

馬太福音

The Gospel of Matthew

Chapter 23: Kingdom Judgment

第23章：國度的審判

The Messiah's Foreordained Destiny unfolds with Majestic Solemnity

彌賽亞命定的前途在莊嚴的氣氛中展開

**Jesus manifests his Messianic Authority by three Prophetic
acts to fulfill the scriptures regarding his coming**

**耶穌透過三個預言性的行動應驗關於祂來臨的聖經預言
來彰顯祂的彌賽亞權柄**

- 1. Jesus rode upon a donkey into Zion to fulfill Zechariah 9:9**
耶穌騎著驢子進入錫安，應驗了撒迦利亞書 9:9
- 2. Jesus Cleansed his Father's House to fulfill Malachi 3**
耶穌潔淨父的家，應驗了瑪拉基書第3章
- 3. Jesus cursed the barren fig tree of Israel to fulfill Jer.8.13**
耶穌咒詛以色列不結果子的無花果樹，應驗了耶利米書 8:13

Matthew 21-22 Kingdom Wisdom Revealed on the Day of Controversy

馬太福音21-22章 在爭議之日顯出的神國智慧

1. Matt.21.23- 22.14 Sanhedrin: Kingdom Authority

馬太福音 21:23- 22:14 公會 —— 國度的權柄

2. Matt.22.15-22 Pharisees and Herodians: Kingdom Allegiance

馬太福音 22:15-22 法利賽人與希律黨人 —— 效忠國度

3. Matt.22.23-33 Sadducees: Eternal Life in the Kingdom

馬太福音 22:23-33 撒都該人 —— 在國度裡享受永生

4. Matt.22.34-40 Lawyer: Kingdom Principle behind the Law

馬太福音 22:34-40 律法師 —— 在法律背後的國度原則

5. Matt.22.41-46 Pharisees: Scripture's Messianic Revelation

馬太福音 22:41-46 法利賽人 —— 聖經中的彌賽亞啟示

Jesus “proves” his Kingdom Authority and Wisdom

耶穌「證明」了祂的國度權柄和智慧

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. Jesus’ spiritual “wisdom from above” enabled him to look down with HPOV on his accusers argument and find their faulty roots, assumptions and foundations
耶穌屬靈的「從上頭來的智慧」使他能夠用屬天的視角俯視控告者的論點，並找到他們錯誤的根源、假設和基礎
3. The Lord was thus able to turn from being on the defense to the offense, from being challenged to challenger
主因此能夠從防守轉為進攻，從被挑戰轉為挑戰者

Matthew 23: Final Kingdom Judgment upon Israel's Leaders

馬太福音第 23 章：最後的國度審判臨到以色列的領袖

This last public message spoken before the Jews and their leaders is a grave and solemn Kingdom Judgment

這是神向猶太人和他們的領袖們發表的最後公開信息，
是一次嚴肅又莊重的國度審判

The chapter is divided into three parts 這章分為三個部份：

1. Matt. 23.1-12 Jesus warns the crowds and his disciples in Jerusalem about the religious leaven of the Scribes and Pharisees
馬太23:1-12耶穌警告耶路撒冷的群眾和門徒，要提防文士和法利賽人宗教的酵
2. Matt. 23.13- 36 Jesus pronounces 8 woes upon the Pharisees and Scribes for their hypocrisy and lawlessness
馬太23:13-36 耶穌向法利賽人和文士宣告了 8 個禍，因著他們的偽善和不法
3. Matt.23.37- 39 Jesus mourns as He prophesies Jerusalem's Destruction
馬太23:37-39 耶穌悲痛著預言了耶路撒冷將被毀滅

1. Matt. 23.1-12 Jesus warns the crowds and his disciples in Jerusalem about the religious leaven of the Scribes and Pharisees

1. 馬太23.1-12耶穌警告耶路撒冷的群眾和門徒， 要提防文士和法利賽人的宗教酵



Woe unto You, Scribes and Pharisees 你們文士和法利賽人有禍了
James Tissot 詹姆斯·蒂索 繪 Brooklyn Museum 布魯克林博物館

*Matt. 23.3 therefore all that they tell you, do and observe, but do not do according to their deeds;
for they say things and do not do them.*

馬太23:3 凡他們所吩咐你們的，你們都要謹守、遵行，但不要效法他們的行為，因為他們能說不能行。

Delegated Authorities of Israel 以色列被授權的權柄

Matt. 23.1 *Then Jesus spoke to the crowds and to His disciples,*

太 23:1 那時，耶穌對眾人和門徒講論，

Matt. 23.2 *saying: "The scribes and the Pharisees have seated themselves in the chair of Moses;*

太 23:2 說：「文士和法利賽人，坐在摩西的位上；

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Chorazin Synagogue Chair of Moses
在哥拉汛的摩西的座位

Submit but do not Imitate 順從但不模仿

1. Jesus begins his final teaching by warning the crowds of followers and his disciples of religion when corrupted by sinful men

1) 耶穌開始祂的最後教導警告跟隨的群眾和祂的門徒們，關於被有罪的人敗壞的宗教

2. The Pharisees and Scribes have “seated themselves in the chair of Moses” has three levels of meaning

2) 法利賽人和文士「坐在摩西的位子上」有三層意義

a. Physically in the synagog there was a seat upon which the rabbi sat to teach after standing to read the Torah scrolls
實質上在猶太會堂裡，有一個座位，拉比站著讀完摩西五經後，就坐在上面講道

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Submit but do not Imitate 順從但不模仿

b. **Spiritually** anyone who actually had the authority of Moses as a teacher, interpreter and enforcer of the Law

屬靈上的任何真正擁有摩西的權柄作為律法的教師、解釋者和執行者

c. **Sarcastically** those who 'assume' the authority of Moses as the spiritual leaders of Israel

諷刺那些「自以為」有摩西權柄的以色列屬靈領導人

3. Still when the Torah was taught Jesus told them to obey the teaching and submit to God's Word but NOT to imitate their religious deeds corrupted in three ways

3) 當耶穌教導妥拉時，他告訴他們要遵守教導，服從神的話語，但不要模仿他們的宗教行為，因為在三個方面被敗壞了

Delegated Authorities of Israel 以色列被授權的權柄

Matt. 23.4 *“They tie up heavy burdens and lay them on men’s shoulders, but they themselves are unwilling to move them with so much as a finger.”*

太 23:4 他們把難擔的重擔，捆起來擱在人的肩上，但自己一個指頭也不肯動。



#1 Religious warning: “They say but do not do” 第一個宗教警告：他們說而不做

1. Scribes and Pharisees had a zeal for righteousness that added so many rules of outward conduct Jerusalem that it became virtually impossible to obtain the kingdom righteousness to come

1) 文士和法利賽人熱衷於追求正義，在耶路撒冷增加了許多外在行為的規則，導致人幾乎不可能獲得即將到來的國度公義

a. This is what Paul refers to as the “letter of the Law that kills” and brings condemnation

這就是保羅所說的「律法的字句叫人死」，並帶來定罪

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b. 613 laws in Torah + hundreds more Halakah (rules in Talmud) in fact the Scribes only kept certain of these ‘rules’ to be seen by men

妥拉中的 613 條律法 + 數百條哈拉卡（塔木德中的規則），事實上，文士只遵守了其中某些「規則」是讓人看見的

2. Even after teaching such rules they refused to help the common man who desired righteousness in their mundane earthly existence work out the details

2) 即使在教導了這些規則之後，他們也拒絕幫助那些在平凡的塵世生活中追求正義的普通人理出細節

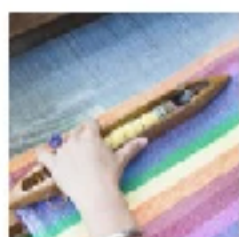
39 MELACHOS TABLE 梅拉喬斯表

Ch חורש Chorash Flowing	Zo זורע Zoreah Sowing	Ko קוצר Kotzair Reaping	Mm מקמיר M'amair Gathering	Du דש Dush Threshing	Zr זרה Zoreh Winnowing	Mv מבעיר Ma'avir Kindling	Mc מכבה Mechabeh Extinguishing
Bo בורר Borer Sorting	To טוחן Tochain Grinding	Mi מרקד Miraked Sitting	Lu לש Lush Kneading	Of אופה Ofeh Baking		Kt כותב Kotaiv Writing two letters	Mk מוחק Mochalk Erasing two letters
Go גוזז Gozez Shearing	Me מלבן Melabain Whitening	Mn מנפץ Menafetz Disentangling	Tz צובע Tzovayah Dyeing	Tv טווה Toveh Spinning	Ma מס Maisach Mounting warp	OB עשית בני נירין Oseh Beit Batai Neirin Preparing to Weave	Ha חוצא Hotza'ah Carrying
Or אורג Oraig Weaving	Po פוצע Potzai'ah Separating threads	Ko קושר Koshair Tying a knot	Mr מתיר Matir Untying a knot	Mt מחתך Mechateich Cutting	Tf תופר Tofair Sewing	Kr קורע Ko'reah Tearing	MP מכה בפטיש Makeh B'Patish Striking the final blow
Td צד Tzud Trapping	Sc שוחט Shochet Slaughtering	Mf מפשיט Mafshit Skinning	Mb מעבד M'abaid Sating	Mi ממחק Memacheik Smoothing	Mh משרטט Mesharteit Tracing lines	Bn בונה Boneh Building	So סותר Solser Demolishing



Bread Making 做麵包

- Planting 種植
- Plowing 犁田
- Reaping 收割
- Gathering 聚集
- Threshing 脫粒
- Winnowing 篩選
- Sorting 分類
- Grinding 研磨
- Sifting 篩
- Kneading 揉麵
- Baking 烘烤



Garment Making 做衣服

- Shearing 剪
- Laundering 洗
- Combing 梳
- Dying 染
- Spining 紡紗
- Warping 翹曲
- Assembling 組裝
- Heddles 綜絲
- Weaving 編織
- Separating 分開
- Threads 線
- Tying 捆綁
- Untying 鬆綁
- Sewing 縫紉
- Tearing 撕開



Hide Preparation 儲存備物

- Trapping 陷阱
- Killing 殺
- Skinning 剥皮
- Preserving 防腐
- Smoothing 順滑
- Marking 標記
- Cutting 切割



Construction 建築

- Writing 寫
- Erasing 擦
- Constructing 建
- Demolishing 拆
- Extinguishing
- Igniting 燃 滅
- Completing 完工
- Transferring 轉

Delegated Authorities of Israel 以色列被授權的權柄

Matt. 23.5 *“But they do all their deeds to be noticed by men; for they broaden their phylacteries and lengthen the tassels of their garments.”*

太 23:5 他們一切所作的事，都是要叫人看見；所以將佩戴的經文做寬了，衣裳的繸子做長了。

Matt. 23.6-7 *“They love the place of honor at banquets and the chief seats in the synagogues, and respectful greetings in the market places, and being called Rabbi by men.”*

太 23:6-7 喜愛筵席上的首座、會堂裡的高位，又喜愛人在街市上問他安，稱呼他拉比。



#2 Religious warning: Their righteous acts are for man not God
第二個宗教警告：他們的義行是為著人而不是為著神

The Scribes and Pharisees acted and dressed in ways that emphasized being of high status among the people

文士和法利賽人的行為和穿著都強調他們在民間具有崇高的地位

1. Jesus exposed their religious pomp and form as motivated by impressing men and not God

耶穌揭露了他們的宗教浮誇和形式是為了取悅人而不是為了取悅神

a. Phylacteries little boxes with scriptures to keep before mind
經文匣子，裡面裝著要時時牢記的經文

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b. Tassels mark a certain rank of learning or achievement among these groups

繸子（流蘇）標誌著這些群體的學習或成就的特定等級

2. Public stature and respect was very important to them whether in synagogue, banquets or the market place

無論是在猶太會堂、宴會或市場，公眾地位和尊重對他們來說都非常重要

Delegated Authorities of Israel 以色列被授權的權柄

Matt. 23.8 *“But do not be called Rabbi; for One is your Teacher, and you are all brothers.*

太 23 : 8 但你們不要受拉比的稱呼，因為只有一位是你們的夫子。你們都是弟兄。

Matt. 23.9 *“Do not call anyone on earth your father; for One is your Father, He who is in heaven.*

太 23 : 9 也不要稱呼地上的人為父，因為只有一位是你們的父，就是在天上的父。

#3 Religious warning: They exalt themselves with religious titles

第三個宗教警告：

他們用宗教頭銜來提升自己

1. Jesus lived and acted on earth as a son of man and servant and reticent about titles

1) 耶穌在地上生活和行動時，都是人子和僕人，不提頭銜

2. But Scribes and Pharisees loved titles which leads to undo respect and even idolatry:

2) 但文士和法利賽人喜愛頭銜，這導致人們不再尊重他人，甚至形成偶像崇拜：

a. Claiming final authority: the overused title Rabbi (teacher) hindered rather than encouraged learning among the faithful who are all just brothers seeking truth from the One real Teacher - God

宣稱擁有最終權威：過度使用的「拉比」（老師）頭銜，阻礙了而不是鼓勵忠心信徒之間的學習，他們都只是兄弟，向唯一真正的神尋求真理

Delegated Authorities of Israel 以色列被授權的權柄

Matt. 23.10 *“Do not be called leaders; for One is your Leader, that is, Christ.*

太 23 : 10 也不要受師尊的稱呼，因為只有一位是你們的師尊，就是基督。

Matt. 23.11 *“But the greatest among you shall be your servant.*

太 23 : 11 你們中間誰為大，誰就要作你們的用人。

Matt. 23.12 *“Whoever exalts himself shall be humbled; and whoever humbles himself shall be exalted.*

太 23 : 12 凡自高的必降為卑，自卑的必升為高。

#3 Religious warning: They exalt themselves with religious titles

第三個宗教警告：
他們用宗教頭銜來提升自己

b. **Claiming special relationship:** the term ‘father’ exalted one over the others fostering undue reverence and dependence rather than submission to the Father in Heaven

宣稱特殊關係：「父親」一詞將一個人置於其他人之上，培養了過度的敬畏和依賴，而不是對天父的服從

c. **Claiming the right to direct other lives:** any title implying a ‘leader’ who directs your path may deflect from true submission to God’s appointed leader/Head, even Christ

聲稱有權指導他人的生活：任何暗示有「領導者」指導你道路的頭銜，都可能偏離對神指定的領導者/元首，甚至基督

3. Jesus again reminds his disciples that in the kingdom servanthood and humility is the true basis of recognition and reward

3) 耶穌再次提醒門徒們，在天國裡，僕人和謙卑才是獲得認可和獎賞的真正基礎

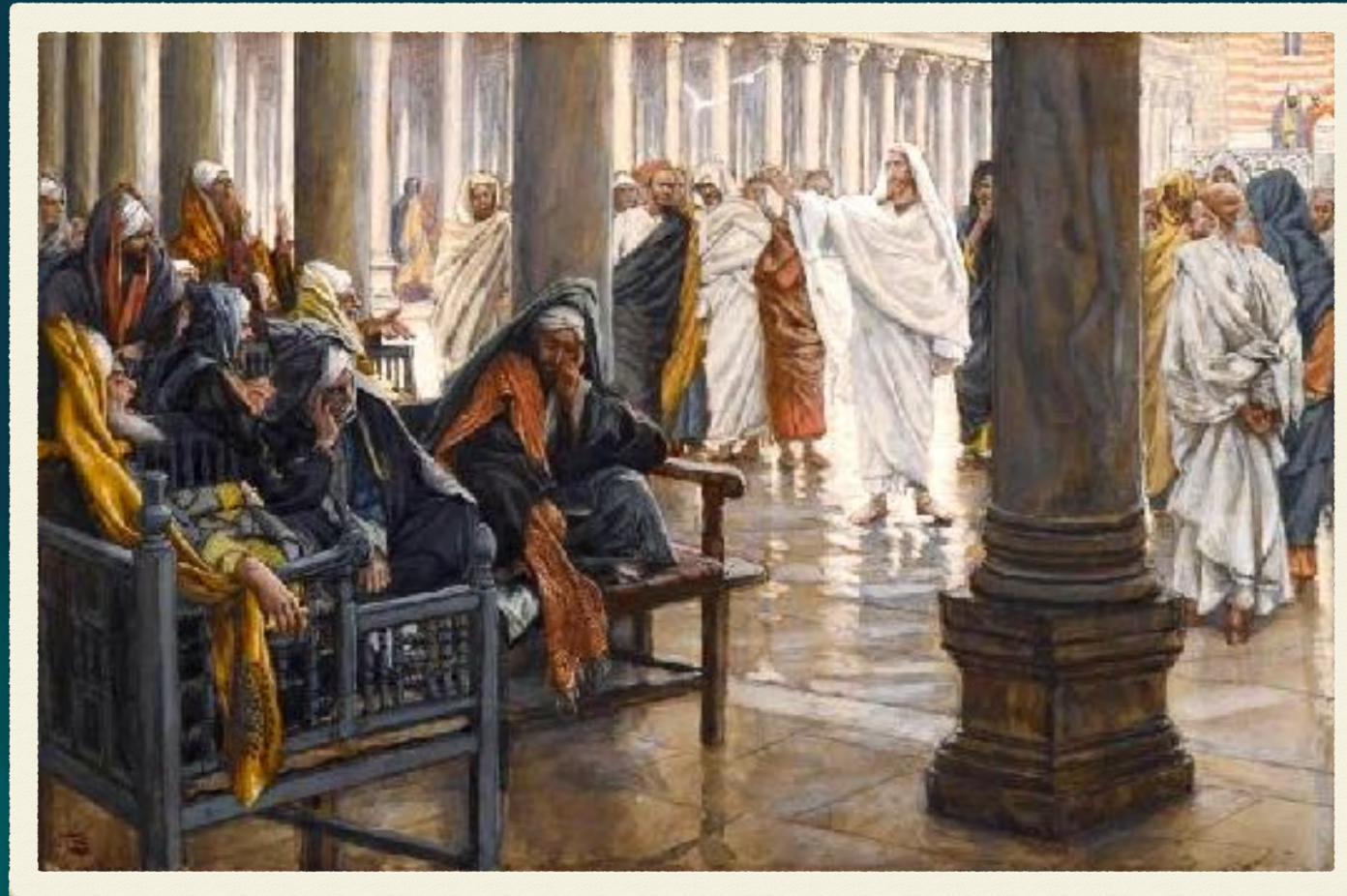
New Testament functions vs. worldly Titles

新約的功能與世俗的頭銜

- 1. Apostles, prophets, evangelists, pastors, teachers, elders, deacons/deaconesses
overseers only were nouns or verbal adjectives describing functions in the church**
使徒、先知、傳福音者、牧師、教師、長老、執事/女執事、監督只是描述
教會職份的名詞或動詞形容詞
- 2. By the end of the first century A.D. Nicolaitans (“power over people”) began
‘assuming’ these functions as titles and positions and sinful clerical hierarchies
ruined real fellowship body life**
到公元一世紀末，尼哥拉黨人（「掌管人民的權力」）開始「承擔」這些
頭銜和職位，而罪惡的神職人員等級制度破壞了真正身體的生活
- 3. The recovery of plural leadership by function over title is strategic if the Head of
the Body is to have true delegated authority enhancing fellowship, discipline and
protection**
如果身體的頭有真正授權的權柄，以加強交通、紀律和保護，那麼，靠功用而
不是靠頭銜來恢復多數的領導者，就是有策略的

2. Matt. 23.13- 36 Jesus pronounces 8 woes upon the Pharisees and Scribes for their hypocrisy and lawlessness

2. 馬太23.13-36 耶穌向法利賽人和文士宣告了八大禍，
因為他們虛偽、不法



Woe unto You, Scribes and Pharisees 你們文士和法利賽人有禍了
James Tissot 詹姆斯·蒂索 繪 Brooklyn Museum 布魯克林博物館

Matt. 23.13 But woe to you, scribes and Pharisees, hypocrites

馬太23:13 你們這假冒為善的文士和法利賽人有禍了

Blessed's and Woe's of the Kingdom

國度的福祉與禍患



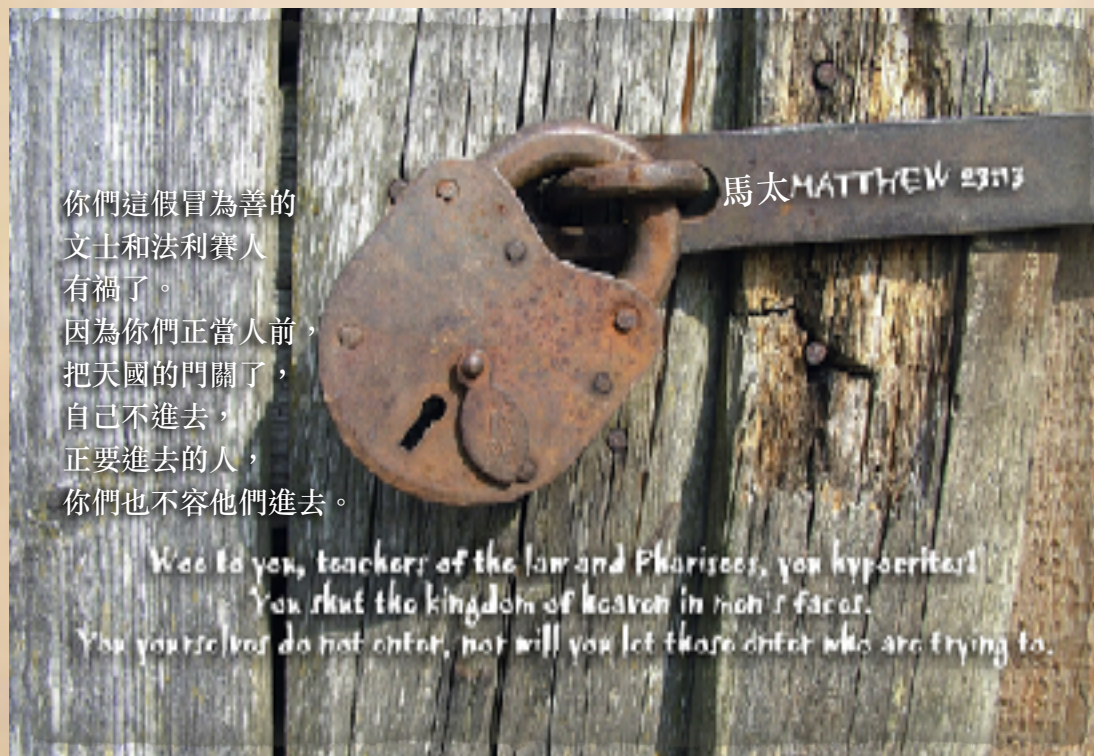
Matthew's opening pericope declared kingdom blessed's in Matthew 5 and now his closing pericope declares kingdom woes upon kingdom abuses

馬太福音第 5 章開頭的短篇宣告在天國蒙福的
現在，他的短篇結束章節宣布那些濫用國度的人要受的國度禍患

Woe #1 第一禍

Matt. 23.13 *“But woe to you, scribes and Pharisees, hypocrites, because you shut off the kingdom of heaven from people; for you do not enter in yourselves, nor do you allow those who are entering to go in.*

太 23:13 你們這假冒為善的文士和法利賽人有禍了，因為你們正當人前，把天國的門關了；自己不進去，正要進去的人，你們也不容他們進去。



Kingdom Stumbling Stones to Salvation

國度救恩的絆腳石

Counter part: Blessed are they who mourn for they shall be comforted

對應：哀慟的人有福了，因為他們必得安慰

Woe to hypocrites who close off the kingdom by demanding legalistic zeal and a works salvation rather than repentance and faith

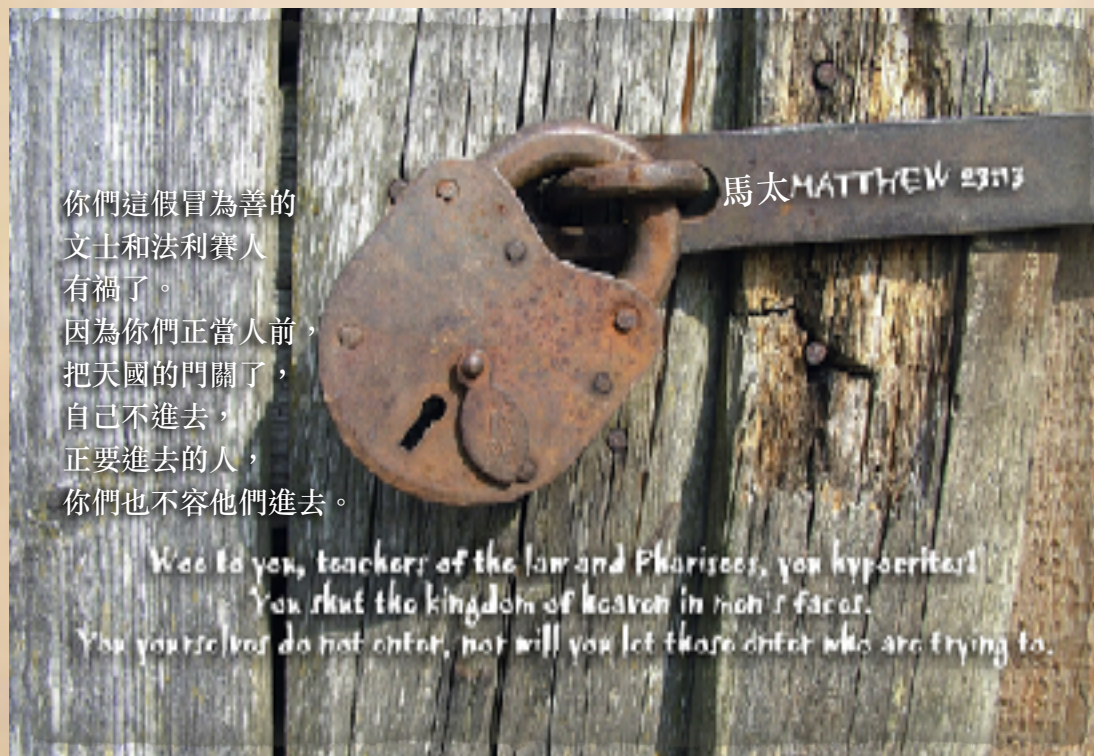
假冒為善的人有禍了，他們要求律法主義的熱心和行為的救贖，而不是悔改和信心，從而關閉了神的國度

Their own perfectionist demands which shut out people actually exclude themselves from entering the kingdom
他們自己完美主義的要求將人們拒之門外，實際上也使他們自己無法進入天國

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Woe to you, teachers of the law and Pharisees, you hypocrites!
You shut the kingdom of heaven in men's faces.
You yourselves do not enter, nor will you let those enter who are trying to.

Kingdom Stumbling Stones to Salvation 國度救恩的絆腳石

And this woe is also rendered because these hypocrites try to prevent any who are entering the kingdom from going in 而這種禍患也呈現了，因為這些假冒為善的人試圖阻止了任何正在進入天國的人

Today many preachers block people being saved by their unbelief and liberal teaching downplaying sin and emphasizing self realization

今天，許多傳教士以他們的不信和自由主義的教導阻礙人們得救，他們淡化罪惡而強調自我實現

Woe #2 第二禍

Matt. 23.14 [*“Woe to you, scribes and Pharisees, hypocrites, because you devour widows’ houses, and for a pretense you make long prayers; therefore you will receive greater condemnation.”*]

太 23:14 [你們這假冒為善的文士和法利賽人有禍了，因為你們侵吞寡婦的家產，假意作很長的禱告；所以要受更重的刑罰]



Gainsaying Prosperity 否定的繁榮

Counter part:

Blessed are the poor in spirit for theirs is the kingdom of heaven

對應：虛心的人有福了，
因為天國是他們的

Woe to the hypocrites who corrupt righteousness in these two ways:

用以下兩種方式敗壞正義的偽君子有禍了：

- a. They abuse even poor and needy widows urging them to offer their homes for the Lord's work and promising blessings
他們甚至霸凌貧窮、有需要的寡婦，催促她們為神的工作獻出自己的家，並承諾給予祝福
- b. They cover up their greed and gainsaying with impressive and long, pretentious religious prayers
他們用令人印象深刻、冗長、浮誇的宗教祈禱來掩飾自己的貪婪和反駁

Woe #3 第三禍

Matt. 23.15 *“Woe to you, scribes and Pharisees, hypocrites, because you travel around on sea and land to make one proselyte; and when he becomes one, you make him twice as much a son of hell as yourselves.”*

太 23:15 你們這假冒為善的文士和法利賽人有禍了，因為你們走遍洋海陸地，勾引一個人入教；既入了教，卻使他作地獄之子，比你們還加倍。



Corrupting Converts 敗壞歸向神的人

Counter part:
Blessed are the meek
for they shall inherit the earth
對應：溫柔的人有福了，因為他們
必承受地土

The Pharisees zealously traveled outside Israel to make converts to Judaism (this was considered a great deed)

法利賽人熱心前往以色列境外，使人們加入猶太教（這被認為是一件偉大的事）

a. They usually only traveled to synagogues in the empire looking for “god-fearing gentiles” who attended synagogues

他們通常只去帝國境內的猶太會堂，尋找在會堂聚集的「敬畏神的外邦人」

Woe #3 第三禍

Matt. 23.15 *“Woe to you, scribes and Pharisees, hypocrites, because you travel around on sea and land to make one proselyte; and when he becomes one, you make him twice as much a son of hell as yourselves.”*

太 23:15 你們這假冒為善的文士和法利賽人有禍了，因為你們走遍洋海陸地，勾引一個人入教；既入了教，卻使他作地獄之子，比你們還加倍。



Corrupting Converts 敗壞歸向神的人

b. They demanded their converts learn the Laws and the Covenant and then be circumcised to join

他們要求入教的人學習律法和約，然後接受割禮才能加入

c. But their teaching and legalism turned these converts into proud and exclusive adherents of religion rather than merciful servants of God

但他們的教導和律法主義，使這些歸向神的人成為驕傲而獨特的宗教信徒，而不是仁慈的神的僕人

d. Monotheism was also seen as a religion with status and far superior to the local polytheism and their practices
一神教也被視為一種具有地位的宗教，比當地的多神教及其習俗更優越

Woe #4 第四禍

Matt. 23.16 *“Woe to you, blind guides, who say, ‘Whoever swears by the temple, that is nothing; but whoever swears by the gold of the temple is obligated.’*

太 23:16 你們這瞎眼領路的有禍了，你們說：「凡指著殿起誓的，這算不得甚麼；只是凡指著殿中金子起誓的，他就該謹守。」

Matt. 23.17 *“You fools and blind men! Which is more important, the gold or the temple that sanctified the gold?”*

太 23:17 你們這無知瞎眼的人哪！甚麼是大的，是金子呢？還是叫金子成聖的殿呢？

Matt. 23.18 *“And, ‘Whoever swears by the altar, that is nothing, but whoever swears by the offering on it, he is obligated.’*

太 23:18 你們又說：「凡指著壇起誓的，這算不得甚麼，只是凡指著壇上禮物起誓的，他就該謹守。」

Deceitful Oaths 虛假的誓言

Counter part: Blessed are they who hunger and thirst after righteousness for they shall be filled

對應：飢渴慕義的人有福了，因為他們必得飽足

Swearing oaths became such a practice in deception that it blinded people to God's Presence and highest position

發誓成為一種欺騙行為，使人看不見神的存在和最高地位

a. Vows were no longer made in God's name but by “the Temple”, the “altar” or by “heaven”

不再以神的名起誓，而是以「聖殿」、「祭壇」或「天堂」的名起誓

第
3
誡

THE 3RD
COMMANDMENT

YOU SHALL NOT TAKE THE NAME
OF THE LORD YOUR GOD IN VAIN.

不可妄稱
耶和華
你神的名

Woe #4 第四禍

Matt. 23.19 “You blind men, which is more important, the offering, or the altar that sanctifies the offering?”

太 23 : 19 「你們這瞎眼的人哪，甚麼是大的？是禮物呢？還是叫禮物成聖的壇呢？」

Matt. 23.20 “Therefore, whoever swears by the altar, swears both by the altar and by everything on it.”

太 23 : 20 「所以人指著壇起誓，就是指著壇和壇上一切所有的起誓。」

Matt. 23.21 “And whoever swears by the temple, swears both by the temple and by Him who dwells within it.”

太 23 : 21 「人指著殿起誓，就是指著殿和那住在殿裡的起誓。」

Matt. 23.22 “And whoever swears by heaven, swears both by the throne of God and by Him who sits upon it.”

太 23 : 22 人指著天起誓，就是指著 神的寶座和那坐在上面的起誓。」

Deceitful Oaths 虛假的誓言

b. Oaths by these euphemisms became so meaningless that rules were made prioritizing swearing by ‘real’ things like gold or offerings

用這些委婉語發誓變得毫無意義，因此制定了規則，優先使用「真實」的東西，如黃金或祭品發誓

c. But the Temple, altar and Heaven were much greater because these were the dwelling places of the Presence of God which they had discounted in contrast to ‘things’

但聖殿、祭壇和天堂則是更大的，因為這些都是神同在的居所，而他們相對的小看了，而注重「物質」的

d. Jesus in his sermon on the mount said to make no vows but just say, “yes, yes” or “no, no”

耶穌在登山寶訓中說，不要起誓，是，就說是；不是，就說不是

Woe #5 第五禍

Matt. 23.23 *“Woe to you, scribes and Pharisees, hypocrites! For you tithe mint and dill and cummin, and have neglected the weightier provisions of the law: justice and mercy and faithfulness; but these are the things you should have done without neglecting the others.”*

太 23:23 你們這假冒為善的文士和法利賽人有禍了！因為你們將薄荷、茴香、芹菜獻上十分之一，那律法上更重的事，就是公義、憐憫、信實，反倒不行了；這更重的是你們當行的，那也是不可不行的。

Matt. 23.24 *“You blind guides, who strain out a gnat and swallow a camel!”*

太 23:24 你們這瞎眼領路的，蠅蟲你們就濾出來，駱駝你們倒吞下去。



Wrong Priorities Trivialize
Kingdom Righteousness
錯誤的優先次序使國度的公義
變得渺小

Counter part:
**Blessed are the merciful for
they shall obtain mercy**
對應：憐恤人的人有福了，因為
他們必蒙憐恤

**The Scribes and Pharisees seemed
to concentrate on minutiae and
neglect the weightier matters of
mercy and social justice**

文士和法利賽人似乎只注重細節，
而忽略了憐憫和社會正義等更重要的
問題

Woe #5 第五禍

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Wrong Priorities Trivialize Kingdom Righteousness

錯誤的優先次序使國度的公義變得渺小

- The law required giving a tenth of crops (grain, wine, oil, first born animal) but these hypocrites included even little spices to show their dedication to God
律法要求奉獻十分之一的農作物（穀物、酒、油、頭生的動物），但這些偽君子甚至連一點香料也奉獻，以表明他們對神的忠誠
- So righteousness became an endless list of little offerings in order to please God while showing mercy to others and faithfulness to God were neglected
因此，正義變成了無休止的小奉獻，以取悅神，而對他人表現出憐憫和對神的忠誠卻被忽視了
- Straining out gnats and swallowing camels is a joke with teeth
濾出蚊子吞下駱駝是個有功效的笑話

Woe #6 第六禍

Matt. 23.25 *“Woe to you, scribes and Pharisees, hypocrites! For you clean the outside of the cup and of the dish, but inside they are full of robbery and self-indulgence.”*

太 23 : 25 你們這假冒為善的文士和法利賽人有禍了！因為你們洗淨杯盤的外面，裡面卻盛滿了勒索和放蕩。

Matt. 23.26 *“You blind Pharisee, first clean the inside of the cup and of the dish, so that the outside of it may become clean also.”*

太 23 : 26 你這瞎眼的法利賽人，先洗淨杯盤的裡面、好叫外面也乾淨了。

Stressing Outer Holiness 強調外在的聖潔

Counter part:
**Blessed are the pure in heart
for they shall see God**

對應：清心的人有福了！因為
他們必得見神

Cleaning already clean dishes was a ceremony of righteousness akin to a tea ceremony

清洗已經洗乾淨的盤子是一種類似茶道的公義儀式

- a. Keeping a kosher kitchen was vitally important to remaining uncontaminated by the world
維持一個合乎猶太戒律的廚房對於不受世界污染至關重要

Woe #6 第六禍

保持你的廚房合乎猶太戒律

Keeping your Kitchen Kosher

1  **SEPARATE**  Mark drawers with **Dairy** and **Meat** labels
pots, dish sets & storage with at least one for dairy
認清 差別
RECOGNIZE the DIFFERENCE
between the pots and utensil

2 **SINKS 水槽**  **3** **Ovens** 
Double, two singles or stove with a separate oven
Two separate sinks
Right sink is "dairy"
Best ovens: "Self cleaning" so you can switch from dairy to meat
爐子

4 **Cutlery and utensil drawers** 
Double or an extra for dairy

5 **Microwave box to "dairy" use** 
給「乳製品」用的微波爐盒子

6 **Buy only kosher food** 
只買合乎猶太戒律的食物

Stressing Outer Holiness 強調外在的聖潔

b. Keeping up outward appearances became very important until it became important than actual heart righteousness

維持外表變得非常重要，直到它變得比真正的內心公義更重要

c. Jesus uses a dish and cup as a metaphor of their lives and commands inner cleanness rather than just the outside

耶穌用盤子和杯子來比喻他們的生活，並命令他們內心潔淨，而不止是外表的潔淨

Woe #7 第七禍

Matt. 23.27 *“Woe to you, scribes and Pharisees, hypocrites! For you are like whitewashed tombs which on the outside appear beautiful, but inside they are full of dead men’s bones and all uncleanness.*

太 23 : 27 你們這假冒為善的文士和法利賽人有禍了！因為你們好像粉飾的墳墓，外面好看，裡面卻裝滿了死人的骨頭，和一切的污穢。

Matt. 23.28 *“So you, too, outwardly appear righteous to men, but inwardly you are full of hypocrisy and lawlessness.*

太 23 : 28 你們也是如此，在人前，外面顯出公義來，裡面卻裝滿了假善和不法的事。



Neglecting Inner Holiness 忽略了內在的聖潔

Counter part:
**Blessed are the peacemakers
for they shall be called the sons
of God**

對應：使人和睦的人有福了，
因為他們必稱為神的兒子

**Pharisees and Scribes hid their sins
and corruption while wearing such
attire as appears holy and clean**
法利賽人和文士穿著看似聖潔的服裝，
卻隱藏自己的罪惡和腐敗

Woe #7 第七禍

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Neglecting Inner Holiness 忽略了內在的聖潔

a. Even when it came to crucifying Jesus these hypocrites timed the trials so that they did not defile themselves outwardly before Passover
甚至在將耶穌釘上十字架時，這些偽君子也算好了審判的時間，以便他們在逾越節之前不會在外表上玷污自己

b. The recognition of sin and the peace that comes from forgiveness cannot be known by those who pretend to be righteous and only generally acknowledge sin

那些假裝正義、只普遍承認罪惡的人，無法體認罪，也無法知道饒恕帶來的平安

Woe #8 第八禍

Matt. 23.29 *“Woe to you, scribes and Pharisees, hypocrites! For you build the tombs of the prophets and adorn the monuments of the righteous,*

太 23 : 29 你們這假冒為善的文士和法利賽人有禍了！因為你們建造先知的墳，修飾義人的墓，說：

Matt. 23.30 *and say, ‘If we had been living in the days of our fathers, we would not have been partners with them in shedding the blood of the prophets.’*

太 23 : 30 「若是我們在我們祖宗的時候，必不和他們同流先知的血。」

Hypocritical Reverence 假冒為善的敬虔

Counter part: Blessed are those who are persecuted for righteousness sake, for theirs is the kingdom of heaven

對應：為義受逼迫的人有福了，因為天國是他們的

The Scribes and Pharisees show great honor to the prophets of Israel who were persecuted and martyred in the past
文士和法利賽人對過去遭受迫害和殉道的以色列先知表示極大的敬意

- a. They wish they could have been there to support their beloved forefathers of righteousness and would have protested their abuse

他們希望自己能在那裡支持他們敬愛的正義先祖，並抗議對他們的虐待行為

Woe #8 第八禍

Matt. 23.31 *“So you testify against yourselves, that you are sons of those who murdered the prophets.*

太 23 : 31 「這就是你們自己證明、是殺害先知者的子孫了。

Matt. 23.32 *“Fill up, then, the measure of the guilt of your fathers.*

太 23 : 32 你們去充滿你們祖宗的惡貫罷。

Matt. 23.33 *“You serpents, you brood of vipers, how will you escape the sentence of hell?*

太 23 : 33 你們這些蛇類，毒蛇之種阿，怎能逃脫地獄的刑罰呢？

Hypocritical Reverence 假冒為善的敬虔

b. Yet their hypocrisy is seen in their persecution of John and Jesus and the remnant awaiting the coming kingdom which makes them accessories to the ancient crimes
然而，他們的偽善表現在他們迫害約翰、耶穌和餘下等候即將到來的國度的人，這使他們成為古代罪行的幫兇

c. In the prophets there is the promise that the sins and evil actions of a people produce swift judgment once they have “filled up” the measure of guilt that tips it over
先知們承諾，一旦人們的罪和邪惡行為「達到」了足以顛覆他們的程度，他們就會受到迅速的審判

Judgment is Coming 審判即將來臨

Matt. 23.34 *“Therefore, behold, I am sending you prophets and wise men and scribes; some of them you will kill and crucify, and some of them you will scourge in your synagogues, and persecute from city to city,*

太 23 : 34 所以我差遣先知和智慧人並文士，到你們這裡來，有的你們要殺害，要釘十字架；有的你們要在會堂裡鞭打，從這城追逼到那城，

Matt. 23.35 *so that upon you may fall the guilt of all the righteous blood shed on earth, from the blood of righteous Abel to the blood of Zechariah, the son of Berechiah, whom you murdered between the temple and the altar.*

太 23 : 35 叫世上所流義人的血，都歸到你們身上。從義人亞伯的血起，直到你們在殿和壇中間所殺的巴拉加的兒子撒迦利亞的血為止。

Matt. 23.36 *“Truly I say to you, all these things will come upon this generation.*

太 23 : 36 我實在告訴你們、這一切的罪，都要歸到這世代了。

Measure of Iniquities is now full 罪惡的尺度已經滿了

Jesus now takes full possession of His Prophetic Authority severing the Kingdom of the heavens from Israel
耶穌現在完全擁有祂的預言權柄，將天國與以色列分開

- a. Righteous men have been sent and been persecuted, scourged, killed and pursued by the present generation of leaders

義人被派遣出去，卻遭到當代領導人的迫害、鞭笞、殺害和追捕

Judgment is Coming 審判即將來臨

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太 23 : 36 我實在告訴你們、這一切的罪，都要歸到這世代了。

Measure of Iniquities is now full 罪惡的尺度已經滿了

b. The guilt of all the righteous blood of the martyrs throughout the generations have come to full measure for judgment

歷代殉道者所流的所有公義之血的罪，已得到該被審判的充足量

c. The blood of Abel from Genesis right up to the murder of Zechariah at the end of the OT (2Chron.24.21) are included in this coming kingdom judgement

從創世紀中亞伯的血到舊約末撒迦利亞被殺（代下24:21），都包括在即將到來的國度審判中

3. Matt. 23.37- 39 Jesus mourns as He prophesies Jerusalem's Destruction

3. 馬太23.37-39 耶穌悲痛著預言了耶路撒冷將被毀滅



Jesus Wept 耶穌哭泣

by James Tissot 詹姆斯·蒂索 繪

Matt. 23.37 "Jerusalem, Jerusalem, who kills the prophets and stones those who are sent to her!"

馬太23:37 耶路撒冷阿，耶路撒冷阿，你常殺害先知，又用石頭打死那奉差遣到你這裡來的人

Messianic Lament 彌賽亞的哀歌

Matt. 23.37 *“Jerusalem, Jerusalem, who kills the prophets and stones those who are sent to her! How often I wanted to gather your children together, the way a hen gathers her chicks under her wings, and you were unwilling.*

太 23:37 「耶路撒冷阿，耶路撒冷阿，你常殺害先知，又用石頭打死那奉差遣到你這裡來的人！我多次願意聚集你的兒女，好像母雞把小雞聚集在翅膀底下，只是你們不願意。」

The Heart of God Mourns 神的心哀慟

The final and awe-filled judgment had been made but now we see the heart of a merciful God who weeps for the state of His Holy City

最終並令人敬畏的審判已經做出，但現在我們看到了仁慈的神的心，祂為祂聖城的狀況哭泣

1. Jesus flatly accuses the city for its complicity in the stoning and killing of kingdom prophets

耶穌直截了當地指責這座城市參與用石頭打死和殺害國度的先知

2. He longs to gather her citizens under his wing as a mother hen her chicks but they would not believe

祂渴望把她的公民聚集在祂的羽翼下，就像母雞照顧小雞一樣，但他們不信

Messianic Lament 彌賽亞的哀歌

Matt. 23.38 *“Behold, your house is being left to you desolate!”*

太 23 : 38 看哪，你們的家成為荒場，留給你們。

Matt. 23.39 *“For I say to you, from now on you will not see Me until you say, ‘BLESSED IS HE WHO COMES IN THE NAME OF THE LORD!’”*

太 23 : 39 我告訴你們，從今以後，你們不得再見我，直等到你們說：

「『奉主名來的，是應當稱頌的。』」

The Heart of God Mourns 神的心哀慟

3. He now calls the Temple “your house” as the glory has departed from it in spiritual desolation
祂現在稱聖殿為「你們的家」，因為在屬靈的荒涼中，榮耀已離它而去

4. Now there is only a future for the City when she one day claims the Messiah and welcomes him to his throne

現在，這座城只有一個未來，那就是當她有一天承認彌賽亞，並歡迎祂登上祂的寶座的時候

馬太 Gospel of Matthew 福音

Next Week: 下週:

Matthew 24

The Coming Kingdom

馬太福音24章：

即將到來的國度

5th Controversy: Matt.22.41-46

How can the Messiah be David's Son?

第五個爭議：馬太福音 22:41-46

彌賽亞怎麼可能是大衛之子呢？

- *Psa 110:1 “JHVH said to my adonai’.....”*
詩篇110:1 「耶和華對我主說……」
- *How could David call his son ‘adonai’ (Master) and he still be his son?*
大衛怎麼能稱呼他的兒子為「阿多奈/Adonai」（主人），而他仍然是他的兒子呢？
- *HPOV: “My Adonai” = Messiah must have divine nature as well as human from David’s lineage*
屬天的視角：「我的阿多奈」=彌賽亞必須兼具神性和人性，來自大衛的血統



HPOV postscript: the Wisdom of Jesus reveals Kingdom Priorities

屬天的視角後記：耶穌的智慧揭示了國度的優先事項

1. Jesus demonstrated that real authority on earth comes when someone is totally submitted under God

耶穌證明，當一個人完全順服神時，他才能擁有真正的權柄

2. In Kingdom service total consecration of our hearts to God frees us to live in but not of this world

在國度服事中，我們將心完全獻給上帝，使我們得以自由地生活在這個世界，但不屬於這個世界

3. Understanding eternal life can only come by total trust in the Word of God and personal experience of the saving power of God

只有完全信靠神的話語，並親身經歷神拯救的力量，才能理解永生

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4. *The King reveals the higher principle of Love that lies behind the outward Law and commandments*

王揭示了隱藏在外在律法和誡命背後的更高原則——愛

5. *The human/divine nature of the Son of God is only revealed in scripture if the Spirit opens blind eyes to Jesus as Lord and Master*

神的兒子屬人/屬神的本性在聖經中被啟示出來的唯一的路，是當聖靈開啟瞎眼的能看見耶穌是主也是主人時