

Specks or Logs? 小刺還是樑木?

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“Do not judge so that you will not be judged. For the way you judge, you will be judged; and by your standard of measure, it will be measured to you. Why do you look at the speck that is in your brother's eye, but do not notice the log that is in your own eye? Or how can you say to your brother, ‘Let me take the speck out of your eye,’ and behold, the log in in your own eye? You hypocrite, first take the log out of your own eye, and then you will see clearly to take the speck out of your brother's eye. (Matt 7:1-5)

你們不要論斷人、免得你們被論斷。因為你們怎樣論斷人、也必怎樣被論斷。你們用甚麼量器量給人、也必用甚麼量器量給你們。為甚麼看見你弟兄眼中有刺、卻不想自己眼中有樑木呢。你自己眼中有樑木、怎能對你弟兄說、容我去掉你眼中的刺呢。你這假冒為善的人、先去掉自己眼中的樑木、然後才能看得清楚、去掉你弟兄眼中的刺。(太 7:1-5)

This is a grossly misunderstood section of scripture. Here Jesus deals with the act of judging, which is not what we know as a process of evaluating someone. This judging carries the act further - to the point of deciding or what our courts would call passing sentence. You have reached the point in your evaluation of the offender - knowing all you need to know - that have convicted them.

這裡是一個容易被誤解的部分經文。在這裡耶穌處理的論斷,不是我們所認知的評估某人的過程。這個論斷是更進一步 - 到了我們的法院稱之為宣判亦即在對被告進行所有已知證據的評估後,然後判定他們有罪。

Judge verb

1. To form an opinion or estimation of after careful consideration; *judge heights; judging character*.
2. Law. To hear and decide on in a court of law; try; *judge a case*. b. Obsolete. To pass sentence on; *condemn*.

1. 審判, 動詞。去仔細考慮以產生意見或評估; 判定高度; 判斷性格

2. 法律。在法庭上聆訊並依法作出決定; 嘗試; 判斷案件 b 廢棄的。宣判; 譴責。

Notice 2b, the obsolete definition of judge - 'to pass sentence on, to condemn'. This is closer in meaning to the Greek word used in the text. Strong's Concordance tells us it means to judge or to decide. You are so sure of the guilt of the offender that you have decided against them. This is the judging that Jesus warns us against because we never know all the facts. Actually we usually know every little and are blinded by our own issues. The verse that follows tells us why we do not want to judge others:

請注意在 2b, 字典裡面過去而現在被廢棄的定義於論斷是 '宣判, 譴責'。這定義與使用的希臘詞更為接近。而所有定義的一致性告訴我們論斷是指判斷或決定的手段。你非常確信被告有罪並對此推論毫不質疑。而這個『論斷』正是耶穌所警告我們的, 因為我們從來無法知道所有的事實。事實上我們通常都只能看見事實的一小部分, 而且這看見也已經被我們自己的問題給蒙蔽了。下面的經句告訴我們為什麼我們不要論斷別人:

For in the way you judge, you will be judged; and by your standard of measure, it will be measured to you.

你們用甚麼量器量給人、也必用甚麼量器量給你們。

The problem is one of specks and logs.

問題是小刺和樑木。

God created us for relationship. That relationship is to be with God, with our spouse, our children and with others, and order. God allowed Adam to look for fellowship with the newly created animals, but not even man's best friend could satisfy that need. Only when Adam was introduced to Eve did he find an answer to his loneliness. After this introduction God rested.

上帝為我們創造了關係。這種關係是與上帝，與配偶，

子女和其他人，以及秩序的關係。上帝允許亞當與新創造的動物建立友誼，但即使是人類最好的朋友也不能滿足亞當的那種需要。只有當夏娃被介紹給亞當時，他才終於找到他孤獨的原因。也就在神造了夏娃給亞當後，上帝才歇了祂的工。

Satan's first and still best attack against God was to damage man's capacity for relationship. When sin came into their hearts, Adam and Eve hid themselves from God and each other. We can see the effect of that sin in their new ability to blame each other for their situation.

撒但的第一次也是最有效對上帝的攻擊是破壞人和上帝之間的關係。當罪進入他們的心中時，亞當和夏娃將自己與上帝和彼此藏起來。我們可以看到罪的影響力，他們的新能力：罪使亞當和夏娃彼此責備對方讓自己陷入這個處境。

How does this show itself in our text? As specks and logs?

這在我們的文本中如何應用？小刺和樑木？

The effect of this sin in our lives results in wounds that we inflict on those around us and that we receive from them. These wounds stay with us until they are removed by confession and forgiveness. While in us, they act as "bruise buttons" or triggers, giving us emotional responses to similar present situations. Let me use the illustration of a gun. When you pull the trigger of a loaded gun it results in a lot of noise and a projectile that leaves the gun in a direction away from the gun. The first key is the noise. The noise tells us a trigger was pulled and it also leads us to the trigger. The second key is the projectile, the bullet, sent out to hurt, wound, or condemn. With this illustration in mind, we can begin to see the bigger picture. Let me create a small drama to illustrate this:

罪在我們生活中導致了我們傷害身邊的人，或是我們從他們那裡得到傷害。這些傷口將一直留在我們身上，直到傷口被認罪與饒恕給清除。當這些傷口還留在我們身上時，一旦我們遇到和過去受傷時候類似的狀況，我們的反應會像是“情緒按鈕”被觸碰到或是扣了槍的扳機一樣。讓我用槍來作例子。當你扣了子彈已經上膛的扳機後，首先會產生極大的噪音，而後子彈朝著遠離槍的方向飛行。第一個關鍵是聲音。拉扳機的聲音告訴我們扳機將被擊發。第二個關鍵是彈丸，子彈，也就是被送出了的傷害，傷口或譴責。看了這個例子，我們可以開始看到更大的圖景。讓我創作一個小劇場來說明這一點：

A husband and a wife are in an argument. The wife is angry because the husband has just informed her of his intent to play a morning round of golf with some friends. She complains that he is always leaving her

home alone and she does not like to be left alone. Now he gets angry because this is not something he does very often.

丈夫和妻子正在爭吵。妻子生氣丈夫剛剛告訴她他打算和一些朋友一起打高爾夫球。她抱怨說他總是離開家讓她獨自一人，她不喜歡被獨自留在家中。現在，他生氣了，因為這不是他經常做的事情。

Who is the problem or who owns the speck and who the log? Can you judge between these two? Do you know all the facts? Let's look deeper.

誰有問題呢，誰眼中有小刺而誰眼中有樑木？你能判斷這兩者之間嗎？你知道所有的事實嗎？讓我們更進一步去了解。

Imagine the wife as a 4 year old girl. She has a father who was a salesman. Her father needs to be on the road to earn a living. It hurts her to always see the most significant man in her life leave her, at home and alone. She feels rejection and believes if he really loved her, he would stay. This is not true of course, but her young mind, not yet trained in logical thinking, believes it to be true. She wants and needs him to validate her, but he is always leaving. Her misunderstanding of her father's responsibilities and possibly, to some degree, her father's insensitivity to her needs causes the hurt - the wound - she carries as that little girl. This is not an issue of passing blame onto her father. Regardless of whether his actions were right or wrong, it is her response to his actions for which she is accountable. The emotions of this early scene become the trigger lodged deep in the heart of that grown woman. Anything today that closely resembles that earlier event will cause her to experience again those earlier feelings and emotions.

想像當妻子是一個4歲小女孩的時候。她的父親是一個推銷員。她的父親為了家計需要時常在外跑業務。然而這件事傷害了她，她總是看到她生活中最重要的男人離開她，她在家里感到孤獨。她感到被拒絕，並相信如果父親真的愛她，會為了她留下來。當然這不是真的，但是她尚未接受邏輯思維訓練的幼小心靈卻認為這是真實的。她希望且需要父親的認同，但他卻總是離開她。她誤解了她父親的責任，可能在某種程度上，她的父親沒有感受到她的需求也導致了她從小所受到的傷害 - 傷口。這並不是將責任推給她父親，無論他的行為是對還是錯，她都必須對自己在這件事上的反應負責。這個兒時情境的情緒成為深藏在那個長大女人心中的扳機。如今，任何事如果和之前的事件相類似，將造成她再次回想起那些早期的感受和情緒。

Enter the golfer husband with plans of leaving for a morning round of golf. The similarity of that present event triggers the childhood hurt in his wife's heart. She responds with a bang of emotions and a projectile of criticism that condemns her husband for his action. An argument is started that cannot be resolved without one or both being hurt.

喜愛打高爾夫球的丈夫打算離開她去打半天高爾夫球的想法

這件事的相似性觸發了他妻子心中的童年傷害。她回應了一連串的情緒和批評指責她丈夫的行為。一個爭論開始了，結果就是一個人或兩個人都受到傷害。

Now who had the speck and who had the log?

現在，你認為誰有小刺和誰有樑木？

Enter Jesus the Wonderful Counselor of Isaiah 9:6. He alone is able to heal the hurt at that point in time when they entered the heart of the little girl. He can do this because He is not subject to time as are we. He brings the light of His truth to dispel the darkness of the negative conclusions in that little girl's memory. He affirms her. He tells her that she is precious, that she is never alone - He is with her. As she confesses her misunderstandings and expresses forgiveness to her father for the hurts he had some part in, that trigger is removed - instantly. Instead of the emotional pain and hurt, that memory now carries the words that Jesus spoke to the little girl.

以賽亞書 9 章六節耶穌被稱為奇妙策士。當祂進入這個小女孩的心時，祂自己能夠在那個時間點治癒這個傷害。只有祂可以做到這一點，因為祂不像我們一樣受時間限制。祂帶來真理的亮光，消除那個小女孩記憶中的負面情緒的黑暗。祂肯定了她並告訴她，她很珍貴，她從不孤單 - 祂與她在一起。當她為自己的誤解認罪並願意饒恕她父親對她造成的傷害時，情緒按鈕隨即被除去了。現在，記憶裡不再是情緒上的痛苦和傷害，而是耶穌對小女孩說的話。

Enter the golfer a few weeks later. This time his leaving can find no trigger; in fact, she finds it to be a good opportunity to do some things as well. The husband and wife bless each other as they part and look forward to the joy of being together later.

幾週後，當先生的高爾夫球時間開始時，這一次，他的離開沒有觸發扳機；事實上，她發現這也是她做一些其他事情的好機會。夫妻倆在分開時彼此祝福，並期待著後來團聚的喜悅。

Too simple you say. Yes it is, very simple, very effective, and very real. Jesus is well able to do this and much more if we come to Him recognizing our need and His ability. First we need to know who has the speck and who has the log and avoid the serious consequences of a wrong judgment.

你說這實在太簡單了。是的，非常簡單，有效，而且非常真實。如果我們可以到耶穌面前認知到我們的需要和祂的大能，耶穌就能輕易地做到。首先，我們需要知道誰有小刺，誰有樑木，來避免一個錯誤判斷所造成的嚴重後果。