

# 馬太福音

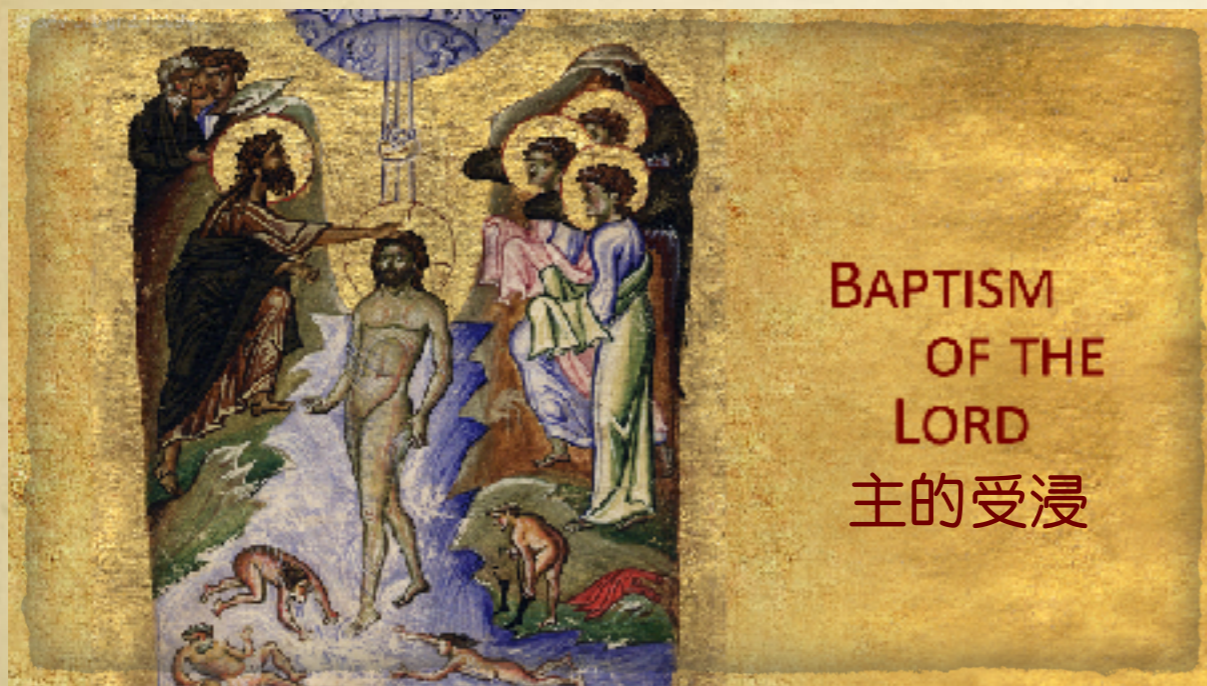
# The Gospel of Matthew

Chapter 3-4: The King Presented and Tempted

第3-4章：王的登場及受試煉

# Kingdom Mystery: Jesus the Messiah Presented and Assailed

## 國度的奧秘：彌賽亞耶穌的顯現與被攻擊



Matthew presents Jesus the King of the Jews promised in the OT prophets 馬太呈現耶穌是舊約先知所應許的猶太人的王

1. Jesus the king exalted: by the Magi and now at his Baptism by His Father in Heaven  
耶穌被高舉的王：是藉著博士和此刻祂在受天父的洗
2. Jesus assailed: by Herod in his rage and by Satan in wilderness  
耶穌被攻擊：是因著希律的憤怒和在曠野的撒但
3. The CROSS is the mystery of the Kingship of the heavens throughout Matthew's gospel  
貫穿馬太福音的是——十字架是諸天王權的奧秘，

# Matthew's Gospel now takes us further in to the supernatural realm of the Kingdom of the heavens

## 馬太福音現在帶我們更進一步的進入天國超自然的領域

### Miracles in the first 2 chapters:

#### 最開始的兩章裡的神蹟:

1. 5 "Heaven dreams" given to Joseph and the Magi  
5 個賜給約瑟和博士的「屬天之夢」
2. 4 angelic appearances to Joseph and the Magi  
4次天使向約瑟及博士顯現
3. 4 references to a miraculous star leading the Magi  
4 處提及帶領博士的奇妙之星
4. 3 references to the supernaturally natural virgin birth  
3 次提及超自然的童女生子
5. 5 supernatural prophecies surrounding Jesus' birth  
5 個關於耶穌誕生的超自然預言



# Matthew's Gospel now takes us further in to the supernatural realm of the Kingdom of the heavens

## 馬太福音現在帶我們更進一步的進入天國超自然的領域

Now the King's Presentation and Temptation take us into further miraculous realms of the Kingdom of the heavens:

現在王的呈現和試探將我們帶入天國更神奇的領域：

1. The baptism: the heavenly kingdom opens over the earth

受浸：天國向全地敞開

2. A supernatural "Voice" is heard

聽到超自然的「聲音」

3. God the Father's exults in His son

父神因祂的兒子而喜樂

4. The Holy Spirit comes down as a gentle dove

聖靈像溫柔的鴿子降臨

5. "Spiritual warfare with Satan "in the heavenlies"

「在諸天界」與撒但的屬靈爭戰

6. 3 temptations involving real and possible miraculous acts

3個試探涉及真實的和可能的神蹟





Matthew 3-4 still “**in those days**” of transition in the history of Redemption from Israel’s past Kingdom Covenant under the Law into a new Kingdom Covenant of Grace

馬太福音3-4章的「**那時**」，仍然是在救贖歷史中從以色列過去在律法之下的國度之約轉換到新的國度恩典之約的時段

1. John the baptizer an “epoch changing vessel” heralding the coming Kingship of the heavens  
施洗者約翰是“劃時代的器皿”，預示著天上王權的到來
2. Jesus presents Himself as Messiah at baptism and in a violent confrontation with Satan in the wilderness  
耶穌在受洗時以及在曠野與撒旦的猛烈的對峙中以彌賽亞的身份出現

# Matthew's Resonant Jewish Setting

## 馬太福音引起共鳴的猶太背景

Matthew sets his gospel in scenes rich with meaning to the Jews:

馬太福音的場景  
對猶太人來說意義重大：

1. **John's** description takes the Jews back to the days of Elijah and his promised return at the end of the age  
約翰的描述將猶太人帶回以利亞的時代以及他所應許的末世再來
2. The **wilderness** and desert have historic significance in Israel's walk and wanderings  
曠野和沙漠對以色列的行走和飄流具有歷史意義
3. The **Jordan river** elicits images of God's miraculous mercies as they entered their inheritance promised the Patriarchs from the beginning  
約但河刻劃出神驚異的恩典是從他們一開始進入他們先祖所應許的產業時



# The kingdom of the heavens starts in the “wilderness”

## 天國是從「曠野」開始的



### 1) The wilderness in the Bible is always a testing place

#### 聖經中的曠野永遠是個試煉的地方

- a. Instills man's anxious fears: “*great and terrible*” (*Deut.1.19; 8.19*) “*fiery serpents, scorpions and drought*” (*Deut.8.15*) Jesus “*was there with wild beasts*” (*Mk.1.13*)  
灌輸人類焦慮的恐懼:「大而可畏」(申命記 1:19; 8:19)「火蛇、蠍子和乾旱」(申命記 8:15) 耶穌「與野獸在一起」(馬可福音1:13)
- b. Feared by mankind as the dark haunt of the devil and evil spirits (*Lu. 8.28; 11.24*)  
人類害怕它是魔鬼和惡靈出沒的黑暗之地(路8:28; 11:24)
- c. Heaven's proving ground: Jehovah Jireh provides in wilderness: leads by fire and cloud; daily manna; water from rock; raiment (*Deut.8.4*); Elim's rest (*Ex.15.27*)  
天的試煉場: 耶和華以勒在曠野中的供應: 以火柱和雲柱引導; 每日嗎哪; 盤石中的水; 衣服 (申 8: 4) ; 以琳的安息 (出 15: 27)

The kingdom of the heavens starts in the “wilderness”

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2) The word for wilderness in OT comes from the root word “to speak” - “His Voice” found there (*Num.1.1*) (Elijah’s still small voice)

舊約中「曠野」這個字來自於字根「說話」 - 在那裡找到「祂的聲音」  
(民數記 1:1) (以利亞所謂的微小的聲音)

- a. God spoke in wilderness to Moses; Jacob; Joshua; David; Elijah; John; Jesus; Paul  
神在曠野對摩西、雅各、約書亞、大衛、以利亞、約翰、耶穌、保羅說話；
- b. John was sent into the wilderness as “*the Voice crying out in the wilderness*”  
約翰被派往曠野，作為“在曠野呼喊的聲音”
- c. The greatest “test” of the wilderness is to endure the environment of silence and solitude out of which the voice is heard  
關於曠野最大的「考驗」就是要忍受環境的寂靜和孤獨，在其中才能聽見聲音



# “The wilderness” a mystery of the kingdom of the heavens

## 「曠野」乃是天國的一個奧秘



- 1) The wilderness a spiritual type: kingdom living includes a “sojourn for a season” as a test to expose and produce character in His children  
曠野是個屬靈的預表：國度的生活包括「暫時的寄居」，作為考驗，來暴露並產生祂兒女的品格
- 2) Once the fear of wilderness silence is conquered it becomes a place of communion, God’s speaking, “12 wells and 70 palms of rest”  
一但克服了對於曠野寂靜的恐懼，它就成為一個交通的地方，神的話語是「12口井和70棵可安歇的棕櫚樹」
- 3) The wilderness is the place where the Lord reveals His real love for you as He possesses, provides, leads, protects and ‘casts out’ your demons  
當祂擁有、供應、帶領、保護並「趕出」你的惡魔，曠野就成了主向你顯明祂真愛的地方

# “The wilderness” a mystery of the kingdom of the heavens

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Deut. 申命記 32.9

*“For the LORD’S portion is His people; Jacob is the allotment of His inheritance.  
耶和華的分, 本是他的百姓。他的產業, 本是雅各。*

Deut. 申命記 32.10

*“He found him in a desert land, And in the howling waste of a wilderness;  
He encircled him, He cared for him, He guarded him as the pupil of His eye.  
耶和華遇見他在曠野荒涼野獸吼叫之地, 就環繞他、看顧他、保護他,  
如同保護眼中的瞳人。*

Deut. 申命記 32.11

*“Like an eagle that stirs up its nest, That hovers over its young,  
He spread His wings and caught them, He carried them on His pinions.  
又如鷹攪動巢窩, 在雛鷹以上兩翅搨展, 接取雛鷹, 背在兩翼之上。*

Deut. 申命記 32.12

*“The LORD alone guided him, And there was no foreign god with him.  
這樣, 耶和華獨自引導他, 並無外邦神與他同在。*

**Matthew 馬太福音3:11-12:**  
**John heralds the coming of the mighty one**  
**約翰預示著一位大能者的到來**

**Matt. 3.11** "As for me, I baptize you with water for repentance, but He who is coming after me is mightier than I, and I am not fit to remove His sandals; He will baptize you with the Holy Spirit and fire.

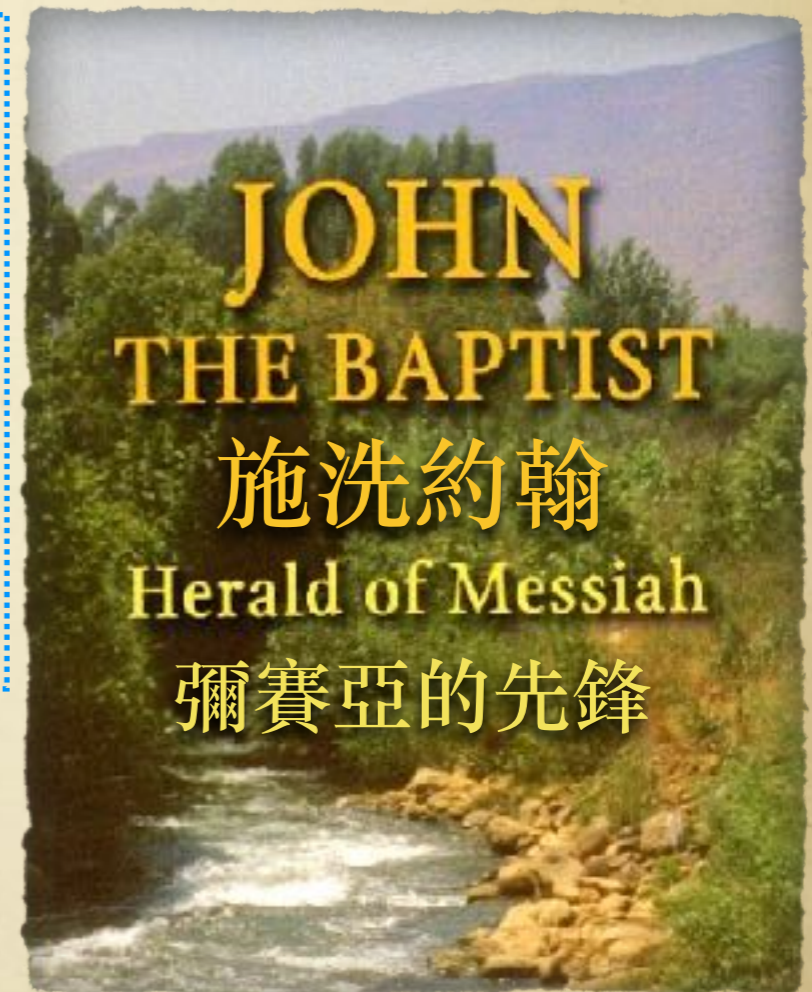
**太 3:11** 我是用水給你們施洗，叫你們悔改。但那在我以後來的，能力比我更大，我就是給他提鞋，也不配。他要用聖靈與火給你們施洗。

**Matt. 3.12** "His winnowing fork is in His hand, and He will thoroughly clear His threshing floor; and He will gather His wheat into the barn, but He will burn up the chaff with unquenchable fire."

**太 3:12** 他手裡拿著簸箕，要揚淨他的場，把麥子收在倉裡，把糠用不滅的火燒盡了。

John decreases as he lifts up the coming one who is his highest privilege to proclaim  
當約翰高舉即將來臨的那位時，他降卑自己，  
這是他以最高的特權宣告的那位

1. His coming will bring the Holy Spirit's purging fire as His righteous kingdom arrives  
當祂公義的國度到來時，祂的到來會帶來聖靈煉淨的火
2. Excitement was high as John had the people "*in a state of expectation*" of the coming kingdom of the heavens (Lu.3.15)  
約翰使百姓「指望」天國的到來是興奮揚溢的（路加福音3：15）
3. When will he come? how will he come? 祂什麼時候來？ 祂會怎麼來呢？



# Jesus' Baptism 耶穌的受浸

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Matthew 3.13-17  
馬太福音 3: 13-17



## Matthew 3.13-17

### 馬太福音3:13-17

**Matt. 3.13** Then Jesus \*arrived from Galilee at the Jordan coming to John, to be baptized by him.

太3:13 當下,耶穌從加利利來到約但河,見了約翰,要受他的洗。

**Matt. 3.14** But John tried to prevent Him, saying, "I have need to be baptized by You, and do You come to me?"

太3:14 約翰想要攔住他,說:「我當受你的洗,你反倒上我這裡來麼?」

**Matt. 3.15** But Jesus answering said to him, "Permit it at this time; for in this way it is fitting for us to fulfill all righteousness." Then he \*permitted Him.

太3:15 耶穌回答說:「你暫且許我,因為我們理當這樣盡諸般的義。」〔或作禮〕於是約翰許了他。

## Jesus Baptized 耶穌受洗

**1. Only in Matthew are we told John tried to prevent this baptism**

只有在馬太福音告訴我們約翰試圖攔阻這個受洗

- a. The sign of the dove had not yet been given to John to identify the Lamb  
約翰還沒有得到鴿子的記號來識別羔羊
- b. But a holy man has sensitivity to holiness and is immediately humbled in the presence of one greater  
但一個聖潔的人對聖潔很敏感,並立即在一位更偉大的人面前謙卑

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## Jesus Baptized 耶穌受洗

2. Jesus' 1st act in Matthew is righteous:

**"to fulfill all righteousness"** by obedience to the Voice from heaven  
耶穌在馬太福音裡的第一個行動是公義的: 藉著順服從天上來的聲音而「盡諸般的義」

a. Jesus asked John to allow it at this time even though it seemed a reversal of authority to John

耶穌對約翰說暫且許了的時候, 看似乎是將主權反交給了約翰

b. For Jesus John's baptism was not for repentance but in order to identify as Son of Man with all sinners who must die to sin

對耶穌而言, 約翰的洗不是為了悔改, 而是為了驗證人子和所有的罪人必須為罪而死

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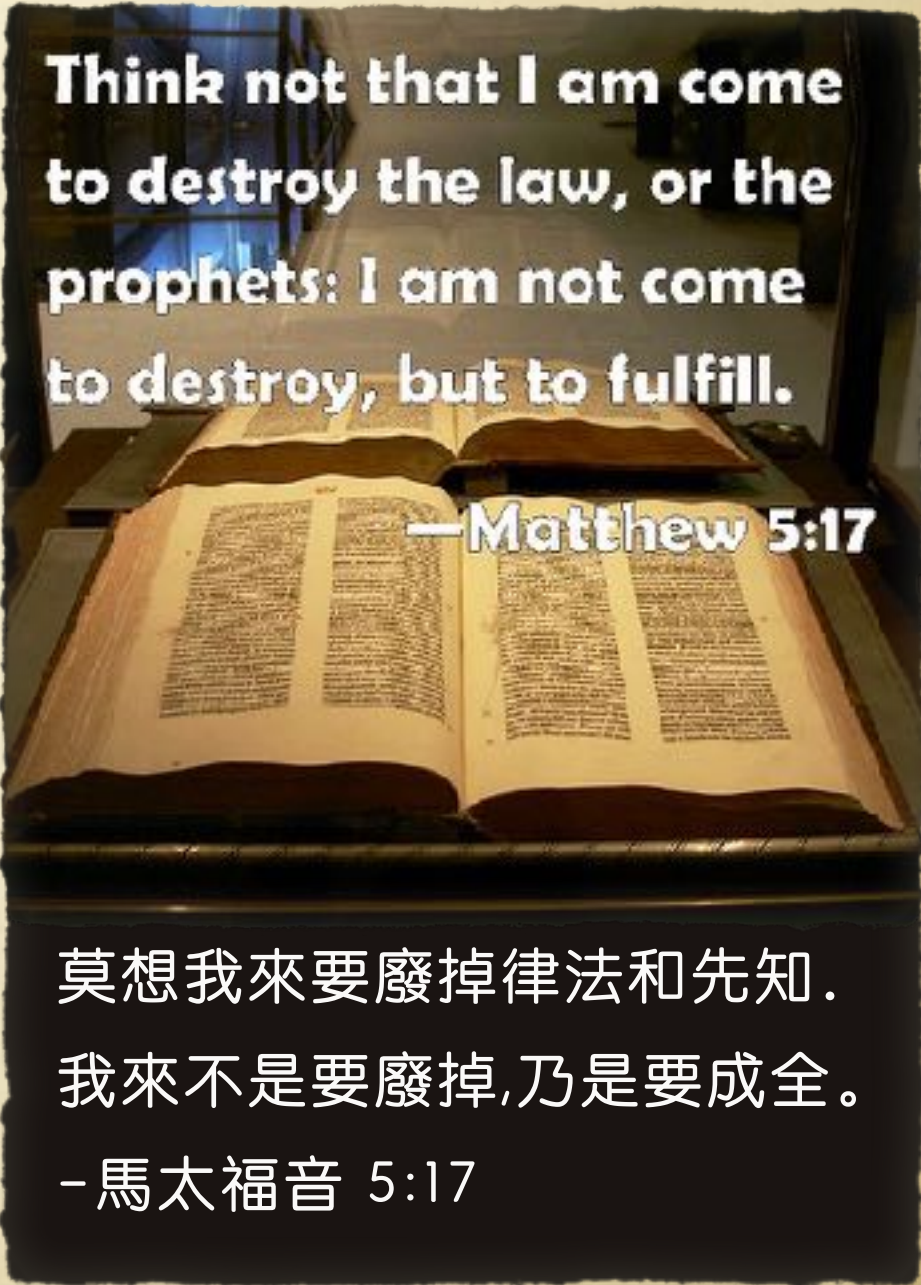
## Jesus Baptized 耶穌受浸

### FOOTNOTES 註腳

1. "Then" - Matthew deliberately connects the highly anticipated coming of the Messiah with the shock of Jesus' understated and humble anti-climactic kingdom appearance  
「當下」——馬太刻意將萬眾期待的彌賽亞降臨與耶穌低調、謙遜、反高潮的國度顯現所帶來的震撼聯起來
2. The coming of the Messiah was not supposed to be so lowly and humble  
彌賽亞的來臨不該如此的低下和卑微
3. Jesus was taking up his cross in his baptism which was a mystery unknown to John and Israel  
耶穌在洗禮中背起十字架, 這是約翰和以色列人所不知道的奧秘

# Kingdom Righteousness 國度的公義

- Matthew the scribe disciple repeatedly stresses the importance of righteousness “being fulfilled”  
文士門徒馬太一再強調「成全了」義的重要性
- It was necessary for Jesus to be baptized to fulfill all righteousness  
耶穌必須受洗才能盡諸般的義
  - a. For John it was necessary to fulfill his righteous calling as ‘Baptizer’ even including preparing the King  
對約翰而言, 盡諸般的義的呼召是為成為施浸者也包括為成為王而做準備
  - b. For the Son of Man it was necessary to identify with Adam’s race in order to redeem them  
對人子而言, 祂必須認同亞當的族類, 以拯救他們
  - c. Jesus took up the cross in his baptism and ministered with the cross in view in order to fulfill all righteousness (Lu.12:50)  
耶穌在祂受浸時背起了十字架, 並以十字架為目標來事奉, 以盡諸般的義 (路12:50)



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

—Matthew 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。  
-馬太福音 5:17



# Jesus' Wilderness Temptation

耶穌在曠野的試探

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Matthew 4.1-11  
馬太福音 4: 1-11



## Matthew 3.13-17

### 馬太福音3:13-17

**Matt. 3.16** After being baptized, Jesus came up immediately from the water; and behold, the heavens were opened, and he saw the Spirit of God descending as a dove and lighting on Him,

**太3:16** 耶穌受了洗,隨即從水裡上來;天忽然為他開了,他就看見神的靈,彷彿鴿子降下,落在他身上。

**Matt. 3.17** and behold, a voice out of the heavens said, "This is My beloved Son, in whom I am well-pleased."

**太3:17** 從天上有聲音說:「這是我的愛子,我所喜悅的。」

## Jesus Baptized 耶穌受洗

**Now** Matthew reveals three powerful manifestations of the King's reign as heaven opened - the spiritual lesson of the kingdom is clear: **1Pet.5.6**

現在,馬太啟示天開了,王掌權的三個有力的彰顯 - 國度的屬靈教訓是清楚的: 彼前 5:6

1. "The heavens opened" (Mark adds that they were "torn" or "rent" open with cosmic force) cf. **Isa.64.1ff.**  
「天……開了」(馬可補充說,它們被宇宙的力量「撕裂」或「撕」開 (賽64:1))
2. Matthew emphasizes that the Spirit dove anointing was for Jesus' eyes: "He saw the Spirit of God descending as a dove and lighting on Him"  
馬太強調像鴿子的聖靈恩膏是為了耶穌的眼睛: 「他就看見神的靈彷彿鴿子降下,落在他身上(照亮祂)」

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3. Matthew is careful to capture the OT wording God spoke from Heaven:

**Ps.2.7** and **Isa.42.1**

馬太仔細地捕捉了神從天上所說的舊約裡的話: **詩2:7** 和 **賽42:1**

4. The baptism was a special kingdom moment when Father, Son and Spirit appeared together upon earth

受洗是一個特別的國度時刻——父、子和聖靈一起出現在地上

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## Jesus Baptized 耶穌受洗

### FOOTNOTES 註腳

Jesus' baptism would bring a Jew back to two epoch changing "baptisms" in the history of kingdom of God

耶穌的受洗將會把猶太人帶回國度  
歷史上兩個劃時代的「受洗」

a. Jesus was humbly identifying with Israel as they were baptized through the Red Sea at the nation's birth (salvation)

耶穌謙卑地認同以色列,當他們的國誕生時,是藉著過紅海而受洗(救贖)

b. Jesus as "Joshua" came up out of the Jordan to lead a new Israel into the kingdom of the heavens

耶穌如同「約書亞」從約但河上來,帶領一個新的以色列進入天國

# kingdom wilderness 國度的曠野



1) Jesus heard “the Voice” and entered the kingdom through righteous baptism and must now find “His Voice” in a wilderness testing

耶穌聽到了「聲音」，並藉著公義的洗進入了國度，現在必須在曠野的試驗中找到「祂的聲音」

2) As Son of Man he must go through the same wilderness as all mankind where fear, need, temptation, exhaustion and Heaven silence wearies the soul

作為人子，他必須和全人類一樣經歷同樣的曠野，在那裡的恐懼、需要、誘惑、疲憊和天的靜默使靈魂困憊

3) Kingdom mystery: Holy Spirit “tested” Jesus in the wilderness by giving the devil permission to “tempt” Him

天國的奧秘：聖靈「試驗」耶穌乃是允許魔鬼在曠野「試探」祂

4) Many Christians saved by grace are confused when God leads into wilderness seasons and are unprepared to overcome temptation (here is another application of the need of kingdom violence)

當神帶領因恩典得救的基督徒進入到曠野時，他們許多是困惑的，也沒有預備好去戰勝試探（這裡是另外一個要用強暴進入天國的應用）

# Setting of Temptation 試探的設定

1. The only possible source of these stories is Jesus himself and the details were meant to prepare his disciples for seasons of testing in the kingdom of the heavens

這些故事唯一可能的來源是耶穌本人，這些細節是為了讓祂的門徒為天國試驗的時期做好準備



Mount Quarantania ("40 days")  
overlooking the Jordan River valley  
從試探山(40晝夜的試探地點)遠眺約但河谷

# Setting of Temptation 試探的設定

## 2. Testing and tempting are different 考驗和試驗是不同的

- a. The 'test' of the wilderness is God proving His servant in preparation for ministry.

曠野的「試驗」是神為著事奉而預備祂的僕人

- b. The 'tempting' of the Devil is to draw away man's soul to sin and independence  
魔鬼的「誘惑」是引誘人的靈魂去犯罪和獨立

## 3. Jesus was tempted during the whole 40 days and afterward again and again in moments of diabolic danger 耶穌在整整 40 天裡受到試探，之後又在危險的時刻一次又一次地受到試探



Mount Quarantania ("40 days")  
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從試探山(40晝夜的試探地點)遠眺約但河谷

## Matthew 4.1-11

### 馬太福音4:1-11

**Matt. 4.1** Then Jesus was led up by the Spirit into the wilderness to be tempted by the devil.

太4:1 當時,耶穌被聖靈引到曠野,受魔鬼的試探。

**Matt. 4.2** And after He had fasted forty days and forty nights, He then became hungry.

太4:2 他禁食四十晝夜,後來就餓了。

**Matt. 4.3** And the tempter came and said to Him...

太4:3 那試探人的進前來、對他說……



## Wilderness Temptation

### 曠野的試探

1. Jesus responded to the Spirit's leading by choosing 40 days of fasting and prayer in preparation for His kingdom service  
耶穌回應聖靈的引導,選擇40天禁食和祈禱,為祂的國度事奉做準備
2. There is no more vulnerable time to temptation than when physically exhausted and hungry after fasting  
沒有比斷食後身體疲憊和飢餓更容易受到誘惑的時候了
3. The devil is here called "**the tempter**" which is one of his common disguises  
魔鬼在這裡被稱為「**那試探人的**」,這是牠常見的偽裝之一



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## Wilderness Temptation

### 曠野的試探

#### FOOTNOTES 註腳

This is the third great slanderous confrontation by the Devil in the Bible  
這是聖經中魔鬼的第三次大毀謗對立

- Gen. 3- Devil slanders God before man  
創3章- 魔鬼在人面前毀謗神
- Job 1- Devil slanders man before God  
伯1章- 魔鬼在神面前毀謗人
- Matt. 4- Devil slanders the Son of God and Son of Man in the wilderness  
太4章- 魔鬼在曠野毀謗神的兒子以及人子

# BACKGROUND : Three Issues 背景 —— 三個問題

#1 Who is satan? (Ha Satan in Heb = “the adversary”; diablo in Gk = “accuser”)

撒旦是誰？（希伯來文的哈撒旦=「對手」；希臘文的暗黑破壞之神=「原告」）

a. A Real Being: one of the sons of God; former covering cherub; fallen star; ruler of this world; leviathan Job 41; angel of light; father of lies

一個真實的存在者：神的兒子之一；前遮蓋的基路伯；墜落的星星；這世界的統治者；約伯記 41 章裡的利維亞坦（鱷魚）；光明的天使；謊言之父

b. Powerful: Murderer; awful in power; roaring lion; 24/7 accuser who vexed Job, Lot, David, Jeshua, Peter; - Michael would not rebuke

強而有力：殺人犯；權力可畏；吼叫的獅子；7天24小時的控告者，惹惱約伯、羅得、大衛、約書亞、彼得；- 米迦勒不會斥責

c. Limited: neither omniscient nor omnipresent; limited by God's permissions; cannot force man's free will - destined to bow the knee to Jesus and banished to hell

有限的：既不是無所不知，也不是無所不在；受神許可的限制；不能強迫人的自由意志－注定要向耶穌屈膝並被放逐到地獄

## BACKGROUND : Three Issues 背景 —— 三個問題

#2 was the Lord really tempted?

主真的受到試探嗎？

- a. Impeccability of Christ = could he have sinned as man?  
基督完美無缺= 祂作為人也會犯罪嗎？
- b. Jesus had no sin nature bent toward sin but could have sinned just as Adam  
耶穌沒有傾向於犯罪的罪性，但能像亞當一樣犯罪
- c. Temptations were real for Jesus as they draw out the human soul to lust  
對耶穌來說，誘惑是真實的，因為它們會引發人類魂裡的慾望
- d. Jesus' strength to resist came bc/of his oneness with Father  
耶穌抵擋的力量來自於祂與天父的合一

#3 Three realms for temptation:

誘惑的三個境界：

- a. The Physical (flesh) tempted by real hunger in wilderness seasons of want  
在曠野匱乏的季節裡，物質的（肉體）受到真正飢餓的誘惑
- b. The immortal spirit in the temple where religious fervor tempts to leap in faith  
在聖殿裡的不朽壞的靈是宗教狂熱者被試探在信心裡跳級的地方
- c. Upon the mountain heights of worldly glory where mankind's sense of higher purpose tempted by vocational ambition  
在世俗榮耀的山峰上，人類的更高目標感受到職業野心的誘惑

## Matthew 4.1-11

### 馬太福音4:1-11

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**Matt. 4.4** *But He answered and said, "It is written, 'MAN SHALL NOT LIVE ON BREAD ALONE, BUT ON EVERY WORD THAT PROCEEDS OUT OF THE MOUTH OF GOD.'"*

太4:4 耶穌卻回答說:「經上記著說:『人活著, 不是單靠食物, 乃是靠 神口裡所出的一切話。』」



## Wilderness Temptation

### 曠野的試探

#### Historic precedent 歷史的先例: wilderness murmuring 在曠野裡的埋怨

**Ex. 17.7** *"Is the LORD among us, or not?"*  
出17:7 「耶和華是在我們中間不是?」

- 1. Basic Principle of living: Man lives by the Word of God (Prov.3.5-6)**  
生活的基本原則: 人活著是靠神的話 (箴言3.5-6)
- 2. Man's physical temptation: seemingly legitimate and rational reaction to human need tempted to bypass God's Will by taking independent initiative**  
人的物質誘惑: 對人類需要的看似合法和理性的反應, 試圖透過採取獨立的主動性來繞過神的旨意

## Matthew 4.1-11 馬太福音4:1-11

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**在曠野裡的埋怨**

**Ex. 17.7 "Is the LORD among us, or not?"**  
**出17:7 「耶和華是在我們中間不是?」**

3. 40 days of fasting and prayer with Heavenly silence can breed "doubt" in the heart and arouse the instinct of self survival to take action  
40天的禁食禱告和天堂般的寂靜可以在心中滋生「懷疑」並激發自我生存的本能採取行動
4. Jesus' unique temptation: will he act as Son of God or Son of Man?  
耶穌獨特的試探: 祂會以神子還是人子的身分行事?

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## Wilderness Temptation 曠野的試探

### Lusts of the flesh 肉體的慾望

#### 1. Basic Principle of living: a righteous man is first spirit, then soul and body

生活的基本原則: 義人首先是靈, 其次是靈魂和身體

a. Jesus original purpose of fasting and prayer in wilderness was to hear from God (Voice)

耶穌在曠野禁食和禱告的最初目的是為了聽來自於神的 (聲音)

b. Jesus acknowledged by quoting from **Deut.8.3** that he knew God was testing his priorities

耶穌引用《申命記8.3》承認祂知道神正在考驗祂的優先順序

c. Jesus only answered Satan with scripture and no debate

耶穌只用經文回答撒旦, 沒有辯論

## Matthew 4.1-11 馬太福音4:1-11

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## Wilderness Temptation 曠野的試探

### Lusts of the flesh 肉體的慾望

#### 2. Jesus' temptation overcome as Son of Man

#### 耶穌以人子的身分勝了試探

- a. As a "son of man" he maintained His abiding dependent unity and trust in His Father  
作為「人子」, 祂保持了對天父持久的依賴和信任
- b. "Seeking His kingship first" means believing God will add "all these things" without needing to "help God"  
「先求祂的王權」意味著相信神會加添「這一切」而不需要「幫助神」

## Matthew 4.1-11 馬太福音4:1-11

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## Wilderness Temptation 曠野的試探

### Lusts of the flesh 肉體的慾望

**3. Lesson #1: Wilderness**  
Temptation is strong when physical and mental strength is weak

功課1: 當體力和精神力量較弱時, 曠野的誘惑就較強

**4. Lesson #2: "doubt" and "self initiative" seem like rational responses but fail the test of waiting upon Jehovah Jireh**  
功課2: 「懷疑」、「自主」看似理性的反應, 卻經不起等候耶和華以勒的考驗



# 4 larger kingdom matters at stake in the Lord's temptations

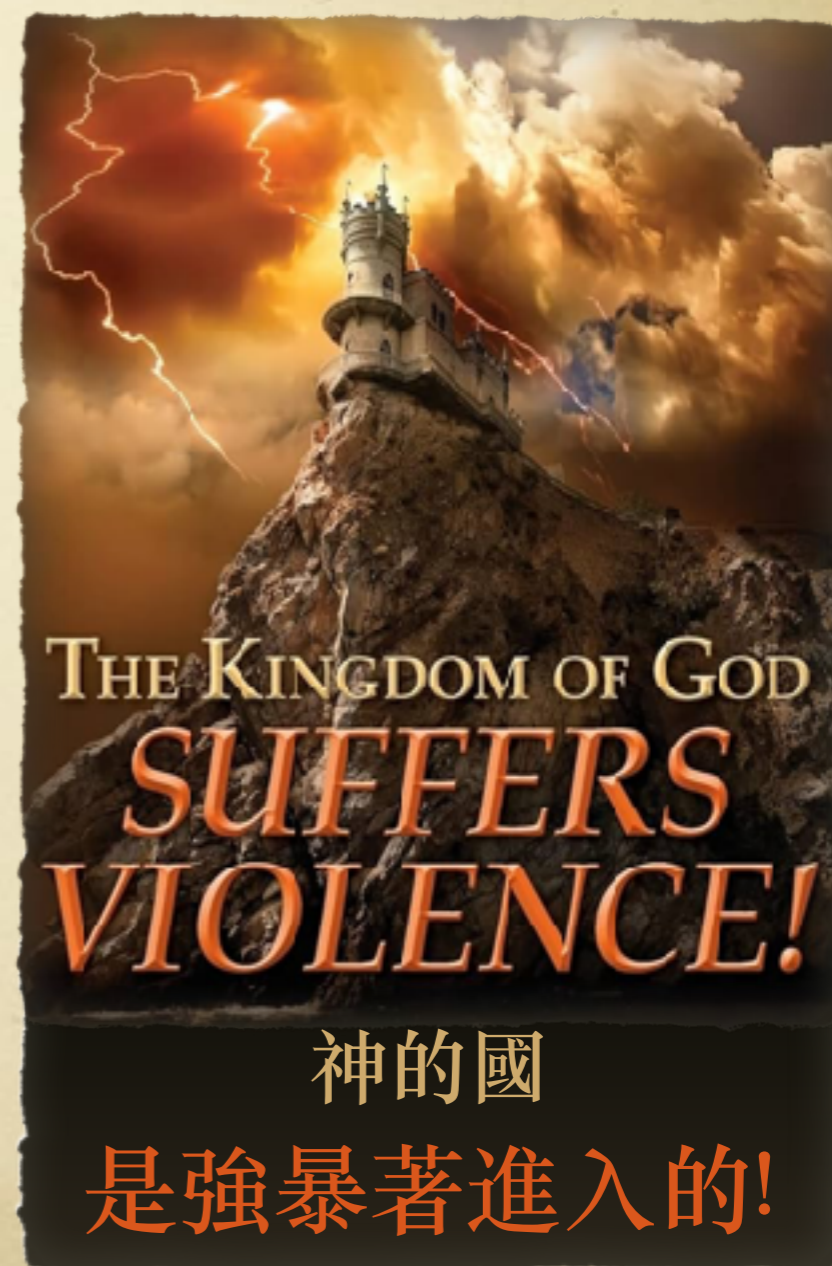
## 在主的試探中 4 件關乎國度重大的事

1. At His baptism He offered Himself as **Lamb of God** for the sins of the world so He must be tempted in all points as man yet without sin **Heb.4:15**

在祂受洗時，祂為世人的罪將自己獻上，作為神的羔羊，因此祂作為人，必須在各方面受試探，但卻沒有犯罪（希伯來書 4:15）

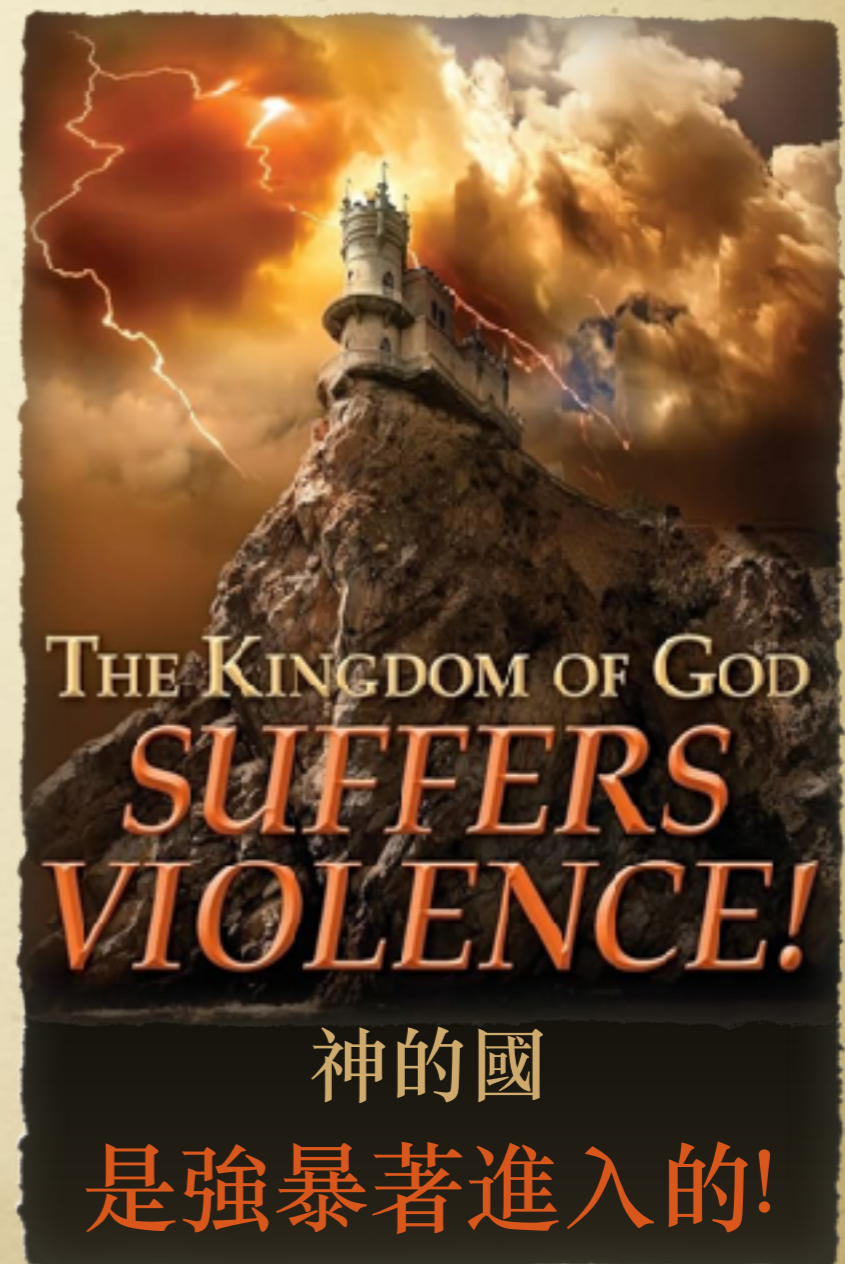
2. As the **Last Adam** He had to resist the same temptations to “be like God” as Adam and Eve in order to recover “the kingdom garden” on earth **Gen. 3:6, 1 John 2:16**

作為末後的亞當，祂必須像亞當和夏娃一樣抵擋「和神一樣」的誘惑，才能恢復地球上的「國度花園」（創世記 3: 6, 約翰一書 2:16）



**4 larger kingdom matters at stake  
in the Lord's temptations**  
在主的試探中 4 件關乎國度重大的事

3. As “**representative Israel**” His faith must endure the tests of the barren wilderness to enter his righteous kingdom inheritance  
作為「**以色列的代表**」，祂的信心必須忍受荒蕪曠野的考驗，才能進入祂公義國度的繼承權
4. As our **great high Priest** had to be “made like His brethren” in all things, so that He might become a merciful and faithful high priest... to make propitiation for the sins of the people. **He.2.17**  
正如我們的大祭司必須「**凡事與祂的弟兄相同**」為要成為慈悲忠信的大祭司……為百姓的罪獻上挽回祭。(希伯來書2:17)



## Matthew 4.1-11

### 馬太福音4:1-11

**Matt. 4.5** Then the devil \*took Him into the holy city and had Him stand on the pinnacle of the temple,

太4:5 魔鬼就帶他進了聖城,叫他站在殿頂上,

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'HE WILL COMMAND HIS ANGELS CONCERNING YOU'; and

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## Wilderness Temptation

### 曠野的試探

Historic precedent 歷史的先例:

Moses striking the Rock

摩西擊打磐石

1. Basic Principle of Faith: a righteous man only submits his ministry to the approval of God
2. Devil now uses scripture to tempt: if you really are God's Son give your new position a "test drive" at the religious center of the kingdom

信心的基本原則: 一個義人惟有將他的事奉交託在神的認可上

現在魔鬼用經文試探: 如果你真的是神的兒子,就在國度的宗教中心「試駕」你的新職位

- a. Religion tempts man's spirit to heroics  
宗教誘惑人的靈朝向英雄事蹟
- b. His status and following as messiah would be Dramatically increased by this miracle  
祂作為彌賽亞的地位和追隨者將因這個奇蹟而急劇增加

## Matthew 4.1-11

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## Wilderness Temptation

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Historic precedent 歷史的先例:

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摩西擊打磐石

3. Jesus knew the whole verse in **Ps.91.11-12** included what Satan omitted of the angels charge "**to keep you in all your ways**" which made the promise conditional upon dwelling under the shadow of God's mighty wing (will of God)

耶穌知道詩篇91:11-12 中的整節經文包括撒旦所省略的天使的囑咐「在你一切所行的路上保護你」,這使得應許的條件是住在神大能的翅膀庇蔭下(神的旨意)

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## Wilderness Temptation

### 曠野的試探

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Moses striking the Rock

摩西擊打磐石

4. Jesus again found an apropos scripture from Israel's wilderness test (**Deut.6.16**) declaring that fearing the Lord was the real proof of faith  
耶穌再次從以色列的曠野試驗中找到了一段恰當的經文 (申命記 6:16) , 宣告敬畏耶和華是信心的真正證據
5. Faith and tempting the Lord outwardly look the same but the latter is actually insecurity and unbelief hiding behind bravado  
信心和試探主表面上看起來是一樣的, 但後者實際上是隱藏在虛張聲勢背後的不安全感和不信

# Many religious pinnacles tempt God

## 許多宗教的頂峰試探神

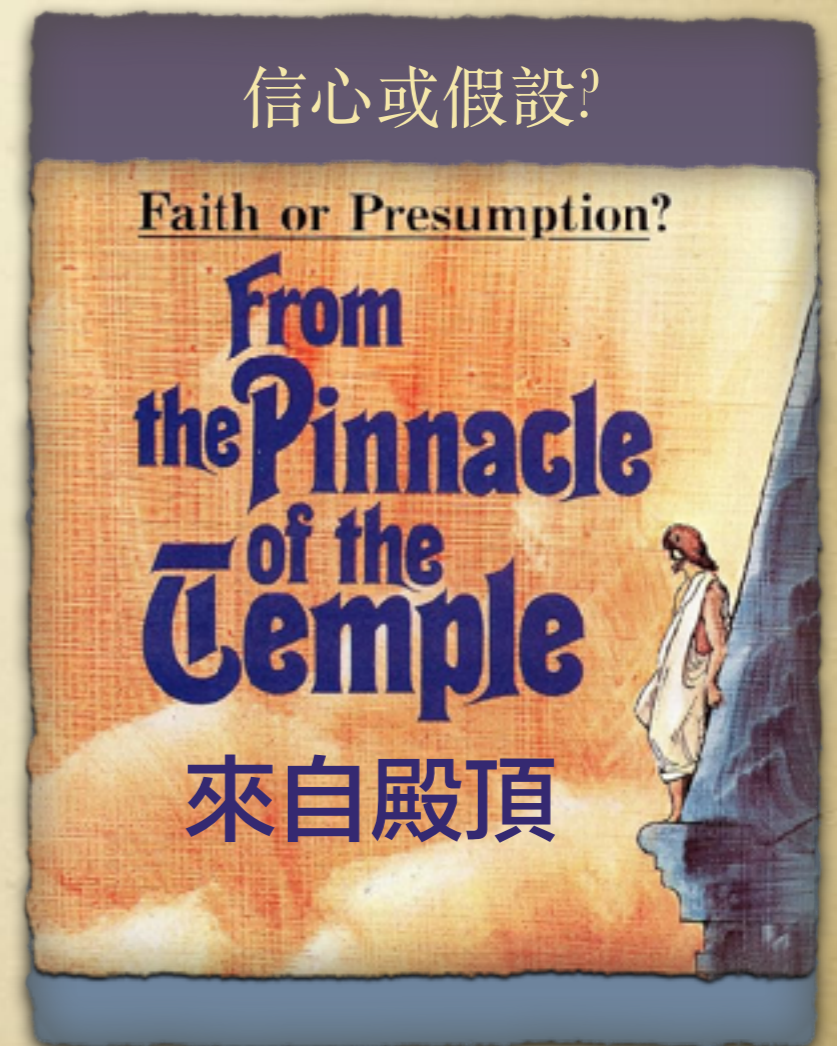
### Ministry today must go through these wilderness tests

#### 今天的職事必須經過曠野的考驗

1. **Presumption: some imagine they are so necessary to the work of God that they can dare God to prove Himself for them**

**假設：有些人想像他們對神的工作是十分必要的，他們敢於讓神自己為他們證明**

- a. Some quit their job presuming God must provide  
有些人辭去了工作，以為神必供應
- b. Some stop taking medicine presuming God must heal  
有些人停止服藥，認為神必治愈
- c. Some build structures by faith beyond their means putting God into debt presuming He will provide  
有些人憑信心建造超出他們能力的建築，讓神陷入債務，假設他會提供



# Many religious pinnacles tempt God

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### Ministry today must go through these wilderness tests

### 今天的職事必須經過曠野的考驗

2. **Presumption: false messiahs of Jesus' day made extravagant promises which they failed to produce according to Barclay:**  
**推定：根據巴克萊的說法，耶穌時代的假彌賽亞做出了過度的承諾，但他們未能兌現：**

a. "Theudas had led the people out and had promised with a word to split the Jordan into two"

「提達斯帶領人民出去，並承諾將約但河一分为二」

b. "The famous Egyptian pretender (*Acts 21.38*) had promised that with a word he would lay flat the walls of Jerusalem"

著名的埃及偽裝者（徒 21:38）曾許諾，只要一句話，他就會夷平耶路撒冷的城牆

c. "Simon Magus (*Ac. 8.18*), so it was said, had promised to fly through the air, and had perished in the attempt."

據說，西蒙·馬格斯（徒 8:18）曾許諾要在空中飛行，但在嘗試中喪生。

### FOOTNOTES 註腳

• Faith is sane; practical; rests; keeps warm; stays healthy; healthy fear of high religious precipices

信心是理智的、實際的、安息的、維持溫暖的、保持健康的、對宗教的懸崖有著健康的恐懼的

• Faith is an inward conviction of the heart after a Word gave substance to an unseen reality

信仰是神的道賦予看不見的現實實質之後的內心信念

## Matthew 4.1-11

### 馬太福音4:1-11

**Matt. 4.8** *Again, the devil \*took Him to a very high mountain and \*showed Him all the kingdoms of the world and their glory;*

太4:8 魔鬼又帶他上了一座最高的山,將世上的萬國,與萬國的榮華,都指給他看,

**Matt. 4.9** *and he said to Him, "All these things I will give You, if You fall down and worship me."*

太4:9 對他說:「你若俯伏拜我,我就把這一切都賜給你。」

**Matt. 4.10** *Then Jesus \*said to him, "Go, Satan! For it is written, 'YOU SHALL WORSHIP THE LORD YOUR GOD, AND SERVE HIM ONLY.'"*

太4:10 耶穌說:「撒但退去罷。因為經上記著說:『當拜主你的神,單要事奉他。』」

## Wilderness Temptation

### 曠野的試探

#### Historic precedent 歷史的先例: Uzziah's Leprous Kingdom Pride 烏西雅王國驕傲的癩瘋

1. Basic Principle of Worship: love for God must be the chief end of man and the glory of His kingdom the highest ambition and purpose of man  
敬拜的基本原則: 對神的愛必須是人的主要目的, 祂的國度的榮耀該是人最高的抱負和目的



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2. Devil's temptation was absolute:  
魔鬼的試探是絕對的

a. You can rule the kingdoms of this world and their glory NOW  
你現在就可以統治這世界的王國和他們的榮耀

b. Your highest God-given human ambitions are within reach if you bow down and worship me.  
如果你俯伏拜我,你就可以實現神所賦予的人類最高的野心

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## Wilderness Temptation

### 曠野的試探

#### **Historic precedent 歷史的先例: Uzziah's Leprous Kingdom Pride 烏西雅王國驕傲的癩瘋**

3. Jesus understood at his baptism that the world's glory under this falsely worshiped Usurper was passing away in rebellion, sin and death  
耶穌在受洗時明白,在這個被錯誤崇拜的篡奪者統治下,世界的榮耀正在叛逆、罪惡和死亡中消失
4. Only the kingdom mystery and the violence of his death on the cross could save God's creation from ruination - there was to be no shortcut  
唯有國度的奧秘和祂死在十字架上的暴力能拯救神的創造免於毀滅——沒有捷徑可行

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## Wilderness Temptation

### 曠野的試探

#### Historic precedent 歷史的先例: Uzziah's Leprous Kingdom Pride

#### 烏西雅王國驕傲的癩瘋

5. Key to Jesus' victory in the wilderness was his continual dependence upon the Father as Son of Man who did nothing "out from Himself"

作為人子,耶穌在曠野取得勝利的關鍵是祂不斷地依靠天父,祂不「憑自己」做任何事

## Matthew 4.1-11 馬太福音4:1-11

*Matt. 4.11* Then the devil \*left Him; and behold, angels came and began to minister to Him.

太4:11 於是魔鬼離了耶穌, 有天使來伺候他。



“...angels  
[God’s  
angels]  
came and  
attended  
him...”  
(Matthew 4:11)

……有天使 (神的天使) 來伺候他……  
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## Wilderness Temptation 曠野的試探

**Wilderness test prepared Jesus  
for His Kingdom work**  
曠野的考驗預備耶穌  
為著祂的國度工作

**1. Angels came from the heavens  
and ministered to Him:**

天使從天而降來伺候祂:

a. Perhaps actual food and drink were brought to him

也許帶給祂真正的食物和飲料

b. Surely their spiritual ministry strengthened his soul and body as well

當然, 他們的靈性事工也剛強了祂的靈魂和身體

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2. Jesus had won a major kingdom battle with Satan giving him freedom to plunder Satan's house (**Mk.3.27**)  
耶穌贏了與撒旦一場重大的國度之戰, 給祂自由能掠奪撒旦的家  
(馬可福音3:27)
3. From this time forward the wilderness became for Him a desired place of worship, prayer and rest (**Lu.5.16**)  
從那時起, 曠野就成為祂渴望敬拜、祈禱和休息的地方(路 5:16)

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## Wilderness Temptation 曠野的試探

### Wilderness test prepared Jesus for His Kingdom work 曠野的考驗預備耶穌 為著祂的國度工作

4. Jesus went into the wilderness filled with the Spirit and came out of the wilderness “in the power of the Spirit” (Lu.4.1) 耶穌被聖靈充滿進入曠野, 又「在聖靈的能力裡」從曠野出來 (路4:1)

# Spiritual Nature of Temptation

## 試探的靈性本質

1. **The issue underneath all 3 temptations was whether Jesus would remain united with his Father in dependence and trust as a son of man or be drawn out by Satan to act independently for his own sake with divine son of God Powers**

所有三個誘惑背後的問題是，耶穌是以作為人子繼續倚靠和信任與天父的聯合，還是被撒旦引誘，以神之子的力量為自己的利益獨立行事

2. **By remaining in unity with Father and Spirit He was taking back man's original position on earth of authority and dominion**

藉著與父和聖靈保持合一，祂奪回了人類在地球上最初的權力和統治地位

# Spiritual Nature of Temptation

## 試探的靈性本質

3. These temptations teach us that spiritual conflict can be very “real” and “tactile” even if not necessarily physical:

這些誘惑告訴我們，屬靈的衝突可以是非常「真實的」和「可觸碰的」，即使不一定是身體上的：

a. Were the Devil’s appearance and voice physical or perceived in spirit?

魔鬼的外表和聲音是肉體的還是靈裡感覺的？

b. Did Satan literally take Jesus to the Temple’s pinnacle or was it clearly presented in a spiritual vision within?

撒旦是真的把耶穌帶到了聖殿的殿頂，或是這是在靈裡清楚地呈現的異象？

c. Taking Jesus atop “a very high mountain” and showing him all the world’s glory must have been like Paul’s being “caught up in a vision” of a spiritual destination just as real as if upon an actual physical mountain

把耶穌帶到「一座很高的山」上，向祂展示世界上所有的榮華，應該就像保羅「在異象中」，看到一個屬靈的目標，就像在一座實際的山上一樣真實



# Jesus tempted of the Devil 耶穌被魔鬼試探

*“The original creation [of man] was of a being, the secret of whose mental and spiritual power, in order to complete his personality, was that he be full of the Holy Spirit. God never meant for man to face temptation in his own strength.*

*God’s second man came down to face temptation full of the Holy Spirit, and therefore perfectly equipped in his fellowship with God for everything that lay ahead. He was confident, not in the ability of the human life, divorced from God, but in his humanity in fellowship with God, because he was filled with the Holy Spirit.”*

「最初對 [人類] 的創造是一個存在，為了完善他的人格，他的思想和靈的力量秘密是他被聖靈充滿。神從來沒有要人靠自己的力量面對試探。

神的**第二個人**充滿著聖靈而下來面對試探，並因此完全的預備了在未來的每一件事上他都與神有交通。他有信心，不是因為人類生命與神分開的能力，而是在他的人性裡與神交通，因為他被聖靈充滿。”

GC Morgan 摩根

