

Sermon 講道信息
April 四月 2, 2023
Royal Welcome 皇家式歡迎
Matthew 馬太福音 21:1-11

For six weeks, we've been on a journey.

六個星期以來，我們在旅程中。

There's one more week to go.

還有一個星期的旅程。

But for these six weeks our Lent Prayer Project has, I pray, changed us.

但是在這六個星期里，我祈求我們的大齋期禱告計劃使我們改變。

We've been going through Matthew's Gospel from chapter 17.

我們從馬太福音第 17 章開始看。

Each week we've met Jesus.

每周我們都能遇見耶穌。

In fact, reading Matthew's Gospel like this is how Matthew's Gospel is meant to be read.

事實上，像這樣讀馬太福音就是馬太的本意。

It's a journey of growth in discipleship.

這是門徒訓練成長的旅程。

We began on the Mount of Transfiguration.

我們從登山變像開始。

Jesus is glorified before the disciples' eyes.

耶穌在門徒眼前得榮耀。

Peter, James, and John are taken backstage, as it were, to see who Jesus is.

彼得、雅各和約翰被帶到後台，看看耶穌是誰。

And the importance of the Transfiguration is this:

登山變像的重要性在於：

they and we must ask ourselves:

他們和我們必須問自己：

"Do I declare 'Jesus is Lord?'"

「我是否宣稱「耶穌是主」？」

Do I live with Jesus as Lord?"

「我活出以耶穌為主的生活嗎？」

To answer this, the second week confronted our pride.

為了回答這個問題，第二周面對我們的驕傲。

Jesus placed a child among the disciples and said,

耶穌把一個孩子放在門徒中間，說：

“Whoever welcomes a little child like this in my name, welcomes me.”

「凡為我的名接納一個像這小孩子的，就是接納我。」

Jesus confronts our ego.

耶穌挑戰我們的自我。

Our ego cannot stand in the way of knowing Jesus.

我們的自我不能阻擋我們認識耶穌。

And so, we live in open, honest relationship with one another.

因此，我們彼此生活在開放、誠實的關係中。

We forgive – from the heart, our third week’s theme.

我們發自內心地饒恕就是我們第三周的主題。

When we forgive from the heart, we echo the forgiveness Jesus displayed at the cross.

當我們發自內心地饒恕時，我們回應耶穌在十字架上展示的饒恕。

Sacrifice, our fourth theme, is the cost we pay to follow Jesus.

我們第四個主題，犧牲，是我們跟隨耶穌所付出的代價。

The cost might be high now, but Jesus has given us infinitely more than we can imagine, as eternal life will prove.

現在看來的代價可能很高，但耶穌賜給我們的比我們想像的多得多，永生將證明這點。

So, it is worth it to follow him because of his lavish grace.

所以，因著他無比的恩典，跟隨他是值得的。

Remember our fifth week.

還記得第五周。

The landowner blesses workers with work and gives with unbelievable generosity to those who deserve only a portion of a day’s wage.

家主以邀請工人去工作來祝福工人，並以令人難以置信的慷慨給予一天的工資給那些只做一個小時的工人。

This is the grace of Jesus.

這是耶穌的恩典。

Is in any surprise our sixth theme calls us to live with Jesus as Lord

我們第六個主題呼召我們以耶穌為主來生活一點都不稀奇

– to be servants, free to put others before ourselves because we know the one who came not to be served but to serve and give his life as a ransom.

– 成為僕人，自由地將他人置於我們自己之前，因為我們知道那位來不是為了被服侍，而是為了服侍人並獻出他的生命作為贖價。

Each week, we meet Jesus.

每周，我們都會遇見耶穌。

And when we meet Jesus, we are changed.

當我們遇見耶穌時，我們就被改變了。

And that brings us to today – Palm Sunday.

這就把我們帶到了今天—棕櫚主日。

We meet Jesus and he asks us, “Will you welcome me?”

我們遇見耶穌，他問我們：「你願意接待我嗎？」

Perhaps you have stood on the Mount of Olives.

也許你站在橄欖山上。

More a hill than a mountain, it sits immediately east of Jerusalem.

與其說它是一座山，不如說是一個山丘，緊鄰耶路撒冷以東。

From the summit, you look down to the Kidron Valley.

從山頂，您可以向下看吉德隆山谷。

In the Valley is an olive grove, the Garden of Gethsemane, where in a few days, Jesus will sweat blood, pray,

山谷裡有一片橄欖樹林，客西馬尼園，幾天後，耶穌汗如大血點地禱告說，

“Yet not my will but yours be done”, and be betrayed with a kiss.

「然而，不是照我所願的，而是照你所願的。」並被一個吻背叛。

As you raise your eyes up from the Garden you see the walls of Jerusalem, the holy city.

當你從客西馬尼園抬頭看時，你會看到聖城耶路撒冷的城牆。

And you see the Eastern Gate, the Sheep Gate, so-called because through this gate lambs intended for sacrifice in the Temple were led.

你看到東門，就是羊門，之所以這麼稱呼，是因為通過這扇門，準備在聖殿里獻祭的羔羊被引導而進。

And now, on Palm Sunday, Jesus, the Lamb of God who takes away the sin of the world (John 1:29),

現在，在棕櫚主日，耶穌，神的羔羊，除去世人的罪的（約翰福音 1：29），

the Lord who from before creation was set apart as the lamb who would be sacrificed for us (1 Peter 1:20), arrives.

這位主就是在創世以前所預知為要為我們而獻上的羔羊（彼得前書 1：20），降臨了。

Will you welcome him?

你會接待他嗎？

Next Sunday, we will celebrate as several people are baptized.

下周日，我們將慶祝幾個人受洗。

They will share their stories of how they welcomed Jesus.

他們將分享他們如何接待耶穌的故事。

Many of us have similar stories.

我們中間也有很多類似的故事。

One of the most dramatic I experienced was early in the 1990s when I pastored in the UK.

我經歷過最戲劇性的一次是在 1990 年代初，當時我在英國牧會。

Catherine and I were at home one evening, watching TV.

一天晚上，凱薩琳和我在家裡看電視。

There was a knock on the door.

有人敲門。

A young woman stood there.

一個年輕女子站在門外。

I did not recognize her.

我不認得她。

She said, "I need to know Jesus."

她說：「我需要認識耶穌。」

We invited her in and led her in a prayer to receive Jesus as Lord.

我們邀請她進來，帶領她禱告接受耶穌為主。

She is now a board member of the church I pastored in England.

她現在是我在英國牧養的教會的執事會成員。

Another time, in Penticton, a man asked to see me.

還有一次，在彭蒂克頓，一個男人要求見我。

He wrestled with what it meant to take that step of faith and receive Jesus.

他掙扎於邁出信心的那一步並接受耶穌意味著什麼。

I remember telling him that faith is like standing on the edge of a precipice.

我記得我告訴他，信仰就像站在懸崖邊上。

Jesus is there ready to catch you, but you must step and let him do so.

耶穌在那裡準備好抓住你，但你必須踏上去，讓他這樣做。

This man and I spent weeks talking about what it means to trust Jesus:

這個人和我花了幾個星期談論信靠耶穌意味著什麼：

you can know everything there is to know about Jesus, but ultimately, you have to take that step.

你可以知道關於耶穌的一切，但最終，你必須邁出那一步。

You have to trust him and welcome him.

你必須信任他並接納他。

Have you welcomed Jesus as Lord?

你接受耶穌為主嗎？

Will you receive him as King?

你會接受他為王嗎？

This is the invitation today and as we enter this Holy Week.

這是今天和我們進入這個聖周的邀請。

But to welcome him, we must welcome him on his terms.

但是，為了接待他，我們必須按照他的條件來接待他。

We cannot say to Jesus, "I'm happy to welcome you into this part of my life, but not that part."

我們不能對耶穌說，「我很高興歡迎你進入我生命的某一部分，但不是那一部分。」

We cannot say to Jesus, "I'll let you deal with these sins, but not those."

我們不能對耶穌說：「我會讓你處理這些罪，但不是那些。」

We cannot say to Jesus, "I'll sing worship songs on Sunday, but don't expect me to stop being impatient on my way to work on Monday."

我們不能對耶穌說：「我會在星期天唱敬拜歌曲，但不要指望我在星期一上班的路上不再不耐煩。」

I've never gone skydiving – sometimes I think I'd like to.

我從來沒有跳過傘—有時我想試試。

Receiving Jesus is like skydiving.

接受耶穌就像跳傘一樣。

You jump out of the plane and trust the parachute.

你跳下飛機，相信降落傘。

But you trust that the parachute is a parachute.

但是您相信降落傘是降落傘。

It's no good jumping out of a plane with a tablecloth or a bathroom towel or a large coat instead of a parachute.

帶著桌布或浴室毛巾或外套而不是降落傘從飛機上跳下來是不好的。

Only a parachute will make sure you land safely.

只有降落傘才能確保您安全著陸。

Telling Jesus you'll only welcome him into part of your life, only let him deal with some sin, is like jumping out of a plane and relying on a tablecloth, a towel, or a coat.

告訴耶穌你只會歡迎他進入你生活的一部分，只讓他處理一些罪，就像跳下飛機，依靠桌布、毛巾或外套一樣。

You won't land safely.

你不會安全著陸。

To welcome Jesus, we must welcome him on his terms.

要接納耶穌，我們必須按照他的條件來接受他。

And this is the point of Palm Sunday.

這就是棕櫚主日的意義所在。

Jesus has said he must go to Jerusalem.

耶穌說他必須去耶路撒冷。

He has said he will be put on trial.

他說他將接受審判。

He has said he will be handed over to the Gentiles (Romans).

他說他將被交在外邦人手裏（羅馬人）。

He has said he will be beaten.

他說他會被鞭打。

And he has said he will be crucified.

他說他將被釘在十字架上。

As we've seen in Matthew's Gospel, Jesus' way is so different from what everyone expected.

正如我們在馬太福音中看到的，耶穌的方式與每個人所期望的是如此不同。

So, as the crowds gather on the Mount of Olives, Jesus comes, riding on a donkey.

所以，當人群聚集在橄欖山上時，耶穌騎著驢來了。

As he does so, the crowds place their cloaks and palm leaves on his path.

當他這樣做時，人群將他們的外衣和棕櫚葉放在他的路上。

And they sing an ancient song of salvation.

他們唱著一首古老的救贖之歌。

None of this is accidental.

這一切都不是偶然的。

All of it is deliberate.

這一切都是故意的。

God is revealing who Jesus is.

神正在揭示耶穌是誰。

And it's a Bible study in action.

這是一個以行動來做聖經研究。

Imagine you were there.

想像一下你在那裡。

You'd frantically be searching your cell-phone Bible apps to help you understand what was going on.

你會瘋狂地搜索你的手機聖經應用程式，以幫助你了解發生了什麼。

Here's what the search results would say.

以下是搜尋結果會說的內容。

Riding on a donkey was an ancient mode of transport for rulers and their families (Judges 10:4; 12:14).

騎驢是統治者及其家人的古老交通工具（士師記 10：4;12：14）。

In 2 Samuel 15:30-16:2, King David re-entered Jerusalem with a string of donkeys to reclaim the throne after his son Absalom tried to overthrow him.

撒母耳記下 15：30-16：2 在他的兒子押沙龍試圖推翻他之後奪回王位，大衛王帶著一串驢子重新進入耶路撒冷。

Back in Genesis 49:10-11, when Jacob blessed his son Judah, from whose tribe Jesus' father, Joseph, traced his origin,

早在創世記 49：10-11，當雅各祝福他的兒子猶大時，耶穌的父親約瑟就從他的部落追溯了他的起源，

Jacob declared that one of Judah's descendants would hold a ruler's sceptre and tether his donkey to a vine, his robes washed in "the blood of grapes".

雅各宣稱，猶大的一個後裔將拿著統治者的權杖，把他的驢子拴在葡萄樹上，他的袍子被「血紅的葡萄汁」洗淨。

Your Bible app would highlight 2 Kings 9:12-13.

你的聖經應用程式會突出顯示列王紀下 9：12-13。

There, people lay their cloaks on the ground to receive Jehu, after the prophet Elisha anointed him king.

在那裡，在先知以利沙膏他為王之後，人們把衣服放在地上迎接耶戶。

Just sitting on a donkey tells us that Jesus is King, worthy of adoration, ready to redeem his people.

只要坐在驢子上就告訴我們，耶穌是君王，值得崇拜，準備救贖他的子民。

As Jesus enters Jerusalem the people are singing, "Hosanna! Blessed is he who comes in the name of the Lord. Hosanna in the highest heaven."

當耶穌進入耶路撒冷時，人們在歌唱：「和散那！奉主名來的是應當稱頌的，高天之下當唱「和散那」。」

Quickly you switch to an app that can detect a song just from the words and melody.

快速切換到一個應用程式，該應用程式可以僅從單詞和旋律中檢測歌曲。

The app tells you the song is Psalm 118.

該應用程式告訴您這首歌是詩篇 118。

This psalm speaks of entering the gates of righteousness with joy, of looking to God to work his salvation.

這篇詩篇講到帶著喜樂進入公義的大門，仰望神來成就他的救恩。

It's a song full of overtones about God as King.

這是一首充滿關於上帝為王的歌曲。

And it would become one of the top-10 favourite worship songs in the early church:

它將成為早期教會中最受歡迎的 10 首敬拜歌曲之一：

in verses 22-23 it tells of how the stone the builders rejected has become the capstone,

在 22-23 節中，它講述了建造者拒絕的石頭如何成為房角的頭塊石頭，

a symbolic reference to a Messiah-like figure,

象徵性地提到一個像彌賽亞一樣的人物，

and words which Jesus will use about himself just the next day when challenging the Jewish religious leaders (Matthew 21:42).

以及耶穌第二天在挑戰猶太宗教領袖時會用到的關於他自己的話（馬太福音 21：42）。

Psalm 118 even pictures people spreading branches before God (118:27).

詩篇 118 甚至描繪人們在神面前擺放枝條（118：27）。

See, already, we are being asked, “Who is it we are welcoming?”

看，已經有人問我們，「我們迎接誰呢？」

Will we welcome Jesus on his terms?

我們會按照耶穌的條件來迎接他嗎？

But there is more.

但還有更多。

As you watch Jesus enter the city, seated on a donkey, the top of the search results on your Bible app will be the ancient prophecy of Zechariah.

當你看到耶穌坐在驢子上進城時，聖經應用程式搜尋結果的頂部將是撒迦利亞的古老預言。

Zechariah prophesied in about 520 BC.

撒迦利亞在西元前 520 年左右預言。

He was called by God to call the people of Israel to remain faithful to God after God brought them out of exile in Babylon.

神呼召他去呼召以色列人，神帶領他們從巴比倫被擄後得救贖，要他們繼續忠於神。

His was a message of discipleship – a Lent Prayer Project if you will.

他是一個門徒訓練的資訊—如果你願意的話，這是大齋期禱告計劃。

And, in Zechariah 9:9, his prophecy speaks of Israel’s King coming, riding on a donkey.

而且，在撒迦利亞書 9 : 9 中，他的預言說以色列人的王騎著驢來了。

It’s a provocative passage – very relevant for today.

這是一段發人深省的段落—與今天非常相關。

Zechariah challenges all concepts of military might.

撒迦利亞是挑戰所有軍事力量的概念。

The prophecy goes on to talk of how, in this King’s kingdom, military hardware will be abolished, and peace will reign.

預言繼續談到，在這個王的國度里，軍事裝備將被廢除，和平將統治。

No need for drones, anti-missile batteries, nuclear submarines, large cyber-defence computers, or fighter jets patrolling the skies in God’s Kingdom.

不需要無人機、反導彈電池、核潛艇、大型網路防禦計算機或戰鬥機在神的國度里巡邏。

On Palm Sunday, this is the message Jesus wants us to remember.

在棕櫚主日，這是耶穌要我們記住的信息。

Palms and cloaks are laid before him

棕櫚樹枝和衣服擺在他面前

– like a red carpet before a VIP

– 就像貴賓前的紅地毯

– and we see that the stage is set: the rightful King is coming home.

– 我們看到舞臺已經搭建好了：真正的王要回家了。

He is Saviour, he is Messiah, he is God.

他是救主，他是彌賽亞，他是神。

Will you welcome him on his terms?

你會按照他的條件迎接他嗎？

On Saturday, May 6, King Charles III will be coronated.

5月6日星期六，查理王三世將被加冕。

He will be crowned King over Commonwealth, including coronated as King of Canada.

他將被加冕為英聯邦國王，包括加冕為加拿大國王。

The setting will be Westminster Abbey, London.

背景將是倫敦威斯敏斯特大教堂。

The ceremony is a symbolic ceremony, it is a religious ceremony, it is a constitutional ceremony, it is a historic ceremony.

儀式是一個象徵性的儀式，它是一個宗教儀式，它是一個憲法儀式，它是一個歷史性的儀式。

There is anointing by oil.

有用油膏抹。

There is an oath.

有誓言。

There is the Imperial State Crown, orb, and sceptre – traditionally, symbols of authority, justice, and mercy.

有帝國皇冠、球體和權杖—傳統上是權威、正義和憐憫的象徵。

Perhaps you will watch this.

也許你會看這儀式。

During my life, I have stood in royal castles.

在我的一生中，我曾站在皇家城堡裡。

I have visited corridors of government.

我曾參觀政府的走廊。

I have set eyes on crowns of gold bejewelled with diamonds, embroidered in purple and ermine.

我看過鑲有鑽石的金冠，上面繡著紫色和貂皮。

I have walked streets where royalty have trod.

我走過皇室成員走過的街道。

I have heard sounds of pageantry and majesty.

我聽到了盛大和威嚴的聲音。

I have held symbols of state.

我手拿過國家的象徵。

And perhaps you have too, from the cultures and countries you are from.

也許你也有，來自你自己文化和國家的象徵。

But none of these – not one – comes close to the sight, sound, sense, and celebration of Palm Sunday.

但這些都沒有—沒有一個—能與棕櫚主日的視覺、聲音、感官和慶祝活動相提並論。

For the King has come.

因為王來了。

The Saviour has come.

救主來了。

The Messiah has come.

彌賽亞來了。

God has come.

神來了。

And this week, he will go to the cross, suffer in your place and mine.

本周，他將走向十字架，代替你和我受苦。

And he will take on himself the sin of the world as the Lamb of God.

他要承擔世人的罪，作神的羔羊。

And then, he will prove all of this by rising from the dead.

然後，他將通過從死裡復活來證明這一切。

This is Jesus.

這就是耶穌。

He says to you and me, “Will you welcome me?”

他對你和我說：「你們會接待我嗎？」