

馬太 Gospel of Matthew 福音



Introduction:
簡介:

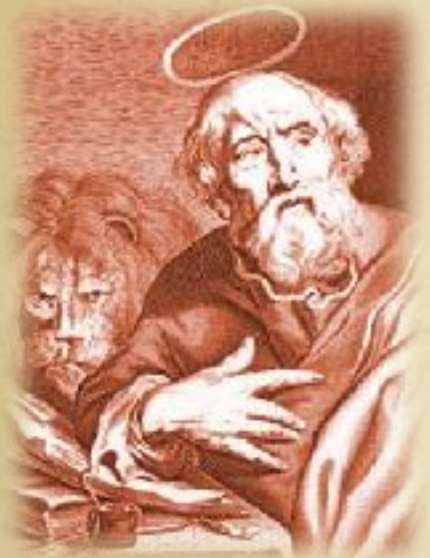
*Spiritual
Overview of
Matthew*

馬太福音的
屬靈概述

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Introduction: Gospels Composite of Christ

簡介：合集基督的福音



Each writer presents his gospel of **salvation** according to their perspective revealed under the Spirit's inspiration

每位作者都根據聖靈的默示所揭示的觀點來呈現祂的**救恩福音**

a. Matthew 馬太福音	Scribe 文士	The King 王	Gospel of Kingdom 國度的福音
b. Mark 馬可福音	Narrator 敘述者	Servant of God 神的僕人	Gospel of Service 服事的福音
c. Luke 路加福音	Compiler 組合者	Perfect Man 完全的人	Gospel of Grace 恩典的福音
c. John 約翰福音	Interpreter 詮釋者	Divine Son 神聖的兒子	Gospel of Life 生命的福音

Matthew: the Connection 馬太福音：連接

Lu.24.25-27 *And He said to them, "O foolish men and slow of heart to believe in all that the prophets have spoken! "Was it not necessary for the Christ to suffer these things and to enter into His glory?" 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 24:25-27 耶穌對他們說：「無知的人哪！先知所說的一切話，你們的心，信得太遲鈍了。基督這樣受害，又進入他的榮耀，豈不是應當的麼？」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。

1. Understanding Matthew would be very difficult to understand without some OT background 如果沒有舊約背景而要了解馬太福音是非常困難的

- a. 129 OT references: 53 direct quotes; 76 allusions so someone would be lost without an OT background
129 則舊約參考資料：53 個直接的引述；76 個典故，因此若沒有舊約背景的人會迷失方向
- b. There are 17 O.T. quotes preceded by "... *this was to fulfill that which was spoken by...*" and then the translations were original from the Hebrew and not the LXX Greek
有 17 個引自舊約的話，前面加上「……這是為了應驗……所說的話」，翻譯源自希伯來文原文，而不是希臘文的七十士譯本



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

在新約中讀舊約：
馬太福音

Matthew: the Connection 馬太福音：連接

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2. 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

- a. Out of the 129 OT references in Matthew, Jesus spoke 89 of them or approx. 2/3 (most of the 30 remaining OT references were written by Matthew himself as proof of Jesus' kingship)

在馬太福音 129 處的舊約資料中，耶穌講了其中 89 處，約 2/3（剩下的 30 篇舊約參考文獻中的大部分都是馬太本人所寫的，證明耶穌的王權）

- b. 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)



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

在新約中讀舊約：
馬太福音

Matthew: the Connection 馬太福音：連接

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3. There are many religious practices and Jewish customs mentioned which assume a knowledge of the laws history and customs of Old Testament

所提到的許多宗教儀式和猶太習俗，都假設讀者對律法的歷史和舊約習俗的認知

a. References to places like “the Holy City” (Mat. 4.5; 27.53) and “the Holy place” (Mat.24.15)

引用如「聖城」這樣的地方(太4:5; 27:53) 及「聖地」(太24:15)

b. References to Moses' Law (14x) 引用摩西的律法(14次)

c. References to the prophets (39x) 引用了先知書(39次)

d. The importance of genealogies for the Jewish nation
家譜對猶太民族的重要性

e. References to Jewish Pharisees, Sadducees, Herodians, etc.
提及猶太法利賽人、撒都該人、希律黨人等



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

在新約中讀舊約：
馬太福音

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4. 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

5. This gospel was primarily designed to prove to Jews that Jesus was their long-expected Messiah

這本福音書的主要目的是向猶太人證明耶穌是他們期待已久的彌賽亞



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

在新約中讀舊約：
馬太福音

Kingdom of the Heavens

天國

馬太福音 4:17

從那時候

耶穌就傳起道來，說，

天國近了，

你們應當悔改。

Matthew 4:17

From that time Jesus
began to proclaim and to say,

*Repent, for the kingdom
of the heavens has drawn near.*

Matthew: the Kingdom of the Heavens

馬太福音：天國

Matthew as a Kingdom scribe is the only NT writer to use the term “the Kingdom of the Heavens” (32x) [“heavens” mentioned 75x compared to 63x by other 3 gospels combined]

馬太作為天國的文士，是唯一的新約的作著使用「天國」（32次）（「諸天」提到75次，相較於63次是另外三本福音書的總和）

A. Jewish meaning “*of the heavens*” in the Old Testament

舊約猶太人關於「諸天」的意思

1. As the “upper” sphere of creation: 是在受造物「之上」的領域：
2. As the upper realm of the Kingdom of God: 是在神的國更高的範圍：
3. As the place from which JHVH ruled when Israel was in captivity with no earthly testimony - 2 Chron. 36.23
是當以色列人被擄，在地上沒有見證時，耶和華仍就掌權的地方（歷代志下 36:23）
4. As the future apocalyptic kingdom which would come suddenly to Jerusalem restoring the kingdom to earth Dan.2:44
是將來末世時的國度，也就是那會突然臨到耶路撒冷，且恢復在地上的國度（但以理書 2:44）

Matthew: the Kingdom of the Heavens

馬太福音：天國

B. Matthew's use of the word "kingdom" 馬太使用的「國度」這名詞

- Used 56x (67x total in the other three gospels) 用了**56次**（其他福音書共用了**67次**）
- Used 32 times in the phrase "kingdom of the heavens" **32次**用在「天國」這詞裡
- Used 24 times in other ways **24次**用其他方式引用
 - "Gospel of the kingdom"* 「天國的福音」(4:23, 9:35, 24:14),
 - "Thy, Thine, or His Kingdom"* 「祢、祢的或祂的國」(6:10, 6:13, 6:33),
 - "Father's Kingdom"* 「父的國」(13:43, 26:29),
 - "Son's Kingdom"* 「人子的國」(16:28, 20:21),
 - "Kingdom of God"* 「神的國」(12:28, 19:24, 21:31, 21:43)
- 14x standing alone as *"kingdom"* 「國度」有**14次**被單獨使用

C. The NT word 'kingdom' in the original Greek (basileia) primarily means the manifest 'kingship', 'reigning' or throne of the king and secondarily the 'territory' and 'subjects' of the king (some translate "the Kingship of God")

新約聖經中的「國度」一詞，在希臘原文（basileia）中，主要是指王彰顯「王權」、「掌權」或王的寶座，其次是指國王的「範圍」和「對象」（有些翻譯為「神的王權」）

Matthew: the Kingdom of the Heavens

馬太福音：天國

Matthew use of the term “kingdom of the Heavens” parallels the other gospel’s use of the “Kingdom of God”

馬太福音使用「天國」一詞與其他福音書使用「神的國」相對應的

1. Matthew often uses “kingdom of the heavens” where the other gospels use “kingdom of God” (compare Matt.4:17& Mk.1:15)

馬太福音經常使用「天國」，而其他福音書使用「神的國」

(比較馬太福音 4:17 和馬可福音 1:15)

2. At times Matthew uses these two kingdom phrases interchangeably (Matt.19:23-24)

有時馬太會交替使用這兩個國度短語

(太 19:23-24)

3. Because Matthew uses both kingdom “of God” and “of the heavens” it means that they are the same yet distinct in certain ways

因為馬太福音同時使用了「神的國」和「天國」，這意味著它們在某些方面相同但又明顯不同的

神的國 和
天國 的差別

*The Difference Between the
Kingdom of God
and the
Kingdom of Heaven*

Matthew: the Kingdom of the Heavens

馬太福音：天國

Jesus' use of the term “the Kingdom of the Heavens” was familiar to the Jews of His day

耶穌使用「天國」一詞為當時的猶太人所熟悉

4. It is true that the ‘kingdom of the heavens’ was a familiar term used in Jesus’ day by his Jewish hearers who out of reverence for God’s holy name preferred to use “ha shamayim” (heavens) or “ha shem” (the name)

的確「天國」是耶穌時代猶太聽眾所熟悉的術語，出於對神聖名的尊敬，他們更喜歡使用“ha shamayim”（天堂）或“ha shem”（那名字）

מְלָכּוּת
הַשָּׁמַיִם
天國
*The Kingdom
of Heaven*

Matthew: the Kingdom of the Heavens

馬太福音：天國



Three incomplete definitions of the “Kingdom of the heavens”

三個不完全的「天國」定義

1. Christians commonly emphasize the word “Heaven” thinking this kingdom is about going to heaven when we die. So “Thy Kingdom come” at best is a prayer for a future of Heaven

基督徒通常強調「天堂」這個詞，認為這個國度就是我們死後上天堂。所以，「願你的王國降臨」充其量只不過是為著未來的天堂的祈禱

Matthew: the Kingdom of the Heavens

馬太福音：天國

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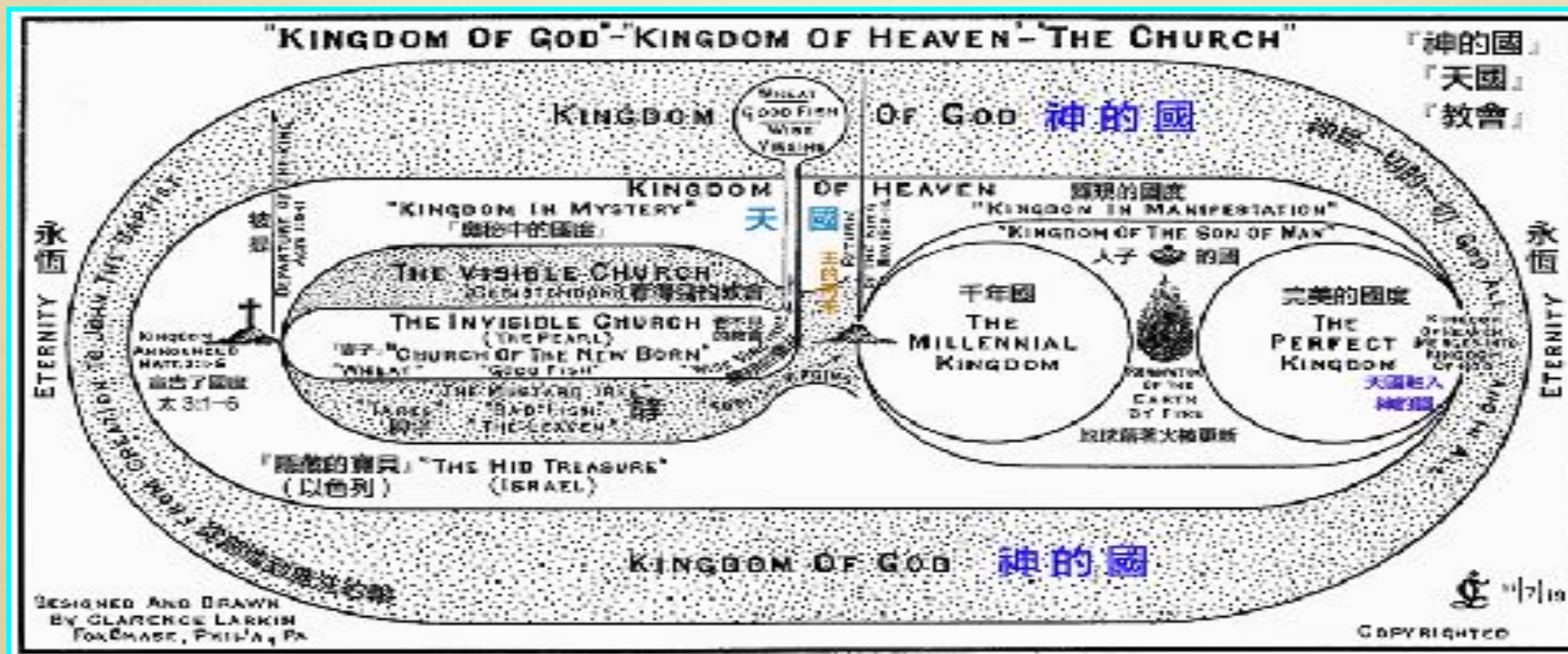


2. A second similar interpretation is that this kingdom refers to the church as “the heavenly kingdom” which we are born again into and now live in by a heavenly life on earth praying for this kingdom to come to earth
第二個類似的解釋是，這個國度指的是教會作為「屬天的國度」，我們在其中得重生而得以進入，而現在在地上過屬天的生活，並祈禱這個國度降臨到地上

Matthew: the Kingdom of the Heavens

馬太福音：天國

Three incomplete definitions of the “Kingdom of the heavens”
三個不完全的「天國」定義



3. A third interpretation is held by some conservative dispensationalists who believe this kingdom refers to the future Millennial Kingdom of the Jews and therefore the Kingdom commands, parables and promises in Matthew specifically relate only to Jews and not Christians

第三種解釋是由一些保守的時代論者所持有的，他們相信這個國度指的是猶太人未來千禧年的國度，因此馬太福音中的國度命令、比喻和應許專門只與猶太人有關，而與基督徒無關。

Matthew: the Kingdom of the Heavens

馬太福音：天國

Matthew heard Jesus using the term “the Kingdom of the Heavens” and searched until he understood why the Lord used this distinct phrase
馬太聽到耶穌使用「天國」這個詞，就去搜尋，直到他明白主為什麼使用這個特定的詞彙

Three terms speak of the same kingdom but have important distinctions in reference to space and time as “subsets” within the whole term “kingdom”
這三個名詞都是講述同一個國度，但是卻在關於空間和時間上有很重要的區別，就好像「小範圍」包含在整個「國度」的大範圍裡

1. **God's Eternal Kingdom** (Rev.4) is the realm of God's eternal and absolute rulership which has no beginning or end and is above and beyond space and time

神的永遠的國（啟示錄4章）是神永恆和絕對統治的領域，無始無終，超越時空

2. **The kingdom of God** is a subset of the eternal kingdom and was established at the creation of all things in space and time. His rule was established with the purpose of bringing all under His Son as ruler. God rules despite rebellion

神的國是永恆國度之下的一個範圍，是在創造萬物時被建立在空間和時間裡的。
祂的掌權有個目的，是讓一切服從祂為元首。儘管悖逆，神仍掌權。

Matthew: the Kingdom of the Heavens

馬太福音：天國

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3. **The kingdom of the heavens** is a subset of the kingdom of God which began with the announcement of John the Baptist and fulfilled with the coming of Jesus to restore the fallen world back into the kingdom of God by His death and resurrection. This kingdom will be fulfilled by Jesus' 2nd coming in the Millennium, after which he will hand over of all things unto God as King

天國是神國的一部分，它始於施洗約翰的宣告，並隨著耶穌的到來而實現，藉著祂的死和復活將墮落的世界恢復到神的國度中。這個國度將藉著耶穌在千禧年第二次降臨而實現，在那之後，祂會將把一切交給神作王

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1Cor. 15.24 then comes the end, when He hands over the kingdom to the God and Father, when He has abolished all rule and all authority and power.

林前15: 24 再後末期到了，那時，基督既將一切執政的、掌權的、有能的，都毀滅了，就把國交與父 神。

1Cor. 15.25 For He must reign until He has put all His enemies under His feet.

林前15: 25 因為基督必要作王，等 神把一切仇敵，都放在他的腳下。

1Cor. 15.26 The last enemy that will be abolished is death.

林前15: 26 儘末了所毀滅的仇敵，就是死。

1Cor. 15.27 For HE HAS PUT ALL THINGS IN SUBJECTION UNDER HIS FEET. But when He says, "All things are put in subjection," it is evident that He is excepted who put all things in subjection to Him.

林前15: 27 因為經上說：『神叫萬物都服在他的腳下。』既說萬物都服了他，明顯那叫萬物服他的不在其內了。

1Cor. 15.28 When all things are subjected to Him, then the Son Himself also will be subjected to the One who subjected all things to Him, so that God may be all in all.

林前15: 28 萬物既服了他，那時，子也要自己服那叫萬物服他的，叫 神在萬物之上，為萬物之主。

藉著
喜年第

Matthew: the Kingdom of the Heavens

馬太福音：天國

Matthew and “the Kingdom of the Heavens:” Summary

馬太福音和「天國」：摘要

1. The kingdom of the heavens is synonymous with the Kingdom of God
天國是神的國的同義詞
2. The kingdom of the heavens to the Jews in Jesus' day was distinct from the kingdom of God as an apocalyptic subset when the Messiah would come to reign in triumph and glory on earth, that is, the millennium
對耶穌時代的猶太人來說，天國不同於神的國，天國是末世的小範圍，當彌賽亞來臨時，在地上凱旋和榮耀地統治，即千禧年。
3. To Christians the kingdom of the heavens has already come to earth to those who believe in Jesus Christ
對基督徒來說，天國已經降臨到地上，在那些相信耶穌基督的人身上

Matthew: the Kingdom of the Heavens

馬太福音：天國

Matthew and “the Kingdom of the Heavens:” Summary

馬太福音和「天國」：摘要

4. The kingdom of the heavens is indeed **heavenly** in origin, heavenly in its resource; its King is heavenly in nature, its laws are heavenly, its subjects are heavenly in character, its privileges are heavenly, its institutions are heavenly, its fulfillment is in heaven and its present manifestation on earth is an earnest of the glory of heaven

天國的起源確實是**屬天的**，它的資源是屬天的；它的王的本質是屬天的；它的律法是屬天的；它的對象的性質是屬天的；它的特權是屬天的；它的機構是屬天的；它的實現是在天上的；它目前在地上的彰顯是天上榮耀的憑據

5. The nature of this kingdom is revealed in Jesus' teachings and in His life.

這個國度的本質在耶穌的教導和祂的生活中被彰顯出來。

6. The King brought his kingship to bear upon earth wherever His throne and authority were manifest. Those with ears to hear and eyes to see saw it.

君王將祂的王權帶到地上，無論祂的寶座和權柄在哪裡顯現。凡有耳可聽、有眼可見的人都看到了。

The Mysteries
of the
Kingdom of Heaven
天國的奧秘

Matt. 13.10 And the disciples came and said to Him, “Why do You speak to them in parables?”

太13:10 門徒進前來, 問耶穌說:「對眾人講話, 為甚麼用比喻呢?」

Matt. 13.11 Jesus answered them, “To you it has been granted to know the mysteries of the kingdom of heaven, but to them it has not been granted.

太13:11 耶穌回答說:「因為天國的奧秘, 只叫你們知道, 不叫他們知道。

Matt. 13.12-13 “For whoever has, to him more shall be given, and he will have an abundance; but whoever does not have, even what he has shall be taken away from him. Therefore I speak to them in parables...”

太13:12-13 凡有的, 還要加給他, 叫他有餘。凡沒有的, 連他所有的, 也要奪去。

Matthew and the Mysteries of “the Kingdom of the Heavens:”

馬太福音與「天國」的奧秘

1. The greatest “mystery of the Kingdom of the heavens” is the King himself:

最大的「天國的奧秘」在於王本人：

- The King of the Kingdom of the heavens is the Father and Jesus is the Messiah (anointed man) who comes to bring the Father’s Kingdom to earth Matt. 13.43; 26.29
天國的王是天父，耶穌是彌賽亞(受膏者)，祂來將天父的國度帶到地上 (太13:43; 26:29)

- But then in reference to the future kingdom the Son of God is declared the King of the Kingdom (Divine) Matt. 16.28;20.21

但是，關於未來的國度，神的兒子被宣告為 (屬神的) 國度的王 (太 16:28; 20.21)

- He comes 2 times to earth: as suffering messiah and victorious King

祂兩次來到地上：作為受苦的彌賽亞和得勝的王

- He came as a servant king to Israel knowing He would be rejected and crucified

祂以僕人王的身份來到以色列，知道祂會被拒絕並被釘在十字架上



Matthew and the Mysteries of “the Kingdom of the Heavens:”

馬太福音與「天國」的奧秘

2. The Kingdom of the heavens includes the mystery of God’s work of recovery for both the kingdom of Israel and the Kingdom of God to gentiles

天國包括神恢復工作的奧秘是為著以色列的國和外邦人的神的國

- Jesus came as the “suffering servant” to recover Israel to their lost inheritance and to restore their kingdom from their bondage to the kingdoms of this world

耶穌以「受苦的僕人」的身份而來，要恢復以色列人失去的產業，並恢復他們的王國，擺脫世上諸國的奴役

- Jesus also came as “savior” to recover all mankind from their judgment as sinners and to extend the blessing of the sons of Abraham to all who acknowledge by faith the righteousness of faith revealed in Christ

耶穌也以「救世主」的身分到來，使全人類脫離罪人的審判，並將亞伯拉罕子孫的祝福延伸到所有因信承認基督所啟示的信仰之義的人

他們聚集的時候，問耶穌說：

「主阿，你復興以色列國，
就在這時候嗎？」

SO WHEN THEY CAME
TOGETHER, THEY ASKED
HIM, “LORD, WILL YOU AT
THIS TIME RESTORE THE
KINGDOM TO ISRAEL?”

使徒行傳 - ACTS 1:6



Matthew and the Mysteries of “the Kingdom of the Heavens:”

馬太福音與「天國」的奧秘

3. The “mysteries of the Kingdom of the heavens” include its paradoxical nature: 「天國的奧秘」包括其矛盾的性質：

- “The Kingdom of the heavens” is “at hand” (in Gk engus = “squeeze”) Time-wise: Sooner than ‘soon’ but not yet (Matt.24:33) Spatially: Closer than ‘near’ but not here (Matt.12:28)
「天國」「近了」（希臘文engus = 「擠壓」）時間上：比「快」更快，但還沒發生（太24:33）空間上：比「近」更靠近，但還沒有來（太 12:28）
- Kingdom living is upside down - poor are rich; meek are conquerors; hungry filled; first last; love enemies; least greatest; forgivers are forgiven; become a child to enter; publicans and harlots will enter before Pharisees
國度的生活是顛倒的—貧窮的是富足的；溫柔的是征服者；飢餓的得飽足；要為首的需成為末的；愛仇敵；最小的是最大的；饒恕者被饒恕；像小孩一樣才能進入；稅吏和娼妓將在法利賽人之前進入
- The outward appearance of evil, sin and decline in God’s kingdom (whether context is Israel or church) is not the inner reality of the Kingdom
在神的國度裡外在表現的邪惡、罪和退步（無論背景是以色列還是教會）並不是國度內在的實際

Matthew and the Mysteries of “the Kingdom of the Heavens:” 馬太福音與「天國」的奧秘

4. The “mysteries of the Kingdom of the heavens” includes the opening of the kingdom beyond Israel to include all who are saved by the grace of God through faith in Jesus the Lord and King
「天國的奧秘」包括向以色列以外開放國度，包括所有因信主以及君王耶穌和而蒙神恩典得救的人
5. A “mystery of the Kingdom of the heavens” is that this kingdom presently comes in by violence and conflict as it collides with the very heart of rebellion in sinful man on earth and fallen angels in the heavens
一個「天國的奧秘」在於這個國度目前是藉著強暴和衝突而來的，因為這個衝突是因著地上的罪人和天上墮落的天使的悖逆的心而來

It is not far from those who've heard
the gospel

它離聽過福音的人並不遙遠

It is here for those who

repent and believe in the King

它在此乃是為著那些悔改並相信王的人

It is real to those who are NOW

serving the King and

seeking His righteousness

對於那些現在服事王並尋求祂的公義的
人它是真實的

It is dear to those who've

learned to store up "treasures above"

對於那些學會積攢「天上的財寶」的人來
說，它是珍貴的

It is near to those who

sense and long for His soon appearing

對那些感覺並渴望祂快來的人它是近的

The Kingdom Riddle

國度之謎



馬太 Gospel of Matthew 福音

Next Week:

Matthew the Master's

Scribe

下週: 主的文士馬太

ΕΠΙΕΤΑΞΕΝ ΕΝΕΧΘΗΝΑ ΠΗΝ
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