

馬太福音

The Gospel of Matthew

Chapter 8: Kingdom Authority

第8章：國度的權柄

Matthew 5-7: Kingdom teaching section 1: kingdom righteousness

馬太福音5-7章：國度的教導——第一部分：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：馬太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) "Heart righteousness"
道德正義 (5:17-48) 「心裡的義」
3. Religious righteousness (6.1-18) Secret righteousness
- Alms (1); prayer (5); Fasting (16)
宗教的公義 (6:1-18) 隱密的義 - 施捨 (6:1); 祈禱 (6:5); 禁食 (6:16)
4. Mammon worship (6.19-24) Carnal vs. Heavenly Treasure
崇拜瑪門 (6:19-24) 屬肉體的與屬天的財富的對比
5. Daily cares (6.25-34) Anxiety vs Matt. 6.33
日常的需要 (6:25-34) 焦慮與馬太福音6:33的對比
6. Spiritual judgments (7.1-6) - Judge not (log); vs. Discern pigs
屬靈的分辨 (7:1-6)-不論斷 (樑木) 與分辨豬的對比
7. Seek discernment in treating saints (7.7-11)- Ask, seek, knock
在對待聖徒上尋求分辨力 (7:7-11) - 祈求、尋找、叩門
8. Kingdom ethics: golden rule (7.7-12) 國度道德: 黃金法則 (7:7-12)
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 of true and false (7.15-26) False prophets
(15); false profession (21); false foundation (26)
真假的國度分辨 (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 5-7: Kingdom teaching section 1: kingdom righteousness

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Character 特點

Matthew breaks the Sermon on the

King is "all right"
王是「完全對的」

3 further
3

寶訓另分為

三部份

Outward Things 外在的事

King is "always right"
王「總是對的」

Kingdom Living 國度生活

King is "does right"
王「做得對」

In Matthew 8-9 Overview: King's righteousness "makes right" 馬太福音 8-9 章概述: 王的公義「使一切變得對」

The wisdom of Matthew the "scribe disciple" is again clearly seen in Matt.8-9 as he groups together ten miracles treated in detail, along with three descriptions of the responses to the miracles done by Jesus

「文士門徒」馬太的智慧在馬太福音第 8-9 章中再次清晰可見，他將十個神蹟組在一起詳細闡述，並對耶穌所行的神蹟反應進行了三種描述

1. Miracles organized not chronologically but with an inductive purpose of progressively and comprehensively revealing Jesus' Kingdom authority in deed as well as speech (the King comes to "make right" that which is upside down).
奇蹟不是按時間順序排列的，而是具有歸納性的目的，漸進的並全面性的透過行動和言語揭示耶穌的國度權柄（王來了「糾正」顛倒的事物）
2. Matthew condenses these miracles compared to Mark and Luke excluding personal details and background in order to highlight the Kingship authority Jesus manifest
馬太濃縮了這些神蹟，與馬可和路加相比，排除了個人細節和背景，以強調耶穌所彰顯的王的權柄

In Matthew 8-9 Overview: King's righteousness "makes right" 馬太福音 8-9 章概述：王的公義「使一切變得對」

They naturally follow the Sermon on the Mount:

他們自然而然地遵循了登山寶訓

1. They reveal Jesus' character, kingdom burden, righteous balance of mercy and justice which he taught as he comes down the Mount into the valley

它們揭示了耶穌的品格、國度的重擔、憐憫與正義的公義平衡，這些都是祂從山上下來到山谷時所教導的

2. They illustrate the comprehensive power of Jesus as he "rules over" four dimensions of His Kingdom: nature; sickness (both physical and psychological); evil spirits; and death.

它們顯示了耶穌的全面力量，因為祂「統治」了祂的國度的四個維度：自然；疾病（身體和心理方面的）；邪靈；和死亡

3. The Word of Jesus releases the power of these miracles as "signs" that Jesus lives and ministers with "the good Word of God and the powers of the age to come"

He.6.5

耶穌的話語釋放了這些神蹟的力量，作為耶穌活出及事奉「神的善言及來世的力量」的「標記」（來6:5）

Kingdom of the Heavens in the Valley

在山谷中的天國

Matt. 8.1 "When Jesus came down from the mountain, large crowds followed Him".

馬太福音8:1 耶穌下了山, 有許多人跟著他。

1. Jesus took His Disciples up on the Mount to teach of the Kingdom of the heavens
耶穌帶著祂的門徒們上山去教導關於天國的事
2. Now Jesus takes his disciples down into the Valley to show how the gospel of the Kingdom "makes things right"
現在, 耶穌帶著祂的門徒下到山谷裡, 要展示天國的福音如何「讓事情變得正確」

Kingdom Miracles reveal Jesus' Authority

國度的神蹟揭示了耶穌的權柄

Matt. 8-9: Ten miracles grouped together into 3 groups each with a response

馬太福音8-9章：十大神蹟組合成三組，每一組有一個回應

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)**
(Summary總結, basis依據, response回應 8.16-22)
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)**
(Summary總結, basis依據, response回應 9.8-17)
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)
(Summary總結, basis依據, response回應 9.33-38)

Healing of
internal diseases
醫治內在的疾病

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

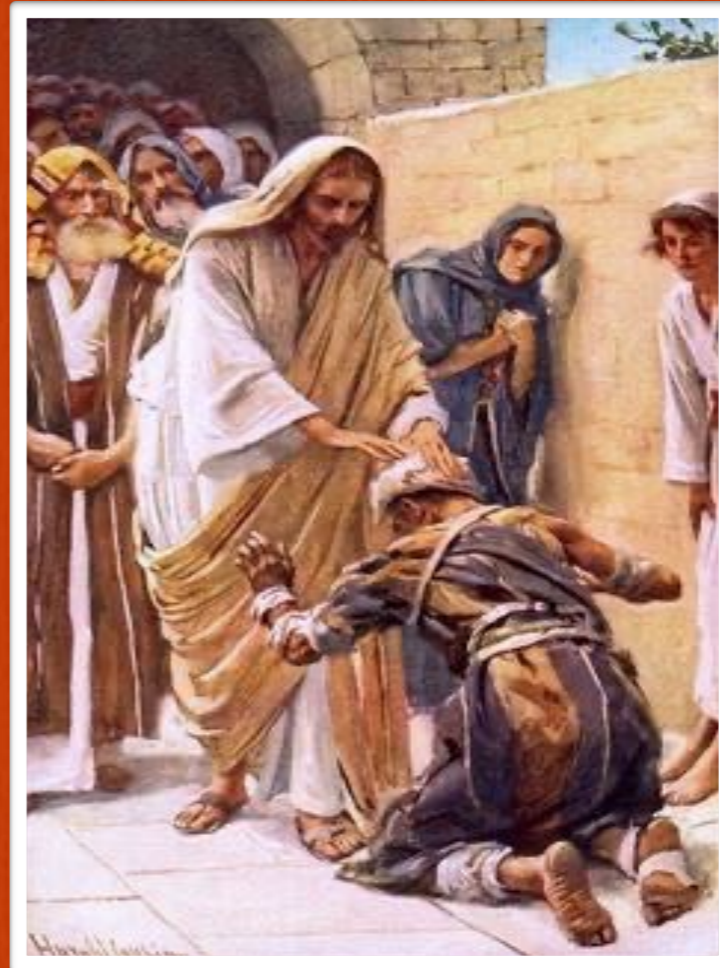
sin's infirmities 罪帶來的疾病

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

Miracles Part One: inward diseases

神蹟—第一部份： 內在的疾病

Matthew 馬太福音 8.1-22



**Jesus manifests Kingship authority over
the internal health of man**

耶穌彰顯了對人內在健康的王權

Key verse: *Matt. 8.17*

This was to fulfill what was spoken through Isaiah the prophet: "HE HIMSELF TOOK OUR INFIRMITIES AND CARRIED AWAY OUR DISEASES."

主要經文： 馬太福音8:17

這是要應驗先知以賽亞的話，說：『他代替我們的軟弱，擔當我們的疾病。』



“For Matthew the healing miracles of Jesus pointed beyond themselves to the cross. In this, he is like the evangelist John, whose “signs” similarly point beyond themselves.

「對馬太來說，耶穌醫治的神蹟超越了神蹟本身，指向了十字架。在這一點上，他就像福音傳道者約翰一樣，他的『跡象』同樣的超越了他們本身。」

Carson, D. A.. Matthew (The Expositor's Bible Commentary) 卡森，D.A.馬太（詮釋家聖經註釋）

Miracles 神蹟

Matt. 8.1 *When Jesus came down from the mountain, large crowds followed Him.*

太8:1 耶穌下了山, 有許多人跟著他。

Matt. 8.2 *And a leper came to Him and bowed down before Him, and said, "Lord, if You are willing, You can make me clean."*

太8:2 有一個長大痲瘋的, 來拜他說:
「主若肯, 必能叫我潔淨了。」

神下來時
**When God
came down**
*The Authority of Jesus
in Matthew 8-10*

馬太福音8-10章 耶穌的權柄

1. Leper Cleansed

1. 大痲瘋得潔淨

Jesus and the Crowds 耶穌與群眾

1. Matthew pictures coming down from the mount as a new phase of Kingdom gospel ministry
馬太描繪從山上下來是國度福音事工的新階段
2. The crowds who overheard Jesus sermon to the disciples were following him in amazement
聽到耶穌向門徒講道的群眾都驚訝地跟隨他

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Jesus and the Crowds 耶穌與群眾

3. Jesus' authority was sensed on the mount but what about in the mundane life of the valley?

耶穌的權柄是在山上感受到的, 但在山谷的世俗生活中又如何呢?

4. What does righteousness look like when faced with sin, uncleanness, evil spirits and death?

當面對罪惡、不潔、邪靈和死亡時, 公義會是什麼樣子呢?

Miracles 神蹟

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FOOTNOTE 註腳

Leprosy included many skin diseases but this man was "full" of the killer 'white' leprosy (Hansen's disease, caused by the *Mycobacterium leprae* bacillus) which affected nerves and resulted in loss of limbs and death

痲瘋病包括許多皮膚病，但這名男子「長滿了」致命的「白色」痲瘋病（漢森氏病，由痲瘋分枝桿菌引起），它會影響神經並導致四肢喪失和死亡

1. Leper Cleansed

1. 大痲瘋得潔淨

"Unclean! Unclean!"
「不潔! 不潔!」

1. 8:2 lit. in Gk "and **behold** a leper..." = unexpected event
8:2 希臘文是「**看哪!** 有個大痲瘋...」 = 沒有料到的事
2. Leprosy was considered a curse caused by inner sinful defilement so not a healing but a cleansing
痲瘋病被認為是內在罪惡玷污所引起的詛咒，因此不是治癒而是潔淨
3. Lepers segregated from society and forbidden Temple worship
痲瘋病人與社會隔離並禁止到聖殿敬拜

Miracles 神蹟

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1. Leper Cleansed

1. 大痲瘋得潔淨

"Unclean! Unclean!"

「不潔! 不潔!」

4. But the leper bows (lit. "worships") before Jesus and calls him "Lord"

但痲瘋病人在耶穌面前鞠躬（字面意思是「敬拜」）並稱祂為「主」

5. His request revealed 2 things:
他的要求顯示了二件事:

1) Real faith in Jesus' power to cleanse

對耶穌潔淨的能力有真的信心

2) Acknowledgment his asking has no merit except to yield to the Lord's will

承認他的祈求除了順服主的旨意之外沒有任何功勞

Miracles 神蹟

Matt. 8.3 *Jesus stretched out His hand and touched him, saying, "I am willing; be cleansed." And immediately his leprosy was cleansed.*

太8:3 耶穌伸手摸他說：「我肯，你潔淨了罷。」他的大痲瘋立刻就潔淨了。

Matt. 8.4 *And Jesus *said to him, "See that you tell no one; but go, show yourself to the priest and present the offering that Moses commanded, as a testimony to them."*

太8:4 耶穌對他說：「你切不可告訴人；只要去把身體給祭司察看，獻上摩西所吩咐的禮物，對眾人作證據。」

1. Leper Cleansed 1. 大痲瘋得潔淨

Purity meets Impurity 潔淨的遇到了不潔淨的

1. The Jews had no faith to respond to uncleanness except to isolate from contamination
猶太人除了遠離玷污之外沒有任何信心應對不潔
2. Jesus stretching out his holy hand with compassion and touching would cause ceremonial defilement according to the Law
基於律法，耶穌帶著憐憫伸出聖手的觸摸會造成儀式上的玷污
3. But He spoke a Word - "**I Will; be clean**" - imparting cleansing righteousness which removed all defilement
但他說了一句話－「**我肯；潔淨吧**」－傳遞了潔淨的公義而除去所有的污穢

Miracles 神蹟

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1. Leper Cleansed 1. 大痲瘋得潔淨

Kingdom Righteousness 國度的公義

1. **"I Will"** is the heart of God whenever He confronts sin, uncleanness or sickness
每當神面對罪惡、不潔或疾病時，神的心都是「我肯」
2. The King always responds with righteousness to faith with reverence and deference
對於信心懷著敬畏和尊重，王總是以公義回應

Miracles 神蹟

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FOOTNOTE 註腳

1. Do you believe the Lord can heal and cleanse you? = faith
你相信主能醫治並潔淨你嗎? = 信心
2. Do you worship the Lord by yielding your faith and life under His rule and pleasure whatever?
你是否透過放下你的信心和生活在祂的統治和喜悅之下來敬拜祂?
3. Do you believe God's heart is to speak "I Will" in your situation?
你相信在你的處境下, 神的心意是說「我肯」嗎?

1. Leper Cleansed

1. 大麻瘋得潔淨

Kingdom Righteousness

國度的公義

3. **"Tell no one"**: the King wants no notoriety for miracles but only the making right of those touched
「不可告訴人」: 王不想因神蹟而招引名聲, 只想為那些被感動的人做出對的事
4. Jesus commanded a **testimony** from the leper before the priests and all Israel that the Kingdom of the heavens has touched earth
耶穌吩咐痲瘋病人在祭司和以色列眾人面前作見證——天國已經臨到地上

Miracles 神蹟

Matt. 8.5 *And when Jesus entered Capernaum, a centurion came to Him, imploring Him,*

太8:5 耶穌進了迦百農, 有一個百夫長進前來, 求他說,

Matt. 8.6 *and saying, "Lord, my servant is lying paralyzed at home, fearfully tormented."*

太8:6 主阿, 我的僕人害癱瘓病, 躺在家裡, 甚是疼苦。

Matt. 8.7 *Jesus *said to him, "I will come and heal him."*

太8:7 耶穌說, 我去醫治他。

2. Centurion's Servant 百夫長的僕人

Another 'outsider' seeks help 另一個「外人」尋求幫助

1. The leper 'poor in spirit' is now followed up by a 'merciful' centurion caring for his servant
「靈裡貧窮」的癩瘋病人之後接著的是「憐憫的」百夫長照顧他的僕人
2. For a Roman 'captain' of the local Capernaum guard to 'implore a rabbi' seemed to be outside the kingdom
對迦百農當地守衛的羅馬「隊長」來說, 「懇求拉比」似乎是在國度之外

Miracles 神蹟

FOOTNOTE 註腳

1. Palsy was a neurological disease causing paralysis and excruciating pain
麻痺是一種神經系統疾病，導致癱瘓和極度疼痛
2. Not clear if this was CP, MD, MS, or some bacterial attack of the nerves from exposure to unsanitary conditions or poisonous food
不清楚這是腦性麻痺(CP)、肌肉營養不良症(MD)、多發性硬化症(MS)，還是因接觸不衛生的環境或有毒食物而引起的神經細菌攻擊
3. There also seemed to be a psychological element of torment with the disease
這種疾病的折磨似乎還有心理因素

2. Centurion's Servant 百夫長的僕人

Another 'outsider' seeks help 另一個「外人」尋求幫助

3. Luke and Mark add backstory of a god-fearing man who helped finance the building of Capernaum but this would take away from Matthew's focus upon the Messiah
路加和馬可添加了一位敬畏神的人的背景故事，他幫助資助迦百農的建設，但這會分散馬太對彌賽亞的關注
4. Again Jesus responds with "I Will" to this outsider with no spiritual rights to kingdom mercies
耶穌再次對這個沒有屬靈權利享受天國憐憫的外人回應「我肯」

Miracles 神蹟

Matt. 8.8 *But the centurion said, "Lord, I am not worthy for You to come under my roof, but just say the word, and my servant will be healed.*

太8:8 百夫長回答說：「主阿，你到我舍下，我不敢當，只要你說一句話，我的僕人就必好了。」

2. Centurion's Servant 百夫長的僕人

Authority meets Authority 權柄遇到權柄

1. Centurion responds to Jesus' willingness again with humility and faith
百夫長再次以謙卑和信心回應耶穌的意願
2. **"I am not worthy"** both as a sinner without claim and one who knew Jews would not willingly go under a gentile's roof again to guard their purity
「我不敢當」，既是一個沒有權利要求的罪人，也是一個知道猶太人為著守護他們的純潔而不會願自願的到外邦人屋簷下的人

Miracles 神蹟

Matt. 8.9 *“For I also am a man under authority, with soldiers under me; and I say to this one, ‘Go!’ and he goes, and to another, ‘Come!’ and he comes, and to my slave, ‘Do this!’ and he does it.”*

太8:9 因為我在人的權下，也有兵在我以下；對這個說：「去！」他就去，對那個說：「來！」他就來，對我的僕人說：「你作這事！」他就去作。

2. Centurion's Servant 百夫長的僕人

Authority meets Authority 權柄遇到權柄

3. Centurion reveals the source of his faith coming from observing that one **“under authority”** also has authority to just speak a word and the deed is done

百夫長揭示了他的信心來源，他觀察到「**在權柄之下**」也有權力，只要說一句話，行動就完成了

4. **“Just say the Word”** focuses the power of God's word to make right that which is sick and broken

「**只要說出神的話**」集中神話語的力量來糾正那些生病和破碎的事

Miracles 神蹟

Matt. 8.10 *Now when Jesus heard this, He marveled and said to those who were following, "Truly I say to you, I have not found such great faith with anyone in Israel.*

太8:10 耶穌聽見就希奇，對跟從的人說，我實在告訴你們，這麼大的信心，就是在以色列中，我也沒有遇見過。

Matt. 8.11 *"I say to you that many will come from east and west, and recline at the table with Abraham, Isaac and Jacob in the kingdom of heaven;*

太8:11 我又告訴你們，從東從西、將有許多人來、在天國裡與亞伯拉罕、以撒、雅各、一同坐席。

2. Centurion's Servant 百夫長的僕人

Amazing Faith 奇妙的信心

1. Jesus has been pressing through the unbelief among the generation of Jews when he runs into a 'marvelous' sight- an outsider with great faith

耶穌一直在這一代不信的猶太人中受壓，這時他遇到了一個「奇妙」的景象——一個有著極大的信心的外人

2. The kingdom of the heavens is declared as open to gentiles of faith who will one day be seated with the patriarchs

天國被宣告向有信心的外邦人開啟，他們有一天將與列祖同坐

Miracles 神蹟

Matt. 8.12 *but the sons of the kingdom will be cast out into the outer darkness; in that place there will be weeping and gnashing of teeth.*

太8:12 惟有本國的子民，竟被趕到外邊黑暗裡去，在那裡必要哀哭切齒了。

Matt. 8.13 *And Jesus said to the centurion, "Go; it shall be done for you as you have believed." And the servant was healed that very moment.*

太8:13 耶穌對百夫長說：「你回去罷。照你的信心，給你成全了。」那時，他的僕人就好了。

2. Centurion's Servant 百夫長的僕人

Amazing Faith 奇妙的信心

3. Jesus also shocked the smug 'sons of the kingdom' who assumed their ancestry with Abraham etc. was a guarantee of Kingdom enjoyment that they may be excluded from the kingdom feast

耶穌也震驚了那些自鳴得意的「國度之子」，他們認為自己有亞伯拉罕等為祖先是享受國度的保證，因此他們可能被排除在國度盛宴之外

4. Just like the centurion's example, Jesus said "**GO!**" and it was done immediately because of faith in His Word

就像百夫長的例子一樣，耶穌說：「去！」這件事立刻完成了，因為在祂的話中有信心

Miracles 神蹟

Matt. 8.14 When Jesus came into Peter's home, He saw his mother-in-law lying sick in bed with a fever.

太8:14 耶穌到了彼得家裡，見彼得的岳母害熱病躺著。

Matt. 8.15 He touched her hand, and the fever left her; and she got up and waited on Him.

太8:15 耶穌把他的手一摸，熱就退了。他就起來服事耶穌。



3. Peter's Mother-in-law 彼得的岳母

Authority in a Kingdom Home 在一個國度的家中的權柄

1. Her fever was severe as it says (lit. in Gk.) it "threw her on a bed" [Fever was considered a disease itself and not a symptom as it is today]
她的發燒很嚴重，正如它所說的（希臘語）它「把她扔到了床上」[發燒本身被認為是一種疾病，而不像今天認為的是一種症狀]
2. Jesus' authority was seen as not even needing a spoken word but just a gentle touch of the mother's hand and a waiting there as the fever broke and she regained her strength
耶穌的權柄被認為甚至不需言語，只要輕輕一摸母親的手，並在在那裡等待發燒退去，然後她就恢復了體力

Miracles 神蹟

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Authority in a Kingdom Home 在一個國度的家中的權柄

3. In Lu. 4.39 Jesus rebuked the fever implying there may have been a 'spirit of infirmity' deliberately hindering her from serving
在路加福音4:39耶穌斥責熱病，暗示可能有「疾病的靈」故意阻礙她的服事。
4. The miracle was in the immediacy of her regaining sufficient strength to serve the Master and his disciples
奇蹟在於她立即恢復了足夠的力量來服事主和祂的門徒們

Miracles 神蹟

Matt. 8.16 *When evening came, they brought to Him many who were demon-possessed; and He cast out the spirits with a word, and healed all who were ill.*

太8:16 到了晚上,有人帶著許多被鬼附的,來到耶穌跟前;他只用一句話,就把鬼都趕出去,並且治好了一切有病的人。

Matt. 8.17 *This was to fulfill what was spoken through Isaiah the prophet: "HE HIMSELF TOOK OUR INFIRMITIES AND CARRIED AWAY OUR DISEASES."*

太8:17 這是要應驗先知以賽亞的話、說、『他代替我們的軟弱、擔當我們的疾病。』

4. Prophecy Fulfilled 預言的應驗

Night of Miracles 神蹟之夜

1. A summary testimony of many demonic deliverances and healings of **"all who were ill"** Matthew gave as further testimony to Jesus' miraculous authority

馬太總結了許多釋放被鬼附的和治愈「**一切有病的人**」的見證,進一步的證明了耶穌神奇的權柄

2. But Matthew uses this summary to prove again that Jesus was the Servant of God of OT prophecy 但馬太用這個總結再次證明耶穌是舊約中預言的**神的僕人**

Miracles 神蹟

FOOTNOTE 註腳

“When evening came ...” according to Mk. and Lu. this crowd came to Peter’s house in the evening after Jesus cast out a demon in the Capernaum synagog on the Sabbath

「到了晚上…」根據馬可和路加的說法，安息日耶穌在迦百農會堂趕鬼之後，這群人晚上來到彼得的家

4. Prophecy Fulfilled 預言的應驗

Night of Miracles 神蹟之夜

3. Though outwardly it seemed power went out from Jesus to heal, the verse seems to reveal the ‘cross’

雖然從表面上看，似乎有能力從耶穌身上發出來醫治，但這節經文似乎揭示了「十字架」

Mystery: the infirmities and diseases were taken upon Him or born by Him as the many were healed

奧秘：軟弱和疾病都承載在祂的身上，或是，許多人由祂而生並得了醫治

Reactions 反應

Matt. 8.18 *Now when Jesus saw a crowd around Him, He gave orders to depart to the other side of the sea.*

太8:18 耶穌見許多人圍著他，就吩咐渡到那邊去。

Matt. 8.19 *Then a scribe came and said to Him, "Teacher, I will follow You wherever You go."*

太8:19 有一個文士來，對他說：「夫子，你無論往那裡去，我要跟從你。」

Matt. 8.20 *Jesus *said to him, "The foxes have holes and the birds of the air have nests, but the Son of Man has nowhere to lay His head."*

太8:20 耶穌說：「狐狸有洞，天空的飛鳥有窩，人子卻沒有枕頭的地方。」

Cost of Discipleship 作門徒的代價

Enthusiasm Tempered 興奮被減弱

1. In fact the leper had broadcast Jesus' cleansing all over forcing Jesus to leave and minister in rural areas (Mk.1.45)

事實上，痲瘋病人到處傳揚耶穌的潔淨大能，迫使耶穌離開，並在郊區傳道（可1:45）

2. Matthew alone reveals that it was a "scribe" who wanted to become Jesus' disciple

只有馬太福音揭示了一個「文士」想成為耶穌的門徒

Reactions 反應

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Cost of Discipleship 作門徒的代價

Enthusiasm Tempered 興奮被減弱

3. Jesus made very clear that there was a cost of discipleship with sacrifices of the comforts which the scribe had previously known in academic Yeshiva

耶穌非常清楚地表明，作門徒是有代價的，需要犧牲舒適的生活，這是文士先前在神的學校中所知道的

4. "Son of man" first mention of this messianic term which was Jesus' most frequently used self-description

第一次提到「人子」這個彌賽亞術語，這是耶穌最常引用的自我描述

Reactions 反應

Matt. 8.21 *Another of the disciples said to Him, "Lord, permit me first to go and bury my father."*

太8:21 又有一個門徒對耶穌說：「主阿，容我先回去埋葬我的父親。」

Matt. 8.22 *But Jesus *said to him, "Follow Me, and allow the dead to bury their own dead."*

太8:22 耶穌說：「任憑死人埋葬他們的死人，你跟從我罷。」

Cost of Discipleship 作門徒的代價

Family Obligations Sacrificed 犧牲了家庭的義務

1. This Jewish idiom meant that the oldest son felt obligated first to his father until he died

這個猶太慣用語的意思是，長子感到首先對父親有義務，直到他去世為止

2. A disciple of the kingdom can have no other **"first"**

天國的門徒不能有其他的「**第一**」

Reactions 反應

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Cost of Discipleship 作門徒的代價

Family Obligations Sacrificed 犧牲了家庭的義務

3. Jesus meant no disrespect of family but frankly dealt with any obligation that would hinder following under His rule

耶穌並沒有對家人不敬的意思，而是坦率地處理了任何會妨礙跟從祂帶領的義務

4. There is almost always some reason to delay immediate following and trusting the Lord
幾乎總是有一些理由延遲了立刻的跟隨和信靠主

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