

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

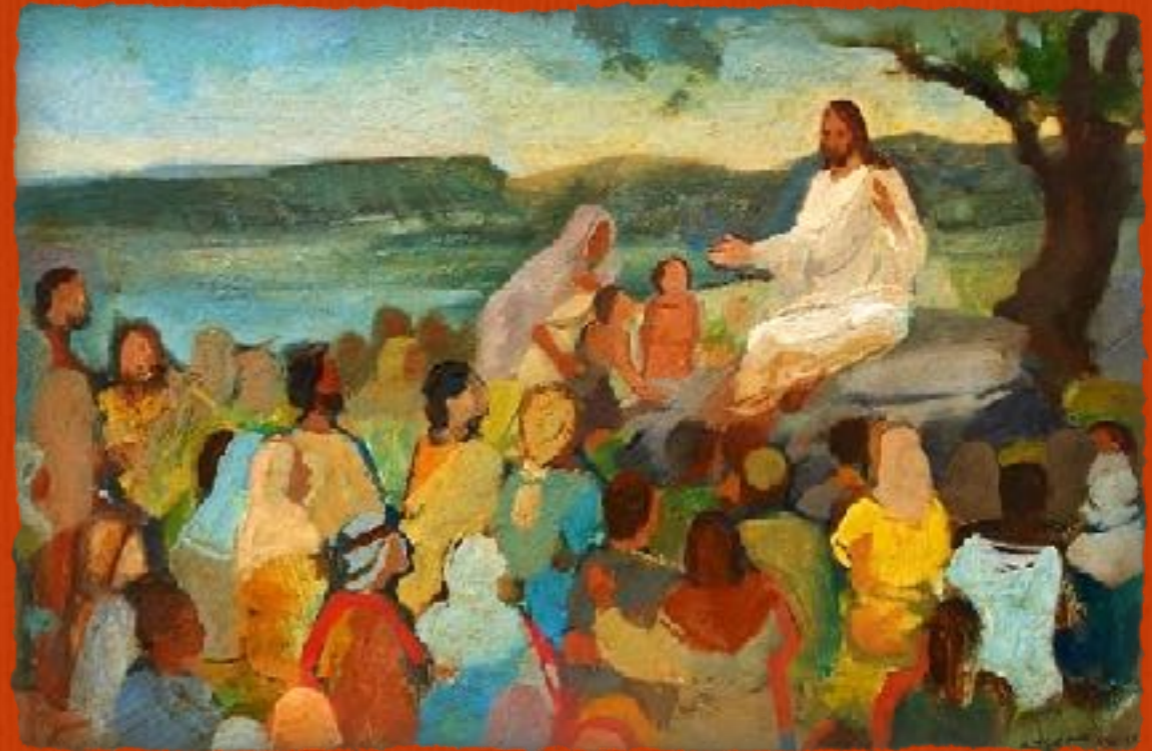
Kingdom of the Heavens upon the Mount 在山上的天國

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

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

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**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

Righteous Kingdom Judgment

公義的國度審判



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

Part 1: Disciples of the Kingdom need wisdom and discernment in relation to one another
第一部分: 國度的門徒彼此之間需要智慧及分辨力

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

神在國度裡展現的憐憫和審判的兩個度量

1. God alone is Judge, so meekness and not self righteous judgments must be the rule of measure among Kingdom disciples
只有神是審判者，因此謙卑及不自以為義的審判必須成為國度門徒的衡量標準
2. Correcting and counseling others becomes hypocritical unless there has first been honest dealings with similar flaws
糾正和建議他人會變得表里不一，除非先誠實的處理類似的缺陷
3. Discernment is needed when sharing the Lord's things with those who despise the Lord and His kingdom
與那些藐視主和祂的國度的人分享主的事物時，需要有辨別力



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.

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。

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

神在國度裡展現的憐憫和審判的兩個度量

4. Asking, seeking and knocking is the practical way to find the King's judgment

祈求、尋找、叩門是找到王的判斷的實際方法

5. The "golden rule" should be the 'rule' and measure of brotherly love in the kingdom

「黃金法則」應該是天國裡兄弟之愛的「準則」與衡量標準



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Righteous Kingdom Judgment 公義的國度審判

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

**Part 2: Kingdom discipleship is a narrow way
which necessitates faith and discernment**
第二部分: 國度的門徒訓練是一條窄路, 需要信心
和辨別力



Matthew 7 馬太福音7章： Narrow Way of the Kingdom 國度的窄門

1. Jesus has already laid out several choices of kingdom righteousness before the disciples:

耶穌已經在門徒面前列出了國度的幾個公義抉擇：

a. Righteous or self righteous character
公義或自以為義的性格

b. Earthly or heavenly treasures
屬地或屬天的財寶

c. Two masters - God or Mammon
兩個主人－神或是瑪門

d. Two ambitions - seeking kingdom 1st or seeking earthly comforts

兩個野心－先尋求國度或尋求屬世的舒適



Matthew 7 馬太福音7章： Narrow Way of the Kingdom 國度的窄門

2. Now the Lord reveals how narrow and difficult is the way to the millennial kingdom by contrasting 4 further choices:
現在主透過對比另外四個選擇來揭示通往千年國度的道路是多麼狹窄和困難：

- a. Two ways forward - broad or narrow
二條往前的道路 —— 寬路或窄路
- b. Two kinds of teachers - false or fruitful
二種老師 —— 虛假的或有功效的
- c. Two measures of ministry - outward gifts or inner knowing
事奉的兩個標準 — 外在的恩賜或內在的認識
- d. Two foundations - sand or rock
兩種根基 - 沙子或岩石



Matthew 7:13 - 23 馬太福音7:13-23

Matt. 7.13 *“Enter through the narrow gate. For the gate is wide and the road broad that leads to destruction, and there are many who go through it.*

太7:13 你們要進窄門。因為引到滅亡；那門是寬的，路是大的，進去的人也多。

Matt. 7.14 *How narrow is the gate and difficult the road that leads to life, and few find it.*

太7:14 引到永生；那門是窄的，路是小的，找著的人也少。

信 Faith 心
IS A CHOICE
是個選擇

Choosing the Kingdom 選擇國度

Kingdom Living a Narrow Way 國度的生活是個窄路

1. Once saved a disciple must daily deny self and take up his cross
一但得救，門徒必須每天捨己並背起他的十字架
2. *“Narrow is the gate and difficult the road”* is a picture of the life of faith led by the Spirit under the rule of the King - “the world behind and the cross before”
「那門是窄的，路是小的」這是一幅在王的統治下由聖靈引導的信仰生活圖畫——「背後是世界，前面是十字架」

Matthew 7:13 - 23 馬太福音7:13-23

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FOOTNOTE 註腳

Matt. 11.12 *From the days of John the Baptist until now, the kingdom of heaven has been forcefully advancing, and forceful men lay hold of it. (NIV)*

馬太福音11:12 從施洗約翰的日子直到如今，天國一直在有力地推進，有力的人就得著了（新國際版）

Choosing the Kingdom 選擇國度

Kingdom Living a Narrow Way 國度的生活是個窄路

3. **“Wide gate and broadway”** a disciple can still choose the worldly way of self-centered living which diverges further from the Lord’s Life and Will and leads to the destruction of a carnal soul

「那門是寬的，路是大的」門徒仍可選擇以世俗的、自我為中心方式生活，這種生活方式與主的生命和旨意相背離，並引向屬肉體的魂帶來的毀滅

“Transformation comes through constantly yielding. This is the only way. You can go to church all your life; you can spend all your time learning, praying and singing; but still you will be captive to your past unless you make the decision to yield and obey every time God shows you something.”

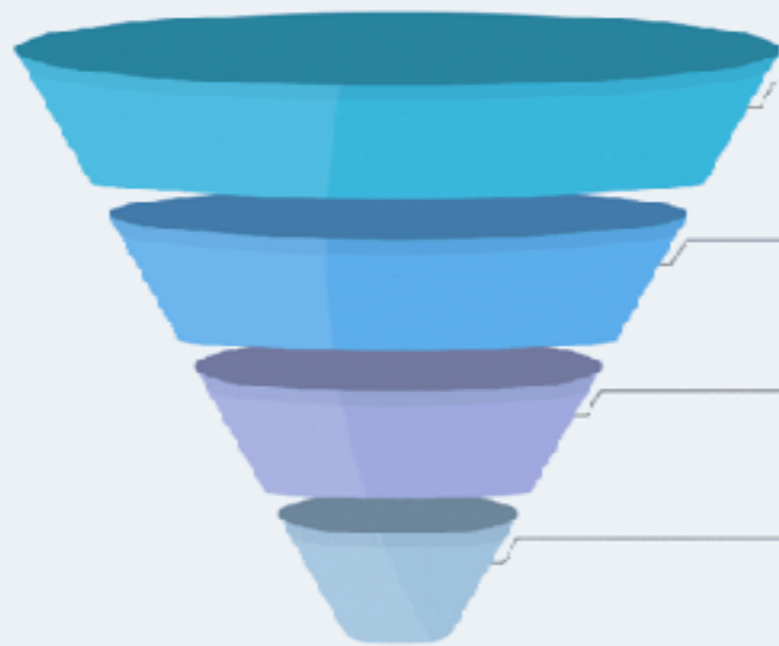
Smith Wigglesworth

變化是透過不斷的屈服來實現的。這是唯一的路。你可以一輩子去教會；你可以把所有的時間都花在學習、祈禱和唱歌上；但你仍然會被過去所俘虜，除非每次神向你展示一些東西時你都決定屈服並順從。

史密斯·維格斯沃思

Actual Kingdom Sanctification: funneled into the narrow way 實際的國度成聖：流入狹窄的道路

Many Choices 許多選擇



New Convert from the world
剛從世界中得救

Consecration 奉獻

Crucified with Christ
與基督同釘十字架

Transformation 變化

One Way 一個方向

Holy Spirit narrows our pathway as we are
being separated from the world to God
當我們與世界被分別歸向神時，聖靈就會將我們的道路變窄

Matthew 7:13 - 23

馬太福音7:13-23

Matt. 7.15 "Be on your guard against false prophets who come to you in sheep's clothing but inwardly are ravaging wolves."

太7:15 你們要防備假先知，他們到你們這裡來，外面披著羊皮，裡面卻是殘暴的狼。

Kingdom Warnings

國度的警告

Discerning False Preachers 分辨假教師

- 1. The guard must be up because they appear as sheep but are really church destroyers**
必須提高警覺，因為他們看起來像羊，但實際上是教會的破壞者

Matthew 7:13 - 23

馬太福音7:13-23

Matt. 7.16 You'll recognize them by their fruit. Are grapes gathered from thorn bushes or figs from thistles?

太7:16 憑著他們的果子，就可以認出他們來。
荊棘上豈能摘葡萄呢？蒺藜裡豈能摘無花果呢？

Matt. 7.17 In the same way, every good tree produces good fruit, but a bad tree produces bad fruit.

太7:17 這樣，凡好樹都結好果子，惟獨壞樹結壞果子。

Matt. 7.18 A good tree can't produce bad fruit; neither can a bad tree produce good fruit.

太7:18 好樹不能結壞果子，壞樹不能結好果子。

Matt. 7.19 Every tree that doesn't produce good fruit is cut down and thrown into the fire.

太7:19 凡不結好果子的樹，就砍下來，丟在火裡。

Matt. 7.20 So you'll recognize them by their fruit.

7:20 所以憑著他們的果子，就可以認出他們來。

Kingdom Warnings

國度的警告

Discerning False Preachers 分辨假教師

2. Discernment (judgment) looks at the fruit coming from their personal lives

分辨力 (判斷力) 看他們私人生活所結的果子

- a. Don't look at the tree - look at the fruit of the Spirit
不要看樹，而要看所結的聖靈的果子
- b. A great preacher may have a great message but their lives be full of pride, overbearing arrogance and secrecy
一位偉大的傳道者可能有偉大的信息，但他們的生活卻充滿了驕傲、專橫的傲慢和秘密

Matthew 7:13 - 23

馬太福音7:13-23

Matt. 7.21 *“Not everyone who says to me, ‘Lord, Lord,’ will enter the kingdom of heaven, but only the one who does the will of my Father in heaven.*

太7:21 凡稱呼我主阿, 主阿的人, 不能都進天國。惟獨遵行我天父旨意的人, 才能進去。

Matt. 7.22 *On that day many will say to me, ‘Lord, Lord, didn’t we prophesy in your name, drive out demons in your name, and do many miracles in your name?’*

太7:22 當那日必有許多人對我說：「主阿, 主阿, 我們不是奉你的名傳道, 奉你的名趕鬼, 奉你的名行許多異能麼？」

Kingdom Warnings

國度的警告

Warning: gifted preachers not a sign they are doing God’s Will
警告：有天賦的傳道者並不表示他們遵行神的旨意

- 1. Obedience to the Father’s will and not just outer confession and emotions is the narrow way of the kingdom**
不僅是外表的認罪和情感, 順服天父的旨意, 才是國度的窄路
- 2. “On that day” when the King returns as Judge many who lived carnal lives will protest their faithfulness and good works**
「當那日」, 當王以審判官的身份回來時, 許多過著肉體生活的人將抗議他們的忠誠和善行

Matthew 7:13 - 23

馬太福音7:13-23

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太7:22 當那日必有許多人對我說：「主阿，主阿，我們不是奉你的名傳道，奉你的名趕鬼、奉你的名行許多異能麼？」

Matt. 7.23 *Then I will announce to them, 'I never knew you. Depart from me, you lawbreakers!'*

太7:23 我就明明的告訴他們說：「我從來不認識你們。你們這些作惡的人，離開我去罷！」

Kingdom Warnings

國度的警告

Warning: gifted preachers not a sign they are doing God's Will

警告：有天賦的傳道者並不表示他們遵行神的旨意

3. **“Then I will confess to them”**:
我就明明的告訴他們說：

a. Jesus is declaring himself the coming messiah on the bema seat

耶穌宣告自己是即將到來坐在審判台的彌賽亞

b. **“I never knew you”** lit. in Gk = “I never approved of you” - He knew them but they never were being led by their King even in their ministry

「我從來不認識你們」的希臘文意=「我從來沒有認可過你」——祂認識他們，但即使在他們的事工中，他們也從未受到他們的王所領導

Matthew 7:13 - 23
馬太福音7:13-23

Matt. 7.24 *“Therefore, everyone who hears these words of mine and acts on them will be like a wise man who built his house on the rock.*

太7:24 所以凡聽見我這話就去行的，好比一個聰明人，把房子蓋在磐石上。

Kingdom Warnings
國度的警告

Warning: Kingdom Words and Actions Foundational
警告：國度的言行基礎

1. **Jesus again emphasizes not only hearing his words but “acting upon them”**
耶穌再次強調，不僅要聽祂的話，還要「**照其行**」

Matthew 7:13 - 23

馬太福音7:13-23

Matt. 7.25 *The rain fell, the rivers rose, and the winds blew and pounded that house. Yet it didn't collapse, because its foundation was on the rock.*

太7:25 雨淋、水沖、風吹、撞著那房子，房子總不倒塌，因為根基立在磐石上。

Matt. 7.26 *But everyone who hears these words of mine and doesn't act on them will be like a foolish man who built his house on the sand.*

太7:26 凡聽見我這話不去行的，好比一個無知的人，把房子蓋在沙土上。

Matt. 7.27 *The rain fell, the rivers rose, the winds blew and pounded that house, and it collapsed. It collapsed with a great crash."*

太7:27 雨淋、水沖、風吹、撞著那房子，房子就倒塌了，並且倒塌得很大。

Kingdom Warnings

國度的警告

Warning: Kingdom Words and Actions Foundational

警告：國度的言行基礎

2. A disciple will experience difficult seasons of wind and rain but the Word will sustain

門徒會經歷風雨的艱難季節，但神的道會維持

3. Without a life of "spiritual dialog and obedience" with the Word a disciple's life will be devastated by life's trials

如果沒有與神的道進行「屬靈對話與順服」的生活，門徒的生活就會被生活中的考驗所摧毀

Matthew 7:28 - 29

馬太福音7:28-29

Matt. 7.28 *When Jesus had finished saying these things, the crowds were astonished at his teaching,*

太7:28 耶穌講完了這些話，眾人都希奇他的教訓。

Matt. 7.29 *because he was teaching them like one who had authority, and not like their scribes.*

太7:29 因為他教訓他們，正像有權柄的人，不像他們的文士。

Kingdom Authority

國度的權柄

Kingdom Authority

國度的權柄

1. The response of the crowds was amazement because so much wisdom was intuitively understood by them
群眾的反應是驚奇，因為他們直觀的理瞭如此多的智慧
2. The crowds noticed the contrast between Jesus who boldly declared “**but I say unto you...**” with the scribes who always quoted from a host of other rabbis rather than themselves
群眾注意到耶穌大膽地宣稱「**但我告訴你們...**」與文士之間的對比，因他們總是引用其他拉比的話而不是他們自己的話

The Great Divide: Matthew's special revelation of the kingdom

大分水嶺：馬太對於國度的特別啟示

Matthew's special revelation of the kingdom of the heavens has caused a tremendous divergence of opinion among Christians

馬太福音對天國的特殊啟示，在基督徒中引起了極大的分歧

1. Jesus' teachings clearly contrast two groups of disciples:

耶穌的教導清楚地對比了兩組門徒：

a. Those who are faithful and are rewarded when He comes again in His kingdom

那些忠心的人，當祂在祂的國度裡再次降臨時，他們會得到獎賞

b. Those who are unfaithful and are relegated outside the kingdom with weeping and gnashing of teeth

那些不忠的人，會被貶到國度之外，哀哭切齒

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2. In Matthew 7 在馬太福音第7章裡

a. There are those finding the narrow door and way and other disciples who miss it and are destroyed on Broadway

有些人找到了窄門和窄路，而錯過了它的其他門徒會在寬闊的路上被毀

b. There are servants who prophesy, cast out demons and do many wonders whom the Lord rejects as those he never knew

有些僕人說預言、趕鬼、行許多奇事，但主拒絕他們，因為祂從來不認識他們

The Great Divide: Matthew's special revelation of the kingdom

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3. In Matthew 24-25 在馬太福音24-25章裡

- a. When He comes there are some disciples taken and some left behind
當祂來的時候，有些門徒被帶走，有些被留下**
- b. There are 10 virgins with oil but only 5 get into the wedding feast
有10個童女有油，但只有5個進入婚宴**
- c. There is the disciple who buries his one talent and gets thrown into outer darkness
有的門徒埋葬了自己的恩賜，被扔到了外面的黑暗中**

The Great Divide: Matthew's special revelation of the kingdom

大分水嶺：馬太對於國度的特別啟示

Four options are used by Christians to explain this binary dividing of kingdom reward and judgment:
基督徒使用四個選項來解釋國度獎賞和審判的二元劃分：

1. The ones rejected and thrown out were “professing” Christians who were not really saved (e.g., 5 virgins were not really Christians)
那些被拒絕和拋棄的人「自稱」是基督徒，但他們並沒有真正得救
(例如：5個童女並不是真正的基督徒)
2. The ones rejected were saved but lost their salvation because of their unfaithfulness and sin (e.g., the rejected servants the Lord never knew)
那些被拒絕的人得救了，但因為他們的不忠和罪而失去了救恩
(例如：被拒絕的僕人是主從未認識的)

The Great Divide: Matthew's special revelation of the kingdom

大分水嶺：馬太對於國度的特別啟示

Four options are used by Christians to explain this binary dividing of kingdom reward and judgment:
基督徒使用四個選項來解釋國度獎賞和審判的二元劃分：

3. The ones rejected are saved but do not go directly into the kingdom until they spend time in purgatory where they are sanctified in the fire (e.g., servant with one buried talent suffers loss but is eventually purged [purgatory] in the fires of Hades)

被拒絕的人是得救的，但不會直接進入天國，直到他們在煉獄中度過一段時間，在那裡他們在火中成聖（例如：埋藏一個恩賜的僕人遭受損失，但最終在陰間之火中被煉淨[煉獄]）

The Great Divide: Matthew's special revelation of the kingdom

大分水嶺：馬太對於國度的特別啟示

Four options are used by Christians to explain this binary dividing of kingdom reward and judgment:

基督徒使用四個選項來解釋國度獎賞和審判的二元劃分：

- 4. The ones who are rejected are Christian disciples who because of worldliness and unfaithfulness do not go to hell but lose the inheritance prepared for them in the millennial kingdom (e.g., Christians who neglect so great salvation lose their inheritance but still have eternal life and are part of the New Jerusalem after the millennium)**

被拒絕的人是基督徒門徒，他們因為世俗和不忠而沒有下地獄，卻失去了在千年國度為他們預備的產業（例如：忽視如此偉大救恩的基督徒失去了他們的產業，但仍擁有永生，並在千禧年後是新耶路撒冷的一部分）

The Great Divide: Matthew's special revelation of the kingdom

大分水嶺：馬太對於國度的特別啟示

A fifth opinion is the most popular Christian view in the world held by liberal main line Christian denominations:
第五種觀點是自由派主流基督教所持有的世界上最受歡迎的基督教觀點：

- A disciple is baptized as an infant but must live a life of works, holiness and worship in the hope of maybe being accepted as a Christian in heaven - (no assurance but lifetime probation)

在嬰兒時受洗的門徒，必須過著行為、聖潔和敬拜的生活，盼望可能在天堂被接受為基督徒 - （沒有保證，但終身為試驗階段）

a. “Now I lay me down to sleep...”

「現在放我安睡……」

b. The scale in heaven weighs a person's good vs. bad to decide entry

天上的天平衡量一個人的好壞來決定是否能進入

The Great Divide: Matthew's special revelation of the kingdom

大分水嶺：馬太對於國度的特別啟示

A sixth opinion exists among a growing number of Christian universalists who believe everyone is basically good and goes "up there" (heaven") where they continue to live with the same character they had on earth

越來越多的基督教普世主義者存著第六種觀點，他們相信每個人基本上都是善良的，並且會去「上面那裡」（天堂），在那裡，他們繼續以世界相同的性格生活

a. Jesus' warnings are just needless threats and a relic of his ancient religious Beliefs

耶穌的警告只是不必要的威脅，是他古老宗教信仰的遺跡

b. God is just love (not holy, righteous, truth)

神只是愛（不是聖潔、公義、真理）

The Great Divide: Matthew's special revelation of the kingdom

大分水嶺：馬太對於國度的特別啟示

This mystery is great; every position has problems and each makes some logical points but the most reasonable explanation to me in light of other NT writings emphasizing the kingdom (Hebrews, 1 & 2 Peter, James and Rev.2-3) is the kingdom view

這奧秘是大的；每個立場都有問題，每個立場都提出一些邏輯觀點，但對我來說最合理的解釋是根據其他新約著作強調的國度觀點（希伯來書，彼得前、後書，雅各書和啟示錄2-3章）

1. Matthew presents a God-centered kingdom entered by repentance and faith and humble, obedient service in the narrow way of the cross
馬太呈現了一個以神為中心的國度，是透過悔改、信心和謙卑、順服的事奉，在十字架的窄路上進入的
2. His primary audience is the Jews who understand that salvation is when the messiah comes and brings peace and justice to this world
他的主要觀眾是猶太人，他們明白救恩是彌賽亞來臨並為這個世界帶來和平與正義

The Great Divide: Matthew's special revelation of the kingdom

大分水嶺：馬太對於國度的特別啟示

3. Kingdom rewards at the King's 2nd coming are very important because your whole personality, gifts and being were pre-destined to fulfill a vital role in His kingdom

國度的賞賜在王的第二次來臨時非常重要，因為你的整個性格、恩賜和存在都注定要在祂的國度中扮演至關重要的角色

4. Jesus is teaching a very high kingdom righteousness not as a new "Law" but as something that would only happen by Grace after His death and resurrection open the way

耶穌正在教導一種非常崇高的國度公義，不是作為一個新的“律法”，而是作為只有在祂的死和復活打開道路後，才能透過恩典發生的事

5. Evangelical Christians are so fixed upon the binary saved/ lost categories that almost all nuanced kingdom scriptures are pigeonholed into these two categories

福音派基督徒如此執著於得救/失落的二元類別，以至於幾乎所有細緻入微的國度經文都被分為這兩個類別