

引言 INTRODUCTION

We will begin a new series of studies on Matthew chapters 5 to 7. Christians commonly call that section the Sermon on the Mount. Jesus conducted those lessons while he was sitting on a hillside. Matthew says the audience were Jesus' disciples in 5:1. The word "disciples" can be understood as students. Some of those people were not true believers. They chased after Jesus because of His teaching and His work. The Sermon on the Mount are not the requirements for entering heaven. If so, then Jesus would be telling us that we can be saved by good behaviors. The correct understanding is that those expressions are results of salvation. Because of that, I call our studies of these three chapters "Kingdom Living." Your passport specifies your nationality. However, if you are a Christian, then you are also a citizen of the Heavenly Kingdom. You abide by the laws of this country. At the same time, you should live like a child of God. As we proceed, we need to constantly examine ourselves if we are consistent with Jesus' expectations. The section we will cover today in 5:1-12 is frequently called The Beatitudes. The term "beatitude" comes from the Latin word "beatus," which means "blessing." Here, Jesus tells us eight blessings of true believers. We all want to be blessed by God. But how do you define "blessings?" Many people will think of matters like money, success, health and family, etc. Surely, those are blessings from God. However, the eight beatitudes Jesus presented were not about prosperity, possessions, position or power. In Jesus' mind, true blessings are spiritual in nature. An eternal relationship with God gives us a proper perspective about ourselves and a right attitude toward others. We will go through those blessings, understand their meanings and apply those truths to our life.

解釋 EXPLANATION

Blessing #1: **"Blessed are the poor in spirit, for theirs is the kingdom of heaven."** (v. 3)

People who are poor in spirit recognize their spiritual bankruptcy. They are aware that they are far from God's standard. Therefore, they will cry out to God for mercy. Jesus tells a parable in Luke 18 to illustrate that. A Pharisee and a tax-collector went to the temple to pray. The first man prayed by bragging about how righteous he was. He did not commit certain sins and he performed the required religious duties. Did he want God or the people around him to hear what he said? Compare that attitude to the description in verse 13: **"But the tax collector, standing far off, would not even lift up his eyes to heaven, but beat his breast, saying, 'God, be merciful to me, a sinner!'"** At that time, tax-collectors were despised, because they worked for the Roman government and levied heavy tax on their Jewish peers to profit themselves. This man realized his sin of greed and oppression on others. He begged God for mercy. Jesus says people who are poor in spirit belong to the kingdom of heaven. They are not saved by their work but by the grace of God. We should be thankful to God for His mercy. We are morally superior to criminals in a prison. You may never have received a traffic ticket. But by God's standards, we are sinners by birth. We should feel bad for our sins. But at the same time, we are joyful for God's grace.

Blessing #2: **"Blessed are those who mourn, for they shall be comforted."** (v. 4)

The second blessing goes together with the first one. Mourning is an emotional reaction to our spiritual poverty. David grieved over his adultery when he wrote Psalm 51. He realized he did not only offend a couple. Most importantly, he violated God's holiness. He responds in verse 17: **The sacrifices of God are a broken spirit; a broken and contrite heart, O God, you will not despise.** David knew that no animal offering could make up for his sins. What God asked of him was a heart of mourning. The Jews coming back from the Babylonian exile had the same response. They knew that defeat by foreign nations and being taken to foreign land were God's discipline for their sins. Jesus promises us that those who mourn for their sins will be comforted. They will receive God's forgiveness. Such grace should motivate us to pursue righteousness. We rely on God to live a victorious life. We should mourn too when we look at the society. Violence is common. People openly praise immoral lifestyle. We can get numb and indifferent. Just as Jesus mourned for unbelievers, we should also mourn for the fallen world. We pray that God will exercise His justice. Moreover, we should pray that God shows mercy to sinners. Education and laws may provide temporary solutions. Ultimately, people must return to God.

Blessing #3: **"Blessed are the meek, for they shall inherit the earth."** (v. 5)

In the Bible, meek people show gentleness and exercise self-control, particularly when being mistreated. For example, Moses was once falsely-accused by his own siblings Miriam and Aaron. They were jealous that God spoke to Moses directly but not to them. Moses' reaction displayed meekness. Numbers 12:3 describes: **Now the man Moses was very meek, more than all people who were on the face of the earth.** Moses remained silent, and he let God vindicate him. At the end, God convicted the two siblings for their sin. Moses' meekness was a reflection of Jesus' attitude when He suffered. 1 Peter 2:23 says: **When he was reviled, he did not revile in return; when he suffered, he did not threaten, but continued entrusting himself to him who judges justly.** Jesus could have asked the Father to send angels to rescue Him from the cross. But He submitted Himself to God. In our world, meekness is seen as weakness. We are told to fight for our own rights. Ultimately, we must trust that God is still in control of our circumstances. Jesus says those who are meek will inherit the earth. The expression echoes God's promise to the Israelites in the Old Testament that they would possess the Promised Land. Similarly, the Bible says one day Christians will rule the world with Jesus when they are in glory.

Blessing #4: **"Blessed are those who hunger and thirst for righteousness, for they shall be satisfied."** (v. 6)

Hunger and thirst picture a deep desire. Our stomach may ask for food when meal time is getting near. We desperately need water after some vigorous work-out. Here, Jesus uses the expression to talk about spiritual desire for righteousness. It is like Jesus says in the Lord's prayer: **"Your kingdom come, your will be done, on earth as it is in heaven."** (Matthew 6:10) Jesus teaches us to pray that God will exercise justice in our world. For example, we pray that God will protect the innocent people against evil-doers. Jesus says we will be satisfied when we have such a desire in our hearts. We may not see perfect justice in this life. But God promises us that He will right all wrong in eternity. 2 Peter 3:13 reads: **But according to his promise we are waiting for new heavens and a new earth in which righteousness dwells.** In the context, Peter tells us that God gives sinners more time to repent. But God's judgment will surely come. If even non-

believers feel sad about the wickedness of the world, how much more should Christians grieve about the situation? It makes us long for heaven. Nothing in this world can provide us long-lasting happiness. Only our eternal home can give us complete fulfillment.

Blessing #5: **“Blessed are the merciful, for they shall receive mercy.”** (v. 7)

Being merciful is to show compassion to those who are in need. Such sentiment prompts us to take actions. The parable of the Good Samaritan in Luke 10 is an example. The main character showed mercy to a victim who was robbed and beaten by some thieves. He treated his wounds, put him on his donkey and took him to an inn. His kindness reflected our compassionate Lord. On many occasions, Jesus showed compassion to the poor and needy. He healed their sicknesses and cast out demons. Hebrews 2:17 describes Jesus as a merciful High Priest: **Therefore he had to be made like his brothers in every respect, so that he might become a merciful and faithful high priest in the service of God, to make propitiation for the sins of the people.** An earthly high priest can sympathize with people’s sins because he is imperfect like them. Jesus became a man like us to identify with us. Therefore, Jesus knows how to help us when we pray to Him. It is like we share with others tips on cooking, fixing things and travel. We were in the same situations before, and so we know the struggles others may go through. Jesus says those who show mercy to others will receive mercy. Let us show mercy to the people around us. We offer help to others without even thinking about it. Let it be as natural as breathing.

Blessing #6: **“Blessed are the pure in heart, for they shall see God.”** (v. 8)

The Greek word “pure” has a wide range of meanings. It can mean free of dirt, someone who is fit to worship God or a person who is morally upright. Here, it describes a person being single-minded toward God. The blessing for people like that is that they will see God. We see a similar description in Psalm 24:3-4 – **3 Who shall ascend the hill of the LORD? And who shall stand in his holy place? 4 He who has clean hands and a pure heart, who does not lift up his soul to what is false and does not swear deceitfully.** People with a pure heart can approach God. We can only be pure by the blood of Jesus. Therefore, every time we come before God, we have to ask Him to cleanse us from any obvious and hidden sin. One day, all believers will see God in glory. For now, we can sense His presence in our daily life. Our busy schedule and the noise around us can be obstacles for us to interact with God. My family was in Asia a few weeks ago. I immediately noticed something different the next day after we came home: complete silence! The morning was quiet other than a few birds chirping outside. I thanked God for the tranquility and the slower pace of life I enjoy here. The encouragement for you is that you should find time to be alone with God. To behold His creation, to interact with Him in Bible reading and prayer.

Blessing #7: **“Blessed are the peacemakers, for they shall be called sons of God.”** (v. 9)

According to Isaiah 9:6, one of Jesus’ titles is the “Prince of Peace.” We often read that passage in Christmas. Jesus restored peace between God and us by dying on the cross. Jesus is the bridge between God and us, and between people of different background. Here, Jesus says that those who foster peace prove to be God’s children. James 3:17-18 put in this way: **17 But the wisdom from above is first pure, then peaceable, gentle, open to reason, full of mercy and good fruits, impartial and sincere. 18 And a harvest of righteousness is sown in peace by those who make**

peace. We will reap peace when we sow peace. Differences can set people apart. They may hold onto their opinions, support different political parties or cheer for the sport teams they like. Are we peace-makers or peace-breakers? Do we often insist on our own ways or do we strive to understand others? We need to speak less and listen more. We need to maintain peace especially when dealing with non-believers. We should not condone any sinful lifestyle. However, we can love people without passing judgment on their decisions. After all, we were sinners before we knew Jesus. Our task is to tell people that God welcomes anyone to come home.

Blessing #8: **“Blessed are those who are persecuted for righteousness’ sake, for theirs is the kingdom of heaven.”** (v. 10)

The last beatitude may be the hardest one to accept. Jesus’ followers will face persecution “for righteousness’ sake.” Verse 11 describes it in a slightly different way that they will be mistreated because of the Lord. Persecution is part of Jesus’ calling. Believers in the Bible till now all endure hardship for their faith. Satan fools us that our goal should be getting the most from this world so that we can enjoy an easy life. But the Bible tells us that we will suffer for what we believe. For example, 1 Peter 1:6-7 read: **6 In this you rejoice, though now for a little while, if necessary, you have been grieved by various trials, 7 so that the tested genuineness of your faith – more precious than gold that perishes though it is tested by fire – may be found to result in praise and glory and honor at the revelation of Jesus Christ.** There will be trials and we will grieve. But God allows us to suffer for good reasons. Our faith will be purified in this life like fire that burns away impurities in gold. In eternity, we will share in the praise, glory and honor of Jesus. Therefore, we can rejoice even when we face hardships. The Lord says the kingdom will be theirs for those who are persecuted. That is the same reward as the first beatitude. Those who suffer for their faith proves that they belong to the Kingdom of God.

結論 CONCLUSION

An eternal relationship with God gives us a proper perspective about ourselves and a right attitude toward others. The eight blessings are not multiple choice. All believers should have all eight beatitudes, just like they should have all nine virtues of the fruit of the Spirit. Jesus saves us from the fallen world and transfers us into the Kingdom of God. We live in this world but we no longer belong to this world. Because of that, Christians will continue to face the tension between the two worlds. In our subsequent studies, Jesus will give us more wisdom on how to live out godly values while countering the impacts from the world.

引言 INTRODUCTION

今天我們開始一系列新的學習。我們會來看馬太福音第 5 至第 7 章。基督徒通常稱這一段落為「登山寶訓」。耶穌坐在山坡上教導那些信息。作者馬太在 5:1 中說當時的聽眾是一些門徒。這裡指的「門徒」可以理解為學生。其中一些人不是真正的信徒。他們因為耶穌的教導和祂的工作而追著耶穌。登山寶訓並不是進入天堂的條件。如果是這樣，那麼耶穌就是說我們可以通過好行為得救。正確的理解是，那些表現是得救的結果。因此，我將這三章的學習稱為「天國生活」。你的護照註明了你的國籍。然而，如果你是基督徒，那麼你也是天國的公民。你遵守這個國家的法律。同時，你應該活得像神的兒女。在我們的學習中，我們必須不斷地評估自己是否達到耶穌的期望。我們今天會看 5:1-12。這部分通常被稱為「八福」。英文“Beatitudes” 這個字來自拉丁文 “beatus”，意思是「祝福」。在這裡，耶穌告訴我們真信徒的八樣祝福。我們都希望得到神的祝福。但你如何定義「祝福」呢？很多人都會想到金錢、成功、健康、家庭等等。當然，那些都是神的祝福。然而，耶穌提出的八福與繁榮、財產、地位或權力無關。在耶穌看來，真正的祝福本質上是屬靈的。與神的永恆關係使我們對自己有正確的認識，對別人也有正確的態度。我們會來探討這些祝福，理解它們的含義，並將這些真理應用在日常生活中。

解釋 EXPLANATION

第一福：「**虛心的人有福了！因為天國是他們的。**」 (v. 3)

虛心的人是那些明白自己是靈裡破產的人。他們知道自己離神的標準很遠。因此，他們會向神呼求憐憫。耶穌在路加福音 18 章中講了一個比喻來說明這一點。一個法利賽人和一個稅吏去聖殿禱告。第一個人在禱告時吹噓自己有多公義。他沒有犯某些罪，並且履行了該盡的宗教義務。到底他是想讓神還是周圍的人聽到他講話？我們可以把他的態度與第 13 節中的描述作比較：「**那稅吏遠遠的站著，連舉目望天也不敢，只捶著胸說：『神啊，開恩可憐我這個罪人！』**」當時，稅吏受到鄙視，因為他們替羅馬政府工作，向猶太同胞徵收重稅以謀取私利。那個稅吏意識到自己貪婪和壓榨他人的罪。他求神憐憫。耶穌說虛心的人是屬天國的人。他們不是靠自己的好行為得救，而是靠神的恩典得救。我們應該感謝神的憐憫。我們在道德上比監獄裡的罪犯優勝。你可能從來沒有拿過交通罰單。但按照神的標準，我們生來就是罪人。我們應該為自己的罪感到難過。但與此同時，我們也因神的恩典而喜樂。

第二福：「**哀慟的人有福了！因為他們必得安慰。**」 (v. 4)

第二個祝福是與第一個祝福緊緊相連的。哀慟是我們對自己靈裡貧乏的情緒反應。大衛在寫詩篇第 51 篇時，對自己犯姦淫感到悲痛。他明白到自己不僅冒犯了一對夫婦。最重要的是，他冒犯了神的聖潔。他在第 17 節中回應：**神所要的祭就是憂傷的靈；神啊，憂傷痛悔的心，你必不輕看。**大衛知道任何動物祭品都無法彌補他的罪。神對他的要求是一顆哀慟的心。從巴比倫被擄歸回的猶太人也有同樣的反應。他們知道被敵人打敗和被擄到異國，是神對他們犯罪的管教。耶穌應許我們，那些為自己的罪哀慟的人將會得到安慰。他們會得到神的饒恕。這樣的恩典應該激勵我們追求公義。我們依靠神來過得勝的生活。放眼社會，我們也應該覺得悲傷。暴力氾濫，人們公開讚揚不道德的生活行為。我們可能會變得麻木和冷漠。正如耶穌為不信者難過一樣，我們也應該為墮落的世界哀慟。我們求神施行祂的公義。此外，我們也應該求神憐憫罪人。教育和法律可以提供臨時解決方案。最終，人必須回歸神。

第三福：**「溫柔的人有福了！因為他們必承受地土。」** (v. 5)

在聖經中，溫柔的人表現出仁慈並自我控制，特別是在受苦的時候。例如，摩西曾被親哥哥亞倫和姐姐米利暗誣告。他們嫉妒神直接對摩西說話而不是對他們說話。摩西的反應表現出溫柔。民數記 12:3 記載：**摩西為人極其謙和，勝過世上的眾人。**摩西保持沉默，讓神為他伸冤。結果，神定罪了兩姐弟的罪。摩西的溫柔反映了耶穌受苦時的態度。彼得前書 2:23 說：**他被罵不還口；受害不說威嚇的話，只將自己交託那按公義審判人的主。**耶穌本來可以請求天父派天使把祂從十字架上救出來。但祂卻順服於神。在我們的世界裡，溫柔被視為軟弱。人們說我們要爭取自己的權利。最終，我們必須相信神仍然掌管著我們的處境。耶穌說，溫柔的人必承受地土。這句話呼應了舊約中神對以色列人的承諾，他們會得到應許之地。同樣，聖經說有一天，當基督徒在榮耀中時，他們將與耶穌一起統治世界。

第四福：**「飢渴慕義的人有福了！因為他們必得飽足。」** (v. 6)

飢餓和口渴形容深層的盼望。當吃飯時間臨近時，我們的胃可能會叫起來。經過劇烈運動後，我們迫切需要水。在這裡，耶穌描述我們在靈裡對公義的渴望。就像耶穌在主禱文中說的：**「願你的國降臨，願你的旨意行在地上，如同行在天上。」** (馬太福音 6:10) 耶穌教導我們祈求神在我們的世界中施行正義。例如，我們求神保護無辜的人免受惡人的傷害。耶穌說，當我們心中有這樣的渴望時，我們就會得到滿足。我們今生可能看不到完美的公義。但神應許我們，祂會在永恆裡消滅所有的罪。彼得後書 3:13 寫道：**但我們照他的應許，盼望新天新地，有義居在其中。**在上下文中，彼得告訴我們神給罪人更多的時間悔改。但神的審判一定會臨到。如果連非信徒都為到世界的邪惡憂傷，基督徒豈不是應該更感到難過嗎？這種情形使我

們嚮往天堂。這個世界沒有什麼東西可以帶給我們永久的快樂。只有我們永恆的家才能給我們完全的滿足。

第五福：「憐恤人的人有福了！因為他們必蒙憐恤。」(v. 7)

憐恤就是對有需要的人表現出同情心。這種情緒促使我們採取行動。路加福音第 10 章中好撒瑪利亞人的比喻就是一個例子。主角對一名被強盜搶劫和毆打的受害者表現出憐恤。他處理了他的傷口，把他放在驢上，帶到了一家客店。他的憐恤反映了我們慈悲的主。耶穌在許多場合對窮人和有需要的人表現出同情心。祂醫治他們的疾病並驅趕邪靈。希伯來書 2:17 描述耶穌是一位慈悲的大祭司：所以，他凡事該與他的弟兄相同，為要在神的事上成為慈悲忠信的大祭司，為百姓的罪獻上挽回祭。地上的大祭司能夠同情人們的罪，因為他自己也是一樣不完全。耶穌成為人與我們認同。因此，當我們向耶穌呼求時，祂知道如何幫助我們。這就像我們與別人分享煮菜、修理東西和旅行的經驗。我們以前也經歷過同樣的情況，所以我們知道其他人可能會面對的掙扎。耶穌說那些憐恤別人的人會得到憐恤。讓我們對周圍的人表現出憐恤。我們主動地向別人伸出援手，就像呼吸一樣的自然。

第六福：「清心的人有福了！因為他們必得見神。」(v. 8)

希臘文「清心」這個字有廣泛的含義。它可以指乾淨、禮儀上的潔淨或道德正直的人。這裡形容對神專心的人。對這樣的人來說，最大的祝福就是他們會見到神。我們在詩篇 24:3-4 中看到類似的描述：3 誰能登耶和華的山？誰能站在他的聖所？4 就是手潔心清、不向虛妄、起誓不懷詭詐的人。我們只能靠著耶穌的寶血才能被潔淨。因此，每次我們來到神的面前，都必須求神洗淨我們任何明顯的和隱藏的罪。有一天，所有信徒都會在榮耀中看見神。現在，我們可以在日常生活中感受到祂的同在。繁忙的生活和周圍的噪音可能會成為我們與神交流的障礙。幾週前我和家人去亞洲。回家後的第二天，我馬上注意到一些不同的事情：完全的安靜！早上很寧靜，只有外面幾隻小鳥在叫。我感謝神讓我在這裡享受寧靜和緩慢的生活節奏。鼓勵大家找時間與神獨處。觀賞神的創造，通過閱讀聖經和禱告與祂互動。

第七福：「使人和睦的人有福了！因為他們必稱為神的兒子。」(v. 9)

根據以賽亞書 9:6，耶穌的稱號之一是「和平的君」。我們經常在聖誕節讀那段經文。耶穌死在十字架上，使我們與神和好。耶穌是神與我們之間以及人與人之間的橋樑。耶穌在這裡說，那些促進和平的人是神的兒女。雅各書 3:17-18 這樣說：17 惟獨從上頭來的智慧，先是清潔，後是和平，溫良柔順，滿有憐憫，多結善果，沒有偏見，沒有假冒。18 並且使人和平的，是用和平所栽種的義果。當我們播散和平時，我們就會收割和平。差異可以產生分歧。人們可能會堅持己見、支持不同的

政黨或為他們喜歡的球隊加油。我們是建立和平還是破壞和平的人？我們是否經常堅持自己的看法，還是努力理解別人？我們需要少說，多聽。我們需要保持和平，尤其是在與非信徒交流時。我們不應該接納有罪的生活型態。然而，我們可以愛別人而不去批評他們的決定。畢竟，在我們認識耶穌之前，我們都是罪人。我們的責任是告訴人們神歡迎任何人回家。

第八福：「為義受逼迫的人有福了！因為天國是他們的。」(v. 10)

最後的福氣可能是最難接受的。耶穌的跟隨者將會「為義受逼迫」。第 11 節以稍微不同的方式描述：他們將為主的緣故而受苦。逼迫是耶穌呼召的一部分。從古至今相信耶穌的人都為信仰受苦。撒但欺騙我們，讓我們以為人生的目標應該是從世界得到最多的東西，使我們能享受安逸的生活。但聖經告訴我們，我們會為信仰而受苦。例如，彼得前書 1:6-7 寫道：6 因此，你們是大有喜樂；但如今，在百般的試煉中暫時憂愁，7 叫你們的信心既被試驗，就比那被火試驗仍然能壞的金子更顯寶貴，可以在耶穌基督顯現的時候得著稱讚、榮耀、尊貴。必然會有考驗，我們會也憂傷。但神允許我們受苦是有理由的。我們信心在今生得到潔淨，就像火燒掉黃金中的雜質一樣。在永恆裡，我們將分享耶穌的稱讚、榮耀和尊貴。因此，即使面對困難，我們也能喜樂。主說，天國是屬於那些受逼迫的人。這與第一個祝福的賞賜是一樣的。那些因信仰而受苦的人證明他們屬於神的國度。

結論 CONCLUSION

與神的永恆關係使我們對自己有正確的認識，對別人也有正確的態度。八福不是選擇項目。所有信徒都應該擁有全部八樣福氣，就像他們應該擁有聖靈果子的全部九種美德一樣。耶穌將我們從墮落的世界中拯救出來，並把我們放在神的國度。我們生活在這個世界上，但我們不再屬於這個世界。正因為如此，基督徒將繼續面對兩個世界之間的張力。在我們隨後的學習中，耶穌將給予我們更多智慧，告訴我們如何在對抗來自世界的衝擊，並實踐敬虔的價值觀。