

馬太福音

The Gospel of Matthew

Chapter 5.17-48: Kingdom
Righteousness and Law

第5章17-48：國度的公義與律法

Overview of Matthew 5-7 馬太福音5-7章概述

The King Proclaims His Righteous Kingdom 王宣告祂公義的國度

- A. Matt. 4:16-17 His ministry is the Light of Righteousness
馬太福音4: 16-17 祂的事工是公義之光
- B. Matt.5:1-16 His character is the nature of the righteous kingdom
馬太福音5: 1-16 祂的性格是公義國度的本質
- C. Matt. 5:17-48 His kingdom righteousness fulfills/completes the Law
馬太福音5: 17-48 祂的國度公義成全了律法
- D. Matt. 6:1-34 Kingdom “piety” (walking in righteousness) with a “heart of holiness”
馬太福音6: 1-34 國度的「敬虔」（行公義）和「聖潔的心」
- E. Matt. 7:1-29 True righteousness is rewarded in the Kingdom Judgment
馬太福音7: 1-29 真正的公義會在王國的審判中得到獎賞



The Kingdom Motif - Invasion

國度的主題 —— 入侵

THE 國度 KINGDOM INVASION 入侵

Think of the kingdom of the heavens
“breaking into this world”
思想天國「闖入這世界」

- 1) Heaven's rule breaks into this world challenging Satan, sinners, the rulers of this world and manmade religious systems (D-day)
天國的掌權闖入這個世界，挑戰撒旦、罪人、這世界的統治者和人造的宗教系統（諾曼地登陸日）
- 2) Immediately resisted and contended against by forces at enmity with God
立即遭到與神為敵的勢力的抵擋和爭鬥
- 3) A struggle ensues with the Messiah ruling and overruling unto victory
一場鬥爭隨之而來，帶著彌賽亞的掌權與廢除直到勝利

2nd Motif: "the wilderness" 第二個主題:「曠野」



The kingdom of the heavens starts in the "wilderness" 天國開始於「曠野」

1. The wilderness in the Bible is always a testing place where man's anxious fears are exposed: "*great and terrible wilderness*" (*Deut.1.19; 8.19*)
聖經中的曠野總是個考驗人的地方，使人焦慮的恐懼曝露出來：「大而可畏的曠野」（申命記1:19；8:19）
2. A kingdom "sojourn for a season" tests our hearts by exposing sin, disobedience and self to produce character in His children
在國度「寄居的時期」，試驗我們的心，藉此曝露出罪、背逆，和己的本性，以培育出祂的子民的性格來

3rd Motif: "the mountains" 第三個主題:「山」



Mount of Temptation 試探山 (4)	Mount of Blessing 祝福山 (5)	Mountain of Prayer 禱告山 (14:22-23)	Mountain of Bread 餅的山 (15.29)	Transfiguration Mountain 變化山 (17)	Mount of Olives 橄欖山 (24-25)	Mount of Commission 差遣的山 (28)
Battles in the heavens 屬天的戰爭	Heaven's Blessings 屬天的祝福	Heavenly Communion 屬天的交通	Heaven Resources 屬天的供應	Heaven's Glory 屬天的榮耀	Heaven's 2nd Coming 屬天的第二次來臨	Heaven's Commission 屬天的差遣

Matthew's 7 Spiritual Mountains 馬太福音7個屬靈的山

Matthew's Three Kingdom Mountain Peaks

馬太福音的三個國度的山峰

Sermon on the Mount

山上的教訓

(5-7)

7 Parables of
the Kingdom

7個關於國度的比喻

(13)

Prophetic Kingdom Come

國度降臨的預言

(24-25)

Heavenly Life of
the Kingdom
國度的屬天生命

HPOV of Kingdom
History's Mysteries
屬天視角的
國度歷史奧秘

Kingdom Fulfilment
on earth
國度在地上的應驗

*Matt. 5.1 When Jesus saw the crowds, He went up on the mountain; and after
He sat down, His disciples came to Him.*

太5:1 耶穌看見這許多的人,就上了山,既已坐下,門徒到他跟前來。

The Character of the King 王的性格

Matthew 馬太福音 5.1-16



The relation of the Beatitudes to one another

八福與彼此之間的關係

Poor in spirit - the condition out of which all the others grow
虛心/靈裡謙卑－產生出的光景使所有的其他人成長

Inner Life toward God
內在向著神的生命

Outward manifestation toward man
外在對人的表現

2. *They that mourn* 哀慟的人

3. *The meek* 溫柔的人

4. *They that hunger and thirst after righteousness* 飢渴慕義的人

5. *The merciful* 憐恤人的人

6. *They that are pure in Heart* 清心的人

7. *The peacemakers* 使人和睦的人

Persecuted - the reaction all share
受逼迫－大家共有的反應

Matthew's Mountain Motif 馬太福音的主題山

Horns of Hattin 哈定角

Kingdom of the heavens is found up on the Mount
神的國在山頂上被找到

1. The disciples as yet knew nothing of the mysteries of full redemption: imputed righteousness; new man; exchanged life
門徒們對完全救贖的奧秘一無所知：被算為義；新人；
替換的生命

Matt. 5.1 When Jesus saw the crowds, He went up on the mountain; and after He sat down, His disciples came to Him.

馬太福音 5:1 耶穌看見這許多的人, 就上了山, 既已坐下, 門徒到他跟前來。

Matt 5-7- Sermon on the Mount: Keys

馬太福音5-7章——山上的教訓：鑰匙

Understanding the Blessed Kingdom Life 領會蒙神祝福的國度生活

1. Blessedness is based upon a heavenly life within and not upon 'happy' outward circumstances or pleasant feelings
蒙福是基於內在的屬天生活，而不是基於「快樂」的外在環境或愉快的感覺
2. The “upside down” kingdom blessings come from “inside out” rather than from “outside in” as the world defines happiness
「顛倒」的國度祝福來自「由內而外」，而不是世界對幸福的定義「由外而內」
 - a. Kingdom order begins with: 1) blessed fixed attitude within which meets 2) outer trials resulting in 3) lasting Kingdom rewards
國度的秩序始於：1) 蒙福的內在穩固態度，其中滿足 2) 外在考驗，其結果是 3) 持久的國度賞賜
 - b. World's order begins with: 1) outer circumstances determining 2) earthly rewards or loss producing 3) inner happiness or despair
世界的秩序始於：1) 外在的環境 決定 2) 屬世的回報或損失 產生出 3) 內心的快樂或絕望

Matt 5-7- Sermon on the Mount: Keys 馬太福音5-7章——山上的教訓：鑰匙

Understanding the Blessed Kingdom Life 領會蒙神祝福的國度生活

The Beatitudes testify to Jesus' own blessedness and kingdom disciples who stand with Him in three positions:

八福見證了耶穌自己的蒙福以及與祂站在三個位置上的國度門徒：

1. He's taken the cross 祂已經背起了十字架
2. He's been "up on the mount" 祂已經「登上了山」
3. He's under Heaven's Rule 祂在天的掌權之下

That's the fixed position of a kingdom disciple 這就是國度門徒的定位

Kingdom Righteousness 國度的公義

Matthew 馬太福音 5.17- 48



Matthew 5.17-20 馬太福音5:17-20

Matt. 5.17 *Think not that I came to destroy the law or the prophets: I came not to destroy, but to fulfill.*

太5:17 莫想我來要廢掉律法和先知。
我來不是要廢掉，乃是要成全。

耶穌 及 律法

Jesus and the Law

馬太福音 Matthew 5:17-20

Jesus and the Torah 耶穌與妥拉

Jesus Controversy:

耶穌的爭議:

Was Jesus Righteous?

耶穌是公義的嗎?

1 Did Jesus break Law?

耶穌違反律法了嗎?

2. Did Jesus obey the Torah and prophets?

耶穌是否順從律法和先知?

3. Did Jesus do away with Torah? with part of it?

耶穌廢除了妥拉嗎? 或是一部分?

4. Did Christians believe Jesus had abolished the Laws and they need no longer obey them?

基督徒是否相信耶穌已經廢除了
律法，他們不再需要遵守它們?

The King and the Holy Torah 王與神聖的妥拉

Matthew 馬太福音 5:17-20

1. The King has come 王已經來了
2. Not to abolish God's Holy Torah but to reveal and fulfill
不是要廢除神的神聖妥拉，而是要啟示和實現
3. Proclamation #1: all in my Kingdom must abide by God's Torah until the end of the age
宣告 1：所有在我的國度的人都必須遵守神的妥拉，直到世界末了
4. Proclamation #2: from now on only those having a righteousness exceeding the Scribes and Pharisees may enter into the Kingdom of the heavens
宣告二：從今開始，人惟有勝過文士和法利賽人的義，才能進天國

The King and the Eternal Torah 王與永遠的妥拉

Matt. 5.17 Think not that I am come to destroy the law or the prophets: I came not to destroy, but to fulfill.

太5:17 莫想我來要廢掉律法和先知。我來不是要廢掉，乃是要成全。

1. “Think not” - accusations circulating
「莫想」——指控的流傳
2. “I am come”: kingdom announcement
「我來」——國度的宣告
3. Not “to destroy” or “loose;” “annul”
不是「要廢掉」或「放鬆」；「廢止」
4. “The Torah and the prophets” - whole Old Testament
「律法和先知」——整個的舊約

The King and the Eternal Torah 王與永遠的妥拉

Proclamation #1 宣告1

Matt. 5.17 ...but to fulfill.

太5:17 乃是要成全。

#1.

1. Jesus personally fulfilled laws' moral demands
耶穌親自履行了律法的道德要求
2. Jesus came in fulfillment of all the prophecies and types in OT
耶穌的到來應驗了舊約中所有的預言和預表
3. Jesus fulfilled the Law by teaching beyond the letter to the spirit of the Word
耶穌透過超越字面意義的教導而進入話語的靈意來成全律法
4. Jesus taught from HPOV the “original intention” behind the Torah and the prophets
耶穌從屬天的角度教導《妥拉》和先知背後的「最初目的」

The King and the Eternal Torah 王與永遠的妥拉

Proclamation #2 宣告2

*Matt. 5.18 "For truly I say to you, until heaven and earth pass away,
#2. not the smallest letter or stroke shall pass from the Law
until all is accomplished.*

太5:18 我實在告訴你們，就是到天地都廢去了，律法的一點一畫
也不能廢去、都要成全。

1. The Law of God is Holy and will remain in effect till the end
of the age
神的律法是神聖的，並且一直有效，直到世界的末了
2. In the Law are inscribed all that God will accomplish before
the end
律法中記載了神在末日之前將要完成的一切

The King and the Eternal Torah 王與永遠的妥拉

Proclamation #3 宣告3

Matt. 5.19 "Whoever then annuls one of the least of these commandments, and teaches others to do the same, shall be called least in the kingdom of heaven; but whoever keeps and teaches them, he shall be called great in the kingdom of heaven."

#3.

太5:19 所以無論何人廢掉這誡命中最小的一條，又教訓人這樣作，他在天國要稱為最小的。但無論何人遵行這誡命、又教訓人遵行、他在天國要稱為大的。

1. Warning for those in the kingdom as they live and teach the Word
對天國裡生活和教導神的話語的人發出警告
2. Future Kingdom rewards are based upon our walk and teaching
未來國度的獎賞取決於我們的言行和教導

The King and the Eternal Torah 王與永遠的妥拉

Proclamation #4 宣告4

#4. *Matt. 5.20 For I say to you that unless your righteousness surpasses that of the scribes and Pharisees, you will not enter the kingdom of heaven.*

太5:20 我告訴你們，你們的義，若不勝於文士和法利賽人的義，斷不能進天國。

1. The King now proclaims there is a higher righteousness necessary for kingdom entry
王現在宣布進入國度需要更高的義
2. Scribes and Pharisees the most righteous of Jesus' day but not enough
文士和法利賽人是耶穌時代最正義的人，但還不夠

Kingdom Righteousness 國度的公義

Matthew 馬太福音 5.21- 48



Matt. 5.21-48: Kingdom Invasion with a Full Righteousness

馬太福音5:21-48 國度帶著完全的公義侵入

1. Problem: the righteousness of the Scribes and Pharisees has been corrupted by the Traditions of the elders
問題：文士和法利賽人的義已被長老的傳統所腐敗
2. The rabbis attempted to understand the Law using man's wisdom without revelation
拉比們試圖在沒有啟示的情況下用人的智慧去理解律法

Matt. 15.2 "Why do Your disciples break the tradition of the elders? For they do not wash their hands when they eat bread."

太15: 2 你的門徒為甚麼犯古人的遺傳呢？
因為喫飯的時候，他們不洗手。

Matt. 15.3 And He answered and said to them, "Why do you yourselves transgress the commandment of God for the sake of your tradition?"

太15: 3 耶穌回答說，你們為甚麼因著你們的遺傳犯 神的誡命呢？

Mark 7.8 "Neglecting the commandment of God, you hold to the tradition of men."

可7:8 你們是離棄 神的誡命，拘守人的遺傳。

Mark 7.9 He was also saying to them, "You are experts at setting aside the commandment of God in order to keep your tradition."

可7:9 又說，你們誠然是廢棄 神的誡命，要守自己的遺傳。

Matt. 5.21-48: Kingdom Invasion with a Full Righteousness 馬太福音5:21-48 國度帶著完全的公義侵入

3. Tradition falls short of righteousness 傳統缺乏公義

- 1) Always applies to things externally
總是應用於外在事物
- 2) Traditions deal with “works” of the Law by which they believe the zealous can be justified producing self righteousness and hypocrisy
傳統涉及律法的「行為」，藉此他們相信熱心可以證明自己的義，反而產生自以為義和虛偽
- 3) Traditions sear the conscience from any sense of sin or the need of grace
傳統使良心如被熱鐵烙慣了一般，沒有任何罪惡感或覺得需要恩典

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Matthew 馬太福音 5.21-48: Kingdom Invasion with a Full Righteousness 國度帶著完全的義侵入

- Matt.5-7 Jesus has not yet revealed the mystery of His death and resurrection as the means of salvation from the Law's demands
在馬太福音 5-7 耶穌還沒有揭示祂的死和復活的奧秘，作為從律法的要求中得救的途徑
- Keeping Traditions cannot make the dry bones of the Jews live
維持傳統不能讓猶太人的枯骨復活
- Jesus has come to bring in a New Kingdom Covenant into new hearts and new spirits
耶穌來是為了帶來新的國度之約進入新心和新靈
- Only a sinner saved by grace can fulfill the Law by the life within
唯有蒙恩得救的罪人，才能憑著裡面的生命成全律法



Can these bones live?
這些枯骨能活嗎?

Matthew 馬太福音 5.21-48: Kingdom Invasion with a Full Righteousness 國度帶著完全的義侵入

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唯有蒙恩得救的罪人，才能憑著裡面的生命成全律法



Ezek. 36.26 "Moreover, I will give you a new heart and put a new spirit within you
以西結書36:26 我也要賜給你們一個新心，
將新靈放在你們裡面。

Matthew 馬太福音 5.21-48: Kingdom Invasion with a Full Righteousness 國度帶著完全的義侵入

- Jesus never teaches anything other than the Law's origin in JHVH and its eternal purpose

除了耶和華的律法起源及其永恆的目的之外，耶穌從未教導過任何其他東西

- Six comparisons are made between Tradition and Law:

“**You have heard it said...**”**“But I say to you”**

傳統與律法之間有六種比較：

「**你們聽見...**『**只是我告訴你們**』」

1. Murder and Anger 謀殺與憤怒 5.21-26

2. Adultery 姦淫 5.27-30

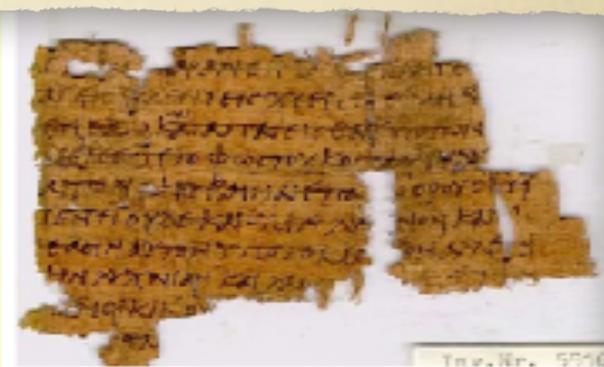
3. Divorce 離婚 5.31-32

4. Swearing Oaths 發誓 5.33-37

5. Legal Rights 合法的權利 5.38-42

6. Love 愛 5.43-48

You
have
heard
that
it
was
said
...



But I say... Mt 5:21-22
But I say... Mt 5:27-
But I say... Mt. 5:31-
But I say... Mt 5:33-34
But I say... Mt 5:38-
But I say... Mt 5:43-44

你
們
聽
見
有
話
說