

# 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



Matthew 3-4: “**in those days**” the gospel of Matthew reveals the beginnings of a great and violent transition as the kingdom of the heavens comes to recover and re-claim its rebellious earthly realm

馬太福音 3-4章：「**那時**」（在那些日子），當天國來臨，恢復並重新奪回其叛逆的地上範圍時，馬太福音揭示了一個偉大而暴力的轉變開始

The prophetic promises of a coming messiah in His righteous kingdom begin to be realized

預言中應許的一位即將到來的彌賽亞在祂公義的國度裡開始被實現了

# John the kingdom herald

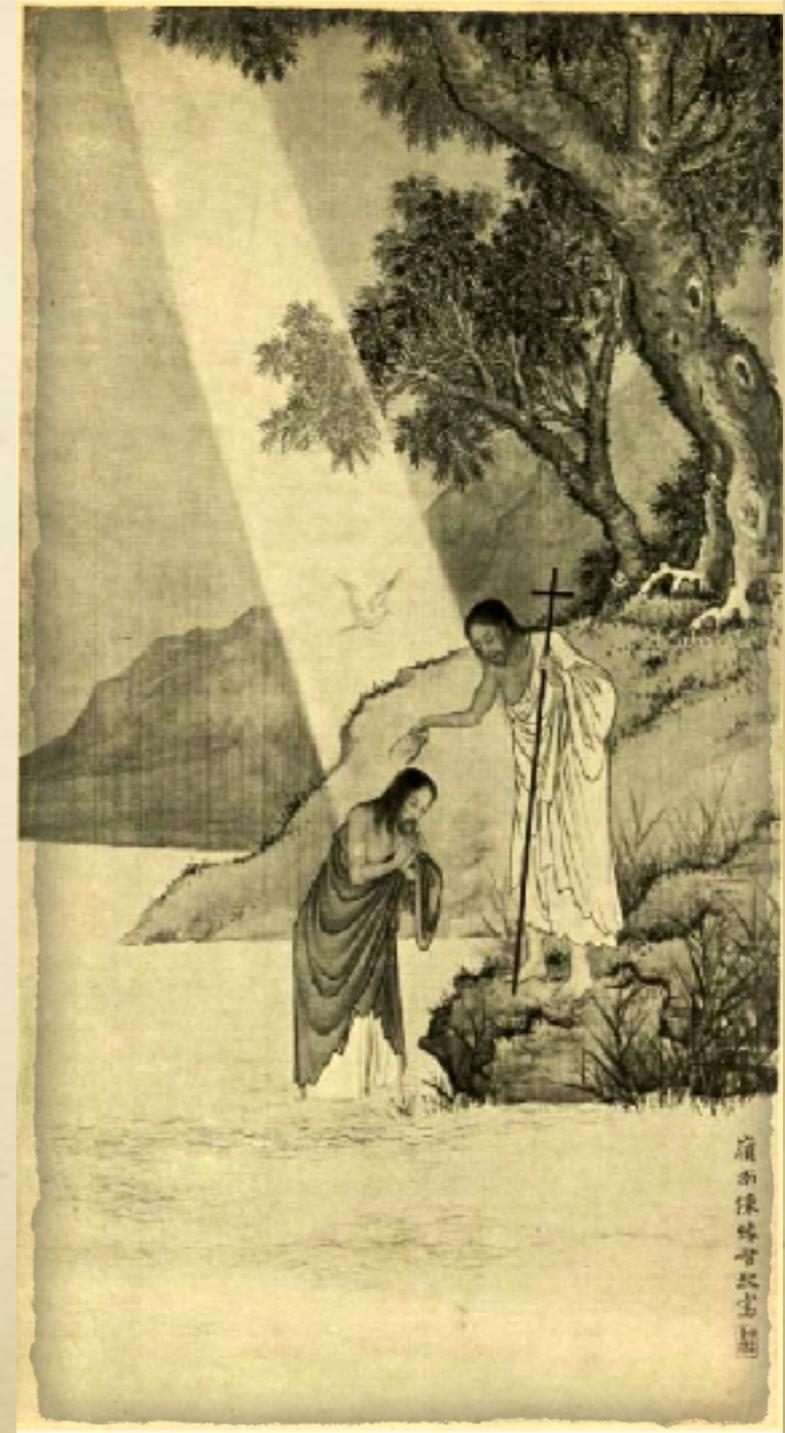
## 國度的先鋒約翰

1. John the baptizer was an “epoch changing vessel” used by God to herald the Messiah  
施洗約翰是神用來宣告彌賽亞的「劃時代的器皿」
2. He came into the wilderness prepared as God’s Voice declaring His kingdom “on the brink” and God’s righteous judgments at hand  
他進入曠野時已預備好作為神的聲音，宣告祂的國度「臨近」以及神公義的審判即將來臨
3. Many who came were convicted and prepared themselves by repentance, baptism and a vow to live a new life bearing outer fruits of righteousness  
許多來的人都被定罪，並藉著悔改、受洗並起誓過新生活，結出外在公義的果子來做好準備



# Jesus is Baptized 耶穌受洗了

1. The kingdom transition continues with Jesus' coming for baptism "to fulfill all righteousness"  
國度轉換的繼續，伴隨著耶穌來受洗「為著盡諸般的義」
2. He comes humbly yielding to the baptism of John as part of his time of preparation as a kingdom servant  
祂來了，謙卑地接受約翰的洗，作為祂作為國度僕人預備的時間的一部分
3. The heavens opened confirming the righteous Son of God to both Jesus and John by the Father's Voice and the Spirit's anointing  
天開了，藉著天父的聲音和聖靈的恩膏，向耶穌和約翰證實了神公義的兒子



# Jesus is Tempted 耶穌受試探

1. Jesus is led by the Spirit into the wilderness to be tested in his final moments of preparation

耶穌被聖靈引導進入曠野，在祂最後的準備時刻接受考驗

2. He fasts and prays for 40 days waiting before God in silent dependence as his soul is prepared and his spirit abides

祂禁食祈禱了40天，當祂魂預備好了，祂的靈與神同在，在安靜的倚靠中在神前等候

3. In his weakest moment the Devil comes to tempt his physical, emotional and human ambition

在祂最軟弱的時刻，魔鬼來誘惑他的身體、情感和人性的野心

4. As son of man Jesus remains firmly united to his Father prevailing by the sword of the Spirit which is the Word of God

身為人子，耶穌與天父保持堅定的聯合，藉著聖靈的寶劍，即神的話語來戰勝



# “The wilderness” tamed by the King 「曠野」被王馴服



- 1. The wilderness is the realm of intense experiences— of stark need for food, water and warmth, of isolation, of danger and divine deliverance, of fear as the haunt of Satan and evil spirits, of renewal, of encounters with God**  
曠野是一個充滿強烈體驗的領域——是迫切需要食物、水和溫暖的地方、是與世隔絕的地方、是危險和神聖拯救的地方、是畏懼撒旦和邪靈出沒的地方、是更新的地方、是與神相遇的地方
- 2. The king conquered the wilderness by “binding the strong man” in order to plunder his house by setting the captives free **Mk. 3.27****  
王以「捆綁壯士」的方式征服了荒野，並藉著釋放被擄的來掠奪牠的房屋  
可3:27

## Matthew 4.12-22

### 馬太福音4:12-22

**Matt. 4.12** *Now when Jesus heard that John had been taken into custody, He withdrew into Galilee;*

**太4:12** 耶穌聽見約翰下了監, 就退到加利利去。

**Matt. 4.13** *and leaving Nazareth, He came and settled in Capernaum, which is by the sea, in the region of Zebulun and Naphtali.*

**太4:13** 後又離開拿撒勒, 往迦百農去, 就住在那裡。那地方靠海, 在西布倫和拿弗他利的邊界上。

## Jesus Begins His Ministry

### 耶穌開始了祂的職事

**1. Matthew marks the violence of John's imprisonment as the KTZ transitional marker for the start of Jesus' ministry**  
馬太將約翰被監禁的暴力事件作為國度時間範圍轉換的標記, 為耶穌的職事的開始

- a. John's imprisonment marked the end of his epoch changing herald's role in the kingdom transition  
在國度的轉換中, 約翰的人獄標誌著他轉變時代的先鋒角色的結束
- b. "He withdrew" implies that Jesus' hearing of the arrest led him by the Spirit to begin in Galilee thus avoiding Judea for the moment (where John had mostly ministered)

「**他退到……**」意味著耶穌聽到被捕的消息後, 藉著聖靈的引導, 祂從加利利開始, 因此暫時避開了猶大地 (那是約翰主要傳道的地方)

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2. “**And leaving Nazareth**” - Again Matthew leaves out the details of Jesus’ rejection in Nazareth and focuses upon his geographical relocation to Capernaum

「後又離開拿撒勒」馬太再次省略了耶穌在拿撒勒被拒絕的細節, 並專注於祂在地理上遷往迦百農

3. “**Settled in**” only Matthew tells us Jesus explicitly made Capernaum his home

「就住在那裡」只有馬太告訴我們耶穌明確地將迦百農當作祂的家

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#### FOOTNOTES 註腳

1. Luke records the beginning of Jesus' kingdom ministry with his coming back from the wilderness in “**the power of the Spirit**”  
路加記載了耶穌國度的事工以「被聖靈充滿」從曠野回來開始
2. In the Nazareth synagog he took the scroll and read from Isa.61 claiming to be the fulfilment of this messianic prophecy  
在拿撒勒的猶太會堂裡, 祂拿起書卷並讀了以賽亞書 61 章, 聲稱這是彌賽亞預言的實現
3. The people rejected him and tried to drive him off the cliff so he left and settled in Capernaum  
人們拒絕祂並試圖把祂趕下懸崖, 所以祂離開並定居在迦百農

# Matthew edits out 1 year 馬太省略了一年

Matthew the scribe's spiritual burden to record a gospel of the King passes over the first year of Jesus' ministry (only in John)

文士馬太記錄君王福音的屬靈負擔跨越了耶穌傳道的第一年（僅在約翰福音紀錄）

First disciples 第一批門徒	Bethabara 伯大巴喇	Feb, '27 主後27年2月
First miracle 第一個神蹟	Cana 迦拿	Mar '27 主後27年3月
First cleansing of Temple 第一次潔淨聖殿	Jerusalem 耶路撒冷	April '27 主後27年4月
First gospel witness: Nicodemus 第一個福音見證： <u>尼哥底母</u>	Jerusalem 耶路撒冷	May '27 主後27年5月
First convert in Samaria 在撒瑪利亞第一個得救的	Sychar 敘加	Dec '27 主後27年12月
First healing Nobleman's son 首次醫治大臣的兒子	Cana/ Capernaum 迦拿/迦百農	Dec '27 主後27年12月
Passover in 過逾越節	Jerusalem 耶路撒冷	Mar '28 主後28年3月
Healing at Bethesda Pool 在畢士大池子醫治	Jerusalem 耶路撒冷	Mar '28 主後28年3月
John imprisoned by Herod <u>約翰</u> 被希律監禁	Macherus Perea 彼哩亞馬基魯斯	April '28 主後28年4月

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**Matt. 4.14** This was to fulfill what was spoken through Isaiah the prophet:

**太4:14** 這是要應驗先知以賽亞的話，

**Matt. 4.15** "THE LAND OF ZEBULUN AND THE LAND OF NAPHTALI, BY THE WAY OF THE SEA, BEYOND THE JORDAN, GALILEE OF THE GENTILES —

**太4:15** 說：「西布倫地、拿弗他利地、就是沿海的路，約但河外，外邦人的加利利地。」

**Matt. 4.16** "THE PEOPLE WHO WERE SITTING IN DARKNESS SAW A GREAT LIGHT, AND THOSE WHO WERE SITTING IN THE LAND AND SHADOW OF DEATH, UPON THEM A LIGHT DAWNED."

**太4:16** 那坐在黑暗裡的百姓，看見了大光，坐在死蔭之地的人，有光發現照著他們。」

## Jesus Begins His Ministry

### 耶穌開始了祂的職事

Matthew again proves that the King's move to Capernaum was foreordained as a fulfilment of one of Isaiah's "Immanuel prophecies" made 700 yrs. ago

馬太再次證明王的遷往迦百農是注定要應驗的以賽亞在700年前的「以馬內利預言」

1. Matthew alone quotes this passage from **Isa. 9.1-2** where the prophet speaks of Judah's contempt because the region dwelt in spiritual darkness and the shadow of death  
馬太單獨引用了以賽亞書9:1-2 的這段經文。在那裡，先知談到猶大地被輕視，因為該地區住在屬靈的黑暗中和死亡的陰影中
2. "Galilee of the gentiles" was considered an unholy place because its Jews had been intermixed with gentiles from as far back as the Assyrian captivity in 732 BC  
「外邦人的加利利」被認為是一個不神聖的地方，因為早在公元前732年亞述人擄掠時，這裡的猶太人就與外邦人混居在一起

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3. The "gospel of the kingdom" came as "light that shines 'at the dawning of a new day'" (pictorial image of the kingdom's drawing nigh (engus))

「國度的福音」就像「『在新的一天黎明時』閃耀的光」一樣到來（天國臨近的圖畫 (engus/臨近)）

4. Matthew sees significance in the term "Galilee of the gentiles" as it indicates this gospel would reach much further than Israel  
馬太認為「外邦人的加利利地」一詞具有重要意義，因為它顯示福音的傳播範圍將遠遠超過以色列

# Capernaum (Khfar Nahum = in Heb. "village of comfort") 迦百農 (希伯來文的Khfar Nahum= 安慰之城)



- 1) Capernaum was right on the boundary between Zebulun and Naphtali on the Sea of Galilee  
迦百農位於加利利海西布倫和拿弗他利之間的邊界上
- 2) In Jesus' day Capernaum (ca. 1500 pop.) was a busy fishing village with two long piers and an active stop along the Via Maris trade route from Damascus to Egypt  
在耶穌時代，迦百農(約1500人)是個繁忙的漁村，有兩個長碼頭，也是從大馬色到埃及的沿海大道貿易路線上的一個活躍站點
- 3) It also happened to be Matthew's home as well as Peter, Andrew, James and John's  
它也恰好是馬太的家以及彼得、安德列、雅各和約翰的家
- 4) The gospel easily spread out from Capernaum because of its placement on the sea and along a very active trade route (where Levi made a lot of money)  
福音很容易從迦百農傳開來因為它位於海邊，並且沿著非常活躍的貿易路線(利未在那裡賺了很多錢)

## Matthew 4.12-22 馬太福音4:12-22

*Matt. 4.17 From that time Jesus began to preach and say, "Repent, for the kingdom of the heavens is at hand."*

太4:17 從那時候耶穌就傳起道來, 說:  
「天國近了, 你們應當悔改。」



## Jesus Begins His Ministry 耶穌開始了祂的職事

### FOOTNOTES 註腳

Matthew connects Jesus' kingdom ministry with John's as He preached exactly the same message

馬太將耶穌的國度事工與約翰的國度事工連結起來, 因為祂傳講了完全相同的信息

- But Jesus' gospel came with Light whereas John's was with fire  
但耶穌的福音帶著光, 而約翰的福音帶著火
- From now on the kingdom was "breaking in" wherever Jesus was  
從現在起, 無論耶穌在哪裡, 天國都會「侵入」
- There was an even greater sense of urgency in these words because the hearers sensed the kingdom upon them  
這些話更有緊迫感, 因為聽者感受到國度臨到他們身上

# Calling to serve in the Kingdom 蒙召在國度裡服事

- 1. The Kingdom must have a King but also servants and children to carry out the Will of God in the kingdom**  
國度必須有個王，但也必須有僕人和孩子，以便在國度中實行神的旨意
- 2. Matthew does not mention that these 4 men had already become Jesus' followers - his kingdom emphasis is upon obedience to His Lordship rather than Salvation as in Luke**  
馬太沒有提到這四個人已經成為耶穌的追隨者——他的國度強調的是服從祂的主權，而不是像路加福音中強調的救恩
- 3. Matthew records no other disciples' callings except his own in Matt.9 but lists all 12 in chapter 10**  
馬太福音第 9 章除了記錄他自己的呼召外，沒有記錄其他門徒的呼召，但在第 10 章列出了所有 12 個門徒的呼召
- 4. Matthew priority is to reveal what the King does in His reign and reveals little about the disciples actual service**  
馬太福音的首要任務是揭示王在祂的掌權期間所做的事情，而很少透露門徒的實際服事
- 5. These men become the nucleus of learners in Matthew as Jesus shares his first major teaching section in the "sermon on the Mount"**  
在馬太福音裡，當耶穌在「登山寶訓」中分享祂的第一部分的主要教導時，這些人就成為了核心的學習者



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**太4:18** 耶穌在加利利海邊行走，看見弟兄二人，就是那稱呼彼得的西門，和他兄弟安得烈，在海裡撒網，他們本是打魚的。

**Matt. 4.19** And He \*said to them, "Follow Me, and I will make you fishers of men."

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**Matt. 4.20** Immediately they left their nets and followed Him.

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## Jesus Begins His Ministry

### 耶穌開始了祂的職事

#### Call of Andrew and Peter

#### 呼召安得烈和彼得

1. Luke gives a fuller account of how Jesus called them to become fishers of men (**Luke 5.1-11**). Evidently these men had followed Jesus for a few months and then returned to their homes and vocations

路加更全面地描述了耶穌如何呼召他們成為得人的漁夫（**路加福音 5.1-11**）。顯然這些人跟隨了耶穌幾個月，然後就回了各自的家和職業

2. **Simeon** was nicknamed Peter (Cephas in Heb.) back at his original calling in John 1.42

西門在約翰福音 1:42 中最初呼召時被稱為小名彼得（希伯來文為磯法）

3. Andrew - whose name is Greek reflecting the mixed culture of Galilee - was one of John's followers who met Jesus the "Lamb of God" 安得烈（Andrew）的名字是希臘語，反映了加利利的混合文化。他是約翰的跟隨者之一，並遇見了「神的羔羊」耶穌

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4. **“Follow me”** (5x) (lit. in Gk. **“come behind me”**) meant they were called to leave their home and profession and become a disciple/apprentice of the Messiah rendering humble service  
「來跟從我」(5次) (希臘文「**跟在我後頭**」) 意味著他們蒙召離開他們的家和職業, 成為彌賽亞的門徒/學徒, 擺上謙卑的服事
5. **“Fishers of men”** - they would learn by following Jesus how to draw men into the kingdom  
「**得人的漁夫**」 - 他們將藉著跟隨耶穌學習如何吸引人進入天國
6. **“Immediately they left their nets”** impresses the reader with the authority of Jesus the messiah  
「**他們立刻捨了網**」, 給讀者留下了彌賽亞耶穌的權威印象

## Matthew 4.12-22

### 馬太福音4:12-22

**Matt. 4.21** *Going on from there He saw two other brothers, James the son of Zebedee, and John his brother, in the boat with Zebedee their father, mending their nets; and He called them.*

**太4:21** 從那裡往前走, 又看見弟兄二人, 就是西庇太的兒子雅各、和他兄弟約翰, 同他們的父親西庇太在船上補網。耶穌就招呼他們。

**Matt. 4.22** *Immediately they left the boat and their father, and followed Him.*

**太4:22** 他們立刻捨了船, 別了父親, 跟從了耶穌。

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#### James and John Called

#### 雅各和約翰的蒙召

1. John and James were related to Jesus through Zebedee's wife Salome (Mary's sister) who requested thrones next to Jesus for her sons (**Matt .20.20-21**), and brought spices to Jesus tomb (**Mk 16.1**)  
約翰和雅各透過西庇太的妻子撒羅米 (馬利亞的妹妹) 與耶穌有親戚關係, 撒羅米為她的兒子們要求坐在耶穌的寶旁 (**太 20:20-21**) , 並將香料帶到耶穌的墳墓 (**可16:1**)
2. Their fishing business was busy with not only the father and sons working but also hired servants (**Mk.1.20**)  
他們的漁業生意很忙, 不僅父子一起工作, 而且還雇了僕人 (**可 1:20**)

## Matthew 4.12-22

### 馬太福音4:12-22

**Matt. 4.21** *Going on from there He saw two other brothers, James the son of Zebedee, and John his brother, in the boat with Zebedee their father, mending their nets; and He called them.*

**太4:21** 從那裡往前走, 又看見弟兄二人, 就是西庇太的兒子雅各、和他兄弟約翰, 同他們的父親西庇太在船上補網。耶穌就招呼他們。

**Matt. 4.22** *Immediately they left the boat and their father, and followed Him.*

**太4:22** 他們立刻捨了船, 別了父親, 跟從了耶穌。

## Jesus Begins His Ministry

### 耶穌開始了祂的職事

#### James and John Called

#### 雅各和約翰的蒙召

3. They also immediately left boats, nets, father and home in righteous kingdom obedience in order to follow Jesus 在公義的國度順服中, 為著跟隨耶穌, 他們也立刻撇下了船、網、父親和家
4. James is mentioned first as probably the older and more prominent brother though his apostleship was brief as he became the first martyr by Herod's hands (**Acts 12.2**) 雅各首先被提到, 可能因著是更年長、更傑出的兄弟, 雖然他的使徒任期很短, 因為他是在希律王手中的第一位殉道者 (**徒12:2**)

## Matthew 4.12-22 馬太福音4:12-22

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## Jesus Begins His Ministry 耶穌開始了祂的職事

### FOOTNOTES 註腳

- Not all kingdom servants are gifted to fish for men (evangelists)  
並非所有國度的僕人都得人如得魚的恩賜 (佈道家)
- The Lord calls someone to an area of service that somehow aligns with their natural skills and gifts  
主呼召某人到一個與他們天然技能和恩賜相符的服務領域
- Here John is portrayed as one whose skill was mending nets and this ministry (pastoral) became vital as the church nets began to break  
在此, 約翰被描繪成一個擅長修補網的人, 當教會的網開始破裂時, 這項事工 (牧師) 變得至關重要

## Matthew 4.12-22

### 馬太福音4:12-22

**Matt. 4.23** *Jesus was going throughout all Galilee, teaching in their synagogues and proclaiming the gospel of the kingdom, and healing every kind of disease and every kind of sickness among the people.*

**太4:23** 耶穌走遍加利利，在各會堂裡教訓人，傳天國的福音，醫治百姓各樣的病症。

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## Jesus Begins His Ministry

### 耶穌開始了祂的職事

## Glorious Summary 榮耀的總結

**1. Matthew reveals his scribal editing skills in the most beautifully compact and comprehensive summary in any of the 4 gospels**

馬太在四福音書中以最精美、最緊湊、最全面的總結展現了他的抄寫編輯技巧

## Matthew 4.12-22 馬太福音4:12-22

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## Jesus Begins His Ministry 耶穌開始了祂的職事

### Glorious Summary 榮耀的總結

2. This summary takes in at least 6 months worth of Jesus' itinerant ministry throughout Galilee including these events in Galilee  
這個摘要涵蓋了耶穌在加利利各地至少六個月的巡迴事工，包括在加利利發生的這些事件

- a. Healing of the leper 醫好了長大痲瘋的
- b. Healing the paralytic 醫好了癱子
- c. Call of Matthew 呼召馬太
- d. Discourse on the Sabbath 關於安息日的講道
- e. Healing man with withered hand on Sabbath 在安息日醫治枯手的人
- f. Calling of the 12 as apostles 呼召12使徒

## Matthew 4.12-22 馬太福音4:12-22

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## Jesus Begins His Ministry 耶穌開始了祂的職事

### Glorious Summary 榮耀的總結

3. Matthew wants to bring the reader immediately to Jesus' Kingdom teachings although the actual chronology of the Sermon on the Mount probably took place after Matthew was called in Matt. 9  
馬太想讓讀者立即了解耶穌的國度教導，儘管登山寶訓的實際時間順序可能發生在馬太在第9章中蒙召之後

## Matthew 4.12-22 馬太福音4:12-22

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## Jesus Begins His Ministry 耶穌開始了祂的職事

1. Jesus was welcomed throughout Galilee's synagogues where he **taught** with scrolls in hand  
耶穌在加利利的猶太會堂受到歡迎，祂手裡拿著書卷教導人
2. He also "**proclaimed**" the "**gospel of the kingdom**" along the lines of **Isa. 61**  
祂也按照以賽亞書61章的方式  
「宣告」「國度的福音」
  - a. The Kingdom has dawned 天國近了
  - b. The Spirit is now anointing (messiah) his servant to heal the sick  
聖靈現在正在膏抹祂的僕人（彌賽亞）來醫治病人
  - c. Good news to poor because the year of the Lord's Grace has come  
對窮人來說是個好消息，因為主恩典的年已經到來
  - d. Brokenhearted and captives 'Jubilee'  
是破碎的心和被擄的人的「禧年」
  - e. Comfort those who mourn  
安慰那些哀悼的人

## Matthew 4.12-22 馬太福音4:12-22

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## Jesus Begins His Ministry 耶穌開始了祂的職事

3. Matthew's inclusive summary implies Jesus' preaching was backed up by **“healing every kind of disease and every kind of sickness among the people”**

馬太包容性的總結暗示耶穌的講道得到了「**醫治民間各樣的疾病和每一種病症**」的支持

## Matthew 4.12-22 馬太福音4:12-22

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## Jesus Begins His Ministry 耶穌開始了祂的職事

1. **Matthew alone emphasizes the extent to which the Messiah reigned as his reputation became known far beyond Israel**  
當祂的名聲遠遠超出了以色列，唯有馬太強調了彌賽亞掌權的程度
2. **The messiah brought kingdom power by His Spirit to heal every kind of ailment:**  
彌賽亞藉著祂的靈帶來了國度的力量來治癒各種疾病：
  - a. “**Ill**” lit. in Gk. “**badly afflicted**”  
「病」字在希臘文的意思是「深受折磨」
  - b. “**Various diseases and pains**”  
「各樣的疾病和疼痛」
  - c. “**Demoniacs**” lit. in Gk. “**demonized**”  
「被鬼附的」希臘文的意思是「妖魔化的」
  - d. “**Epileptics**” lit. in Gk. “**moonstruck**”  
「癲癇的」希臘文的意思是「發狂的」
  - e. “**Paralytics**”  
「癱瘓的」

## Matthew 4.12-22 馬太福音4:12-22

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## Jesus Begins His Ministry 耶穌開始了祂的職事

3. Matthew uses the word “**therapeuo**” (from which our word “therapy”) for healing which might mean a healing immediately or a gradually

馬太用「**therapeuo**」這個字（英文的「治療」一詞就是由此而來）來表示治愈，這可能意味著立即痊癒或逐漸治愈

## Matthew 4.12-22

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## Jesus Begins His Ministry

### 耶穌開始了祂的職事

#### FOOTNOTES 註腳

- Matthew is showing that the boundaries of Jesus' ministry went far beyond Galilee

馬太顯示了耶穌事工的範圍遠遠超出了加利利

- The Romans included Israel in what it called Syria-Palestina which made travel in the countries surrounding Israel easy and peaceful

羅馬人將以色列包括在所謂的敘利亞-巴勒斯坦內，這使得在以色列週邊國家的旅行變得輕鬆而和平

- Though Galilee was small it was the richest and most fruitful territory in the area

雖然加利利很小，但卻是該地區最富裕、產量最多的領域

## Matthew 4.12-22 馬太福音4:12-22

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## Jesus Begins His Ministry 耶穌開始了祂的職事



# The Kingdom of the heavens has drawn nigh 天國近了

We can see 4 factors which contributed to Jesus' popular reign in Galilee and beyond within a few short months

我們可以看到四個因素促使耶穌在短短的幾個月內  
在加利利及其他地區廣受歡迎的掌權

#1 His call to repentance and faith had authority because it was in the KTZ and touched the hearts of sinners

祂對悔改和信心的呼召帶著權柄，因為它是在國度的時間範圍中並觸動了罪人的心

#2 Jesus' teaching from the Torah to Jews and his proclaiming the gospel of the kingdom to sinners was "light shining in darkness"

耶穌從《妥拉》中對猶太人的教導以及祂向罪人宣講天國的福音都是「照耀在黑暗中的光」

## **The Kingdom of the heavens has drawn nigh 天國近了**

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**#3 Jesus' healing ministry drew people from everywhere bringing their family and friends who were previously hopeless, chronically or terminally sick, broken mentally, and oppressed by demons as amazement and hope filled the very atmosphere of Galilee**

耶穌的醫治事工吸引了來自世界各地的人們，帶著他們的家人和朋友，他們之前是絕望的、患有慢性病或絕症的、精神崩潰的、以及受到惡魔的壓迫的，加利利的氣氛充滿了驚訝和希望

**#4 The whole notion that God's Kingdom of Light, Mercy, Blessing, Healing and Righteousness was dawning was "good news" to all the little people trapped in a hopeless existence**

神國度的光明、憐憫、祝福、醫治, 和公義的國度即將來臨的整個觀念, 對於所有陷入絕望生活的小人物來說是「好消息」

