出名的加利利人，擁有他們不瞭解的神祕能力，即使他們自己很樂意與魔鬼同國。他們害怕，萬一他秀出一手絕招來對付他們怎麼辦。大祭司和長老便決定，還是派猶大和一群武裝人員打前鋒為妙。

Matthew devoted considerable space to the arrest and arraignment of the Lord Jesus. Beginning with the arrival of the mob, he described them as "a great multitude with swords and staves, from the chief priests and elders of the people." Evidently the conspirators were quite willing to let someone else do their dirty work. And evidently they were not sure whether this Messiah would put up a fight at the last minute. They knew that He had eleven men with Him and that at least two of them were armed (Luke 22:38,49-50). Besides, this noted Galilean had mysterious powers they did not understand, although they were willing enough to ascribe them to the devil. They feared what would happen if He turned those powers loose against them. The chief priests and elders decided it would be safest to send Judas and a mob of armed men on ahead.

b. 這人（二十六 48）

b. The Man (26:48)

馬太二十六章 47 節稱猶大為「那十二個門徒裡的」，為要減輕他的不名譽。但在二十六章 48 節，則被描述為「那賣耶穌的」，福音書作者實在不得不給猶大這種標籤和稱呼，因為太丟臉了。

Matthew 26:47 calls Judas "one of the twelve" to underscore his infamy. Now in 26:48 he is described as "he that betrayed him." All the evangelists labeled Judas thus, speaking of him, when they must, with an epithet of shame.

猶大給背後的群眾打了一個暗號：「我與誰親嘴，誰就是他」——彷彿那位以權能命令即可托住萬有的主（來一 3），居然會被那群悖逆神的人捉住一般！猶大彷彿一給出那個可怕的記號，他黑暗的行徑一完成之後，就想儘快遁走似的。萬一這位溫和低調的彌賽亞，突然秀出幾團火來，他寧願讓其他人去冒險。

Judas had given the crowd at his back a sign: "Whomsoever I shall kiss, that same is he: hold him fast"—as though He who upholds all things by the word of His power (Hebrews 1:3) could be held by the likes of them against His will! It seems that Judas intended to skip out of the way as soon as He had given the terrible sign that now brands him, as soon as his dark deed was done. He would let others take the risk if this meek and lowly Messiah were suddenly to show some spark of fire.

c. 主（二十六 49）

c. The Master (26:49)

「猶大隨即到耶穌跟前說，請拉比安，就與他親嘴。」耶穌又站在那兒，讓猶大一如以往千百次一般的親吻他。二十六章 49 節的「親吻」原文是 *kataphileō*，意為「熱情的親吻」，這個叛徒可恥的吻，現在落在救主的臉頰，比起以往的問安，這回更是作暗號。這種虛偽的吻，比千百個打在臉上的耳光更惡劣。

"Forthwith [Judas] came to Jesus, and said, Hail, master; and kissed him." Jesus simply stood there and let him do it, just as he had done a thousand times before. The word translated "kissed" in 26:49 is *kataphileō*, which means "to kiss fervently." The traitor's shameful kiss, now implanted on the Savior's cheek, was more demonstrative than the usual kiss of salutation. It was an ostentatious kiss—ten thousand times worse than a slap in the face.

2. 衝突（二十六 50-54）

2. The Confrontation (26:50-54)

a. 最後一分鐘對猶大的教化（二十六 50）

a. A Last-Minute Word of Reclamation to Judas (26:50)

耶穌對猶大說，「朋友，你為什麼來？」（按：英譯）我們在前面已看過主使用「朋友」這個字（十一 16；二十 13；二十二 12）。耶穌當然知道猶大的來意。這句話比較是個驚嘆句多過問句。這是主對猶大的良心最後一次呼喚。耶穌要邁向的結局，再也不可能翻轉，但是，猶大還可以有被憐憫的機會啊。主知道，這個人如果沒有被挽回，其結局會很慘：自殺，在地獄炙熱至極的火中永遠受痛苦。

這時刻匆匆而來，也匆匆離去。這些群眾按計劃蜂湧而至，猶大就被撇在一旁——他的嘴巴仍然緊閉著，但他的心靈馬上就要開始後悔了。

"Friend," Jesus said to Judas, "wherefore art thou come?" We have already seen how Jesus used this word "friend [comrade, fellow]" before (11:16; 20:13; 22:12). Of course Jesus knew why Judas had come. The comment was more of an exclamation than a question. It was the Lord's last appeal to whatever was left of conscience in Judas. Nothing could reverse the onward march of events as far as Jesus was concerned, but there might be mercy yet for Judas. The Lord knew what lay ahead for this man if he was not reclaimed: death by suicide and eternal torment in Hell's hottest flames.

The moment was gone as fast as it came. The mob surged in according to plan and Judas was swept aside—his lips still sealed, his soul now a prey to second thoughts.

b. 最後一分鐘對彼得的教化（二十六 51-54）

b. A Last-Minute Word of Revelation to Peter (26:51-54)

（1）刀（二十六 51-52）

(1) the Sword (26:51-52)

（a）如何使用（二十六 51）

(a) How It Was Used (26:51)

彼得完全醒過來了，因此，衝動如前，他衝出去護衛基督。手握刀，一個劍步把大祭司僕人的右耳砍下來。顯然，這個人是捉拿耶穌的其中一位。但是，倘若彼得之前的幾個鐘頭沒有睡著，而是好好守望跟禱告的話，他就會知道，主並不需要這樣的護衛。在別的地方，我們會讀到，耶穌溫柔地治好了大祭司僕人的刀傷。（路二十二 51）。

Fully awake now and impetuous as ever, Peter hurled himself to Christ's defense. Sword in hand, he slashed out and sliced off the right ear of one of the servants of the high priest. Evidently the victim was one of those who had seized Jesus. But not thus was the Lord to be defended, as Peter might have known if he had spent the past few hours watching and praying instead of sleeping. Elsewhere we are told that Jesus tenderly healed the smitten servant of the high priest (Luke 22:51).

(b) 多麼無用 (二十六 52)

(b) How Useless It Was (26:52)

這事件並非毫無意義。許多過度熱心的基督門徒，想替救主辯護時，會砍掉未信者的耳朵，使他變得更難聽信福音。未得救的人，倘若曾經被人以粗魯的方式，硬要他吞進去真理的話，那他也只能用非基督徒的用語來思考對待那個傷害他的人。對這樣的未信者，除非有特別恩典的神蹟，才能再恢復他的屬靈聽力，願意再來聽耶穌的真理。我們要多麼小心啊，千萬別作耶穌錯誤的代表！

This incident is not without its lesson. In seeking to defend the Savior, many an overzealous disciple of Christ has cut off an unbeliever's ear and made him even harder to reach. The unsaved person can only think of the un-Christian words and deeds of the one who has hurt him or the crass way some truth has been forced down his throat. It takes a special miracle of grace for such an unbeliever to have his spiritual hearing restored so that he will be willing to listen again to Jesus. How careful we should be not to misrepresent Him!

但是，主有另一項功課要給彼得。耶穌告訴他，把刀收起來。基督的真理，不需要用這種方式推展。「凡動刀的，必要死於刀下。」訴諸武力，收場也必然是被祭以武力。

The Lord, however, had a different lesson for Peter. Jesus told him to put away his sword. The cause of Christ was not to be advanced by such means. "All they that take the sword shall perish with the sword." Resorting to violence only results in a violent response.

(2) 全能者 (二十六 53)

(2) the Sovereign (26:53)

主完全不需要彼得的刀。耶穌可以看見彼得看不見的。遠在天邊就有十二營的天使（七萬二千位）排成戰鬥隊形，在天城上的城垛隨時待命，只要一聲令下，他們就立刻行動。只要一瞬間，他們就可以打散這些群眾，收拾公會，立即對人類執行報復，引進阿米吉多頓戰役。但這命令一直未下達，因為他「...像羊在剪毛的人手下無聲，他也是這樣不開口」（賽五十三 7）。

The Lord did not need Peter's sword. Jesus could see what Peter could not see. Up yonder in Heaven were twelve legions of angels (seventy-two thousand of them) in battle array, straining over the battlements of the celestial city. A single word could unleash them. In a moment they could be ready to disband the mob, sweep away the Sanhedrin, execute summary vengeance on mankind, and usher in the battle of Armageddon. The word never came, for "as a sheep before her shearers is dumb, so he openeth not his mouth" (Isaiah 53:7).

值得注意的是，馬太二十六章 53 節的啟示，是對彼得說的，而不是對彼拉多。這是為了告知，而不是威嚇。

It is worth noting that the revelation of Matthew 26:53 was given to Peter, not Pilate. It was intended to inform, not to intimidate.

(3) 經文 (二十六 54)

(3) the Scripture (26:54)

「但是」耶穌問，「若是這樣，經上所說，事情必須如此的話，怎麼應驗呢？」請注意「必須」這個字。顯然，這是他在一兩個鐘頭憂愁禱告的時刻所獲得的答案：「事情必須如此。」為什麼？因為是經上所說。舊約聖經的表徵，例如摩利山的以撒，利未記的獻祭，逾越節，挪亞方舟等等，都必須應驗。直接的預言，例如以賽亞五十三章、詩篇二十二篇、六十九篇，都必須應驗。聖靈感動，無誤的經文，都必須應驗。主在他痛苦的時刻中，將自己的認定，放在神權威的聖道裡。

"But," asked Jesus, "how then shall the scriptures be fulfilled, that thus it must be?" Note the word "must." Doubtless this was the answer He had received in His agonizing times of prayer an hour or two before: "Thus it must be." Why? Because the Scriptures said so. Old Testament types—such as Isaac on mount Moriah, the Levitical offerings, the Passover, the ark of Noah Jonah—had to be fulfilled. Direct prophecies—such as Isaiah 53, Psalm 22, Psalm 69—had to be fulfilled. Divinely inspired, infallible Scripture had to be fulfilled. In His hour of agony the Lord placed His own imprimatur on the authority of God's holy Word.

3. 懦夫 (二十六 55-56)

3. The Cowards (26:55-56)

a. 猶大的跟隨者 (二十六 55—56 節上)

a. The Followers of Judas (26:55-56a)

(1) 耶穌質問 (二十六 55)

(1) What Jesus Asked (26:55)

我們可以看見，這些群眾聚集在陰影中，拿著刀槍，等著看會發生什麼。主請他們到明亮處，等於是在質問：「我是個強盜嗎？」二十六章 55 節譯作「強盜」的這個字，與二十七章 38 節和耶穌同釘的那兩個強盜，是同樣的字。

We can see the mob huddled in the background, armed with swords and clubs, waiting to see what would happen. The Lord dragged them out into the open. "Am I a robber?" He demanded in effect. The word translated "thief in 26:55 is the same word that is used to describe the two men who were crucified with Jesus (27:38).

還有另外的問題，意謂著：你們為什麼荷槍實彈地，彷彿我是個危險份子呢？為什麼在深夜來捉拿？主提醒那些群眾，其實，在聖殿就可以下手啊。但是他們訂了這樣的計謀（或至少是這樣想吧），要在夜色的掩護下，人煙稀少的地方，以武力收拾他。

There were other questions implied: Why do you come armed as if I were dangerous? Why do you come in the night? The Lord reminded the mob how accessible He had made Himself in the temple. But their plot depended, or so they imagined, on a show of force sprung on Him in a lonely place under cover of darkness.

(2) 耶穌受到的對待（二十六 55 節上）

(2) What Jesus Accepted (26:56a)

來逮捕耶穌的人滿大一群的。約翰描述其中有一部份是一「隊」兵（約十八 3、12）。譯作「隊」這個字的原文是 *speira*，是羅馬軍隊的一個編制名稱。當然，不會派來整個大隊，但顯然是有足夠的人馬才能逮捕。路加二十二章 52 節說，除了群眾、大祭司之外，聖殿官、長老也都來了。顯然公會就怕耶穌要護衛自己。倘若他這麼作，世上沒有哪個軍隊能抵擋得了他。但這不是神的旨意。如馬太所說的，「這一切的事成就，為要應驗先知書上的話。」

The party that came to arrest the Lord was large. John described part of it as a "band" (John 18:3,12). The word translated "band" is *speira*, the name of a cohort, a division of the Roman army. It is not likely that a whole cohort was present, but evidently there were enough men to enforce the arrest. Luke 22:52 says that besides the multitudes, the chief priests, captains of the temple, and elders were present too. Evidently the Sanhedrin was afraid that Jesus would defend Himself. If He had done so, no armies in the world could have stood against Him. But that was not the divine purpose. As Matthew commented, "All this was done, that the scriptures of the prophets might be fulfilled."

b. 耶穌的跟隨者（二十六 56 節下）

b. The Followers of Jesus (26:56b)

可惜，我們看到耶穌的跟隨者都膽怯如鼠。「門徒都離開他逃走了。」他之前一再告訴他們，他要被捉、被殺，但是當耶穌被捕時，他的警告，並無法幫助他們擋住懼怕的浪潮。救主的心，充滿孤單、被賣、被棄絕的感受。

We look sadly at the cowardly followers of Jesus. "All the disciples forsook him, and fled." He had told them again and again that He was to be taken and slain, but His warnings did not fortify them against the overwhelming terror that seized them at His arrest. The misery of loneliness, betrayal, and abandonment entered the Savior's soul.

B. 審問（二十六 57—二十七 26）

B. The Arraignments (26:57-27:26)

1. 在猶太教領袖面前（二十六 57-75）

1. Before the Religious Rulers of the Jews (26:57-75)

接著記載的是，主耶穌在猶太人和外邦人面前受審。馬太依據彼得的敘述基督出現在猶太教領袖面前的時刻。因此，我們便可以準確透過彼得的眼睛，查考這些可悲的審問，並透過彼得的記載，聆聽這一切。

The next events were recorded against the background of the Lord's arraignments before the Jews and Gentiles. The record of Christ's appearance before the Jewish religious leaders is continually punctuated in Matthew's account by references to Peter. So we can look at the tragic trial as through Peter's eyes and listen to it as through Peter's ears.

a. 彼得坐的地方（二十六 57-58）

a. Where Peter Sat (26:57-58)

（1）耶穌在內院受審（二十六 57）

(1) the Inner Court Where Jesus Was Tried (26:57)

大祭司的院子，是從迴廊進入，當中有個門。門及迴廊之後，有一片較高的、立了石柱的鋪石路，作為接見廳。院子的兩邊是前任大祭司亞拿和現任大祭司該亞法的宮廷。主就要在接見廳受審。彼得在不遠處的一個地方偷窺，他看得到主。我們從約翰十八章 18 節得知，那晚天氣很冷，有人就在院子升火取暖。

The court of the high priest was entered by a porch in which was a gate. Beyond the gate and porch was a raised and columned pavement that formed an audience chamber. Flanking the two

sides of the courtyard were the palaces of Annas and Caiaphas, the former and present high priests. The Lord would have been arraigned in the audience chamber. Not far away Peter lurked at a point from which he could see the Lord. We learn from John 18:18 that the night was cold and that some of the people in the courtyard made a small fire of coals.

(2) 彼得在外院受試探 (二十六 58)

(2) the Outer Court Where Peter Was Tested (26:58)

「彼得遠遠的跟著。」這是馬太描述他朋友和同伴的一種客氣的說法。我們回顧彼得的跌倒，我們看見他不顧主在詩篇第一篇的勸告。我們看見他從惡人的計謀，站罪人的道路，坐褻慢人的座位。

"Peter followed him afar off." That was Matthew's reticent way of describing the behavior of his friend and fellow disciple. As we trace Peter's downfall, we see him acting in defiance of the Lord's counsel in the first Psalm. We see him walking in the counsel of the ungodly, standing in the way of sinners, and sitting in the seat of the scornful.

b. 彼得看見什麼 (二十六 59-68)

b. What Peter Saw (26:59-68)

(1) 錯誤的見證 (二十六 59-63 節上)

(1) the False Witnesses (26:59-63a)

(a) 替公會的人作假見證的人 (二十六 59-60 節上)

(a) Those Who Brought What the Sanhedrin Considered to Be Inconclusive Testimony (26:59-60a)

面對許多大言不慚的人來作證，說一些不利於天父愛子，歸罪於耶穌的證詞，我們的主仍然維持沉穩和沉默。他知道在這些宗教領袖心中，他已經被證明有罪，完成審判了。現在，要推翻這些虛假而脆弱的神話，證明它們都是捏造的，已經沒什麼用了。公會的人馬只有一個目標：要治死他。他只回以威嚴肅穆的沉默。

控告者喊著「你聽見沒？」

不答一語，就是最嚴肅的回答。

In the face of the many who came clamoring to make some detrimental and incriminating remarks against Heaven's Beloved, our Lord maintained a studied and simple silence. He knew that in the minds of the religious leaders He was already convicted and condemned. To contradict the false and flimsy fables now being concocted and paraded as evidence was useless. The Sanhedrin had only one goal: to put Him to death. He answered the charges with majestic silence.

"Hearest Thou not?" the accusers cry,

No answer was the stern reply.

b. 公會人員認為最能致耶穌於罪的證據（二十六 60 節下—63 節上）

(b) Those Who Brought What the Sanhedrin Considered to Be Incriminating Testimony (26:60b-63a)

i. 法庭滿意的證人（二十六 60 節下）

i. The Two Who Pleased the Court (26:60b)

猶太律法要求，至少要有兩個人的證詞一致，才能宣判。許多假證人來過；馬太兩次記錄了這個悲哀的事實。最後來了兩個假證人，他們的假證詞終於兜得起來了，因此大祭司予以採信，作為證據。

Jewish law required the agreeing testimony of at least two witnesses before judgment could be passed. Many false witnesses came; Matthew recorded that sad fact twice. At last came two false witnesses whose inaccurate testimony was united enough and close enough to the truth to be admitted by the high priest as evidence.

ii. 法庭滿意的證詞（二十六 61 節—63 節上）

ii. The Testimony That Pleased the Court (26:61-63a)

假證人作證說，「這個人曾說，我能拆毀神的殿，三日內又建造起來」（二十六 61）。耶穌從未說過這樣的話。他沒說過他要拆毀神的殿。他說的是，「毀了這殿」而不是「我要毀這殿。」此外，許多官員也誤解他的話。他是指著自己的身體（神在地上真正的殿）而說的，不是希律所造的殿（約二 19-22）。

The false witnesses testified, "This fellow said, I am able to destroy the temple of God, and to build it in three days" (26:61). No such words ever passed His lips. He had not said that He would destroy the temple. He had said, "Destroy this temple," not "I will destroy." Moreover the authorities had misunderstood His words. He had been referring to His body, God's true temple on earth, not Herod's temple (John 2:19-22).

但是，公會人員一點兒不在意說這話的人準確度多少，也不在意它原是象徵救主。他們只關注，如何以一場法庭秀來掩飾一切，就可以定他罪了。他們發現，有兩個人的證詞足以符合律法要求（申十七 6；十九 15）。

「耶穌卻不言語」（太二十六 63）。他不慍不怒，平靜地承受著一場司法鬧劇。

The Sanhedrin, however, cared little for the accuracy of the reporters or the symbolism of the Savior. They were only interested in securing a conviction that could be whitewashed with some show of legality. They had found their two witnesses and so had satisfied the legal code (Deuteronomy 17:6; 19:15).

"But Jesus held his peace" (Matthew 26:63). Unruffled and calm, He suffered this travesty of justice.

(2) 忠實的見證（二十六 63 節下—68）

(2) the Faithful Witness (26:63b-68)

(a) 誓詞（二十六 63 節下—64）

(a) The Oath (26:63b-64)

i. 服事基督（二十六 63 節下）

i. Administered to Christ (26:63b)

大祭司知道基督作過的宣告。他也知道如何利用這些宣告來對耶穌不利，用它來打擊一個宗教狂。當他可以製造一整個法庭的證詞時，他哪會在意證詞是真是假呢？當神在作審判時，沒有哪個囚犯可以保持沉默的。他的沉默，只會被當作是確定俯首認罪（利五 1）。因此，該亞法刻意強迫基督回答一個問題，從技術面而言，是違法的。在美國憲法第五修正案中有規定不許有這類的問題。因這樣的問題，等於要求被告作一個自我裁定有罪的回答。

The high priest knew Christ's claims. He knew too how he could use those claims against Him, use them to whip up a religious frenzy. Why should he bother with false witnesses when he could create a courtful of witnesses? There was no way the prisoner could remain silent when

adjured by God. His silence would be as damning as an affirmative statement (Leviticus 5:1). So Caiaphas deliberately forced Christ to answer a question that in a technical sense was illegal. It was the kind of question for which, under American law, provision is made in the Fifth Amendment to the Constitution. It was a question that required a self-incriminating answer.

該亞法要求主起誓。「我指著永生的神起誓」他利用一個法定的詞彙，來促成一個宣誓。主等於被迫發誓，好像我們在今日的法庭中，被要求確認，說的是「實話，全然的實話，除了實話，沒加油添醋。」接著，該亞法提出問題——事實上是兩個問題：「你是彌賽亞嗎？你是神的兒子嗎？」

Caiaphas put the Lord under oath. "I adjure thee by the living God," he said, using the legal terminology for administering an oath. The Lord was in effect being sworn in, just as in our courts a witness is asked to affirm that he will tell "the truth, the whole truth, and nothing but the truth." Then Caiaphas put the question—two questions really: "Are you the Messiah? Are you the Son of God?"

ii. 基督的回答（二十六 64）

ii. Answered by Christ (26:64)

在誓言中，宣告自己是彌賽亞，會讓耶穌在羅馬人眼中死路一條，宣告自己是神的兒子，會在猶太人眼中，死路一條。其中一個宣告，會讓他被判下叛國賊的死刑，另一個，被判褻瀆神的神。但主刻意限制自己，不去引用他在希伯來律法下享有的權利。他立即清楚不含糊的說：「你說的是」換言之，「如你所說的。」主的回答十分肯定清楚。

A claim under oath to be the Messiah would damn Jesus in the eyes of the Romans; a claim to be the Son of God would damn Him in the eyes of the Jews. One claim could earn Him capital punishment as a traitor; the other, capital punishment as a blasphemer. But the Lord deliberately refrained from appealing to His constitutional rights under Hebrew law. His answer was immediate, explicit, unequivocal: "Thou hast said"—in other words, "It is as you have said." The Lord's response was an affirmation pure and simple.

但是，主尚未說完，對那位滿臉寫著忿怒和不信的祭司長，他又加上一個直接了當的答覆「〔儘管你們不信〕，我還是要告訴你們，後來你們要看見人子坐在那權能者的右邊，駕著天上的雲降臨。」該亞法那時尚未明白基督的神性，但有一日他要看見。當基督再來時，他要向山和岩石說，倒在我身上吧，把我藏起來，躲避羔羊的忿怒吧。有一天，他就得仰望他所刺的那一位。

But the Lord was not finished. He added a direct answer to the rage and unbelief written all over the face of the high priest: "Nevertheless [in spite of your unbelief] I say unto you, Hereafter shall ye see the Son of man sitting on the right hand of power, and coming in the clouds of heaven." Caiaphas did not see the deity of Christ then, but he will see it in a coming day. When Christ comes, he will call on the rocks and hills to fall on him and hide him from the wrath of the Lamb. One day he will look on Him whom he pierced.

該亞法倒是被預告了一件事：幾天後，他那嚇壞的守衛，就要從那座打開的墳墓，跑回來報告復活的消息。大祭司也被預告了一件事，跟他那些有罪惡的同儕，都要面對一群使徒。他們要走遍耶路撒冷，傳一位復活的基督，並且堅毅地抵擋所有想霸凌他們，要他們閉嘴的人。耶穌以平和但為這些人的心靈而憂傷的口吻說「你們一定會看見。」

Caiaphas had a foretaste of things to come when a few days later the terrified guard came rushing in from the open tomb with the tidings of a resurrection. The high priest had a further foretaste when along with his guilty colleagues he was confronted by a group of apostles. They were filling Jerusalem with the tidings of a risen Christ and resolutely resisted all attempts to bully and beat them into silence. "You'll see," said Jesus, not in arrogance, but in sorrow for the state of the man's soul.

(b) 結果 (二十六 65-68)

(b) The Outcome (26:65-68)

i. 公會的人判他死刑 (二十六 65-66)

i. The Death Sentence Decreed by the Sanhedrin (26:65-66)

這結果是無法避免的。大祭司不僅不信服耶穌是神的兒子，他還撕裂他的外袍，喊道，「他說了僭妄的話，我們何必再用見證人呢？」(二十六 65)。

The outcome was inevitable. Far from being convinced that Jesus was the Son of God, the high priest rent his garment and cried, "He hath spoken blasphemy; what further need have we of witnesses?" (26:65)

大祭司的袍子，就是我們所知的「以弗得」(出三十九 22-23)。全件以藍色細麻織成(天空的顏色)，提醒祭司和百姓，要像他崇高而聖潔的呼召。袍子上面鑲有石榴及金質的鈴噹，提醒祭司，要為神作見證，並且在服事神上，要結出果子。領口鑲邊，像「鎧甲的領口」；聖靈加上一句：「免得破裂」。亞倫的兒子拿答和亞比戶因獻凡火被神除滅，

亞倫、以利亞撒和以他瑪（死者的父親及兄弟）被嚴嚴警告，不可因驚慌而撕裂了外袍（利十 6）。

The high priest's robe was known as "the robe of the ephod" (Exodus 39:22-23). It was woven all of blue linen, the color of heaven, to remind priest and people alike of his high and holy calling. It was hemmed with pomegranates and bells of pure gold, which were reminders that he was to have a ringing testimony for God and that he was to be exceedingly fruitful in the service of God. The neck was protected with "an habergeon," literally "a coat of mail"; the Holy Spirit added, "that it should not rend." When Aaron's sons Nadab and Abihu were executed by God for profaning their ministry, Aaron, Eleazar, and Ithamar (the father and brothers of the dead men) were expressly warned not to rend their garments as an expression of dismay (Leviticus 10:6).

這個邪惡的該亞法撕裂了外袍，他還不知道自己作了多麼嚴重的事。他使得自己的職份被羞辱，被廢除了。就如大祭司撕毀了他的外袍一樣，神也將祭司的職份永遠撕裂、解除。神從此不再需要祭司職份；祂即將在天上設立一位新的、至高的大祭司。幾小時後，神也將聖殿的幔子撕成兩半，使聖殿的獻祭和服事，以及猶太教所體現的一切，全都廢除，在屬神的事上，不再有用。

該亞法要求法庭判他死罪。他們說，「他是該死的」（太二十六 66）。

By tearing his garment, the wicked Caiaphas did more than he realized. He rendered the office he so terribly disgraced as null and void. God tore it up and discarded it just as definitely as the high priest ruined his robe. God had no more use for his office; He had a new Great High Priest whom He would soon install in Heaven. A few hours later God also tore the temple veil in two, making the temple, its sacrifices and services, and the Judaism it embodied obsolete and of no further use in the divine economy.

Caiaphas asked the court for a verdict. They said, "He is guilty of death" (Matthew 26:66).

ii. 公會的人展現可怕的嘲諷（二十六 67-68）

ii. The Dreadful Scorn Displayed by the Sanhedrin (26:67-68)

找到基督犯褻瀆的罪，判他死刑，法庭的人對這一切還不滿意，竟開始凌虐他。「他們就吐唾沫在他臉上，用拳頭打他；也有用手掌打他的，說，基督啊，你是先知，告訴我們打你的是誰？」

Not content with finding Christ guilty of blasphemy and not content with passing the death sentence on Him, members of the court began to abuse Him. "Then did they spit in his face, and buffeted him; and others smote him with the palms of their hands, Saying, Prophecy unto us, thou Christ, Who is he that smote thee?"

十二營的天使一定早已劍拔弩張了；他們一定恨不得立刻沿著星際河道下來，一舉殲滅這些可惡的受造物——竟敢如此凌虐神的兒子。但復仇的時刻還沒到。首先，在時間的舞台中，神要展現祂無限的愛，和難以置信的恩典，因此，這些嘲笑者掌摑他；吐唾沫在他臉上；他們嘲諷他。他們作的，就像世人作的；他們也顯示了神是怎樣的神。面對極度的挑撥，救主的沉默，才是神聖之愛的開幕戰。

Well might twelve legions of angels have drawn their swords at the sight; well might they have eagerly yearned to descend the skyways of the stars and make an end of the vile creatures who could so abuse God's beloved Son. But the hour of vengeance had not come. First God must display His infinite love and incredible grace in the arena of time. So the scorners slapped Him; they spit in His face; they scoffed. They revealed what man is like; they revealed what God is like. The silence of the Savior in the face of extreme provocation was the opening act in the drama of divine love.

以色列宗教領袖對待基督那般的粗魯無禮，正是對自己、對他們的國家、對這個世界、一種可怕的控訴。他們的野蠻已經被預見、預告，神許可他們這樣放肆，為要鋪展一條救恩的大道。在這條大道上，亞當犯罪墮落的子孫，將得以從黑暗的罪惡之途，走向榮耀的門，直達神的寶座前。

The brutality of Israel's religious leaders in their treatment of Christ was a terrible indictment of them, their nation, and the world. Their savagery was foreseen, foretold, and permitted by God for the larger purpose of paving a highway of salvation. On that highway the guilty sons of Adam's ruined race could move from the dark paths of sin to the gates of glory and up to the throne of God.

舞台已架設好，要讓罪充份的暴露。現在，舞台是為神鋪展，為要證明祂的愛。在創造時，祂已顯露祂的智慧和能力，但祂的愛只有在加略山上才能全然流露。在加略山的頂峰，顯示的是：人類對神竟然可以恨到那麼深；而神也要顯露：祂對人類的愛，竟然可以愛到那麼切。

The stage was now set for sin to be exposed. The stage was now set for God to demonstrate His love. He had revealed His wisdom and power in creation, but His love could be fully revealed only at Calvary. The events that culminated at Calvary show how far man will go in expressing his hatred for God and how far God will go in expressing His love for man.

c. 彼得說了什麼（二十六 69-75）

c. What Peter Said (26:69-75)

(1) 彼得的否認 (二十六 69-74)

(1) Peter's Denials (26:69-74)

(a) 第一次否認 (二十六 69-70)

(a) The First Denial (26:69-70)

最初，有個僕人，可能是個使女，挑戰彼得說他也是主的跟隨者。「你素來也是同那加利利人耶穌一夥的」她說 (二十六 69)。顯然，她認出約翰是門徒，而因為約翰幫忙彼得，帶他進入院內，因此，她當然懷疑彼得也是門徒 (約十八 16)。彼得頓時覺得大家都轉眼看著他，他便斷然否認自己跟主的關係。「我不知道你說的是什麼，」他說。(太二十六 70)。

First a maid, probably a female porter, challenged Peter with the statement that he was one of the followers of the Lord. "Thou also wast with Jesus of Galilee," she said (26:69). Evidently she recognized John as a disciple and because John had gained access to the courtyard for Peter, she suspected that Peter was also a disciple (John 18:16). Feeling every eye on him, Peter categorically denied his relationship with the Lord. "I know not what thou sayest," he said (Matthew 26:70).

(b) 再次否認 (二十六 71-72)

(b) The Further Denial (26:71-72)

比較了四卷福音書，我們或可下結論說：彼得第二次的否認，可能是對不同的四群人重複的否認，但是因為彼此緊接著，所以一起被算為一次。這一回，彼得起誓否認他與主的關係。在法庭的院宇中，發這樣的誓，如果他說的是假話，對他自己難免會成了咒詛。彼得說，「我不認得那個人。」看起來好像這時候雞已經叫過，只是彼得沒留意這警告。

Comparing the four Gospels, we might conclude that Peter's second denial was a multiple denial to four different parties, but in such swift succession that they are telescoped together as one. This time Peter denied his relationship to the Lord with an oath. In a court of justice, a man taking this kind of oath invoked malediction on himself if his statement were false. "I do not know the man," Peter said. It would seem that at this point the cock crowed, but Peter did not heed the warning.

(c) 最後的否認 (二十六 73-74)

(c) The Final Denial (26:73-74)

彼得的誓言，讓別人對他的懷疑暫時停歇，但過不了太久（路二十二 59 說大約一小時後），他又被人質問。旁邊站著的人前來，第三次問他，「你真是他們一黨的；你的口音把你露出來了，」他們說（太二十六 73）。這是怎樣的一個見證啊：「你的言語洩漏一切。你跟過耶穌！」

Peter's oath silenced suspicions for the moment, but after a while (Luke 22:59 says it was about an hour later) he was accosted again. Those who were standing around queried him a third time. "Surely thou also art one of them; for thy speech bewrayeth thee," they said (Matthew 26:73). What a wonderful testimony to have: "Your speech gives you away. You have been with Jesus"!

彼得立刻要制止人對他產生這種印象。他繼續對天發誓；一旦他說的不是實話，只會給自己添加更多咒詛。在院子的人聽見他說的話，便不再指控他是耶穌的門徒。再也沒什麼事，比基督徒亂說話，更會影響基督徒作的見證了。

Peter soon put an end to that impression. He continued to call down God's curse on himself if what he said were false and added profanity to his disclaimer. The people in the courtyard stopped accusing him of being a disciple of Jesus when they heard that. Nothing will more quickly annul a Christian testimony than bad language.

彼得便這樣否認了主。我們沒有誰有資格對他丟石頭。絕大多數人都有心中怯懦的經驗，也都看見它產生的後果。

Such were Peter's denials. Few of us can afford to cast stones at him. Most of us have experienced cowardice in our own hearts and have seen where it leads.

(2) 彼得的痛苦 (二十六 75)

(2) Peter's Desolation (26:75)

公雞啼了第二次，「雞叫以先，你要三次不認我」，耶穌的話語突然進入彼得的心。「他就出去痛哭。」

The cock crowed a second time and suddenly the words of Jesus—"Before the cock crow, thou shalt deny me thrice"—took possession of Peter's mind. "He went out, and wept bitterly."

他去了哪裡？我們無從得知。倘若我們能跟蹤他，或許會發現他踏著原來的腳步，回到汲淪溪，跨過溪流，走到他剛才沉睡的園子，主曾經請他要做醒禱告的園子。也或許他會再

走一段路，扔一塊石頭的距離，幾小時前，他所愛的主在那裡流淚禱告的地方。彼得很可能在那裡經歷了他個人的客西馬尼的憂愁和痛苦。

Where did he go? We are not told. If we could have followed Peter, perhaps we would have seen him retrace his steps back to the Kidron, cross the stream, and find his way to the garden where he had fallen asleep when bidden by Jesus to watch and pray. Perhaps he would have gone that other distance, that stone's cast, to the place where a few hours earlier his beloved Master had wept and prayed. It could be that there Peter experienced his own private Gethsemane of agony and pain.

2. 在治理猶太人的羅馬官員前（二十七 1-26）

2. Before the Roman Rulers of the Jews (27:1-26)

在宗教領袖前的受審結束，現在被解到羅馬官，彼拉多和希律面前。馬太略過在希律面前受審的慘狀，而告訴我們，猶大的慘況。

The trial before the religious leaders was over and now came the trial before the Roman rulers, Pilate and Herod. Matthew ignored the fiasco before Herod and told us instead about the terrible end of Judas.

a. 猶大自盡（二十七 1-10）

a. The Suicide of Judas (27:1-10)

（1）叛徒的悲慘下場（二十七 1-5）

(1) the Traitor's Misery (27:1-5)

我們無法不去注意猶大。顯然，他曾夢想在基督的國度一蹴而得美名地位財寶和權勢，但他對「基督絲毫不在意地上實質的國度」大感失望，因此，這可能是他決定要出賣基督給猶太官員的主因。

We cannot help wondering about Judas. No doubt he had hoped to reap position, prestige, prosperity, and power in Christ's kingdom. Disappointment over Christ's failure to materialize the earthly kingdom on which he had set his sights probably played a large part in his decision to sell Christ to the Jewish authorities.

但是，他似乎預料，基督一定會自己設法逃出仇敵的網羅。猶大就不只一次看見耶穌面對群眾的暴力和圍捕。那時，耶穌都讓那群想傷害他的人狼狽而退。這回，猶大摸摸口袋的

三十塊銀子，心裡在想，基督還是可以全身而退吧。耶穌可以安然逃開，猶大又有錢拿，誰都看不出破綻啊。然而，卻事與願違。

It would seem, however, that he expected Christ to extricate Himself from the snare of His enemies. Judas knew of other occasions when Jesus had been faced with mob violence and arrest. Previously He had always confounded those who sought to harm Him. The likelihood is that Judas, having pocketed his thirty pieces of silver, looked to Christ to walk away unharmed. Jesus would escape, Judas would be better off financially, and no one would be any the wiser. But things did not work out that way.

(a) 他看見什麼（二十七 1-3 節上）

(a) What He Saw (27:1-3a)

躲在該亞法院子的陰影下，猶大看著耶穌受審。公會非正式的夜間法庭，決定要判耶穌死刑。召開日間的審訊只是表面功夫；為要找一個充份的理由來判刑。法庭盼望可以嫁禍給羅馬人。但羅馬人不太可能同意猶太人判褻瀆者死罪，因此，要移送給彼拉多，還得找出別的依據。諷刺的是，公會決定利用主宣稱自己是「以色列的彌賽亞，合法的王」這理由來移送。他們故意誤導這樣的宣告，逼使彼拉多非判耶穌為「反叛凱撒」的叛國賊不可，這樣的罪犯，彼拉多哪敢輕忽啊。公會的人定調後，便綑綁了這位毫不反抗的囚犯，解往羅馬巡撫本丟彼拉多那兒去。

當猶大看見耶穌被宗教官員凌虐、綑綁，解去交給彼拉多時，他滿心悔不當初。

Standing in the shadows in Caiaphas's courtroom, Judas watched the trial of Jesus. The informal night session of the Sanhedrin decided on the death of Jesus. The morning session was perfunctory; it was convened to find a satisfactory way to carry out the sentence. The hope of the court was to cast the shame and blame onto the Romans. The Romans would not be likely to consider the Jewish charge of blasphemy as a capital offense, so some other ground had to be found before presenting the case to Pilate. Cynically the Sanhedrin decided to use the Lord's claim to be Israel's Messiah and rightful King. They would pervert the claim so as to confront Pilate with a case of treason against the caesar, a case he could not afford to ignore or take lightly. Having settled the issue, the Sanhedrin bound their unresisting prisoner and handed Him over to Pontius Pilate, the Roman governor.

When Judas saw Jesus being abused by the religious authorities, bound, and led away to Pilate, remorse filled his soul.

(b) 他去找誰（二十七 3 節下）

(b) Whom He Sought (27:3b)

「…猶大看見耶穌已經定了罪，就後悔，把那三十塊錢拿回來給祭司長和長老。」「後悔」這字是 *metamelomai*，意為「懊悔」。它不是指真誠的悔改，不是指因罪的本身懊悔，而是指因罪的後果而懊惱。猶大的內心，對自己所作的，沒有深切的後悔；只是對於事與願違而後悔。他後悔，卻不尋求救主。如果他去了，即使是最後一刻，也還可以獲得赦免。他反而去找祭司長。所得的結果便是，對這些不敬虔之人，你只能期待的後果。

"Then Judas... when he saw that he was condemned, repented himself, and brought again the thirty pieces of silver to the chief priests and elders." The word translated "repented" is *metamelomai*, which literally means "to regret." It does not denote genuine repentance. It refers to the consequences of sin rather than the sin itself. There was no deep regret in the soul of Judas over what he had done; there was only regret that things had not happened the way he had hoped or expected they would. In his regret he did not go to the Savior. If he had, even at that late hour, he would have found forgiveness. Instead he went to the priests. The results were what we would expect from such godless men.

猶大拿著那可恥的錢，出賣耶穌所得的三十塊銀子，他一毛錢都沒花，這些錢在他口袋裡像熾紅的木炭，燒灼著他的手掌；像火焰一般，燒痛他的良心。他為什麼要帶這些錢去找祭司長？他會以為，還可以買回他的名譽，或換回救主獲得釋放嗎？他會以為，看在他後悔的份上，可以融化那些鐵石心腸的祭司們嗎？若真如此，他很快就要從祭司的權謀學到一個教訓了。

Judas brought with him the price of his infamy, the thirty pieces of silver he had received for betraying Christ. He had not spent a penny of his ill-gotten gains. The coins were like red-hot coals in his pocket; they scorched and scarred his hand; they burned like a flame in his conscience. Why did he take them back to the priests? Did he think he could buy back his honor or purchase for such a paltry sum the Savior's release? Did he think the sight of his remorse would melt those stony-hearted priests? If so, he was soon to be taught a lesson in priestly politics.

(c) 他說什麼 (二十七 4)

(c) What He Said (27:4)

i. 猶大後悔太遲 (二十七 4 節上)

i. Judas's Belated Remorse (27:4a)

猶大告訴祭司長「我賣了無辜之人的血」。他的心，充滿了對犯罪後果的懼怕。

我們看猶大，可看見一個失喪靈魂的可怕。我們看見因罪造成的屬靈盲目。他把他的罪，帶到一群佯裝是神的祭司的惡人面前。這些祭司不可能拯救他，即便他們有意願。他們能做的，只是把他牢牢的推進地獄去。

"I have betrayed the innocent blood," Judas said to the priests. His soul was filled with the horror of the consequences of his sin.

We look at Judas and we see the terror of a lost soul. We see the spiritual blindness that sin causes. He took his sin to wicked men dressed up as God's priests. Those priests could not save his soul even if they wanted to. All they could do was seal his damnation in Hell.

ii. 公會無情的回答（二十七 4 節下）

ii. The Sanhedrin's Brutal Reply (27:4b)

他們看著這個沉淪而痛苦的人，滿眼不屑地上下打量著，聽著他痛苦的告解。只是冷冷地回，「那與我們有什麼相干？你自己承當吧。」至少，他們還比祭司們誠實，祭司們宣稱，他們有赦罪的能力。但是，他們對猶大的罪冷漠，如同對耶穌的無辜一樣。他們等於在說，「這是你家的事，與我們無關。」

They looked at the wretched, tormented man, eyed him up and down with distaste, and listened to his anguished confession of sin. Then they callously said, "What is that to us? see thou to that." At least they were more honest than priests who claim to have power to forgive sins. However, they were as indifferent to the guilt of Judas as they were to the innocence of Jesus. "That's your business, mister," they said in effect, "not ours."

（d）他去了哪（二十七 5）

(d) Where He Stood (27:5)

祭司們這時正要從祭司長宮殿的院子，轉去巡撫的宮殿。隔壁就是聖殿的庭院。猶大最後絕望之餘，便隔牆將那筆血價丟進殿裡。祭司們或許還聽得到那些銀子灑落在聖殿大理石板上的聲音。在回神之前，猶大已轉身離去，漫無目的地跑著，一頭栽進永遠沉淪的命運裡。

The priests were at that moment moving across the courtyard from the palace of the high priest toward the palace of the procurator. Just over the wall were the temple courts. With a final gesture of despair, Judas flung the blood money over the wall and into the sanctuary. Perhaps the priests could hear the pieces of silver rolling and rattling across the marble mosaic of the temple court. Before they could recover themselves, Judas turned on his heel, rushed blindly away, and hurled himself headlong into a lost eternity.

要知道懊悔或悔恨與真心悔改，兩者間有何不同，我們只需看看彼得和猶大的不同。彼得「出去痛哭」（二十六 75），猶大「出去弔死了」（二十七 5）。

We need only look at the difference between Peter and Judas to see the difference between remorse or regret and true repentance. Peter "went out and wept bitterly" (26:75) Judas "went and hanged himself (27:5).

（2）叛徒的錢（二十七 6-10）

(2) the Traitor's Money (27:6-10)

（a）祭司長撫弄著銀子（二十七 6-8）

(a) How the Chief Priests Fondled the Silver (27:6-8)

祭司們比猶大還沒良心，因為他們仔細地拾起銀子，接著還討論，怎麼用這些該死的錢幣。有人主張放回聖殿的錢庫，但另一些人較審慎，因為這代表「血價」（二十七 6）。大家遂決定，不要把這筆骯髒錢放回錢庫，而是作救濟用。

The priests had less conscience than Judas, for they carefully collected the money. Some discussion followed as to what should be done with those cursed coins. Some of the men were for putting the money back in the temple treasury, but others had scruples about that because the coins represented "the price of blood" (27:6). They decided not to put the dirty money in the treasury, but to put it to some charitable use.

這些祭司雖然作了史上最無法無天的事，還思考著律法的細微處，良心也知道這是一筆沾染了血跡的錢。他們決定向窯匠買一塊地，作為埋葬異鄉人的地。只是，誰都心知肚明，因為，百姓都稱這塊陰森森的地為「血田」（二十七 8）。

While committing the most lawless act in history, those priests discussed the niceties of law and conscience with regard to the blood-tainted silver coins. They decided to buy a potter's field and use it as a place in which to bury strangers. No one was fooled, however, for the people at once called the haunted spot "the field of blood" (27:8).

（b）祭司長應驗了經文（二十七 9-10）

(b) How the Chief Priests Fulfilled the Scriptures (27:9-10)

這幕荒唐而肅穆的宗教鬧劇上演的過程，祭司們的盲目和貪婪，其實，正在應驗著舊約的預言。聖靈啟示了兩位先知，先是由耶利米「說出」，然後由撒迦利亞記載成為神的書（見亞十一 12-13）。馬太福音念茲在茲的是猶太人，因此將這預言記下，為要顯明神的統御全能，即使是仇敵所為，也要成就祂的道。

While all this solemn religious farce was being carried on, the priests, blinded by their guilt and greed, were actually fulfilling an Old Testament prophecy. The prophecy was first "spoken" by Jeremiah and later written into the book of God by Zechariah, the Holy Spirit having inspired both men (see Zechariah 11:12-13). Matthew, with the Jews in mind, wrote the prophecy into his record to show the sovereignty of God, making even His enemies act so as to fulfill His Word.

倘若那些邪惡的祭司夠警覺的話，他們應當會想起這預言，因而要盡全力避免預言的應驗。結果，他們卻在不知不覺中，按著預言而行。到末了，要收手已來不及，記載下來的上帝的道，就成為對他們不利的證據。

Had those evil priests kept their wits about them, they would have recalled the prophecy and made every effort to circumvent its fulfillment. As it was, they unconsciously acted just as had been foretold. Afterward when it was too late to undo what they had done, the written Word of God rose up as a witness against them.

b. 耶穌被判刑（二十七 11-26）

b. The Sentencing of Jesus (27:11-26)

(i) 控告（二十七 11-14）

(1) the Charge (27:11-14)

(a) 耶穌的王權（二十七 11）

(a) The Matter of the Sovereignty of Jesus (27:11)

馬太敘述猶太自殺事件的整個過程後，現在要來寫耶穌受審了。我們讀到馬太敘述耶穌受彼拉多審問時，會深深記得耶穌的王權。明顯可看出這兩人，耶穌或彼拉多，誰才是王；也可明顯感覺出，誰才是在受審。

Having cleared up the collateral issue of the suicide of Judas, Matthew was ready to write about the sentencing of Jesus. As we read Matthew's account of the trial of Jesus by Pilate, we are impressed with the sovereignty of Jesus. There is no doubt about which of the two men, Jesus or Pilate, was sovereign; neither is there any doubt about who was really on trial.

有人認為，彼拉多是從奴隸之身，爬上高位的。當然，他娶對了老婆，與凱撒結為姻親。但彼拉多即使在朋友之間也人緣不佳。他苛刻、冷酷、好計較、天性殘酷魯莽。不久之前，他才向聖殿強索了一筆錢，支援水道工程，結果引來猶太人忿怒的暴動，群情沸騰，對他迎頭痛擊。從此他熟知猶太人的脾氣、不輕易受安撫的硬頸，也知道他們在世界各地的影響力；因此，彼拉多學乖了，他最怕的就是耶路撒冷再有一次暴動。

Some think Pilate had risen to his high position from slavery. Certainly he had married well, for his wife was related to the caesar. But Pilate was not a popular man, even among his friends. He was hard, cold, and calculating, with a streak of brutality in his nature. Just a short while before, he had seized temple money in order to finance an aqueduct and as a result had found himself embroiled with the Jews in an insurrection, which he had crushed harshly. He knew well the temper, touchiness, and toughness of the Jews and their influence around the world. The last thing Pilate wanted at that moment was more rioting in Jerusalem.

i. 問問題（二十七 11 節上）

i. The Question Asked (27:11a)

原本，公會希望彼拉多就接受他們的量刑，只要背書即可，再把耶穌交還他們來行刑。他們就會按褻瀆罪，用石頭打死他。結果事與願違，因為耶穌主掌著一切。許久以前的預言就已經寫了：「他們扎了我的手，我的腳」（詩二十二 16）。這位先知是一個猶太牧童，他可能從未聽聞釘十字架的刑罰。

Originally the Sanhedrin wanted Pilate to accept their verdict, endorse it, and hand Jesus over to them for execution. They would then have stoned Him as a blasphemer. But it was not to be, for Jesus was sovereign in this situation. The prophecy had long ago been written: "They pierced my hands and my feet" (Psalm 22:16). The prophet was a Jewish shepherd boy who probably had never heard of death by crucifixion.

彼拉多堅持要親自審問耶穌。因為褻瀆罪名對彼拉多而言，沒什麼嚴重性（雖然它也會引發某種迷信的恐懼），所以，猶太人改了一個叛國罪的罪名來起訴耶穌：耶穌曾宣告自己是王，他們再加上一點誇大的謊言（但羅馬官一點兒也不信），猶太人便提醒彼拉多，「除了該撒，我們沒有王」（約十九 15）。彼拉多雖然沒有上當，但搖擺不定的心，使他被這句詭異而崇高的話逼到一個死角。馬太沒有多講細節，他只是記載著彼拉多的問話：「你是猶太人的王嗎？」（二十七 11）

Pilate insisted on trying Jesus for himself. Since the charge of blasphemy cut little ice with Pilate (though it did excite a certain amount of superstitious dread), the Jews changed the charge to treason. Jesus had claimed to be a King and with blatant hypocrisy, which did not deceive the governor for a moment, the Jews reminded him, "We have no king but Caesar" (John 19:15).

Though not deceived, the vacillating Pilate was driven into a tight corner by this subtle, supercilious remark. Matthew did not go into all the details. He simply recorded Pilate's question: "Art thou the King of the Jews?" (27:11)

ii. 回答（二十七 11 節下）

ii. The Question Answered (27:11b)

主耶穌再次以簡潔合宜的話回答：「你說的是」——換言之，「就如你所說的。」馬太只記載，沒有解釋，沒有援引他的家譜（雖然比彼拉多高貴許多）——純然只是承認他的王族血統。

Again the Lord gave a brief but adequate answer: "Thou sayest"—in other words, "It is as you say." Matthew recorded no explanations, no appeals to His ancestry (though far more noble than Pilate's)—just a bare acknowledgment of His royalty.

四卷福音書一致地告訴我們，這是彼拉多與耶穌第一回合的過招。對彼拉多而言，「耶穌是王」是個荒謬的說法。他問這個問題，為了讓囚犯可以否認這控告，然後一切不成立，就可以退庭。耶穌，被鞭打，被虐待，哪像個王嘛。他一點兒不像彼拉多所見過的王。眼前這個安靜而有尊嚴的人，居然會如此承認，的確令這個羅馬官大吃一驚，雖然看起來相反，但他真是猶太人的王。

The Gospels are unanimous in telling us that this was the first interchange between Pilate and Jesus. To Pilate the idea of Jesus being a king was absurd. He asked the question so that the prisoner could deny the charge and the case could be dismissed. Jesus, beaten and battered, did not look like a king. He did not act like any king whom Pilate had known. It was to the governor's surprise that the dignified and quiet man before him affirmed that, all appearances to the contrary, He was indeed the King of the Jews.

（b）耶穌沉默不語的奧祕（二十七 12-14）

(b) The Mystery of the Silence of Jesus (27:12-14)

主的承認，引起祭司長和長老們對他的一陣凌虐，但主始終什麼都不回答（二十七 12）。耶穌的沉默，使得彼拉多很受挫，因為他太習慣聽見猶太囚犯激烈又嚷鬧的抗議聲了。他不禁要問「他們作見證，告你這麼多的事，你沒有聽見嗎？」（二十七 13）。馬太指出，「耶穌連一句話也不說；以致巡撫甚覺希奇」（二十七 14）。你無法與沉默者爭辯任何事。

The Lord's affirmation provoked a storm of abuse from the chief priests and elders, but Jesus "answered nothing" (27:12). The silence of Jesus baffled Pilate because he was used to the vociferous and vehement protestations of the average Jewish prisoner. "Hearest thou not how many things they witness against thee?" he asked (27:13). Matthew noted, "And he answered him to never a word; insomuch that the governor marvelled greatly" (27:14). You cannot argue with silence.

(2) 選擇 (二十七 15-26)

(2) the Choice (27:15-26)

現在球在彼拉多這邊，可是他不喜歡這樣。儘管耶穌滿身是淤青，唾沫沾黏著鬍鬚，這王仍有王者之尊。他的尊嚴來自於：即使面對控告者，仍一直回以莊重的沉默；那些喧嚷的祭司們的舉止和痛罵，使他們自己淪為地獄的使者。耶穌不需要閃爍的王冠，氣派的王袍，象牙的寶座，威武的士兵，鑲鑽的權杖，和地上王國配備的馬車隊，來宣告自己為王。彼拉多已經覺察到他面對的，是一位比該撒還更偉大的王，耶穌不只是王。

The ball was now in Pilate's court and he did not like it. There was something about this King that was royal in spite of His bruises and spittle-matted beard. He was royal in the majestic silence with which He faced His accusers, those rabble priests whose demeanor and denunciations gave them away as emissaries of Hell. Jesus needed no glittering diadem, no regal purple, no ivory throne, no imperial guard, no diamond-studded scepter, no trappings of earthly monarchy to proclaim Him King. Pilate sensed that he was in the presence of a greater King than the caesar, that Jesus was more than a king.

馬太描寫的這場審問，略過了絕大部份的細節。他將敘述簡化到只留下最基本的精髓，要向他的猶太讀者證明，耶穌就是他們的王。彼拉多問道，「你是王嗎？」耶穌回答，「我是，」就這樣。其餘的，對馬太而言，都是裝飾。只有一件例外。馬太的確告訴我們，彼拉多儘全力想讓自己擺脫這個兩難的局面。

When Matthew described the trial, he left out most of the details. He stripped the account down to the bare essentials that would prove to his Jewish readers that Jesus was their King. Pilate asked, "Are you a king?" and Jesus answered, "Yes, I am," and that was that. All the rest, as far as Matthew was concerned, was embroidery. There was one exception: Matthew did tell us how Pilate tried to disengage himself from the dilemma in which he found himself.

彼拉多必須在兩個選擇中作出決定：（1）他可以做正確的判決，釋放這位明顯無辜的人，這王對羅馬的該撒，一點威脅都沒有。但倘若彼拉多釋放耶穌，他得要冒風險，耶路撒冷會可能再起暴動，而危險的是，該撒就會知道，他放了一個自己宣稱是王的人。

（2）彼拉多也可能作錯誤的選擇，判耶穌死刑，讓自己的良心痛苦一輩子。

Pilate had to choose between two alternatives: (1) He could do the right thing and release this obviously innocent man, this King who posed no threat to the caesar of Rome. If Pilate released Jesus, he would run the risk of another uprising in Jerusalem and the dangerous possibility that the caesar would learn of his releasing a man who claimed to be King. (2) Pilate could do the wrong thing and condemn Jesus to death, and live with a gnawing conscience to the end of his days.

(a) 罪行 (二十七 15-18)

(a) The Malefactor (27:15-18)

彼拉多知道，耶穌是無辜的；不管他是不是王，他對該撒和任何人都不具威脅。我們可以十分確定，羅馬巡撫透過所佈下的眼線，早已熟知過去幾年這個拿撒勒人耶穌的一舉一動。他是個來自加利利鄉下，很有人氣的教師，他反對猶太教的既有組織，也四處行善，傳佈和平，一點兒不與羅馬人為敵。

Pilate knew that Jesus was innocent; King or not, he posed no threat to the caesar or anyone else. We can be quite sure that the Roman procurator had kept himself informed through his spies about the activities of this Jesus of Nazareth over the past few years. A populist teacher from the backwoods of Galilee who opposed the Jewish religious establishment and went around doing good and preaching peace was no enemy of Rome.

只是，面臨公會人員一心想釘耶穌十字架，彼拉多太懦弱，始終沒膽量釋放耶穌。於是，他想起當地的一個習俗，就是在逾越節時，官員可以特赦一名囚犯給猶太人。通常，百姓可以選擇他們想要的任何一人，但這時他突然想起一個點子：今年，他要稍作變化。他手中既然有個「著名的囚犯」，就是巴拉巴（二十七 16）。何不讓大家決定，要釋放巴拉巴還是耶穌？

However, Pilate was too big a coward to release Jesus in the face of the determination of the Sanhedrin to have Him crucified. Then he remembered that it was a local custom for the governor to release a prisoner to the Jews at Passover time. Normally the people could choose whomever they wanted, but he had a brilliant idea: this year he would limit the choice. It so happened that he had "a notable prisoner" on hand, a man named Barabbas (27:16). Why not force the people to choose between Barabbas and Jesus?

彼拉多記得，幾天前，耶穌進城時，耶路撒冷響徹雲霄的和撒那；還有哪個方法比這更好呢？讓這群眾來選要耶穌還是巴拉巴，既可以挫一挫祭司長的銳氣，又可討百姓歡心，自

己還能脫鉤。巴拉巴是個叛徒，強盜，暴動製造者。群眾當然會選耶穌，他四處行醫，潔淨麻瘋病患，趕鬼，餵飽群眾，又使死人復活。

Pilate remembered the *hosannas* that had rung through Jerusalem a few days before when Jesus had come to town. What better way was there to foil the priests, please the people, and let himself off the hook than to give the masses the choice of Jesus or Barabbas? Barabbas was a rebel, robber, and rabble-rouser. Surely the people would choose Jesus, the One who had healed their sick, cleansed their lepers, exorcised their demoniacs, fed their multitudes, and raised their dead.

巴拉巴，字意是「父之子」，比較不像個名字，所以有的古卷記載他的名字為耶穌巴拉巴。因此，要選擇的便是：名叫巴拉巴的耶穌（一個盜賊、殺人犯、動亂者）；或是被稱為基督的耶穌（他是彌賽亞、大衛的子孫、天父的兒子）。彼拉多似乎對結果有十足把握，不料，他太低估了祭司的劣根性了。

Barabbas, which literally means "son of the father," was a title rather than a name, and some of the ancient manuscripts give the prisoner's name as Jesus Barabbas. So the choice was clear: Jesus who was called Barabbas (a thief, brigand, murderer, and insurrectionist); or Jesus who was called Christ (the Messiah, Son of David, and Son of the Father). Pilate seems to have had little doubt about the outcome, but he had underestimated the malice of the priests.

（b）信息（二十七 19）

(b) The Message (27:19)

當彼拉多坐在審判席上，祭司們正在外頭鼓動群眾時，彼拉多的妻子才作了個惡夢，急急差人送了信給她猶疑不決的丈夫。內中寫道，「這義人的事，你一點不可管，因為我今天在夢中，為他受了許多的苦。」

While Pilate was sitting on the judgment seat and the priests were outside inciting the mob, Pilate's wife, who had been having nightmares, sent her vacillating husband an urgent message. "Have thou nothing to do with that just man," it said, "for I have suffered many things this day in a dream because of him."

彼拉多的妻子當然也對耶穌有所聽聞，顯然彼拉多接到什麼報告，他一定也會跟老婆講。她一定也聽過佣人閒聊的八卦或一些菁英份子嘲笑這個猶太國王的笑話，以及他那不落俗套的觀點和木匠的出身。她既作了奇異的夢，這一定讓她相信：耶穌「是個義人」。她也

知道，自己的丈夫陷入兩難，又清楚祭司們的狡猾，因此趕緊差人送信給丈夫，要他留神、當心。

Pilate's wife would not have been isolated from news about Jesus. Doubtless from time to time as Pilate had received information, he had talked it over with his wife. She would have heard the gossip of her servants and the jokes of the elite about this Jewish King with unworldly views and carpenter roots. Her extraordinary dream must have convinced her that Jesus was, if nothing else, a "just [righteous] man." Knowing the weakness of her husband and the craftiness of the priests, she feared for her husband and sent him her message.

羅馬人頗喜好占卜、異夢、觀兆。依據隋托紐：猶流該撒及該撒奧古斯督都很迷信。彼拉多一定對妻子給的信息警惕在心，但還是沒有足夠到可以救自己脫離災禍。

The Romans were much given to premonitions, prognostications of soothsayers, dreams, and portents. According to Suetonius, both Julius Caesar and Caesar Augustus were superstitious. Pilate must have been greatly troubled by the message from his wife, but not troubled enough to save him from disaster.

(C) 群眾 (二十七 20-25)

(c) The Multitude (27:20-25)

i. 真的罪犯 (二十七 20)

i. The True Culprits (27:20)

接下來，真的罪犯其實是「祭司長和長老」，以色列的宗教領袖。馬太說，這些惡人「挑唆眾人，求釋放巴拉巴，除滅耶穌。」

The true culprits in what happened next were "the chief priests and elders," the religious leaders of Israel. Matthew said that these wicked men "persuaded the multitude that they should ask [for] Barabbas, and destroy Jesus."

ii. 眾聲嚷鬧 (二十七 21-23)

ii. The Tremendous Clamor (27:21-23)

我們可以想像，那些祭司穿梭在群眾中，央求他們除滅耶穌，選擇釋放巴拉巴。領袖挑唆眾人，選擇一個有罪的人，而放棄敬虔的人，選擇一個為非作歹的人，而不放過那位四處

幫助人的人，選擇一個暴徒，而不放過有德性的人，選擇一個強盜，而不是救贖主，選擇一個不敬虔的暴動者，而放棄那位道成肉身的神。

We can picture those priests running here and there among the people, urging them to deny Jesus and choose Barabbas. The leaders persuaded the multitude to choose a guilty man instead of a godly man, to choose one who hurt people instead of One who helped people, to choose a violent man instead of a virtuous man, to choose a robber instead of a Redeemer, to choose a godless insurrectionist instead of God incarnate.

祭司長如何說服群眾的呢？他們用了什麼的語詞？他們利用什麼樣的辯證？或許他們會說，「各位鄉親，以色列需要的不是一個軟綿綿的，像拿撒勒人耶穌的彌賽亞，而是一個像巴拉巴的硬漢彌賽亞。我們需要一個教我們如何對抗，而不是寬恕的傢伙。巴拉巴才是我們要的人！巴拉巴才是我們的王，巴拉巴是英雄好漢，十足的男子漢。他一點兒不怕羅馬人，巴拉巴萬歲！」祭司們慫恿群眾，直到大家都跟著唱和，「巴拉巴，我們要巴拉巴！」喧鬧聲如雷貫耳。

How did the priests persuade the people? What words did they use? What arguments did they offer? Perhaps they said, "Men and brethren, what Israel needs is not a meek Messiah like this Jesus of Nazareth, but a militant Messiah like Barabbas. We need one who will teach us how to fight, not how to forgive. Barabbas is the man for us! Barabbas is our kind of king. Barabbas is a hero, a man's man. He's not afraid of Romans. Hail Barabbas!" The priests urged the crowd on until they took up the chant, "Barabbas! We want Barabbas!" Such was the tremendous clamor.

iii. 可怕的咒詛（二十七 24-25）

iii. The Terrible Curse (27:24-25)

a. 審判官表白他的無辜（二十七 24）

a. The Judge and His Professed Innocence (27:24)

彼拉多徒然作了一種形式化的舉動，等於向群眾屈服。他要人端一盆水，洗手，象徵把殺害耶穌的責任，歸咎於猶太人。「流這義人的血，罪不在我，罪不在我，你們承當吧。」他說道（他用了他太太在信息中描述耶穌時所用的詞彙：「義人」）。

With a ceremonial but futile gesture, Pilate caved in to the crowd. He called for a basin of water and rinsed his hands, thus symbolically handing responsibility for the murder of Jesus back to the Jews. "I am innocent of the blood of this just person: see ye to it," he said. (He described Jesus the way his wife had described Him in her message: "just.")

彼拉多洗手，就能除去他「明知對方無辜卻仍判他死刑」的罪嗎？一個儀式，就可以潔淨他「宣判一位他半心相信就是猶太人的彌賽亞」的罪嗎？他私下對這一位敬畏三分，這一位宣告自己是神，使彼拉多頗為信服，以致從迷信中也警覺：是否不可對他掉以輕心？可是，洗手也洗不掉罪的。歷史許久以來已經判了彼拉多罪，就如該撒在基督被釘之後不到幾年所作的。

Could washing his hands remove Pilate's guilt for condemning someone who he knew was innocent? Could a mere ritual cleanse him from the guilt of condemning One who he half believed was the Jews' Messiah, One whom he secretly feared, One whose claim to be God was credible enough to awaken his superstitions to active alarm? No, there was no washing the guilt off his hands. History has long since passed its judgment on Pilate, as the caesar did not many years after the crucifixion of Christ.

b. 猶太人不斷的鼓噪（二十七 25）

b. The Jews and Their Provoking Insistence (27:25)

彼拉多說，「你們承當吧。」，祭司們和百姓立刻回應，呼喊道，「他的血歸到我們，和我們的子孫。」後來就真的如此了。因為，將近兩千年，這血和他們自己說的咒詛，就一直追著猶太人跑，從一地到另一地。而這整個國家，仍然是個拒絕相信基督的國家。

"See ye to it," said Pilate, and the priests and the people responded at once. "His blood be on us, and on our children," they cried. And so it has been. For nearly two thousand years that blood and that self-pronounced curse have pursued the Jews from land to land. Yet as a nation they still persist in Christ-rejecting unbelief.

（d）謀殺者（二十七 26）

(d) The Murder (27:26)

「於是彼拉多釋放巴拉巴給他們，把耶穌鞭打了，交給人釘十字架。」

羅馬人的鞭刑非常可怕，所用的刑具，皮帶上頭還有尖骨頭或金屬釘。在鞭打時，犯人要綁在彎低之處好讓背部拉緊。第一鞭下去，就開始流血，繼續抽鞭，背上變得血肉模糊，有時候，連臟器都曝露而且破裂。囚犯常常因此送命。

"Then released he Barabbas unto them: and when he had scourged Jesus, he delivered him to be crucified."

The Roman scourge was a terrible instrument made of thongs loaded at the tips with pieces of bone or metal. In a scourging the victim was stripped and tied to a low post in such a position that the skin of his back was stretched tight. At the first blow, blood began to flow. As the flogging proceeded, the skin on his back was torn to ribbons. Sometimes vital organs were exposed and lacerated. Often the victim died.

彼拉多或許認為，鞭打耶穌會激起主的敵對者一點點同情，而決定在最後一分鐘請求緩刑。果真如此的話，他註定要大失所望了。沒有人表同情，沒有一隻手肯伸援。

於是便這樣結束了審判。猶太人和外邦人都一樣，不肯給予「他們將來都要站在他面前」的這一位公平的審判。

「這樣，那稱為基督的耶穌，我怎麼辦他呢？」當群眾選擇巴拉巴時，彼拉多如此哀求著。遲早，所有的人都要被問到這個不能回答的問題。我們要嘛只能擁戴他為王，要嘛，就是有份於釘他十字架。就像一首古老聖詩寫的：

Perhaps Pilate hoped that the scourging of Jesus would excite some passing pity in the Lord's enemies and make a last-minute reprieve possible. If so, he was doomed to disappointment. There was no eye to pity and no arm to save.

Thus ended the trials. Jew and Gentile alike refused a fair trial to the One before whom all must stand.

"What shall I do then with Jesus which is called Christ?" was Pilate's plaintive cry when the mob chose Barabbas. Sooner or later that question must be asked and answered by all. We must either crown Him or crucify Him. As the old gospel hymn puts it:

耶穌站在彼拉多的大廳——

無人相助又被離棄，被人出賣：

聽哪！那是什麼聲音？

你要怎麼對待耶穌？

你要怎麼對待耶穌？

不能作牆頭草；

有一日，你總要問自己，

「他會怎麼對待我？」

Jesus is standing in Pilate's hall—

Friendless, forsaken, betrayed by all:

Hearken! What meaneth the sudden call?

What will you do with Jesus?

What will you do with Jesus?

Neutral you cannot be;

Some day your heart will be asking,

"What will He do with me?"

VII. 十字架（二十七 27-56）

VII. The Tree (27:27-56)

A. 兵丁（二十七 27-31）

A. The Soldiers (27:27-31)

1. 全營的兵（二十七 27）

1. Their Company (27:27)

主在客西馬尼園忍受憂患之苦；然後又受公會的人拳打霸凌；被移送到彼拉多那裡，又送回希律，再回到彼拉多處；被彼拉多拷問，已精疲力盡，卻又受鞭刑。這些只是主的肉身所受的刑罰，但也已經夠慘了。在這種情況下，被帶去加略山之前，他還要受兵丁凌辱、折磨，以及魯莽的胡鬧。

兵丁先是將他帶到衙門，「全營」的兵都欺負他。

The Lord had endured the agony in the garden; He had been bullied and beaten by the Sanhedrin; He had been marched to Pilate, to Herod, and back to Pilate; He had been grilled by Pilate. He was worn out and yet He survived the scourging. That says something for the Lord's physique, but by now His body must have been throbbing with pain. In this condition He was taken over by the soldiers for further insults, torments, and brutal horseplay before being led away to Calvary.

First the soldiers brought Him into "the common hall," the Praetorium, and there "the whole band of soldiers" abused Him—that is, the entire cohort.

2. 羞辱（二十七 28-30）

2. Their Contempt (27:28-30)

馬太聚焦在：兵丁嘲笑「主宣告自己是猶太人的王」。他們戲弄他，給他那滿佈傷痕的肩膀披上一件朱紅色袍子當作王袍，戴上以荊棘編成的冠冕，插一根蘆葦在他的手上當作權杖，然後跪在他面前喊道，「恭喜猶太人的王！」（二十七 29）。這些士兵渾然不知，那頂荊棘冠冕再恰當不過了，因為，荊棘象徵咒詛（創三 17-18），耶穌背負我們的咒詛，使咒詛可以被除去，包括對大自然界的咒詛（羅八 19-22）。

Matthew concentrated on the way the soldiers ridiculed the Lord's claim to be King of the Jews. They arrayed Him in mock royal robes, threw a scarlet mantle over His lacerated shoulders, placed a crown of thorns on His head, thrust a reed into His hand for a scepter, knelt before Him, and cried, "Hail, King of the Jews!" (27:29) Little did the soldiers know how suitable was the crown of thorns. Thorns are the symbol of the curse (Genesis 3:17-18) and Jesus bore the curse for us so that the curse might be removed, including the curse on the world of nature (Romans 8:19-22).

我們幾乎可以聽見羅馬兵丁粗魯的嘲諷，下流的笑聲，揶揄的模倣。在一個彼此緊密相連的群體中，一定會有些帶頭起鬨者，隊中的小丑人物，絞盡腦汁要戲弄這個交到他們手中的囚犯。即使素質較高的士兵，在這種情勢下，對這場胡鬧也會忍受不住。軍中團體本身也會有霸凌，自然不會對一個手無寸鐵的人寄與同情。馬太說，他們拿葦子打他的頭（二十七 30）。「打」這個字的意思是「不斷地的打」。

We can hear the coarse jests, ribald laughter, and jeering mockery of the Roman soldiers. In such a close-knit band, there would have been ringleaders, regimental clowns who would have sharpened their wits on this man delivered to their hands. Even the more refined soldiers in the ranks would have been unable to resist a grin at some of their humor. There would also have been bullies in the band, who would not have been able to refrain from taking advantage of a helpless man. Matthew said that they brutally "smote him on the head" (27:30). The word translated "smote" here means "kept on beating."

這場模仿秀，除了特別的恨意和刺耳的笑聲之外，骨子裡還有一種反猶太的心理，這是外邦人厭惡猶太人而滋長的仇視和輕蔑。羅馬士兵看猶太人居然還有個王，這簡直可笑至極。

Adding special spite to the mimicry and raucous laughter was an underlying antisemitism, a hatred and scorn nurtured by Gentiles against Jews. To the Roman soldiers there was something outrageously funny about the Jews having a King.

3. 進行下一步（二十七 31）

3. Their Course (27:31)

但所有的事情都會有個結尾。一聲令下，結束了這場戲弄，又恢復了羅馬的紀律，他們重新給主披上他自己的袍子，又一聲令下，帶他往加略山。

But all things come to an end. A word of command ended the cruel horseplay and Roman discipline took over. The Lord's own seamless robe was thrown back over His shoulders and the order was given to march Him to Calvary.

B. 地點（二十七 32-38）

B. The Site (27:32-38)

1. 背負十字架的人（二十七 32）

1. The Man Who Carried the Cross (27:32)

主背著沉重的木頭十字架，顛顛巍巍地走出衙門。他面向骷髏地而行。他所有的體力已經用盡了，士兵看出他的體力無法跨出一步，便命令群眾中的一個人來替他背負。

Staggering beneath the weight of the wooden beams of the cross, the Lord emerged from the common hall. His face was now set toward Golgotha. At last even His great strength failed and the soldiers, recognizing His sheer physical inability to proceed another step, commandeered the services of a man in the crowd.

這人名叫西門，他來自北非的古利奈。有人認為，他應該是個黑人。若然，他可能是個改教者，因為他取了猶太名字。古利奈的猶太人，在耶路撒冷有好幾間會堂（徒二 10；六 9）。五旬節之後，古利奈人很熱心傳福音（徒十一 20；十三 1），西門很可能也是其中一員。馬可十五章 21 節提到，西門的兒子亞力山大和魯孚，而這位魯孚，很可能就是保羅在羅馬書十六章 13 節提到的魯孚。若然，馬太二十七章 32 節的邂逅，就是一次奇妙的相遇，我們可以想像，在後來的歲月裡，西門、亞力山大、魯孚和他們的母親，一定會不厭其煩地一再提起這段軼事。只是，在釘十字架的當時，西門或許會害怕背負十字架。他很可能會憎惡「被迫背負十字架」，這種丟臉的事，但耶穌還是贏得了他的心。

The man's name was Simon and he was from the city of Cyrene in north Africa. Some think he was a black man. If so, he was probably a proselyte, for he had a Jewish name. Cyrenian Jews had several synagogues in Jerusalem (Acts 2:10; 6:9). After Pentecost Cyrenians were active in spreading the gospel (Acts 11:20; 13:1), and it is possible that Simon was one of them. Mark 15:21 mentions Simon's sons Alexander and Rufus and it is likely that Rufus was the same one referred to by Paul in Romans 16:13. If so, the encounter in Matthew 27:32 was a providential meeting and we can imagine that in later years Simon, Alexander, Rufus, and their mother never tired of talking about it. At the time of the crucifixion, however, Simon may have shrunk from carrying that cross. He may have resented the shame and compulsion associated with bearing the cross, but somehow Jesus won his heart.

2. 犯罪的人（二十七 33-37）

2. The Men Who Committed the Crime (27:33-37)

a. 醋（二十七 33-34）

a. The Vinegar (27:33-34)

馬太用了一個希伯來文稱呼犯罪的現場：各各大，「骷髏地」。當耶穌到達這可怕的地方時，士兵拿了「苦膽調和的醋」作為麻醉的用途（二十七 34）。他嚐過，知道它的特別用途後，就不肯喝。他不肯在身體用藥的情況下來替我們背負罪。每一吋神經，每一束纖維，都是清醒的在承受著痛苦。他要在身心靈所有的官能都運作的情況下，來面對死亡。

Matthew used the Hebrew word for the site of the crime: *Golgotha*, "the place of the skull." When Jesus arrived at the ghastly place, the soldiers "gave him vinegar to drink mingled with gall" to deaden consciousness (27:34). Having tasted it and realized its character and purpose, He refused to drink it. He was not going to bear our sins in His body on the tree in a drugged condition. Every nerve, every fiber of His body must be awake to endure the pain. He was to meet death in full possession of the faculties of body and soul.

b. 犧牲者（二十七 35 節上）

b. The Victim (27:35a)

馬太跟其他幾位福音書作者一樣，對釘十字架的過程本身，都輕觸即止。他只說，「他們既然將他釘在十字架上」。我們只能從別的史料來獲知一些可怕的細節。

Like all the evangelists, Matthew barely touched on the crucifixion itself. All he said was, "And they crucified him." We are driven to other sources for information about the horrible details of a death by crucifixion.

最先，十字架的直樑，要穩穩的豎在地上。它得夠長，豎起時能將人犯懸離地面約二英尺高，頂上還要有空處，可以釘上罪名。然後，橫樑先放在地上，罪犯被推倒後，雙臂張開，綁在橫樑上。再用兩根又長又尖的釘子，將雙手釘在木頭上。接著，把犯人用繩子拖曳，也可能借重梯子，將橫樑釘上或綁在直樑上，通常會提供撐住身體的東西，最後，雙腳靠在直樑上，然後緊緊地釘在直樑木頭上。犯人就這樣掛到死亡為止，不是失血，而是窒息而死。

First the upright beam of the cross was planted firmly into the ground. It was high enough to elevate the victim about two feet above the ground and allow room over his head for an inscription. Next the transverse beam was laid on the ground, the victim was thrown down, and his arms were stretched out and bound to that piece of wood. Then two long, sharp nails were driven through his hands into the wood. Next the victim was hauled up by ropes, perhaps by means of ladders, and the transverse beam was either nailed or bound to the upright beam. A support for the body was usually provided. Last of all, the feet were placed against the upright beam and firmly nailed to it. The victim was left to die, not from loss of blood, but from exhaustion.

釘十字架是非常痛苦，要拖非常久的死法，這是墮落人類的才智和撒但的啟發，才想得出來的刑罰。死亡，有時會拖好幾天。犯人承受的痛苦包括痙攣，乾渴、手足傷口，難以形容的動脈腫脹。人便如此對待榮耀的主。

Crucifixion made death as painful and slow as fallen human ingenuity and Satanic inspiration could make it. The process of dying could last for several days. The agonies endured by the victim from cramping, thirst, wounded hands and feet, and swollen arteries defy description. Thus man treated the Lord of glory.

他死得這麼悽慘，

他被棄絕，被釘十架；

那雙盡行善事的手，

人竟將之釘在木十架上。

For such a cruel death He died,

He was cast out and crucified;

Those loving hands that did such good,

They nailed them to a cross of wood.

c. 衣服（二十七 35 節下）

c. The Vesture (27:35b)

馬太急著要寫另一景。他描述兵丁「拈鬮分他的衣服：為要應驗先知的預言。」（譯按：英文欽定本）。馬太加上了詩篇二十二篇 18 節，這是兵丁再也不會知道的，知道了也不會想去應驗的話語。

Matthew hurried on to another aspect of the scene. He described how the soldiers "parted his garments, casting lots: that it might be fulfilled which was spoken by the prophet." Matthew added a quotation from Psalm 22:18, a portion of Scripture that the soldiers neither knew nor had any intention of fulfilling.

這個四人組，負責執行釘十字架的工作。按羅馬法令，他們可以瓜分人犯的衣服作為戰利品。因此主的鞋子、腰帶、外袍及頭巾很快就被四個人抽籤決定而分光了。還有裡衣，是一件從肩膀及膝的長衣。原本這種衣服是以兩片布作成，繫在肩上的。但基督的裡衣就像祭司長所穿的，是整片織成，可能是有人愛心的製作。兵丁決定不要撕開，由抽籤決定歸誰。

A quarternion, which is a detachment of four soldiers, did the actual work of crucifixion. Roman law gave them the garments of the victim as their loot. So the Lord's sandals, girdle, outer robe, and headdress were quickly divided among the four soldiers, after lots were cast to determine who was to receive what. There remained the inner robe, a tunic that reached from the shoulders to the knees. Ordinarily this garment was made of two pieces, which were fastened at the shoulders. But Christ's inner robe, like the one worn by the high priest, was without seam. Probably it was woven for Him by loving hands. Rather than tear this seamless robe, the soldiers cast a special lot for it.

d. 看守（二十七 36-37）

d. The Vigil (27:36-37)

（1）完成的工作（二十七 36-37）

(1) a Finished Work (27:36)

馬太描寫這些犯罪的人「又坐在那裡看守他。」他們已經完工。這是史無前例的可怕任務。人的邪惡再也沒得比的。此刻是罪的終極：人類將他的造物主釘在十字架上，然後坐下來看著他死去。而且，是用木匠的工具來作這一切！

"And sitting down they watched him there," wrote Matthew of the men who committed the crime. Theirs was a finished work. Never in all the annals of the universe was such a terrible work done. Man's wickedness could extend no further. Here is the end result of sin: men nailing their Maker to a cross and sitting down to watch Him die. And their work was done with carpenter's tools!

（2）最後一句話（二十七 37）

(2) a Final Word (27:37)

兵丁坐在十字架的陰影下，可以讀著耶穌頭上有彼拉多寫的罪狀：「這是猶太人的王耶穌」。我們從別處知道，這句話是用拉丁、希臘和希伯來三種語文寫的。罪狀通常都是寫在一塊木板上，走在囚犯面前，往釘十字架的地方去，向世人宣佈，這個犯人被判死刑是犯了什麼罪。彼拉多替耶穌作的罪狀，很具挑撥性，對猶太人，極盡羞辱之能事。猶太領袖覺得受冒犯，怒不可遏。約翰十九章 21 節說，他們努力想說服彼拉多，把指控的字改得含糊些，但彼拉多不肯改。

The soldiers sitting there beneath the shadow of the cross could read Pilate's inscription at its head: "THIS IS JESUS THE KING OF THE JEWS." We are told elsewhere that the words were written in Latin, Greek, and Hebrew. An inscription was customarily written on a board and carried before the prisoner to the place of execution to proclaim to the world the crime for which the condemned man was to be put to death. Pilate made the Lord's inscription as provocative and as insulting to the Jews as he could. The Jewish leaders were offended and outraged. John 19:21 tells us that they tried to persuade Pilate to soften the wording of the accusation, but Pilate refused to change it.

彼拉多寫的罪狀是正確的。耶穌就是猶太人的王，最後一個有權坐上大衛王座的人。從大衛，有兩個不同的皇系，傳至基督。一個是從所羅門，從猶大國諸王傳至約瑟。但是如我們前文所指出，因著約雅斤，這個系統已受到咒詛。（亦稱耶哥尼雅，輕蔑的稱呼為哥尼雅）。「要寫明這人算為無子」——耶利米書中，如此記著神的諭令（耶二十二 30）。

事實上，約雅斤有好幾個兒子（代上三 17-18），但是，沒有一個兒子或後裔，得以坐上大衛的寶座。被咒詛所限，有約瑟血緣的子孫（約雅斤的後代）都不可以成為彌賽亞。

Pilate's inscription was correct. Jesus *was* the King of the Jews, the last rightful claimant to the throne of David. Two separate royal lines ran from David to Christ. One line ran from Solomon down through the kings of Judah to Joseph. But, as we have previously noted, a curse rested on that line, a curse centering on Jehoiachin (also called Jechonias, Jeconiah, and contemptuously Coniah). "Write ye this man childless"—so ran the divine decree in Jeremiah 22:30. Actually Jehoiachin had a number of sons (1 Chronicles 3:17-18), but no son or descendant of his was ever to ascend David's throne. No natural-born son of Joseph (a lineal descendant of Jehoiachin) could be the Messiah; the curse forbade it.

但是，大衛和拔示巴除了所羅門，還有另一個兒子，他名叫拿單，顯然是記念神忠心的先知。拿單的皇族血統也一直在歷史中流傳下來，雖然是沿著後巷，又被人忽視，但是神的歷史家卻不會忘記。馬利亞就是從這個血脈下來的大衛後裔。耶穌是童貞女馬利亞所生的兒子，因此，是大衛的直系後裔。耶穌又是被馬利亞的丈夫約瑟所收養，因為，藉著收養，成為大衛寶座的合法後裔。這樣一來，約雅斤的咒詛，既發揮了效力，也得以迴避。只有在主耶穌身上，這才可能發生。他是生為大衛的子孫，也被收養為大衛後裔。在他身上，皇族血統終於到達完結點，也是永永遠遠的坐在寶座上。

耶穌真的是猶太人的王。彼拉多固執的堅持要這樣的宣告，猶太人雖然反對這樣寫，卻在神的掌管中，無能改變。

But David and Bath-sheba had another son besides Solomon. He was called Nathan, doubtless in honor of God's faithful prophet. Nathan's royal line also pursued its way through history, though it ran down the back alleys and was overlooked by all except the sacred historian. Mary was a direct lineal descendant of David through this line. Jesus was the virgin-born Son of Mary and thus a direct lineal descendant of David. He was adopted by Mary's husband Joseph and by adoption became legal heir to the Davidic throne. Thus the curse on Jehoiachin was both enforced and circumvented. Only in the person of the Lord Jesus could this have happened. He was David's Son by birth and David's heir by adoption. In Him the royal line terminated fully, finally, and forever.

Jesus was indeed the King of the Jews. Pilate stubbornly insisted on proclaiming that fact, and Jewish objections to his inscription were overruled by God.

3. 與基督一同被定罪的人（二十七 38）

3. The Men Who Were Condemned with the Christ (27:38)

馬太安排一件又一件的強烈對比後，寫道，「當時，有兩個強盜，和他同釘十字架，一個在右邊，一個在左邊。」這兩人看起來是彼拉多刻意的安排，為要惹惱猶太人。夠糟的是，他既宣稱耶穌是他們的王，卻又把他釘死在兩個賊中間，彷彿他不過是個一般的囚犯，這真是最大的羞辱——對祭司們，對百姓，以及對榮耀的王。

Setting one event against another in glaring contrast, Matthew reported, "Then were there two thieves crucified with him, one on the right hand, and another on the left." This too seems to have been a deliberate attempt on the part of Pilate to annoy the Jews. It was bad enough that he should proclaim Jesus to be their King, but then to crucify Him between thieves, as though He were just another common criminal, was the final insult—an insult to the priests, to the people, and to the Prince of glory.

C. 嘲諷（二十七 39-40）

C. The Scoffers (27:39-44)

1. 烏合之眾（二十七 39-40）

1. The Rabble (27:39-40)

「從那裡經過的人，譏誚他，搖著頭」（二十七 39）。「從那裡經過」的是一批閒逛的路人，耶路撒冷的百姓。耶穌曾為他們行過無數的神蹟，關愛他們，向他們表明神的慈愛；他們卻報以嘲諷。他們故意跟他打招呼，拋出一句假話：「你這拆毀聖殿，三日又重建的人，可以救自己吧，你如果是神的兒子，就從十字架下來吧」（二十七 40）。

"They that passed by reviled him, wagging their heads" (27:39). "They that passed by" were the idle throng, the passing strangers, the people of Jerusalem. Jesus had performed countless miracles for them, had loved them, had shown them the kindness of God; and they thanked Him by scoffing Him. Nodding at Him knowingly, they threw in His face the statement of the false witnesses: "Thou that destroyest the temple, and buildest it in three days, save thyself. If thou be the Son of God, come down from the cross" (27:40).

主結束他的公開服事，就跟開始時一樣——都有撒但所說的一句話「你若是神的兒子」，縈繞在他的耳旁（二十七 40；四 3、6）。他的確是神的兒子，只是神保持緘默。我們雖然會談到苦難，神不語的問題以及邪惡的奧祕，但是，有關罪惡、苦難和緘默，最大、最難回答的問題，都終結於加略山。這些問題，都要為我們在此得到解決——如果不是在此，就沒有任何地方了。神面臨這樣的挑釁時，會一直默然不語，那是因為，他一旦回答，必然是傾倒出忿怒。神不語，才能藉著基督，使世人與祂和好。緘默不語，不是一種漠不關心，而是以超自然又無限的層級，來顯露一種愛、憐憫、恩典和容忍。

The Lord's public ministry ended as it had begun—with a Satanic "If thou be the Son of God" ringing in His ears (27:40; 4:3, 6). He was the Son of God, but God remained silent. Although we talk about the problem of pain and silence of God and the mystery of iniquity, the greatest and most unanswerable questions about sin and suffering and silence are all brought into focus at Calvary. There they are solved for us—and if not there, than nowhere. God remained silent in the face of this provocation because had He answered, it would have been with bolts of wrath. As it was, God was in Christ, reconciling the world to Himself. The silence was not one of callous indifference, but one of love, compassion, grace, and forbearance of a supernatural order and infinite degree.

2. 拉比（二十七 41-43）

2. The Rabbis (27:41-43)

a. 他們的等級（二十七 41）

a. Their Ranks (27:41)

這些無情的群眾對將死的救主這種侮辱，真是太壞了，但是那些祭司長、文士和長老呢？人群中的佼佼者，知識份子，猶太社會的菁英，教會的領袖，以色列的貴族，全國社會，世俗及屬靈的領袖都嘲諷他。這是怎樣的一種盲目！愚蠢的咒罵！撒但一般的罪惡！地獄一般的恨！

It was bad enough for the careless rabble to hurl insults at the dying Savior, but what can we say about the chief priests, the scribes, and the elders? The great among the people, the intelligentsia, the elite, the cream of Jewish society, the leaders of the Sanhedrin, the nobility of Israel, the social, secular, and spiritual heads of the nation scoffed Him. What blindness! What abysmal abuse! What Satanic darkness! What Hellish hate!

b. 他們的嘲笑（二十七 42-43）

b. Their Ridicule (27:42-43)

他們戲弄他「他救了別人，不能救自己，倘若他是以色列的王，現在可以從十字架上下來，我們就信他。他倚靠神；神若喜悅他，現在可以救他，因為他曾說，我是神的兒子。」

"He saved others," they sneered. "Himself he cannot save. If he be the King of Israel, let him now come down from the cross, and we will believe him. He trusted in God; let him deliver him now, if he will have him: for he said, I am the Son of God."

「他救了別人」這是怎樣的一句話！路加在他的福音書如此介紹耶穌——他是罪人的救主。馬太從一開始到結尾都如此介紹他——「以色列的王」。馬可介紹他說，「他倚靠神」——成為神的僕人，以全然的倚靠和順服來信靠神。約翰則描繪耶穌是「神的兒子」。因此，若把馬太、馬可、路加、約翰四福音都彙聚一起，就給了我們一個無以倫比的故事，述說奇妙的那一位。而你看，以色列這些不信的，詆毀神的宗教領袖，以全然的無知，邪惡的意念，竟也宣告出他曾宣告的一切。誠然，人的忿怒，也要成全神的榮美。

"He saved others." What a statement! That is how Luke presented Him in his Gospel—as the Savior of sinners. "The King of Israel." That is how Matthew presented Him from beginning to end. "He trusted in God." That is how Mark presented Him—as the divine Servant, who trusted in God in utter dependence and obedience. "The Son of God." That is how John portrayed Him. So the Gospels of Matthew, Mark, Luke, and John, all taken together, give us the matchless story of this amazing One. And lo, the unbelieving, God-defaming religious leaders of Israel, in utter ignorance and with malicious intent, proclaimed Him to be all that He ever claimed to be. Truly God makes even the wrath of man to praise Him.

3. 強盜（二十七 44）

3. The Robbers (27:44)

「那和他同釘的強盜，也是這樣的譏誚他。」連強盜都覺得，他比救主更了不起，也學那些宗教領袖，褻瀆嘲笑侮辱他。這兩個背負重罪，痛苦將死的人，即將進入永恒了，但是他們如此盲目、失喪，還能用最後一口氣來欺負神的兒子。我們或許可以幫他們找到藉口：一定是折磨到快要死，痛瘋了吧。但是，讓我們主的苦杯更苦的是，這些罪犯竟然也低看他，認為他是該被咒詛的，活該讓他們以髒話來嘲諷的。

"The thieves also, which were crucified with him, cast the same in his teeth." Even the robbers felt superior to the Savior and, following the example of the religious leaders, hurled their blasphemous insults at Him. Here were two sin-laden men, dying in agony. They were about to be flung into eternity, but they were so blind, so lost, that they could abuse the Son of God with their expiring breath. We can perhaps find some excuse for them, crazed as they were with pain and tormented by the thought of approaching death. But it added another bitter drop to our Lord's cup of suffering that these criminals could see Him as beneath them, as worthy of their imprecations, as a fitting object for their foul-mouthed scorn.

D. 神蹟奇事（二十七 45-54）

D. The Signs (27:45-54)

1. 日頭（二十七 45-50）

1. The Sun (27:45-50)

a. 從未見過的暗無天日（二十七 45）

a. Darkness Such As Was Never Known Before (27:45)

正午時分，一種怪異的黑暗，突然籠罩全地，整整三個小時，正午就如子夜。沒有任何人被許可來注視主死亡的最後時刻。這段恐怖的時刻，究竟發生什麼事，我們一無所知。主的身心靈所進入的黑暗，所受的苦難，其奧祕，難以描述，也是我們無從探究的。

At high noon an unearthly darkness suddenly descended to wrap the whole land in a midday midnight for three hours. No human eyes were allowed to gaze on the Lord's last hours. Of what happened in those dreadful hours we know nothing. The Lord entered into a darkness of body, soul, and spirit, into a mystery of suffering that defies description and into which we must not probe.

b. 從未如此的絕望（二十七 46-49）

b. Despair Such As Was Never Known Before (27:46-49)

（1）痛苦的呼喊（二十七 46）

(1) the Anguished Cry (27:46)

我們只知道，那黑暗的三小時之後，主呼喊道，「以利、以利、拉馬撒巴各大尼」，意思是，「我的神、我的神、為什麼離棄我？」主引用詩篇二十二篇 1 節，可以說，他用盡最後一口氣息，仍然在為舊約聖經背書。他嚐盡了失喪者心靈最深的恐怖：被神棄絕的痛苦。在那種奧祕的孤獨裡，從不犯罪的這一位，為我們成為罪，經歷了一個「在地獄受苦的靈魂」所經歷的痛苦。

All we are permitted to know is that just as the three hours of darkness ended, the Lord cried out, "Eli, Eli, lama sabachthani," which means, "My God, my God, why hast thou forsaken me?" The Lord was quoting Psalm 22:1 and thus with almost His last breath He was endorsing the Old Testament. He tasted the ultimate horror of a lost soul: to be abandoned by God. In that mysterious loneliness He who knew no sin was made sin for us and experienced the torment of a soul in Hell.

舊約中有一個預表，可以讓我們生動地體會基督此刻的絕境。在贖罪日當天，會用到兩隻公羊，也就是所謂的代罪羔羊。其中一隻，要由大祭司按住牠的頭，唸出以色列子民所犯的罪。當一串長長的單子唸完後，把羊交給「所派之人」，這人就把羊帶到曠野，放生到「無人之地」（利十六 21-22）。在那裡，沒有人獵殺，也沒有半隻同類，等於被棄養於可怕的荒漠之地。那裡，沒有半滴水，沒有半株草，絕對的孤立無援，只能痛苦的哀告—

一回答的，只有全然可怕的寂靜無聲。這就是我們的救主所承受的。他孤苦無援的吶喊，響徹天際，在黑暗中唯一的回答，是那穿不透，測不透的全然寂靜。

An Old Testament type gives us a vivid picture of Christ's despair. One of two goats taken on the day of atonement was known as the scapegoat. Over its head the high priest recited the sins of the children of Israel. When the long catalog was finished, the goat was handed over to "a fit man," who led it away into the desert, to "a land not inhabited" (Leviticus 16:21-22). There, far from human haunts, far from its kind, it was abandoned amid scenes of appalling desolation. There, with never a drop of water, never a blade of grass, in indescribable loneliness and isolation, it raised its plaintive cry—which was answered with total and awful silence. Thus our Savior suffered. His orphan cry rang up to Heaven and the only answer in the darkness was impenetrable, imponderable, complete silence.

(2) 焦急的群眾 (二十七 47-49)

(2) the Anxious Crowd (27:47-49)

站在十字架旁的一些人，有的誤以為主的吶喊，是在呼叫先知以利亞。有一個，以遲遲而至的憐恤，用海綿沾了一點醋，送到主那焦裂的嘴唇邊。主仍然清醒著，想起一句仍待應驗的預言——「我渴了，他們拿醋給我喝。」（詩六十九 21）——顯然他喝了這個酸的飲料。

Some of those who stood by the cross misinterpreted the Lord's cry and thought he was calling for the prophet Elijah. With a belated surge of compassion, one of them ran for a sponge dipped in vinegar, which he lifted to the Lord's parched lips on a reed. In full possession of His senses, the Lord recalled a prophecy that still awaited fulfillment—"In my thirst they gave me vinegar to drink" (Psalm 69:21)—and accordingly accepted the sour drink.

c. 不曾有人這樣的死去 (二十七 50)

c. Death Such As Was Never Known Before (27:50)

「耶穌又大聲喊叫，氣就斷了。」他不是罹難者，而是得勝者。沒有人能奪取他的生命，是他自己捨去的（約十 18）。當所有該完成的，都以超絕的威嚴完成後，他便斷了氣，將自己交給了他的父。救贖的工作完成了。

Jesus "cried again with a loud voice [and] yielded up the ghost." He died not as a victim, but as a victor. No man took His life from Him; He laid it down Himself (John 10:18). When all was done that had to be done, with sublime dignity He dismissed His Spirit into the keeping of His Father. Redemption's work was finished.

2. 聖所（二十七 51 節上）

2. The Sanctuary (27:51a)

接著又有別的神蹟發生。大多數是針對猶太人，因為馬太記載了聖所發生的神蹟。聖殿的幔子，從上到下裂為兩半，這是個不祥的預兆，象徵耶路撒冷及它的儀式宗教都將告終，也是舊約制度的終止。愛德賽恩說，這布幔有六十英尺長，二十英尺寬，若以手掌來量，就像人的手掌那麼厚，因此，非常的重。即使用牛犁也沒辦法撕開這幔子。而且它是從上裂到下，顯然是象徵由神降下的災難。

The other signs followed in swift succession. Most significant to the Jews to whom Matthew was writing was the sign in the sanctuary. The veil of the temple was torn in two from top to bottom, an ominous sign heralding the end of Judaism and its ritual religion, the end of the Old Testament economy. Edersheim said the veil was sixty feet long, twenty feet wide, as thick as a man's hand when measured right across the palm, and enormously heavy. A yoke of oxen could not have rent that veil. The fact that it was torn in two from the top indicated the divine nature of this symbolic catastrophe.

據說，猶太人後來怎麼處置這個幔子，很可能又縫回去，然後若無其事的繼續服事這個已經死了的宗教。若然，它也沒持續太久，因為就如馬太所寫的，神已預備要推倒整個聖殿了。

We are not told what the Jews did about the veil. Presumably they sewed it back up again and went about their business of serving a now-dead religion as though nothing had happened. If so, it was not to be for long. Even as Matthew wrote, God was preparing to pull the entire temple down.

3. 石頭（二十七 51 節下）

3. The Stones (27:51b)

除了幔子的神蹟，還有石頭的神蹟。那時發生一陣天搖地動，磐石都崩裂，浸潤著主的血液，連它們都在抗議人類如此對待創造他們的造物主。

Accompanying the sign of the veil was the sign of the stones. There was a terrible earthquake. Breaking rocks, drenched with the Savior's blood, lifted their voice in protest against men's murder of their Maker.

4. 墳墓（二十七 52-53）

4. The Sepulchers (27:52-53)

另一個神蹟是，墳墓都開了，耶路撒冷已睡聖徒的身體，多有起來的。後來保羅誠實地向亞基帕王說，「這些事...都不是在暗地裡作的」（徒二十六 26）。引導主耶穌進入死亡的境界又返回的過程，發生了好幾個神蹟奇事，為要讓最頑固的鐵石心腸受到感動。

Another sign was the opening of graves, the subsequent resurrection of those entombed, and the appearance of those saints to many in Jerusalem. Speaking in later years to King Agrippa, Paul could truthfully say, "This thing was not done in a corner" (Acts 26:26). The ushering of the Lord Jesus into the realm of death and back out again was accompanied by signs and wonders calculated to impress all but the most adamant and stony hearts.

5. 站崗的士兵（二十七 54）

5. The Sentries (27:54)

除了這些之外，還有一件神蹟奇事，便是士兵的歸信。「百夫長和一同看守耶穌的人。」在看守的過程，他們看見一個人，到死都維持一種莊重優雅的氣質，他寬恕仇敵，又應許那個幾分鐘前還咒罵他的賊，承諾讓他進樂園，還費心把母親託付給人，與父神交談，因身體飢渴、心靈受無比劇痛的摧折而喊叫出聲。他們親眼目睹了大自然一齊奏出巨響，暗無天日，巨石碎裂，齊聲抗議主所承受的死亡。

Not least among the signs of that day was the conversion of the sentries, "the centurion, and they that were with him." Watching Jesus, they had seen a man dying with dignity and grace, forgiving His foes, giving a thief who moments before had been cursing Him the promise of paradise, making final arrangements for the well-being of His mother, talking to God as Father, and crying out in thirst of body and unfathomable throes of spiritual torment. They had seen the orchestrated outrage of nature as darkened sky and rending rocks protested His death.

這些羅馬士兵，在那個粗暴的時代，不曉得看過多少齣恐怖的劇碼了，竟然「極其害怕」。他們在羅馬軍中受嚴酷的訓練，鐵腕紀律，向以驍勇善戰出名，個個都是大膽無畏的精兵，竟然「極其害怕」。會讓這些士兵畏懼的，乃是目睹一項事實：他們釘死的那一位，真的是神的兒子。他們曾聽見群眾嘲笑基督的這個宣告，他們曾聽見拉比對此的譏諷，他們還聽到強盜以此取笑，然而，這幾位羅馬兵卻相信了。

These Roman legionnaires, who had witnessed many a scene of horror in that callous age, "feared greatly." Their harsh training in the Roman army, their iron discipline, and their reputed courage in the face of danger, all conspired to make them men who were fearless, but they "feared greatly." What sent shudders through these soldiers was the fact that the One whom they had crucified was the Son of God. They had heard the rabble scoff at Christ's claim, they had

heard the rabbis deride it, and they had heard the robbers make fun of it, but these Romans believed it.

有些人未經證實就想淡化百夫長和一同看守者的認信，我們反對這樣的看法。百夫長他們並不是說，「這真是眾神的一個兒子啊。」他們說的是，「這真是神的兒子。」他們是外邦軍隊中，作過這樣認信的軍人中，頭一批初熟的果子。馬太強調了他們的歸信，以作為那些要被定罪的不信的猶太人強烈的對比。

We decry the totally unwarranted efforts of those who try to dilute the confession of the centurion and those who were with him. They did not say, "This was *a* son of the *gods*." They said, "This was the Son of God." They were the first fruits among the vast army of Gentiles who have since made the same confession. Matthew emphasized their conversion to set in greater contrast and condemnation the unbelief of the Jews.

E. 同情者（二十七 55-56）

E. The Sympathizers (27:55-56)

除了約翰福音之外，主身邊那些同情份子顯然都不在場。有一些婦女來到十字架旁，從頭到尾都在。馬太描寫了其中三位：（1）抹大拉的馬利亞，她虧欠主很多，也多蒙赦免，因此也很愛主。（2）革羅罷的妻子，也是雅各和約西的母親馬利亞。（有人認為，她也是達太及奮銳黨西門的母親。愛德賽恩認為革羅罷是約瑟——主耶穌的養父的兄弟。）（3）還有撒羅米，西庇太兩個兒子（雅各和約翰）的母親，也是童貞女馬利亞的姊妹。

Except for John, the men among the Lord's sympathizers were conspicuously absent. The women came to the cross and stood through it all. Three of them were identified by Matthew: (1) There was Mary Magdalene, one who had owed much, been forgiven much, and loved much. (2) There was Mary, the wife of Cleopas and mother of Joses and James the Less. (She is thought to have also been the mother of Lebbaeus and Simon Zelotes. Edersheim thought that Cleopas was the brother of the Joseph who was the husband of the Lord's mother.) (3) There was Salome, the mother of Zebedee's children (James and John) and sister of the virgin Mary.

因此，主的兩個阿姨都在十字架現場，還有一位婦人，主曾從她身上趕出七個鬼。這些婦人一開始似乎就在十字架旁，還有主的母親和約翰（約十九 25-27）。當約翰送耶穌的母親離開現場到他的家時，這些人似乎也稍微退到一旁去（或許擔心自己的安危），留下主耶穌獨自承受一切的痛苦。

Thus two of the Lord's aunts were at the cross and they were accompanied by a woman out of whom the Lord had cast seven demons. These women appear to have stood close to the cross at first. With them were the Lord's mother and John (John 19:25-27). When John took the Lord's mother away from the scene to his own home, the other women seem to have withdrawn to some distance away (perhaps fearing for their own safety), leaving the Lord Jesus to endure His agonies alone.

VIII. 墳墓（二十七 57-66）

VIII. The Tomb (27:57-66)

主的性命就這樣死亡了。曾在太空中設立諸星球，曾使無變有，創造諸世界，曾屈尊拾土來形塑亞當，吹生命氣息到他鼻孔的那一位，現在竟然死了。主承受了人類想得到的各種羞辱他尊嚴的方式。他也承受陰間的痛苦，承受神所發的忿怒和咒詛的重擔，現在終於死了，既然死了，就需要墳墓。

And so the Lord of life died. He who had flung the stars into space, who had made the worlds out of nothing, who had stooped down to fashion Adam's clay, who had breathed into his nostrils the breath of life, was dead. The Lord had suffered every indignity that mankind could devise. He had taken on the hosts of Hell. He had bowed beneath the load of the wrath and curse of God. Now He was dead and, being dead, required a tomb.

A. 借來的墳墓（二十七 57-61）

A. The Tomb Given (27:57-61)

1. 約瑟的求情（二十七 57-58）

1. The Intercession of Joseph (27:57-58)

當耶穌降生時，神就安排手邊有一位約瑟來保護他，現在他死了，又有一個約瑟來保護他，這很有意思。第一個約瑟是個木匠；另一個是議員。第一個是窮小子，另一個是富商。兩位都被形容是「義人」（太一 19；路二十三 50）。兩位，都是在聖經中出現一下，然後就神隱不見。

It is interesting that God had on hand a Joseph to provide protection for the Lord when He was born, and a Joseph to provide protection for Him when He was buried. One Joseph was a carpenter; the other was a counselor. One was poor; the other was prosperous. Both men were

described as "just" (Matthew 1:19; Luke 23:50). Both blazed for a moment on the sacred page and then disappeared into obscurity.

亞利馬太的約瑟去向彼拉多求情，准許他領取耶穌的遺體。這約瑟是公會的一員，是少數幾位不同意亞那、該亞法對付耶穌策略的人。他也像所有敬虔而富有的猶太人一樣，在耶路撒冷給自己和家人建好了一個墓園。

It was Joseph of Arimathea who went to Pilate to request permission to take custody of the dead body of Jesus. This Joseph was a member of the Sanhedrin, one of the few who dissented from the policy of Annas and Caiaphas in regard to Jesus. Like other pious wealthy Jews, Joseph had been building a sepulcher in Jerusalem for himself and his family.

約瑟不可能沒有讀過以賽亞書五十三章 9 節，預言說，彌賽亞要與財主同葬，而他也相信耶穌就是彌賽亞，因此，刻意為耶穌預備好自己的墳墓，使預言得以成就。若然，約瑟很可能隱藏自己對耶穌的效忠，以免官員來干擾這項計劃。但是耶穌死了，約瑟便果敢地脫下他祕密的外衣，挺身來作福音書作者所說他作的事。

It is not unlikely that Joseph had read Isaiah 53:9, which prophesied that the Messiah would be buried with the rich and, being convinced that Jesus was the Messiah, had purposefully set about preparing his own tomb for Jesus in order to fulfill the prophecy. If so, Joseph had probably concealed his allegiance to Jesus in order to prevent the authorities from interfering with his project. But when Jesus died, Joseph resolutely threw off his cloak of secrecy to act as the evangelists said he did.

2. 耶穌入土（二十七 59-61）

2. The Interment of Jesus (27:59-61)

a. 最後的愛的禮物（二十七 59-60）

a. The Last Loving Gift (27:59-60)

不論怎樣，約瑟鑿好的墳墓，現在正好可以用來安葬耶穌的遺體。馬太說，那是他「自己的新墓」（二十七 60）。「新」這字是 *kainos*，意為「新鑿的」，因此，馬太的意思是說，這墳沒有用過，沒有沾染過任何死屍的污穢。

In any case, the tomb that Joseph had hewn was ready and available for the burial of the Lord's body. Matthew said it was "his own new tomb" (27:60). The word translated "new" here is

kainos, which means "freshly made," so Matthew was saying that the tomb was unused, undefiled by any dead body.

有關耶穌的安葬，馬太說的不多。他只說，約瑟用「乾淨細麻布」裹好身體（二十七 59）。約翰則加了一些細節，說到約瑟的同事尼哥底母買了許多沒藥和沉香，用來敷死人的香料（約十九 39）。因為安息日將屆，明顯這一切都要趕工完成。時間只允許他們作一部份的防腐。石頭已經滾好墓門，男士們都離開了。

Matthew told us very little about the interment of Jesus. He simply said that Joseph wrapped the body "in a clean linen cloth" (27:59). John added other details, telling how Joseph's colleague Nicodemus brought a large amount of myrrh and aloes, aromatic spices used for burying the dead (John 19:39). Because of the impending sabbath, haste characterized all that was done. A partial embalment was all that time allowed. The stone was rolled in place and the men left.

b. 最後一瞥（二十七 61）

b. The Last Linger Gaze (27:61)

「抹大拉的馬利亞，和那個馬利亞」留在後面。他們捨不得走。安葬似乎都已完成。倘若她們離開墳墓，去找伯大尼的馬利亞，她可能會告訴她們別的。她已經離開十字架和葬禮，並不是她不在乎這一切，而是因為她知道，耶穌將要復活。這也是為什麼她會將那寶貴的香膏奉獻給耶穌，趁耶穌還活著時膏他，而不等到他安葬時用（約十二 1-7）。她不需要守在墳墓前哭。她在家中等故事的發生。

"Mary Magdalene, and the other Mary" remained behind. They could not tear themselves away. The burial seemed so final. If they had left the tomb and gone to visit Mary of Bethany, she would have told them otherwise. She had stayed away from the cross and the funeral, not because she did not care, but because she knew that Jesus was going to rise again. That is why she had given her precious spikenard to Jesus while He was still alive instead of saving it for His burial (John 12:1-7). She had no need to wait and watch and weep at the tomb. She was waiting at home for the rest of the story to unfold.

B. 看守墳墓（二十七 62-66）

B. The Tomb Guarded (27:62-66)

1. 公會的困窘（二十七 62-64）

1. The Sanhedrin's Predicament (27:62-64)

a. 他們記住什麼（二十七 62-63）

a. What Was Remembered (27:62-63)

當那個正午時分的黑暗籠罩全地時，我們不禁好奇，公會的人員心中會怎麼想；當地震發生，好像世界末日，預告著主的性命即將離去時；當聽見聖殿幔子好像祭司長撕裂袍子一樣地裂開時，我們都好奇，公會人是怎麼想的。當他們聽見，耶穌很快地斷了氣，而不像一般人，拖好久才死時，他們會怎麼想？倘若，兵丁必須打斷他的腿來加速他的死亡，那他就被證明了不是真的彌賽亞（出十二 46；民九 12）。只是，羅馬士兵並沒有打斷他的腿，反而是刺了他的肋旁。我們好奇，當公會的人聽見，連羅馬異教徒兵丁都承認耶穌是神的兒子時，他們會怎麼想？當人家去報告，他們公會中有兩位，德高望重的尼哥底母和富商亞利馬太，勇敢地去拉彼拉多，領了耶穌的身體，隆重地安葬耶穌時，我們也好奇，這些公會人員會怎麼想？

We wonder what the leaders of the Sanhedrin thought when that strange darkness fell over the land; when the earthquake, like the crack of doom, heralded our Lord's departure from this life; when news came of the rending of the temple veil to match the rending of the high priest's robe. We wonder what they thought when it was reported that, contrary to customary expectations of a slow death, Jesus had simply dismissed His spirit and died. If the soldiers had had to hasten His death by breaking His legs, He would have been proven to be a false Messiah (Exodus 12:46; Numbers 9:12). But instead of breaking His legs, the Romans had pierced His side. We wonder what the leaders of the Sanhedrin thought when they heard that pagan soldiers of Rome had confessed Jesus to be the Son of God. We wonder what they thought when they were told that two of their number, the greatly respected Nicodemus and the enormously rich Joseph of Arimathea, had boldly gone to Pilate, received from him the body of Jesus, and given it an honorable burial.

現在是預備日的次日，是節日的頭一天，大日，尼散月的第十五日，有一個害怕的念頭進了公會領袖的心，唉，太遲才想起啊：耶穌曾說過，他要復活。似乎除了伯大尼的馬利亞，他的朋友，沒有一個人記得這個預言，但是，他的敵人倒記起來了。

Now it was the day following the preparation day. It was the first day of the feast, the high day, the fifteenth of Nisan, and a terrible thought belatedly gripped the leaders of the Sanhedrin: Jesus had said that He would rise again. It seems that with the exception of Mary of Bethany, none of His friends remembered that prophecy, but His enemies did.

b. 下令要求（二十七 64）

b. What Was Requested (27:64)

祭司長和法利賽人匆忙的趕去找彼拉多，央求他，「將墳墓把守妥當。」他們還提供一個圓滑的解釋，假如墳墓沒有把守妥當，門徒可能趁黑夜打劫墳墓，把他的屍體偷了去，然後再編造復活的故事。因此，這些宗教領袖說「這樣，那後來的錯誤，比先前的更利害了。」（按英譯）先前的錯誤就是他們禁止人去傳播。我倒是認為，最大的錯誤，首先乃是釘死耶穌。

The chief priests and Pharisees rushed off to Pilate and urged "that the sepulchre be made sure until the third day." They offered a glib explanation of what might happen if the tomb were not secured: the disciples might under cover of night raid the tomb, steal the body, and spread the story of a resurrection. "So the last error shall be worse than the first," the religious leaders said. What the first error was they refrained from saying. I presume it was the colossal mistake of crucifying Jesus in the first place.

顯然，這些惡人判斷，主的門徒跟他們自己一樣的狡猾。其實，這些門徒已士氣低落到潰不成軍，根本無法策劃這樣的計謀。以他們的心神狀態來看，已無法執行這種計劃，即使有心想多少傳揚一點主的真理，也都無以為繼。

Evidently these evil men judged the Lord's disciples to be as devious and crafty as they were. In actual fact, the disciples were so thoroughly demoralized that they were incapable of even thinking up such a scheme. In their state of mind they could not have executed that kind of plan even if they had been bent on somehow carrying on the Master's cause.

2. 公會的人提防（二十七 65-66）

2. The Sanhedrin's Precaution (27:65-66)

彼拉多懂他們的意思，他便說，「你們有看守的兵。」（二十七 65）。這句希臘文可以解讀為命令式「給你們守衛吧」，或直述句「你們可以有守衛。」「看守」這個字是 *koustōdia*，意指一隊四人的守衛。顯然彼拉多提供給公會的是這種守衛。因此，領袖們便告退了，墳墓貼上封條，還有士兵防止人闖入，誰也無法得逞。他們這麼小心翼翼的提防，反而讓基督的復活，成了更無懈可擊的歷史事實。

Pilate saw their point. "Ye have a watch [guard]," he said (27:65). The Greek can be interpreted as the imperative "Have ye a guard," or as the indicative "Ye may have a guard." The word translated "watch" is *koustōdia*, which refers to a guard of four soldiers. Clearly Pilate provided the Sanhedrin with such a guard. So off the leaders went, armed with a seal for the sepulcher and soldiers to keep intruders away. No one was going to tamper with that tomb. Their precautions render the subsequent resurrection of Christ all the more unassailable as historical fact.

因此，世界又繼續運轉，百姓又恢復了每日的常態生活。主的門徒都躲起來了。婦女們預備好了要再去膏耶穌的香料。士兵們在踱步或丟骰子打發時間。主那毫無氣息的遺體，又冷又硬地躺著。時間一分一秒地過去。

死亡似乎已掌控了一切，但即使它能，還是無法毀掉那具不能朽壞的，被繃帶纏裹，躺在暗墳裡的身體。天堂和地獄都在摒息以待墳墓的動靜，天使們也在聚集守護。

So the world spun on through space. People settled down to the daily routine of their lives. The Lord's disciples hid themselves. The women made preparations for completing the embalming. The soldiers paced up and down or cast dice to while away the time. The lifeless body of the Lord lay still and cold. The moments ebbed away.

It seemed that death was reigning supreme, but try as it might, it could not corrupt that immortal clay lying swathed and bound in the inner darkness of the tomb. Heaven above and Hell beneath watched that sepulcher with bated breath, and angels gathered in the shadows.

第四部

王復活了

Part 4.

The King Is Raised

馬太二十八章 1-20 節

Matthew 28:1-20

I. 黎明曙光（二十八 1-10）

I. The Light Broke Through (28:1-10)

光衝破了黑暗，驅逐墳墓的幽暗，使徒們的憂鬱和不信也一掃而空，給無數世紀帶來光明與新的真理。三天三夜的黑暗以及當主被懸掛在十字架上時，那種鋪天蓋地而神祕的黑暗，如今都過去了。此後，凡是相信而成為神兒女的人，面臨死亡時，就再也不會進入黑暗。因此，「義人的路，好像黎明的光，越照越明，直到日午。」（箴四 18）。

The light broke through, dispelling the darkness of the tomb, banishing the gloom and unbelief of the apostles, and flooding the ages with radiance and new truth. The three days and three nights of darkness, heralded by the mysterious darkness that was wrapped around our Lord's last three hours on the cross, were over. Never again will a believing child of God go out into the dark when death comes. Now "the path of the just is as the shining light, that shineth more and more unto the perfect day" (Proverbs 4:18).

A. 主的使者（二十八 1-8）

A. The Angel of the Lord (28:1-8)

1. 一種改變（二十八 1-4）

1. A Change (28:1-4)

a. 按照以色列的次序（二十八 1）

a. In the National Order of Things (28:1)

「安息日過後」（按英譯），馬太開始在福音書中，對以色列民敘述基督復活。有些學者認為，第一句應改為「安息日將盡」，但我們還是保留欽定本的譯法吧。這是一種順暢、深刻並且令人驚訝的補述，顯示：大家習以為常的事情，馬上要有個極大的轉折。猶太教即將到了盡頭。猶太人的安息日，即將因著主的復活而廢除，就如聖殿要因幔子裂開，祭司制度要因大祭司的袍子撕裂而廢除一樣。馬太寫著，「安息日過後」。對他的猶太同胞，對那些信基督，還因著要不要守安息日而困惑不已的教會信徒，他喊道，「成了！」。

"The end of the sabbath." Thus begins Matthew's account of the resurrection of Christ in the Gospel that is directed specifically toward the nation of Israel. Some scholars want to retranslate that first phrase as "late on the sabbath," but let the King James rendering stand. It is an eloquent, profound, and startling commentary on a change in the national order of things. Judaism was finished. The Jewish sabbath was rendered obsolete by the Lord's resurrection, just as the temple was made obsolete by the tearing of the veil, and the priesthood by the rending of the high priest's robe. "The end of the sabbath," Matthew wrote. To his Jewish compatriots and to those within the ranks of the professing Christian church who were still bemused by questions concerning the sabbath, he was crying, "It is finished!"

生命與榮耀之主，道成肉身的宇宙創造者，安息日的主，在安息日時，仍然在死亡中靜止不動。安息日是立基於那不能救人的律法，這律法，充其量不過是訓蒙的師傅，要將人帶往基督。

It was on the sabbath that the Lord of life and glory, the incarnate Creator of the universe, the Lord of the sabbath, lay silent and still in death. The sabbath was rooted and grounded in a law that could not save, a law that at best was a schoolmaster to bring people to Christ.

在創造時，神於第七日息了工（創二 1-2）。在啟示中，神將第七日分別出來，作為祂子民的安息日（出二十 8-11）。復活之後，這一切都改變了。因此，主耶穌回答批評控訴他不守安息日的人說，「我父作事直如今，我也作事。」（約五 17）。在舊約時，神的安息只有一日，但祂安息日的安息，因人的罪進入而遭破壞。如今，祂的安息乃是在一個人身上。神安息在基督這個人身上，也安息在他所完成事工裡，因此，這也是我們的安息。復活代表了「安息日已過」以及安息日所代表的一切，都已經過去了。

In creation God rested on the seventh day (Genesis 2:1-2). In revelation God set apart the seventh day for His people's rest (Exodus 20:8-11). In resurrection all that is changed. Thus the Lord Jesus replied to His critics who accused Him of breaking the sabbath, "My Father worketh... and I work" (John 5:17). In the Old Testament God's rest was in a day, but His sabbath rest was broken by the entrance of sin. Now His rest is in a person. God rests in the person of Christ and in His finished work, and so do we. The resurrection spelled "the end of the sabbath" and all that it represented.

在馬太二十八章 1 節中，不只是「安息日過後」，我們還讀到「七日的頭一日，天快亮的時候。」初代教會，憑著它屬靈的直覺與睿見，將安息日這個休息的一日，轉成在七日的第一日為敬拜之日（徒二十 7；林前十六 1-2）。藉著遵守第一日，既可與摩西律法和拉比的規條脫鉤，更能記念我們在基督裡，他為我們所完成的勝過死亡的救贖。

In Matthew 28:1 it was not only "the end of the sabbath." We also read that "it began to dawn toward the first day of the week." With spiritual instinct and insight the infant church turned away from the sabbath as a day of rest to the first day of the week as a day of worship (Acts 20:7; 1 Corinthians 16:1-2). Uncluttered with Mosaic prohibitions and rabbinical rules, the first day was observed in commemoration of the consummation of our redemption in Christ's conquest over death.

當抹大拉的馬利亞和「那個馬利亞」（革羅罷的妻子，小雅各的母親）「來看墳墓」時，她們完全不知道，那裡已經起了極大的變化。墳墓是她們一切盼望的寄託。它包藏著那一位已死亡的身體；他的生命和愛，已經征服了她們的心。在憂傷中，她們並不期待看到別

的，只是想來看一座墳墓，不料，卻看到了救主。喔，多麼快樂的日子！對於在基督裡的每一位，這是何等大的盼望！

When Mary Magdalene and "the other Mary" (the wife of Cleopas and the mother of James the Less) went "to see the sepulchre," they had no idea of the enormous change that had transpired. That tomb was the grave of all their hopes. It contained the mortal remains of One whose life and love had conquered their hearts. They expected to see nothing else. In their sorrow they came to see the sepulcher, but instead they saw the Savior. Oh happy day! What hope for all in Christ!

b. 按自然的原則（二十八 2-4）

b. In the Natural Order of Things (28:2-4)

（1）地大震動（二十八 2 節上）

(1) the Ground Convulsed (28:2a)

這些婦人還不知道，大自然已經起了變化。馬太寫道，「忽然，地大震動。」

當大地的創造者死時，地因驚嚇而大震動；當他復活時，地因歡樂又震動。當耶穌下到陰間時，土地也痙攣；耶穌以受創的雙足，果敢地走入陰間，然後又出來，使得地的根基顫抖，好像一盤果凍被他踐踏。

The women did not know it yet, but there had been a change in the natural order of things. Matthew wrote, "Behold, there was a great earthquake."

The ground shook with palsy when its Creator died; it shook with pleasure when He rose again. The ground convulsed when Jesus descended into the underworld; with His pierced feet, Jesus marched resolutely into Hades and then out again, causing the bedrock granite of the earth to tremble like a bowl of jelly beneath His tread.

（2）被征服的墳墓（二十八 2 節下）

(2) the Grave Conquered (28:2b)

「有主的使者從天上下來，把石頭滾開，坐在上面。」天使並不是來開門讓基督可以出墳；基督早已經出來了。天使乃是來向世人顯示復活的證據：一座打開並空了的墳墓。

"The angel of the Lord descended from heaven, and came and rolled back the stone from the door, and sat upon it." The angel did not come to let Christ out of the tomb; He had already come out. The angel came to show the world the evidence of the resurrection: an open and empty tomb.

儘管有政府的封條，它還是奇妙地不受攔阻，天使滾開了石頭門。儘管祭司和巡撫輕蔑不屑，天使仍然坐在石頭上。讓耶路撒冷和羅馬用盡心力去防止他吧！他豈把公會的圖謀或該撒的權勢看在眼裡呢？天使豈把祭司的庭審或王的兵丁看在眼裡呢？一位天使，一夜之間，就可把西拿基立的軍隊收拾掉（王下十九 35）。在主墳墓前的天使，不過是永活的基督可以從天上呼叫的十二營中的一位（太二十六 53）。

With magnificent disregard for the governor's imperial seal, the angel rolled back the stone. With majestic disdain for priest and procurator, the angel sat on the stone. Let Jerusalem and Rome try to interfere with him! What did he care about the machinations of the Sanhedrin or the might of the caesar? What did the angel care about priestly courts or princely cohorts? One angel in one night overthrew all of Sennacherib's hosts (2 Kings 19:35). The angel at the Lord's tomb was only one of the twelve legions that the living Christ could call down from on high (Matthew 26:53).

我們可以想像，天上的天軍如何挑戰敵軍：「站住，該撒，帶你的突擊隊過來吧。把你的戰士；從大布列顛，從希臘，高盧，從幼發拉底河，從黑海調過來吧。有膽的話，把他們一波接一波地扔進去對抗那個天使吧。看你的帝國會不會提早成為一片廢墟！

We can imagine the hosts of Heaven challenging the opposition: "Ho there Caesar, bring on your shock troops. Summon your soldiers; bring them back from Britain, from Greece and Gaul, from the Euphrates river and the Euxine sea. Throw them in, wave after wave, against that lone angel, if you dare. And reduce your empire to ruins before its time!"

地上沒有什麼權勢，可以將那塊石頭再滾回去，關閉那座墳。沒有哪個猶太公會或羅馬統治者，可以重新再將空蕩蕩的裹屍布，重新裹上那位道成肉身，幾天前才被細麻布緊緊縛住的身體。

No power on earth could roll back that stone in order to close the tomb again. No Jewish Sanhedrin or Roman sovereign could re-wrap the empty graveclothes around the incarnate clay that linen had bound for a few short days.

(3) 嚇壞了的衛兵 (二十八 3-4)

(3) the Guard Confounded (28:3-4)

二十八章 3 節，我們讀到聖經對天使一種罕有的描述：「他的像貌如同閃電，衣服潔白如雪。」天使閃著令人睜不開眼的光芒，沐浴在另一個世界才有的，無法靠近的明亮。或至少這些守衛的兵丁看見時是如此。他們嚇得魂不附體，和死人一樣的倒地不起。

In 28:3 we find one of the rare Biblical descriptions of angels: "His countenance was like lightning, and his raiment white as snow." The angel was panoplied in blinding glory, bathed in the unapproachable light of another world. Or so the keepers saw him. In mortal fear they shook in their shoes and fell headlong, as though dead, at the angel's feet.

2. 挑戰（二十八 5-6）

2. A Challenge (28:5-6)

天使向婦人展現他那令人震驚的容貌。他意識到她們自然會害怕，便立刻安慰她們，消除她們的憂慮：「不要害怕，我知道〔oida，憑本能，不經努力〕你們是尋找那釘十字架的耶穌。他不在這裡。照他所說的，已經復活了。你們來看安放主的地方。」婦人本來就是要「來看墳墓」的，天使帶著一點諷刺的味道，等於在說，「好啊，就過來看啊！」

The angel presented his terrifying countenance to the women. Reading their natural fear, he hastened to disarm their apprehension by offering a comforting word: "Fear not ye: for I know [oida, 'know by intuition, without effort'] that ye seek Jesus, which was crucified. He is not here: for he is risen, as he said. Come, see the place where the Lord lay." The women had come "to see the sepulchre," and with gentle irony the angel said in effect, "Well, come and see it!"

空墳，復活的最大證據，將基督教與世上其他宗教區隔開來。其他假的宗教，對「死亡」這個可怕事實都沒有答案，基督教邀請世人來，看一個空了的墳墓。

The empty tomb, the great apologetic of the resurrection, separates Christianity from the world's other religions. None of the false faiths has a true answer to the terrible reality of death. Christianity invites the world to come and look at an empty tomb.

第一個邀請我們的是天使。當基督從天降生時，天使們打前鋒，報告道成肉身的消息，當基督從地裡復活時，天使（路二十四 4）也打前鋒，告訴世人。他們十分關切救贖的過程，因為，他們所愛的那一位，從頭到末了都在其中。

The first to extend the invitation was an angel. Angels heralded the incarnation when Christ came down from above, and angels (Luke 24:4) heralded the resurrection when Christ came up from below. They are intensely interested in the process of redemption because their Beloved is involved in it from beginning to end.

想想看，彼得因為否認基督，他的損失多大。想想看，馬太和其他門徒，因為不信，損失多麼大。倘若他們認真的將主一再告訴他們的，他要被賣、受審、受死、埋葬，和復活當一回事，他們一定會夠勇敢地出現在審問廳中，為主作證，在加略山抗議不公，也會在墳墓外守候黎明的復活，渴望成為第一個迎接從死裡復活的主，他們也就可能對歷史上最偉大的事件作第一手報導。結果，空墳的消息，是由天使第一個宣佈的，而榮耀的福音，是被有信心的婦女第一個傳播的，他們雖然不信，還是一早就來到墓地。

Think what Peter missed because of his denial of Christ. Think what Matthew and the other disciples missed because of their unbelief. Had they taken seriously the Lord's repeated statements about His impending betrayal, trials, death, burial, and resurrection, they would have been bold enough to be present at the courts to give their testimony and at Calvary to protest the crime. They would have been keeping vigil outside the tomb on resurrection morning, eager to be the first to welcome the risen Lord back from the dead. They might have been able to give eyewitness reports of the greatest event in history. Instead news of the empty tomb was first announced by angels, and the glorious evangel was carried first by those faithful women who, in spite of their unbelief, went early to the tomb.

空墳，遂成了使徒佈道的基石。初代教會向猶太人、外邦人、希臘人和化外之人、為奴的或自由之身、富人或窮人、重要人物或微不足道的人，都這樣邀請，來思考一座空的墳墓，一位復活的基督。保羅無論在雅典，或對亞基帕王，都傳講復活。彼得在五旬節也是如此傳講。「神已叫他從死裡復活」是保羅最重要的福音論述（羅十9）。

That vacated sepulcher became the cornerstone of apostolic preaching. The young church invited Jew and Gentile, Greek and barbarian, bond and free, rich and poor, great and small to ponder an empty tomb, a risen Christ. Paul preached the resurrection on Mars hill and to King Agrippa. Peter preached it on the day of Pentecost. "God hath raised him from the dead" is at the heart of Paul's great gospel treatise (Romans 10:9).

天使的宣告，是黑暗中的明光，死人中的生命，絕望中的盼望，得救的確據，福音的精髓。勇敢的傳揚這好消息，讓公會的人，全都不寒而慄。

The angel's announcement was light in the darkness, life from the dead, hope for the hopeless, assurance of salvation, the essence of the gospel. The bold preaching of this news sent shudders through the Sanhedrin.

硬著心的未信者，還是不肯信，從空墳憤憤地走開。他們會編造各種說不通的理論來解釋。可悲的是，這些依舊不信的人，不是因為不能信（因為基督復活的證據多得無法勝數），而是因為執意不肯信。再也沒有哪些人，比公會的人更不願相信了，他們想盡各種辦法，要把基督勝過死亡，對他們不利的證據統統封殺掉。

Hardened unbelievers, those who will not believe, go away in a rage from the empty tomb. They invent untenable theories to account for it. The sad truth is that people remain unbelievers, not because they cannot believe (for the proof of Christ's resurrection is overwhelming), but because they *will not* believe. Nowhere is that unwillingness more evident than in the Sanhedrin's attempt to explain away the hard and inconvenient evidence of Christ's triumph over death.

猶疑不定的信徒，聽到「你們來看」這幾個字，空墳的證據，以及復活的基督，都讓他們產生新的信心，就如五旬節門徒所獲得的嶄新勇氣。基督從死裡復活，保惠師從榮耀中降臨，催生了教會，並進入一個新的時代。

Wavering believers hear the words "Come, see," and the evidence of an empty tomb and a risen Christ puts new conviction in them, just as Pentecost put new courage in the disciples. A Christ up from the grave and a Comforter down from the glory gave birth to the church and a new dispensation.

3. 託付（二十八 7-8）

3. A Charge (28:7-8)

a. 啟示（二十八 7）

a. A Revelation (28:7)

天使派任務給婦人們，「快去告訴他的門徒說，他從死裡復活了，並且在你們以先，往加略山去，在那裡，你們要見他。看哪，我已經告訴你們了。」

The angel charged the women, "Go quickly, and tell his disciples that he is risen from the dead; and, behold, he goeth before you into Galilee; there shall ye see him: lo, I have told you."

加利利正是他們最初開始之地。是主成長，呼召門徒，行使大多數神蹟的地方，也是傳達過最重要信息的地方。他要在加利利跟門徒碰面。

Galilee was where it had all begun. That was where the Lord had grown up, where He had called His disciples, where most of His miracles had been done, where His greatest messages had been preached. He would meet the disciples in Galilee.

使徒團隊卻已潰散。有一個死了；另一個還因為不承認主而意氣消沉；大家都恐慌不已，困惑不堪。主立刻意要重組這個團隊，並託付任務給他們，他要跟他們在一座山上碰面，重新堅固塑造他們，成為即將誕生的教會核心。

The apostolic band was in disarray. One of the disciples was dead; one was still bowed by the burden of denial; all were living in fear; all were confused. The Lord intended to reconstitute the group and recommission it. He would meet them on a mountain and forge them anew into the nucleus of the church that was soon to be born.

b. 反應（二十八 8）

b. A Response (28:8)

婦女們帶著重要的消息，趕緊去赴任務。她們的心靈應該是又害怕又高興——害怕，是因為那個天使（雖然他有安慰她們），快樂，是因為報的是好消息。主復活的啟示，已經席捲了她們。

With their great news, the women rushed off on their happy mission. Fear and joy must have fought for mastery in their souls—fear because of the messenger (in spite of his assurances) and joy because of the message. They were overwhelmed with the revelation that the Lord had risen.

B. 主顯現（二十八 9-10）

B. The Appearing of the Lord (28:9-10)

1. 相遇（二十八 9-10 節上）

1. The Meeting (28:9-10a)

a. 他遇見婦人（二十八 9 節上）

a. When He Met the Women (28:9a)

婦人遇見了耶穌。馬太記載這樣的相遇，十分突然。

「跑去要報給他的門徒」時，主就遇見她們。倘若我們渴望有更多、更大的啟示，沒有比「儘快順服神已啟示的旨意」更好的方法了。

主不希望這好消息只停留在「聽說」的階段，即使，聽說的來源是一位閃亮的天使。天使顯現已經足夠引人注意了，但我們的福音不是停留在天使所說的話語，不論他的像貌多麼光亮，他的信用多麼可靠，主不需要這樣的仲介。我們的信仰，必需立基在比「看見天使」更穩固的基礎上（路二十四 23）。它必須立基在個人與主自己的相遇上。不過，我們還是要像這兩個婦人一樣，先順服那已經顯明的光去行，就必蒙主賜下更多。這一直是神作事的方式。

Then the women met Jesus Himself. Matthew recorded the meeting with astonishing brevity.

It was "as they went to tell his disciples" that the Lord met them. There is no substitute for prompt obedience to the revealed will of God if we want more and greater revelation.

The Lord had no intention of letting the tidings rest merely on hearsay, even if the source was a shining angel. Angelic appearances are worthy of notice, but our gospel does not rest on the word of an angel, no matter how bright his countenance or how bold his confidence. The Lord wants no such intermediaries. Our faith must rest on something more solid than "a vision of angels" (Luke 24:23). It must rest on a personal encounter with the Lord Himself. Still, it was as the women were obeying the light they had that they were given more. That is always God's way.

b. 他為什麼遇見婦人（二十八 9 節下—10 節上）

b. Why He Met the Women (28:9b-10a)

主向婦人顯現的原因，是要消除她們所有的懷疑和害怕。天使不免還會殘留給人一點點的害怕，但若我們愛主，他永遠不會讓我們害怕。「愛既完全，就把懼怕除去（約壹四 18）。主說，「不要害怕」（太二十八 10）。

The reason the Lord appeared to the women was to banish all doubt and dread. Angels may leave us with a residue of fear, but the Lord never will, if we love Him. "Perfect love casteth out fear" (1 John 4:18). "Be not afraid," the Lord said (Matthew 28:10).

「耶穌遇見她們說，喜樂。（按英譯），他們就上前抱住他的腳拜他。」（二十八 9）。「all hail」意思是「喜樂！」婦人們高興萬分。立即認出是他，便跪在他腳前。她們看見他的指甲印，便恭謹地以雙手抓住他的腳，感受到他復活後的結實的身體，因這神奇的一切而俯伏，全心的敬拜，激動得說不出話來。天使所說的是真的——美好而奇妙的真實。主真的復活了！

"Jesus met them, saying, All hail. And they came and held him by the feet, and worshipped him" (28:9). "All hail" means "Rejoice!" The women were overwhelmed with joy. Recognizing Him instantly, they went down at His feet. They gazed at the nail prints, reverently clasped His feet in their hands, felt the solid reality of His resurrection body, bowed in adoring wonder, and worshiped with hearts too full for words. The angel's words were true—gloriously, wonderfully true. The Lord was risen indeed!

2. 信息（二十八 10 節下）

2. The Message (28:10b)

主排除了婦人的懷疑和害怕之後，便複述一次天使給她們的指示。她們要去通知門徒，快到加利利與他碰面。門徒要暫時離開耶路撒冷一陣子，因為這裡已成了一口充滿仇恨和惡意的大鍋。

After dispelling the women's doubt and fear, the Lord repeated the instructions of the angel. They were to tell the disciples to meet Him in Galilee. The disciples needed to get away from Jerusalem for a while, for it was a cauldron of hate and malice.

他說，「你們去告訴我的弟兄」這是主第一次稱他的門徒為「弟兄」。儘管他們犯錯、仆倒，儘管他們疑懼、喪志，他還是稱他們「我的弟兄」。這正是他的恩典。死亡、埋葬和復活，並未改變他的心。他依舊是滿有愛心、耐性、激勵人的耶穌。「在那裡必見我」這是他最後鼓勵的話語。

"Go tell my brethren," He said. For the first time the Lord called the disciples "brethren." In spite of their faults and failures, in spite of their doubts and disarray, He called them "my brethren." Such is His grace. Death, burial, and resurrection had not changed His heart. He was the same loving, patient, forgiving, encouraging Jesus. "There shall they see me" was His last cheerful word.

II. 被揭穿的謊言（二十八 11-15）

II. The Lie Broke Down (28:11-15)

有兩組人馬急著進城：婦人和守衛。婦人滿心壯志；守衛嚇得半死。婦人正要向世人宣佈歷史上最不得了的事實；守衛正要向世人宣佈歷史上最大的謊言。馬太以藝術家的技巧，

和聖靈所賜的智慧，將這兩組人馬併列。「她們〔婦人〕〔順服基督〕去的時候，看守的兵，有幾個進城去」（二十八 11）。

Two groups hurried into the city: the women and the watchmen. The women were overwhelmed with triumph; the watchmen were overwhelmed with terror. The women were about to confront the world with the most tremendous fact in history; the watchmen would soon confront the world with the most tremendous falsehood in history. With the skill of an artist and the genius of inspiration, Matthew brought the two together: "Now when they [the women] were going [in obedience to Christ], behold, some of the watch came into the city" (28:11).

A. 扯謊的必要（二十八 11-12）

A. The Need for the Lie (28:11-12)

1. 向官方報告有關復活的事（二十八 11）

1. The Official Report of the Resurrection (28:11)

嚇壞了的守衛，向公會報告，讓那些猶太的宗教領袖，陷入一片驚愕和慌亂。不可置信的事竟然發生了。不要一兩小時，這事一定就傳遍耶路撒冷。他們原本就半信半疑的害怕那復活的宣告，但另一方面又自我安慰彼拉多有派人嚴守墳墓。但顯然看守的兵丁不會撒謊；顯然，超自然的事真的發生，墳墓真的空了。

The report that the terrified guards brought to the Sanhedrin threw those religious leaders of the Jews into a state of consternation. The incredible had happened. In an hour or two the news would be all over Jerusalem. They had half feared a resurrection claim and had secured the guard from Pilate to render the sepulcher tamper-proof. There was no doubting the genuineness of the watchmen's report; something of a supernatural nature had happened and the tomb was now empty.

2. 官方對復活的反應（二十八 12）

2. The Official Reaction to the Resurrection (28:12)

公會的人在干擾拿撒勒人耶穌的事上，跌了一大跤，但他們還是死不肯回頭。他們當然不肯相信基督的宣告，或承認自己犯下史無前例的滔天大罪。不行，一定要編造一個故事。但首先得想辦法讓看守的兵丁噤聲合作。公會的人，之前已經就以「買一個奴隸」的代價收買了猶大，現在要用「許多的錢」，來買這些守衛。世俗諷刺的說法是「每個人都有個價碼」。這些人當然也有，而且是很高的價碼。

The Sanhedrin had made a colossal blunder in interfering with Jesus of Nazareth, but they were committed to the course on which they had embarked. They certainly were not going to admit the claims of Christ or confess themselves guilty of the greatest crime in all the annals of time. No, they must concoct a story. But first they must secure the silence and cooperation of the guard. The Sanhedrin had been able to buy Judas for the price of a slave. It was going to take "large money," a large sum to buy those watchmen. "Every man has his price" is the cynical saying of the world. Those men certainly did, and their price was high.

B. 謊言的本質（二十八 13-14）

B. The Nature of the Lie (28:13-14)

1. 它的本質脆弱不堪（二十八 13）

1. Its Inherent Weakness (28:13)

守衛收了錢，便對外說，他們睡著時，主的門徒把他的身體偷了去。多麼可笑，不堪一擊的謊言！你能想像，有個證人出現在法庭上，向法官律師說，「先生，我對此事的證詞絕對可信，因為，當事情發生時，我睡得很熟」？這故事簡直荒謬。守衛若睡著，怎會知道發生什麼事？

The watchmen were paid to propagate the story that while they slept, the Lord's disciples came and stole His body. What a weak and foolish lie it was! Can you imagine a witness appearing in a court of law to announce to judge and jury, "Sirs, I consider myself a credible witness to the event I am about to describe because I was sound asleep when it happened"? The story was ludicrous. If the guards were asleep, how could they know what happened?

2. 附帶的裡由也很牽強（二十八 14）

2. Its Incidental Weakness (28:14)

a. 從傳播謊言者的角度（二十八 14 節上）

a. From the Point of View of the Men Who Disseminated the Lie (28:14a)

這些守衛是羅馬兵。羅馬兵在值班時睡著，或弄丟了他該看守的事物，其罪是唯一死刑。若這故事是真的，這些兵丁應該會第一個跳出來否認才對。若真如此，他們應該會提心吊膽，想方設法不讓上級知道才好。祭司們極力說服兵丁：保證沒事，彼拉多也會同意這說詞，公會的人也會極力勸說的。

The watchmen were Roman soldiers. For a soldier of Rome to sleep while he was on duty or to lose what he was guarding was a capital offense. If the story had been true, the guards would have been the first to deny it. As it was, they were filled with alarm lest any such report should reach the ears of the governor. It took all the persuasive power of the priests to assure those men that they would come to no harm, that Pilate would acquiesce in the deception, and that the Sanhedrin would make sure that he did.

b. 從設計謊言者的觀點（二十八 14 節下）

b. From the Point of View of the Men Who Devised the Lie (28:14b)

倘若是門徒偷走身體，公會或羅馬政府為什麼不逮捕他們，審問他們，交叉詰問屍體藏哪兒去了，以嚴重的竊盜罪，撕毀封條，盜墓之罪名起訴呢？只要有一具明確指認是拿撒勒耶穌的屍體，就能以最快的方式終止復活的傳聞了。當然，就是沒有這具屍體啊。

If the disciples stole the body, why did not the Sanhedrin or the Roman governor arrest the disciples, bring them to trial, cross-examine them as to the whereabouts of the body, and convict them of grand larceny, tampering with the governor's seal, and grave-robbing? Nothing would have put a swifter end to the report of the resurrection than a body identified as Jesus of Nazareth. There was of course no body to produce.

公會的人也不是省油的燈。他們很聰明、狡詰。但充其量能作的，也只能放出反事實的宣傳。眼看基督復活的消息愈傳愈廣，公會所有的人，要避免民眾對空墳墓繼續追究，只有編造一個可笑的謊言。事實上，他們的說詞，經不起五分鐘的仔細查證，就會顯露出這些宗教領袖，被基督的復活搞得多麼的雞犬不寧。他已經復活，他們無法否認。

The members of the Sanhedrin were nobody's fools. They were clever, crafty men. But the best they could do was to launch a propaganda offensive against the truth. In the face of growing reports of the risen Christ having been seen and handled, all the Sanhedrin could do to avoid a public hue and cry over that empty tomb was to concoct a foolish lie. The fact that their propaganda cannot stand five minutes' serious investigation shows to what extremes the religious leaders were driven by the resurrection of Christ. He was alive and they could not deny it.

C. 謊言（二十八 15）

C. The News of the Lie (28:15)

許多年後，馬太寫道，「兵丁受了銀錢，就照所囑咐他們的去行，這話就傳說在猶太人中間，直到今日。」沒錯，而且傳到我們今日的世界。人總是容易受騙，尤其牽涉到宗教信

仰和偏見時。讓公會人員鬆一口氣的是，群眾不太用大腦，竟也就接受了謊言。就好像宣傳家用的一句諺語說的，「謊言講了夠多次，人民就會相信它了。」從一開始，猶太人就以偷身體的「消息」來反駁基督教。謊言不斷重覆，就成了拉比流暢的辯證，至今都以此來反駁復活的事實。

Writing many years later, Matthew said, "So they took the money, and did as they were taught: and this saying is commonly reported among the Jews until this day." Yes, and until our day too. People are gullible, especially when religious beliefs and prejudices are involved. To the relief of the Sanhedrin the thoughtless multitudes accepted the lie. As a maxim of propagandists says, "If a lie is repeated often enough, people will believe it." The "news" of the theft of the body became part of Jewish anti-Christian teaching from the beginning. Repeating the lie has been a popular rabbinic way of refuting the fact of the resurrection ever since.

Ⅲ. 主破門而入（二十八 16-20）

III. The Lord Broke in (28:16-20)

再多的謊言，也無法改變耶穌被人目睹復活的事實。他還在耶路撒冷時，就數次向門徒顯現（徒一 3），但馬太並不著墨於這幾次的顯現。他描述的是在加利利的那一次。這是馬太所描繪最後的一幕。

主破門而入，讓門徒看他受難的榮耀，並要門徒相信，他有偉大的計劃。

No amount of falsehood could alter the fact that Jesus had been seen alive. He showed Himself to the disciples in Jerusalem repeatedly (Acts 1:3), but Matthew did not dwell on those appearances. Instead he described a meeting in Galilee. This was the last scene painted by Matthew.

The Lord broke in to confront the disciples with the glory of His passion and to convince the disciples of the greatness of His purpose.

A. 讓門徒看他受難的榮耀（二十八 16-17）

A. To Confront the Disciples with the Glory of His Passion (28:16-17)

1. 約定（二十八 16）

1. The Appointment (28:16)

他們按事前的約定，在加利利的一座山碰面。這是哪一座山，我們不得而知，但或許是主曾經講「登山寶訓」的那一座。在加利利那片無人之地，位於攘鬧的外邦世界，與垂死的猶太世界之間，週遭平靜，處處充滿他曾經服事過所留下的記憶，主在這裡要幫助他的跟隨者，除去心中一切的疑惑。

They met on a mountain in Galilee by prior appointment. We are not told which mountain it was, but perhaps it was the one where the Lord had given His sermon on the mount. In that no-man's land of Galilee situated between the thriving Gentile world and the dying Jewish world, in peaceful surroundings and amid scenes filled with memories of His ministry, the Lord sought to remove any lingering doubts in the minds of His followers.

馬太只提到，「十一個門徒」，但可能還有別的人也在場。倘若這就是保羅在哥林多前書十五章 6 節所提到的場景，那就有五百多人目睹了主的顯現。

Matthew only mentioned "the eleven disciples," but perhaps others were present. If the occasion was the same one as that mentioned by Paul in 1 Corinthians 15:6, more than five hundred people witnessed this appearance of the Lord.

2. 顯現（二十八 17）

2. The Appearing (28:17)

馬太說，「他們見了耶穌，就拜他」，一切盡在不言中！但馬太還是加上了，「然而還是有人疑惑。」「疑惑」這字是 *distazō*，只出現在馬太福音——這裡，跟十四章 31 節，後者是描述西門彼得走在水面上，但害怕起來，從原本盯住耶穌，轉而看到四周的狂風巨浪，因而往下沉。主將彼得救起後，說他，「你這小信的人哪，為什麼疑惑呢？」

"They saw him," said Matthew. "They worshipped him." Would that no more could have been said! However, Matthew had to add, "But some doubted." The word translated "doubted" is *distazō*, which occurs only in Matthew—here and in 14:31, where it is used in reference to Simon Peter when he walked on the water, then lost his nerve, looked away from Jesus to the angry elements, and began to sink. After rescuing Peter, the Lord said to him, "O thou of little faith, wherefore didst thou *doubt* [waver, hesitate]?" (italics added).

我們很難相信：有人看見復活的基督這麼驚人的事實了，竟然還會猶疑不信，但有人的確是這樣。唯一能解釋這種執意不肯信的理由便是，我們剛硬的心。

It seems incredible that anyone faced with the overwhelming evidence of a risen Christ could still have hesitated, but some did. The only explanation for such incorrigible unbelief is found in our own stubborn hearts.

B. 要門徒相信他的偉大計劃（二十八 18-20）

B. To Convince the Disciples of the Greatness of His Purpose (28:18-20)

1. 他的能力（二十八 18）

1. His Power (28:18)

主向門徒提出他大能的異象。他說，「天上地下所有的權柄都賜給我了，」「權柄」這字是 *exousia*，是指有權利或蒙授權去行使的權威。在本段上下文中，譯作「權柄」或「權威」都不夠恰當。在二十八章 18 節，主使用 *exousia* 意為「所有的絕對權威，所有的絕對能力的源頭。」

The Lord set before the disciples a vision of His power. "All power is given unto me in heaven and in earth," He said. The word translated "power" here is *exousia*, which refers to authority or delegated power along with the right to use it. In this context neither "power" nor "authority" is an adequate translation. As the Lord used it in 28:18, *exousia* means "all the right of absolute authority and all the resources of absolute power."

基督在天上行使絕對的權威。基路伯和撒拉弗，寶座和國度，未墮落的天使，無罪的光明之子——從至高到最低之處，無不歡喜地聽由他統籌支配。無論是翱翔在小孩子頭上，下去上來雅各的梯子，在看不見的世界中監護各地堂會，服事那些承受恩典的人，與撒但的嘍囉爭戰，或是在死亡的時刻待命，他們都以服從主的權威和能力為樂。

Christ wields absolute authority in Heaven. Cherubim and seraphim, thrones and dominions, unfallen angels, sinless sons of light—from the highest to the lowest they gladly own His sway. As they hover over little children, ascend and descend Jacob's ladder, superintend the affairs of local churches in the unseen world, minister to those who are the heirs of salvation, battle Satan's hordes, or stand by in the hour of death, they rejoice in His authority and power.

執政的、掌權的、管轄這幽暗世界的，以及天空屬靈氣的惡魔，墮落的天使，群聚的魔鬼和撒旦本身——因著基督，全都要退避三舍，迅速迴避。不論他們是在國家或帝國的事務中散佈撒旦的信念，折騰孩童，唆使成人發動戰爭，擴散飢荒和禍害，誘使人民放縱情欲，以藥物束縛年輕人，迷惑成年人，阻礙神的工作，或在麥田中撒下稗種；他們終究都

要被主約束。他們固然會憤怒的咬牙切齒，但仍要俯首於那全能者的權柄和能力之下，聽他告訴他們，「只能到此為止，不可跨越。」

Principalities and powers, rulers of this world's darkness, wicked spirits in high places, fallen angels, demon bands, Satan himself—all are circumvented, held in check, by Christ. Whether they are overruling the affairs of nations or empires, disseminating Satanic creeds, tormenting children, inciting men to war, spreading famine and woe, inciting people to lust, binding youth with drugs, blinding adults with delusions, hindering God's work, or sowing tares among the wheat, at length they are curbed by the Lord. They gnash their teeth in rage, but they bow before the authority and power of the One who says to them, "Thus far, and no farther."

基督在地上也握有絕對的權柄。國度的興衰，帝國的起落，列國來來去去，朝代出現又消逝，沒有一個不是經過他許可的。我們的理解很有限，眼看敵人似乎大行其道，我們常常只能搖頭、嘆息。許多事物，我們無法解釋：他為什麼許可這些事發生，我們多麼希望他的全能可以阻止。無論如何，我們知道，他仍在寶座上，在地上行使著全能和權柄，如同在天上。

Christ wields absolute authority on earth too. Kingdoms wax and wane, empires rise and fall, nations come and go, generations appear and vanish, but nothing happens on earth outside of His permissive will. Being limited in our understanding, we often shake our heads over what appears to be the power and triumph of the foe. We cannot explain many of the things His omniscience permits, things we would expect His omnipotence to hinder. All we know is that He is on the throne, wielding all power and authority on earth as in Heaven, let come what may.

2. 他的計劃（二十八 19-20）

2. His Plan (28:19-20)

a. 去！（二十八 19—20 節上）

a. Go! (28:19-20a)

主也將他的異象，陳明在門徒面前。它可以總結為兩個字，「去」及「看」。他先說，「所以你們要去，教導萬民，奉父、子、聖靈的名為他們施洗」（二十八 19）。注意「所以」這個字，它將我們的權柄，與這位天地主宰的權柄連結在一起。這權柄乃是要帶著基督救贖的福音，去到普世萬國。我們的權柄來自一個最高的源頭。未信者可能會挑戰我們有什麼權利向萬邦傳福音，但我們就是有權柄。我們有一項使命，超越人類任何的政治、宗教和經濟權勢。我們受託負，要去，我們一定要去，因為撒但將萬國箝制在黑暗中。千萬人被共產主義、人文主義、佛教、印度教、儒教、伊斯蘭教和各種異端，弄瞎了心眼。

The Lord also set before His disciples, and us, a vision of His plan. It can be summed up in two words, "Go" and "Lo." First He said, "Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost" (28:19). Note the word "therefore." It links our authority—our authority to invade the nations of mankind with the saving gospel of Christ—to His authority as Lord of Heaven and earth. Our authority could not come from a higher source. The unbelieving may challenge our right to take the gospel to other lands, but we have every right. We have a mandate that transcends that of any human political, religious, or economic power. We are commissioned to go, and go we must, for Satan holds the nations in darkness. Millions are blinded by communism, humanism, Buddhism, Hinduism, Confucianism, Islam, and false cults of apostate Christianity.

(1) 去到萬國 (二十八 19)

(1) Reaching the Nations (28:19)

使徒花了好長的時間，才領略到這個費勁推出的「去」字。但是當馬太撰寫基督在加利利山上顯現的回憶時，使徒們已經很認真的看待基督下達的出發令，尤其是稍後才加入使徒隊伍的保羅。教會的邊境已經一再擴大，在他堅強的抱負，偉大的榜樣和不屈不撓的熱忱下，不斷拓展。

It took the apostles a long time to come to grips with that compelling word "Go." But by the time Matthew was writing down his reminiscences of Christ's appearance on the mountain in Galilee, the marching orders of Christ had been taken seriously, especially by Paul, the latecomer to the apostolic band. The frontiers of the church were already expanding far and wide under his driving ambition, towering example, and quenchless zeal.

遍及萬國的使命尚未完成。有數千的族群，連一兩頁以母語印製的聖經經文都沒有。還有千千萬萬人從未聽聞福音。儘管我們有使用大眾傳播和高科技來接觸萬邦的能力，仍然趕不上出生率的速度。

The work of reaching the nations is still far from finished. Thousands of tribes do not even have a page or two of the Bible in their native tongue. Untold millions are still untold. In spite of our ability to use mass communication and high technology in reaching the nations, we are not keeping pace with the birthrate.

(2) 教導萬民 (二十八 20 節上)

(2) Teaching the Nations (28:20a)

教導萬民的事工，更是落後。主的呼召除了傳福音，還有徵召、教化、門徒訓練。我們要教導初信者「凡我所吩咐的，都教導他們遵守。」這需要時間、耐性、知識，和委身，以及在各方面像基督一樣的生活榜樣，才有說服力。」

The work of teaching the nations is even farther from completion. The call is to evangelism, enlistment, enlightenment, and discipleship. We are to teach our converts to "observe all things whatsoever I have commanded you." That takes time, patience, knowledge, and commitment, all backed by the eloquent example of a Christ-filled life.

除了傳福音給萬民之外，還要奉三一神的名為他們施洗。洗禮是內在經歷的外顯表露，面對一個拒絕基督的世界，要承認基督，通常代表著勇氣和危險。在許多國家，洗禮意調與過去的一切絕裂，也會引起逼迫、歧視，甚至招來死亡。

Having taught the nations the gospel, we are to baptize them in the name of the triune God. Baptism is the outward expression of an inward experience, the bold and often dangerous confession of Christ before a Christ-rejecting world. In many countries baptism is the final break with the past and invites persecution, discrimination, and death.

b. 看哪！（二十八 20 節中一下）

b. Lo! ([28:20b-c](#))

我們蒙召，並不是單獨去闖貧民窟、北極圈、赤道熱帶雨林、大學校園或我們自己的鄰舍。倘若只有「去」這個字，那是不可能的任務，因此，主又加上一句「看哪」，他應許，「看哪，我就要與你們同在，直到世界的末了。」

We are not called to go alone to city slums, arctic wastes, equatorial jungles, college campuses, or our own neighborhoods. The task would be impossible if "Go" were the only word, so the Lord added "Lo." He promised, "Lo, I am with you always, even unto the end of the world."

這個承諾的可信度，從神在歷世歷代所呼召的宣教士和殉道者中，就可見到許許多多的見證人，但我們只在此看其中一位，那就是保羅的見證，所有使徒和使者中最偉大的一位。或如莎士比亞說的，「羅馬人中最高貴的一位」，我們要從聖經的經文中來查考他的見證。

Many proofs of the trustworthiness of this pledge could be produced from the roll call of God's missionaries and martyrs down through the ages, but we will only consider the testimony of one of them here. The testimony is that of Paul, the greatest of all apostles and ambassadors, or as

Shakespeare would say, "the noblest Roman of them all." We will glean his testimony from four scenes in Scripture.

第一幕，我們要來看使徒保羅在哥林多的宗教歷程。他已經背負著耶穌基督僕人的身份，身上有遮掩不住的鞭痕和窮困的記號。在歐洲的腓立比，他曾數次被鞭打，下監，並在庇哩亞和帖撒羅尼迦受辱，在雅典也被嘲諷。在哥林多，他面臨猶太教大型群體的毀謗和反對信仰者的暴動。會堂的門緊緊關閉，不准他進。在哥林多不斷受嚴厲逼迫的故事中，最激烈的一次是管會堂的（林前一 14）基利司布以及猶士都家，保羅曾在此短暫居住（西四 11）。儘管保羅的服事有極大的屬靈祝福，但他的遭遇卻充滿不幸。他在腓立比被「打了許多棍」，差點沒命（徒十六 23），我們可以想像，他很難不生懷疑沮喪之情。（畢竟，挨鞭對肉身總是一場折磨，他不是鐵打的）。當我們正要詫異，保羅有沒有辦法撐下去時，主賜他應許，「夜間主在異象中對保羅說，不要怕，只管講，不要閉口：有我與你同在，必沒有人下手害你，因為在這城裡，我有許多的百姓」（徒十八 9-10）。

In the first scene we see the apostle in Corinth in the midst of his missionary career. Already he bears in his body the slave brands of Jesus Christ, the telltale scars of many a beating and privation. In Europe he has been thrashed and tortured in the prison stocks at Philippi, assaulted at Berea and Thessalonica, and scoffed at in Athens. In Corinth itself he has faced the blasphemy and riotous unbelief of the large Jewish community. The doors of the synagogue have been firmly closed against him. The bright spots in the story of bitter and persistent persecution in Corinth are Crispus, the believing chief ruler of the synagogue, and Justus, with whom Paul has taken up temporary residence. In spite of the spiritual blessing that has attended his ministry, Paul seems to be filled with foreboding. He has barely recovered from the "many stripes" received at Philippi (Acts 16:23), so we can well imagine his doubts and depression. (After all, the lictor's lash would have been torture to his flesh the same as anyone else's—he was not made of iron.) Just when we wonder whether Paul can stand any more, the Lord makes good His promise. "Then [saith] the Lord to Paul in the night by a vision, Be not afraid, but speak, and hold not thy peace: For I am with thee, and no man shall set on thee to hurt thee: for I have much people in this city" (Acts 18:9-10).

第二幕，保羅回到耶路撒冷。在那裡的弟兄們，對他從許多地方帶來外邦信徒捐贈的錢，勉強地說謝謝後，長老們就更關心地问起，他是不是藉著募捐相當大的一筆款，還有，遵守聖殿的一些禮俗，來證明他對猶太人的忠誠。結果，當保羅的一些仇敵在聖殿認出他來時，立刻引發一場暴動，說時遲那時快，他到最後一刻才被人從暴民手中救出。救他的兵丁，允許他向群眾申訴，但又引發另一次暴動。羅馬人為了徹底解決，下令叫人「用鞭子拷問」，要保羅說清楚（徒二十二 24）。幸好，保羅的羅馬公民身份救了他免受刑，讓他有機會在公會面前作見證。結果，又引發騷亂，顯然，猶太權威只想殺掉保羅。士兵將他從猶太人手中救出，帶到營樓的監裡。「當夜，主站在保羅旁邊說，放心吧，你怎樣在耶路撒冷為我作見證，也必怎樣在羅馬為我作見證。」（徒二十三 11）。主誠然守了諾言。

In the second scene Paul is back in Jerusalem. The brethren there barely say *thank you* for the financial gift he has brought them from his Gentile converts in many lands. The elders are more concerned with asking him to prove his Jewishness by undertaking a considerable financial burden and joining in some rites in the temple. A riot ensues in the temple courts when Paul's enemies recognize him, and he is rescued only in the nick of time from the mob that would have killed him then and there. The soldiers who rescue him allow him to give his testimony to the mob, but a further riot ensues. Determined to get to the bottom of the problem, the Roman captain gives orders for Paul to be "examined by scourging" (Acts 22:24). Fortunately Paul's Roman citizenship saves him from this horror and earns him the opportunity of bearing witness before the Sanhedrin. Again there is a tumult and it is evident that the Jewish authorities are intent on killing Paul. The soldiers deliver him from the Jews and take him to the prison in the castle. "The night following the Lord [stands] by him, and [says], Be of good cheer, Paul: for as thou hast testified of me in Jerusalem, so must thou bear witness also at Rome" (Acts 23:11). The Lord has kept His promise.

第三幕，我們看見保羅乘船去羅馬。他還是以囚犯的身份，要上告於該撒。途中起了暴風，保羅和同船的人性命垂危。船只能任風浪漂去，損失了所有的物品，乘客和船員也絕望至極。但保羅用一句話鼓勵大家。他告訴他們，「因我所屬、所事奉的神，他的使者昨夜站在我旁邊說，保羅，不要害怕，你必定站在該撒面前，並且與你同船的人，神都賜給你了。」（徒二十七 23-24）。主又再次作了美好的應許。

In the third scene we see Paul in a ship on his way to Rome. He is still a prisoner and has appealed to caesar. A terrible storm is threatening Paul's life and the lives of all on board. The vessel is at the mercy of wind and wave. All bearings are lost and all hope is gone for both passengers and crew. But Paul has a word of encouragement. He tells them, "There stood by me this night the angel of God, whose I am, and whom I serve, Saying Fear not, Paul; thou must be brought before Caesar: and, lo, God hath given thee all them that sail with thee" (Acts 27:23-24). The Lord has again made good His promise.

第四幕，尼祿的邪惡，使基督徒全面陷入逼迫中。保羅獲不起訴，但又被捕，因此最後被帶到羅馬。這位大使徒被囚在一個地窖中。（沒有人可以成功脫逃的，有人甚至被老鼠咬死）。保羅因著好幾個他所創立的教會被異端騷擾而憂心。他衣服不夠暖，因為數度被鞭打而身上帶病，環境惡劣也困擾著他。保羅渴望有書可以閱讀，因為他十分孤單。他一些忠心的助手，常在羅馬以外的地方替他辦事。另一些，像底馬，已經拋棄了他。保羅曾被一些朋友拋下，留他孤單一人，面對敵意滿滿的法庭。（他第一次出庭就遭遇困難，像鐵匠亞力山大就害他，以不利的證詞讓他受苦）。這次死定了，但主仍然再次應許保羅，以致他能寫道，「我初次申訴，沒有人前來幫助，竟都離棄我，但願這罪不歸與他們。惟有主站在我旁邊，加給我力量。」（提後四 16-17）。不久，保羅就被帶出地牢，拖去斬首（按傳統說法），「被帶進榮耀。」

In the fourth scene Nero's wickedness has erupted into a wholesale persecution of Christians. Having been acquitted and rearrested, Paul has been brought back to Rome for the last time. The great apostle is incarcerated in a terrible dungeon. (No one escaped from that dungeon and some prisoners were eaten alive by rats.) Paul is troubled by the news that heresy rages in many of the churches he founded. He is cold and his physical infirmities brought on by his frequent floggings and straitened circumstances are troubling him. Paul longs for something to read, for he is virtually alone. Some of his faithful aides are doing his errands far from Rome. Others, like Demas, have forsaken him. Paul has been abandoned by his remaining friends to face the hostile court alone. (His first hearing at court was difficult because Alexander the coppersmith had prejudiced the authorities against him.) Death is now a certainty, but the Lord has once more made good His promise. Paul is able to write, "At my first answer no man stood with me, but all men forsook me: I pray God that it may not be laid to their charge. Notwithstanding the Lord stood with me, and strengthened me" (2 Timothy 4:16-17). Shortly afterward Paul is taken out of the dungeon, beheaded (tradition says), and "promoted to glory."

耶穌應許，「我就常與你們同在，直到世界的末了。」如李文斯敦喜歡說的，「這是一個最聖潔，最榮耀的紳士所說的話語，而且的確有個終了。」誠哉斯言。

Jesus promised, "Lo, I am with you alway, even unto the end of the world." As David Livingstone was fond of saying, "It is the word of a gentleman of the most sacred and strictest honor, and there is an end on't." And so it is.