

June Teaching Theme: The Sermon on the Mount

讲员 Speaker: Dr. Victor Hamilton

题目 Topic: Jesus, the Law, and the Rest of Us

经文 Scripture: Matthew 5:17-20

Monthly Theme: This month, we are starting a much longer series on Jesus' most famous teaching called the "Sermon on the Mount," found in Matthew 5-7. This week are looking at Matthew 5:17-20. The "Sermon on the Mount" is a comprehensive sketch of Jesus' moral and ethical vision, forming a manifesto by which the Jesus community should live. Matthew opens up this section with Jesus "**going up on a mountainside**," presenting Jesus as a New Moses figure, bringing the Torah to its fulfillment. Throughout this series, Jesus' words will often challenge the very way we think about God, ourselves, and others. Let's accept that challenge over the next four months.

六月 June – 登山寶訓系列 **The Sermon on the Mount Series**

June 6th – 八福 The Beatitudes (馬太福音 Matthew 5:1-12)

June 13th – 做鹽做光 Salt and Light (馬太福音 Matthew 5:13-16)

June 20th – 律法的成全 The Fulfillment of the Law (馬太福音 Matthew 5:17-20)

June 27th – 殺人與動怒 Murder & Anger (馬太福音 Matthew 5:21-26)

Resources:

[Sermon Video](#)

Discussion Questions (Pastor William R. Horne):

- (1) Read Matthew 5:17-20 together. How would you summarize Jesus teaching here? What observations do you make, and what stands out to you?
- (2) How do you understand Jesus' words, "I have not come to abolish them but to fulfill them"? Describe in your own words what you think this means.
- (3) Re-read 5:19. In light of the previous verses, how do you understand Jesus' word here?
- (4) Re-read 5:20. These words should feel rather shocking to us and certainly did to the original hearers. How do you think we should understand Jesus' words here?
- (5) What applications can we draw from this passage? How do Jesus' words inform or change how we read our Bibles?

Important Notes (Pastor William R. Horne):

Notes on Q2: "To fulfill means to fill-out, to over-fill, to give a fuller and deeper meaning to an already existing truth." - Dr. Hamilton (This is what Jesus does throughout the Sermon on the Mount.)

We should first understand "Jesus fulfillment" in light of the story of Israel we find in the Old Testament. He brings this story to completion and starts a new chapter in the larger grand narrative. But, what does this mean when it comes to the "commandments"? Let's think about an example like Kosher food laws. In Lev 11:9-12 & Deut 14:9-10, we are told that water-dwelling animals that crawl, like the lobster, are unclean because they don't have fins or

scales. Israelites then didn't eat lobster or crab. Most of us probably eat or at least think it is okay to eat lobster or crab. How do we follow what Jesus says here about the fulfilled Torah? We see that in Jesus' fulfillment, kosher, or purity, is now established on a new basis. "Jesus is the one who makes clean, and these laws anticipate the **purity that is to be found in Jesus.**" "Furthermore, as these texts are clearly about order and taxonomy and putting things in their proper place, we observe that **Jesus has established an entirely new order:** he is Lord, his people are his body. Jesus makes clean—and that means those laws are now secondary to him...Jesus wants followers who are purified from the heart out. So, kosher food laws can be observed from a clean heart, but if the heart is clean—by contact with Jesus—then whatever one eats cannot make unclean." (McKnight, S.) This idea works similarly with things like Sabbath laws, circumcision, etc. **What these laws pointed to is now found in Jesus.**

If we remember back just a few weeks to the story we read in Acts 10 about Peter going to Cornelius's house and the Holy Spirit descending on them, we can see how the early church was applying this new reality on the fly. Remember, most Jews would not enter a Gentile house for fear of becoming "unclean," but now Peter realizes in this new age, cleanliness is found in Jesus. **Purity found through Jesus becomes a priority, so other purity laws are no longer obstacles but symbols pointing to Jesus (even if you still follow them!)**

Notes on Q3: Remember, Jesus has "fulfilled" the law. Thus, these words focus on following Jesus or not. "If he is the fulfillment, and if in that fulfillment everything is established as true and realized, then morality changes. The clearest way to put this is to say that *Jesus thinks that following him means following the Torah.* Those who follow Jesus (and his teaching of the Torah, found in the Sermon on the Mount) will be called "great" in the kingdom. Anyone who denies his teachings and teaches others not to follow him (and through him the Torah) will be called "least" in the kingdom." (McKnight, S.). In this case, we see that following Jesus or not has eternal consequences. Also note, greatest and least in Jewish rhetoric has the strength of saying "in the Kingdom," or "not in the Kingdom." So, again we see the eternal weight of following Jesus or not within this passage.

Notes on Q4: The religious leaders in Israel were seen as the "most righteous" people in their community. So a statement saying you need to be more righteous than the most righteous person you know is quite a strong statement.

We know that our "righteousness" is found in Jesus and the redemption he offers. But here, it is clear that this "righteousness" is displayed in the action of Jesus followers who are now empowered by the Holy Spirit to live by the ways of this Upside-Down Kingdom and walk a life of transformation. Jesus' words here are a challenge to do what he says. In the rest of the Sermon on the Mount, we will see what this "greater righteousness" looks like.

Dr. Hamilton pointed out that Jesus addresses two types of righteousness in the Sermon on the Mount. (1) *Your* righteousness (5:20) and (2) *His* (God's) righteousness (6:33). There is no difference between God's righteousness and our righteousness, except one key difference.

God's righteousness is native to who God is (there is no standard outside of God that he must conform), and any righteousness we can claim is a gift from God and something we pursue.

"Righteousness is Christian character and conduct that lines up with and follows the character and conduct of Jesus. Christian Righteousness is acting and living the way God would act and live if God were a human being" - Dr. Hamilton.

Remember, "Righteousness" at its core is about right relationships between people. Through Jesus' death and resurrection, we are given his "righteousness" and can now have right relationship with God. But, we are also called to live with "righteousness" in our actions, creating "right relationships" in the spaces God has placed us (remember "righteousness" and "justice" are two sides of the same coin.) Thus an act of righteousness is something you do to make a relationship right.

Notes on Q5:

- (1) "Don't settle for a Bible with 27 books when you can have one with 66 books" "If we think of the Bible as a 2 -act play at the theater, don't skip act one. Your understanding of act 2 will be significantly diminished without understanding act 1. This passage should encourage us to be **students of the Bible**. We cannot read the Bible correctly until we read it as a whole narrative - the Story of Israel coming to completion in Jesus, who brings the Kingdom of God to the whole world. "His life, his teachings, his actions—everything about him completes what was anticipated in the Old Testament. That's the gospel!" Jesus is King, and his Upside-Down Kingdom will reign forever.
- (2) Don't think of the OT Law as something those poor people before Jesus had to live under. For both the Israelites and modern-day Christians, the law is for the believer what banks are to a river. The banks of the river restrain the river from becoming a swamp or a flood. Take away the banks; you have disaster, chaos, and destruction. Another word for law is boundaries. Can you have a game of sport without boundaries? Marriage without boundaries? A healthy relationship with Christ without boundaries? A life without boundaries is not life at all. (Dr. Hamilton).
- (3) Do not think of these laws a burdensome or oppressive and challenging to keep. They were not considered of this way, but they found these laws joyful and liberating. (See Ps 119) (Dr. Hamilton).
- (4) This passage has a clear call for us to **follow Jesus and pursue Jesus-shaped living**. The "Sermon on the Mount" paints the ethical vision of Jesus that we are called to follow under the transforming power of the Holy Spirit. We are called to live like Jesus (remember verse 20), who possesses a "greater righteousness." Jesus summarizes this life in "loving God and loving neighbor," which we are liberated to do through the Holy Spirit's power. Let us, as followers of Jesus, commit ourselves to live a life that honors the boundaries the Gospels and epistles have established for us.

Sermon Summary (Elder Yin & Aihua Yin):

耶穌，律法和我们众人

「莫想我来要废掉律法和先知。我来不是要废掉，乃是要成全。我实在告诉你们，就是到天地都废去了，律法的一点一画也不能废去，都要成全。所以，无论何人废掉这诫命中最小的一条，又教训人这样做，他在天国要称为最小的。但无论何人遵行这诫命，又教训人遵行，他在天国要称为大的。我告诉你们，你们的义若不胜于文士和法利赛人的义，断不能进天国。」"

马太福音 5:17-20 CUNPSS-神

<https://www.bible.com/48/mat.5.17-20.cunpss-神>

最好父亲所做的，是爱他的母亲

记住

耶稣是犹太教

耶稣不是周日十一点做礼拜而是周五傍晚去会堂。

耶稣用的圣经是旧约，没有新约。

二件事, 开始二节，17，8，旧约和律法的关系。后二段强调律法与门徒和追随者的关系

第一，二经文，耶稣对律法的理解，不要觉得我来废除律法，有人觉得耶稣废除律，也许祂做了什么事使人想起这。如和罪人做朋友，接触长大麻风的，医治和田里收取食物，门徒不必洗手。

耶稣，不废除而是成全律法路24：44，耶稣复活后反复说我曾和你们说过。话必应验。一般马太指先知的话语被成全。太1：22。1：23。赛7：14看到耶稣成全预言。摩西所说在耶稣成全。前二节，澄清误解，后二节进入登山宝训听众给跟随者。

意指这是为了我们基督徒。若不胜文士.....不能进天国太5：20。这里是很重要，应该用惊叹号是字，就是用"若不"这字，若不在圣经里很多时被用在强调语气的时候。太18：3，路13：3，约3：3，约12：24, 约15：4，约16，7

太5:20若不, 在我实在告诉你们连接。

二种义在登山宝训，第一种在太5：20我们的义。第二种太6：33祂的义

义我们和神共享，象圣洁，我们和神共同有，义在此相似，在神，义就是神，神永远是对的。相反人的义是神赐。我们义是基督徒行为性格附和遵循神行为，按神的行为和性格行事

我们的义需要超越法利赛人的义，接下6点，耶稣在五章其余的章节阐述怎么样才能使我们的义超过法利赛人的义

- 1, 学习，27卷和66卷，后者和前者一起读
- 2, 圣经是剧的二幕，都需要
- 3, 不要觉得旧约律法是让不辛的人遵行，而是新旧约河岸和河流的关系，律法=界线，婚姻生活需要界线，没有界限的生活是没法享受的
- 4, 旧约时代人们对律法喜悦而不是负担，诗119，喜爱律法。119：47，律法是他喜爱的。119：174
- 5, 法利赛喜爱律法吗？还是咒诅，如是后者，那生命就无法改变。

6, 基督徒不必象犹太人一样生活, 利未记所说。象犹太人遵守律法, 我们也要遵守着神的教训, 命令。过荣耀的生活

真圣洁是以神为中心的生活。

Jesus, the law and the rest of us

Matthew 5:17-20

Dr.let us As Hamilton

Last time dr preached at Christmas Sunday 6m again, today we have five times more people

Last Father's Day dr also preached, a Christmas sermon for Father's Day about Mary and

Joseph. Happy Father's Day to all!

3 father's quotes:

1)One of the greatest thing a father can do for children is to love their mother

2)Every father should remember that one day his child will follow his example not his words

3)Being a father is like shaving, no matter how good you do today, you have to do it again tomorrow

""Do not think that I have come to abolish the Law or the Prophets; I have not come to abolish them but to fulfill them. For truly I tell you, until heaven and earth disappear, not the smallest letter, not the least stroke of a pen, will by any means disappear from the Law until everything is accomplished. Therefore anyone who sets aside one of the least of these commands and teaches others accordingly will be called least in the kingdom of heaven, but whoever practices and teaches these commands will be called great in the kingdom of heaven. For I tell you that unless your righteousness surpasses that of the Pharisees and the teachers of the law, you will certainly not enter the kingdom of heaven."

Matthew 5:17-20 NIV

1)Jesus was a Jew but not a Christian, his religion was Judaism

2)He didn't go to church on Sunday morning but went to a synagogue at Friday evening at sunset

3)His own Bible was now we called OT, he referred it as the scripture, he never read any of the gospels or NT letters written by Paul and others

Two parts of the sermon:

1 Jesus's relationship to the law of the old covenant (17-18)

2 The relationship of this law to his disciples, to his followers (19-20)

*He didn't come to abolish the Laws and the Prophets (17) —the OT

Some people think that Jesus abolished the laws, probably by what he did and/or stated

1)Such as being a friend of outcasts, sinners,

2)Jesus touched, and allowed to be touched, by lepers and those forbidden, unclean

3)He healed on the sabbath, allowed his disciples to gather food in the field during the sabbath

4)He said his disciples didn't need to wash their hands before eating according to religious acts

*Then He said He came to fulfill the law

Like 24:44 after His resurrection Jesus appeared to His disciples, everything must be fulfilled that is written about me in the laws of Moses

Matthew 1:22-23 Mary was a virgin fulfilled Isaiah 7:14

Jesus cleared the air, the misunderstanding of OT

2) Challenge his disciples. The beatitudes (Matthew 5-7), a powerful sermon, addressed to audiences of his true followers, not the curious seekers. For you and me

Unless your righteousness surpasses that of the Pharisees and the teachers of the law, you will certainly not enter the kingdom of heaven, WOW!!

When Jesus had something more important, he said "unless"

Mat 18:3 unless you change and become like little children

Luke 13:3 unless you repent, you too will perish

John 3:3 unless he is born again

John 12:24 unless a kernel of wheat falls into the ground and dies

John 15:4 to bear fruits unless you remain in me

John 16:7 unless I go away, the comforter will not come to you

"I tell me the truth, unless..."

Two kinds of righteousness in the beatitudes:

5:20 Your righteousness

6:33 seek first his kingdom, HIS righteousness

This Righteousness is shared by God and people, like the word "holiness"

Both verses used the identical word of "righteousness," except God Himself is righteous, native, always, consistently righteous; righteousness is His nature

In contrast, our righteousness is to be from God, need to be pursued

Righteousness is one of Christian characters lines up with that of Jesus. Our actions in life should be like that of Jesus

In the rest of the C5, Jesus gave six examples to teach us how to surpass the righteousness of those Pharisees, a topic next sermon. Today however remember that

1. don't settle 27 books of NT, but all 66 books

2. Bible is like a two acts show, don't miss Act1 just come in intermission for Acts2.

3. Don't think the laws only for poor people in OT time. OT scripture is just the banks of river, to restrain the water into a chaos, so laws set boundaries

4. Practical observations, like 10 commandments, don't think the laws burdensome but liberating. The longest chapter in the Bible psalms 119, 5 times the writer said he was delighted in the law. 7 times he said the laws were the sources of his delights.

5. Don't mean that Jesus's followers to live like the Jews, such as not eat pork for it is considered unclean in Leviticus

Holiness is all about to live a God-centered life

Blessings to all fathers