

## 登山宝训小组材料 Sermon on the Mount Cell Group Material

### 1. 谁人有福?

[http://www.jubilee.org.sg/sermons/?sermon\\_id=584](http://www.jubilee.org.sg/sermons/?sermon_id=584) 华文讲稿 华文录音

像耶稣的样式

[http://www.jubilee.org.sg/sermons/?sermon\\_id=589](http://www.jubilee.org.sg/sermons/?sermon_id=589) Bilingual recording 中英录音

经文: Matthew 马太福音 5:1-12

### 2. 神的团体的影响 **The Influence Of God's Community**

[http://www.jubilee.org.sg/sermons/?sermon\\_id=477](http://www.jubilee.org.sg/sermons/?sermon_id=477) Eng Script Bilingual recording 中英录音

经文: Matthew 马太福音 5:13-16

This sermon explore how we, as followers of Jesus, are to be Salt and Light in this world.

That can be characterized by two things: moral corruption and spiritual darkness.

(a) This passage is teaching us that we are not saved by God's grace for ourselves alone, but to be a community of faith, to be different and to be an influence to the world.

(b) The church's existence on this earth is God's merciful gift of grace to the world; because the Church is the only "salt" He has provided for its moral corruption and the only "light" He has provided for its spiritual darkness.

(c) The church has lost its influence because Christians have neglected their responsibility to be salt and light in the world.

(d) -To be effective as "the salt of the earth", we must be "pure salt" - not mixed with the contaminants of this world and let Christ have rule over every area of our lives. We must be distinct. When you shine your light, Jesus said two things would happen  
1) Men will see your good deeds. 2) They will give God the credit.

(e) Here are two simple commitments we can make:

First of all is the Salt Commitment: I will be a purifying agent to hinder the spread of evil.

Second, there is the Light Commitment: I will illuminate the spiritual darkness around me by the boldness of my speech and the beauty of my life.

We aren't called to save the world. But we are called to make a difference. We can't do everything. But we can do something. And what we can do, we ought to do. That's what being salt and light is all about.

问题讨论 Discussion questions:

(i) What is the role of church in this world? How could church influence the world?

(ii) How do we understand "We are called to make a difference"?

(iii) How are we to be salt & light as a community of faith?

### 3. **The Law is Christ!**

[http://www.jubilee.org.sg/sermons/?sermon\\_id=590](http://www.jubilee.org.sg/sermons/?sermon_id=590) Eng Script Bilingual recording 中英录音

经文: 马太福音 Matthew 5:17-20

'To fulfill' is the counterpart of 'to abolish'; just as how we understand 'to abolish' means to destroy or annul the Law due to its insignificance, we ought to understand 'to fulfil' means to make the Law full, complete and significant.

The Law was necessary because of our transgressions (Gal 3:19) and was meant to help us repent and return to God. Now that Christ has come, He transforms the Law unto Himself, as He brings people back to God, which is what the Law was meant to accomplish.

Unlike the Pharisees who try to attain righteousness from exterior performance of the Law without understanding the purpose of the Law, Jesus teaches "inside-out" righteousness.

The only way our righteousness can exceed that of the scribes and Pharisees is to accept that we are only righteous through Christ, that righteousness comes from God's grace rather than our own works.

问题讨论 Discussion questions:

(i) Was there any time you felt more "righteous" than someone around you?

(ii) Are there any areas of your faith where you were focused more on exterior performance instead of its true purpose?

#### **4. Seek First his People**

[http://www.jubilee.org.sg/sermons/?sermon\\_id=588](http://www.jubilee.org.sg/sermons/?sermon_id=588) Eng Script Bilingual recording 中英录音  
Passage 经文: 马太福音 Matthew 5:21-26

Jesus' use of strong language in the first half is as a hyperbole, to cause listeners to pause, ponder, and thereafter do something. The seriousness of the message is meant to compel listeners. Jesus warns them that anger that can lead to hatred and become destructive is equivalent to a grievous sin to be exorcised at all costs.

Jesus then continues to talk not about anger management, but instead about managing the anger of others. The antidote to anger is reconciliation. Reconciliation may be difficult, but it is necessary to prevent relationships from falling apart. This emphasis on the importance of our relationships with others is something that is repeated throughout the New Testament, to love our neighbours.

He then asks to postpone worship until reconciliation is accomplished, not because worship comes second, but because worshipping God can only make sense when we exercise purity in human relationships.

问题讨论 Discussion questions:

(i) Do you spend time/ how much time do you spend building healthy relationships within and outside of the church community?

#### **5. Adultery in the Heart**

[http://www.jubilee.org.sg/sermons/?sermon\\_id=591](http://www.jubilee.org.sg/sermons/?sermon_id=591) Eng Script Bilingual recording 中英录音  
Passage 经文: 马太福音 Matthew 5:27-30

Adultery is the breaking of a marriage covenant, whether it be your own or someone else's. Jesus, in line with the other passages in the cell material, stresses that it is not about the technicality (what counts as adultery) but about whether you honour marriage covenants, both your own and others, in your heart.

#### **6. On Divorce**

[http://www.jubilee.org.sg/sermons/?sermon\\_id=587](http://www.jubilee.org.sg/sermons/?sermon_id=587) Eng Script Bilingual recording 中英录音  
Passage 经文: 马太福音 Matthew 5:31-32

This sermon teaches us that divorce is never the intention of God. God brings people in marriage together; however, sin is a major destructive force in breaking up marriages.

- (a) The first point is that divorce is a serious matter to God and the religious leaders, in thinking that a certificate of divorce will annul a marriage, are deeply flawed. Adultery breaks up a marriage and all people in marriage must be strongly vigilant and guard against this temptation.
- (b) Another point is that Jesus had in His grace allowed for some circumstances where divorce could happen, such as spousal abuse, substance abuse, gambling habits and many others. These can all force a couple to contemplate a life of divorce as better than staying in marriage.
- (c) The third point is how the church and the Christian community can work towards the elimination of divorce. The Christian community has a responsibility to act against the infiltration of sin into a marital relationship.
  - Firstly, those entering into a marriage should be well prepared and some basic issues should be ironed out from the beginning.
  - Secondly, a couple who is married must continue to work hard to keep a marriage intact. There are some elements to help in marriage, such as prayer, scripture reading, communication, good financial planning, developing common hobbies to promote interaction, learn things together that enrich the uniqueness of this marriage. If you have spent years to develop into a special someone to a person and that person is groomed to be so special as to be only satisfied by you, then it is hard for a third party to butt in.
  - Lastly, it is about the role of the church. We must continue to strive to become a community of support and love that couples can turn to when care and concern is needed. Through careful teaching and sharing of the Word, we make genuine believers that have fruits of the Spirit, such that they become ideal partners in marriage relationships. They are honest in truth and kind in their hearts. They have the strength to withstand hardship and yet the wisdom to accept the Church and God as their help.
- (d) The big pitfall that we must all be wary of is adultery. Adultery is extremely destructive and needs the intervention of God before true restoration can happen. But let's not be worried and think that we are helpless before temptation. God has given us spiritual discipline to make us prepare before and during the marriage together with the church as a community.

The individuals and the church must do something such that we are not there just to tell people to allow or disallow divorce. Divorce must be dealt with by spending effort working on the development of the self and on the marriage relationship. Since it is God that puts marriages together, we must work towards treating marriage as sanctified and a very serious affair.

问题讨论 Discussion questions:

- (i) How do you see divorce in church? Does your view be line with Jesus's teaching?
- (ii) How can a couple make efforts to protect their marriage?
- (iii) If you find that a couple in our church faces the suffering in adultery, how can you do to help them as a member of church community?

## 7. 真诚的生命

[http://www.jubilee.org.sg/sermons/?sermon\\_id=592](http://www.jubilee.org.sg/sermons/?sermon_id=592) 中文讲稿 Bilingual recording 中英录音  
Passage 经文: 马太福音 5:33-37

## 8. 气度让人海阔天空

[http://www.jubilee.org.sg/sermons/?sermon\\_id=586](http://www.jubilee.org.sg/sermons/?sermon_id=586) 中文讲稿 Bilingual recording 中英录音  
Passage 经文: 马太福音 5:38-42

这篇讲道指出了报复的本质是善人用恶的方式，变成恶人来行恶，并鼓励我们遵循耶稣的教导，以善胜恶，以德报怨，甚至化敌为友，披上基督来活出属于神的新生命。

- (a) 摩西的律法有言：“以眼还眼，以牙还牙”，其原则本来是要控制无节制的报复，在律法上澄清受害人得到应有的赔偿。当时的犹太人领袖却扭曲了它原来的精神，把原属于司法界的公理，沦为私人寻仇报复的理由。
- (b) 我们不可与恶人作对。意思就是我们不可以恶人的方法来回报恶人。因为恶人以恶待我们，那已经是错了。如果我们自己以恶人的方法回报，其实我们也成了恶人，而整个情况只有恶上加恶，绝对没有公义。如果我们因为为了报复而恶上加恶，那才是真正的是非不分。
- (c) 耶稣不容许报复的原因：“有仇不报”并不是一种消极的退让，也不是向恶势力低头；更不是要息事宁人，当作什么也没发生过的阿 Q 精神。耶稣的使命是解决仇恨。耶稣的国度是要来停止暴力，因此耶稣的身份是和平之君。耶稣所以不容许报复，是因为报复不能解决问题的根源。冤冤相报何时了？
- (d) 耶稣如何来解决解决恶？方法就是以善胜恶。“你的仇敌若饿了，就给他吃；若渴了，就给他喝。因为你这样行，就是把炭火堆在他的头上。”提供给恶人一个悔改的机会。若能化敌为友，那是尽善尽美的事，讲究的是宽容慷慨的气度。每当我们行出天国里待人处事的爱的表现，我们不但自己领会神的子民的尊贵身份，我们也提醒主内弟兄姐妹我们都一同活在神的国度里面。
- (e) 以善胜恶的心态还有更深一层的意义。就是耶稣的登山宝训是以“耶稣是王，这是神的国度”为大前提。当我们活在神的国度里面，我们要降服在上帝的主权里面。保罗书信提到，主说：'伸冤在我，我必报应。'(罗马书 13 章 4 节) 报复罪恶的是上帝，审判的主权在于上帝。我们只管以爱对人，所有的不公平不公义由上帝来处理。这就是我们作为上帝国度的子民信念上的不同。
- (f) 相信我们活在上帝的国度里面，神是秉公办理，赏善罚恶，带来公平，因此我们对人不要自行报复，而是凡事上以善待人，以德服人，披上基督来活出属于神的新生命。力量不在于我们自己，是从耶稣基督而来。

基督徒作为领受恩典在主里新造的人，有着使人和睦的呼召，行出以善胜恶，在世人眼里看为愚拙，但能换来的是上帝的爱，那才是真正的智慧人。相信爱能战胜一切仇恨，把审判不公义的主权交给上帝，才能真正解决这世上的恶与仇恨。

问题讨论 Discussion questions:

- (i) 摩西律法“以眼还眼，以牙还牙”背后的精神是什么？犹太人的误解是什么？耶稣的教导和使命是什么？
- (ii) 你相信“申冤在我，我必报应”吗？请举一生活事例说明。
- (iii) 如何在你的生活中行出“以善胜恶”？

## 9. 敬虔的美与善

[http://www.jubilee.org.sg/sermons/?sermon\\_id=593](http://www.jubilee.org.sg/sermons/?sermon_id=593) Bilingual recording 中英录音  
Passage 经文: Matthew 马太福音 6:1-8

Focus on the intention when carrying out good acts (helping and caring for the needy, praying for others etc.)

Remind ourselves why we carry out these good acts in the first place

Do we have God's intentions in mind when we carry out these good acts or do we do it to gain earthly respect?

Reminder that when we pray, we are praying to our Father in Heaven, not just any other God or person. Therefore, prayer is something to be respected.

Self-reflection on why we do things with God's intentions in mind. Why do we choose to follow what He says? Do we respect this God that we follow and if so, what makes us respect Him? Do we acknowledge that He is our God, our creator, our provider, our savior?

问题讨论 Discussion questions:

- (i) Do we serve/ perform acts of service to others (both in church and outside) for the right reasons? Does it stem from a desire to please others?
- (ii) Are we bothered by public perceptions of acts of service performed? To what extent does that hinder us from performing acts of service?
- (iii) What is prayer to you? What do you pray about?
- (iv) Should prayer be an important part of our lives as Christians?

## 10. 主祷文

Passage 经文: Matthew 马太福音 6:9-15 中文讲稿

认识主祷文

[http://www.jubilee.org.sg/sermons/?sermon\\_id=896](http://www.jubilee.org.sg/sermons/?sermon_id=896)

我们在天上的父: 我是天父的宝贝

[http://www.jubilee.org.sg/sermons/?sermon\\_id=897](http://www.jubilee.org.sg/sermons/?sermon_id=897)

愿人尊祢的名为圣: 造神还是敬拜神

[http://www.jubilee.org.sg/sermons/?sermon\\_id=898](http://www.jubilee.org.sg/sermons/?sermon_id=898)

愿祢的国降临: 是移民还是国民

[http://www.jubilee.org.sg/sermons/?sermon\\_id=899](http://www.jubilee.org.sg/sermons/?sermon_id=899)

愿祢的旨意行在地上: 出卖自己抑或放下自己

[http://www.jubilee.org.sg/sermons/?sermon\\_id=892](http://www.jubilee.org.sg/sermons/?sermon_id=892)

赐我们日用的饮食: 谁是老板

[http://www.jubilee.org.sg/sermons/?sermon\\_id=893](http://www.jubilee.org.sg/sermons/?sermon_id=893)

免我们的债: 不长久责备也不永远怀怒

[http://www.jubilee.org.sg/sermons/?sermon\\_id=894](http://www.jubilee.org.sg/sermons/?sermon_id=894)

不叫我们遇见试探: 让主与你一起经过试探

[http://www.jubilee.org.sg/sermons/?sermon\\_id=895](http://www.jubilee.org.sg/sermons/?sermon_id=895)

Our Father in heaven: Our relationship with God, as prayer is about building a relationship between God, our Father and us, His children.

Hallowed be Your Name: Pray with respect for God, to honour and glorify God rather than ourselves.

Your kingdom come: Not a location or place, but rather God rebuilding his relationship with us, a king returning to his people. We must live as citizens of heaven, repentant and always aware of God's presence

Your will be done on earth as it is in heaven: Leads back to the intention of prayer, not to satisfy our needs and wants but to satisfy God's will. How? By following the example of Jesus, and knowing our identity as people and children belonging to God

Give us today our daily bread: Pray to be totally dependant on God, to acknowledge him as our master and the source of our material belongings, which are a gift from God

Forgive us our debts, as we also have forgiven our debtors: We forgive others as how God forgives us. Forgiveness is not about who is right or who is wrong, but about wanting to restore the relationship. If we truly understand and appreciate that God forgives us because

of how He loves us and wants to be with us, we will naturally want to restore relationships with others.

Lead us not into temptation but deliver us from the evil one: As Christians, we are not perfect beings, but sinful people, weak and vulnerable to temptation and evil. We need God's strength in the temptations we face and to stand against evil.

Discussion questions:

(i) Has your prayer reflected the correct attitude one should adopt towards prayer? If not, how so? How will it change from here?

## 11. Where is your treasure?

[http://www.jubilee.org.sg/sermons/?sermon\\_id=594](http://www.jubilee.org.sg/sermons/?sermon_id=594) Eng Script Bilingual recording 中英录音  
Passage 经文: Matthew 马太福音 Matthew 6:19-24

Be reminded, prepared and plan well of your life with God in eternity.

'Treasures on Earth' Do not place too much value on things of this world, for what is tangible will depreciate and what is intangible' eg, Fame, power, will fade.

'Treasures in Heaven' God's promises, our needs will be satisfied as long as we seek him first. Treasures in heaven, unlike earth, will remain.

'Rich man who approached Jesus' It does not mean giving up earthly treasures give you heavenly treasures, rather treasures in heaven is keeping to God's word of self-righteousness, and obedience to Christ.

Most importantly, is the intention behind your actions on earth, is it to glorify God, to follow and act in his ways, and focused on the heavenly treasures, or to gain the peoples' recognition, approval and accumulate wealth, the earthly treasures.

问题讨论 Discussion questions:

(i) What do you spend most of your time/effort/money on? Is this the same as in other stages of your life?

(ii) What are some of the occasions where we are guilty of choosing to serve money (or other earthly treasures) instead of God?

(iii) Do we give up living on Earth then?

## 12. 不要忧虑，上帝必看顾你！——活出上帝所给的生命价值

[http://www.jubilee.org.sg/sermons/?sermon\\_id=595](http://www.jubilee.org.sg/sermons/?sermon_id=595) 中文讲稿 Bilingual recording 中英录音  
Passage 经文: Matthew 马太福音 6:25-34

Firstly, only when you cast away your worries can you appreciate the beauty and purpose of life; it is not merely to allow one to survive and subsist. This is what is lost on victims of suicide, who often cannot look past their lack of ability to succeed, are too stressed over surviving, and fail to see that the value of their life far extends beyond that.

Secondly, you and your life is precious in God's eyes. All of us are created in God's image, all we have to do is live our lives according to His purpose, and He will take care of you just as He takes care of the rest of His creation.

Lastly, worrying about these matters imply you are in any control at all. Your life is a gift from God, He is the God of life. You can work to feed and clothe yourself but ultimately he has the power over life. Worrying over your life is not something we as Christians should do, rather we should recognize that God is in control, and play our part to honour God in our lives. This applies to taking care of children and their development, as well as our career, evangelism, all aspects of our life and daily lives.

问题讨论 Discussion questions:

- (i) What have you been worrying about? Have you ever worried about something you felt was so important it would be like 'the end of the world'?
- (ii) What gives meaning to our lives? What are some things that define you/ your life?

### 13. How to Treat Others

[http://www.jubilee.org.sg/sermons/?sermon\\_id=45](http://www.jubilee.org.sg/sermons/?sermon_id=45) Eng Script Bilingual recording 中英录音  
Passage 经文: Matthew 马太福音 7:1-12

This sermon teaches us not to judge through 3 imageries.

- (a) The first imagery is that of a person with a plank in his eye trying to remove a speck of sawdust in his brother's eye. The issue is with your blindness. Unless you see clearly, you cannot be the one to be removing specks from people's eye.
- (b) The second imagery of judging is that of pearls before swine. The imagery tells us that the problem is with the giver. Similarly, the laws of Jesus are sacred and good. But they are only meant for his people, the disciples of Jesus. They have no value to those who are outside the kingdom and covenant.
- (c) The final imagery is that of a loving father. The purpose of this imagery is to spell out how generous and considerate our God is.

As fellow Christians, we all live fully dependent on God. Do not judge others.

问题讨论 Discussion questions:

- (i) What can you see from the first imagery? How to practice it?
- (ii) What can you see from the second imagery? How to practice it?
- (iii) What can you see from the third imagery? How to practice it?

### 14. Be on Guard!

[http://www.jubilee.org.sg/sermons/?sermon\\_id=46](http://www.jubilee.org.sg/sermons/?sermon_id=46) Eng Script Bilingual recording 中英录音  
Passage 经文: Matthew 马太福音 7:13-23

This sermon explores what is the narrow road and how to live out a righteous life as a Christian.

- (a) For the disciples to stay on the narrow road and not to go on the wrong track, they must exercise discernment between the true and the false prophets or teachers who come to them. And this is thus the first point of today's sermon.
- (b) Jesus warns His followers to be wary of false prophets who are Hellenistic antinomians within the Christian community and advocate total freedom for Christians and thus reject moral laws as not binding upon them. By their fruit you will recognize them!
- (c) We must constantly be taught on and exposed to the right teachings of the Bible, and the correct doctrines of our Christian faith. Only then can we know the authentic from the fake one!
- (d) Jesus wants His followers to take seriously their lives to do the will of the Heavenly Father, which is to bear the fruit of righteousness as taught by Him in the Sermon on the Mount.
- (e) Matthew is thinking of the Christian community that not all its members are true disciples of Jesus even though they address Him as Lord.
- (f) Jesus indeed welcomes us to come to Him! He wants to be our source of strength and the light of our narrow path, in order to help us to do God's will, to live out the fruit of righteousness.

- (g) Jesus is not saying that the ethical demand in His Sermon on the Mount is for us the promise of or a condition for our salvation. This ethical demand is in fact helping us to do the will of the heavenly Father as we step out in our faith journey on the narrow road.
- (h) Remember as Jesus' followers, we should not deceive ourselves to engage in the race of the world as others do. It is the fruit of righteousness that Jesus wants us to bear in our life journey on the narrow road. It is not about winning the race for other people to admire us, but doing the will of God whom we call our Father in Heaven.

Jesus indeed welcomes us to come to Him so that we may find strength and confidence in Him to live out the fruitful lives.

问题讨论 Discussion questions:

- (i) How do we discern the true and false prophets or teachers?
- (ii) Do the ethical demands in Jesus's Sermon on the Mount ensure our salvation? What are the ethical demands for?
- (iii) What can you learn from this "2 boats" story? How do we bear the fruit of righteousness in our life journey on the narrow road?

#### 15. If there is no storm

[http://www.jubilee.org.sg/sermons/?sermon\\_id=42](http://www.jubilee.org.sg/sermons/?sermon_id=42) Eng Script Bilingual recording 中英录音  
Passage 经文: Matthew 马太福音 7:24-27

This sermon inspires us to think where my house is now, and to build our house on the Rock not the Sand.

- (a) Jesus talks about two kinds of house builders. One builds his house on the rock, while the other builds his house on the sand. It refers to a unique phenomenon in the Israelite wilderness- Floods in the desert! The man who built his house on the sand is in a flood zone. The rains fell, the floods came, and the house was destroyed. Another man who built on the rock is out of the flood area, and the rains, though severe, had no impact on his house.
- (b) Obedience does matter. You can build your house on the rock, you can build your house on the sand. But there will come a day of storm, and you know which the one that will stand is.
- (c) -If there is no storm, the wadi is a great place to build a house. The land is much softer than the limestone rocks.  
-If there is no storm, it's good enough to appear superficially a Christian; I do not need to actually obey these laws of Jesus which would force me to transform my values and my character.  
-If there is no storm, I can just be myself and the one slogging away on the limestone rock seems so foolish for his extra efforts.
- (d) But the storm will surely come. No one knows what actually goes on in a person's heart. Instinctively, one would feel better building his security on wealth, building his esteem on judging other, building his reputation on public displays of piety. But instead, choose to build your security on trusting fully in God, to build your esteem on being gracious to others, to build your reputation only in God's eyes.
- (e) When the flood came, the relationship between Noah and the Lord suddenly became really crucial. Before the flood, it is hard to tell who is wise and who is foolish. More likely, the one that seemed to have laboured for nothing is considered the fool.

- (f) Where is my house now? When the storm comes, can it withstand the flood? I admit it is tough for me because I am often tempted to do what is easy and what look good on the surface. I hate to get out of my comfort zone.

For the storm will surely come, even if it is as tough as building on a rock, it's safer to actually practice the words of Jesus, and build our house on a safe place.

问题讨论 Discussion questions:

- (i) Obedience to build your house on the Rock does matter? Why?
- (ii) If there is no storm, we may build our house on the Sand. Then what about our current situation? Do you realize the reality that "the storm will surely come" in our lives?
- (iii) Where is my house now? Would you like to build your house on the Rock? How are you going to build it?