



# 齊來祈禱 (VIII)

賜我們日用的飲食

馬太福音 6:9-15

- [太6:9]所以，你們禱告要這樣說：‘我們在天上的父：願人都尊你的名為聖。
- [6:10]願你的國降臨。願你的旨意行在地上，如同行在天上。
- [6:11]我們日用的飲食，今日賜給我們。
- [6:12]免我們的債，如同我們免了人的債。
- [6:13]不叫我們遇見試探。救我們脫離兇惡。（註：或作“脫離惡者”）因為國度、權柄、榮耀，全是你的，直到永遠。阿們！
- [6:14]你們饒恕人的過犯，你們的天父也必饒恕你們的過犯；
- [6:15]你們不饒恕人的過犯，你們的天父也必不饒恕你們的過犯。

引言：剩下一百塊錢的故事

# I. 要認識『日用』的『飲食』的意義 /We need to know the meaning of “daily” “bread”

- A. 『飲食』（ἄρτον）：原文指麵包→ 是最基本賴以的生存的食物食物
- A. ἄρτον means “bread”: the most basic of survival rations

# I. 要認識『日用』的『飲食』的意義 /We need to know the meaning of “daily” “bread”

- B. 『日用』 /daily ( ἐπιούσιον, adjective )
- ἐπιούσιον 譯作『日用』：在希臘文作品中找不到，因而對此字的字源和意義就有不同的解釋。
- ἐπιούσιον is translated as “daily”: but this word occurs nowhere else in extant Greek literature and whose etymology and meaning have been variously explained.

- 1. 若 ἐπιούσιον 是從 ἡ ἐπιούσα 而來，此字就指『接著的一天』
  - 若在早上祈禱，就是指『今天』
  - 若在晚上祈禱，就是指『明天』

- 1. If ἐπιούσιον is from ἡ ἐπιούσα, then it means “the following day.”
  - If we pray in the morning, it means the day then beginning
  - If we pray later in the day, it would mean “tomorrow”

- 2. 若 ἐπιούσιον 是從動詞 ἐπιεναι 而來，則所強調的是食物本身：神在末日的供應 → 彌賽亞的筵席 (messianic banquet)
  - 批評：(1) 經文沒有末世論的含意；(2) 要按字面意義理解『飲食』一字，而不是把它變成神在末日的供應或 彌賽亞的筵席
- 2. If ἐπιούσιον is from the verb ἐπιεναι → God's eschatological provision → messianic banquet
- → Hagner: “Give us today the eschatological bread that will be ours in the future.” (From RT France, *The Gospel of Matthew*, p.249)
  - Comments: (1) the text does not hint at any eschatological implications; (2) Matthew consistently uses the term bread in a literal sense.



重要的功  
課/an  
important  
lesson

- → 祈求天父賜我們日用的飲食是向祂承認我們依靠祂每天的供應
- → To ask for such bread “today” is to acknowledge our dependence on God for routine provision.
- D. A. Carson reminds us of “the precarious lifestyle of many first-century workers who were paid one day at a time and for whom a few days’ illness could spell tragedy.”



II. 從主禱文認識兩個世界觀

II. We learn the two world views  
from the Lord's prayer

# 兩個世界觀

無神世界/一切靠自己  
/甚至競爭/不擇手段/  
追求財富與權力

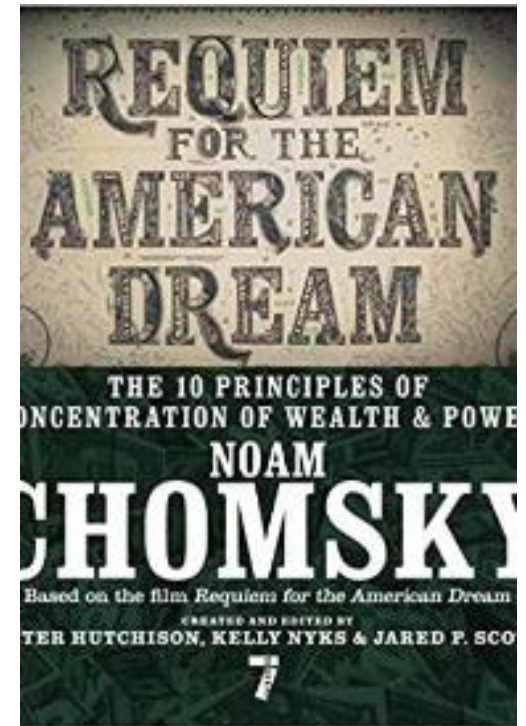
結果?

上帝創造的世界觀

“The tendencies we have been describing within American society, unless they are reversed, is going to be an extremely ugly society. I mean, a society that's based on Adam Smith's vile maxim, "All for myself, nothing for anyone else." A society in which normal human instincts and emotion of sympathy, solidarity, mutual support, in which they're driven out. That's a society so ugly, I don't even want to know who'd live in it. I wouldn't want my children to.” --Noam Chomsky, *Requiem for the American Dream*

## 《給美國夢的安魂彌撒》

「我們所描寫的美國社會的趨勢，除非它們被扭轉過來，是告訴我們，美國將會變成一個極端醜陋的社會。我的意思是說，這是一個根據亞當史勿瑟令人討厭的格言---『一切皆為我，不為任何人』---的社會。在這個社會裡，人基本的正常本能、同情共感之心、一體同舟的情懷、互相支持的情緒，都被趕走了。這是一個那麼醜陋的社會，我甚至不想知道誰會願意作在裏面，我肯定不想我的兒女住在裏面。」 --Noam Chomsky



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無神世界/一切靠自己  
/甚至競爭/不擇手段/  
追求財富與權力

上帝創造的世界觀/祂不僅  
創造萬有，祂仍掌管、托住  
萬有，並維持、供應我們的  
生活所需。

[詩104:10-15]耶和華使泉源湧  
在山谷，流在山間。使野地的走  
獸有水喝，野驢得解其渴。天上  
的飛鳥在水旁住宿，在樹枝上啼  
叫。他從樓閣中澆灌山嶺，因他  
作為的功效，地就豐足。他使草  
生長，給六畜吃，使菜蔬發長，  
供給人用，使人從地裡能得食物  
，又得酒能悅人心，得油能潤人  
面，得糧能養人心。

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## 上帝創造的世界觀

[詩104:21-29]少壯獅子吼叫，要抓食，向神尋求食物。日頭一出，獸便躲避，臥在洞裡。人出去作工，勞碌直到晚上。耶和華啊，你所造的何其多！都是你用智慧造成的，遍地滿了你的豐富。那裡有海，又大又廣；其中有無數的動物，大小活物都有。那裡有船行走，有你所造的鱷魚游泳在其中。這都仰望你按時給牠食物。你給牠們，牠們便拾起來；你張手，牠們飽得美食。你掩面，牠們便驚惶；你收回牠們的氣，牠們就死亡，歸於塵土。

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上帝創造的世界觀

[詩37:25]我從前年幼  
，現在年老，卻未見過  
過義人被棄，也未見過  
過他的後裔討飯。

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學習：

- 信靠、
- 交托、
- 等候、
- 安息、
- 敬拜、
- 服事、
- 付出

# 安息/ 安息日/Rest/The Sabbath rest

- [創2:1-3]天地萬物都造齊了。到第七日，神造物的工已經完畢，就在第七日歇了他一切的工，安息了。神賜福給第七日，定為聖日，因為在這日神歇了他一切創造的工，就安息了。

- Genesis 2 New International Version (NIV)
- **2** Thus the heavens and the earth were completed in all their vast array. <sup>2</sup> By the seventh day God had finished the work he had been doing; so on the seventh day he rested from all his work. <sup>3</sup> Then God blessed the seventh day and made it holy, because on it he rested from all the work of creating that he had done.



• [出20:9-11] 六日要勞碌做你一切的工，但第七日是向耶和華你神當守的安息日。這一日你和你的兒女、僕婢、牲畜，並你城裡寄居的客旅，無論何工都不可做，因為六日之內，耶和華造天、地、海和其中的萬物，第七日便安息，所以耶和華賜福與安息日，定為聖日。

• [Exodus 20: 9-11] <sup>8</sup> “Remember the Sabbath day by keeping it holy. <sup>9</sup> Six days you shall labor and do all your work, <sup>10</sup> but the seventh day is a sabbath to the LORD your God. On it you shall not do any work, neither you, nor your son or daughter, nor your male or female servant, nor your animals, nor any foreigner residing in your towns. <sup>11</sup> For in six days the LORD made the heavens and the earth, the sea, and all that is in them, but he rested on the seventh day. Therefore the LORD blessed the Sabbath day and made it holy.

- [徒20:7] 七日的第一日，我們聚會擘餅的時候，保羅因為要次日起行，就與他們講論，直講到半夜。
- 啟1:10] 當主日，我被聖靈感動，聽見在我後面有大聲音如吹號，說...
- [Acts 20: 7] On the first day of the week we came together to break bread. Paul spoke to the people and, because he intended to leave the next day, kept on talking until midnight.

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- 信靠、
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- 敬拜、
- 服事、
- 付出。

付出、奉獻  
不是求擁有，而是願付出

Giving、Offering  
Not to seek to own more, but to seek  
to give

- [可12:41]耶穌對銀庫坐著，看眾人怎樣投錢入庫。有些財主往裡投了若干的錢。[12:42]有一個窮寡婦來，往裡投了兩個小錢，就是一個大錢。[12:43]耶穌叫門徒來，說：“我實在告訴你們：這窮寡婦投入庫裡的，比眾人所投的更多。[12:44]因為，他們都是自己自餘，拿出來投在裡頭，但這寡婦是自己不足，把她一切養生的都投上了。”

## The Widow's Offering (Mark 12: 41-44)

- <sup>41</sup> Jesus sat down opposite the place where the offerings were put and watched the crowd putting their money into the temple treasury. Many rich people threw in large amounts. <sup>42</sup> But a poor widow came and put in two very small copper coins, worth only a few cents.
- <sup>43</sup> Calling his disciples to him, Jesus said, “Truly I tell you, this poor widow has put more into the treasury than all the others. <sup>44</sup> They all gave out of their wealth; but she, out of her poverty, put in everything—all she had to live on.”

# 宗教局副局長看到的見証