

馬太福音

The Gospel of  
Matthew

Chapter 5: The Sermon on the Mount

第5章：山上的教訓

# Last time 上次: Jesus' Temptation 給耶穌的試探

1. Jesus was led by the Spirit into the wilderness to be tested in his final moments of preparation  
耶穌受聖靈的指引進入曠野, 在祂最後預備的時刻受試驗
2. He fasted and prayed for 40 days waiting before God in silent dependence with a soul consecrated and a spirit sanctified  
祂禁食並禱告40天, 在安靜的倚靠中, 帶著奉獻的靈與聖別的靈, 在神前等候
3. At his weakest moment the Devil came to tempt his physical, emotional and human ambition to react  
在祂最軟弱的時刻, 魔鬼來誘惑祂身體、情感和人性的野心的反應
4. But Jesus as son of man remained firmly united to his Father and overcame temptations by the sword of the Spirit which is the Word of God  
但耶穌身為人子, 保持與天父堅定的聯合, 藉著聖靈的寶劍, 即神的話語來勝過試探



# Spiritual Nature of Temptation

## 試探的靈性本質

1. **The issue underneath all 3 temptations was whether Jesus would remain united with his Father in dependence and trust as a son of man or be drawn out by Satan to act independently for his own sake with his divine powers as Son of God**

所有三個誘惑背後的問題是，耶穌是以作為人子繼續倚靠和信任與天父的聯合，還是被撒旦引誘，以神之子的力量為自己的利益獨立行事

2. **By remaining in unity with Father and Spirit He was taking back man's original position on earth of authority and dominion**  
藉著與父和聖靈保持合一，祂奪回了人類在地球上最初的權力和統治地位

# Spiritual Nature of Temptation

## 試探的靈性本質

3. These temptations teach us that spiritual conflict can be very “real” and “tactile” even if not necessarily physical:

這些誘惑告訴我們，屬靈的衝突可以是非常「真實的」和「可觸碰的」，即使不一定是身體上的：

a. Were the Devil’s appearance and voice physical or perceived in spirit?

魔鬼的外表和聲音是肉體的還是靈裡感覺的？

b. Did Satan literally take Jesus to the Temple’s pinnacle or was it clearly presented by a spiritual vision within?

撒旦是真的把耶穌帶到了聖殿的殿頂，或是這是在靈裡清楚地呈現的異象？

c. Taking Jesus atop “a very high mountain” and showing him all the world’s glory must have been like Paul’s being “caught up in a vision” of a spiritual destination just as real as if upon an actual physical mountain

把耶穌帶到「一座很高的山」上，向祂展示世界上所有的榮華，應該就像保羅「在異象中」，看到一個屬靈的目標，就像在一座實際的山上一樣真實

# Overview of Matthew 5-7

## 縱覽馬太福音5-7章

### The King Proclaims His Righteous Kingdom

### 王宣告祂公義的國度

A. Matt. 4:16-17 His ministry is the Light of Righteousness

馬太福音4:16-17 祂的職事是公義的光

B. Matt.5:1-16 His righteous character is revealed in His kingdom

馬太福音5:1-16 祂公義性格在祂的國度中顯現

C. Matt. 5:17-48 His kingdom fulfills/ completes the righteousness of the Law

馬太福音5:17-48 祂的國度應驗/完成了律法的義

D. Matt. 6:1-34 True Kingdom righteousness is walked out with holy “piety” and “heart priorities”

馬太福音6:1-34 真實的國度公義是由神聖的「敬虔」及「心的優先」而行出的

E. Matt. 7:1-29 True Kingdom righteousness brings all matters before His “Justice”

馬太福音7:1-29 真實的國度公義將所有的問題都帶到祂的「正義」之前



# The Kingdom Motif - Invasion

## 國度的主題 —— 侵入

# THE 國度 KINGDOM INVASION 侵入

Think of the kingdom of the heavens “breaking into this world”  
想想天國「闖入這個世界」

- 1) Heaven’s rule breaks into this world challenging Satan, sinners, the rulers of this world and manmade religious systems (D-day)  
天國的掌權闖入這個世界，挑戰撒旦、罪人、這個世界的統治者和人造宗教系統  
(諾曼地登陸日)
- 2) First comes kingdom penetration by a word, a sign, or a kingdom servant  
首先是透過話語、徵兆或國度的僕人來滲透
- 3) Immediately resisted and contended against by forces at enmity with God  
立即遭到與神為敵的勢力的抵擋和爭鬥
- 4) A struggle ensues with the Messiah ruling and overruling unto victory  
一場鬥爭隨之而來，帶著彌賽亞的掌權與推翻直到勝利

## 2nd Motif: "the wilderness" 第二個主題:「曠野」




1. The wilderness is experienced by all mankind with intense experiences— of stark need for food, water and warmth, of isolation, of danger and divine deliverance, of fear as the haunt of Satan and evil spirits, of renewal, of encounters with God

曠野是所有人類經歷過的強烈經歷——因著對食物、水和溫暖的迫切需要，因著與世隔絕，因著危險和神聖的拯救，因著撒旦和邪靈出沒的恐懼，因著更新，因著與神相遇

2. The king conquered the wilderness thereby “binding the strong man” in order to plunder his house by setting the captives free **Mk. 3.27**

王征服了曠野，從而「網綁了壯士」，釋放被擄的，以掠奪他的房屋 **可3:27**

# 3rd Motif: "the mountains" 第三個主題:「山」



|                                   |                                 |   |                                     |   |                                   |                                     |
|-----------------------------------|---------------------------------|---|-------------------------------------|---|-----------------------------------|-------------------------------------|
| Mount of Temptation<br>試探山<br>(4) | Mount of Blessing<br>祝福山<br>(5) | Mountain of Prayer<br>禱告山<br>(14:22-23) | Mountain of Bread<br>餅的山<br>(15.29) | Transfiguration Mountain<br>變化山<br>(17) | Mount of Olives<br>橄欖山<br>(24-25) | Mount of Commission<br>差遣的山<br>(28) |
| Battles in the heavens<br>屬天的戰爭   | Heaven's Blessings<br>屬天的祝福     | Heavenly Communion<br>屬天的交通             | Heaven Resources<br>屬天的供應           | Heaven's Glory<br>屬天的榮耀                 | Heaven's 2nd Coming<br>屬天的第二次來臨   | Heaven's Commission<br>屬天的差遣        |

Matthew's 7 Spiritual Mountains 馬太福音7個屬靈的山



# Matthew's Three Kingdom Mountain Peaks 馬太福音的三個國度的山峰

Sermon on the Mount

山上的教訓

(5-7)

Heavenly Life of  
the Kingdom  
國度的屬天生命

7 Parables of  
the Kingdom

7個關於國度的比喻

(13)

HPOV of Kingdom  
History's Mysteries  
屬天視角的  
國度歷史奧秘

Prophetic Kingdom Come

國度降臨的預言

(24-25)

Kingdom Fulfilment  
on earth  
國度在地上的應驗

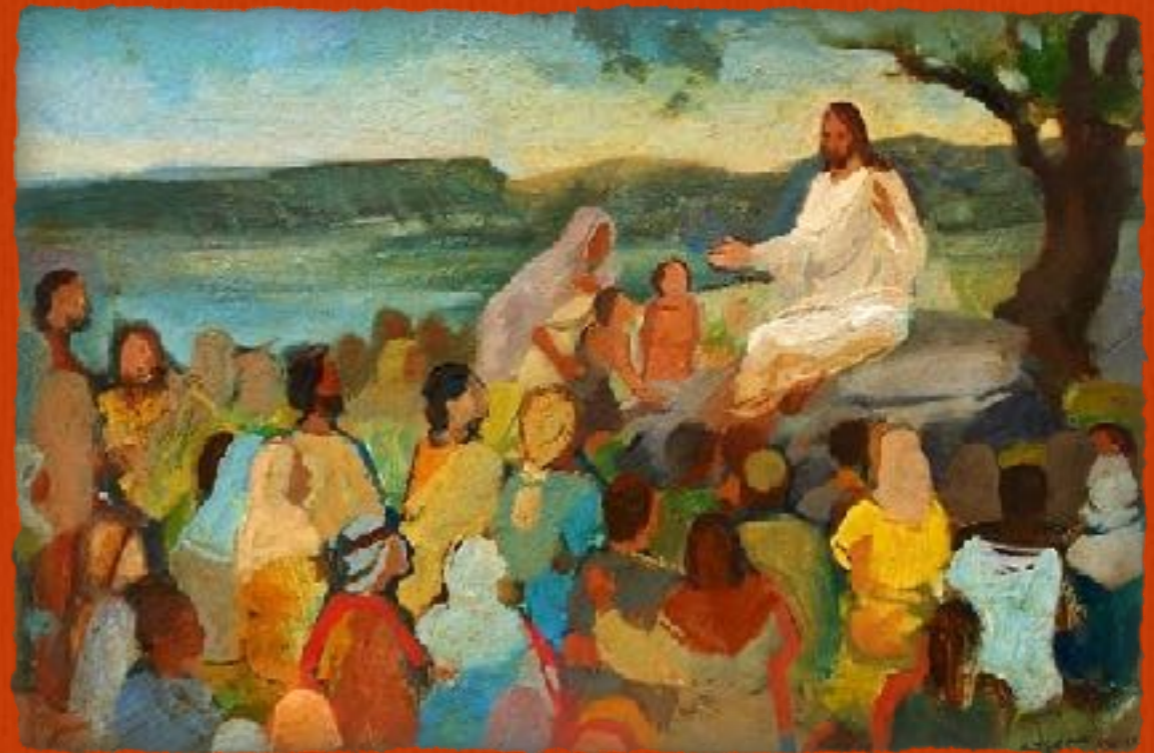
*Matt. 5.1 When Jesus saw the crowds, He went up on the mountain; and after He sat down, His disciples came to Him.*

太5:1 耶穌看見這許多的人,就上了山,既已坐下,門徒到他跟前來。

# The Character of the King 王的性格

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Matthew 馬太福音 5.1-16



# Matt 5-7- Sermon on the Mount: Context

## 馬太福音5-7章 山上的教訓：背景

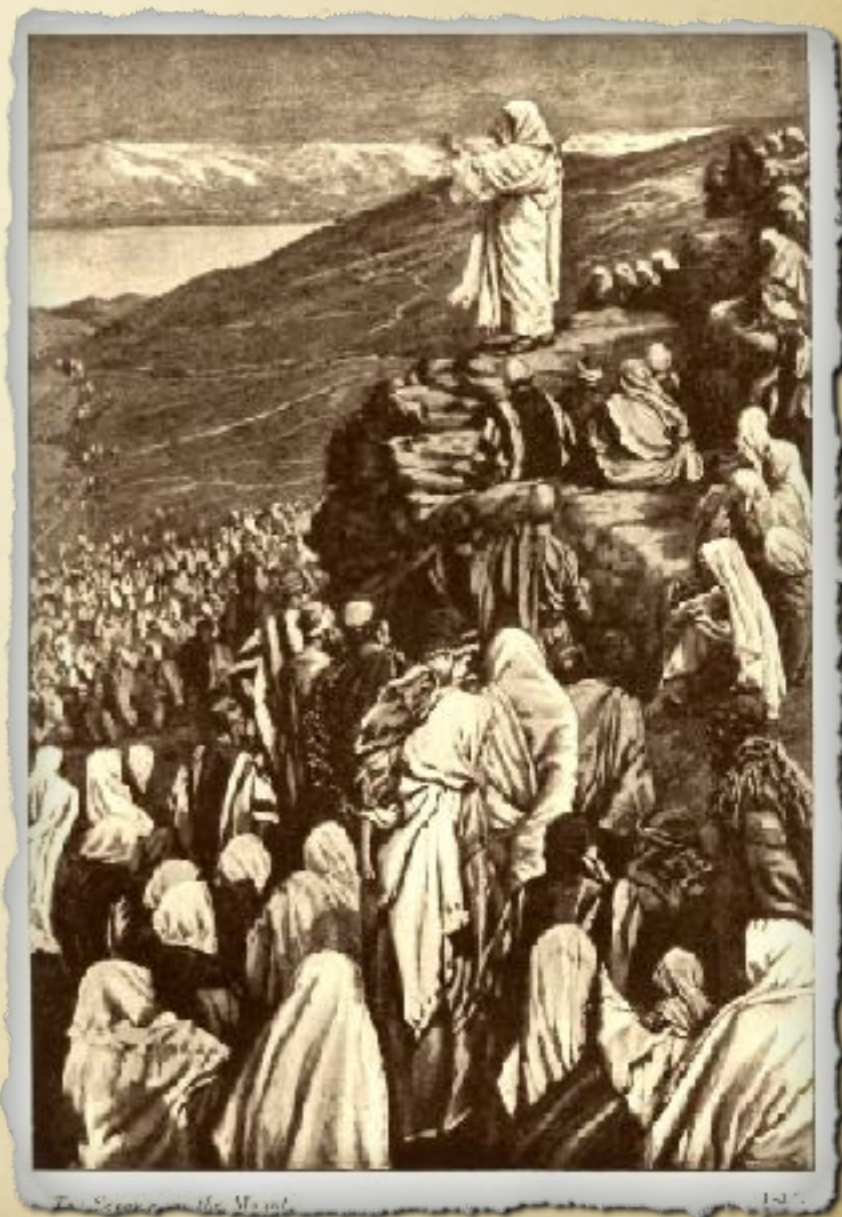
1. Matthew the scribe now brings the reader before the Great Teacher and King as He defines the Kingdom  
文士馬太現在將讀者帶到偉大的導師和君王面前，因為祂定義了天國

2. Matthew shapes this 1st discourse in **Matt.5-7** as if spoken in one inaugural session (cf. **Matt.7.28-29**) though some of these sayings were spoken at various times in the other synoptic gospels

馬太在馬太福音5-7章中塑造了這第一段話語，就好像在一次就職會議上所說的一樣（參見馬太福音7:28-29），儘管在其他符類福音書中，這其中的一些話的在不同的時間說過。

3. Most likely Matthew actually condensed this sermon from a longer original session lasting several hours (not 10 minutes)

很可能馬太實際上是從原本較長的持續幾小時的會議中(不是 10 分鐘)濃縮了這篇講道



# Matt 5-7- Sermon on the Mount: Interpretation

## 馬太福音5-7章 山上的教訓：解釋

### Three Common Interpretations

#### 三種常見的解釋

- 1. Dispensational: the principles of kingdom life in the future Millennium**  
時代論：未來千禧年國度生活的原則
- 2. Protestant (Luther): the sermon heightens the OT Law's standard to drive sinners to salvation by Grace**  
更正教(路德)：講道提高了舊約律法的標準，驅使罪人靠著恩典得救
- 3. Liberal/progressive sees the sermon as ideals and goals for all mankind to live by in peace and harmony (Gandhi)**  
自由派/進步派：將佈道視為全人類和平與和諧生活的理想和目標(甘地)

### Problems with Interpretations

#### 解釋方面的問題

- 1. Dispensational: Matt.6 Lord's prayer assumes kingdom and will can be done now, alms given now, fasting done now**  
時代論：馬太福音第6章的主禱文顯示，國度和旨意現在就可以成就，現在施捨，現在禁食
- 2. The sermon presents God's Grace in the kingdom of the heavens where disciples on earth are to be light and salt to the world**  
講道展現了神的恩典在天國裡，地上的門徒要成為世人的光和鹽
- 3. Sermon is meant only for those under the rule of the Messiah who live by resurrection power and are loved by a Heavenly Father**  
教訓只是為著那些在彌賽亞統治下靠復活大能生活並被天父所愛的人

# Matt 5-7- Sermon on the Mount: Background

## 馬太福音5-7章 山上的教訓：背景

### The Nature of the Kingdom Revealed

### 國度的本質已被啟示出來了

1. The Kingdom invasion which has now been manifest in the life and ministry of Jesus is now revealed to his disciples  
國度的侵入已經在耶穌的一生和事奉中顯現出來，現在也向祂的門徒啟示了
2. The highest priority in the Kingdom is the “heavenly character” of its King and disciples rather than its territory, government or authority  
國度中最重要的是王和門徒「屬天的性格」，而不是其領土、管轄或權威
3. “The Beatitudes and the Sermon on the Mount are Christ's biography. Every syllable he had already written down in deeds. He has only to translate his life into language.” - Wm. Burnet Wright, D. D.  
「八福和登山寶訓是基督的傳記。祂已經將每一個音節都寫進了行動中。祂只需要把自己的生活翻譯成語言。」

——神學博士威廉 伯內特·賴特 Wm. Burnet Wright, D. D.

# Matt 5-7- Sermon on the Mount: Contrast

## 馬太福音5-7章 山上的教訓：對比

### The Nature of the Kingdom Contrasted

### 天國本質的對比

1. Jesus reveals the nature of the Kingdom of the heavens by contrasting it to those of the kingdoms of this world in a series of paradoxes  
耶穌透過一系列悖論將天國與世上的國度進行對比，揭示了天國的本質
2. Only under the rule of the Blessed Father can poverty, mourning, hunger, thirst, weakness and persecution be transposed into blessednesses  
只有在天父的統治下，貧窮、哀悼、飢餓、乾渴、軟弱和迫害才能轉化為祝福
3. Jesus took his disciples atop the Kingdom Mount for this transcendent perspective of Heaven's blessedness for those under kingdom rule  
耶穌帶著祂的門徒登上國度的山，以超然的視角看天國對那些在國度統治下的人的祝福



## Christ reverses men's most cherished notions

### 基督扭轉了人們最珍視的觀念

*Recently I stood beside a lake as its calm waters lapped the shore. I saw the foliage of the trees and the little flowers reflected. But everything was reversed. What was highest on the land was deepest in the water, what was lowest on the land was highest in the water. The tree-tops lay deep below, the daisies and anemones were close at hand; and I saw this as a parallel of what is happening around. What is much esteemed by man is reckoned small in eternity's estimate. The gold for which we strive, and on which we count, is employed to make the lowly pavement of the New Jerusalem. Whilst the humility which washes disciples' feet, the meekness which takes an insult quietly, are the royal and leading features of that heavenly world.*

最近，我站在湖邊，平靜的湖水拍打著岸邊。我看到倒映著樹葉和小花。但一切都是反著的。在陸地上最高的在水中最深，在陸地上最低的在水中反而最高。樹梢深藏在下面，雛菊和海葵就近在眼前；我認為這與周圍正在發生的事情有相似之處。人所看重的東西，在永恆的估計中卻顯得微不足道。我們奮鬥所指望的黃金，被用來鋪設新耶路撒冷的簡陋路面。為門徒洗腳的謙卑和安靜地接受侮辱的溫柔，是天上世界的高貴和主要特徵。

**Meyer, F. B.. "Blessed are ye" 摘自弗雷德里克·邁爾的「你們有福了」**

## Matthew 5.1-16 馬太福音5:1-16

**Matt. 5.1** *When Jesus saw the crowds, He went up on the mountain; and after He sat down, His disciples came to Him.*

**太5:1** 耶穌看見這許多的人, 就上了山, 既已坐下, 門徒到他跟前來。

**Matt. 5.2** *He opened His mouth and began to teach them, saying,*

**太5:2** 他就開口教訓他們說:

## Beatitudes 八福

1. “**The crowds**” link up this section with the previous summary of Jesus’ ministry over the previous 6 months in **Matt. 4.23-25**  
「許多人」將這部分連上馬太福音 4: 23-25  
耶穌過去 6 個月的事工總結
2. “**Up on the mountain**” is the place where Divine and Heavenly transactions are made in the kingdom  
「上了山」是在國度進行神聖屬天交通的地方
3. **Luke** records the context of this “heavenly sermon”  
路加記載了這次「屬天講道」的背景
  - a. After an all night prayer vigil upon a mountain 是在山上徹夜禱告之後
  - b. Followed by calling the 12 apostles who now sat down before Jesus for instruction (**Lu. 6.12-16**) (路加福音6:12-26)  
隨後呼召12使徒坐在耶穌面前接受指示
4. Notice His words were directed specifically to his disciples although the surrounding crowds could overhear **Matt. 7.28-29**  
注意, 儘管周圍的人群可以聽見, 但祂的話是專門針對祂的門徒們說的 太7:28-29



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## Beatitudes 八福

### FOOTNOTES 註腳

Matthew the Scribe seems to make 3 allusions to Jesus as the new Moses  
文士馬太似乎三次暗示耶穌是新摩西

1. “He went up the mountain” exact words of Ex.19.3 at Mt. Sinai  
「他上了山」與出埃及記 19:3 到西乃山是同樣的字
2. “The” mountain different from other mountains around Israel  
「這座」山與以色列週圍的其他山不同
3. “He came to fulfill” the Torah that Moses gave from Mt. Sinai (Matt. 5.17)  
「祂來是要成全」摩西在西乃山所頒布的律法 (太 5.17)

## Matthew 5.1-16 馬太福音5:1-16

**Matt. 5.3** *“Blessed are the poor in spirit, for theirs is the kingdom of heaven.*

太5:3 虛心的人有福了, 因為天國是他們的。

**Matt. 5.4** *“Blessed are those who mourn, for they shall be comforted.*

太5:4 哀慟的人有福了, 因為他們必得安慰。

**Matt. 5.5** *“Blessed are the gentle, for they shall inherit the earth.*

太5:5 溫柔的人有福了, 因為他們必承受地土。

**Matt. 5.6** *“Blessed are those who hunger and thirst for righteousness, for they shall be satisfied.*

太5:6 飢渴慕義的人有福了, 因為他們必得飽足。

**Matt. 5.7** *“Blessed are the merciful, for they shall receive mercy.*

太5:7 憐恤人的人有福了, 因為他們必蒙憐恤。

**Matt. 5.8** *“Blessed are the pure in heart, for they shall see God.*

太5:8 清心的人有福了, 因為他們必得見 神。

**Matt. 5.9** *“Blessed are the peacemakers, for they shall be called sons of God.*

太5:9 使人和睦的人有福了, 因為他們必稱為神的兒子。

## Beatitudes 八福

**Jesus speaks on the mount of the Blessings of Kingdom life just as Joshua spoke upon Mt. Gerizim of the blessings for Israel**

耶穌在山上談到國度生活的祝福, 正如約書亞在基利心山上談到以色列的祝福一樣

1. “Blessed” also means “happy” but deeper and fuller because based upon a heavenly life within and not upon whether one has ‘happy’ circumstances or pleasant feelings

「有福」也意味著「快樂」, 但更深刻也更充實, 因為基於內在的屬天生活, 而不是一個人是否擁有「快樂」的環境或愉快的感覺

2. These seven conditions would never be described as “*blessednesses*” except when seen from HPOV

這七個條件從不會被描述為「福」除非是從屬天的角度來看

## Matthew 5.1-16

### 馬太福音5:1-16

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耶穌在山上談到國度生活的祝福, 正如約書亞在基利心山上談到以色列的祝福一樣

3. The “upside down” kingdom blessings come from “inside out” rather than from “outside in” as the world defines happiness  
「顛倒」的國度祝福來自「由內而外」而不是世界對幸福的定義「由外而內」

a. Kingdom order is 國度的次序是:

1) Blessed fixed attitude within meets  
內心有福的固定態度遇到

2) Outer trials resulting in 外在考驗, 其結果是

3) Lasting Kingdom rewards 持久的國度賞賜

b. World’s order is 世界的次序是:

1) Outer circumstances determine

外在的環境決定

2) Earthly rewards or loss producing

世界的回報或損失, 從而產生出

3) Inner happiness or despair

內在的幸福或絕望

# Matt 5-7- Sermon on the Mount: Keys

## 馬太福音5-7章 山上的教訓：重點

### Understanding the Blessed Kingdom Life

#### 了解蒙福國度的生活

Jesus testifying of his own blessedness in these beatitudes

耶穌在這些八福中見證了祂自己的福氣

1. Believers seated in the heavenlies and blessed with every spiritual blessing in Christ  
信徒坐在天上，並在基督裡得到一切屬靈的祝福
2. Those who have taken their cross and consecrated to a “King-centered” life rather than a self centered one  
那些背起十字架並獻身於「以王為中心」的生活，而不是以自我為中心
3. Blessedness found on resurrection ground with Christ our life  
在復活的位置上找到與基督為我們生命的祝福

# The Beatitudes

## 登山寶訓

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Matthew 馬太福音 5.1-12



## Matthew 5.1-16 馬太福音5:1-16

**Matt. 5.3** *“Blessed are the poor in spirit, for theirs is the kingdom of heaven.*

太5:3 虛心的人有福了,因為天國是他們的。



*2 Cor. 13.4 For indeed He was crucified because of weakness, yet He lives because of the power of God. For we also are weak in Him, yet we will live with Him because of the power of God directed toward you.*

林後13:4 他因軟弱被釘在十字架上,卻因神的大能,仍然活著。我們也是這樣同他軟弱,但因神向你們所顯的大能,也必與他同活。

## Beatitudes 八福

### Poor in spirit 虛心

1. What a blessing that man's quickened spirit can 'see' the blessed God and sense an immediate decrease with a blessed sense of dependent poverty  
人被點活的靈能『看見』可稱頌的神,並感受到,帶著一種受祝福的感覺倚靠貧窮的立即減少,這是何等蒙福!
2. The blessed disciple then wholly leans on the Lord for all things as Jesus did throughout his life (“I can do nothing out of myself” 5x in John)  
蒙祝福的門徒然後在所有事上都完全倚靠主,就像耶穌一生所做的那樣(約翰福音中5次的「我憑著自己不能做什麼」)

## Matthew 5.1-16 馬太福音5:1-16

**Matt. 5.3** *“Blessed are the poor in spirit, for theirs is the kingdom of heaven.*

太5:3 虛心的人有福了, 因為天國是他們的。



**2 Cor. 13.4**

*For indeed He was crucified because of weakness, yet He lives because of the power of God. For we also are weak in Him, yet we will live with Him because of the power of God directed toward you.*

林後13:4

他因軟弱被釘在十字架上, 卻因神的大能, 仍然活著。我們也是這樣同他軟弱, 但因神向你們所顯的大能, 也必與他同活。

## Beatitudes 八福

### Poor in spirit 虛心

3. The resulting abiding unity with the Father makes available all the resources of ‘Heaven’s rule’ (“theirs is the kingdom of the heavens”) 由此產生的與天父持久的合一使「天國」的所有資源都可用（「天國是他們的」）
4. “Poor in spirit” is the opposite of pride for it needs no deluded sense of value in itself but all its blessedness derived from connection to the Lord 「虛心」（靈裡謙卑）與驕傲相反, 因為它本身不需要迷惑的價值感, 而所有的祝福都是來自於與主的聯結

**Matthew 5.1-16**  
馬太福音5:1-16

**Beatitudes 八福**

*To be poor in spirit is not to lack courage but to acknowledge spiritual bankruptcy.... The kingdom of heaven is not given on the basis of race, ... earned merits, the military zeal and prowess of Zealots, or the wealth of a Zacchaeus.*

虛心並不是缺乏勇氣，而是認知屬靈的破產……天國不是根據種族、贏得的功績、狂熱者的軍事熱情和奮銳黨的英勇或撒該的財富……而賜予的。

*It is given to the poor, the despised publicans, the prostitutes, those who are so "poor" they know they can offer nothing and do not try. They cry for mercy, and they alone are heard.*

它是給予貧窮的、被鄙視的稅吏、妓女們以及那些「窮」到知道自己無法供應任何東西並且不去嘗試的人。他們呼求憐憫，只有他們被聽到

DA Carson 唐納德·亞瑟·卡森

仍然活著。我們也是這樣同他軟弱，但因神向你們所顯的大能，也必與他同活。



## Matthew 5.1-16 馬太福音5:1-16

**Matt. 5.4** *“Blessed are those who mourn, for they shall be comforted.”*  
太5:4 哀慟的人有福了, 因為他們必得安慰。



## Beatitudes 八福

### Those who mourn 哀慟的人

1. Because Jesus was filled with Heaven's agapé he mourned and wept over the condition of this dying world 因為耶穌充滿了天堂的愛, 祂為這個垂死的世界狀況哀慟和哭泣
2. *Isa. 53.3 ... “a man of sorrows and acquainted with grief”*  
賽53:3 「他……多受痛苦, 常經憂患」
3. For the blessed disciple who knows the beauty of the holy and righteous One, this world's darkness and sin grieves the heart  
對於認識那聖潔和公義者之美的蒙福門徒來說, 這個世界的黑暗和罪惡使他們的心悲傷

## Matthew 5.1-16 馬太福音5:1-16

**Matt. 5.4** *“Blessed are those who mourn, for they shall be comforted.”*  
太5:4 哀慟的人有福了，因為他們必得安慰。



## Beatitudes 八福

### Those who mourn 哀慟的人

4. But the way of comfort is intercession and hope as we pray the kingdom come to earth  
但安慰的方式是代禱和盼望，我們祈求天國降臨在地上
5. Carnal complaining or condemning offer no comfort. praying upon Heaven's mount brings kingdom resources near and mercy's refreshing every morning  
屬肉體的抱怨或譴責並不能帶來安慰。在屬天的山上祈禱，帶近國度的資源，而每天早晨的憐憫都是新鮮的

## Matthew 5.1-16 馬太福音5:1-16

**Matt. 5.5** *"Blessed are the meek, for they shall inherit the earth.*

太5:5 溫柔的人有福了, 因為他們必承受地土

Blessed are the Meek  
For They Shall Inherit the Earth



溫柔的人有福了, 因為他們必承受地土

**Matt. 11.29** *"Take My yoke upon you and learn from Me, for I am meek and humble in heart, and YOU WILL FIND REST FOR YOUR SOULS."*

太11:29 我心裡柔和謙卑, 你們當負我的軛、學我的樣式, 這樣, 你們心裡就必得享安息。

## Beatitudes 八福

### The meek 溫柔的人

1. The meek have seen that "Heaven rules" and need not guard their rights, self-promote, or make demands upon others

溫柔的人看見「天掌權」, 並不必維護自己的權利, 不必自我標榜, 或強求別人

2. Jesus rested in blessed heavenly humility knowing who He was to become exalted king by humbly laying down his life in order to inherit the kingdom

耶穌安息在有福的屬天謙卑中, 知道祂將成為被高舉的王, 藉著謙卑地獻出自己的生命, 才能繼承國度的產業

## Matthew 5.1-16 馬太福音5:1-16

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## Beatitudes 八福

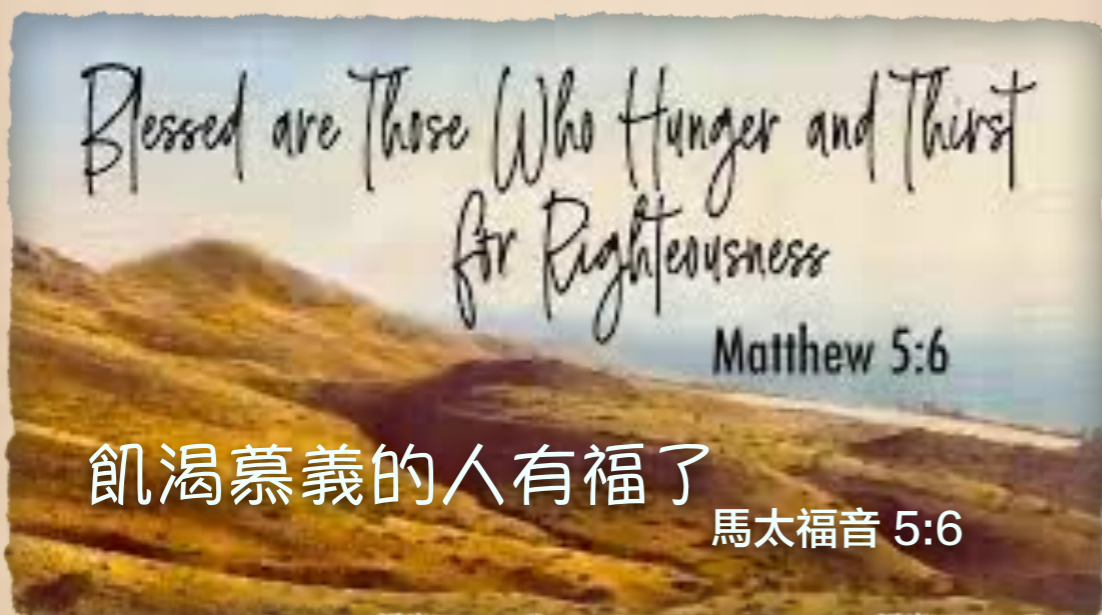
### The meek 溫柔的人

3. Even when under attack or persecution the meek disciple bears the cross understanding they have no rights to their kingdom inheritance but grace has vouchsafed it by a God of blessing  
就算受到攻擊或迫害, 溫柔的門徒背負著十字架, 明白他們沒有權利繼承他們的國度產業, 但藉著賜福的神, 恩典已經擔保了它
4. Heaven responds even in this life by turning situations upside down and placing the last first and making the least the greatest  
天堂甚至在今生做出反應, 藉著將情況顛倒過來, 將最後的放在第一位, 使最小的成為最大的

## Matthew 5.1-16 馬太福音5:1-16

**Matt. 5.6** *“Blessed are those who hunger and thirst for righteousness, for they shall be filled..*

太5:6 飢渴慕義的人有福了, 因為他們必得飽足



**Matt. 6.33** *“But seek first His kingdom and His righteousness, and all these things will be added to you.*

太6:33 你們要先求他的國和他的義, 這些東西都要加給你們了。

## Beatitudes 八福

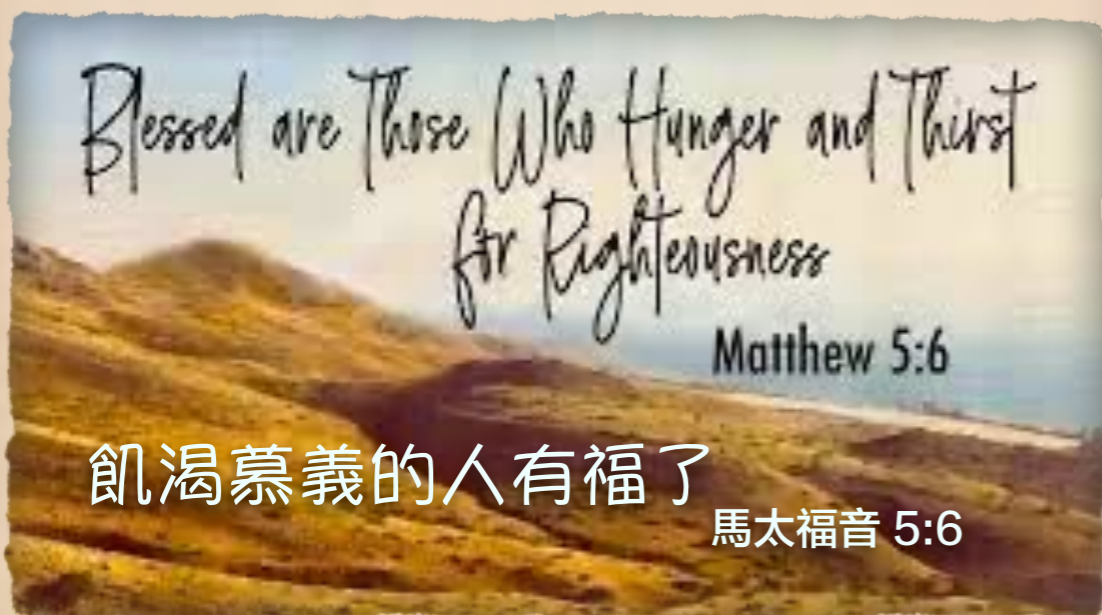
### Hungering and thirsting for righteousness 飢渴慕義的人

1. Jesus came from heaven desiring to fulfill all righteousness in his Father's kingdom  
耶穌從天而降, 渴望在祂父的國度裡盡諸般的義
2. Having seen the beauty of the imputed righteousness of Christ, the disciple hungers to pursue righteousness and good works  
門徒看到基督被歸罪的義的美麗, 就渴慕追求公義和善行

## Matthew 5.1-16 馬太福音5:1-16

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## Beatitudes 八福

### Hungering and thirsting for righteousness 飢渴慕義的人

3. Such a heavenly hunger and thirst is “**filled**” by the life of Christ within who enables one to do ‘righteousnesses’  
這種屬天的飢渴慕義是由基督的生命「**充滿**」的, 基督使人能夠行「**義**」
4. A disciple who’s been up the mount seeks righteousness not only for himself but for the world around him as the kingdom of the heavens comes in  
當天國降臨時, 一個上過山的門徒不僅為自己尋求公義, 也為他周圍的世界尋求公義

## Matthew 5.1-16 馬太福音5:1-16

**Matt. 5.7** *"Blessed are the merciful, for they shall receive mercy.*

太5:7 憐恤人的人有福了, 因為他們必蒙憐恤



**Heb. 4.16** *Therefore let us draw near with confidence to the throne of grace, so that we may receive mercy and find grace to help in time of need.*

希伯來書4:16 所以我們只管坦然無懼的來到施恩的寶座前, 為要得憐恤、蒙恩惠作隨時的幫助。

## Beatitudes 八福

### The merciful 憐恤人的人

1. Disciples pursuing righteousness for themselves experience God's mercy which they freely give to others  
門徒為著他們自己追求公義, 經歷了神的憐憫, 他們也無償地給予他人
2. Jesus showed mercy toward all who cried out without respect to whether one deserved or was qualified  
耶穌對所有呼求的人顯示憐憫, 無論那個人是否值得或有資格

## Matthew 5.1-16 馬太福音5:1-16

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## Beatitudes 八福

### The merciful 憐恤人的人

3. Kingdom 'righteousness' shows "*mercy in time of need*" toward the undeserving allowing it to triumph over judgment with saving grace  
國度的「公義」向不配的人表現出「需要時的憐憫」, 使其能夠以拯救的恩典戰勝審判
4. Kingdom mercy turns upside down man's natural tendency to be easy on oneself and judgmental of others  
國度的憐憫扭轉了人對自己寬容和批判他人的天然傾向



## Matthew 5.1-16 馬太福音 5:1-16

**Matt. 5.8** "Blessed are the pure in heart,  
for they shall see God."

太5:8 清心的人有福了, 因為他們必得見 神

清心的人有福了, 因為他們必得見 神

Blessed are the pure in  
heart, for they shall see  
God

- Matthew 5:8 -

- 馬太福音 5:8 -

**James 4.8** Draw near to God and He will draw near to you. Cleanse your hands, you sinners; and purify your hearts, you double-minded.

雅各書 4:8 你們親近神, 神就必親近你們。有罪的人哪, 要潔淨你們的手。心懷二意的人哪, 要清潔你們的心。

## Beatitudes 八福

### Pure in heart 清心的人

1. The strove for outward purity but the King says that without inward "purity of heart" one cannot see the King or enter his Kingdom

努力追求外在的純潔, 但王說, 若沒有內在“純潔的心”, 人就無法見王, 或進入他的國度

2. Disciples respond to the Heavenly Vision in their spirit by pursuing Him with a pure heart of "first love"

門徒在他們的靈裡回應屬天的異象, 藉著以「起初的愛」的純潔之心來追求祂

## Matthew 5.1-16 馬太福音 5:1-16

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心懷二意的人哪, 要清潔你們的心。

## Beatitudes 八福

### Pure in heart 清心的人

3. The blessed reward of a pure heart is  
a 'single eye' which sees God  
Himself as the defining center and  
reality of the kingdom

一顆純潔的心所得到的有福獎賞是  
「專一的眼」, 其看見神自己作為  
國度定義的中心和實際

4. The final reward in the coming  
Kingdom comes when the seeing in  
our hearts by faith becomes the  
beholding with our eyes in glory  
即將來臨的國度的最終賞賜, 是我們  
憑著信, 用心所看的, 成了在榮耀中  
我們眼睛所瞻仰的

## Matthew 5.1-16 馬太福音5:1-16

**Matt. 5.9** *"Blessed are the peacemakers, for they shall be called sons of God."*

太5:9 使人和睦的人有福了, 因為他們必稱為神的兒子。



*Col. 1.20 and through Him to reconcile all things to Himself, having made peace through the blood of His cross; through Him, I say, whether things on earth or things in heaven.*

歌羅西書1:20

既然藉著他在十字架上所流的血, 成就了和平, 便藉著他叫萬有, 無論是地上的、天上的, 都與自己和好了。

## Beatitudes 八福

### Peacemakers 使人和睦的人

1. The Kingdom of the heavens is filled with Heaven's Shalom  
天國充滿了屬天的平安
2. Jesus invaded this world and died in order to reconcile all things to Himself in the kingdom  
耶穌侵入這個世界並受死, 是為了在國度裡使萬物與自己和好

## Matthew 5.1-16 馬太福音5:1-16

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## Beatitudes 八福

### Peacemakers 使人和睦的人

3. Peacemakers have themselves been brought nigh by the blood of Christ and become ambassadors of reconciliation in the kingdom  
使人和睦的人自己被基督的寶血帶到了跟前, 並成為國度中和解的使者
4. Peacemakers in the church are “sons of God” and vital in the preparation of the Bride for the coming Prince of Peace  
教會中使人和睦的人是「神的兒子」, 對於為即將到來的和平之君預備新婦至關重要

## Matthew 5.1-16 馬太福音5:1-16

**Matt. 5.10** *“Blessed are those who have been persecuted for the sake of righteousness, for theirs is the kingdom of heaven.”*

**太5:10** 為義受逼迫的人有福了，因為天國是他們的。



### FOOTNOTES 註腳

The final 2 beatitudes concern not kingdom character but the righteous deeds that issue from such a life

最後的兩福與天國的品格無關，而是與這種生命所產生的義行有關

## Beatitudes 八福

### Persecuted for righteousness 為義受逼迫

1. Jesus himself knew the persecution that came from being right, doing right and making things right  
耶穌本人知道因著正直、做正確的事和使事情正確所帶來的迫害
2. Disciples living by His righteousness also discover that kingdom living involves persecution for being right and doing right in this world  
靠祂的義而活的門徒也發現，天國的生活包括了因在這個世界上因著正直並做正確的事而受到迫害

## Matthew 5.1-16 馬太福音5:1-16

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## Beatitudes 八福

### Persecuted for righteousness 為義受逼迫

3. “Theirs is the kingdom of the heavens” means not only future reward but the King’s blessed Presence and heaven’s full resources

「天國是他們的」不僅意味著未來的獎賞，也意味著王同在的祝福和天堂的全部資源

## Matthew 5.1-16 馬太福音5:1-16

**Matt. 5.11** *"Blessed are you when people insult you and persecute you, and falsely say all kinds of evil against you because of Me.*

**太5:11** 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。

**Matt. 5.12** *"Rejoice and be glad, for your reward in heaven is great; for in the same way they persecuted the prophets who were before you.."*

**太5:12** 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。



## Beatitudes 八福

### Reproached for My sake 為我受屈辱

1. Bearing the testimony of Jesus brings not only personal reproach but the greatest reward in heaven  
為耶穌作見證不僅會帶來個人的羞辱, 也會帶來天上最大的賞賜
2. Disciples who receive insults and false accusations because of the world's hatred of Jesus are most blessed of all kingdom servants for two reasons:  
因世人對耶穌的仇恨而受到侮辱和誣告的門徒是所有國度僕人中最有福的, 原因有二:
  - a. Their blessed reaction by the Spirit will be full of outward gladness and rejoicing  
他們藉著聖靈的蒙福反應, 將充滿外在的歡欣和鼓舞
  - b. They will sense themselves in the blessed company of the prophets who were persecuted before them  
他們會感受到自己與在他們之前受迫害的先知們有福的同在

# Kingdom of the Heaven's Influence upon the World

天國對世界的影響

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Matthew 馬太福音 5.13-16





## Matthew 5.1-16 馬太福音5:1-16

*Matt. 5.13 "You are the salt of the earth; but if the salt has become tasteless, how can it be made salty again? It is no longer good for anything, except to be thrown out and trampled under foot by men.*

太5:13 你們是世上的鹽。鹽若失了味，怎能叫他再鹹呢？以後無用，不過丟在外面，被人踐踏了。



## Beatitudes 八福

### Kingdom Invades as Salt 國度如同鹽一樣的侵入

1. “**Ye are the salt**” is plural as now the King defines his kingdom’s corporate influence upon the world  
「**你們是鹽**」是複數的，因為現在王定義了他的王國對世界的團體影響力
2. Heaven sovereignly uses the blessed nature and character of kingdom disciples to ‘invade’ the earth by shaking them into different places, vocations, and society  
天國掌權地使用天國門徒們受祝福的本性和品格來「**入侵**」地球，將他們震晃到不同的地方、職業和社會

## Matthew 5.1-16 馬太福音5:1-16

**Matt. 5.13** *"You are the salt of the earth; but if the salt has become tasteless, how can it be made salty again? It is no longer good for anything, except to be thrown out and trampled under foot by men.*

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## Beatitudes 八福

### Kingdom Invades as Salt 國度如同鹽一樣的侵入

3. But the penetration and influence of kingdom salt depends upon the corporate power of the church to preserve the earth from corruption and heal it from germs  
但國度的鹽的滲透和影響力取決於教會的團體力量，以保護地球免受腐敗並從細菌中治癒它
4. When the church loses its saltiness heaven's flavor is no longer tasted on earth and her kingdom testimony is useless  
當教會失去鹹味時，地上就不再嚐到天國的味道，她的國度見證也無用了

## Matthew 5.1-16 馬太福音5:1-16

**Matt. 5.14** *"You are the light of the world.*

*A city set on a hill cannot be hidden;*

太5:14 你們是世上的光。城造在山上,是不能隱藏的。

**Matt. 5.15** *nor does anyone light a lamp and put it under a basket, but on the lampstand, and it gives light to all who are in the house.*

太5:15 人點燈,不放在斗底下,是放在燈臺上,就照亮一家的人。

**Matt. 5.16** *"Let your light shine before men in such a way that they may see your good works, and glorify your Father who is in heaven.*

太5:16 你們的光也當這樣照在人前,叫他們看見你們的好行為,便將榮耀歸給你們在天上的父。



## Beatitudes 八福

### Kingdom Shines into the World 國度照耀世界

1. **Salt** was for the **earth** (creation) whereas **light** is for the **world** (cosmos)  
鹽是為了地球（創造），而光是為了世界（宇宙）
2. “**Ye are**” is plural so the corporate kingdom influence is now pictured as a “**city set on a mountain**” with heavenly light which cannot be hidden  
「你們」是複數，因此團體國度的影響力現在被描繪成一座「山上的城」，擁有無法隱藏的天國之光

## Matthew 5.1-16 馬太福音5:1-16

**Matt. 5.14** *"You are the light of the world. A city set on a hill cannot be hidden;*  
太5:14 你們是世上的光。城造在山上,是不能隱藏的。

**Matt. 5.15** *nor does anyone light a lamp and put it under a basket, but on the lampstand, and it gives light to all who are in the house.*  
太5:15 人點燈,不放在斗底下,是放在燈臺上,就照亮一家的人。

**Matt. 5.16** *"Let your light shine before men in such a way that they may see your good works, and glorify your Father who is in heaven.*  
太5:16 你們的光也當這樣照在人前,叫他們看見你們的好行為,便將榮耀歸給你們在天上的父。



## Beatitudes 八福

### Kingdom Shines into the World 國度照耀世界

3. The King's 2nd picture of a **"light upon a lampstand"** has obvious allusion to the church in her testimony in the dark world  
王的第二幅圖畫「燈臺上的光」明顯暗指教會在黑暗世界裡的見證
4. When the church shines out before men allowing them to see its good works this fallen world see a glimpse of Heaven and God the Father  
當教會在人類面前發光,讓他們看見它的善行時,這個墮落的世界就能瞥見天堂和天父

# Kingdom Manifesto Misunderstood 國度顯現的誤解

## Kingdom Manifesto Fulfilled by Jesus' Life in you 藉著耶穌在你裡面的生命應驗國度的顯現

*After men sought for centuries to attain the first standard [of the law] and failed, how could the Lord dare to raise the standard higher? He could raise it because He believed in His own life. He was not afraid of placing tremendous demands upon Himself. We should find comfort in reading the laws of the kingdom in Matthew 5-7 because they show the utter confidence that the Lord has in His own life. These three chapters set forth the divine taxation of the divine life. The greatness of the demands He makes upon us reveals the greatness of His confidence in the life that He has put within us.*

人在幾世紀以來追求達到的第一個標準(律法)失敗之後，主怎麼敢把這個標準提得更高呢？祂能提高，是因為祂相信自己的生命。祂不怕對自己提出巨大的要求。我們在閱讀馬太福音 5-7 章中的國度律法時得應該到安慰，因為它們顯示主對自己的生命有完全的信心。這三章闡明神聖生命的神聖課稅。祂對我們提出的要求有多大，顯示出，祂對祂放在我們裡面的生命有多大的信心。

Watchman Nee *The Christian's Relationship to the Law* p. 1163  
倪柝聲(「基督徒與律法的關係」第1163頁)

## Kingdom Manifesto Misunderstood 國度顯現的誤解

*Let us realize that a life lived according to the teaching on the Mount is a life lived under grace, not under law.*

*How different, though, is the teaching on the Mount. The Son of God has come. He died, was buried and was resurrected. The Holy Spirit came upon Him as noted in Matthew 3. All His works subsequently done on earth are done on the ground of resurrection and the coming of the Holy Spirit. Now He has the Holy Spirit in Him and upon Him.... And He now dares to give us—in the teaching on the Mount—such manner of strict command. For the heavier the demand, the greater the response of the divine life within. The life that our Lord has given us is inexhaustible. It is nothing surprising when we endure beyond our own endurance. God's demand never ends; it increases all the time; and yet the life within always carries us through. Therefore, whoever speaks of the Sermon on the Mount as constituting law knows nothing about either law or life.*

讓我們明白，按照山上的教訓過的生活是在恩典之下生活，而不是在律法之下生活。

山上的教訓是何等的不同。神的兒子已經來了。祂死了、被埋葬、又復活了。正如馬太三章所記載的，聖靈降在祂身上。祂後來在地上所作的一切工作，都是在復活的地地位和聖靈的降臨所作的。現在祂有聖靈在祂裡面並在祂身上…。現在，祂敢在山上的教導中給我們這樣嚴格的命令。要求越重，裡面神聖生命的反應就越大。主所賜給我們的生命是取之不盡、用之不竭的。當我們能忍受超出我們自己能承受的範圍時，這不足以為奇。神的要求是永無止境的；它一直在增加；然而，內在的生命總是帶領我們度過難關。因此，凡將登山寶訓說成是律法的人，對律法或生命都一無所知。

Watchman Nee Interpreting Matthew p.76 倪柝聲(馬太福音解析第76頁)

# Matthew's Mountain Motif 馬太福音的主題山

## Horns of Hattin 哈定角

**Kingdom of the heavens is found up on the Mount**  
**神的國在山頂上被找到**

1. The disciples as yet knew nothing of the mysteries of full redemption: imputed righteousness; new man; exchanged life  
門徒們對完全救贖的奧秘一無所知：歸罪的公義；新人；替換的生命

*Matt. 5.1 When Jesus saw the crowds, He went up on the mountain; and after He sat down, His disciples came to Him.*

馬太福音 5:1 耶穌看見這許多的人, 就上了山, 既已坐下, 門徒到他跟前來。

# Matthew's Mountain Motif 馬太福音的主題山

## Horns of Hattin 哈定角

**Kingdom of the heavens is found up on the Mount**  
**神的國在山頂上被找到**

2. All the weaknesses and problems of the earthly life are transformed by Heaven into blessed heavenly treasures  
地上生活的所有弱點和問題都被天堂變化為蒙祝福的天國寶藏

*Matt. 5.1 When Jesus saw the crowds, He went up on the mountain; and after He sat down, His disciples came to Him.*

馬太福音 5:1 耶穌看見這許多的人,就上了山,既已坐下,門徒到他跟前來。



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**Kingdom of the heavens is found up on the Mount**  
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3. The disciples were learning to take whatever happened to them “up the mount” to see it working together for good  
門徒們正在學習將發生在他們身上的一切「帶上山」，  
要看看它如何互相效益

*Matt. 5.1 When Jesus saw the crowds, He went up on the mountain; and after He sat down, His disciples came to Him.*

馬太福音 5:1 耶穌看見這許多的人, 就上了山, 既已坐下, 門徒到他跟前來。

