

馬太福音

The Gospel of
Matthew

Chapter 13:53 -14:33:

Kingdom Opposition and the King's Withdrawal

13:53 -14:33: 對天國的抵擋和王的退出

Matthew: Wider Gospel Movements

馬太福音 —— 更廣泛的福音行動

A. Matthew the disciple and scribe has given the reader a clear outline of the first half of Jesus' ministry as He brought the Kingdom to earth
門徒兼文士的馬太清楚地概述了耶穌將天國帶到地上的前半段職事

1. Jesus' royal lineage, birth, miraculous deliverance from Herod, His baptism, and temptation all fulfilled the OT prophecies of a messiah

耶穌的王室血統、出生、奇蹟般地解脫希律王的手、祂的受浸和被試探都應驗了舊約關於彌賽亞的預言

2. Matthew then collected 10 miracles which demonstrated the Authority of the Messiah as he traversed Galilee.

馬太隨後收集了十個神蹟，這些神蹟在祂穿越加利利時證明了彌賽亞的權柄

3. Matthew also exclusively included in his gospel three comprehensive teaching sections revealing the nature and mysteries of the kingdom

(Matt.5-7; Matt.10; Matt.13)

馬太也獨特的包括在他的福音書裡三個綜合的教導部分，揭示了天國的本質和奧秘（太 5-7；太 10；太 13）

Matthew: Wider Gospel Movements

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B. Now the background of Matt.14-16 is what bible scholars call “**the Galilean Crisis**” where mounting opposition to the Kingdom results in a gradual withdrawal from public ministry in Galilee:

馬太福音14-16章的背景就是聖經學者所說的「加利利危機」，其中對國度的反對不斷地加增，導致逐漸退出加利利的公開職事：

1. The mysteries of the 4 public kingdom parables are being experienced in real time

四個公開的天國比喻馬上就在實際的時間裡被經歷到了

2. “**The school of Christ**” : A change of emphasis is noted as Jesus concentrates more on teaching his disciples kingdom principles and preparing them for the next mountain-top revelations upon Mt. Hermon

「基督的學校」：隨著耶穌更專注於教導門徒天國的原則，並為預備他們接下來在黑門山的山頂啟示做好準備，強調的部分有了改變

Matthew's Wider View of the Gospel's Effect

馬太對福音果效更廣泛的看法

Matt. 11-18- Ten negative and opposing reactions to Jesus' Teaching and Miracles:
**馬太福音11-18章對耶穌的教導和神蹟的
十種負面和抵擋的反應：**

1. John the Baptist Questions 施洗約翰的問題 (11.2-15)
2. "This fickle generation" 「這個麻煩的世代」 (11.16-19)
3. Unrepentant Galilean cities 不悔改的加利利城 (11.20-30)
4. The Judgmental Pharisees 愛論斷的法利賽人 (12.2, 10, 14, 24, 38)
5. The Worldly Multitudes 屬世界的大眾 (13.1-52)
6. Nazareth Offended 拿撒勒被觸犯 (13.53-58)
7. Herod the King Superstitious 迷信的希律王 (14.1-13)
8. Jerusalem Scribes Despise 耶路撒冷文士的藐視 (15.1-20)
9. Pharisees and Sadducees Condemn (16.1-12)
法利賽人和撒都該人的譴責
10. The 12 apostles Reject the Cross (16.13-20)
12個使徒對十字架的拒絕

Matthew: Outline
馬太福音：大綱



Bible Project Outline
聖經項目大綱

Matthew 14-17 - Galilean Crisis: The Savior King is Rejected

馬太福音 14-17 章 —— 加利利的危機：救主王被拒絕

John 1.11 He came to His own, and His own did not receive Him.

約翰福音1:11 他到自己的地方來，自己的人倒不接待他。

1. The other gospels tell us that before the parables in Matt.13 the disciples had been going two by two into Galilean villages with the gospel for about 6 months

其他福音書告訴我們，在馬太福音第 13 章的比喻之前，門徒們已經兩個、兩個的去加利利的村莊傳福音，大約 6 個月的時間

2. Herod's evil conscience [demonic] became obsessed with Jesus as a threat and so Jesus withdrew (Matt.12.15; 13.53; 14.13; 15.21; 19.1) from Galilee which was part of Herod's 'kingdom territory'

希律的邪惡良心（惡魔）開始對耶穌產生威脅，因此耶穌從加利利退出（馬太福音12.15; 13.53; 14.13; 15.21; 19.1) 加利利是希律「王國領土」的一部分



Matthew 14-17 - Galilean Crisis: The Savior King is Rejected

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約翰福音1:11 他到自己的地方來，自己的人倒不接待他。

3. But withdrawal was not easy as the crowds pressed him and the disciples were slow to learn lessons of Kingdom ministry

但退出並不容易，因為群眾向他施壓，而門徒學習天國職事的功課也進展緩慢



Matthew 13:53- 14:21

Four Significant Moments

馬太福音 13:53-14:21 的四個重要時刻

- **Hometown Offended (Sower)**
家鄉被觸犯（撒種者）
- **King Herod's Opposition (Tares & Mustard Seed)**
希律王的反對（稗子和芥菜種）
- **Feeding 5000 (Stoney Ground)**
餵飽五千人（石頭地）
- **Walking on the Sea (Treasure)**
在海上行走（寶貝）

Jesus a Stone of Stumbling in Nazareth

耶穌在拿撒勒 是個絆人的石頭

Matthew 馬太福音 13.53-58



1Pet. 2.7-8 ... for those who do not believe, “The stone that the builders rejected has become the cornerstone,” and “a stone of stumbling, and a rock of offense.”

彼前2:7-8 在那不信的人有話說：『匠人所棄的石頭，已作了房角的頭塊石頭。』

又說：『作了絆腳的石頭，跌人的磐石。』

A stumbling stone causes someone to trip and fall. This is applied to Jesus, whose person was so contrary to the expectations of the Jews, that they were blinded and rejected their Messiah.

一個絆腳石會使人絆倒並跌倒。這適用於耶穌，祂的人與猶太人的期望十分相反，以至於他們被蒙蔽並拒絕了他們的彌賽亞。

Jesus in Nazareth 耶穌在拿撒勒

Matt. 13.53 *When Jesus had finished these parables, He withdrew from there.*

太13:53 耶穌說完了這些比喻，
就離開那裡，

Matt. 13.54 *He came to His hometown and began teaching them in their synagogue...*

太13:54 來到自己的家鄉，在會堂裡
教訓人……



Opposition 'sandwich' from
those near and dear
來自親朋好友「夾攻」的反對

Context:: Hometown Opposition Sandwich

情境：家鄉抵擋的夾攻

1. Just before the parables in Matt.13 the last obstacle he faced was his own mother and brothers interfering in his ministry
就在馬太福音 13 章的比喻之前
祂面臨的最後一個阻礙是祂自己的
母親和兄弟干涉祂的職事

Jesus in Nazareth 耶穌在拿撒勒

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Opposition 'sandwich' from those near and dear 來自親朋好友「夾攻」的反對

2. Now immediately after sharing his parables he left Capernaum returning to Nazareth's synagogue with gospel seed
現在，在分享了祂的比喻之後，祂立即離開迦百農，帶著福音種子回到拿撒勒的猶太會堂

a. A year and a half before Jesus began his Galilean ministry in Nazareth's synagogue proclaiming himself the messiah of Isa.61 (Luke 4.18)

一年半前，耶穌在拿撒勒的會堂開始祂的加利利事工，宣稱自己是以賽亞書61章裡的彌賽亞（路4:18）

b. Nazareth had violently rejected his claims and tried to throw him off a cliff (Lu.4.29)

拿撒勒猛烈地拒絕了祂所聲稱的，並試圖把祂扔下懸崖（路4:29）

3. But Jesus is again rejected in Nazareth
但耶穌在拿撒勒再次被拒絕

Jesus in Nazareth 耶穌在拿撒勒

Matt. 13.54 *He came to His hometown and began teaching them in their synagogue, so that they were astonished, and said, "Where did this man get this wisdom and these miraculous powers?"*

太13:54 來到自己的家鄉，在會堂裡教訓人，甚至他們都希奇，說：「這人從那裡有這等智慧和異能呢？」

Matt. 13.55 *"Is not this the carpenter's son? Is not His mother called Mary, and His brothers, James and Joseph and Simon and Judas?"*

太13:55 「這不是木匠的兒子麼？他母親不是叫馬利亞麼？他弟兄們不是叫雅各、約西、〔有古卷作約瑟〕西門、猶大麼？」

Matt. 13.56 *"And His sisters, are they not all with us? Where then did this man get all these things?"*

太13:56 「他妹妹們不是都在我們這裡麼？這人從那裡有這一切的事呢？」

Nazareth Soil Tested 拿撒勒的土質被試驗

1. 2 facts only found in Matt. and Mark:

二個只有在馬太及馬可福音裡才有的事實：

- a. Jesus' brothers are named and some sisters mentioned meaning Joseph and Mary had a normal, large family
耶穌的兄弟的名字和一些姊妹被提及，這意味著約瑟和馬利亞有一個正常的大家庭
- b. Jesus is called the 'carpenter's son' and so was known around town as a skilled 'builder' by trade
耶穌被稱為「木匠的兒子」，因此在鎮上因熟練的「建造者」而聞名

Jesus in Nazareth 耶穌在拿撒勒

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Nazareth Soil Tested 拿撒勒的土質被試驗

2. "Familiarity breeds contempt"

「熟悉會產生蔑視」

- a. Human nature always puts down, envies, is jealous and prejudiced of hometown folks who are famous
人性總會對家鄉的名人產生貶低、羨慕、嫉妒和有偏見
- b. They questioned: "where did Jesus' get the right to tell us what to do?"
他們質疑：「耶穌從哪裡得到權利告訴我們該做什麼？」
- c. They were skeptical of the rumors heard of his many miracles because they never saw them
他們對謠言聽到祂所行的許多神蹟表示懷疑，因為他們從未親眼目睹過這些神蹟

Jesus in Nazareth 耶穌在拿撒勒

Matt. 13.57 *And they took offense at Him. But Jesus said to them, "A prophet is not without honor except in his hometown and in his own household."*

太13:57 他們就厭棄他。耶穌對他們說：「大凡先知，除了本地本家之外，沒有不被人尊敬的。」

Matt. 13.58 *And He did not do many miracles there because of their unbelief.*

太13:58 耶穌因為他們不信，就在那裡不多行異能了。

1Cor. 1.22 *For the Jews require a sign, and the Greeks seek after wisdom:*

林前1:22 猶太人是要神蹟，希利尼人是求智慧。

1Cor. 1.23 *But we preach Christ crucified, unto the Jews a stumbling block (scandalon)*

林前1:23 我們卻是傳釘十字架的基督，在猶太人為絆腳石（醜聞）

Nazareth Offended 拿撒勒被觸犯了

1. 3 reactions when trying to find rational explanations for spiritual anointing:

當試圖尋找屬靈恩膏的合理解釋時，會有三種反應：

- a. They looked at their hometown man and at first were "**astonished**" (lit. "struck") by his Presence and message 他們看著他們家鄉的男人，起初對祂的出現和信息感到「驚訝」（字意「震驚」）
- b. They kept looking at their hometown man and became "**offended**" (lit. in Gk scandalon scandalized; stumbled) - the word is used 5 times in NT and always in reference to Jesus as a stumbling block 他們一直看著他們的同鄉人，並被「觸犯」（希臘文的醜聞/陷入醜聞；絆倒）——這個詞在新約中使用了5次，並總是將耶穌視為絆腳石

Jesus in Nazareth 耶穌在拿撒勒

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Nazareth Offended 拿撒勒被觸犯了

c. The town gossips took a final look at their hometown man and willfully rejected (“**unbelief**”) Him with prejudice

鎮上的講閒話的最後看了一眼他們的同鄉人，並帶著偏見故意拒絕（「不信」）祂

2. **Jesus answered with OT spiritual wisdom:** “*a prophet is not without honor except in his own country*”

耶穌用舊約的屬靈智慧回答說：

「大凡先知，除了本地本家之外，沒有不被人尊敬的」

3. **Lesson:** the “Sower’s seed” finds hard hearts in hometown fields
教訓：「撒種者的種子」在家鄉的田裡接觸到剛硬的心

Underlying Issues at Nazareth 拿撒勒的根本問題

1) The incarnation:

We know that families are often less tolerant of their own members than of people from outside. But surely... Jesus should have been different? After all, he was Jesus, the son of God, the greatest teacher the world had ever known! Surely his own family and village would welcome him with open arms?

Part of the whole point of the gospel is that Jesus wasn't an exception. He was, and is, one of us. "He's the boy from down the street." "He's just a local lad - and here are his brothers and sisters still living with us."

N.T. Wright N.T. for Everyone

1) 道成肉身:

我們知道，家庭對自己成員的寬容程度往往不如對外來的人。但肯定的……耶穌會有所不同嗎？畢竟，祂是耶穌，神的兒子，世界上最偉大的老師！祂自己的家人和村莊肯定會張開雙臂歡迎祂吧？

福音的整個要點之一就是耶穌也不例外。祂過去是，現在也是我們其中的一員。「祂是那來自街頭的男孩。」「祂只是一個當地的小伙子——而祂的兄弟姐妹們仍然和我們住在一起。」

賴特- 為著每個人的新約

Underlying Issues at Nazareth 拿撒勒的根本問題

2) The Kingdom Comes by way of the Cross:

I want you to grasp this truth. There is no movement of God forward at any time in any matter except on the ground of the Cross. Do you want to go forward with God? Then you must learn something more of the Cross. Do you want to take another step under the government of God? Very well, you must learn something more of the Cross. God's movement forward with His Kingdom is always by way of the Cross.

T. Austin Sparks Cross and the Kingdom

2) 天國是透過十字架而來的：

我希望你能抓住這個真理。除了在十字架的基礎上之外，在任何時候，在任何事情上，都不會有神往前的行動。你願意與神前行嗎？那你必須多了解十字架。你想在神的治理下再踏出一步嗎？很好，你必須更多地了解十字架。神與祂的國度的前進總是透過十字架。

史百克- 十字架和國度

Kingdom Opposition from a Pretender

來自偽裝者對於國度的反對

Matthew 馬太福音 14.1-13



Matt. 14.1 At that time Herod the tetrarch heard the news about Jesus,

太14：1 那時分封的王希律，聽見耶穌的名聲，

Matt. 14.2 and said to his servants, "This is John the Baptist; he has risen from the dead, and that is why miraculous powers are at work in him."

太14：2 就對臣僕說：「這是施洗的約翰從死裡復活，所以這些異能從他裡面發出來。」

Matt. 14.13 Now when Jesus heard this, he withdrew from there in a boat to a desolate place by himself.

太14：13 耶穌聽見了，就上船從那裡獨自退到野地裡去。

Matthew 14.1-13 Tale of two 'kings'

馬太福音14:1-13 二個「王」的故事

Herod Antipas, Tetrarch of Galilee and Perea,
who 'claimed' to be a king

希律·安提帕，加利利和比哩亞分封的王，他「自稱」是王

1. Herod's new marriage to Herodias (his niece) was forbidden by Jewish Law and John was thrown in prison for continually rebuking this trespass

猶太法律禁止希律王與希羅底（他的姪女）的新婚姻，
約翰因不斷譴責這種非法行為而被關進監獄

2. Herod's defeat in a war with Arabia (started by his divorcing the king's daughter) was rumored to be God's judgment over John's arrest (Josephus)

據說，希律在與阿拉伯的戰爭中失敗（由他與王的女兒離婚開始），這是神對約翰被捕的審判（約瑟夫）



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3. Herod's evil conscience (demonic?) made him very superstitious and afraid of John while also being eager to listen to him while in custody (Mk.6.20)

希律的邪惡良心（惡魔般的？）使他非常迷信和害怕約翰，同時在拘留期間也渴望聽他說話（可6:20）

4. During Herod's drunken birthday bash he made an arrogant vow after Salomé's exotic dance which led to the beheading of John the Baptist

在希律王醉酒的生日狂歡中，沙洛米的異國舞蹈後，他做出了傲慢的誓言，導致施洗約翰被斬首



Jesus and Herod 耶穌及希律

Matt. 14.1 *At that time Herod the tetrarch heard about the fame of Jesus,*

太14:1 那時分封的王希律，聽見耶穌的名聲，

Matt. 14.2 *and he said to his servants, "This is John the Baptist. He has been raised from the dead; that is why these miraculous powers are at work in him."*

太14:2 就對臣僕說：「這是施洗的約翰從死裡復活，所以這些異能從他裡面發出來。

Matt. 14.12 *And his disciples came and took the body and buried it, and they went and told Jesus.*

太14:12 約翰的門徒來，把屍首領去，埋葬了，就去告訴耶穌。

Matt. 14.13 *Now when Jesus heard this, he withdrew from there in a boat to a desolate place by himself.*

太14:13 耶穌聽見了，就上船從那裡獨自退到野地裡去。

The 'connection' 「連接點」

Matt.14 takes place a year after John's death when Herod started receiving reports of Jesus' supernatural ministry
馬太福音 14 章發生在約翰死後一年，希律王開始收到有關耶穌神蹟事工的報告

1. Josephus gives another angle to John's death: "When others joined the crowds ... aroused by John's sermons, Herod became alarmed... that so great an effect ... might lead to some form of sedition. Herod decided therefore that it would be much better to strike first and be rid of him before his work led to an uprising" Josephus Antiquities 18.5

約瑟夫對約翰之死給了另一個角度：「當其他人因著約翰激昂的講道而加入人群時……引起了希律的注意……如此巨大的影響……可能會導致某種形式的叛亂。因此，希律決定，最好在他的工作引發起義之前先下手為強，除掉他。

(摘自約瑟夫的古史18:5)

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The ‘connection’ 「連接點」

Matt.14 takes place a year after John’s death when Herod started receiving reports of Jesus’ supernatural ministry

馬太福音 14 章發生在約翰死後一年，希律王開始收到有關耶穌神蹟事工的報告

2. Herod’s evil conscience drove him to paranoia as he feared John had been resurrected to overthrow his kingship
希律的邪惡良心使他變得偏執，因為他擔心約翰復活推翻了他的王權

3. Jesus’ withdrawal from Galilee by boat was a strategic move made after he heard Herod was now ‘looking for him’

耶穌乘船從加利利撤退是他聽說希律正在「尋找祂」後採取的策略行動

Matt.14 - Jesus Withdraws from Galilee

馬太福音14章——耶穌從加利利退出

Jesus withdraws for Kingdom purposes 耶穌為著國度的目的而退出

Luke 13.31 *Just at that time some Pharisees approached, saying to Him, “Go away, leave here, for Herod wants to kill You.”*

路加13:31 正當那時，有幾個法利賽人來對耶穌說：「離開這裡去罷，因為希律想要殺你。」

Luke 13.32 *And he said to them, “Go and tell that fox, ‘Behold, I cast out demons and perform cures today and tomorrow, and the third day I finish my course.’”*

路加13:32 耶穌說：「你們去告訴那個狐狸說：『今天明天我趕鬼治病，第三天我的事就成全了。』」

1. From Jewish rabbis we learn that in Israel calling a ruler a ‘fox’ was an insult in two ways:

從猶太拉比我們學到，在以色列稱統治者為「狐狸」在兩方面都是一種侮辱：

a. A fox was a small-fry pretender and not a true lion king (David was the true “lion of Judah”)

狐狸是個小混混的偽裝者，而不是真正的獅子王（大衛才是真正的「猶大的獅子」）

b. A fox survived by deceiving and stealing rather than because he was a powerful and dangerous predator

狐狸靠著欺騙和偷竊而生存，而不是因為他是強大而危險的掠食者

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Luke 13.33 *Nevertheless, I must go on my way today and tomorrow and the day following, for it cannot be that a prophet should perish away from Jerusalem.’*

路加13:33 雖然這樣，今天明天後天我必須前行，因為先知在耶路撒冷之外喪命是不能的。」



2. In his response Jesus is bold and confident that His Kingdom purpose would keep him busy and safe until his course finished on the “third day”
耶穌在回應中大膽而自信，他的國度目標將使他保持忙碌和安全，直到祂在「第三天」結束祂的事
3. The true lion King withdrew - not out of fear of this pretender - but in order to fulfill two more days of kingdom ministry before his ‘coronation’ at Calvary
真正的獅子王退出了——不是因為害怕這個偽裝者——而是為了在加略山「加冕」之前再多行兩天的王國事工