

馬太福音

# The Gospel of Matthew

Chapter 22: Kingdom Wisdom (B)

第22章：國度的智慧（下）

# The Messiah's Foreordained Destiny is unfolding with Majestic Solemnity

## 彌賽亞被預定的前途正莊嚴地展開

1. Jesus has openly presents himself to Israel as the Messiah as He enters Jerusalem amid the adoration of a large group of followers

耶穌在大群跟隨者的崇拜下進入耶路撒冷，  
並公開向以色列人顯示自己是彌賽亞

2. Jesus weeps as he prophesies over Jerusalem's blindness to God's will

耶穌哭泣著預言耶路撒冷將無視神的旨意

3. He cleanses the Temple and restores the Father's House with Kingdom power

祂潔淨聖殿，以國度的力量重建天父之家





# Day Three of Passion Week:

Tuesday, March 28, 30A.D.- Day of Controversy

受難週第三天：主後30年3月28 日星期二—— 爭議日

*As Jesus prophetically 'took over' the Temple with healing and teaching he was questioned by four different groups of opponents:*

當耶穌預言性地用醫治和教導「接管」聖殿時，祂受到了四組不同的反對者的質疑：

1. *Sanhedrin (Scribes, Chief Priest, Elders)*  
公會（文士、祭司長、長老）
2. *Herodians and Pharisees*  
希律黨人和法利賽人
3. *Sadducees* 撒都該人
4. *Lawyer of Pharisees* 法利賽人的律師





# Matthew 21-22 Kingdom Wisdom from the Prophetic Mount of Olives

## 馬太福音21-22章橄欖山的預言帶給我們國度智慧

Jesus displays a prophetic wisdom “greater than Solomon’s” as He presents Kingdom Principles to answer religious questions

耶穌提出國度的原則來解答宗教的問題，  
祂所展現的預言智慧 “比所羅門更大

1. Matt.21.23- 22.14 Kingdom Authority 馬太福音21:23-22:14 國度的權柄
2. Matt.22.15-22 Kingdom Allegiance 馬太福音22:15-22 國度的忠誠
3. Matt.22.23-33 Eternal Life in the Kingdom 馬太福音22:23-33 國度裡的永生
4. Matt.22.34-40 Kingdom Principles behind the Law  
馬太福音22:34-40 律法背後的國度原則
5. Matt.22.41-46 Scripture’s Messianic Revelation  
馬太福音22:41-46 經文裡的彌賽亞啟示



Matthew 21:20-22:14 馬太福音21:20-22:14  
Chief Priests, Scribes and Elders Test Authority  
祭司長、文士和長老試探權柄

1st Controversy: Who has real Authority?

“By what authority...”

“Who gave you this authority...”

第一個爭議：誰擁有真正的權柄？

「憑什麼權柄...」

「給你這權柄的是誰...」





# Jesus' authority and wisdom came from his complete submission to His Father's Will in Heaven

耶穌的權柄和智慧，來自於祂完全順服天父的旨意

*1. Jesus was willing to answer if they would answer one question about John the Baptist's authority*

1) 如果他們願意回答一個有關施洗約翰的權柄的問題，耶穌就願意回答

*2. These 'authorities' exposed their lack of divine authority in three ways:*

2) 這些『權威』從三方面暴露了他們缺乏神聖的權柄：

*a. Rather than seeking God's Will they resorted to 'human reasoning'*

他們不尋求神的旨意，而是訴諸『人類的推理』

*b. They feared the people's opinion more than God's judgment*

他們更懼怕人的意見，而不是神的審判

*c. Instead of answering with candid truth they were evasive*

他們沒有坦誠回答，而是含糊其辭

*3. By refusing to answer they defaulted the right to question Jesus and allowed Jesus to say, "Neither will I tell you"*

3) 他們拒絕回答，就放棄了質問耶穌的權利，讓耶穌說：「我也不告訴你們。」



# **Jesus “proves” his kingship with Kingdom Authority and Wisdom**

## **耶穌以國度的權柄和智慧「證明」祂是王**

- 1. Jesus’ ‘wisdom from above’ exposed the foolishness of human wisdom**  
耶穌的「從上頭來的智慧」揭露了人類智慧的愚昧
- 2. Submitted under God the Lord is given divine authority to overturn and overrule human authority**  
順服神，主被賦予神聖的權柄來顛覆和掌管人類的權柄
- 3. Jesus’ spiritual “wisdom from above” enables him to look down with HPOV on his accusers argument and find their faulty roots, assumptions and foundations**  
耶穌屬靈的「來自上頭的智慧」使祂能夠用屬天的視角俯視祂的控告者的論點，並找到他們錯誤的根源、假設和基礎
- 4. The Lord was thus able to turn from being on the defense to the offense, from being challenged to challenger**  
主因此能轉守為攻，從被挑戰的轉為挑戰者
- 5. The Lord’s answers had a redemptive element trying to open the way of the Kingdom even unto His opponents**  
主的回答具有救贖的成分，甚至試圖向祂的對手打開天國之路



# Jesus then used 3 kingdom parables to expose their shameful disrespect of God's authority despite their official delegated authority

耶穌用三個國度的比喻來揭露他們雖有官方的權利，  
卻仍可恥的不敬畏神的權柄

1. Parable of the Two sons: their service in kingdom was lip service not heart service

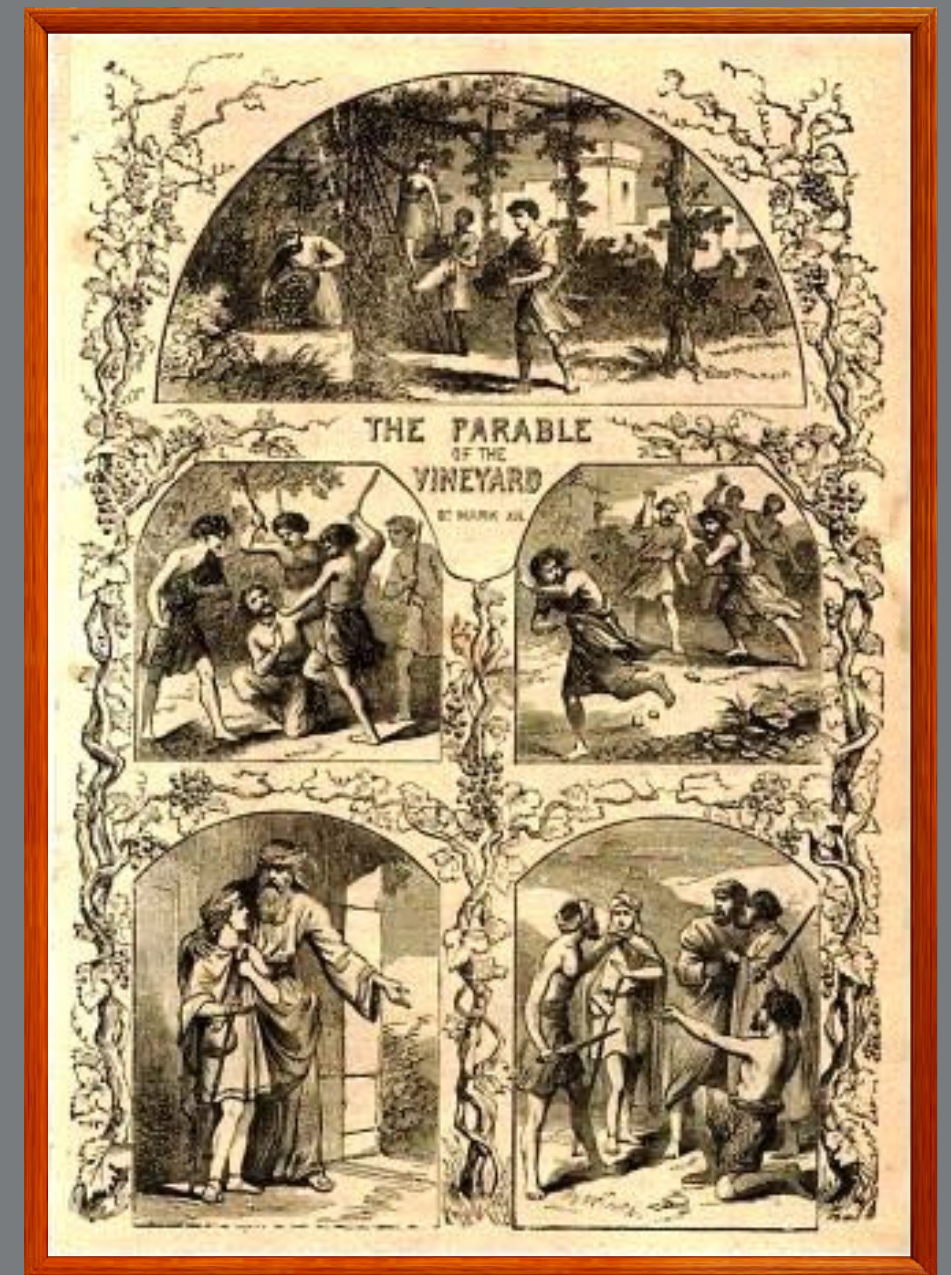
兩個兒子的比喻：他們在國度的服事只是口頭上的服事，而不是內心的服事

2. Parable of the Wicked Tenants: they usurped the King's authority for the purpose of personal gain

邪惡園戶的比喻：他們為了個人的利益而篡奪王的權柄

3. Parable of the Marriage Feast: those who would join kingdom feast must be dressed with Holy Kingdom Garments

婚宴的比喻：參加國度筵席的人必須穿上神聖的國度禮服





# 1. Parable of the Two sons

## 1.二個兒子的比喻



*Insincere religious words betray contempt for the Heavenly Father's authority in the kingdom*

不真誠的宗教話語背叛蔑視天父在國度中的權柄



# The Parable of Two Sons for Christians: Words without Works is Dead

## 基督徒的「兩個兒子的比喻」：沒有行動的言語是死的

The “Two Sons” parable teaches that the kingdom is given to those who not only repent and are saved but who become obedient servants in the Kingdom

「兩個兒子」的比喻教導我們，天國是賜給那些不只悔改得救的，  
而且是那些成為在國度裡順服的僕人的人

1. Christians who profess to be saved are tested by the fruit they bear by their new life in Christ  
自稱得救的基督徒要憑著他們在基督裡的新生命所結出的果子來接受考驗
2. For every Christian there is a kingdom call to faithfully labor in the Father's vineyard  
對每個基督徒來說，都有一個國度的呼召要在父的葡萄園裡忠心的工作

### TRUE AND FALSE DISCIPLES

*Not everyone who says to Me, 'Lord, Lord,' shall enter the kingdom of heaven, but he who does the will of My Father in heaven...*

Matthew 7:21-23

### 真假門徒

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，纔能進去

馬太福音 7:21-23



# 2. Parable of the Wicked Tenants

## 2. 邪惡的園戶的比喻



Matt. 21.42

Jesus \*said to them, “Did you never read in the Scriptures, ‘THE STONE WHICH THE BUILDERS REJECTED, THIS BECAME THE CHIEF CORNER stone;

馬太21:42 耶穌說：「經上寫著：『匠人所棄的石頭，已作了房角的頭塊石頭……』這經你們沒有念過麼？」



# **Delegated Authority in the Body of Christ will be judged by submission to their Head**

## **基督身體的代表權柄將基於他們對元首的順服受審判**

- 1. Divine judgment awaits church leaders (tenants) who think and act like they 'own' the vineyard**

教會領袖 (園戶) 如果認為自己是葡萄園的「主人」，並以此行事，就會受到神的審判

- 2. Church life and testimony today is tragically obscured by hirelings who build manmade structures and unspiritual systems upon the living foundation of Christ and hindering Body life**

今天的教會生活和見證被僱用的人所遮蔽，他們在基督活潑的基礎上建立人造的結構和不屬靈的體系，阻礙了身體的生活



# **Delegated Authority in the Body of Christ will be judged by submission to their Head**

## **基督身體的代表權柄將基於他們對元首的順服受審判**

**3. When delegated authorities act without true divine authority it negates their spiritual anointing necessitating human programs and power working up ‘whatever is necessary’ to perpetuate what has become ‘their’ kingdom (the mustard tree parable)**

當被授權者在沒有真正神聖權柄的情況下行事時，那就否定了他們的屬靈恩膏，需要人類的計劃和能力，運作出「任何必要的事」來延續已經成為「他們的」王國（芥菜樹的比喻）



## 2nd Controversy.:

### Matt.22.15-22 Kingdom Allegiance

### 第二個爭議：馬太福音22:15-22國度的忠誠



*Matt. 22.21 "... render to Caesar the things that are Caesar's;  
and to God the things that are God's."*

馬太福音22:21 「……該撒的物當歸給該撒、 神的物當歸給 神。」



## Jesus' Allegiance Tested 耶穌的忠誠受到了考驗

**Matt. 22.15** *Then the Pharisees went and plotted together how they might trap Him in what He said.*

太22:15 當時，法利賽人出去商議，怎樣就著耶穌的話陷害他。

**Matt. 22.16** *And they \*sent their disciples to Him, along with the Herodians, saying, "Teacher, we know that You are truthful and teach the way of God in truth, and defer to no one; for You are not partial to any.*

太22:16 就打發他們的門徒，同希律黨的人，去見耶穌說：「夫子，我們知道你是誠實人，並且誠誠實實傳 神的道，甚麼人你都不徇情面，因為你不看人的外貌。」

## The Opponents 對手

### 1. The Pharisees and Herodians openly despised each other:

#### 1) 法利賽人和希律黨人公開地 鄙視對方：

- a. Herodians were worldly advocates of Herod's Romanization of the Jewish nation with its art, architecture and amusements

希律黨人是希律王透過藝術、建築和娛樂活動使猶太民族羅馬化的屬世擁護者

- b. This Jewish party were called Herodians primarily because they were the rich Jewish patrons of the beautification of Herod's Temple  
這個猶太黨派被稱為希律黨，主要是因為他們是美化希律聖殿的富裕猶太贊助人



## Jesus' Allegiance Tested 耶穌的忠誠受到了考驗



“The Pharisees and the Herodians Conspire  
Against Jesus” *By James Tissot*

法利賽人與希律黨人密謀反對耶穌  
詹姆斯·蒂索 繪

## The Opponents 對手

- c. The Pharisees kept separate from sinners and therefore opposed Roman taxation and serving their worldly puppet king Herod  
法利賽人與罪人保持距離，因此反對羅馬的徵稅，及侍奉他們世俗的傀儡王希律
- d. The Pharisees who would never be seen with Herodians nevertheless sent their “disciples” to be co-conspirators to trap Jesus with their subtlety  
法利賽人從不與希律黨人同流合污，但他們卻派他們的「門徒」同謀，用詭計陷害耶穌



## Jesus' Allegiance Tested 耶穌的忠誠受到了考驗

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**Matt. 22.17** *"Tell us then, what do You think? Is it lawful to give a poll-tax to Caesar, or not?"*

太22:17 請告訴我們，你的意見如何？納稅給該撒，可以不可以？」

## The Trap 陷阱

2. Jerusalem was festering with political and religious unrest as many with traditional religious faith and practices opposed the secularization of Israel

2) 耶路撒冷的政治和宗教動亂不斷升級，許多操練傳統宗教信仰的人反對以色列的世俗化

3. This created a real dilemma which the Pharisees exploited to trap Jesus:

3) 這就造成了一個真正的困境，法利賽人利用這一點來陷害耶穌：



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## The Trap 陷阱

- a. The Herodians hoped that Jesus' other-worldly kingdom preaching would cause him to oppose taxes to Rome which they would immediately report to the authorities  
希律黨人希望耶穌的來世國度教導，能使祂反對向羅馬納稅，這樣，他們就可立即向當局報告
- b. The Pharisees who thought Jesus a friend of sinners hoped that Jesus would side with their pro-roman view on taxes thus causing Jesus to lose credibility with his many righteous followers  
法利賽人認為耶穌是罪人的朋友，希望耶穌站在他們支持羅馬徵稅的觀點，從而導致耶穌在眾多的正義追隨者中失去信任



## Jesus' Allegiance Tested 耶穌的忠誠受到了考驗

**Matt. 22.18** *But Jesus perceived their malice, and said, "Why are you testing Me, you hypocrites?"*

太22:18 耶穌看出他們的惡意，就說：「假冒為善的人哪，為甚麼試探我？」

**Matt. 22.19** *"Show Me the coin used for the poll-tax." And they brought Him a denarius.*

太22:19 拿一個上稅的錢給我看。他們就拿一個銀錢來給他。



## Kingdom Shrewdness 國度的精明

4. Jesus immediately perceived their hypocrisy in three ways:

耶穌立刻從三個方面看出了他們的虛偽：

a. Their insincere hypocritical flattery  
他們虛偽的奉承

b. The Pharisees' hypocrisy exposed by their unholy alliance with the Herodians with one goal to destroy Jesus

法利賽人帶著除滅耶穌的唯一目的，與希律黨人結成邪惡聯盟，暴露出他們的偽善

c. The Herodians compromise of God's Holy Covenant in order to curry favor in the eyes of Herod and Rome

希律黨人為了討好希律和羅馬，違背了神的神聖契約



## Jesus' Allegiance Tested 耶穌的忠誠受到了考驗

**Matt. 22.20** *And He \*said to them,  
“Whose likeness and inscription is  
this?”*

太22:20 耶穌說：「這像和這號是誰  
的？」

**Matt. 22.21** *They \*said to Him,  
“Caesar’s.”*

太22:21 他們說：「是該撒的。」



## Kingdom Shrewdness 國度的精明

### 5. The proof of their hypocrisy: coinage

#### 5) 他們偽善的證據：造幣

- a. The Law in Ex.20.4 prohibits making graven images to which the rabbis in the Talmud included faces or animals on coins

出埃及記 20:4 的律法禁止製造偶像，而拉比在塔木德中包括了在硬幣上雕刻的臉或動物

- b. As soon as a questioner produced a Roman denarius from his purse with its image of Caesar the Law's 2nd commandment was broken  
一但提問者從他的錢包裡拿出一枚有凱撒形象的羅馬錢幣，就是干犯律法的第二誡了



## Jesus' Allegiance Tested 耶穌的忠誠受到了考驗

**Matt. 22.21** *They \*said to Him, "Caesar's." Then He \*said to them, "Then render to Caesar the things that are Caesar's; and to God the things that are God's."*

**太22:21** 他們說：「是該撒的。」耶穌說：「這樣，該撒的物當歸給該撒，神的物當歸給神。」

**Matt. 22.22** *And hearing this, they were amazed, and leaving Him, they went away.*

**太22:22** 他們聽見就希奇，離開他走了。



## Herodians Hypocrisy 希律黨人的偽善

**For the Herodians their hypocrisy was their "compromise" with the world**

**以希律黨人來說，他們的虛偽就是他們與世界的「妥協」**

1. Their hymn, "All to Caesar I surrender"  
他們的詩歌是「盡我所有歸給希律」
2. Their reasoning was that Jesus was a religious zealot who would not accept supporting Rome by paying taxes  
他們的理由是，耶穌是宗教的狂熱分子，不會接受透過納稅來支持羅馬

**Jesus lifted this issue of taxation on to higher ground by seeing duty to government as a subset under allegiance to the kingdom of God**  
**耶穌將稅收問題提升到更高的層次，認為對政府的義務是順服神國效忠的一部分**



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## Herodians Hypocrisy 希律黨人的偽善

1. Worldly wisdom sees priorities as a one-dimensional list which includes money, religion, family, civic duty, etc  
屬世的智慧認為優先事項是個一維度的列表，包括了金錢、宗教、家庭、公民義務等
2. In the kingdom there is only one issue to be settled: do you Love God and seek Him first? there must be exclusive allegiance - this one heart-issue transcends any list  
在國度裡只有一個問題需要解決：你是否愛神並且先尋求祂？必須有專一的忠誠——這個唯一的心靈問題，超越了任何的清單
3. Once settled, one can freely and naturally submit to divinely ordained human institutions as necessary  
一但安定下來，人就可以自由並自然地在必要時服從神所規定的人類制度



## Jesus' Allegiance Tested 耶穌的忠誠受到了考驗

*"Love the Lord your God with all your heart and mind  
and soul and strength; then do whatever you want"*

~ Augustine ~

「你要盡心、盡意、盡性、盡力愛主你的神；  
然後才做你想做的事」

~ 奧古斯丁 ~

**Matt. 22.22** *And hearing this, they were  
amazed, and leaving Him. they went away.*

太22:22 他們聽見耶穌

Jesus' command to the Herodians:

*"Render unto God the things that are God's!"*

耶穌命令希律黨人：「神的物當歸給神！」



Blindness of the Herodians because of compromise  
希律黨人因妥協而變得盲目

## Herodians Hypocrisy 希律黨人的偽善

...es priorities as a one-  
...hich includes money,  
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...優先事項是個一維度  
...金錢、宗教、家庭、

...ere is only one issue to  
...be settled: do you Love God and seek  
...Him first? there must be exclusive  
...issue

...要解決：你是  
...須有專一的忠  
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在必要時服從神所規定的人類制度



## Jesus' Allegiance Tested 耶穌的忠誠受到了考驗

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## Pharisees Hypocrisy 法利賽人的偽善

**For the Pharisees their hypocritical self righteous pride and exclusivism falsely divided life between secular/sacred**

**對法利賽人來說，他們假冒為善的自以為義的驕傲，和排他主義，錯誤地將生活分為世俗的/神聖的**

1. Their favorite hymn, "How Great I Am"

**他們最愛的詩歌是「我何等偉大」**

2. They reasoned that Jesus would not take a real moral stand against Roman taxes as a righteous messiah would do

**他們推斷，耶穌作為一個公義的彌賽亞，不會採取真正的道德立場去反對羅馬徵稅**

But unlike Pharisees, Jesus knew how to walk "in the world" without being "of the world"

**但與法利賽人不同的是，耶穌知道如何「在世上」行，而不「屬於世界」**



## Jesus' Allegiance Tested 耶穌的忠誠受到了考驗

**Matt. 22.21** *They \*said to Him, "Caesar's." Then He \*said to them, "Then render to Caesar the things that are Caesar's; and to God the things that are God's."*

**太22:21** 他們說：「是該撒的。」耶穌說：「這樣，該撒的物當歸給該撒，神的物當歸給神。」

**Matt. 22.22** *And hearing this, they were amazed, and leaving Him, they went away.*

**太22:22** 他們聽見就希奇，離開他走了。



## Pharisees Hypocrisy 法利賽人的偽善

1. Holiness is not maintaining an outer isolation from the world but having a true inner sanctity of heart that allows one to minister to those in the world

聖潔不是保持外在的與世隔絕，而是擁有真實的內在神聖，使人能服事世人

2. The Pharisees thought their fight was to establish God's **earthly** kingdom in place of the Roman empire. Jesus knew His kingdom was **not of this world**

法利賽人認為，他們的鬥爭是為了建立神的**屬世**國度來取代羅馬帝國。耶穌知道祂的國**不屬於這個世界**



## Jesus' Allegiance Tested

*When God purifies the heart by faith, the market is sacred as well as the sanctuary.*

~ Luther ~

當神藉著信潔淨心靈時，  
市場就和聖所一樣的神聖了。  
～路德～

「這樣，該撒的物當歸給該撒，神的物當歸給神。」

**Matt. 22.22** *And hearing this, they amazed, and leaving Him, they went away.*  
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## 3rd Controversy.:

**Matt.22.23-33 Eternal Life in the Kingdom**

**第三個爭議：馬太福音22:23-33國度裡的永生**



*Matt. 22.29 But Jesus answered them, "You are wrong, because you know neither the Scriptures nor the power of God."*

馬太22:29 耶穌回答說：「你們錯了，因為不明白聖經，也不曉得 神的大能。」



## Resurrection Disputed 對復活的爭議

**Matt. 22.23** *The same day Sadducees came to him, who say that there is no resurrection, and they asked him a question,*

**太 22:23** 撒都該人常說沒有復活的事。那天，他們來問耶穌說：

**Matt. 22.24** *saying, “Teacher, Moses said, ‘If a man dies having no children, his brother must marry the widow and raise up offspring for his brother.’*

**太 22:24** 「夫子，摩西說：『人若死了，沒有孩子，他兄弟當娶他的妻，為哥哥生子立後。』

## Sadducees 撒都該人

The sadducees were the priestly party who handled everything in the Temple

撒都該人是祭司派，負責處理聖殿裡的一切事務

1. They were intellectuals and Torah scholars who followed the five books of Moses observing its laws and rituals

1) 他們是知識分子和妥拉學者，遵循摩西五經，遵守其律法和儀式

a. Their form of Judaism was limited by their rationalism which rejected what the rest of the OT revealed about angels, heaven, the resurrection and the Spirit

他們的猶太教形式受到理性主義的限制，拒絕接受舊約中關於天使、天堂、復活和聖靈的其餘部分的啟示



## Resurrection Disputed 對復活的爭議

**Matt. 22.25** *Now there were seven brothers among us. The first married and died, and having no offspring left his wife to his brother.*

太 22 : 25 從前在我們這裡，有弟兄七人。第一個娶了妻，死了，沒有孩子，撇下妻子給兄弟。

**Matt. 22.26** *So too the second and third, down to the seventh.*

太 22 : 26 第二第三直到第七個，都是如此。

**Matt. 22.27** *After them all, the woman died.*

太 22 : 27 末後，婦人也死了。

**Matt. 22.28** *In the resurrection, therefore, of the seven, whose wife will she be? For they all had her."*

太 22 : 28 這樣，當復活的時候，他是七個人中，那一個的妻子呢？因為他們都娶過他。」

## Sadducees 撒都該人

b. Their leaven was to judge the Word of God by human wisdom and logic thus making man the final arbiter of what to accept as the Word of God

他們的酵是用人的智慧和邏輯來判斷神的話語，因而使人成為接受神的話語的最終仲裁者

2. The sadducees thought of themselves as on higher intellectual ground than the Pharisees who believed in spiritual things

撒都該人認為自己比相信屬靈事物的法利賽人有更高的智力水平

3. The sadducees' disdain for speculation about the resurrection, eternity and the afterlife was obvious by their sarcastic question

撒都該人蔑視復活、永恆和對來世的猜測，這點從他們諷刺的問題中可以看出來



## Resurrection Proven 證明復活

**Matt. 22.29** *But Jesus answered them, "You are wrong, because you know neither the Scriptures nor the power of God.*

太 22 : 29 耶穌回答說：「你們錯了，因為不明白聖經，也不曉得 神的大能。

**Matt. 22.30** *For in the resurrection they neither marry nor are given in marriage, but are like angels in heaven.*

太 22 : 30 當復活的時候，人也不娶也不嫁，乃像天上的使者一樣。



## Intellectual Error 智慧上的錯誤

1. Jesus corrected the false assumptions of their argument by answering from higher ground because He knew what life in Heaven was like

1) 耶穌從更高的基礎回答了他們，糾正他們論點中的錯誤假設，因為祂知道天堂的生活是什麼樣的

2. Living Faith is based upon two criteria:

2) 活潑的信心乃是出於二個標準

a. A faith whose knowledge is built upon the foundation of the whole Word of God and not just certain selected scriptures

這種信心的知識是建立在全部神的話語的基礎上，而不是僅僅建立在某些特定的經文上

b. A faith that has been made real by personal experience of the power of God in one's life

因親身經歷神的力量而形成的信



## Resurrection Proven 證明復活

**Matt. 22.31** *And as for the resurrection of the dead, have you not read what was said to you by God:*

太 22 : 31 論到死人復活，神在經上向你們所說的，你們沒有念過麼？

**Matt. 22.32** *'I am the God of Abraham, and the God of Isaac, and the God of Jacob'? He is not God of the dead, but of the living.'*

太 22 : 32 他說：『我是亞伯拉罕的神、以撒的神、雅各的神。』神不是死人的神，乃是活人的神。」

**Matt. 22.33** *And when the crowd heard it, they were astonished at his teaching.*

太 22 : 33 眾人聽見這話，就希奇他的教訓。

## Intellectual Error 智慧上的錯誤

3. Jesus first attacked their ignorance of the “**power of God**” to transform life

耶穌首先批評他們不了解「神的能力」能改變生命

a. Their earth-bound assumptions that life would go on in the same form in Heaven as on earth denies God's transforming power

他們屬地的假設天堂的生活會和地上的生活一樣，並否定了神的改變力量

b. Eternal Life will transcend all present limitations of relationships, marriage, community and even space/time

永生將超越目前所有在的關係、婚姻、社區甚至空間/時間的限制



## Resurrection Proven 證明復活

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## Intellectual Blindness 知識上的盲目

**4. Second Jesus refuted their unbelief in the resurrection by using their own Torah scriptures**

4) 第二，耶穌用他們自己的妥拉經文駁斥了他們對復活的不信

a. The argument is made by God's use of the present tense in the Hebrew scripture: "I am the God of Abraham..."

這個論點是透過神在希伯來經文中使用現在式的文法說：「我是亞伯拉罕的神…」



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## Intellectual Blindness 知識上的盲目

b. God said to Moses (Ex. 3.6) "I am" (not was) the God of Abraham, Isaac and Jacob who are still alive though now in paradise for 400 years by Moses' time

神對摩西說（出 3:6）「我是」（不是曾經是）亞伯拉罕、以撒和雅各的神，他們仍然活著，儘管在摩西時代，他們已在天堂活了 400 年了

c. The Sadducees knew this verse by heart but never by revelation  
撒都該人熟記這節經文，但從未得到啟示



## Resurrection Proven 證明復活

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太 22 : 33 眾人聽見這話，就希奇他的教訓。

## Intellectual Blindness 知識上的盲目

5. The “**leaven**” of the Sadducees’ teaching is their ignorance and unbelief of the Word of God

5) 撒都該人教導的「**酵**」是他們對神的話語的無知與不信

a. The leaven of intellectual rationalism begins by a prejudicial ‘choosing’ which scriptures are reasonable to human logic

知識理性主義的酵始於一種偏見性的「選擇」哪些經文符合人類的邏輯

b. The uncomfortable challenge of faith can be averted by endless minutiae of knowledge

信心帶來的令人不安的挑戰，可以透過無盡的知識細節來避免

c. As a result religious duties and dogma compatible with common sense replace Living Faith

因此，符合常識的宗教義務和教條取代了活潑的信心



## Resurrection Proven 證明復活

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- a. The leaven of intellectual rationalism begins by a prejudicial 'choosing' which is incompatible to human logic

始於一種偏見性的不合人類的邏輯

challenge of faith endless minutiae of

的挑戰，可以透過

**Lesson learned:**  
There is no greater ignorance than proud intellectualism

經驗教訓：

沒有什麼比驕傲的知識分子更無知的了

- c. As a result religious duties and dogma compatible with common sense replace Living Faith

因此，符合常識的宗教義務和教條取代了活潑的信心