

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

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3. It is also Heaven's proving ground where His Voice is heard and Jehovah Jireh reveals Himself
那也是天堂的試煉場，在那裡可以聽到祂的聲音，及耶和華以勒親自的顯現
4. The king conquered the wilderness by "binding the strong man" in order to plunder his house by setting the captives free **Mk. 3.27**
王藉著「捆綁壯士」而征服了曠野，並透過掠奪他的房屋來釋放被擄的
(可3:27)

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

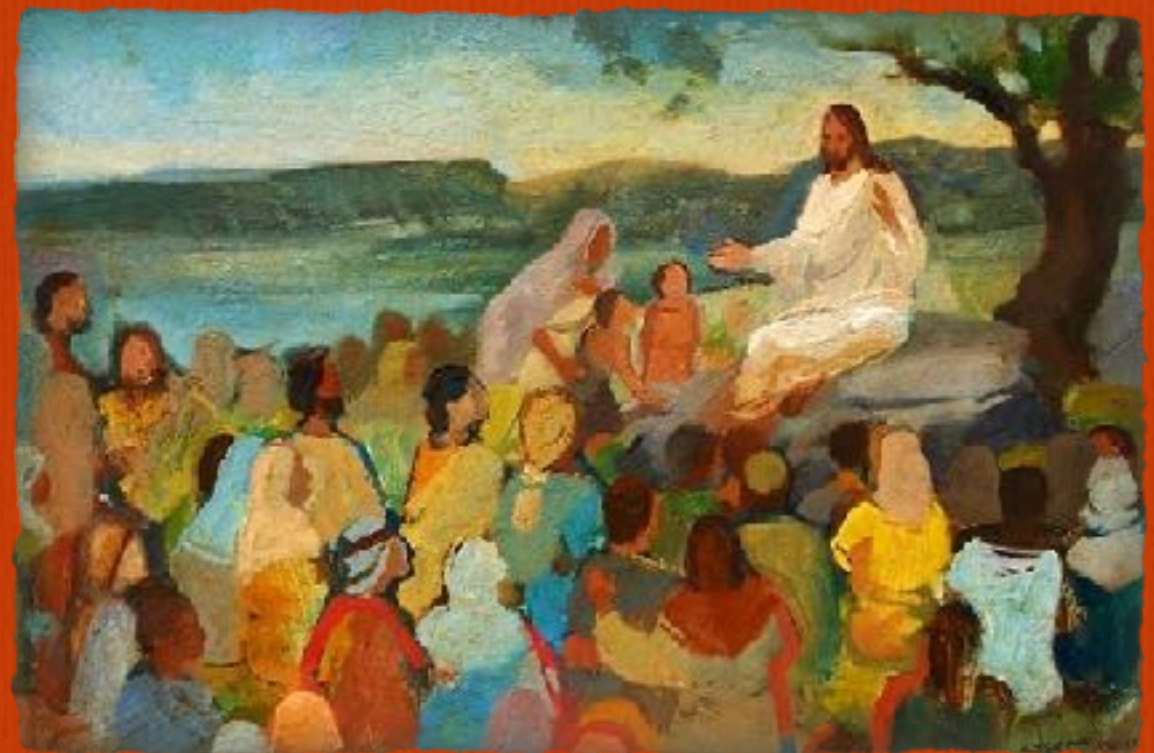
Kingdom Fulfilment
on earth
國度在地上的應驗

*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

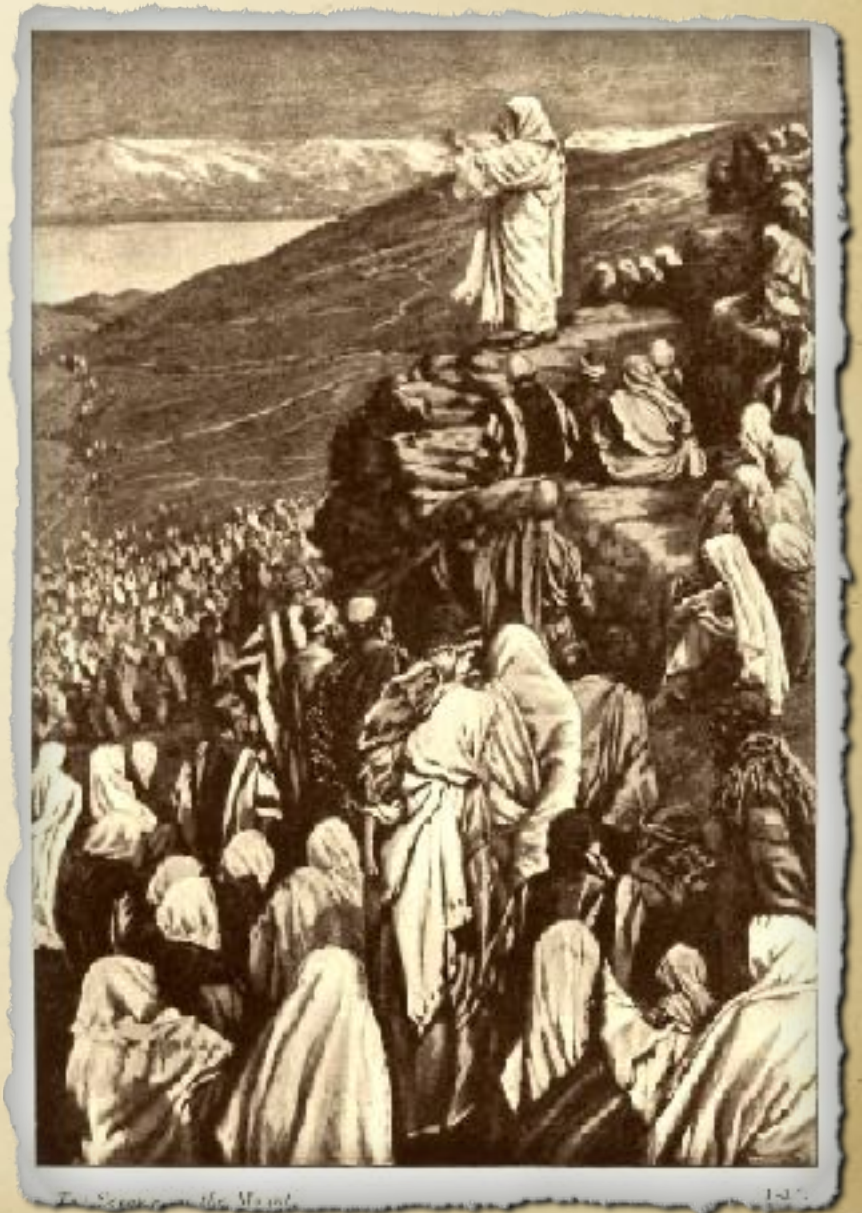
Matthew 馬太福音 5.1-16



Matt 5-7- Sermon on the Mount: Context

馬太福音5-7章 山上的教訓：背景

1. Matthew the scribe now brings the reader before the Great Teacher and King as He defines the Kingdom
文士馬太現在將讀者帶到帶到那位定義天國的偉大
夫子 and 君王的面前
2. Matthew records this 1st discourse in **Matt.5-7** as as
Jesus' inaugural revelation of the kingdom
馬太在馬太福音5-7章 記載這第一次公開講道，
如同耶穌關於國度的就職啟示
3. Most likely Matthew actually condensed this sermon
from a longer original session lasting several hours
(not 10 minutes)
很可能馬太實際上是從原本較長的持續幾小時的會議
中 (不是 10 分鐘)濃縮了這篇講道



Matt 5-7- Sermon on the Mount: Background

馬太福音5-7章 山上的教訓：背景

The Nature of the Kingdom Revealed

國度的本質已被啟示出來了

1. The Kingdom invasion which has now been manifest in the life and ministry of Jesus is now revealed to his disciples
國度的入侵已經在耶穌的一生和事奉中顯現出來，現在也向祂的門徒啟示了
2. The highest priority in the Kingdom is the “heavenly character” of its King and disciples rather than its territory, government or authority
國度中最重要的是王和門徒「屬天的性格」，而不是其領土、管轄或權柄
3. “The Beatitudes and the Sermon on the Mount are Christ's biography. Every syllable he had already written down in deeds. He has only to translate his life into language.” - Wm. Burnet Wright, D. D.
「八福和登山寶訓是基督的傳記。祂已經將每一個音節都寫進了行動中。祂只需要把自己的生活翻譯成語言。」

——神學博士威廉 伯內特·賴特 Wm. Burnet Wright, D. D.

Matt 5-7- Sermon on the Mount: Contrast

馬太福音5-7章 山上的教訓：對比

The Nature of the Kingdom Contrasted

天國本質的對比

1. Jesus reveals the nature of the Kingdom of the heavens by contrasting it to those of the kingdoms of this world in a series of paradoxes
耶穌表明天國的本質對比於世上的國度是相互矛盾的
2. Only under the rule of the Blessed Father can poverty, mourning, hunger, thirst, weakness and persecution be transposed into blessednesses
只有在天父的統治下, 貧窮、哀傷、飢餓、乾渴、軟弱和迫害才能轉化為祝福
3. Jesus took his disciples atop the Kingdom Mount for this transcendent perspective of Heaven's blessedness for those under kingdom rule
耶穌帶著祂的門徒登上國度的山, 以超然的視角看天國對那些在國度統治下的人的祝福

顛倒的國度



The
UPSide Down
Kingdom

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。

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2. All the weaknesses and problems of the earthly life are transformed by Heaven into blessed heavenly treasures
地上生活的所有弱點和問題都被天堂變化為蒙祝福的天國寶藏

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神的國在山頂上被找到

3. The disciples were learning to take whatever happened to them “up the mount” to see it working together for good
門徒們學習將發生在他們身上的一切「帶到山上」，
要看看它如何互相效力，叫他們得益處

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Matt 5-7- Sermon on the Mount: Keys

馬太福音5-7章 山上的教訓：重點

Understanding the Blessed Kingdom Life

了解蒙福國度的生活

The Beatitudes can only be understood by born again children in the Kingdom: 只有天國裡重生的孩子才能理解八福

- 1. Who are seated in the heavenlies and blessed with every spiritual blessing in Christ**
他們坐在天上，並在基督裡享有一切屬靈的祝福
- 2. Who have taken their cross and consecrated life to a “King centered” life rather than a self centered one**
他們背起了他們的十字架，奉獻生命為著「以王為中心」的生活，而不是以自我為中心的生活
- 3. Who have found blessed resurrection ground with Christ their life**
他們在基督的生命裡找到了蒙福的復活地位

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

Kingdom Righteousness 國度的公義

Matthew 馬太福音 5.17- 48



Matt 5.17-48 Matthew's Gospel invades Judaism

馬太福音5:17-48 馬太的福音入侵了猶太教

Did Jesus come to abolish the Law of Moses?

耶穌來是為了廢除摩西律法嗎？

1. Matthew writing to Jews zealous for Law (Torah)
馬太是寫給熱心律法（妥拉）的猶太人
2. Do Christians ignore God's holy Law? 基督徒是否忽視神的神聖律法？
3. Matthew settles question about Jesus and Moses' Law
馬太解決了有關耶穌和摩西律法的問題
4. Matt.5.17-20 Continuity with Moses' Torah 馬太福音 5.17-20 是摩西律法的延續
5. Matt.5.21-48 Superiority of Jesus teaching on Torah
馬太福音 5.21-48 耶穌對妥拉教導的優越性

**DID JESUS
ABOLISH
THE LAW?**



**耶穌
廢除了
律法嗎？**

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。

“Torah” defined by Jews 猶太人定義的「妥拉」

1. Lit. in Heb = teachings, directions, laws
希伯來文 = 教導、指示、法律
2. 1st 5 books of OT 舊約的頭5卷書
3. 10 Commandments 十誡
4. Entire OT 整本舊約
5. OT + Mishna, Midrash, Talmud
舊約 + 米西納 (Mishnah)、米德拉什 (Midrash)、塔木德 (Talmud)

Jesus and the Torah 耶穌與妥拉



Matthew 5.17-20 馬太福音5:17-20

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Jesus and the Torah 耶穌與妥拉

Spiritual “Torah” 屬靈的「妥拉」

1. Divine status substitute for transcendent God
神聖的地位取代了超然的神
2. Torah scrolls holy and kissed
妥拉捲軸是神聖的而被親吻
3. Torah present at Creation
妥拉在創世時就被呈現了
4. Law became a Living thing
律法成了有生命的東西
5. Torah like John’s “logos”
妥拉就像約翰的「神的道」

Matthew 5.17-20 馬太福音5:17-20

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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

Matt. 5.17 ...but to fulfill.

太5:17 …… 乃是要成全。

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」