

PHARISEES 法利賽人

DAILY READINGS:

Monday: Matthew 23:1-33
Tuesday: Matthew 12:1-21
Wednesday: Matthew 12:22-45
Thursday: Matthew 15:1-20
Friday: Luke 5:16-26
Saturday: Luke 16:1-18
Sunday: John 12:12-43

MEMORY VERSE: Matthew 5:20

For I say unto you, That except your righteousness shall exceed the righteousness of the scribes and Pharisees, ye shall in no case enter into the kingdom of heaven.

我告訴你們，你們的義若不勝於文士和法利賽人的義，斷不能進天國。

INTRODUCTION:

When the Maccabees rose up in revolt against the practices of Antiochus Epiphanes, much of their support came from a group of "pious ones" who for years had maintained the purity of their worship and had resisted all foreign attempts to destroy their religion. Having their origin around the time of the captivity, it was this group of "pious ones" who rigidly maintained separation from all Babylonian influences. From them came the scribes who preserved the Scriptures and organized the synagogues as places of worship. They were the ones who were willing to turn their backs on Babylon when the opportunity was given to return to Jerusalem and rebuild the temple. Shortly after the time of the Maccabees, the successors to these "pious ones" became the nucleus (center) of the party which eventually became known as the Pharisees.

LESSON NOTES:

Moses' Seat: Originally a "holiness" movement preaching purity and separation from all defilement, the party of the Pharisees in Jesus' day had come a long way from their original purpose. Although they had no official status in either the government or priesthood of Israel according to the organizations set forth by Moses, they had become respected as the guardians of the religious life and the teachers and interpreters of the law. Special schools existed for the young man who wanted to become a "rabbi" and join the party of the Pharisees (see [Acts 22:3](#)). Anyone who desired to observe in the strictest manner all ordinances of Levitical purity and who was willing to become punctilious in tithing and paying dues could become a Pharisee. The Pharisees' zeal in securing proselytes (convert) was well known ([Matt. 23:15](#)). Candidates were formally admitted into the party in the presence of three members. The common people deferred to these "teachers" of the law, regarding them, because of their education and devotion, as the ultimate authority on faith and practice. Occasionally, the Pharisees took advantage of this authority, especially with the ignorant or unprotected. They were full of extortion (強奪), and widows were a special prey for their covetousness ([Matt. 23:13-14, 25](#); [Luke 16:14](#)).

Defer: to give way to, and usually acknowledge the merit of, somebody else's judgments, opinion, wishes, or action.

Punctilious: extremely attentive to punctilios; strict or exact in the observance of the formalities or amenities of conduct or actions.

Acts 22:3	I am verily a man which am a Jew, born in Tarsus, a city in Cilicia, yet brought up in this city at the feet of Gamaliel, and taught according to the perfect manner of the law of the fathers, and was zealous toward God, as ye all are this day. 保羅說：我原是猶太人，生在基利家的大數，長在這城裡，在迦瑪列門下，按著我們祖宗嚴緊的律法受教，熱心事奉神，像你們眾人今日一樣。
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Matthew 23:15	Woe unto you, scribes and Pharisees, hypocrites! for ye compass sea and land to make one proselyte, and when he is made, ye make him twofold more the child of hell than yourselves. 你們這假冒為善的文士和法利賽人有禍了！因為你們走遍洋海陸地，勾引一個人入教，既入了教，卻使他作地獄之子，比你們還加倍。
Matthew 23:13-14	¹³ But woe unto you, scribes and Pharisees, hypocrites! for ye shut up the kingdom of heaven against men: for ye neither go in yourselves, neither suffer ye them that are entering to go in. 你們這假冒為善的文士和法利賽人有禍了！因為你們正當人前，把天國的門關了，自己不進去，正要進去的人，你們也不容他們進去。（有古卷在此有 ¹⁴ Woe unto you, scribes and Pharisees, hypocrites! for ye devour widows' houses, and for a pretence make long prayer: therefore ye shall receive the greater damnation. 你們這假冒為善的文士和法利賽人有禍了！因為你們侵吞寡婦的家產，假意做很長的禱告，所以要受更重的刑罰。）
Matthew 23:25	Woe unto you, scribes and Pharisees, hypocrites! for ye make clean the outside of the cup and of the platter, but within they are full of extortion and excess (<i>overindulgence</i>). 你們這假冒為善的文士和法利賽人有禍了！因為你們洗淨杯盤的外面，裡面卻盛滿了勒索和放蕩。
Luke 16:14	And the Pharisees also, who were covetous, heard all these things: and they derided him. 法利賽人是貪愛錢財的，他們聽見這一切話，就嗤笑耶穌。

Sitting as they did in "Moses' seat," Jesus respected them for their position and encouraged the general public as well as His disciples to do as the Pharisees taught ([Matt. 23:3](#)). On several occasions He held them up as examples of the standard of righteousness required of His followers ([Matt. 5:20](#)). The Lord had little quarrel with their teaching. It was their actions He condemned.

Matthew 23:3	All therefore whatsoever they bid you observe, that observe and do; but do not ye after their works: for they say, and do not. 凡他們所吩咐你們的，你們都要謹守遵行；但不要效法他們的行為；因為他們能說，不能行。
Matthew 5:20	For I say unto you, That except your righteousness shall exceed the righteousness of the scribes and Pharisees, ye shall in no case enter into the kingdom of heaven. 我告訴你們，你們的義若不勝於文士和法利賽人的義，斷不能進天國。

Hypocrites: Some of the Lord's strongest words were directed at these religious leaders. "Serpents," "vipers," "hypocrites," are just some of the words He used to denounce their practices. They, of course, smarted (*sting*) from these rebukes and saw Jesus as a threat to their position in the land. Therefore, they constantly sought to trip Him up before the people and find fault with Him.

Much of the motivation for becoming a Pharisee was in the position they held among the people. To be sure, there were those as Nicodemus and Saul (Paul) whose motives may have been deeper. But it was the respect, the high esteem, and the deference to their position which they loved and which drove many to become Pharisees. Being recognized and greeted in the marketplace as "Rabbi," having the chief seats and upper rooms at feasts, being seen engaged in religious observance and highly regarded for it was their supreme joy. As a result, their religion was entirely external and superficial (*shallow*). This was the essence of the Lord's condemnation of them. Inwardly they were more corrupt than the practices they piously decried (*condemn openly*).

Their religion was entirely an outward show. Their prayers were a pretense, not a desire to meet God and serve Him. They sought an appearance of righteousness while inwardly they were full of iniquity. Outward observance to a strict and unbending code was more important than the "weightier" matters of mercy, truth and justice. Traditions of the elders were more important than the laws they contradicted 矛盾. Their open covetousness was in direct violation of the law they claimed to uphold. Murderous intentions

were not beyond their wicked hearts, despite the sixth commandment. They condoned (*overlook*) in their own lives what they condemned in others.

THE LESSONS:

There is no guarantee that any "holiness" movement will not get sidetracked as did that of the Pharisees. The original "puritans" and "separatists," these people were once genuinely concerned with personal holiness before God. Church history gives ample (*plenty*) evidence of how time and again, movements which began with sincere desires to please God in the inner thoughts and life degenerated 墮落 into sects of people who proudly maintained a name but lacked the substance which made the name. Pentecost as a movement is no less vulnerable than its predecessors 前輩. ***Unless doctrines go deeper into shaping our behaviors***, we will become as shallow and empty of reality as were the Pharisees.

The spirit of the Pharisee is not peculiar to that party. Pharisee-ism might be defined as human nature in its fullest expression. Proud, egotistical (*conceit; selfish*), and self-centered, the spirit of the Pharisee is present in us all. Who does not like to be well spoken of, to have others remark about how devout and holy we are? This nature is a part of us, and the danger is that our whole life will consist of works done only to be seen of men, that we develop a good image (Matt. 23:5). Positions of leadership are coveted because we enjoy the honor and respect which goes with them, not because we desire to lead people to serve God better. When these motives become uppermost and the desire to please and serve God take second place or are not considered at all, then our lives are as hypocritical as the lives of the Pharisees.

Matthew 23:5	But all their works they do for to be seen of men: they make broad their phylacteries, and enlarge the borders of their garments, 他們一切所做的事都是要叫人看見，所以將佩戴的經文做寬了，衣裳的縫子做長了，
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Over and over again, Jesus struck at the importance of getting the heart right with God (Matt. 12:35; 15:18-19). ***What good does it do if everybody commends us and God condemns us?*** On the other hand, if God honors us, it doesn't matter what man thinks. It is by the thoughts of the heart that God judges us. The danger of the Pharisee is not so much that we fool others, it is that we fool ourselves. ***No blindness is as dark as that which lives for outward appearances and allows the soul to harbor all sorts of iniquity.***

Matthew 12:35	A good man out of the good treasure of the heart bringeth forth good things: and an evil man out of the evil treasure bringeth forth evil things. 善人從他心裡所存的善就發出善來；惡人從他心裡所存的惡就發出惡來。
Matthew 15:18-19	¹⁸ But those things which proceed out of the mouth come forth from the heart; and they defile the man. 惟獨出口的，是從心裡發出來的，這才污穢人。 ¹⁹ For out of the heart proceed evil thoughts, murders, adulteries, fornications, thefts, false witness, blasphemies: 因為從心裡發出來的，有惡念、兇殺、姦淫、苟合、偷盜、妄證、謗讟。

<p><u>1 Samuel 15:22</u> And Samuel said, "Hath the LORD as great delight in burnt offerings and sacrifices, as in obeying the voice of the LORD? Behold, to <u>obey</u> is better than sacrifice, and to <u>hearken</u> than the fat of rams." 撒母耳說：耶和華喜悅燔祭和平安祭，豈如喜悅人聽從他的話呢？聽命勝於獻祭；順從勝於公羊的脂油。</p>	<p><u>Hosea 6:6</u> For I desired <u>mercy</u>, and not sacrifice; and <u>the knowledge of God</u> more than burnt offerings. 我喜愛良善（或譯：憐恤），不喜愛祭祀；喜愛認識神，勝於燔祭。</p>
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Monday: Matthew 23:1-33

¹Then spake Jesus to the multitude, and to his disciples,
那時，耶穌對眾人和門徒講論，

²Saying The scribes and the Pharisees sit in Moses' seat:
說：文士和法利賽人坐在摩西的位上，

³All therefore whatsoever they bid you observe, that observe and do; but do not ye after their works: for they say, and do not.
凡他們所吩咐你們的，你們都要謹守遵行；但不要效法他們的行為；因為他們能說，不能行。

⁴For they bind heavy burdens and grievous to be borne, and lay them on men's shoulders; but they themselves will not move them with one of their fingers.
他們把難擔的重擔捆起來，擱在人的肩上，但自己一個指頭也不肯動。

⁵But all their works they do for to be seen of men: they make broad their phylacteries, and enlarge the borders of their garments,
他們一切所做的事都是要叫人看見，所以將佩戴的經文做寬了，衣裳的繸子做長了，

⁶And love the uppermost rooms at feasts, and the chief seats in the synagogues,
喜愛筵席上的首座，會堂裡的高位，

⁷And greetings in the markets, and to be called of men, Rabbi, Rabbi.
又喜愛人在街市上問他安，稱呼他拉比（拉比就是夫子）。

⁸But be not ye called Rabbi: for one is your Master, even Christ; and all ye are brethren.
但你們不要受拉比的稱呼，因為只有一位是你們的夫子；你們都是弟兄。

⁹And call no man your father upon the earth: for one is your Father, which is in heaven.
也不要稱呼地上的人為父，因為只有一位是你們的父，就是在天上的父。

¹⁰Neither be ye called masters: for one is your Master, even Christ.
也不要受師尊的稱呼，因為只有一位是你們的師尊，就是基督。

Matthew 23:11	Luke 22:26
But he that is greatest among you shall be your servant. 你們中間誰為大，誰就要作你們的用人。	But ye shall not be so: but he that is greatest among you, let him be as the younger; and he that is chief, as he that doth serve. 但你們不可這樣；你們裡頭為大的，倒要像年幼的；為首領的，倒要像服事人的。

¹²And whosoever shall exalt himself shall be abased; and he that shall humble himself shall be exalted.
凡自高的，必降為卑；自卑的，必升為高。

¹³But **woe** unto you, scribes and Pharisees, hypocrites! for ye shut up the kingdom of heaven against men: for ye neither go in yourselves, neither suffer ye them that are entering to go in.
你們這假冒為善的文士和法利賽人有禍了！因為你們正當人前，把天國的門關了，自己不進去，正要進去的人，你們也不容他們進去。（有古卷在此有

14Woe unto you, scribes and Pharisees, hypocrites! for ye devour widows' houses, and for a pretence make long prayer: therefore ye shall receive the greater damnation.

你們這假冒為善的文士和法利賽人有禍了！因為你們侵吞寡婦的家產，假意做很長的禱告，所以要受更重的刑罰。）

15Woe unto you, scribes and Pharisees, hypocrites! for ye compass sea and land to make one proselyte, and when he is made, ye make him twofold more the child of hell than yourselves.

你們這假冒為善的文士和法利賽人有禍了！因為你們走遍洋海陸地，勾引一個人入教，既入了教，卻使他作地獄之子，比你們還加倍。

16Woe unto you, ye blind guides, which say, Whosoever shall swear by the temple, it is nothing; but whosoever shall swear by the gold of the temple, he is a debtor!

你們這瞎眼領路的有禍了！你們說：凡指著殿起誓的，這算不得甚麼；只是凡指著殿中金子起誓的，他就該謹守。

17Ye fools and blind: for whether is greater, the gold, or the temple that sanctifieth the gold?

你們這無知瞎眼的人哪，甚麼是大的？是金子呢？還是叫金子成聖的殿呢？

18And, Whosoever shall swear by the altar, it is nothing; but whosoever sweareth by the gift that is upon it, he is guilty.

你們又說：凡指著壇起誓的，這算不得甚麼；只是凡指著壇上禮物起誓的，他就該謹守。

19Ye fools and blind: for whether is greater, the gift, or the altar that sanctifieth the gift?

你們這瞎眼的人哪，甚麼是大的？是禮物呢？還是叫禮物成聖的壇呢？

20Whoso therefore shall swear by the altar, sweareth by it, and by all things thereon.

所以，人指著壇起誓，就是指著壇和壇上一切所有的起誓；

21And whoso shall swear by the temple, sweareth by it, and by him that dwelleth therein.

人指著殿起誓，就是指著殿和那住在殿裡的起誓；

22And he that shall swear by heaven, sweareth by the throne of God, and by him that sitteth thereon.

人指著天起誓，就是指著神的寶座和那坐在上面的起誓。

23Woe unto you, scribes and Pharisees, hypocrites! for ye pay tithe of mint and anise 茴香 and cummin 小茴香, and have omitted the weightier matters of the law, judgment, mercy, and faith: these ought ye to have done, and not to leave the other undone.

你們這假冒為善的文士和法利賽人有禍了！因為你們將薄荷、茴香、芹菜，獻上十分之一，那律法上更重的事，就是公義、憐憫、信實，反倒不行了。這更重的是你們當行的；那也是不可不行的。

24Ye blind guides, which strain at a gnat, and swallow a camel.

你們這瞎眼領路的，蠅蟲你們就濾出來，駱駝你們倒吞下去。

25Woe unto you, scribes and Pharisees, hypocrites! for ye make clean the outside of the cup and of the platter, but within they are full of extortion and excess (*overindulgence*).

你們這假冒為善的文士和法利賽人有禍了！因為你們洗淨杯盤的外面，裡面卻盛滿了勒索和放蕩。

26Thou blind Pharisee, *cleanse* first that which is within the cup and platter, that the outside of them may be clean also.

你這瞎眼的法利賽人，先洗淨杯盤的裡面，好叫外面也乾淨了。

27 **Woe** unto you, scribes and Pharisees, hypocrites! for ye are like unto whited sepulchres, which indeed appear beautiful outward, but are within full of dead men's bones, and of all uncleanness.

你們這假冒為善的文士和法利賽人有禍了！因為你們好像粉飾的墳墓，外面好看，裡面卻裝滿了死人的骨頭和一切的污穢。

28 **Even so ye also outwardly appear righteous unto men, but within ye are full of hypocrisy and iniquity.**

你們也是如此，在人前，外面顯出公義來，裡面卻裝滿了假善和不法的事。

29 **Woe** unto you, scribes and Pharisees, hypocrites! because ye build the tombs of the prophets, and garnish (*decorate*) the sepulchres of the righteous,

你們這假冒為善的文士和法利賽人有禍了！因為你們建造先知的墳，修飾義人的墓，說：

30 **And say, If we had been in the days of our fathers, we would not have been partakers with them in the blood of the prophets.**

若是我們在我們祖宗的時候，必不和他們同流先知的血。

31 **Wherefore ye be witnesses unto yourselves, that ye are the children of them which killed the prophets.**

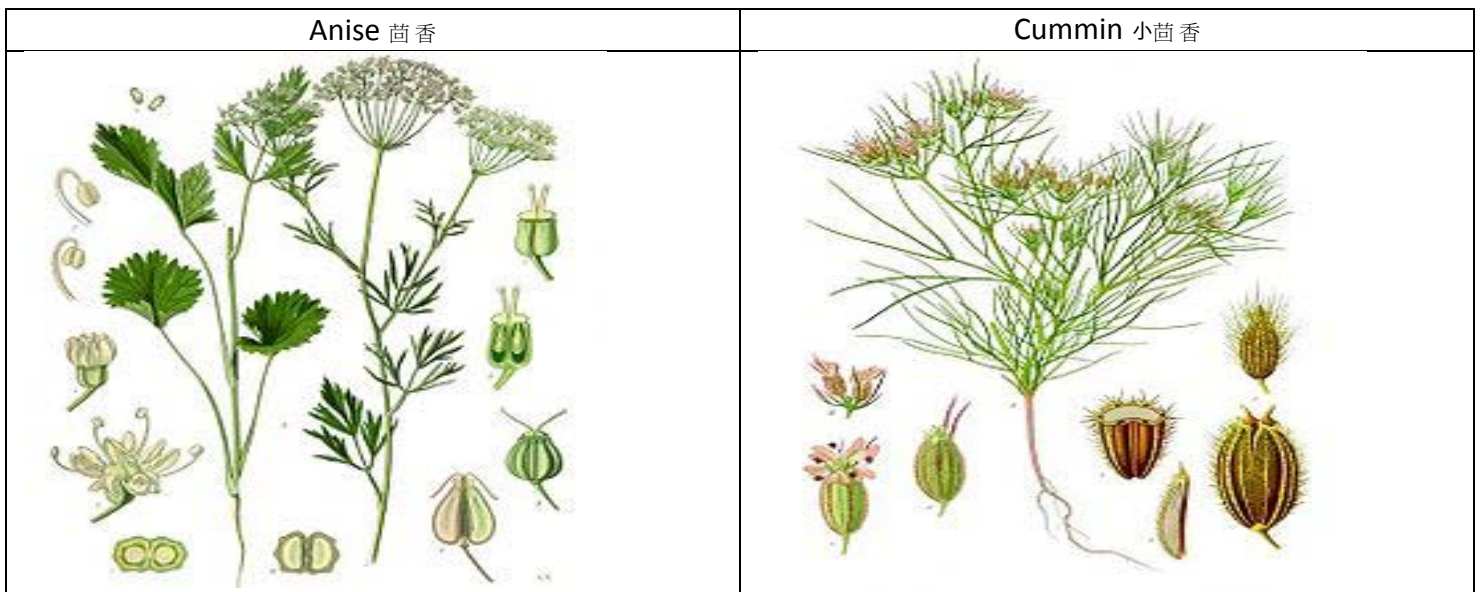
這就是你們自己證明是殺害先知者的子孫了。

32 **Fill ye up then the measure of your fathers.**

你們去充滿你們祖宗的惡貫罷！

33 **Ye serpents, ye generation of vipers, how can ye escape the damnation of hell?**

你們這些蛇類、毒蛇之種阿，怎能逃脫地獄?的刑罰呢？



Tuesday: Matthew 12:1-21

¹At that time Jesus went on the sabbath day through the corn; and his disciples were an hungred, and began to pluck the ears of corn and to eat.

那時，耶穌在安息日從麥地經過。他的門徒餓了，就掐起麥穗來吃。

²But when the Pharisees saw it, they said unto him, "Behold, thy disciples do that which is not lawful to do upon the sabbath day."

法利賽人看見，就對耶穌說：看哪，你的門徒作安息日不可作的事了！

³But he said unto them, "Have ye not read what David did, when he was an hungred, and they that were with him;

耶穌對他們說：經上記著大衛和跟從他的人飢餓之時所作的事，你們沒有念過麼？

⁴How he entered into the house of God, and did eat the shewbread, which was not lawful for him to eat, neither for them which were with him, but only for the priests?

他怎麼進了神的殿，吃了陳設餅，這餅不是他和跟從他的人可以吃得，惟獨祭司才可以吃。

⁵Or have ye not read in the law, how that on the sabbath days the priests in the temple profane the sabbath, and are blameless?

再者，律法上所記的，當安息日，祭司在殿裡犯了安息日還是沒有罪，你們沒有念過麼？

⁶But I say unto you, That in this place is one greater than the temple.

但我告訴你們，在這裡有一人比殿更大。

Hosea 6:6	Matthew 12:7
For I desired mercy, and not sacrifice; and the knowledge of God more than burnt offerings. 我喜愛良善（或譯：憐恤），不喜愛祭祀；喜愛認識神，勝於燔祭。	But if ye had known what this meaneth (<i>Hosea 6:6</i>), "I will have mercy, and not sacrifice", ye would not have condemned the guiltless. 我喜愛憐恤，不喜愛祭祀。你們若明白這話的意思，就不將無罪的當作有罪的了。

⁸For ***the Son of man is Lord even of the sabbath day.*** {*This means that Jesus can do whatever He pleases on the Sabbath day*}

因為人子是安息日的主。

⁹And when he was departed thence, he went into their synagogue:

耶穌離開那地方，進了一個會堂。

¹⁰And, behold, there was a man which had his hand withered. And they asked him, saying, "Is it lawful to heal on the sabbath days?" that they might accuse him.

那裡有一個人枯乾了一隻手。有人問耶穌說：安息日治病可以不可以？意思是要控告他。

¹¹And he said unto them, "What man shall there be among you, that shall have one sheep, and if it fall into a pit on the sabbath day, will he not lay hold on it, and lift it out?"

耶穌說：你們中間誰有一隻羊，當安息日掉在坑裡，不把他抓住，拉上來呢？

¹²How much then is a man better than a sheep? Wherefore it is lawful to do well on the sabbath days."

人比羊何等貴重呢！所以，在安息日作善事是可以的。

¹³Then saith he to the man, "Stretch forth thine hand." And he stretched it forth; and it was restored whole, like as the other.

於是對那人說：伸出手來！他把手一伸，手就復了原，和那隻手一樣。

¹⁴Then the Pharisees went out, and held a council against him, how they might destroy him.

法利賽人出去，商議怎樣可以除滅耶穌。

¹⁵But when Jesus knew it, he withdrew himself from thence: and great multitudes followed him, and **he healed them all**;

耶穌知道了，就離開那裡，有許多人跟著他。他把其中有病的人都治好了；

¹⁶And charged them that they should not make him known:

又囑咐他們，不要給他傳名。

¹⁷That it might be fulfilled which was spoken by Esaias the prophet (*Isaiah 42:1-4*), saying,

這是要應驗先知以賽亞的話，說：

Isaiah 42:1-4	Matthew 12:18-21
<p>¹Behold my servant, whom I uphold; mine elect, in whom my soul delighteth; I have put my spirit upon him: he shall bring forth judgment to the Gentiles. 看哪，我的僕人—我所扶持所揀選、心裡所喜悅的！我已將我的靈賜給他；他必將公理傳給外邦。</p> <p>²He shall not cry, nor lift up, nor cause his voice to be heard in the street. 他不喧嚷，不揚聲，也不使街上聽見他的聲音。</p> <p>³A bruised reed shall he not break, and the smoking flax shall he not quench: he shall bring forth judgment unto truth. 壓傷的蘆葦，他不折斷；將殘的燈火，他不吹滅。他憑真實將公理傳開。</p> <p>⁴He shall not fail nor be discouraged, till he have set judgment in the earth: and the isles shall wait for his law. 他不灰心，也不喪膽，直到他在地上設立公理；海島都等候他的訓誨。</p>	<p>¹⁸Behold my servant, whom I have chosen; my beloved, in whom my soul is well pleased: I will put my spirit upon him, and he shall shew judgment to the Gentiles. 看哪！我的僕人，我所揀選，所親愛，心裡所喜悅的，我要將我的靈賜給他；他必將公理傳給外邦。</p> <p>¹⁹He shall not strive, nor cry; neither shall any man hear his voice in the streets. 他不爭競，不喧嚷；街上也沒有人聽見他的聲音。</p> <p>²⁰A bruised reed shall he not break, and smoking flax shall he not quench, till he send forth judgment unto victory. 壓傷的蘆葦，他不折斷；將殘的燈火，他不吹滅；等他施行公理，叫公理得勝。</p> <p>²¹And in his name shall the Gentiles trust. 外邦人都要仰望他的名。</p>

Wednesday: **Matthew 12:22-45**

²²Then was brought unto him one possessed with a devil, blind, and dumb: and he healed him, insomuch that the blind and dumb both spake and saw.

當下，有人將一個被鬼附著、又瞎又啞的人帶到耶穌那裡，耶穌就醫治他，甚至那啞吧又能說話，又能看見。

²³And all the people were amazed, and said, "Is not this the son of David?"

眾人都驚奇，說：這不是大衛的子孫麼？

²⁴But when the Pharisees heard it, they said, "This fellow doth not cast out devils, but by Beelzebub the prince of the devils."

但法利賽人聽見，就說：這個人趕鬼，無非是靠著鬼王別西卜阿。

²⁵And Jesus knew their thoughts, and said unto them, "Every kingdom divided against itself is brought to desolation; and every city or house divided against itself shall not stand:

耶穌知道他們的意念，就對他們說：凡一國自相紛爭，就成為荒場；一城一家自相紛爭，必站立不住；

²⁶And if Satan cast out Satan, he is divided against himself; how shall then his kingdom stand?

若撒但趕逐撒但，就是自相紛爭，他的國怎能站得住呢？

²⁷And if I by Beelzebub cast out devils, by whom do your children cast them out? therefore they shall be your judges.

我若靠著別西卜趕鬼，你們的子弟趕鬼又靠著誰呢？這樣，他們就要斷定你們的是非。

²⁸But if I cast out devils **by the Spirit of God, then the kingdom of God is come unto you.**

我若靠著神的靈趕鬼，這就是神的國臨到你們了。

²⁹Or else how can one enter into a strong man's house, and spoil his goods, except he first bind the strong man? and then he will spoil his house.

人怎能進壯士家裡，搶奪他的家具呢？除非先捆住那壯士，才可以搶奪他的家財。

³⁰He that is not with me is against me; and he that gathereth not with me scattereth abroad.

不與我相合的，就是敵我的；不同我收聚的，就是分散的。

³¹Wherefore I say unto you, All manner of sin and blasphemy shall be forgiven unto men: but the blasphemy against the Holy Ghost shall not be forgiven unto men.

所以我告訴你們：人一切的罪和褻瀆的話都可得赦免，惟獨褻瀆聖靈，總不得赦免。

³²And whosoever speaketh a word against the Son of man, it shall be forgiven him: but whosoever speaketh against the Holy Ghost, it shall not be forgiven him, neither in this world, neither in the world to come.

凡說話干犯人子的，還可得赦免；惟獨說話干犯聖靈的，今世來世總不得赦免。

³³Either make the tree good, and his fruit good; or else make the tree corrupt, and his fruit corrupt: for the tree is known by his fruit.

你們或以為樹好，果子也好；樹壞，果子也壞；因為看果子就可以知道樹。

³⁴O generation of vipers, how can ye, being evil, speak good things? for **out of the abundance of the heart the mouth speaketh.**

毒蛇的種類！你們既是惡人，怎能說出好話來呢？因為心裡所充滿的，口裡就說出來。

35A good man out of the good treasure of the heart bringeth forth good things: and an evil man out of the evil treasure bringeth forth evil things.

善人從他心裡所存的善就發出善來；惡人從他心裡所存的惡就發出惡來。

36But I say unto you, That *every idle word that men shall speak, they shall give account thereof in the day of judgment.*

我又告訴你們，凡人所說的閒話，當審判的日子，必要句句供出來；

37For by thy words thou shalt be justified, and by thy words thou shalt be condemned.

因為要憑你的話定你為義，也要憑你的話定你有罪。

38Then certain of the scribes and of the Pharisees answered, saying, "Master, we would see a sign from thee."

當時，有幾個文士和法利賽人對耶穌說：夫子，我們願意你顯個神蹟給我們看。

39But he answered and said unto them, "An evil and adulterous generation seeketh after a sign; and there shall no sign be given to it, but the sign of the prophet Jonas:

耶穌回答說：一個邪惡淫亂的世代求看神蹟，除了先知約拿的神蹟以外，再沒有神蹟給他們看。

40For as Jonas was three days and three nights in the whale's belly; so shall the Son of man be three days and three nights in the heart of the earth.

約拿三日三夜在大魚肚腹中，人子也要這樣三日三夜在地裡頭。

41The men of Nineveh shall rise in judgment with this generation, and shall condemn it: because they repented at the preaching of Jonas; and, behold, a greater than Jonas is here.

當審判的時候，尼尼微人要起來定這世代的罪，因為尼尼微人聽了約拿所傳的就悔改了。看哪，在這裡有一人比約拿更大！

42The queen of the south shall rise up in the judgment with this generation, and shall condemn it: for she came from the uttermost parts of the earth to hear the wisdom of Solomon; and, behold, a greater than Solomon is here.

當審判的時候，南方的女王要起來定這世代的罪，因為他從地極而來，要聽所羅門的智慧話。看哪！在這裡有一人比所羅門更大。

43When the unclean spirit is gone out of a man, he walketh through dry places, seeking rest, and findeth none.

污鬼離了人身，就在無水之地過來過去，尋求安歇之處，卻尋不著。

44Then he saith, I will return into my house from whence I came out; and when he is come, he findeth it empty, swept, and garnished.

於是說：我要回到我所出來的屋裡去。到了，就看見裡面空閒，打掃乾淨，修飾好了，

45Then goeth he, and taketh with himself seven other spirits more wicked than himself, and they enter in and dwell there: and the last state of that man is worse than the first. Even so shall it be also unto this wicked generation."

便去另帶了七個比自己更惡的鬼來，都進去住在那裡。那人末後的景況比先前更不好了。這邪惡的世代也要如此。

⁴⁶While he yet talked to the people, behold, his mother and his brethren stood without, desiring to speak with him.

耶穌還對眾人說話的時候，不料他母親和他弟兄站在外邊，要與他說話。

⁴⁷Then one said unto him, Behold, thy mother and thy brethren stand without, desiring to speak with thee.

有人告訴他說：看哪，你母親和你弟兄站在外邊，要與你說話。

⁴⁸But he answered and said unto him that told him, “Who is my mother? and who are my brethren?”

他卻回答那人說：誰是我的母親？誰是我的弟兄？

⁴⁹And he stretched forth his hand toward his disciples, and said, “Behold my mother and my brethren!

就伸手指著門徒，說：看哪，我的母親，我的弟兄。

⁵⁰For ***whosoever shall do the will of my Father which is in heaven, the same is my brother, and sister, and mother.***”

凡遵行我天父旨意的人，就是我的弟兄姐妹和母親了。

Thursday: Matthew 15:1-20

¹Then came to Jesus scribes and Pharisees, which were of Jerusalem, saying,
那時，有法利賽人和文士從耶路撒冷來見耶穌，說：

²“Why do thy disciples transgress the tradition of the elders?” for they wash not their hands when they eat bread.

你的門徒為甚麼犯古人的遺傳呢？因為吃飯的時候，他們不洗手。

³But he answered and said unto them, “Why do ye also transgress the commandment of God by your tradition?”
耶穌回答說：你們為甚麼因著你們的遺傳犯神的誡命呢？

Matthew 15:4a	Exodus 20:12	Deuteronomy 5:16
For God commanded, saying, Honour thy father and mother <i>(Exodus 20:12; Deuteronomy 5:16):</i> 神說：當孝敬父母；	Honour thy father and thy mother: that thy days may be long upon the land which the LORD thy God giveth thee. 當孝敬父母，使你的日子在耶 和華—你 神所賜你的地上得 以長久。	Honour thy father and thy mother, as the LORD thy God hath commanded thee; that thy days may be prolonged, and that it may go well with thee, in the land which the LORD thy God giveth thee. 當照耶和華—你 神所吩咐的孝 敬父母，使你得福，並使你的日 子在耶和華—你 神所賜你的地 上得以長久。
Matthew 15:4b	Exodus 21:17	Leviticus 20:9
and, He that curseth father or mother, let him die the death <i>(Exodus</i> <i>21:17; Leviticus 20:9).</i> 又說：咒罵父母的，必治死他。	And he that curseth his father, or his mother, shall surely be put to death. 咒罵父母的，必要把他治死。	For every one that curseth his father or his mother shall be surely put to death: he hath cursed his father or his mother; his blood shall be upon him. 凡咒罵父母的，總要治死他； 他咒罵了父母，他的罪要歸到 他身上。（罪原文作血；本章 同）

⁵But ye say, Whosoever shall say to his father or his mother, It is a gift, by whatsoever thou mightest be profited by me;

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，

⁶And honour not his father or his mother, he shall be free. Thus have ye made the commandment of God of none effect by your tradition.

他就可以不孝敬父母。這就是你們藉著遺傳，廢了神的誡命。

⁷Ye hypocrites, well did Esaias prophesy of you *(Isaiah 29:13)*, saying,
假冒為善的人哪，以賽亞指著你們說的預言是不錯的。他說：

Matthew 15:8-9	Isaiah 29:13
⁸ This people draweth nigh unto me with their mouth, and honoureth me with their lips; but their heart is	Wherefore the Lord said, Forasmuch as this people draw near me with their mouth, and with their lips do

far from me.

這百姓用嘴唇尊敬我，心卻遠離我；

⁹But in vain they do worship me, teaching for doctrines the commandments of men.”

他們將人的吩咐當作道理教導人，所以拜我也是枉然。

honour me, but have removed their heart far from me, and their fear toward me is taught by the precept of men:

主說：因為這百姓親近我，用嘴唇尊敬我，心卻遠離我；他們敬畏我，不過是領受人的吩咐。

¹⁰And he called the multitude, and said unto them, “Hear, and understand:

耶穌就叫了眾人來，對他們說：你們要聽，也要明白。

¹¹Not that which goeth into the mouth defileth a man; but that which cometh out of the mouth, this defileth a man.”

入口的不能污穢人，出口的乃能污穢人。

¹²Then came his disciples, and said unto him, “Knowest thou that the Pharisees were offended, after they heard this saying?”

當時，門徒進前來對他說：法利賽人聽見這話，不服（原文是跌倒），你知道麼？

¹³But he answered and said, “Every plant, which my heavenly Father hath not planted, shall be rooted up.

耶穌回答說：凡栽種的物，若不是我天父栽種的，必要拔出來。

¹⁴Let them alone: they be blind leaders of the blind. And if the blind lead the blind, both shall fall into the ditch.”

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。

¹⁵Then answered Peter and said unto him, “Declare unto us this parable.”

彼得對耶穌說：請將這比喻講給我們聽。

¹⁶And Jesus said, “Are ye also yet without understanding?

耶穌說：你們到如今還不明白麼？

¹⁷Do not ye yet understand, that whatsoever entereth in at the mouth goeth into the belly, and is cast out into the draught?

豈不知凡入口的，是運到肚子裡，又落在茅廁裡麼？

¹⁸But those things which proceed out of the mouth come forth from the heart; and they defile the man.

惟獨出口的，是從心裡發出來的，這才污穢人。

¹⁹For out of the heart proceed evil thoughts, murders, adulteries, fornications, thefts, false witness, blasphemies:

因為從心裡發出來的，有惡念、兇殺、姦淫、苟合、偷盜、妄證、謗讟。

²⁰These are the things which defile a man: but to eat with unwashen hands defileth not a man.”

這都是污穢人的；至於不洗手吃飯，那卻不污穢人。

Friday: Luke 5:16-26

¹⁶And he withdrew himself into the wilderness, and **prayed**.

耶穌卻退到曠野去禱告。

¹⁷And it came to pass on a certain day, as he was teaching, that there were Pharisees and doctors of the law sitting by, which were come out of every town of Galilee, and Judaea, and Jerusalem: and **the power of the Lord was present to heal them**.

有一天，耶穌教訓人，有法利賽人和教法師在旁邊坐著；他們是從加利利各鄉村和猶太並耶路撒冷來的。主的能力與耶穌同在，使他能醫治病人。

¹⁸And, behold, men brought in a bed a man which was taken with a palsy: and they sought means to bring him in, and to lay him before him.

有人用褥子抬著一個癱子，要抬進去放在耶穌面前，

¹⁹And when they could not find by what way they might bring him in because of the multitude, they went upon the housetop, and let him down through the tiling with his couch into the midst before Jesus.

卻因人多，尋不出法子抬進去，就上了房頂，從瓦間把他連褥子縋到當中，正在耶穌面前。

²⁰And when he **saw their faith**, he said unto him, “Man, thy sins are forgiven thee.”

耶穌見他們的信心，就對癱子說：你的罪赦了。

²¹And the scribes and the Pharisees began to reason, saying, “Who is this which speaketh blasphemies? Who can forgive sins, but God alone?”

文士和法利賽人就議論說：這說僭妄話的是誰？除了神以外，誰能赦罪呢？

²²But when Jesus perceived their thoughts, he answering said unto them, “What reason ye in your hearts?”

耶穌知道他們所議論的，就說：你們心裡議論的是甚麼呢？

²³Whether is easier, to say, Thy sins be forgiven thee; or to say, Rise up and walk?

或說你的罪赦了，或說你起來行走，那一樣容易呢？

²⁴But that ye may know that the Son of man hath power upon earth to forgive sins, (he said unto the sick of the palsy,) I say unto thee, Arise, and take up thy couch, and go into thine house.”

但要叫你們知道，人子在地上有赦罪的權柄。就對癱子說：我吩咐你，起來，拿你的褥子回家去罷！

²⁵And immediately he rose up before them, and took up that whereon he lay, and departed to his own house, glorifying God.

那人當眾人面前立刻起來，拿著他所躺臥的褥子回家去，歸榮耀與神。

²⁶And they were all amazed, and they glorified God, and were filled with fear, saying, “We have seen strange things to day.”

眾人都驚奇，也歸榮耀與神，並且滿心懼怕，說：我們今日看見非常的事了。

Saturday: Luke 16:1-18

¹And he said also unto his disciples, There was a certain rich man, which had a steward; and the same was accused unto him that he had wasted his goods.

耶穌又對門徒說：有一個財主的管家，別人向他主人告他浪費主人的財物。

²And he called him, and said unto him, “How is it that I hear this of thee? give an account of thy stewardship; for thou mayest be no longer steward.”

主人叫他來，對他說：我聽見你這事怎麼樣呢？把你所經管的交代明白，因你不能再作我的管家。

³Then the steward said within himself, “What shall I do? for my lord taketh away from me the stewardship: I cannot dig; to beg I am ashamed.

那管家心裡說：主人辭我，不用我再作管家，我將來作甚麼？鋤地呢？無力；討飯呢？怕羞。

⁴I am resolved what to do, that, when I am put out of the stewardship, they may receive me into their houses.”

我知道怎麼行，好叫人在我不作管家之後，接我到他們家裡去。

⁵So he called every one of his lord's debtors unto him, and said unto the first, “How much owest thou unto my lord?”

於是把欠他主人債的，一個一個的叫了來，問頭一個說：你欠我主人多少？

⁶And he said, “An hundred measures of oil.” And he said unto him, “Take thy bill, and sit down quickly, and write fifty.”

他說：一百簍（每簍約五十斤）油。管家說：拿你的賬，快坐下，寫五十。

⁷Then said he to another, “And how much owest thou?” And he said, “An hundred measures of wheat.” And he said unto him, “Take thy bill, and write fourscore.”

又問一個說：你欠多少？他說：一百石麥子。管家說：拿你的賬，寫八十。

⁸And the lord commended the unjust steward, because he had done wisely: for the children of this world are in their generation wiser than the children of light.

主人就誇獎這不義的管家做事聰明。因為今世之子，在世事之上，較比光明之子更加聰明。

/ Matthew Henry's Note: The wisdom of worldly people in the concerns of this world is to be imitated by us in the concerns of our souls. It is their principle to improve their opportunities. Oh, that we were thus wise in our spiritual affairs! Not that the children of this world are truly wise, but they are wiser in their generation than the children of light are in theirs, for though we are told that we must shortly be turned out of our stewardship, yet we do not provide, as if there were not another life after this, and are not so careful as this steward to provide for hereafter.*/*

⁹And I say unto you, “Make to yourselves friends of the mammon of unrighteousness; that, when ye fail, they may receive you into everlasting habitations.

我又告訴你們，要藉著那不義的錢財結交朋友，到了錢財無用的時候，他們可以接你們到永存的帳幕裡去。

/ Matthew Henry's Note: Though you have but little in this world, consider how you may do good with that little.*/*

¹⁰He that is faithful in that which is least is faithful also in much: and he that is unjust in the least is unjust also in much.

人在最小的事上忠心，在大事上也忠心；在最小的事上不義，在大事上也不義。

¹¹If therefore ye have not been faithful in the unrighteous mammon, who will commit to your trust the true riches?

倘若你們在不義的錢財上不忠心，誰還把那真實的錢財託付你們呢？

12And if ye have not been faithful in that which is another man's, who shall give you that which is your own?
倘若你們在別人的東西上不忠心，誰還把你們自己的東西給你們呢？

13No servant can serve two masters: for either he will hate the one, and love the other; or else he will hold to the one, and despise the other. Ye cannot serve God and mammon.
一個僕人不能事奉兩個主；不是惡這個愛那個，就是重這個輕那個。你們不能又事奉神，又事奉瑪門。

14And the Pharisees also, who were covetous, heard all these things: and they derided him.
法利賽人是貪愛錢財的，他們聽見這一切話，就嗤笑耶穌。

15And he said unto them, "Ye are they which justify yourselves before men; but God knoweth your hearts: for that which is highly esteemed among men is abomination in the sight of God.
耶穌對他們說：你們是在人面前自稱為義的，你們的心，神卻知道；因為人所尊貴的，是神看為可憎惡的。

16The law and the prophets were until John: since that time the kingdom of God is preached, and every man presseth into it.
律法和先知到約翰為止，從此神國的福音傳開了，人人努力要進去。

17And it is easier for heaven and earth to pass, than one tittle of the law to fail.
天地廢去較比律法的一點一畫落空還容易。

18Whosoever putteth away his wife, and marrieth another, committeth adultery: and whosoever marrieth her that is put away from her husband committeth adultery.
凡休妻另娶的就是犯姦淫；娶被休之妻的也是犯姦淫。

Sunday: John 12:12-43

¹²On the next day much people that were come to the feast, when they heard that Jesus was coming to Jerusalem,

第二天，有許多上來過節的人聽見耶穌將到耶路撒冷，

¹³Took branches of palm trees, and went forth to meet him, and cried, "Hosanna: Blessed is the King of Israel (Zephaniah 3:15) that cometh in the name of the Lord (Psalm 118:26)."

就拿著棕樹枝出去迎接他，喊著說：和散那！奉主名來的以色列王是應當稱頌的！

Hosanna: Greek *Hosanna*, an exclamation of praise adapted from a Hebrew expression that means "save now."

Psalm 118:25-26	Zephaniah 3:15
<p>²⁵Save now, I beseech thee, O LORD: O LORD, I beseech thee, send now prosperity. 耶和華啊，求你拯救！耶和華啊，求你使我們亨通！</p> <p>²⁶Blessed be he that cometh in the name of the LORD: we have blessed you out of the house of the LORD. 奉耶和華名來的是應當稱頌的！我們從耶和華的殿中為你們祝福！</p>	<p>The LORD hath taken away thy judgments, he hath cast out thine enemy: the king of Israel, even the LORD, is in the midst of thee: thou shalt not see evil any more. 耶和華已經除去你的刑罰，趕出你的仇敵。以色列的王—耶和華在你中間；你必不再懼怕災禍。</p>

¹⁴And Jesus, when he had found a young ass, sat thereon; as it is written (Zechariah 9:9),

耶穌得了一個驢駒，就騎上，如經上所記的說：

John 12:15	Zechariah 9:9
<p>Fear not, daughter of Zion: behold, thy King cometh, sitting on an ass's colt. 錫安的民（原文作女子）哪，不要懼怕！你的王騎著驢駒來了。</p>	<p>Rejoice greatly, O daughter of Zion; shout, O daughter of Jerusalem: behold, thy King cometh unto thee: he is just, and having salvation; lowly, and riding upon an ass, and upon a colt the foal of an ass. 錫安的民哪，應當大大喜樂；耶路撒冷的民哪，應當歡呼。看哪，你的王來到你這裡！他是公義的，並且施行拯救，謙謙和和地騎著驢，就是騎著驢的駒子。</p>

¹⁶These things understood not his disciples at the first: but when Jesus was glorified, then remembered they that these things were written of him, and that they had done these things unto him.
這些事門徒起先不明白，等到耶穌得了榮耀以後才想起這話是指著他寫的，並且眾人果然向他這樣行了。

¹⁷The people therefore that was with him when he called Lazarus out of his grave, and raised him from the dead, bare record.

當耶穌呼喚拉撒路，叫他從死復活出墳墓的時候，同耶穌在那裡的眾人就作見證。

¹⁸For this cause the people also met him, for that they heard that he had done this miracle.

眾人因聽見耶穌行了這神蹟，就去迎接他。

¹⁹The Pharisees therefore said among themselves, "Perceive ye how ye prevail nothing? behold, the world is gone after him."

法利賽人彼此說：看哪，你們是徒勞無益，世人都隨從他去了。

²⁰And there were certain Greeks among them that came up to worship at the feast:
那時，上來過節禮拜的人中，有幾個希利尼人。

²¹The same came therefore to Philip, which was of Bethsaida of Galilee, and desired him, saying, "Sir, we would see Jesus."
他們來見加利利伯賽大的腓力，求他說：先生，我們願意見耶穌。

²²Philip cometh and telleth Andrew: and again Andrew and Philip tell Jesus.
腓力去告訴安得烈，安得烈同腓力去告訴耶穌。

²³And Jesus answered them, saying, "The hour is come, that the Son of man should be glorified.
耶穌說：人子得榮耀的時候到了。

²⁴Verily, verily, I say unto you, **Except a corn of wheat fall into the ground and die, it abideth alone: but if it die, it bringeth forth much fruit.**
我實實在在的告訴你們，一粒麥子不落在地裡死了，仍舊是一粒，若是死了，就結出許多子粒來。

²⁵**He that loveth his life shall lose it; and he that hateth his life in this world shall keep it unto life eternal.**
愛惜自己生命的，就失喪生命；在這世上恨惡自己生命的，就要保守生命到永生。

²⁶**If any man serve me, let him follow me; and where I am, there shall also my servant be: if any man serve me, him will my Father honour.**
若有人服事我，就當跟從我；我在那裡，服事我的人也要在那裡；若有人服事我，我父必尊重他。

²⁷Now is my soul troubled; and what shall I say? Father, save me from this hour: but for this cause came I unto this hour.
我現在心裡憂愁，我說甚麼才好呢？父阿，救我脫離這時候；但我原是為這時候來的。

²⁸Father, glorify thy name." Then came there a voice from heaven, saying, "I have both glorified it, and will glorify it again."
父阿，願你榮耀你的名！當時就有聲音從天上來，說：我已經榮耀了我的名，還要再榮耀。

²⁹The people therefore, that stood by, and heard it, said that it thundered: others said, An angel spake to him.
站在旁邊的眾人聽見，就說：打雷了。還有人說：有天使對他說話。

³⁰Jesus answered and said, "This voice came not because of me, but for your sakes.
耶穌說：這聲音不是為我，是為你們來的。

³¹Now is the judgment of this world: now shall the prince of this world be cast out.
現在這世界受審判，這世界的王要被趕出去。

³²And I, if I be lifted up from the earth, will draw all men unto me."
我若從地上被舉起來，就要吸引萬人來歸我。

³³This he said, signifying what death he should die.
耶穌這話原是指著自己將要怎樣死說的。

³⁴The people answered him, "We have heard out of the law that Christ abideth for ever: and how sayest thou, The Son of man must be lifted up? who is this Son of man?"

眾人回答說：我們聽見律法上有話說，基督是永存的，你怎麼說人子必須被舉起來呢？這人子是誰呢？

³⁵Then Jesus said unto them, “Yet a little while is the light with you. Walk while ye have the light, lest darkness come upon you: for he that walketh in darkness knoweth not whither he goeth.

耶穌對他們說：光在你們中間還有不多的時候，應當趁著有光行走，免得黑暗臨到你們；那在黑暗裡行走的，不知道往何處去。

³⁶**While ye have light, believe in the light, that ye may be the children of light.”** These things spake Jesus, and departed, and did hide himself from them.

你們應當趁著有光，信從這光，使你們成為光明之子。耶穌說了這話，就離開隱藏了。

³⁷But though he had done so many miracles before them, yet they believed not on him:

他雖然在他們面前行了許多神蹟，他們還是不信他。

John 12:38	Isaiah 53:1
That the saying of Esaias the prophet might be fulfilled (<i>Isaiah 53:1</i>), which he spake, “Lord, who hath believed our report? and to whom hath the arm of the Lord been revealed?” 這是要應驗先知以賽亞的話，說：主阿，我們所傳的有誰信呢？主的膀臂向誰顯露呢？	Who hath believed our report? and to whom is the arm of the LORD revealed? 我們所傳的（或譯：所傳與我們的）有誰信呢？耶和華的膀臂向誰顯露呢？

³⁹Therefore they could not believe, because that Esaias said again (*Isaiah 6:10*),

他們所以不能信，因為以賽亞又說：

John 12:40	Isaiah 6:10
He hath blinded their eyes, and hardened their heart; that they should not see with their eyes, nor understand with their heart, and be converted, and I should heal them. 主叫他們瞎了眼，硬了心，免得他們眼睛看見，心裡明白，回轉過來，我就醫治他們。	Make the heart of this people fat, and make their ears heavy, and shut their eyes; lest they see with their eyes, and hear with their ears, and understand with their heart, and convert, and be healed. 要使這百姓心蒙脂油，耳朵發沉，眼睛昏迷；恐怕眼睛看見，耳朵聽見，心裡明白，回轉過來，便得醫治。

⁴¹These things said Esaias, when he saw his glory, and spake of him.

以賽亞因為看見他的榮耀，就指著他說這話。

⁴²Nevertheless among the chief rulers also many believed on him; but because of the Pharisees they did not confess him, lest they should be put out of the synagogue:

雖然如此，官長中卻有好些信他的，只因法利賽人的緣故，就不承認，恐怕被趕出會堂。

⁴³For they loved the praise of men more than the praise of God.

這是因他們愛人的榮耀過於愛神的榮耀。