

馬太福音

The Gospel of  
Matthew

Chapter 19-20: Kingdom Character

第19-20章：國度的品格

# Review Matthew 18

## Nature of the Kingdom

### 複習馬太18章—國度的本質

1. Matt. 18:1-6 Question of Greatness in the Kingdom: come as little children

太18: 1-6 關於國度中誰為大的問題：像小孩子一樣的來

2. Matt. 18:7-14 Kingdom “Woes” upon those who cause ‘little ones’ to stumble

太18: 7-14 國度的「禍」臨到那些讓「小子」跌倒的人身上

3. Matt. 18:15-20 Church Discipline (binding) and Restoring (loosing) must be in agreement with the King’s Authority in Heaven

太18: 15-20 教會紀律（捆綁）和恢復（釋放）必須和天上君王的權柄一致

4. Matt. 18:21-35 Kingdom Mercy only Triumphs over Judgment by Forgiveness

太18: 21-35 國度的憐憫唯有寬恕才能戰勝審判



# 1. Matt. 18:1-6

## Question of Greatness in the Kingdom

### (一) 馬太福音18:1-6 關於國度中誰為大的問題



*Matt. 18.3 “Truly I say to you, unless you turn and become like children, you will not enter the kingdom of heaven.*

太18:3 說：「我實在告訴你們，你們若不回轉，變成小孩子的樣式，斷不得進天國。」

## 2. Matt. 18:7-14 Kingdom “Woes” upon those who cause ‘little ones’ to stumble

### (二) 馬太福音18:7-14

### 國度的「禍」臨到那些使「小子們」絆倒的人

凡使這信我的一個小子  
跌倒的，倒不如  
把大磨石  
拴在這人的頸項上，  
沉在深海裡。

馬太福音 18:6



*If anyone causes one  
of these little one,  
those who believe in me,  
to stumble, it would be  
better for them to have  
a large millstone hung  
around their neck and to  
be drowned in the depths  
of the sea.*

**Matthew 18:6**

*Matt. 18.7 “Woe to the world because of its stumbling blocks! For it is inevitable that stumbling blocks come; but woe to that man through whom the stumbling block comes!”*  
太18:7 這世界有禍了，因為將人絆倒！絆倒人的事是免不了的，但那絆倒人的有禍了。



**3. Matt. 18:15-20 Church Discipline (binding) and Restoring (loosing) must be in agreement with the King's Authority in Heaven**

**(三) 馬太福音18:15-20**

**教會的紀律(捆綁)及恢復(釋放)必須與屬天君王的權柄一致**



*Matt. 18.18 "Truly I say to you, whatever you bind on earth shall have been bound in heaven; and whatever you loose on earth shall have been loosed in heaven."*

太18:18 我實在告訴你們，凡你們在地上所捆綁的，在天上也要捆綁；  
凡你們在地上所釋放的，在天上也要釋放。

# Matthew 18: Kingdom Authority in Prayer

## 馬太福音18章：在禱告中的國度權柄

This principle of binding and loosing in His Name also has a wider application to corporate prayer as the Kingdom engages in spiritual Battle

這種奉祂的名捆綁和釋放的原則，在國度進行屬靈爭戰時，也更廣泛地應用於團體的禱告上

1. In times of crisis or opportunity the church must have divine guidance to make important decisions by being “symphonized” in the Spirit

(一) 在危機或機會時刻，教會必須得到神聖的指引，在聖靈的「交響」下做出重要決定



Matthew 16:19 {NJV}

I will give you the keys of the kingdom of heaven: whatever you bind on earth will be bound in heaven, and whatever you loose on earth will be loosed in heaven.

馬太福音16:19

我要把天國的鑰匙給你。

凡你在地上所捆綁的，在天上也要捆綁；

凡你在地上所釋放的，在天上也要釋放。



# Matthew 18: Kingdom Authority in Prayer

## 馬太福音18章：在禱告中的國度權柄

2. The church's Head in Heaven is able to direct His Body as a Word is spoken that finds agreement among those gathered into His Name

(二)當祂的話說出，並在那些聚集在祂名下的人中得到一致認同，教會在天上的元首就能夠指揮祂的身體

3. When a “rhema” is spoken in the church and agreement is sensed in the Spirit the will of God is ‘executed’ by declaring that Word together in faith as accomplished already by the King in Heaven

(三)當在教會中說出「活的話語」時，並在聖靈裡感受到認同，藉著在信心裡一起宣告那句話，如同天上的君王已經完成了，神的旨意就被「執行」了



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馬太福音16:19

我要把天國的鑰匙給你。

凡你在地上所捆綁的，在天上也要捆綁；

凡你在地上所釋放的，在天上也要釋放。

# Matt. 16 and 18 reveal two aspects of the church

## 馬太16及18章啟示了教會的二個層面

### Matt. 16 The Universal Church

### 馬太16章：宇宙的教會

1. Made up of all the saints now on earth and those gone to glory through centuries  
由現在地球上的所有聖徒和幾個世紀以來已經進入榮耀的聖徒組成
2. Jesus builds His church 耶穌建造祂的教會
3. Rev.21-22 Vision of the Church is seen in all her glory as Christ in the midst makes her “all of gold” without spot or wrinkle  
啟 21-22 教會的異像在她所有的榮耀中可見，因為基督在其中使她「完全是金的」，沒有斑點或皺紋
4. The gates of hell cannot prevail against the church  
陰間的權柄不能勝過教會



# Matt. 16 and 18 reveal two aspects of the church

## 馬太16及18章啟示了教會的二個層面

### Matt. 18 The Church Local

#### 馬太18章：地方的教會

1. A microcosm of the universal church made up of the saints in a local area who gather in His Name  
宇宙教會的縮影，由當地的聖徒奉祂的名聚集而成
2. Apostles, prophets and all members build up one another by the Spirit  
使徒、先知和所有肢體都靠著聖靈彼此建造
3. Eph.4 Church builds itself up in practical ways starting from the unity of the Spirit until the Unity of the Faith is reached under Vision of the One church  
以弗所書 4 章教會以實際的方式建立自己，從聖靈的合一開始，直到在合一教會的異像下達到信仰的合一
4. Rev.2-3 church must learn to engage in spiritual warfare or risk losing its testimony as first love declines and enemy attack wears down  
啟示錄 2-3 章——教會必須學會參與屬靈爭戰，否則，隨著起初的愛衰退和被仇敵攻擊減弱，就有失去見證的風險

# 4. Matt. 18:21-35 Kingdom Mercy only Triumphs over Judgment by Forgiveness

## (四) 馬太福音18:21-35

國度的憐憫唯有透過饒恕才能戰勝審判



*Matt. 18.22 Jesus \*said to him, "I do not say to you, up to seven times, but up to seventy times seven."*

太18:22 耶穌說：「我對你說，不是到七次，乃是到七十個七次。」



# Forgiveness 饒恕

**Matt. 18.21** *Then Peter came and said to Him, "Lord, how often shall my brother sin against me and I forgive him? Up to seven times?"*

太18:21 那時彼得進前來，對耶穌說：「主阿，我弟兄得罪我，我當饒恕他幾次呢？到七次可以麼？」

**Matt. 18.22** *Jesus \*said to him, "I do not say to you, up to seven times, but up to seventy times seven.*

太18:22 耶穌說：「我對你說，不是到七次，乃是到七十個七次。」



# Peter's Question 彼得的問題

1. Inquisitive Peter saw the Father's heart regarding recovering straying sheep in the church and so and wondered how often personal sins of others should be forgiven  
(一) 好奇的彼得看到了關於天父要在教會中恢復迷途羔羊的心意，因此想知道個人的罪過到底能被寬恕多少次

a. Jewish rabbis taught that forgiveness could be offered only up to 3 times based upon Amos 2.6 (Talmud Yoma 86b)

猶太拉比教導說，根據阿摩司書 2.6 (塔木德經 86b)，饒恕最多只能三次

b. Peter felt magnanimous for suggesting forgiveness might be extended up to seven times

彼得覺得若是可以寬恕人七次，已經很寬宏大量了



## Kingdom Parable 國度的比喻

**Matt. 18.23** *“For this reason the kingdom of heaven may be compared to a king who wished to settle accounts with his slaves.*

太18:23 天國好像一個王，要和他僕人算賬。

**Matt. 18.24** *“When he had begun to settle them, one who owed him ten thousand talents was brought to him.*

太18:24 纔算的時候，有人帶了一個欠一千萬銀子的來。

**Matt. 18.25** *“But since he did not have the means to repay, his lord commanded him to be sold, along with his wife and children and all that he had, and repayment to be made.*

太18:25 因為他沒有甚麼償還之物，主人吩咐把他和他妻子兒女、並一切所有的都賣了償還。

## The Unforgiving Servant 不能饒恕人的僕人

1. “The kingdom of the heavens is like...”

(一) 「天國好像……」

2. The King takes an audit and finds a slave that owes him 1000 talents:

(二) 王進行審計，發現一名僕人欠他1000他連得：

a. Footnote values at \$10 million

註腳：價值一千萬美元

b. The slave was to be sold along with his family and all his possessions

奴隸將連同他的家人和所有財產一起被賣掉

3. The slave begged and promised to pay it back and seeing the repentance the King forgave the debt out of pity

奴隸乞求並答應償還，王看到僕人的悔改，出於憐憫免除了他的債務



## Kingdom Parable 國度的比喻

**Matt. 18.25** *“But since he did not have the means to repay, his lord commanded him to be sold, along with his wife and children and all that he had, and repayment to be made.*

太18:25 因為他沒有甚麼償還之物，主人吩咐把他和他妻子兒女、並一切所有的都賣了償還。

**Matt. 18.26** *“So the slave fell to the ground and prostrated himself before him, saying, ‘Have patience with me and I will repay you everything.’*

太18:26 那僕人就俯伏拜他說：「主阿，寬容我將來我都要還清。」

**Matt. 18.27** *“And the lord of that slave felt compassion and released him and forgave him the debt.*

太18:27 那僕人的主人，就動了慈心，把他釋放了，並且免了他的債。

## The Unforgiving Servant 不能饒恕人的僕人

### 4. Jesus is revealing the tremendous extent of God's Grace 耶穌揭示了神恩典的極大限度

a. There is no way any man can ever pay back the damage done and debt owed by their transgressions

任何人都無法償還他們所犯下的過錯所造成的損害和虧欠

b. Even Christians today who do not know such grace think they can somehow 'pay God back' by good works

甚至今天那些不懂這種恩典的基督徒也以為他們可以透過善行來「回報神」



## Kingdom Parable 國度的比喻

**Matt. 18.28** *“But that slave went out and found one of his fellow slaves who owed him a hundred denarii; and he seized him and began to choke him, saying, ‘Pay back what you owe.’”*

**太18:28** 那僕人出來，遇見他的一個同伴，欠他十兩銀子；便揪著他，掐住他的喉嚨，說：「你把所欠的還我。」

**Matt. 18.29** *“So his fellow slave fell to the ground and began to plead with him, saying, ‘Have patience with me and I will repay you.’”*

**太18:29** 他的同伴就俯伏央求他，說：「寬容我罷，將來我必還清。」

**Matt. 18.30** *“But he was unwilling and went and threw him in prison until he should pay back what was owed.”*

**太18:30** 他不肯，竟去把他下在監裡，等他還了所欠的債。

## The Unforgiving Servant 不能饒恕人的僕人

**1. The forgiven slave was angry at being humiliated and blamed his debtors whom he choked and demanded full payback of \$200**

(一) 被饒恕的奴隸因受到羞辱而憤怒，並責怪他的債務人，他掐著這些債務人，並要求他們全額償還 200元

**2. His fellow slave’s exact plea and promise were rejected and the man thrown into prison until the debt was paid**

(二) 他的同伴的懇求和承諾被拒絕了，而這個人被扔進了監獄，直到還清債務為止





## Kingdom Parable 國度的比喻

**Matt. 18.31** *“So when his fellow slaves saw what had happened, they were deeply grieved and came and reported to their lord all that had happened.*

太18:31 眾同伴看見他所作的事，就甚憂愁，去把這事都告訴了主人。

**Matt. 18.32** *“Then summoning him, his lord \*said to him, ‘You wicked slave, I forgave you all that debt because you pleaded with me.*

太18:32 於是主人叫了他來，對他說：「你這惡奴才，你央求我，我就把你所欠的都免了。」

**Matt. 18.33** *‘Should you not also have had mercy on your fellow slave, in the same way that I had mercy on you?’*

太18:33 你不應當憐恤你的同伴，像我憐恤你麼？」

**Matt. 18.34** *“And his lord, moved with anger, handed him over to the torturers until he should repay all that was owed him.*

太18:34 主人就大怒，把他交給掌刑的，等他還清了所欠的債。

## Forgiveness 饒恕

**1. Unforgiveness is incompatible with the church’s foundation of Grace and deeply grieves its members and its Head until action is taken**

**不饒恕與教會恩典的根基不相容，除非採取行動，否則教會成員和教會領袖都會深感悲痛**

a. Mercy’s triumph over judgment in the church depends upon forgiving one another from the heart

**在教會中，憐憫能否勝過審判取決於彼此的真心饒恕**

b. The Spirit of Grace is grieved by such unforgiveness and deals harshly with those who forget they are forgiven debtors

**恩典之靈因這種不饒恕而悲傷，並嚴厲的對待那些忘記自己是蒙饒恕的欠債人**



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太18:34 主人就大怒，把他交給掌刑的，等他還清了所欠的債。

**Matt. 18.35** *“My heavenly Father will also do the same to you, if each of you does not forgive his brother from your heart.”*

太18:35 你們各人，若不從心裡饒恕你的弟兄，我天父也要這樣待你們了。

## Forgiveness 饒恕

2. Lesson: Heart forgiveness is a requirement of life in the church  
教訓：內心的寬恕是教會生活的必要條件

3. In the kingdom both the Lord’s severity and his mercy are experienced depending upon our heart condition  
在天國裡，我們會經歷主的嚴厲或憐憫，乃是取決於我們的內心狀態



# Forgiveness out of a Heart that has received Mercy

## 饒恕源自於一顆接受過憐憫的心

*We may observe that, according to Scripture, the Christian stands in a middle point, between a mercy received and a mercy yet needed.*

我們可以觀察到，根據聖經，基督徒處於中間點，在得到的憐憫和仍然需要憐憫之間。

- *Sometimes 'mercy received' is used as an argument for showing mercy—"forgiving one another, as Christ forgave you" (Col. 3.13 ; Ephesian 4.32);*

有時『得到憐憫』被用作表現出憐憫的理由—「彼此饒恕，正如基督饒恕了你們一樣」（歌羅西書 3:13；以弗所書 4:32）

- *Sometimes 'still needing mercy' is the argument: "Blessed are the merciful, for they shall obtain mercy" (Matt. 5.7; Luke 6.37; James 5.9).*

有時理由乃是『仍需要憐憫』：「憐恤人的人有福了，因為他們必蒙憐恤」（馬太 5.7；路加 6.37；雅各書 5.9）



Richard C. Trench 理查德·C·特倫奇

Notes on the Parables of Our Lord. Kindle Edition 關於我們主的比喻的註釋 (Kindle 版本)

# The “nature” of the Kingdom involves both Mercy and Judgment

## 國度的「本質」包括憐憫和審判

Throughout the Bible the Kingdom comes with both judgment and mercy

整本聖經都表明

神的國度帶著審判和憐憫一起來臨

1. Just in Matt.18 alone there are 6 references to judgment for those within the kingdom (Matt.18.6; 8; 9; 17; 27; 35)  
僅在馬太福音18 章中就有 6 處提到對國度之內的人的審判 (太18: 6、8、9、17、27、35)
2. James 2.13 tells us that mercy triumphs over judgment but only as a limited time offer  
雅各書 2:13 告訴我們，憐憫勝過審判，但只是在有限的時間內





# The “nature” of the Kingdom involves both Mercy and Judgment

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神的國度帶著審判和憐憫一起來臨

3. Forgiveness and showing mercy are a high priority as we presently live in the little while  
在我們目前生活的短暫時間內，饒恕和施憐憫是我們的首要任務
4. When the kingdom come judgment will be meted out at the judgment seat of Christ to reward and punish believers  
當國度來臨時，審判將在基督的審判台前進行，以獎勵和懲罰信徒





# Matthew 19-20

# 馬太福音19-20章



*Luke 9.51 And it came to pass, when the time was come that he should be received up, he stedfastly set his face to go to Jerusalem*

路加福音9:51 耶穌被接上升的日子將到，他就定意向耶路撒冷去



# 1. Matthew 19-20 Jesus' Last Journey from Galilee to Jerusalem

## (一) 馬太福音19-20章

### 耶穌從加利利到耶路撒冷的最後旅程

**Matt.19.1- Judaea beyond Jordan (Perea)**

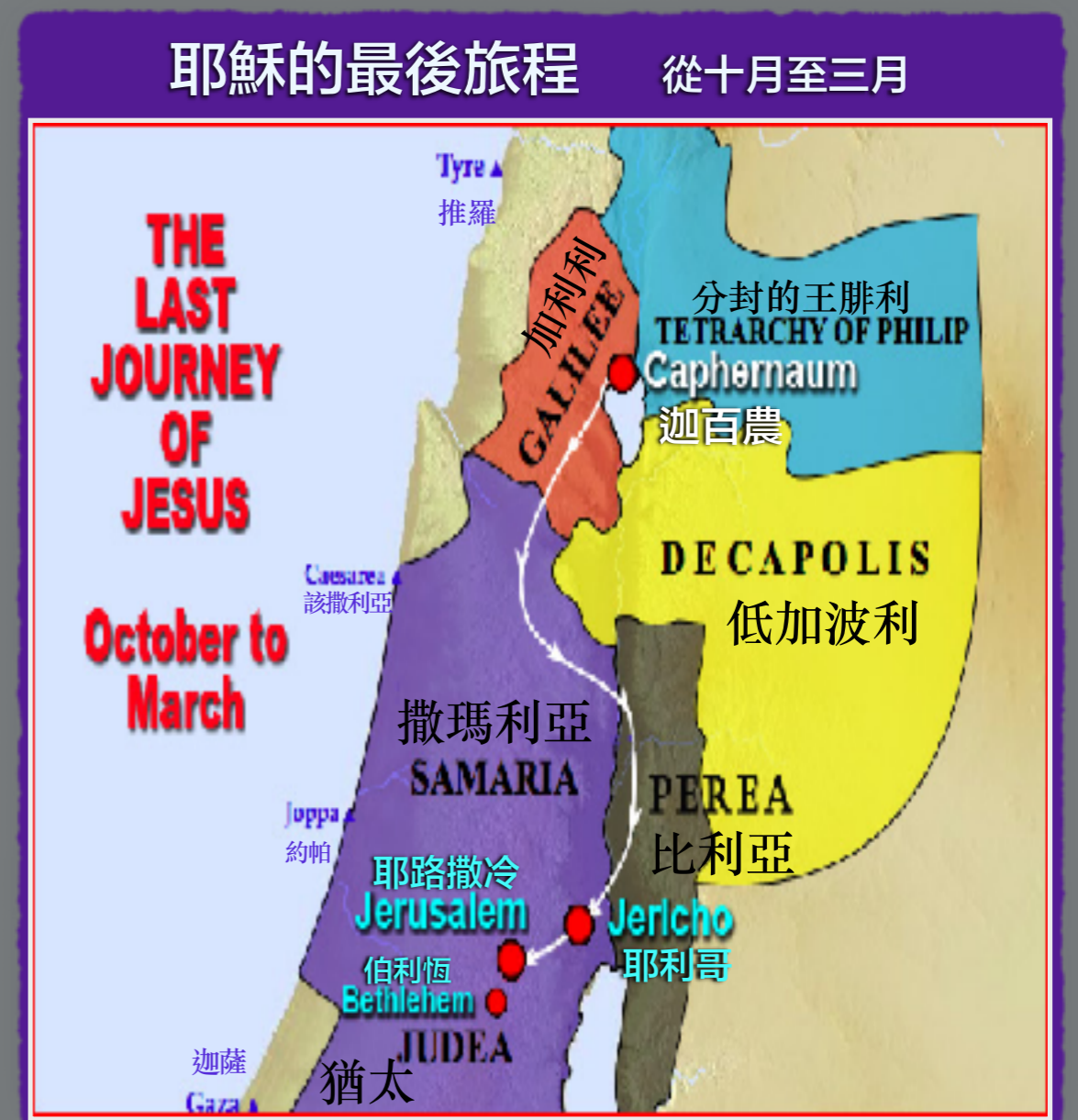
馬太19:1- 約但河外的猶太地 (比利亞)

**Matt.20.29 Jericho**

馬太20:29- 耶利哥

1. From Luke and John we see Matthew has left out almost 6 months of parables and miracles in His Perea Ministry

(一) 從路加福音和約翰福音中，我們看到馬太省略了祂在比利亞六個月傳道期間的比喻和神蹟



# 1. Matthew 19-20 Jesus' Last Journey from Galilee to Jerusalem

## (一) 馬太福音19-20章

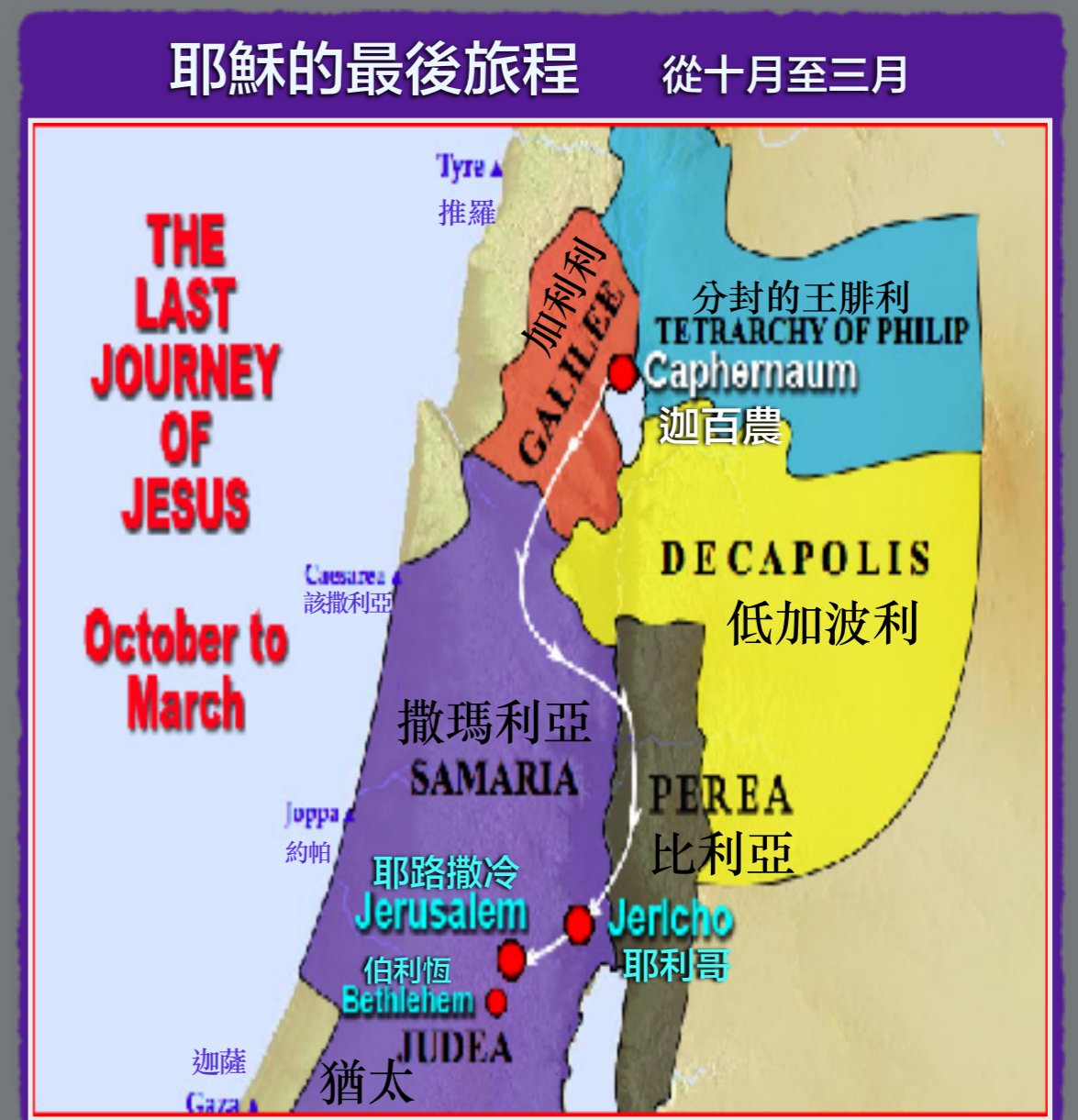
### 耶穌從加利利到耶路撒冷的最後旅程

2. Matthew continues following the disciples in “the School of Christ” while including some miracles and acts of love and compassion to show us the loving character of the King

(二) 馬太繼續在「基督的學校」中跟著門徒們跟隨，同時包括一些神蹟和愛與同情的行為，給我們看見王充滿愛的品格

3. Matt. 19-20 records 9 incidents out of the last few months of Jesus' earthly ministry to reveal the Kingdom character of heart righteousness

(三) 馬太19-20章記錄了耶穌在地上事工最後幾個月發生的9件事，揭示了內心公義的國度特徵





# Matthew 19-20 Enroute to Jerusalem

## 馬太19-20章前往耶路撒冷

**With face set for Jerusalem Jesus takes his disciples through 9 deeper lessons contrasting heart righteousness with outer righteousness**  
耶穌準備前往耶路撒冷，祂帶領祂的門徒們經歷了9個更深的功課，  
對比了內心的公義與外在的公義

1. Matt.19.1-2 Compassion Heals the multitudes in Judaea

馬太19:1-2 慈心醫治了猶大的群眾

2. Matt.19.3-9 Divorce vs. God's Original Intention for Marriage

馬太19:3-9 離婚與神對婚姻的最初旨意

3. Matt.19.10-12 Either a Call to Marriage or Celibacy is received as a Gift of Grace in the Kingdom

馬太19:10-12 無論是呼召進入婚姻或是獨身，都被視為國度的恩賜



# Matthew 19-20 Enroute to Jerusalem

## 馬太19-20章前往耶路撒冷

4. Matt.19.13-15 Let Children experience early the Blessing of the Kingdom  
馬太19:13-15 讓孩子們早日經歷天國的祝福
5. Matt.19.16-26 The Snare of Wealth in Kingdom Service  
馬太19:16-26 在國度服事中的財富陷阱
6. Matt.19.27-20.16 The Snare of Reward Entitlements in Kingdom Service  
馬太19:27-20:16 在國度服事中獎勵權益的陷阱
7. Matt.20.17-19 Further Details of Jesus' Passion in Jerusalem  
馬太20:17-19 耶穌在耶路撒冷受難的更多細節
8. Matt.20.20-28 The Snare of Selfish Ambition in Kingdom Service  
馬太20:20-28 在國度服事中自私野心的陷阱
9. Matt.20.29-34 Compassion Heals the Blind Men in Jericho  
馬太20:29-34 憐憫醫治了在耶利哥盲人



# 1. Matt.19.1-2 Compassion Heals the multitudes in Judaea

## 馬太19:1-2 慈心醫治了猶太地的群眾

# 9. Matt.20.29-34 Compassion Heals the Blind Men in Jericho

## 馬太20:29-34 慈心醫治了耶利哥的瞎子

*Matt. 19.1 Now when Jesus had finished these sayings, he went away from Galilee and entered the region of Judea beyond the Jordan.*

太19:1 耶穌說完了這些話，就離開加利利，來到猶太的境界，約但河外。

*Matt. 19.2 And large crowds followed him, and he healed them there.*

太19:2 有許多人跟著他，他就在那裡把他們的病人治好了。

1. Matt.19 begins by marking the end of Jesus' ministry in Galilee and his journey to Jerusalem through Perea and Judaea

1.馬太福音第19章的開頭標明了耶穌在加利利的職事結束，以及祂經過比利亞和猶太地前往耶路撒冷的旅程

2. Matt.20 ends this journey at Jericho where His compassion for the sick and blind is noted again

2.馬太福音第20章在耶利哥結束了旅程，在那裡，祂對病人和盲人的憐恤再次被人們所銘記

3. Matthew's account gives few details of this long journey full of events and parables almost exclusively covered in Luke 10-19 and John 7-11

3.馬太福音對這次漫長的旅程記載得很少，旅程中充滿了事件和比喻，這些幾乎全部記載在路加福音10-19章和約翰福音7-11章中

# Parables in Luke 10-19

## 路加福音10-19章裡的比喻

- The Good Samaritan (Luke 10:30–37) 好撒瑪利亞人 (路加10:30-37)
- The Persistent Neighbor (Luke 11:5–8) 情詞迫切的鄰居 (路加11:5-8)
- The rich man's Barns (Luke 12:16–21) 富裕的財主 (路加12:16-21)
- The watching servants (Luke 12:36–38) 警醒的僕人 (路加12:36-38)
- The barren fig tree (Luke 13:6–9) 不結果子的無花果樹 (路加13:6-9)
- The guests seating (Luke 14:7–11) 宴客的席位 (路加14:7-11)
- The tower (Luke 14:28–30) 蓋樓 (路加14:28-30)
- The king going to war (Luke 14:31) 王出去打仗 (路加14:31)
- The lost coin (Luke 15:8–9) 失落的錢 (路加15:8-9)
- The prodigal son (Luke 15:11–32) 浪子的故事 (路加15:11-32)
- The unjust steward (Luke 16:1–9) 不義的管家 (路加16:1-9)
- The rich man and Lazarus (Luke 16:19–31) 財主與拉撒路 (路加16:19-31)
- The servant's duty (Luke 17:7–10) 僕人的任務 (路加17:7-10)
- The importunate widow (Luke 18:2–5) 糾纏不休的寡婦 (路加18:2-5)
- The Pharisee and tax-gatherer (Luke 18:10–14) 法利賽人與稅吏 (路加18:10-14)



## 2. Matthew 19.3-9

### Legal Divorce vs. the Sanctity of Marriage

### (二) 馬太福音19：3-9 合法離婚與婚姻的神聖性



*Matt. 19.6 "So they are no longer two, but one flesh. What therefore God has joined together, let no man separate."*

馬太福音19:6 既然如此，夫妻不再是兩個人，乃是一體的了。所以，神配合的，人不可分開。

## Messiah Tested 彌賽亞受到考驗

**Matt. 19.3** *Some Pharisees came to Jesus, testing Him and asking, “Is it lawful for a man to divorce his wife for any reason at all?”*

太19:3 有法利賽人來試探耶穌說：「人無論甚麼緣故，都可以休妻麼？」

**Matt. 19.4** *And He answered and said, “Have you not read that He who created them from the beginning MADE THEM MALE AND FEMALE,*

太19:4 耶穌回答說：「那起初造人的，是造男造女，

**Matt. 19.5** *and said, ‘FOR THIS REASON A MAN SHALL LEAVE HIS FATHER AND MOTHER AND BE JOINED TO HIS WIFE, AND THE TWO SHALL BECOME ONE FLESH’?*

太19:5 並且說：『因此，人要離開父母，與妻子連合，二人成為一體。』這經你們沒有念過麼？

## The Great Debate 大辯論

*Deut. 24.1*

*“When a man takes a wife and marries her, and it happens that she finds no favor in his eyes because he has found some indecency in her, and he writes her a certificate of divorce and puts it in her hand and sends her out from his house...*

申命記24:1

人若娶妻以後，見他有甚麼不合理的事，不喜悅他，就可以寫休書交在他手中，打發他離開夫家。



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## The Great Debate 大辯論

1. Pharisees took this hotly debated LAW between two popular rabbinical schools in order to test and humiliate him with their wisdom:

1) 法利賽人以他們的智慧將兩個流行拉比學派之間備受爭議的這條律法拿來考驗和羞辱祂：

a. One school (Hillel) said divorce could be for almost any reason a woman loses favor with her man (women were at the mercy of men) 一個學派（希勒爾）說，女人若失去男人的青睞，幾乎可以因任何原因離婚，（女人任由男人擺佈）

b. The other rabbi (Shamma) held divorce was only permitted for indecency (sexual immorality) 另一位拉比（沙瑪）認為，只有因猥褻（性不道德）才允許離婚



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太19:6 既然如此，夫妻不再是兩個人，乃是一體的了。所以 神配合的，人不可分開。」

## The Great Debate 大辯論

2. Jesus answered with wisdom from above that God's holy purpose from the beginning is prior and higher and supersedes Moses and the Law:

2) 耶穌用來自上天的智慧回答說，神從起初的神聖旨意是優先的、更高的，並且超越了摩西和律法：

- a. "Have you not read..." -letter or spirit?  
「你們沒有念過麼？……」是字句還是靈？
- b. "from the beginning" creation of man and woman had a high original purpose  
「從起初」創造男人和女人有一個崇高的最初目的
- c. The union of man and woman has been sanctioned by God and is not to be undone  
男人和女人的結合是神認可的，是不可破壞的



# Matthew 19-20 Nature of the Kingdom

## 馬太福音19-20章 國度的本質

**Matt. 19.26 But Jesus looked at them and said, “With man this is impossible, but with God all things are possible.”**

馬太19:26 耶穌看著他們說：「在人這是不可能的，在 神凡事都能。」

1. The above verse is the underlying theme behind Matt.19

上面的經文是馬太福音19章的主題

2. Jesus uses these several times of testing by the religious leaders to teach the disciples the “Principles” of Kingdom righteousness and holiness

耶穌利用宗教領袖多次考驗門徒的機會，教導他們國度公義和聖潔的「原則」

3. There is one basic principle that underlies all of His answers: Sola Gratia: by grace alone

祂所有的回答都有一個基本原則——Sola Gratia: 唯獨恩典

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3. There is one basic principle that underlies all of His answers:

Sola Gratia: by grace alone 祂所有的回答都有一個基本原則—— Sola Gratia: 唯獨恩典

a. Marriage was already defined in Matthew 5-7 as high/heavenly/spiritual and cannot meet God’s Purpose in our own strength and wisdom

馬太福音 5-7 章已經將婚姻定義為崇高的/屬天的/屬靈的，我們無法靠自己的力量和智慧實現神的旨意

b. Titus 2.11-12 Grace humbly teaches us how to live in holiness and righteousness by the life of the Lord within

提多書 2：11-12 恩典謙卑地教導我們如何靠著我們裡面主的生命活出聖潔和公義的生活

c. The Kingdom life is lived by the grace of God under the New Covenant where his laws are written in our hearts and His life within enables us to do what is impossible with man but possible with God

國度生活是在新約下靠神的恩典而活的，祂的律法寫在我們心裡，而祂在我們裡面的生命使我們能夠做到人不可能做到但神卻能做到的事



## Messiah Tested 彌賽亞受到考驗

**Matt. 19.7** *They said to him, “Why then did Moses command one to give a certificate of divorce and to send her away?”*

太19:7 法利賽人說：「這樣，摩西為甚麼吩咐給妻子休書，就可以休他呢？」

**Matt. 19.8** *He said to them, “Because of your hardness of heart Moses allowed you to divorce your wives, but from the beginning it was not so.”*

太19:8 耶穌說：「摩西因為你們的心硬，所以許你們休妻，但起初並不是這樣。」

**Matt. 19.9** *And I say to you: whoever divorces his wife, except for sexual immorality, and marries another, commits adultery.”*

太19:9 我告訴你們：凡休妻另娶的，若不是為淫亂的緣故，就是犯姦淫了；有人娶那被休的婦人，也是犯姦淫了。

## Principles Supersede Law 原則優先於律法

1. Pharisees thought they had Jesus in a trap because He spoke against divorce and the Law (Deut.24.1) said a man could divorce a woman:

法利賽人以為他們給耶穌設下了陷阱，因為祂提到反對離婚，而律法（申命記 24：1）提到男人可以跟女人離婚：

a. For Pharisees marriage was earthly; holiness and God’s purpose had no bearing on their thinking; they only lived by keeping outward “laws” and not heart obedience

因為法利賽人的婚姻是屬地的；聖潔和神的旨意與他們的思想無關；他們只靠遵守外在的「律法」而活，而不是內心的順服

b. The seeds of Paul’s controversy between Law and Grace are exemplified here  
保羅對律法與恩典之爭的根源就體現在這裡



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## Principles Supersede Law 原則優先於律法

2. Jesus eluded the trap by again referring to “*from the beginning*” where the *Principle* of God’s holy purpose for marriage defines the holy way rather than keeping outward laws:

耶穌透過再次提及「從起初」避開了這個陷阱，神對婚姻的神聖目的的原則定義了神聖的方式而不是遵守外在的律法：

- a. Jesus corrects the Pharisees by noting Moses did not “*command*” but “*allowed*” a writ of divorce because of your hard heartedness 耶穌糾正法利賽人說，摩西不是「命令」你們離婚，而是「允許」你們離婚，因為你們的心剛硬。



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## Principles Supersede Law 原則優先於律法

b. The men were so hard hearted and carnal that women needed a writ in order to survive when thrown out of a home in shame

這些男人心腸剛硬又屬肉體，以至於當女人被羞辱地趕出家門時，需要一張令狀才能生存

c. Sexual immorality is the only grounds of divorce because in *principle* it kills the union God formed  
性不道德是離婚的唯一理由，因為原則上它破壞了神所建立的結合



# Defining a “perfect marriage”

## 定義“完美的婚姻”

*“A perfect marriage is an imperfect husband and an imperfect wife who absolutely refuse to give up on one another.*

完美的婚姻就是不完美的丈夫和不完美的妻子，他們絕對不願意放棄彼此。

*That’s a perfect marriage. That’s holiness. That’s sanctity.  
That’s perfection in the making.*

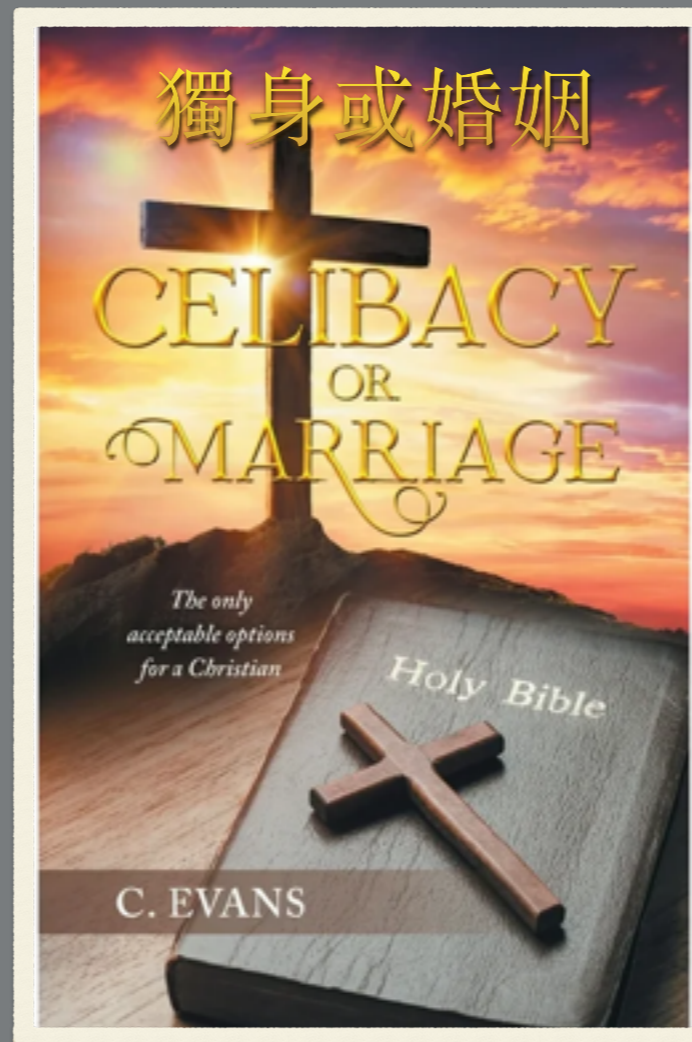
這是一場完美的婚姻。這就是神聖。這就是分別為聖。這就是完美之舉。

*Dave Willis* 戴夫·威利斯



### 3. Matt.19.10-12 Either a Call to Marriage or Celibacy is received as a Gift of Grace in the Kingdom

(三) 馬太福音19：10-12 無論是蒙召進入婚姻或是獨身，都被視為天國的恩賜



*Matt. 19.11 But he said to them, "Not everyone can receive this saying, but only those to whom it is given."*

馬太19:11 耶穌說：「這話不是人都能領受的，惟獨賜給誰，誰纔能領受。」

## Kingdom Calling 國度的呼召

**Matt. 19.10** *The disciples said to him, "If such is the case of a man with his wife, it is better not to marry."*

太19:10 門徒對耶穌說：「人和妻子既是這樣，倒不如不娶。」

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**Matt. 19.12** *For there are eunuchs who have been so from birth, and there are eunuchs who have been made eunuchs by men, and there are eunuchs who have made themselves eunuchs for the sake of the kingdom of heaven. Let the one who is able to receive this receive it."*

太19:12 因為有生來是閹人，也有被人閹的，並有為天國的緣故自閹的。這話誰能領受，就可以領受。」

## Higher Ground - Eunuch Principle 更高的境界 – 太監原則

1. The disciples humbled by God's high and holy purpose in marriage and sensed its impossibility to achieve

門徒們對神在婚姻中所製定的崇高而神聖的旨意感到謙卑，並意識到這是不可能實現的

2. When Jesus said to them, "*Not everyone can receive this saying*" he was responding to their suggestion it was better not to marry

當耶穌對他們說：「這話不是人都能領受的」時，他是在回應他們的建議，就是最好不要結婚



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## Higher Ground - Eunuch Principle 更高的境界 – 太監原則

a. Jesus himself had made himself a eunuch *for the sake of kingdom of the heavens* (as also Paul, John B., etc.)

耶穌自己為了天國而自閹，  
(保羅、施洗約翰等人也這樣做)

b. This high calling to remain single in order to serve without distraction had to be received as a gift which not everyone can receive

這種崇高的呼召保持單身以便不受干擾地服事必須被視為一種恩賜，不是每個人都能接受的



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## Higher Ground - Eunuch Principle 更高的境界 – 太監原則

3. Serving in the Kingdom by the grace of God either as married or single should be based upon the *principle* of being a 'spiritual eunuch' affording one "undistracted devotion to the Lord"

無論已婚或單身，靠著神的恩典在國度裡服事，都應以「屬靈的太監」為原則，以「不受干擾地獻身於主」為基礎