

Humankind
神人
Week #21 “Did you say donkey?”
第二十一週 “你是說驢？”
Matthew 21:1-17
馬太福音 21:1-17
April 7th/10th 2022
2022年4月7日/10日

Worship 敬拜

God so Loved 如此神愛世人

詞曲: Hillsong 中譯詞: Danny / 彈唱: Haydn, Peggy, Danny, Joyce (Workmanship)

如此神愛世人
賜獨生子給我們
因相信祢救恩
生命不 沉 淪
我靈魂 得著永生

Verser 1

我仰望 十架上
我緊握 唯一盼望
因祂愛 砍斷網綁
因祂愛 我得釋放

Verse 2

我安靜 等候主
等候主 話語發出
恩典湧入 轄制已除
恩典湧入 生命恢復

Bridge

因祂寶血流
我已得自由
耶穌的名要被尊崇
我降服所有 歸基督寶座
因耶穌我得救

Tremble 顫抖

詞曲: Andres Figueroa / Hank Bentley / Mariah Mcmanus / Mia Fieldes 譯唱: 新店行道會

Verse 1:

你使一切得平安
風暴雖圍繞我
因你名已停息

Verse2:

你使風浪平息
使我的心平靜
因你名浪止息

Chorus:

耶穌 耶穌 你讓這黑暗顫抖
耶穌 耶穌 不再恐懼

耶穌 耶穌 你讓這黑暗顫抖

耶穌 耶穌

Verse 3:

你使骸骨得生命
唱出這旋律
再一次 我讚美

Verse 3:

你使骸骨得生命
唱出這旋律
再一次 我讚美

Chorus:

耶穌 耶穌 你讓這黑暗顫抖
耶穌 耶穌 不再恐懼
耶穌 耶穌 你讓這黑暗顫抖
耶穌 耶穌

Bridge:

你名是真光 黑暗都無法躲藏
你名超乎萬名之上
你名是復活 高舉直到永遠

你名超乎萬名之上

Chorus:

耶穌 耶穌 你讓這黑暗顫抖
耶穌 耶穌 不再恐懼
耶穌 耶穌 你讓這黑暗顫抖
耶穌 耶穌

Chorus:

耶穌 耶穌 你讓這黑暗顫抖

和散那 / Hosanna

詞、曲 Brooke Fraser 中譯詞 City Harvest Church 演唱 曹之懿

我看見榮耀君王
駕著雲彩而降臨
全地震動 全地震動
主你用慈愛憐憫
將我罪完全洗淨
萬民歌唱 萬民歌唱
和撒那 和撒那
和撒那歸至高神
和撒那 和撒那
和撒那歸至高神 我看見全新世代
興起要得著這地

放下自己 放下自己
我看見復興來臨
全因禱告尋求你
我們屈膝 我們屈膝
求醫治潔淨我心
開啟我雙眼看見你心意
教我如何能愛你的百姓
我要能觸摸你心
我所做一切全為你旨意
一生追求你直到天地廢去

Offering 奉獻

Announcements 公告

+ Partner Highlight | Refugee Care Collective will be in the Commons. Stop by, meet and chat with them. 合作人焦點| 難民關懷總會將在前堂大廳。隨時過來, 和他們見面交談。

+ Water Baptism Weekend | April 28 + May 1. Stop by the Info Center and/or sign up today to see if this is your next step. 新人洗禮週 | 4月28日和5月1日。今天可以去信息中心詢問或者註冊, 看這是否是你下一步要做的。

+ EASTER! | a time for friends + family (invite-culture) // need volunteers for kids ministry for Saturday service 復活節! | 朋友和家人的時刻(邀請-文化)//需要志願者為週六敬拜提供兒童看護。

+ Shelter EP Release (Friday) | This weekend Shelter released an EP with 3 brand new worship songs - Easter-related heart '庇護所'詩歌團隊 EP-復活節讚美詩歌發行(週五)| 這週末'庇護所'發行一個EP, 其中包含3首全新的敬拜歌曲-有關復活節的心意。

+ No service next Thursday, April 14 but there's a Good Friday service on Friday at 7:00am. +4
月14日下週四沒有敬拜，但週五耶穌受難日早上7點有加一場。

Message 信息

- We are in our second to last week of this series called Humankind and today we are celebrating Palm Sunday, and looking at what is referred to as the Triumphal Entry. 我們正處於這個名為神人系列的倒數第二週。今天我們要慶祝棕枝主日，這一故事也是通常說的耶穌凱旋入城的故事。
- Which, if you've been around church, if you grew up in church, is such a familiar story. 如果你去過教會，如果你在教會長大，那是一個如此熟悉的故事。
 - Maybe even a bit too familiar. 也許有點太熟悉了。
- Because in this story, Jesus does some really confusing things. 因為在這個故事裡，耶穌做了一些非常令人困惑的事情。
- And whenever I find Jesus confusing, I also find myself intrigued. 當我發現耶穌令人困惑時，我也發現自己很感興趣。
 - Because more often than not, when I find Jesus confusing, it means I'm about to see something about him, or learn something about myself, that I didn't know before. 因為許多時候，當我發現耶穌令人困惑時，這意味著我即將明白一些之前我不知道的有關他的事，或者了解到一些我自己的事。
- So without saying too much, I want to dive into Matthew 21, you can turn in your Bibles there, and we will start reading in verse one. 所以不用多說，我們翻開馬太福音21章，你可以翻開你的聖經，我們將從第一節開始讀。

Matthew 21:1-17 馬太福音21:1-17

As they approached Jerusalem and came to Bethphage on the Mount of Olives, Jesus sent two disciples, 2 saying to them, "Go to the village ahead of you, and at once you will find a donkey tied there, with her colt by her. Untie them and bring them to me. 3 If anyone says anything to you, say that the Lord needs them, and he will send them right away."

4 This took place to fulfill what was spoken through the prophet:

5 "Say to Daughter Zion,

**'See, your king comes to you,
gentle and riding on a donkey,
and on a colt, the foal of a donkey.'"**

6 The disciples went and did as Jesus had instructed them. 7 They brought the donkey and the colt and placed their cloaks on them for Jesus to sit on. 8 A very large crowd spread their cloaks on the road, while others cut branches from the trees and spread them on the road. 9 The crowds that went ahead of him and those that followed shouted, "Hosanna to the Son of David!"

"Blessed is he who comes in the name of the Lord!"

"Hosanna in the highest heaven!"

10 When Jesus entered Jerusalem, the whole city was stirred and asked, "Who is this?"

11 The crowds answered, "This is Jesus, the prophet from Nazareth in Galilee."

12 Jesus entered the temple courts and drove out all who were buying and selling there. He overturned the tables of the money changers and the benches of those selling doves.

13 "It is written," he said to them, "'My house will be called a house of prayer,' but you are making it 'a den of robbers.'"

14 The blind and the lame came to him at the temple, and he healed them. 15 But when the chief priests and the teachers of the law saw the wonderful things he did and the children shouting in the temple courts, "Hosanna to the Son of David," they were indignant.

16 "Do you hear what these children are saying?" they asked him.

"Yes," replied Jesus, "have you never read,

"'From the lips of children and infants

you, Lord, have called forth your praise'?"

17 And he left them and went out of the city to Bethany, where he spent the night.

1 耶稣和门徒将近耶路撒冷，到了伯法其在橄榄山那里。

2 耶稣就打发两个门徒，对他们说，你们往对面村子里去，必看见一匹驴拴在那里，还有驴驹同在一处。你们解开牵到我这里来。

3 若有人对你们说什么，你们就说，主要用它。那人必立时让你们牵来。

4 这事成就，是要应验先知的的话，说，

5 要对锡安的居民（原文作女子）说，看哪，你的王来到你这里，是温柔的，又骑着驴，就是骑着驴驹子。

6 门徒就照耶稣所吩咐的去行，

7 牵了驴和驴驹来，把自己的衣服搭在上面，耶稣就骑上。

8 众人多半把衣服铺在路上。还有人砍下树枝来铺在路上。

9 前行后随的众人，喊着说，和散那归于大卫的子孙，（和散那原有求救的意思，在此乃称颂的话）奉主名来的，是应当称颂的。高高在上和散那。

10 耶稣既进了耶路撒冷，合城都惊动了，说，这是谁。

11 众人说，这是加利利拿撒勒的先知耶稣。

12 耶稣进了神的殿，赶出殿里一切作买卖的人，推倒兑换银钱之人的桌子，和卖鸽子之人的凳子。

13 对他们说，经上记着说，我的殿必称为祷告的殿。你们倒使它成为贼窝了。

14 在殿里有瞎子瘸子，到耶稣跟前。他就治好了他们。

15 祭司长和文士，看见耶稣所行的奇事，又见小孩子在殿里喊着说，和散那归于大卫的子孙。就甚恼怒，

16 对他说，这些人所说的，你听见了吗？耶稣说，是的，经上说，你从婴孩和吃奶的口中，完全了赞美的话。你们没有念过吗？

17 于是离开他们出城到伯大尼去，在那里住宿。

• There is a temptation for most of us, when we read something in the Bible, to jump right toward 'meaning'. 當我們閱讀聖經裡的某斷經文，大多都會禁不住，直接想跳到它的‘意義’上。

• We want to know what it means. 我想知道這意味著什麼。

• Why is this here? 為什麼會在這裡？

• What significance does this have? 這有什麼意義？

- But before you can do that, I believe you have to observe the text. 但是在你這樣做之前, 我相信你必須觀察細讀這段經文。
 - You have to throw questions at it. 你必須對它提出問題。
 - You have to observe certain things. 你必須察覺到某些事情。
 - You have to SEE what is actually happening. 你必須看實際發生了什麼。
- And there is really interesting stuff going on in this story. 這個故事裡確實發生了一些有趣的事情。
- For example, one of my first observations is that this is really out of character for Jesus. 比如, 我最初感想之一是, 這實在不符合耶穌的性格。
- This is really out of character for Jesus. 這真的不符合耶穌的性格。
- Think about it. 想想這個。
- Time and time again, Jesus would heal people, he'd have conversations with people, and then he'd tell them not to tell anyone. 一次又一次地, 耶穌會醫治人, 會和人交談, 然後他會告訴他們不要告訴任何人。
- Or he'd slip away. 或者他就溜走。
- Jesus tried to maintain a low profile. 耶穌試圖保持低調。
- It wasn't always easy, and there are exceptions, but he did. 這不總是那麼容易, 也有例外, 但是他做到了。
- So this scene, of Jesus riding on a donkey, while people throw coats and palm branches, shouting "Hosanna in the highest!" Is REALLY out of sync. 所以這個場景, 耶穌騎著驢, 人們扔外套和棕櫚枝, 喊著“和撒那的最高者!”真的不同尋常。
- It's really out of character for him, right? 這真的不是他的性格, 對嗎?
- So, we have to ask, "What is going on here?" 所以, 我們不得不問, “這裡發生了什麼?”
- And in order to answer that, we have to back up a few verses into chapter 20 of Matthew. 為了回答這個問題, 我們不得不回到馬太福音第20章的經文。
- Because there, if you look closely, you'll see something ELSE that is really unusual. 因為在那裡, 如果你仔細讀, 你會看到一些其他的不尋常的東西。
 - BUT...it also explains this so called triumphal entry. 但是...它也解釋了這個所謂的凱旋進入的時刻。
- So let's rewind a few verses and read about the moment BEFORE this moment. 所以讓我們倒回幾節經文, 並閱讀有關這一刻之前的那一刻。

Matthew 20:29-34 馬太福音 20:29-34

As Jesus and his disciples were leaving Jericho, a large crowd followed him. 30 Two blind men were sitting by the roadside, and when they heard that Jesus was going by, they

shouted, “Lord, Son of David, have mercy on us!”

31 The crowd rebuked them and told them to be quiet, but they shouted all the louder, “Lord, Son of David, have mercy on us!”

32 Jesus stopped and called them. “What do you want me to do for you?” he asked.

33 “Lord,” they answered, “we want our sight.”

34 Jesus had compassion on them and touched their eyes. Immediately they received their sight and followed him.

29 他們出耶利哥的時候，有極多的人跟隨他。

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。”

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。”

32 耶穌就站住，叫他們來，說，“要我為你們作甚麼。”

33 他們說，“主阿，要我們的眼睛能看見。”

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。

- Now, You might look at this and say, “so what? This just seems to be another miracle, and another example of Jesus showing compassion.” 現在，你看到這裡可能會說，“那又怎樣？這似乎是另一個神蹟，另一個耶穌表現出同情的故事。”

- But it’s MORE than that. 但不僅如此。

- You need to notice what the blind men said. 你要注意瞎子說了什麼。

- “Lord, have mercy on us, SON OF DAVID.” “主啊，大衛的子孫，可憐我們吧。”

- Son of David IS the messianic title. 大衛的子孫是彌賽亞的頭銜。

- This is the name, for, the M E S S I A H. 這是彌賽亞的名字。

- The final king. 最後的王。
- The ultimate king. 終極君王。
- He’d been predicted for centuries. 他被預言了幾個世紀。

- Everyone in this crowd that was around knew exactly what that title meant. 在場的眾人，都清楚這個稱呼的意義。

- They knew who the son of David is supposed to be. 他們知道大衛的兒子應該是誰。

- And THIS is the first time this gets used in public, and Jesus allows it to stick. 這稱呼是第一次在公眾場合使用，耶穌允許人們這樣稱呼他。

- “Ultimate and long predicted King, have mercy on us!” “終極的先知預言的君王，可憐我們吧！”

- And Jesus says, “Yes. That’s me. What can I do for you?” 耶穌說，“是的，是我。要我為你們做什麼？”

• And my guess is that many in the crowd, including the apostles, would have gasped.
我猜想人群中的許多人，包括使徒們，都可能倒吸一口冷氣。

• Why? 為什麼？

• Well, from the very beginning, the apostles had wanted Jesus to declare himself king.
嗯，從一開始，使徒們就希望耶穌稱他自己是王。

- They had seen his power. 他們看到他的能力。
- They had heard him teach. 他們聽到他的傳教。
- They knew what he could do. 他們知道他能做什麼。

• And they had wanted him to publicly proclaim it. 他們希望他公開宣布這一點。

• But he kept holding out. 但是他一直堅持不宣。

• Until, N O W. 直到現在。

• Now Jesus accepts the title. 現在耶穌接受這個頭銜。

• Which means NOW we have a crisis. 意味著現在我們遇到了危機。

• This means he either needs to triumph, and take the kingship, OR, he will be crushed by the authorities, who have to quell any uprising. 意味著他要麼需要勝利，奪取王位，要麼被當局鎮壓，當局不允許任何起義。

• This isn't a small thing. 這不是一件小事。

• In a nation that has been occupied and oppressed, a new king, but not just any king, has been announced. 在一個被統治和壓迫的國家裡，一個新王，不僅僅是一般的王，在這已經宣告。

• And in this moment when Jesus ACCEPTS this title, the disciples, and the crowd, were thrilled and terrified, all at once. 在耶穌接受這個頭銜的那一刻，門徒和人群，同時又激動又感到害怕。

• Because they KNEW what THIS would mean. 因為他們知道這意味著什麼。

- This is do or die. 這是成功或死亡。
- Jesus is now on the clock. 耶穌現在算是起事了。
- It's make or break. 不是成就就是失敗。
- It's the final countdown. 這是最後倒計時。

• So that's the FIRST thing we have to see. 所以這是我們必須看到的第一件事。

• Then the second thing, and this again, seems a bit odd, is that Jesus arranges or, orchestrates, the triumphal entry. 然後第二件事情，也是這件事，似乎有點奇怪，的是耶穌安排或者編排了這場，凱旋入城。

• The gospel writers were very concise. 福音書的作者非常簡潔。

- And Mathew includes SIX verses that describe Jesus arranging things. 馬太福音裡花了六節段來描述耶穌是怎樣安排一切事的。
- It's like planning your own surprise party, in a way. 就好像你在準備一個驚喜派對一樣。
- For years, I missed this. 過了很多年，我都沒有明白這一點。
 - I always saw this like, Jesus was heading into Jerusalem and all the people came out, and got excited, and Jesus was like, "Awe shucks...ok!" 對於這件事我以前一直是這麼看的：耶穌進入耶路撒冷城，人們都朝他湧過來，興高采烈的，耶穌的反應是：“噢，糟糕...算了，就這樣吧。”
 - But he orchestrated it. 其實他親自安排了這一切。
- He sends his disciples into Bethpage to get a donkey. 他派他的門徒去伯法其牽一頭毛驢。
 - Bethpage and Bethany are two village right outside of Jerusalem. 伯法其和伯大尼是在耶路撒冷城外的兩個村莊。
 - And Jesus knew them well. 耶穌對它們很熟悉。
 - He would know who had animals and where they were kept. 他知道哪家有動物，還有它們在哪裡。
 - Not only that, there wasn't likely another place where there was more support for Jesus than this place. 不僅如此，大概沒有哪個地方比這裡更支持耶穌。
 - The people living here had witnessed the power of Jesus. 住在這裡的人們都見證了耶穌的大能。
 - They had seen the raising of Lazarus. 他們看到拉撒路從死裡復活。
 - They KNEW who he was. 他們知道他是誰。
- So, when he sends his disciples in to get the donkey, do you think they stole it in the night? 所以當他派門徒去牽驢，你認為他們會在夜間把驢偷出來嗎？
- Did they bully the owner? 或者他們會威脅驢的主人嗎？
 - “Give us the donkey, or ELSE!” “把你的驢給我，不然的話.....”
 - Of course not. 當然不會。
- They would have gone into town, asked to use the donkey, and of course the owner would ask why, exactly like you would if someone asked to borrow your car, right? 他們如果進了城，去要驢，主人當然會問為什麼，就像我們去找人借車，是不是？
- And they would have said, “well, it's for Jesus, he's going to be riding into Jerusalem.” 於是他們就會說，“哦，是耶穌要用它，他要騎著它進耶路撒冷。”
- Do you think word would spread? 你不覺得這話會被傳播開來嗎？

- I want you to notice something about the text. 我請你注意經文裡的一些細節。
- If you look back you'll see that the crowd formed OUTSIDE of Jerusalem.
如果你再看一遍經文，你會注意到人群的聚集是在耶路撒冷城外。
- Look at this with me: 請大家和我一起看：

Matthew 21:9-10 馬太福音 21:9-10

9 The crowds that went ahead of him and those that followed shouted, "Hosanna to the Son of David!"

"Blessed is he who comes in the name of the Lord!"

"Hosanna in the highest heaven!"

10 When Jesus entered Jerusalem, the whole city was stirred and asked, "Who is this?"

9 前行后随的众人喊着说：

“和散那（“和散那”原有“求救”的意思，在此乃称颂的话）归于大卫的子孙！

奉主名来的，是应当称颂的！高高在上和散那！”

10耶稣既进了耶路撒冷，合城都惊动了，说：“这是谁？”

- Do you see this? 你看到了嗎？
 - Jesus brought his own crowd. 耶穌帶來的是他自己的人。
 - These people are from Bethany and Bethpage. 那些住在伯大尼和伯法其的人。
 - And when they entered the city, it was chaotic, and the people of Jerusalem were asking, "Who is this?" 當他們進了城，引起了混亂，耶路撒冷城裡的人就在問，“這是誰？”
- Jesus has ARRANGED this. 耶穌安排了這一切。
 - He set this up. 他佈置了這一切。
- And it would appear that Jesus is forcing the issue. 看起來耶穌在製造衝突。
 - He's ensured that he would enter Jerusalem being declared the king. 他確保他在進入耶路撒冷時被稱為王。
 - And he's confronting the leaders in Jerusalem with the claim to his kingship. 他也因為被稱為王和耶路撒冷的領袖們起衝突。
- Isn't this interesting? 這不是很有趣嗎？
- Another observation. 這裡還有另一個觀察。
- Don't you find it puzzling that Jesus chooses a donkey to ride in on? 你有沒有迷惑耶穌為什麼選擇騎一頭驢？
- So, for the first time, he accepts the title of Messiah publicly. 看，有史以來頭一次，他當眾接受了彌賽亞這個稱呼。
 - He orchestrates his entrance into the city. 他佈置安排了怎樣進城。
 - And THEN, chooses a DONKEY? 然後，他選了一頭驢。
- Kings don't ride donkeys. 君王們是不騎驢的。
 - Kings ride horses. 君王們騎馬。

- Who rides donkeys? 誰會騎驢呢？
 - SERVANTS ride donkeys. 僕人們才騎驢。
- It's not the stead of a king. It's the stead of a servant. 這不像是一個君王，而是像一個僕人。
- And don't you think the disciples have to be questioning? 你不覺得門徒們也會質疑嗎？
 - A donkey? Why a donkey? 一頭驢，為什麼是一頭驢？
 - You've finally gone public. 你終於到公眾面前來了。
 - You've announced your campaign. 你終於宣告你的戰役了。
 - And you want a donkey? 然後你要一頭驢？
 - We're going to need a PR firm and get Jesus a handler because what kind of mixed message does this send? 我們真該為耶穌找一家形象設計公司，看看這裡發出去的是多麼混亂的信息？
 - Are you going to ride in like a conquering king, or are you going to continue to behave like an enigmatic guru? 你是想像一個騎在坐騎上的得勝的君王呢，還是繼續像一個怪裡怪氣的領袖？
 - Which is it? 選哪一個？
- Jesus is sending mixed signals here. 耶穌在這裡釋放出的是混合的信息。
- What does all of this mean? 這都意味着什麼呢？
- Verse five explains it all, AND, it shows us who Jesus REALLY is. 第五節的經文解釋了這一切，讓我們看到耶穌的真實身份。
 - Look back again with me: 請和我一起再看一下：

Matthew 21:5 馬太福音 21:5

5 "Say to Daughter Zion,

**'See, your king comes to you,
gentle and riding on a donkey,
and on a colt, the foal of a donkey.'**

要对锡安的居民（原文作“女子”）说：‘看哪，你的王来到你这里，是温柔的，又骑着驴，就是骑着驴驹子。’”

- Right here, in this moment, Jesus reveals who he is. 就在這裡，在這個時刻，耶穌揭示了他究竟是誰。
- "Behold, your king comes to you gentle." “你的王来到你这里，是温柔的。”
- This is so rich. 這裡意義豐富。
- Now Jesus hasn't simply allowed the title to be placed on him by others. He's now saying it

himself. 現在耶穌不是簡單地讓別人給他這個稱呼，他現在要自己宣告出來。

- And he's bold with it. 他對這個稱呼坦然接受。
 - I am your K I N G. 我就是你們的王。
- There's no denying it. 這裡沒有否認。
- And then, what does he do? 然後，他又做了什麼？
- He goes to the Temple. 他進了聖殿。
 - What is the temple? 聖殿是什麼？
 - It's God's house, right? 它是神的殿，對嗎？
- And what does Jesus say when he gets there? 耶穌到了那裡說了什麼？

“MY house will be called a house of prayer,’ but you are making it ‘a den of robbers.’”
“我的殿必称为祷告的殿’，你们倒使它成为贼窝了！”

- MY house. 我的殿。
- It's HIS house. 這是他的殿。
- And then he starts rearranging the furniture the way an owner would. 然後他開始像一個主人該做的那樣重新安排家具。
- He isn't slipping into Jerusalem. 他沒有偷偷摸摸地進入耶路撒冷。
 - He's not passive aggressive. 他也不是被動攻擊。
- Jesus is confronting us with his identity. 他以他的這個身份面對我們。
- When Jesus comes to Jerusalem, 當耶穌來到耶路撒冷，
 - He confronts them with his identity. 他用他真正的身份，和那裡的人迎面相對。
 - THIS is who I am. 這才是真實的我。
- You'll have to crown me or kill me. 你或者為我戴冠冕或者把我殺了。
 - Nothing in the middle. 沒有中間的地帶。
 - He's either king. Or he's nothing. 他或者是王，或者什麼都不是。
- He's making them decide. 他要他們決定。
- But it's not just how he enters cities. 但這不僅僅是他怎樣進入城市。
 - It's how he enters lives. 而是他怎樣活。
- When it comes to your life, he'll do the same thing to you. Do you realize this? 當他來到你的生命的時候，他也會對你做同樣的事。你意識到了嗎？
- I'm not for a moment going to suggest that Jesus isn't a gentleman, or that Jesus isn't kind. 我並不是說耶穌不是一位紳士，或者說耶穌不友善。

- Even here he says he's gentle, and we'll talk more about that in a moment. 即使在這裡他仍說他是溫柔的，關於這個我們等一下會說更多。

- But I think that with his gentleness, and kindness, we've somehow allowed ourselves to believe that Jesus is passive on what authority we give him in our lives. 但是我們錯把他的溫柔和良善想成，耶穌在我們應該交出生命中怎樣的權柄給他這件事上是被動的。

- So Jesus can be your king. But if you're not comfortable with that, just make him your buddy. 就好像耶穌可以是你的王，但是如果你還不完全願意的話，他也可以只是你的一個夥伴。

- Let him be your wingman. 或是幫你忙的人。

- He can be there for support. 是你的支持者。

- He can back you up in a pinch. 需要的時候做你的後盾。

- But he's not going to tell you how to live your life. 但是他不會告訴你該怎樣生活。

- But Jesus won't have it that way. 但是耶穌不這樣的。

- You either crown me, or kill me. 你或者為我戴冠冕，或者殺了我。

- I'm either KING, or I'm nothing. 我或者是王，或者什麼都不是。

- Do you see how ridiculously bold he is in this? 你有沒有看到他在這件事情上有多大膽嗎？

- *Can you imagine me coming in this morning and even ALLOWING you wave palm branches at me as I walked on stage?* 你可以想像我今天早上走上台的時候允許你們在旁邊揮舞棕櫚枝嗎？

- *We'd be considered a cult in a millisecond.* 我們立刻會被認為是一個邪教。

- *And I tell you who the first person to walk out would be...* 讓我告訴你第一個會從這裡離開的人是誰。

- *My wife, because she lives with me and knows what knucklehead I can be.* 我太太，因為她跟我住一起，知道我是這樣一個傻瓜。

- But Jesus, he reads an ancient scripture about the one true king, then rides into the capital with a crowd, yelling "Hosanna in the highest", and then goes to the TEMPLE, the most revered place in the nation, and starts flipping tables and claiming that it's HIS house. 但是耶穌，他讀了古時關於那位真正君王的經文，然後騎行到首府，有許多人擁著他，喊道“高高在上和撒那”，然後到聖殿，整個國家最被敬畏的地方，開始翻桌子並說那是他的家。

- You have to draw a conclusion about him. 你不得不對他下一個結論。

- Either Matthew is a delusional madman, telling a story about an even more delusional madman, or he brings us a confrontational truth about who the true king of our lives is. 或者馬太是一個受騙的瘋子，在講述一個更加癡癡的人的故事，或者他帶給我們一個關於我們生命的真正君王是誰的非常挑戰性的真理。

- Crown me or kill me. 稱我為王或是殺了我。

- If you come to Jesus and say, I want you be my comforter, 如果你來到耶穌面前說, 我想要你成為我的安慰者

- Or my counselor,或是保惠師

- Or my consultant, 或是顧問

- Do you know what he's say? 你知道他會說什麼嗎?

- I can be MORE than that. 我可以比這些更多。

- I can be your friend, your security, your guide; I can be so much more.

- 我可以是你的朋友, 你的保障, 你的嚮導。我可以是更多。

- But FIRST, you'll have to make me king. 但是, 首先, 你需要使我做你的王。

- Im either king of your life, or I'm nothing. 我或者是你生命裡的王, 或者什麼都不是。

- This, by the way, is one of the reason I believe people say they get frustrated with Jesus, or they feel let down by him. 順便說到, 我相信當人們說到他們對耶穌感到沮喪或是失望, 這個是原因之一。

- They wanted to Jesus to be their help in time of trouble, but they never made him king. 他們希望耶穌在困難的時候是他們的幫助, 但是不願意耶穌是他們的王。

- Jesus doesn't want to simply be admired by you, 耶穌不是僅僅想被你崇拜,

- or liked by you, 或者被你喜歡,

- or just 'believed in' by you. 或者被你相信。

- He wants to be K I N G. 他想要成為你的王。

- Is Jesus ruling your life? 耶穌在你的生命中掌權嗎?

- Is Jesus, ruling, YOUR life? 你生命被耶穌掌管嗎?

- Now, here's the beautiful thing about King Jesus. 這是關於耶穌非常美好的一件事。

- He knows exactly how me asking that question makes some of you feel.

- 他知道我問這個問題的時候你們是什麼感覺。

- He knows how you feel. 他知道你的感受和想法。

- See, deep down, in our hearts is this desire. 在我們內心深處有這樣一個渴望。

- it's almost an entitlement. 幾乎是一種權利。

- It's right we believe we need to defend. 是一個我們認為我們需要爭取的權利。

- And that is that NOBODY gets to tell me how to live my life. 就是沒有人能夠告訴我怎麼過我的人生。

- We bristle when someone tells us what to do. 當有人告訴我們該做什麼的時候我們就生氣。

- We get outraged when someone asserts their authority over us. 當有人認為他們對我們有權柄我們就憤怒。

- *If you don't believe me, I have one word for you: Masks.* 如果你不相信我，我只有一個詞給你：口罩。

- See, deep deep down there in our being is this indistinguishable relentless idea that we are own master. 看，在我們內心的最深處有這樣一個幾乎不能被辨別但卻不停止鬆懈的想法，就是我們是自己的主人。

- So when I say, "Make him king" there's likely SOME level, some degree of resistance. 所以當我說，“讓他成為你的王”，很有可能有一些，不同程度的抵觸。

- And if you don't have it, or don't feel it, well, then you're a lot better than me. 如果你沒有這心思，或者沒有感覺到這點，那你比我好很多。

- But again, this where Jesus is so remarkable. 但是，這裡也是耶穌為什麼如此讓人驚嘆。

- Because he says, "Make me King! Give me authority!" And then he says, "Now, bring me that donkey." 因為他說，“使我做你的王！給我權柄！”然後他說，“現在，把那個驢駒子帶給我。”

- What? 什麼？

- Any king who rides into battle on the back of a donkey is going to get s l a u g h t e r e d. 任何一個騎在驢背上上戰場的人都會被殺的。

- Kings don't ride donkeys. 君王不會騎驢的。

- Kings don't come gentle. 君王不是溫柔的。

- Kings ride horses and are forceful. 君王騎駿馬且是威武的。

- But not this one. 但是這位君王卻不是。

- Do you see what he's doing? 你看到他在做的了嗎？

- He's the originator of the Jedi mind trick. 他是絕地武士心靈妙法的創始者。

- He KNOWS the human heart; he knows the human will, and he knows how we will respond to a show of force. 他了解人心，他了解人的意志，他知道我們會怎樣回應武力的彰顯。

- So he comes, as king, but gently. 所以他作為君王來，卻是溫柔的。

- In fact, right here, we have a picture of the gospel. 事實上，在這裡我們看見的就是福音的畫面。

- Remember the donkey is what servants ride, correct? 記得驢是僕人騎的，對不對？

- Well, what is SIN. Not sins, not acts, what is SIN? 那，什麼是罪。不是罪行，不是行為，而是原罪？

- It's that thing in our nature I was talking about earlier. 是那個我們早些說到在我們本性

中的。

- It's the servant putting himself in the place of the king 是僕人把自己放在王的位置上。
- But salvation comes when the king, puts himself in the place of the servant. 但當王把自己放在僕人的位置上時，拯救就來臨了。
- That's the paradox of King Jesus. 這就是耶穌君王的悖論。
- King Jesus comes and takes the position of a servant and he uproots that thing inside of us. 君王耶穌來坐在僕人的位置上，且把那原罪從我們裡面徹底拔除。
- Isn't this interesting, unless you're a total narcissist, (and this might be a test for some one today) you don't lose respect for, or grow cold toward, those who serve you, do you? 是不是很有趣，除非你是一個徹底的自戀者，（這也可以作為一個測試），你不會不尊重，或是冷漠對待，服侍你的人，是不是？
 - Again...might not want to answer that out loud. 也許不要大聲回答這個問題比較好。
- But most of us we don't do we? 但是我們中的大多數不會，是不是？
- If someone serves us; if someone does something unexpected for us; what does that do in us? 如果某人為我們服務，做了我們沒想過的事，我們的感受會怎麼？
 - There's a warmth that grows toward that person, right? 我們對那人會有好感，對吧？
 - There's respect that grows. 還會產生尊敬。
 - There's a sense of trust that increases. 同時提高信任度。
 - We may even say, "Since you did this for me, now I want to do this for you, in gratitude. 我們甚至會說，"既然你為我做了這事，我願為你做件事表示感謝。"
- Do you see this? 你明白了嗎？
- This is what Jesus is up to. 這就是耶穌所要的。
- He's saying, "Receive the servant king? The true king. Who brings true freedom." 他說，"接受服侍的君王嗎？那真正的王，帶來真正自由的王。"
- If Jesus would have come in power, like they wanted, if Jesus would have overthrown the Romans, like they wanted, they would have turned around and enslaved someone else. 如果耶穌來到世上，如他們期盼的，彰顯奇能，顛覆羅馬的統治，他們就會轉過頭來去奴役他人。
- Not only that, if all he did was liberate them from Rome, what about their guilt? 不僅如此，如果耶穌來就是為了把他們從羅馬統治中解救出來，他們的罪怎麼處置？
 - Or their shame? 或是他們的羞愧？

- Or their fear? 他們的懼怕？
 - Or death? 或者死亡？
- Instead, this king set up a new kingdom, a parallel kingdom, and the operational power of this kingdom is sacrifice and service. 相反地，這個君王開闢了一個新的國度，一個平行的國度，在這個國度裡運行的能力是奉獻和服侍。
- It's a paradox. 這有些自相矛盾。
 - I'm the king. 我是君王。
 - But I'm not like any king you've met before. 但我不同於以前任何的君王。
- If the king that is higher than the heavens and yet comes so low, comes into YOUR life, he will turn YOU into a gentle king. 如果這個君王遠高於天庭卻以卑微的姿態來到世上，來到你我的生命中，他會把你我轉變成一個和藹的君王。
 - You become paradoxical royalty. 在這矛盾中你成為貴族。
- See, the way of Jesus is so different than the way of the world, or the way of other religions. 耶穌的道與世上的，其他的宗教完全不同。
 - The gospel says we are saved through weakness, Not through strength. 福音書中說我們由於我們的軟弱而得救，不是因為我們的能力。
 - And that's the opposite of everyone else, and everything else, you will hear. 這是與你聽到的任何其他人或事相反的。
 - Every other philosophy, every other religion, whether it's thousands of years old or you came up with it yourself last week, usually says the exact same thing. 其他的哲學，宗教，不論是千年之久還是你上星期剛剛想到的，大都講的是相同的事情。
 - "I'm going to clean up my life and do better. I'm going to be strong this time. 我要潔淨自身努力改善。這一次我會更強大一些。
 - I'll get saved through strength. 我會通過增強自己而得救。
 - I'll fix what's broken through strength. 通過提高自身我可以解決難題。
- But Jesus says the opposite. 而耶穌說的是相反的。
- You aren't saved by strength, you're saved by grace. 你不會通過增強自己而得救，你得救是因為恩典。
 - And the only way you access that grace is through weakness. 唯一進入到恩典的途徑就是自己變得軟弱。
- Are you with me? 你明白了嗎？
- And see, THIS, is what changes us. 這樣，才改變我們。
- See, when we, through weakness, receive grace, it makes both humble and confident. 我們，

由於軟弱，得到恩典，是既謙卑又自信。

- Strength can only do one or the other. 能力只能讓我們不是謙卑就是自信。
 - It can make you bold. (Or obnoxious) 它可以讓你強勢（或討厭）
 - Or it can make you humble, (If you fail.) 也可以讓你自卑（若失敗）
- But the paradox of grace does both. 但恩典的矛盾性成就了兩者。
- Are you humbled in weakness? 你在軟弱中謙卑下來了嗎？
 - Of course you are. 當然了。
 - But, you won't take yourself too seriously. 可是，你不會認為不可救藥。
 - You'll be able to admit you're wrong. 你會承認你的錯誤。
 - You'll be aware of your blind spots and faults. 你會清楚你的盲點和錯處。
- But at the same time, you have confidence. 同時，你有自信。
 - Because if you have TRULY received grace; if you have truly come in weakness, then you'll know he's got you. 因為如果你真正地接受了恩典，真正地認識到你的軟弱，你就知道祂救了你。
 - He's covered you. 祂為你承擔。
 - He's for you. 祂為了你來。
 - There will be this deep sense that you're ok, and things will be ok, and that whatever THIS moment might be, it's not all that there is. 內心深處你知道你沒有事，一切都好，不論這時處境如何，還不是恩典的全部。
- And you'll live like a prince. 你還會像一個王子一樣的生活。
- You know who got this? 你知道誰說的嗎？
 - Paul. 保羅。
- He was writing to one of the early churches and in 2 corinthians 12, he wrote this: 他曾寫信給一個早期的教會，在哥林多後書第二章十二節，他寫到：

2 Corinthians 12:9-10

But he said to me, "My grace is sufficient for you, for my power is made perfect in weakness." Therefore I will boast all the more gladly about my weaknesses, so that Christ's power may rest on me. 10 That is why, for Christ's sake, I delight in weaknesses, in insults, in hardships, in persecutions, in difficulties. For when I am weak, then I am strong.

哥林多後書 12

9 他對我說，我的恩典夠你用的。因為我的能力，是在人的軟弱上顯得完全。所以我更喜歡誇自己的軟弱，好叫基督的能力覆庇我。

10 我為基督的緣故，就以軟弱、凌辱、急難、逼迫、困苦、為可喜樂的。因我甚麼時候軟弱，甚麼時候就剛強了。

- I am made strong, I am saved, by weakness. 我變得剛強，我得救，因為我的軟弱。

- So the people, they cut the palm leaves, and they waved them, welcoming king Jesus into the city, and we do the same, welcoming him into our hearts. 所以當時人們，摘下棕櫚樹葉，搖動著，歡迎君王耶穌進入到城裡，我們應該也如此地，歡迎祂進入到我們的心裡。
- Lets pray. 讓我們禱告。

Reflection 反思

- Is he king Jesus? 他耶穌是君王嗎？

Benediction 祝禱

- May you be men and women who experience the power of weakness and the strength of grace. 願弟兄姊妹經歷到軟弱的能力和恩典的力量。
- May you offer your seat to the servant king. 願你讓出主座位給這服侍的君王。

Juice bar in the commons. 注：有飲料，咖啡在前面大廳提供。