

A Move by Move and Event by Event Account of The Life of Christ

(Arranged chronologically)

#	The move of Jesus	Place	Matthew	Mark	Luke	John
16	Call of Matthew 召馬太 Calls Matthew – Palsied Man Let Through Roof – Matthew’s Feast	Capernaum 迦百農	9:1-17	2:1-22	5:17-39	

Section	CONTENTS	Page #
1	SCRIPTURE LISTING BY EVENTS	01-05
2	CONNECTION	06-07
3	DISCUSSION	07-16
4	MEDITATION	16-19
5	“FROM THE GREEK”	19
6	STUDY	20
7	REVIEW	21-23
8	MAP	24

SCRIPTURE LISTING BY EVENTS

Event	Matthew	Mark	Luke	John
1. Jesus Heals a Paralytic	9:1-8	2:1-12	5:17-26	
2. The Call of Matthew (Levi) & Matthew’s Feast	9:9-13	2:13-17	5:27-32	
3. The Question about Fasting	9:14-17	2:18-22	5:33-39	

1. Jesus Heals a Paralytic

Matthew 9:1-8	Mark 2:1-12	Luke 5:17-26
<p><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。</p> <p><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; <b>Son, be of good cheer; thy sins be forgiven thee.</b> 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> <p><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。</p> <p><sup>4</sup>And Jesus knowing their thoughts said, <b>Wherefore think ye evil in</b></p>	<p><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，</p> <p><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。</p> <p><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；</p> <p><sup>4</sup>And when they could not come nigh unto him for the press, they</p>	<p><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 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。</p> <p><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，</p> <p><sup>19</sup>And when they could not find by what way they might bring him in</p>

Matthew 9:1-8	Mark 2:1-12	Luke 5:17-26
<p><b>your hearts?</b> 耶穌知道他們的心意，就說：你們為甚麼心裡懷著惡念呢？</p> <p><b>5For whether is easier, to say, Thy sins be forgiven thee; or to say, Arise, and walk?</b> 或說：你的罪赦了，或說：你起來行走，那一樣容易呢？</p> <p><b>6But 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.</b> 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> <p><b>7And he arose, and departed to his house.</b> 那人就起來，回家去了。</p> <p><b>8But when the multitudes saw it, they marvelled, and glorified God, which had given such power unto men.</b> 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。</p>	<p>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。</p> <p><b>5When Jesus saw their faith, he said unto the sick of the palsy, Son, thy sins be forgiven thee.</b> 耶穌見他們的信心，就對癱子說：小子，你的罪赦了。</p> <p><b>6But there was certain of the scribes sitting there, and reasoning in their hearts,</b> 有幾個文士坐在那裡，心裡議論，說：</p> <p><b>7Why doth this man thus speak blasphemies? who can forgive sins but God only?</b> 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？</p> <p><b>8And 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?</b> 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？</p> <p><b>9Whether 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?</b> 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？</p> <p><b>10But that ye may know that the Son of man hath power on earth to forgive sins, (he saith to the sick of the palsy,)</b></p>	<p>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。</p> <p><b>20And when he saw their faith, he said unto him, Man, thy sins are forgiven thee.</b> 耶穌見他們的信心，就對癱子說：你的罪赦了。</p> <p><b>21And the scribes and the Pharisees began to reason, saying, Who is this which speaketh blasphemies? Who can forgive sins, but God alone?</b> 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？</p> <p><b>22But when Jesus perceived their thoughts, he answering said unto them, What reason ye in your hearts?</b> 耶穌知道他們所議論的，就說：你們心裡議論的是甚麼呢？</p> <p><b>23Whether is easier, to say, Thy sins be forgiven thee; or to say, Rise up and walk?</b> 或說你的罪赦了，或說你起來行走，那一樣容易呢？</p> <p><b>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.</b> 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！</p> <p><b>25And immediately he rose up</b></p>

Matthew 9:1-8	Mark 2:1-12	Luke 5:17-26
	<p>但要叫你們知道，人子在地上有赦罪的權柄。就對癱子說：</p> <p><b>11</b> I say unto thee, Arise, and take up thy bed, and go thy way into thine house.</p> <p>我吩咐你，起來！拿你的褥子回家去罷。</p> <p><b>12</b> 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.</p> <p>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！</p>	<p>before them, and took up that whereon he lay, and departed to his own house, glorifying God.</p> <p>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。</p> <p><b>26</b> And they were all amazed, and they glorified God, and were filled with fear, saying, We have seen strange things to day.</p> <p>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。</p>

**2. The Call of Matthew (Levi) & Matthew's Feast**

Matthew 9:9-13	Mark 2:13-17	Luke 5:27-32
<p><b>9</b> And as Jesus passed forth from thence, he saw a man, named Matthew, sitting at the receipt of custom: and he saith unto him, <b>Follow me.</b> And he arose, and followed him.</p> <p>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。</p> <p><b>10</b> 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.</p> <p>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。</p> <p><b>11</b> And when the Pharisees saw it, they said unto his disciples, Why eateth your Master with publicans and sinners?</p> <p>法利賽人看見，就對耶穌的</p>	<p><b>13</b> And he went forth again by the sea side; and all the multitude resorted unto him, and he taught them.</p> <p>耶穌又出到海邊去，眾人都就了他來，他便教訓他們。</p> <p><b>14</b> And as he passed by, he saw Levi the son of Alphaeus sitting at the receipt of custom, and said unto him, <b>Follow me.</b> And he arose and followed him.</p> <p>耶穌經過的時候，看見亞勒腓的兒子利未坐在稅關上，就對他說：你跟從我來。他就起來，跟從了耶穌。</p> <p><b>15</b> And it came to pass, that, as Jesus sat at meat in his house, many publicans and sinners sat also together with Jesus and his disciples: for there were many, and they followed him.</p> <p>耶穌在利未家裡坐席的時</p>	<p><b>27</b> And after these things he went forth, and saw a publican, named Levi, sitting at the receipt of custom: and he said unto him, <b>Follow me.</b></p> <p>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><b>28</b> And he left all, rose up, and followed him.</p> <p>他就撇下所有的，起來，跟從了耶穌。</p> <p><b>29</b> And 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.</p> <p>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。</p> <p><b>30</b> But their scribes and Pharisees</p>

Matthew 9:9-13	Mark 2:13-17	Luke 5:27-32
<p>門徒說：你們的先生為甚麼和稅吏並罪人一同吃飯呢？</p> <p><sup>12</sup>But when Jesus heard that, he said unto them, <b>They that be whole need not a physician, but they that are sick.</b></p> <p>耶穌聽見，就說：康健的人用不著醫生，有病的人才用得著。</p> <p><sup>13</sup><b>But go ye and learn what that meaneth (Hosea 6:6), I will have mercy, and not sacrifice: for I am not come to call the righteous, but sinners to repentance.</b></p> <p>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>	<p>候，有好些稅吏和罪人與耶穌並門徒一同坐席；因為這樣的人多，他們也跟隨耶穌。</p> <p><sup>16</sup>And when the scribes and Pharisees saw him eat with publicans and sinners, they said unto his disciples, How is it that he eateth and drinketh with publicans and sinners?</p> <p>法利賽人中的文士（有古卷：文士和法利賽人）看見耶穌和罪人並稅吏一同吃飯，就對他門徒說：他和稅吏並罪人一同吃喝麼？</p> <p><sup>17</sup>When Jesus heard it, he saith unto them, <b>They that are whole have no need of the physician, but they that are sick: I came not to call the righteous, but sinners to repentance.</b></p> <p>耶穌聽見，就對他們說：康健的人用不著醫生，有病的人才用得著。我來本不是召義人，乃是召罪人。</p>	<p>murmured against his disciples, saying, Why do ye eat and drink with publicans and sinners?</p> <p>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？</p> <p><sup>31</sup>And Jesus answering said unto them, <b>They that are whole need not a physician; but they that are sick.</b></p> <p>耶穌對他們說：無病的人用不著醫生；有病的人才用得著。</p> <p><sup>32</sup><b>I came not to call the righteous, but sinners to repentance.</b></p> <p>我來本不是召義人悔改，乃是召罪人悔改。</p>

### 3. The Question about Fasting

Matthew 9:14-17	Mark 2:18-22	Luke 5:33-39
<p><sup>14</sup>Then came to him the disciples of John, saying, Why do we and the Pharisees fast oft, but thy disciples fast not?</p> <p>那時，約翰的門徒來見耶穌，說：我們和法利賽人常常禁食，你的門徒倒不禁食，這是為甚麼呢？</p> <p><sup>15</sup>And Jesus said unto them, <b>Can the children of the bridechamber mourn, as long as the bridegroom is with them? but the days will come, when the bridegroom shall be taken from them, and then shall they fast.</b></p> <p>耶穌對他們說：新郎和陪伴之人同在的時候，陪伴之人豈能哀慟呢？但日子將到，</p>	<p><sup>18</sup>And the disciples of John and of the Pharisees used to fast: and they come and say unto him, Why do the disciples of John and of the Pharisees fast, but thy disciples fast not?</p> <p>當下，約翰的門徒和法利賽人禁食。他們來問耶穌說：約翰的門徒和法利賽人的門徒禁食，你的門徒倒不禁食，這是為甚麼呢？</p> <p><sup>19</sup>And Jesus said unto them, <b>Can the children of the bridechamber fast, while the bridegroom is with them? as long as they have the bridegroom with them, they cannot fast.</b></p>	<p><sup>33</sup>And 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?</p> <p>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。</p> <p><sup>34</sup>And he said unto them, <b>Can ye make the children of the bridechamber fast, while the bridegroom is with them?</b></p> <p>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？</p> <p><sup>35</sup><b>But the days will come, when the</b></p>

Matthew 9:14-17	Mark 2:18-22	Luke 5:33-39
<p>新郎要離開他們，那時候他們就要禁食。</p> <p><b>16 No man putteth a piece of new cloth unto an old garment, for that which is put in to fill it up taketh from the garment, and the rent is made worse.</b> 沒有人把新布補在舊衣服上；因為所補上的反帶壞了那衣服，破的就更大了。</p> <p><b>17 Neither do men put new wine into old bottles: else the bottles break, and the wine runneth out, and the bottles perish: but they put new wine into new bottles, and both are preserved.</b> 也沒有人把新酒裝在舊皮袋裡；若是這樣，皮袋就裂開了，酒漏出來，連皮袋也壞了。惟獨把新酒裝在新皮袋裡，兩樣就都保全了。</p>	<p>耶穌對他們說：新郎和陪伴之人同在的時候，陪伴之人豈能禁食呢？新郎還同在，他們不能禁食。</p> <p><b>20 But the days will come, when the bridegroom shall be taken away from them, and then shall they fast in those days.</b> 但日子將到，新郎要離開他們，那日他們就要禁食。</p> <p><b>21 No man also seweth a piece of new cloth on an old garment: else the new piece that filled it up taketh away from the old, and the rent is made worse.</b> 沒有人把新布縫在舊衣服上，恐怕所補上的新布帶壞了舊衣服，破的就更大了。</p> <p><b>22 And no man putteth new wine into old bottles: else the new wine doth burst the bottles, and the wine is spilled, and the bottles will be marred: but new wine must be put into new bottles.</b> 也沒有人把新酒裝在舊皮袋裡，恐怕酒把皮袋裂開，酒和皮袋就都壞了；惟把新酒裝在新皮袋裡。</p>	<p><b>bridegroom shall be taken away from them, and then shall they fast in those days.</b> 但日子將到，新郎要離開他們，那日他們就要禁食了。</p> <p><b>36 And 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.</b> 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。</p> <p><b>37 And no man putteth new wine into old bottles; else the new wine will burst the bottles, and be spilled, and the bottles shall perish.</b> 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。</p> <p><b>38 But new wine must be put into new bottles; and both are preserved.</b> 但新酒必須裝在新皮袋裡。</p> <p><b>39 No man also having drunk old wine straightway desireth new: for he saith, The old is better.</b> 沒有人喝了陳酒又想喝新的；他總說陳的好。</p>

# Bible Teaching 聖經教導

## CONNECTION

Jesus had been away from Capernaum for perhaps several weeks, on His preaching tour throughout the towns and villages of Galilee. Apparently He often had to escape from those who idolized Him as a healer, in order that He might give His time more to the preaching of His message, for, said He, "therefore came I forth." (Mk. 1:38)

*greater works than these*

Mark 1:38	And he said unto them, Let us go into the next towns, that I may preach there also: for therefore came I forth. 耶穌對他們說：我們可以往別處去，到鄰近的鄉村，我也好在那裡傳道，因為我是為這事出來的。
--------------	--

Upon returning to Capernaum, "His own city," (Mt. 9:1) as soon as it was known that He had arrived the crowds flocked to Him again, and He and His disciples mingled with them and He taught them many wonderful truths. One day when the house was filled to overflowing with people, a man with the palsy was let down through the roof to be healed. Because Jesus also forgave the man's sins, the Pharisees murmured against Him, saying that only God can forgive sins.

*"His own city"*

Matthew 9:1	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。
----------------	--

Jesus had with Him at least four disciples, perhaps five, including Philip, and at this time He called another—Matthew, or Levi, the son of Alphaeus, not only to be a disciple but an apostle, one of the Twelve. Being a publican, Matthew was a rich man and he gave a great feast for Jesus and His disciples, and invited many of the publicans and sinners. When the Pharisees saw it they criticized Jesus for eating with sinners, and this called forth His statements that they that are whole need not a physician, and that He had not come to the righteous, but to call sinners to repentance. A man cannot be "whole" with a sick soul even in a healthy body; or with a diseased body as the temple of the living God. (1 Cor. 3:16,17; 6:19; 2 Cor. 6:16)

*the temple of the living God*

1 Corinthians 3:16,17	1 Corinthians 6:19	2 Corinthians 6:16
<sup>16</sup> Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you? If any man defile the temple of God, him shall God destroy; for the temple of God is holy, which temple ye are. 豈不知你們是神的殿，神的靈住在你們裡頭麼？若有人毀壞神的殿，神必要毀壞那人；因為神的殿是聖的，這殿就是你們。	What? know ye not that your body is the temple of the Holy Ghost which is in you, which ye have of God, and ye are not your own? 豈不知你們的身子就是聖靈的殿麼？這聖靈是從神而來，住在你們裡頭的；並且你們不是自己的人；	And what agreement hath the temple of God with idols? for ye are the temple of the living God; as God hath said, I will dwell in them, and walk in them; and I will be their God, and they shall be my people. 神的殿和偶像有甚麼相同呢？因為我們是永生神的殿，就如神曾說：我要在他們中間居住，在他們中間來往；我要作他們的神；他們要作我的子民。

In answer to the questions that were raised Jesus took advantage of every opportunity to present His truth. The variety and scope of His ministry was gradually unfolding. In this lesson He healed a man, announced His power to forgive sins, called one of the apostles, taught lessons on righteousness, mercy, repentance, fasting, and the parable on putting new wine in old bottles, or a new patch on an old garment. He spoke of Himself as the bridegroom, who was in their midst for a time, but would soon be leaving them, and "then they should fast." (Mt. 9:15; Mk. 2:20; Lk. 5:35)

*"then they should fast"*

Matthew 9:15	Mark 2:20	Luke 5:35
<p>And Jesus said unto them, Can the children of the bridechamber mourn, as long as the bridegroom is with them? but the days will come, when the bridegroom shall be taken from them, and then shall they fast.</p> <p>耶穌對他們說：新郎和陪伴之人同在的時候，陪伴之人豈能哀慟呢？但日子將到，新郎要離開他們，那時候他們就要禁食。</p>	<p>But the days will come, when the bridegroom shall be taken away from them, and then shall they fast in those days.</p> <p>但日子將到，新郎要離開他們，那日他們就要禁食。</p>	<p>But the days will come, when the bridegroom shall be taken away from them, and then shall they fast in those days.</p> <p>但日子將到，新郎要離開他們，那日他們就要禁食了。</p>

## DISCUSSION

As soon as it was noised abroad that Jesus had returned home and was "in the house" (Mk. 2:1) (probably Peter's house or wherever He made His abode), the people thronged to Him again, until the house was filled and there was no room to receive any more, "even about the door." (Mk. 2:2) Doubtless both inside and outside of the door every available bit of standing room was occupied. Luke states that many of them sitting by were Pharisees and doctors of the law who had come from every town in Galilee and also from Jerusalem and Judea. The impact of His ministry was being felt throughout Palestine, and even these influential men had made their way to Capernaum to hear the Great Teacher. We read also that "the power of the Lord was present to heal." (Lk. 5:17) Whether the man with palsy was the first one healed or whether there had been others we do not know. It is probable that already many wonderful cures had taken place, but this one is specially mentioned because of the unusual circumstances and the exceptional faith of the four men who went to such lengths to get their sick friend to Jesus.

*"in the house"; "even about the door"*

<p>Mark 2:1-2</p>	<p><sup>1</sup>And again he entered into Capernaum after some days; and it was noised that he was in the house.</p> <p>過了些日子，耶穌又進了迦百農。人聽見他在房子裡，</p> <p><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.</p> <p>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。</p>
-------------------	---

*"the power of the Lord was present to heal"*

<p>Luke 5:17</p>	<p>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 the power of the Lord was present to heal them.</p>
------------------	--

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。

Although we have read previously that "all that were sick and diseased" (Mk. 1:32) had been brought to Jesus, and He healed them all, evidently others were being found who had not received the benefit of His ministry, perhaps because they were unable to get to Jesus or lived at some distance. For the man with the palsy it would have been an impossibility to come of his own accord, but fortunately he had four friends who were interested in him and were willing to carry him to the place where Jesus was.

*"all that were sick and diseased"*

Mark 1:32	And at even, when the sun did set, they brought unto him all that were diseased, and them that were possessed with devils. 天晚日落的時候，有人帶著一切害病的，和被鬼附的，來到耶穌跟前。
-----------	---

When they arrived at the house they were unable even to get inside the door with their burden; but they had taken great pains to get the man there and were not to be easily turned aside. We are not told whether the sick man had requested them to carry Him to Jesus or not. It maybe that he did not realize his opportunity and that it was entirely the faith of the four men which made them determine to get this poor creature into the presence of the Master. The fact that in this exceptional case Jesus said "Thy sins be forgiven thee," (Mt. 9:2; Mk. 2:5; Lk. 5:20) would suggest that the man had come to his pitiable condition as a result of his own sins, as is very often the case. Jesus unmistakably links sickness and sin together, (John 5:14) both in the cause and in the remedy, His great redemption; and no doubt in many cases today if the church were able to help poor suffering ones to a place of repentance, forgiveness, and cleansing from sin, their maladies would disappear also under the cleansing power of the blood of Jesus. Disease is an enemy; the enemy of peace, joy and service. Jesus came to put all enemies under our feet.

*"Thy sins be forgiven thee"*

Matthew 9:2	Mark 2:5	Luke 5:20
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。	When Jesus saw their faith, 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。	And 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。

*Jesus unmistakably links sickness and sin together*

John 5:14	Afterward Jesus findeth him in the temple, and said unto him, Behold, thou art made whole: sin no more, lest a worse thing come unto thee. 後來耶穌在殿裡遇見他，對他說：你已經痊愈了，不要再犯罪，恐怕你遭遇的更加利害。
-----------	---

Failing to gain entrance by the door, the four men climbed upon the housetop with the helpless man upon his bed, which was perhaps a roll of bedding or an improvised stretcher. We read that they "uncovered the roof and broke it up." (Mk. 2:4) Removing some of the outside tiling they broke through the inner roof of thatch or light wood, making an opening large enough to let the man down. Perhaps two of the men let themselves down first and the others handed the man down. Before the eyes of the astonished crowd and the dignified scribes and Pharisees, these men "took the floor" and deposited their patient immediately in



front of Jesus, where He sat teaching. Jesus took in the situation at a glance, and seeing their faith He said immediately "Son, thy sins are forgiven." Quite aware of the hostile attitude of the Pharisees present and the reasoning going on in their hearts, He knew just how to meet it. Jesus "knew all men," (Jn. 2:24) and no doubt His gaze penetrated into the depths of the man's sinful heart and His words recalled to him his great need. This was the first time our Lord had openly emphasized His power to forgive sins, and the Pharisees and scribes were furious that He should make such a claim. It is not recorded that they spoke their thoughts, but Jesus knew that in their hearts they were accusing Him of blasphemy, because God only can forgive sins. To them it was another "new doctrine" (Mk. 1:27), for they had not recognized His claims that He was the Messiah, and repudiated the thought that He was God.

*"uncovered the roof and broke it up"*

Mark 2:4	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。
----------	--

*"knew all men"*

John 2:24	But Jesus did not commit himself unto them, because he knew all men, 耶穌卻不將自己交託他們；因為他知道萬人，
-----------	--

*"new doctrine"*

Mark 1:27	And they were all amazed, insomuch that they questioned among themselves, saying, What thing is this? what new doctrine is this? for with authority commandeth he even the unclean spirits, and they do obey him. 眾人都驚訝，以致彼此對問說：這是甚麼事？是個新道理阿！他用權柄吩咐污鬼，連污鬼也聽從了他。
-----------	--

Jesus exposed their thoughts by asking, "Which is easier to say—Thy sins be forgiven, or Arise and walk," (Mt. 9:5; Mk. 2:9; Lk. 5:23) and then definitely stated that the Son of Man has power on earth to forgive sins, and proved it by telling the man to arise and walk. The word of forgiveness had already been spoken, and during those few moments the poor man heard enough to be able to add his faith to that of the four, and they were not disappointed. At the word of Jesus he immediately arose and "went forth before them all," (Mk. 2:12) carrying his roll of bedding. It was a complete transformation—a resurrection! The work of Christ is perfect. All those present were amazed and even the Pharisees were silenced. They "never saw it on this fashion" (Mk. 2:12) before. The man went away to his own house glorifying God. The people also glorified God and were filled with fear, saying "We have seen strange things today." (Lk. 5:26) The power of Jesus was manifest before their eyes and could not be denied, and the Pharisees feared the results.

Matthew 9:5-8	Mark 2:9-12	Luke 5:23-26
<p><sup>5</sup>For <u>whether is easier, to say, Thy sins be forgiven thee; or to say, Arise, and walk?</u> 或說：你的罪赦了，或說：你起來行走，那一樣容易呢？</p> <p><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</p>	<p><sup>9</sup><u>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?</u> 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？</p> <p><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,)</p>	<p><sup>23</sup><u>Whether is easier, to say, Thy sins be forgiven thee; or to say, Rise up and walk?</u> 或說你的罪赦了，或說你起來行走，那一樣容易呢？</p> <p><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</p>

Matthew 9:5-8	Mark 2:9-12	Luke 5:23-26
<p>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> <p><sup>7</sup>And he arose, and departed to his house. 那人就起來，回家去了。</p> <p><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。</p>	<p>但要叫你們知道，人子在地上有赦罪的權柄。就對癱子說：</p> <p><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。</p> <p><sup>12</sup>And immediately he arose, took up the bed, and <u>went forth before them all</u>; insomuch that they were all amazed, and glorified God, saying, We <u>never saw it on this fashion</u>. 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！</p>	<p>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！</p> <p><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。</p> <p><sup>26</sup>And they were all amazed, and they glorified God, and were filled with fear, saying, <u>We have seen strange things to day</u>. 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。</p>

Another sensation was brought about when Jesus called a new disciple to follow Him—Matthew, or Levi, a publican. He was an entirely different type of man from the other disciples that had been called up to this time. A publican was one of the most hated of the Jews, employed by the Roman government to collect taxes from his fellow Jews, and despised by them for it. He was probably an educated man, but with little interest in religious life. Undoubtedly He had heard Jesus speak many times and was impressed with the difference between His teaching and that of the Jewish leaders, who classed him with the sinners. Jesus had also observed him, and there may have been some preparatory work; but we know that he had been chosen to be one of the Twelve, and when Jesus found him at his desk in the customs house His approach was direct: the invitation went forth, "Follow Me," (Mt. 9:9; Mk. 2:14; Lk. 5:27) and Matthew left all to obey. We do not read of Matthew preaching, as Peter did, but he wrote the gospel that bears his name, which sets forth Jesus as the Messiah, King of Israel and Saviour of the world.

Matthew 9:9	Mark 2:14	Luke 5:27
<p>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。</p>	<p>And as he passed by, he saw Levi the son of Alphaeus sitting at the receipt of custom, and said unto him, Follow me. And he arose and followed him. 耶穌經過的時候，看見亞勒腓的兒子利未坐在稅關上，就對他說：你跟從我來。他就起來，跟從了耶穌。</p>	<p>And 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>

Matthew publicly testified and let it be known far and wide that he was giving up his old way of life and leaving all to follow Jesus. This meant much in his time and circumstances. In choosing Matthew Jesus gained

an audience with many of the same class. Given to exacting all that was possible in his business, Matthew had made himself rich and was therefore able to entertain extensively in his own home. To celebrate his new move he gave a great feast and invited to his house many of his friends among the publicans and sinners. It was given in honor of his new Master, and perhaps also a farewell to his former associates, in order that they might hear the message of our Lord.

The Pharisees took advantage of this opportunity to brand Jesus as a partner in crime with the publicans and sinners, because He ate and drank with them. They questioned the disciples as to why their Master kept such company. Jesus heard it and answered the question for them, saying, "They that are whole need not a physician, but they that are sick. I came not to call the righteous, but sinners to repentance." (Mt. 9:12-13; Mk. 2:17; Lk. 5:31-32) How adroitly敏捷的 and skillfully He always met their questions! Without hesitation He declared that it was the sinners He came to seek, and those who were sick and in need: not those who considered themselves righteous. For such He had no message. The Pharisees considered themselves righteous and full of wisdom, but He said to them, "Go and learn what My word means: I will have mercy and not sacrifice." (Mt. 9:13) They observed their forms and sacrifices but had no real knowledge of God and His mercy. The words of Jesus brought this home to them, and sent arrows of conviction to their hearts, but because they refused to repent they opposed Him. His word always uncovers our need, pierces through the crust of complacency驕傲自滿 and pretense, and shows the sinfulness of sham假冒. It is "sharper than any two edged sword . . . and a discerner of the thoughts and intents of the heart." (Heb. 4:12) It urges us one and all to the prayer of another publican: "God, be merciful to me a sinner." (Lk. 18:13)

Matthew 9:12-13	Mark 2:17	Luke 5:31-32
<p><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。</p> <p><sup>13</sup>But go ye and learn what that meaneth (Hosea 6:6), 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>	<p><sup>17</sup>When Jesus heard it, he saith unto them, They that are whole have no need of the physician, but they that are sick: I came not to call the righteous, but sinners to repentance. 耶穌聽見，就對他們說：康健的人用不著醫生，有病的人才用得著。我來本不是召義人，乃是召罪人。</p>	<p><sup>31</sup> 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。</p> <p><sup>32</sup> 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。</p>

*sharper than any twoedged sword*

<p>Hebrews 4:12</p>	<p>For the word of God is quick, and powerful, and sharper than any twoedged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discerner of the thoughts and intents of the heart. 神的道是活潑的，是有功效的，比一切兩刃的劍更快，甚至魂與靈，骨節與骨髓，都能刺入、剖開，連心中的思念和主意都能辨明。</p>
---------------------	---

<p>Luke 18:13</p>	<p>And 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！</p>
-----------------------	---

It is well known among Christian workers that the self-righteous man is much more difficult to reach than the acknowledged sinner or worlding. The first essential in salvation is a sense of need; conviction must first be produced. No one seeks a Saviour, who does not need saving. That was the purpose of the law—to produce conviction; it was a "schoolmaster to bring us to Christ." (Gal. 3:24)

schoolmaster to bring us to Christ

<p>Galatians 3:24</p>	<p>Wherefore the law was our schoolmaster to bring us unto Christ, that we might be justified by faith. 這樣，律法是我們訓蒙的師傅，引我們到基督那裡，使我們因信稱義。</p>
---------------------------	---

The next question was brought by some of the disciples of John the Baptist. They inquired, "Why do we and the Pharisees fast so often, and here are your disciples feasting and drinking?" (Mt. 9:14; Mk. 2:18; Lk 5:33) Jesus compared it to a wedding feast and Himself to the bridegroom. He said "While I am with them they cannot fast." (Mk. 2:19) It was a time of rejoicing and fellowship as long as they were together, but already He began to speak of the time when He should leave them, and then should they fast, "in those days." He called His own the "children of the bridechamber," the inner circle. John's disciples, like the Pharisees, belonged to the old dispensation, with John who *ushered* in the kingdom and announced the King; it was only when they became disciples of Jesus, through the new birth, that they entered the kingdom Jesus had come to inaugurate. "Those days" are now upon us, and we are to fast and pray and "wait for God's Son from heaven," (1 Thess. 1:10) but when the night is over and the day dawns our absent Bridegroom shall return, and then the days of fasting will be over forever.

Matthew 9:14-15	Mark 2:18-20	Luke 5:33-35
<p><sup>14</sup> Then came to him the disciples of John, saying, Why do we and the Pharisees fast oft, but thy disciples fast not? 那時，約翰的門徒來見耶穌，說：我們和法利賽人常常禁食，你的門徒倒不禁食，這是為甚麼呢？</p> <p><sup>15</sup> And Jesus said unto them, Can <u>the children of the bridechamber</u> mourn, as long as the bridegroom is with them? but the days will come, when the bridegroom shall be taken from them, and then shall they fast. 耶穌對他們說：新郎和陪伴之人同在的時候，陪伴之人豈能哀慟呢？但日子將到，新郎要離開他們，那時候他們就要禁食。</p>	<p><sup>18</sup> And the disciples of John and of the Pharisees used to fast: and they come and say unto him, Why do the disciples of John and of the Pharisees fast, but thy disciples fast not? 當下，約翰的門徒和法利賽人禁食。他們來問耶穌說：約翰的門徒和法利賽人的門徒禁食，你的門徒倒不禁食，這是為甚麼呢？</p> <p><sup>19</sup> And Jesus said unto them, Can <u>the children of the bridechamber</u> fast, while the bridegroom is with them? as long as they have the bridegroom with them, they cannot fast. 耶穌對他們說：新郎和陪伴之人同在的時候，陪伴之人豈能禁食呢？新郎還</p>	<p><sup>33</sup> And 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。</p> <p><sup>34</sup> And he said unto them, Can ye make <u>the children of the bridechamber</u> 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？</p> <p><sup>35</sup> But the days will come, when the bridegroom shall be taken away from them, and then shall</p>

Matthew 9:14-15	Mark 2:18-20	Luke 5:33-35
	同在，他們不能禁食。  <sup>20</sup> But the days will come, when the bridegroom shall be taken away from them, and then shall they fast in <u>those days</u> . 但日子將到，新郎要離開他們，那日他們就要禁食。	they fast in <u>those days</u> . 但日子將到，新郎要離開他們，那日他們就要禁食了。

*Wait for God's Son from heaven*

1 Thessalonians 1:10	And to wait for his Son from heaven, whom he raised from the dead, even Jesus, which delivered us from the wrath to come. 等候他兒子從天降臨，就是他從死裡復活的——那位救我們脫離將來忿怒的耶穌。
----------------------------	---

To make clear to them the revolutionary nature of His kingdom, Jesus taught them the parables of the garment and the bottles of wine. The new "agrees not with the old." (Lk. 5:36) The new "taketh from the old." (Mk. 2:21) His kingdom was something entirely new, conditioned alone upon the new birth through faith in Him (Jn. 3:35-36). It was not a "patch" upon the old religious forms they had before, and would not fit into the old "bottles" of Judaism. There was a new center, the Bridegroom who was in their midst. If an attempt was made to pour the new into the old religious forms, both would be marred. The "bottles would be marred" (Mk. 2:22) and the wine would be spilled. Matthew says "the bottles would perish." (Mt. 9:17; Lk. 5:37) But if new wine is put into new bottles, *both* are preserved.

*The Parables of the garment and the bottles of wine*

Matthew 9:16-17	Mark 2:21-22	Luke 5:36-38
<sup>16</sup> No man putteth a piece of new cloth unto an old garment, for that which is put in to fill it up taketh from the garment, and the rent is made worse. 沒有人把新布補在舊衣服上；因為所補上的反帶壞了那衣服，破的就更大了。  <sup>17</sup> Neither do men put new wine into old bottles: else the bottles break, and the wine runneth out, and <u>the bottles perish</u> : but they put new wine into new bottles, and both are preserved. 也沒有人把新酒裝在舊皮袋裡；若是這樣，皮袋就裂開，酒漏出來，連皮袋也壞了。惟獨把新酒裝在新皮袋裡，兩樣就都保全了。	<sup>21</sup> No man also seweth a piece of new cloth on an old garment: else the new piece that filled it up <u>taketh away from the old</u> , and the rent is made worse. 沒有人把新布縫在舊衣服上，恐怕所補上的新布帶壞了舊衣服，破的就更大了。  <sup>22</sup> And no man putteth new wine into old bottles: else the new wine doth burst the bottles, and the wine is spilled, and the <u>bottles will be marred</u> : but new wine must be put into new bottles. 也沒有人把新酒裝在舊皮袋裡，恐怕酒把皮袋裂開，酒和皮袋就都壞了；惟把新酒裝在新皮袋裡。	<sup>36</sup> And 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 <u>agreeth not with the old</u> . 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。  <sup>37</sup> And no man putteth new wine into old bottles; else the new wine will burst the bottles, and be spilled, and <u>the bottles shall perish</u> . 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。

Matthew 9:16-17	Mark 2:21-22	Luke 5:36-38
		<sup>38</sup> But new wine must be put into new bottles; and both are preserved. 但新酒必須裝在新皮袋裡。

*new birth through faith in Him*

John 3:35-36	<p><sup>35</sup>The Father loveth the Son, and hath given all things into his hand. 父愛子，已將萬有交在他手裡。</p> <p><sup>36</sup>He that believeth on the Son hath everlasting life: and he that believeth not the Son shall not see life; but the wrath of God abideth on him. 信子的人有永生；不信子的人得不著永生（原文作不得見永生），神的震怒常在他身上。」</p>
--------------	--

We have this truth set forth by the Apostle Paul in [2 Cor. 3:7-18](#): The old was glorious, but the new is "more glorious" ([vs. 8](#)) by reason of that "glory which excelleth," ([vs. 10](#)) and the two can never be one. God does not destroy the old: "the gifts and callings of God are without repentance" ([Rom. 11:29](#)); but the old is *fulfilled*, "done away" in Christ ([vs. 14](#)). The Jews could not understand this, for there was "a vail upon their hearts." ([vs. 15](#)) The kingdom is something entirely different and new. In Jesus Christ there is neither Jew nor Gentile, bond nor free, male or female ([1 Cor. 12;13](#); [Gal 3:28](#); [Col. 3:11](#)), but an entirely "new creation." ([2 Cor. 5:17](#); [Gal. 6:15](#)) Jesus said, "No man having drunk of old wine would *straightway* desire the new, for he *thinks* the old is better." ([Lk. 5:39](#)) That is only natural. But Jesus had come to teach them that the *new* was "better" ([Heb. 8:6](#)). The whole book of Hebrews sets forth how "much better" is that which has been brought to us through Christ. Take your concordance and search out the word "better" in Hebrews.

*Apostl Paul has this truth set forth*

1 Corinthians 3:7-18
<p><sup>7</sup> But if the ministration of death, written and engraven in stones, was glorious, so that the children of Israel could not stedfastly behold the face of Moses for the <b>glory</b> of his countenance; which <b>glory</b> was to be done away: 那用字刻在石頭上屬死的職事尚且有榮光，甚至以色列人因摩西面上的榮光，不能定睛看他的臉；這榮光原是漸漸退去的，</p> <p><sup>8</sup> How shall not the ministration of the spirit be rather glorious? 何況那屬靈的職事豈不更有榮光麼？</p> <p><sup>9</sup> For if the ministration of condemnation be <b>glory</b>, much more doth the ministration of righteousness exceed in <b>glory</b>. 若是定罪的職事有榮光，那稱義的職事榮光就越發大了。</p> <p><sup>10</sup> For even that which was made glorious had no <b>glory</b> in this respect, by reason of the <b>glory</b> that excelleth. 那從前有榮光的，因這極大的榮光就算不得有榮光了；</p> <p><sup>11</sup> For if that which is done away was glorious, much more that which remaineth is glorious. 若那廢掉的有榮光，這長存的就更有榮光了。</p> <p><sup>12</sup> Seeing then that we have such hope, we use great plainness of speech: 我們既有這樣的盼望，就大膽講說，</p>

1 Corinthians 3:7-18

<sup>13</sup> And not as Moses, which put a veil over his face, that the children of Israel could not stedfastly look to the end of that which is abolished:

不像摩西將帕子蒙在臉上，叫以色列人不能定睛看到那將廢者的結局。

<sup>14</sup> But their minds were blinded: for until this day remaineth the same vail untaken away in the reading of the old testament; which vail is done away in Christ.

但他們的心地剛硬，直到今日誦讀舊約的時候，這帕子還沒有揭去。這帕子在基督裡已經廢去了。

<sup>15</sup> But even unto this day, when Moses is read, the vail is upon their heart.

然而直到今日，每逢誦讀摩西書的時候，帕子還在他們心上。

<sup>16</sup> Nevertheless when it shall turn to the Lord, the vail shall be taken away.

但他們的心幾時歸向主，帕子就幾時除去了。

<sup>17</sup> Now the Lord is that Spirit: and where the Spirit of the Lord is, there is liberty.

主就是那靈；主的靈在那裡，那裡就得以自由。

<sup>18</sup> But we all, with open face beholding as in a glass the **glory** of the Lord, are changed into the same image from **glory** to **glory**, even as by the Spirit of the Lord.

我們眾人既然敞著臉得以看見主的榮光，好像從鏡子裡返照，就變成主的形狀，榮上加榮，如同從主的靈變成的。

*without repentance*

Romans 11:29 For the gifts and calling of God are without repentance.

因為神的恩賜和選召是沒有後悔的。

*In Jesus Christ there is neither Jew nor Gentile, bond nor free, male or female..*

1 Corinthians 12:13	Galatians 3:28	Colossians 3:11
<p>For by one Spirit are we all baptized into one body, whether we be <u>Jews or Gentiles</u>, whether we be <u>bond or free</u>; and have been all made to drink into one Spirit.</p> <p>我們不拘是猶太人，是希利尼人，是為奴的，是自主的，都從一位聖靈受洗，成了一個身體，飲於一位聖靈。</p>	<p>There is neither <u>Jew nor Greek</u>, there is neither <u>bond nor free</u>, there is neither <u>male nor female</u>: for ye are all one in Christ Jesus.</p> <p>並不分猶太人、希利尼人，自主的、為奴的，或男或女，因為你們在基督耶穌裡都成為一了。</p>	<p>Where there is neither <u>Greek nor Jew</u>, circumcision nor uncircumcision, Barbarian, Scythian, <u>bond nor free</u>: but Christ is all, and in all.</p> <p>在此並不分希利尼人、猶太人，受割禮的、未受割禮的，化外人，西古提人，為奴的、自主的，惟有基督是包括一切，又住在各人之內。</p>

*New Creation*

2 Corinthians 5:17	Galatians 6:15
<p>Therefore if any man be in Christ, he is a new creature (<i>or creation</i>): old things are passed away; behold, all things are become new.</p> <p>若有人在基督裡，他就是新造的人，舊事已過，都變成新的了。</p>	<p>For in Christ Jesus neither circumcision availeth any thing, nor uncircumcision, but a new creature (<i>or creation</i>).</p> <p>受割禮不受割禮都無關緊要，要緊的就是作新造的人。</p>

...He thinks the old is better...

Luke 5:39	No man also having drunk old wine straightway 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。
--------------	--

"better"

Hebrews 8:6	But now hath he obtained a more excellent ministry, by how much also he is the mediator of a better covenant, which was established upon better promises. 如今耶穌所得的職任是更美的，正如他作更美之約的中保；這約原是憑更美之應許立的。
----------------	--

It is the same with the individual experience of the new birth. God does not put His new wine of eternal life into the old life of sin. He does not patch up the old garment, the "filthy rags" ([Isa. 64:6](#)) of the old life. It must be a whole new garment. We must "put off the old" ([Col. 3:9](#)) and "put on the new" ([Col. 3:10](#)) which is "created in Christ Jesus unto good works." ([Eph. 2:10](#)) "If any man be in Christ he *is a new creation.*" (2 Cor. 5:17) The old life must die; it is *a new birth*, and every man "thinks the old is better," until he tastes of the "new wine" of the Spirit: "tastes and sees that the Lord is good." ([Ps. 34:8](#))

"filthy rags"

Isaiah 64:6	But we are all as an unclean thing, and all our righteousnesses are as filthy rags; and we all do fade as a leaf; and our iniquities, like the wind, have taken us away. 我們都像不潔淨的人；所有的義都像污穢的衣服。我們都像葉子漸漸枯乾；我們的罪孽好像風把我們吹去。
----------------	---

"put off the old"; "put on the new"

Colossians 3:9-10	<sup>9</sup> Lie not one to another, seeing that ye have put off the old man with his deeds; 不要彼此說謊；因你們已經脫去舊人和舊人的行為，  <sup>10</sup> And have put on the new man, which is renewed in knowledge after the image of him that created him: 穿上了新人。這新人在知識上漸漸更新，正如造他主的形像。
----------------------	---

Created in Christ Jesus to do good work

Ephesians 2:10	For we are his workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them. 我們原是他的工作，在基督耶穌裡造成的，為要叫我們行善，就是神所預備叫我們行的。
-------------------	---

"tastes and see that the Lord is good"

Psalms 34:8	O taste and see that the LORD is good: blessed is the man that trusteth in him. 你們要嘗嘗主恩的滋味，便知道他是美善；投靠他的人有福了！
----------------	---

## MEDITATION

"They sought means to bring him in and to lay him before Jesus." ([Lk. 5:18](#)) The palsied man was made whole through the faith and determination of others. There is always a way to get men to the Lord if we are willing to be used of Him. He needs our assistance in His work of saving men. He said "Go ye, and make disciples of all nations." ([Mt. 28:19](#)) Many a man or woman is left in despair because there is no man willing to "care for his soul," and to "seek means" to bring him to Jesus, to help him find the cause of his problem. The world is full of such hardness toward our fellowmen, and even our fellow Christians. "Passing by on the other side" ([Lk. 10:31-32](#)) is habitual with most of us. Instead of forming a band of "four" to get around a needy one and fortify him with faith, and help him to untangle the things that keep him from getting to Jesus, to victory.



..to lay him before Jesus

Luke 5:18	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，
--------------	--

"Go ye and make disciples of all nations"

Matthew 28:19	Go ye therefore, and teach all nations (or make disciples of all nations), baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: 所以，你們要去，使萬民作我的門徒，奉父、子、聖靈的名給他們施洗（或作：給他們施洗，歸於父、子、聖靈的名）。
------------------	--

"Passing by on the other side"

Luke 10:31-32	<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。
------------------	--

Jesus "ate with publicans and sinners." (Mt. 9:11; Mk. 2:16; Lk. 5:30) His gospel is inclusive: it is not only for the poor and the lowly, as the shepherds and the fishermen; not only for the rich and the upright, as the wise men and Nicodemus; the outcast, the beggar, the leper, the socially ostracized放逐, the intellectual, the educated, ruler or slave, rich or poor, are welcome. "If any man will open the door I will come in and drink with him." (Rev. 3:20) Each of us can say "He included me." (Hymn- by Johnson Oatman)

Jesus "ate with publicans and sinners"

Matthew 9:11	Mark 2:16	Luke 5:30
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？	And when the scribes and Pharisees saw him eat with publicans and sinners, they said unto his disciples, How is it that he eateth and drinketh with publicans and sinners? 法利賽人中的文士(有古卷：文士和法利賽人)看見耶穌和罪人並稅吏一同吃飯，就對他門徒說：他和稅吏並罪人一同吃喝麼？	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？

"If any man will open the door..."

Revelation 3:20	Behold, I stand at the door, and knock: if any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me. 看哪，我站在門外叩門，若有聽見我聲音就開門的，我要進到他那裡去，我與他他與我一同坐席。
--------------------	---

"New wine must be put into new bottles." (Mt. 9:17; Mk. 2:22; Lk. 5:38) Anything as fresh and new as an experience of faith in Christ which brings eternal life, cannot be forced into some previously set form. It is something new and vital, entirely different. It is a new wine created especially for the wedding feast with our divine Bridegroom.

*"New wine must be put into new bottles"*

<p><b>Matthew 9:17</b></p> <p>Neither do men put new wine into old bottles: else the bottles break, and the wine runneth out, and the bottles perish: but they put new wine into new bottles, and both are preserved.</p> <p>也沒有人把新酒裝在舊皮袋裡；若是這樣，皮袋就裂開，酒漏出來，連皮袋也壞了。惟獨把新酒裝在新皮袋裡，兩樣就都保全了。</p>	<p><b>Mark 2:22</b></p> <p>And no man putteth new wine into old bottles: else the new wine doth burst the bottles, and the wine is spilled, and the bottles will be marred: but new wine must be put into new bottles.</p> <p>也沒有人把新酒裝在舊皮袋裡，恐怕酒把皮袋裂開，酒和皮袋就都壞了；惟把新酒裝在新皮袋裡。</p>	<p><b>Luke 5:38</b></p> <p>But new wine must be put into new bottles; and both are preserved.</p> <p>但新酒必須裝在新皮袋裡。</p>
--	---	---

Perpetual youthfulness of spirit marks the soul reborn into the kingdom by the regenerating power of the Holy Spirit. (Mt. 19:28; Titus 3:5) A man over seventy said, "I am not old, I have just been born again." Jesus brought this glorious message to man: new wine in new bottles.

*regenerating power*

<p><b>Matthew 19:28</b></p> <p>And Jesus said unto them, Verily I say unto you, That ye which have followed me, in the regeneration when the Son of man shall sit in the throne of his glory, ye also shall sit upon twelve thrones, judging the twelve tribes of Israel.</p> <p>耶穌說：我實在告訴你們，你們這跟從我的人，到復興的時候，人子坐在他榮耀的寶座上，你們也要坐在十二個寶座上，審判以色列十二個支派。</p>	<p><b>Titus 3:5</b></p> <p>Not by works of righteousness which we have done, but according to his mercy he saved us, by the washing of regeneration, and renewing of the Holy Ghost;</p> <p>他便救了我們；並不是因我們自己所行的義，乃是照他的憐憫，藉著重生的洗和聖靈的更新。</p>
---	---

Jesus was always happy to find people who would climb over all barriers to get to Him. It is all too easy to give up if things do not go well when we seek God for something. We think He is not interested or that we are not good enough; **but by surmounting 克服 the obstacles of our doubts we grow strong in faith.** A cry of "Lord, help!" (Mt. 15:25; Mk. 9:24) will always bring Him right to your side. He is very near and waiting to help, as you **persevere** in pushing through whatever would prevent your touching the hem of His garment. (Mt. 9:20; Mk. 5:27; Lk. 8:44)

*"Lord, help!"*

<p><b>Matthew 15:25</b></p> <p>Then came she and worshipped him, saying, Lord, help me.</p> <p>那婦人來拜他，說：主阿，幫助我！</p>	<p><b>Mark 9:24</b></p> <p>And straightway the father of the child cried out, and said with tears, Lord, I believe; help thou mine unbelief.</p> <p>孩子的父親立時喊著說（有古卷：立時流淚的喊著說）：我信！但我信不足，求主幫助。</p>
---	---

*touching the hem of His garment*

<p><b>Matthew 9:20</b></p> <p>And, behold, a woman, which was diseased with an issue of blood twelve years, came behind him,</p>	<p><b>Mark 5:27</b></p> <p>When she had heard of Jesus, came in the press behind, and touched his garment.</p>	<p><b>Luke 8:44</b></p> <p>Came behind him, and touched the border of his garment: and immediately her issue of blood</p>
--	--	---

Matthew 9:20	Mark 5:27	Luke 8:44
<p>and touched the hem of his garment:</p> <p>有一個女人，患了十二年的血漏，來到耶穌背後，摸他的衣裳縫子；</p>	<p>他聽見耶穌的事，就從後頭來，雜在眾人中間，摸耶穌的衣裳，</p>	<p>stanchd.</p> <p>他來到耶穌背後，摸他的衣裳縫子，血漏立刻就止住了。</p>

**FROM THE GREEK:** the imperative "Follow me," spoken to Matthew, is in the present tense, showing that the following was to be kept up with never a let down: "Keep following Me."

## STUDY

What was the primary purpose of Jesus—to preach or to heal? Do you think others were healed before the palsied man was brought? Why do you think no effort was made to clear the way to the door of the house, or to let the palsied man in? Is there any other instance in which Jesus forgave a man's sins before He healed him? Do you think the man himself had faith? Does Jesus forgive sin before one asks forgiveness?

Does it appear that the Pharisees thought Matthew had improved his condition when he gave up his position to follow Jesus? What was the difference between Jesus' estimate of a sinner and theirs? Do you think the Pharisees realized that Jesus knew the condition of their hearts? Did they enlist John's disciples to help in their efforts to retard the progress of Jesus, by bringing up the matter of fasting? Were these some of John's disciples who had not taken up with Jesus? What is the real purpose of fasting today? Is it generally practiced? Is there any value in simply abstaining from food? What is fasting a symbol of? Did Jesus mean that we are to mourn and be sad while He is away? Was Jesus inferring that the Jews could not receive the "new wine" of the kingdom? Is there something good in every man which God can patch up and make into a new garment"? What does His Word say about the "old man" ([Rom. 6:6](#))?

*"old man"*

Romans 6:6	Knowing this, that our old man is crucified with him, that the body of sin might be destroyed, that henceforth we should not serve sin. 因為知道我們的舊人和他同釘十字架，使罪身滅絕，叫我們不再作罪的奴僕；
---------------	---

## REVIEW

Questions	Answers
1. Where was Jesus ministering in this lesson?	Capernaum
2. Where had He been?	He was on a preaching tour throughout the towns and villages of Galilee
3. How long was He gone?	Several weeks
4. Did He heal as well as preach?	Yes
5. When He returned home did the crowds still seek Him?	Yes
6. Where did the people gather to hear Him?	In a house
7. Who were some of those who sat listening to the preaching?	Pharisees and doctors of the law
8. What unusual interruption took place?	A man with palsy was let down through the roof to be healed
9. What was the nature of the man's disease?	He was paralyzed
10. Who brought him to Jesus?	Four of his friends
11. How did they gain Jesus' immediate attention?	The sick man on his mat was lowered down from the roof right in front of Jesus
12. What did Jesus say to him?	<i>"Son, thy sins be forgiven thee."</i>
13. Was this for the benefit of the others listening, as well as for the man?	Yes. Jesus announced His power to forgive sins.
14. Do you think the man was a great sinner, and ill because of his sins?	Yes
15. Did he immediately arise?	Yes
16. Why did the Pharisees criticize Jesus for forgiving sins?	They said only God can forgive sins
17. What did He say when he healed the man?	<i>"Arise, take up thy bed, and go unto thine house."</i>
18. What was the result?	He immediately rose up and took up the bed, and departed to his own house, glorifying God.
19. Was the man still weak or was he strong?	He is strong
20. Did he return thanks to Jesus?	Yes, Luke said that he glorified God.
21. Did the people acknowledge the miracle?	Yes
22. What was their reaction?	They were all amazed and marvelled, and glorified God.

Questions	Answers
23. Why were they afraid?	They thought that they have seen strange things
24. How many disciples were with Jesus?	Four or Five
25. Who was the new disciple called?	Matthew
26. Was he to be one of the Twelve?	Yes
27. What were his two names?	Matthew and Levi
28. What was his father's name?	Alphaeus
29. What was his business?	He is a publican (or tax collector)
30. Was he a poor man?	No
31. Why was he called a sinner?	He was employed by the Roman government to collect taxes from his fellow Jews
32. What was his response to Jesus' call?	He immediately left all and follow Jesus
33. How did he celebrate?	He gave a great feast for Jesus and His disciples
34. Was this a public testimony?	Yes
35. Who were the guests at the feast?	Many of the publicans and sinners
36. What did the Pharisees use as an excuse for criticism on this occasion?	Jesus ate and drank with the publicans and sinners.
37. To whom did they put the question?	Jesus' disciples
38. Who answered?	Jesus Himself
39. What was the answer?	<i>"They that are whole need not a physician, but they that are sick. I came not to call the righteous, but sinners to repentance."</i>
40. What did Jesus mean?	Jesus came to seek the sinners: not those who considered themselves righteous.
41. Were the Pharisees righteous?	No.
42. Why did they fast?	They fast to show people how religious they are.
43. Why did Jesus' disciples not fast?	For Jesus (the bridegroom) is with them and it is a time of fellowship and rejoicing.
44. Did Jesus tell them to do so?	Yes
45. Who was the bridegroom mentioned?	Jesus Himself

Questions	Answers
46. Was He going to leave them?	Yes
47. What was the difference between John's disciples and Jesus' disciples?	Through the new birth, Jesus' disciples enter into the Kingdom of God.
48. What is the meaning of the old and new bottles?	The old bottles represent the old religious forms.
49. What is the meaning in the individual life?	God does not put His new wine of eternal life into the old life of sin. Our old life must die.
50. Did Jesus say that one should immediately appreciate the new way of life?	When one tastes the new wine of the eternal life, he will appreciate it.
51. What does God's word say about the garments of our own righteousness?	Like the filthy rags

MOVE 16

CAPERNAUM

SPRING, 28 A.D.

Capernaum  
Heals Palsied Man.  
Calls Matthew.

MEDITERRANEAN SEA

JORDAN RIVER

DEAD SEA

WILDERNESS OF GALILEE

J.E. HOLLEY

