

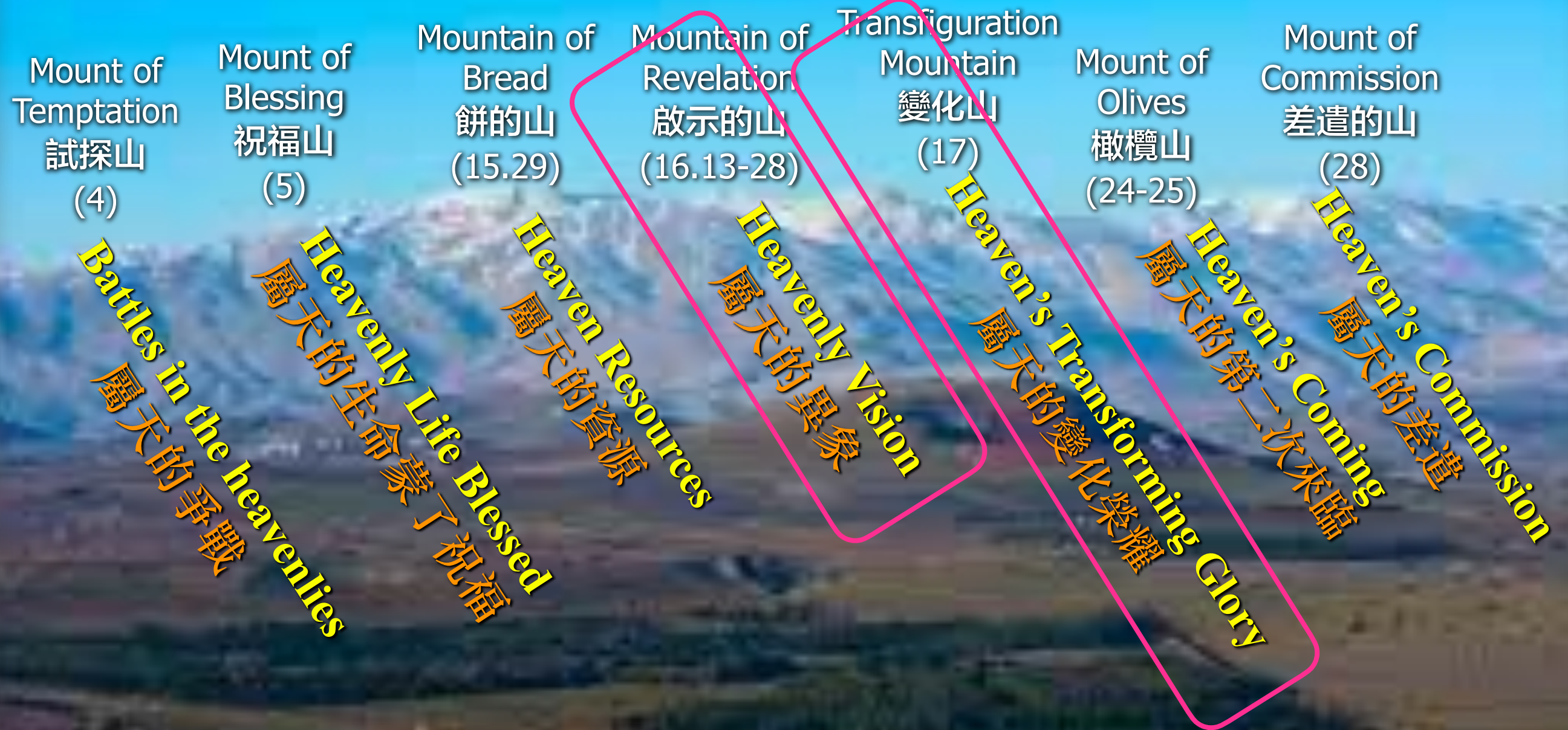
馬太福音

The Gospel of Matthew

Chapter 18-20: Kingdom Character

第18-20章：國度的品格

Motif: "The Kingdom mountains" 主題:「國度的山」



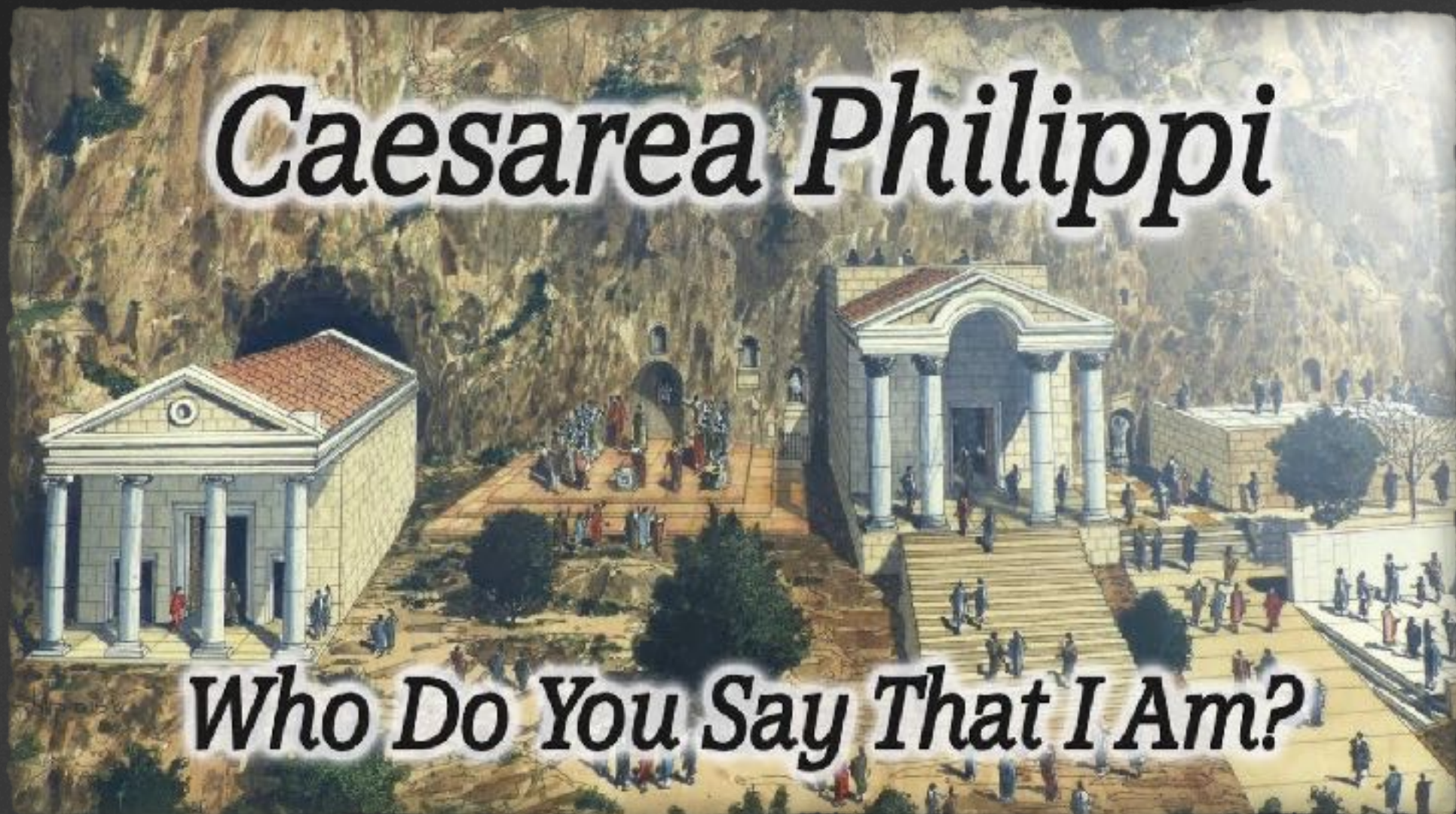
Matthew's 7 Spiritual Mountains 馬太福音7個屬靈的山

Matthew 16: Foundation of Revelation

馬太福音16章：啟示的基礎

One Central Kingdom Revelation Generating Three Subsequent Revealings

一個中心的國度啟示產生了三個後續的啟示



Matthew 17.1-8: From Revelation to Vision

馬太福音17:1-8 從啟示到異象

The Transfiguration brought three disciples into a heavenly vision of Christ in Glory

耶穌變像使三位門徒看見了基督在天上的榮耀



Transfiguration of Jesus 1747 Francesco Zuccarelli

耶穌登山變像 弗朗西斯科·祖卡雷拉1747年繪

Matt. 17.14-21 Valley of Tears

馬太福音 17:14-21 流淚谷



Raphael's
“Transfiguration”

拉斐爾的《登山變像》

The Kingdom Path of Faith

國度的信心之路

Matt. 17.21 ["But this kind does not go out except by prayer and fasting."]
太17:21 至於這一類的鬼、若不禱告禁食、他就不出來。〔或作不能趕他出來〕

1. The disciples lacked “faith for this path” because they had not yet learned the “path for this faith”

門徒缺乏「為著這道路的信心」，因為他們還沒有學會「為著這信心的道路」

2. A life of prayer and communion prepares one for the unexpected kingdom challenges that come up

禱告與交通的生活能讓人準備好面對意想不到的國度挑戰

3. A life of fasting loosens the world’s grip enabling one to see beyond outward causation and then use the keys of the kingdom

禁食的生活可以鬆開世界的束縛，使人能看超越外在的因素，然後使用天國的鑰匙

馬太福音

The Gospel of Matthew

Chapter 18: Nature of the Kingdom

第18章：國度的本質

Matthew 16-25 records the last six months of Jesus Ministry

馬太福音 16-25 章記載了耶穌職事的最後六個月

1. Matthew 18 - Nature of Kingdom Greatness

馬太福音18章 —— 國度偉大的本質

2. Matthew 19-20 - Nine events further revealing the upside down nature of the Kingdom

馬太福音19-20章 —— 九個事件進一步揭示了國度的顛倒本質



Matthew 18: Fourth Pericope

馬太福音18章：第四個短篇

#1 Matt. 5-7: Sermon on Mt;

(一) 馬太5-7章：山上的教訓

#2 Matt.10 Discipleship;

(二) 馬太10章：門徒訓練

#3 Matt.13: Kingdom Parables

(三) 馬太13章：國度的比喻

#4 Matt 18: Jesus again turns the disciple's Kingdom perspective 'upside down' from greatness to 'little ones'

(四) 馬太18章：耶穌再次將門徒對國度的看法「顛倒過來」，從偉大變成「微小的人」



Matthew 18 Nature of the Kingdom

馬太福音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
權柄是一致的

3. 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。」

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

Nature of the Kingdom is
childlike trust and Obedience

天國的本質是
如同孩子一般的信靠與順從

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。」

Seeing the Kingdom of the Heavens

看見天國

1. Jesus changed the disciple's Kingdom Question from one of Position or Authority to one of Humility and Service

耶穌將門徒對國度的問題從地位或權柄的，改為謙卑和服事

2. Kingdom vision sees the King's Heart

國度的異象看見了王的心

3. Greatness in the Kingdom was defined by Jesus' own humility, love and service and not at present His authority and glory

國度的偉大是由耶穌自己的謙卑、愛和服事來定義的，而不是當下祂的權威和榮耀

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。

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

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凡使這信我

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拴在這人的

沉在深

馬太福

Nature of the Kingdom is
caring for the ‘little ones’

國度的本質是
關懷「小子們」

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Kingdom Warning 國度的警告

Matt. 18.5 *“And whoever receives one such child in My name receives Me;*

太18:5 「凡為我的名，接待一個像這小孩子的，就是接待我；

Matt. 18.6 *but whoever causes one of these little ones who believe in Me to stumble, it would be better for him to have a heavy millstone hung around his neck, and to be drowned in the depth of the sea.*

太18:6 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。

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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。

Kingdom Weal or Woe 國度的福或禍

2. Jesus gives two warnings for those who stumble the faith of any ‘little ones’

耶穌對那些使任何「小子們」的信心被絆倒的人提出了兩個警告

a. **Inside the kingdom:** kingdom servants whose lives stumble young believers will suffer great loss and kingdom judgment
在國度裡：國度的僕人的生命絆倒了年輕的信徒將遭受巨大的損失和國度的審判

b. **Outside the kingdom:** there is a curse and “Woe” upon this world for eventually causing ‘little ones’ to stumble

在國度外：有詛咒和「禍」在這世上至終造成「小子們」跌倒

Kingdom Discipline 國度的管教

Matt. 18.8 *“If your hand or your foot causes you to stumble, cut it off and throw it from you; it is better for you to enter life crippled or lame, than to have two hands or two feet and be cast into the eternal fire.*

太18:8 倘若你一隻手、或是一隻腳，叫你跌倒，就砍下來丟掉；你缺一隻手，或是一隻腳，進入永生，強如有兩手兩腳，被丟在永火裡。

Matt. 18.9 *“If your eye causes you to stumble, pluck it out and throw it from you. It is better for you to enter life with one eye, than to have two eyes and be cast into the fiery hell.*

太18:9 倘若你一隻眼叫你跌倒，就把他剜出來丟掉。你只有一隻眼進入永生，強如有兩隻眼被丟在地獄的火裡。

Matt. 18.10 *“See that you do not despise one of these little ones, for I say to you that their angels in heaven continually see the face of My Father who is in heaven.*

太18:10 你們要小心，不可輕看這小子裡的一個。我告訴你們，他們的使者在天上，常見我天父的面。

Crucify the Flesh 釘死肉體

1. Jesus again (Matt 5.29-30) uses extreme examples of harming body members to underscore the seriousness of dealing with flesh lest it becomes a cause of stumbling

耶穌再次（太 5.29-30）用極端傷害身體的例子來強調對付肉體的嚴肅性，否則它會成為絆腳石

2. Actions toward others in the church and the world are weighted more heavily than one's personal dealings and excuses

對教會和世界其他人的行為比個人的處理和藉口更重要

Kingdom Discipline 國度的管教

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Crucify the Flesh 釘死肉體

3. Hellfire is the picture of judgment whether for 'eternity' or of limited duration and 'purgative' in the kingdom

地獄之火是審判的寫照，無論是「永恒的」審判，或是有限的時段和「煉淨的」審判

4. Despising (ignoring, overlooking, belittling) 'little ones' will be immediately judged in the kingdom of heaven because angelic watchers report stumbled little ones directly and immediately to the Father

鄙視（忽視、忽略、輕視）「小子們」的人將立即在天國受到審判，因為觀察的天使會立即直接向天父報告被絆倒的小子們

Kingdom Shepherds 國度的牧者

Matt. 18.11 [*“For the Son of Man has come to save that which was lost.”*]

太18:11 [人子來為要拯救失喪的人]

Matt. 18.12 *“What do you think? If any man has a hundred sheep, and one of them has gone astray, does he not leave the ninety-nine on the mountains and go and search for the one that is straying?”*

太18:12 一個人若有一百隻羊，一隻走迷了路，你們的意思如何？他豈不撇下這九十九隻，往山裡去找那隻迷路的羊麼？

Matt. 18.13 *“If it turns out that he finds it, truly I say to you, he rejoices over it more than over the ninety-nine which have not gone astray.”*

太18:13 若是找著了，我實在告訴你們，他為這一隻羊歡喜，比為那沒有迷路的九十九隻歡喜還大呢。

Matt. 18.14 *“So it is not the will of your Father who is in heaven that one of these little ones perish.”*

太18:14 你們在天上的父，也是這樣不願意這小子裡失喪一個。

Shepherding Little Ones 牧養小子們

1. Jesus reveals His shepherd heart's desire to save and restore His 'little ones' especially in regard to those who go astray

耶穌顯露了祂牧人的心願，要拯救和挽回祂的「小子們」，特別是那些誤入歧途的人

2. Kingdom servants are to be loving shepherds with a heart to seek out and restore the strays whose past backgrounds, present abuse or imminent danger have caused them to get lost from kingdom life:

國度的僕人應該是充滿愛心的牧者，用心去尋找並恢復那些因為過去的背景、當前的虐待或迫在眉睫的危險而使他們從國度生活迷失的人：

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太18:11 〔人子來為要拯救失喪的人〕

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Shepherding Little Ones 牧養小子們

a. Love demands a high priority to search and rescue such little ones
搜救這些小子們需要以愛為優先

b. Shepherds in the kingdom are tempted to forget the back slider because of their long histories of counsel and disregard
國度裡的牧者很容易忘記後退者，因為他們長期以來一直被勸告並漠視

3. The Father - not willing for any to be lost in His flock - rejoices in Heaven when one of his lambs comes back home
天父不願意在祂的羊群中有任何迷失的，當祂的一隻羊回到天家時，天父在天上歡喜雀躍

3. Matt. 18:15-20

**Kingdom Discipline on earth in agreement
with the King's Authority in Heaven**

(三) 馬太福音18:15-20

地上的國度管教與天上君王的權柄是一致的



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。

Kingdom Recovery 國度的恢復

Matt. 18.15 *“If your brother sins, go and show him his fault in private; if he listens to you, you have won your brother.*

太18:15 倘若你的弟兄得罪你，你就去趁著只有他和你在一處的時候，指出他的錯來；他若聽你，你便得了你的弟兄。

Matt. 18.16 *“But if he does not listen to you, take one or two more with you, so that BY THE MOUTH OF TWO OR THREE WITNESSES EVERY FACT MAY BE CONFIRMED.*

太18:16 他若不聽，你就另外帶一兩個人同去，要憑兩三個人的口作見證、句句都可定準。

Matt. 18.17 *“If he refuses to listen to them, tell it to the church; and if he refuses to listen even to the church, let him be to you as a Gentile and a tax collector.*

太18:17 若是不聽他們，就告訴教會；若是不聽教會，就看他像外邦人和稅吏一樣。

Church Discipline 教會紀律

1. Jesus is teaching servants to be shepherds who discipline with a heart trying to recover that which was lost

耶穌教導僕人要成為牧者，要用心管教，試著恢復已失去的

2. Jesus teaches three stages of loving recovery when a brother sins
當弟兄犯錯時，耶穌教導三個階段在愛中的挽回

a. Brother privately shows another brother his fault with a heart to cover and win him back to the fold
弟兄私下向另一個弟兄指出他的錯誤，並帶著遮蓋的心，使他歸回羊圈

Kingdom Recovery 國度的恢復

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Church Discipline 教會紀律

b. If he does not listen, a small group of brethren strengthen the conviction by confirming the need for repentance and recovery to the church

如果他不聽，一小群弟兄藉著向教會確認悔改和恢復的必要性，從而加強責備

c. As a last step, the church must be told of the brother's refusal to repent and fellowship withheld but with hope that he repents and is restored

最後，必須告知教會該弟兄拒絕悔改及停止交通，但盼望他悔改並被恢復

Kingdom Principle 國度的原則

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。

Matt. 18.19 *“Again I say to you, that if two of you agree on earth about anything that they may ask, it shall be done for them by My Father who is in heaven.”*

太18:19 我又告訴你們，若是你們中間有兩個人在地上，同心合意的求甚麼事，我在天上的父，必為他們成全。

Matt. 18.20 *“For where two or three have gathered together in My name, I am there in their midst.”*

太18:20 因為無論在那裡，有兩三個人奉我的名聚會，那裡就有我在他們中間。

Earth and Heaven Agree 地與天一致

1. Jesus' introductory “Amen” alerts the reader to another important principle

耶穌的介紹「阿們」提醒讀者另一個重要原則

2. Kingdom authority is manifest as Heaven stands together with the church as it binds (= forbids or puts under) or looses (= allows or releases) persons under the discipline mentioned above

國度權柄的彰顯是天與教會站在一起捆綁（=禁止或置之以下）或釋放（=允許或釋放）受上述紀律約束的人

Kingdom Principle 國度的原則

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Earth and Heaven Agree 地與天一致

3. This principle of heavenly authority works when two conditions are present:

當滿足兩個條件時，屬天權柄的原則就會發揮作用：

a. A few saints have been gathered together in the Lord's Name and the Lord's Presence is sensed in their midst

有些聖徒在主的名裡聚集而主的同在可以在他們中間被感受到

b. These saints find spiritual agreement in the Spirit about what the Father wants to do on earth re: the issue

這些聖徒在聖靈中有屬靈的共識，找到了關於天父要在地上所做的——問題的所在

Matthew 18: Kingdom Authority

馬太福音18章：國度的權柄

1. This principle of binding and loosing in His Name also has a wider application to matters that come before the church in prayer
在祂的名裡捆綁和釋放的原則也更廣泛地應用於教會的禱告事項
2. The church's Head in Heaven directs His Body in church matters as they are 'symphonized' by the Spirit in prayer
當教會在禱告中被聖靈帶入如同「交響樂」，教會在天上的元首就在教會的事務中指揮祂的身體
3. There are times of crisis or opportunity when the church must have divine guidance to make important corporate decisions and agreement in the Spirit must be reached in prayer
在危機或機會的時刻，教會必須有神聖的指引來做出重要的團體決策，並且必須透過禱告在聖靈中達成一致

Matthew 18: Kingdom Authority

馬太福音18章：國度的權柄

4. Once a Word finds agreement in the church the will of God is 'executed' by the prayer of faith and then accomplished by the King in Heaven upon the earth

一但話語在教會中得到認同，神的旨意就可以透過信心的禱告來“執行”，然後由天上的君王在地上完成

5. This is not a tool for personal use in matters of prosperity, revenge or blessing - it is used by His Body to glorify their Head and Lord

這不是個人在繁榮、復仇或祝福方面使用的工具
- 它是由祂的身體用來榮耀他們的元首和主的



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.

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我要把天國的鑰匙給你。

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Matt. 16 and 18 reveal two aspects of the church

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宇宙教會的縮影，由當地的聖徒奉祂的名聚集而成

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使徒、先知和所有肢體都靠著聖靈彼此建造

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4. Matt. 18:21-35 Forgiveness measured by the amount of Mercy received in the Kingdom

(四) 馬太福音18:21-35

饒恕取決於在天國裡得到多少的憐憫



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1. Inquisitive Peter saw the Father's heart regarding recovering straying sheep and so wanted to know just how often personal sins of others might be forgiven
好奇的彼得看出天父想要找回迷途的羊，所以想知道別人的個人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)

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a. Peter's question is wrong again: it should be "how can I glorify the Father with a forgiving heart in the kingdom?"

彼得的問題又錯了。應該是「我該如何在國度裡以饒恕的心榮耀父？」

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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



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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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(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



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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

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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 slave was so mad at his debtors whom he blamed for his humiliation that he choked his fellow slave demanding payback of \$200

這名僕人對他的債務人感到非常憤怒，他認為是他們讓他受到了羞辱，於是他掐住了他同伴的脖子，要求償還 200 元

2. The debtor's plea and promise were ignored and the man thrown into prison until the debt was paid

債務人的懇求和承諾被忽視，該男子被關進監獄，直到債務還清為止



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。

The Unforgiving Servant 不能饒恕人的僕人

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基礎不相容，並使其成員和元首深感悲傷，直到採取行動為止

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

在教會中憐恤戰勝審判取決於從心裡彼此饒恕

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

恩典之靈因這種不能饒恕而感到悲傷，並嚴厲對付那些忘記自己已經是被饒恕欠債的人

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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。

The Unforgiving Servant 不能饒恕人的僕人

2. Lesson: Heart forgiveness is a requirement to live in the kingdom

教訓：內心寬恕是活在國度中的必要條件

3. In the kingdom both the Lord’s severity and his mercy are real depending upon our heart condition

在天國裡，主的嚴厲和憐憫都是真實的，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『仍需要憐憫』是這樣的觀點：「憐憫人的人有福了，因為他們必蒙憐憫」（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

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

3. Forgiveness and showing mercy are a high priority as we presently live in the little while
寬恕和施憐憫是我們的首要任務，因為我們目前生活在短暫的時間內
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

