

MATTHEW 18 vs 12 马太 18:12

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The disciples... however many in attendance, were perplexed over many questions raised by their Teacher; undeniably they needed to change their thinking... with questions about the church He is building; with questions about their ineffective handling of demon possession; even questions over paying taxes. Matthew just recalled, they wanted to know: Who is the greatest in the kingdom of heaven? And Jesus simply responded: Except you all turn and become as little children, you will not enter into the kingdom -- and I guess He could have added... and find out the answer!

Now, Jesus has a question for the students... He asks...

12 What do you think? if a man or woman / someone, young or old, has a hundred sheep / in Greek: **probaton; where we get our word: **probation** meaning: a period of testing; conditional liberty. This word is used 42 times in the New Testament, John 10 uses **probaton** 17 times describing the great Shepherd who says: My sheep hear My voice and they follow Me,**

and one of them goes astray,

does he not leave the ninety-nine on the mountains / so Jesus is talking about a shepherd = in Greek: **poimen, that word used 18 times... in the NT; 17 times translated **shepherd** referring to the good Shepherd, and translated 1 time only: **pastor**...**

Hum? Interesting, that word is not found in the comprehensive list of spiritual gifts to the church, 1 Corinthians 12.

If anybody has a question about the meaning of a shepherd, the Lord GOD's definition can be found in Ezekiel 34 where the word is used 32 times.



门徒们...无论出席的人数有多少, 他们都对老师提出的许多问题感到困惑;不可否认, 他们需要改变想法...对他正在建立的交汇提出问题;质疑他们对附身恶魔的处理不力;甚至关于纳税的问题。马太回想起来, 他们想知道:天国里谁是最大的? 耶稣简单地回答说:除非你们都变成小孩子, 否则你们不会进入这个王国—我猜他可能会加

一句—然后找出答案!

现在, 耶稣有一个问题要问门徒...

12 一个人若有一百只羊, /在希腊:probaton;试用期的意思是:测试的一段时间;有条件的自由。这个词在新约里被用了 42 次, 约翰福音 10 章用了 17 次, 来描述伟大的牧人, 他说: “我的羊听了我的声音, 他们跟着我,

一只走迷了路,

你们的意思如何。他岂不撇下这九十九只, 往山里去找那只迷路的羊吗? /所以耶稣说的是牧羊人=希腊文:poimen, 这个词在 NT 被使用了 18 次;17 次翻译 shepherd 指的是好牧人, 翻译了 1 次:pastor...

有趣的是, 这个词并没有出现在哥林多前书 12 章的教会属灵恩赐清单中。 **林前 12**

如果有人对牧羊人的含义有疑问, 可以在 在以西结书中这个词被使用了 32 次。

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The LORD concluding: I will search for My sheep and seek them out. As a shepherd seeks out his flock, I will seek out My flock and will deliver them out of all places where they have been scattered. I will feed My flock; I will save My flock.

And Jesus asks...

if a man or woman has a hundred sheep... and one of them goes wandering, does he not leave the 99 on the mountains, and go search for the one which wandered off? / obviously, Jesus thinks any good and decent Shepherd would have enough sense to do that! Dr. Dallas Willard asked: have you ever considered what it means to be lost? Lost keys... to cars or houses are incredibly useless, aren't they? They certainly are out of place.

¹³ **And if it happens that he finds it** / the one gone astray,

Truly / Amen! I say to you, he rejoices more over that sheep / the good Shepherd: the good Pastor rejoices more over that one, **than for the 99 which did not wander off.**

¹⁴ **Thus it is not the will of your Father who is in heaven** / it was always the will of God our Father from the beginning... who desired to make **Adam's race in His image and likeness**. God's will was that all those created in His likeness would love Him freely; as well as love one another freely... but obviously things went horribly wrong... which was **not** the will of our Father in heaven.

Thankfully... in His love for the world, He even prepared a failsafe plan – a foolproof and guarantee for that eventuality... and that guarantee included giving His best -- His only Son,

it is not the will of your Father who is in heaven that one of these little ones should perish

耶和華說，我要尋找我的羊，將他們尋見。牧人怎樣尋他的羊群，我也必尋我的羊群，從它們散到各处的地方救回它們來。我必牧養我的羊群。我要拯救我的羊群。

耶穌問...

一个人若有一百只羊，一只走迷了路，你们的意思如何。他岂不撇下这九十九只，往山里去找那只迷路的羊吗？ / 很明显，耶稣认为任何一个好牧人都有足够的智慧去这样做。达拉斯·威拉德医生问道：你有没有想过失去意味着什么？丢了车钥匙或房子钥匙是毫无用处的，不是吗？它们当然是不合适的。

¹³ 若是找着了/就是迷路的那只，

我实在告诉你们，他为这一只羊欢喜，/好牧人：好牧人比那个牧人更快乐，比为那没有迷路的九十九只欢喜还大呢。

¹⁴ 你们在天上的父，也是这样不愿意这小子里丧失一个。/从一开始，这就是我们的父神的旨意...他想**按自己的形像和样式造亚当的种族**。神的旨意是所有按他的样式被造的人都要自由地爱他；但出现问题了...这不是我们天上父的旨意。

谢天谢地，出于对这个世界的爱，他甚至准备了一个故障保险计划，一个万无一失的保证，这个保证包括给他最好的——他唯一的儿子，

你们在天上的父，也是这样不愿意这小子里丧失一个。

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/ it never was the will of God our Father that any small or great should perish. When our heavenly Father works, what He does is always good. Even now, when the Spirit of God works with this broken creation... He lovingly continues to do all He knows to secure the good for those who hear His voice and follow Him, that none of His creation crashes and burns.

Next is a curious conversation. In Matthew 16, Jesus said, **I will build My church = My ekklesia**. The word is used 116 times in the NT – **only 3 times in the gospel** written by Matthew. This word always refers to people, **never** to a building: specifically to the **out-called-ones**... who usually met in homes. It is noteworthy: Peter **never** used this word in his letters.

So, you might wonder why it is mentioned now. Well, human nature at its worst... prefers its man-made traditions... which attempt to preempt the Word of God.

15 Moreover if your brother trespasses against you, go and tell him his fault between you

and him alone / go in private; which means: don't text his fault... or publish it on the internet:

if he will hear you,

you have gained your brother.

16 But if he will not hear you, then take with you... one or two more / in Greek: **heis e duo** -- not complicated math, / because **you + 1 or 2 = 2 or 3**... doesn't it? Jesus is talking about the church that He said He is building -- His church: not mine, not yours! Isn't it interesting that the Godhead includes: **the Father, Son and Holy Spirit** -- those 3 know the adequate number to establish truth.

that in the mouth of two or three witnesses... every word may be established.

/当我们的天父工作的时候，他所做的总是好的。即使是现在，当神的灵与这破碎的造物一同工作的时候，他仍慈爱地继续尽他所知的一切努力，为那些听见他的声音并跟随他的人保持福乐，使他所创造的万物没有一件崩溃燃烧。

接下来是一个有趣的对话。在马太福音 16 章，耶稣说，我要建造我的教会=我的 ekklesia。这个词在新约地区使用了 116 次——**在马太福音中只使用了 3 次**。这个词通常指的是人，而不是建筑物：尤其是那些被称为“**出类拔萃者**”的人，他们通常在家里见面。值得注意的是：彼得在书信中**从未**使用过这个词。

所以，你可能想知道为什么现在才提到它。嗯，人性在最坏的时候…更喜欢它的人造传统…试图先占上帝的话语。

15 倘若你的弟兄得罪你，你就去趁着只有他

和你在一处的时候， /私下里；意思是：不要把他的错发短信给他，或者在网上发布：

指出他的错来。他若听你，

你便得了你的弟兄。

16 他若不听，你就另外带一两个人同去， /希腊语：heis e duo——不是复杂的数学，/因为你+ 1 或 2 = 2 或 3...不是吗？耶稣说的是他说他正在建造的教会——他的教会：不是我的，也不是你的！这不是很有趣吗？上帝包括：**圣父、圣子和圣灵**——这三个人知道足够的数目来建立真理。

要凭两三个人的口作见证，句句都可定准。

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17 And if he / your brother who has trespassed against you, if he neglects to hear them, tell it to the church / tell it to the out-called-ones... 2 or 3 more people who are in the church He is building, or even like the 7 Jesus had breakfast with... on the shore of Galilee after He rose from the dead; the specific number isn't important, Jesus isn't imposing new rules and new regulations for some **Effective Church Leadership** manual... He is writing lessons on the hearts of His students enrolled in His class, hearing His voice... and following Him:

but if he neglects to hear the church / that Jesus is building then stop there,

let him be to you as a heathen and a publican / consider him an unfavorable Gentile... thought to be cursed by God; or like a tax collector... who is not known to be loved by mankind.

18 Truly I say to you,

Whatever you bind on earth will be bound in heaven:

and whatever you loose on earth will be loosed in heaven / and this is interesting, binding and loosening are the tools needed to help gain or prevent entrance... Jesus gave His followers the necessary keys; here are the same words Jesus said to Peter... so, it isn't exclusive to him... well, except in the dead language of the dead letter... of the hocus pocus church.



In the 1700s Adam Clarke wrote: Binding and loosing, in this place, and in Matthew 16:19, is generally as plain as the sun, by what occurs in numberless places dispersed throughout the Mishnah, and from there commonly used by the later rabbis when they treat the subject of rituals, that **binding and loosing** was commonly understood by the Jewish leaders at that time to be declarations of what was determined **permissible** and what was **prohibited**.

17 若是/就是得罪你的兄弟, 不听他们, 就告诉教会。/告诉那些被呼召的人...在他所建造的教会里的两三个人, 甚至像耶稣从死里复活后在加利利海岸和他一起吃早餐的七个人;具体的数字并不重要, 耶稣并没有为一些有效的教会领导手册强加新的规则 and 规定.....他是在他班上的学生心中写课程, 倾听他的声音.....并跟随他:

若是不听教会, /耶稣所建造的, **就停在这里,**

就看他像外邦人和税吏一样。/耶稣让我们为外邦人和税吏代求

18 我实在告诉你们,

凡你们在地上所捆绑的, 在天上也要捆绑。

凡你们在地上所释放的, 在天上也要释放。/这很有趣, 束缚和放松是帮助或阻止进入的工具...耶稣给了他的追随者必要的钥匙;这里是耶稣对彼得说的同样的话...所以, 这不是他独有的...好吧, 除了在死去的信中...在 hocuspocus 教堂的死语言。

在 1700 年代亚当·克拉克写道:绑定和失去,在这个地方,在马太福音 16:19,一般普通的太阳,什么发生在无数分散在整个密西拿的地方,从那里,后来拉比常用的治疗仪式的主题时,**绑定和松开**当时犹太人领袖通常理解的声明确定**允许的,什么是禁止的。**

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Our Savior spoke to His disciples in a language they understood, so that they were not at a loss to comprehend His meaning; and so, its being obsolete to us... is no reason why we should conclude that it was obscure to them. The words: **bind and loose**, are used in both places in a declaratory sense, **of things**, not of persons. It is: in the neuter gender, both in chap. 16, and here in this: i.e. whatever thing or things you will bind and loose: **things obligatory, and things not required**.

Consequently, what had been granted only a short time before to Peter... is clearly extended to all the disciples... however many present; so whatever it means, it means nothing special to Peter, far less to his pretended successors at Rome.

In other words: in the church Jesus is building... for example: where 2 or 3 might gather in His name: **and in those countries that have ducks, but no sheep, or have mango, but no grape vines; or rice cakes, but no bread...** Jesus knows... they will want to know: **what is permitted or prohibited... when best representing His teaching and illustrating His lessons.**

Jesus says...

Truly I say to you / who gather in My name, Whatever you bind on earth will be bound in heaven: and whatever you loose on earth will be loosed in heaven / representing Him here on earth; said differently, Jesus says: Go for it! **Amen! Not a problem! You are for Me! I am for you!**

Jesus knew... legalists and lovers of man-made traditions were also on their way.

¹⁹ **Again I say to you that if two of you /** Jesus is a good Teacher; with intent He is repeating himself; He knows some students don't listen well or pay attention; and some just do not do math well; if a husband and a wife; or, if a couple of friends, no age limit, no race limit, no gender limit in the Lord;

我们的救主用门徒能明白的语言对他们说话，使他们不至于茫然地明白他的意思；所以，它对我们来说已经过时了，这并不是我们应该得出结论说它对他们来说是晦涩难懂的理由。**捆绑和松开**这两个词在两个地方都是用来说明的，是指事物，不是指人。它是：在中性的性别里，在第 16 章里，在这里，在这个里：即，无论你将束缚或解除的是何事物或事物：**义务的事物，和非要求的事物。**

因此，在彼得不久之前所领受的恩典，显然延伸到所有的门徒身上，无论在场的门徒有多少；所以不管这意味着什么，这对彼得来说没什么特别的，更不用说对他在罗马假装的后继者了。

换句话说：在耶稣正在建造的教堂里...例如：在那里有两三个人可以以他的名字聚集；**在那些有鸭子但没有羊，或有芒果但没有葡萄的国家；或者是年糕，而不是面包**.....耶稣知道.....他们会想知道：什么是允许的，什么是禁止的.....**当最好地代表他的教导和说明他的教训时。**

耶稣说...

我实在告诉你们，凡你们在**地上**所捆绑的，在天上也要捆绑。凡你们在**地上**所释放的，在天上也要释放。/在人间代表他；换句话说，耶稣说：去吧！**阿门！不是一个问！你是我的！我是为了你！**

耶稣知道...律法主义者和人造传统的爱好者也在路上。

¹⁹ **我又告诉你们，若是你们中间有两个人在地上，/**耶稣是一个好老师；他有意地重复着自己的话；他知道有些学生不认真听讲；有些人就是数学不好；如果一对夫妻；或是几个朋友，在主里没有年龄、种族、性别的限制；

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if two agree / in Greek: **sumphoneo**... meaning: if 2 make a harmonious compact; where we get our word: symphony; **Jesus is talking about a symphony of 2... on earth as touching any matter** / any deed, any object or any business matter,

that they will ask, it will be done for them by My Father who is in heaven.

²⁰ **For where two or three gather together in My name** / **sunago**; where 2 or 3 convene, where 2 or 3 assemble and in harmony come together; where **He is the Center** of the meeting; like envoys representing the Lord Jesus, having His mind, thinking His thoughts; where 2 or 3 come together in the church He is building... or in little outposts scatter throughout the world... as the great philosopher Dallas Willard said, the greatest representation of the Lord... is seen in His love, which was His desire to secure the welfare of others...

and Jesus says, **when 2 or 3 of you gather together... in My name...**

I am there in the middle of them / Jesus makes this promise: **He is there**... in the center of the church He is building... **without** any blessings or approval of any prelate... **without** authorization from any clerical board... and **without** consent of any apostolic convocation.

And we should deeply consider this amazing chapter: Jesus made these promises to all His students learning from Him... however many were there. Well everybody **except Peter**... because we read:

²¹ **Then came Peter to him...** Wow! There must have been a camel jam... en route! So Peter was not part of this conversation; so it is worth reading again, being directed to us followers of the Lord.

若是你们中间有两个人 / 在希腊语中: **sumphoneo**...意思是:如果 2 构成一个和谐的契约;我们的词源是:交响乐;**耶稣说的是一曲二合一的交响乐**,在世上是关于任何事/任何事,任何物体或任何生意,

同心合意地求什么事,我在天上的父,

²⁰ 因为无论在哪里,有两三个人**奉我的名聚会**, / **sunago**;当 2 或 3 人聚集, 2 或 3 人聚集, 和谐地聚在一起;**他是会议的中心**;就像代表主耶稣的使者,有主的心意,有主的意念;就像伟大的哲学家达拉斯·威拉德(Dallas Willard)说的那样,上帝最伟大的代表是他的爱,这是他渴望确保他人幸福的愿望。

有两三个人奉我的名聚会

那里就有我在他们中间。/耶稣作出这样的承诺:**他在那里**...在他所建造的教会的中心...**没有任何**祝福或任何高级教士的批准...**没有任何**牧师委员会的授权...**没有任何**使徒集会的同意。

我们应该深入思考这一令人惊奇的章节:耶稣向他所有学习他的学生作出了这些承诺,无论那里有多少人。**除了彼得**,我们都读到

²¹ **那时彼得进前来**, /哇!路上肯定遇上骆驼堵车了!所以彼得没有参与这次谈话;所以这是值得我们再读一遍的,因为我们是主的信徒。

The Funeral of a Great Myth CSLewisDoodle

[His sheep hear His voice and follow Him](#)