

Sermon 讲道信息
Jesus is King! 耶稣是王
March 三月 29, 2026

On this Palm Sunday we commemorate the most famous of all rides: the triumphal entry of Jesus into Jerusalem to launch his week of passion.

在这个棕榈主日，我们纪念历史上最著名的骑行：耶稣凯旋进入耶路撒冷，由此开启了祂受难的一周。Everyone present along the route that day was familiar with the Old Testament prophecy of Zechariah: *“Rejoice greatly Daughter Zion! Shout Daughter Jerusalem! See, your king comes to you righteous and victorious, lowly and riding on a donkey, on a colt, the foal of a donkey.”* (9:9).

当天沿途的所有人都熟悉《旧约》中撒迦利亚的预言：“锡安哪，应当大大喜乐；耶路撒冷啊，应当欢呼。看哪，你的王来到你这里！他是公义的，并且施行拯救，谦和地骑着驴，骑着小驴，驴的驹子。”(9:9)

The adulating crowd that day was ready to see this prophecy fulfilled.

那天，那群欢呼的人群已准备好见证这预言的应验。

They were ready to meet the Messiah, their long-awaited Deliverer.

他们准备好迎接弥赛亚——他们期盼已久的救主。

They were anxious to throw off the oppression of the Roman Empire. They were eager to see Israel restored to its former glory.

他们迫切希望摆脱罗马帝国的压迫，渴望看到以色列重现往日的荣光。

But things do not turn out as expected. Ultimately the crowd would proclaim Jesus “king”, but only “for a day” as he failed to live up to their expectations and demands.

但事情并未如他们所愿。最终，人群虽称耶稣为“王”，但这王位仅维持“一日”，因为耶稣未能满足他们的期望与要求。

On this Palm Sunday, let's think about Jesus as “king”.

在这个棕榈主日，让我们思考一下耶稣作为“君王”的身份。

When we do so, we quickly discover from the Gospels that **Jesus would not be king on just any terms!**

当我们这样做时，很快就会从福音书中发现，**耶稣绝不是以任何条件为由成为君王的！**

Jesus was a king like no other. He did not arrive on the scene desperately grasping for power, dominion, fame, or wealth.

耶稣是一位与众不同的君王。祂降临世间，并非为了拼命争夺权力、统治权、名望或财富。

Jesus made it very clear that he had come with one primary overriding purpose, as attested to by Matthew:

“Jesus began to preach, ‘Repent for the kingdom of heaven has come near’. (Mt.4:17)

耶稣非常明确地表明，祂来世间只有一个首要且至高无上的目的，正如马太所记载的：“耶稣就开始传道，说：‘你们应当悔改，因为天国近了。’”（马太福音 4:17）

This announcement elicited a strong response from Satan. 这一宣告激起了撒但的强烈反应。

Attempting to undermine God's plan, he attacked Jesus when he was most vulnerable, as he returned from the wilderness after fasting for forty days.

为了破坏上帝的计划，撒但在耶稣最脆弱的时候——即耶稣在旷野禁食四十天后返回时——对祂发动了攻击。

He arrogantly offered to Jesus *“all the kingdoms of the world in their splendor”*, but with one key concession: *“if you will bow down and worship me.”* (Mt.4:8,9). But Jesus would not be tempted by such an offer.

祂狂妄地向耶稣许诺“世上一切国度的荣华”，但附加了一个关键条件：“如果你俯伏拜我。”

（太 4:8,9）。但耶稣并未被这般诱惑所动摇。

This assertion by Satan reveals his misunderstanding of the Kingdom of God and, more to the point, the spirit of the King. 撒但的这一断言暴露了祂对上帝国度的误解，更确切地说，是对那位君王的误解。

The King of Kings would indeed rule over heaven and earth, but only on the authority of his Heavenly Father. 万王之王确实要统治天地，但这完全是基于祂天父的权柄。

His dominion would not be by force or earthly power, but through meekness and subjection to his Father.
祂的统治并非依靠武力或世俗的权势，而是通过谦卑和顺服祂的父。

We note this spirit in Jesus as he rejected the throne on worldly terms.

我们看到，当耶稣拒绝按世俗标准所设的王位时，祂就体现了这种精神。

For example, after observing and benefiting from Jesus' miracle of feeding the thousands with only *"five small barley loaves and two small fish"*, the people claimed that they were now convinced that Jesus was *"the Prophet (that is the Messiah, the King) who was to come into the world"*, and so they hatched a plan *"to come and make him king by force"*.

例如，当众人目睹并受益于耶稣仅凭“五个饼和两条小鱼”喂饱数千人的神迹后，他们声称自己已确信耶稣就是“那位要来到世上的先知（即弥赛亚、君王）”，于是便策划“强行立他为王”。

In response to this untimely and ill-advised scheme John reports that Jesus *"withdrew again to a mountain by himself."* (Jh.6:9,14,15)

面对这一不合时宜且不明智的计划，约翰记载说，耶稣“又独自退到山上去了。”（约 6:9, 14, 15）

Jesus remained steadfast, refusing any deviation from his Father's perfect plan.

耶稣始终坚定不移，绝不偏离天父那完美的计划。

He would only accept the throne under the conditions set forth by his Father, because it was already a fact:

Jesus was King! 祂只会在天父所设定的条件下接受王位，因为这已是既定事实：**耶稣就是王！**

During his public ministry Jesus was reluctant to promote his rightful claim to the throne of heaven and earth. 在公开传道期间，耶稣并不热衷于宣扬自己对天地王位的合法主张。

Instead, he wished for people to see him more so as the *"suffering servant"* or *"man of sorrows"* as prophesied by Isaiah.

相反，祂更希望人们将祂视为以赛亚所预言的“受苦的仆人”或“受痛苦的人”。

He never denied his kingship and would finally and dramatically claim His rightful throne under Pilate's interrogation.

祂从未否认自己的王权，最终在彼拉多的审问下，祂以戏剧性的方式宣称了自己王位的合法性。

Pilate directly inquired of Jesus: *"Are you the king of the Jews?"* Jesus's response to this inquiry would surprise and confound Pilate.

彼拉多直接问耶稣：“你是犹太人的王吗？”耶稣对此的回答令彼拉多既惊讶又困惑。

He stated plainly: *"My kingdom is not of this world. If it were, my servants would fight to prevent my arrest by the Jewish leaders. But now my Kingdom is from another place (literally, "not of this world")."* (Jh.18:33,36).

祂直言道：“我的国不属于这世界；我的国若属于这世界，我的部下就会为我战斗，使我不至于被交给犹太人。只是我的国不属于这世界。”（约 18:33, 36）

This is not to suggest that Jesus' kingdom is only "spiritual" or ephemeral. Here Jesus is referring not so much to his *kingdom* but to his **kingship**: that is, his right to rule, which did not come from Pilate or Rome but from God alone.

这并非暗示耶稣的国度仅是“属灵的”或虚幻的。此处耶稣所指的与其说是祂的国度，不如说是祂的王权：即祂统治的权柄，这权柄并非来自彼拉多或罗马，而是唯独来自上帝。

Jesus would prove his "right to rule" by demonstrating his authority and power over both the natural and the spiritual world.

耶稣将通过彰显祂对自然界和灵界所拥有的权柄与能力，来证明祂的“统治权”。

Jesus manipulated the molecules and even time itself to instantly turn water to wine, heal the sick, lame, deaf and dumb with little more than a word or touch.

耶稣操纵分子，甚至操纵时间本身，仅凭一句话或一个触摸，便能瞬间将水变为酒，治愈病患、瘸子、聋子和哑巴。

His disciples, while tossed about in their little boat in the throes of a furious storm, stood astounded to observe Jesus calming the thrashing seas with a rebuke: *“Quiet! Be still!”* he demanded.

当门徒们的小船在狂风暴雨中颠簸摇晃时，他们惊愕地目睹耶稣仅凭一句斥责便平息了翻腾的海水：“住了吧！静了吧！”祂命令道。

Later, in his report, Mark would testify: *“Then the wind died down and it was completely calm.”* The *“terrified”* disciples *“asked each other, “Who is this? Even the wind and the waves obey him!”* (Mk.4:39,41).

后来，马可在他的记载中作证说：“风就止住，海面完全平静了。”那些“惊恐万分”的门徒“彼此说：‘这人是谁？连风和海都听从他！’”（可 4:39, 41）。

More than this, Jesus asserted his power and authority over the ultimate enemy of the material world: death and decay. 不仅如此，耶稣还彰显了祂对物质世界终极敌人——死亡与腐朽——的权能与权威。

The Gospels tell us of Jesus raising the widow's son, as well as Jarius' daughter, and most famously, his friend Lazarus, from the dead.

福音书记载了耶稣使寡妇的儿子、叶鲁的女儿，以及最著名的祂的朋友拉撒路从死里复活的故事。

It is said that Jesus had to call Lazarus by name, demanding *“Lazarus come out!”*, or every grave would have emptied that day!

据说，耶稣必须直呼拉撒路的名字，命令道：“拉撒路，出来！”，否则那天所有的坟墓都会空了！

And Jesus made it clear that the purpose of this miracle, and indeed all his miracles, was not to put on some kind of spectacle or to impress, but to establish his authority from God before the mourners. 耶稣明确指出，这个神迹——实际上是祂所行的一切神迹——的目的，并非为了制造某种场面或博取眼球，而是要在哀悼者面前彰显祂从神而来的权柄。

Jesus plainly states of His prayer: *“I said this for the benefit of the people standing here, that they may believe that you sent me.”* (Jh.11:42).

耶稣关于祂的祷告直言不讳地说：“但我说这话是为了周围站着的众人，要使他们信是你差了我来的。”（约 11:42）

Ultimately Jesus would exercise his authority and forever destroy the power of death through his own resurrection from the dead, as Paul put it: *“Jesus was declared with power to be the son of God by his resurrection from the dead.”* (Rom.1:4)

最终，耶稣将通过自己从死里复活，行使祂的权柄，永远摧毁死亡的权势，正如保罗所言：“耶稣从死里复活，以大能显明他是神的儿子。”（罗马书 1:4）

Not only did King Jesus assert and prove his power and authority over the material world, but also over the spiritual world.

君王耶稣不仅彰显并证明了祂对物质世界的权柄和权威，也彰显了祂对灵界的权柄和权威。

This authority is dramatically demonstrated in his encounter with the demon-possessed man in the cemetery in the *“region of the Gerasenes”*, recorded in Mark 5.

这种权威在祂与“格拉森地区”墓地里那位被鬼附之人相遇时得到了戏剧性的展现，这一事件记载于《马可福音》第五章。

When Jesus compelled the demons to come out of this tortured man, we note that they instantly recognized Jesus' superior divine power.

当耶稣命令那些鬼从这个饱受折磨的人身上出来时，我们注意到，它们立刻认出耶稣至高无上的神能。

Mark reports that the man *“fell on his knees in front of”* Jesus and the demons in chorus, ironically *“shouted at the top of his voice, “What do you want with me, Jesus, Son of the Most High God? In God's name don't torture me!”* begging *“Jesus again and again not to send them out of the area.”*

马可记载，那人“跪在”耶稣面前，而恶魔们却异口同声地、颇具讽刺意味地放声大喊：‘至高神的儿子耶稣，你为什么干扰我？我指着神恳求你，不要叫我受苦！’”并一再恳求“耶稣不要把它们赶出这个地方”。

They required Jesus' permission to come out of the man and to famously and fatally enter into a herd of pigs. 它们要求得到耶稣的许可才能离开那人，并如人所知，最终进入了一群猪的体内，导致了灾难性的结局。

Jesus is King of both the seen and the unseen world! 耶稣是可见世界与不可见世界的王!

Yet the adoring crowd who were crying “*Hosanna to the Son of David*” on Sunday were, by that Thursday, demanding, “*Crucify Him!*”

然而，那些周日还高呼“和散那！大卫的子孙！”的狂热群众，到了周四却高喊着“钉他十字架！” Why would they turn on him so quickly and so dramatically?

他们为何会如此迅速、如此剧烈地背弃祂？

Why would those who had heard of or even witnessed with their own eyes his divine power and authority now reject him? 那些曾耳闻甚至亲眼目睹过祂神迹与权柄的人，如今为何要拒绝祂？

There were several factors contributing to the rejection of Jesus as King, which varied according to an individual’s standing and spiritual perspectives.

人们拒绝承认耶稣为王的原因有多种，这些原因因个人的社会地位和属灵观点的不同而有所差异。

The “powerbrokers” of the day feared losing authority and influence to Jesus.

当时的“权贵们”担心自己的权威和影响力会被耶稣夺走。

For example, John tells us that when the chief priests and Pharisees heard of Jesus’ miraculous resurrection of Lazarus from the grave, instead of hailing him and falling down before him, they began to plot his murder!

例如，约翰告诉我们，当大祭司和法利赛人听说耶稣使拉撒路从坟墓里复活的神迹时，他们非但没有称颂祂、俯伏在祂面前，反而开始密谋杀害祂！

They feared that Rome would consider Jesus’ ability to rally the Jews as a potential insurrection and therefore withdraw their offices.

他们担心罗马会将耶稣凝聚犹太人的能力视为潜在的叛乱，从而撤销他们的官职。

They understood that if Jesus truly was King of Kings and Lord of Lords, as proven through his miraculous power, then Jesus demands and deserves loyalty and obeisance.

他们深知，如果耶稣确实如祂所显的神迹所证明的那样，是万王之王、万主之主，那么耶稣就理应获得并值得人们效忠和敬拜。

Our “*meek and mild*” King has to this day always been seen as a threat to earthly totalitarians!

直到今天，我们这位“温柔谦卑”的君王，在世上的极权主义者眼中始终被视为一种威胁！

But most in the crowd rejected Jesus as king because he was not the kind of king that they desired or expected.

但人群中的大多数人拒绝承认耶稣为王，因为祂并非他们所渴望或期待的那种君王。

Once they had concluded that Jesus was truly the Messiah, the son of David, they then expected him to overthrow foreign powers, specifically the Romans, and set up the long anticipated Davidic Kingdom on earth.

一旦他们认定耶稣确实是大卫的子孙、弥赛亚，便期待祂推翻外国势力——尤其是罗马人——并在地上建立他们期待已久的大卫王朝。

It is no coincidence that the crowd was crying: “*Blessed is he who comes in the name of the Lord!*”, for this was a direct quote from the 118th Psalm, known as a “*Messianic Psalm*”, encompassing the promise of a new and wondrous kingdom of peace and prosperity for God’s people. Even the Twelve enquired after the resurrection, “*Lord are you at this time going to restore the Kingdom to Israel.*” (Acts 1:6).

群众高呼“奉主名来的，是应当称颂的！”绝非偶然，因为这直接引用了《诗篇》第 118 篇——这篇被称为“弥赛亚诗篇”的经文，预言了上帝子民将迎来一个崭新而奇妙的和平与繁荣之国。就连十二使徒在耶稣复活后也问道：“主啊，你复兴以色列国就在这时候吗？”（使徒行传 1:6）。

People have been rejecting Jesus for the same reason ever since. When Jesus does not do as we expect or demand, when he fails to, from our perspective, bless us with prosperity and good health, we reject him.

从那时起，人们就一直因为同样的理由拒绝耶稣。当耶稣没有按照我们的期望或要求行事时，当祂——在我们看来——未能赐予我们财富和健康时，我们便拒绝了祂。

But this attitude demonstrates a fundamental misunderstanding of God’s Kingdom and His kingship. 但这种态度表明，他们对神的国及其王权存在根本性的误解。

Luke records a confounding interaction between Jesus and the Pharisees on the topic of the “kingdom of God” that Jesus was constantly proclaiming: “Once, on being asked by the Pharisees when the kingdom of God would come, Jesus replied, “The coming of the kingdom of God is not something that can be observed, nor will people say, ‘Here it is,’ or ‘There it is,’ because the kingdom of God is in your midst.” (Luke 17:20-21).

路加记载了耶稣与法利赛人之间关于“神的国”的一段令人困惑的对话，耶稣一直都在宣讲这个主题：“法利赛人问：“神的国几时来到？”耶稣回答：“神的国来到，不是眼睛看得见的。人也不能说：‘看哪，在这里！’或说：‘在那里！’因为神的国就在你们心里。”（路加福音 17:20-21）。

Typically, the Pharisees were looking for a physical or material kingdom. But Jesus pointed out their confusion. 通常，法利赛人所寻求的是一个有形或物质的国度。但耶稣指出了他们的困惑。

The “kingdom” of which He spoke was not yet to be seen or experienced in the form of an earthly kingdom of force, power, or dominion.

祂所说的“国度”还无法以一个充满武力、权势或统治的世俗国度形式被看见或体验。

Jesus had come not so much to establish a *kingdom*, but His “*kingship*”: His right rule in our hearts.

耶稣的到来，与其说是为了建立一个国度，不如说是为了确立祂的“王权”：即祂在我们心中正当的统治。

Where, then, would we find His Kingdom? 那么，我们该去哪里寻找祂的国度呢？

“*In our midst*” or “*within you*”. These two possible interpretations of this phrase are often considered at odds. “在我们中间”还是“在你们心里”。人们常认为这两种对这句话的解释相互矛盾。

But I believe they perfectly capture what Jesus was attempting to teach and reveal on that day.

但我相信，它们恰恰精准地捕捉到了耶稣在那一天试图教导和启示的内容。

This carefully chosen phrase expresses at least three wonderful truths about God’s much-desired kingdom. 这句话经过精心斟酌，至少揭示了关于上帝那令人向往的国度三个美妙的真理。

First, it presents the kingdom as a present reality. 首先，它将天国呈现为一种当下的现实。

The question posed by the Pharisees is wrongheaded. It is built on the assumption that God’s reign is exclusively a future entity.

法利赛人提出的问题是本末倒置的。这个问题基于这样一种假设：即上帝的统治仅是未来的事物。

This sort of kingdom expectation is consistent with what we know of the eschatological understanding of the Pharisees in the first century, but it departs from the repeated teaching of Jesus in the Lukan narrative.

这种对天国的期待虽符合我们所了解的一世纪法利赛人的末世论观念，却偏离了路加福音中耶稣一再教导的内容。

There the emphasis has fallen repeatedly on the kingdom of God already breaking into the world.

在那里，重点一再强调的是，神的国已经进入世界。

This is sometimes referred to as the “*already, but not yet*” nature of the Kingdom of God.

这有时被称为上帝国度的“已经，但尚未”的性质。

It was inaugurated by Jesus at His first coming but will be fully consummated at His second coming.

上帝的国度在耶稣第一次降临时已经开启，但将在祂第二次降临时完全实现。

The kingdom of God is **here, now** because the King is here!上帝的国度就在这里，就在当下，因为王已经来了！

Jesus assured: “*For where two or three gather in my name, there am I with them.*” (Mt.18:20), yet we also look forward to “*a new heaven and a new earth, ... the Holy City, the new Jerusalem, coming down out of heaven from God, prepared as a bride beautifully dressed for her husband*”, where “[we] will be his people, and God himself will be with [us] and be [our] God, where, “*He will wipe every tear from [our] eyes [and] there will be no more death or mourning or crying or pain, for the old order of things has passed away.*” (Rev.21:1-4)

耶稣曾保证：“因为，哪里有两三个人奉我的名聚会，哪里就有我在他们中间。”（马太福音 18:20），然而我们也期待着“新天新地”……圣城，新耶路撒冷由神那里，从天而降，预备好了，就如新娘打扮整齐，等候丈夫。”就是在那里“我们要作他的子民。神要亲自与我们同在。”在那里“神要擦去他们一切的眼泪；不再有死亡，也不再有悲哀、哭号、痛苦，因为先前的事都过去了。”（启示录 21:1-4）

Secondly, Jesus was saying that He was the embodiment of the kingdom of God.

其次，耶稣的意思是说，祂就是上帝国度的化身。

The Pharisees were hopelessly looking for the kingdom somewhere else, when the “kingdom” was standing right before them!

法利赛人正无望地在别处寻找上帝的国度，而“上帝的国度”其实就站在他们面前！

Of his arrival on the public scene, Jesus announced: *“The time has come,” “The kingdom of God has come near. Repent and believe the good news!”* (Mark 1:15)

关于自己公开传道的开始，耶稣宣告说：“日期满了”，“，神的国近了。你们要悔改，信福音！”（马可福音 1:15）

And, finally, Jesus was presenting the kingdom of God as a transformative power “within us”. 最后，耶稣将神的国呈现为一种“在我们里面”的改变力量。

The Apostle Paul rebukes the legalistic tendencies of some early Christians who wanted to make the practice of the Faith all about man-made rules and exterior show.

使徒保罗谴责了某些早期基督徒的律法主义倾向，他们试图将信仰实践完全归结为人为的规则和外在的表演。

He reminds these legalists: *“For the kingdom of God is not a matter of eating and drinking, but of righteousness, peace and joy in the Holy Spirit.”* (Rom.14:17).

他提醒这些律法主义者：“因为神的国不在乎饮食，而在乎公义、和平及圣灵中的喜乐。”罗 14:17）

When we born again Believers declare that Jesus is *“within us”* we mean that Jesus is king of our life, that he sits *“on the throne of our hearts”* and we seek to live as loyal and obedient subjects.

当我们这些重生得救的信徒宣告耶稣“在我们心里”时，我们的意思是耶稣是我们生命的君王，祂坐在“我们心里的宝座上”，而我们则立志活出忠心顺服的子民之相。

But ultimately on that day, and every day, it comes down to simply lacking the faith to see Jesus as he truly is.

但归根结底，在那一天，以及每一天，问题都归结于我们缺乏那份信心，无法看清耶稣的真实面目。

Jesus drew a large crowd of admirers, but a much smaller circle of true disciples.

耶稣吸引了大批仰慕者，但真正跟随祂的门徒却寥寥无几。

Paul tells us faith is a *“gift from God”*. This is a precious gift which we should seek and value, for it is only through faith that we can see and understand that Jesus truly is King and live out that truth every day.

保罗告诉我们，信心是“上帝的恩赐”。这是一份珍贵的礼物，我们应当去寻求并珍视它，因为唯有通过信心，我们才能看清并明白耶稣确实是王，并每天活出这一真理。

On that first Palm Sunday the crowds were right to proclaim Jesus as King, even if their understanding was weak and their motives poor.

在那第一个棕桐主日，人群高呼耶稣为王是正确的，尽管他们的理解尚浅，动机也不纯。

The question for you and me on this Palm Sunday is: Do I recognize Him as my King today?

在这个棕桐主日，你我面临的问题是：今天，我是否承认祂是我的王？