

馬太福音

The Gospel of Matthew

Chapter 19-20: Kingdom Character

第19-20章：國度的品格

Matthew 19-20 Jesus' Last Journey from Galilee to Jerusalem

馬太福音19-20章

耶穌從加利利到耶路撒冷的最後旅程



Luke 9.51 And it came to pass, when the time was come that he should be received up, he stedfastly set his face to go to Jerusalem

路加福音9:51 耶穌被接上升的日子將到，他就定意向耶路撒冷去

Matthew 19-20 Enroute to Jerusalem

馬太19-20章前往耶路撒冷

With face set for Jerusalem Jesus takes his disciples through 9 deeper lessons contrasting heart righteousness with outer righteousness

耶穌準備前往耶路撒冷，祂帶領祂的門徒們經歷了 9 個更深的功課，
對比了內心的公義與外在的公義

1. Matt.19.1-2 Compassion Heals the multitudes in Judaea

馬太19:1-2 慈心醫治了猶大的群眾

2. Matt.19.3-9 Divorce vs. God's Original Intention for Marriage

馬太19:3-9 離婚與神對婚姻的最初旨意

3. Matt.19.10-12 Either a Call to Marriage or Celibacy is received as a Gift of Grace in the Kingdom

馬太19:10-12 無論是呼召進入婚姻或是獨身，都被視為國度的恩賜

4. Matt.19.13-15 Let Children experience early the Blessing of the Kingdom

馬太19:13-15 讓孩子們早日經歷天國的祝福

2. Matthew 19.3-9

Legal Divorce vs. the Sanctity of Marriage

(二) 馬太福音19：3-9 合法離婚與婚姻的神聖性



Matt. 19.6 "So they are no longer two, but one flesh. What therefore God has joined together, let no man separate."

馬太福音19:6 既然如此，夫妻不再是兩個人，乃是一體的了。所以，神配合的，人不可分開。

Messiah Tested 彌賽亞受到考驗

Matt. 19.3 *Some Pharisees came to Jesus, testing Him and asking, "Is it lawful for a man to divorce his wife for any reason at all?"*

太19:3 有法利賽人來試探耶穌說：「人無論甚麼緣故，都可以休妻麼？」

Matt. 19.4 *And He answered and said, "Have you not read that He who created them from the beginning MADE THEM MALE AND FEMALE,*

太19:4 耶穌回答說：「那起初造人的，是造男造女，

Matt. 19.5 *and said, 'FOR THIS REASON A MAN SHALL LEAVE HIS FATHER AND MOTHER AND BE JOINED TO HIS WIFE, AND THE TWO SHALL BECOME ONE FLESH'?*

太19:5 並且說：『因此，人要離開父母，與妻子連合，二人成為一體。』這經你們沒有念過麼？

Principles Supersede Law 原則優先於律法

2. Jesus answered with wisdom from above that God's holy purpose from the beginning is prior and higher and supersedes Moses and the Law:

2) 耶穌用來自上天的智慧回答說，神從起初的神聖旨意是優先的、更高的，並且超越了摩西和律法：

- a. *"from the beginning"* creation of man and woman had a high original purpose
「從起初」創造男人和女人有一個崇高的最初目的
- b. The union of man and woman has been sanctioned by God and is not to be undone
男人和女人的結合是神認可的，是不可破壞的
- c. For Pharisees marriage was earthly; holiness and God's purpose had no bearing on their thinking; they only lived by keeping outward "laws" and not heart obedience
因為法利賽人的婚姻是屬地的；聖潔和神的旨意與他們的思想無關；他們只靠遵守外在的「律法」而活，而不是內心的順服

Matthew 19-20 Nature of the Kingdom

馬太福音19-20章 國度的本質

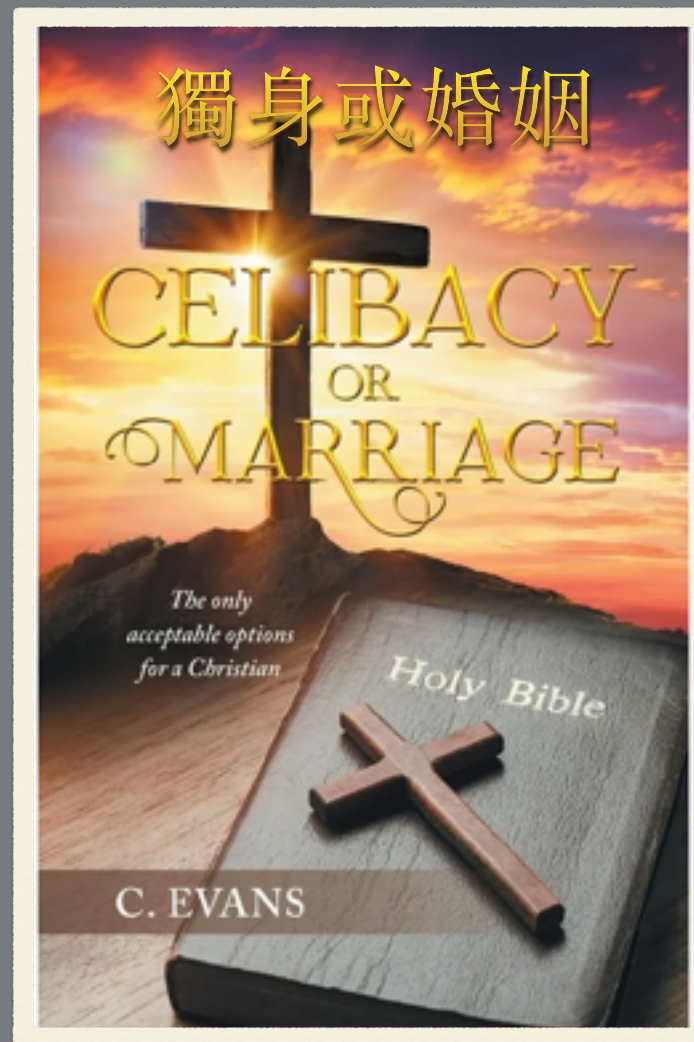
Matt. 19.26 But Jesus looked at them and said, “With man this is impossible, but with God all things are possible.”

馬太19:26 耶穌看著他們說：「在人這是不可能的，在 神凡事都能。」

1. Jesus uses these several times of testing by the religious leaders to teach the disciples the “Principles” of Kingdom righteousness and holiness
耶穌利用宗教領袖多次考驗門徒的機會，教導他們國度公義和聖潔的「原則」
2. There is one basic principle that underlies all of His answers: Sola Gratia: by grace alone
祂所有的回答都有一個基本原則—— Sola Gratia: 唯獨恩典
 - a. Marriage was already defined in Matthew 5-7 as high/heavenly/spiritual and cannot meet God’s Purpose in our own strength and wisdom
馬太福音 5-7 章已經將婚姻定義為崇高的/屬天的/屬靈的，我們無法靠自己的力量和智慧實現神的旨意
 - b. The Kingdom life is lived by the grace of God under the New Covenant where his laws are written in our hearts and His life within enables us to do what is impossible with man but possible with God
國度生活是在新約下靠神的恩典而活的，祂的律法寫在我們心裡，而祂在我們裡面的生命使我們能夠做到人不可能做到但神卻能做到的事

3. Matt.19.10-12 Either a Call to Marriage or Celibacy is received as a Gift of Grace in the Kingdom

(三) 馬太福音19：10-12 無論是蒙召進入婚姻
或是獨身，都被視為天國的恩賜



Matt. 19.11 But he said to them, “Not everyone can receive this saying, but only those to whom it is given.

馬太19:11 耶穌說：「這話不是人都能領受的，惟獨賜給誰，誰纔能領受。」

Kingdom Calling 國度的呼召

Matt. 19.10 *The disciples said to him, "If such is the case of a man with his wife, it is better not to marry."*

太19:10 門徒對耶穌說：「人和妻子既是這樣，倒不如不娶。」

Matt. 19.11 *But he said to them, "Not everyone can receive this saying, but only those to whom it is given."*

太19:11 耶穌說：「這話不是人都能領受的，惟獨賜給誰，誰纔能領受。」

Matt. 19.12 *For there are eunuchs who have been so from birth, and there are eunuchs who have been made eunuchs by men, and there are eunuchs who have made themselves eunuchs for the sake of the kingdom of heaven. Let the one who is able to receive this receive it."*

太19:12 因為有生來是閹人，也有被人閹的，並有為天國的緣故自閹的。這話誰能領受，就可以領受。」

Higher Ground - Eunuch Principle 更高的境界 – 太監原則

1. The disciples humbled by God's high and holy purpose in marriage and sensed its impossibility to achieve

門徒們對神在婚姻中所製定的崇高而神聖的旨意感到謙卑，並意識到這是不可能實現的

2. Jesus himself had made himself a eunuch *for the sake of kingdom of the heavens* (as also Paul, John B., etc.)

耶穌自己為了天國而自閹（保羅、施洗約翰等人也這樣做）

3. Serving in the Kingdom by the grace of God either as married or single should be based upon the *principle* of being a 'spiritual eunuch' affording one "*undistracted devotion to the Lord*"

無論已婚或單身，靠著神的恩典在國度裡服事，都應以「屬靈的太監」為原則，以「不受干擾地獻身於主」為基礎

Matt.19.13-15 Let Children experience the Blessings of the Kingdom

馬太福音19:13-15 讓孩子們經歷國度的祝福



Matt. 19.14 but Jesus said, “Let the little children come to me and do not hinder them, for to such belongs the kingdom of heaven.”

馬太19:14 耶穌說：「讓小孩子到我這裡來，不要禁止他們，因為在天國的，正是這樣的人。」

Matthew 19-20 Enroute to Jerusalem

馬太19-20章前往耶路撒冷

5. Matt.19.16-26 The Snare of Wealth in Kingdom Service
馬太19:16-26 在國度服事中的財富陷阱
6. Matt.19.27-20.16 The Snare of Reward Entitlements in Kingdom Service
馬太19:27-20:16 在國度服事中獎勵權益的陷阱
7. Matt.20.17-19 Further Details of Jesus' Passion in Jerusalem
馬太20:17-19 耶穌在耶路撒冷受難的更多細節
8. Matt.20.20-28 The Snare of Selfish Ambition in Kingdom Service
馬太20:20-28 在國度服事中自私野心的陷阱
9. Matt.20.29-34 Compassion Heals the Blind Men in Jericho
馬太20:29-34 憐憫醫治了在耶利哥盲人

Matt.19.16-26

The Snare of Wealth in Kingdom Service

馬太福音19:16-26 國度服事中的財富陷阱



“Christ and the rich young ruler”
「基督與年輕的財主」

Henrich Hofmann
亨利希·霍夫曼 繪

Matt. 19.21 Jesus said to him, “If you wish to be complete, go and sell your possessions and give to the poor, and you will have treasure in heaven; and come, follow Me.”

馬太19:21 耶穌說：「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。」

Entering the Kingdom 進入國度

Matt. 19.16 *And behold, a man came up to him, saying, "Teacher, what good deed must I do to have eternal life?"*

太19:16 有一個人來見耶穌說：「夫子，我該作甚麼善事，纔能得永生？」

Matt. 19.17 *And he said to him, "Why do you ask me about what is good? There is only one who is good. If you would enter life, keep the commandments."*

太19:17 耶穌對他說：「你為甚麼以善事問我呢？只有一位是善的，你若要進入永生，就當遵守誡命。」

Matt. 19.18 *He said to him, "Which ones?" And Jesus said, "You shall not murder, You shall not commit adultery, You shall not steal, You shall not bear false witness,*

太19:18 他說：「甚麼誡命？」耶穌說：「就是不可殺人，不可姦淫，不可偷盜，不可作假見證，

Rich Young Ruler 年輕的財主

1. This young man would be the world's best candidate for the kingdom: rich, young, a ruler; seeking eternal life; bowing before Jesus; outwardly righteous and Law abiding, and yet sincerely sensing in his heart he was still lacking

這個年輕人將是世界上最好的國度候選人：富有、年輕、是個統治者；尋求永生；俯伏在耶穌面前；外表公義守法，內心卻真誠地感到自己還有欠缺

Entering the Kingdom 進入國度

Matt. 19.18 *He said to him, "Which ones?" And Jesus said, "You shall not murder, You shall not commit adultery, You shall not steal, You shall not bear false witness,*

太19:18 他說：「甚麼誡命？」耶穌說：「就是不可殺人，不可姦淫，不可偷盜，不可作假見證，

Matt. 19.19 *Honor your father and mother, and, You shall love your neighbor as yourself."*

太19:19 當孝敬父母，又當愛人如己。

Matt. 19.20 *The young man said to him, "All these I have kept. What do I still lack?"*

太19:20 那少年人說：「這一切我都遵守了。還缺少甚麼呢？」

Rich Young Ruler 年輕的財主

2. Jesus responded by laying down the ground work for Sola Gratia:

耶穌的回應是為著「唯獨恩典」奠定基礎：

- a. Jesus corrected his definition of "*good*" from relative goodness to God's higher, perfect goodness
耶穌修正了他對「善」的定義，從相對的善改為神更高的、完美的善
- b. Jesus confirmed that the man thought he needed another '*good deed*' to gain eternal life by asking if he kept the commandments
耶穌問這個人是否遵守誡命，證實這人認為他需要另一個「善事」才能獲得永生
- c. The young man was confident that he was a '*good*' law abiding man who faithfully kept the outer laws
這個年輕人自信自己是個「良善」守法的人，忠實遵守外在的律法

Entering the Kingdom 進入國度

Matt. 19.21 *Jesus said to him, "If you would be perfect, go, sell what you possess and give to the poor, and you will have treasure in heaven; and come, follow me."*

太19:21 耶穌說：「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。」

Matt. 19.22 *When the young man heard this he went away sorrowful, for he had great possessions.*

太19:22 那少年人聽見這話，就憂憂愁愁的走了，因為他的產業很多。

Impossible with Man 在人不能

3. Jesus gave him 3 *Principles* of *perfect goodness* (impossible with man) :

耶穌給了他三個完美善良的原則
(在人不能) :

a. Totally forsake 完全放棄

b. Total obedience: "*come follow me*"
完全順從：「來跟從我」

c. Total childlike faith in a God who would grant eternal life not by works but by following Jesus sola gratia
對神完全像孩子一樣的信，會獲得永生，不是透過行為，而是透過唯獨恩典的跟隨耶穌

Entering the Kingdom 進入國度

Matt. 19.23 *And Jesus said to his disciples, “Truly, I say to you, it is hard for a rich person to enter the kingdom of heaven.*

太19:23 耶穌對門徒說：「我實在告訴你們，財主進天國是難的。」

Matt. 19.24 *Again I tell you, it is easier for a camel to go through the eye of a needle than for a rich person to enter the kingdom of God.”*

太19:24 我又告訴你們，駱駝穿過鍼的眼，比財主進 神的國還容易呢。」



Possible with God 在神都能

Jesus hyperbolic metaphor was not just ‘hard’ to do it was literally impossible: “*easier for a camel to go through the eye of a needle*”

耶穌的誇張比喻不僅「難以」做到，而實際上是不可能的：「駱駝穿過針眼更容易」

1. Jesus’ point: it is impossible for one to be saved by *good works* and self effort (this would make his death unnecessary?)

耶穌的觀點：人不可能靠善行和自我努力而得救（這會讓祂的死變得沒有必要？）

2. The ‘eye of the needle gate’ is a medieval monk’s fiction

「針眼門」是中世紀僧侶的虛構故事

Entering the Kingdom 進入國度

Matt. 19.25 *When the disciples heard this, they were greatly astonished, saying, "Who then can be saved?"*

太19:25 門徒聽見這話，就希奇得很，說：「這樣誰能得救呢？」

Matt. 19.26 *But Jesus looked at them and said, "With man this is impossible, but with God all things are possible."*

太19:26 耶穌看著他們說：「在人這是不可能的，在 神凡事都能。」

Possible with God 在神都能

Jesus metaphor was not just 'hard' to do it was literally *impossible*:

耶穌的比喻不僅「難以」做到，而實際上是不可能的：

3. The disciples were "*greatly astonished*" hearing Jesus say this and asked, "*who then can be saved*" because they still believed a man could be saved by doing good works (auto-soteriology)

門徒聽到耶穌這樣說，非常驚訝，並問道：「這樣誰能得救呢？」因為他們仍相信人可以透過做好事而得救（自我救贖論）

5. If the young ruler had said, "*I want to follow you as my King. I believe you are Lord, help my unbelief*" he would have made it through the eye of the needle by Grace
如果年輕的財主說：「我要跟隨你作我的王。我相信你是主，請幫助我的不信」他會藉著恩典穿過針眼



The Christian Life is Impossible with Man but Possible with God

基督徒的生活對人來說是不可能的，
但對神來說卻是可能的

“If the christian life were just a few rules how easy it would be. You’d go to church on Sunday, sing some hymns, read some books, pray some prayers, visit the sick, give to the poor and then we could paddle our own canoe. But the christian life is nothing less than a camel passing through the eye of the needle by a miracle of amazing grace.”

如果基督徒的生活只是幾條規則，那該有多容易。你會在星期日去教堂，唱一些詩歌，讀一些書，做一些祈禱，探望病人，施捨窮人，然後我們就可以划我們自己的獨木舟。但基督徒的生活無異於駱駝憑藉奇妙恩典的奇蹟穿過針眼。

Ed Miller 艾德·米勒

Matt.19.27-20.16

The Snare of Reward Entitlements in Kingdom Service

馬太福音19:27-20:16 國度服事中權利獎賞的陷阱



Matt. 19.30 “But many who are first will be last; and the last, first.”

馬太19:30 然而有許多在前的將要在後，在後的將要在前。

Kingdom Rewards 國度的獎賞

Matt. 19.27 *Then Peter said to Him, "Behold, we have left everything and followed You; what then will there be for us?"*

太19:27 彼得就對他說：「看哪，我們已經撇下所有的跟從你，將來我們要得甚麼呢？」

Matt. 19.28 *And Jesus said to them, "Truly I say to you, that you who have followed Me, in the regeneration when the Son of Man will sit on His glorious throne, you also shall sit upon twelve thrones, judging the twelve tribes of Israel."*

太19:28 耶穌說：「我實在告訴你們。你們這跟從我的人，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。」

Present and Future 現在與將來

1. Peter realized unlike the rich ruler who walked away the disciples had left all and so asked what their reward would be in the kingdom

彼得意識到，門徒們放棄了一切，與那位離開的財主不同，因此問他們在天國會得到什麼獎賞

2. Jesus vowed ("Amen") great rewards of "thrones" and honorable judgeships awaiting the 12 in the "*regeneration*"
耶穌應許（「阿們」）十二門徒將在「復興」時得到「寶座」和尊貴審判的極大賞賜

a. The disciples probably still understood this in the context of an earthly Jewish kingdom over which they would reign over the 12 tribal territories of Israel

門徒可能仍在地上猶太王國的背景理解這一點，他們將統治以色列12個支派的領域

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Present and Future 現在與將來

b. *Daniel 7.18* and elsewhere spoke of saints ruling and reigning in the coming kingdom
但以理書 7:18 和其他地方談到聖徒在即將來臨的國度中統治和掌權

3. Jesus then opened the promise of rewards up to all who left family homes, jobs and worldly things for His sake:

然後耶穌向所有為了祂而放棄家庭、工作和世俗事物的人許下了獎賞的應許：

a. A reward many times over of whatever was left behind for His sake and an inheritance of eternal life

將得到為祂而撇下的數倍的獎賞，並繼承永生

b. Mk.10.29-31 adds the promise of rewards with persecutions in the present life as well

馬可福音 10：29-31 加上在今生遭逼迫的也得到獎賞的應許

Kingdom Rewards 國度的獎賞

Mark 10.29 *Jesus said, "Truly, I say to you, there is no one who has left house or brothers or sisters or mother or father or children or lands, for my sake and for the gospel,*

可10:29 耶穌說：「我實在告訴你們，人為我和福音，撇下房屋，或是弟兄、姐妹、父母、兒女、田地，

Mark 10.30 *who will not receive a hundredfold now in this time, houses and brothers and sisters and mothers and children and lands, with persecutions, and in the age to come eternal life.*

可10:30 沒有不**在今世**得百倍的，就是房屋、弟兄、姐妹、母親、兒女、田地、並且要受逼迫，在來世必得永生。

Present and Future 現在與將來

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Kingdom Rewards 國度的獎賞

Matt. 19.30 *But many who are first will be last, and the last first.*

太19:30 然而有許多在前的將要在後，在後的將要在前。

Matt. 20.1 *“For the kingdom of heaven is like a master of a house who went out early in the morning to hire laborers for his vineyard.*

太20:1 因為天國好像家主，清早去雇人，進他的葡萄園作工。



Sovereignly Distributed 主掌權的分配

1. Jesus added this caveat (“**But..**”) to his promise of rewards to Peter with a simple proverb that reveals another Kingdom Principle: rewarded by Grace not Law

耶穌在對彼得的獎賞應許中加上了這個警告（「**然而...**」），並用一句簡單的諺語揭示了另一個國度原則：獎賞是憑著恩典而不是律法

2. Matthew alone presents the Parable of the Vineyard Laborers to explain this kingdom mystery (“**many who are first will be last, and the last first**”) as a Principle

只有馬太福音提到《葡萄園工人的比喻》解釋了這個國度的奧秘（「**許多在前的，將要在後；在後的，將要在前**」），作為一個原則

Kingdom Rewards 國度的獎賞

Matt. 20.3-4 *And going out about the third hour he saw others standing idle in the marketplace, and to them he said, 'You go into the vineyard too, and whatever is right I will give you.'*

太20:3-4 約在巳初出去, 看見市上還有閒站的人, 就對他們說:「你們也進葡萄園去, 所當給的, 我必給你們。」他們也進去了。

Matt. 20.5 *So they went. Going out again about the sixth hour and the ninth hour, he did the same.*

太20:5 約在午正和申初又出去, 也是這樣行。

Matt. 20.6 *And about the eleventh hour he went out and found others standing. And he said to them, 'Why do you stand here idle all day?'*

太20:6 約在酉初出去, 看見還有人站在那裡。就問他們說:「你們為甚麼整天在這裡閒站呢?」

Matt. 20.7 *They said to him, 'Because no one has hired us.' He said to them, 'You go into the vineyard too.'*

太20:7 他們說:「因為沒有人雇我們。」他說:「你們也進葡萄園去。」

Master of the House 家主

3. Remember the first principle of a kingdom Parable:

記住國度比喻的第一個原則:

- a. The focus is always about the King
焦點始終圍繞著王
- b. So this parable is not about the laborers or the vineyard or the money but the “*master of the house*”
所以這個比喻不是關於工人、葡萄園或金錢, 而是關於「家主」
- c. The parable is connected to the preceding proverb by introductory word “*For*”
這個比喻用「因為」這個引言與前面的諺語相連結

Kingdom Rewards 國度的獎賞

Matt. 20.3-4 *And going out about the third hour he saw others standing idle in the marketplace, and to them he said, 'You go into the vineyard too, and whatever is right I will give you.'*

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Master of the House 家主

Two unusual traits of the Master 家主的兩個不尋常特質:

1. He is not the typical worldly owner because he always seems to be returning to the marketplace to search and call for more workers
他不是典型的世俗主人, 因為他似總是回到市場去尋找和招募更多的工人
 - a. This repeated search seems to be more motivated by caring for the laborers than his own personal gain
這種反覆的搜尋似乎更多的是出於對勞動者的關心, 而不是為了他自己個人利益

Kingdom Rewards 國度的獎賞

Matt. 20.3-4 *And going out about the third hour he saw others standing idle in the marketplace, and to them he said, 'You go into the vineyard too, and whatever is right I will give you.'*

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太20:7 他們說:「因為沒有人雇我們。」他說:「你們也進葡萄園去。」

Master of the House 家主

b. Only this explains why he went out at even 5pm (11th hour) to gather workers for just one hour of work
光是這個就解釋了為什麼他下午5點（最後一刻）就出去召集工人，只工作一小時

c. These late comers had been waiting all day willing to work but not chosen (*Matt.20.6-7*)
這些遲到的人已經等了一整天，願意工作，但沒被選中
(太 20:6-7)

Kingdom Rewards 國度的獎賞

Matt. 20.8 *And when evening came, the owner of the vineyard said to his foreman, 'Call the laborers and pay them their wages, beginning with the last, up to the first.'*

太20:8 到了晚上，園主對管事的說：「叫工人都來，給他們工錢，從後來的起，到先來的為止。」

Matt. 20.9 *And when those hired about the eleventh hour came, each of them received a denarius.*

太20:9 約在酉初雇的人來了，各人得了一錢銀子。

Matt. 20.10-11 *Now when those hired first came, they thought they would receive more, but each of them also received a denarius. And on receiving it they grumbled at the master of the house,*

太20:10-11 及至那先雇的來了，他們以為必要多得，誰知也是各得一錢。他們得了，就埋怨家主說：

Master of the House 家主

The unusual traits of the Master: 家主的兩個不尋常特質：

2. The master of the house seems to attach importance not so much to the amount of work done as to the heart and willingness with which they worked

家主似乎注重的不是工作完成的量，而是注重他們工作的熱忱和意願

a. Unexpectedly paying those last employed first and giving a full day's wage suggests the master liked their attitude who had worked trusting only to receive "*whatever is right*"

不料，先付給最後被雇的人，並給一整天的工資，表明家主喜歡他們的這種態度：他們信靠的工作只為得到「應得的」報酬

Kingdom Rewards 國度的獎賞

Matt. 20.12 saying, 'These last worked only one hour, and you have made them equal to us who have borne the burden of the day and the scorching heat.'

太20:12 「我們整天勞苦受熱，那後來的只做了一小時、你竟叫他們和我們一樣麼？」

Matt. 20.13 But he replied to one of them, 'Friend, I am doing you no wrong. Did you not agree with me for a denarius?

太20:13 家主回答其中的一人說：「朋友，我不虧負你。你與我講定的，不是一錢銀子麼？」

Matt. 20.14 Take what belongs to you and go. I choose to give to this last worker as I give to you.

太20:14 拿你的走罷。我給那後來的和給你一樣，這是我願意的。

Matt. 20.15 Am I not allowed to do what I choose with what belongs to me? Or do you begrudge my generosity?

太20:15 我的東西難道不可隨我的意思用麼？因為我作好人，你就紅了眼麼？」

Matt. 20.16 So the last will be first, and the first last.

太20:16 這樣，那在後的將要在前，在前的將要在後了。

Master of the House 家主

b. And when the early workers grumbled about receiving the same the Master insisted upon his sovereign right to do with his money as he wished and then questioned why they would begrudge his generosity to others

當早期的工人抱怨收到同樣的錢時，主人堅持他有主權，可以隨心所欲地支配他的錢，然後質問他們為什麼會嫉妒他對別人的慷慨

b. Many interpret this parable as meaning that by the grace of God all believers receive the same reward (*denarius*) equally (thus devaluing rewards) but that interpretation would have no connection to the proverb which Jesus repeats again at the end for emphasis (*Matt.20.16*)

許多人將這個比喻解釋為，憑著神的恩典，所有信徒都會得到同樣的獎賞（銀子）（因此貶低了獎賞），但這種解釋與耶穌在最後再次強調的諺語沒有任何联系（馬太福音 20.16）

Principle behind the Parable: Rewards are given according to the Sovereign and Generous Grace of God
比喻背後的原則：獎賞是根據神掌權和慷慨的恩典而給予的

Matt. 19.30 “But many who are first will be last; and the last, first.”

馬太19:30 然而有許多在前的將要在後，在後的將要在前。

1. Jesus was actually responding to the motives behind Peter's calculating and self interested question about the rewards due them for leaving all

耶穌實際上是在回答彼得的算計和自私的問題背後的動機，即他們放下一切應得的回報

2. Jesus assured them of great reward but reminded them that length of service or quantity of service are not the only things considered

耶穌向他們保證會得到極大的回報，但提醒他們，服務年資或量並不是唯一的考慮因素

Principle behind the Parable: Rewards are given according to the Sovereign and Generous Grace of God
比喻背後的原則：獎賞是根據神掌權和慷慨的恩典而給予的

3. Heart motives of willingness, trust, devotion, humility and gratefulness would be esteemed highly in meting out Kingdom rewards

在衡量國度獎賞時，甘心樂意、信賴、忠誠、謙卑和感恩等內心動機會受到高度重視

a. “Many” (but not all) who are first will receive rewards but last because of their heart attitude of entitlement, self seeking and pride

「許多」（但不是全部）首先的人會獲得賞賜，但由於他們內心的權利、自私自利和驕傲的態度，他們最終會落後

b. “Many” (but not all) who have served in less noticeable and important labors will nevertheless receive great reward for their zeal, devotion, purity, humility and gratefulness

「許多」（但不是全部）從事不那麼引人注目和重要工作的人，仍然會因為他們的熱情、奉獻、純潔、謙卑和感恩而獲得巨大的回報

In the kingdom there are Gracious Principles of Rewards but no Laws

在國度裡有賞賜的恩典原則而沒有律法

1. God's servant must serve with a sense of gratitude and unworthiness

神的僕人必須懷著感恩和不配的心態去服事

a. The Lord's gracious reward is 100 fold in this life plus an inheritance

主的恩典賞賜是今生的百倍，外加上產業

b. But God reserves the right to give to His servants as He wishes

但是神保留權利按照祂自己的意願賜予祂的僕人

2. Comparing the basis of rewards for working in three parables

比較三個比喻中工作獎賞的基礎

	Ability 能力	Opportunity 機會	Reward 賞賜	Lesson 功課
Matt.25:14ff. (Talents) 太25：14（銀子）	Different (1,5,10) 不同（1、5、10）	Same 一樣	Same 一樣	Ability not basis 不基於能力
Matt.20:1-16 (Laborers) 太20：1-16（工人）	Same 一樣 (Unworthy 不配)	Various hours 不同的時間	Same 一樣	Time served not basis 不基於做工時間
Lu.19:12 ff. (10 Slaves) 路20：19-12（10個僕人）	Same 一樣 (1 Mina 一錠銀子)	Various effort 不同的努力程度	Different 不同	Obedience of faith the basis 基於順服的信心

In the kingdom there are Gracious Principles of Rewards but no Laws

1. C

For many are called but few chosen. Matt.22.14

因為被召的人多，選上的人少。馬太福音 22:14

2. C

“Many are called to work in God’s vineyard, and many are actually at work; but few are ‘choice’ workers, few work for God in the spirit... taught by Jesus with ardent devotion, yet with deep humility.”

「許多人被呼召到神的葡萄園工作，而許多人實際上正在工作；但很少人是『選擇』的工人，很少有人靈裡為神工作.....耶穌以熱忱奉獻的精神教導，但又懷著深深的謙卑。」

Bengel 本格爾

Mat
太

Matt
太20：1-16（工人）

Lu.19:12 ff. (10 Slaves)
路20：19-12（10個僕人）

(Unworthy 不配)

Same 一樣
(1 Mina 一錠銀子)

不同的時間

Various effort
不同的努力程度

Different 不同

Obedience of faith the
basis 基於順服的信心

課

sis

basis

不基於做工時間

Matt.20.17-19

Further Details of Jesus' Passion in Jerusalem

馬太福音20:17-19 耶穌在耶路撒冷受難的更多細節

Matt. 20.17 And as Jesus was going up to Jerusalem, he took the twelve disciples aside, and on the way he said to them,

馬太20:17 耶穌上耶路撒冷去的時候，在路上把十二個門徒帶到一邊，對他們說：

Matt. 20.18 “See, we are going up to Jerusalem. And the Son of Man will be delivered over to the chief priests and scribes, and they will condemn him to death

馬太20:18 看哪，我們上耶路撒冷去，人子要被交給祭司長和文士，他們要定他死罪。

Matt. 20.19 and deliver him over to the Gentiles to be mocked and flogged and crucified, and he will be raised on the third day.”

馬太20:19 又交給外邦人，將他戲弄、鞭打、釘在十字架上，第三日他要復活。

Matt.20.20-28 The Snare of Selfish Ambition in Kingdom Service

馬太福音20:20-28 國度服事中的自私野心陷阱



Matt. 20.23 ...but to sit at my right hand and at my left is not mine to grant, but it is for those for whom it has been prepared by my Father."

馬太20:23 ……只是坐在我的左右，不是我可以賜的，乃是我父為誰預備的，就賜給誰。

Kingdom Rewards 國度的獎賞

Matt. 20.20 *Then the mother of the sons of Zebedee came up to him with her sons, and kneeling before him she asked him for something.*

太20:20 那時，西庇太兒子的母親，同他兩個兒子上前來，拜耶穌，求他一件事。

Matt. 20.21 *And he said to her, "What do you want?" She said to him, "Say that these two sons of mine are to sit, one at your right hand and one at your left, in your kingdom."*

太20:21 耶穌說：「你要甚麼呢？」他說：「願你叫我這兩個兒子在你國裡，一個坐在你右邊、一個坐在你左邊。」



Personal Favor 個人的恩惠

1. Salome was both mother of John and James and sister of Jesus' mother Mary
西羅米是約翰和雅各的母親，也是耶穌母親馬利亞的姊妹

a. It was common for the relatives of Kings to receive special favor

王的親戚通常會受到特殊優待

b. John and James were not only cousins but certainly also seemed to qualify as part of the inner three

約翰和雅各不僅是表兄弟，似乎也有資格成為三人的內在小組

c. It's hard to know if this was Salome's idea or something the boys put her up to because Mark leaves her out of the request altogether (Mk.10:35)

很難知道這是西羅米的主意，還是兒子讓她這麼做的，因為馬可在這請求裡根本沒有提到她（馬可福音 10:35）

Kingdom Rewards 國度的獎賞

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Personal Favor 個人的恩惠

2. The request at least shows real faith that Jesus was indeed the Messiah and would soon sit upon His throne in the Kingdom

這個請求至少顯示了真正的信心，相信耶穌確實是彌賽亞，很快就會坐在國度的寶座上

3. It is remarkable that every time Jesus mentions his death and resurrection an argument breaks out among the disciples over their kingdom ambitions

值得注意的是，每次耶穌提到祂的死亡和復活，門徒就會因他們的國度野心而發生爭論

Kingdom Rewards 國度的獎賞

Matt. 20.22 *Jesus answered, "You do not know what you are asking. Are you able to drink the cup that I am to drink?" They said to him, "We are able."*

太20:22 耶穌回答說：「你們不知道所求的是甚麼。我將要喝的杯，你們能喝麼？」他們說：「我們能。」

Matt. 20.23 *He said to them, "You will drink my cup, but to sit at my right hand and at my left is not mine to grant, but it is for those for whom it has been prepared by my Father."*

太20:23 耶穌說：「我所喝的杯，你們必要喝，只是坐在我的左右，不是我可以賜的，乃是我父為誰預備的，就賜給誰。」

The Cup and Baptism 那杯與受浸

The Cross precedes the Crown 十字架在冠冕之先

1. Jesus does not rebuke the vain request because he loves his disciples and knows what they will go through for their allegiance 耶穌沒有責備這個無謂的請求，因為祂愛祂的門徒，並且知道他們會為效忠而經歷什麼
2. But Salome had little awareness of what she requested - crowns were glistening and the cross was nowhere in view 但西羅米實在不知道她要求的是什麼——冠冕閃閃發光但看不見十字架

Kingdom Rewards 國度的獎賞

Mark 10.38 *But Jesus said to them, "You do not know what you are asking. Are you able to drink the cup that I drink, or to be baptized with the baptism with which I am baptized?"*

可10:38 耶穌說：「你們不知道所求的是甚麼。我所喝的杯，你們能喝麼？我所受的洗，你們能受麼？」

Mark 10.39 *They said to Him, "We are able." And Jesus said to them, "The cup that I drink you shall drink; and you shall be baptized with the baptism with which I am baptized."*

可10:39 他們說：「我們能。」耶穌說：「我所喝的杯，你們也要喝；我所受的洗，你們也要受，

Mark 10.40 *"But to sit on My right or on My left, this is not Mine to give; but it is for those for whom it has been prepared."*

可10:40 只是坐在我的左右，不是我可以賜的；乃是為誰預備的，就賜給誰。」

The Cup and Baptism 那杯與受浸

3. James and John said they were able to drink the cup and be baptized like their master but this bravery was ignorant of the reality of the martyrdom that awaited

雅各和約翰說，他們可以像他們的主一樣喝那杯並接受那洗，但這種勇敢忽略了等待他們的是殉道的現實

- a. James would become the first apostle martyred by Herod
雅各將成為第一位被希律王殺害的使徒
- b. John the last to die after imprisonments and torture
約翰是在監禁和折磨後最後一個死的人

Kingdom Rewards 國度的獎賞

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The Cup and Baptism 那杯與受浸

4. Jesus as Son of Man prophesied that they would indeed go through these things but humbly deferred such positions of reward to His Gracious Father 身為人子，耶穌預言他們確實會經歷這些事情，但祂謙卑地將這些獎賞的地位交給祂仁慈的父

Kingdom Rewards 國度的獎賞

Mark 10.38 *But Jesus said to them, "You do not know what you are asking. Are you able to drink the cup that I drink, or to be baptized with the baptism I am baptized with?"*

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麼。我所喝
洗，你們能

Mark 10.39 *And Jesus said to them, "You shall drink the cup that I drink, and you shall be baptized with the baptism I am baptized with."*

可10:39 他們
「我所喝的杯
洗，你們也要受，

Mark 10.40 *"But to sit on My right or on My left, this is not Mine to give; but it is for those for whom it has been prepared."*

可10:40 只是坐在我的左右，不是我可以
賜的；乃是為誰預備的，就賜給誰。」

The Cup and Baptism 那杯與受浸

**The same Principle is underscored again:
Rewards are given according to the
Sovereign and Generous Grace of God**

再次強調了同樣的原則：
獎賞乃是根據神的主權和慷慨的恩典而賜予的

經歷這些事情，但祂謙卑地將
這些獎賞的地位交給祂仁慈的父

Kingdom Servants 國度的僕人

Matt. 20.24 *And hearing this, the ten became indignant with the two brothers.*

太20:24 那十個門徒聽見，就惱怒他們弟兄二人。

Matt. 20.25 *But Jesus called them to Himself and said, “You know that the rulers of the Gentiles lord it over them, and their great men exercise authority over them.*

太20:25 耶穌叫了他們來，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。

Matt. 20.26 *“It is not this way among you, but whoever wishes to become great among you shall be your servant,*

太20:26 只是在你們中間不可這樣，你們中間誰願為大，就必作你們的用人，

Matt. 20.27 *and whoever wishes to be first among you shall be your slave;*

太20:27 誰願為首，就必作你們的僕人；

Matt. 20.28 *just as the Son of Man did not come to be served, but to serve, and to give His life a ransom for many.”*

太20:28 正如人子來，不是要受人的服事，乃是要服事人，並且要捨命，作多人的贖價。」

The First is Slave of All 為首的是眾人的僕人

1. Salome's 'insider' request stirred up the ambitions and jealousies of the others

西羅米的『圈內人』請求激起了其他人的野心和嫉妒

2. But Jesus brought all their worldly mindset to the cross by defining Himself as the model of greatness and reward in the kingdom

但耶穌藉著將自己定義為國度中偉大和獎賞的典範將他們所有的世俗心態都帶到了十字架上

Kingdom Servants 國度的僕人

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The First is Slave of All 為首的是眾人的僕人

3. To Romans and all worldly kingdoms greatness is all about “**lording it over**” and “**authority**” 對羅馬人和世界上所有的王國來說，偉大意味著「統治」和「權威」

4. But in His kingdom the **principle** of the **least is the greatest** applies 但在祂的國度裡，應用的是最小的就是最大的原則

5. Jesus humbly came to give his life as a ransom for many revealing His sacrifice was substitutionary 耶穌謙卑地來到世上，獻出自己的生命作為許多人的贖價，表明祂的犧牲是替代性的

Matt.20.29-34

Compassion Heals the Blind Men in Jericho

馬太福音20:29-34 憐憫醫治了耶利哥的瞎子



Matt. 19.30 “But many who are first will be last; and the last, first.”

馬太19:30 然而有許多在前的將要在後，在後的將要在前。

King's Compassion 王的慈心

Matt. 20.29 *As they were leaving Jericho, a large crowd followed Him.*

太20:29 他們出耶利哥的時候，有極多的人跟隨他。

Matt. 20.30 *And two blind men sitting by the road, hearing that Jesus was passing by, cried out, "Lord, have mercy on us, Son of David!"*

太20:30 有兩個瞎子坐在路旁，聽說是耶穌經過，就喊著說：「主阿，大衛的子孫，可憐我們罷！」

Matt. 20.31 *The crowd sternly told them to be quiet, but they cried out all the more, "Lord, Son of David, have mercy on us!"*

太20:31 眾人責備他們，不許他們作聲，他們卻越發喊著說：「主阿，大衛的子孫，可憐我們罷！」

Sight to the Blind 讓瞎子得看見

1. Jesus has eaten with Zacchaeus and now begins the 8 hour journey climbing 3400 feet up to Jerusalem for Passover along with the crowds
耶穌與撒該一起吃過飯後，便開始了長達 8 小時的旅程，爬升 3400 英尺，與眾人一起前往耶路撒冷過逾越節

2. Two begging blind men sat begging along the route (Mk.10.46 mentions only one named Bartimaeus who became a disciple of Jesus and was probably known to many believers)
兩個乞討的盲人坐在路邊乞討（馬可福音 10：46 只提到一個名叫巴底買的人，他成了耶穌的門徒，可能為許多信徒所認識）

King's Compassion 王的慈心

Mark 10.49 *And Jesus stopped and said, "Call him here." So they *called the blind man, saying to him, "Take courage, stand up! He is calling for you."*

可10:49 耶穌就站住，說：「叫過他來。」他們就叫那瞎子，對他說：「放心，起來！他叫你啦。」

Mark 10.50 *Throwing aside his cloak, he jumped up and came to Jesus.*

可10:50 瞎子就丟下衣服，跳起來，走到耶穌那裡。

Sight to the Blind 讓瞎子得看見

3. Their continual cries "Son of David" was inspired by prophecies saying the Messiah would come with healing for the blind (Isa. 35.5, 42.7)

他們不斷呼喊「大衛的子孫」，這是受到預言的啟發，說彌賽亞將會到來，治愈盲人（以賽亞書 35:5, 42:7）

4. Jesus stops and asks those who were trying to silence them to call him and suddenly the "shushers" became Jesus' helpers encouraging the men to come to Jesus who was calling
耶穌停下來，讓那些試著使他們安靜的人呼喚他，突然間，那些「噓聲者」成了耶穌的助手，鼓勵這些人來到呼喚他們的耶穌面前

King's Compassion 王的慈心

Matt. 20.32 *And Jesus stopped and called them, and said, "What do you want Me to do for you?"*

太20:32 耶穌就站住，叫他們來，說：「要我為你們作甚麼？」

Matt. 20.33 *They *said to Him, "Lord, we want our eyes to be opened."*

太20:33 他們說：「主阿，要我們的眼睛能看見。」

Matt. 20.34 *Moved with compassion, Jesus touched their eyes; and immediately they regained their sight and followed Him.*

太20:34 耶穌就動了慈心，把他們的眼睛一摸；他們立刻看見，就跟從了耶穌。

Sight to the Blind 讓瞎子得看見

1. Jesus knows what the men want but asks because faith in the heart must be released through the mouth
耶穌知道這些人想要什麼，但問了，因為心裡的信心必須透過嘴巴來表達

2. The gospels note 2 beautiful details to the story to highlight Jesus' Compassion:

福音書記載了故事中的兩個美麗細節，以凸顯耶穌的慈心：

a. Jesus was visibly moved with compassion and physically touched their eyes

耶穌顯然被感動了，親手觸摸他們的眼睛

King's Compassion 王的慈心

Mark 10.51 *And answering him, Jesus said, "What do you want Me to do for you?" And the blind man said to Him, "Rabboni, I want to regain my sight!"*

可10:51 耶穌說：「要我為你作甚麼？」瞎子說：「拉波尼，我要能看見！」

Mark 10.52 *And Jesus said to him, "Go; your faith has made you well." Immediately he regained his sight and began following Him on the road.*

可10:52 耶穌說：「你去罷，你的信救了你了。」瞎子立刻看見了，就在路上跟隨耶穌。

Sight to the Blind 讓瞎子得看見

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福音書記載了故事中的兩個美麗細節，以凸顯耶穌的慈心：

b. Jesus declared their faith had healed **them**

耶穌宣告他們的信醫治了他們

3. Luke 18.43 finishes the story with Bartimaeus glorifying God as a new disciple and the crowd all praising God for what they had seen

路加福音 18:43 以巴底買成為新門徒榮耀神，眾人也因所見所聞讚美神而結束了這個故事

Matthew 18-20 Brings us to Jerusalem Watching the Humility and Nobility of Jesus

馬太福音18-20章帶我們到耶路撒冷看耶穌的謙卑和高貴

So much has been revealed of the Kingdom's Nature:

關於國度的本質有許多已經被揭示了

- *Greatness in the Kingdom is to come as little children*
國度的偉大就是像小孩子一樣的來
- *Restoring Sheep is the goal of Church Discipline* 恢復羊群是教會紀律的目標
- *Healing 'little ones' comes out of Compassion* 治愈「小子們」發自於憐憫之心
- *God's Original Intention for Marriage is Sacred* 神對婚姻的初衷是神聖的
- *The impossibility of gaining eternal life by good works made possible by Grace Alone* 靠善行得永生是不可能的，唯有靠恩典才能實現
- *The Snares and Temptations of Rewards when Entitlement and Ambition fighting for Kingdom Position*
當權利和野心爭奪王國地位時，得獎賞的誘惑就成了陷阱