

馬太 Gospel of Matthew 福音



MATTHEW

Introduction:

簡介:

*Matthew from
Sinner to
Master's Scribe*

*馬太—
從罪人變成
主的文士*

Introduction: Matthew the Sinner

介紹：罪人馬太

Matt. 9.9 *As Jesus went on from there, He saw a man called Matthew, sitting in the tax collector's booth; and He *said to him, "Follow Me!" And he got up and followed Him.*

太9:9 耶穌從那裡往前走，看見一個人名叫馬太，坐在稅關上，就對他說：「你跟從我來。」
他就起來，跟從了耶穌。

Kingdom calling: a mystery

國度的呼召：是個奧秘

1. Matthew lived and worked in Capernaum. Maybe Matthew knew of Jesus; Heard of Him from his brother James;
馬太在迦百農生活和工作。也許馬太認識耶穌；也許從他的兄弟雅各那裡聽說過祂；
2. Life as a tax collector: banned from synagog and hated as a traitor by Jews
稅吏的生活：不許進入猶太會堂，並被猶太人憎恨為猶奸
3. King's call had such authority that Matthew immediately followed Him
王的呼召有如此的權柄，馬太立刻跟隨了祂
4. Kingdom calling always demands an answer NOW
國度的呼召總是命令即刻的回應



"Calling of St. Matthew"
Michelangelo Caravaggio 1600
「呼召馬太」
米開朗基羅·卡拉瓦喬 1600

Introduction: Matthew's 'reception'

介紹：馬太的「招待」

Luke 5.27 After that He went out and noticed a tax collector named Levi sitting in the tax booth, and He said to him, "Follow Me."

路加福音5:27 這事以後，耶穌出去，看見一個稅吏，名叫利未，坐在稅關上，就對他說：「你跟從我來。」

Luke 5.28 And he left everything behind, and got up and began to follow Him.

路加福音5:28 他就撇下所有的，起來，跟從了耶穌。

Luke 5.29 And Levi gave a big reception for Him in his house; and there was a great crowd of tax collectors and other people who were reclining at the table with them.

路加福音5:29 利未在自己家裡，為耶穌大擺筵席。有許多稅吏和別人，與他們一同坐席。

Luke 5.30 The Pharisees and their scribes began grumbling at His disciples, saying, "Why do you eat and drink with the tax collectors and sinners?"

路加福音5:30 法利賽人和文士就向耶穌的門徒發怨言，說：「你們為甚麼和稅吏、並罪人一同喫喝呢？」

Luke 5.31 And Jesus answered and said to them, "It is not those who are well who need a physician, but those who are sick.

路加福音5:31 耶穌對他們說：「無病的人用不著醫生，有病的人才用得著。」

Luke 5.32 "I have not come to call the righteous but sinners to repentance."

路加福音5:32 我來本不是召義人悔改，乃是召罪人悔改。



Kingdom call to follow: the mystery

國度跟隨的呼召：奧秘

1. Call to follow produced such exuberant joy in Matthew that he held a feast for Jesus and his friends. Why so happy? Repent? Forgiven? Jesus' Acceptance?
跟隨的呼召使馬太充滿了喜樂，以致他為耶穌和他的朋友們舉辦了一場盛宴。為何如此高興？是因為悔改了？被赦免了？還是被耶穌接納？
2. Matthew's guests and friends either included the Pharisees and scribes or they stood outside the open air feast
馬太的客人和朋友或許包括法利賽人和文士，也或許他們是站在外面的露天宴會

Introduction: Matthew the Disciple

介紹：門徒馬太

Kingdom disciple: the mystery

國度的門徒：奧秘

1. His original Jewish name by birth and tribe was “Levi” = a Levite; “son of Moses” ; called to holy service
他最初的猶太名字及支派是「利未」= 利未人；「摩西的子孫」；蒙召做聖潔的服事
2. Kingdom name change: As a disciple Jesus probably changed his name to “Matthew” (Heb. “gift of JHVH” according to some prophetic purpose)
國度的改名字：作為門徒，耶穌可能將他的名字改為「馬太」（根據某些預言的目的，希伯來文是「耶和華的禮物」）
3. Levi walked humbly, obediently and relatively unnoticed never being mentioned except as one among the 12
利未的行為謙卑、順從，相對之下不引人注意；除了是 12 人之一以外，從未被提及過

Luke 5.27-28 After that He went out and noticed a tax collector named Levi sitting in the tax booth, and He said to him, “Follow Me.” And he left everything behind, and got up and began to follow Him.

路加福音5: 27-28 這事以後，耶穌出去，看見一個稅吏，名叫利未，坐在稅關上，就對他說：「你跟從我來。」他就撇下所有的、起來、跟從了耶穌。



Introduction: Matthew the 'King's scribe'

介紹：馬太——「王的文士」

Matt. 13.51 "Have you understood all these things?" They *said to Him, "Yes."

太13: 51 「這一切的話你們都明白了麼？」他們說：「我們明白了」

Matt. 13.52 And Jesus said to them, "Therefore every scribe who has become a disciple of the kingdom of the heavens is like a head of a household, who brings out of his treasure things new and old."

太13: 52 他說：「凡文士受教作天國的門徒，就像一個家主，從他庫裡拿出新舊的東西來。」

Matthew: the King's Scribe

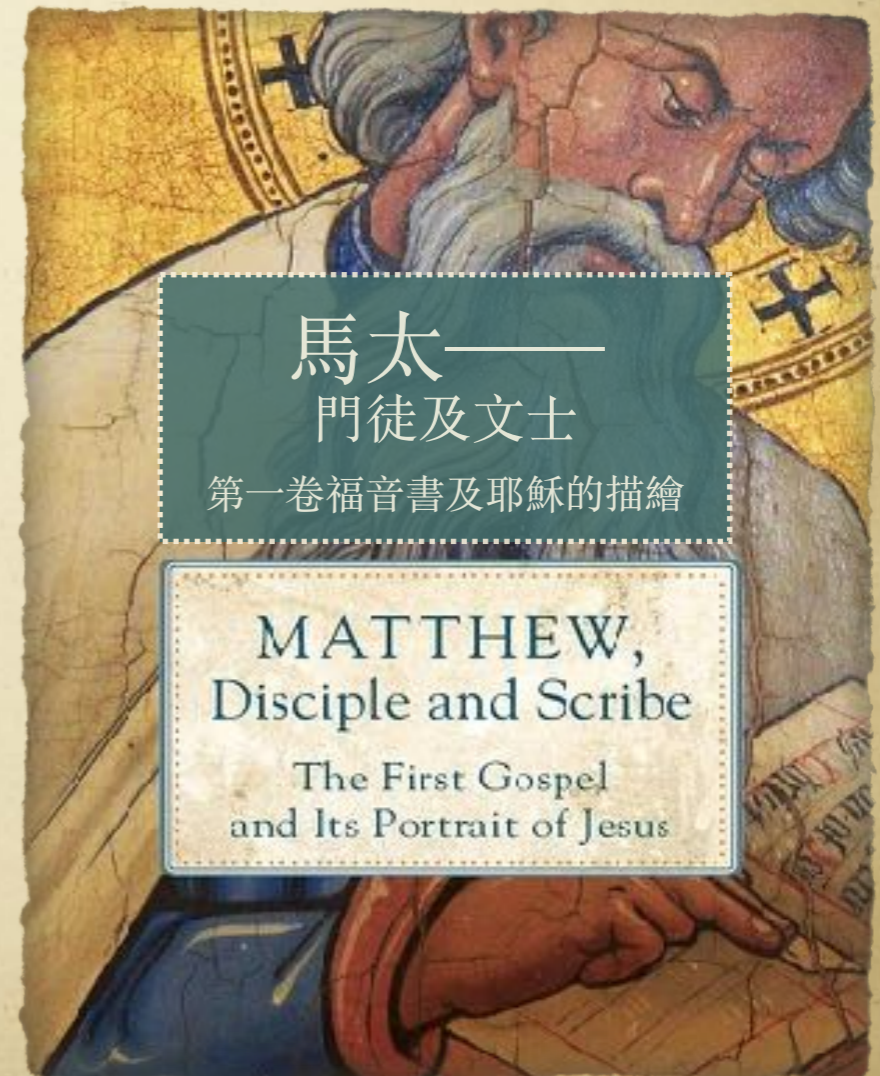
馬太：王的文士

1. Matthew's specific Kingdom calling as an apostle led to his fuller calling as a gospel writer arising during Jerusalem's final hours

馬太的特定國度呼召作為使徒，引導了他更全面的呼召，
被興起在耶路撒冷的最後時刻作為福音書的作者

2. Levi as a former tax collector was competent in three languages and evidently had an organized temperament as a disciple taking extensive notes especially of the teachings of Jesus (personally journaled these)

利未作為一名前稅吏，精通三種語言，顯然具有井然有序的氣質，作為門徒，特大量地記載關於耶穌的教導（親自記載這些內容）



馬太——
門徒及文士

第一卷福音書及耶穌的描繪

MATTHEW,
Disciple and Scribe

The First Gospel
and Its Portrait of Jesus

Introduction: Matthew the 'King's scribe'

介紹：馬太——「王的文士」

Matt. 13.51 "Have you understood all these things?" They *said to Him, "Yes."

太13: 51 「這一切的話你們都明白了麼？」他們說：「我們明白了。」

Matt. 13.52 And Jesus said to them, "The kingdom of the heavens is like a head of a house which has no treasure."

太13: 52 他說：「凡文士受教作天國的人，他必像一個家，沒有財寶。」

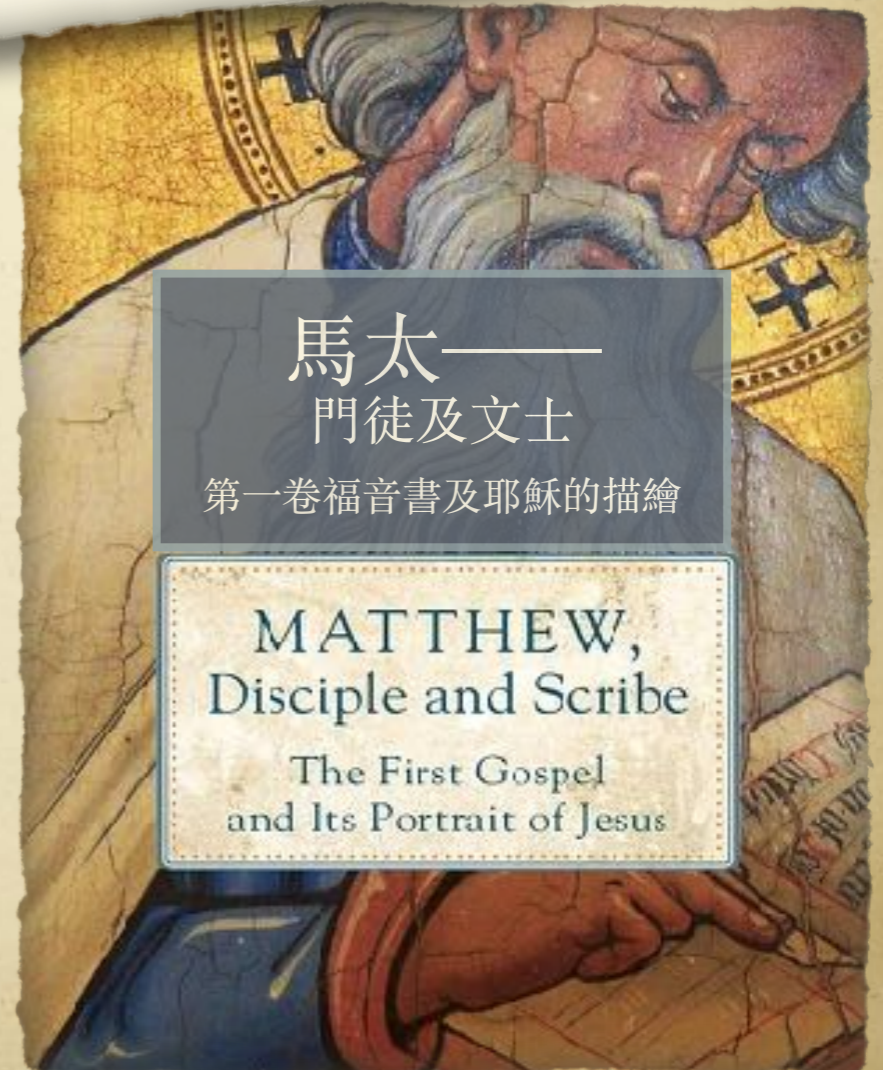
Could this be an oblique self reference to Matthew?
這會是馬太的間接自我引用嗎？

Matthew: the King's Scribe

馬太：王的文士

3. In the earliest mention of Matthew by the church fathers he is credited with writing "the Logia" (scroll) of Jesus' teachings written in Hebrew (Bishop Papias of Hieropolis- ca. 130AD)

當教會的父老們最早提到馬太福音時，他們認為他用希伯來文重新編輯了耶穌的教義「Logia」（書卷）（希拉波利的主教帕皮亞斯，公元130年）



馬太——
門徒及文士

第一卷福音書及耶穌的描繪

MATTHEW,
Disciple and Scribe

The First Gospel
and Its Portrait of Jesus

Introduction: Levi the 'King's scribe'

介紹：「王的文士」——利未

Matt. 27.37 Above his head they put up the charge against him in writing: THIS IS JESUS, THE KING OF THE JEWS.

太. 27 : 37 在他頭以上，安一個牌子，寫著他的罪狀，說：「這是猶太人的王耶穌。」

Gospel of Matthew was written as if he were a scribe in the King's court
馬太福音的書寫方式就好像他是宮廷裡的文士一樣

1. Perhaps it was Matthew's total submission to the King's Call that opened his eyes to Jesus' kingdom authority
也許是因著馬太完全順服了王的呼召，才開啟了他的眼睛，能看見耶穌的國度權柄
2. Matthew brought out the evidence from the 'treasure' of his notes that Jesus was the promised Messiah (king)
馬太從祂筆記的「寶物」拿出證據，證明耶穌是那應許的彌賽亞（王）



王和祂的國度

Introduction: Levi the 'King's scribe'

介紹：「王的抄寫員」——利未

Matt. 27.37 Above his head they put up the charge against him in writing: THIS IS JESUS, THE KING OF THE JEWS.

太. 27 : 37 在他頭以上，安一個牌子，寫著他的罪狀，說：「這是猶太人的王耶穌。」

Gospel of Matthew was written as if he were a scribe in the King's court
馬太福音的書寫方式就好像他是宮廷裡的文士一樣

3. He studied OT extensively for prophetic verses fulfilled in Jesus the Messiah which he also proved using contemporaneous notes on the teachings and events of Jesus' life and ministry

他深入地研讀舊約中預表彌賽亞的經文成就在耶穌上，並佐以他同時期的記述關於耶穌的教導和生活中的事件和事工來證明



Introduction: Matthew the 'King's scribe'

介紹：馬太——「王的文士」

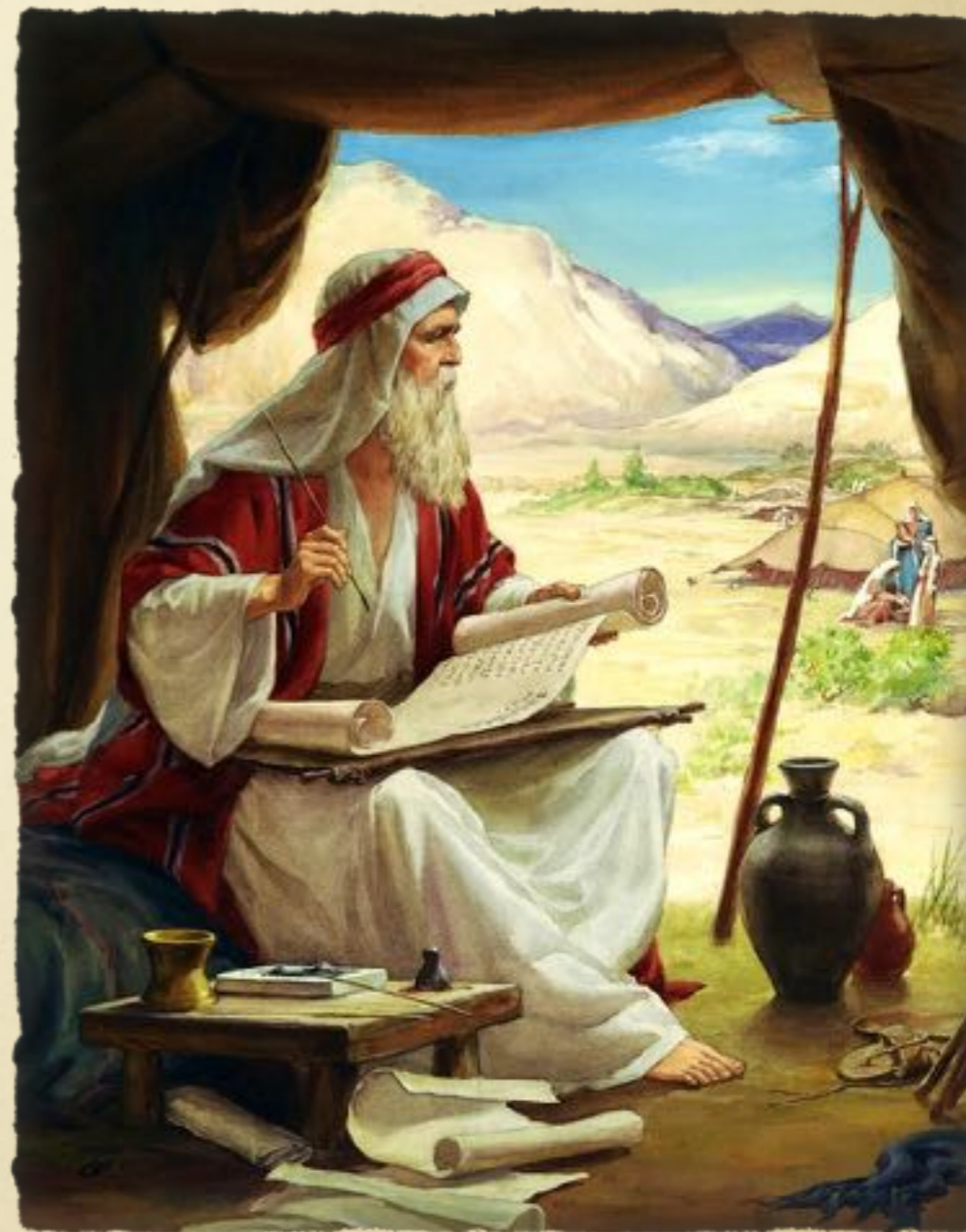
2Pet. 1.21 for no prophecy was ever made by an act of human will, but men moved by the Holy Spirit spoke from God.

彼後 1:21 因為預言從來沒有出於人意的，乃是人被聖靈感動說出 神的話來。

Kingdom Scribes

王的文士

1. Tonight we take a deeper look at the calling of scribes both in the OT and in Jesus' day
今晚我們更深入的探討舊約和耶穌時代對文士的呼召
2. Then we'll observe Matthew's scribal composition methods in his gospel as he was moved by the Holy Spirit
然後我們再觀察馬太受聖靈感動時在福音裡的抄寫方法



Moses the "original" scribe
摩西——最「初」的文士

Introduction: Scribes

介紹：文士



The “scribe” (‘sopher’ in Hebrew comes from root word, “to count” and ‘grammateus’ in Gk. comes from the word “to write”)

「文士」（希伯來語中的“sopher”來自詞根「計數」，希臘語中的“grammateus”來自「書寫」一詞）

1. Before 1440 AD all copying of scriptures was done by hand
在西元 1440 年之前，所有經文的抄寫都是手工完成的
2. All copies of bible books that have survived through history were written out by hand by scribes (scribblers)
歷史上流傳下來的所有聖經書籍都是由文士（書記）手寫的
3. After the exile Scribes who knew Torah became very important as synagogues became central to Jewish life
被擄後，了解《妥拉》的文士變得非常重要，因為猶太會堂成了猶太人生活的中心

Introduction: Scribes

介紹：文士

A scribe was considered a holy calling demanding a separated life given to meticulously writing God's Word

文士被認為是一種神聖的職業，要求過著與世隔絕的生活，認真地書寫神的話語

Diligence of a Scribe 文士的勤奮

1. The master scribe read a word - spelled it- and the scribes repeated each word out loud as he wrote it
帶領的文士讀一個單字並拼出來，然後抄寫的文士在他寫的過程中，一邊寫一邊大聲的複述每個字

2. At the end of a section the letters were counted - if there was one letter too many or too little, the scroll was rejected and buried in a holy box (still holy)

在一個部分的末尾，要重數每個字母——如果多了或少了一個字母，則書卷就被棄絕並埋在一個聖盒中（仍然是神聖的）



Introduction: Scribes

介紹：文士

A scribe was considered a holy calling demanding a separated life given to meticulously writing God's Word

文士被認為是一種神聖的職業，要求過著與世隔絕的生活，認真地書寫神的話語

Diligence of a Scribe 文士的勤奮

3. Each letter must be clearly written and a precise clear space must be maintained between each letter or the same rejection applied

每個字必須寫清楚，字裡行間必需保持一定的距離，否則同樣會被棄絕

4. Today when the oldest torah MSS. are compared, out of 304,805 letters (79,000 words), how many letter differences do you think they found?

今天當最古老的托拉手抄本比較 304,805 個字母 (79,000 個單字)，您認為他們發現了多少個字母的差異？



Scribes developed into Lawyers and Teachers

文士演變成律師及老師

Scribes became vital to the Judaism

文士對於猶太教至關重要

1. Scribes in synagogues were needed to translate the Torah from Hebrew into Aramaic for the unlearned
猶太會堂裡的文士需要為著未受過教育的人而將《妥拉》從希伯來文翻譯成亞蘭文
2. Scribes eventually became Israel's teachers (rabbis) because of their life long study of scriptures
文士最後成為以色列的老師（拉比），因為他們終生研究經文
3. Scribes formed schools (yeshivas) and organized scriptures and midrash into lessons for instruction (Mishnah)
文士們建立了猶太學校（yeshivas）並結集經文和律法的詮釋（米德拉什）成為教學的課程（米書拿：口傳的妥拉）



Scribes developed into Lawyers and Teachers

文士演變成律師及老師

Scribes became vital to the Judaism

文士對於猶太教至關重要

4. Scribes also became Israel's sages of wisdom and functioned as lawyers/officials who did legal land deeds, notaries, marriages and funerals

文士也成為以色列的智慧聖賢，並充當律師/官員，負責合法的土地契約、公證、婚姻和葬禮

5. Most scribes in Jesus' day were Pharisees

在耶穌的時代，大部分的文士是法利賽人



Scribes corrupt and powerful in Jesus' day

在耶穌時代，大部分的文士腐敗又有權力

Scribes were the most severely condemned of all the religious groups by Jesus (Matt 23.13-28)

文士是在所有宗教團體中最被耶穌嚴厲譴責的（太23:13-28）

1. With Israel's loss of prophetic voices scribes began twisting the Word and interpreting it to fit their religious beliefs (The Talmud admits that the scribes in Jesus' day were very corrupt and powerful)

隨著以色列失去預言的聲音，文士開始扭曲聖經並以符合他們的宗教信仰來解釋它（《塔木德》承認耶穌時代的文士非常腐敗和有權力）

2. Scribes placed burdens of guilt upon the common people with their invented human traditions and 'petty' rules of righteousness

文士們用他們發明的人類傳統和「瑣碎」的正義規則將罪的擔子加給了普通民眾

3. Some remained true teachers and scholars (Hillel, Gamaliel, Shammai) who shaped the formation of the Talmud and Judaism

有些人仍然是真正的教師和學者（希勒爾、迦瑪列、沙邁），他們塑造了塔木德和猶太教的形成



Matthew the 'King's scribe'

馬太——「王的文士」

Matt. 13.52 And Jesus said to them, "Therefore every scribe who has become a disciple of the kingdom of the heavens is like a head of a household, who brings out of his treasure things new and old."

太. 13.52 他說：「凡文士受教作天國的門徒，就像一個家主，從他庫裡拿出新舊的東西來。」

**Gospel of Matthew reveals the greatness and wisdom of Jesus
as a King and a Scribe**

馬太福音揭示了耶穌作為君王和文士的偉大和智慧

1. Kings in God's kingdom were commanded to be scribes
神國度的君王被命令擔任文士
2. Matthew became a kingdom scribe by "beholding" Jesus the King Scribe and watching his master teaching with great wisdom using OT scripture
馬太成為國度的文士乃是因著"見到"耶穌這位王的文士，並觀察他的主在教導時引用舊約的經文是帶著極大的智慧

Matthew the 'King's scribe'

馬太——「王的文士」

Matt. 13.52 And Jesus said to them, "Therefore every scribe who has become a disciple of the kingdom of the heavens is like a head of a household, who brings out of his treasure things new and old."

太. 13.52 他說：「凡文士受教作天國的門徒，就像一個家主，從他庫裡拿出新舊的東西來。」

Gospel of Matthew reveals the greatness and wisdom of Jesus as a King and a Scribe

馬太福音揭示了耶穌作為君王和文士的偉大和智慧

“The New Testament itself avers that it was Jesus Christ himself who first directed the minds of his followers to certain parts of the scriptures as those in which they might find illumination upon the mission and destiny.” God’s wisdom is found in Jesus the Son of God. The early disciples rethought their OT because the origin of this rethinking came from Jesus, their teacher and sage. Matthew is disciplined by the messiah. “Messianic exegesis—the interpretation of Scripture with reference to the messiah—is ultimately based on interpretation of Scripture by the messiah.”

Schreiner, Patrick. Matthew, Disciple and Scribe (pp. 61-62). Baker Publishing Group. Kindle Edition.

「新約本身聲稱，是耶穌基督本人首先將祂的跟隨者的思想引到聖經的某些部分，以便他們可以在其中找到對使命和未來的亮光。」神的智慧可在神的兒子耶穌身上找到。早期的門徒重新思考他們的舊約，因為這種重新思考的根源來自他們的老師和智者耶穌。馬太受到彌賽亞的訓練。「彌賽亞釋經——以彌賽亞為根據的解釋聖經——最終是基於彌賽亞對聖經的解釋。」

施賴納、派崔克. 《門徒與文士馬太》（第 61-62 頁）。貝克出版集團。Kindle 版。

Matthew the 'King's scribe'

馬太福音

Matt. 13.52 And Jesus said of the heavens is like a heaven. 太. 13.52 他說：「凡文士受

Gospel of M

馬太

“The New Testament itself directed the minds of his illumination upon the early disciples rethought and sage. Matthew is re with reference to the ng Group. Kindle Edition. 的某些部分，以便他們可 找到。早期的門徒重新 思考他們的舊約，因為 練。「彌賽亞釋經——

Deuteronomy 17:18-20 (NKJV)

18 “Also it shall be, when he sits on the throne of his kingdom, that he shall write for himself a copy of this law in a book, from the one before the priests, the Levites. 19 And it shall be with him, and he shall read it all the days of his life, that he may learn to fear the Lord his God and be careful to observe all the words of this law and these statutes, ...

申命記17:18-20

他登了國位，就要將祭司利未人面前的這律法書，為自己抄錄一本，存在他那裡，要平生誦讀，好學習敬畏耶和華他的神，謹守遵行這律法書上的一切言語，和這些律例。免得他向弟兄心高氣傲，偏左偏右，離了這誡命。這樣，他和他的子孫便可在以色列中在國位上年長日久。

a disciple of the kingdom things new and old.” 舊的東西來。」

om of Jesus

智慧

re with reference to the ng Group. Kindle Edition. 的某些部分，以便他們可 找到。早期的門徒重新 思考他們的舊約，因為 練。「彌賽亞釋經——

施賴納、派崔克. 《門徒與文士馬太》 (第 61-62 頁)。貝克出版集團。Kindle版。

Matthew the 'King's scribe'

馬太——「王的文士」

Matt. 13.52 And Jesus said to them, "Therefore every scribe who has become a disciple of the kingdom of the heavens is like a head of a household, who brings out of his treasure things new and old."

太. 13.52 他說：「凡文士受教作天國的門徒，就像一個家主，從他庫裡拿出新舊的東西來。」

**Kingdom principle: our gifting and calling to ministry
come out of our revelation of Christ**

**國度的原則：我們的恩賜和事工的蒙召是出於我們對
基督的啟示**

1. Matthew became a kingdom *scribe* by "beholding" Jesus
the King Scribe

馬太成為國度的**文士**乃是因著「見到」耶穌這位王的文士

2. Mark (Peter) became a kingdom *servant* by "beholding"
Jesus the Servant of God bringing in the kingdom by the
power of divine obedience

馬可（彼得）成為國度的**僕人**是因著「見到」耶穌這位神的
僕人藉著神聖順服的大能而帶進了國度



**Matthew: from tax
collector to
Gospel Scribe**
馬太：從稅吏
成為福音的文士

Matthew the 'King's scribe'

馬太——「王的文士」

Matt. 13.52 And Jesus said to them, "Therefore every scribe who has become a disciple of the kingdom of the heavens is like a head of a household, who brings out of his treasure things new and old."

太. 13.52 他說：「凡文士受教作天國的門徒，就像一個家主，從他庫裡拿出新舊的東西來。」

Kingdom principle: our gifting and calling to ministry

come out of our revelation of Christ

**國度的原則：我們的恩賜和事工的蒙召是出於我們對
基督的啟示**

3. Luke became a Spirit-filled kingdom *evangelist* by "beholding" Jesus the Son of Man seeking and saving the lost

路加成為一位被聖靈充滿的國度傳道人乃是因著「見到」耶穌這位人子來尋找拯救失喪的人

4. John became a *heavenly man* by "beholding" Jesus bringing in the kingdom by His incarnate heavenly Life

約翰成為一位屬天的人乃是因著「見到」耶穌將祂道成肉身的屬天的生命帶進了國度



Matthew: from tax collector to Gospel Scribe
馬太：從稅吏成為福音的文士

Matthew the 'King's scribe'

馬太——「王的文士」

Gospel of Matthew reveals the methods and wisdom of an inspired scribe who was first a “disciple of the Kingdom”
馬太福音彰顯了一位受啟發的文士的方法和智慧，他首先是「國度的門徒」

1. Matthew sovereignly arranged as the first book in the NT in part because of its two unique characteristics: *connection* and *fulfilment*

馬太福音被安排為新約第一卷書，部分原因在於它的兩個獨特的特點：連結和應驗

2. Matthew as a gospel to the Jews *connects* the 2 covenants into one showing the continuity of christianity with the faith of Abraham

馬太福音作為猶太人的福音，將兩個約連成一個，顯示了基督教與亞伯拉罕的信的連貫性

- There are 65 direct quotes from OT in Matthew and 73 OT allusions - more than the other gospels combined

馬太福音有 65 處直接引述舊約經文和 73 處舊約典故——比其他福音書的總和還多

Matt. 1.1
The record
of the genealogy of
Jesus the Messiah,
the son of David,
the son of Abraham:
太1: 1
亞伯拉罕的後裔、
大衛的子孫、耶穌
基督的家譜。

ALL THIS TOOK PLACE TO
FULFILL WHAT THE LORD
HAD SAID THROUGH THE
PROPHET:
- MATTHEW 1:22

這一切的事成就，是要
應驗主藉先知所說的話
~ 馬太福音 1:22

Matthew the 'King's scribe' 馬太——「王的文士」

Gospel of Matthew reveals the methods and wisdom of an inspired scribe who was first a “disciple of the Kingdom”
馬太福音彰顯了一位受啟發的文士的方法和智慧，他首先是「國度的門徒」

3. Matthew also stands at the head of the whole NT whose overarching theme is *fulfilment*
馬太福音也處於整個新約的開頭，其首要主題是應驗

- “that it might be fulfilled...” 16 times: time; prophecies; all righteousness; coming kingdom;
「將要應驗…」16次：時間；預言；諸般的義；即將到來的國度；

Matt. 1.1
The record
of the genealogy of
Jesus the Messiah,
the son of David,
the son of Abraham:
太1: 1
亞伯拉罕的後裔、
大衛的子孫、耶穌
基督的家譜。

ALL THIS TOOK PLACE TO
FULFILL WHAT THE LORD
HAD SAID THROUGH THE
PROPHET:
- MATTHEW 1:22

這一切的事成就，是要
應驗主藉先知所說的話
~ 馬太福音 1:22

Matthew the 'King's scribe' 馬太——「王的文士」

Matthew became like a good scribe useful to the Master to help new disciples:

馬太就像成為一位好的文士，合乎主用，並幫助新的門徒：

1. Matthew's faithful 馬太的忠心-

- *Collecting of Jesus' words* 收集耶穌的話語+
- *diligently studying the OT* 殷勤的研讀舊約+
- *Wisely understanding Jesus' scribal methods*
有智慧的明白耶穌的文士方式

2. Resulting gospel was organized into teachable *sections*, collating Jesus' teaching around *themes* and gathering His *miracles* into sections so that the new Jewish disciple of Jeshua might learn about Mashiach

由此產生的福音被組合成可教導的**部分**，整理耶穌的教導圍繞著**主題**，並將祂的**神蹟**收集成不同的部分，以便耶穌的新猶太門徒可以了解彌賽亞



Matthew the 'King's scribe' 馬太——「王的文士」

Matthew became like a good scribe useful to the Master to help new disciples:

馬太就像成為一位好的文士，合乎主用，並幫助新的門徒：

3. His gospel especially makes two unique and valuable kingdom observations

他的福音書特別提出了兩個獨特而有價值的國度觀察

a. Yeshua's kingdom is above all a kingdom of *repentance, righteousness and rewards*

耶穌的國度首先是一個悔改、公義和獎賞的國度

b. The key to growth of the Kingdom of the heavens from Matthew's POVis to *sow the Word of the kingdom* into the field of the world

從馬太福音的角度看天國成長的關鍵是將天國的道撒在世界的田野裡



Matthew the 'King's scribe'

馬太——「王的文士」

Matthew's gospel is our most complete resource of King Jesus' teachings while on earth

馬太福音是君王耶穌在世時所教導的最完整的資源

1. Matthew's hunger as a 'scribe' for the King's decrees produced the greatest storehouse of his sayings in the NT

馬太渴慕作為王的諭旨的「文士」因而產生了他在新約話語中的最大寶庫

2. The organizing of the 'body' of Matthew's gospel is built upon the 'backbone' of 5 major teaching sections (called pericopes by scholars) paralleling the 5 books of Torah

馬太福音的「正文」組織是建立在與妥拉的5本書平行的5個主要教學的「主幹」上（學者稱為五個教導）



Jesus as the New Moses

耶穌作為新摩西

Matthew the 'King's scribe'

馬太——「王的文士」

Matthew's gospel is our most complete resource of King Jesus' teachings while on earth

馬太福音是君王耶穌在世時所教導的最完整的資源

5 pericopes/ 5 個教導

- | | |
|----------------------------------|---------------|
| 1. Matt. 5-7 Kingdom Living | 太5-7章 國度的生活 |
| 2. Matt 10 Kingdom Serving | 太10章 國度的服事 |
| 3. Matt 13 Kingdom Mysteries | 太13章 國度的奧秘 |
| 4. Matt 18 Kingdom Greatness | 太18章 國度的偉大 |
| 5. Matt 24-25 Kingdom Apocalypse | 太24-25章 國度的末日 |

WHAT ARE THE
FIVE DISCOURSES
OF THE BOOK
OF MATTHEW?

馬太福音的五個
國度教導是什麼？

Matthew the King's scribe

馬太——「王的文士」

Matthew divides his gospel into 3 sections:

馬太將他的福音分為三個部分：

1. Introduction: The Coming of the King, the son of David; Matt.1.1-4.11

介紹：王的再來、大衛的子孫——太1:1-4:11

2. The King's ministry in Galilee; Matt. 4.12-18.3

王在加利利的職事——太4:12-18:3

- Enclosed on either side by similar verses at each end 兩側均附有類似的經節

*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. 19.1 When Jesus had finished these words, He departed from
Galilee and came into the region of Judea beyond the Jordan;*

太19:1 耶穌說完了這些話，就離開加利利，來到猶太的境界，約但河外。

3. Conclusion: The King's Destiny in Judaea; Matt. 19.1- 28.20

結論：王在猶大的未來——太19:1-28:20

Matthew the King's scribe

馬太——「王的文士」

Matthew's organizing of Jesus the King's ministry in the central section of the gospel (Matt.4.12 -18.35) divides these chapters into three sections of 10 parts:

馬太在福音的中心部分（馬太福音 4：12 -18：35）對君王耶穌的事工進行了組織，將這些章節分為三部分，每部分 10 個部分：

1. **Matt. 5-7** Lord's teachings (because the disciple would first want to know what He taught)

太5-7章 主的教導（因為門徒們首先要知道祂教導什麼）

2. **Matt. 8-10** Lord's miracles (because the disciple would then want to know what He did)

太8-10章 主的神蹟（然後門徒要知道祂做了什麼）

3. **Matt. 11-18** Reaction to the Messiah's ministry (because the disciple would want to know what the results of his ministry were)

太11-18章 對於彌賽亞的職事的反應（因為門徒們想知道祂職事的結果是什麼）

Matthew: scribal section 1: kingdom righteousness

馬太福音- 文士部分 (一) : 國度的公義

Tenfold parts of the Sermon on the Mount: Matt 5-7 登山寶訓的十個部分：太5-7章

1. Beatitudes [inner righteousness] (5.3-16): Character of the Kingdom
登山寶訓 [內在的公義] (5:3-16):國度的特點
2. Moral righteousness (5.17-48) Christ versus "it was said"
道德正義 (5:17-48) 基督與「經上說」
3. Religious righteousness (6.1-18) Heart righteousness
- Alms (1); prayer (5); Fasting (16)
宗教的公義 (6:1-18) 心裡的義 - 施捨 (1); 祈禱 (5); 禁食 (16)
4. Mammon worship (6.19-24) Carnal vs. godly
崇拜瑪門 (6:19-24) 屬肉體的與屬神的對比
5. Daily cares (6.25-34) Anxiety vs trust in God
日常的需要 (6:25-34) 對比焦慮與信靠神
6. Spiritual judgments (7.1-6) - Judge not (log); vs. Lacking judgment (pigs)
屬靈分辨 (7:1-6) - 不論斷 (樑木); vs. 缺乏分辨力 (豬)
7. Prayers of faith encouraged (7.7-11) - Ask, seek, knock
鼓勵信心的禱告 (7:7-11) - 祈求、尋找、叩門
8. Kingdom ethics: golden rule (7.12) 國度道德：黃金法則 (7.12)
9. Two kingdom roads (7.13-14) Broad vs narrow
兩條國度道路 (7:13-14) 寬與窄的對比
10. Kingdom discernment (7.15-26) False prophets (15);
false profession (21); false foundation (26)
分辨國度 (7:15-26) 假先知 (15); 虛假的工作(21); 虛假的根基 (26)

Character 特點

Virtues 美德

Morals 道德

Motives 動機

Matthew breaks the Sermon on the Mount into 3 further sections of 3

馬太將登山寶訓另分為三個部份
每部份又有三部份

Outward Things 外在的事

material 物質的

temporal 短暫的

actions 行動

Kingdom Living 國度生活

kingdom faith 國度的信心

kingdom righteousness 國度的公義

kingdom wisdom 國度的智慧

Matthew: scribal section 2: Miracles

馬太福音- 文士部分 (二) : 神蹟

Ten miracles grouped together Matt. 8-9:

馬太福音8-9章的十大神蹟的組合:

1. Cleansing the leper (8.1-4): 潔淨大麻瘋(8:1-4)
2. Centurian's servant (8.5-13) 百夫長的僕人(8:5-13)
3. Peter's mother-in-law (8.14-15)
彼得的岳母(8:14-15)
4. Stilling wind and waves (8.23-27)
平靜風和海(8:23-27)
5. Gaderene demoniac (8.28-34)
格拉森被鬼附的人(8:28-34)
6. Palsied man cured (9.1-8) 癱子得醫治(9:1-8)
7. Woman with hemorrhage (9.18-22)
患血漏的婦人(9:18-22)
8. The ruler's daughter raised from dead (9.23-26)
管會堂的女兒從死裡復活(9:23-26)
9. Two blind men given sight (9.27-31)
兩個瞎子得看見(9:27-31)
10. Mute demoniac delivered and speaks (9.32-34)
被鬼附的啞巴得釋放並說話(9:32-34)

Healing of
internal diseases
醫治內在的疾病

Matthew breaks
this miracle section
into three groups
馬太將這神蹟的部份為
三個部份

Authority over 3 unseen realms:
擁有 3 個看不見的領域的權力:

nature 自然界的

spirit realm 靈界的

sin's infirmities 罪帶來的疾病

Miracles of restoration
of the human body
修復人體的神蹟

Matthew: scribal section 3: Reactions

馬太福音- 文士部分 (三) : 反應

Ten reactions to Jesus' Teaching and Miracles Matt. 11-18:

十個對於耶穌的教導及神蹟的反應
(馬太福音11-18章):

1. John the Baptist 施洗約翰 (11.2-15):
2. "This generation" 「這個世代」 (11.16-19)
3. Galilean cities 加利利的城 (11.20-30)
4. The Pharisees (12.2, 10, 14, 24, 38)
法利賽人 (12: 2、10、14、24、38)
5. The Multitudes 眾人 (13.1-52)
6. Nazareth 拿撒勒 (13.53-58)
7. Herod the King 希律王 (14.1-13)
8. Jerusalem Scribes 耶路撒冷的文士 (15.1-20)
9. Pharisees and Sadducees
法利賽人和撒都該人 (16.1-12)
10. The 12 apostles 十二個使徒 (16.13-20)

Questioning 質疑

Fickle 善變

Unrepentant 不悔改

Judgmental 批判性的

Shallow 膚淺的

Unbelieving 不信

Superstitious 迷信

Offended 被觸犯

Indicting 控訴

Believing 相信

Matthew summarizes the reactions of each group to the King

馬太總結了各組對王的反應

Matthew: final section: the King's Destiny

馬太福音：最後一部分：王的未來

Final division in three parts:
最後分為三個部份：

King's Destiny in Judaea Matt. 19-28:
王在猶大地的命運 (太19-28章)：

1. **Presentation of the King (19-25)**
王的演說 (19-25章)
 - a. **Journey to the City of the King (19-20)**
到達王的城的行程 (19-20章)
 - b. **Entry into the City of the King (21.1-17)**
進入王的城 (21:1-17)
 - c. **Confrontation of the City (21.18-23.39)**
城的抵擋 (21:18-23:39)
 - d. **Prophetic Destiny promised (24-25)**
應許的預言性命運 (24-25章)

Matthew reveals a revelation of
the King in each section
馬太福音的每一節
都彰顯了君王的啟示

Providential arrangement
天意的安排

Destiny Humbly fulfilled
謙卑地應驗了命運

Messianic wisdom rejected
彌賽亞的智慧被拒絕

Signs of Messiah's 2nd coming
彌賽亞第二次來臨的徵兆

Matthew: final section: the King's Destiny

馬太福音：最後一部分：王的未來

Final division in three parts:
最後分為三個部份：

King's Destiny in Judaea Matt. 19-28:
王在猶大地的命運 (太19-28章)

2. Crucifixion of the King (26-27)
王被釘十字架 (26-27章)

- a. Among the disciples **門徒之間**(26.1-56):
Mary; Judas; Peter; Covenant;
Gethsemane
馬利亞、猶大、彼得、約、客西馬尼
- b. Before the Sanhedrin **面對公會** (26.57-58)
- c. Before the Roman Governor (27.1-26)
面對羅馬巡撫 (27:1-26)
- d. Crucified, died, buried as a King (27.27-66)
以王的身分被釘十字架、死了、埋葬了

Matthew reveals a revelation
of the King in each section
馬太福音的每一節
都彰顯了君王的啟示

Foreknowledge revealed
揭示預知的事

“You shall see the King coming”
「你們將看見王的降臨」

“This is Jesus King of the Jews”
「這是猶太人的王耶穌」

“Truly this was the Son of God”
「這真是 神的兒子了」

Matthew: final section: the King's Destiny

馬太福音：最後一部分：王的未來

Final division in three parts:
最後分為三個部份：

King's Destiny in Judaea Matt. 19-28:
王在猶大地的未來 (太19-28章)

3. Victorious Resurrection of the King (28)
王得勝的復活 (28章)

- a. Kingdom angel's earthquake (28.1-7)
國度天使的地震 (28:1-7)
- b. Kingdom sisters herald gospel (28.8-10)
國度的姊妹們宣揚福音 (28:8-10)
- c. Kingdom of Israel suppresses (28.11-15)
以色列國的鎮壓 (28:11-15)
- d. The King's great commission (28.16-20)
王的大使命 (28:16-20)

Matthew reveals a revelation
of the King in each section

馬太福音的每一節
都彰顯了君王的啟示

Angel "He is risen"
天使說：「祂已經復活了」

Sisters: "Go tell my brothers.."
婦女們……報告給祂的門徒

Jewish leaders' perjury
猶太領袖們的偽證

"All authority given to me"
「所有的權柄, 都賜給我了」

Being a Kingdom Scribe

作為一個國度的文士



1. Think about the disciple's labor of love seen in the careful and detailed accounting by this Kingdom Scribe

想想門徒的愛心勞苦, 在這位王的文士仔細又詳細的記載中可以看見

2. Each of the 4 gospels "scribes" indicate that they were using specific treasures drawn from their own revelation of Jesus

四卷福音書的每一個「文士」都表明他們從他們自己對耶穌的啟示中使用了特定的寶藏

3. Think about how we are storing up treasures for our presentation of the kingdom gospel to others

想想我們要如何為著將國度的福音傳給他人而積蓄財寶

馬太 Gospel of Matthew 福音

Next Week:

Introduction:

The Kingdom of the heavens

下週：介紹：諸天的國度

ΕΠΙ ΤΑ ΧΕΝΕΝΕΧΘΗΝΑ ΠΗΝ
ΚΕΦΑΛΗΝ ΑΥΤΟΥ ΟΔΕ ΜΠΕΛΘΩ
ΜΠΕΚΕΦΑΛΙΣ ΕΝ ΑΥΤΟΝ ΕΝ ΠΙ
ΦΥΛΑΚΗ ΚΑΙ ΗΝ ΕΓΚΕΝΤΗ ΚΕ
ΦΑΛΗΝ ΑΥΤΟΥ ΕΠΙ ΠΕΤΡΑ ΚΤΙΘΑ
ΕΛΘΚΕΝ ΑΥΤΗΝ ΤΩ ΚΟΡΑΙΩ
ΚΑΙ ΤΟ ΚΟΡΑΙΟΝ ΕΛΘΚΕΝ ΑΥΤΗ
ΤΗ ΜΡΙΑΥΤΗΣ ΚΑΙ ΑΚΟΥ
ΟΙ ΜΑΘΗΤΑΙ ΑΥΤΟΥ ΤΑ Θ
ΠΡΑΝΤΟ ΠΤΩ ΜΑΛΛΟΥ
ΚΑΝ ΑΥΤΟ ΕΝ ΜΗΝ ΜΕΙΟ
ΚΑΙ ΣΥΝΑΓΟΝΤΑΙ ΟΙ ΑΠΟΣΤΟΛΟΙ
ΠΡΟΣ ΤΟΝ ΙΗ ΚΑΙ ΠΗΓΓΕΙ ΑΝ
ΑΥΤΩ ΠΑΝΤΑ ΚΑΜΟΣ ΕΠΟΙΗΣΑ
ΚΑΙ ΟΣ ΕΔΙΔΑΞΑΝ
ΚΑΙ ΕΙΠΕΝ ΑΥΤΟΙΣ ΔΕΥΤΕΥΜΕΙΟ
ΑΥΤΟΝ ΚΑΤ' ΙΔΙΑΝ ΕΙΣ ΕΡΗΜΟΝ
ΠΟΝ ΚΑΙ ΑΝΑΠΑΥΣΑΘΕ
ΠΕΣΑΝ ΓΑΡ ΟΤΕ ΡΧΟΜΕΝ
ΟΙ ΥΠΑΓΟΝΤΕΣ ΠΟΛΛΟΙ
ΦΑΓΕΙΝ ΕΥΚΑΙΡΟΥΝ
ΚΑΙ ΑΠΗΘΟΝ ΕΙΣ ΕΡΗΜΟΝ ΤΟ Π
ΤΩ ΠΛΟΙΩ ΚΑΤ' ΙΔΙΑΝ ΚΑΙ ΙΔΟΝ
ΑΥΤΟΥΣ ΥΠΑΓΟΝΤΑΣ ΚΑΙ ΕΠΕΤΩ
ΣΑΝ ΑΥΤΟΥΣ ΠΟΛΛΟΝ ΚΑΙ ΠΕΖΗ
ΑΠΟ ΠΑΣΩΝ ΤΩΝ ΕΩΣΥ
ΕΔΡΑΜΑΤΩΝ ΕΚΑ
ΑΥΤΟΥΣ ΕΝ
ΑΥΤΟΝ
ΕΙΔΕΝ ΠΟ
ΧΝΙΣ ΘΗΕ ΠΑΥΤΟΙΣ ΟΙ ΗΣΑ
ΠΡΟΒΧΑΜΗ ΕΧΟΝΤΑ ΠΟΙΜΕΝΑ
ΚΑΙ ΗΡΞΑΤΟ ΑΥΤΟΥΣ ΔΙΔΑΣΚΕΙΝ
ΠΟΛΛΑ
ΑΝ ΕΓΕΝΟΜΕΝ
ΤΕΣ ΟΙ ΜΑ
ΟΤΙ ΕΡΗΜΟΣ ΕΣΤΙ ΤΟ Π
Η ΑΝΘΡΑΤΟΧΑΝ ΠΟΛΥΣΟΝ
ΙΝΑ ΠΙΕΘΟΝΤΕΣ ΕΙΣ ΤΟΥΣ ΚΥ
ΚΑΙ ΑΓΡΟΥΣ ΚΑΙ ΚΩΜΑΣ ΑΓΟΡ
ΣΩΣΙΝ ΕΧΑΥΤΟΙΣ ΑΥΤΟΥΣ ΤΗ
ΦΑΓΩΣΙΝ ΟΥΚ ΕΧΟΥΣΙΝ ΟΔΕΙΟ
ΚΡΙΘΕΙΣ ΕΠΕΝ ΑΝΟΤΕΧΑΥΤΟΙΣ
ΦΑΓΕΙΝ ΚΑΙ ΑΓΟΥΣΙΝ ΑΥΤΩ
ΒΟΝΤΕΣ ΑΓΟΡΑΣ ΜΕΝ ΧΗΝΑ
ΡΙΑΝ ΜΑΚΟΣΙΩΝ ΑΥΤΟΥΣ ΚΑΙ
ΣΟΜΕΝ ΑΥΤΟΙΣ ΦΑΓΕΙΝ
ΟΔΕ ΧΕΙ ΑΥΤΟΙΣ ΠΟΣΟΥΣ ΑΥΤΟΥΣ
ΕΧΕΤΑΙ ΥΠΗΓΕΤΕ ΚΑΙ ΔΕ ΤΕΚΑ
ΓΝΟΝΤΕΣ ΕΛΕΓΟΥΣΙΝ ΑΥΤΩ Π

ΚΑΙ ΑΥΟΙ ΧΘΥΑΣ ΚΑΙ ΕΠΕΤΑΧΕΝ ΑΥΤΟΙΣ
ΑΝΑΚΛΙΝΑΙ ΠΑΝΤΑ ΣΟΥΝ ΠΡΟΣΙΧΕΣΥΝ
ΠΟΣΙΧΕΝ ΤΩ ΧΑΩΡΩ ΧΟΡΤΩ
ΚΑΙ ΑΝ ΕΠΕΣΟΝ ΠΡΑΣΕΙΧΗ ΠΡΑΣΕΙΧΗ
ΑΝ ΔΕ ΚΑΤΟΝ ΚΑΙ ΑΝ ΑΠΕΝΤΗ ΚΟΝΑ
ΚΑΙ ΑΔΕΩΝ ΤΟΥ ΟΠΕΝΤΕ ΑΥΤΟΥΣ
ΚΑΙ ΤΟΥΣ ΑΥΟΙ ΧΘΥΑΣ ΜΑΒΛΕ
ΣΤΟΝ ΟΥΝ ΟΝΕ ΥΛΟΓΗΣΕΝ ΚΑΙ
ΕΝ ΤΟΥΣ ΑΥΤΟΥΣ ΑΥΤΟΥΣ ΚΑΙ
ΟΙΣ ΜΑΘΗΤΑΙΣ ΑΥΤΟΥ
ΕΙΝΑ ΑΥΤΟΙΣ ΕΚΑΙ ΤΟΥΣ
ΑΥΟΙ ΧΘΥΑΣ ΕΜΕΡΙΣ ΕΝ ΠΙΣΤΗ
ΚΑΙ ΕΦΑΓΟΝ ΠΑΝΤΕΣ ΚΑΙ ΕΧΟΡΤΑΣ
ΘΗΣΑΝ ΚΑΙ ΗΡΑΝ ΚΑ ΕΜΑ ΤΩΝ
ΑΩΔΕΚΑΚΟΦΗΜΟΥΣ ΠΑΗΡΕΙΣ ΚΑ
ΑΠΟ ΤΩΝ ΙΧΘΥΩΝ ΚΑΙ ΗΣΑΝ ΟΙ ΦΑ
ΓΟΝΤΕΣ ΤΟΥΣ ΑΥΤΟΥΣ ΕΝ ΤΑΚΙΣ
ΠΡΕΣ
ΕΝ ΕΓΚΑΣΕΝ ΤΟΥΣ ΜΑ
ΥΕ ΜΒΗΝΑΙ ΕΙΣ ΤΟ Π
ΚΑΙ ΠΡΟΧΕΙΝ ΕΙΣ ΤΟ ΠΕΡΑΝ ΠΡΟΣ
ΒΗΛΟΣ ΔΙΑΝΕΩΣ ΑΥΤΟΥΣ ΑΠΟ ΑΥ
ΤΟΝ ΟΧΛΟΝ ΚΑΙ ΑΠΟΤΑΞΑΜΕΝΟΣ
ΑΥΤΟΙΣ ΑΠΗΘΟΝ ΕΙΣ ΤΟ ΟΡΟΣ ΠΡΟΣ
ΕΥΣΑΘΑΙ ΚΑΙ ΟΥ ΙΔΟΣ ΓΕΝΟΜΕ
ΝΟΝ ΤΟ ΠΑΡΙΟΝ ΕΝ ΜΕΣΩ ΤΗΣ
ΝΑΥΤΗΣ ΚΑΙ ΕΝ ΤΗ
ΝΗΓΡΕΝΑΝΤΟΣ ΟΣΑΝ ΕΜΟΣ ΑΥΤΟ
ΚΑΙ ΕΡΤΕΤΑΡΤΗΝ ΦΥΛΑΚΗΝ ΤΗΣ
ΝΥΚΤΟΣ ΕΡΧΕΤΑΙ ΗΡΟΣ ΑΥΤΟΥΣ ΕΙ
ΡΗΧΤΩΝ ΕΠΙ ΤΗΣ ΘΑΛΑΣΣΗΣ ΚΑΙ ΗΘΕ
ΛΑΧΟΝΤΕΣ ΑΥΤΟΥΣ
ΟΥΝΙΑ
ΕΙΣ ΚΑΙ ΤΟΥΣ ΑΝΙΧ
ΣΑΝΤΕΣ
ΓΑΡ ΑΥΤΟΝ ΕΙΔΟΝ ΚΑΙ ΕΤΑΡΧΟΝ ΕΣ
ΚΑΙ ΕΥΘΕΩΣ ΕΛΜΗΣΕΝ ΜΕΤΑΥΤ
ΚΑΙ ΕΓΕΙ ΑΥΤΟΙΣ ΘΑΡΣΕΙΤΕ ΕΓΩ ΕΙ
ΜΙΜΗΘΟΒΕΙΣΘΕ ΚΑΙ ΑΝ ΕΚΗ ΠΡΟΣ
ΑΥΤΟΥΣ ΕΙΣ ΤΟ ΠΛΟΙΟΝ ΚΑΙ ΕΚΟΠ
ΟΧΝΕΜΟΣ ΚΑΙ ΔΙΑΝΕΚ ΠΕΡΙΣΣΟΥ
ΕΝΕΧΑΥΤΟΙΣ ΕΣΤΑΝΤΟ ΚΑΙ ΕΘΑΥ
ΜΑΖΟΝ ΟΥΓΑΡ ΕΥΝΗ ΚΑΝ ΕΠΙ ΤΑΣ
ΑΥΤΟΙΣ ΗΓΑΡ ΑΥΤΩΝ ΗΚΑΡΑΙ ΠΙ
ΠΩΡΩΜΕΝΗ ΚΑΙ ΑΠΕΡΑΣΜΗ
ΤΕΣ ΑΘΟΝ ΕΠΙ ΤΗΝ ΓΕΝΝΗΑΡΑ
ΚΑΙ ΠΡΟΣ ΑΡΜΙΣΘΗΝ ΕΣΑΝ
ΚΑΙ ΕΣΑΘΟΝ ΤΩΝ ΑΥΤΩΝ ΕΚ ΤΟΥ Π