

馬太福音

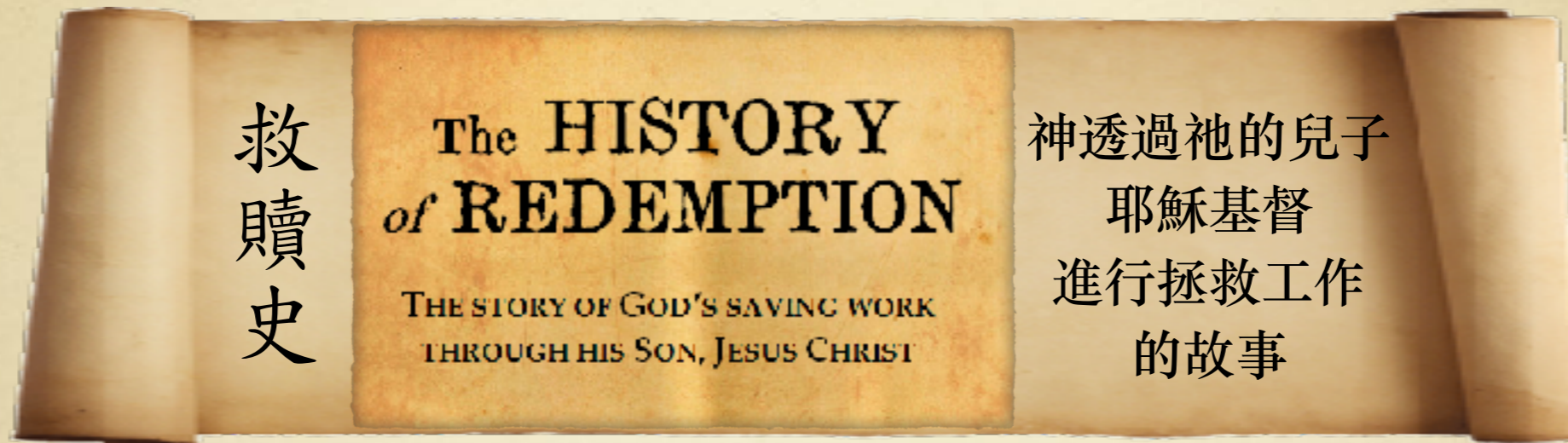
The Gospel of Matthew

Chapter 3: The King's Herald

第3章：王的先鋒

Matthew began by tying Jesus' birth to the Old Covenant history of redemption

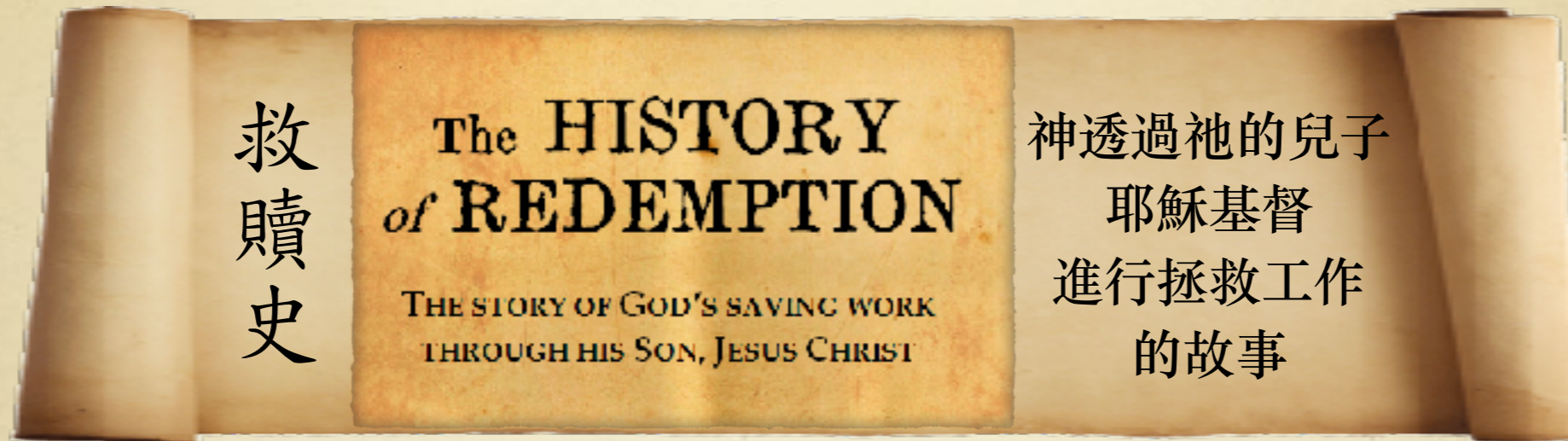
馬太將耶穌的誕生連上舊約的救贖史作為開始



1. The kingdom of the heavens manifested “Heaven’s rule” through dreams, angels and stars appearing to testify of the King’s coming and providentially guide Jesus’ parents
天國透過夢、天使、星的顯現來彰顯“天掌權”，見證王的來臨，並憑天意引導耶穌的父母
2. Six times miraculous events were cited as fulfillment of prophecies
六次的神蹟事件被認為是預言的應驗
3. “Out of Egypt” quote from Hosea 11.1 ties Jesus’ birth and life to the very birth of Israel as a nation through the exodus
引用何西阿書 11.1 中的「出埃及」將耶穌的誕生和其一生連上以色列的出埃及而產生成國
4. “He shall be called a Nazarene” ties Jesus’ identity to the Branch of David’s line prophesied to rule the Kingdom in Isa. 11.1
「他將稱為拿撒勒人」將耶穌的身份連上以賽亞書1:11中所預言統治國度的大衛後裔的枝子

Matthew began by tying Jesus' birth to the Old Covenant history of redemption

馬太將耶穌的誕生連上舊約的救贖史作為開始



5. Mary and Joseph types of righteousness in the kingdom of the heavens:

馬利亞和約瑟是天國公義的預表

- Mary a type of the church through whom the Holy Spirit conceives and bears children of the kingdom by the miracle of the new birth

馬利亞是教會的預表，聖靈透過她孕育並透過新生的奇蹟產生天國的子民

- Joseph is a type of a servant of the kingdom who take the cross, believes and obeys Heaven's commands to keep the testimony of Jesus

約瑟是個國度僕人的預表，他背起十字架，相信並遵守天的命令，保守耶穌的見證



Matthew's gospel reveals the continuity of the history of Redemption as it changes from Israel's past toward a coming eternal kingdom

馬太福音啟示了救贖史的連續性，從以色列的過去轉向即將到來的永恆國度

1. Matthew 3 reveals the beginning of the great transition of God's kingdom on earth after 400 yrs. of "Heaven's hidden rule"

馬太福音三章啟示在「天上隱藏權柄」的四百年之後, 神的國在地上開始了極大的轉變

2. John the baptizer is sent as the "epoch changing vessel" bridging the end of the Old Covenant as its greatest prophet (Malachi 4.5; Matt.11.11) and the New Covenant as its herald (Matt.3.1)

施洗約翰被差遣為「改變時代的器皿」，作為舊約末了最偉大的先知 (瑪拉基書 4:5; 馬太福音11:11) 和以新約作為先鋒 (馬太福音 3.1)的橋樑

3. The kingdom call comes with violence resulting in either repentance and baptism (death) into life or the fires of judgment

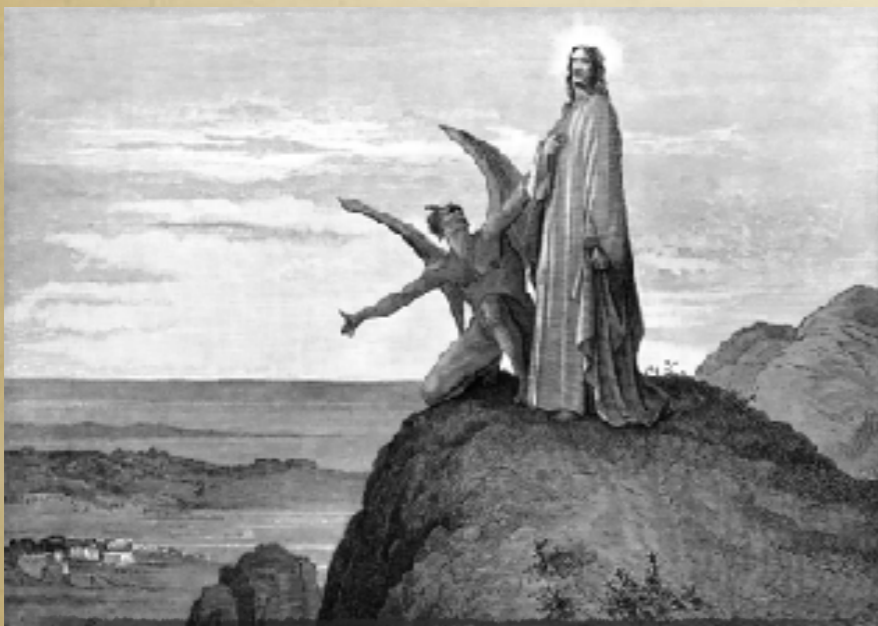
國度的呼召伴隨著暴力，其結果是悔改和受洗(死), 進入生命或審判之火



thy 祢的國
KINGDOM
COME
降臨

**Matt 3-4 reveals the kingdom coming in
four initial divine movements:**

馬太3-4章啟示國度來臨時四個初步的神聖行動：



- 1) Herald prepares the way for the King
先鋒為王預備道路
- 2) King commended by Heaven at His baptism
王受洗時受到天上的表揚
- 3) King's reign tested by Satan in the wilderness
王的掌權在曠野受到撒旦的考驗
- 4) King calls the first disciples in His kingdom
王呼召祂國度裡的第一批門徒

Gospel of Matthew's POV

馬太福音的屬天視角

Matthew's gospel uses an economy of chosen words which elicit deep feelings among the Jews

馬太福音使用了一些精選的詞語，引起了猶太人深刻的感受

1. Matthew's brief description of John reminded the Jews of Elijah and the last words of the OT
馬太關於約翰的簡短描述讓猶太人想起以利亞和舊約裡最後的一些話
2. The background of the wilderness and desert brought back shared memories of Israel's early history
荒野和沙漠的背景帶回了以色列早期歷史的共同回憶
3. The setting of the Jordan river brought back images of Israel's miraculous beginnings in the past
約但河的環境讓人回想起以色列過去奇蹟般的開始



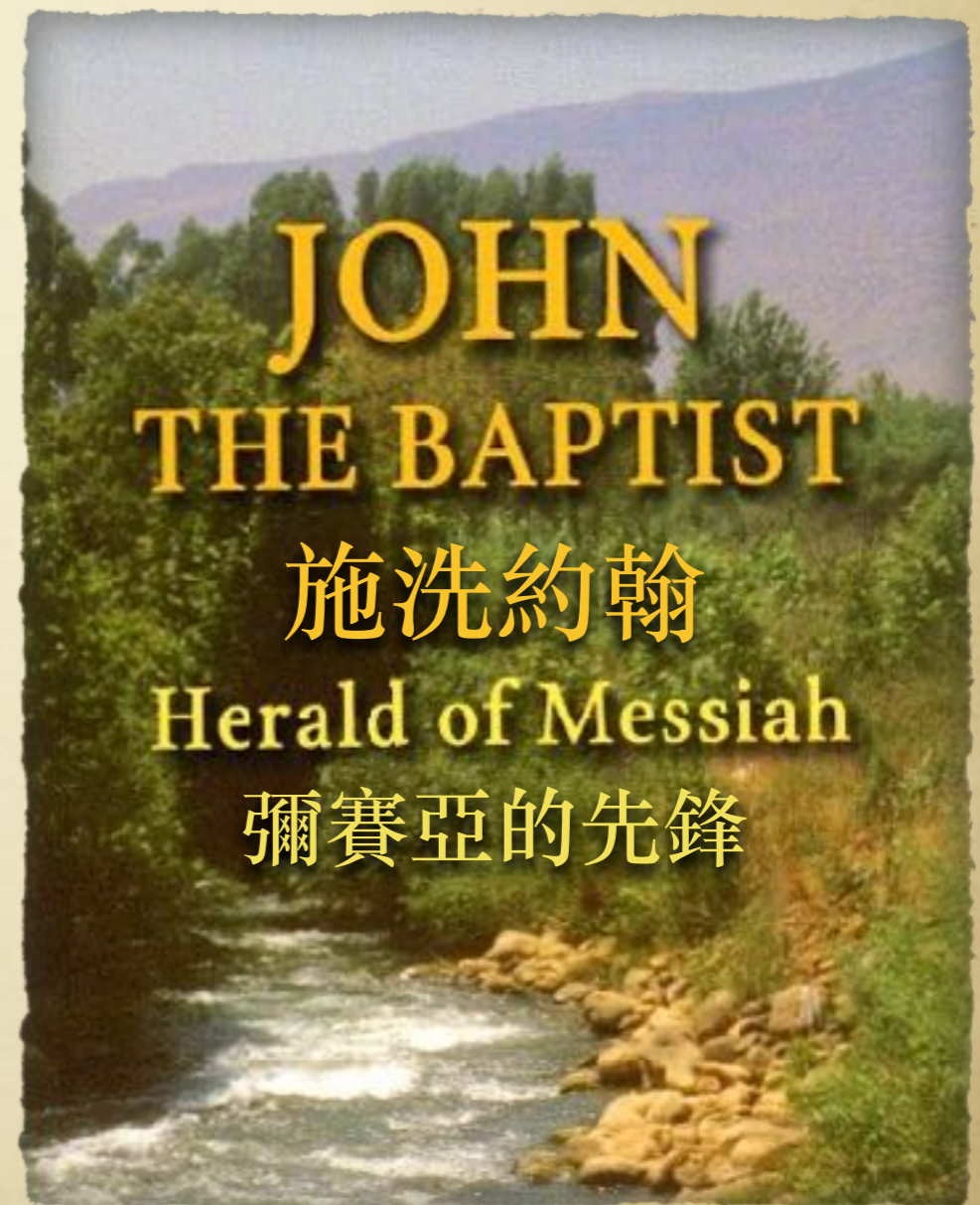
Matthew 馬太福音 3:1-17:

“Repent for the Kingdom of the Heavens is at hand”

「天國近了，你們應當悔改」

John's was the Kingdom herald:
約翰是個國度的先鋒:

- 1) **Announcing** the gospel to Israel that the kingdom of the heavens is at hand
向以色列人**宣佈**天國近了的福音
- 2) **Preparing** a people for the coming of the King by repentance and baptism
人藉著悔改和受洗為君王的到來做好**預備**
- 3) **Declaring** that the King's judgment is coming with ax, threshing fork and fire
宣告王的審判將帶著斧頭、簸箕和火而來
- 4) **Promising** the Messiah is near who will baptize in the Spirit and fire
應許彌賽亞的臨近，祂將以聖靈與火施洗



Matthew 3.1-3 Gospel: 馬太福音3:1-3 福音:

Matt. 3.1 *In those days John the Baptist came preaching in the wilderness of Judea,*

太3:1 那時, 有施洗的約翰出來, 在猶太的曠野傳道, 說:

Matt. 3.2 *“Repent, for the kingdom of heaven is at hand.”*

太3:2 「天國近了, 你們應當悔改。」

Matt. 3.3 *For this is he who was spoken of by the prophet Isaiah when he said, “The voice of one crying in the wilderness: ‘Prepare the way of the Lord; make his paths straight.’”*

太3:3 這人就是先知以賽亞所說的, 他說: 『在曠野有人聲喊著說: 「預備主的道, 修直他的路。」』

Kingdom at Hand 天國近了

1. “***In those days:***” * Matthew sets the timing of his gospel (KTZ) to “***those days***” when John commenced the Kingdom’s outward manifestation as its herald thus fulfilling two more Kingdom prophecies as “proofs:”
Isa. 40.3-5 & Mal. 4.5-6
「那時」*馬太對於他的福音時間安排是「那些日子」——當約翰作為先鋒, 開始了國度外在的彰顯時, 這也應驗了兩處國度的預言作為「證明」:
「***以賽亞書40:3-5*** 及***瑪拉基書 4:5-6***」
2. The Angel had prophesied to his priestly father Zechariah that John would be great, live as a Nazirite and turn the sons of Israel back to Lord
天使曾向他的祭司父親撒迦利亞預言, 約翰將要為大, 以拿細耳人的身份生活, 並使以色列的子民回轉歸主
3. So John grew up knowing of this prophetic calling to prepare a people who would thus prepare a highway (a righteous people) for the Messiah’s coming to earth in His glorious kingdom
因此約翰在成長的過程中就知道這個預言性的呼召就是要去預備一幫人(公義的人)能為彌賽亞降臨到世上來到祂榮耀的國度前預備道路

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Kingdom at Hand 天國近了

FOOTNOTES 註腳

1. John's disciples and followers were many and they remained his disciples among the Jews into the 2nd century
約翰的門徒和跟隨者很多, 他們在猶太人中一直是他的門徒, 直到第二世紀
2. Josephus refers to John more than Jesus in his Jewish History
約瑟夫在他的猶太歷史中提到約翰比耶穌還多
3. But Matthew gives much less detail about John than the other gospels only mentioning John as he relates to Jesus and His Kingdom
但馬太福音對約翰的詳細描述比其他福音書要少得多, 僅在涉及耶穌和他的國度時提到約翰

John Fulfilling Isaiah's Prophecy

約翰應驗了以賽亞的預言

Matt. 3.3

For this is he who was spoken of by the prophet Isaiah when he said, "The voice of one crying in the wilderness: 'Prepare the way of the Lord; make his paths straight.'"

太3:3

這人就是先知以賽亞所說的，他說：『在曠野有人聲喊著說：「預備主的道，修直他的路。」』

Isaiah 40 begins the 2nd half of Isaiah prophesying the coming of the “servant of JHVH” to redeem His people

以賽亞書40章開始了以賽亞後半部分，預言了「**耶和華的僕人**」要來救贖祂的子民

1) Judgment had been the burden of *Isa. 1-39*; now “Comfort, comfort my people,” was the gospel of *Isa. 40-66*

審判是賽 1-39 的負擔；現在「**安慰、安慰我的百姓**」是**以賽亞書40-66章**的福音

2) John first heard the Kingdom Call to dwell in the desert himself for his own holy preparation:

約翰首先聽到了國度的呼召，要他為自己的神聖預備自己住在曠野裡：

John the Baptist: epoch changing vessel

施洗約翰——劃時代的器皿

* “*In those days*” 「那時」

When JHVH wants to change the epoch of His kingdom He chooses a special vessel

當耶和華想要改變祂國度的紀元時，祂會選擇一個特殊的器皿

1) These vessels are “Nazirites” set apart either outwardly or in spirit: Moses; Samuel; Elijah; Daniel; John

這些器皿是「拿細耳人」，無論在外表或屬靈上都被分別出來：摩西、撒母耳、以利亞、但以理、約翰

2) These vessels have extraordinary births

這些器皿有著非比尋常的誕生



John the Baptist: epoch changing vessel

施洗約翰——劃時代的器皿

* “*In those days*” 「那時」

The kingdom dispensation of Law was to become the dispensation of grace

國度的律法時代將成為恩典時代

3) John was this human vessel that JHVH uses to bring in the new age
 約翰是耶和華用來帶入新時代的人的器皿

4) There now still remains a final epoch changing vessel that will bring in the final Kingdom of Righteousness

現在仍有一個最後的劃時代的器皿
 將會帶進最後的公義國度



Matthew 3.4-6 Gospel: 馬太福音3:4-6 福音:

Matt. 3.4 Now John wore a garment of camel's hair and a leather belt around his waist, and his food was locusts and wild honey.

太3:4 這約翰身穿駱駝毛的衣服, 腰束皮帶, 喫的是蝗蟲野蜜。

Matt. 3.5 Then Jerusalem and all Judea and all the region about the Jordan were going out to him,

太3:5 那時, 耶路撒冷和猶太全地, 並約但河一帶地方的人, 都出去到約翰那裡。

Matt. 3.6 and they were baptized by him in the river Jordan, confessing their sins.

太3:6 承認他們的罪, 在約但河裡受他的洗。

John the Kingdom Herald 國度的先鋒約翰

4. John dressed and lived like Elijah: he was a severe man, ascetic; one burdened with a sense of the sin of his times and fill with the zeal of the Lord. 約翰的穿著和生活與以利亞相似: 他是個嚴厲的人, 禁慾; 一個對於他的時代的罪感到沉重的人, 並充滿著對主的熱心。

FOOTNOTES 註腳

John's elderly parents probably died when he was young and some say he found his way to the Essenes in Qumran but his calling by God drove him into the public arena as a herald rather than living in Essenian separation and isolation 約翰年邁的父母可能在他年輕時就去世了, 有人說他自己找到了昆蘭的愛色尼人, 但神對他的呼召, 驅使他進入公眾的領域作先鋒, 而不是活在艾賽尼派的分別與孤立中

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John the Kingdom Herald 國度的先鋒約翰

5. His powerful message to repent and be baptized before the coming judgment caused a great revival throughout Judea:

他強而有力的信息關於在將要到來審判前的悔改和受洗, 在猶大地帶來了極大的復興:

- a. **Water** - get down, repent and die to sin
水 —— 下來, 悔改, 向罪死
- b. **Road** - get busy fixing and straightening the king's Highway
路 —— 忙著修復和修直王大道
- c. **Axe** - all fruitless trees will be chopped down
斧頭 —— 所有不結果子的都會被砍下
- d. **Threshing fork** - all your works thrown up in the air and separated
簸箕(篩穀叉) —— 你所有的工作都被拋在空中並被分別
- e. **Fire** - all the chaff burned up
火 —— 所有的糠秕都會被燒盡

John in the spirit of Elijah

施洗約翰有著以利亞的靈

1) John eventually rejected his family priesthood remaining a Nazirite in the wilderness in the power and spirit of Elijah

(**Lu.1.17**)

約翰最終拒絕了他的家庭祭司職位，在曠野中以利亞的力量和靈，繼續作拿細耳人(**路1:17**)



John in the spirit of Elijah

施洗約翰有著以利亞的靈

2) He came to realize he was the prophet to come promised just before the Day of the Lord in fulfillment of **Mal.3.1** and **4.5-6**

他開始意識到他在主的日子之前應許而來的先知，應驗了瑪拉基書 3:1 和 4:5-6

a. Like Elijah he remained a Nazirite rejecting the world's money, food (locusts and wild honey) and shelter and choosing a rugged life of solitude

像以利亞一樣，他繼續作拿細耳人，拒絕世上的金錢、食物（蝗蟲和野蜂蜜）和住所，選擇了崎嶇的孤獨生活

b. He clothed himself like Elijah (**2K1.8**)

他的穿著像以利亞 (王下1:8)

c. He lived in the Judean wilderness along the Jordan where Elijah hid from Ahab

他住在約但河沿岸的猶大曠野，是以利亞躲避亞哈之地



Matthew 馬太福音 3.7-10:

Matt. 3.7 *But when he saw many of the Pharisees and Sadducees coming for baptism, he said to them, "You brood of vipers, who warned you to flee from the wrath to come?"*

太3:7 約翰看見許多法利賽人和撒都該人也來受洗, 就對他們說:「毒蛇的種類, 誰指示你們逃避將來的忿怒呢?」

Matt. 3.8 *"Therefore bear fruit in keeping with repentance;*

太3:8 你們要結出果子來, 與悔改的心相稱。

Matt. 3.9 *and do not suppose that you can say to yourselves, 'We have Abraham for our father'; for I say to you that from these stones God is able to raise up children to Abraham.*

太3:9 不要自己心裡說:「有亞伯拉罕為我們的祖宗。」我告訴你們, 神能從這些石頭中給亞伯拉罕興起子孫來。

Matt. 3.10 *"The axe is already laid at the root of the trees; therefore every tree that does not bear good fruit is cut down and thrown into the fire.*

太3:10 現在斧子已經放在樹根上, 凡不結好果子的樹, 就砍下來, 丟在火裡。

Repentance and Judgment 悔改及審判

6. Matt.3.7 can either be translated the Pharisees and Sadducees came **"to be baptized"** or **"to observe the baptizing"**

馬太福音 3.7 可以翻譯為法利賽人和撒都該人「來受洗」或「觀看洗禮」

7. If they came to be baptized John rebuked them for assuming his baptism was some religious cleansing ritual when it involved a completely new life of repentance and righteousness

如果他們來受洗, 約翰就會斥責他們, 因為他們以為他的洗禮是某種宗教的淨化儀式, 而實際上這涉及悔改和公義的全新生活

8. **"Brood of vipers"** - out of one snake comes many little slithering vicious snakes who bite and devour by nature

「毒蛇的種類」 - 從一條蛇中生出許多滑行的小蛇, 它們天生就會咬人、吞食

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Repentance and Judgment 悔改及審判

9. Jesus also called them a brood of vipers in **Matt.23.33**

耶穌也稱他們為毒蛇的種類 太23:33

10. The time of judgment had come and religion would be tested according to whether it bore righteous fruit in the kingdom

審判的時候已經到了, 宗教將受到考驗, 看是否在國度裡結出義的果子

11. Just being **Abraham's sons** was no guarantee that they were true children of Abraham whose faith was counted as righteousness (**Rom.9.6**)

僅僅作為亞伯拉罕的子孫並不能保證他們是信心顯為義的亞伯拉罕的真後裔 (羅馬書9.6)

Kingdom Repentance 國度的悔改

Repentance 悔改:

- In He. “shuv” = to turn around and go the opposite way
在希伯來文裡的“shuv”= 轉身朝相反的方向走
- In Gk. “metanoia” = the change the mind
在希伯來文裡的“metanoia”= 改變主意

- 1) Repentance was more than feeling sorry for sins which Paul calls “remorse” or “regret” (2 Cor. 7.10)
悔改不只是為罪感到難過，保羅稱之為「憂愁」或「懊悔」(林後7:10)
- 2) Notice Matt.3.6 says those baptized were publicly “confessing their sins.”
注意馬太福音 3:6 提到那些受洗的人公開的「承認他們的罪」
- 3) For the Jews John and Jesus’ call to repentance was seen at first to be in continuity with the former prophets who called Israel to radically change their lives - not only asking forgiveness, but turning back to the covenant of righteousness which they had broken
對猶太人來說，約翰和耶穌呼召悔改，首先被視為連於之前的先知，因為他們呼籲以色列從根本上改變他們的生活 - 不僅請求赦免，並也轉回他們所破壞的公義之約
- 4) Until Jesus’ death saved by the grace of God this baptism of repentance could only really be preparatory to the kingdom
這悔改的浸真的只能為國度做預備，直到耶穌的死帶來神恩典的拯救為止

repent, repentance - to turn away from sin and start to follow God completely. To repent means to change the direction of one's life.
Jeremiah 5:3-4
Matthew 3:1-12
Mark 1:14-15
Acts 20:21
2 Corinthians 7:10

悔改、懺悔:

遠離罪並開始完全跟隨神。悔改意味著一個人改變一生的方向。

耶利米書 5: 3-4

馬太福音 3:1-12

馬可福音 1:14-15

使徒行傳 20: 21

哥林多後書 7:10

The Wilderness - Kingdom Crossroads

曠野 —— 國度的十字路口



God used the “wilderness” in Israel’s past for four spiritual purposes
神使用以色列過去的「曠野」來達到四個屬靈的目的

1) Wilderness wandering was not random because “Heaven ruled” over them - Deut.8.2

“The Lord your God led you all the way [forty years] in the wilderness.”

曠野的漂流並不是隨意的，因為在他們之上，「天掌權」 - 申命記 8:2 「耶和華你的神在曠野引導你（四十年）」

2) God used the wilderness to humble - Deut.8.2 “that he might humble you.”

神使用曠野帶來謙卑 - 申命記 8:2 「祂要使你謙卑」

The Wilderness - Kingdom Crossroads

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神使用以色列過去的「曠野」來達到四個屬靈的目的

- 3) God used the wilderness to Deut.8.2 “test you and to know what was in your heart”
神利用曠野來 申命記 8:2 「苦煉你、試驗你、要知道你心內如何」
- 4) God taught them the value of His every Word in the wilderness Deut.8.3 “that he might make you know that man does not live by bread alone, but by every word that comes from the mouth of the Lord.”
神在曠野教導他們祂每一句話的價值 《申命記》 8.3 「使你知道人活著不是單靠食物，乃是靠耶和華口裡所出的一切話。」

The Wilderness - Kingdom Separation

曠野 —— 國度的分別



The kingdom of the heavens starts in the “wilderness”

神的國從「曠野」開始

- 1) Wilderness Voice: The “Kingdom Voice” is first heard in the wilderness not Jerusalem (“midbar” = wilderness in He. comes from the root word “dabar” lit. means “to speak”)**
曠野的聲音：「國度的聲音」首先是在曠野而不是在耶路撒冷聽到的（“midbar” = 希伯來語中的曠野，來自字根“dabar”，字面意思是「說話」）
- 2) Wilderness Repentance: Many who come to the wilderness are convicted their lives were wandering in a wilderness of sin and repent**
曠野悔改：許多來到曠野的人都知道他們的生命是在罪惡的曠野中飄流，並悔改
- 3) Kingdom servants: God often “sends” his servants into a “wilderness” to test their identity in preparation for the Kingdom**
國度的僕人：神時常「差遣」祂的僕人到「曠野」去測試他們的身份，為國度做預備