

Sermon 讲道信息

October 十月 5, 2025

Matthew 马太福音 6:1-4

Practicing Righteousness Before Others 在人面前实践虔诚的生活

Father, Your words are life. 天父，祢的话就是生命。

Your words are like honey to our mouths. They give us the sustenance that we need for each day. They carry us through the storms of life. They bring comfort and peace to those who are hurting.

祢的话在我口中如蜜甘美，给予我们每日所需的滋养，引领我们经过人生的风暴，为受伤者带来安慰与平安。

But most of all, they lift our eyes to Christ. Father, we need Your word this morning.

但最重要的是，祢的话使我们仰望基督。天父，今天早上我们渴慕祢的话语。

O that You would speak to us, we pray. In Jesus name, Amen. 求祢向我们说话，奉耶稣的名祷告，阿们。

On the north shore of Long Island New York stands the fifth oldest Presbyterian church in America. It is called Setauket Presbyterian Church, and it was established in 1660.

纽约长岛北岸矗立着全美第五古老的长老会教堂，就是建于 1660 年的塞托基特长老会教堂。

The building is painted white with a towering steeple on the top which provided light for ships that were navigating the coast of the island. 这座白墙建筑顶着高耸的尖塔，昔日曾为航行岛屿沿岸的船提供航标。

When you step into the church, one of the first things that you notice is a large, three-hundred-year-old pulpit in the centre. 步入教堂，首先映入眼帘的是中央那座拥有 300 年历史的讲坛。

On the top of the pulpit – on the surface where the preacher puts his notes – there is a bronze plaque.

讲坛顶部——传道者放置讲稿的平面上——镶嵌着青铜铭牌。

And on the plaque, there is an engraving. It is a reminder to the preacher – words from the beginning of the gospel of John describing the ministry of John the Baptist.

铭牌上刻着一段经文（即约翰福音开篇描述施洗约翰事工的经文），提醒着传道者：

“He was not the light, but he came to bear witness to the light.” It is a reminder of the role of the preacher – which is to point people, not to himself, but to Christ. “

“他不是那光，而是要为那光作见证” (1:8)。这提醒着讲道者的使命是把人指向基督而不是指向自己。

There are no great preachers. There are no great men or women of faith. There are men and women who have been used by a great God. 世上没有伟大的传道者，没有伟大的信徒，只有被伟大的上帝所使用的男男女女。

And the preacher only fulfills his task to the extent that he points people to Christ.

传道者唯有在引导人归向基督时，才算完成了使命。

This thought has been on my heart as I've been preparing this sermon especially. Is my motive to bring glory to myself? Or to Christ?

这念头就一直在心头，尤其在准备今次讲道时：我的动机是为荣耀自己还是为荣耀基督？

Because it is so easy for anyone who stands in this place to decorate their reputation – to draw attention to themselves. 因为任何站在讲台上的人，都极易借此粉饰他们的声誉，吸引注意力到自己身上。

But the goal of the preacher should never be for people to leave the service saying, “What a great preacher.” Instead, we ought to leave here saying, “What a great Savior.” “What a great God.”

但传道者的目标绝不该是让人离场时感叹“何等伟大的传道者”；相反，应当使人离开时赞叹“何等伟大的救主”、“何等伟大的神！”

So, we come to the beginning of our text in Matthew 6:1. Jesus says, “Beware of practicing your righteousness before men to be noticed by them; otherwise, you have no reward with your Father who is in heaven.”

于是我们来到马太福音的开篇，耶稣说：“你们要谨慎，不可故意在人面前表现虔诚，叫他们看见，若是这样，就不能得你们天父的赏赐了”（6:1）。

The first thing that we learn from our text is this, 我们首先领受的真理是：

God looks at the inward posture of the heart, not merely the outward action.

神察看的是内心态度，而非仅看外在行为。

When we read through the sixth chapter of Matthew, one of the first things that we notice is the structure of Jesus' argument. 当我们读马太福音第六章时，首先注意到的是耶稣论证的结构。

Matthew 6.1-18 can be divided into four sections: First, Jesus states His main teaching point in verse one – this general principle, “Beware of practicing your righteousness before men to be noticed by them.”

马太福音 6:1-18 可分为四个部分：首先，耶稣在第一节阐明教导的核心，一条普世原则：“你们要谨慎，不可故意在人面前表现虔诚，叫他们看见”。

This is a broad-sweeping statement that applies to any kind of righteous action.

这是能应用到任何种类的适当行为的笼统概括。

Following this, Jesus brings in three specific examples that He uses to illustrate His point from verse one: 1)

The first example is giving to the poor in verses two to four; 2) The second example is prayer in verses five to fifteen; and 3) The third example is fasting in verses 16-18.

随后，耶稣通过三个具体例子说明首节经文的重点：1) 2-4 节论施舍；2) 5-15 节论祷告；3) 16-18 节论禁食。

These were the three pillars of Jewish piety, and Jesus intentionally chooses these things in order to illustrate how the principle from verse 1 applies to every aspect of Jewish life. 它们正是犹太人虔敬生活的三大支柱，而耶稣刻意选择这些例子，旨在说明第 1 节的原则如何贯穿犹太人生活的方方面面。

So as we now begin to narrow our focus to the first four verses of chapter 6, we do well to keep this structural framework in mind, as it will help us to see the coherence in Jesus' argument, and how our text functions like a small puzzle piece within the overall flow of Jesus' sermon.

因此当我们聚焦于 6:1-4 时，牢记这个结构框架至关重要，因为它将帮助我们看出耶稣论证的连贯性，并理解今天的经文如何像拼图般在耶稣的宝训中作为整体脉络的一部分。

Jesus is more concerned with the motive behind the action than He is with the action itself.

耶稣更在意行为背后的动机，而非行为本身。

The next thing that is important for us to grasp at the outset – as we look specifically at the act of giving to the poor, is that the text is more concerned with the motive behind the action than it is with the action itself.

在深入探讨施舍穷人之前，我们首先需把握的关键在于经文关注的并非行为本身，而是行为背后的动机。

Sometimes when people preach this text, their main point is that we should give to the poor. To be clear, giving to the poor is a good thing – and the Bible does command us to do this.

有些传讲这篇经文的人会强调其重点是要施舍穷人。须知施舍穷人确是美事，圣经也确实命令我们如此行。

But if we understand our text merely as a command to give to the poor, we miss the heart of what Jesus is saying. 但若仅将经文理解为施舍给穷人的命令，便错失了耶稣话语的精髓。

In the Greek text there is no imperative command to give to the poor. The command is to beware – προσέχετε – to be careful – to be on guard –

希腊原文并未有“当施舍穷人”的命令式语态。真正的命令是谨慎（προσεχετε），要小心、要警醒、要留意，to be mindful of the posture of our heart when we give to the poor – when we pray – when we fast – and to not do these things out of a desire to be recognized and noticed and honored in the sight of others.

我们在施舍穷人时、祷告时、禁食时要注意自己内心的态度，切勿出于渴望在他人面前被认可、被关注、被尊崇的心态行事。

The Pharisees failed to realize this. As Pastor Lee shared two weeks ago, the Pharisees were so focused on doing precisely what the law said, that they failed to realize why they were following the law in the first place.

法利赛人未能领悟此理。正如 Lee 牧师两周前所分享，法利赛人过度专注于遵守律法条文，却遗忘了遵行律法的初衷。

They did all the right actions with all the wrong motives and intentions.

他们以错误的动机与意图，做尽了正确的行动。

That's why Jesus says in Matthew 5:20 that "unless your righteousness surpasses that of the scribes and Pharisees, you will not enter the kingdom of heaven."

因此，耶稣在马太福音 5:20 宣告：“你们的义若不胜过文士和法利赛人的义，绝不能进天国。”

Righteousness that surpasses the scribes and Pharisees is a righteousness that extends beyond the outward action – to the motive of the heart. 胜过文士法利赛人的义，就是超越外在行为、直指内心动机的义。

Think of Pastor Lee's message two weeks ago about murder and adultery. It is not just the external act of murder that is wrong, but the internal hatred of the heart. It is not just the external act of adultery that is wrong, but the internal lust of the heart.

回想两周前 Lee 牧师关于谋杀与奸淫的信息：谋杀不仅是外在行为的错误，更是内心深处的仇恨；奸淫不仅是外在行为的错误，更是内心深处的淫欲。

In the same way, it is not merely the outward act of giving to the poor that pleases God – but an inward attitude of the heart. 同理，蒙神喜悦的，不仅在于外在的施舍行为，更在于内心的态度。

If the attitude of our heart is a desire to be noticed and honored in the sight of others, then Jesus tells us that we have no reward from our Father in heaven. He says we have already been paid in full.

若我们施舍时怀着渴望他人注目与称赞的心态，耶稣告诉我们，我们将从天父那里得不到赏赐，因我们已领受了全部奖赏。

Take a look at Matthew 6:2, "So when you give to the poor, do not sound a trumpet before you, as the hypocrites do in the synagogues and in the streets, so that they may be honored by men. Truly I say to you, they have their reward in full."

看看马太福音 6:2：“你施舍的时候，不可叫人在你前面吹号，像那假冒为善的人在会堂里和街道上所做的，故意要得人的称赞。我实在告诉你们，他们已经得了他们的赏赐。”

What does Jesus mean by the phrase "they have their reward in full?" "They" refers to the "hypocrites" who give to the poor in order to "be honored by men." 耶稣所说的“他们已经得了他们的赏赐”是什么意思？这里的“他们”是指那些为“得人的称赞”而施舍的“假冒为善的人”。

And the reward that they receive is the reward that they were seeking all along. They receive the recognition – the affirmation – the praise of men. 他们所得的赏赐正是他们始终追求的：世人的认可、肯定与称赞。

But that is their only reward. That is the full extent of their payment.

但这便是他们唯一的赏赐，也是他们所得的全部报酬。

They have the praise they wanted, but nothing else. They forfeit the greater reward – namely the kingdom of heaven. 他们获得了想要的称赞，却别无所求。他们却失去了更大的赏赐，即天国。

We find the counterpart to this phrase at the end of verse four, "your Father who sees what is done in secret will reward you." 在第 4 节末尾有形成对照的话：“你父在隐秘中察看，必然赏赐你。”

There are two kinds of people in the text and there are two kinds of rewards: 1) The hypocrites, whose reward is the praise of men; and 2) God's children, whose reward is the kingdom of heaven. This is the reward that Jesus has been talking about from the very beginning of His sermon.

经文中存在两类人，对应两种赏赐：1) 伪善者，其赏赐是人的称赞；2) 神的儿女，其赏赐是天国。这正是耶稣在登山宝训从开篇一直说明的赏赐。

He has been unfolding this picture of God's kingdom people. They are the poor in spirit; they are the pure in heart; the peacemakers; the salt of the earth – the light of the world; those who turn the other cheek; citizens of heaven.

祂逐步揭示了天国子民的形象：他们是心灵贫穷的；是清心的；是缔造和平的；是地上的盐和世上的光；是转过另一边脸的；是天国的子民。

And our text this morning is simply another addition to this list – God’s kingdom people are those who seek the favor of God, rather than the favor of men. The second thing that we learn from our text is this, 今日经文不过是这份名单的补充——天国的子民寻求神的喜悦，而非人的欢心。经文教导我们的第二点是：

People of God’s kingdom do righteous deeds for the purpose of bringing glory to their Father in heaven rather than themselves.

天国的子民实践虔诚的行为，为要荣耀天上的父，而非他们自己。

Up to this point our focus has been the negative teaching, “Beware of practicing your righteousness before men to be noticed by them” – Matthew 6:1.

此前我们聚焦于反面教导：“你们要谨慎，不可故意在人面前表现虔诚，叫他们看见”（太 6:1）。

We saw that the wrong motive for doing righteous deeds is a desire to be honored by others. But what is the right motive for doing righteous deeds? What is the positive teaching that the text has to offer us? Jesus has by no means forgotten to address this question.

我们看到，实践虔诚的错误动机是渴求他人的称赞。那么虔诚的正确动机是什么？经文给予我们的正面教导又是什么？耶稣绝未忽略这问题的解答。

We find the answer back in Matthew 5:16, “Let your light shine before men in such a way that they may see your good works, and glorify your Father who is in heaven.” 答案可追溯至马太福音 5:16：“你们的光也要这样照在人前，叫他们看见你们的好行为，把荣耀归给你们在天上的父。”

First, we will consider the similarities between this passage and our text this morning, and then we will move to their differences. 首先，我们将探讨这经文与今日经文的相似之处，继而再看它们的差异。

The verses are similar in that they each talk about doing good works in a public context. Matthew 6:1 is about “practicing ...righteousness before men” – in the sight of other people. 这些经节的相似性在于它们都论及在公开场合行善。马太福音 6:1 谈及“在人面前表现虔诚”——即在他人注视下表现虔诚。

Matthew 5:16 says that we should “let our light shine before men...that they may see your good works.” Both verses are about doing righteous deeds in a public context. The difference between the verses is that of motivation.

马太福音 5:16 则说要“你们的光也要这样照在人前，叫他们看见你们的好行为”两节经文都涉及在公开场合表现虔诚，但区别在于动机。

The motivation in chapter five is to glorify God whereas the motivation in chapter six is to glorify ourselves. 第五章的动机是荣耀神，第六章的动机却是荣耀自己。

Notice that doing righteous deeds in a public context is not inherently wrong. Sometimes people go to the extreme of avoiding righteous behavior altogether when people are watching. This is not what the text calls us to do.

需注意：在公开场合表现虔诚本身并非错误。有时人们会走向极端，在他人注视下完全回避作出虔诚的行为，但这并非经文所要求。

Doing righteous deeds in a public context is wrong, only when our goal is to bring glory to ourselves rather than God. 唯有当我们的目的是要荣耀自我而非荣耀神时，在公开场合行虔诚之事才成为错误。

We learn from Matthew 5:16 that practicing righteous deeds in public can be a good thing, as long as our desire is to bring glory to God.

马太福音 5:16 教导我们，只要我们渴望的是要荣耀神，在公开场合实践虔诚的行为可以是美事。

And the final thing that we will consider before moving to the practical uses of our text is this:

在探讨经文的实际应用前，最后要思考的是：

Jesus not only teaches this principle, but He models it for us in His life and ministry.

耶稣不仅教导此原则，更在他的生命与事工中为我们立下典范。

After Jesus heals the paralytic in Matthew 9:8 we read that, “when the crowds saw this, they were awestruck, and glorified God, who had given such authority to men.”

马太福音 9:8 记载耶稣医治好瘫子后，“众人看见都畏惧，归荣耀给神，因为他把这样的权柄赐给人”。

Shortly after, Jesus heals a crowd of people, and we read in Matthew 15:31 that “the crowd marveled as they saw the mute speaking, the crippled restored, the lame walking, and the blind seeing; and they glorified the God of Israel.”

不久后，耶稣医治了一批病人，马太福音 15:31 记载：“于是众人都惊讶，因为看见聋哑的说话，肢残的痊愈，瘸子行走，盲人看见，他们就归荣耀给以色列的神。”

When we read Matthew’s gospel account, it’s clear that there is an intentionality to how he chooses to record the events. 在阅读马太福音时，我们能清晰见到作者刻意安排如何记录事件。

First, he gives us the instruction of Jesus in the Sermon on the Mount, and then he gives us the example of Jesus in the following chapters. 他先提到耶稣在登山宝训中的教导，再在后续章节中展现耶稣的榜样。

Jesus not only taught this principle – He modeled it with His life. 耶稣不仅教导这原则，他更在生命中实践。

So we step back – and we see how our text – Matthew 6:1-4 – fits into the rest of Jesus’ sermon, and into the rest of Matthew’s gospel account.

我们退一步，观察经文马太福音 6:1-4 是如何融入耶稣的教导和融入整部马太福音。

We first considered Jesus’ negative caution against the impure motive of glorifying ourselves in Matthew 6:1-4.

我们首先考虑了耶稣在马太福音 6:1-4 中对荣耀自己这不清心动机的负面警告，

Then we considered His positive teaching on the correct motive of glorifying God in Matthew 5:16.

接着在马太福音 5:16 中领受了他对荣耀上帝这正确动机的正面教导。

And finally, we saw how Jesus goes on to model His teaching in His life and ministry.

最后，我们看到耶稣如何在自己的生命与事工中实践这些教导。

But how does all of this apply in a practical way to our lives? We might answer thus,

但这一切如何实际应用于我们的生活？我们可以这样回答：

If God looks at the inward posture of the heart, not merely the outward action, then we ought to examine our hearts to see if our righteous deeds are being prompted by pure motives.

既然神察看的是内心态度而非仅仅外在行为，我们就当省察己心，确认自己的虔诚行为是否出于清心的动机。

As you examine your life – what is the posture of your heart when you do good deeds before others? When you serve in the various ministries at Trinity? When you lead a Bible study? When you give a devotional in a small group? When you sing or play on the worship team? Or help out in the kitchen?

当审视自身，你内心的态度怎样的：在众人面前行善时？在三一教会各类事工服侍时？带领查经小组时？在小组分享灵修时？在敬拜队唱诗弹奏时？在厨房帮忙时？

The apostle Paul asks himself a question in Galatians 1:10 that we should often ask ourselves as we serve in these various ways, 使徒保罗在加拉太书 1:10 中自问的问题，正是我们在各类事工服侍中应常自省的：

“Am I now seeking the favor of men or of God? Or am I striving to please men? If I were still trying to please men, I would not be a bondservant of Christ.”

“我现在是要得人的心，还是要得神的心呢？难道我在讨人的喜欢吗？我若仍旧想讨人的喜欢，我就不是基督的仆人了。”

Why do you do what you do? Why do you serve at Trinity? Or at an outreach event? Or at another church? Are you doing it for yourself? Or are you doing it for Christ?

你为何行所行之事？你为何在三一教会服事，在外展活动或在其他教会事奉？你是为自己而行，还是为基督而行？

All that we do should be done not for ourselves – but for Christ.

我们所做的一切，不应是为自己而应是为了基督。

Secondly, we might apply the text in this way, 其次，我们可以这样应用经文：

If people of God's kingdom do righteous deeds for the purpose of bringing glory to their Father in heaven rather than themselves, then we should strive to do all that we do for the glory of God alone.

若神国子民做虔诚的事，是为荣耀天父而非为自己，那么我们当竭力使一切所行的都唯独荣耀神。

This is the Christian life: to do all things – not for our own glory – but for the glory of our Father in heaven. 这就是基督徒的生命：凡所行之事都不为自己的荣耀，唯有为天父的荣耀。

The reformers had a unique way of expressing this. They used a Latin phrase – soli Deo gloria – which is translated, “to the glory of God alone.”

宗教改革家们有独一无二的方法表达这理念，他们用拉丁语说：soli Deo gloria，意即“唯独归荣耀与神”。

This was the fifth of what is called the five Solas of the Reformation: 1) Sola Gratia – saved by grace alone; 2) Sola Fide – through faith alone; 3) Sola Christus – in Christ alone; 4) Sola Scriptura – according to Scripture alone; and 5) Soli Deo Gloria – for the glory of God alone.

这是所谓宗教改革“五唯”原则中的第五条：1) 唯独恩典：唯独因恩典得救；2) 唯独信心：唯独因信称义；3) 唯独基督：唯独在基督里；4) 唯独圣经：唯独遵行圣经；5) 唯独归荣耀于神：唯独为神的荣耀。

They reasoned that, if it is by God's grace alone that we are saved, then it is God alone who deserves the glory for our salvation. 他们推论道：如果因神的恩典得救，那么我们得救的荣耀也唯独归于神。

We might say the same thing about our sanctification – about the good works that we do after we are saved. 我们对成圣亦可作同样论述，就是在得救后所行的善工。

If it is only by God's Spirit that we are empowered to do righteous deeds, then it is God alone who deserves the glory for anything good that comes from our lives.

若唯有靠上帝的灵我们才得能力作出虔诚的行动，那么我们生命中一切善行所彰显的荣耀，唯独归于上帝。

Do we praise the pen in the hand of the author, after reading a beautifully crafted poem? Do we praise the tool in the hand of the builder after a house is completed?

读完一首精妙绝伦的诗篇，我们是否赞美作家手中的笔？房屋落成后，我们是否称颂建筑师手中的工具？

Then how could we take credit for that which we were unable to do on our own? For that which was only made possible by the strength of another?

那么我们怎能为那些凭己力无法成就之事居功？为那些唯有倚靠外力方能实现之事居功？

We are but a tool in the hand of God – and any good that comes from us is not a result of our own doing – of our own ability – of our own strength. It is the result of God's grace which is at work within us.

我们不过是神手中的器皿，从我们身上显出的任何善行，皆非出于自己的作为、自己的能力、自己的力量，乃是神恩典在我们里面运行的结果。

So, when we practice our righteousness before others, let us not seek the approval of men.

因此，当我们在人前表现实践虔诚的行动，切莫寻求人的称许。

But let us do these things in such a way that those watching would turn their eyes upward and glorify our Father in heaven. 但愿我们行事为人，能使旁观者都转眼仰望并归荣耀与我们在天上的父。

Let us say with the psalmist in Psalm 115:1, “Not to us, O LORD, not to us, but to Your name give glory because of Your lovingkindness, because of Your truth.” Amen.

让我们与诗篇 115:1 的诗人同声宣告：“耶和華啊，榮耀不要歸與我們，不要歸與我們；要因你的慈愛和信實歸在你的名下！” 阿們。