

馬太福音

The Gospel of Matthew

Chapter 18: Kingdom Greatness

第18章：在國度裡最大的

Matthew 18-25 records the last six months of Jesus Ministry

馬太福音 18-25 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」



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。」

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

(二) 馬太福音18:7-14

國度的

絆倒的人

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

國度的本質是
關懷「小子們」

凡使這信我的
跌倒的，
把大磨
拴在這人的
沉在深海

馬太福音 18:6

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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。

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

地上的國度

一致的

Nature of the Kingdom is restoring
those who sin in the church in
Agreement with Heaven's Authority
國度的本質是按照天國的權威恢復
教會中犯罪的人

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。

4. Matt. 18:21-35 Kingdom Mercy only Triumphs over Judgment by Forgiveness

(四) 馬太福音18:21-35

國度的憐憫唯有透過寬恕而得勝審判



*Matt. 18.22 Jesus *said to him, "I do not say to you, up to seven times, but up to seventy times seven."*

太18:22 耶穌說：「我對你說，不是到七次，乃是到七十個七次。」

馬太福音

The Gospel of Matthew

Chapter 19-20: Kingdom Character

第19-20章：國度的品格

1. Matthew 19-20 Jesus' Last Journey from Galilee to Jerusalem

(一) 馬太福音19-20章

耶穌從加利利到耶路撒冷的最後旅程

Matt.19.1- Judaea beyond Jordan (Perea)

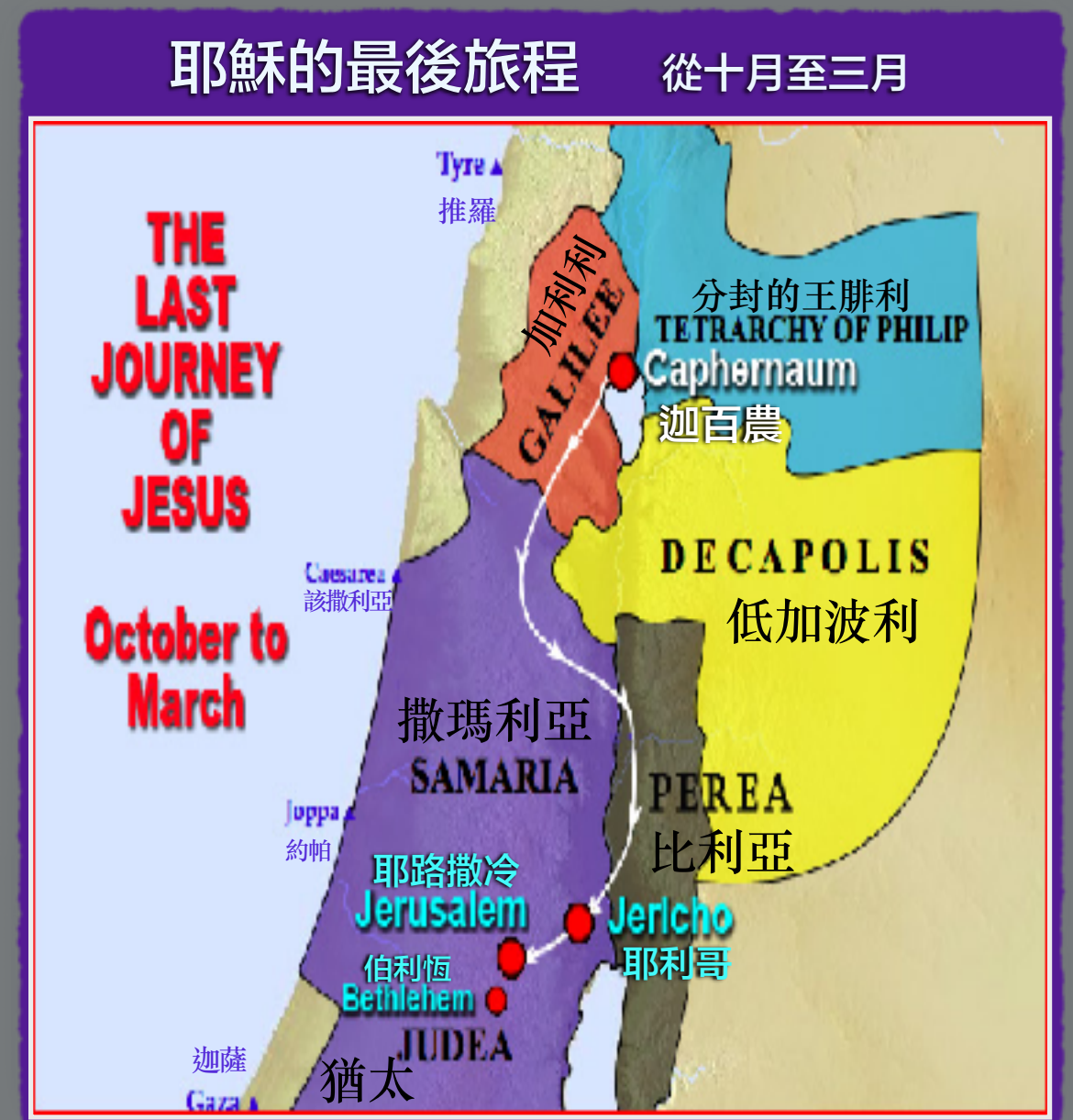
馬太19:1- 約但河外的猶太地 (比利亞)

Matt.20.29 Jericho

馬太20:29- 耶利哥

1. From Luke and John we see Matthew has left out almost 6 months of parables and miracles in His Perea Ministry

(一) 從路加福音和約翰福音中，我們看到馬太省略了祂在比利亞六個月傳道期間的比喻和神蹟



1. Matthew 19-20 Jesus' Last Journey from Galilee to Jerusalem

(一) 馬太福音19-20章

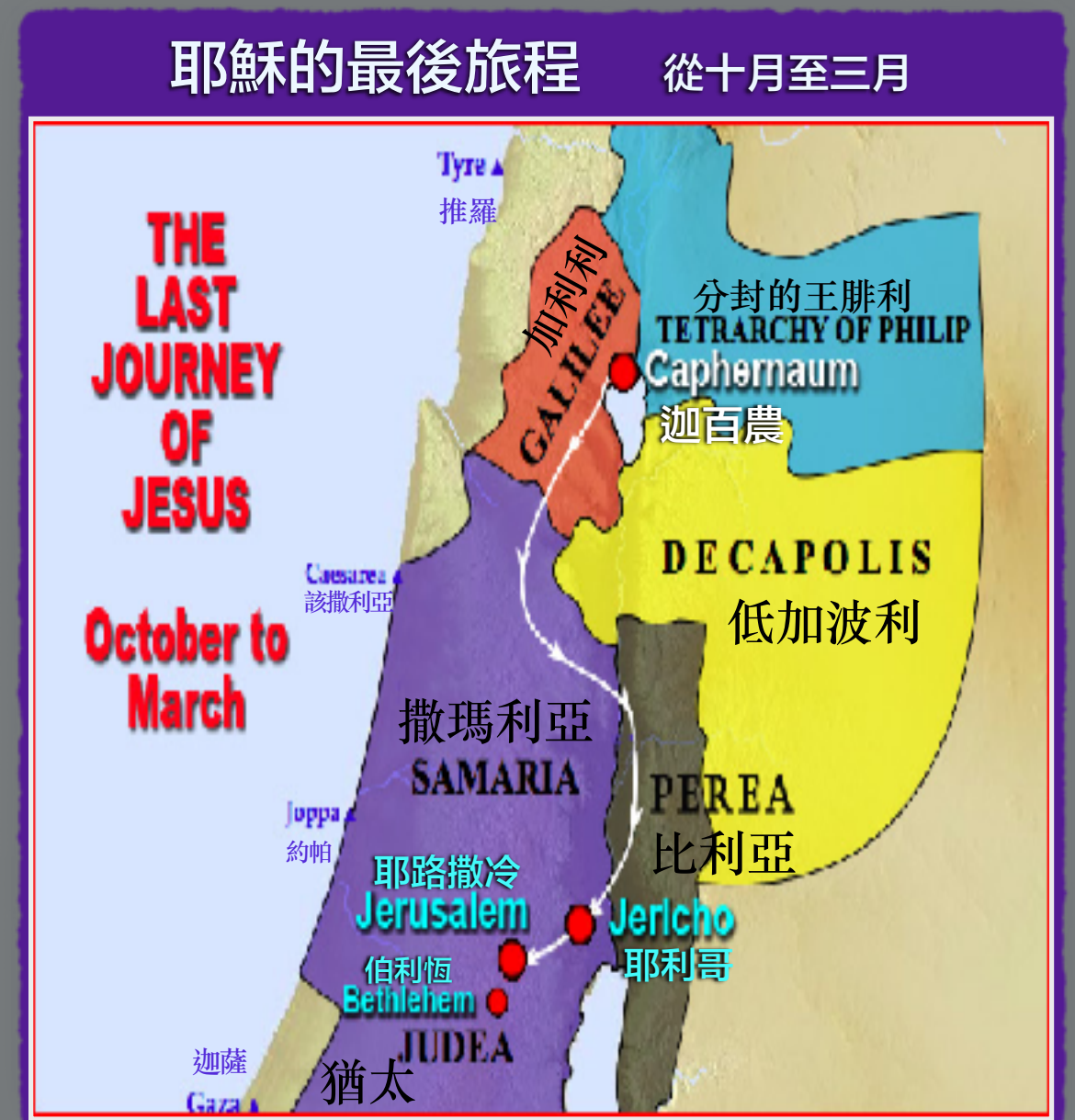
耶穌從加利利到耶路撒冷的最後旅程

2. Matthew continues following the disciples in “the School of Christ” while including some miracles and acts of love and compassion to show us the loving character of the King

(二) 馬太繼續在「基督的學校」中跟著門徒們跟隨，同時包括一些神蹟和愛與同情的行為，給我們看見王充滿愛的品格

3. Matt. 19-20 records 9 incidents out of the last few months of Jesus' earthly ministry to reveal the Kingdom character of heart righteousness

(三) 馬太19-20章記錄了耶穌在地上事工最後幾個月發生的9件事，揭示了內心公義的國度特徵



Matthew 19-20

馬太福音19-20章



Luke 9.51 And it came to pass, when the time was come that he should be received up, he stedfastly set his face to go to Jerusalem

路加福音9:51 耶穌被接上升的日子將到，他就定意向耶路撒冷去

Matthew 19-20 Enroute to Jerusalem

馬太19-20章前往耶路撒冷

With face set for Jerusalem Jesus takes his disciples through 9 deeper lessons contrasting heart righteousness with outer righteousness

耶穌準備前往耶路撒冷，祂帶領祂的門徒們經歷了9個更深的功課，
對比了內心的公義與外在的公義

1. Matt.19.1-2 Compassion Heals the multitudes in Judaea

馬太19:1-2 慈心醫治了猶大的群眾

2. Matt.19.3-9 Divorce vs. God's Original Intention for Marriage

馬太19:3-9 離婚與神對婚姻的最初旨意

3. Matt.19.10-12 Either a Call to Marriage or Celibacy is received as a Gift of Grace in the Kingdom

馬太19:10-12 無論是呼召進入婚姻或是獨身，都被視為國度的恩賜

Matthew 19-20 Enroute to Jerusalem

馬太19-20章前往耶路撒冷

4. Matt.19.13-15 Let Children experience early the Blessing of the Kingdom
馬太19:13-15 讓孩子們早日經歷天國的祝福
5. Matt.19.16-26 The Snare of Wealth in Kingdom Service
馬太19:16-26 在國度服事中的財富陷阱
6. Matt.19.27-20.16 The Snare of Reward Entitlements in Kingdom Service
馬太19:27-20:16 在國度服事中獎勵權益的陷阱
7. Matt.20.17-19 Further Details of Jesus' Passion in Jerusalem
馬太20:17-19 耶穌在耶路撒冷受難的更多細節
8. Matt.20.20-28 The Snare of Selfish Ambition in Kingdom Service
馬太20:20-28 在國度服事中自私野心的陷阱
9. Matt.20.29-34 Compassion Heals the Blind Men in Jericho
馬太20:29-34 憐憫醫治了在耶利哥盲人

1. Matt.19.1-2 Compassion Heals the multitudes in Judaea

馬太19:1-2 慈心醫治了猶太地的群眾

9. Matt.20.29-34 Compassion Heals the Blind Men in Jericho

馬太20:29-34 慈心醫治了耶利哥的瞎子

Matt. 19.1 Now when Jesus had finished these sayings, he went away from Galilee and entered the region of Judea beyond the Jordan.

太19:1 耶穌說完了這些話，就離開加利利，來到猶太的境界，約但河外。

Matt. 19.2 And large crowds followed him, and he healed them there.

太19:2 有許多人跟著他，他就在那裡把他們的病人治好了。

1. Matt.19 begins by marking the end of Jesus' ministry in Galilee and his journey to Jerusalem through Perea and Judaea

1. 馬太福音第 19 章的開頭標明了耶穌在加利利的職事結束，以及祂經過比利亞和猶太地前往耶路撒冷的旅程

2. Matt.20 ends this journey at Jericho where His compassion for the sick and blind is noted again

2. 馬太福音第 20章在耶利哥結束了旅程，在那裡，祂對病人和盲人的憐恤再次被人們所銘記

3. Matthew's account gives few details of this long journey full of events and parables almost exclusively covered in Luke 10 -19 and John 7-11

3. 馬太福音對這次漫長的旅程記載得很少，旅程中充滿了事件和比喻，這些幾乎全部記載在路加福音 10-19 章和約翰福音 7-11 章中

Parables in Luke 10-19

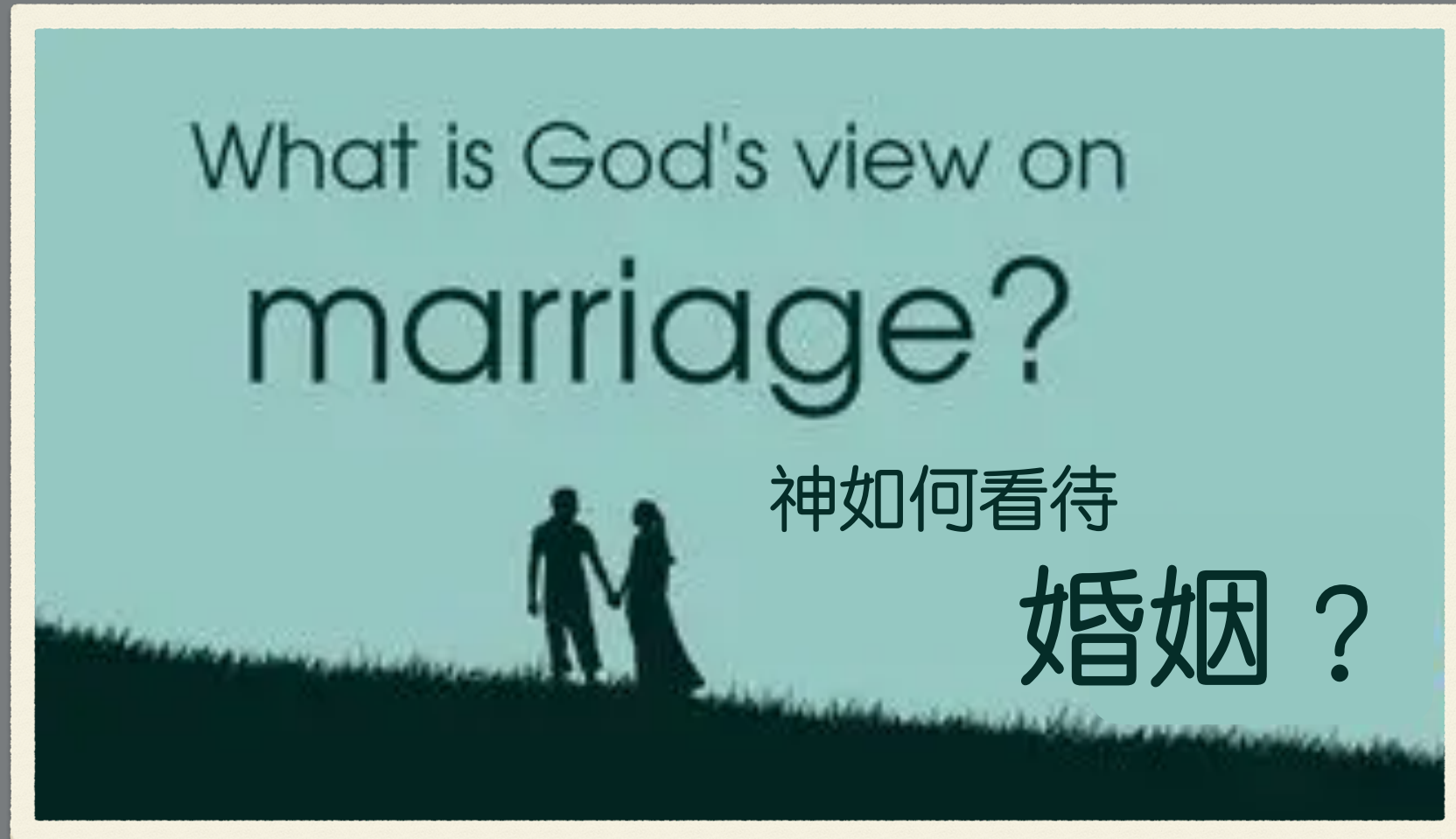
路加福音10-19章裡的比喻

- The Good Samaritan (Luke 10:30–37) 好撒瑪利亞人 (路加10:30-37)
- The Persistent Neighbor (Luke 11:5–8) 情詞迫切的鄰居 (路加11:5-8)
- The rich man's Barns (Luke 12:16–21) 富裕的財主 (路加12:16-21)
- The watching servants (Luke 12:36–38) 警醒的僕人 (路加12:36-38)
- The barren fig tree (Luke 13:6–9) 不結果子的無花果樹 (路加13:6-9)
- The guests seating (Luke 14:7–11) 宴客的席位 (路加14:7-11)
- The tower (Luke 14:28–30) 蓋樓 (路加14:28-30)
- The king going to war (Luke 14:31) 王出去打仗 (路加14:31)
- The lost coin (Luke 15:8–9) 失落的錢 (路加15:8-9)
- The prodigal son (Luke 15:11–32) 浪子的故事 (路加15:11-32)
- The unjust steward (Luke 16:1–9) 不義的管家 (路加16:1-9)
- The rich man and Lazarus (Luke 16:19–31) 財主與拉撒路 (路加16:19-31)
- The servant's duty (Luke 17:7–10) 僕人的任務 (路加17:7-10)
- The importunate widow (Luke 18:2–5) 糾纏不休的寡婦 (路加18:2-5)
- The Pharisee and tax-gatherer (Luke 18:10–14) 法利賽人與稅吏 (路加18:10-14)

2. Matthew 19.3-9

Legal Divorce vs. the Sanctity of Marriage

(二) 馬太福音19：3-9 合法離婚與婚姻的神聖性



Matt. 19.6 “So they are no longer two, but one flesh. What therefore God has joined together, let no man separate.”

馬太福音19:6 既然如此，夫妻不再是兩個人，乃是一體的了。所以，神配合的，人不可分開。

Messiah Tested 彌賽亞受到考驗

Matt. 19.3 *Some Pharisees came to Jesus, testing Him and asking, "Is it lawful for a man to divorce his wife for any reason at all?"*

太19:3 有法利賽人來試探耶穌說：「人無論甚麼緣故，都可以休妻麼？」

Deut. 24.1

"When a man takes a wife and marries her, and it happens that she finds no favor in his eyes because he has found some indecency in her, and he writes her a certificate of divorce and puts it in her hand and sends her out from his house..."

申命記24:1

人若娶妻以後，見他有甚麼不合理的事，不喜悅他，就可以寫休書交在他手中，打發他離開夫家。

The Great Debate 大辯論

1. Pharisees took this hotly debated LAW between two popular rabbinical schools in order to test and humiliate him with their wisdom:

1) 法利賽人以他們的智慧將兩個流行拉比學派之間備受爭議的這條律法拿來考驗和羞辱祂：

a. One school (Hillel) said divorce could be for almost any reason a woman loses favor with her man (women were at the mercy of men)
一個學派（希勒爾）說，女人若失去男人的青睞，幾乎可以因任何原因離婚，（女人任由男人擺佈）

b. The other rabbi (Shamma) held divorce was only permitted for indecency (sexual immorality)
另一位拉比（沙瑪）認為，只有因猥褻（性不道德）才允許離婚

Messiah Tested 彌賽亞受到考驗

Matt. 19.4 *And He answered and said, "Have you not read that He who created them from the beginning MADE THEM MALE AND FEMALE,*

太19:4 耶穌回答說：「那起初造人的，是造男造女，

Matt. 19.5 *and said, 'FOR THIS REASON A MAN SHALL LEAVE HIS FATHER AND MOTHER AND BE JOINED TO HIS WIFE, AND THE TWO SHALL BECOME ONE FLESH'?*

太19:5 並且說：『因此，人要離開父母，與妻子連合，二人成為一體。』這經你們沒有念過麼？

Matt. 19.6 *"So they are no longer two, but one flesh. What therefore God has joined together, let no man separate."*

太19:6 既然如此，夫妻不再是兩個人，乃是一體的了。所以 神配合的，人不可分開。」

The Great Debate 大辯論

2. Jesus answered with wisdom from above that God's holy purpose from the beginning is prior and higher and supersedes Moses and the Law:

2) 耶穌用來自上天的智慧回答說，神從起初的神聖旨意是優先的、更高的，並且超越了摩西和律法：

- a. *"Have you not read..."* -letter or spirit?
「你們沒有念過麼？……」是字句還是靈？
- b. *"from the beginning"* creation of man and woman had a high original purpose
「從起初」創造男人和女人有一個崇高的最初目的
- c. The union of man and woman has been sanctioned by God and is not to be undone
男人和女人的結合是神認可的，是不可破壞的

Matthew 19-20 Nature of the Kingdom

馬太福音19-20章 國度的本質

Matt. 19.26 But Jesus looked at them and said, “With man this is impossible, but with God all things are possible.”

馬太19:26 耶穌看著他們說：「在人這是不能的，在 神凡事都能。」

1. The above verse is the underlying theme behind Matt.19

上面的經文是馬太福音19章的主題

2. Jesus uses these several times of testing by the religious leaders to teach the disciples the “Principles” of Kingdom righteousness and holiness

耶穌利用宗教領袖多次考驗門徒的機會，教導他們國度公義和聖潔的「原則」

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3. There is one basic principle that underlies all of His answers: Sola Gratia: by grace alone
祂所有的回答都有一個基本原則—— Sola Gratia: 唯獨恩典

a. Marriage was already defined in Matthew 5-7 as high/heavenly/spiritual and cannot meet God's Purpose in our own strength and wisdom

馬太福音 5-7 章已經將婚姻定義為崇高的/屬天的/屬靈的，我們無法靠自己的力量和智慧實現神的旨意

b. Titus 2.11-12 Grace humbly teaches us how to live in holiness and righteousness by the life of the Lord within

提多書 2：11-12 恩典謙卑地教導我們如何靠著我們裡面主的生命活出聖潔和公義的生活

c. The Kingdom life is lived by the grace of God under the New Covenant where his laws are written in our hearts and His life within enables us to do what is impossible with man but possible with God

國度生活是在新約下靠神的恩典而活的，祂的律法寫在我們心裡，而祂在我們裡面的生命使我們能夠做到人不可能做到但神卻能做到的事

Messiah Tested 彌賽亞受到考驗

Matt. 19.7 *They said to him, “Why then did Moses command one to give a certificate of divorce and to send her away?”*

太19:7 法利賽人說：「這樣，摩西為甚麼吩咐給妻子休書，就可以休他呢？」

Matt. 19.8 *He said to them, “Because of your hardness of heart Moses allowed you to divorce your wives, but from the beginning it was not so.”*

太19:8 耶穌說：「摩西因為你們的心硬，所以許你們休妻，但起初並不是這樣。」

Matt. 19.9 *And I say to you: whoever divorces his wife, except for sexual immorality, and marries another, commits adultery.”*

太19:9 我告訴你們：凡休妻另娶的，若不是為淫亂的緣故，就是犯姦淫了；有人娶那被休的婦人，也是犯姦淫了。

Principles Supersede Law 原則優先於律法

1. Pharisees thought they had Jesus in a trap because He spoke against divorce and the Law (Deut.24.1) said a man could divorce a woman:

法利賽人以為他們給耶穌設下了陷阱，因為祂提到反對離婚，而律法（申命記 24：1）提到男人可以跟女人離婚：

a. For Pharisees marriage was earthly; holiness and God’s purpose had no bearing on their thinking; they only lived by keeping outward “laws” and not heart obedience

因為法利賽人的婚姻是屬地的；聖潔和神的旨意與他們的思想無關；他們只靠遵守外在的「律法」而活，而不是內心的順服

b. The seeds of Paul’s controversy between Law and Grace are exemplified here
保羅對律法與恩典之爭的根源就體現在這裡

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Principles Supersede Law 原則優先於律法

2. Jesus eluded the trap by again referring to “*from the beginning*” where the *Principle* of God’s holy purpose for marriage defines the holy way rather than keeping outward laws:

耶穌透過再次提及「從起初」避開了這個陷阱，神對婚姻的神聖目的的原則定義了神聖的方式而不是遵守外在的律法：

- a. Jesus corrects the Pharisees by noting Moses did not “*command*” but “*allowed*” a writ of divorce because of your hard heartedness 耶穌糾正法利賽人說，摩西不是「命令」你們離婚，而是「允許」你們離婚，因為你們的心剛硬。

Messiah Tested 彌賽亞受到考驗

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Principles Supersede Law 原則優先於律法

b. The men were so hard hearted and carnal that women needed a writ in order to survive when thrown out of a home in shame

這些男人心腸剛硬又屬肉體，以至於當女人被羞辱地趕出家門時，需要一張令狀才能生存

c. Sexual immorality is the only grounds of divorce because in *principle* it kills the union God formed
性不道德是離婚的唯一理由，因為原則上它破壞了神所建立的結合

Defining a “perfect marriage” 定義 “完美的婚姻”

“A perfect marriage is an imperfect husband and an imperfect wife who absolutely refuse to give up on one another.

完美的婚姻就是不完美的丈夫和不完美的妻子，他們絕對不願意放棄彼此。

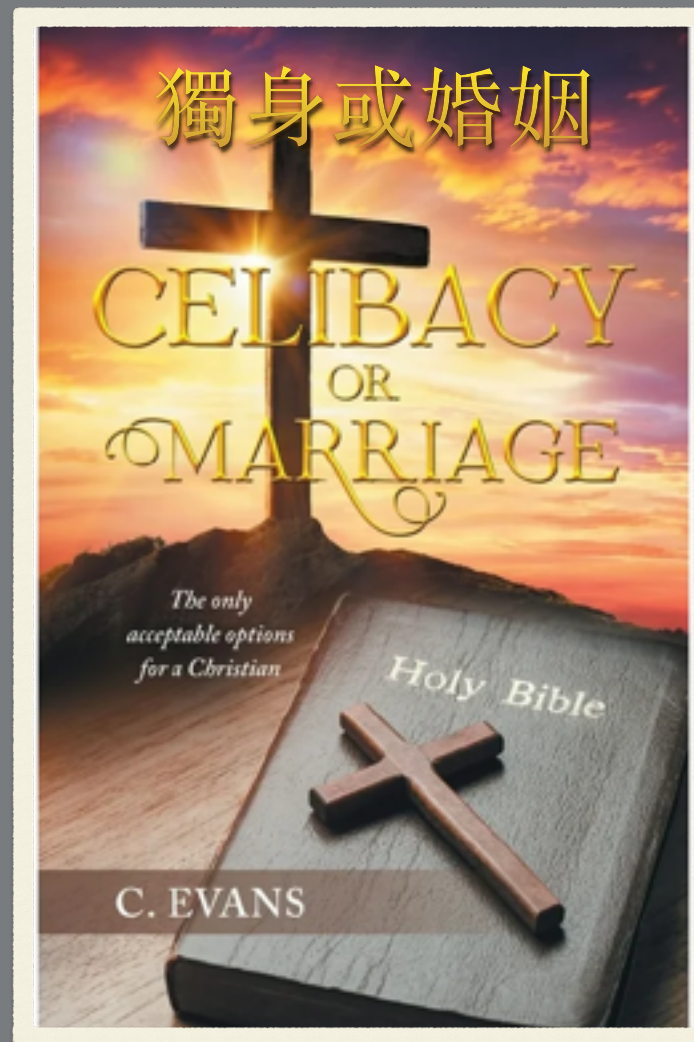
*That's a perfect marriage. That's holiness. That's sanctity.
That's perfection in the making.*

這是一場完美的婚姻。這就是神聖。這就是分別為聖。這就是完美之舉。

Dave Willis 戴夫·威利斯

3. Matt.19.10-12 Either a Call to Marriage or Celibacy is received as a Gift of Grace in the Kingdom

(三) 馬太福音19：10-12 無論是蒙召進入婚姻
或是獨身，都被視為天國的恩賜



Matt. 19.11 But he said to them, “Not everyone can receive this saying, but only those to whom it is given.

馬太19:11 耶穌說：「這話不是人都能領受的，惟獨賜給誰，誰纔能領受。」

Kingdom Calling 國度的呼召

Matt. 19.10 *The disciples said to him, "If such is the case of a man with his wife, it is better not to marry."*

太19:10 門徒對耶穌說：「人和妻子既是這樣，倒不如不娶。」

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Matt. 19.12 *For there are eunuchs who have been so from birth, and there are eunuchs who have been made eunuchs by men, and there are eunuchs who have made themselves eunuchs for the sake of the kingdom of heaven. Let the one who is able to receive this receive it."*

太19:12 因為有生來是閹人，也有被人閹的，並有為天國的緣故自閹的。這話誰能領受，就可以領受。」

Higher Ground - Eunuch Principle 更高的境界 – 太監原則

1. The disciples humbled by God's high and holy purpose in marriage and sensed its impossibility to achieve

門徒們對神在婚姻中所製定的崇高而神聖的旨意感到謙卑，並意識到這是不可能實現的

2. When Jesus said to them, "*Not everyone can receive this saying*" he was responding to their suggestion it was better not to marry

當耶穌對他們說：「這話不是人都能領受的」時，他是在回應他們的建議，就是最好不要結婚

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Higher Ground - Eunuch Principle 更高的境界 – 太監原則

a. Jesus himself had made himself a eunuch *for the sake of kingdom of the heavens* (as also Paul, John B., etc.)

耶穌自己為了天國而自閹，
(保羅、施洗約翰等人也這樣做)

b. This high calling to remain single in order to serve without distraction had to be received as a gift which not everyone can receive

這種崇高的呼召保持單身以便不受干擾地服事必須被視為一種恩賜，不是每個人都能接受的

Kingdom Calling 國度的呼召

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Higher Ground - Eunuch Principle 更高的境界 – 太監原則

3. Serving in the Kingdom by the grace of God either as married or single should be based upon the *principle* of being a 'spiritual eunuch' affording one "*undistracted devotion to the Lord*"

無論已婚或單身，靠著神的恩典在國度裡服事，都應以「屬靈的太監」為原則，以「不受干擾地獻身於主」為基礎

Matt.19.13-15 Let Children experience the Blessings of the Kingdom

馬太福音19:13-15 讓孩子們經歷國度的祝福



Matt. 19.14 but Jesus said, “Let the little children come to me and do not hinder them, for to such belongs the kingdom of heaven.”

馬太19:14 耶穌說：「讓小孩子到我這裡來，不要禁止他們，因為在天國的，正是這樣的人。」

Kingdom Life 國度的生活

Matt. 19.13 *Then children were brought to him that he might lay his hands on them and pray. The disciples rebuked the people,*

太19:13 那時有人帶著小孩子來見耶穌，要耶穌給他們按手禱告，門徒就責備那些人。

Matt. 19.14 *but Jesus said, "Let the little children come to me and do not hinder them, for to such belongs the kingdom of heaven."*

太19:14 耶穌說：「讓小孩子到我這裡來，不要禁止他們，因為在天國的，正是這樣的人。」

Matt. 19.15 *And he laid his hands on them and went away.*

太19:15 耶穌給他們按手，就離開那地方去了。

Children Blessed 孩子們蒙福了

1. “**Then**” implies Jesus may have been ‘interrupted’ as he was teaching by some women who brought their children to Jesus wanting him to pray and bless them

(一) 「然後」暗示耶穌在教導時可能被一些婦女「打斷」，她們帶著孩子來到耶穌面前，希望耶穌為他們禱告並祝福

a. It is possible the women heard the high value and importance of holy marriage and felt Jesus might also feel this for little children as well

婦女們可能聽到了神聖婚姻的崇高價值及重要性，並覺得耶穌對小孩子也可能有同樣的感受

b. Jesus was indignant that the disciples thought kingdom ministry was too important to be interrupted by moms with children
耶穌很氣憤，因為門徒們認為國度事工太重要了，不能被有孩子的母親們打擾

Kingdom Life 國度的生活

Mark 10.14 *But when Jesus saw this, He was indignant and said to them, "Permit the children to come to Me; do not hinder them; for the kingdom of God belongs to such as these.*

可10:14 耶穌看見就惱怒，對門徒說：「讓小孩子到我這裡來，不要禁止他們；因為在神國的，正是這樣的人。」

Mark 10.16 *And He took them in His arms and began blessing them, laying His hands on them.*

可10:16 於是抱著小孩子，給他們按手，為他們祝福。

Children Blessed 孩子們蒙福了

2. Jesus happily blessed and prayed for them teaching us not only their value but believing that children can intuitively sense the blessing of the Kingdom family even while young

（二）耶穌高興地祝福他們，並為他們祈禱，不僅教導我們他們的價值，並也相信孩子們甚至在年幼時也能直覺地感受到國度家庭的祝福

Matt.19.16-26

The Snare of Wealth in Kingdom Service

馬太福音19:16-26 國度服事中的財富陷阱



“Christ and the rich young ruler”
「基督與年輕的財主」

Henrich Hofmann
亨利希·霍夫曼 繪

Matt. 19.21 Jesus said to him, “If you wish to be complete, go and sell your possessions and give to the poor, and you will have treasure in heaven; and come, follow Me.”

馬太19:21 耶穌說：「你若願意作完全人，可去變賣你所有的，分給窮人，就必有財寶在天上，你還要來跟從我。」

Entering the Kingdom 進入國度

Matt. 19.16 *And behold, a man came up to him, saying, "Teacher, what good deed must I do to have eternal life?"*

太19:16 有一個人來見耶穌說：「夫子，我該作甚麼善事，纔能得永生？」

Matt. 19.17 *And he said to him, "Why do you ask me about what is good? There is only one who is good. If you would enter life, keep the commandments."*

太19:17 耶穌對他說：「你為甚麼以善事問我呢？只有一位是善的，你若要進入永生，就當遵守誡命。」

Matt. 19.18 *He said to him, "Which ones?" And Jesus said, "You shall not murder, You shall not commit adultery, You shall not steal, You shall not bear false witness,*

太19:18 他說：「甚麼誡命？」耶穌說：「就是不可殺人，不可姦淫，不可偷盜，不可作假見證，

Rich Young Ruler 年輕的財主

1. This young man would be the world's best candidate for the kingdom: rich, young, a ruler; seeking eternal life; bowing before Jesus; outwardly righteous and Law abiding, and yet sincerely sensing in his heart he was still lacking

這個年輕人將是世界上最好的國度候選人：富有、年輕、是個統治者；尋求永生；俯伏在耶穌面前；外表公義守法，內心卻真誠地感到自己還有欠缺

Entering the Kingdom 進入國度

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Matt. 19.19 *Honor your father and mother, and, You shall love your neighbor as yourself."*

太19:19 當孝敬父母，又當愛人如己。

Matt. 19.20 *The young man said to him, "All these I have kept. What do I still lack?"*

太19:20 那少年人說：「這一切我都遵守了。還缺少甚麼呢？」

Rich Young Ruler 年輕的財主

2. Jesus responded by laying down the ground work for Sola Gratia:

耶穌的回應是為著「唯獨恩典」奠定基礎：

a. Jesus corrected his definition of "*good*" from relative goodness to God's higher, perfect goodness

耶穌修正了他對「善」的定義，從相對的善改為神更高的、完美的善

b. Jesus confirmed that the man thought he needed another '*good deed*' to gain eternal life by asking if he kept the commandments

耶穌問這個人是否遵守誡命，證實這人認為他需要另一個「善事」才能獲得永生

c. The young man was confident that he was a '*good*' law abiding man who faithfully kept the outer laws

這個年輕人自信自己是個「良善」守法的人，忠實遵守外在的律法

Entering the Kingdom 進入國度

Matt. 19.21 *Jesus said to him, "If you would be perfect, go, sell what you possess and give to the poor, and you will have treasure in heaven; and come, follow me."*

太19:21 耶穌說：「你若願意作完全人，可去變賣你所有的，分給窮人，就必有財寶在天上，你還要來跟從我。」

Matt. 19.22 *When the young man heard this he went away sorrowful, for he had great possessions.*

太19:22 那少年人聽見這話，就憂憂愁愁的走了，因為他的產業很多。

Impossible with Man 在人不能

1. **Mk.10.21** we know the young man was sincere and humble by Jesus' response: "*And Jesus, looking at him, loved him*"

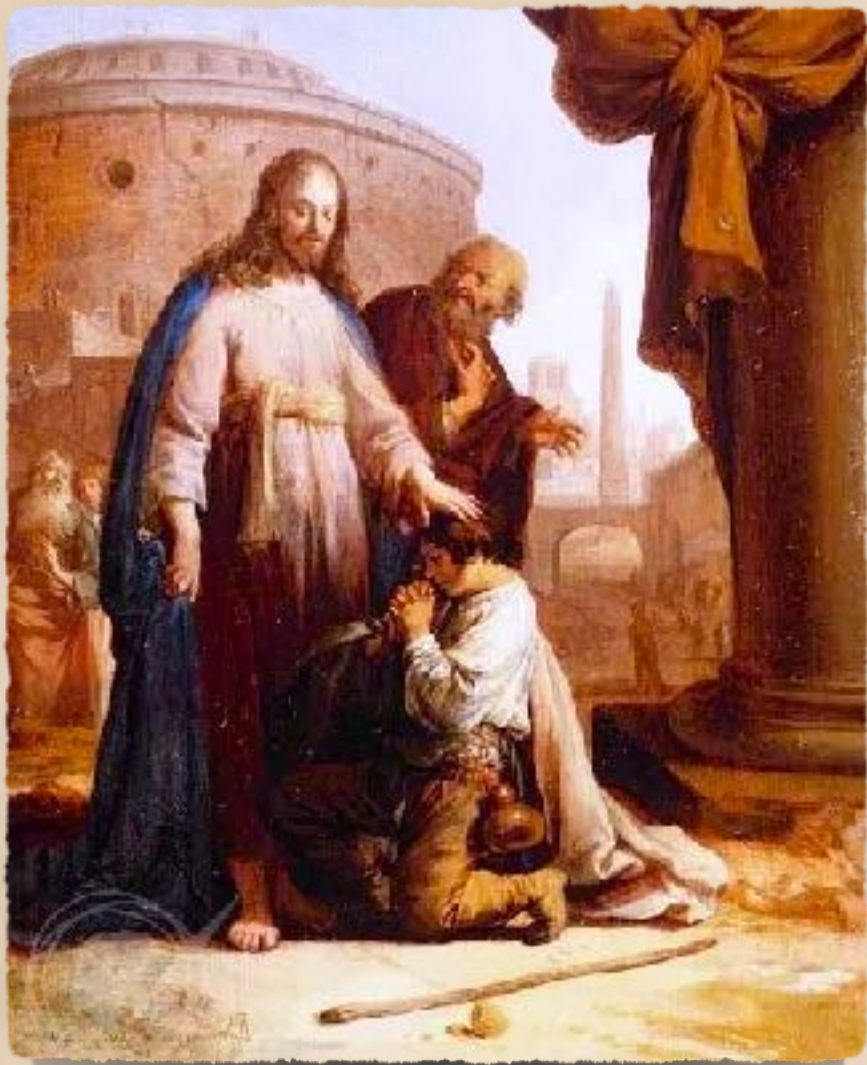
馬可福音 10:21 「耶穌看著他，就愛他」——我們從耶穌的反應中知道這個年輕人是真誠而謙卑的

2. Jesus gave him 3 *Principles of perfect goodness* (impossible with man): 耶穌給了他三個完美善良的原則（在人不能）：

a. **Totally forsake** the one thing impossible to forsake because it was centered in his pride, identity, confidence

完全放棄那不可能放棄的事，因為它是他的驕傲、身分和自信的核心

Entering the Kingdom 進入國度



Rich Young Ruler
1640 by Bartholomeus Breenberg

年輕的財主
1640 巴塞洛繆·布倫伯格 繪

Impossible with Man 在人不能

b. **Total obedience**: “*come follow me*”
the man would have to deny his status,
will and comfort and take up the cross to
follow Jesus gaining riches in Heaven
完全順從：「來跟從我」這個人必須放
棄自己的地位、意願和舒適並背起十字
架跟隨耶穌，在天上獲得財富

c. **Total childlike faith** in a God who
would grant eternal life not by works
but by following Jesus sola gratia
對神完全像孩子一樣的信，會獲得永
生，不是透過行為，而是透過唯獨恩典
的跟隨耶穌

**3. The man walked away because
Jesus touched the one ‘impossible’
thing for eternal life**

那人走開了，因為耶穌為著永生觸碰了
那件「不可能」的事