

馬太福音

The Gospel of Matthew

Chapter 9: Miracles Touching the Helpless
in Human Extremity

第9章：在人類絕境中觸摸無助者的奇蹟

Kingdom Miracles reveal Jesus' Authority

國度的神蹟顯示了耶穌的權柄

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. Centurion'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)

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

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)

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

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

The King has come to make things right among his people:
王的來臨是要在祂的子民中使事情變得對

His Healing authority
祂醫治的權柄

- Cleansed the leper 潔淨了大痲瘋
- Raised up the palsied servant 使患了癱瘓的僕人起來
- Rebuked the fever of a servant 斥責一個僕人身上的熱病

His Ruling Authority
祂統治的權柄

- Over nature in the storm 在風暴中掌管大自然
- Over a legion of demons 掌管一群邪靈
- To forgive paralyzing sin 赦免了癱子的罪



**In Matthew 8-9 Overview:
King's righteousness that "makes right"**
馬太福音8-9章概述: 王的公義「使之變得對」

Tonight : His Compassionate Authority

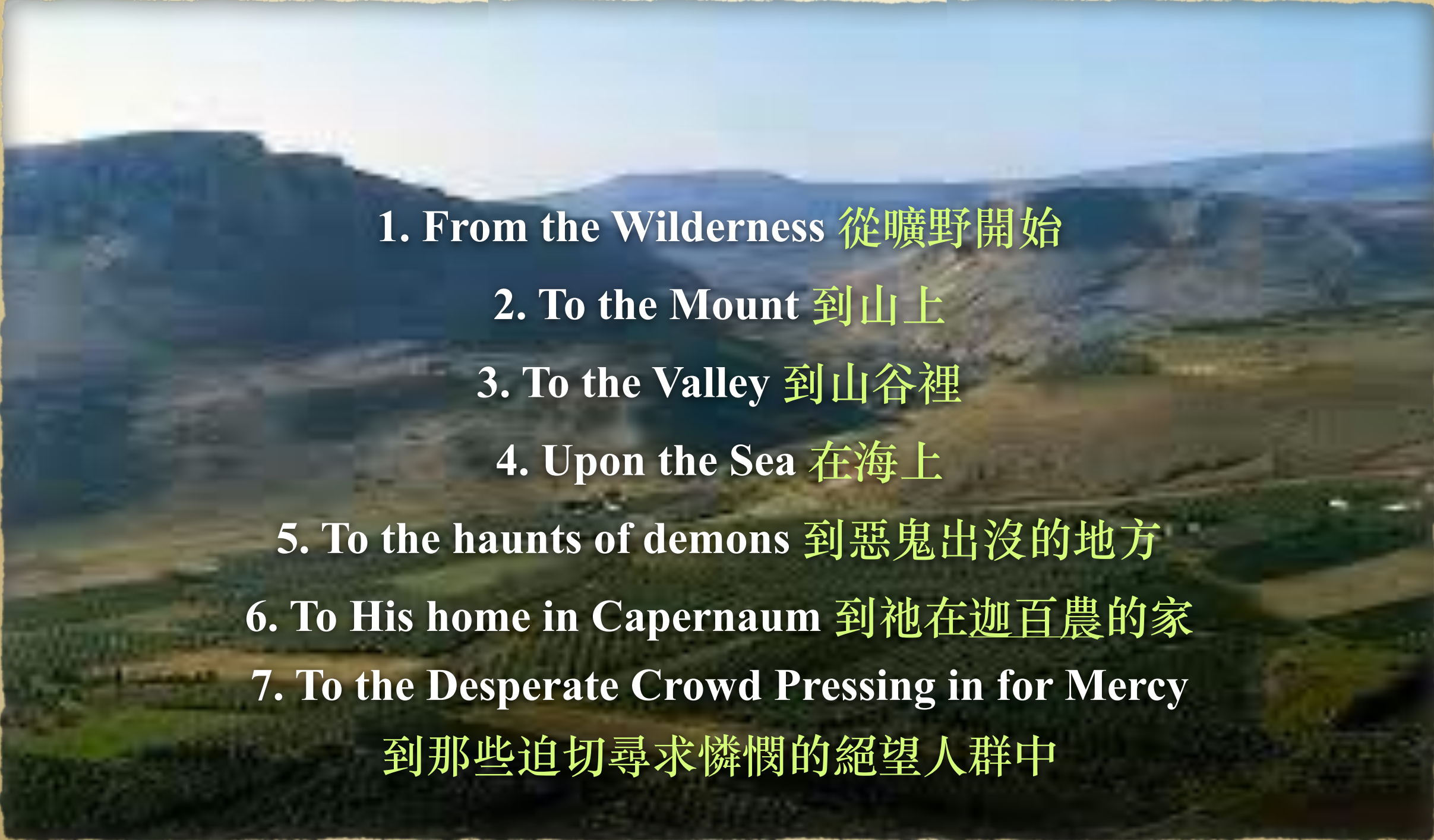
今晚 —— 祂富有憐憫的權柄

- **Raised Jairus' daughter from the dead**
使睚魯的女兒從死裡復活
- **Healed the woman with a hemorrhage**
醫治了患血漏的婦人
- **Gave sight to two blind seekers**
使二個瞎子復明
- **Gave voice to a demonized mute man**
使一個被鬼附的啞巴說話



Kingdom of the Heavens within the Crowds

在人群中的天國

- 
1. From the Wilderness 從曠野開始
 2. To the Mount 到山上
 3. To the Valley 到山谷裡
 4. Upon the Sea 在海上
 5. To the haunts of demons 到惡鬼出沒的地方
 6. To His home in Capernaum 到祂在迦百農的家
 7. To the Desperate Crowd Pressing in for Mercy
到那些迫切尋求憐憫的絕望人群中

Miracles Part Three: Compassionate Authority

神蹟的第三部份：
富有憐憫的權柄

Matthew 馬太福音 9.18 - 38

King Jesus' Compassionate Authority for needy humanity

君王耶穌對有需要的人類的慈悲權柄



Key verse: Matt. 9.36

Seeing the people, He felt compassion for them, because they were distressed and dispirited like sheep without a shepherd.

主要經文：馬太福音 9:36

他看見許多的人，就憐憫他們，因為他們困苦流離，如同羊沒有牧人一般。

And all through the mountains,
thunder-riven,
And up from the rocky steep,
There arose a cry
to the gate of heaven,
“Rejoice! I have found
My sheep!”

整個山巒，雷霆萬鈞，
在陡峭的岩石上興起了一個
呼聲，達到天堂的門，
「大喜！ 我找到了我的羊！」



7 and 8 Miracles of Mercy

7、8 憐憫的神蹟

Matt. 9.18 *While He was saying these things to them, a synagogue official came and bowed down before Him, and said, "My daughter has just died; but come and lay Your hand on her, and she will live."*

太9:18 耶穌說這話的時候，有一個管會堂的來拜他說：「我女兒剛才死了，求你去按手在他身上，他就必活了。」

Matt. 9.19 *Jesus got up and began to follow him, and so did His disciples.*

太9:19 耶穌便起來，跟著他去，門徒也跟了去。



Authority over Death 掌管死亡的權柄

"A Desperate Ruler Bows" 「一個絕望的管家下拜」

1. **Context: Matthew's feast going on when this important ruler interrupts the joyful occasion with a desperate plea for help from the Kingdom Physician**

背景：馬太的宴會正在進行中，這位重要的管家打斷了這歡樂的時刻，絕望地請求國度的醫生的幫助

7 and 8 Miracles of Mercy

7、8 憐憫的神蹟

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Authority over Death 掌管死亡的權柄

"A Desperate Ruler Bows"

「一個絕望的管家下拜」

2. Matthew shortens this story to emphasize two things:

馬太縮短了這個故事，來強調兩件事：

a. The tragic announcement of the daughter's death en route to the house is omitted to focus upon the fact of her death

在到達房子的路上，女兒不幸死的消息被省略，以關注她的死亡事實

b. This highlights the ruler's faith that Jesus can restore to life

這凸顯了管家對耶穌能使人復活的信心

3. Jesus went without saying a word

耶穌一言不發地就去了

7 and 8 Miracles of Mercy

7、8 憐憫的神蹟

Matt. 9.20 *And a woman who had been suffering from a hemorrhage for twelve years, came up behind Him and touched the fringe of His cloak;*

太9:20 有一個女人，患了十二年的血漏，來到耶穌背後，摸他的衣裳繸子。



Authority over Death

掌管死亡的權柄

“Desperate Outcast Pushes Through”

「絕望的被棄者挺身而出」

1. **Context:** the crowds are pressing upon Jesus desperate and hungry for a King and Physician
背景：群眾向耶穌逼近，迫切及需要一位君王和醫生
2. **“Hemorrhage”** lit. in Gk = “bleeding” was most likely menstrual which made her unclean, divorced and destitute
「血漏」希臘文意 = 「出血」很可能與月經有關，這使她變得不潔、離婚和貧困

7 and 8 Miracles of Mercy

7、8 憐憫的神蹟

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Matt. 9.21 *for she was saying to herself, "If I only touch His garment, I will get well."*

太9:21 因為他心裡說：「我只摸他的衣裳，就必痊愈。」

Authority over Death

掌管死亡的權柄

“Desperate Outcast Pushes Through”

「絕望的被棄者挺身而出」

3. Again the lengthy backstory of her tragic state is omitted in order to focus upon her faith

她悲慘的處境的冗長背景故事再次被省略，好專注於她的信心

4. “**Came up behind Jesus**” knowing her uncleanness she tried to ‘steal’ a miracle

「來到耶穌背後」知道她自己不潔的光景，她試著「竊取」一個神蹟

5. “**Touched the fringe of his cloak**” - blue holy tassels on Jewish man’s robe

「摸他的衣裳繸子」- 猶太男人袍子上的藍色神聖流蘇

7 and 8 Miracles of Mercy

7、8 憐憫的神蹟

Matt. 9.22 *But Jesus turning and seeing her said, "Daughter, take courage; your faith has made you well." At once the woman was made well.*

太9:22 耶穌轉過來看見他，就說：「女兒，放心，你的信救了你。」從那時候，女人就痊愈了。



Desperate 'Stealing' Faith

迫切的「竊取」信心

"Physician's Healing Virtue"

「醫者的醫治美德」

1. Jesus knew she touched Him even though many in the crowd were jostling and touching his garments

儘管人群中許多人互相推擠並觸摸祂的衣服，耶穌知道她摸了祂

2. Both Mk/Lu say Jesus turned because he felt "**power had gone out of me**"

馬可及路加都提到了，耶穌轉過來看，因為祂感覺「有能力從祂身上出去」

7 and 8 Miracles of Mercy

7、8 憐憫的神蹟

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Desperate 'Stealing' Faith

迫切的「竊取」信心

"Physician's Healing Virtue" 「醫者的醫治美德」

3. Matthew omits 3 details again to show the stark simplicity of kingdom faith:

馬太再次省略了三個細節，以顯示國度信仰絕對的簡單性：

- a. The bleeding stopped the moment she touched and she felt it
當她觸摸的那一刻，血就止住了，並且她感覺到了
- b. Jesus' questioning 'who' and the disciples' blaming the pressing crowd
耶穌問「誰」而門徒怪擁擠的人群
- c. The woman's trembling exposure and confession as to what happened
女子顫抖的暴露並承認了所發生的事

7 and 8 Miracles of Mercy

7、8 憐憫的神蹟

FOOTNOTE 腳註

Matthew, Mark and Luke frequently use a word having a double meaning to describe Jesus' healing

馬太、馬可和路加經常使用一個具有雙重意義的字來描述耶穌的醫治

Swzw (SOZO) could mean both "healed/sound" physically or "saved" in the spiritual sense

既可以表示身體上的「治愈/健康」，也可以表示靈魂的「得救」

Desperate 'Stealing' Faith

迫切的「竊取」信心

"Physician's Healing Virtue" 「醫者的醫治美德」

4. "Daughter take heart" both removed her exile as an outcast and commended her faith as a child of Abraham
「女兒放心」既解除了她作為被遺棄者的放逐，又讚揚了她身為亞伯拉罕的子孫的信心

“What Faith Touches” 「信心能摸到什麼」

“I want you to see between the physical and the spiritual; the material and the real.

「我要你看見物質和屬靈之間的事；屬物質的和真實的。」

In Matthew 9:21 she said, “If only I could touch His garment.” You know what a garment is. It’s a physical thing; a robe, a cloth. It’s material, literally. She touched a material thing, but when Jesus turned around He said, “Who touched Me?” not, “Who touched My robe?”

在馬太福音 9:21 中，她說：「我只摸他的衣裳」你知道衣裳是什麼。那是個物質的東西；一件袍子、一塊布。從字面上看，它是物質的。她摸了一個物質的東西，但當耶穌轉過身來時，祂說：「誰摸了我？」不是「誰碰了我的袍子？」

Matthew doesn’t record it. It’s in Mark. And the disciples said, “How can you say, ‘Who touched Me?’” That’s what I mean when I say that she reached through the earth to Him. She touched more than His garment. She touched the Lord. There are many that day who touched His garment. They were bumping into Him. That’s what caused the disciples to say, “What do you mean who touched you? Everybody is touching you.” He said, “No, not everybody is touching Me. There’s only one that is touching Me, and really touching Me, with the hand of faith.”

馬太沒有記載，而是馬可。門徒說：「你怎麼說『誰摸了我？』」這就是我指的她穿越塵世到達耶穌的意思。她摸到的不僅僅是祂的衣服。她摸到了主。那天有很多人摸了祂的衣服。他們只是撞到祂。所以門徒才說：「你看眾人擁擠你，還說誰摸我麼？」祂說：「不，不是每個人都摸我。只有一個人摸了我，並且用信心的手，真正摸了我。」

See, she reached through. I think that is the essence of real faith. It’s reaching through the garment to the Lord. It’s touching Him.”

看，她的伸出能穿越。我認為這就是真信心的本質。它穿越了衣服到達主那裡。這觸動了祂。

Ed Miller “The Heart of Matthew” 艾德米勒 《馬太之心》

7 and 8 Miracles of Mercy

7、8 憐憫的神蹟

Matt. 9.23 *When Jesus came into the official's house, and saw the flute-players and the crowd in noisy disorder,*

太9:23 耶穌到了管會堂的家裡, 看見有吹手, 又有許多人亂嚷。

Matt. 9.24 *He said, "Leave; for the girl has not died, but is asleep." And they began laughing at Him.*

太9:24 就說: 「退去罷, 這閨女不是死了, 是睡著了。」他們就嗤笑他。

Authority over Death

掌控死亡的權柄

Jesus Overrules Death

耶穌戰勝了死亡

1. Ruler's home already shrouded with both physical and spiritual death:
管會堂的家已經被肉體和屬靈的死亡所籠罩:

a. For a 'respectable' wake and funeral professional musicians and mourners were purchased for two reasons:

為了舉行「受人尊敬的」守靈和葬禮, 雇用專業的奏樂和哀悼者有兩個原因:

1) To impress all with the deep sincerity and sadness of the family

讓所有人感受到家人的真誠與悲傷

2) To wail and cry and play a dirge so well that the friends and villagers present would join in their crying and tears

哀悼哭泣和演奏輓歌, 讓在場的朋友和村民也參與他們的哭泣和眼淚

7 and 8 Miracles of Mercy

7、8 憐憫的神蹟

FOOTNOTE 腳註

Mark and Luke add 2 features to this story:

馬可和路加為這個故事增加了兩個特點：

1. Jairus was told by Jesus, “No fear, only believe”
耶穌告訴睚魯：「不要怕，只要信」
2. Peter, James and John went into the room with Jesus and the parents
彼得、雅各和約翰與耶穌和父母一起走進房間

Authority over Death

掌控死亡的權柄

Jesus Overrules Death

耶穌戰勝了死亡

2. ‘Sleep’ was both a euphemism for physical death and a term referring to the ancient superstition that after someone died it took a few days for their spirit to leave the body
「睡了」是肉體死亡的委婉說法，也是個古代迷信的術語，即人死後，靈魂需要幾天的時間才能離開身體
3. Jesus literally kicked out the mourners and the whole aura of death and was scorned for his egregious action
耶穌完全驅逐了哀悼者和整個死亡的氛圍，並因其令人震驚的行為而受到嘲笑

7 and 8 Miracles of Mercy

7、8 憐憫的神蹟

Matt. 9.25 *But when the crowd had been sent out, He entered and took her by the hand, and the girl got up.*

太9:25 眾人既被攆出，耶穌就進去，拉著閨女的手，閨女便起來了。

Matt. 9.26 *This news spread throughout all that land.*

太9:26 於是這風聲傳遍了那地方。

Authority over Death

掌控死亡的權柄

Hand of Mercy

憐憫的手

1. Matthew again emphasizes the greatness and power of Jesus by a simple touch reviving her
馬太藉著簡單的觸摸使她復活，再次強調了耶穌的偉大和力量
2. Raising the dead was another sign of Kingdom Presence and news of it spread throughout Galilee
使死人復活是國度存在的另一個標記，這件事的消息傳遍了加利利

7 and 8 Miracles of Mercy

7、8 憐憫的神蹟

FOOTNOTE 腳註

Jesus endearing words in Aramaic preserved in Mk/Lu:

“Talitha Cumi” = Little lamb, rise!

耶穌可愛的亞蘭文話被保留在馬可/路加福音中：「大利大古米」

(Talitha Cumi) = 小羔羊，起來！

This wake up call to a sleeping child was often used as today one says, “rise and shine”

這種叫醒熟睡孩子的話經常被用來作為今天人們所說的「起來發光」

Authority over Death

掌控死亡的權柄

Hand of Mercy

憐憫的手

3. Miracle 7 and 8 being intertwined gives us a picture of the desperation of Israel's sheep without a shepherd crowding in for help

第七和第八個神蹟交織在一起，向我們展示了以色列的羊群沒有牧羊人而蜂擁求救的絕望景象

4. “**Throughout all that land**” - Matthew is building a crescendo of Divine mercy upon mercy and their growing response leading up to his final summary in Mat.9.35-38

「傳遍了那地方」——馬太在憐憫和他們不斷增長的回應上建立了神聖憐憫的高潮，引入他在馬太福音 9:35-38 的最後總結

9. Miracles 神蹟

Matt. 9.27 *As Jesus went on from there, two blind men followed Him, crying out, "Have mercy on us, Son of David!"*

太9:27 耶穌從那裡往前走, 有兩個瞎子跟著他, 喊叫說:「大衛的子孫, 可憐我們罷!」

Matt. 9.28 *When He entered the house, the blind men came up to Him, and Jesus *said to them, "Do you believe that I am able to do this?" They *said to Him, "Yes, Lord."*

太9:28 耶穌進了房子, 瞎子就來到他跟前。耶穌說:「你們信我能作這事麼?」他們說:「主阿, 我們信。」

Two Blind Seekers 二個尋求的瞎子

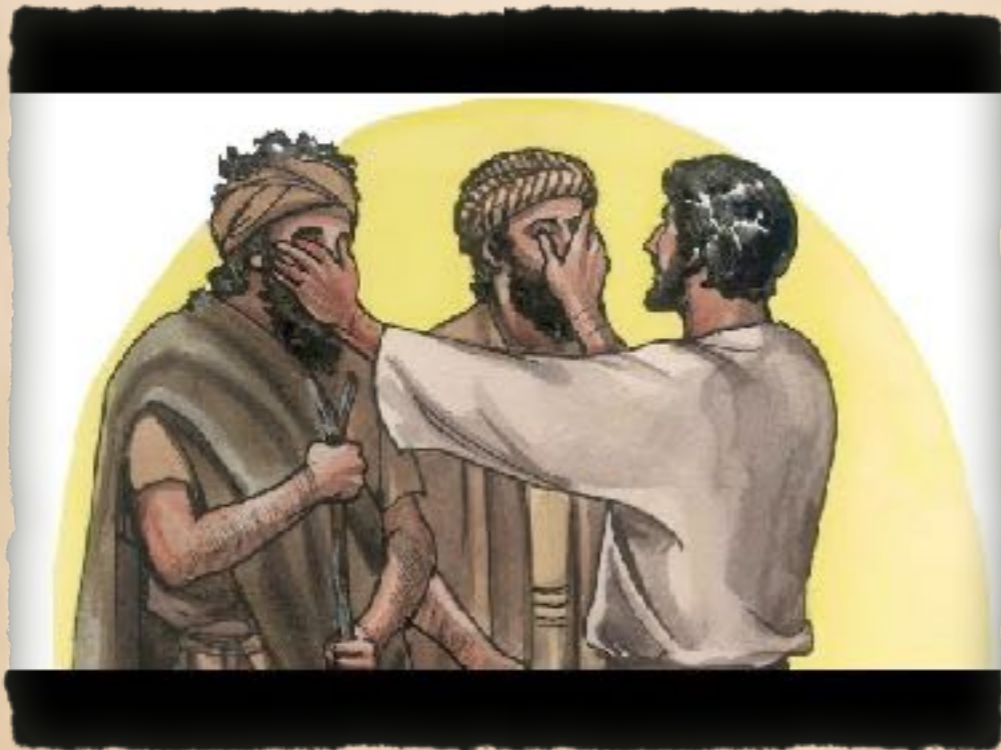
Mercies even on the way Home 即使在回家的路上也有憐憫

1. Jesus leaves Jairus' house and hears 2 blind men following him
耶穌離開睚魯的家, 聽見兩個瞎子跟著他
2. The key to their request amid all those following after him is the phrase "**Son of David**" because they understood the messianic promise of recovery of sight
在祂之後的所有跟隨者中, 他們請求的關鍵是「**大衛的子孫**」這個詞, 因為他們明白彌賽亞讓眼睛得看見的應許

9. Miracles 神蹟

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Two Blind Seekers 二個尋求的瞎子

Mercies even on the way Home 即使在回家的路上也有憐憫

3. **“Do you believe that I am able to do this?”** -

「你們信我能作這事麼？」

a. The Messiah tests to see if cries of desperation or faith in their hearts
彌賽亞檢驗他們心中是否有絕望的呼喊或信心的呼喊

b. Kingdom faith must speak with the mouth but the heart must also agree
國度信心必須由口中說出，但心裡也必須認同

4. **“Yes Lord”** - they stand upon faith and not just hope or desperate need
「主阿，我們信」－他們立足於信心，而不僅僅是希望或迫切的需要

9. Miracles 神蹟

“Yes, Lord.” 「主阿，我們信。」

Matt. 9.29 *Then He touched their eyes, saying, “It shall be done to you according to your faith.”*

太9:29 耶穌就摸他們的眼睛，說：「照著你們的信給你們成全了罷。」

Matt. 9.30 *And their eyes were opened. And Jesus sternly warned them: “See that no one knows about this!”*

太9:30 他們的眼睛就開了。耶穌切切的囑咐他們說：「你們要小心，不可叫人知道。」

Matt. 9.31 *But they went out and spread the news about Him throughout all that land.*

太9:31 他們出去，竟把他的名聲傳遍了那地方。

Two Blind Seekers 二個尋求的瞎子

Renown of Mercies Multiplied 憐憫的名聲倍增

1. **Again authority’s two-fold healing pattern of touching and speaking a Word**

再次以權柄的觸摸和說出話語的
雙重醫治模式

2. **“According to your faith be it unto you. And their eyes were opened.” - Kingdom faith rewarded by the king’s decree**

「照著你們的信給你們成全了罷」
——國度的信心因王的詔令而得到了賞賜

9. Miracles 神蹟

“**Yes, Lord.**” 「主阿，我們信。」

Matt. 9.29 *Then He touched their eyes, saying, “It shall be done to you according to your faith.”*

太9:29 耶穌就摸他們的眼睛，說：「照著你們的信給你們成全了罷。」

Matt. 9.30 *And their eyes were opened. And Jesus sternly warned them: “See that no one knows about this!”*

太9:30 他們的眼睛就開了。耶穌切切的囑咐他們說：「你們要小心，不可叫人知道。」

Matt. 9.31 *But they went out and spread the news about Him throughout all that land.*

太9:31 他們出去，竟把他的名聲傳遍了那地方。

Two Blind Seekers 二個尋求的瞎子

Renown of Mercies Multiplied 憐憫的名聲倍增

3. “**Sternly warned**” a very strong command before sending them out lest the crowds come only for healing and miracles

「切切的囑咐」在送他們出去之前有一個非常強的命令，以免人群只是為了醫治和奇蹟而來

4. But such mercies and blessing are gossiped “**throughout that land**” as the crescendo is about to peak

但隨著高潮即將達到頂峰，這樣的憐憫和祝福被「傳遍了那地方」

9. Miracles 神蹟

Matt. 9.32 *As they were going out, a mute, demon-possessed man was brought to Him.*

太9:32 他們出去的時候，有人將鬼所附的一個啞吧，帶到耶穌跟前來。

Matt. 9.33 *After the demon was cast out, the mute man spoke; and the crowds were amazed, and were saying, "Nothing like this has ever been seen in Israel."*

太9:33 鬼被趕出去，啞吧就說出話來。眾人都希奇說：「在以色列中，從來沒有見過這樣的事。」

Demonic Silence Broken 惡鬼的沉默被打破

King's Compassion over Demonic Victims 王對惡鬼受害者的憐憫

1. "Dumb mute" (Gk Kophos) = a term used for those whose lack of hearing caused a lack of being able to speak intelligently as in muttering, stuttering or babbling

「啞巴」(希臘文 Kophos) = 一個名稱，用來指因聽力不足而無法聰明地說話的人(如啞咕、口吃或胡言亂語)

2. The fact of its demonic cause means the man must have previously been able to hear and speak until an evil spirit hindered any form of communication

被鬼附的事實意味著該人之前必能聽和說，直到邪靈阻礙了任何形式的溝通

9. Miracles 神蹟

FOOTNOTE 腳註

“Dumb mute” (Gk Kophos) = a term used for those whose lack of hearing caused a lack of being able to speak intelligently as in muttering, stuttering or babbling

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3. Some unnamed merciful brother or friend brought him to Jesus
一些不知名的仁慈的弟兄或朋友把他帶到耶穌那裡
4. No spoken word (he was deaf) or touch but when he spoke the amazed crowd said, “**Nothing like this has ever been seen in Israel.**” (another messianic sign)
沒有說話（他是聾子），也沒有觸摸，但當他說話時，驚訝的人群說：「在以色列中，從來沒有見過這樣的事」（另一個彌賽亞標誌）

Reaction 2: Pharisees 反應 2：法利賽人

Matt. 9.9 Matt. 9.34 *But the Pharisees were saying, "He casts out the demons by the ruler of the demons."*

太9:9, 太9:34 法利賽人卻說：「他是靠著鬼王趕鬼。」



Rejection 拒絕

Power of the Devil? 來自魔鬼的能力?

1. The deliverance of the demonized man was so spectacular that the Pharisees could not deny the miracle

被鬼附的人被拯救的場面如此壯觀，以至於法利賽人無法否認這個神蹟

2. They judged therefore that his power was from the devil

他們因此斷定祂的力量來自魔鬼

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Rejection 拒絕

Power of the Devil? 來自魔鬼的能力?

3. But they would soon be warned of blasphemy if they continued to resist the Holy Spirit's presence in the righteousnesses that Jesus was doing (Mat.12.31)
但如果他們在耶穌所行的義中繼續抗拒聖靈的同在，他們很快就會被警告為褻瀆（太12:31）

Reaction 3: Jesus 反應 3: 耶穌

Matt. 9.35 *Jesus was going through all the cities and villages, teaching in their synagogues and proclaiming the gospel of the kingdom, and healing every kind of disease and every kind of sickness.*

太9:35 耶穌走遍各城各鄉，在會堂裡教訓人，宣講天國的福音，又醫治各樣的病症。

Matt. 9.36 *Seeing the people, He felt compassion for them, because they were distressed and dispirited like sheep without a shepherd.*

太9:36 他看見許多的人，就憐憫他們，因為他們困苦流離，如同羊沒有牧人一般。

Compassion behind Mission 使命背後的憐憫

God's Heart in the Kingdom 神的心在國度裡

1. **Mat.9.35** is the same summary given in **Mat.4.23** and gives a summary picture of both the preaching and Ministry of Jesus
馬太福音 9.35 與馬太福音 4.23 所給的總結相同，並概述了耶穌的傳道和事工
2. Now Matthew transitions into the next teaching section on discipleship by revealing the heart of the King for the sheep of Israel
現在馬太轉換到關於門徒訓練的下一個教學部分，揭示了王對以色列的羊群的心

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Compassion behind Mission

使命背後的憐憫

God's Heart in the Kingdom 神的心在國度裡

3. “**Seeing the people**” crowding, wandering and helpless he felt compassion (lit. in Gk.= “his intestines were stirred) for the tragic reality that Israel’s kingdom children had no shepherd (David)

「看見許多人」擁擠、遊蕩和無助，祂對以色列國的子民們沒有牧人(大衛)的悲慘現實感到同情(希臘文直譯=「他的腸子被攪動了)」

Reaction 3: Jesus 反應 3: 耶穌

Matt. 9.36 *Seeing the people, He felt compassion for them, because they were distressed and dispirited like sheep without a shepherd.*

太9:36 他看見許多的人，就憐憫他們，因為他們困苦流離，如同羊沒有牧人一般。

Matt. 9.37 *Then He *said to His disciples, "The harvest is plentiful, but the workers are few.*

太9:37 於是對門徒說：「要收的莊稼多，作工的人少」

Matt. 9.38 *"Therefore beseech the Lord of the harvest to send out workers into His harvest."*

太9:38 所以你們當求莊稼的主，打發工人出去，收他的莊稼。」

Compassion behind Mission 使命背後的憐憫

Preparation for the Great Commission 為著大使命做準備

1. The "harvest" was so ripe but there were no workmen to harvest
「莊稼」已經熟了，卻沒有工人來收割
2. Only His Father in Heaven could send out workers for such a kingdom ingathering
只有祂的天父才能差遣工人，為這樣的一個國度聚集

Reaction 3: Jesus 反應 3: 耶穌

Matt. 9.36 *Seeing the people, He felt compassion for them, because they were distressed and dispirited like sheep without a shepherd.*

太9:36 他看見許多的人，就憐憫他們，因為他們困苦流離，如同羊沒有牧人一般。

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Compassion behind Mission 使命背後的憐憫

Preparation for the Great Commission 為著大使命做準備

3. **"Beseech the Lord of the harvest"** for the kingdom to come and His will be done on earth

「求莊稼的主」讓國度來臨，讓祂的旨意行在地上

4. Those who would pray become those who were sent

那些願意禱告的人成為那些被差遣的人

**Matthew 8-9 almost designed in light of
the great messianic promises of Isaiah 35**
**馬太福音8-9 章幾乎是根據以賽亞書35章偉大的
彌賽亞應許而設計的**

*Is. 35.1 The wilderness and the dry land shall be glad; the desert shall rejoice
and blossom like the crocus;*

賽35:1 曠野和乾旱之地，必然歡喜，沙漠也必快樂，又像玫瑰開花。

Is. 35.2 They shall see the glory of the LORD, the majesty of our God.

賽35: 2 必開花繁盛，樂上加樂，而且歡呼。利巴嫩的榮耀，並迦密與沙崙的華美，必賜給他。人必看見耶和華的榮耀，我們 神的華美。

Is. 35.3 Strengthen the weak hands, and make firm the feeble knees.

賽35: 3 你們要使軟弱的手堅壯，無力的膝穩固。

Matthew 8-9 almost designed in light of the great messianic promises of Isaiah 35

馬太福音8-9章幾乎是根據以賽亞書35章偉大的彌賽亞應許而設計的

Is. 35.4 *Say to those who have an anxious heart, "Be strong; fear not! Behold, your God will come with vengeance, with the recompense of God. He will come and save you."*

賽35: 4 對膽怯的人說：「你們要剛強，不要懼怕！看哪，你們的神必來報仇，必來施行極大的報應。他必來拯救你們。」

Is. 35.5 *Then the eyes of the blind shall be opened, and the ears of the deaf unstopped;*
賽35: 5 那時瞎子的眼必睜開，聾子的耳必開通。

Is. 35.6 *then shall the lame man leap like a deer, and the tongue of the mute sing for joy. For waters will break forth in the wilderness, and streams in the desert;*
賽35: 6 那時瘸子必跳躍像鹿，啞吧的舌頭必能歌唱。在曠野必有水發出，在沙漠必有河湧流。

Matthew 8-9: Lessons of Faith

馬太福音8-9章：信心的功課

- 1. Leper: Faith appropriating the power of the Blood for cleansing**
癩瘋病人：信心運用血的力量來潔淨
- 2. Centurion: Faith sees Kingdom authority as one 'under authority'**
百夫長：信心看見國度的權柄如同一個人「在權柄之下」
- 3. Peter's M-in-L: Faith heals Servants when hindered by weakness**
彼得的岳母：當僕人因軟弱而受阻時，信心可以醫治他們
- 4. Disciples in Boat: Faith Trusts in God in difficult circumstances**
在船上的門徒：信心在困難的情況下信靠神
- 5. Legion: Faith "sees through" demonic rage to a soul's cries for mercy**
群鬼：信心「看穿」惡魔的憤怒與靈魂呼求憐憫

Matthew 8-9: Lessons of Faith

馬太福音8-9章：信心的功課

6. **Palsied man: Faith “sees through” outward symptoms to inner causes**
患癩癩的人：信心「看穿」外在症狀的內在原因

7. **Outcast Woman: Desperate Faith “reaches through” the hem to touch the Lord**

患血漏被離棄的婦人：絕望的信心「穿透」下擺摸著主

8. **Jairus: Silent faith ‘only believes’ for an impossible miracle**

睚魯：沉默的信心為著一個不可能的奇蹟「只要信」

9. **Two blind men: Faith ‘sees’ the Messiah and calls upon His name**

二個瞎子：信心『看見』彌賽亞並呼求祂的名字

10. **Mute demoniac: Faith to unlock the mouth to speak and testify of the Messiah**

被鬼附的啞巴：信心解開嘴巴來講述和見證彌賽亞

Righteousness of Kingdom Faith

國度信心的公義

1. Faith beginnings are a **fight** to believe in the Word spoken to us

信心的開始是個相信神對我們所說的話的爭戰

1Tim. 6.12 *Fight the good fight of faith; take hold of the eternal life to which you were called, and you made the good confession in the presence of many witnesses.*

提前6:12 你要為真道打那美好的仗，持定永生。你為此被召，也在許多見證人面前，已經作了那美好的見證。

Abraham's Faith 亞伯拉罕的信

Rom. 羅馬書 4.16-22

1st stage (v.17) :
第一階段 (17節) :

Hears the Word of Promise: a son
聽見應許的話：兒子

Righteousness of Kingdom Faith

國度信心的公義

2. Faith beginnings are a labor to enter into its rest

信心的開始是個進入安息的勞苦

Heb. 4.11 *Let us labour therefore to enter into that rest, lest any man fall after the same example of unbelief.*

來4:11 所以我們務必竭力進入那安息、免得有人學那不信從的樣子跌倒了。

- Appearances disagree with the Word received
外表的現象與所接受的道是不相合的
- We fight as we faint and then come back to our declaration of faith
我們在昏厥時爭戰，然後回到我們宣告的信心裡
- We labor as in patience we await receiving the promises (pregnancy within the soul's womb)
我們在耐心中勞苦，等待接受的應許(靈魂的胎)
- We fight against doubt and the fear of the visible impossibility
我們與疑惑及畏懼明顯的不可能爭戰

Abraham's Faith

亞伯拉罕的信

Rom. 羅馬書 4.16-22

2nd stage (v.19) :
第二階段 (19節) :

Fights off counter attack of the visible impossibility until “**not weak in faith**”

抵禦看似不可能的反擊，直到「信心不軟弱」

Righteousness of Kingdom Faith

國度信心的公義

3. Faith is strengthened from doubt to confession to assurance to resting in God

從懷疑到認罪、到確信，再到安息在神裡面，信心就被加強了

Abraham's Faith 亞伯拉罕的信

Rom. 羅馬書 4.16-22

3rd stage (v.20): **第三階段 (20節)** :

As he spoke with his mouth “**giving glory to God**” he became “**strong in faith**”

當他用口說「將榮耀歸給神」時，他就變得「信心堅固」了

4th stage (v.21): **第四階段 (21節)** :

laboring came to “**rest of faith**” “**in full assurance**” that God would do what He said
勞苦直到「信心安息」並「滿心相信」神會照祂所說的去做

Conclusion (v.22): 總結 (22節):

Kingdom Faith reckoned as righteousness
國度的信心被視為義

