

PUBLICANS

DAILY READINGS:

Monday: Luke 3:1-17
 Tuesday: Luke 5:27-39
 Wednesday: Luke 7:24-35
 Thursday: Luke 15-1-10
 Friday: Luke 15:11-32
 Saturday: Luke 18:8-14
 Sunday: Luke 19:1-10

MEMORY VERSE: Matthew 21:31b

Jesus saith into them, Verily I say unto you, That the publicans and harlots go into the kingdom of God before you.

耶穌說：我實在告訴你們，稅吏和娼妓倒比你們先進神的國。

INTRODUCTION:

Even though Israel had its own king, there was no doubt in anyone's mind who had ultimate power and authority in Palestine. Herod was, at best, a nominal (*in name only*) ruler whose reign was entirely at the pleasure of the Caesars. Roman soldiers were garrisoned throughout the land within a short march of any possible disturbance. Furthermore, as a subjected nation, every Israelite was forced to pay taxes to Caesar. These were collected by Jewish men who, along no doubt with other choice names reserved for men of their profession, were called "publicans." This term came from the word used for the public treasury, "in publicum," into which these taxes went. As if being a traitor to Israel was not enough, these publicans used their taxing ability to extort as much as possible from their Jewish brethren. Whatever they were able to collect over and above that due to Rome was their personal profit. Many did quite well enriching themselves this way.

LESSON NOTES:

Sinners and Publicans: In the eyes of every Israelite there was no lower level of existence than the publican. They were without exception the rankest of sinners.

Even in this despicable 可鄙 society they retained a separate stigma (*a mark of disgrace or infamy*). When the Israelites spoke of the off-scouring (*the social outcast*) of society, they always used the term, "sinners and publicans" (Luke 5:30). Picture the utter contempt with which those strict separatists, the Pharisees, looked upon these crooked traitors.

Luke 5:30	But their scribes and Pharisees murmured against his disciples, saying, "Why do ye eat and drink with publicans and sinners?" 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吃喝呢？
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We can well imagine the horror with which the Lord's friendship with these publicans was greeted. After all, a man is known by the company he keeps. And what self-respecting man would be caught dead in their company, no less a prophet who claims to be the Messiah. What juicy morsels of gossip must have winged their way through Galilee when this self-styled "king" was caught consorting with harlots, sinners and publicans, even sitting down to eat with them (Luke 15:1,2). More condemning was that one of them, Levi by name, was part of that official group known as His disciples (Luke 5:27, 28).

Luke 15:1, 2	¹ Then drew near unto him all the publicans and sinners for to hear him. 眾稅吏和罪人都挨近耶穌，要聽他講道。
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	<p>²And the Pharisees and scribes murmured, saying, "This man receiveth sinners, and eateth with them." 法利賽人和文士私下議論說：這個人接待罪人，又同他們吃飯。</p>
Luke 5:27, 28	<p>²⁷And after these things he went forth, and saw a publican, named Levi, sitting at the receipt of custom: and he said unto him, "Follow me." 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。</p> <p>²⁸And he left all, rose up, and followed him. 他就撇下所有的，起來，跟從了耶穌。</p>

To their credit we find the publicans themselves quite receptive to the gospel. They were well aware that they were indeed sinners. Many of them came to be baptized of John (Lu. 3:12, 13). Others were eager to have this teacher, whose doctrines convicted them, come to their homes for lengthy discussions. Many there were who brought fruits "worthy of repentance" and found friendship and the acceptance which society had denied them.

Luke 3:12,13	<p>¹²Then came also publicans to be baptized, and said unto him, "Master, what shall we do?" 又有稅吏來要受洗，問他說：夫子，我們當作甚麼呢？</p> <p>¹³And he said unto them, "Exact no more than that which is appointed you." 約翰說：除了例定的數目，不要多取。</p>
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Parables: As a response to the murmurings of the Pharisees and scribes, Jesus told three parables including that well-known and beautiful one called "The Prodigal Son" (Luke 15). Keep in mind that Jesus was taking aim at the attitude of the Pharisees and scribes over His association with the publicans. While all three parables very graphically, portray the Lord's intense desire to seek and save the lost, the primary lesson of each of them is the joy which accompanies the finding of the lost. The lost sheep is brought home rejoicing (vv. 5-7). Similarly the woman finding the lost coin rejoices when it is found and invites all of her friends in to share her joy (vv. 9, 10). And without exception the major point in the parable of the prodigal son is the joy of the father at the wayward boy's return. Contrasted with this is the grumbling of the elder son over this rejoicing, to which the father replied, "It is meet that we should make merry and be glad: for this thy brother was dead and is alive again; and was lost and is found" (v. 32).

Luke 15:5-7	<p>⁵And when he hath found it, he layeth it on his shoulders, rejoicing. 找著了，就歡歡喜喜的扛在肩上，回到家裡，</p> <p>⁶And when he cometh home, he calleth together his friends and neighbours, saying unto them, Rejoice with me; for I have found my sheep which was lost. 就請朋友鄰舍來，對他們說：我失去的羊已經找著了，你們和我一同歡喜罷！</p> <p>⁷I say unto you, that likewise joy shall be in heaven over one sinner that repenteth, more than over ninety and nine just persons, which need no repentance. 我告訴你們，一個罪人悔改，在天上也要這樣為他歡喜，較比為九十九個不用悔改的義人歡喜更大。</p>
Luke 15:9,10	<p>⁹And when she hath found it, she calleth her friends and her neighbours together, saying, Rejoice with me; for I have found the piece which I had lost. 找著了，就請朋友鄰舍來，對他們說：我失落的那塊錢已經找著了，你們和我一同歡喜罷！</p> <p>¹⁰Likewise, I say unto you, there is joy in the presence of the angels of God over one sinner that repenteth. 我告訴你們，一個罪人悔改，在神的使者面前也是這樣為他歡喜。」</p>
Luke 15:32	<p>It was meet that we should make merry, and be glad: for this thy brother was dead, and is alive again; and was lost, and is found.</p>

只是你這個兄弟是死而復活、失而又得的，所以我們理當歡喜快樂。

Clearly the Pharisees should have rejoiced that their brothers (the publicans) were finding salvation. That is, this would be true if they were sincerely interested in their spiritual condition. After all, this would have removed the greater part of the complaint they had against the publicans by making them honest and responsible citizens. **But in their own self-righteousness they had no feeling for these who went astray.** They were angry that as righteous "elder brothers" they never received the approbation (*approval*) they felt they had earned.

THE LESSONS:

Never do we read that the Lord ever condoned (*overlook*) the sin of the publican or of any other sinner, for that matter. He was always forthright (*up-front*) in making them to see their sin and their need for repentance. As a general rule, however, the publicans were responsive to this message, seeing their need and repenting of their sin ([Luke 7:29](#)). For example, note the fruits worthy of repentance which Zacchaeus brought ([Luke 19:1-8](#)). Half of his wealth he gave to the poor, and fourfold restitution was made for that which was dishonestly gained. This is the kind of repentance which brings salvation no matter how deep the sin.

Luke 7:29	And all the people that heard him, and the publicans, justified God, being baptized with the baptism of John. 眾百姓和稅吏既受過約翰的洗，聽見這話，就以神為義；
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Unfortunately it is the "good" people who find it hardest to accept the teaching that all have sinned and all need to repent and turn to God. Those who consider themselves religious are often the most self-satisfied. Religion, no matter by what name (and the Pharisees had the very best), cannot make a man righteous. Neither do good works earn salvation. In another parable the Lord hit at the righteousness of the Pharisees and the blindness it produced. Contrasting the Pharisee with the publican, Jesus illustrated the necessary attitudes for salvation. Coming in honest humility and confession brings justification whereas self-righteous exaltation only leads to destruction ([Luke 5:31,32; 18:14](#)).

Luke 5:31,32	³¹ And Jesus answering said unto them, "They that are whole need not a physician; but they that are sick. 耶穌對他們說：無病的人用不著醫生；有病的人才用得著。 ³² I came not to call the righteous, but sinners to repentance." 我來本不是召義人悔改，乃是召罪人悔改。
Luke 18:14	I tell you, this man went down to his house justified rather than the other: for every one that exalteth himself shall be abased; and he that humbleth himself shall be exalted. 我告訴你們，這人回家去比那人倒算為義了；因為，凡自高的，必降為卑；自卑的，必升為高。

It is a simple, yet overwhelming, statement that the entire mission of the Lord was to seek and save that which is lost. His entire life was given to this purpose. The soul of man is highly valued by God. All of heaven is joined in purpose with the Son and the Father in seeing lost souls found. Should it not then be the prime goal and desire of all who name the name of Jesus to be united with Him also in this purpose? The Christian today appears as though he cares little about the souls of others. It ought to be the prayer of every one who has experienced the joy of salvation that he be given the grace to share this joy with others and to have a continual passion for that which causes all of heaven to rejoice. The salvation of souls should fulfill our joy. ***If it doesn't, then we ought to search our own souls for the cause of this lack.***

Monday: Luke 3:1-17

¹Now in the fifteenth year of the reign of Tiberius Caesar, Pontius Pilate being governor of Judaea, and Herod being tetrarch of Galilee, and his brother Philip tetrarch of Ituraea and of the region of Trachonitis, and Lysanias the tetrarch of Abilene,

該撒提庇留在位第十五年，本丟彼拉多作猶太巡撫，希律作加利利分封的王，他兄弟腓力作以士利亞和特拉可尼地方分封的王，呂撒聶作亞比利尼分封的王，

²Annas and Caiaphas being the high priests, the word of God came unto John the son of Zacharias in the wilderness.

亞那和該亞法作大祭司。那時，撒迦利亞的兒子約翰在曠野裡，神的話臨到他。

³And he came into all the country about Jordan, preaching the baptism of repentance for the remission of sins; 他就來到約但河一帶地方，宣講悔改的洗禮，使罪得赦。

⁴As it is written in the book of the words of Esaias the prophet (*Isaiah 40:3-5*), saying, "The voice of one crying in the wilderness, Prepare ye the way of the Lord, make his paths straight.

正如先知以賽亞書上所記的話，說：在曠野有人聲喊著說：預備主的道，修直他的路！

⁵Every valley shall be filled, and every mountain and hill shall be brought low; and the crooked shall be made straight, and the rough ways shall be made smooth;

一切山窪都要填滿；大小山岡都要削平！彎彎曲曲的地方要改為正直；高高低低的道路要改為平坦！

⁶And all flesh shall see the salvation of God."

凡有血氣的，都要見神的救恩！

Isaiah
40:3-5

³The voice of him that crieth in the wilderness, Prepare ye the way of the LORD, make straight in the desert a highway for our God.

有人聲喊著說：在曠野預備耶和華的路（或譯：在曠野，有人聲喊著說：當預備耶和華的路），在沙漠地修平我們神的道。

⁴Every valley shall be exalted, and every mountain and hill shall be made low: and the crooked shall be made straight, and the rough places plain:

一切山窪都要填滿，大小山岡都要削平；高高低低的要改為平坦，崎嶇嶇的必成為平原。

⁵And the glory of the LORD shall be revealed, and all flesh shall see it together: for the mouth of the LORD hath spoken it.

耶和華的榮耀必然顯現；凡有血氣的必一同看見；因為這是耶和華親口說的。

⁷Then said he to the multitude that came forth to be baptized of him, "O generation of vipers, who hath warned you to flee from the wrath to come?"

約翰對那出來要受他洗的眾人說：毒蛇的種類！誰指示你們逃避將來的忿怒呢？

⁸Bring forth therefore fruits worthy of repentance, and begin not to say within yourselves, We have Abraham to our father: for I say unto you, That God is able of these stones to raise up children unto Abraham.

你們要結出果子來，與悔改的心相稱。不要自己心裡說：有亞伯拉罕為我們的祖宗。我告訴你們，神能從這些石頭中，給亞伯拉罕興起子孫來。

⁹And now also the axe is laid unto the root of the trees: every tree therefore which bringeth not forth good fruit is hewn down, and cast into the fire."

現在斧子已經放在樹根上，凡不結好果子的樹就砍下來，丟在火裡。

¹⁰And the people asked him, saying, "What shall we do then?"

眾人問他說：這樣，我們當作甚麼呢？

¹¹He answereth and saith unto them, "He that hath two coats, let him impart to him that hath none; and he that hath meat, let him do likewise."

約翰回答說：有兩件衣裳的，就分給那沒有的；有食物的，也當這樣行。

¹²Then came also publicans to be baptized, and said unto him, "Master, what shall we do?"

又有稅吏來要受洗，問他說：夫子，我們當作甚麼呢？

¹³And he said unto them, "Exact no more than that which is appointed you."

約翰說：除了例定的數目，不要多取。

¹⁴And the soldiers likewise demanded of him, saying, "And what shall we do?" And he said unto them, "Do violence to no man, neither accuse any falsely; and be content with your wages."

又有兵丁問他說：我們當作甚麼呢？約翰說：不要以強暴待人，也不要訛詐人，自己有錢糧就當知足。

¹⁵And as the people were in expectation, and all men mused (*think*) in their hearts of John, whether he were the Christ, or not;

百姓指望基督來的時候，人都心裡猜疑，或者約翰是基督。

¹⁶John answered, saying unto them all, "I indeed baptize you with water; but one mightier than I cometh, the latchet of whose shoes I am not worthy to unloose: he shall baptize you with the Holy Ghost and with fire:

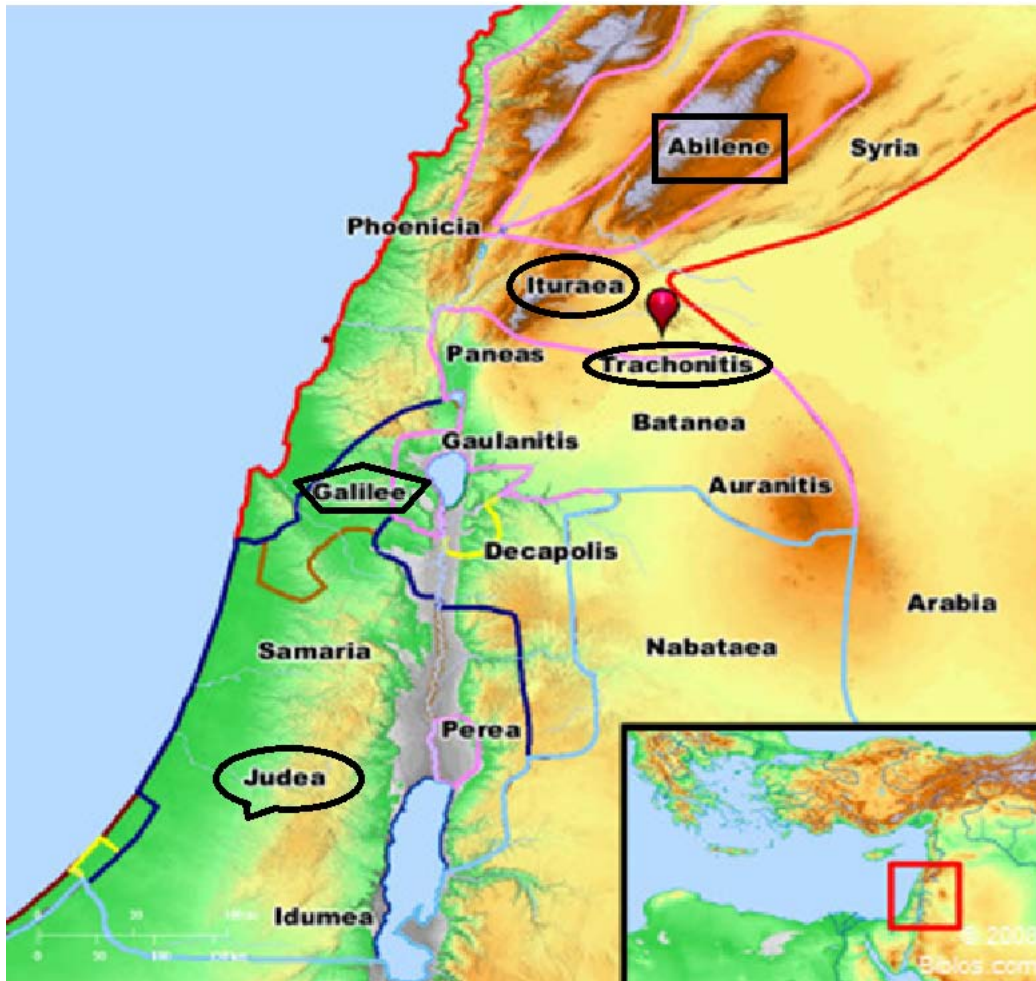
約翰說：我是用水給你們施洗，但有一位能力比我更大的要來，我就是給他解鞋帶也不配。他要用聖靈與火給你們施洗。

¹⁷Whose fan is in his hand, and he will thoroughly purge his floor, and will gather the wheat into his garner; but the chaff he will burn with fire unquenchable."

他手裡拿著簸箕，要揚淨他的場，把麥子收在倉裡，把糠用不滅的火燒盡了。

Now in the fifteenth year of the reign of Tiberius Caesar, 該撒提庇留在位第十五年

- Pontius Pilate being governor of Judaea, and 本丟彼拉多作猶太巡撫
- Herod (*Herod Antipas*) being tetrarch of Galilee, and 希律作加利利分封的王
- his brother Philip tetrarch of Ituraea and of the region of Trachonitis, and 他兄弟腓力作以士利亞和特拉可尼地方分封的王
- Lysanias the tetrarch of Abilene, 呂撒聶作亞比利尼分封的王，



Luke 23:5-7

⁵And they were the more fierce, saying, “He stirreth up the people, teaching throughout all Jewry, beginning from Galilee to this place.”

但他們越發極力的說：他煽惑百姓，在猶太遍地傳道，從加利利起，直到這裡了。

⁶When Pilate heard of Galilee, he asked whether the man were a Galilaeen.

彼拉多一聽見，就問：這人是加利利人麼？

⁷And as soon as he knew that he belonged unto Herod's jurisdiction, he sent him to Herod, who himself also was at Jerusalem at that time.

既曉得耶穌屬希律所管，就把他送到希律那裡去。那時希律正在耶路撒冷。

Verses 7-14 in table format

John the Baptist: "O generation of vipers, who hath warned you to flee from the wrath to come? **Bring forth** therefore fruits worthy of repentance, and begin not to say within yourselves, We have Abraham to our father: for I say unto you, That God is able of these stones to raise up children unto Abraham. And now also the axe is laid unto the root of the trees: every tree therefore which bringeth not forth good fruit is hewn down, and cast into the fire."

毒蛇的種類！誰指示你們逃避將來的忿怒呢？你們要結出果子來，與悔改的心相稱。不要自己心裡說：有亞伯拉罕為我們的祖宗。我告訴你們，神能從這些石頭中，給亞伯拉罕興起子孫來。現在斧子已經放在樹根上，凡不結好果子的樹就砍下來，丟在火裡。

People	Publicans	Soldiers
<p>¹⁰And the people asked him, saying, "What shall we do then?" 眾人問他說：這樣，我們當作甚麼呢？</p> <p>¹¹He answereth and saith unto them, "He that hath two coats, let him impart to him that hath none; and he that hath meat, let him do likewise." 約翰回答說：有兩件衣裳的，就分給那沒有的；有食物的，也當這樣行。</p>	<p>¹²Then came also publicans to be baptized, and said unto him, "Master, what shall we do?" 又有稅吏來要受洗，問他說：夫子，我們當作甚麼呢？</p> <p>¹³And he said unto them, "Exact no more than that which is appointed you." 約翰說：除了例定的數目，不要多取。</p>	<p>¹⁴And the soldiers likewise demanded of him, saying, "And what shall we do?" 又有兵丁問他說：我們當作甚麼呢</p> <p>And he said unto them, "Do violence to no man, neither accuse any falsely; and be content with your wages." ？約翰說：不要以強暴待人，也不要訛詐人，自己有錢糧就當知足。</p>

Luke 3:15-17 約翰論他的洗禮	Acts 19:3-5 保羅論約翰的洗禮
<p>¹⁵And as the people were in expectation, and all men mused (<i>think</i>) in their hearts of John, whether he were the Christ, or not; 百姓指望基督來的時候，人都心裡猜疑，或者約翰是基督。</p> <p>¹⁶John answered, saying unto them all, "I indeed baptize you with water; but one mightier than I cometh, the latchet of whose shoes I am not worthy to unloose: he shall baptize you with the Holy Ghost and with fire: 約翰說：我是用水給你們施洗，但有一位能力比我更大的要來，我就是給他解鞋帶也不配。他要用聖靈與火給你們施洗。</p> <p>¹⁷Whose fan is in his hand, and he will thoroughly purge his floor, and will gather the wheat into his garner; but the chaff he will burn with fire unquenchable." 他手裡拿著簸箕，要揚淨他的場，把麥子收在倉裡，把糠用不滅的火燒盡了。</p>	<p>³And he said unto them, "Unto what then were ye baptized?" And they said, "Unto John's baptism." 保羅說：這樣，你們受的是甚麼洗呢？他們說：是約翰的洗。</p> <p>⁴Then said Paul, "John verily baptized with the baptism of repentance, saying unto the people, that they should believe on him which should come after him, that is, on Christ Jesus." 保羅說：約翰所行的是悔改的洗，告訴百姓當信那在他以後要來的，就是耶穌。</p> <p>⁵When they heard this, they were baptized in the name of the Lord Jesus. 他們聽見這話，就奉主耶穌的名受洗。</p>

Tuesday: Luke 5:27-39

27And after these things he went forth, and saw a publican, named Levi, sitting at the receipt of custom: and he said unto him, "Follow me."

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。

28And he left all, rose up, and followed him.

他就撇下所有的，起來，跟從了耶穌。

29And Levi made him a great feast in his own house: and there was a great company of publicans and of others that sat down with them.

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。

30But their scribes and Pharisees murmured against his disciples, saying, "Why do ye eat and drink with publicans and sinners?"

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吃喝呢？

31And Jesus answering said unto them, "They that are whole need not a physician; but they that are sick.

耶穌對他們說：無病的人用不著醫生；有病的人才用得著。

32I came not to call the righteous, but sinners to repentance."

我來本不是召義人悔改，乃是召罪人悔改。

33And they said unto him, "Why do the disciples of John fast often, and make prayers, and likewise the disciples of the Pharisees; but thine eat and drink?"

他們說：約翰的門徒屢次禁食祈禱，法利賽人的門徒也是這樣；惟獨你的門徒又吃又喝。

34And he said unto them, "Can ye make the children of the bridechamber fast, while the bridegroom is with them?"

耶穌對他們說：新郎和陪伴之人同在的時候，豈能叫陪伴之人禁食呢？

35But the days will come, when the bridegroom shall be taken away from them, and then shall they fast in those days."

但日子將到，新郎要離開他們，那日他們就要禁食了。

36And he spake also a parable unto them; "No man putteth a piece of a new garment upon an old; if otherwise, then both the new maketh a rent, and the piece that was taken out of the new agreeth not with the old.

耶穌又設一個比喻，對他們說：沒有人把新衣服撕下一塊來補在舊衣服上；若是這樣，就把新的撕破了，並且所撕下來的那塊新的和舊的也不相稱。

37And no man putteth new wine into old bottles; else the new wine will burst the bottles, and be spilled, and the bottles shall perish.

也沒有人把新酒裝在舊皮袋裡；若是這樣，新酒必將皮袋裂開，酒便漏出來，皮袋也就壞了。

38But new wine must be put into new bottles; and both are preserved.

但新酒必須裝在新皮袋裡。

39No man also having drunk old wine straightway (*immediately*) desireth new: for he saith, The old is better."

沒有人喝了陳酒又想喝新的；他總說陳的好。

Wednesday: Luke 7:24-35

24And when the messengers of John were departed, he began to speak unto the people concerning John,
“What went ye out into the wilderness for to see? A reed shaken with the wind?”

約翰所差來的人既走了，耶穌就對眾人講論約翰說：你們從前出去到曠野，是要看甚麼呢？要看風吹動的蘆葦麼？

25But what went ye out for to see? A man clothed in soft raiment? Behold, they which are gorgeously
apparelled, and live delicately, are in kings' courts.

你們出去，到底是要看甚麼？要看穿細軟衣服的人麼？那穿華麗衣服、宴樂度日的人是在王宮裡。

26But what went ye out for to see? A prophet? Yea, I say unto you, and much more than a prophet.

你們出去，究竟是要看甚麼？要看先知麼？我告訴你們，是的，他比先知大多了。

27This is he, of whom it is written (*Malachi 3:1*), Behold, I send my messenger before thy face, which shall prepare
thy way before thee.

經上記著說：我要差遣我的使者在你前面預備道路，所說的就是這個人。

Malachi
瑪拉基書
3:1

Behold, I will send my messenger, and he shall prepare the way before me: and the LORD,
whom ye seek, shall suddenly come to his temple, even the messenger of the covenant,
whom ye delight in: behold, he shall come, saith the LORD of hosts.

萬軍之耶和華說：我要差遣我的使者在我前面預備道路。你們所尋求的主必忽然進入他的殿；立約的使者，就是你們所仰慕的，快要來到。

28For I say unto you, Among those that are born of women there is not a greater prophet than John the Baptist:
but he that is least in the kingdom of God is greater than he.”

我告訴你們，凡婦人所生的，沒有一個大過約翰的；然而神國裡最小的比他還大。

29And all the people that heard him, and the publicans, justified God, being baptized with the baptism of John.

眾百姓和稅吏既受過約翰的洗，聽見這話，就以神為義；

30But the Pharisees and lawyers rejected the counsel of God against themselves, being not baptized of him.

但法利賽人和律法師沒有受過約翰的洗，竟為自己廢棄了神的旨意。（29，30兩節或作：眾百姓和稅吏聽見了約翰的話，就受了他的洗，便以神為義；但法利賽人和律法師不受約翰的洗，竟為自己廢棄了神的旨意。）

31And the Lord said, Whereunto then shall I liken the men of this generation? and to what are they like?

主又說：這樣，我可用甚麼比這世代的人呢？他們好像甚麼呢？

32They are like unto children sitting in the marketplace, and calling one to another, and saying, We have piped
unto you, and ye have not danced; we have mourned to you, and ye have not wept.

好像孩童坐在街市上，彼此呼叫說：我們向你們吹笛，你們不跳舞；我們向你們舉哀，你們不啼哭。

33For John the Baptist came neither eating bread nor drinking wine; and ye say, He hath a devil.

施洗的約翰來，不吃餅，不喝酒，你們說他是被鬼附著的。

34The Son of man is come eating and drinking; and ye say, Behold a gluttonous man, and a winebibber, a friend
of publicans and sinners!

人子來，也吃也喝，你們說他是貪食好酒的人，是稅吏和罪人的朋友。

35But wisdom is justified of all her children.

但智慧之子都以智慧為是。

Thursday: Luke 15:1-10

¹Then drew near unto him all the publicans and sinners for to hear him.

眾稅吏和罪人都挨近耶穌，要聽他講道。

²And the Pharisees and scribes murmured, saying, "This man receiveth sinners, and eateth with them."

法利賽人和文士私下議論說：這個人接待罪人，又同他們吃飯。

³And he spake this parable unto them, saying,

耶穌就用比喻說：

⁴"What man of you, having an hundred sheep, if he lose one of them, doth not leave the ninety and nine in the wilderness, and go after that which is lost, until he find it?"

你們中間誰有一百隻羊失去一隻，不把這九十九隻撇在曠野、去找那失去的羊，直到找著呢？

⁵And when he hath found it, he layeth it on his shoulders, rejoicing.

找著了，就歡歡喜喜的扛在肩上，回到家裡，

⁶And when he cometh home, he calleth together his friends and neighbours, saying unto them, Rejoice with me; for I have found my sheep which was lost.

就請朋友鄰舍來，對他們說：我失去的羊已經找著了，你們和我一同歡喜罷！

⁷I say unto you, that likewise joy shall be in heaven over one sinner that repenteth, more than over ninety and nine just persons, which need no repentance.

我告訴你們，一個罪人悔改，在天上也要這樣為他歡喜，較比為九十九個不用悔改的義人歡喜更大。

⁸Either what woman having ten pieces of silver, if she lose one piece, doth not light a candle, and sweep the house, and seek diligently till she find it?

或是一個婦人有十塊錢，若失落一塊，豈不點上燈，打掃屋子，細細的找，直到找著麼？

⁹And when she hath found it, she calleth her friends and her neighbours together, saying, Rejoice with me; for I have found the piece which I had lost.

找著了，就請朋友鄰舍來，對他們說：我失落的那塊錢已經找著了，你們和我一同歡喜罷！

¹⁰Likewise, I say unto you, there is joy in the presence of the angels of God over one sinner that repenteth.

我告訴你們，一個罪人悔改，在神的使者面前也是這樣為他歡喜。」

Friday: Luke 15:11-32

11And he said, A certain man had two sons:

耶穌又說：一個人有兩個兒子。

12And the younger of them said to his father, Father, give me the portion of goods that falleth to me. And he divided unto them his living.

小兒子對父親說：父親，請你把我應得的家業分給我。他父親就把產業分給他們。

13And not many days after the younger son gathered all together, and took his journey into a far country, and there wasted his substance with riotous living.

過了不多幾日，小兒子就把他一切所有的都收拾起來，往遠方去了。在那裡任意放蕩，浪費貲財。

14And when he had spent all, there arose a mighty famine in that land; and he began to be in want.

既耗盡了一切所有的，又遇著那地方大遭饑荒，就窮苦起來。

15And he went and joined himself to a citizen of that country; and he sent him into his fields to feed swine.

於是去投靠那地方的一個人；那人打發他到田裡去放豬。

16And he would fain have filled his belly with the husks that the swine did eat: and no man gave unto him.

他恨不得拿豬所吃的豆莢充飢，也沒有人給他。

17And when he came to himself, he said, How many hired servants of my father's have bread enough and to spare, and I perish with hunger!

他醒悟過來，就說：我父親有多少的雇工，口糧有餘，我倒在這裡餓死麼？

18I will arise and go to my father, and will say unto him, Father, I have sinned against heaven, and before thee, I am no more worthy to be called thy son: make me as one of thy hired servants.

我要起來，到我父親那裡去，向他說：父親！我得罪了天，又得罪了你；

19And am no more worthy to be called thy son: make me as one of thy hired servants.

從今以後，我不配稱為你的兒子，把我當作一個雇工罷！

20And he arose, and came to his father. But when he was yet a great way off, his father saw him, and had compassion, and ran, and fell on his neck, and kissed him.

於是起來，往他父親那裡去。相離還遠，他父親看見，就動了慈心，跑去抱著他的頸項，連連與他親嘴。

21And the son said unto him, Father, I have sinned against heaven, and in thy sight, and am no more worthy to be called thy son.

兒子說：父親！我得罪了天，又得罪了你；從今以後，我不配稱為你的兒子。

22But the father said to his servants, Bring forth the best robe, and put it on him; and put a ring on his hand, and shoes on his feet:

父親卻吩咐僕人說：把那上好的袍子快拿出來給他穿；把戒指戴在他指頭上；把鞋穿在他腳上；

23And bring hither the fatted calf, and kill it; and let us eat, and be merry:

把那肥牛犢牽來宰了，我們可以吃喝快樂；

24For this my son was dead, and is alive again; he was lost, and is found. And they began to be merry.
因為我這個兒子是死而復活，失而又得的。他們就快樂起來。

25Now his elder son was in the field: and as he came and drew nigh to the house, he heard musick and dancing.
那時，大兒子正在田裡。他回來，離家不遠，聽見作樂跳舞的聲音，

26And he called one of the servants, and asked what these things meant.
便叫過一個僕人來，問是甚麼事。

27And he said unto him, Thy brother is come; and thy father hath killed the fatted calf, because he hath received him safe and sound.
僕人說：你兄弟來了；你父親因為得他無災無病的回來，把肥牛犢宰了。

28And he was angry, and would not go in: therefore came his father out, and intreated him.
大兒子卻生氣，不肯進去；他父親就出來勸他。

29And he answering said to his father, Lo, these many years do I serve thee, neither transgressed I at any time thy commandment: and yet thou never gavest me a kid, that I might make merry with my friends:
他對父親說：我服事你這多年，從來沒有違背過你的命，你並沒有給我一隻山羊羔，叫我和朋友一同快樂。

30But as soon as this thy son was come, which hath devoured thy living with harlots, thou hast killed for him the fatted calf.
但你這個兒子和娼妓吞盡了你的產業，他一來了，你倒為他宰了肥牛犢。

31And he said unto him, Son, thou art ever with me, and all that I have is thine.
父親對他說：兒阿！你常和我同在，我一切所有的都是你的；

32It was meet that we should make merry, and be glad: for this thy brother was dead, and is alive again; and was lost, and is found.
只是你這個兄弟是死而復活、失而又得的，所以我們理當歡喜快樂。

Saturday: Luke 18:8-14

⁸I tell you that he will avenge them speedily. Nevertheless when the Son of man cometh, shall he find faith on the earth?

我告訴你們，要快快的給他們伸冤了。然而，人子來的時候，遇得見世上有信德麼？

⁹And he spake this parable unto certain which trusted in themselves that they were righteous, and despised others:

耶穌向那些仗著自己是義人，藐視別人的，設一個比喻，

¹⁰Two men went up into the temple to pray; the one a Pharisee, and the other a publican.

說：有兩個人上殿裡去禱告：一個是法利賽人，一個是稅吏。

¹¹The Pharisee stood and prayed thus with himself, "God, I thank thee, that I am not as other men are, extortioners, unjust, adulterers, or even as this publican.

法利賽人站著，自言自語的禱告說：神阿，我感謝你，我不像別人勒索、不義、姦淫，也不像這個稅吏。

¹²I fast twice in the week, I give tithes of all that I possess."

我一個禮拜禁食兩次，凡我所得的都捐上十分之一。

¹³And the publican, standing afar off, would not lift up so much as his eyes unto heaven, but smote upon his breast, saying, "God be merciful to me a sinner."

那稅吏遠遠的站著，連舉目望天也不敢，只捶著胸說：神阿，開恩可憐我這個罪人！

¹⁴I tell you, this man went down to his house justified rather than the other: for every one that exalteth himself shall be abased; and he that humbleth himself shall be exalted.

我告訴你們，這人回家去比那人倒算為義了；因為，凡自高的，必降為卑；自卑的，必升為高。

Sunday: Luke 19:1-10

¹And Jesus entered and passed through Jericho.

耶穌進了耶利哥，正經過的時候，

²And, behold, there was a man named Zacchaeus, which was the chief among the publicans, and he was rich.

有一個人名叫撒該，作稅吏長，是個財主。

³And he sought to see Jesus who he was; and could not for the press, because he was little of stature.

他要看看耶穌是怎樣的人；只因人多，他的身量又矮，所以不得看見，

⁴And he ran before, and climbed up into a sycamore tree to see him: for he was to pass that way.

就跑到前頭，爬上桑樹，要看耶穌，因為耶穌必從那裡經過。

⁵And when Jesus came to the place, he looked up, and saw him, and said unto him, "Zacchaeus, make haste, and come down; for to day I must abide at thy house."

耶穌到了那裡，抬頭一看，對他說：撒該，快下來！今天我必住在你家裡。

⁶And he made haste, and came down, and received him joyfully.

他就急忙下來，歡歡喜喜的接待耶穌。

⁷And when they saw it, they all murmured, saying, "That he was gone to be guest with a man that is a sinner."

眾人看見，都私下議論說：他竟到罪人家裡去住宿。

⁸And Zacchaeus stood, and said unto the Lord: "Behold, Lord, the half of my goods I give to the poor; and if I have taken any thing from any man by false accusation, I restore him fourfold."

撒該站著對主說：主阿，我把所有的一半給窮人；我若訛詐了誰，就還他四倍。

⁹And Jesus said unto him, "This day is salvation come to this house, forsomuch as he also is a son of Abraham.

耶穌說：今天救恩到了這家，因為他也是亞伯拉罕的子孫。

¹⁰For the Son of man is come to seek and to save that which was lost."

人子來，為要尋找，拯救失喪的人。