

Exhortation 18/1/04 - Reading Matthew 20 - Bro T.E.

2004年1月18号 劝勉词 马太福音20章 提姆 弟兄

Dear Brother & Sisters,

亲爱的弟兄姐妹们：

In our readings in Matthew 20 we see our Lord Jesus approaching Jerusalem, knowing that here he would face shame and suffering and offer his life as a sacrifice for the sins of the world. This is the sacrifice we come to remember this morning.

在我们今天的圣经阅读——马太福音20章当中，我们看到我们的主耶稣正在向耶路撒冷出发，他已经知道他要面对耻辱和痛苦，乃至为世人的罪献上自己的生命。这也是我们要今天来到这里所纪念的。

Many expected that he was going to Jerusalem to set up his Kingdom immediately—they were unaware that the Messiah, whose coming was prophesied as the great deliverer of the nation of Israel, would first have to suffer and die. Jesus tried to explain this to his disciples: "Behold, we go up to Jerusalem; and the Son of man shall be betrayed unto the chief priests and unto the scribes, and they shall condemn him to death, And shall deliver him to the Gentiles to mock, and to scourge, and to crucify him: and the third day he shall rise again" (Matt 20:17-19). Even after this they still did not understand. It was only after Jesus was raised from the dead that they grasped this fully as he explained to them: "These are the words which I spake unto you, while I was yet with you, that all things must be fulfilled, which were written in the law of Moses, and in the prophets, and in the psalms, concerning me. Then opened he their understanding, that they might understand the scriptures, And said unto them, Thus it is written, and thus it behoved Christ to suffer, and to rise from the dead the third day" (Luke 24:44-46).

很多人以为耶稣到耶路撒冷是要马上建立他的王国，他们没有意识到，众多先知所预言的弥赛亚，以色列伟大的拯救者，必须先受苦并且献出自己的生命。耶稣曾经对他的门徒们解释说：“看哪，我们上耶路撒冷去，人子要被交给祭司长和文士。他们要定他死罪。又交给外邦人，将他戏弄，鞭打，钉在十字架上。第三日他要复活。”（马太福音20：17-19）但他的门徒们在听了这些解释后还是不清楚，直到耶稣复活以后再次给解释他们才明白了整个含义：“这就是我从前与你们同在之时，所告诉你们的话，说，摩西的律法，先知的书，和诗篇上所记的，凡指着我的话，都必须应验。于是耶稣开他们的心窍，使他们能明白圣经。又对他们说，照经上所写的，基督必受害，第三日从死里复活。”（路加福音24：44-46）

So on the way to Jerusalem Jesus gave the disciples a parable to ensure that they correctly understood how they should enter the Kingdom of God. If we look at the end of Matthew 19 Peter had just asked the question,

"Behold, we have forsaken all, and followed thee; what shall we have therefore?" (v27). He wanted to know what they would receive in the Kingdom in return for every thing they had given up because of their discipleship to Christ. Jesus answered Peter's question by assuring him that all who had given up the pleasures and achievement of this world would receive great reward in the Kingdom. He said of the disciples: "Verily 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" (v27-30). However his answer has a message for us, his disciples today, too. If we forsake all in this world so that we can follow Christ we will receive "an hundredfold, and shall inherit everlasting life". Then Jesus in chapter 20 speaks a parable because of the underlying attitude which was seen in the question of Peter. Peter had almost suggested that a special place in the Kingdom could be earned by what they had done.

因此在去耶路撒冷的路上，耶稣给他的门徒讲了很多的比喻，帮助他的门徒正确理解怎样才能够进神的国。在马太福音 19 章的后面，我们会看到彼得所问的问题：“看哪，我们已经撇下所有的跟从你，将来我们要得什么呢？”（27 节）彼得想知道在神国里他是否能够得到他作耶稣的门徒所放弃的一切。耶稣的回答是肯定的，他说彼得的付出在神国里得到极大的奖赏：“我实在告诉你们，你们这跟从我的人，到复兴的时候，人子坐在他荣耀的宝座上，你们也要坐在十二个宝座上，审判以色列十二个支派。凡为我的名撇下房屋，或是弟兄，姐妹，父亲，母亲，（有古卷添妻子），儿女，田地的，必要得着百倍，并且承受永生。”（27-30 节）耶稣的回答也告诉我们这些活在今世的他的门徒一些信息。如果我们抛弃了我们在世上所有的东西来跟谁耶稣，我们就会“得着百倍，并且承受永生”。在第 20 章耶稣讲了一个寓言，因为他从彼得的问题中看出了潜台词，就是彼得差一点就要说出来的：他应该在神国得到某一个特别的位置，因为他作了那么多的工作。

In the parable Jesus speaks of two classes of servants. Both classes went to work in the householder's vineyard, which is a symbol of giving service to God. The householder represents the Lord Jesus Christ who is involved in calling those who would be saved. The difference between these two classes of servants is their attitude to what they were doing. One group of labourers, those that were hired later in the day, were prepared to work with no mention of the exact payment they were to receive. The householder had said to them: "Go ye also into the vineyard, and whatsoever is right I will give you. And they went their way" (v4 & 7).

在耶稣所讲的两类仆人的寓言当中，两类仆人都都在葡萄园中工作，葡萄园的工作象征着都在服侍神，家主象征着耶稣基督，他在召唤人蒙恩得拯救，两类人的差别是他们对待工作的态度。第一类工人，他们是那天晚上才被雇佣的，他们开始工作，并没有提到他们要收到多少的报酬。家主对他们说：“你们也进葡萄园去，所当给的，我必给你们。他们也进去了。”（4 节 7 节）另外做工的人很显然是

和家主讨价还价过，因为家主是“和工人讲定一天一钱银子，就打发他们进葡萄园去”的。（第2节）。对他们来说，做工就像一场生意上的交易。在最后，当家主付给所商定的工钱的时候，他们不满意，觉得家主对自己不公平。这种态度和马太福音19章27节记载的彼得问耶稣问题时的态度类似。

The other group of labourers apparently first discussed what they would be paid for we read: "And when he had agreed with the labourers for a penny a day, he sent them into his vineyard" (v2). To them it was a business deal. At the end of the day when the labourers were paid those who had agreed to work for a penny a day complained and felt they had been treated unfairly. This was similar to the attitude that was beginning to show in the question that Peter asked in Matthew 19:27.

In the parable we see that this type of attitude was suitably punished. In verse 14 we see that the labourers that complained about their wages were sent out of the vineyard: "Go thy way", the master said. No doubt the process of harvesting the vineyard took many days but the master of the vineyard decided that these labourers were unfit to be further involved in this work. (It appears that when they were hired in verse 2 it was originally intended that they would work for a number of days and they would receive a penny for each day's service.) They received some reward for their labours, the one penny, but they would not participate in the joyful feast that usually took place as the end of the harvest (1 Sam 25:2, 36; Ruth 3:2-3, 7).

在这个预言故事当中，我们看到持这种态度的人被恰当地惩罚。在第14节我们看到那些抱怨的人被送出了葡萄园，“拿你的走吧。”家主说。毫无疑问，收获葡萄园要花费很多天的时间，那些人是不适合作这项工作的。（很显然在第2节里的那些被雇佣的那些人，他们原以为可以做好几天工，可以赚到更多的钱）。他们已经收到了他们劳动的报酬，就是一块银子（英文是1便是），但是他们却不会享受收获以后欢乐的筵席。（撒母耳记上25：2，36，路得记3：2-3，7）

The lessons of this parable are very relevant to our remembrance today. As we come to examine our service to God we should ask ourselves what is the underlying motivation in our service. Do we serve, trusting that our Lord will give us a suitable reward for service when he comes? Or do we serve for what we will get out of that service? Above all we should ask how we view the reward that God, through the work of Christ, has promised us. Do we see this as the payment of something we have earned? This should never be the case. We should realise that anything that we do can never entitle us to receive the kingdom. Jesus pointed out on another occasion that even if we do all we are asked we are still unprofitable servants: 这个寓言的教训和今天我们的纪念密切相关。我们来检查我们在神里面的工作的时候，我们应该问我们潜在的动机：我们做工的目的是不是相信主回来以后会给我们应得的奖励，或者是想从作神的工作中得到额外的报酬？最重要的是问我们是如何看待神的奖励，这个奖励是通过耶稣基督的工作所应许我们的。我们应该意识到我们做的任何工作都和承受神的国是不相称的，耶稣在其它地方也指出

即使我们完成了我们神所吩咐我们作的一切工作，我们仍然是欠债的奴仆。

“So likewise ye, when ye shall have done all those things which are commanded you, say, We are unprofitable servants: we have done that which was our duty to do” (Luke 17:10). Our entry into the Kingdom of God will be because of the great mercy of God by which all our sins are forgiven, rather than because we have earned the right to eternal life: “For the wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord” (Rom 6:23).

“这样，你们作完了一切所吩咐的，只当说，我们是无用的仆人。所作的本是我们应分作的。”（路加福音 17：10）我们如果能够进入神的国，是因为神的恩赐，神愿意赦免我们的罪，而不是我们做的工作使我们有权利享受永生，“因为罪的工价乃是死。惟有神的恩赐，在我们的主基督耶稣里乃是永生。”（罗马书 6：23）

One of the reasons that the unfaithful servants found fault and were rejected was due to the fact that they were comparing themselves with their fellow labourers. As we come to examine ourselves today we should note that our basis of comparison is the perfect example of Christ. This is the goal that we strive for. Paul when writing to the Corinthians (2 Corinthians 10:12) speaks of the fact that it is not wise to compare ourselves with others. As we can see from this parable the temptation with this type of comparison is to focus on how we are better than other people, rather than identifying, confessing and forsaking those things which we have not done right.

那些没有信心的仆人被拒绝，还有一个原因，就是他们将自己和那些后来做工的人比较。我们自己检查自己的应该是和耶稣基督起点，要和耶稣这样一个伟大的榜样来比较，这也是我们努力的目标。保罗在写给哥林多教会的书信当中（哥林多后书 10：12）说，将我们和别人比较是不明智的。我们从这个寓言中可以看出，

The next incident in this record shows that James, John and their mother did not immediately learn the lesson of the parable that Jesus had taught them. They came to him to request a special position in the kingdom which meant that they would have prominence over the other disciples. All the disciples had just been told that they would sit on thrones in Christ's kingdom (Matthew 19:28). It was the same spirit as that shown by the unfaithful servants in the parable who thought that they should 'receive more' (v10). This is the reason why the other disciples were very displeased at the request (v24). In fact this lesson was difficult for all disciples (even us!) to learn and even at the last supper, immediately before his arrest by the Jews, Jesus reminded them of this lesson by washing their feet. In this act he taught that they should seek to serve each other and not be above each other (John 13:14). Therefore Jesus said

to the disciples: "Whosoever will be chief among you, let him be your servant: even as the Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many" (Matthew 20:27-28). 接下来的一个事件告诉我们，雅各、约翰和他们的母亲并没有领会耶稣比喻中的意义。他们向耶稣要求一个特别的位置，要比其他门徒更加突出。耶稣在马太福音 19 章 28 节已经告诉门徒们他们要坐在神国的宝座上。他们的要求实际上和耶稣的比喻当中那个“以为必要多得”的仆人（10 节）的想法是一样的。难怪其他门徒对此不高兴。（24 节）事实上，门徒们是很难理解这个故事的含义的，（甚至我们！），即使是在最后的晚餐当中，耶稣被捕以前，还通过给门徒们洗脚来提醒他们吸取这个教训，教导他们要互相服侍，不要将自己放在别人之上。（约翰福音 13: 14），耶稣对他门徒说：“你们中间谁愿为大，就必作你们的用人。谁愿为首，就必作你们的仆人。”（马太福音 20: 27-28）

Although encouraging them to have the attitude of servants, Jesus does not directly tell James and John that they would not be the ones to sit at his right and left hand. Rather Jesus said, "It shall be given to them for whom it is prepared of my Father"—God would decide this (v23). He was actually asking them to have a similar attitude to that of the faithful labourers in the vineyard who, rather than agreeing to labour for a specific amount (one penny - v2), were happy to work, knowing that they would be paid 'whatsoever was right' (v4).

尽管耶稣在鼓励他们有当仆人态度，但是他并没有直接地否定他们的要求，耶稣说：“只是坐在我的左右，不是我可以赐的，乃是我父为谁预备的，就赐给谁。”，就是说是神在决定者一切（23 节）。他实际上是在要求他的门徒要向寓言中的那个有信心的仆人那样，乐于工作，知道“所当给的，我（主）必给你们。”（4 节）

As they moved on toward Jerusalem, the next incident that is recorded is that of the healing of the two blind men. Jesus also uses this incident to illustrate to James and John the importance of humility. There is a certain similarity between these two scenes. Jesus is once again being asked by two men to do something for them. Jesus responds to the request of the blind men in a very similar way to the favour asked by James and John. It would seem quite obvious what it was that these blind men wanted from Jesus and yet He specifically asks, "What will ye that I shall do unto you?" Jesus had previously said to James and John, "What wilt thou?" (v21). Jesus responded in this way because He wanted James and John to see the difference between this request and their own question. The blind men merely wanted to be able to see—they were not worried about their position or standing in front of other people. To this request Jesus was able to respond and healed them both immediately.

在他们向耶路撒冷行进的道路，福音书记载的另外一个事件就是医治了两个盲人。这两个场景之间有一些相似之处，那两个盲人要求耶稣能够为他们做一些什

么事情，耶稣也用这个例子教导雅各和约翰谦卑的重要性。耶稣在回印两个盲人的要求与回答雅各和约翰的要求的方式很类似，他问两个盲人：“要我为你们做什么？”（32节）而耶稣曾经对雅各和约翰说：“你要什么呢？”耶稣作出这样的反应，是因为他希望雅各和约翰看出盲人的请求和他们的问题之间的差别。那些瞎子只是想能够看见，他们并不是思考他们的职位之类的问题。对于这个请求，耶稣使能够作出回答的，并且立即医治了他们的病。

The disciples were right in their earnest desire for the Kingdom to come and we should learn from their example in this regard. As Peter had said in Matthew 19:27, they had forsaken all and followed him and received the certain encouragement from Christ in this chapter that they would be accepted into the Kingdom. We too have this marvellous hope. In fact we have been promised something similar to the promise given to the disciples in Matthew 19:28. All the faithful have been promised that they will be kings and priests and will reign with Christ (Revelation 20:6). Surely the reward which we will be given, if found worthy at Christ's return, is far more than we ever deserve. The very natural desire of competition between individuals is totally removed when we understand the greatness of what God has given us. Any rivalry becomes totally unimportant in comparison. We have opportunity today to examine ourselves against the example of Christ himself, and what greater example can we look to, because he perfectly served his God.

门徒们盼望进入神国的急切心情是可以理解的，也是我们应该学习的。就如彼得在马太福音 19:27 节中说的那样，他已经撇下所有的跟从耶稣，耶稣也鼓励他们，因为他们将来能够进入神国。我们也享有这种伟大的盼望，事实上我们也有类似于马太福音 19 章 28 节应许，就是“作神和基督的祭司，并要与基督一同作王”（启示录 20:6），我们肯定如果基督回来，认为我们值得奖赏，这奖赏肯定会来。而不是我们自己认为我们值得这个奖赏。如果我们明白神赐给我们的是多么伟大赏赐，我们之间的分歧就会变得完全不重要了。我们今天就有对造耶稣基督省查自己的机会，因为耶稣是我们能够仰望的伟大榜样，因为他完美地做神的工作。

When we consider our service to God in comparison with Christ's, we begin to understand how many times we have not been obedient and that we are unworthy servants. Yet we also know that through Christ we can, by the grace of God, receive forgiveness of our sins and still inherit the Kingdom which has been provided for us by our loving heavenly Father.

当我们来把我们的工作与耶稣所做的工作比较的时候，我们就开始明白我们曾经有多少次的背逆，我们是不称职的仆人。尽管如此，我们还是知道，因为神的恩赐，通过耶稣基督，我们的罪能够得到赦免，我们还是能够进入我们慈爱的天父为我们预备的国当中。

In that day when the apostles sit on thrones ruling over the 12 tribes of Israel and we, by God's grace, are given the crowns belonging to those

that are made kings and priests, we will give glory and honour to the king of kings and lord of lords saying: "Thou art worthy, O Lord, to receive glory and honour and power: for thou hast created all things, and for thy pleasure they are and were created" (Revelation 4:11).

在那天当耶稣的门徒坐在十二个宝座上，统治以色列十二个支派的时候，我们因为神的恩赐，也被赐予做祭司和执掌王权的宝座。我们将赞美万王之王，万主之主，说：“我们的主，我们的神，你是配得荣耀尊贵权柄的。因为你创造了万物，并且万物是因你的旨意被创造而有的。”（启示录 4: 11）

As we now partake of the bread and wine in remembrance of our Lord's perfect obedience and victory over sin and death let us determine to serve our God as he did, not comparing our service with that of our brethren and sisters, but rather with him who has set that example for us to follow. 现在，当我们大家一起掰饼喝葡萄汁纪念我们的主耶稣基督的时候，我们要纪念他对神的完全服从以及他完美地战胜了罪，我们要立志像耶稣所作的那样做神的工作。我们不要将我们所做的工作在弟兄姐妹当中互相比较，而是以耶稣做我们应该跟随的榜样。