

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
18	Heals Withered Hand 治好枯乾了一隻手的人 Disciples Pluck Corn – Heals Withered Hand	Capernaum 迦百農	12:1-21	2:23-3:6	6:1-11	

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SCRIPTURE LISTING

Matthew 12:1-21	Mark 2:23-3:6	Luke 6:1-11
<p>¹At that time Jesus went on the sabbath day through the corn; and his disciples were an hungred, and began to pluck the ears of corn and to eat. 那時，耶穌在安息日從麥地經過。他的門徒餓了，就掐起麥穗來吃。</p> <p>²But when the Pharisees saw it, they said unto him, Behold, thy disciples do that which is not lawful to do upon the sabbath day. 法利賽人看見，就對耶穌說：看哪，你的門徒作安息日不可作的事了！</p> <p>³But he said unto them, Have ye not read what David did, when he was an hungred, and they that were with him; 耶穌對他們說：經上記著大衛和跟從他的人飢餓之時所作的事，你們沒有念過麼？</p> <p>⁴How he entered into the house of God, and did eat the shewbread, which was not lawful for him to eat, neither for them which were with</p>	<p>^{2:23}And it came to pass, that he went through the corn fields on the sabbath day; and his disciples began, as they went, to pluck the ears of corn. 耶穌當安息日從麥地經過。他門徒行路的時候，掐了麥穗。</p> <p>²⁴And the Pharisees said unto him, Behold, why do they on the sabbath day that which is not lawful? 法利賽人對耶穌說：看哪，他們在安息日為甚麼做不可做的事呢？</p> <p>²⁵And he said unto them, Have ye never read what David did, when he had need, and was an hungred, he, and they that were with him? 耶穌對他們說：經上記著大衛和跟從他的人缺乏飢餓之時所作的事，你們沒有念過麼？</p> <p>²⁶How he went into the house of God in the days of Abiathar the high priest, and did eat the shewbread, which is not lawful to eat but for the priests, and gave also to them</p>	<p>¹And it came to pass on the second sabbath after the first, that he went through the corn fields; and his disciples plucked the ears of corn, and did eat, rubbing them in their hands. 有一個安息日，耶穌從麥地經過。他的門徒掐了麥穗，用手搓著吃。</p> <p>²And certain of the Pharisees said unto them, Why do ye that which is not lawful to do on the sabbath days? 有幾個法利賽人說：你們為甚麼作安息日不可作的事呢？</p> <p>³And Jesus answering them said, Have ye not read so much as this, what David did, when himself was an hungred, and they which 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，連這個你們也沒有念過麼？</p> <p>⁴How he went into the house of God, and did take and eat the</p>

Matthew 12:1-21	Mark 2:23-3:6	Luke 6:1-11
<p>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>⁵Or have ye not read in the law, how that on the sabbath days the priests in the temple profane the sabbath, and are blameless? 再者，律法上所記的，當安息日，祭司在殿裡犯了安息日還是沒有罪，你們沒有念過麼？</p> <p>⁶But I say unto you, That in this place is one greater than the temple. 但我告訴你們，在這裡有一人比殿更大。</p> <p>⁷But if ye had known what this meaneth, I will have mercy, and not sacrifice (Hosea 6:6), 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。</p> <p>⁸For the Son of man is Lord even of the sabbath day. 因為人子是安息日的主。</p> <p>⁹And 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>¹⁰And, behold, there was a man which had his hand withered. And they asked him, saying, Is it lawful to heal on the sabbath days? that they might accuse him. 那裡有一個人枯乾了一隻手。有人問耶穌說：安息日治病可以不可以？意思是要控告他。</p>	<p>which were with him? 他當亞比亞他作大祭司的時候，怎麼進了神的殿，吃了陳設餅，又給跟從他的人吃。這餅除了祭司以外，人都不可吃。</p> <p>²⁷And he said unto them, The sabbath was made for man, and not man for the sabbath: 又對他們說：安息日是為人設立的，人不是為安息日設立的。</p> <p>²⁸Therefore the Son of man is Lord also of the sabbath. 所以，人子也是安息日的主。</p> <p>^{3:1}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>²And 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>³And 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>⁴And 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>⁵And when he had looked round about on them with anger, being grieved for the hardness of their hearts, he saith unto the man,</p>	<p>shewbread, and gave also to them that were with him; which it is not lawful to eat but for the priests alone? 他怎麼進了神的殿，拿陳設餅吃，又給跟從的人吃？這餅除了祭司以外，別人都不吃。</p> <p>⁵And he said unto them, That the Son of man is Lord also of the sabbath. 又對他們說：人子是安息日的主。</p> <p>⁶And 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>⁷And 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>⁸But 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>⁹Then 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</p>

Matthew 12:1-21	Mark 2:23-3:6	Luke 6:1-11
<p>¹¹And he said unto them, What man shall there be among you, that shall have one sheep, and if it fall into a pit on the sabbath day, will he not lay hold on it, and lift it out? 耶穌說：你們中間誰有一隻羊，當安息日掉在坑裡，不把他抓住，拉上來呢？</p> <p>¹²How much then is a man better than a sheep? Wherefore it is lawful to do well on the sabbath days. 人比羊何等貴重呢！所以，在安息日作善事是可以的。</p> <p>¹³Then saith he to the man, Stretch forth thine hand. And he stretched it forth; and it was restored whole, like as the other. 於是對那人說：伸出手來！他把手一伸，手就復了原，和那隻手一樣。</p> <p>¹⁴Then the Pharisees went out, and held a council against him, how they might destroy him. 法利賽人出去，商議怎樣可以除滅耶穌。</p> <p>¹⁵But when Jesus knew it, he withdrew himself from thence: and great multitudes followed him, and he healed them all; 耶穌知道了，就離開那裡，有許多人跟著他。他把其中有病的人都治好了；</p> <p>¹⁶And charged them that they should not make him known: 又囑咐他們，不要給他傳名。</p> <p>¹⁷That it might be fulfilled which was spoken by Esaias the prophet, saying, <i>(Isaiah 42:1-4)</i> 這是要應驗先知以賽亞的話，說：</p>	<p>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！他把手一伸，手就復了原。</p> <p>⁶And 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>命，那樣是可以的呢？</p> <p>¹⁰And looking round about upon them all, he said unto the man, “Stretch forth thy hand.” 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>¹¹And 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>

Matthew 12:1-21	Mark 2:23-3:6	Luke 6:1-11
<p>18 Behold my servant, whom I have chosen; my beloved, in whom my soul is well pleased: I will put my spirit upon him, and he shall shew judgment to the Gentiles. 看哪！我的僕人，我所揀選，所親愛，心裡所喜悅的，我要將我的靈賜給他；他必將公理傳給外邦。</p> <p>19 He shall not strive, nor cry; neither shall any man hear his voice in the streets. 他不爭競，不喧嚷；街上也沒有人聽見他的聲音。</p> <p>20 A bruised reed shall he not break, and smoking flax shall he not quench, till he send forth judgment unto victory. 壓傷的蘆葦，他不折斷；將殘的燈火，他不吹滅；等他施行公理，叫公理得勝。</p> <p>21 And in his name shall the Gentiles trust. 外邦人都要仰望他的名。</p>		

List of Old Testament Quotations

<p>Matthew 12:7</p> <p>But if ye had known what this meaneth, I will have mercy, and not sacrifice, ye would not have condemned the guiltless.</p> <p>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。</p>	<p>Hosea 6:6</p> <p>For I desired mercy, and not sacrifice; and the knowledge of God more than burnt offerings.</p> <p>我喜愛良善（或譯：憐恤），不喜愛祭祀；喜愛認識神，勝於燔祭。</p>
<p>Matthew 12:18-21</p> <p>¹⁸ Behold my servant, whom I have chosen; my beloved, in whom my soul is well pleased: I will put my spirit upon him, and he shall shew judgment to the Gentiles.</p> <p>看哪！我的僕人，我所揀選，所親愛，心裡所喜悅的，我要將我的靈賜給他；他必將公理傳給外邦。</p> <p>¹⁹ He shall not strive, nor cry; neither shall any man hear his voice in the streets.</p> <p>他不爭競，不喧嚷；街上也沒有人聽見他的聲音。</p> <p>²⁰ A bruised reed shall he not break, and smoking flax shall he not quench, till he send forth judgment unto victory.</p> <p>壓傷的蘆葦，他不折斷；將殘的燈火，他不吹滅；等他施行公理，叫公理得勝。</p> <p>²¹ And in his name shall the Gentiles trust.</p> <p>外邦人都要仰望他的名。</p>	<p>Isaiah 42:1-4</p> <p>¹ Behold my servant, whom I uphold; mine elect, in whom my soul delighteth; I have put my spirit upon him: he shall bring forth judgment to the Gentiles.</p> <p>看哪，我的僕人——我所扶持所揀選、心裡所喜悅的！我已將我的靈賜給他；他必將公理傳給外邦。</p> <p>² He shall not cry, nor lift up, nor cause his voice to be heard in the street.</p> <p>他不喧嚷，不揚聲，也不使街上聽見他的聲音。</p> <p>³ A bruised reed shall he not break, and the smoking flax shall he not quench: he shall bring forth judgment unto truth.</p> <p>壓傷的蘆葦，他不折斷；將殘的燈火，他不吹滅。他憑真實將公理傳開。</p> <p>⁴ He shall not fail nor be discouraged, till he have set judgment in the earth: and the isles shall wait for his law.</p> <p>他不灰心，也不喪膽，直到他在地上設立公理；海島都等候他的訓誨。</p>

Bible Teaching 聖經教導

CONNECTION

We may think of this move as immediately following the visit to the Pool of Bethesda. It was perhaps the following sabbath when Jesus and His disciples passed through the grain field on their return journey from Jerusalem. The field was probably near Capernaum, for on the next Sabbath He was in the synagogue, as was His custom, and there healed the man with a withered hand.

The opposition against Jesus had been gradually increasing ever since the first outburst^{爆發} in the synagogue at Nazareth. After the great day of healing in Capernaum, soon after He had called the four disciples, there was an attitude of bewilderment among the scribes and Pharisees concerning the unprecedented^{沒有前例的} events which had occurred, and not a voice was raised against Him and His miracles. When the man was let down through the roof, Jesus was bitterly criticised because He forgave the man's sins as well as healed his body. This attitude increased when He ate with a great crowd of publicans and sinners in the home of Matthew, His new disciple. At Bethesda when He healed the impotent^{無力的} man on the sabbath day the leaders of the Jews openly broke with Him and began to plot to destroy Him. However, they feared the people and evidently felt they should accumulate more evidence against Him before carrying out their designs. Since the laws connected with the Sabbath were clearly defined and there was no question as to the penalty that should be meted^{給予} out for any infringement^{違反}, it seems they had decided upon that as an easy method of trapping Him.

It is interesting to note that in every incident, almost without exception, there were always Pharisees present to spy upon Him and report each case of law breaking. When He passed through the grain field, although it must have been in the open country outside the town, the Pharisees were there to see it, apparently for the sole purpose of gaining further evidence against Him, and on the following sabbath in the synagogue in Capernaum they doubtless had "planted" in the audience the man with the withered hand, with the same object in view.

From the beginning of their efforts to condemn Him as a sabbath breaker, Jesus appears to have sensed their evil intentions and openly denounced them, declaring that the sabbath was for man, and that He was Lord of the sabbath. He also rebuked them for their lack of consideration for human need, which He always put above the letter of the law.

DISCUSSION

To the Jewish leaders the sabbath was the most sacred thing in life. They had 613 rules concerning its proper observance, and one of them was that no work should be done on that day. The plucking of the grain and the healing of the man were considered work, hence they were unforgivable sins; but Jesus thought differently. He saw back of the plucking of the grain the hunger of the disciples, and back of the withered hand an incomplete life. Both of these were of more value than the law. Rules, ceremonies, ordinances, laws—none of these was to be compared with the worth of human personality. Jesus dared to declare that man was the most important consideration. The Sabbath was made for man—for his benefit and help, to be used by him for his own good and God's glory; not as a weight about his neck to enslave and condemn him.

He also made it plain that in criticizing Him they were attacking the very One who had instituted the sabbath; He was Lord, and therefore Lord even of the sabbath.

As was His custom He proved His statements from the Old Testament scriptures, which He constantly affirmed 肯定 were infallible 確實可靠的. He cited the case of King David when he was fleeing from Saul. Being without food for himself and his men he went to the priest and asked for bread. There was nothing on hand but the hallowed shewbread, but because of his necessity the priest gave this into his hand and they did eat it, although it was to be eaten only by the priests. He also pointed out how the sabbath was constantly profaned by the priests themselves, in killing and burning the sacrificial animals for the sabbath offerings in the temple (Num. 28:9-10), but they "are blameless," (Mt. 12:5) because acts of mercy, and labor which is necessary to support life or to honor God, are permissible. And, said He, "One greater than the temple is before you," (Mt. 12:6) even the LORD of the temple, and also of the sabbath! In the solving of all religious questions there is but one final authority, and that is Christ Himself.

The Sabbath offerings in the temple

Numbers 28:9-10	<p>⁹And on the sabbath day two lambs of the first year without spot, and two tenth deals of flour for a meat offering, mingled with oil, and the drink offering thereof: 當安息日，要獻兩隻沒有殘疾、一歲的公羊羔，並用調油的細麵伊法十分之二為素祭，又將同獻的奠祭獻上。</p> <p>¹⁰This is the burnt offering of every sabbath, beside the continual burnt offering, and his drink offering. 這是每安息日獻的燔祭；那常獻的燔祭和同獻的奠祭在外。</p>
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"are blameless"

Matthew 12:5	<p>Or have ye not read in the law, how that on the sabbath days the priests in the temple profane the sabbath, and <u>are blameless</u>? 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>
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"One greater than the temple is before you"

Matthew 12:6	<p>But I say unto you, That in this place is <u>one greater than the temple</u>. 但我告訴你們，在這裡有一人比殿更大。</p>
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The Pharisees had their own opinions as to what was truth and there was no room in their minds for any new interpretation, but Jesus refused to be bound by their prejudices and their limited interpretation of the Commandments. They were not so much concerned with the cause of justice as with the insistence upon ritual and the letter of the law. It is significant that they did not rebuke the disciples of Jesus for stealing the farmer's corn, but for doing it on the sabbath. Jesus pronounced them "guiltless." (Mt. 12:7) They were accused of doing that which was unlawful according to the Mosaic code, but Jesus had come to free His followers from the law and from the corruption of the Pharisees.

Matthew 12:7	<p>But if ye had known what this meaneth, I will have mercy, and not sacrifice, ye would not have condemned the <u>guiltless</u>. 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。</p>
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The following sabbath when Jesus was in the synagogue His critics were again ready to quarrel with Him. Evidently they had brought the man with the withered hand for that purpose, for immediately they brought up the question, "Is it *lawful* to heal on the sabbath?" (Mt. 12:10) They knew that He would not disregard the need of the man, so they warned Him that He would be breaking the law. In each of the gospels

the reason is given: "that they might accuse Him"; (Mt. 12:10; Mk. 3:2) "they *watched* Him, that they might find an accusation against Him." (Lk. 6:7) They asked Him the question, but they had no idea of allowing His judgment to change their prejudice. Jesus saw through their trickery and waved their whole scheme aside as though it were nothing. "Stand forth," (Mk. 3:3; Lk. 6:8) was His command to the afflicted man, who at once obeyed. Then Jesus turned to the Pharisees and threw back at them their own question: "Is it lawful to do good on the sabbath, to save life or to kill?" (Mk. 3:4; Lk. 6:9) He cleverly denounced them from their own practices: "Would not any man pull his sheep out of the pit on the sabbath? and how much better is a man than a sheep! Surely you consider yourselves better than sheep!" Again He declared that acts of mercy and human necessity are above the keeping of the law, and that "it is lawful to do well on the sabbath day." (Mt. 12:11,12) That law was then established by our Lord for all time, and is profitable for us as Christians today.

"Is it lawful to heal on the Sabbath?"

Matthew 12:10	And, behold, there was a man which had his hand withered. And they asked him, saying, <u>Is it lawful to heal on the sabbath days?</u> 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。
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"that they might accuse Him"

Matthew 12:10 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? <u>that they might accuse him.</u> 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。	Mark 3:2 And they watched him, whether he would heal him on the sabbath day; <u>that they might accuse him.</u> 眾人窺探耶穌，在安息日醫治不醫治，意思是要控告耶穌。	Luke 6:7 And the scribes and Pharisees <u>watched him</u> , whether he would heal on the sabbath day; <u>that they might find an accusation against him.</u> 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。
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"Stand forth"

Mark 3:3 And he saith unto the man which had the withered hand, <u>Stand forth.</u> 耶穌對那枯乾一隻手的人說：起來，站在當中。	Luke 6:8 But he knew their thoughts, and said to the man which had the withered hand, "Rise up, and <u>stand forth in the midst.</u> " 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。
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"Is it lawful to do good..."

Mark 3:4 And he saith unto them, <u>Is it lawful to do good on the sabbath days, or to do evil? to save life, or to kill?</u> 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。	Luke 6:9 Then said Jesus unto them, "I will ask you one thing; <u>Is it lawful on the sabbath days to do good, or to do evil? to save life, or to destroy it?</u> " 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？
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"Would not any man pull his sheep..." & "It is lawful to do well on the sabbath day"

Matthew 12:11,12	¹¹ 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? ¹² How much then is a man better than a sheep? Wherefore <u>it is lawful to do well on the sabbath days.</u> 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？人比羊何等貴重呢！所以，在安息日作善事是可以的。
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The Pharisees were speechless and "held their peace." (Mk. 3:4) It was not easy for Jesus to take this bold stand, there was a price to be paid, but with Him there was no compromising. "Being grieved at the hardness of their hearts He looked round upon them with anger"(Mk. 3:5); and then proceeded with His act of mercy. He bade the afflicted man stretch forth his hand and immediately it was "restored whole as the other." (Mt. 12:13; Mk. 3:5; Lk. 6:10)

"held their peace"

Mark 3:4	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 <u>held their peace</u> . 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。
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"restored whole as the other."

Matthew 12:13	Mark 3:5	Luke 6:10
Then saith he to the man, Stretch forth thine hand. And he stretched it forth; and it was <u>restored whole, like as the other</u> . 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。	And when he had <u>looked round about on them with anger, being grieved for the hardness of their hearts</u> , he saith unto the man, Stretch forth thine hand. And he stretched it out: and his hand was <u>restored whole as the other</u> . 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！他把手一伸，手就復了原。	And looking round about upon them all, he said unto the man, "Stretch forth thy hand." And he did so: and his hand was <u>restored whole as the other</u> . 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。

The result was the critics were "filled with madness." (Lk. 6:11) Because they were defeated and could do nothing about it they were furious, and went out to plan His destruction. Several months previous to that time He had healed a maniac瘋子在 the same synagogue, and they praised Him for it, but now they desired to kill Him, and in desperation they even consulted with their former enemies, the Herodians, to join with them in destroying Him.

Luke 6:11	And they were <u>filled with madness</u> ; 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。
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To sum up, we have in this Move several profitable lessons:

1. The supreme value of human personality.
2. Obedience in the face of opposition.
3. Deeds of mercy and necessity are permissible on the sabbath.
4. "To obey is better than sacrifice." (1 Sam. 15:22) Spiritual duty transcends legalistic exactness. No duty should be left undone.
5. "We ought to obey God rather than man." (Acts 5:29) Christ is always the final authority, and is Lord over all of life.

1 Samuel 15:22	Acts 5:29
And Samuel said, Hath the LORD as great delight in burnt offerings and sacrifices, as in obeying the voice of the LORD? Behold, <u>to obey is better than sacrifice</u> , 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。	Then Peter and the other apostles answered and said, " <u>We ought to obey God rather than men</u> ." 彼得和眾使徒回答說：順從神，不順從人，是應當的。

MEDITATION

The great trouble with the scribes and Pharisees was that they were wedded to forms and ceremonies and had no heart experience. Even the prophets in the Old Testament knew the temporary nature of the ritual they observed. Samuel said "To obey is better than sacrifice," (1 Sam. 15:22) and Jeremiah prophesied of the day when the law should be written in the heart. (Jer. 31:33) Paul said that a Jew is not one outwardly but one that is circumcised in heart (Rom. 2:28-29): i.e., having a heart changed and separated unto God.

<p>Jeremiah 31:33</p> <p>But this shall be the covenant that I will make with the house of Israel; After those days, saith the LORD, I will put my law in their inward parts, and write it in their hearts; and will be their God, and they shall be my people.</p> <p>耶和華說：那些日子以後，我與以色列家所立的約乃是這樣：我要將我的律法放在他們裡面，寫在他們心上。我要作他們的神，他們要作我的子民。</p>	<p>Romans 2:28-29</p> <p>For he is not a Jew, which is one outwardly; neither is that circumcision, which is outward in the flesh: But he is a Jew, which is one inwardly; and circumcision is that of the heart, in the spirit, and not in the letter; whose praise is not of men, but of God.</p> <p>因為外面作猶太人的，不是真猶太人；外面肉身的割禮，也不是真割禮。惟有裡面作的，才是真猶太人；真割禮也是心裡的，在乎靈，不在乎儀文。這人的稱讚不是從人來的，乃是從神來的。</p>
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The kind of religious life so condemned by Jesus was not peculiar獨特的 to that day and age. The danger meets us today of being satisfied with an experience of going to church, attending services at special seasons, and a perfunctory例行公事的 giving of offerings because of a sense of duty. No, our relationship to God must be of the heart, a heart cleansed by the blood of Jesus, filled with love to God, and resulting in a vital有生命的 life of real fellowship with a living Saviour.

We need to watch the tendency toward much *doing*, or we may be "bustled忙亂 out of our spirituality." "The Son of Man is Lord also of the sabbath." (Mt. 12:8; Mk. 2:28; Lk. 6:5) The sabbath cannot be greater than the One who made and sanctified it. This is the true basis for the Lord's Day. It is Christ's day and He so claimed it. It must therefore be centered in Him; then both worship and service will feed hungering souls, heal sick bodies and strengthen those withered by disuse.

"The Son of Man is Lord also of the Sabbath"

Matthew 12:8	Mark 2:28	Luke 6:5
<p><u>For the Son of man is Lord even of the sabbath day.</u></p> <p>因為人子是安息日的主。</p>	<p><u>Therefore the Son of man is Lord also of the sabbath.</u></p> <p>所以，人子也是安息日的主。</p>	<p>And he said unto them, That <u>the Son of man is Lord also of the sabbath.</u> 又對他們說：人子是安息日的主。</p>

"The letter killeth, the spirit giveth life." (2 Cor. 3:6) The letter will kill anything that interferes with it. The spirit brings life in case of need. The law condemns the spirit makes free.

<p>2 Corinthians 3:6</p>	<p>Who also hath made us able ministers of the new testament; not of the letter, but of the spirit: <u>for the letter killeth, but the spirit giveth life.</u></p> <p>他叫我們能承當這新約的執事，不是憑著字句，乃是憑著精意；因為那字句是叫人死，精意（或作：聖靈）是叫人活。</p>
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Insistence upon opinion creates dissension分歧; it hinders progress, it leads to heresy異端; it is a killing procedure; it slew the martyrs. Complying with all the rules of religion we may still miss its real truth. Am I

seeking the truth, or am I looking for something which will uphold my own opinion? Which is worth more, opinion or truth?

The Pharisees preferred that the man with the withered hand should remain a cripple for life, rather than to see him healed against their prejudices. In the mind of Jesus, nothing could transcend the worth and value of human personality. The law was not as important as the man for whom it was given. Man's normal physical needs must be satisfied; in his emergency and distress, nothing is to come before the individual and his need. Although clearly established by the Scriptures, this truth is often lost sight of, even among Christians.

From the Greek: "restore" is a compound verb meaning "to set down, to constitute again." Much is made of miracles as intrusions_{侵入} into the natural order. Should not disease be considered the unnatural thing, rather than the normal, and the miracle of healing quite the natural manifestation of the will of God in restoring to that condition which He pronounced "good"?

Genesis 1:31	And God saw every thing that he had made, and, behold, it was very good . And the evening and the morning were the sixth day.
	神看著一切所造的都甚好。有晚上，有早晨，是第六日。

STUDY

What was the basis of the accusation that the disciples were Sabbath breakers? Was it because they plucked the grain, or shelled it out, or prepared a meal, or because they took grain which did not belong to them? Why do you think the Pharisees specialized on accusing Jesus of breaking the sabbath? Do you think the man with a withered hand was placed in the audience by the critics, or that he came there to be healed? Knowing Himself to be master of the situation, do you think Jesus welcomed this opportunity? Do you feel that the action of the Pharisees in bringing him there would have stimulated faith in the man so that he was ready to be healed? Why was it unlawful for David to eat the shewbread? How would you explain that the sabbath was made for man? Is Jesus Christ Lord of our sabbath today? What does this imply? Who were the Herodians? Why did the Pharisees consult with them? Could the Jews execute a man without the consent of the Roman (Herodian-influenced) government? Was the solicitation of this group the entering wedge to win the final consent of the government to put Jesus to death, when Pilate "delivered Him unto them to be crucified" ([Jn. 19:16](#))?

John 19:16	Then delivered he him therefore unto them to be crucified. And they took Jesus, and led him away. 於是彼拉多將耶穌交給他們去釘十字架。
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Sabbath Day Healing Dispute

<i>[Move #18]Heals the man with withered hands at Capernaum</i>	<i>[Move #39] Heals the Bend Woman at Perea</i>	<i>[Move #39](Continued) Heals the man with Dropsy at Perea</i>
<p>Matthew 12:9-14 <i>(Also in Mark 3:1-6; Luke 6:6-11)</i></p>	<p>Luke 13:10-17</p>	<p>Luke 14:1-6</p>
<p>⁹And 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>¹⁰And, behold, there was a man which had his hand withered. And they asked him, saying, Is it lawful to heal on the sabbath days? that they might accuse him. 那裡有一個人枯乾了一隻手。有人問耶穌說：安息日治病可以不可以？意思是要控告他。</p> <p>¹¹And he said unto them, What man shall there be among you, that shall have one <u>sheep</u>, and if it <u>fall into a pit</u> 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>¹²How much then is a man better than a sheep? Wherefore it is lawful to do well on the sabbath days. 人比羊何等貴重呢！所以，在安息日作善事是可以的。</p> <p>¹³Then saith he to the man, Stretch forth thine hand. And he stretched it forth; and it was restored whole, like as the other. 於是對那人說：伸出手來！他把手一伸，手就復了原，和那隻手一樣。</p> <p>¹⁴Then the Pharisees went out, and held a council against him, how</p>	<p>¹⁰ 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>¹¹ 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>¹² And when Jesus saw her, he called her to him, and said unto her, Woman, thou art loosed from thine infirmity. 耶穌看見，便叫過她來，對他說：女人，你脫離這病了！</p> <p>¹³ 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>¹⁴ And the ruler of the synagogue answered with indignation, 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。</p> <p>¹⁵ The Lord then answered him, and</p>	<p>¹ 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>² 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>³ And Jesus answering spake unto the lawyers and Pharisees, saying, Is it lawful to heal on the sabbath day? 耶穌對律法師和法利賽人說：安息日治病，可以不可以？</p> <p>⁴ 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>⁵ And answered them, saying, 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 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？</p> <p>⁶ And they could not answer him again to these things. 他們不能對答這話。</p>

[Move #18]Heals the man with withered hands at Capernaum	[Move #39] Heals the Bend Woman at Perea	[Move #39](Continued) Heals the man with Dropsy at Perea
Matthew 12:9-14 (Also in Mark 3:1-6; Luke 6:6-11)	Luke 13:10-17	Luke 14:1-6
<p>they might destroy him. 法利賽人出去，商議怎樣可以除滅耶穌</p>	<p>said, Thou hypocrite, doth not each one of you on the sabbath <u>loose his ox or his ass from the stall, and lead him away to watering?</u> 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>16 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？</p> <p>17 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。</p>	

Thoughts to Ponder

(Selected Quotes from the Lesson)

- “...our relationship to God must be of the heart, a heart cleansed by the blood of Jesus, filled with love to God, and resulting in a vital life of real fellowship with a living Saviour.” *(page 10)*
- “It is Christ's day and He so claimed it. *It must therefore be centered in Him*; then both worship and service will feed hungering souls, heal sick bodies and strengthen those withered by disuse不用.” *(page 10)*
- “*Am I seeking the truth*, or am I looking for something which will uphold my own opinion? Which is worth more, opinion or truth?” *(page 10-11)*
- “The law was not as important as the man for whom it was given. Man's normal physical needs must be satisfied; in his emergency and distress, nothing is to come before the individual and his need.” *(page 11)*
- “Should not disease be considered the unnatural thing, rather than the normal, and the miracle of healing quite the natural manifestation of the will of God in restoring to that condition which He pronounced ‘good’?” *(page 11)*

REVIEW

Questions	Answers
1. What event took place in our last lesson?	Jesus healed an impotent man
2. Where?	At the Pool of Bethesda, Jerusalem
3. How long had the man been afflicted?	38 years
4. What was the attitude of the Pharisees?	An attitude of bewilderment
5. Were any of the Jewish leaders on hand when Jesus' disciples plucked the corn?	Yes, the Pharisees
6. Where was the corn field?	Near Capernaum
7. Were the disciples really hungry?	Yes
8. How did they prepare the corn for eating?	They rubbed the corn in their hands
9. What was the accusation against them?	They were accused of doing that which was unlawful (i.e. plucking the corn) according to the Mosaic code
10. Did Jesus say they were guilty?	No
11. How did He answer the critics?	He defended His disciples to be guiltless.
12. How did He prove His statements?	He proved His statements from the Old Testament scriptures
13. What Old Testament instances did He refer to?	He cited the case of King David and the priests
14. What did He say was the purpose of the sabbath?	The Sabbath was made for man and not man for the Sabbath
15. What did He say concerning His own relationship to it?	He is the Lord of Sabbath
16. Why is He Lord of the sabbath?	He is Lord, and therefore Lord even of the sabbath.
17. Where was Jesus the following sabbath?	At the synagogue in Capernaum
18. How was the stage set to again bring an accusation against Him?	They had "planted" in the audience the man with the withered hand – to see if Jesus would heal him on the Sabbath.
19. What question did they ask Jesus?	<i>"Is it lawful to heal on the sabbath days?"</i>
20. Did they intend to be governed by His answer?	No
21. What was their purpose?	That they might accuse him
22. How did He answer and what question did He put to them?	He cleverly denounced them from their own practices: "Would not any man pull his sheep out of the pit on the sabbath? and how much better is a man than a sheep! Surely you consider yourselves better than sheep!"

Questions	Answers
23. What did He say was lawful on the sabbath?	It is lawful to do well on the sabbath
24. Where was the afflicted man while this discussion was going on?	In the synagogue
25. Had Jesus spoken to him?	Yes
26. How did Jesus feel toward the Pharisees, and what did He do?	Jesus looked at them with anger, being grieved for the hardness of their hearts. He healed the man.
27. Then what did He say to the afflicted man?	<i>“Stretch forth thine hand”</i>
28. Was he healed?	Yes
29. What was the result of this miracle?	The Pharisees were filled with madness, and straightway took counsel with the Herodians to destroy him.
30. What did the Pharisees determine to do?	To destroy Jesus
31. With whom did they consult concerning it? Why?	The Herodians. Because the Jews have no authority to put people to death, so they solicit the Herodians to try to win the final consent of the Roman government to put Jesus to death.
32. Where did Jesus go with His disciples?	They went out into the open country along the seashore.
33. Who followed Him?	The multitude followed Him

