

Follow: The Way of Worship
跟隨: 敬拜之道
Bo Stern Brady April 2, 2023
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敬拜詩歌一: 神愛世人 God So Loved

詞曲: HEART OF GOD CHURCH 新加坡神之心教會

VERSE 1

天父 如此愛世人
賜下祢獨生愛子
天父 如此愛世人
賜下祢獨生愛子

當祢來相信祂
所有過犯都洗淨
耶穌為你捨命 使你
得完全
所有重擔和懷疑
十架前全被挪去
破碎生命重新活著

哈利路亞
耶穌叫我得自由
哈利路亞
就真自由

VERSE 2

耶穌 祢如此愛我
為我捨命 獻上自己
耶穌 祢如此愛我
毫無保留 獻上自己

我要相信耶穌
所有過犯都洗淨
耶穌醫治我的心 全
然更新
所有重擔和恐懼
十架前全被挪去
耶穌賜我全新生命

哈利路亞
我心歡欣快樂
我今天重新活著

敬拜詩歌二: 你真偉大 How Great Thou Art

1.
主啊我神！我每逢舉目觀看，
你手所造一切奇妙大工；
看見星宿，又聽到隆隆雷聲，
你的大能遍滿了宇宙中。

2.
當我想到，神竟願差他兒子，
降世捨命，我幾乎不領會；
主在十架，甘願背我的重擔，
流向捨身，為要赦免我罪。

3.
當主再來，歡呼聲響徹天空，
何等喜樂，主接我回天家；
我要跪下，謙恭的崇拜敬奉，
並要頌揚，神啊你真偉大。

副歌：
我靈歌唱，讚美救主我神，
你真偉大！何等偉大！
我靈歌唱，讚美救主我神，
你真偉大！何等偉大！

敬拜詩歌三：神蹟 **Miracle**
詞 / 曲：Teo Poh Heng(張寶興 © 2015)

(A)我怎能 離了祢同在，
我未來交託祢手中，
我怎能 失去祢的愛，
祢是我永遠的依賴，

(BP)心中 懇切期待，
多渴望祢來，將天門打開，

(B)神蹟必會降臨，
高舉雙手 全心相信，
我能真實遇見祢，
暴風中仍堅定，
我心中喜樂 無人能奪去，
祢恩典覆庇我，主耶穌祢掌權。

(C)一切都更新，憑信心去相信，
神就在這裡，醫治傷痛疾病，
坦然無畏懼，依靠全能話語，
堅信祢應許，永遠不放棄，

Thesis: True worship is recognizing and responding to the presence of God when we see it.

主題：真正的敬拜是當我們看到神的同在時，我們能夠承認並回應。

Text: Luke 19:29-44

經文：路加福音19:29-44

The stories we read in the Bible have a place. Place is such an important thing. Where I go for coffee when I'm happy is different than where I go for coffee when I'm sad. When I think of my city, I think of the places in it. My story plays out in real, tangible places on top of a specific patch of earth. That's the story of Jesus as well. Today's story happens in and around Jerusalem, and specifically in the area of the Mt. of Olives. It's a ridge of hills within spitting distance of the east side of Jerusalem. It's only about 2,000 feet high, but it's still the high point of Jerusalem and forms the back drop for the city. King David once ascended the Mt. of Olives while weeping, as he fled the rebellion caused by his son, Absalom. Solomon built a high place for altar worship on that mountain and Zechariah prophesied that the Messiah would stand there. Jesus made many visits to the Mt of Olives - in fact, Luke 21 tells us when He was in Jerusalem He slept on the Mountain. Mary and Martha and Lazarus' house was situated on the eastern slope. In fact, Jesus visited the Mount of Olives three times in the last week of His earthly life.¹

** This section above in grey may change**

我們在聖經中讀到的故事都有它的一個地方。地方是如此重要。我高興的時候去哪裡喝咖啡和我難過的時候去哪裡喝咖啡是不同的。當我想到我的城市時，我會想到其中的各個地方。我的故事發生在地球上一方真實、有形的地方。這也是耶穌的故事。今天的故事發生在耶路撒冷及其周邊地區，特別是橄欖山地區。它是距離耶路撒冷東邊不遠的山脊。它只有大約 2,000 英尺高，但它仍然是耶路撒冷的製高點，形成了這座城市的背景。大衛王曾因兒子押沙龍的叛亂而哭著登上橄欖山。所羅門在那座山上建造了一個獻祭敬拜的丘壇，撒迦利亞預言彌賽亞會站在那裡。耶穌多次造訪橄欖山——事實上，

路加福音 21 章告訴我們，當他在耶路撒冷時，他就睡在山上。瑪麗亞，瑪大和拉撒路的房子位於東坡。事實上，耶穌在世上他生命的最後一周曾三次造訪橄欖山。

29As He approached Bethphage and Bethany at the Mount of Olives, He sent out two of His disciples, **30**saying, “Go into the village ahead of you, and as you enter it, you will find a colt tied there, on which no one has ever sat. Untie it and bring it here. **31**If anyone asks, ‘Why are you untying it?’ tell him, ‘The Lord needs it.’” 路加福音 21:29 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：**30** 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。**31** 若有人問為甚麼解它，你們就說：主要用它。

32 So those who were sent went out and found it just as Jesus had told them. **33**As they were untying the colt, its owners asked, “Why are you untying the colt?” **32** 打發的人去了，所遇見的正如耶穌所說的。**33** 他們解驢駒的時候，主人問他們說：解驢駒做甚麼？

34“The Lord needs it,” they answered. **35** Then they led the colt to Jesus, threw their cloaks over it, and put Jesus on it. **34** 他們說：主要用它。**35** 他們牽到耶穌那裡，把自己的衣服搭在上面，扶著耶穌騎上。

36As He rode along, the people spread their cloaks on the road. **37** And as He approached the descent from the Mount of Olives, the whole multitude of disciples began to praise God joyfully in a loud voice for all the miracles they had seen: **36** 走的時候，眾人把衣服鋪在路上。**37** 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，

38“Blessed is the King who comes in the name of the Lord!” “Peace in heaven and glory in the highest!” **38** 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。

The triumphal entry: Jesus is flipping the idea of royalty on its ear. Contrast His entrance with that of a Roman leader and it's obvious what's going on. (Review: Pilate's procession) He's not what they're used to worshipping. The entry is a major statement about God's plan and the nature of His kingdom - it's a message some are going to love and some will not. They're waiting for a powerful savior. This isn't that. 榮入聖城：耶穌正在顛覆人們對皇室的觀念。將他進聖城與羅馬領袖進聖城對比，有明顯的不同。（回顧：彼拉多的遊行）耶穌不像他們過去崇拜的人。騎着驢駒進城是關於上帝的計劃和祂國度的本質的重要陳述——這個信息有些人會喜歡，有些人不會。他們在等待一個偉大的救世主，然而耶穌並不是他們所期望的那樣。

What do you do when Jesus doesn't look like you thought he would?
當耶穌看起來不像你想像的那樣時，你會怎麼做？

Here we see Jesus begin to very intentionally direct the sequence of events that will lead to His death. Image of Jesus on a colt recalls Zechariah 9:9 and several other regal entrances in history - Jehu, Solomon - but the ride on a humble animal denotes not a Messiah of raw power, but of humility and service. Jesus for the people. 這裡我們看到耶穌開始非常有目的地指導著一系列的事件發生，一直到他的死亡。想像一下耶穌騎在驢駒上，就像《撒迦利亞書》9:9 所描繪的那樣，以及在歷史上的其他幾個君主進城的情形 - 耶戶，所羅門 - 但是騎着一個卑微的動物並不是表明彌賽亞的真實權能，而是表明了他的謙卑和服務精神。耶穌乃是為了大眾。

If you're waiting for palm branches in this story, you won't find them in the gospel of Luke. He

skips them entirely - possibly because the imagery is decidedly Jewish and quite complex. Luke isn't writing to the Jews and he'd have to do a lot of explaining to connect the dots for an audience of Gentiles. Luke stays focused on the person of Jesus. (Shout out to upcoming series) 如果你在一個故事裡等待棕樹枝的出現，你是不會在路加福音裡找到它們的。他把這部分完全跳過去了 - 也許是因為這形象表徵是明顯的猶太文化，解釋起來很複雜。路加不是在寫給猶太人，他需要在這件事上做很多解釋才能讓外邦人明白。路加的重點集中在耶穌身上。

As Jesus passes the Mt. of Olives, the disciples start to worship God for the miracles Jesus has performed. Mount of Olives was the predicted location for the Messiah's arrival in Zechariah 14:4-5 (600 BC, after the fall of Jerusalem) This is also where Jesus will soon be betrayed by Judas. This location is weighty with meaning. Luke specifically mentions that the disciples start the worship ruckus - they are the catalyst and the rest of the people follow. This helps us understand how this crowd will be so easy to sway the other direction in just a few days. From "Crown Him" to Crucify Him!" They're following the followers. They're bandwagoning, they're not worshipping. (What do we do when the people we're following change direction?) 在耶穌走下橄欖山的時候，他的門徒們開始為耶穌所行的神跡讚美神。橄欖山是在《撒迦利亞書》14:4-5 (公元前600年，耶路撒冷淪陷) 裡預言過的彌賽亞要到來的地方。這也是耶穌很快要被猶大出賣的地方。這個地方含義深重。路加尤其寫道門徒們導致了一種敬拜讚美的騷動。他們是促發者，其餘的人是跟隨者。這幫助我們理解了為什麼人群會那麼容易在幾天之內就轉向相反的方向。從擁立他做王到釘他十字架，他們在跟隨著那些跟隨者。他們是從眾者，他們不是在讚美神。(我們該怎樣做呢？當我們跟隨着的人調轉了方向？)

The disciples are having a good day. Their guy is on top. So they go ahead and declare Him king. This is what raises the eyebrows of the Pharisees. They tell Him to rebuke His disciples, exclamation point. 門徒們那天過的非常快樂。他們的主在山上。所以他們就宣布他是王。這引起了法利賽人的反感。他們告訴耶穌讓他譴責他的門徒！

39 But some of the Pharisees in the crowd said to Him, "Teacher, rebuke Your disciples!"
路加福音21:39 众人中有几个法利赛人对耶稣说、夫子、责备你的门徒吧。

40 "I tell you," He answered, "if they remain silent, the very stones will cry out." Luke 19
路加福音21:40 耶稣说、我告诉你们、若是他们闭口不说、这些石头必要呼叫起来。

They're essentially asking Jesus to reject the worshippers' claim that He is the king. Jesus tells them it's hopeless. If the humans are quiet, the rocks will shout. He is telling them that truth is truth no matter who does or doesn't get it and further telling them that they are less perceptive than boulders. **All creation knows Him.** The heavens declare the glory of God (Psalm 19)...and this one: 他們基本上就是要求耶穌阻止那些敬拜者聲稱他是王。耶穌告訴他們這是沒有希望的。如果人閉口，石頭就要呼叫。他告訴他們真理就是真理，不管人是否明白。他進而告訴他們，他們比石頭更遲鈍。所有的受造物都認識他。天國宣揚神的榮耀。這裡還有一節：

Romans 8:22 羅馬書 8: 21-22

21 Creation itself also will be set free from its slavery to corruption into the freedom of the glory of the children of God. 受造物仍然指望脫離敗壞的轄制、得享神儿女自由的榮耀。

22 For we know that the whole creation groans and suffers the pains of childbirth together until now .我们知道一切受造物、一同叹息劳苦、直到如今。

Then the story takes a hairpin turn. 故事在這裡發生了反轉。

This moment is very intense. The situation could not be more tragic. Jesus is standing at the epicenter of the dissonance between the worshipers and the cynics, the shouters and the shush'ers. He is face to face with just how hardhearted humanity has become and He alone knows that they are missing the very rescue they're longing for. The rocks get it. The people don't. 這個時刻非常緊張。情況不可能更糟了。耶穌處在敬拜者和反對者，在歡呼者和冷靜者矛盾的中心。他直接面對人的內心可以變得如此剛硬，他獨獨知道他們錯過了他們期待已久的救贖。石頭都能明白，人卻不能。

It's messed up, and Jesus knows it and as He keeps moving towards Jerusalem, He can't hold in His sorrow anymore. "As He approaches the city" ..that's now. He's only a 1/2 mile or so out. Can you imagine it? Jesus on a donkey, people shouting and screaming, calling Him King, as tears roll down His face. As He looks in the eyes of the crowd, as He sees their children beside them, as He longs for their redemption. 這成了一團糟，耶穌知道，卻繼續向前，向着耶路撒冷，他無法掩飾他的悲傷。“在他進城時”，就在這時候，他只有大概1/2英里的路程。你能想像嗎？耶穌騎在毛驢上，人們歡呼尖叫，稱他為王，但是淚水卻滾落他的臉頰，在他看進人們的眼裡，他看到他們的孩子在他們身邊，他是那麼希望他們能夠獲得拯救。

As he approached Jerusalem and saw the city, he wept over it 42and said, "If you, even you, had only known on this day what would bring you peace—but now it is hidden from your eyes. 43The days will come upon you when your enemies will build an embankment against you and encircle you and hem you in on every side. Luke 19:41-43

路加福音 19: 41 耶穌走近耶路撒冷的時候，看見了城，就為城哀哭， 42 說：“巴不得你在這日子，知道關於你平安的事，但現在這事在你眼前是隱藏的。 43 日子將到，你的仇敵必築壘攻擊你，周圍環繞你，四面困住你。

Prophetic. It would happen forty years later. In fact, the catapults would be parked right there on the Mt. of Olives, shooting over and into the city. 有先知性的。這事要在四十年之後發生。事實上，彈射器將停在橄欖山上，將砲彈射向城市。

They will dash you to the ground, you and the children within your walls. Luke 19:44
路加福音 19:44 要摧毀你和你裡面的兒女

This is an important statement. Jesus tells them the consequences of whatever it is they have done will have generational impact. "Your children inside of you - the children who aren't born yet, the potential that hasn't been realized yet. Future dreams, future hopes. Shut up and hemmed in beneath the rocks. Why? 這是一個重要的聲明。耶穌告訴他們，他們所做的一切會產生世世代代的影響。“你裏面住的孩子們——那些尚未出生的孩子們，尚未實現的潛力。未來的夢想，未來的盼望。關閉折起，躲在岩石下。為什麼？

They will not leave one stone on another, because you did not recognize the time of God's coming to you." Luke 19:44

路加福音 19:44 (後半句)沒有一塊石頭留在另一塊石頭上面，因為你不知道那眷顧你的時期。”

Another translation says: You didn't recognize God's moment when it came to you. 另一譯本說：你沒有認出神臨到你的時刻。

What are the common denominators of those who recognize and worship the real God? Who perceive a holy moment? 那些承認和敬拜真神的人的共同點是什麼？誰察覺到一個神聖的時刻？

1. **True worshippers position themselves to see Him.** 真正的敬拜者預備自己要見祂。
2. **True worshippers bring their whole hearts.** Even the ugly stuff. It's not hypocritical to worship through your doubts. (Psalm 51) 2. 真正的敬拜者全心全意。即使是醜陋陰暗的一面。在疑惑仍要敬拜，這不是偽善。（詩篇 51）
3. **True worshippers are willing to part with bitterness and offense.** It's worship cyanide. Fast fretting, feast on gratitude 3. 真正的敬拜者願意與苦毒和冒犯分離。這是崇拜氰化物/劇毒物。戒掉煩惱，以感恩為盛宴。

(Ephesians 4.) 30 Do not grieve the Holy Spirit of God, by whom you were sealed for the day of redemption. 31 Let all bitterness and wrath and anger and clamor and slander be put away from you, along with all malice. 32 Be kind to one another, tender-hearted, forgiving each other, just as God in Christ also has forgiven you. (以弗所書 4.30) 30 不可讓神的聖靈憂傷，因為你們受了他的印記，等候得贖的日子。31 一切苛刻、惱怒、暴戾、嚷鬧、毀謗，連同一切惡毒，都應當從你們中間除掉。32 要互相友愛，存溫柔的心，彼此饒恕，就像神在基督裡饒恕了你們一樣。）

Response: Song. 回應：詩歌

Benediction. 祝禱

NOTES: 注：

Traditionally, Pilate paraded into Jerusalem on the first day of Passover Week, entering the west gate – the front gate – with legions of chariots, horses, and foot soldiers, dressed for battle and armed with swords and spears. Rome's authority would not be questioned. The majesty with which Pilate enters the front door of the city was meant to inspire awe and fear, respect and obedience. 按照傳統，彼拉多在逾越節週的第一天進入耶路撒冷，進入西門——前門——帶著成群結隊的戰車、馬匹和步兵，他們身著戰衣，手持刀劍和長矛。羅馬的權威不容受到質疑。彼拉多進入城的前門的權威旨在激發敬畏和恐懼、尊重和服從。

Meanwhile, at the east gate – the back gate – another parade is underway. This parade was just as carefully staged as Pilate's entry into Jerusalem. It was a counter-procession, a different vision of what a Kingdom should be, a subversive action against the powers that ruled Jerusalem. Jesus' humble, yet triumphal, entry into Jerusalem stood in contrast to the magnificence and brutality on display at the opposite end of the city. Jesus brings peace, while Pilate brings a sword. 與此同時，在東門——後門——另一場遊行正在進行中。這次遊行就像彼拉多進入耶路撒冷一樣精心策劃。這是一個非常規的遊行，是對本該有的王國的不同看法，是對統治耶路撒冷的權力的顛覆行動。耶穌謙卑而勝利地進入耶路撒冷，與城市另一端所展示的壯麗和殘暴形成鮮明對比。耶穌帶來和平，而彼拉多帶來刀劍。