

# MATHEW 11 vs 1 马太福音 11

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**<sup>1</sup> And it happened when Jesus made an end of commanding His twelve disciples, He departed to preach in the cities and to teach there.**

The word is: **logos**; when He had finished these words. Most people do not know that Matthew clearly organized his gospel in 5 sections or divisions... always concluding with this repetitious phrase when His early ministry and sermon on a mountainside concluded, chapter 7:28: **Matthew was an eyewitness to Jesus.**

We find this expression here, where Matthew shows us a sample of Jesus' ministry around the Galilee of the nations; in chapter 13:53, when we observe the work of the Messiah, and some parables of the kingdom of God are in focus; chapter 19:1,

as confrontations with religious leaders increase, Matthew tells us He departed to regions beyond Jordan in preparation to enter Jerusalem with much acclaim; **and in chapter 26:1**, where we discover Jesus is to give... His life a ransom for many,

**<sup>2</sup> Now when John heard in the prison the works of Christ, he sent two of his disciples /** when John heard what the Messiah was doing; clearly, 2 of his most trustworthy, faithful followers, willing to risk their life to identify with John were sent; and was John concerned more for them than for himself?

**<sup>3</sup> And said to Him, Are You He who should come, or do we look for another?**

**<sup>4</sup> Jesus answered and said to them, Go and show John again those things which you hear and see /** so they spent the day among the crowd that gathered around Jesus; and being sent back to John... are reminded the beautiful prophecy from the LORD God...



**<sup>1</sup> 耶稣吩咐完了十二个门徒，就离开那里，往各城去传道教训人。**

这个词是:logos;他说完了这些话。大多数人不知道马太清楚地把他的福音分成 5 个部分...早期在山上的传道和布道结束的时候，总是以这个重复的短语结束，第七章 28: **马太是耶稣的目击者。**

我们在这里发现了这样的表达，马太向我们展示了耶稣在加利利外邦的传教;在第 13 章 53 节，当我们观察弥赛亚的工作时，一些关于神国的比喻成为焦点;19:1 章，

随着与宗教领袖的对抗增加，马太告诉我们，他前往约旦以外的地区，准备带着欢呼进入耶路撒冷; **在 26:1 章**，我们发现耶稣要用他的生命作许多人的赎价，

**<sup>2</sup> 约翰在监里听见基督所作的事，就打发两个门徒去， /**当约翰听到弥赛亚在做什么;很明显，有两个最值得信赖，最忠诚的信徒，他们愿意冒着生命危险来认同约翰;约翰关心他们多过关心他自己吗?

**<sup>3</sup> 问他说，那将要来的是你吗？还是我们等候别人呢？**

**<sup>4</sup> 耶稣回答说，你们去，把所听见所看见的事告诉约翰。 /** 他们就在聚集耶稣的众人中间住了一整天。他被送回约翰那里，这使他想起了神的美丽预言。

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Jesus the good Teacher knowing... their ears and eyes and minds would be able to retell all the powerful words and works being done in the Father's Name:

**5 The blind received sight, the lame walked, the lepers were cleansed, the deaf hear, the dead are raised, and the poor have the gospel preached to them / tell John all Isaiah repeatedly told us would happen, is happening -- Isaiah 61.**

**6 And blessed is he who does **not** stumble over what I am doing / like a post script to good news.**

**7 And as they departed Jesus began to say to the multitudes concerning John, What did you go out to the wilderness to see? A reed shaken with the wind? / and probably, overwhelmed with great joy; God our Father is so generous; notice, as the 2 are going, Jesus continues to speak kindly of John,**

**8 But what did you go out to see? A man clothed in refined apparel? behold, they that wear fine clothing are in kings' houses.**

**9 But what did you go out to see? A prophet? yes, I say to you, and more than a prophet.**

**10 For this is he, of whom it is written, Behold, I send My messenger before your face, who will prepare Your way before You / and John had faithfully done his part, Malachi 3.**

**11 Truly I say to you, Among those born of women there has not risen any greater than John the Baptizer / the old way was fading fast; from Noah, and Abraham, and Moses to the present... with John heralding the coming of the Lord, none was greater and as the 2 returning to John... vanished from view... Jesus seamlessly adds:**

**nonetheless he who is least in the kingdom of heaven is greater than he / where God our Father effectually rules; where His will is done... in that place, the smallest, or the least significant... is greater.**

他们的耳朵、眼睛和心灵将能够复述所有奉父之名所行的有力量的话语和行为:

**5 就是瞎子看见，瘸子行走，长大麻疯的洁净，聋子听见。死人复活，穷人有福音传给他们。/告诉约翰以赛亚反复告诉我们会发生的事，正在发生，以赛亚书 61 章。**

**6 凡**不**因我跌倒的，就有福了。/就像好消息的后记。**

**7 他们走的时候，耶稣就对众人讲论约翰说，你们从前出到旷野，是要看什么呢？要看风吹动的芦苇吗？/也许，是被巨大的喜悦所淹没；我们的天父是如此慷慨；注意，在接下来的两章中，耶稣继续以善意的口吻谈论约翰，**

**8 你们出去，到底是要看什么，要看穿细软衣服的人吗？那穿细软衣服的人，是在王宫里。**

**9 你们出去，究竟是因为什么，是要看先知吗？我告诉你们，是的，他比先知大多了。**

**10 经上記着说，我要差遣我的使者在你们前面，预备道路。所说的就是这个人。/约翰忠心地完成了他的使命，玛拉基书第三章。**

**11 我实在告诉你们，凡妇人所生的，没有一个兴起来大过施洗约翰的。/古老的道路正在迅速消逝；从挪亚、亚伯拉罕、摩西到现在，没有一个比约翰更伟大的了，当第二章回到约翰那里时，耶稣无缝地补充道：**

**然而天国里最小的，比他还大。/在那里，我们的天父上帝有效地统治着；在那地方，最小的，或最不重要的才是最伟大的。**

**12 And from the days of John the Baptizer until now the kingdom of heaven suffers violence, and the violent take it by force**

/ by the way, we don't kiss our way into the kingdom; it's a life and death matter; and here, we learn the ruffians and rabble rousers, and the unwelcome and undesirable; among the poor and leprous, the fatherless and foreigners... they gathered around Jesus, and heard He was disturbing the order; it is interesting: not one woman in the NT was at odds with Jesus, only men were.

**13 For all the prophets and the law prophesied until John.**

**14 And if you will receive it, this is Elijah, who was to come.**

**15 He who has ears to hear, let him hear / if you have ears, use them! Listen to what He said!**

**16 But to what will I liken **this generation**?** / how do I compare this generation? It is like children sitting in the marketplace, calling to the peevish neighborhood kids,

**17 And saying, We piped to you, and you have **not danced** / and they hollered back... we mourned to you, and you have **not** lamented / said differently, we played the happy music: and you didn't want to play; well, we played the sad music: and you didn't want to play; we played the fast music, you played the slow; the classics; the contemporary you couldn't make up your mind.**

**18 For John came neither eating nor drinking, and they say, He has a demon / he's the crazy guy in the desert; now, they knew he wasn't, but John was disturbing their ideas of reality... their traditional images and patterns of thinking were incorrect; so instead of name calling... how about redo the thinking.**

**19 The Son of man came eating and drinking, and they say / many things, starting with:**

**12 从施洗约翰的时候到如今，天国是努力进入的，努力的人就得着了。**

/顺便说一句，我们进入天国的路是不能随便的；这是生死攸关的问题；在这里，我们看到了暴徒和乌合之众，以及不受欢迎和不受待见的人；有穷人、长大麻疯的、孤儿、和寄居的……他们都聚集在耶稣周围，听说他扰乱了秩序；有趣的是：在新约没有一个女人和耶稣有分歧，只有男人和耶稣有分歧。

**13 因为众先知和律法说预言，到约翰为止。**

**14 你们若肯领受，这人就是那应当来的以利亚。**

**15 有耳可听的，就应当听。**

**16 我可用什么比**这世代**呢？**好像孩童坐在街市上，招呼同伴，说，/我该如何比较这一代人呢？这就像小孩子坐在集市上，对着乖戾的街坊小孩喊：

**17 我们向你们吹笛，你们**不**跳舞。我们向你们举哀，你们不捶胸。**/我们向你哀歌，你的哀歌并没有不同，我们演奏快乐音乐，但你不演奏；我们演奏了悲伤的音乐，你不演奏；我们奏快的旋律，你奏慢乐；演奏经典还是现代的，你拿不定主意。

**18 约翰来了，也不吃，也不喝，人就说他是被鬼附着的。**/他是沙漠里的疯子；现在，他们知道他不是，但是约翰扰乱了他们对现实的看法…他们传统的形象和思维模式是不正确的；所以与其骂人，不如重新思考一下。

**19 人子来了，也吃，也喝，人又说/去多事情，这样开始：**



**Behold a gluttonous man** / now, they knew he wasn't a glutton; but Jesus probably enjoyed lunch time with those who gathered; name calling is always the last act of desperate losers; Jesus was disturbing them,

**and a winebibber** / Jesus actually drank wine; but they knew He wasn't a wino; and we know the night He was betrayed, He even announced that they will one-day drink of the fruit of the vine... in His Father's house; Jesus knows how to upset all our man-made traditions,

**and a friend of publicans and sinners** / criticism of Jesus continued: Matthew knew He loved even the tax collectors.

/ can you imagine; in this very broken, imperfect world Jesus loved sinners!! and can't you hear the borderline irrational, insane lovers of their artificial traditions; Jesus associated with sinners because there weren't any righteous to be found; sadly the religious clowns didn't know they were sinners, too.

**But wisdom is justified by her children.**

<sup>20</sup> **Then He began to upbraid the cities wherein most of His mighty works were done, because they did not reconsider** / in Greek this word is: **meta** = **change** + **noeo** = **mind**. Jesus chose His words well... as any good teacher would. In His first-grade class... Jesus said: **reconsider**... because Jesus knows... that **without a changed mind**... there will be **no** changed heart:

<sup>21</sup> **Woe to you, Chorazin** / how terrible it will be to you, the city on the hillside!

**woe to you, Bethsaida** / how terrible it will be to you, the city on the shoreline! **for if the mighty works, which were done in you, were done in Tyre and Sidon, they would have reconsidered long ago in sackcloth and ashes.**

他是贪食，/ 现在，他们知道他不是一个贪吃的人;但是耶稣可能很享受与那些聚集的人共进午餐的时间;谩骂总是绝望失败者最后的动作;耶稣打扰了他们，

好酒的人/ 耶稣实际上是喝酒的;但他们知道他不是酒鬼;我们知道他被出卖的那一夜，他甚至宣布有一天他们要在他父亲的家里喝这葡萄树的果子;耶稣知道如何打破我们所有人人为的传统，

是税吏和罪人的朋友。/ 对耶稣的批评还在继续:马太知道他甚至爱税吏。

/你能想象吗;在这个破碎、不完美的世界里，耶稣爱罪人!!你难道听不出那些不理智、疯狂的人为传统爱好者的声音吗?耶稣与罪人联系在一起，因为没有任何义人被发现;可悲的是，宗教小丑们不知道他们也是罪人。

但智慧之子，总以智慧为是。（有古卷作但智慧在行为上就显为是）

<sup>20</sup> 耶稣在诸城中行了许多异能，那些城的人终**不悔改**，就在那时候责备他们说，/在希腊语中，这个词是:meta = **change** + **noeo** = **mind**。耶稣很好地选择了他的话语...就像任何一个好老师一样。在他一年级的课上...耶稣说:重新考虑...因为耶稣知道...**没有悔改**...就**不会**有改变的心:

<sup>21</sup> **哥拉汛哪，你有祸了**，/山腰上的城，你的灾将何等可怕!

**伯赛大啊，你有祸了**，/沿海的城，你的灾将何等可怕! 因为在你们中间所行的异能，若行在推罗西顿，他们早已披麻蒙灰悔改了。



<sup>22</sup> But I say to you, It will be more tolerable for Tyre and Sidon / more bearable to endure, for the southern and northern Phoenician cities, **at the day of judgment than for you.**

<sup>23</sup> And you, Capernaum who are exalted to heaven / you along the coast of Galilee had an inflated image of their importance; like those of the 21<sup>st</sup> century, and Jesus is going to burst their bubble too,

you will be brought down to hell / the place of the lost; Dr. Dallas Willard, philosophy professor asked: have you ever thought about what it means to be lost? Have you ever lost the keys to your car? Wherever they are, they are in the wrong place, and of no use: **for if the mighty works, which were done in you, were done in Sodom, it would have remained to this day.**

<sup>24</sup> But I say to you, it will be more tolerable / meaning: more bearable to endure **for the land of Sodom in the day of judgment... than for you /** whatever these words mean, it does seem that along with the Queen of Sheba -- from modern day Arabia, **these people in Sodom will also rise in the judgment...** and have something to say,

<sup>25</sup> At that time Jesus answered and said, I thank you, O Father, Lord of heaven and earth, because You hid these things from the wise and practical, and revealed them to babies / the children singing: **Jesus loves me, this I know**... is always so precious, isn't it?

<sup>26</sup> Even so, Father: for it seemed good in Your sight / Jesus likes His Father a lot, doesn't He?

<sup>27</sup> All are delivered to Me by My Father: no one really knows the Son, but the Father; and no one really knows the Father, but the Son, and the one to whom the Son will reveal him.

<sup>28</sup> Come to Me, all who labor and are heavy burdened, and I will give you rest.

<sup>22</sup> 但我告诉你们，当审判的日子，推罗、西顿所受的，/更能忍受的，是南方和北方的腓尼基城市 比你们还容易受呢。

<sup>23</sup> 迦百农阿，你已经升到天上。(或作你将要升到天上吗) /加利利海岸的人们夸大了他们的重要性;就像 21 世纪的那些，耶稣也要戳破他们的泡沫，

将来必坠落阴间。/失踪者所在的地方;哲学教授达拉斯·威拉德博士问道:你有没有想过失去意味着什么?你曾经丢过车钥匙吗?无论它们在哪里，它们都是在错误的地方，而且没有用:因为在你那里所行的异能，**若行在所多玛，它还可以存到今日。**

<sup>24</sup> 但我告诉你们，/意思:更能忍受 当审判的日子，所多玛所受的，比你还容易受呢。/无论这句话的意思是什么，似乎与示巴女王一样——来自现代阿拉伯的示巴女王，**所多玛的这些人也会在审判时站起来，**...有话要说，

<sup>25</sup> 那时，耶稣说，父阿，天地的主，我感谢你，因为你将这些事，向聪明通达人，就藏起来，向婴孩，就显出来。/孩子们在唱: **耶稣爱我，我知道**这是如此珍贵，不是吗?

<sup>26</sup> 父阿，是的，因为你的美意本是如此。/耶稣很爱他的父亲，不是吗?

<sup>27</sup> 一切所有的，都是我父交付我的。除了父，没有人知道子。除了子和子所愿意指示的，没有人知道父。

<sup>28</sup> 凡劳苦担重担的人，可以到我这里来，我就使你们得安息。

**29 Take My yoke upon you, and learn of Me;**

Dr. Dallas Willard states: when Jesus lived among us, He demonstrated He was the greatest thinker, leaving us his love and peace. Paul says: we are called to transform our thought life by taking on the mind of Christ: to replace the loveless, addictive, unrealistic advertisements peddled down here, with His ideas, His images, His information, His patterns of thinking -- not a few words, but whole passages; to **change our thinking**, opens the door. Romans 14: [The kingdom of God is not eating and drinking, but of doing things right, of peace and joy in the Spirit.](#)

Regarding idol worship – **which is replacement of God's word with our images**... any image used to experience and be slave to the covetous power of blind feelings; since we are powerless to directly resist with will-power and conquer feelings; we often adopt the strategy: choosing to surrender... and thus lose the battle. Regarding feelings, the major area of self-deception is the momentary exhilaration found in the human heart.

To continue to be mastered by feelings both thrilling and depressing which include: anger, fear, sexual attraction, desire for food, desire for looking good... and so many more feelings... is to evidence a wounded life shaped in a cold, heartless, abusive, often violent world.

Typically people who believe these feelings must be satisfied... choose to selectively resist some feelings... instead of either not having those feelings, or simply replacing them.

As a result, they honor their feelings... and, in fact, make their feelings (so they make their self) ... god in their little world. Often their god is their belly... or some other anatomy.

To discover my identity beyond being slave to my thrills and depressions, entails strongly wanting what I do not want now, and not wanting what I do want now.

**29 我心里柔和谦卑，你们当负我的轭，**

当耶稣生活在我们中间时，他证明了他是最伟大的思想家，给我们留下了他的爱与平安。保罗说：“我们被呼召以基督的心来改变我们的思想和生活：用基督的思想、形象、信息、思维模式——不是几句话，而是整段话，来取代那些无爱的、令人上瘾的、不切实际的广告；改变我们的思想，打开了一扇门。罗马书 14 章：[神的国不在乎吃喝，只在乎公义、和平，并圣灵中的喜乐。](#)

至于偶像崇拜——**用我们的形象来代替神的话语**...任何形象都曾经历并成为盲目感觉的贪婪力量的奴隶；因为我们无法直接用意志力去抵抗和征服感情；我们常常采取这样的策略：选择投降...从而输掉战斗。关于感觉，自我欺骗的主要领域是在人类内心发现的短暂兴奋。

继续被激动和压抑的感觉所控制，包括：愤怒、恐惧、性吸引、对食物的渴望、对外表的渴望...以及许许多多的感觉...就是在一个冷酷、无情、虐待、暴力的世界中塑造的受伤生命的证据。

通常认为这些感觉必须得到满足的人，会选择性地抵制某些感觉，而不是没有这些感觉，或者只是简单地替换它们。

因此，他们尊重自己的感觉，事实上，他们把自己的感觉(所以他们把自己)当成自己的小世界中的上帝。通常，他们的上帝是他们的肚子，或者其他器官。

要想发现自己的身份，而不是成为激动和沮丧的奴隶，就需要强烈地想要我现在不想要的东西，也不想要我现在想要的东西。

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This is not sitting being passive; it is not necessarily to avoid sin; but it is to avoid temptation = which means: **to reconsider**, to turn God's way.

That begins to happen when Jesus Christ is center and in focus.

Paul says, that Christ be formed within you... and this is primarily not an external matter; it is internal – it is a spiritual matter, a non-physical matter: a matter of the heart. And we are speaking not merely of a transformation of the spirit, but a transformation by the Spirit of God... who comes to help;

**Come to Me, all who labor and are heavy burdened, and I will give you rest.**

<sup>29</sup> **Take My yoke upon you,**

**and learn of Me** / He has the vital powerful information we need to know;

**for I am meek and lowly in heart: and you will find rest for your souls.**

<sup>30</sup> **For My yoke is easy, and My burden is light.**

这不是被动地坐着;不一定要避免罪恶;但这是为了避免试探=这意味着:重新考虑, 转向神的道路。

当耶稣基督成为中心和焦点时, 这就开始发生了。

保罗说: “基督是在你里面形成的.....”这基本上不是外在的事;它是内在的—它是一种精神上的, 非物质上的:一种心的问题。我们所说的, 不仅仅是圣灵的改变, 乃是藉着神的圣灵的改变...神是来帮助我们的。

学我的样式, 这样, 你们心里就必得享安息。

<sup>29</sup> 我心里柔和谦卑,

你们当负我的轭, 学我的样式, /他有我们需要的重要信息;

这样, 你们心里就必得享安息。

<sup>30</sup> 因为我的轭是容易的, 我的担子是轻省的。

This is My Father's World

JESUS, It is YOU

天父世界

耶稣, 是你