

馬太福音

The Gospel of Matthew

Chapter 7: Righteous Judgment
in the Kingdom

第7章：在國度裡的公義審判

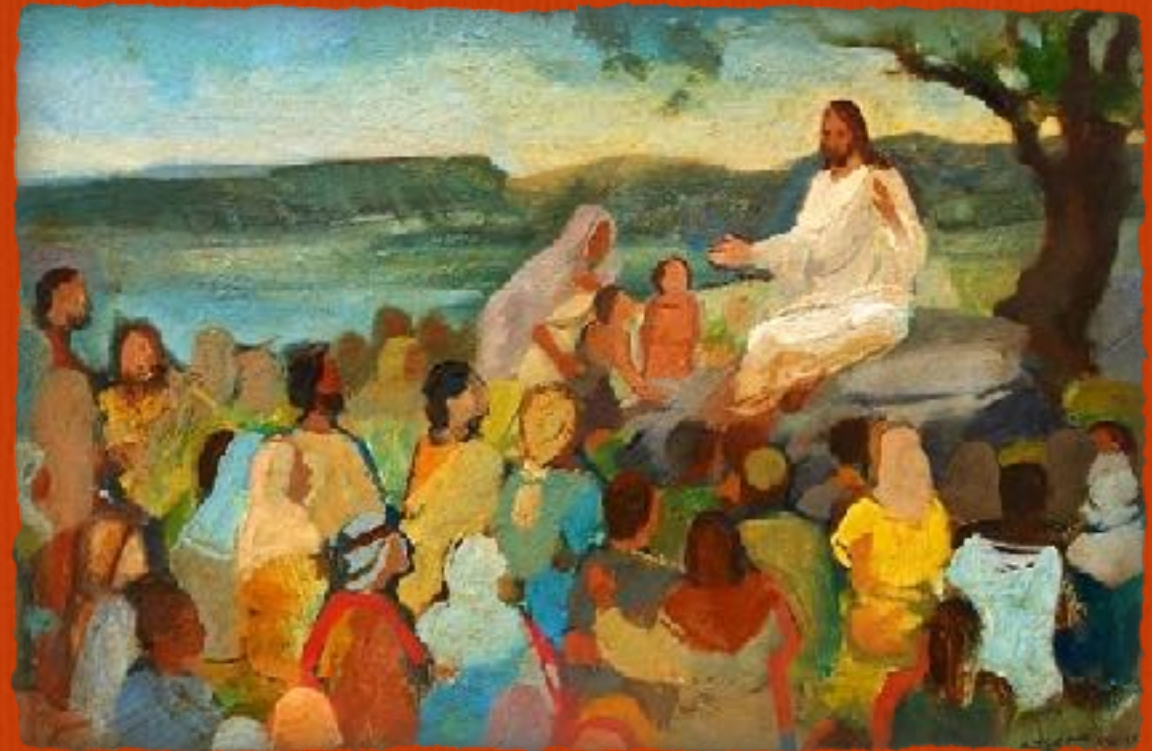
Kingdom of the Heavens upon the Mount 在山上的天國

Jesus has taken His Disciples up on the Mount
耶穌將祂的門徒們帶到了山上

1. **Because they have taken the cross** 因為他們背起了十字架
2. **Because they have submitted as servants under Heaven's Rule**
因為他們在天的掌權之下交託自己為奴僕
3. **Jesus is teaching his disciples a new and living kingdom way they have never known before**
耶穌教導祂的門徒一個又新又活的國度之道是他們從前未曾知道的

The Righteous Character of the King

王的公義性格



Matthew 馬太福音 5.1-16

**Of First Importance is character
for those in the Kingdom**

對國度裡的人而言，最重要的是品格

Kingdom Righteousness Revealed in Law

國度的公義 在律法中彰顯

Matthew 馬太福音 5.17- 48



**Righteous fulfilment of the Law includes
both in its inner intent and outer action**
律法的公義實踐包括了內在的動機及外在的行為

Kingdom Piety (Righteous Religious practice)

國度的敬虔
(公義的宗教操練)

Matthew 馬太福音 6:1-18



**External religious practices come out of
a secret relationship with the Lord**

外在的宗教實行源於與神的一個隱祕關係

Matt. 6.1-18: Kingdom Outward Piety Has Secret Roots
馬太福音6:1-18 國度敬虔的外在有著隱密的根



Psa. 1.3 He is like a tree planted by streams of water that yields its fruit in its season, and its leaf does not wither. In all that he does, he prospers.

詩篇1:3 他要像一棵樹栽在溪水旁，按時候結果子，葉子也不枯乾。
凡他所作的，盡都順利。

**Righteous Kingdom
Ambition Sanctifies
our Possessions**

公義的國度野心

將我們的財產分別為成

Matthew 馬太福音 6:19-24



在天上的財寶

**Both Ambition and Wealth are righteous
when directed toward pursuing the
Kingdom of the Heavens**

當被引導朝向追求國度時，野心跟財富就都稱義了

**Seeking the
Kingdom First
Overcomes
Anxiety**
先尋求天國能克服焦慮



Matthew 馬太福音 6:25-34

**Faith under the King's care sets a disciple free
from anxiety over the world's baggage
to seek first the kingdom**

信心在王的看顧下，使門徒們首先尋求天國
而不再因著世界的包袱而憂慮

Matthew 6.33 is the Law of the Kingdom:

"Seek ye first the kingdom of God and His righteousness"

馬太福音6:33是國度的律法 ——

「你們要先求祂的國,和祂的義」



Come up the mount
來到山上

**Kingdom Ambition is the secret to overcoming the love of money
and worldly anxiety**

國度的雄心是勝過貪愛金錢和世俗焦慮的秘訣

Righteous Kingdom Judgment

公義的 國度的審判

Matthew 7: Righteous Judgment
馬太福音第 7 章: 公義的審判



In Matthew 7 Overview

馬太福音第七章概述

1. Matt 5 revealed personal Kingdom Righteousness

馬太福音第 5 章揭示了個人的
國度公義

2. Matt 6 revealed righteous religion rooted in secret heavenly communion and in seeking first the Kingdom

馬太福音第 6 章揭示了公義的信仰
紮根於隱祕的屬天交通以及先尋求
國度

JUDGMENT
IS THE KEY TO
THE KINGDOM
OF HEAVEN

審判是
進入天國的
鑰匙

In Matthew 7 Overview

馬太福音第七章概述

3. Now Matt 7 concludes the sermon on the mount in two sections:

現在馬太福音第七章以二個部分包括了山上的教訓:

a. By revealing the righteous Kingdom discernment needed in treating other disciples

藉著啟示要有公義國度的分辨力來對待其他的門徒

b. By revealing righteous Kingdom discernment regarding ministry

藉著啟示公義國度對於職事的分辨力

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God's Two Measures of Mercy and Judgment in the Kingdom

神在國度裡施行憐憫和審判的兩個度量

1. Kingdom Judgment in the Kingdom of God is revealed as measured by both Mercy and Justice as a foretaste of the final and full coming judgment

神國裡的國度審判是透過憐憫和正義來衡量的，作為最終和全面審判的預嘗

2. Even now in the kingdom the heavens rule with mercy and justice among His kingdom disciples

即使現在在國度裡，諸天仍以憐憫和公義統治祂國度的門徒



*Mic. 6.8 He hath shewed thee,
O man, what is good; and what doth
the LORD require of thee, but to do
justly, and to love mercy, and to
walk humbly with thy God?*

彌迦書6:8 世人哪！耶和華已指示你何為善。他向你所要的是甚麼呢？只要你行公義、好憐憫、存謙卑的心，與你的神同行。

God's Two Measures of Mercy and Judgment in the Kingdom

神在國度裡施行憐憫和審判的兩個度量

3. Matthew 7 reveals righteousness as walking the narrow way between mercy and judgment

馬太福音第7章揭示了公義是在憐憫和審判之間所走的窄路

4. When the Kingdom finally comes to earth a great judgment will proceed the glorious and merciful Millennial Kingdom

當國度最終來到全地時，一個極大的審判將在榮耀和仁慈的千禧年國度進行



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Matt. 7.1 Judge not, that ye be not judged.

馬太福音7:1 你們不要論斷人，免得你們被論斷



The world distorts yet another scripture verse

世界又扭曲了另一節經文

**In Matthew 7 alone righteous judgment
is required seven times**
光是在馬太福音第七章就有七次要求公義的判斷

1. Judgment needed in efforts to restore a brother's 'single eye'
需要判斷才能努力恢復弟兄「眼中的刺」
(眼目單一)
2. Judgment needed to know to whom to serve holy things and treasure
需要判斷來知道為誰服事聖物和財寶
3. Judgment needed in 'doing unto others'
需要判斷才「對他人做事」
4. Judgment needed to find the narrow door and walk the difficult way of the kingdom
需要判斷來找到窄門並走天國的艱難之路

**JUDGMENT
IS THE KEY TO
THE KINGDOM
OF HEAVEN**

審判是
進入天國的
鑰匙

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is required seven times**
光是在馬太福音第七章就有七次要求公義的審判

5. Judgment needed to discern false prophets by their fruit not their tree foliage
需要判斷來鑑別假先知, 看他們的果子, 而不是他們的葉子
6. Judgment needed to look beyond ministry gifts to the obedience of the servant
需要判斷來看職事背後的恩賜, 要看僕人的順服
7. Judgment needed to build your house upon the right foundation
需要判斷來把你的房子蓋在正確的根基上

**JUDGMENT
IS THE KEY TO
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OF HEAVEN**

審判是
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In Matthew 7 provides a balance 在馬太福音第七章裡提供了一個平衡

1. The disciple seeking kingdom righteousness must be warned against pride's re-appearance as self righteousness clothed in zealous criticism of their brothers

尋求天國正義的門徒必須得到警告，不要再顯出驕傲，因為他們披著自以為義的熱心，批評他們的弟兄們

2. The 'single eye' must not only be kept free of the love of money and anxiety but also the blinding log of self righteousness which tries to usurp the Judge's throne

「眼目單一」不僅必須擺脫對金錢的熱愛和憂慮，而且還必須擺脫自以為義的梁木，因它試圖篡奪法官的寶座

Self
Righteous
Throne



自以為義的王位

In Matthew 7 provides a balance **在馬太福音第七章裡提供了一個平衡**

3. **Context: in ancient kingdoms the King was always the final Supreme Judge of any matter as he sat upon the bema in the gate**
背景：在古代王國中，當王坐在大門的審判台時，他總是任何事情的最終最高法官
4. **Again the censorious nature of the Scribes and Pharisees is clearly in the background**
文士和法利賽人挑剔的本性再次明顯地出現在背景中



2nd Law of the Kingdom: Matt. 7.12

Therefore, whatever you want men to do to you,
do also to them, for this is the Law and the Prophets.

天國第二律法：馬太福音7:12 所以無論何事，你們願意人怎樣待
你們，你們也要怎樣待人，因為這就是律法和先知的道理。

公義的冠冕



Kingdom righteous relations always begin from the humility of
one “poor in spirit” in deference to others

國度的正義關係總是從「虛心」的人謙卑地尊重他人開始

1. Matthew 7:1- 6 馬太福音7:1- 6

Matt. 7.1 *“Do not judge, so that you won't be judged.*

太7:1 你們不要論斷人，免得你們被論斷。

A taste of righteousness can be easily perverted into an overweening sense of self-righteousness and judgmentalism.

嚐到正義的滋味很容易被扭曲成過度的自以為義和評判主義

Kingdom Judgment 國度的審判

Don't be Judgmental 不要好論斷

1. The Gk word “krino” means not only “to judge” a matter but in the imperative voice to be “judgmental, accusative, faultfinding” toward others

希臘語單字「法官/krino」不僅意味著「批判」某件事，而且以祈使語氣表示對他人的「評判、指責、吹毛求疵」

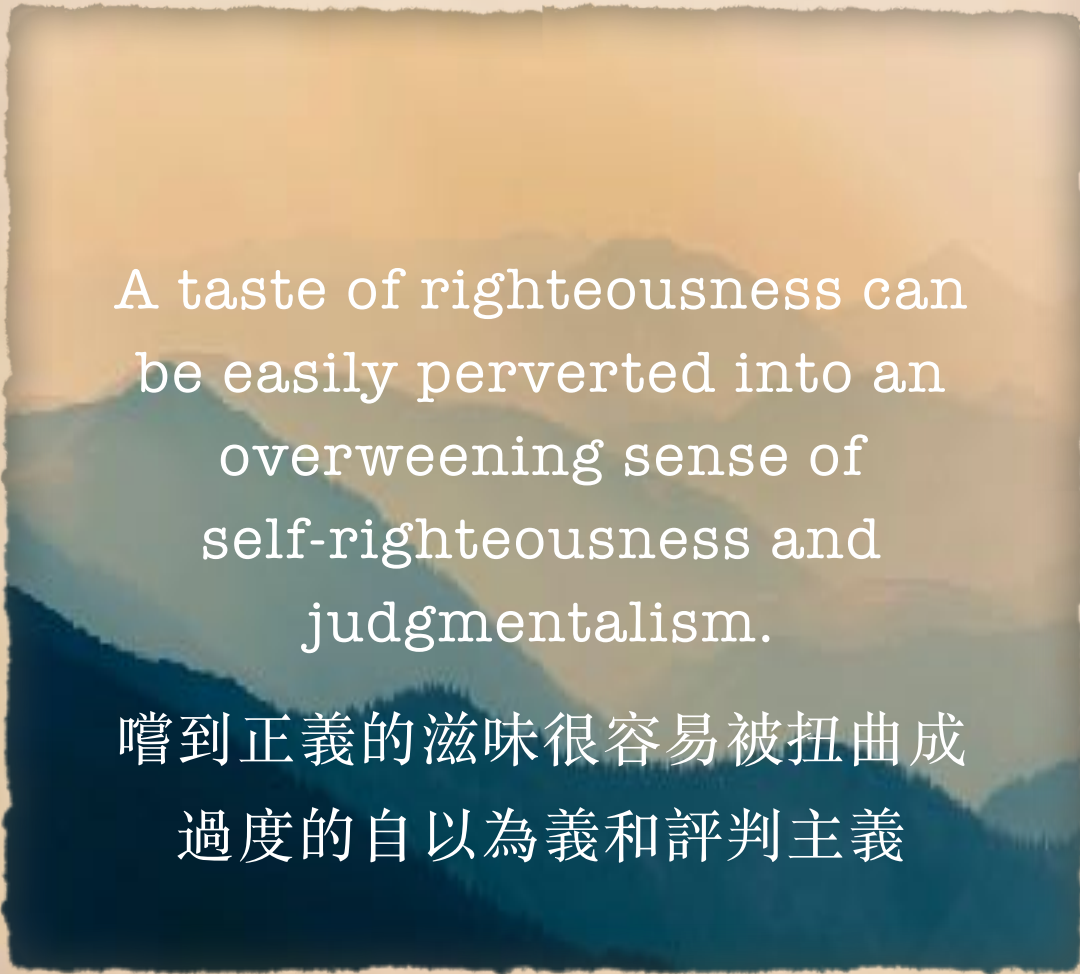
2. Hypocrisy is “judging” others as if you are above them as the Judge/king (Jas.4.12)

假冒為善是「評判」他人，就好像你高於他們如同法官/國王一樣(雅各書4:12)

1. Matthew 7:1-6 馬太福音7:1-6

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Kingdom Judgment 國度的審判

Don't be Judgmental 不要好論斷

3. Self Righteousness is a sin of pride which lies at the deepest level of our souls

自以為是是一種驕傲的罪，它存在於我們魂的最深處

4. James the Lord's brother follows up many of Jesus' words in his epistle

主的兄弟雅各在他的書信中跟進了許多耶穌的話

1. Matthew 7:1- 6 馬太福音7:1- 6

Matt. 7.2 *For you will be judged by the same standard with which you judge others, and you will be measured by the same measure you use.*

太7:2 因為你們怎樣論斷人，也必怎樣被論斷。你們用甚麼量器量給人，也必用甚麼量器量給你們。



Kingdom Judgment 國度的審判

Don't be Judgmental 不要好論斷

1. According to the rabbis, God has two “measures”—mercy and justice
拉比們認為，神有兩個「度量衡」——仁慈和公義
2. This ‘measuring’ is a rule in the universe and not necessarily the direct paying back by God for being judgmental
這種「衡量」是宇宙的規則，不一定是神對好論斷的直接回報

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Kingdom Judgment 國度的審判

Don't be Judgmental 不要好論斷

3. There is a “moral echo”: any “judgment” made will place a disciple under the same measure of judgment by which he measured his brother

有一個「道德迴響」：任何做出的「論斷」都會使門徒被放在他衡量他的兄弟的同樣審判衡量中

1. Matthew 7:1- 6 馬太福音7:1- 6

Matt. 7.3 *Why do you look at the splinter in your brother's eye but don't notice the beam of wood in your own eye?*

太7:3 為甚麼看見你弟兄眼中有刺，卻不想自己眼中有梁木呢？

Matt. 7.4 *Or how can you say to your brother, 'Let me take the splinter out of your eye,' and look, there's a beam of wood in your own eye?*

太7:4 你自己眼中有梁木，怎能對你弟兄說，容我去掉你眼中的刺呢？

Matt. 7.5 *Hypocrite! First take the beam of wood out of your eye, and then you will see clearly to take the splinter out of your brother's eye.*

太7:5 你這假冒為善的人，先去掉自己眼中的梁木，然後纔能看得清楚，去掉你弟兄眼中的刺。

Kingdom Judgment 國度的審判

Self Righteous Counselors 自以為義的謀士

1. A fellow disciple has a problem hindering his 'single eye'
一位同伴門徒有問題，阻礙了他的「眼目單一」
2. Another disciple comes as a righteous counselor and tries to remove the splinter (carpenter)
另一位門徒以公義謀士的身份前來，試圖除去刺（木匠）

1. Matthew 7:1- 6 馬太福音7:1- 6

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Kingdom Judgment 國度的審判

Self Righteous Counselors 自以為義的謀士

3. Ironically his own 'log' of faults enables him to identify a minor splinter of a similar kind and therefore offer self righteous help
諷刺的是，他自己錯誤的「樑木」使他能夠識別類似的小刺，因而提供自以為義的幫助
4. If the hypocrite first removes the blindness of his own log his 'single eyed' counsel and help will be done with mercy
如果假冒為善的人先除去自己盲目的梁木，那麼他「眼目單一」的建議和幫助就會帶著憐憫完成

1. Matthew 7:1- 6 馬太福音7:1- 6

Matt. 7.6 *Don't give what is holy to dogs or toss your pearls before pigs, or they will trample them under their feet, turn, and tear you to pieces.*

太7:6 不要把聖物給狗, 也不要把你們的珍珠丟在豬前, 恐怕他踐踏了珍珠, 轉過來咬你們。

FOOTNOTE 註腳

Peter referred to these pigs and dogs (2Pet.2.21-22) as those who were saved and then turned their backs on the holy commandments of God

彼得稱這些豬和狗 (彼後2:21-22) 為那些得救卻背棄神的神聖誠命的人

Kingdom Judgment 國度的審判

Discernment in Ministry 事奉中的分辨力

1. “**What is holy**” for the Jew meant the various holy meat and grain offerings brought to the Temple for sacrifice
對猶太人來說, 「**聖物**」是指帶到聖殿獻祭的各種聖肉和素祭
2. This call to judgment/discernment is not about sharing the gospel to sinners
呼籲判斷/辨別並不是向罪人傳福音

1. Matthew 7:1- 6 馬太福音7:1- 6

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Kingdom Judgment 國度的審判

Discernment in Ministry 事奉中的分辨力

3. This balances the admonition not to judge with the need to discern with whom to share precious 'secrets' when there are so-called disciples who profane the kingdom by their sins and reject the holy Word of God

當所謂的門徒因自己的罪孽褻瀆天國並拒絕神的聖言時, 這平衡了不要論斷的警告, 同時需要分辨與誰分享寶貴的「秘密」

4. Such dogs tear sacred scripture to pieces and trample as pigs our pearl of greatest price (Jesus' holy life) before the world in the face of the world, these dogs tear the sacred scriptures into pieces, and trample as pigs our pearl of greatest price (Jesus' holy life)

1. Matthew 7:7- 12 馬太福音7:7- 12

Matt. 7.7 *“Ask, and it will be given to you. Seek, and you will find. Knock, and the door will be opened to you.*

太7:7 你們祈求, 就給你們。尋找, 就尋見。叩門, 就給你們開門。

Matt. 7.8 *For everyone who asks receives, and the one who seeks finds, and to the one who knocks, the door will be opened.*

太7:8 因為凡祈求的, 就得著。尋找的, 就尋見。叩門的, 就給他開門。

Matt. 7.9 *Who among you, if his son asks him for bread, will give him a stone?*

太7:9 你們中間, 誰有兒子求餅, 反給他石頭呢?

Matt. 7.10 *Or if he asks for a fish, will give him a snake?*

太7:10 求魚, 反給他蛇呢?

Source of Discernment 分辨的根源

Wisdom Needed in Counsel 勸勉時需要智慧

1. This famous passage “ask, seek, knock” is a great encouragement to pray and here concludes this section by commending constant prayer in order to live out the righteous golden rule among disciples/brethren

這句著名的經文「祈求、尋找、叩門」給了禱告極大的鼓勵, 並在此讚揚持續的禱告, 好在門徒/弟兄中活出公義的黃金法則來結束本段

2. Our Father would never give wrong or worthless counsel to any disciple asking so earnestly with “beggar’s wisdom” 我們的天父絕不會提供錯誤或毫無價值的建議給任何用「乞丐的智慧」如此懇切祈求的門徒

1. Matthew 7:7- 12 馬太福音7:7- 12

Matt. 7.11 *If you then, who are evil, know how to give good gifts to your children, how much more will your Father in heaven give good things to those who ask him.*

太7:11 你們雖然不好，尚且知道拿好東西給兒女，何況你們在天上的父，豈不更把好東西給求他的人麼。

Source of Discernment 分辨的根源

Wisdom Needed in Counsel 勸勉時需要智慧

3. Even though evil we ask, seek, knock for 'good things' for our kids and so by faith we A.S.K. 'good things' for our fellow kingdom disciples

即使邪惡，我們也會為我們的孩子們祈求、尋找、叩門，要求「美好的事物」，因此我們憑著信心，也為我們的天國的門徒們尋求「美好的事物」

1. Matthew 7:7- 12 馬太福音7:7- 12

Matt. 7.12 *Therefore, whatever you want others to do for you, do also the same for them, for this is the Law and the Prophets.*
太7:12 所以無論何事，你們願意人怎樣待你們，你們也要怎樣待人。因為這就是律法和先知的道理。

FOOTNOTE 註腳

The Emperor Alexander Severus (222-235AD) reputedly had this 'Golden Rule' written in gold on his wall and thus the name

據說，亞歷山大·塞維魯皇帝（主後 222-235 年）在他的牆上用金子寫下了這條「黃金法則」，因此得名

Source of Discernment 分辨的根源

Love one another 彼此相愛

1. Righteousness is doing good things to others including justice and mercy
公義就是為他人做好事，包括正義和憐憫
2. Here is another revelation of Jesus as He interprets how “the Law and the prophets” are fulfilled
這是耶穌的另一個啟示，祂解釋了「律法和先知」是如何被成全的
3. The self righteous Pharisees had produced an atmosphere of guilty religion and condemnation as they sat upon the throne of Moses inspecting splinters and laying heavy burdens while blind to their bigger logs
自以為義的法利賽人製造了一種有罪的宗教和譴責的氣氛，他們坐在摩西的座位上因自己的「樑木」瞎眼的情況下檢視著「刺」，並給下重擔