

馬太福音

# The Gospel of Matthew

Chapter 14.34-16.12: Opposition Grows as the  
Kingdom expands

14:34 -16:12: 抵擋隨著天國的擴張而加劇

# Ministry Portion of Gospel of Matthew: Matt. 4.12- 18.35

## 馬太福音的職事部分：馬太福音4:12-18:35

A. Matthew: Matt. 4.12- 13.52

Kingdom expansion

馬太福音：太4:12-13:52 國度的擴張

1. Matt. 4.12- 7.29 Jesus' baptism, temptation, call of disciples  
太4:12-7:29 耶穌的受浸、被試探、呼召門徒
2. Matthew 8-9 - 10 miracles revealing His Authority  
太8-9章 十個啟示祂權柄的神蹟
3. Matthew 10-13 - three teaching pericopes revealing the nature and mysteries of the kingdom (Matt.5-7; Matt.10; Matt.13)  
馬太福音 10-13章 - 三個教學幕揭示天國的本質和奧秘 (太5-7章；太10章；太13章)

耶穌的職事

**The Ministry of  
Jesus**

The later stages of Galilean  
Ministry

加利利職事的後期

# Ministry Portion of Gospel of Matthew: Matt. 4.12- 18.35

## 馬太福音的職事部分：馬太福音4:12-18:35

B. Matthew 14-18.35 “**the Galilean Crisis**” of mounting Kingdom opposition results in a gradual withdrawal from Galilee:

馬太福音14章-18:35 國度的擴張

增加抵擋國度的「加利利危機」導致國度逐漸撤出加利利

1. Jewish Leaders centered in Jerusalem become increasingly concerned about the Messianic claims and teachings of Jesus

以耶路撒冷為中心的猶太領袖越來越關注耶穌聲稱的彌賽亞以及其教導

2. “**The school of Christ:**” Jesus teaches his disciples kingdom principles as He prepares them for the watershed mountain-top revelations upon Mt. Hermon

「基督的學校」：耶穌教導門徒們天國的原則，做為預備他們在黑門山要面臨的轉折性啟示

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

## 馬太福音14-17章：加利利危機——君王救主被拒絕了

*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. Matthew 14 narrates the rejection of Jesus by Nazareth, Herod, and many disciples after feeding 5000 but the growing faith of his disciples was also recorded

馬太福音 14 章敘述了在餵飽 五千人之後，耶穌被拿撒勒、希律和許多門徒拒絕的事，但是祂的門徒信心的增長也被記載了

2. Matthew 15 Jesus offends the Pharisees with critical judgments of their Leaven of Hypocrisy, departs from Galilee to minister among gentiles and feeds 4000

馬太福音 15 章：耶穌批評法利賽人假冒為善的酵而觸犯了他們，便離開加利利，到外邦人中傳道，並餵飽了 4000 人



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

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3. Matthew 16 Jesus confronts the Sadducees over signs from Heaven, disciplines the disciples for their lack of spiritual discernment and brings them to Caesarea Philippi

馬太福音 16 章：耶穌因天上的神蹟與撒都該人對峙，因門徒缺乏屬靈的分辨力而管教他們，並將他們帶到該撒利亞腓立比



# Matthew 15-16.12

## Five Significant Moments

### 馬太福音15章-16:12 五個重要時刻

- Jesus Offends the Pharisees 耶穌觸犯了法利賽人
- Jesus' parable about defilement 耶穌關於污穢的比喻
- Jesus and the Canaanite Woman 耶穌與迦南的婦人
- Jesus finds great faith beyond the Jews  
耶穌在猶太人之外找到了極大的信心
- Feeding of the 4000 餵飽四千人
- Jesus rebukes the Sadducees 耶穌斥責撒都該人

# Jesus Offends the Pharisees

## 耶穌觸犯了法利賽人

Matthew 馬太福音 15.1-9



*Matt. 15.12 Then the disciples came and said to Him,  
“Do You know that the Pharisees were offended when  
they heard this statement?”*

太15:12 當時、門徒進前來對他說：「法利賽人聽見這話，不服，你知道麼？」〔不服原文作跌倒〕

## Pharisees and Scribes 法利賽人與文士

**Matt. 15.1** *Then some Pharisees and scribes \*came to Jesus from Jerusalem and said,*

太15:1 那時有法利賽人和文士，從耶路撒冷來見耶穌說：

**Matt. 15.2** *“Why do Your disciples break the tradition of the elders? For they do not wash their hands when they eat bread.”*

太15:2 「你的門徒為甚麼犯古人的遺傳呢？因為喫飯的時候，他們不洗手。」



## Jerusalem's Opposition 耶路撒冷的抵擋

### 1. The most influential Pharisees and Scribes come from Jerusalem 最有影響力的法利賽人和文士來自耶路撒冷

a. Pharisees were a legalistic party and Scribes were their religiously trained rabbis and lawyers  
法利賽人是律法黨派，而文士是受過宗教訓練的拉比和律師

b. Jesus' revolution not only caught the attention of Herod in Tiberias but the central religious leadership of the Jews

耶穌的革命不僅引起了在提比利亞的希律王的注意，也引起了猶太人中央宗教領袖的注意



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## Jerusalem's Opposition 耶路撒冷的抵擋

2. “Traditions of the elders” were rabbinical explanations and applications of the Mosaic Law to everyday Jewish life

「長老的傳統」是猶太人日常生活中拉比對摩西律法的解釋和應用

a. With time some rabbinical interpretations became more important than the Law itself  
隨著時間的推移，一些拉比的解釋變得比律法本身還重要

b. Pharisees asked why Jesus' disciples broke the tradition of hand washing which was a religious ritual (not really for cleanliness) so even their eating could be considered a religious “offering to God”

法利賽人問為什麼耶穌的門徒犯了洗手的傳統，這是一種宗教儀式（並不真為了清潔），因此甚至他們的飲食也可以被視為宗教「獻給神」的祭

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## Jerusalem's Opposition 耶路撒冷的抵擋

3. Rabbi Taanith taught that, "Whosoever has his abode in the land of Israel and eats his common food with washed hands, and speaks the holy language ... may rest assured that he shall obtain eternal life."

塔尼思拉比教導說：「凡在以色列土地上有住所、洗手吃普通食物、並講聖言的人……可以放心，他將獲得永生。」

## Jesus Answers with a Question 耶穌以一個問題作為答覆

**Matt. 15.3** *And He answered and said to them, “Why do you yourselves transgress the commandment of God for the sake of your tradition?”*

太15:3 耶穌回答說：「你們為甚麼因著你們的遺傳，犯 神的誡命呢？」

**Matt. 15.4** *“For God said, ‘HONOR YOUR FATHER AND MOTHER,’ and, ‘HE WHO SPEAKS EVIL OF FATHER OR MOTHER IS TO BE PUT TO DEATH.’*

太15:4 神說：『當孝敬父母。』又說：『咒罵父母的，必治死他。』

**Matt. 15.5** *“But you say, ‘Whoever says to his father or mother, “Whatever I have that would help you has been given to God,”*

太15:5 你們倒說：『無論何人對父母說：「我所當奉給你的，已經作了供獻。」

**Matt. 15.6** *he is not to honor his father or his mother.’ And by this you invalidated the word of God for the sake of your tradition.*

太15:6 他就可以不孝敬父母。這就是你們藉著遺傳，廢了 神的誡命。

## Real Transgressions 真正的過犯

### 1. Jesus countered by asking why they broke the Law by their traditions 耶穌反問他們為何藉著他們的傳統違反律法

a. Traditions were not necessarily bad unless they violated God’s will and Word

傳統不一定是壞的，除非它們違反了神的旨意和話語

b. The Pharisees had a particular tradition called “corban” which caused them to break the fifth commandment honoring parents

法利賽人有一個特殊的傳統，稱為「各兒板」，這導致他們違反了孝敬父母的第五誡

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## Real Transgressions 真正的過犯

2. Jesus used this question not only to convict the Pharisees but to teach His disciples a deeper truth: outward displays of righteousness are only valid if coming from inner heart righteousness in accordance with the Word of God

耶穌用這個問題不僅是為了讓法利賽人知罪，也是為了教導祂的門徒一個更深層的真理：只有當發自內心的公義符合神的話語，外在的公義才有效

- a. Outwardly “devoting something to God” is a self righteousness tradition if it violates the heart of family responsibility to care for parents 在表面上是「為神奉獻一些東西」，但若違背了照顧父母的家庭責任核心，那就是一種自以為義的傳統

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## Real Transgressions 真正的過犯

- b. In this instance the tradition not only violated life but also invalidated the Word of God  
在這種情況下，傳統不僅侵犯了生命，而且廢了神的話語
- c. Many traditions which originally come out of inner godliness can become outward forms and 'lip service' but not from the heart which is hypocrisy hindering true kingdom life and faith  
許多原本出於內在敬虔的傳統可能會變成外在的形式和「口頭上說說」，但不是發自內心的，這是虛偽，阻礙真正的國度生活和信仰

## Prophetic Rebuke 預言性的斥責

**Matt. 15.7** “You hypocrites, rightly did Isaiah prophesy of you:

太15:7 假冒為善的人哪，以賽亞指著你們說的預言，是不錯的。他說：

**Matt. 15.8** ‘THIS PEOPLE HONORS ME WITH THEIR LIPS, BUT THEIR HEART IS FAR AWAY FROM ME.

太15:8 『這百姓用嘴唇尊敬我。心卻遠離我。

**Matt. 15.9** ‘BUT IN VAIN DO THEY WORSHIP ME, TEACHING AS DOCTRINES THE PRECEPTS OF MEN.’”

太15:9 他們將人的吩咐，當作道理教導人，所以拜我也是枉然。』



## Hypocrisy is the leaven of the Pharisees

假冒為善是法利賽人的酵

### 1. Jesus openly called the Pharisees and Scribes “Hypocrites”

耶穌公開稱法利賽人和文士為「假冒為善的人」

### 2. Jesus’ accusation is based upon the Word of God in Isa. 29.13 which exposed the outer rituals of the Jews who knew the right songs, words and prayers and could speak them without keeping the love commandment

耶穌的指控是基於以賽亞書中 29:13 神的話揭露了猶太人的外在儀式，他們能說出正確的歌曲、話語和祈禱，然而卻不遵守愛的誡命

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## Hypocrisy is the leaven of the Pharisees 假冒為善是法利賽人的酵

3. All forms of worship and teaching based upon man's doctrines are vanity

所有基於人的教義的敬拜和教導都是虛空的

4. Traditions unsupported by the Word of God or which violate the inner righteousness of the heart are a leaven which breeds pride and self deception

沒有神的聖言支持的傳統或違背內心正義的傳統是滋長驕傲和自欺欺人的酵

# Christian traditions based upon man made ideas and religion

## 基於人造的思想及宗教的基督教傳統

Holy buildings 神聖的建築物	Bible Schools 聖經學校
Sunday school 主日學	Seminaries 神學院
Midweek prayer service 週間禱告服事	Ordination by men 由男性任命
Quiet time 安靜時間	Passing offering plates 傳遞奉獻盤
Table grace 謝飯禱告	Designated giving 指名奉獻
Reciting creeds 背誦信經	Board meetings 董事會
Church constitutions 教會章程	Election of officers 選舉理事
Confirmation 認可	All kinds of programs 各種活動
Using liturgies and reading prayers 使用禮拜儀式和閱讀禱文	Annual revivals 年度奮興會
Church membership 教會會員	Retreats 退休會
Choirs 詩歌班	Conferences 特會
Worship teams 敬拜團	Mission boards 宣教董事會



# Parable of outer and inner defilement 外在和內在污穢的比喻

Matthew 馬太福音 15.10-20

*Matt. 15.20 “These are the things which defile the man*

馬太福音15:20 這都是污穢人的。



## Kingdom Righteousness 國度的公義

**Matt. 15.10** *After Jesus called the crowd to Him, He said to them, “Hear and understand.*

**太15:10** 耶穌就叫了眾人來，對他們說：「你們要聽，也要明白。」

**Matt. 15.11** *“It is not what enters into the mouth that defiles the man, but what proceeds out of the mouth, this defiles the man.”*

**太15:11** 入口的不能污穢人，出口的乃能污穢人。

**Matt. 15.12** *Then the disciples \*came and \*said to Him, “Do You know that the Pharisees were offended when they heard this statement?”*

**太15:12** 當時，門徒進前來對他說：「法利賽人聽見這話，不服，你知道麼？」

## Parable of Defilement 污穢的比喻

1. Having left the Pharisees and Scribes speechless, He turns to the crowd teaching real kingdom inner heart righteousness

讓法利賽人和文士無話可說之後，祂轉向群眾，教導真正國度內心的公義

2. The traditions had gone so far from the Law's eating restrictions that Jesus dismissed them with common sense as to what really defiles

這些傳統與律法的飲食限制相差極大，以至於耶穌以常識來駁回它們不知道什麼才是真正的污穢。

3. The disciples were afraid because Jesus offended (skandalon) these “big hitters” from Jerusalem

門徒們很害怕，因為耶穌觸犯了（震驚）這些來自耶路撒冷的「大人物」

## Kingdom Righteousness 國度的公義

**Matt. 15.13** *But He answered and said, "Every plant which My heavenly Father did not plant shall be uprooted."*

**太15:13** 耶穌回答說：「凡栽種的物，若不是我天父栽種的，必要拔出來。」

**Matt. 15.14** *"Let them alone; they are blind guides of the blind. And if a blind man guides a blind man, both will fall into a pit."*

**太15:14** 任憑他們罷；他們是瞎眼領路的。若是瞎子領瞎子，兩個人都要掉在坑裡。

## Parable of Defilement 污穢的比喻

4. **15.13** teaches a principle: any religious teaching or doctrinal system which has not originated (planted) by my Father's Will and Word will be uprooted

**15.13** 教導一個原則：任何的宗教教導或教義體系若不是源於我天父的旨意和聖言起源（種植），都將被連根拔起

5. "Let them alone; they are blind..." the uprooting Jesus refers to will be their traditions not the Pharisees  
「別管他們；他們是瞎眼的...」  
耶穌所說的連根拔起將是他們的傳統，而不是法利賽人

## Parable Explained to the Disciples 解釋給門徒們的比喻

**Matt. 15.15** *Peter said to Him, "Explain the parable to us."*

太15:15 彼得對耶穌說：「請將這比喻講給我們聽。」

**Matt. 15.16** *Jesus said, "Are you still lacking in understanding also?"*

太15:16 耶穌說：「你們到如今還不明白麼？」

**Matt. 15.17** *"Do you not understand that everything that goes into the mouth passes into the stomach, and is eliminated?"*

太15:17 「豈不知凡入口的，是運到肚子裡，又落在茅廁裡麼？」

**Matt. 15.18** *"But the things that proceed out of the mouth come from the heart, and those defile the man."*

太15:18 「惟獨出口的，是從心裡發出來的，這纔污穢人。」

## Kingdom righteousness always begins from the heart 王國的公義總是從心開始

1. Peter asked on behalf of all for they were accustomed to following outward religious rules and so new to inner heart righteousness  
彼得代表所有人詢問，因為他們習慣遵循外在的宗教規則，而對內心的公義卻很陌生
2. Jesus uses the basic digestive system to de-bunk the Pharisees' tradition of ritual uncleanness  
耶穌利用基本的消化系統來揭穿法利賽人儀式不潔的傳統

## Parable Explained to the Disciples 解釋給門徒們的比喻

**Matt. 15.19** *“For out of the heart come evil thoughts, murders, adulteries, fornications, thefts, false witness, slanders.*

太15:19 「因為從心裡發出來的，有惡念、兇殺、姦淫、苟合、偷盜、妄證、謗讟。」

**Matt. 15.20** *“These are the things which defile the man; but to eat with unwashed hands does not defile the man.”*

太15:20 這都是污穢人的。至於不洗手喫飯，那卻不污穢人。」

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3. Jesus then switches to man's spiritual digestive system which works from the inside out: sin starts in the heart and comes out through the mouth

然後耶穌轉換到人的屬靈消化系統，從內到外運作：罪從心裡開始，從口中出來

4. The list of unrighteousness filth coming from within is proof that we are all sinners with unclean hearts that defile even outward godliness  
從內心發出的不義污穢清單證明了我們都是心不潔淨的罪人，甚至玷污了外在的敬虔

# 馬太 Gospel of Matthew 福音

ΕΠΕΤΑΞΕΝ ΕΝΕΧΘΗΝΑΠΗΝ  
ΚΕΦΑΛΗΝ ΑΥΤΟΥ ΟΔΕΣ ΠΕΛΘΩ  
ΛΠΕΚΕΦΑΛΙΣ ΕΝ ΑΥΤΟΝ ΕΝ ΠΙ  
ΦΥΛΑΚΗ ΚΑΙ ΗΝ ΕΓΚΕΝΤΗΝ ΚΕ  
ΦΑΛΗΝ ΑΥΤΟΥ ΕΠΙ ΠΕΤΡΑ ΚΤΙΘΩ  
ΕΛΘΚΕΝ ΑΥΤΗΝ ΤΩ ΚΟΡΑΙΩ  
ΚΑΙ ΤΟ ΚΟΡΑΙΟΝ ΕΛΘΚΕΝ ΑΥΤΗ  
ΤΗ ΜΡΙΑΥΤΗΣ ΚΑΙ ΑΚΟΥΣΑΝΤΕΣ  
ΟΙ ΜΑΘΗΤΑΙ ΑΥΤΟΥ ΤΗ ΘΟΝ ΚΑΙ  
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ΚΑΝ ΑΥΤΟ ΕΝ ΜΗΝ ΜΕΙΩ  
ΚΑΙ ΣΥΝΑΓΟΝΤΑΙ ΑΠΟ ΤΩΝ  
ΠΡΟΣΤΟΝ ΤΗ ΚΑΙ ΤΩΝ  
ΑΥΤΩ ΠΑΝΤΑ ΚΑΙ ΤΩΝ  
ΚΑΙ ΟΣ ΔΕ ΔΙΑΣΤΑ  
ΚΑΙ ΕΙΠΕΝ ΑΥΤΟΙΣ ΑΥΤΕΥΜΕΙΟ  
ΑΥΤΟΙ ΚΑΤ' ΙΔΙΑΝ ΕΙΣ ΕΡΗΜΟΝ ΤΟ  
ΠΟΝ ΚΑΙ ΑΝΑΠΑΥΣΑΘΕ ΟΛΙΓΟ  
Ν ΕΣΤΙΝ ΓΑΡ ΟΤΕΡ ΧΟΜΕΝ ΟΙΚΑ  
ΟΙ ΥΠΑΓΟΝΤΕΣ ΤΟ ΑΛΛΟΙ ΚΑΙ ΟΥΔΕ  
ΦΑΓΕΙΝ ΟΥΚ ΑΙΤΟΥΝ  
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ΟΤΙ ΕΡΗΜΟΣ ΕΣΤΙΝ Ο ΤΟΠΟΣ ΚΑΙ  
Η ΑΝΩΡΑ ΠΟΛΥ ΑΝΑΠΟΛΥΣΟΝ ΑΥΤΩ  
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ΕΧΕΤΑΙ ΥΠΗΓΕΤΕ ΚΑΙ ΙΔΕ ΤΕ ΚΑΙ  
ΓΝΟΝΤΕΣ ΕΛΕΓΟΥΣΙΝ ΑΥΤΩ ΠΕΝΤΕ

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Next Time 下次:  
Feeding Hungry Gentiles  
餵養飢餓的外邦人

ΚΑΙ ΑΥΟΙΧΘΟΥΑΣ ΚΑΙ ΕΠΕΤΑΞΕΝ ΑΥΤΩ  
ΑΝΑΚΛΙΝΑΙ ΠΑΝΤΑ ΣΟΥΝ ΠΡΟΣ ΟΙΧΘΥΝ  
ΠΡΟΣ ΟΙΧΘΥΝ ΤΩ ΧΑΩΡ ΤΩ ΧΟΡΤΩ  
ΚΑΙ ΑΝΕΠΕΣΟΝ ΠΡΑΣΕΙΝ ΠΡΑΣΕΙΝ  
ΑΝΔΕΚΧΥΟΝ ΚΑΙ ΑΝΑΠΕΝΤΗΚΟΝ Α  
ΚΑΙ ΑΛΕΩΝ ΤΟΥ ΟΠΕΝΤΕ ΑΥΤΟΥΣ  
ΚΑΙ ΤΟΥΣ ΑΥΟΙΧΘΟΥΑΣ ΜΑΒΛΕΨΑΣ  
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ΚΑΙ ΠΡΟΣΕΑΡΜΙΣΘΗσαν  
ΚΑΙ ΕΞΕΛΘΟΝ ΤΩΝ ΑΥΤΩΝ ΕΚ ΤΟΥ ΠΛΗΘΟΥ

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