

MATTHEW 7 vs 1 马太福音 7

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Dr. John Stott, rector of All Souls, London... said, Here in this chapter Jesus describes seven different types of relationships we'll find ourselves having with one another.

And in this first, important relationship... with our brother, Jesus says, **Judge not** ...but He is not asking us to suspend our common sense.

¹ Judge not, that you be not judged / Yet before we rush to sit in judgment over another... to claim a competence and authority to sit in judgment over my brother, or even my fellow-man... John Stott adds, But to do that... is to cast them and me in the wrong roll. For since when have they been my servants? Since when are they responsible to me? And Dr. Stott quotes Paul in Romans 14, applying this teaching. Paul says, Who are you who judges another man's servant? To his own master... he stands or falls. Yes, he will be held up, for the Lord... is able to make him stand.

Jesus says...

Judge not, that you be not judged.

² For with what judgment you judge, you will be judged: and with what measure you mete out / the way you measure, it will be measured to you / and have you noticed how we measure things? Always exaggerating everybody else's fault, while minimizing and excusing our own; we always cut the pie to benefit ourselves.

The command to **Judge not**, is not to be blind. It is to be generous. Jesus said in the way we forgive others, our heavenly Father will forgive us.

He continues with the next relationship...



约翰·斯托特博士，伦敦万灵会的校长说，在这一章里，耶稣描述了七种不同类型的关系，我们也会发现自己与别人的关系。

在第一个重要的关系中，耶稣说，不要论断，但他不是要我们没有常识。

¹ 你们不要论断人，免得你们被论断。 /然而，在我们急于论断他人之前……宣称自己有能力 and 权威来论断弟兄姐妹，甚至我的同胞……约翰·斯托特补充道，但这么做……会让他们和我陷入错误的境地。他们是从什么时候作我的仆人的呢。他们什么时候开始对我负责了？斯托特博士在《罗马书》14章引用保罗的话，应用了这一教导。保罗说，你是谁，竟论断别人的仆人？对他自己的主人…他要么站立，要么倒下。他必被扶持，因为耶和华…能使他站立起来。

耶稣说…

你们不要论断人，免得你们被论断。

² 因为你们怎样论断人，也必怎样被论断。你们用什么量器量给人，也必用什么量器量给你们。 /你注意到我们是如何衡量事物的吗？总是夸大别人的过错，同时最小化和原谅自己的过错；我们总是先考虑自己的利益。

不要论断的命令，就是不要盲目。是要慷慨。耶稣说，我们如何宽恕别人，我们的天父也会宽恕我们。他继续下一段关系…

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³ And why behold that mote that is in your brother's eye / why are you paying attention to that little speck; Jesus is addressing those who love to quote: **nobody is perfect**... but when they say that you get the impression... if you had time, they could point out every one's imperfection... everybody but theirs,

why behold that little speck... that is in your brother's eye,

but do not consider the log / the size of a telephone pole, that is in your own eye?

⁴ Or how do you say to your brother, let me pull out the speck from your eye; and, behold, a log / the size of a telephone pole, **is in your own eye?**

⁵ You **hypocrite** / no different than the self-righteous religious and educated-elite of those days, **first cast out the log from your eye; and then you will see clearly to cast out the speck / that little piece of dust... from your brother's eye** / in other words, Jesus says, take care of your own issues.

Dump the judging! Dump the hypocrisy.

⁶ **Never think to give what is holy to the dogs** / you know, some dogs would love to scavenge through the city dump, if you let them. And what is Jesus saying? Some people will take of whiff of the word of God... like smelling an old shoe, and then run along... to smell a dog turd... or another dog's butt... and then lick your face, then afterward, to stumble on its own vomit and lick it up! Not much discrimination!

Never think to give what is holy to the dogs / they won't know what to do with it.

Jesus says...

Do not cast all your pearls before swine / because pigs do not know what to do with pearls.

³ 为什么看见你弟兄眼中有刺，/你为什么要注意那个小斑点;耶稣是在对那些喜欢引用“人无完人”这句话的人说：“**没有人是完美的**...但是当他们说...如果你有时间，他们可以指出每个人的不完美...除了他们自己，

为什么看见你弟兄眼中有刺，

却不想自己眼中有梁木/电话把手大小 呢？

⁴ 你自己眼中有梁木/电话把手大小，怎能对你弟兄说，容我去掉你眼中的刺呢？

⁵ 你这**假冒为善的人**，/与那个时代自以为是的宗教精英和受过良好教育的精英没有什么不同先去掉自己眼中的梁木，然后才能看得清楚，去掉你弟兄眼中的刺。/换句话说，耶稣让你们管好自己的事。

不要论断和虚伪。

⁶ **不要把圣物给狗**，/你知道，如果你允许的话，有些狗会喜欢在城市垃圾堆里寻找食物。耶稣说了什么?有些人闻了神的话语...就像闻一只旧鞋，然后跑过去...闻一只狗的粪...或另一只狗的屁股...然后舔你的脸，然后，绊倒在自己呕吐的东西上，把它舔干净!没有歧视!

不要把圣物给狗，/他们也不知道能用来做什么

耶稣说...

也不要把你们的珍珠丢在猪前，/因为不知道珍珠有什么用

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lest they trample them under their feet, and turn again and rend you / and tear you to bits.

Proverbs 9 says: Don't reprove a mocker; or you might bring to yourself insult and shame; rather, reprove a wise man, he will love you. There is no need to argue with anyone about God's gift of salvation.

In his book, Natural Law in the Spiritual World, Henry Drummond wrote about plant life that does not know about biological, animal life; and animals that do not know about human, mortal life; and mortals who do not know about spiritual life. Drummond says: that which is mineral is mineral, one classification; that which is flesh, another; and that which is spirit, yet another... and quotes John: he who has the Son, has life; he that has not the Son of God, has not life. And quoting Paul... all flesh is not the same... and all glory is not the same. So, believe people when they say, I don't understand when you talk about spiritual things. They are living proof of what God spoke; His life of joy and peace... is a gift.

If someone doesn't want to receive the Gospel, shake the dust off your feet... and move on!

The next relationship Jesus addresses is: our relationship to God our Father... as His child. Now, Jesus already said, Don't pray with vain repetitions... or hypocritically... to be seen of men. He also said, Get our Father who is in heaven... in view.

7 Ask / continue asking, and it will be given to you;

seek / continue seeking, and you will find;

knock / continue knocking, and it will be opened to you ...Jesus says, His students are persistent. Remember: these promises are not unconditional. I am not God; HE is not my servant! Nonetheless, Jesus unapologetically continues...

8 For everyone who continues asking, receives; and he who continues seeking, finds; and to him who continues knocking, it is opened.

恐怕它践踏了珍珠，转过来咬你们。/ 咬碎你。

箴言 9 章说: 不要责备褻慢人;你也必自取羞辱;宁可责备智慧人，他必爱你。没有必要与任何人争论神救恩的恩典。

亨利·德拉蒙德在他的《精神世界的自然法则》一书中写道，植物并不了解动物的生命;和动物也不了解人类的生命;人类也不了解灵性生命。德拉蒙德说:矿物就是矿物，这是一种分类;属肉体的，又是一个;还有圣灵，还有约翰的话:有儿子的，就有生命;人若没有神的儿子，就没有生命。引用保罗的话...所有的肉体都不一样...所有的荣耀也不一样。所以，当人们说，我不理解你谈论精神方面的事情时，相信他们。他们是上帝话语的活证明;他平安喜乐的生活...是一份礼物。

如果有人不想接受福音，把脚上的灰尘抖落，然后继续前进!

耶稣提到的下一个关系是:我们与天父的关系...就像他的孩子一样。耶稣已经说过，不要用重复的话祷告，也不要装腔作势，为的是要被人看见。他还说:“去找我们在天上的父。”

7 你们祈求/不断的询问，就给你们。

寻找/不断的找，就寻见。

叩门/不断的敲，就给你们开门。耶稣说，他的学生很执着。记住:这些承诺不是无条件的。我不是神;他不是我的仆人!然而，耶稣毫无歉意地继续说...

8 因为凡祈求的，就得着。寻找的，就寻见。叩门的，就给他开门。

Jesus elaborates on this relationship...

9 What man is there among you, who when his son asks for bread, will he give him a stone?

10 Or who will ask for a fish, and will he give a serpent? / a poisonous snake? Of course not!

11 If you then, being evil / being poneros... pains in the ass, know how to give good gifts to your children, how much more will your Father who is in heaven give what is good to those who ask Him?

Psalm 103: speaks of the great goodness of our blessed Father in heaven; He, who is wise... always gives what is good.

But Jesus isn't merely talking about the little things of life. The Holy Spirit is the good... that our Father wants to give to them who ask Him... for without Him, we can do nothing.

Jesus continues with another relationship...

12 All things whatever you would want men to do to you, do so to them / to the Galatians, Paul says, Start here: in love... serve one another...

for this is the law and the prophets / in other words, this is what the law and the prophets pointed to when they wrote of the Messiah who was always about His Father's business – doing what pleases His Father.

Next, Jesus addresses those journeying in one of only two ways of life...

13 Enter at the strait gate / the thin, narrow door:

for wide / and very broad... as spacious as the Sahara Desert... it's a way wide enough for everything you want to think or do!

耶稣解释这样的关系

9 你们中间，谁有儿子求饼，反给他石头呢？

10 求鱼，反给他蛇呢？ / 毒蛇？当然不是！

11 你们虽然不好， / 是恶的……尚且知道拿好东西给儿女，何况你们在天上的父，岂不更把好东西给求他的人吗？

诗篇 103: 讲到我们伟大天父的美善；他是智慧的…总是给予好的东西。

但是耶稣不仅仅是在谈论生活中的小事。圣灵是良善…我们的父要把祂赐给求祂的人…因为没有祂，我们什么也不能做。

耶稣继续下一种关系

12 所以无论何事，你们愿意人怎样待你们，你们也要怎样待人。

因为这就是律法和先知的道理。 /换句话说，这就是律法和先知在写到弥赛亚时所指出的，弥赛亚总是行天父的旨意，做他父所喜悦的事。

接下来，耶稣讲到进入这两种关系的途径

13 你们要进窄门。 /很薄，很窄的门；

因为引到灭亡， /非常宽广，像撒哈拉沙漠一样宽广，足够让你想去想去做任何事！

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spacious... is the way, that leads to destruction,
and many there are who enter in there:

¹⁴ **How thin is the gate**, and narrow the way /
actually, it's a verb,

and narrowing the way that leads to life eternal,

and few there are who find it / few even care to
look; so, few find the way,

God's way it is narrowing. He only reveals it; with no
room for opinion... except His. But it's spacious enough
for us to be obedient.

So, there is a broad way with many; and a narrowing
way... His way... He is the way; with fewer and fewer
who find it... as the years roll on. That's the choice;
there is no other way.

那门是宽的，路是大的，进去的人也多。

¹⁴ **引到永生，那门是窄的**，/其实是一个动词

路是小的，

找着的人也少。 /极少有人去看；所以，找到的
也少

上帝的路越来越窄。他只是把它揭示出来;没有商讨
的余地，除了他自己。但它足够大让我们可以服从。

所以，有一条宽阔的路，有许多路;一条狭窄的
路...他的路...他就是那条路;随着岁月的流逝，
找到它的人越来越少。这是一种选择;别无他法。

This is My Father's World

Were Marching to Zion

JESUS, It is YOU

这是天父世界

迈向锡安

耶稣，是你