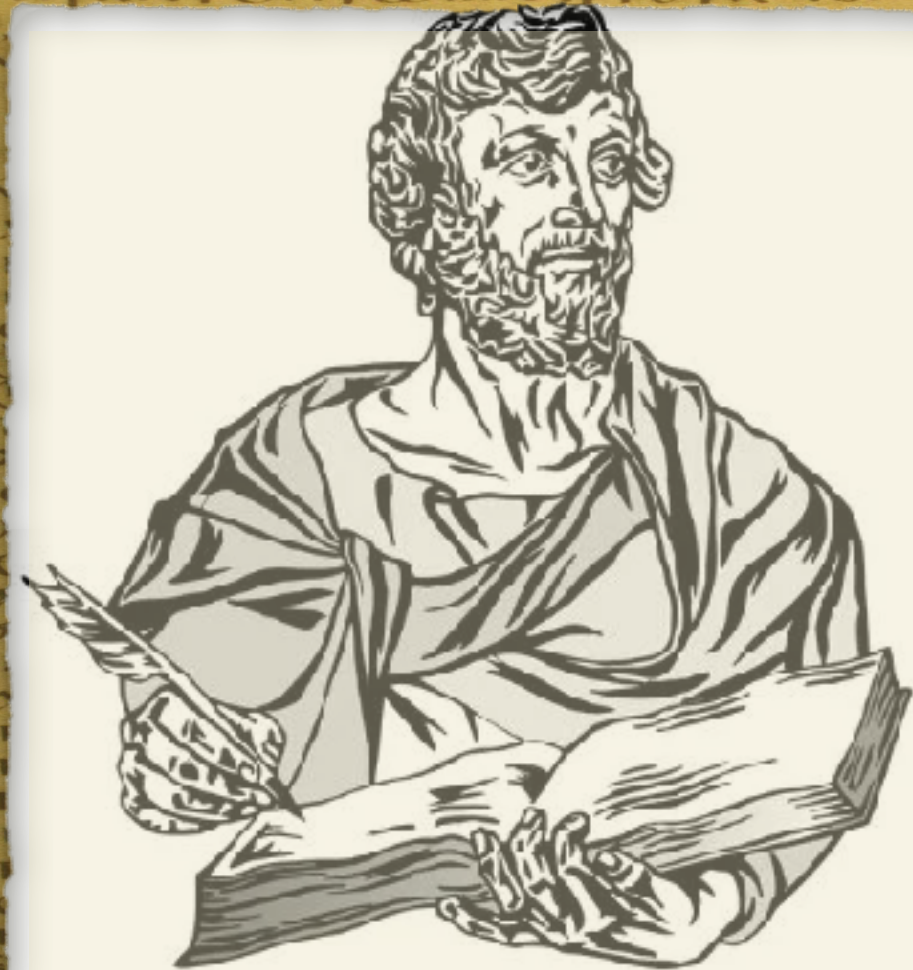


# 馬太 Gospel of Matthew 福音



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

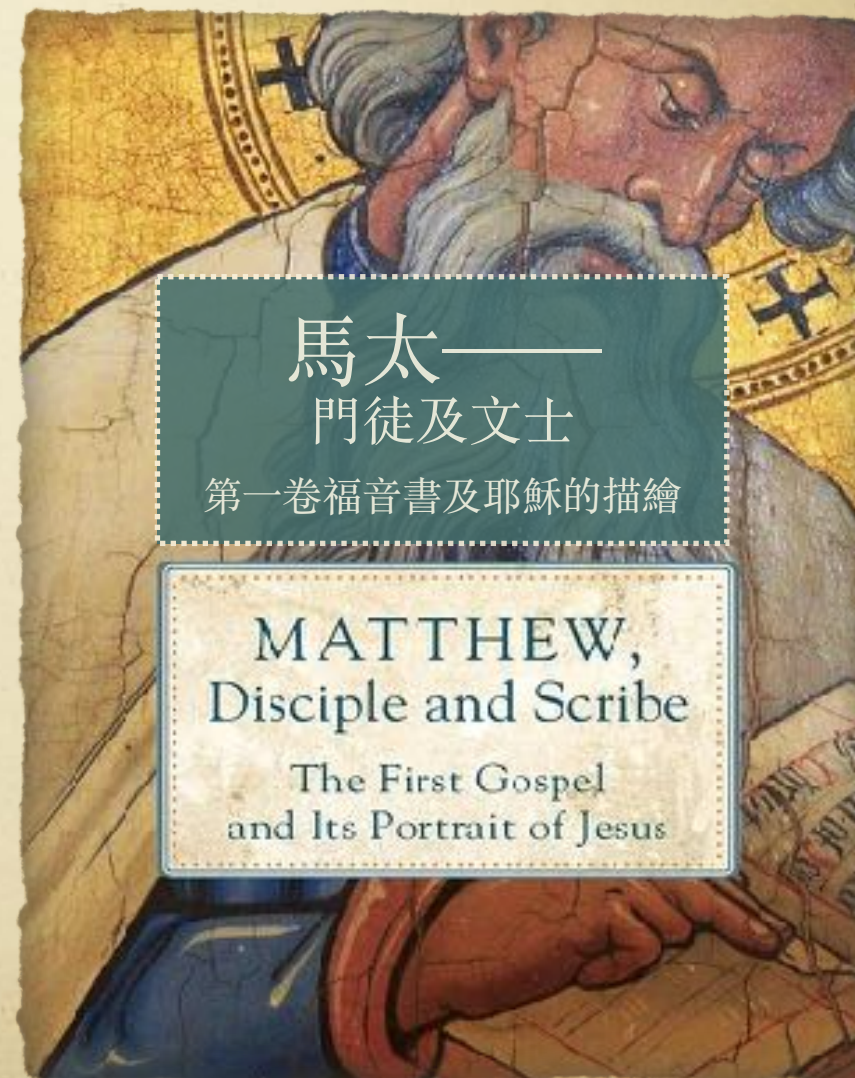
### 馬太：王的文士

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）





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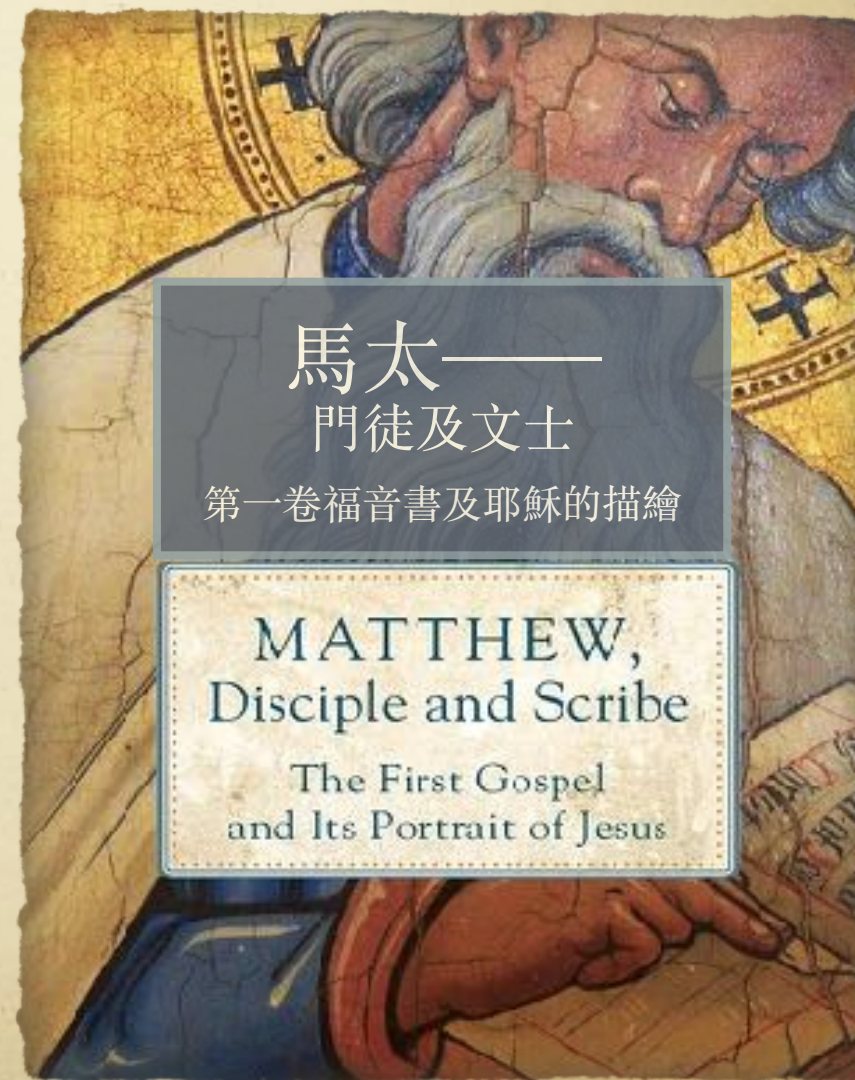
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### Matthew: the King's Scribe

### 馬太：王的文士

3. In the earliest mention of Matthew by the church fathers he is redited 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)





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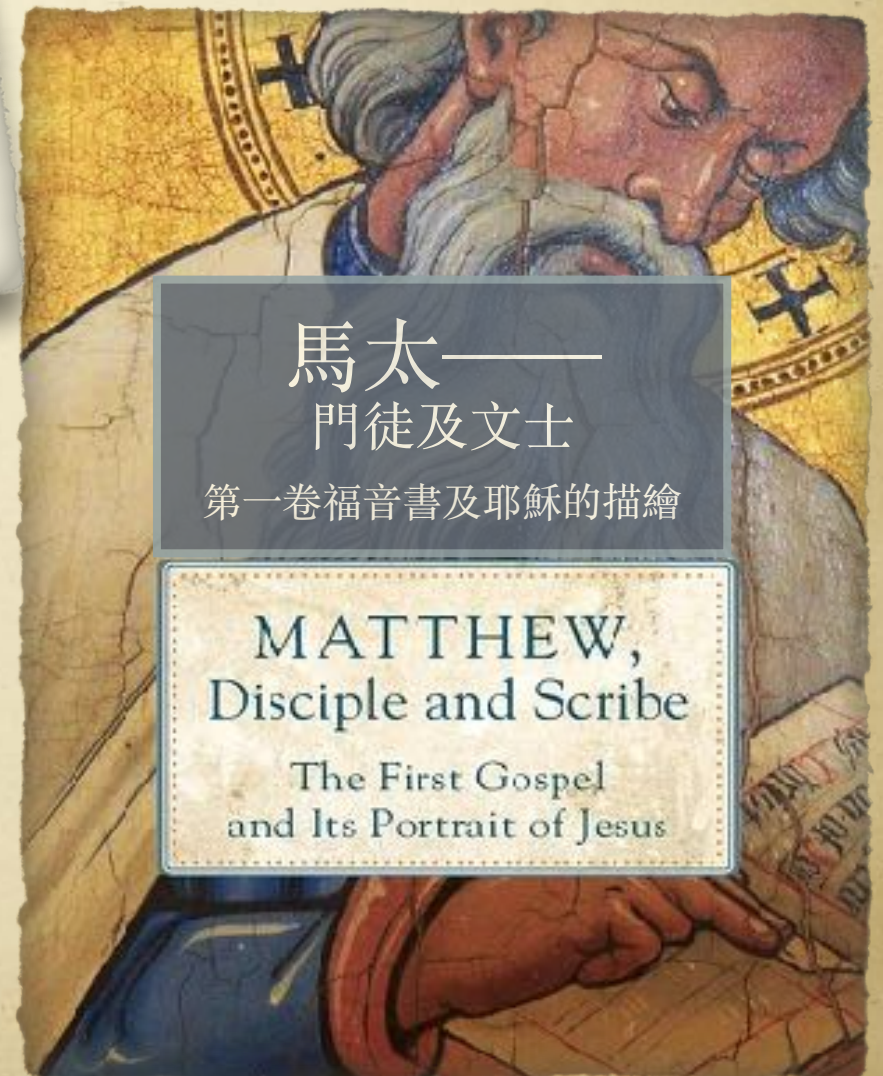
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Could this be an oblique self reference to Matthew?  
這會是馬太的間接自我引用嗎？

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# 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）





# Introduction: Levi the 'King's scribe'

## 介紹：「王的抄寫員」——利未

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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」

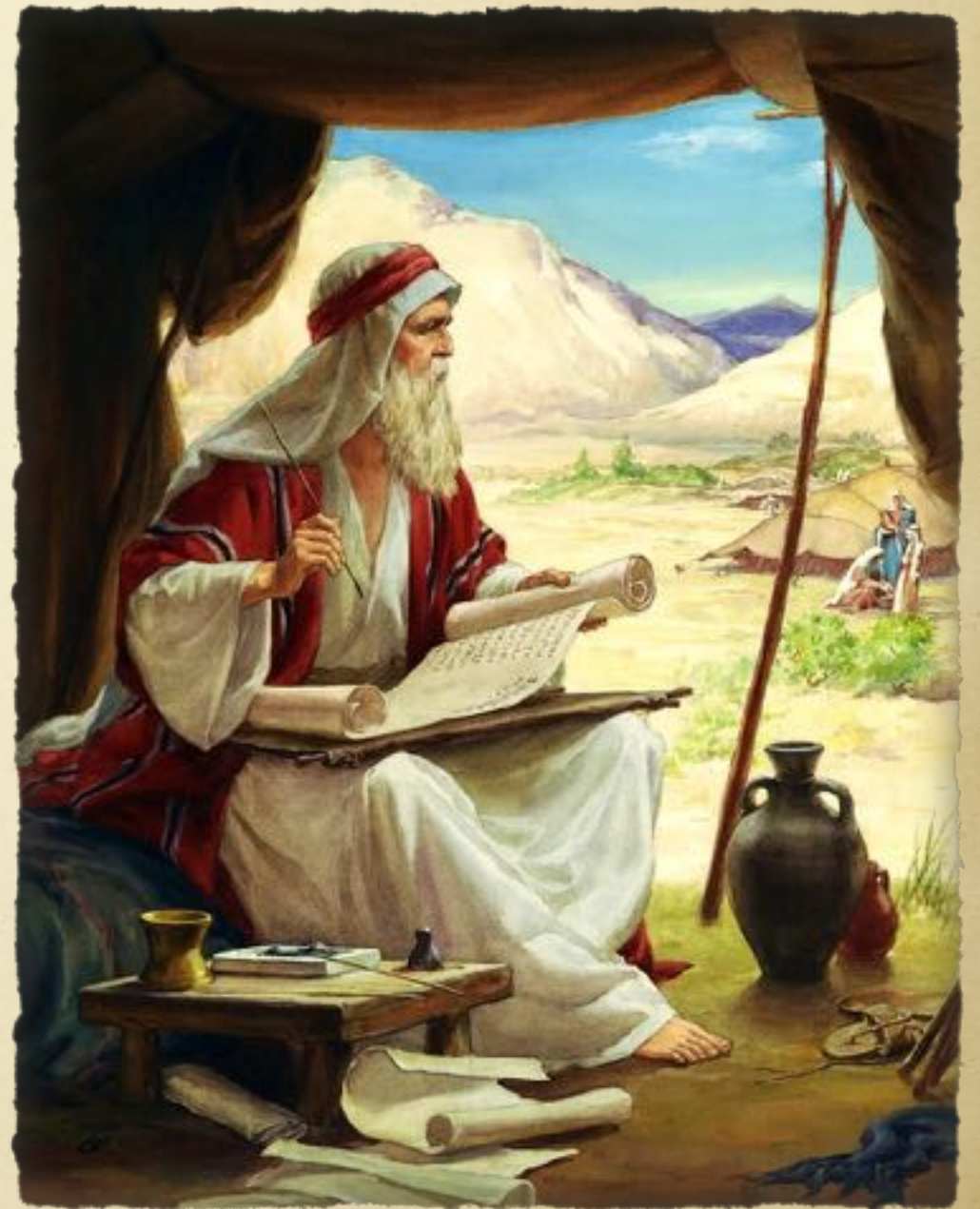
*2Pet. 1.21 for no prophecy was ever made by an act of human will, but men moved by the Holy Spirit spoke from God.*

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

### 國度的文士

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 synagog 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）





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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）





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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」

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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



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Gospel of Mat

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### 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。

... become a disciple of  
... out of his treasure

... 拿出新舊的東西來。」

... wisdom of Jesus

... 和智慧

King Scribe and  
ipture

並觀察他的主在



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“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——「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**

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# Matthew 馬太福音

*Lu.24.27 Then beginning with Moses and with all the prophets, He explained to them the things concerning Himself in all the Scriptures.*

**路加福音 24:27** 於是從摩西和眾先知起，凡經上所指著自己的話，都給他們講解明白了。

**Matthew alone records Jesus' extensive use of the OT in His teaching**  
**唯有馬太記載了耶穌在祂的教導裡大量的引用了舊約**

- Out of the 129 OT references in Matthew, Jesus spoke 89 of them or approx. 2/3

在馬太福音129處的舊約資料中, 耶穌講了其中 89 處, 約 2/3

- Jesus revealed his extensive knowledge of OT quoting from 25 of its 39 books and especially from Psalms (29); Deuteronomy (27) and Isaiah (26)

耶穌彰顯了祂對舊約的深切認識, 從39卷書中引用了25卷書, 特別是詩篇 (29), 申命記 (27) 和以賽亞書 (26)

**Matthew is filled with more words of Jesus than any other gospel [red letter in the English bible]**

**馬太福音中耶穌的話比其他福音書都多[英文聖經中的紅字]**

- Out of the 1068 verses in Matthew, 644 verses or approx. 60% of the gospel's verses contain Jesus' words

馬太福音共有 1068 節經文, 其中約 644 節, 或是60%的福音經文包含了耶穌的話



READING THE  
OLD TESTAMENT  
IN THE NEW:  
*The Gospel of Matthew*

在新約中讀舊約:  
馬太福音