

A Move by Move and Event by Event Account of The Life of Christ

(Arranged chronologically)

#	The move of Jesus	Place	Matthew	Mark	Luke	John
44	The Triumphal Entry 凱旋(式)的進耶路撒冷 Triumphal Entry – Plot by Pharisees	Jerusalem 耶路撒冷	21:1-11	11:1-11	19:28-44	12:12-19

1. The Triumphal Entry

Matthew 21:1-11	Mark 11:1-11	Luke 19:28-40	John 12:12-19
<p>¹And when they drew nigh unto Jerusalem, and were come to Bethphage, unto the mount of Olives, then sent Jesus two disciples, 耶穌和門徒將近耶路撒冷，到了伯法其，在橄欖山那裡。</p> <p>²Saying unto them, Go into the village over against you, and straightway ye shall find an ass tied, and a colt with her: loose them, and bring them unto me. 耶穌就打發兩個門徒，對他們說：你們往對面村子裡去，必看見一匹驢拴在那裡，還有驢駒同在一處；你們解開，牽到我這裡來。</p> <p>³And if any man say ought unto you, ye shall say, The Lord hath need of them; and straightway he will send them. 若有人對你們說甚麼，你們就說：主要用他。那人必立時讓你們牽來。</p> <p>⁴All this was done, that it might be fulfilled which</p>	<p>¹And when they came nigh to Jerusalem, unto Bethphage and Bethany, at the mount of Olives, he sendeth forth two of his disciples, 耶穌和門徒將近耶路撒冷，到了伯法其和伯大尼，在橄欖山那裡；耶穌就打發兩個門徒，</p> <p>²And saith unto them, Go your way into the village over against you: and as soon as ye be entered into it, ye shall find a colt tied, whereon never man sat; loose him, and bring him. 對他們說：你們往對面村子裡去，一進去的時候，必看見一匹驢駒拴在那裡，是從來沒有人騎過的，可以解開，牽來。</p> <p>³And if any man say unto you, Why do ye this? say ye that the Lord hath need of him; and straightway he will send him hither. 若有人對你們說：為甚麼作這事？你們就說：主要用</p>	<p>²⁸And when he had thus spoken, he went before, ascending up to Jerusalem. 耶穌說完了這話，就在前面走，上耶路撒冷去。</p> <p>²⁹And it came to pass, when he was come nigh to Bethphage and Bethany, at the mount called the mount of Olives, he sent two of his disciples, 將近伯法其和伯大尼，在一座山名叫橄欖山那裡，就打發兩個門徒，說：</p> <p>³⁰Saying, Go ye into the village over against you; in the which at your entering ye shall find a colt tied, whereon yet never man sat: loose him, and bring him hither. 你們往對面村子裡去，進去的時候，必看見一匹驢駒拴在那裡，是從來沒有人騎過的，可以解開牽來。</p> <p>³¹And if any man ask you, Why do ye loose him? thus shall ye say unto</p>	<p>¹²On the next day much people that were come to the feast, when they heard that Jesus was coming to Jerusalem, the second day, there came many to meet him, and cried, Hosanna: Blessed is the King of Israel that cometh in the name of the Lord. 就拿著棕樹枝出去迎接他，喊著說：和散那！奉主名來的以色列王是應當稱頌的！</p> <p>¹³Took branches of palm trees, and went forth to meet him, and cried, Hosanna: Blessed is the King of Israel that cometh in the name of the Lord. 就拿著棕樹枝出去迎接他，喊著說：和散那！奉主名來的以色列王是應當稱頌的！</p> <p>¹⁴And Jesus, when he had found a young ass, sat thereon; as it is written, Jesus got a young ass, and sat on him: and they called him, Hosanna. 耶穌得了一個驢駒，就騎上，如經上所記的說：</p> <p>¹⁵Fear not, daughter of Sion: behold, thy King cometh, sitting on an ass's colt. 錫安的民（原文作女子）哪，不要懼怕！你的王騎著驢駒來了。</p>

was spoken by the prophet, saying, 這事成就是要應驗先知的話，說：

⁵Tell ye the daughter of Sion (*Isaiah 62:11*), Behold, thy King cometh unto thee, meek, and sitting upon an ass, and a colt the foal of an ass. (*Zechariah 9:9*)

要對錫安的居民（原文是女子）說：看哪，你的王來到你這裡，是溫柔的，又騎著驢，就是騎著驢駒子。

⁶And the disciples went, and did as Jesus commanded them, 門徒就照耶穌所吩咐的去行，

⁷And brought the ass, and the colt, and put on them their clothes, and they set him thereon.

牽了驢和驢駒來，把自己的衣服搭在上面，耶穌就騎上。

⁸And a very great multitude spread their garments in the way; others cut down branches from the trees, and strawed them in the way.

眾人多半把衣服鋪在路上；還有人砍下樹枝來鋪在路上。

⁹And the multitudes that went before, and that followed, cried, saying, Hosanna to the son of David: Blessed is he that cometh in the name of

他。那人必立時讓你們牽來。

⁴And they went their way, and found the colt tied by the door without in a place where two ways met; and they loose him.

他們去了，便看見一匹驢駒拴在門外街道上，就把他解開。

⁵And certain of them that stood there said unto them, What do ye, loosing the colt?

在那裡站著的人，有幾個說：你們解驢駒作甚麼？

⁶And they said unto them even as Jesus had commanded: and they let them go.

門徒照著耶穌所說的答案，那些人就任憑他們牽去了。

⁷And they brought the colt to Jesus, and cast their garments on him; and he sat upon him.

他們把驢駒牽到耶穌那裡，把自己的衣服搭在上面，耶穌就騎上。

⁸And many spread their garments in the way: and others cut down branches off the trees, and strawed them in the way.

有許多人把衣服鋪在路上，也有人把田間的樹枝砍下來，鋪在路上。

⁹And they that went

him, Because the Lord hath need of him.

若有人問為甚麼解他，你們就說：主要用他。

³²And they that were sent went their way, and found even as he had said unto them.

打發的人去了，所遇見的正如耶穌所說的。

³³And as they were loosing the colt, the owners thereof said unto them, Why loose ye the colt?

他們解驢駒的時候，主人問他們說：解驢駒做甚麼？

³⁴And they said, The Lord hath need of him.

他們說：主要用他。

³⁵And they brought him to Jesus: and they cast their garments upon the colt, and they set Jesus thereon.

他們牽到耶穌那裡，把自己的衣服搭在上面，扶著耶穌騎上。

³⁶And as he went, they spread their clothes in the way.

走的時候，眾人把衣服鋪在路上。

³⁷And when he was come nigh, even now at the descent of the mount of Olives, the whole multitude of the disciples began to rejoice and praise God with a loud

¹⁶These things understood not his disciples at the first: but when Jesus was glorified, then remembered they that these things were written of him, and that they had done these things unto him.

這些事門徒起先不明白，等到耶穌得了榮耀以後才想起這話是指著他寫的，並且眾人果然向他這樣行了。

¹⁷The people therefore that was with him when he called Lazarus out of his grave, and raised him from the dead, bare record.

當耶穌呼喚拉撒路，叫他從死復活出墳墓的時候，同耶穌在那裡的眾人就作見證。

¹⁸For this cause the people also met him, for that they heard that he had done this miracle.

眾人因聽見耶穌行了這神蹟，就去迎接他。

¹⁹The Pharisees therefore said among themselves, Perceive ye how ye prevail nothing? behold, the world is gone after him.

法利賽人彼此說：看哪，你們是徒勞無益，世人都隨從他去了。

the Lord (Psalm 118:25-26);
Hosanna in the highest.

(Psalm 148:1)

前行後隨的眾人喊
著說：和散那（原
有求救的意思，在
此是稱頌的話）歸
於大衛的子孫！奉
主名來的是應當稱
頌的！高高在上和
散那！

¹⁰And when he was come
into Jerusalem, all the
city was moved, saying,
Who is this?

耶穌既進了耶路撒
冷，合城都驚動
了，說：這是誰？

¹¹And the multitude said,
This is Jesus the prophet
of Nazareth of Galilee.

眾人說：這是加利利
拿撒勒的先知耶穌。

before, and they that
followed, cried, saying,
Hosanna; Blessed is he
that cometh in the name
of the Lord:

前行後隨的人都喊
著說：和散那（和
散那：原有求救的
意思，在此乃是稱
頌的話）！奉主名
來的是應當稱頌的！

¹⁰Blessed be the kingdom
of our father David, that
cometh in the name of
the Lord: Hosanna in the
highest.

那將要來的我祖大
衛之國是應當稱頌
的！高高在上和散那！

¹¹And Jesus entered into
Jerusalem, and into the
temple: and when he had
looked round about upon
all things, and now the
eventide was come, he
went out unto Bethany
with the twelve.

耶穌進了耶路撒
冷，入了聖殿，周
圍看了各樣物件。
天色已晚，就和十
二個門徒出城，往
伯大尼去了。

voice for all the mighty
works that they had seen;

將近耶路撒冷，正下
橄欖山的時候，眾門
徒因所見過的一切
異能，都歡樂起來，
大聲讚美神，

³⁸Saying, Blessed be the
King that cometh in the
name of the Lord: peace
in heaven, and glory in
the highest.

說：奉主名來的王
是應當稱頌的！在
天上有和平；在至
高之處有榮光。

³⁹And some of the
Pharisees from among
the multitude said unto
him, Master, rebuke thy
disciples.

眾人中有幾個法利
賽人對耶穌說：夫子，
責備你的門徒罷！

⁴⁰And he answered and
said unto them, **I tell you
that, if these should hold
their peace, the stones
would immediately cry
out.**

耶穌說：我告訴你們，若是他們閉口不說，這些石頭必要呼叫起來。

2. *Jesus laments over Jerusalem*

Luke 19:41-44

⁴¹ And when he was come near, he beheld the city, and wept over it,

耶穌快到耶路撒冷，看見城，就為他哀哭，

⁴² Saying, If thou hadst known, even thou, at least in this thy day, the things which belong unto thy peace! but now they are hid from thine eyes.

說：巴不得你在這日子知道關係你平安的事；無奈這事現在是隱藏的，叫你的眼看不出來。

⁴³ For the days shall come upon thee, that thine enemies shall cast a trench about thee, and compass thee round, and keep thee in on every side,

因為日子將到，你的仇敵必築起土壘，周圍環繞你，四面困住你，

⁴⁴ And shall lay thee even with the ground, and thy children within thee; and they shall not leave in thee one stone upon another; because thou knewest not the time of thy visitation.

並要掃滅你和你裡頭的兒女，連一塊石頭也不留在石頭上，因你不知道眷顧你的時候。

CONNECTION

We now come to the last week of our Saviour's earthly life, which is known as "Passion Week," or "Holy Week," the time when the one perfectly holy Life that has ever lived among men was to pass off this earthly scene and "ascend up where He was before" (Jn. 6:62): the Eternal Son, very God of very God.

"ascend up"

John 6:62	What and if ye shall see the Son of man ascend up where he was before? 倘或你們看見人子升到他原來所在之處，怎麼樣呢？
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In His more than three years of ministry, Jesus had covered nearly all of Palestine, making known His presence to the nation of Israel, and preaching that the kingdom of heaven was at hand. He had also sent out the Twelve, and the Seventy, to visit every town and village. At first the people were sceptical, but after they had seen His wonderful works He was received with great enthusiasm, and vast multitudes thronged Him wherever He went. It was difficult for the people to receive His teachings, which were entirely contrary to all they had been accustomed to, but they were deeply impressed by His meek and lowly manner and gracious words, and were astonished at the authority with which He spake and the marvelous miracles He performed. Thousands were healed of their diseases and delivered from years of suffering and bondage, and His fame spread throughout the land, both among Jews and Gentiles. Many followed with Him for a time but found the cost too great when they understood the real implications of His doctrine, and turned away. Others, from all walks of life, from the beggar in the street to the members of the royal household, gladly accepted His message and were transformed by His power, giving their lives fully to Him and assisting Him as far as possible in His ministry.

There was one group who consistently opposed Him from the first. These were the religious leaders of Judaism, the Scribes, Pharisees and Sadducees, who considered Him an impostor because He made Himself equal with God, and refused His teachings because He did not adhere to the traditions of the elders and the letter of the Mosaic law, but presumed 敢於 to teach principles and doctrines of His own, which did not oppose, but far surpassed the teachings of Moses. They were also filled with envy because of His influence with the people, and knew that they would have to take drastic measures 激烈手段 if they were to prevent the rising sentiment in His favor. From the beginning of His ministry they had sought for opportunities to kill Him. When He preached His first sermon in His home town at Nazareth they had broken up the meeting and made an attempt to cast Him over a cliff, but He escaped out of their hands, as He did on every occasion. Although He evaded (avoid) their malicious schemes to take Him, He also consistently taught His disciples that the time would come when He would be delivered into their hands, and would suffer and be killed. But this could only take place when permitted of His Father. He said, "No man taketh my life from Me; I lay it down of Myself" (Jn. 10:18). This was the purpose for which He had come to earth, to lay down His life for the salvation of the world, but only when God's time had arrived could it be accomplished.

"No man taketh my life from Me"

John 10:18	No man taketh it from me, but I lay it down of myself. I have power to lay it down, and I have power to take it again. This commandment have I received of my Father. 沒有人奪我的命去，是我自己捨的。我有權柄捨了，也有權柄取回來。 這是我從我父所受的命令。
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The Feast of the Passover was drawing nigh, and at that time the Lamb of God was to be offered up, at Jerusalem, to atone for the sins of the whole world. "Even Christ our Passover is sacrificed for us."(1 Cor. 5:7)

"Christ our passover"

1 Corinthians 5:7	Purge out therefore the old leaven, that ye may be a new lump, as ye are unleavened. For even Christ our passover is sacrificed for us: 你們既是無酵的麵，應當把舊酵除淨，好使你們成為新團；因為我們逾越節的羔羊基督已經被殺獻祭了。
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Already the crowds were gathering in the Holy City, having come from all parts of the country to celebrate the Feast. Many of them had met Jesus and had seen and heard His wonderful ministry. They wondered if they would see Him again at the Feast, and inquired one of another if He had appeared in Jerusalem.

After His trip through Perea and His visit to Jericho, Jesus "ascended up to Jerusalem"(Lk. 19:28) by way of Bethany, where He stopped over the sabbath to visit Martha and Mary and Lazarus. It was probably on the Saturday night, after the sabbath had ended at sundown, that His friends "made Him a supper"(Jn. 12:2) in the home of Simon, the leper, where Martha served, and Mary lovingly anointed Him with precious ointment, "for His burial."(Mt. 26:12) She alone seemed to sense the shadow of the cross that was before Him. Her heart was broken, and she performed this last act of devotion to her Lord realizing that soon He would be parted from them. How deeply treasured is the devotion of one who in life's darkest hours, by the touch of a hand or some act of love, gives assurance of understanding fellowship! Because of her act Mary's name is known wherever the Word of God has gone.

"ascending up to Jerusalem"

Luke 19:28	And when he had thus spoken, he went before, <u>ascending up to Jerusalem</u> . 耶穌說完了這話，就在前面走，上耶路撒冷去。
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"made him a supper"

John 12:2	There they <u>made him a supper</u> ; and Martha served: but Lazarus was one of them that sat at the table with him. 有人在那裡給耶穌預備筵席；馬大伺候，拉撒路也在那同耶穌坐席的人中。
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"for his burial"

Matthew 26:12	For in that she hath poured this ointment on my body, she did it <u>for my burial</u> . 他將這香膏澆在我身上是為我安葬做的。
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Many of the Jews journeying up to Jerusalem for the Feast had also stopped at Bethany over the sabbath, for the distance allowed by their law to be traveled on the sabbath was less than two miles, and the distance to Jerusalem was a bit farther than that. They also wished to see for themselves Lazarus, whom Jesus had raised from the dead about a month before (Jn. 12:9). Reports of this notable miracle had spread rapidly, and when the people arrived at Bethany they found the evidence was unquestionable, for they saw the two men - the one who had been raised from the dead, and the One who was the Resurrection and the Life.(Jn. 11:25)

"whom he had raised from the dead"

John 12:9	Much people of the Jews therefore knew that he was there: and they came not for Jesus' sake only, but that they might see Lazarus also, whom he had raised from the dead. 有許多猶太人知道耶穌在那裡，就來了，不但是為耶穌的緣故，也是要看他從死裡所復活的拉撒路。
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"the resurrection and the life"

John 11:25	Jesus said unto her, I am the resurrection, and the life: he that believeth in me, though he were dead, yet shall he live: 耶穌對他說：復活在我，生命也在我。信我的人雖然死了，也必復活，
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The news was swiftly carried to Jerusalem, and while the people were deeply impressed, the Jewish leaders were moved with envy. A definite plot was soon under way to take Jesus and put Him to death; and Lazarus also, for through his experience many had believed on Jesus (Jn. 12:11). However, they feared to take Him during the feast days, because of the strong sentiment in His favor among the people, but both the chief priests and the Pharisees gave orders that anyone who knew where He was should report it; and they waited for Him to be delivered into their hands (Jn. 11:57).

...many had believed on Jesus

John 12:11	Because that by reason of him many of the Jews went away, and believed on Jesus. 因有好些猶太人為拉撒路的緣故，回去信了耶穌。
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they waited for Him to be delivered into their hands

John 11:57	Now both the chief priests and the Pharisees had given a commandment, that, if any man knew where he were, he should shew it, that they might take him. 那時，祭司長和法利賽人早已吩咐說，若有人知道耶穌在那裡，就要報明，好去拿他。
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Historically, it is evident that on this occasion He finally and conclusively presented Himself to the nation of Israel as their King, in the purpose of God, triumphantly riding into Jerusalem "as it was written of Him," (Jn. 12:16) and the Holy Spirit came upon the people to announce it. The multitude exultantly (*joyfully*) proclaimed the coming of the "Son of David," (Mt. 21:9) but those who so loudly hailed Him as King were soon to cry "Crucify Him! Away with Him!" (Jn. 19:15) His enemies, the rulers of the Jews, could not but be deeply impressed by the jubilant 歡呼的 demonstration, but in their blindness and unbelief they rejected the King and His kingdom, and they continued their plans to destroy Him. The whole city was moved, but after Jesus had showed Himself to them in the temple, He again returned to Bethany for the night.

"as it was written of him"

John 12:16	These things understood not his disciples at the first: but when Jesus was glorified, then remembered they that these things were written of him, and that they had done these things unto him. 這些事門徒起先不明白，等到耶穌得了榮耀以後才想起這話是指著他寫的，並且眾人果然向他這樣行了。
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"the son of David"

Matthew 21:9	And the multitudes that went before, and that followed, cried, saying, Hosanna to <u>the son of David</u> : Blessed is he that cometh in the name of the Lord (<i>Psalm 118:25-26</i>); Hosanna in the highest. (<i>Psalm 148:1</i>) 前行後隨的眾人喊著說：和散那（原有求救的意思，在此是稱頌的話）歸於大衛的子孫！奉主名來的是應當稱頌的！高高在上和散那！
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"Crucify him! Away with him!"

John 19:15	But they cried out, Away with him, away with him, crucify him. Pilate saith unto them, Shall I crucify your King? The chief priests answered, We have no king but Caesar. 他們喊著說：除掉他！除掉他！釘他在十字架上！彼拉多說：我可以把你們的王釘十字架麼？祭司長回答說：除了該撒，我們沒有王。
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DISCUSSION

The Triumphal Entry of our Lord into Jerusalem, to present Himself as King to His people Israel is one of the few events in His life which is recorded by all four of the gospel writers. It occurred a week before His crucifixion, probably on the first day of the week, after the sabbath had ended, for the Jews would not have made such a journey on the sabbath day.

Knowing that "His hour was come,"(Jn. 13:1) and that He was moving in direct fulfilment of the Word of God as spoken by the prophets (Mt. 21:4, 5), He steadfastly set His face to accomplish His great work at Jerusalem. It is important to note that He Himself took the initiative. Fully aware of the cross which loomed ahead, and the net of opposition from the Pharisees which was now rapidly closing in around Him, He faltered not. "In the volume of the book it is written of Me; I come to do Thy will, O God."(Ps. 40:7,8; Heb. 10:7) Up to this time He had not declared Himself openly as King, or as Messiah, but had repeatedly urged that it should not be made known by the people. Only to His own did He definitely reveal His identity and the things which were to come to pass in Jerusalem.

"His hour was come"

John 13:1	Now before the feast of the passover, when Jesus knew that his hour was come that he should depart out of this world unto the Father, having loved his own which were in the world, he loved them unto the end. 逾越節以前，耶穌知道自己離世歸父的時候到了。他既然愛世間屬自己的人，就愛他們到底。
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"fulfilled"

Matthew 21:4,5	All this was done, that it might be <u>fulfilled</u> which was spoken by the prophet, saying, Tell ye the daughter of Sion (Isaiah 62:11), Behold, thy King cometh unto thee, meek, and sitting upon an ass, and a colt the foal of an ass. (Zechariah 9:9) 這事成就是要應驗先知的話，說：要對錫安的居民（原文是女子）說：看哪，你的王來到你這裡，是溫柔的，又騎著驢，就是騎著驢駒子。
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"I come to do Thy will"

Psalm 40:7,8	Hebrews 10:7
Then said I, Lo, I come: in the volume of the book it is written of me, I delight to do thy will, O my God: yea, thy law is within my heart. 那時我說：看哪，我來了！我的事在經卷上已經記載了。我的神啊，我樂意照你的旨意行；你的律法在我心裡。	Then said I, Lo, I come (in the volume of the book it is written of me,) to do thy will, O God. 那時我說：神阿，我來了，為要照你的旨意行；我的事在經卷上已經記載了。

But now He enters the City as a triumphant Conqueror, howbeit(*however*) in a lowly manner, "meek, and riding upon an ass."(Mt. 21:5) He knew that He was King, but so little was He deceived by the acclaim of the multitude, that he wept over the City and announced its impending 即將到來的 destruction. By all the standards of the world there was nothing kingly in His approach, and "no beauty that men should desire Him,"(Isa. 53:2) but the truth should have been perfectly clear to every Jew who knew the Scriptures, for their King had come just as it was written of Him (Zech. 9:9).

"no beauty that men should desire Him"

Isaiah 53:2	For he shall grow up before him as a tender plant, and as a root out of a dry ground: he hath no form nor comeliness; and when we shall see him, there is no beauty that we should desire him. 他在耶和華面前生長如嫩芽，像根出於乾地。他無佳形美容；我們看見他的時候，也無美貌使我們羨慕他。
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"meek, and riding upon an ass"

Matthew 21:5	Zechariah 9:9
<p>Tell ye the daughter of Sion, Behold, thy King cometh unto thee, meek, and sitting upon an ass, and a colt the foal of an ass.</p> <p>要對錫安的居民（原文是女子）說：看哪，你的王來到你這裡，是溫柔的，又騎著驢，就是騎著驢駒子。</p>	<p>Rejoice greatly, O daughter of Zion; shout, O daughter of Jerusalem: behold, thy King cometh unto thee: he is just, and having salvation; lowly, and riding upon an ass, and upon a colt the foal of an ass.</p> <p>錫安的民哪，應當大大喜樂；耶路撒冷的民哪，應當歡呼。看哪，你的王來到你這裡！他是公義的，並且施行拯救，謙謙和和地騎著驢，就是騎著驢的駒子。</p>

Leaving the loving fellowship of the home of His friends in Bethany, He set forth on foot for Jerusalem, accompanied by the twelve disciples and followed by the great throng of people who had remained in Bethany with Him. The distance was less than two miles, but the journey was one fraught^(full of) with great import^{意義}, and every step was ordered of God. When they passed near Bethphage, Jesus sent two of His disciples into the village, to secure the beast on which He was destined to ride into Jerusalem - "a colt, the foal of an ass."(Mt. 21:5) It was a young colt which had never been ridden before. Matthew, quoting directly from the prophecy of Zechariah, mentions both the ass and her colt. The other gospel writers state definitely that Jesus rode on the colt. It was fitting that it should be a fresh animal, ridden for the first time, and it is remarkable that it made no disturbance.

When the disciples found the colt tied at the door of a house by a crossroads, they loosed him and took him away. When questioned by those standing by, they replied as Jesus had told them: "The Lord hath need of him,"(Lk. 19:34) and they were allowed to proceed. The King's orders are never questioned. When they brought the colt to Jesus they threw their garments over him for a saddle, and the King of kings mounted his humble steed for His triumphal ride into His capital. Many of the people in the crowd took off their garments and cast them down in the road before Him, while others cut down branches from the trees at the roadside and strewed^{鋪蓋} them in the way.

"The Lord hath need of him"

Luke 19:34	<p>And they said, The Lord hath need of him.</p> <p>他們說：主要用他。</p>
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In the meantime there was great excitement in Jerusalem. Throngs of people had gathered there for days past, in preparation for the Feast of the Passover, and having heard the news of the wonderful miracle that had been performed at Bethany, the raising of Lazarus, they realized that Jesus possessed more than ordinary power. Hearing that He was coming up to Jerusalem to the feast, a great company of them took palm branches in their hands and went forth through the city gate and up toward the Mount of Olives, to meet Him as He drew near, crying "Hosanna! Blessed is the King of Israel, that cometh in the name of the Lord!"(Jn. 12:13) The throng that followed Him from Bethany took up the refrain, and also began to "rejoice and praise God with a loud voice, for all the mighty works that they had seen."(Lk. 19:37) And the whole multitude, both of those that went before and those that followed after Him, cried, saying, "Hosanna! Blessed be the kingdom of our father David! Blessed is He that cometh in the name of the Lord! Peace in heaven, and glory in the highest!" (Mk. 11:10; Lk. 19:38)

Matthew 21:9	Mark 11:10	Luke 19:37, 38	John 12:13
And the multitudes that went before, and that followed, cried, saying,	<u>Blessed be the kingdom of our father David</u> , that cometh in the name of	And when he was come nigh, even now at the descent of the mount of	Took branches of palm trees, and went forth to meet him, and cried,

<p>Hosanna to <u>the son of David</u>: Blessed is he that cometh in the name of the Lord (<i>Psalm 118:25-26</i>); Hosanna in the highest. (<i>Psalm 148:1</i>)</p> <p>前行後隨的眾人喊著說：和散那（原有求救的意思，在此是稱頌的話）歸於大衛的子孫！奉主名來的是應當稱頌的！高高在上和散那！</p>	<p>the Lord: Hosanna in the highest.</p> <p>那將要來的我祖大衛之國是應當稱頌的！高高在上和散那！</p>	<p>Olives, the whole multitude of the disciples began to <u>rejoice and praise God with a loud voice for all the mighty works that they had seen</u>; Saying, Blessed be the King that cometh in the name of the Lord: <u>peace in heaven, and glory in the highest</u>.</p> <p>將近耶路撒冷，正下橄欖山的時候，眾門徒因所見過的一切異能，都歡樂起來，大聲讚美神，說：奉主名來的王是應當稱頌的！在天上和平；在至高之處有榮光。</p>	<p><u>Hosanna: Blessed is the King of Israel that cometh in the name of the Lord</u>.</p> <p>就拿著棕樹枝出去迎接他，喊著說：和散那！奉主名來的以色列王是應當稱頌的！</p>
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Exultantly they proclaimed Him King, and acknowledged the coming of the kingdom of their father David. For a brief period He received the praise that was His due; but unquestionably this paean凱歌 of praise was inspired by God the Father, to acclaim His well beloved Son, for the true attitude of many of the people was revealed when in a few days' time their homage was changed to hatred through the influence of their leaders, and they wildly cried, "Crucify Him! Away with Him!" (Jn. 19:15) But God would have His Son given His rightful honor on this occasion. He had said (Ps. 2:7), "I will declare the decree."

What a spectacle景象! In spite of His humble equipage馬車, without doubt His bearing and appearance were regal(royal), and with the great procession, before and behind, chanting His praises, His enemies, the Jewish rulers, must have been deeply impressed by His majestic power, even while cursing under their breath because they were unable to cope with it. Some of the Pharisees who were among the throng said to Jesus, "Master, rebuke thy disciples." (Lk. 19:39) They could not endure the shouts of praise and the honor that was being given Him as Son of David, King of Israel. To their minds, their king should come arrayed in fine apparel, riding in state, and leading a procession of armed soldiers, to exercise temporal power and authority. But what a contrast to the triumphs of earthly monarchs君主! His attendants were not soldiers bearing spears, but peasants bearing palms. He did not ride in a carriage of state, but on a beast of burden. He came not be ministered unto, but to minister; **not to rule them, but to die for them**. No blood would be shed by Him, but His own blood, which He would "give for the life of the world" (Jn. 6:51). They did not understand His spiritual language, the vernacular(dialect) of heaven. His kingdom was based on love. He could have called for "twelve legions of angels" (Mt. 26:53) to fight for Him, but the teaching of His kingdom was, "Resist not evil" (Mt. 5:39); "judge not" (Mt. 7:1; Lk. 6:37; Jn. 7:24); "agree with thine adversary quickly" (Mt. 5:25); "blessed are ye when men shall revile and persecute you; rejoice and be exceeding glad." (Mt. 5:11,12)

"rebuke"

<p>Luke 19:39</p>	<p>And some of the Pharisees from among the multitude said unto him, Master, rebuke thy disciples.</p> <p>眾人中有幾個法利賽人對耶穌說：夫子，責備你的門徒罷！</p>
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"give for the life of the world"

John 6:51	I am the living bread which came down from heaven: if any man eat of this bread, he shall live for ever: and the bread that I will give is my flesh, which I will give for the life of the world. 我是從天上降下來生命的糧；人若吃這糧，就必永遠活著。我所要賜的糧就是我的肉，為世人之生命所賜的。
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"twelve legions of angels"

Matthew 26:53	Thinkest thou that I cannot now pray to my Father, and he shall presently give me more than twelve legions of angels? 你想，我不能求我父現在為我差遣十二營多天使來麼？
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"resist not evil"

Matthew 5:39	But I say unto you, That ye resist not evil: but whosoever shall smite thee on thy right cheek, turn to him the other also. 只是我告訴你們，不要與惡人作對。有人打你的右臉，連左臉也轉過來由他打；
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"Judge not"

Matthew 7:1	Luke 6:37	John 7:24
<u>Judge not</u> , that ye be not judged. 你們不要論斷人，免得你們被論斷。	<u>Judge not</u> , and ye shall not be judged: condemn not, and ye shall not be condemned: forgive, and ye shall be forgiven: 你們不要論斷人，就不被論斷；你們不要定人的罪，就不被定罪；你們要饒恕人，就必蒙饒恕（饒恕：原文作釋放）；	<u>Judge not</u> according to the appearance, but judge righteous judgment. 不可按外貌斷定是非，總要按公平斷定是非。

"Agree with thine adversary quickly"

Matthew 5:25	Agree with thine adversary quickly, whiles thou art in the way with him; lest at any time the adversary deliver thee to the judge, and the judge deliver thee to the officer, and thou be cast into prison. 你同告你的對頭還在路上，就趕緊與他和息，恐怕他把你送給審判官，審判官交付衙役，你就下在監裡了。
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"Blessed are ye, when men shall revile you..."

Matthew 5:11,12	¹¹ Blessed are ye, when men shall revile you, and persecute you, and shall say all manner of evil against you falsely, for my sake. ¹² Rejoice, and be exceeding glad: for great is your reward in heaven: for so persecuted they the prophets which were before you. 人若因我辱罵你們，逼迫你們，捏造各樣壞話毀謗你們，你們就有福了！應當歡喜快樂，因為你們在天上的賞賜是大的。在你們以前的先知，人也是這樣逼迫他們。
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They could not accept such a King! But they were powerless to stop the hilarious熱鬧的 praise of the multitude, which continued in loud acclamation. When they voiced their objection, and asked Jesus to rebuke His disciples, His reply reveals that He was fully aware of the tremendous import of that which was taking place, for He answered: "I tell you, if these should hold their peace, the very stones on the roadside would immediately cry out."(Lk. 19:40) Although the people realized little of what they were doing, God was working out His purpose. "The rulers take counsel together against the Lord and against His anointed . . . but the Lord shall speak unto them in His wrath . . . Yet have I set my King upon My holy hill of Zion . . . Thou art My Son; this day have I begotten Thee." (See Psalm 2)

"the stones would immediately cry out"

Luke 19:40	And he answered and said unto them, I tell you that, if these should hold their peace, the stones would immediately cry out. 耶穌說：我告訴你們，若是他們閉口不說，這些石頭必要呼叫起來。
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"...Thou art My Son; this day have I begotten Thee"

Psalm 2:2, 5, 6, 7

²The kings of the earth set themselves, and the rulers take counsel together, against the LORD, and against his anointed, saying,

世上的君王一齊起來，臣宰一同商議，要敵擋耶和華並他的受膏者，

⁵Then shall he speak unto them in his wrath, and vex them in his sore displeasure.

那時，他要在怒中責備他們，在烈怒中驚嚇他們，

⁶Yet have I set my king upon my holy hill of Zion.

說：我已經立我的君在錫安—我的聖山上了。

⁷I will declare the decree: the LORD hath said unto me, Thou art my Son; this day have I begotten thee.

受膏者說：我要傳聖旨。耶和華曾對我說：你是我的兒子，我今日生你。

God had sent His King of Zion, and although He was to be rejected, condemned and crucified, the praise and honor that were His due must be given; if not by men, then His very creation would cry out to acclaim Him.

As they neared Jerusalem and Jesus beheld the Holy City, which the Father "hath chosen to put His name there,"(1 Kng. 14:21; 2 Chr. 12:13) where He knew that He was to be rejected and crucified, He wept - sobbed aloud, the word implies. Lamenting over their blindness and unbelief, He cried, "If thou hadst known, O Jerusalem, the things that belong to thy peace! but they are hid from thine eyes." (Lk. 19:42) They "knew not the time of their visitation."(Lk. 19:44) God was visiting them, in the person of His Son. It was a day of great import and tense interest among the hosts of heaven, but men's eyes were closed to its importance, and they "knew not"(Lk. 19:44); "for had they known, they would not have crucified the Lord of glory" (I Cor. 2:8). They had missed their time of opportunity, had rejected their King, and the kingdom was to be "taken from them and given to a nation bringing forth the fruits thereof" (Mt. 21:43). Although Jesus knew beforehand that He would not be received, He wept for those who were rejecting Him, knowing the far-reaching consequences of the course they were taking. He was not thinking of Himself but of others. Instead of satisfaction over His own success and honor, His heart was broken with grief for His people, and His form was shaken with sobs as He gazed upon the beloved city, in its perversity_{邪惡} and sin.

"put His name there"

<p>1 Kings 14:21</p> <p>And Rehoboam the son of Solomon reigned in Judah. Rehoboam was forty and one years old when he began to reign, and he reigned seventeen years in Jerusalem, the city which the LORD did choose out of all the tribes of Israel, to put his name there. And his mother's name was Naamah an Ammonitess.</p> <p>所羅門的兒子羅波安作猶大王。他登基的時候年四十一歲，在耶路撒冷，就是耶和華從以色列眾支派中所選擇立他名的城，作王十七年。羅波安的母親名叫</p>	<p>2 Chronicles 12:13</p> <p>So king Rehoboam strengthened himself in Jerusalem, and reigned: for Rehoboam was one and forty years old when he began to reign, and he reigned seventeen years in Jerusalem, the city which the LORD had chosen out of all the tribes of Israel, to put his name there. And his mother's name was Naamah an Ammonitess.</p> <p>羅波安王自強，在耶路撒冷作王。他登基的時候年四十一歲，在耶路撒冷，就是耶和華從以色列眾支派中所選擇立他</p>
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拿瑪，是亞捫人。	名的城，作王十七年。羅波安的母親名叫拿瑪，是亞捫人。
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"the things which belong unto thy peace"

Luke 19:42	Saying, If thou hadst known, even thou, at least in this thy day, the things which belong unto thy peace! but now they are hid from thine eyes. 說：巴不得你在這日子知道關係你平安的事；無奈這事現在是隱藏的，叫你的眼看不出來。
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"knew not the time of thy visitation"

Luke 19:44	And shall lay thee even with the ground, and thy children within thee; and they shall not leave in thee one stone upon another; because thou knewest not the time of thy visitation. 並要掃滅你和你裡頭的兒女，連一塊石頭也不留在石頭上，因你不知道眷顧你的時候。
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"the Lord of glory"

1 Corinthians 2:8	Which none of the princes of this world knew: for had they known it, they would not have crucified the Lord of glory. 這智慧世上有權有位的人沒有一個知道的、他們若知道，就不把榮耀的主釘在十字架上了。
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The kingdom of God given to the gentiles

Matthew 21:43	Therefore say I unto you, The kingdom of God shall be taken from you, and given to a nation bringing forth the fruits thereof. 所以我告訴你們，神的國必從你們奪去，賜給那能結果子的百姓。
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When the great procession marched triumphantly in through the gate of Jerusalem (probably the Golden Gate), the "whole city was moved, saying, Who is this?"(Mt. 21:10) Who is this One who is being proclaimed as our King? The multitude that were with Him answered, "This is Jesus, the prophet of Nazareth,"(vs. 11) and evidently they had no true comprehension that He was more than that.

"Who is this?"

Matthew 21:10,11	And when he was come into Jerusalem, all the city was moved, saying, Who is this? And the multitude said, This is Jesus the prophet of Nazareth of Galilee. 耶穌既進了耶路撒冷，合城都驚動了，說：這是誰？眾人說：這是加利利拿撒勒的先知耶穌。
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The Pharisees were beside themselves because of the great demonstration, and said one to another, "Perceive ye how we prevail nothing? Behold, the world has gone after Him."(Jn. 12:19) They spoke more truly than they knew, for He himself said, "I, if I be lifted up from the earth, will draw all men unto me" (Jn. 12:32). They felt that they should do something about it, but they were filled with awe, and doubtless could not have explained to themselves why they stood in silence, perfectly helpless under the influence of His majestic power. They "could do nothing against the truth" (2 Cor. 13:8).

"the would has gone after Him"

John 12:19	The Pharisees therefore said among themselves, Perceive ye how ye prevail nothing? behold, the world is gone after him. 法利賽人彼此說：看哪，你們是徒勞無益，世人都隨從他去了。
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"will draw all men unto me"

John 12:32	And I, if I be lifted up from the earth, will draw all men unto me." 我若從地上被舉起來，就要吸引萬人來歸我。
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"can do nothing against the truth"

2 Corinthians 13:8	For we can do nothing against the truth, but for the truth. 我們凡事不能敵擋真理，只能扶助真理。
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The procession passed into the city and proceeded to the Temple, the center of Jewish life. "When Jesus had entered in and looked round about upon all things there,"(Mk. 11:11) and when the even was come, He went out and returned to Bethany again, with the Twelve, to spend the night with His friends, and return to the city on the morrow.

"when he had looked round..."

Mark 11:11	And Jesus entered into Jerusalem, and into the temple: and when he had looked round about upon all things, and now the eventide was come, he went out unto Bethany with the twelve. 耶穌進了耶路撒冷，入了聖殿，周圍看了各樣物件。天色已晚，就和十二個門徒出城，往伯大尼去了。
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Even the disciples did not understand these things at the time, but after His death and resurrection, "when Jesus was glorified, then they remembered that these things were written of Him, and that they had been done unto Him" (Jn. 12:16).

In this great event some very vital and interesting principles are revealed, as to the rights and prerogatives 特權 assumed by Jesus. Although He had stripped Himself of His divine prerogatives (Phil. 2:6-8), yet it is evident that He retained such quantity and quality of these as to enable Him to demand and exercise certain rights. Among these are the following:

He had stripped Himself of His divine prerogatives

Philippians 2:6-8	Who, being in the form of God, thought it not robbery to be equal with God: But made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men: And being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross. 他本有神的形像，不以自己與神同等為強奪的；反倒虛己，取了奴僕的形像，成為人的樣式；既有人的樣子，就自己卑微，存心順服，以至於死，且死在十字架上。
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1. THE RIGHT TO ALL PROPERTY.

All things are His by right of creation and ownership. When the disciples loosed the colt their only explanation was that "the Lord had need of him."(Lk. 19:34) That was enough. He was Lord. Totalitarian governments 極權主義 exercise the right to requisition 強制使用 property: how much more the Lord Christ. He has a right to all that is ours - not only our tithe. **All things should be held lightly, for they belong to Him.** When He asks us to let go of some dear possession for His use, or to give up some harmful disposition 性情 or worthless pleasure, He has a right to immediate compliance.

2. THE RIGHT TO BE FIRST.

He chose a colt "whereon never man sat."(Mk. 11:2; Lk.19:30) He had the first claim, the right to the first call. He also has first claim upon our lives: our time, our money, our affections, our worship. His is the first call, and all other interests must be secondary. "Give of your best to the Master, give of the strength of your youth"(Hymn: "Give of your best to the master" by Howard B. Grose); not your spare time, the ragged edges of your life; not your worn out years, after you have lived your life for self.

3. THE RIGHT TO OBEDIENCE.

He told His disciples to find, loose, and bring the colt. They had no alternative but to promptly obey. We, too, should promptly obey His commands to us to "find" the needy, the indifferent, the lost; to "loose" them from the ways of the world and sinful attractions; and to "bring" them to Jesus. (Mt. 21:2; Mk. 11:2; Lk.19:30)

"whereon never man sat" "find...loose...bring"

Matthew 21:2	Mark 11:2	Luke 19:30
<p>Saying unto them, Go into the village over against you, and straightway ye shall find an ass tied, and a colt with her: loose them, and bring them unto me.</p> <p>耶穌就打發兩個門徒，對他們說：你們往對面村子裡去，必看見一匹驢拴在那裡，還有驢駒同在一處；你們解開，牽到我這裡來。</p>	<p>And saith unto them, Go your way into the village over against you: and as soon as ye be entered into it, ye shall find a colt tied, whereon never man sat; loose him, and bring him.</p> <p>對他們說：你們往對面村子裡去，一進去的時候，必看見一匹驢駒拴在那裡，是從來沒有人騎過的，可以解開，牽來。</p>	<p>Saying, Go ye into the village over against you; in the which at your entering ye shall find a colt tied, whereon yet never man sat: loose him, and bring him hither.</p> <p>你們往對面村子裡去，進去的時候，必看見一匹驢駒拴在那裡，是從來沒有人騎過的，可以解開牽來。</p>

4. THE RIGHT TO A UNIQUE POSITION.

He asked for a colt never ridden by man. Jesus is "in the saddle,"(in control) and it is a saddle which is unique. Men today class Him in the same category with Buddha, Confucius, Plato, Socrates, etc. But He is unique among men; "far above all"(Eph. 1:21); King of kings, Lord of lords. His name is "above every name,"(Phi. 2:9) "that in all things He might have the preeminence."(Col. 1:18)

"far above all"

Ephesians 1:21	<p>Far above all principality, and power, and might, and dominion, and every name that is named, not only in this world, but also in that which is to come:</p> <p>遠超過一切執政的、掌權的、有能的、主治的，和一切有名的；不但是今世的，連來世的也都超過了。</p>
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"above every name"

Philippians 2:9	<p>Wherefore God also hath highly exalted him, and given him a name which is above every name:</p> <p>所以，神將他升為至高，又賜給他那超乎萬名之上的名，</p>
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"preeminence"

Colossians 1:18	<p>And he is the head of the body, the church: who is the beginning, the firstborn from the dead; that in all things he might have the preeminence.</p> <p>他也是教會全體之首。他是元始，是從死裡首先復生的，使他可以在凡事上居首位。</p>
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5. THE RIGHT TO THE INITIATIVE.

He did not wait for men to proclaim Him King. He entered into His Father's purpose for Him, because He was King, and everything else had to fall in line. He has the right to be king of our lives, and when He takes the initiative to "work in us all the good pleasure of His will,"(Eph. 1:5; Phil.2:13) in order that we may be "conformed to His image,"(Rom. 8:29) we must allow Him to have His way.

"work in us all the good pleasure of His will"

Ephesians 1:5	Philippians 2:13
Having predestinated us unto the adoption of children by Jesus Christ to himself, according to the	For it is God which worketh in you both to will and to do of his good pleasure .

<p><u>good pleasure of his will</u>, 又因愛我們，就按著自己意旨所喜悅的，預定我們藉著耶穌基督得兒子的名分，</p>	<p>因為你們立志行事都是神在你們心裡運行，為要成就他的美意。</p>
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"conform to His image"

<p>Romans 8:29</p>	<p>For whom he did foreknow, he also did predestinate to be <u>conformed to the image</u> of his Son, that he might be the firstborn among many brethren. 因為他預先所知道的人，就預先定下效法他兒子的模樣，使他兒子在許多弟兄中作長子。</p>
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6. THE RIGHT TO CHOOSE.

He chose an unbroken colt, which might have ruined the whole procession and made mockery of the entire event. It was not necessary to "break" the colt. It was subdued to the service of its Creator. He also chooses unbroken men. We wonder that He chose those humble fishermen of Galilee to be His chief apostles - rough, uncouth 粗野的 men. But "we are His workmanship, created in Christ Jesus, unto good works."(Eph. 2:10) "I have chosen you and ordained you, that ye should go and bring forth fruit."(Jn. 15:16)

Created in Christ Jesus to do good work

<p>Ephesians 2:10</p>	<p>For we are his workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them. 我們原是他的工作，在基督耶穌裡造成的，為要叫我們行善，就是神所預備叫我們行的。</p>
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"I have chosen you"

<p>John 15:16</p>	<p>Ye have not chosen me, but I have chosen you, and ordained 任命 you, that ye should go and bring forth fruit, and that your fruit should remain: that whatsoever ye shall ask of the Father in my name, he may give it you. 不是你們揀選了我，是我揀選了你們，並且分派你們去結果子，叫你們的果子常存，使你們奉我的名，無論向父求甚麼，他就賜給你們。</p>
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7. THE RIGHT TO WORSHIP.

The multitude waved palm branches and sang hosannas, casting their garments before Him. These were the symbols of worship, and if it had not been given, the very stones would have cried out. Today we have many forms and ceremonies, but often true worship, "in spirit and in truth,"(Jn. 4:23) is lacking; and it is amazing that in some of our great church buildings the stones do not cry out; demand in worship for the One whose right it is. He has the right to the worship of our hearts. Every idol must be cast down, that He may be Lord of all. We worship our money, our business, our pleasures, ourselves, and thus deny the Lord His right.

"in spirit and in truth"

<p>John 4:23</p>	<p>But the hour cometh, and now is, when the true worshippers shall worship the Father in spirit and in truth: for the Father seeketh such to worship him. 時候將到，如今就是了，那真正拜父的，要用心靈和誠實拜他，因為父要這樣的人拜他。</p>
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8. THE RIGHT TO PRAISE.

"Praise is comely."(Ps. 33:1; 147:1) There are still descendants of the Pharisees who rebuke those who "rejoice and praise God with a loud voice."(Lk. 19:37) Hosanna means "save!" It is always addressed to God or to a king. "God save the king!" The hosannas of the people rose and fell in a sort of chant 吟誦, taken from the Psalms. (Ps. 113, 118, etc.) Psalm 113 was one of the first Christian hymns in the early church.

"praise is comely"

Psalm 33:1	Psalm 147:1
Rejoice in the LORD, O ye righteous: for praise is comely for the upright. 義人哪，你們應當靠耶和華歡樂；正直人的讚美是合宜的。	Praise ye the LORD: for it is good to sing praises unto our God; for it is pleasant; and praise is comely. 你們要讚美耶和華！因歌頌我們的神為善為美；讚美的話是合宜的。

9. THE RIGHT TO RULE.

Jesus wept over the city of Jerusalem. He was their King and had the right to claim rulership over them, but they rejected Him and said, "We will not have this Man to reign over us,"(Lk. 19:14) He sobbed aloud in His grief. He wanted nothing for Himself. He had come to die for them. He rules by love. His yoke is easy and His burden is light.(Mt. 11:30) Have you acknowledged His right to rule your life, to hold full sway in every corner of your being? If not, you grieve His Holy Spirit (Eph. 4:30), and cause Him sorrow of heart.

"We will not have this Man to reign over us"

Luke 19:14	But his citizens hated him, and sent a message after him, saying, We will not have this man to reign over us. 他本國的人卻恨他，打發使者隨後去，說：我們不願意這個人作我們的王。
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"His yoke is easy and His burden is light"

Matthew 11:30	³⁰ For my yoke is easy, and my burden is light. 因為我的軛是容易的，我的擔子是輕省的。
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"grieve not the holy Spirit"

Ephesians 4:30	And grieve not the holy Spirit of God, whereby ye are sealed unto the day of redemption. 不要叫神的聖靈擔憂；你們原是受了他的印記，等候得贖的日子來到。
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10. THE RIGHT TO ULTIMATE TRIUMPH.

The Pharisees acknowledged that they could "prevail nothing."(Jn. 12:19) They could not silence the people. Later they influenced them to demand His crucifixion, but neither death nor the grave could hold Him, and even the very "gates of hell shall not prevail"(Mt. 16:18) against Him. "The world has gone after Him,"(Jn. 12:19) they cried. This was prophetic, for "this gospel of the kingdom shall be preached in all the world, and then shall the end come"(Mt. 24:14) - the ultimate triumph, when He shall return in power and great glory, and to Him "every knee shall bow and every tongue confess that He is Lord of all"(Phil. 2:10-11)

"gates of hell shall not prevail"

Matthew 16:18	And I say also unto thee, That thou art Peter, and upon this rock I will build my church; and the gates of hell shall not prevail against it. 我還告訴你，你是彼得，我要把我的教會建造在這磐石上；陰間的權柄（權柄：原文是門），不能勝過他。
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"this gospel of the kingdom must be preached..."

Matthew 24:14	And this gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come. 這天國的福音要傳遍天下，對萬民作見證，然後末期才來到。
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"every knee shall bow and every tongue confess"

Philippians 2:10-11	That at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth; And that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father. 所以，神將他升為至高，又賜給他那超乎萬名之上的名，叫一切在天上的、地上的，和地底下的，因耶穌的名無不屈膝，無不口稱耶穌基督為主，使榮耀歸與父神。
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MEDITATION

"The Lord hath need of him."(Mt. 21:3; Mk. 11:3; Lk. 19:31) Jesus had "need" of something that man had. It is ever so. He needs you and me for His triumphal march forward into the hearts of men. "Go ye into all the world and preach the gospel to every creature, teaching them to observe all things that I have commanded you."(Mk. 16:15; Mk. 28:19,20) "It pleased God by the foolishness of our preaching to save them that believe."(1 Cor. 1:21)

"The Lord hath need of him"

Matthew 21:3	Mark 11:3	Luke 19:31
<p>And if any man say ought unto you, ye shall say, <u>The Lord hath need of them</u>; and straightway he will send them.</p> <p>若有人對你們說甚麼，你們就說：主要用他。那人必立時讓你們牽來。</p>	<p>And if any man say unto you, Why do ye this? say ye that <u>the Lord hath need of him</u>; and straightway he will send him hither.</p> <p>若有人對你們說：為甚麼作這事？你們就說：主要用他。那人必立時讓你們牽來。</p>	<p>And if any man ask you, Why do ye loose him? thus shall ye say unto him, Because <u>the Lord hath need of him</u>.</p> <p>若有人問為甚麼解他，你們就說：主要用他。</p>

"Go ye...teach"

Mark 16:15	Matthew 28:19-20
<p>And he said unto them, <u>Go ye into all the world, and preach the gospel to every creature</u>.</p> <p>他又對他們說：你們往普天下去，傳福音給萬民（萬民：原文是凡受造的）聽。</p>	<p><u>Go ye</u> therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: <u>Teaching them to observe all things whatsoever I have commanded you</u>: and, lo, I am with you always, even unto the end of the world. Amen."</p> <p>所以，你們要去，使萬民作我的門徒，奉父、子、聖靈的名給他們施洗（或作：給他們施洗，歸於父、子、聖靈的名）。凡我所吩咐你們的，都教訓他們遵守，我就常與你們同在，直到世界的末了。</p>

"it pleased God by the foolishness of preaching to save them that believe"

1 Corinthians 1:21	<p>For after that in the wisdom of God the world by wisdom knew not God, it pleased God by the foolishness of preaching to save them that believe.</p> <p>世人憑自己的智慧，既不認識神，神就樂意用人所當作愚拙的道理，拯救那些信的人；這就是神的智慧了。</p>
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"He wept over the city." There is no more beautiful painting than that of Christ looking out over the Holy City, weeping over its failure to recognize the day of its visitation. He wept over an apostate nation, and a lost world which He "so loved."(Jn. 3:16) He weeps over all who reject His love and His great gift of salvation. Do you, like your Lord, weep over the sorrows of others? "He had no tears for His own grief, but sweat drops of blood for mine." (Hymn: "I Stand Amazed in the Presence" by Charles H. Gabriel)

"so loved"

John 3:16	<p>For God <u>so loved</u> the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life.</p> <p>「神愛世人，甚至將他的獨生子賜給他們，叫一切信他的，不至滅亡，反得永生。」</p>
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The King had come, but the rulers did not want a kingdom which could only be entered by being "born again."(Jn. 3:3,5) They did not want to let go of the old life, but "flesh and blood cannot inherit the kingdom

of God."(1 Cor. 15:50) His "kingdom is not meat and drink, but righteousness and peace, and joy in the Holy Ghost."(Rom. 14:17)

"born again"

John 3:3,5	<p>³Jesus answered and said unto him, "Verily, verily, I say unto thee, Except a man be born again, he cannot see the kingdom of God." 耶穌回答說：「我實實在在地告訴你，人若不重生，就不能見神的國。」</p> <p>⁵Jesus answered, "Verily, verily, I say unto thee, Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God. 耶穌說：「我實實在在的告訴你，人若不是從水和聖靈生的，就不能進神的國。」</p>
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"Flesh and blood cannot inherit the kingdom of God"

1 Corinthians 15:50	<p>Now this I say, brethren, that flesh and blood cannot inherit the kingdom of God; neither doth corruption inherit incorruption. 弟兄們，我告訴你們說，血肉之體不能承受神的國，必朽壞的不能承受不朽壞的。</p>
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"the kingdom of God is not meat and drink"

Romans 14:17	<p>For the kingdom of God is not meat and drink; but righteousness, and peace, and joy in the Holy Ghost. 因為神的國不在乎吃喝，只在乎公義、和平，並聖靈中的喜樂。</p>
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"Thou knewest not the time of thy visitation." There is a time of visitation for every man, every city. If allowed to pass by, it is "hid from their eyes."(Eze. 22:26) Our responsibility is to be ready to receive the King when He comes to us, and give up the throne of our lives to Him. Are you willing no longer to have your own way? You will either join in the hosannas, or plot to get rid of the King. "There is a tide in the affairs of men which, taken at the flood, leads on to fortune."(Shakespeare IV.ii.269-276)

"hid from their eyes"

Ezekiel 22:26	<p>Her priests have violated my law, and have profaned mine holy things: they have put no difference between the holy and profane, neither have they shewed difference between the unclean and the clean, and have hid their eyes from my sabbaths, and I am profaned among them. 其中的祭司強解我的律法，褻瀆我的聖物，不分別聖的和俗的，也不使人分辨潔淨的和不一潔淨的，又遮眼不顧我的安息日；我也在他們中間被褻慢。</p>
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"The disciples understood not till Jesus was glorified." It is so with us. Until He is glorified in our hearts and lives, the Bible is a closed book. (Jn. 7:17) "Sanctify the Lord God in your hearts, and be ready to give an answer" (1 Pet. 3:15).

"understand it"

John 7:17	<p>If any man will do his will, he shall know of the doctrine, whether it be of God, or whether I speak of myself. 人若立志遵著他的旨意行，就必曉得這教訓或是出於神，或是我憑著自己說的。</p>
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"Sanctify the Lord God in your hearts..."

1 Peter 3:15	<p>But sanctify the Lord God in your hearts: and be ready always to give an answer to every man that asketh you a reason of the hope that is in you with meekness and fear: 只要心裡尊主基督為聖。有人問你們心中盼望的緣由，就要常作準備，以溫柔、敬畏的心回答各人；</p>
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From the Greek: "Weep" (*klaīō*) is used of "any loud expression of pain or sorrow," and is therefore audible weeping. In the case of Lazarus another word (*dakryō*) is used, emphasizing the shedding of tears. But when Jesus wept over the doomed City of God, all could hear His loud sobbing.

klaīō

- 1) to mourn, weep, lament
 - a) weeping as the sign of pain and grief for the thing signified (i.e. for the pain and grief)
 - b) of those who mourn for the dead
- 2) to weep for, mourn for, bewail, one

dakryō

- 1) to weep, shed tears

STUDY

Did Jesus know that He was fulfilling prophecy when He sent for the ass? What do you think was the significance of His riding on an ass? Why do you think Jesus made no announcement of what He was doing in this demonstration? What was the purpose of His offering Himself as King when He knew that He would be rejected? Was there any reason that the branches should have been palm branches? Did His kingdom really begin at this time? What relation did this have to His spiritual kingdom which He said was "within"?(Lk. 17:20,21) Why should there have been an outward demonstration when His is a spiritual kingdom? What is the kingdom of Christ on earth today? Why were the disciples not advised of His purpose? How was it they did not understand, when they had the prophecies? Had Jesus ever told the people He was to be their King? Do you think Jesus had any fear of being arrested on this occasion? What connection did the Passover have with this time in the life of Jesus? Why was it that the Pharisees could "prevail nothing"?(Jn. 12:19) Do you think Jesus' friends from Bethany joined the procession? Why did Jesus go to the temple when He entered the city?

"The kingdom of God is within you" [Move #41 Second Tour in Perea]

Luke 17:20,21	And when he was demanded of the Pharisees, when the kingdom of God should come, he answered them and said, The kingdom of God cometh not with observation: Neither shall they say, Lo here! or, lo there! for, behold, the kingdom of God is within you. 法利賽人問：神的國幾時來到？耶穌回答說：神的國來到不是眼所能見的。人也不得說：看哪，在這裡！看哪，在那裡！因為神的國就在你們心裡（心裡：或作中間）。
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REVIEW

Questions	Answers
1. How long had Jesus been active in public ministry?	More than three years
2. What results had He seen?	Some rejected Him and turned away, but some gladly accepted His message and were transformed by His power.
3. What group were His enemies and opposed Him?	The religious leaders of Judaism, the Scribes, Pharisees and Sadducees.
4. What were their intentions concerning Him?	They sought for opportunities to kill Him.
5. What were their objections to Him?	(1) He made Himself equal with God (2) He refused to adhere to the traditions of the elders.
6. Was Jesus afraid of them?	No
7. What had He told His disciples would happen when they reached Jerusalem?	He told them that he would be delivered into his enemies' hands, and would suffer and be killed, but he would be resurrected the third day.
8. Did they believe and understand Him?	No
9. What festival was taking place in Jerusalem at this time?	The feast of the Passover
10. How much longer was Jesus to live?	Less than a week
11. Where did Jesus visit on His way to Jerusalem?	Bethany
12. What occurred while He was there?	His friends made a feast for Him at Simon's house and Mary anointed Him there.
13. Why were so many people in Bethany?	Many people journeying up to Jerusalem for the Feast had stopped at Bethany.
14. What had been noised abroad in Jerusalem concerning Him?	They wondered if Jesus would come for Passover. They also wanted to see the One who had raised Lazarus from the dead (see John 12:18) <i>(from Bro. John Munsinger 12/19/13)</i>
15. Who went out from the city to meet Him when they heard He was coming?	Those people who came to the feast
16. What was the purpose of His coming?	To present Himself to the nation of Israel as their King.
17. Who followed Jesus and His disciples from Bethany?	The great throng of people who had remained in Bethany with Him.
18. Where did the two groups meet?	At the descent of the mount of Olives
19. Where did Jesus stop on the way from Bethany?	Bethphage
20. For what purpose?	To get a colt to ride on
21. What prophecy did He fulfil in the manner of His entry into the city?	Zechariah 9:9 "Fear not, daughter of Sion: behold, thy King cometh, sitting on an ass's colt" (John 12:15)
22. Did He walk or ride?	He rode.

23. What did the disciples do?	They put their clothes on the colt and let Jesus ride on it
24. What demonstration did the people make?	A great and jubilant demonstration
25. How did they acclaim Him?	The multitude exultantly cried aloud "Hosanna to the son of David: the King of Israel. Blessed is he that cometh in the name of the Lord"
26. Did they really recognize Him as the Messiah?	No
27. When they came in sight of Jerusalem what did Jesus do?	He wept over it
28. Why?	Jesus wept over Jerusalem's failure to recognize the day of its visitation. He wept over an apostate nation and a lost world which He "so loved." He weeps over all who reject His love and His great gift of salvation.
29. What did He say?	<i>"If thou hadst known, even thou, at least in this thy day, the things which belong unto thy peace! but now they are hid from thine eyes. For the days shall come upon thee, that thine enemies shall cast a trench about thee, and compass thee round, and keep thee in on every side, and shall lay thee even with the ground, and thy children within thee; and they shall not leave in thee one stone upon another; because thou knewest not the time of thy visitation."</i>
30. What prophecy did He make?	The impending destruction of Jerusalem
31. Were there any Pharisees in the multitude?	Yes
32. What did they say to Jesus when they heard the demonstration?	<i>"Master, rebuke thy disciples"</i>
33. What answer did He give them?	<i>"I tell you that, if these should hold their peace, the stones would immediately cry out."</i>
34. What did He mean?	God had sent His King of Zion, and although He was to be rejected, condemned and crucified, the praise and honor that were His due must be given; if not by men, then His very creation would cry out to acclaim Him.
35. Had the people ever tried to make Jesus King before this time?	Yes
36. What does hosanna mean?	Save
37. Do you think Jesus had the appearance of a King?	No
38. When the procession entered the City what was the effect upon the people?	All the city was moved
39. What did they ask?	<i>"Who is this?"</i>
40. What did the multitudes reply?	<i>"This is Jesus the prophet of Nazareth of Galilee."</i>
41. How did the Pharisees feel about it?	They felt that they should do something about it, but they were filled with awe, and doubtless could not have explained to themselves why they stood in silence, perfectly helpless under the influence of His majestic power.
42. What did they say?	<i>"Perceive ye how ye prevail nothing? behold, the world is gone after him."</i>

43. Where did Jesus go when He entered the city?	The Temple
44. Why?	The Temple is the center of Jewish life and Jesus wanted to show Himself there to the people.
45. What did He do there?	He looked round about upon all things in the Temple
46. Did the disciples understand at the time what Jesus was doing?	No
47. Did they later?	Yes
48. When?	When Jesus was glorified
49. Where did Jesus and His disciples go for the night?	Bethany
50. When did they return to the City?	The next morning
51. Was it really a "triumphal entry," in spite of the fact that He was not actually made King?	Yes
52. Which are the greatest realities, the spiritual or the actual?	The spiritual

