

Sermon 讲道信息  
 September 九月 21, 2025  
 Matthew 马太福音 5:17-37  
 Keep Your Eyes On the Road 专注路面

Last Sunday, we began a short series on what is known as the "Sermon on the Mount". In the Sermon on the Mount, as Pastor Silas shared last Sunday, Jesus lays out for us what it means to be a citizen of God's Kingdom. 上周日，我们开启了"登山宝训"的讲道系列。正如 Silas 牧师上周分享，耶稣在登山宝训向我们阐明何谓上帝国度的子民。Jesus was not ushering in a political kingdom, but instead a spiritual kingdom. Citizens of his kingdom are marked by an ongoing transformation of their character.

耶稣要带来的并非政治王国，而是属灵的国度。祂国度的子民是以他们持续更新的特质为标志。

They submit to a change of heart, so that they can be like salt and light in this world.

他们顺服内心改变，好在这世界成为盐和光。

This change of heart happens when we trust Jesus to be our King.

当我们信靠耶稣作为我们的王时，便发生内心的改变。

This isn't a personal relationship between two peers, or two buddies. Jesus is the best Friend we can ever have, but He is also our King. 这并非平辈或好友之间的个人关系；耶稣是我们可以拥有的最佳挚友，同时祂更是我们的君王。

Citizens of God's Kingdom serve and obey the King, Jesus. 天国的子民要侍奉并顺服君王耶稣。

This is upside down according to the world's ideas of success, happiness, and power. For Jesus' kingdom is made real in hearts that are poor in spirit, that are meek, and that hunger and thirst for righteousness.

根据世人眼中成功、幸福与权力的概念，天国是颠覆的；因耶稣的国度唯在心灵贫穷、谦和、饥渴慕义的人心中成为真实现。

Jesus proclaimed, "Blessed are those who hunger and thirst for righteousness, for they will be filled." (Matt. 5:6) We need to consider carefully what kind of righteousness Jesus is talking about.

耶稣宣告："饥渴慕义的人有福了！因为他们必得饱足"（太 5:6）。我们需要思想耶稣所指的义是哪一种义。

He explains that "...unless your righteousness surpasses that of the Pharisees and the teachers of the law, you will certainly not enter the kingdom of heaven" (v 5).

祂解释说："你们的义若不胜过文士和法利赛人的义，绝不能进天国"（太 5:20）。

The Pharisees and the teachers of the Law were regarded as experts in what they called "the Law and the prophets", which is what we call the Old Testament. "

对于他们称为"律法和先知"（即我们所称的旧约），法利赛人和文士被视为专家。

This was all of the Bible, all of God's word, as far as it had been written by that point in history. The Pharisees and the teachers of the law were experts in obeying God's word in every little detail.

这涵盖了当时已成文的全部圣经（神的话）。法利赛人和文士精通在每个细微处遵行神的话。

Yet Jesus says that our righteousness should surpass theirs. This would have shocked Jesus' first listeners. What could Jesus mean? 然而耶稣说我们的义必须胜过他们的义。这话必令最初的听众震惊。耶稣究竟是什么意思？

How could anyone be more righteous than these experts? How could anyone surpass them in any possible measurement of holiness? 谁能比这些专家更为义呢？在任何衡量圣洁的标准上，谁能超越他们呢？

If we must be even more righteous than they were, how could anyone even hope to become a citizen of God's kingdom? 若我们必须比他们更为义，世人岂能妄想成为天国的子民？

Let me share an illustration from my own life. 容我分享自身经历来做实例。

I must admit that when I first learned to drive a car, I was a terrible driver. I got my driver's license at age 16, in the shortest time possible – in those days it only took two weeks to get the full licence.

坦白说，初学开车时我是极差的驾驶者。我以最快速度在十六岁时考取驾照（当年仅需两周即可获得正式驾照）。

On my second day with a license, I put a dent in the bumper of my parents' car.

在我持证的第二天，我就撞了父母的车，在保险杠上撞出凹痕。

On my 17<sup>th</sup> birthday I rear-ended another vehicle when I didn't notice that it had stopped in front of me. This was on my way home from high school, and as the police talked to me about the accident, we were passed by three school buses full of students from my school. I had never been so embarrassed.

十七岁生日那天，我没注意到前方车辆已停下，直接追尾了。那时我正从高中回家，当警察询问我事故经过时，有三辆载满我校学生的校车从我们身边驶过。我从未如此难堪。

Later that same year, I failed to notice a red light and cruised straight through the intersection. Thankfully, I didn't hit anyone, but a policeman caught me. Thankfully, he was very compassionate. Instead of ticketing me, he required me to take a defensive driving course. Then I learned what I was doing wrong.

同一年，我没有留意到红灯，就直接闯过十字路口；所幸未撞到人，但被警察当场拦下。万幸那位警官心肠软，没有给我开罚单，但要求我参加防御性驾驶课程。这我才明白自己犯了什么错。

You see, I was actually trying to drive very carefully. I was doing my best to not break any traffic laws.

你看，我其实是在竭力谨慎驾驶的，尽我所能避免违反任何交通法规。

In fact, I was trying so hard to not speed that I kept looking down at my speedometer.

事实上，我过度专注控制车速，导致视线不断盯着车速表。

I was so worried about not breaking the rules that I took my eyes off the road and focused them instead on the speedometer. That was very dangerous. That's what got me into trouble.

正是对避面超速违规的过度担忧，让我将视线从路面移开，转而聚焦于车速表。这是极其危险的，也正是我惹上麻烦的根源。

I had forgotten the real reason for all traffic rules. Traffic rules exist to help people drive safely, so that no one gets hurt. 我忘记了所有交通规则的真正意义。交通规则的存在是为了保障行车安全，避免任何人员伤亡。

While taking the defensive driving course, I finally learned that the most important thing while driving is not following the rules but rather driving safely.

参加防御性驾驶课程时，我终于明白，驾驶中最重要的是安全行车，而非机械式地遵守规则。

I stopped being so obsessed with checking the speedometer. I learned to keep my eyes on the road. As a result, I became a much safer driver.

从此我便不再痴迷于盯着车速表，而是学会了将视线锁定在路面上；由此我成为更安全的驾驶者。

For many years now I have enjoyed the maximum safe drivers' discount on my car insurance.

已经多年了，我的车险都能享受最高安全驾驶折扣。

It may seem obvious, but in order to drive safely, you must keep your eyes on the road.

这道理看似简单，但要达到安全驾驶，关键在于专注路面。

If you do, you will probably end up doing a better job of obeying the traffic rules than if you constantly look down at the speedometer. 若能做到这点，你遵守交通规则的效果往往远胜于低头盯着车速表。

In the Sermon on the Mount, when Jesus describes life in the Kingdom of God, he is teaching us that there is a better way than focussing on the rules.

在登山宝训中，当耶稣描述天国的生活时，祂教导我们，比起专注于规则，有更美好的生活方式。

The purpose of the Bible, God's word, is not to teach us the rules. The purpose of God's word is to teach us about God. 圣经（神话语）的目的并非教导我们规则。上帝话语的宗旨是教导我们上帝是谁。

It is meant to help us to know about Him, but even more, it is meant to help us to know Him, personally.

它旨在帮助我们知道上帝，但更重要的是，帮助我们亲自认识祂。

Jesus criticized the Pharisees' approach to Scripture. He said to them, "You study the Scriptures diligently because you think that in them you have eternal life. These are the very Scriptures that testify about me, yet you refuse to come to me to have life." (John 5:39-40).

耶稣曾批判法利赛人研读圣经的方式，对他们说："你们查考圣经，因你们以为其中有永生；而这经正是为我作见证的。然而，你们不肯到我这里来得生命"（约 5:39-40）。

The Bible is given to us to help us to keep our eyes on Jesus. All of the Bible, including every part of the Old Testament, points us to Jesus. 赐予我们圣经是为了帮助我们定睛于耶稣。整本圣经（包括旧约的每个部分）都指向耶稣。 That is why Jesus said, "Do not think that I have come to abolish the Law or the Prophets; I have not come to abolish them but to fulfil them" (v17). Jesus fulfils God's law. 正因如此，耶稣说："不要以为我来是要废掉律法和先知。我来不是要废掉，而是要成全"（17 节）——耶稣成全了神的律法。

Rules have an important function. God's law is important, it's even essential, just like the rules of the road are essential. 规则具有重要功能。神的律法非常重要，甚至是必不可少的，就如交通规则不可或缺。

But Jesus is showing us a better way to follow God's law. Instead of focussing on the rules, we focus on Jesus. 但耶稣向我们显明遵行律法更佳之道：不是专注于规则本身，我们要专注于耶稣。

We keep our eyes on Jesus. Only then can He transform our hearts so that we live and act like citizens of his kingdom. 我们定睛于耶稣，只有祂才能改变我们的心，使我们行事为人都活出天国子民的样式。

Something happens when we focus on Jesus. 当我们定睛于耶稣，事情便会发生。

When we see how perfectly loving and righteous He is, we discover how far we fall short.

当我们目睹祂完备的爱与义，我们才惊觉自身何等亏缺。

We come to realize that we are completely incapable of living the kind of life that God requires of his citizens. We can't possibly keep all the rules.

我们终于意识到自己全然无力活出上帝对子民所要求的生命。我们根本无法遵守所有律法。

When we see Jesus, and his perfect example of love and righteousness, then, like the tax collector, all we can say is "God, have mercy on me, a sinner" (Luke 18:13). 当我们看见耶稣和祂那爱与义的完美典范时，我们便如税吏般只能呼求："神啊，开恩可怜我这个罪人"（路 18:13）。

We realize that we are in desperate need of God's mercy. And this is exactly why Jesus came to fulfil God's law. 我们认识到自己极需要神的怜悯，而这正是耶稣到来成全律法的缘由。

The entire Old Testament points to Him as the sacrificial Lamb of God – as the only perfect One, as the only One who can wash away all our sin, as the only One who can transfer to us the righteousness of God – all through his death for us on the cross. 整部旧约都预示了耶稣是神献祭的羔羊——唯一的完全者，唯一能洗净我们一切罪孽者，唯一能将神的义归于我们者，这一切皆因耶稣在十字架上为我们受死。

Jesus fulfils God's law on our behalf – by dying for our sin. 耶稣为我们的罪而死，代替我们成全神的律法。

As we read in 2 Corinthians 5:21: "God made [Christ] who had no sin to be sin for us, so that in him we might become the righteousness of God."

正如哥林多后书 5:21 节说："神使那无罪的（基督），替我们成为罪，好使我们在祂里面成为神的义。"

This is the only way that we can meet the righteous standards required of citizens of God's Kingdom – by casting ourselves on the mercy of God, trusting in Jesus' righteousness, claiming his shed blood as our only merit, and letting Him transform our hearts and our behaviour from the inside out.

这是我们唯一能达到上帝国度对公民所要求的义的标准——投靠神的怜悯，信靠耶稣的义，宣称祂流出的宝血是我们唯一的好处，并让祂从内到外改变我们的心和行为。

So in the rest of this chapter, Matthew 5, Jesus gives examples of laws regarding what people considered to be obvious sins, and then He shows that the root of each of these sins is found not in the action, but in the heart.

因此在马太福音第 5 章余下部分，耶稣列举了人们视为明显的罪，作为律法的范例，继而揭示这些罪的根源不在行为本身，而在于人心。

Jesus begins by discussing the sin of murder. 耶稣首先论及杀人之罪。

I have never met a person that didn't agree that murder is a terrible sin. 我从未遇见过不认同杀人乃大罪的人。

In fact, when people want to explain that they aren't a bad person, they often begin by saying, "I'm not so bad...I've never killed anyone." 事实上，当人想证明自己并非恶人时，常以 "我倒不算太坏.....毕竟没杀过人" 来开场。

But Jesus goes to the heart of the matter and explains that the root of murder is the sort of anger that is contemptuous of other people. 但耶稣直指问题的核心，解释杀人的根源在于那种轻视他人的愤怒。

If I asked anyone who had committed murder to put their hand up, I don't think any here would do so.

若我问在场谁曾犯下杀人罪，想必无人举手。

But if I asked who has ever been angry, to the point of thinking of someone else with contempt, or thinking of them as a "fool", I would need to put my hand up first, and I think everyone in the room would need to do so as well.

但若问谁曾因愤怒而轻视他人，或视对方为 "愚昧" 的，我必当率先举手，我想在座诸位也需如此。

We may have never murdered anyone, but the root cause of murder lives within each of our hearts.

我们或许从未亲手杀人，但杀人的根源却于每人的心中。

Jesus takes this so seriously, that He says it's more important to deal with this problem than it is to give God more public acts of worship. 耶稣对此极为重视，祂说解决这问题比向神献上更多的敬拜行为更重要。

That is why He says "First go and be reconciled to (someone we've offended); then come and offer your gift" (to God)(v 24). 因此祂说："先去跟弟兄（对你怀恨的人）和好，然后来（向神）献祭物"（24 节）。

He urges us to reconcile our relationships quickly, rather than let hatred destroy our relationships. Until we do so, our so-called acts of worship are hollow and meaningless. 祂敦促我们速速修复关系，而非任由仇恨摧毁我们的关系。除非我们能这样做，否则我们所谓的敬拜不过是空洞无物的仪式。

Similarly, in the area of sexuality, Jesus begins with a behaviour everyone in his audience would agree is a sin: adultery. But then he clarifies that the root of adultery is the sin of lust.

同样在性的领域上，耶稣从众人公认的罪行切入——奸淫。但祂随即澄清，奸淫的根源在于情欲罪。

It's a heart issue, and we need to do everything we can to root it out. It doesn't work to merely change our behaviour – we need a change of heart. 这是人心的问题，我们必须竭力连根拔除。仅仅改变行为无济于事，我们需要心意更新。

But the problem is that we can't do that on our own. We are powerless to change our own hearts.

然而，问题在于我们无法凭自己之力做到，我们无能力改变自己的心。

We need Jesus Himself to make us righteous, through the forgiveness He purchased on the cross. Then we need his Holy Spirit to transform our hearts.

我们需要耶稣祂来使我们成为义，就是通过祂在十字架上换来的赦免；我们也需要祂的圣灵来更新我们的心。

This is the only way to permanently change our behaviour. This is how Jesus fulfils the Law of God, even in us.

这才是永久改变我们行为的唯一途径。这就是耶稣如何成全神的律法，甚至在我们里面成全。

Jesus does not take sin lightly. He knows that sin destroys relationships. He knows sin destroys lives.

耶稣绝不轻看罪，祂深知罪会摧毁关系、会毁灭生命。

He sees how sin darkens our hearts, and He knows that if sin is not dealt with, it will lead us straight to hell.

祂知道罪如何蒙蔽我们的心，更明白若不处理罪，罪必将我们直推地狱。

That is why He says these startling words: "If your right eye causes you to stumble, gouge it out and throw it away. It is better for you to lose one part of your body than for your whole body to be thrown into hell. And if your right hand causes you to stumble, cut it off and throw it away. It is better for you to lose one part of your body than for your whole body to go into hell" (vv 29-30).

正因如此，祂说出这些震撼人心的话："若是你的右眼使你跌倒，就把它挖出来，丢掉。宁可失去身体中的一部分，也不让整个身体被扔进地狱。若是你的右手使你跌倒，就把它砍下来，丢掉。宁可失去身体中的一部分，也不让整个身体下地狱"（29-30节）。

Jesus urges us to root out whatever causes us to sin. We need to remove from our life the things that tempt us.

耶稣敦促我们拔除一切引诱我们犯罪的根源。我们需要从生命中除去那些引诱我们的事物。

But I don't believe that He wants anyone to literally gouge out their physical eye or cut off their physical hand.

但我并不认为耶稣要人真的挖出自己眼睛或砍掉自己手。

If you think about it, your eye never causes you to sin. Your hand never causes you to sin.

细想之下，你的眼睛从未使你犯罪，你的双手也从未使你犯罪。

You could cut off the hands of a thief, but their heart could still be full of greed and deceit. It is our hearts that cause us to sin. 你可以砍断盗贼的双手，但他们的心仍可能充满贪婪与诡诈。是我们的心使自己犯罪。

We need heart surgery. Only Jesus can do that for us. 我们需要接受心的手术，唯独耶稣能为我们施行。

One of the prophecies Jesus came to fulfil is found in Jeremiah 31:33 (NLT) "I will put my instructions deep within them, and I will write them on their hearts."

耶稣降世要成就的其中一个预言是记载于耶利米书 31:33："我要将我的律法放在他们里面，写在他们心上。"

By the Holy Spirit, God writes his instructions not only in the Bible, but also in our hearts.

借着圣灵，神不仅将祂的律法写在圣经里，更刻在我们心上。

But we need to cooperate with God's Spirit in this process. 但过程中，我们需要与神的灵同工。

When He shows us where we need to change, we need to listen. 当祂指出我们需要改变之处，我们当倾听；

When He reveals an area of sin in our lives, we need to root out whatever may tempt us to that sin, and we need to bring into the light every dark motive of our hearts, by confessing it to God, and asking Him to change us.

当祂揭露我们生命中的罪，我们当拔除一切可能引诱我们犯罪的根源，更要将心中所有黑暗的动机都暴露在亮光中——向神认罪，求祂改变我们。

We need to open ourselves up to our great Physician and allow Him to do heart surgery on us.

我们当向大医生敞开自己，容祂为我们施行心的手术。

A wonderful prayer for this purpose is found in Psalm 139:23, 24: "Search me, O God, and know my heart; test me and know my anxious thoughts. See if there is any offensive way in me, and lead me in the way everlasting."

诗篇 139:23-24 提供了绝佳的祷告范本："神啊，求你鉴察我，知道我的心思，试炼我，知道我的意念；看在我里面有什么恶行没有，引导我走永生的道路。"

It also helps to admit our struggles to trusted Christian friends, who can pray for us and join us in the journey.

向可信赖的基督徒朋友坦承自己的挣扎也很有帮助，他们能为我们祷告，与我们同行。

If we pretend that we've got it all under control, it only sets us up to fail again.

若假装一切尽在掌控，只会让我们再次陷入失败。

Rooting sin out is long and difficult work. Anyone who gardens understands why the Bible describes sin as being like a bad root. 拔除罪根是漫长又艰辛的工作。任何从事园艺的人都明白，圣经为何将罪形容为恶根。

Unless you get the root out, the weed will pop up again. 除非连根拔除，否则杂草必将再度滋生。

At our home, we have a patch of decorative rocks along one side of our house which is infested with a particular species of weed. This weed seems to spread not by seeds, but instead through its extensive network of roots.

我家房屋一侧的装饰石区，就滋生着某种顽固的杂草。它似乎不靠种子传播，而是通过庞大的根系蔓延。

I do my best to pull out not just the sprouts, but the roots as well, at least once a month, spring through autumn. But it is an ongoing process.

每年春夏秋三季，我至少每月都会竭力拔除，不仅是嫩芽而是连同根系一并清除；但这是个持续存在的过程。

This side of heaven, we will never completely finish this job of rooting the sin out of our hearts.

在这尘世间，我们将永远无法彻底根除我们心中的罪。

However, if we keep our focus on Jesus, and walk closely with Him, He will keep perfecting us until that day when we see Him face to face.

然而，若我们持续专注于耶稣，与祂亲密同行，祂必不断地使我们更美好，直到那与祂面对面相见的日子。

The Apostle Paul was confident of this: "For I am confident of this very thing, that He who began a good work in you will perfect it until the day of Christ Jesus" (Phil 1:6 NASB 1995). 使徒保罗对此深信不疑："我深信，那在你们心里动了美好工作的，到了耶稣基督的日子必完成这工作"（腓 1:6）。

And as we heard last Sunday, Jesus promised, in the Sermon on the Mount, "Blessed are those who hunger and thirst for righteousness, for they will be filled" (Matt 5:6).

正如上周日听道的，耶稣在登山宝训中应许："饥渴慕义的人有福了！因为他们必得饱足"（太 5:6）。

Later in the same sermon, Jesus promised us, "But seek first [God's] kingdom and his righteousness, and all these things will be given to you as well" (Matt 6:33).

同样在登山宝训中，耶稣又应许我们："你们要先求神的国和祂的义，这些东西都要加给你们了"（太 6:33）。

Jesus will one day complete this work of rooting out the sin in our hearts, and of perfecting our character in his image.

耶稣终将完成这项工作——拔除我们心里中的罪根，使我们的完全效法祂的形象。

Jesus is transforming our character as citizens of his Kingdom. This transformation is not achieved by merely following the rules. 耶稣正将我们塑造成天国的子民，这改变并非仅靠遵守规则就能达成。

It happens as we keep our eyes focused on Jesus, and as we cooperate with his Spirit, who changes our hearts and pulls out our sin by its roots.

转变的发生在于我们定睛于耶稣，并配合圣灵的工作。圣灵改变我们的心，将罪连根拔除。

Jesus fulfils all the righteous requirements of God's law, on our behalf, through his death, his resurrection, and as His Spirit writes his law on our very hearts and minds, changing us from the inside out.

耶稣借着祂的死与复活，为我们成就了上帝律法一切对义的要求；并借着圣灵将祂的律法刻在我们心上，从内到外改变我们。