

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

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



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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)

Heavenly Life of
the Kingdom
國度的屬天生命

7 Parables of
the Kingdom

7個關於國度的比喻

(13)

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

Prophetic Kingdom Come

國度降臨的預言

(24-25)

Kingdom Fulfilment
on earth
國度在地上的應驗

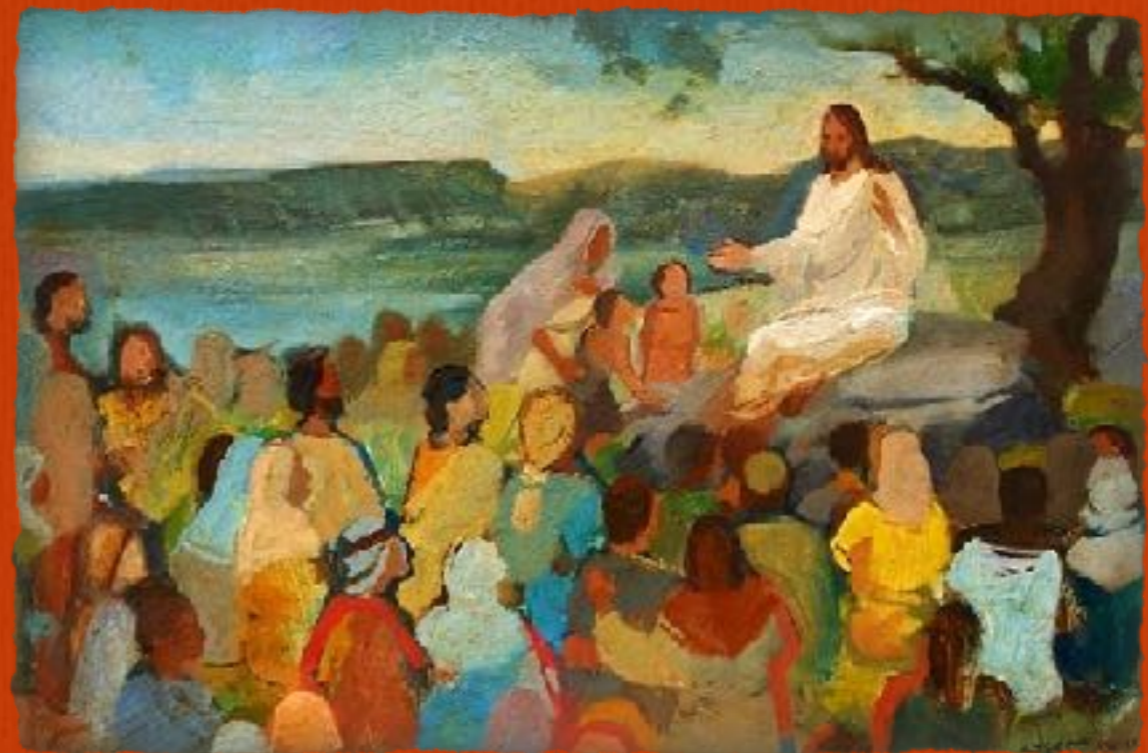
Matt. 5.1 When Jesus saw the crowds, He went up on the mountain; and after He sat down, His disciples came to Him.

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

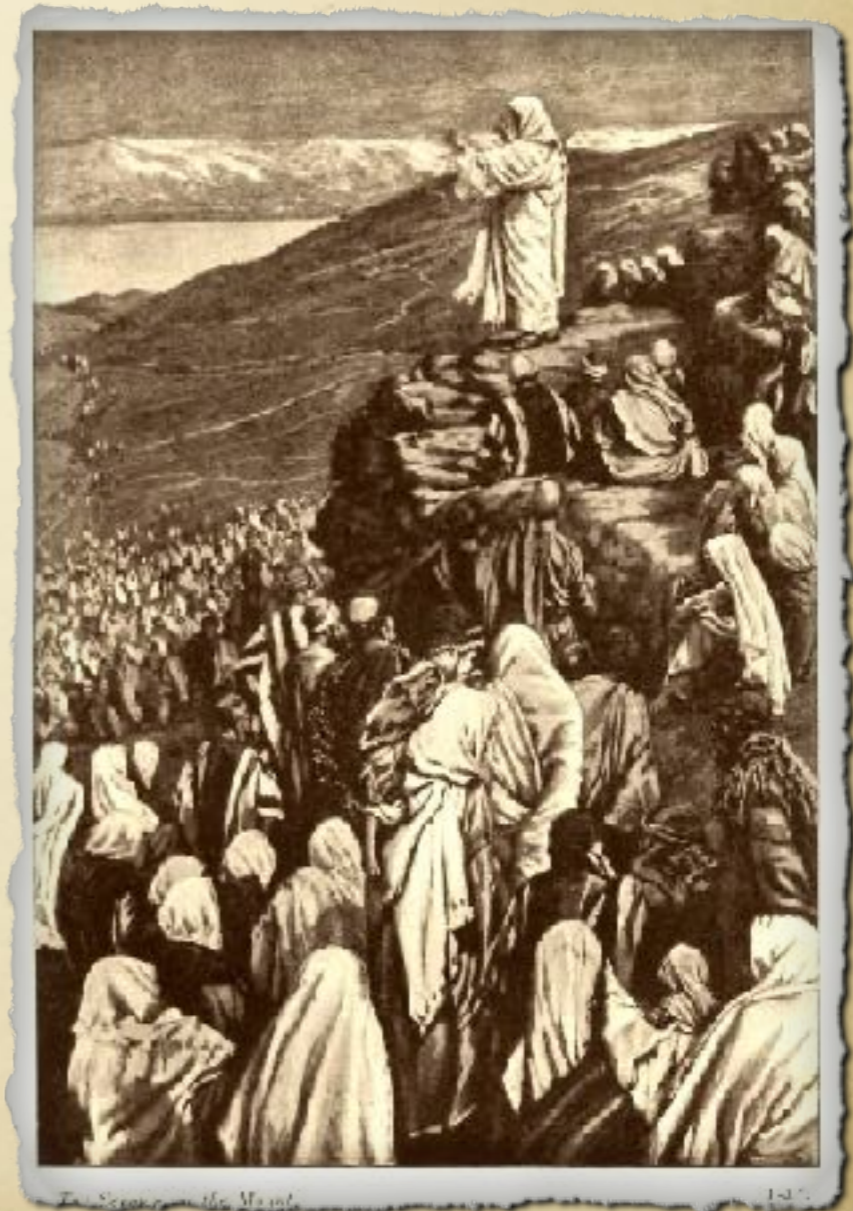
Matthew 馬太福音 5.1-16



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
夫子和君王的面前
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



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

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

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

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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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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

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

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托拉，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托拉，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」

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

Matt. 5.18 "For truly I say to you, until heaven and earth pass away, 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

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."

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 #2 宣告2

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



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:

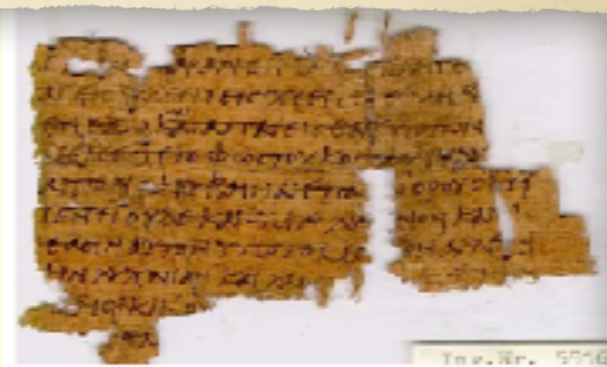
“You have heard it said...“But I say to you”

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
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Matthew 5. 21-26 馬太福音5: 21-26

Matt. 5.21 “You have heard that the ancients were told, ‘YOU SHALL NOT COMMIT MURDER’ and ‘Whoever commits murder shall be liable to the court.’

太5:21 你們聽見有吩咐古人的話, 說: 『不可殺人』 又說: 『凡殺人的, 難免受審判。』

Matt. 5.22 “But I say to you that everyone who is angry with his brother shall be guilty before the court; and whoever says to his brother, ‘You good-for-nothing,’ shall be guilty before the supreme court; and whoever says, ‘You fool,’ shall be guilty enough to go into the fiery hell.

太5:22 只是我告訴你們, 凡向弟兄動怒的, 難免受審判。凡罵弟兄是拉加的, 難免公會的審斷。凡罵弟兄是魔利的, 難免地獄的火。

Murder and Anger 謀殺與憤怒

“Thou shalt not kill” (Anger) 「不可殺人」(憤怒)

1. The Jews all knew the 6th commandment and tradition had added **Num.35.30** with its judgment of death
猶太人都知道第六誡, 並且傳統中添加了**民數記35:30** 及其死的判決
2. “**But I say to you**” - Law shines within revealing the heart’s anger and violence
「**只是我告訴你們**」 - 律法在裡面照亮, 揭示內心的憤怒和暴力

Matthew 5. 21-26 馬太福音5: 21-26

Matt. 5.21 *“You have heard that the ancients were told, ‘YOU SHALL NOT COMMIT MURDER’ and ‘Whoever commits murder shall be liable to the court.’*

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Murder and Anger 謀殺與憤怒

“Thou shalt not kill” (Anger) 「不可殺人」(憤怒)

3. Anger quickly spreads its deadly seeds in all its various forms unless repented of
除非從這些悔改, 否則憤怒會迅速以各種形式傳播其致命的種子

- a. Angry look of contempt at brother: heart already in danger of judgment
憤怒的蔑視兄弟的眼神: 內心已經處於審判的危險中
- b. Angry criticism of brother: “raca” (stupid) = disrespecting him is liable before Sanhedrin (church discipline)
憤怒的批評弟兄「拉加/raca」(笨)=不尊重他是在公會(教會紀律)前承擔責任的
- c. Angry curse at anyone: “moron” (immoral reprobate) character assassination is anger raging out of control with a soul set on fire by hell
對任何人憤怒的咒罵-「白痴」(不道德的惡棍) 人格暗殺是憤怒失控, 帶著被地獄點燃的魂

Matthew 5.21-26 馬太福音5:21-26

Matt. 5.23 *“Therefore if you are presenting your offering at the altar, and there remember that your brother has something against you,*

太5:23 所以你在祭壇上獻禮物的時候，
若想起弟兄向你懷怨，

Matt. 5.24 *leave your offering there before the altar and go; first be reconciled to your brother, and then come and present your offering.*

太5:24 就把禮物留在壇前，先去同弟兄和好，
然後來獻禮物。

Matt. 5.25 *“Make friends quickly with your opponent at law while you are with him on the way, so that your opponent may not hand you over to the judge, and the judge to the officer, and you be thrown into prison.*

太5:25 你同告你的對頭還在路上，就趕緊與
他和息，恐怕他把你送給審判官，審判
官交付衙役，你就下在監裡了。

Matt. 5.26 *“Truly I say to you, you will not come out of there until you have paid up the last cent.*

太5:26 我實在告訴你，若有一文錢沒有還清，
你斷不能從那裡出來。

Murder and Anger 謀殺與憤怒

Quickly Deal with Anger 快速處理憤怒

1. A kingdom heart is sensitive if anger's deadly seeds are affecting oneness with a brother and **quickly** reconciles before it can kill any offering or ministry unto God

國度的心是敏感的，如果憤怒的致命種子影響了弟兄的合一，在它抹煞任何對神的奉獻或事工之前要**迅速的**和解

2. **Quickly** reconciling in Body Life is a condition of vertical offerings being pleasing to God

在身體生活中**迅速的**和解是個蒙神喜悅的上下垂直的奉獻光景

Matthew 5.21-26 馬太福音5:21-26

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你斷不能從那裡出來。

Murder and Anger 謀殺與憤怒

Quickly Deal with Anger 快速處理憤怒

3. A righteous heart **quickly** agrees and settles disputes even when accused by the world before its violent anger has time to spread and imprison you in endless litigation

即使受到世人的指責，在暴烈的
憤怒有時間蔓延並拘禁你在無休
止的訴訟之前，一顆正義的心會
迅速的同意並解決爭端

Matthew 5.27-30 馬太福音5:27-30

Matt. 5.27 *“You have heard that it was said, ‘YOU SHALL NOT COMMIT ADULTERY’;*

太5:27 你們聽見有話說、『不可姦淫。』

Matt. 5.28 *but I say to you that everyone who looks at a woman with lust for her has already committed adultery with her in his heart.*

太5:28 只是我告訴你們，凡看見婦女就動淫念的，這人心裡已經與他犯姦淫了。

Matt. 5.29 *“If your right eye makes you stumble, tear it out and throw it from you; for it is better for you to lose one of the parts of your body, than for your whole body to be thrown into hell.*

太5:29 若是你的右眼叫你跌倒，就剜出來丟掉。寧可失去百體中的一體，不叫全身丟在地獄裡。

Matt. 5.30 *“If your right hand makes you stumble, cut it off and throw it from you; for it is better for you to lose one of the parts of your body, than for your whole body to go into hell.*

太5:30 若是右手叫你跌倒，就砍下來丟掉。寧可失去百體中的一體，不叫全身下入地獄。

Adultery 姦淫

“Adultery” (Lusts) 「通姦」(情慾)

1. The Law in **Deut.22.22** condemns those committing adultery to death
申命記 22:22 章的律法將犯姦淫的人判處死刑
2. Tradition interprets adultery only as outward sexual unfaithfulness
傳統僅將淫亂解釋為外在的性不忠
3. “**But I say to you**” Jesus sees that **the lust of the eyes** needs only one look at a woman to sow seeds of **corruption** into a marriage
「**只是我告訴你們**」耶穌看到，**眼目的情慾**只要看女人一眼，就會在婚姻中播下**腐敗**的種子

Matthew 5.27-30 馬太福音5:27-30

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太5:27 你們聽見有話說、『不可姦淫。』

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太5:30 若是右手叫你跌倒，就砍下來丟掉。寧可失去百體中的一體，不叫全身下入地獄。

Adultery 姦淫

“Adultery” (Lusts) 「通姦」(情慾)

4. Kingdom righteousness must deal “violently” with the **lusts of the flesh** before a wandering eye or a grasping hand starts to **corrupt** the heart with spiritual death
在迷失的眼或貪婪的手開始以靈性的死亡來**敗壞**人心之前，國度的公義必須「猛烈」地對付**肉體的情慾**

Matthew 5.31-32 馬太福音5:31-32

Matt. 5.31 *“It was said, ‘WHOEVER SENDS HIS WIFE AWAY, LET HIM GIVE HER A CERTIFICATE OF DIVORCE’;*

太5:31 又有話說：「人若休妻，就當給他休書」。

Matt. 5.32 *but I say to you that everyone who divorces his wife, except for the reason of unchastity, makes her commit adultery; and whoever marries a divorced woman commits adultery.*

太5:32 只是我告訴你們，凡休妻的，若不是為淫亂的緣故，就是叫他作淫婦了。人若娶這被休的婦人，也是犯姦淫了。

Divorce 離婚

“Divorce” (Lust) 「離婚」(情慾)

1. The Law in **Deut.24.1-4** allows for writing a certificate of divorce
申命記24:1-4 的律法允許寫休書
2. The rabbis Hillel and Shammai in Jesus’ day argued over the external grounds of divorce
耶穌時代的拉比希勒爾 (Hillel) 和沙邁 (Shammai) 就休妻的外在理由爭論不休

Matthew 5.31-32 馬太福音5:31-32

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Divorce 離婚

“Divorce” (Lust) 「離婚」(情慾)

3. **“But I say to you”** - Jesus reveals God’s holy intention for marriage as a holy kingdom bond for life which only the **lust of the flesh** can kill by immorality

「只是我告訴你們」——耶穌揭示了神對婚姻的神聖意圖，作為神聖國度的終身契約，只有肉體的情慾才能因不道德的行為抹殺它

4. Divorcing in order to marry another casts the deadly seeds of adultery’s **lust** into the new marriage
為了再娶而休妻會給新婚姻播下淫亂慾望的致命種子

4. Matthew 5:33-37 馬太福音5:33-37

Matt. 5.33 “Again, you have heard that the ancients were told, ‘YOU SHALL NOT MAKE FALSE VOWS, BUT SHALL FULFILL YOUR VOWS TO THE LORD.’

太5:33 你們又聽見有吩咐古人的話，說：『不可背誓，所起的誓，總要向主謹守。』

Matt. 5.34 “But I say to you, make no oath at all, either by heaven, for it is the throne of God,

太5:34 只是我告訴你們，甚麼誓都不可起，不可指著天起誓，因為天是 神的座位，

Matt. 5.35 or by the earth, for it is the footstool of His feet, or by Jerusalem, for it is THE CITY OF THE GREAT KING.

太5:35 不可指著地起誓，因為地是他的腳凳，也不可指著耶路撒冷起誓，因為耶路撒冷是大君的京城。

Matt. 5.36 “Nor shall you make an oath by your head, for you cannot make one hair white or black.

太5:36 又不可指著你的頭起誓，因為你不能使一根頭髮變黑變白了。

Matt. 5.37 “But let your statement be, ‘Yes, yes’ or ‘No, no’; anything beyond these is of evil.

太5:37 你們的話，是，就說是；不是，就說不是；若再多說，就是出於那惡者。

Swearing Oaths 起誓

“Vows” (Deceit) 「誓言」(欺騙)

1. The Law here combines “taking the Lord’s Name in vain” with making vows and keeping them (Deut. 23.21) 在此，律法將「妄稱主名」與許願和還願連在一起（申 23:21）
2. Tradition had made up many rules to avoid swearing by the Lord’s name and instead vowing upon lesser grounds (heaven, earth, Zion, upon your life) 傳統制定了許多規則，以避免以主的名字起誓，取而代之的是以較小的理由（天、地、錫安、你的命）發誓

4. Matthew 5:33-37 馬太福音5:33-37

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Swearing Oaths 起誓

“Vows” (Deceit) 「誓言」(欺騙)

3. “But I say to you” Jesus rejects all vows as evil because they are born of “**hearts deceitful above all things**”

「只是我告訴你們」- 耶穌拒絕所有的起誓，視為邪惡的，因為它們是由「比萬物都詭詐的心」而生的

4. Kingdom righteousness flows from a pure heart which is truthful and transparent and only needs to say, “**Yes Yes**” and “**NoNo**”

國度的義源自於一顆純潔的心，是誠實透明的，只需要說「**是, 是的**」和「**不、不是**」

4. Matthew 5:38-42 馬太福音5:38-42

Matt. 5.38 “You have heard that it was said,
'AN EYE FOR AN EYE, AND A TOOTH FOR
A TOOTH.’

太5:38 你們聽見有話說：『以眼還眼、以牙還牙。』

Matt. 5.39 “But I say to you, do not resist an
evil person; but whoever slaps you on your right
cheek, turn the other to him also.

太5:39 只是我告訴你們，不要與惡人作對；有人打
你的右臉、連左臉也轉過來由他打。

Matt. 5.40 “If anyone wants to sue you and take
your shirt, let him have your coat also.

太5:40 有人想要告你，要拿你的裡衣，連外衣也
由他拿去。

Matt. 5.41 “Whoever forces you to go one mile,
go with him two.

太5:41 有人強逼你走一里路，你就同他走二里。

Matt. 5.42 “Give to him who asks of you, and
do not turn away from him who wants to borrow
from you.

太5:42 有求你的，就給他。有向你借貸的，不可推辭。

Legal Rights 法定權利

“Kingdom Rights” (Cross) 「國度的權利」(十字架)

1. The Law in **Ex.21.24** deals with
revenge by restricting its measure
出埃及記21:24裡的律法藉著限制
尺度來處理復仇
2. “**But I say to you**” - Jesus replaces
rights in this world with denying
self and taking the cross
「只是我告訴你們」-耶穌以捨己
和背十字架取代了這個世界的權利

4. Matthew 5:38-42 馬太福音5:38-42

Matt. 5.38 “You have heard that it was said, ‘AN EYE FOR AN EYE, AND A TOOTH FOR A TOOTH.’

太5:38 你們聽見有話說：『以眼還眼、以牙還牙。』

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太5:42 有求你的，就給他。有向你借貸的，不可推辭。

Legal Rights 法定權利

“Kingdom Rights” (Cross) 「國度的權利」(十字架)

3. Kingdom children are marked by the noble characters of selflessness, kindness and generosity
國度的子民具有無私、仁慈和慷慨的高尚品格
4. Insults, suing, being used, begging or borrowing become Kingdom opportunities to overcome evil with good as the cross produces the King’s noble character in you
侮辱、起訴、被利用、乞討或借用都成為天國以善勝惡的機會，因為十字架在你身上產生了君王的高貴品格

4. Matthew 5:38-42 馬太福音5:38-42

Matt. 5.43 *“You have heard that it was said, ‘YOU SHALL LOVE YOUR NEIGHBOR and hate your enemy.’*

太5:43 你們聽見有話說：『當愛你的鄰舍，恨你的仇敵。』

Matt. 5.44 *“But I say to you, love your enemies and pray for those who persecute you,*

太5:44 只是我告訴你們，要愛你們的仇敵，為那逼迫你們的禱告。

Matt. 5.45 *so that you may be sons of your Father who is in heaven; for He causes His sun to rise on the evil and the good, and sends rain on the righteous and the unrighteous.*

太5:45 這樣，就可以作你們天父的兒子。因為他叫日頭照好人，也照歹人，降雨給義人，也給不義的人。

Legal Rights 法定權利

“Love” (Grace) 愛(恩典)

1. To the Law of **loving neighbor** (Lev.19.18) tradition has added ‘**hating your enemy**’ which is not in scripture and opposed to the spirit of the Law

在愛鄰舍的律法(利19:18)中，傳統增加了「恨你的敵人」，這在聖經中是沒有的，並且違背了律法的精神

2. “**But I say to you**” - Jesus extends the kingdom boundaries to include loving enemies and praying for persecutors

「只是我告訴你們」-耶穌擴展了國度的疆界，包括了愛敵人及為迫害者祈禱

4. Matthew 5:38-42 馬太福音5:38-42

Matt. 5.43 “You have heard that it was said, ‘YOU SHALL LOVE YOUR NEIGHBOR and hate your enemy.’

太5:43 你們聽見有話說：『當愛你的鄰舍，恨你的仇敵。』

Matt. 5.44 “But I say to you, love your enemies and pray for those who persecute you,

太5:44 只是我告訴你們，要愛你們的仇敵，為那逼迫你們的禱告。

Matt. 5.45 so that you may be sons of your Father who is in heaven; for He causes His sun to rise on the evil and the good, and sends rain on the righteous and the unrighteous.

太5:45 這樣，就可以作你們天父的兒子。因為他叫日頭照好人，也照歹人，降雨給義人，也給不義的人。

Legal Rights 法定權利

“Love” (Grace) 愛(恩典)

3. The kingdom of the heavens Law of Love reveals the grace of the Father who is in heaven
天國的愛的法則揭示了天父的恩典
4. The Father’s gracious care is seen every day when the sun arises and the rain falls without respect of person
每天都能看到天父恩典的照顧，日出及雨落是不分貴賤的

4. Matthew 5:43-48 馬太福音5:43-48

Matt. 5.46 *“For if you love those who love you, what reward do you have? Do not even the tax collectors do the same?”*

太5:46 你們若單愛那愛你們的人, 有甚麼賞賜呢? 就是稅吏不也是這樣行麼?

Matt. 5.47 *“If you greet only your brothers, what more are you doing than others? Do not even the Gentiles do the same?”*

太5:47 你們若單請你弟兄的安, 比人有甚麼長處呢? 就是外邦人不也是這樣行麼?

Matt. 5.48 *“Therefore you are to be perfect, as your heavenly Father is perfect.”*

太5:48 所以你們要完全, 像你們的天父完全一樣。

Love 愛

“Perfect Love” 完全的愛

1. The true intent of the Law is finally revealed as perfect love
律法真正的意圖終於以完全的愛顯露出來
2. The tradition of the elders never knew the two greatest commandments because the righteousness of the Scribes and Pharisees was only outward duty
長老的傳統從不知道兩條最大的誡命, 因為文士和法利賽人的義只是外在的責任

4. Matthew 5:43-48 馬太福音5:43-48

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Love 愛

“Perfect Love” 完全的愛

3. But the sons of their Heavenly Father both know this perfect love from experience and bore the fruit of it toward tax collectors, gentiles and the brethren

但天父的兒子們都從經驗中知道了這種完全的愛, 並對稅吏、外邦人和弟兄們結出了愛的果實

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

馬太福音5:21-48 國度的侵入帶著完全的公義

1. Jesus never taught anything other than the Law as Holy and a revelation of God's Heart and Original Purpose
除了律法的神聖以及啟示神的心意和最初的目的之外，耶穌從未教導任何其他的東西
2. The OT Law is fulfilled both by keeping its outward demands and having an inner heart attitude of loving obedience
舊約律法的實現是透過遵守其外在的要求及有著內心愛的順服態度來實現的

Rom. 7.12 So then, the Law is holy, and the commandment is holy and righteous and good.

羅7:12 這樣看來，律法是聖潔的，誡命也是聖潔、公義、良善的。

Rom. 7.16 But if I do the very thing I do not want to do, I agree with the Law, confessing that the Law is good.

羅7:16 若我所作的，是我所不願意的，我就應承律法是善的。

1 Tim. 1.8 But we know that the Law is good, if one uses it lawfully,

提前 1:8 我們知道律法原是好的，只要人用得合宜。

Heb. 10.1 For the Law, since it has only a shadow of the good things to come and not the very form of things, can never, by the same sacrifices which they offer continually year by year, make perfect those who draw near.

來10:1 律法既是將來美事的影兒、不是本物的真像、總不能藉著每年常獻一樣的祭物、叫那近前來的人得以完全。

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

3. It was meant to be a Covenant under which sinful men could live both by obedience and by the mercy of blood sacrifices which covered their sins and transgressions and enabled them to draw near to God in Atonement

它本應是一個聖約，在這個聖約之下，罪人可以透過順服和血的祭的憐憫而生活，這遮蓋了他們的罪惡和過犯，使他們能夠在贖罪中接近神。

4. Law was never meant to save but be a tutor to lead the Jews to salvation in their Messiah in the fullness of times

律法從來不是為了拯救，而是作為導師，在時代滿足時引導猶太人透過彌賽亞而得救贖

Rom. 7.12 So then, the Law is holy, and the commandment is holy and righteous and good.

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馬太 Gospel of Matthew 福音

Next Week 下週:

1st Pericope 第一個範圍:

Principles of Kingdom

Piety

天國敬虔的原則