

## CHRIST AND MERCY

### DAILY READINGS:

Monday: Matthew 9:1-13  
Tuesday: Hosea 6:1-11  
Wednesday: Matthew 12:1-14  
Thursday: Matthew 18:21-35  
Friday: Luke 6:27-49  
Saturday: Luke 10:25-37  
Sunday: Luke 1:68-79

### Luke 6:36

**Be ye therefore merciful, as your Father also is merciful.**

你們要慈悲，像你們的父慈悲一樣。

### INTRODUCTION:

The mercy of God was first revealed in His promise of a "seed" to the woman to crush the head of the serpent. In the days of Noah, God's mercy delayed the flood one hundred and twenty years while Noah in the Spirit of Christ preached repentance. The promises of the Messiah and King made to Abraham and David are further illustrations of God's mercy.

Fallen humanity seems to have lost the capacity for mercy. So harsh was man's judgment of his brother that God had to spell out the limits of punishment: "An eye for an eye and a tooth for a tooth." This lost quality of mercy is restored to the true Christian. Our Lord's mercy stood out in striking contrast to the harsh judgment of the Pharisees. It is "the tender mercy of our God" that gives to us "the knowledge of salvation... by the remission of ... sins" ([Luke 1:77, 78](#)).

Luke  
1:77, 78

<sup>77</sup>To give knowledge of salvation unto his people by the remission of their sins,  
叫他的百姓因罪得赦，就知道救恩。

<sup>78</sup>Through the tender mercy of our God; whereby the dayspring from on high hath visited us,  
因我們神憐憫的心腸，叫清晨的日光從高天臨到我們，

### LESSON NOTES:

**Mercy, Not Judgment:** Since Jesus is the "express image" of the Father (see [Heb.1:3](#)), we have in His life a clear evidence of God's desire to forgive our sins. Jesus manifested an ability to seek out sinners and lift them out of their sins. To the paralytic who was let down through the roof, Jesus spoke, "Son, thy sins be forgiven thee" ([Matthew 9:2](#)). He proved His authority to forgive the sins by instantly healing the young man (see. [vs. 6](#)). He called Matthew the publican to follow Him. The Jewish religious leaders considered all publicans to be great sinners and would have nothing to do with them. But when Matthew invited Jesus to a feast, and his fellow publicans came, Jesus explained that he had come not to call the righteous, but sinners to repentance ([Matthew 9:13](#)). He advised the religious leaders to go and learn what Hosea meant when he said, "I will have mercy, and not sacrifice" ([Matthew 9:13; Hosea 6:6](#)).

<p>Hebrews 1:3</p>	<p>Who being the brightness of his glory, and the express image of his person, and upholding all things by the word of his power, when he had by himself purged our sins, sat down on the right hand of the Majesty on high: 他是神榮耀所發的光輝，是神本體的真像，常用他權能的命令托住萬有。他洗淨了人的罪，就坐在高天至大者的右邊。</p>
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TO THE PARALYTIC WHO WAS LET DOWN THROUGH THE ROOF, JESUS SPOKE, "SON, THY SINS BE FORGIVEN THEE"

<p>Matthew 9:2</p>	<p>And, behold, they brought to him a man sick of the palsy, lying on a bed: and Jesus seeing their faith said unto the sick of the palsy; Son, be of good cheer; thy sins be forgiven thee. 有人用褥子抬著一個癱子到耶穌跟前來。耶穌見他們的信心，就對癱子說：小子，放心罷！你的罪赦了。</p>
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JESUS PROVED HIS AUTHORITY TO FORGIVE THE SINS BY INSTANTLY HEALING THE YOUNG MAN

<p>Matthew 9:6</p>	<p>But that ye may know that the Son of man hath power on earth to forgive sins, (then saith he to the sick of the palsy,) Arise, take up thy bed, and go unto 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：起來！拿你的褥子回家去罷。</p>
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JESUS EXPLAINED THAT HE HAD COME NOT TO CALL THE RIGHTEOUS, BUT SINNERS TO REPENTANCE

<p>Matthew 9:13</p>	<p>But go ye and learn what that meaneth (<i>Hosea 6:6</i>), I will have mercy, and not sacrifice: for I am not come to call the righteous, but sinners to repentance. 經上說：我喜愛憐恤，不喜愛祭祀。這句話的意思，你們且去揣摩。我來本不是召義人，乃是召罪人。</p>
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The scribes and Pharisees looked for things to condemn, but Jesus found opportunities to be merciful. When the disciples of Jesus picked some grain while walking through a field on the sabbath and ate it, the Pharisees were quick to criticize. After giving precedent 前例 for the disciples' action from the Scripture, Jesus censured 指責 their attitude ([Matthew 12:3-6](#)). He upbraided them: "If ye had known what this meaneth, I will have mercy, and not sacrifice, ye would not have condemned the guiltless" (see [Matthew 12:7](#), [Hosea 6:6](#)).

<p>Matthew 12:3-6</p>	<p><sup>3</sup>But 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？</p> <p><sup>4</sup>How 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。</p> <p><sup>5</sup>Or 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？</p> <p><sup>6</sup>But 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。</p>
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<i>When Matthew invited Jesus to a feast, and his fellow publicans came, Jesus explained that he had come not to call the righteous, but sinners to repentance...</i>	<i>When the disciples of Jesus picked some grain while walking through a field on the sabbath and ate it, the Pharisees were quick to criticize. Jesus censured their attitude...</i>	
<b>Matthew 9:13</b>	<b>Matthew 12:7</b>	<b>Hosea 6:6</b>
But go ye and learn what that meaneth ( <i>Hosea 6:6</i> ), I will have mercy, and not sacrifice: for I am not come to call the righteous, but sinners to repentance. 經上說：我喜愛憐恤，不喜愛祭祀。這句話的意思，你們且去揣摩。我來本不是召義人，乃是召罪人。	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。	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。

Jesus healed the withered hand of a man, while the Pharisees found fault with Him for doing it on the sabbath ([Matthew 12:10-13](#)). The scribes were quick to condemn, but Jesus was quick to forgive. The sick and sinful had a friend in Jesus. The woman taken in adultery ([John 8:7-11](#)), the woman who anointed Jesus' feet ([Luke 7:46-48](#)), the thief on the Cross ([Luke 23:39-43](#)), and even those who crucified Him ([Luke 23:34](#)) all found mercy and forgiveness from the Saviour.

*JESUS HEALED THE WITHERED HAND OF A MAN, WHILE THE PHARISEES FOUND FAULT WITH HIM FOR DOING IT ON THE SABBATH*

<b>Matthew 12:10-13</b>	<p><sup>10</sup>And, 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。</p> <p><sup>11</sup>And 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？</p> <p><sup>12</sup>How 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。</p> <p><sup>13</sup>Then 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。</p>
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*THE WOMAN TAKEN IN ADULTERY*

<b>John 8:7-11</b>	<p><sup>7</sup>So when they continued asking him, he lifted up himself, and said unto them, He that is without sin among you, let him first cast a stone at her. 他們還是不住的問他，耶穌就直起腰來，對他們說：你們中間誰是沒有罪的，誰就可以先拿石頭打他。</p> <p><sup>8</sup>And again he stooped down, and wrote on the ground. 於是又彎著腰，用指頭在地上畫字。</p> <p><sup>9</sup>And they which heard it, being convicted by their own conscience, went out one by one, beginning at the eldest, even unto the last: and Jesus was left alone, and the woman standing in the midst.</p>
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他們聽見這話，就從老到少，一個一個的都出去了，只剩下耶穌一人，還有那婦人仍然站在當中。

<sup>10</sup>When Jesus had lifted up himself, and saw none but the woman, he said unto her, Woman, where are those thine accusers? hath no man condemned thee?

耶穌就直起腰來，對他說：婦人，那些人在那裡呢？沒有人定你的罪麼？

<sup>11</sup>She said, No man, Lord. And Jesus said unto her, Neither do I condemn thee: go, and sin no more.

他說：主阿，沒有。耶穌說：我也不定你的罪。去罷，從此不要再犯罪了！

*THE WOMAN WHO ANOINTED JESUS' FEET*

Luke  
7:46-48

<sup>46</sup>My head with oil thou didst not anoint: but this woman hath anointed my feet with ointment.

你沒有用油抹我的頭；但這女人用香膏抹我的腳。

<sup>47</sup>Wherefore I say unto thee, Her sins, which are many, are forgiven; for she loved much: but to whom little is forgiven, the same loveth little.

所以我告訴你，他許多的罪都赦免了，因為他的愛多；但那赦免少的，他的愛就少。

<sup>48</sup>And he said unto her, Thy sins are forgiven.

於是對那女人說：你的罪赦免了。

*THE THIEF ON THE CROSS*

Luke  
23:39-43

<sup>39</sup>And one of the malefactors which were hanged railed on him, saying, If thou be Christ, save thyself and us.

那同釘的兩個犯人有一個譏誚他，說：你不是基督麼？可以救自己和我們罷！

<sup>40</sup>But the other answering rebuked him, saying, Dost not thou fear God, seeing thou art in the same condemnation?

那一個就應聲責備他，說：你既是一樣受刑的，還不怕神麼？

<sup>41</sup>And we indeed justly; for we receive the due reward of our deeds: but this man hath done nothing amiss.

我們是應該的，因我們所受的與我們所做的相稱，但這個人沒有做過一件不好的事。

<sup>42</sup>And he said unto Jesus, Lord, remember me when thou comest into thy kingdom.

就說：耶穌阿，你得國降臨的時候，求你記念我！

<sup>43</sup>And Jesus said unto him, Verily I say unto thee, Today shalt thou be with me in paradise.

耶穌對他說：我實在告訴你，今日你要同我在樂園裡了。

*THOSE WHO CRUCIFIED HIM*

Luke  
23:34

Then said Jesus, Father, forgive them; for they know not what they do. And they parted his raiment, and cast lots.

當下耶穌說：父阿！赦免他們；因為他們所做的，他們不曉得。兵丁就拈鬮分他的衣服。

**Do Thou Likewise:** Some of the strongest teaching of Jesus is on the subject of mercy and forgiveness. "Blessed are the merciful" stands almost at the very beginning of Jesus' teaching in the New Testament (see [Matthew 5:7](#)). He taught in the Sermon on the Mount that children of the Kingdom should love their enemies and settle differences quickly and mercifully ([Matthew 5:25,26,44](#)). Jesus illustrated this teaching with parables. Jesus' conclusion to the parable of the unmerciful servant ([Matthew 18:23-35](#)) is very strong. If we do not forgive from the heart those who wrong us, we will not be able to obtain relief from affliction and torment (see [vv. 34, 35](#)). Jesus also applied this teaching directly to Peter who had asked how many times he was required to forgive his brother. Peter estimated that seven times was the limit, but Jesus said, "Seventy times seven," or without limit.

Matthew 5:7	Blessed are the merciful: for they shall obtain mercy. 憐恤人的人有福了！因為他們必蒙憐恤。
Matthew 5:25, 26, 44	<sup>25</sup> Agree with thine adversary quickly, while thou art in the way with him; lest at any time the adversary deliver thee to the judge, and the judge deliver thee to the officer, and thou be cast into prison. 你同告你的對頭還在路上，就趕緊與他和息，恐怕他把你送給審判官，審判官交付衙役，你就下在監裡了。 <sup>26</sup> Verily I say unto thee, Thou shalt by no means come out thence, till thou hast paid the uttermost farthing. 我實在告訴你，若有一文錢沒有還清，你斷不能從那裡出來。 <sup>44</sup> But I say unto you, Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you; 只是我告訴你們，要愛你們的仇敵，為那逼迫你們的禱告。
Matthew 18:34-35	<sup>34</sup> And his lord was wroth, and delivered him to the tormentors, till he should pay all that was due unto him. 主人就大怒，把他交給掌刑的，等他還清了所欠的債。 <sup>35</sup> So likewise shall my heavenly Father do also unto you, if ye from your hearts forgive not every one his brother their trespasses. 你們各人若不從心裡饒恕你的弟兄，我天父也要這樣待你們了。

Mercy is a prominent facet of love, the attribute whereby we are known as Christ's disciples ([John 13:35](#)). Jesus explained how love to our neighbor works in His parable of the good Samaritan. When the lawyer who was questioning Jesus understood the parable, Jesus told him, "Go and do thou likewise." The good Samaritan went beyond the limits of necessity to help someone in need.

John 13:35	By this shall all men know that ye are my disciples, if ye have love one to another. 你們若有彼此相愛的心，眾人因此就認出你們是我的門徒了。
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Judgment, criticism, and fault-finding must be replaced by forgiveness, understanding, and tolerance. We ought to be more severe with ourselves than with our brother. Human nature still recognizes the speck in the brother's eye before the beam in its own ([Luke 6:41-42](#)).

Luke 6:41-42	<sup>41</sup> And why beholdest thou the mote that is in thy brother's eye, but perceivest not the beam that is in thine own eye? 為甚麼看見你弟兄眼中有刺，卻不想自己眼中有梁木呢？
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<sup>42</sup>Either how canst thou say to thy brother, Brother, let me pull out the mote that is in thine eye, when thou thyself beholdest not the beam that is in thine own eye? Thou hypocrite, cast out first the beam out of thine own eye, and then shalt thou see clearly to pull out the mote that is in thy brother's eye.

你不見自己眼中有梁木，怎能對你弟兄說：容我去掉你眼中的刺呢？你這假冒為善的人！先去掉自己眼中的梁木，然後才能看得清楚，去掉你弟兄眼中的刺。

If we are to be like Jesus, we must be merciful. It is very interesting that Luke uses the word "merciful" in the place of "perfect" in Matthew. "Be ye therefore perfect (merciful) even as your Father which is in heaven is perfect (merciful)" ([Matthew 5:48](#) and [Luke 6:36](#)).

Matthew 5:48	Luke 6:36
Be ye therefore <b>perfect</b> , even as your Father which is in heaven is perfect. 所以，你們要完全，像你們的天父完全一樣	Be ye therefore <b>merciful</b> , as your Father also is merciful. 你們要慈悲，像你們的父慈悲一樣。

### **THE LESSONS:**

No Christian has the right to hold a grudge against anyone for any reason in the world. A follower of Christ must forgive. Before we can love one another with a pure heart fervently (boilingly), the ice of an unforgiving spirit must be melted. This forgiveness must be "from the heart." We must forgive and forget, and that gladly, to be true disciples.

It is often our own guilty conscience which motivates fault-finding in our brethren. Accusing someone else diverts attention from our own failures. We must overcome this tendency. If we judge ourselves, we will not be judged. If we cast the beam out of our own eye, we will see clearly enough to help our brother clean the mote from his eye.

Since Jesus went beyond the cold, calculating justice of the Pharisees into mercy for the "publicans and sinners," we ought to follow the example. "Blessed are the merciful, for they shall obtain mercy" ([Matthew 5:7](#)).

## Monday: Matthew 9:1-13

*JESUS HEALS A PARALYTIC AT CAPERNAUM* (Matthew 9:1-8; Mark 2:1-12; Luke 5:17-26)

<sup>1</sup>And he entered into a ship, and passed over, and came into his own city.

耶穌上了船，渡過海，來到自己的城裡。

<sup>2</sup>And, behold, they brought to him a man sick of the palsy, lying on a bed: and Jesus seeing their faith said unto the sick of the palsy; Son, be of good cheer; thy sins be forgiven thee.

有人用褥子抬著一個癱子到耶穌跟前來。耶穌見他們的信心，就對癱子說：小子，放心罷！你的罪赦了。

<sup>3</sup>And, behold, certain of the scribes said within themselves, This man blasphemeth.

有幾個文士心裡說：這個人說僭妄的話了。

<sup>4</sup>And Jesus knowing their thoughts said, Wherefore think ye evil in your hearts?

耶穌知道他們的心意，就說：你們為甚麼心裡懷著惡念呢？

<sup>5</sup>For whether is easier, to say, Thy sins be forgiven thee; or to say, Arise, and walk?

或說：你的罪赦了，或說：你起來行走，那一樣容易呢？

<sup>6</sup>But that ye may know that the Son of man hath power on earth to forgive sins, (then saith he to the sick of the palsy,) Arise, take up thy bed, and go unto 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：起來！拿你的褥子回家去罷。

<sup>7</sup>And he arose, and departed to his house.

那人就起來，回家去了。

<sup>8</sup>But when the multitudes saw it, they marvelled, and glorified God, which had given such power unto men.

眾人看見都驚奇，就歸榮耀與神，因為他將這樣的權柄賜給人。

<sup>9</sup>And as Jesus passed forth from thence, he saw a man, named Matthew, sitting at the receipt of custom: and he saith unto him, Follow me. And he arose, and followed him.

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。

<sup>10</sup>And it came to pass, as Jesus sat at meat in the house, behold, many publicans and sinners came and sat down with him and his disciples.

耶穌在屋裡坐席的時候，有好些稅吏和罪人來，與耶穌和他的門徒一同坐席。

<sup>11</sup>And when the Pharisees saw it, they said unto his disciples, Why eateth your Master with publicans and sinners?

法利賽人看見，就對耶穌的門徒說：你們的先生為甚麼和稅吏並罪人一同吃飯呢？

<sup>12</sup>But when Jesus heard that, he said unto them, They that be whole need not a physician, but they that are sick.

耶穌聽見，就說：康健的人用不著醫生，有病的人才用得著。

<b>Matthew 9:13</b>	<b>Hosea 6:6</b>
But go ye and learn what that meaneth ( <i>Hosea 6:6</i> ), I will have mercy, and not sacrifice: for I am not come to call the righteous, but sinners to repentance. 經上說：我喜愛憐恤，不喜愛祭祀。這句話的意思，你們且去揣摩。我來本不是召義人，乃是召罪人。	<sup>6</sup> 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。

III. <u>Galilean Ministry</u> – 1 <sup>st</sup> Ministry Tour (#2)	Matthew	Mark	Luke	John
Jesus heals a paralytic [ <b>Capernaum</b> ]	9:1-8	2:1-12	5:17-26	

<b>Matthew 9:1-8</b>	<b>Mark 2:1-12</b>	<b>Luke 5:17-26</b>
<sup>1</sup> And he entered into a ship, and passed over, and came into his own city. 耶穌上了船，渡過海，來到自己的城裡。	<sup>1</sup> And again he entered into Capernaum after some days; and it was noised that he was in the house. 過了些日子，耶穌又進了迦百農。人聽見他在房子裡，	<sup>17</sup> And 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 <b>the power of the Lord was present to heal them.</b>
<sup>2</sup> And, behold, they brought to him a man sick of the palsy, lying on a bed: and <b>Jesus seeing their faith</b> said unto the sick of the palsy; Son, be of good cheer; thy sins be forgiven thee. 有人用褥子抬著一個癱子到耶穌跟前來。耶穌見他們的信心，就對癱子說：小子，放心罷！你的罪赦了。	<sup>2</sup> And straightway many were gathered together, insomuch that there was no room to receive them, no, not so much as about the door: and he preached the word unto them. 就有許多人聚集，甚至連門前都沒有空地；耶穌就對他們講道。	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。
<sup>3</sup> And, behold, certain of the scribes said within themselves, This man blasphemeth. 有幾個文士心裡說：這個人說僭妄的話了。	<sup>3</sup> And they come unto him, bringing one sick of the palsy, which was borne of four. 有人帶著一個癱子來見耶穌，是用四個人抬來的；	<sup>18</sup> And, 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，
<sup>4</sup> And Jesus knowing their thoughts said, Wherefore think ye evil in your hearts? 耶穌知道他們的心意，就說：你們為甚麼心裡懷著惡念呢？	<sup>4</sup> And when they could not come nigh unto him for the press, they uncovered the roof where he was: and when they had broken it up, they let down the bed wherein the sick of the palsy lay. 因為人多，不得近前，就把耶穌所在的房子，拆了房頂，既拆通了，就把癱子連所躺臥的褥子都縋下來。	<sup>19</sup> And 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。
<sup>5</sup> For whether is easier, to say, Thy sins be forgiven thee; or to say, Arise, and walk? 或說：你的罪赦了，或說：你起來行走，那一樣容易呢？	<sup>5</sup> When <b>Jesus saw their faith</b> , he said unto the sick of the palsy, Son, thy sins be forgiven thee. 耶穌見他們的信心，就對癱子說：小子，你的罪赦了。	<sup>20</sup> And when <b>he saw their faith</b> , 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。
<sup>6</sup> But that ye may know that the Son of man hath power on earth to forgive sins, (then saith he to the sick of the palsy,) Arise, take up thy bed, and go	<sup>6</sup> But there was certain of the scribes	<sup>21</sup> And the scribes and the Pharisees began to reason, saying, Who is this



unto 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：起來！拿你的褥子回家去罷。

<sup>7</sup>And he arose, and departed to his house.

那人就起來，回家去了。

<sup>8</sup>But when the multitudes saw it, they marvelled, and glorified God, which had given such power unto men.

眾人看見都驚奇，就歸榮耀與神，因為他將這樣的權柄賜給人。

sitting there, and reasoning in their hearts,

有幾個文士坐在那裡，心裡議論，說：

<sup>7</sup>Why doth this man thus speak blasphemies? who can forgive sins but God only?

這個人為甚麼這樣說呢？他說僭妄的話了。除了神以外，誰能赦罪呢？

<sup>8</sup>And immediately when Jesus perceived in his spirit that they so reasoned within themselves, he said unto them, Why reason ye these things in your hearts?

耶穌心中知道他們心裡這樣議論，就說：你們心裡為甚麼這樣議論呢？

<sup>9</sup>Whether is it easier to say to the sick of the palsy, Thy sins be forgiven thee; or to say, Arise, and take up thy bed, and walk?

或對癱子說你的罪赦了，或說起來！拿你的褥子行走；那一樣容易呢？

<sup>10</sup>But that ye may know that the Son of man hath power on earth to forgive sins, (he saith to the sick of the palsy,)

但要叫你們知道，人子在地上有赦罪的權柄。就對癱子說：

<sup>11</sup>I say unto thee, Arise, and take up thy bed, and go thy way into thine house.

我吩咐你，起來！拿你的褥子回家去罷。

<sup>12</sup>And immediately he arose, took up the bed, and went forth before them all; insomuch that they were all amazed, and glorified God, saying, We never saw it on this fashion.

那人就起來，立刻拿著褥子，當眾人面前出去了，以致眾人都驚奇，歸榮耀與神，說：我們從來沒有見過這樣的事！

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？

<sup>22</sup>But when Jesus perceived their thoughts, he answering said unto them, What reason ye in your hearts? Jesus知道他們所議論的，就說：你們心裡議論的是甚麼呢？

<sup>23</sup>Whether 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？

<sup>24</sup>But 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！

<sup>25</sup>And 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。

<sup>26</sup>And 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。

## Tuesday: Hosea 6:1-11

<sup>1</sup>Come, and let us return unto the LORD: for he hath torn, and he will heal us; he hath smitten, and he will bind us up.

來罷，我們歸向耶和華！他撕裂我們，也必醫治；他打傷我們，也必纏裹。

<sup>2</sup>After two days will he revive us: in the third day he will raise us up, and we shall live in his sight.

過兩天他必使我們甦醒，第三天他必使我們興起，我們就在他面前得以存活。

<sup>3</sup>Then shall we know, if we follow on to know the LORD: his going forth is prepared as the morning; and he shall come unto us as the rain, as the latter and former rain unto the earth.

我們務要認識耶和華，竭力追求認識他。他出現確如晨光，他必臨到我們像甘雨，像滋潤田地的春雨。

<sup>4</sup>O Ephraim, what shall I do unto thee? O Judah, what shall I do unto thee? for your goodness is as a morning cloud, and as the early dew it goeth away.

主說：以法蓮哪，我可向你怎樣行呢？猶大啊，我可向你怎樣做呢？因為你們的良善如同早晨的雲霧，又如速散的甘露。

<sup>5</sup>Therefore have I hewed them by the prophets; I have slain them by the words of my mouth: and thy judgments are as the light that goeth forth.

因此，我藉先知砍伐他們，以我口中的話殺戮他們；我施行的審判如光發出。

<sup>6</sup>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。

↑ Compare 參照

1 Samuel 15:22

And Samuel said, Hath the LORD as great delight in burnt offerings and sacrifices, as in obeying the voice of the LORD? Behold, to obey is better than sacrifice, and to hearken 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。

<sup>7</sup>But they like men have transgressed the covenant: there have they dealt treacherously against me.

他們卻如亞當背約，在境內向我行事詭詐。

<sup>8</sup>Gilead is a city of them that work iniquity, and is polluted with blood.

基列是作孽之人的城，被血沾染。

<sup>9</sup>And as troops of robbers wait for a man, so the company of priests murder in the way by consent (Shechem): for they commit lewdness.

強盜成群，怎樣埋伏殺人，祭司結黨，也照樣在示劍的路上殺戮，行了邪惡。

*Priests form bands of robbers, waiting in ambush for their victims. They murder travelers along the road to Shechem and practice every kind of sin. (NLT)*

<sup>10</sup>I have seen an horrible thing in the house of Israel: there is the whoredom of Ephraim, Israel is defiled.

在以色列家，我見了可憎的事；在以法蓮那裡有淫行，以色列被玷污。

<sup>11</sup>Also, O Judah, he hath set an harvest for thee, when I returned the captivity

猶大啊，我使被擄之民歸回的時候，必有為你所命定的收場。

## Wednesday: Matthew 12:1-14

<sup>1</sup>At 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。

<sup>2</sup>But 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！

<sup>3</sup>But 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？

<sup>4</sup>How 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。

<sup>5</sup>Or 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？

<sup>6</sup>But 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。

<b>Matthew 12:7</b>	<b>Hosea 6:6</b>
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。	<sup>6</sup> 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。

<sup>8</sup>For the Son of man is Lord even of the sabbath day.

因為人子是安息日的主。

*HEALING OF THE MAN WITH THE SHRIVELED HAND* (Matthew 12:9-14; Mark 3:1-6; Luke 6:6-11)

<sup>9</sup>And when he was departed thence, he went into their synagogue:

耶穌離開那地方，進了一個會堂。

<sup>10</sup>And, 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。

<sup>11</sup>And 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？

<sup>12</sup>How 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。

<sup>13</sup>Then 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。

<sup>14</sup>Then 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。

III. Galilean Ministry – 1 <sup>st</sup> Ministry Tour (#4)	Matthew	Mark	Luke	John
Healing of the man with the shriveled hand	12:9-14	3:1-6	6:6-11	

HEALING OF THE MAN WITH THE SHRIVELED HAND

Matthew 12:9-14	Mark 3:1-6	Luke 6:6-11
<p><sup>9</sup>And when he was departed thence, he went into their synagogue: 耶穌離開那地方，進了一個會堂。</p> <p><sup>10</sup>And, 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。</p> <p><sup>11</sup>And 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？</p> <p><sup>12</sup>How 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。</p> <p><sup>13</sup>Then 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</p>	<p><sup>1</sup>And he entered again into the synagogue; and there was a man there which had a withered hand. 耶穌又進了會堂，在那裡有一個人枯乾了一隻手。</p> <p><sup>2</sup>And they watched him, whether he would heal him on the sabbath day; that they might accuse him. 眾人窺探耶穌，在安息日醫治不醫治，意思是要控告耶穌。</p> <p><sup>3</sup>And he saith unto the man which had the withered hand, "Stand forth." 耶穌對那枯乾一隻手的人說：起來，站在當中。</p> <p><sup>4</sup>And he saith unto them, "Is it lawful to do good on the sabbath days, or to do evil? to save life, or to kill?" But they held their peace. 又問眾人說：在安息日行善行惡，救命害命，那樣是可以的呢？他們都不作聲。</p> <p><sup>5</sup>And when he had looked round about on them <b>with anger</b>, being <b>grieved</b> for the hardness of their hearts, he saith unto the man, "Stretch forth thine hand." And he stretched it out: and his hand was restored whole as the other. 耶穌怒目周圍看他們，憂愁他們的心剛硬，就對那人說：伸出手來！他把手</p>	<p><sup>6</sup>And it came to pass also on another sabbath, that he entered into the synagogue and taught: and there was a man whose right hand was withered. 又有一個安息日，耶穌進了會堂教訓人，在那裡有一個人右手枯乾了。</p> <p><sup>7</sup>And the scribes and Pharisees watched him, whether he would heal on the sabbath day; that they might find an accusation against him. 文士和法利賽人窺探耶穌，在安息日治病不治病，要得把柄去告他。</p> <p><sup>8</sup>But he knew their thoughts, and said to the man which had the withered hand, "Rise up, and stand forth in the midst." And he arose and stood forth. 耶穌卻知道他們的意念，就對那枯乾一隻手的人說：起來！站在當中。那人就起來，站著。</p> <p><sup>9</sup>Then said Jesus unto them, "I will ask you one thing; Is it lawful on the sabbath days to do good, or to do evil? to save life, or to destroy it?" 耶穌對他們說：我問你們，在安息日行善行惡，救命害命，那樣是可以的呢？</p>

<p>來！他把手一伸，手就復了原，和那隻手一樣。</p> <p><sup>14</sup>Then 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。</p>	<p>一伸，手就復了原。</p> <p><sup>6</sup>And the Pharisees went forth, and straightway took counsel with the Herodians against him, how they might destroy him. 法利賽人出去，同希律一黨的人商議怎樣可以除滅耶穌。</p>	<p><sup>10</sup>And looking round about upon them all, he said unto the man, <b>“Stretch forth thy hand.”</b> And he did so: and his hand was restored whole as the other. 他就周圍看著他們眾人，對那人說：伸出手來！他把手一伸，手就復了原。</p> <p><sup>11</sup>And they were filled with madness; and communed one with another what they might do to Jesus. 他們就滿心大怒，彼此商議怎樣處治耶穌。</p>
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**JESUS' TALK ABOUT THE SABBATH DAY**

Healing of the man with the shriveled hand	The crippled woman healed	The man with dropsy healed
<p><b>Matthew 12:9-14</b></p>	<p><b>Luke 13:10-17</b></p>	<p><b>Luke 14:1-6</b></p>
<p><sup>9</sup>And when he was departed thence, he went into their synagogue: 耶穌離開那地方，進了一個會堂。</p> <p><sup>10</sup>And, behold, there was a man which had his hand withered. And they asked him, saying, <b>“Is it lawful to heal on the sabbath days?”</b> 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。</p> <p><sup>11</sup>And he said unto them, <b>“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?”</b> 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？</p> <p><sup>12</sup><b>How much then is a man better than a sheep? Wherefore it is lawful to do well on the sabbath days.”</b> 人比羊何等貴重呢！所以，</p>	<p><sup>10</sup>And he was teaching in one of the synagogues on the sabbath. 安息日，耶穌在會堂裡教訓人。</p> <p><sup>11</sup>And, behold, there was a woman which had a spirit of infirmity eighteen years, and was bowed together, and could in no wise lift up herself. 有一個女人被鬼附著，病了十八年，腰彎得一點直不起來。</p> <p><sup>12</sup>And when Jesus saw her, he called her to him, and said unto her, <b>“Woman, thou art loosed from thine infirmity.”</b> 耶穌看見，便叫過他來，對他說：女人，你脫離這病了！</p> <p><sup>13</sup>And he laid his hands on her: and immediately she was made straight, and glorified God. 於是用兩隻手按著他；他立刻直起腰來，就歸榮耀與神。</p> <p><sup>14</sup>And the ruler of the synagogue answered with indignation,</p>	<p><sup>1</sup>And it came to pass, as he went into the house of one of the chief Pharisees to eat bread on the sabbath day, that they watched him. 安息日，耶穌到一個法利賽人的首領家裡去吃飯，他們就窺探他。</p> <p><sup>2</sup>And, behold, there was a certain man before him which had the dropsy. 在他面前有一個患水腫的人。</p> <p><sup>3</sup>And Jesus answering spake unto the lawyers and Pharisees, saying, <b>“Is it lawful to heal on the sabbath day?”</b> 耶穌對律法師和法利賽人說：安息日治病，可以不可以？</p> <p><sup>4</sup>And they held their peace. And he took him, and healed him, and let him go; 他們卻不言語。耶穌就治好那人，叫他走了；</p> <p><sup>5</sup>And answered them, saying, <b>“Which of you shall have an ass or</b></p>

在安息日作善事是可以的。

<sup>13</sup>Then 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。

<sup>14</sup>Then 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。

because that Jesus had healed on the sabbath day, and said unto the people, “There are six days in which men ought to work: in them therefore come and be healed, and not on the sabbath day.”

管會堂的因為耶穌在安息日治病，就氣忿忿的對眾人說：有六日應當做工；那六日之內可以來求醫，在安息日卻不可。

<sup>15</sup>The Lord then answered him, and said, **“Thou hypocrite, doth not each one of you on the sabbath loose his ox or his ass from the stall, and lead him away to watering?”**

主說：假冒為善的人哪，難道你們各人在安息日不解開槽上的牛、驢，牽去飲麼？

<sup>16</sup>And ought not this woman, being a daughter of Abraham, whom Satan hath bound, lo, these eighteen years, be loosed from this bond on the sabbath day?”

況且這女人本是亞伯拉罕的後裔，被撒但捆綁了這十八年，不當在安息日解開他的綁麼？

<sup>17</sup>And when he had said these things, all his adversaries were ashamed: and all the people rejoiced for all the glorious things that were done by him.

耶穌說這話，他的敵人都慚愧了；眾人因他所行一切榮耀的事，就都歡喜了。

**an ox fallen into a pit, and will not straightway pull him out on the sabbath day?”**

便對他們說：你們中間誰有驢或有牛，在安息日掉在井裡，不立時拉他上來呢？

<sup>6</sup>And they could not answer him again to these things.

他們不能對答這話。

Healing of the man with the shriveled hand	The crippled woman healed	The man with dropsy healed
<p><b>Matthew 12:11-12</b></p>	<p><b>Luke 13:15-16</b></p>	<p><b>Luke 14:5</b></p>
<p><sup>11</sup>And he said unto them, “<b>What man shall there be among you, that shall have one <u>sheep</u>, and if it fall into a pit on the <b>sabbath</b> day, will he not lay hold on it, and lift it out?</b>”</p> <p>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？</p> <p><sup>12</sup><b>How much then is a man better than a sheep? Wherefore it is lawful to do well on the <b>sabbath</b> days.”</b></p> <p>人比羊何等貴重呢！所以，在安息日作善事是可以的。</p>	<p><sup>15</sup>The Lord then answered him, and said, “<b>Thou hypocrite, doth not each one of you on the <b>sabbath</b> loose his <u>ox</u> or his <u>ass</u> from the stall, and lead him away to watering?</b>”</p> <p>主說：假冒為善的人哪，難道你們各人在安息日不解開槽上的牛、驢，牽去飲麼？</p> <p><sup>16</sup><b>And ought not this woman, being a daughter of Abraham, whom Satan hath bound, lo, these eighteen years, be loosed from this bond on the <b>sabbath</b> day?”</b></p> <p>況且這女人本是亞伯拉罕的後裔，被撒但捆綁了這十八年，不當在安息日解開他的綁麼？</p>	<p><sup>5</sup>And answered them, saying, “<b>Which of you shall have an <u>ass</u> or an <u>ox</u> fallen into a pit, and will not straightway pull him out on the <b>sabbath</b> day?”</b>”</p> <p>便對他們說：你們中間誰有驢或有牛，在安息日掉在井裡，不立時拉他上來呢？</p>

## Thursday: Matthew 18:21-35

<sup>21</sup>Then came Peter to him, and said, Lord, how oft shall my brother sin against me, and I forgive him? till seven times?

那時，彼得進前來，對耶穌說：主阿，我弟兄得罪我，我當饒恕他幾次呢？到七次可以麼？

<sup>22</sup>Jesus saith unto him, I say not unto thee, Until seven times: but, Until seventy times seven.

耶穌說：我對你說，不是到七次，乃是到七十個七次。

<sup>23</sup>Therefore is the kingdom of heaven likened unto a certain king, which would take account of his servants.

天國好像一個王要和他僕人算賬。

<sup>24</sup>And when he had begun to reckon, one was brought unto him, which owed him ten thousand talents.

才算的時候，有人帶了一個欠一千萬銀子的來。

<sup>25</sup>But forasmuch as he had not to pay, his lord commanded him to be sold, and his wife, and children, and all that he had, and payment to be made.

因為他沒有甚麼償還之物，主人吩咐把他和他妻子兒女，並一切所有的都賣了償還。

<sup>26</sup>The servant therefore fell down, and worshipped him, saying, Lord, have patience with me, and I will pay thee all.

那僕人就俯伏拜他，說：主阿，寬容我，將來我都要還清。

<sup>27</sup>Then the lord of that servant was moved with compassion, and loosed him, and forgave him the debt.

那僕人的主人就動了慈心，把他釋放了，並且免了他的債。

<sup>28</sup>But the same servant went out, and found one of his fellowservants, which owed him an hundred pence: and he laid hands on him, and took him by the throat, saying, Pay me that thou owest.

那僕人出來，遇見他的一個同伴欠他十兩銀子，便揪著他，掐住他的喉嚨，說：你把所欠的還我！

<sup>29</sup>And his fellowservant fell down at his feet, and besought him, saying, Have patience with me, and I will pay thee all.

他的同伴就俯伏央求他，說：寬容我罷，將來我必還清。

<sup>30</sup>And he would not: but went and cast him into prison, till he should pay the debt.

他不肯，竟去把他下在監裡，等他還了所欠的債。

<sup>31</sup>So when his fellowservants saw what was done, they were very sorry, and came and told unto their lord all that was done.

眾同伴看見他所做的事就甚憂愁，去把這事都告訴了主人。

<sup>32</sup>Then his lord, after that he had called him, said unto him, O thou wicked servant, I forgave thee all that debt, because thou desiredst me:

於是主人叫了他來，對他說：你這惡奴才！你央求我，我就把你所欠的都免了，



<sup>33</sup>Shouldst not thou also have had compassion on thy fellowservant, even as I had pity on thee?  
你不應當憐恤你的同伴，像我憐恤你麼？

<sup>34</sup>And his lord was wroth, and delivered him to the tormentors, till he should pay all that was due unto him.  
主人就大怒，把他交給掌刑的，等他還清了所欠的債。

<sup>35</sup>So likewise shall my heavenly Father do also unto you, if ye from your hearts forgive not every one his brother their trespasses.  
你們各人若不從心裡饒恕你的弟兄，我天父也要這樣待你們了。

## Friday: Luke 6:27-49

<sup>27</sup>But I say unto you which hear, Love your enemies, do good to them which hate you,  
只是我告訴你們這聽道的人，你們的仇敵，要愛他！恨你們的，要待他好！

<sup>28</sup>Bless them that curse you, and pray for them which despitefully use you.  
咒詛你們的，要為他祝福！凌辱你們的，要為他禱告！

<sup>29</sup>And unto him that smiteth thee on the one cheek offer also the other; and him that taketh away thy cloak forbid not to take thy coat also.  
有人打你這邊的臉，連那邊的臉也由他打。有人奪你的外衣，連裡衣也由他拿去。

<sup>30</sup>Give to every man that asketh of thee; and of him that taketh away thy goods ask them not again.  
凡求你的，就給他。有人奪你的東西去，不用再要回來。

<sup>31</sup>And as ye would that men should do to you, do ye also to them likewise.  
你們願意人怎樣待你們，你們也要怎樣待人。

<sup>32</sup>For if ye love them which love you, what thank have ye? for sinners also love those that love them.  
你們若單愛那愛你們的人，有甚麼可酬謝的呢？就是罪人也愛那愛他們的人。

<sup>33</sup>And if ye do good to them which do good to you, what thank have ye? for sinners also do even the same.  
你們若善待那善待你們的人，有甚麼可酬謝的呢？就是罪人也是這樣行。

<sup>34</sup>And if ye lend to them of whom ye hope to receive, what thank have ye? for sinners also lend to sinners, to receive as much again.  
你們若借給人，指望從他收回，有甚麼可酬謝的呢？就是罪人也借給罪人，要如數收回。

<sup>35</sup>But love ye your enemies, and do good, and lend, hoping for nothing again; and your reward shall be great, and ye shall be the children of the Highest: for he is kind unto the unthankful and to the evil.  
你們倒要愛仇敵，也要善待他們，並要借給人不指望償還，你們的賞賜就必大了，你們也必作至高者的兒子；因為他恩待那忘恩的和作惡的。

<sup>36</sup>Be ye therefore merciful, as your Father also is merciful.  
你們要慈悲，像你們的父慈悲一樣。

<sup>37</sup>Judge not, and ye shall not be judged: condemn not, and ye shall not be condemned: forgive, and ye shall be forgiven:  
你們不要論斷人，就不被論斷；你們不要定人的罪，就不被定罪；你們要饒恕人，就必蒙饒恕（饒恕：原文作釋放）；

<sup>38</sup>Give, and it shall be given unto you; good measure, pressed down, and shaken together, and running over, shall men give into your bosom. For with the same measure that ye mete withal it shall be measured to you again.  
你們要給人，就必有給你們的，並且用十足的升斗，連搖帶按，上尖下流的倒在你們懷裡；因為你們用甚麼量器量給人，也必用甚麼量器量給你們。

<sup>39</sup>And he spake a parable unto them, Can the blind lead the blind? shall they not both fall into the ditch?  
耶穌又用比喻對他們說：瞎子豈能領瞎子，兩個人不是都要掉在坑裡麼？

<sup>40</sup>The disciple is not above his master: but every one that is perfect shall be as his master.  
學生不能高過先生；凡學成了的不過和先生一樣。

<sup>41</sup>And why beholdest thou the mote that is in thy brother's eye, but perceivest not the beam that is in thine own eye?  
為甚麼看見你弟兄眼中有刺，卻不想自己眼中有梁木呢？

<sup>42</sup>Either how canst thou say to thy brother, Brother, let me pull out the mote that is in thine eye, when thou thyself beholdest not the beam that is in thine own eye? Thou hypocrite, cast out first the beam out of thine own eye, and then shalt thou see clearly to pull out the mote that is in thy brother's eye.  
你不見自己眼中有梁木，怎能對你弟兄說：容我去掉你眼中的刺呢？你這假冒為善的人！先去掉自己眼中的梁木，然後才能看得清楚，去掉你弟兄眼中的刺。

<sup>43</sup>For a good tree bringeth not forth corrupt fruit; neither doth a corrupt tree bring forth good fruit.  
因為，沒有好樹結壞果子，也沒有壞樹結好果子。

<sup>44</sup>For every tree is known by his own fruit. For of thorns men do not gather figs, nor of a bramble 荆棘 bush gather they grapes.  
凡樹木看果子，就可以認出他來。人不是從荆棘上摘無花果，也不是從蒺藜裡摘葡萄。

<sup>45</sup>A good man out of the good treasure of his heart bringeth forth that which is good; and an evil man out of the evil treasure of his heart bringeth forth that which is evil: for of the abundance of the heart his mouth speaketh.  
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；因為心裡所充滿的，口裡就說出來。

<sup>46</sup>And why call ye me, Lord, Lord, and do not the things which I say?  
你們為甚麼稱呼我主阿，主阿，卻不遵我的話行呢？

<sup>47</sup>Whosoever cometh to me, and heareth my sayings, and doeth them, I will shew you to whom he is like:  
凡到我這裡來，聽見我的話就去行的，我要告訴你們他像甚麼人：

<sup>48</sup>He is like a man which built an house, and digged deep, and laid the foundation on a rock: and when the flood arose, the stream beat vehemently upon that house, and could not shake it: for it was founded upon a rock.  
他像一個人蓋房子，深深的挖地，把根基安在磐石上；到發大水的時候，水沖那房子，房子總不能搖動，因為根基立在磐石上（有古卷：因為蓋造得好）。

<sup>49</sup>But he that heareth, and doeth not, is like a man that without a foundation built an house upon the earth; against which the stream did beat vehemently, and immediately it fell; and the ruin of that house was great.  
惟有聽見不去行的，就像一個人在土地上蓋房子，沒有根基；水一沖，隨即倒塌了，並且那房子壞的很大。

## Saturday: Luke 10:25-37

<sup>25</sup>And, behold, a certain lawyer stood up, and tempted him, saying, Master, what shall I do to inherit eternal life?

有一個律法師起來試探耶穌，說：夫子！我該作甚麼才可以承受永生？

<sup>26</sup>He said unto him, What is written in the law? how readest thou?

耶穌對他說：律法上寫的是甚麼？你念的是怎樣呢？

<sup>27</sup>And he answering said, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and thy neighbour as thyself.

他回答說：「你要盡心、盡性、盡力、盡意愛主——你的神；又要愛鄰舍如同自己。」

<sup>28</sup>And he said unto him, Thou hast answered right: this do, and thou shalt live.

耶穌說：「你回答的是；你這樣行，就必得永生。」

<sup>29</sup>But he, willing to justify himself, said unto Jesus, And who is my neighbour?

那人要顯明自己有理，就對耶穌說：誰是我的鄰舍呢？

<sup>30</sup>And Jesus answering said, A certain man went down from Jerusalem to Jericho, and fell among thieves, which stripped him of his raiment, and wounded him, and departed, leaving him half dead.

耶穌回答說：有一個人從耶路撒冷下耶利哥去，落在強盜手中。他們剝去他的衣裳，把他打個半死，就丟下他走了。

<sup>31</sup>And by chance there came down a certain priest that way: and when he saw him, he passed by on the other side.

偶然有一個祭司從這條路下來，看見他就從那邊過去了。

<sup>32</sup>And likewise a Levite, when he was at the place, came and looked on him, and passed by on the other side.

又有一個利未人來到這地方，看見他，也照樣從那邊過去了。

<sup>33</sup>But a certain Samaritan, as he journeyed, came where he was: and when he saw him, he had compassion on him,

惟有一個撒瑪利亞人行路來到那裡，看見他就動了慈心，

<sup>34</sup>And went to him, and bound up his wounds, pouring in oil and wine, and set him on his own beast, and brought him to an inn, and took care of him.

上前用油和酒倒在他的傷處，包裹好了，扶他騎上自己的牲口，帶到店裡去照應他。

<sup>35</sup>And on the morrow when he departed, he took out two pence, and gave them to the host, and said unto him, Take care of him; and whatsoever thou spendest more, when I come again, I will repay thee.

第二天拿出二錢銀子來，交給店主，說：你且照應他；此外所費用的，我回來必還你。

<sup>36</sup>Which now of these three, thinkest thou, was neighbour unto him that fell among the thieves?

你想，這三個人那一個是落在強盜手中的鄰舍呢？

<sup>37</sup>And he said, He that shewed mercy on him. Then said Jesus unto him, Go, and do thou likewise.

他說：是憐憫他的。耶穌說：你去照樣行罷。

## Sunday: Luke 1:68-79

<sup>68</sup>Blessed be the Lord God of Israel; for he hath visited and redeemed his people,  
主——以色列的神是應當稱頌的！因他眷顧他的百姓，為他們施行救贖，

<sup>69</sup>And hath raised up an horn of salvation for us in the house of his servant David;  
在他僕人大衛家中，為我們興起了拯救的角，

<sup>70</sup>As he spake by the mouth of his holy prophets, which have been since the world began:  
正如主藉著從創世以來聖先知的口所說的話，

<sup>71</sup>That we should be saved from our enemies, and from the hand of all that hate us;  
拯救我們脫離仇敵和一切恨我們之人的手，

<sup>72</sup>To perform the mercy promised to our fathers, and to remember his holy covenant;  
向我們列祖施憐憫，記念他的聖約——

<sup>73</sup>The oath which he sware to our father Abraham,  
就是他對我們祖宗亞伯拉罕所起的誓——

<sup>74</sup>That he would grant unto us, that we being delivered out of the hand of our enemies might serve him  
without fear,  
叫我們既從仇敵手中被救出來，

<sup>75</sup>In holiness and righteousness before him, all the days of our life.  
就可以終身在他面前，坦然無懼的用聖潔、公義事奉他。

<sup>76</sup>And thou, child, shalt be called the prophet of the Highest: for thou shalt go before the face of the Lord to  
prepare his ways;  
孩子阿！你要稱為至高者的先知；因為你要行在主的在前面，預備他的道路，

<sup>77</sup>To give knowledge of salvation unto his people by the remission of their sins,  
叫他的百姓因罪得赦，就知道救恩。

<sup>78</sup>Through the tender mercy of our God; whereby the dayspring from on high hath visited us,  
因我們神憐憫的心腸，叫清晨的日光從高天臨到我們，

<sup>79</sup>To give light to them that sit in darkness and in the shadow of death, to guide our feet into the way of peace.  
要照亮坐在黑暗中死蔭裡的人，把我們的腳引到平安的路上。