

Raises the Dead

Matthew 11:2-30; Luke 7:11-35

Luke 7:11-17

JESUS RAISES A WIDOW'S SON

¹¹ And it came to pass the day after, that he went into a city called Nain; and many of his disciples went with him, and much people.

過了不多時（有古卷：次日），耶穌往一座城去，這城名叫拿因，他的門徒和極多的人與他同行。

¹² Now when he came nigh to the gate of the city, behold, there was a dead man carried out, the only son of his mother, and she was a widow: and much people of the city was with her.

將近城門，有一個死人被抬出來。這人是他母親獨生的兒子；他母親又是寡婦。有城裡的許多人同著寡婦送殯。

¹³ And when the Lord saw her, he had compassion on her, and said unto her, Weep not.

主看見那寡婦，就憐憫他，對他說：不要哭！

¹⁴ And he came and touched the bier: and they that bare him stood still. And he said, Young man, I say unto thee, Arise.

於是進前按著槓，抬的人就站住了。耶穌說：少年人，我吩咐你，起來！

¹⁵ And he that was dead sat up, and began to speak. And he delivered him to his mother.

那死人就坐起，並且說話。耶穌便把他交給他母親。

¹⁶ And there came a fear on all: and they glorified God, saying, That a great prophet is risen up among us; and, That God hath visited his people.

眾人都驚奇，歸榮耀與神，說：有大先知在我們中間興起來了！又說：神眷顧了他的百姓！

¹⁷ And this rumour of him went forth throughout all Judaea, and throughout all the region round about.

他這事的風聲就傳遍了猶太和周圍地方。

JESUS AND JOHN THE BAPTIST

Matthew 11:2-19

² Now when John had heard in the prison the works of Christ, he sent two of his disciples,

約翰在監裡聽見基督所作的事，就打發兩個門徒去，

³ And said unto him, Art thou he that should come, or do we look for another?

問他說：那將要來的是你麼？還是我們等候別人呢？

Luke 7:18-35

¹⁸ And the disciples of John shewed him of all these things.

約翰的門徒把這些事都告訴約翰。

¹⁹ And John calling unto him two of his disciples sent them to Jesus, saying, Art thou he that should come? or look we for another?

他便叫了兩個門徒來，打發他們到主那裡去，說：那將要來的是你麼？還是我

⁴Jesus answered and said unto them, Go and shew John again those things which ye do hear and see:
耶穌回答說：你們去，把所聽見，所看見的事告訴約翰。

⁵The blind receive their sight, and the lame walk, the lepers are cleansed, and the deaf hear, the dead are raised up, and the poor have the gospel preached to them.

就是瞎子看見，瘸子行走，長大癩瘋的潔淨，聾子聽見，死人復活，窮人有福音傳給他們。

⁶And blessed is he, whosoever shall not be offended in me.

凡不因我跌倒的就有福了！

⁷And as they departed, Jesus began to say unto the multitudes concerning John, What went ye out into the wilderness to see? A reed shaken with the wind?

他們走的時候，耶穌就對眾人講論約翰說：你們從前出到曠野是要看甚麼呢？要看風吹動的蘆葦麼？

⁸But what went ye out for to see? A man clothed in soft raiment? behold, they that wear soft clothing are in kings' houses.

你們出去到底是要看甚麼？要看穿細軟衣服的人麼？那穿細軟衣服的人是在王宮裡。

⁹But what went ye out for to see? A prophet? yea, I say unto you, and more than a prophet.

你們出去究竟是為甚麼？是要看先知麼？我告訴你們，是的，他比先知大多了。

¹⁰For this is he, of whom it is written (*Malachi 3:1*), Behold, I send my messenger before thy face, which shall prepare thy way before thee.

經上記著說：我要差遣我的使者在你前面預備道路，所說的就是這個人。

¹¹Verily I say unto you, Among them that are born of women there hath not risen a greater than John the Baptist: notwithstanding he that is least in the kingdom of heaven is greater than he.

我實在告訴你們，凡婦人所生的，沒有一個興起來大過施洗約翰的；然而天國裡最小的比他還大。

們等候別人呢？

²⁰When the men were come unto him, they said, John Baptist hath sent us unto thee, saying, Art thou he that should come? or look we for another?

那兩個人來到耶穌那裡，說：施洗的約翰打發我們來問你：那將要來的是你麼？還是我們等候別人呢？

²¹And in that same hour he cured many of their infirmities and plagues, and of evil spirits; and unto many that were blind he gave sight.

正當那時候，耶穌治好了許多有疾病的，受災患的，被惡鬼附著的，又開恩叫好些瞎子能看見。

²²Then Jesus answering said unto them, Go your way, and tell John what things ye have seen and heard; how that the blind see, the lame walk, the lepers are cleansed, the deaf hear, the dead are raised, to the poor the gospel is preached.

耶穌回答說：你們去，把所看見所聽見的事告訴約翰，就是瞎子看見，瘸子行走，長大癩瘋的潔淨，聾子聽見，死人復活，窮人有福音傳給他們。

²³And blessed is he, whosoever shall not be offended in me.

凡不因我跌倒的，就有福了！

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

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

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

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

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

你們出去，究竟是要看甚麼？要看先知麼？我告訴你們，是的，他比先知大多了。

¹²And from the days of John the Baptist until now the kingdom of heaven suffereth violence, and the violent take it by force.

從施洗約翰的時候到如今，天國是努力進入的，努力的人就得著了。

¹³For all the prophets and the law prophesied until John.

因為眾先知和律法說預言，到約翰為止。

¹⁴And if ye will receive it, this is Elias (*Malachi 4:5*), which was for to come.

你們若肯領受，這人就是那應當來的以利亞。

¹⁵He that hath ears to hear, let him hear.

有耳可聽的，就應當聽！

¹⁶But whereunto shall I liken this generation? It is like unto children sitting in the markets, and calling unto their fellows,

我可用甚麼比這世代呢？好像孩童坐在街市上招呼同伴，說：

¹⁷And saying, We have piped unto you, and ye have not danced; we have mourned unto you, and ye have not lamented.

我們向你們吹笛，你們不跳舞；我們向你們舉哀，你們不捶胸。

¹⁸For John came neither eating nor drinking, and they say, He hath a devil.

約翰來了，也不吃也不喝，人就說他是被鬼附著的；

¹⁹The Son of man came eating and drinking, and they say, Behold a man gluttonous, and a winebibber, a friend of publicans and sinners. But wisdom is justified of her children. (*But wisdom is shown to be right by its results. NLT*) (*Yet wisdom is justified by her deeds. ESV*)

人子來了，也吃也喝，人又說他是貪食好酒的人，是稅吏和罪人的朋友。但智慧之子總以智慧為是（有古卷：但智慧在行為上就顯為是）。

²⁷This is he, of whom it is written, Behold, I send my messenger before thy face, which shall prepare thy way before thee.

經上記著說：我要差遣我的使者在前面預備道路，所說的就是這個人。

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

我告訴你們，凡婦人所生的，沒有一個大過約翰的；然而神國裡最小的比他還大。

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

眾百姓和稅吏既受過約翰的洗，聽見這話，就以神為義；

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

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

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

主又說：這樣，我可用甚麼比這世代的人呢？他們好像甚麼呢？

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

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

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

施洗的約翰來，不吃餅，不喝酒，你們說他是被鬼附著的。

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

人子來，也吃也喝，你們說他是貪食好酒的人，是稅吏和罪人的朋友。

³⁵But wisdom is justified of all her children.
但智慧之子都以智慧為是。

Matthew 11:20-24

JUDGMENT FOR THE UNBELIEVERS

²⁰ Then began he to upbraid the cities wherein most of his mighty works were done, because they repented not:

耶穌在諸城中行了許多異能，那些城的人終不悔改，就在那時候責備他們，說：

²¹ Woe unto thee, Chorazin! woe unto thee, Bethsaida! for if the mighty works, which were done in you, had been done in Tyre and Sidon, they would have repented long ago in sackcloth and ashes.

哥拉汛哪，你有禍了！伯賽大阿，你有禍了！因為在你們中間所行的異能，若行在推羅、西頓，他們早已披麻蒙灰悔改了。

²² But I say unto you, It shall be more tolerable for Tyre and Sidon at the day of judgment, than for you.

但我告訴你們，當審判的日子，推羅、西頓所受的，比你們還容易受呢！

²³ And thou, Capernaum, which art exalted unto heaven, shalt be brought down to hell: for if the mighty works, which have been done in thee, had been done in Sodom, it would have remained until this day.

迦百農阿，你已經升到天上（或作：你將要升到天上麼），將來必墜落陰間；因為在你那裡所行的異能，若行在所多瑪，他還可以存到今日。

²⁴ But I say unto you, That it shall be more tolerable for the land of Sodom in the day of judgment, than for thee.

但我告訴你們，當審判的日子，所多瑪所受的，比你還容易受呢！

JESUS' PRAYER OF THANKSGIVING

Matthew 11:25-27

²⁵ At that time Jesus answered and said, I thank thee, O Father, Lord of heaven and earth, because thou hast hid these things from the wise and prudent, and hast revealed them unto babes.

那時，耶穌說：父阿，天地的主，我感謝你！因為你將這些事向聰明通達人就藏起來，向嬰孩就顯出來。

²⁶ Even so, Father: for so it seemed good in thy sight.

父阿，是的，因為你的美意本是如此。

²⁷ All things are delivered unto me of my Father: and no man knoweth the Son, but the Father; neither knoweth any man the Father, save the Son, and he to whomsoever the Son will reveal him.

一切所有的，都是我父交付我的；除了父，沒有人知道子；除了子和子所願意指示的，沒有人知道父。

Luke 10:21,22 [Move #36]

²¹ In that hour Jesus rejoiced in spirit, and said, I thank thee, O Father, Lord of heaven and earth, that thou hast hid these things from the wise and prudent, and hast revealed them unto babes: even so, Father; for so it seemed good in thy sight.

正當那時，耶穌被聖靈感動就歡樂，說：父阿，天地的主，我感謝你！因為你將這些事向聰明通達人就藏起來，向嬰孩就顯出來。父阿！是的，因為你的美意本是如此。

²² All things are delivered to me of my Father: and no man knoweth who the Son is, but the Father; and who the Father is, but the Son, and he to whom the Son will reveal him.

一切所有的都是我父交付我的；除了父，沒有人知道子是誰；除了子和子所願意指示的，沒有人知道父是誰。

Matthew 11:28-30

²⁸ Come unto me, all ye that labour and are heavy laden, and I will give you rest.

凡勞苦擔重擔的人可以到我這裡來，我就使你們得安息。

²⁹ Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls.

我心裡柔和謙卑，你們當負我的軛，學我的樣式；這樣，你們心裡就必得享安息。

³⁰ For my yoke is easy, and my burden is light.

因為我的軛是容易的，我的擔子是輕省的。

RAISES THE DEAD

Nain

Matthew 11:2-30; Luke 7:11-35

CONNECTION

The great throng of people who followed Jesus down from the mountain and to the home of the centurion in Capernaum evidently remained near Him and His disciples, for the next day "much people" were on hand and "went with Him" (Lk. 7:11) to the little city of Nain, a journey of perhaps twenty miles, which would have been a long, hard day's walk. The Sea of Galilee lies more than five hundred feet below sea level, and as this incident occurred probably in the late summer or early fall, the weather was undoubtedly very hot. For this reason Jesus and His disciples probably started their journey in the very early morning, while it was still cool, which would indicate that the crowd must have spent the night in Capernaum. If they had not started very early, they could hardly have arrived in Nain before night, which would have been too late an hour for a funeral procession to be taking place. In those days a burial usually took place the same day that death occurred.

Luke 7:11	And it came to pass the day after, that he went into a city called Nain; and many of his disciples went with him, and much people. 過了不多時（有古卷：次日），耶穌往一座城去，這城名叫拿因，他的門徒和極多的人與他同行。
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The multitude were no doubt very enthusiastic, for the day before they had seen the messenger hurry from the house of the centurion with the cry that the servant, who had been so violently ill, had been instantly healed. No doubt there was great joy in the company, and perhaps even hilarious cheering and praise.

We have no other information concerning the trip to Nain, but it is significant because of the fact that it was the first instance we have of Jesus raising the dead. It is also interesting to note that it took place in the vicinity附近(地區) of Shunem書念, the same locality where the prophet Elisha raised the son of the Shunammite (2 Kings 4:32-37), the "great woman" (2 Kings 4:8) who befriended the prophet.

"great woman"

2 Kings 4:8	And it fell on a day, that Elisha passed to Shunem, where was a great woman; and she constrained him to eat bread. And so it was, that as oft as he passed by, he turned in thither to eat bread. 一日，以利沙走到書念，在那裡有一個大戶的婦人強留他吃飯。此後，以利沙每從那裡經過就進去吃飯。
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Elisha raised the son of the Shunammite

2 Kings 4:32-37	
³²	And when Elisha was come into the house, behold, the child was dead, and laid upon his bed. 以利沙來到，進了屋子，看見孩子死了，放在自己的床上。
³³	He went in therefore, and shut the door upon them twain, and prayed unto the LORD. 他就關上門，只有自己和孩子在裡面，他便祈禱耶和華，

³⁴ And he went up, and lay upon the child, and put his mouth upon his mouth, and his eyes upon his eyes, and his hands upon his hands: and stretched himself upon the child; and the flesh of the child waxed warm.

上床伏在孩子身上，口對口，眼對眼，手對手；既伏在孩子身上，孩子的身體就漸漸溫和了。

³⁵ Then he returned, and walked in the house to and fro; and went up, and stretched himself upon him: and the child sneezed seven times, and the child opened his eyes.

然後他下來，在屋裡來往走了一趟，又上去伏在孩子身上，孩子打了七個噴嚏，就睜開眼睛了。

³⁶ And he called Gehazi, and said, Call this Shunammite. So he called her. And when she was come in unto him, he said, Take up thy son.

以利沙叫基哈西說：你叫這書念婦人來；於是叫了他來。以利沙說：將你兒子抱起來。

³⁷ Then she went in, and fell at his feet, and bowed herself to the ground, and took up her son, and went out.

婦人就進來，在以利沙腳前俯伏於地，抱起他兒子出去了。

The great works that the Master was doing were becoming more and more startling, and now He had even raised the dead. The rumours spread throughout all Judea and the region round about, and the disciples of John the Baptist carried the news to him in the prison, where he had been for nearly a year.

It was just before Jesus began His public ministry, in Move 11, that "Herod himself had laid hold upon John and cast him into prison" ([Matt. 14:1-5](#)). This was the fifteenth year of the reign of Tiberius Caesar. Herod Antipas, son of Herod the Great, the wicked monarch who ruled in the time of Jesus' birth, was tetrarch of Galilee, and his half brother Philip was tetrarch of Iturea. Herod had taken his brother Philip's wife, Herodias, and John "kept saying" to him that it was not lawful for him to have her ([Lev. 18:16](#)), (thus showing that the moral law of God applies not only to the Jews, but to all men). John also reprov'd Herod for "all the other things that he had done," but he "added yet this above all, that he shut up John in prison" ([Lk. 3:19,20](#)). Herodias hated him because he had spoken against her, and wanted him put to death, but Herod feared the multitude because they counted John a prophet, and he "knew he was a just and holy man, so he kept him safely in the prison and observed him, and heard him gladly, and did many things" ([Mk. 6:20](#)) for him.

"Herod himself had laid hold..."

Matthew 14:1-5

¹At that time Herod the tetrarch heard of the fame of Jesus,

那時，分封的王希律聽見耶穌的名聲，

²And said unto his servants, "This is John the Baptist; he is risen from the dead; and therefore mighty works do shew forth themselves in him."

就對臣僕說：這是施洗的約翰從死裡復活，所以這些異能從他裡面發出來。

³For Herod had laid hold on John, and bound him, and put him in prison for Herodias' sake, his brother Philip's wife.

起先，希律為他兄弟腓力的妻子希羅底的緣故，把約翰拿住，鎖在監裡。

⁴For John said unto him, "It is not lawful for thee to have her."

因為約翰曾對他說：你娶這婦人是不合理的。

⁵And when he would have put him to death, he feared the multitude, because they counted him as a prophet.

希律就想要殺他，只是怕百姓，因為他們以約翰為先知。

not lawful

Leviticus 18:16	Thou shalt not uncover the nakedness of thy brother's wife: it is thy brother's nakedness. 不可露你弟兄妻子的下體；這本是你弟兄的下體。
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John reprov'd Herod...

Luke 3:19-20	¹⁹ But Herod the tetrarch, being reprov'd by him for Herodias his brother Philip's wife, and for all the evils which Herod had done, 只是分封的王希律，因他兄弟之妻希羅底的緣故，並因他所行的一切惡事，受了約翰的責備； ²⁰ Added yet this above all, that he shut up John in prison. 又另外添了一件，就是把約翰收在監裡。
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Herod knew John was a just and holy man

Mark 6:20	For Herod feared John, knowing that he was a just man and an holy, and observed him; and when he heard him, he did many things, and heard him gladly. 因為希律知道約翰是義人，是聖人，所以敬畏他，保護他，聽他講論，就多照著行（有古卷：游移不定），並且樂意聽他。
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We do not know how often John's disciples were allowed to visit him in his prison, but hearing of the mighty works Jesus was doing he sent for two of his disciples and asked them to carry a message to the Master and ask for a definite reply. He was not disappointed. Jesus not only sent him the answer but a blessing as well, and highly commended him to the people. Those who had repented accepted His words, but the Pharisees rejected, (Lk. 7:29,30) and Jesus began to warn them of judgment to come. He also denounced the cities where He had been working, and it appears that from this time His invitation was extended not only to His own people, the Jews, but to any man who would come unto Him.

We do not know just where the disciples of John met Jesus with their request, but probably after He had returned to Capernaum, which was one of the cities that received such a terrible denunciation because of their unbelief.

DISCUSSION

Nearing the little city of Nain the great crowd that followed Jesus and His disciples were met at the gate of the town by another crowd, a funeral procession bearing a dead man outside the city gate to be buried. The young man who had died was the only son of a widow, and when Jesus saw her weeping He was moved with compassion and sympathy. He said unto her "Weep not," (Lk. 7:13) and, setting aside the laws of defilement with the dead, he stepped forward and touched the bier. Many people of the city had accompanied the poor widow to the burial, and she was evidently a good woman and well thought of. We can imagine the astonishment of the combined throngs of people when Jesus spoke to the dead man and said, "Young man, I say unto thee, Arise." (Lk. 7:14) And more astonishing still, the young man obeyed and began to sit up, and to speak. This was the greatest miracle that had yet been wrought by Jesus and great fear came upon all that witnessed it. They realized that God had indeed visited His people, when He had sent one that could command life from the dead, and they glorified God, and said that a great prophet had arisen in their midst.

"Weep not"

Luke 7:13	And when the Lord saw her, he had compassion on her, and said unto her, Weep not. 主看見那寡婦，就憐憫他，對他說：不要哭！
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"Arise"

Luke 7:14	And he came and touched the bier: and they that bare him stood still. And he said, Young man, I say unto thee, Arise. 於是進前按著槓，抬的人就站住了。耶穌說：少年人，我吩咐你，起來！
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The people of the town had been sympathetic toward the poor widow in her sorrow, and were standing by her in her mourning over her only son, but the sympathy of Jesus meant infinitely more, for He not only had compassion on her tears and her bereavement, but He had the divine power to alleviate her sorrow and to meet her need. He is the Resurrection and the Life (Jn. 11:25), and with a word He brought new life to the young man and restored him to the bosom of his mother. Jesus always was moved by suffering humanity; indeed He had been anointed of the Lord for that very purpose, that He might meet their needs; and that was the evidence He sent to John to prove His Messiahship.

John 11:25	Jesus said unto her, I am the resurrection, and the life: he that believeth in me, though he were dead, yet shall he live: 耶穌對他說：復活在我，生命也在我。信我的人雖然死了，也必復活，
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Rumours of this mighty act of resurrection spread like wildfire through the district and throughout all Judea and the region round about. The disciples of John carried the news to him, and it would seem that instead of doubts there would have been a certainty in his heart that nothing could shake. But we know nothing of the terrible testings through which he had passed, shut away alone in a gloomy Roman prison, where the cruel Tempter would use every device to undermine the faith of the great Forerunner. No doubt his disciples had kept him informed from time to time of what Jesus was doing, and His miracles, but he would hear also of the opposition, and evidently doubts began to creep into his mind when he heard nothing of Jesus taking over the reins of government, or setting up His kingdom. Perhaps he wondered if he had made a mistake in giving up his own power with the people, in order that Jesus might "increase," (Jn. 3:30) while he languished 潦倒 in prison. However, he could not forget the sign given him of God, at the time of Jesus' baptism, when the Holy Spirit descended upon Him in the form of a dove; and when he heard of the mighty works that were being done, and the tremendous crowds that followed Jesus, and the reports being circulated that He was a mighty prophet and God had visited His people, he began to take heart again. It may be that he could no longer bear the awful uncertainty alone, and had determined to share his doubts with the One who was always so compassionate and understanding. He sent for two of his trusted disciples who had been faithful in standing by him in his bonds, and sent them to Jesus with a definite request: "Art thou He that should come, or look we for another?"(Mt. 11:3; Lk. 7:19) We must remember that from the beginning of Jesus' public ministry John had been in prison, and it may have been only occasionally his disciples were able to visit him, and tell him what Jesus was doing.

"increase"

John 3:30	He must increase, but I must decrease. 他必興旺，我必衰微。」
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"Art thou he.."

Matthew 11:3 And said unto him, Art thou he that should come, or do we look for another? 問他說：那將要來的是你麼？還是我們等候別人呢？	Luke 7:19 And John calling unto him two of his disciples sent them to Jesus, saying, Art thou he that should come? or look we for another? 他便叫了兩個門徒來，打發他們到主那裡去，說：那將要來的是你麼？還是我們等候別人呢？
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When the two came to Jesus with their question, He was "in that same hour" (Lk. 7:21) healing many of their infirmities, casting out evil spirits and restoring sight to the blind. He performed before their eyes the works which proved His identity, and for which He had been specially anointed of the Lord, as He had declared in the synagogue at Nazareth (Lk. 4:18,19). Then He turned to John's disciples and told them to go their way and tell John that they had seen the fulfillment of Isaiah's prophecy (Isa.61:1,2), as the evidence that He was indeed the Messiah. The blind received sight, the lame walked, lepers were cleansed, the dead were raised, and the poor had the gospel preached to them.

"in that same hour"

<p>Luke 7:21</p>	<p>And in that same hour he cured many of their infirmities and plagues, and of evil spirits; and unto many that were blind he gave sight. 正當那時候，耶穌治好了許多有疾病的，受災患的，被惡鬼附著的，又開恩叫好些瞎子能看見。</p>
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the fulfillment of Isaiah's prophecy

Luke 4:18,19	Isaiah 61:1,2
<p>The Spirit of the Lord is upon me, because he hath anointed me to <u>preach the gospel to the poor</u>; he hath sent me to <u>heal</u> the brokenhearted, to <u>preach deliverance</u> to the captives, and <u>recovering of sight</u> to the blind, to <u>set at liberty</u> them that are <u>bruised</u>, To <u>preach</u> the acceptable year of the Lord. 主的靈在我身上，因為他用膏膏我，叫我傳福音給貧窮的人；差遣我報告：被擄的得釋放，瞎眼的得看見，叫那受壓制的得自由，報告神悅納人的禧年</p>	<p>The Spirit of the Lord GOD is upon me; because the LORD hath anointed me to <u>preach good tidings unto the meek</u>; he hath sent me to <u>bind up</u> the brokenhearted, to <u>proclaim liberty</u> to the captives, and <u>the opening of the prison</u> to them that are <u>bound</u>; To <u>proclaim</u> the acceptable year of the LORD, and the day of vengeance of our God; to comfort all that mourn; 主耶和華的靈在我身上；因為耶和華用膏膏我，叫我傳好信息給謙卑的人（或譯：傳福音給貧窮的人），差遣我醫好傷心的人，報告被擄的得釋放，被囚的出監牢；報告耶和華的恩年，和我們神報仇的日子；安慰一切悲哀的人，</p>

How gracious the Lord was in sending His tried and tested friend a direct answer! There was no rebuke or criticism for his doubts, but the assurance that He was "the One that should come," and the evidence to prove it. And then He added a blessing as well: "Blessed is he, whosoever shall not be offended in Me." (Mt. 11:6; Lk.7:23) He knew that John would not be offended; He knew that he was willing to "decrease," to endure imprisonment, and that he would be true to the end, and would soon give his life, as the first martyr for the cause of the One he had announced to the world.

<p>Matthew 11:6</p>	<p>Luke 7:23</p>
<p>And blessed is he, whosoever shall not be offended in me. 凡不因我跌倒的就有福了！</p>	<p>And blessed is he, whosoever shall not be offended in me. 凡不因我跌倒的，就有福了！</p>

When we pass through the furnace of affliction or of trial it is easy to become offended because of our Lord's dealings with us, but it is when we are shut up to faith alone that we learn what faith really is. It may be that John had expected that Jesus, with His increased power, would be able to do something to have him released from prison. But Jesus sent him no encouragement to that end. The message He sent was, "Do not be offended in Me, whatever comes." *It is only in eternity that we shall understand the meaning of all God's purposes, but when we cannot understand we can trust and believe.*

No doubt John was also concerned for the welfare of his disciples; and in sending them to Jesus knew that they themselves would be convinced of His Messiahship. He would have been aware that unless Jesus was able to do something for him, his life would soon be in danger, and he did not want his disciples to be as sheep without a shepherd, but desired that they should give their wholehearted allegiance to Jesus. John had made many disciples, and some of them had returned to other parts of the country before Jesus began His ministry, and therefore had not known the Messiah. Twenty years or more later the Apostle Paul re-baptized a group of them, into the name of Jesus, at Ephesus ([Acts 19:3](#)).

Acts 19:1-7

¹And it came to pass, that, while Apollos was at Corinth, Paul having passed through the upper coasts came to Ephesus: and finding certain disciples,

亞波羅在哥林多的時候，保羅經過了上邊一帶地方，就來到以弗所；在那裡遇見幾個門徒，

²He said unto them, "Have ye received the Holy Ghost since ye believed?" And they said unto him, "We have not so much as heard whether there be any Holy Ghost."

問他們說：你們信的時候受了聖靈沒有？他們回答說：沒有，也未曾聽見有聖靈賜下來。

³And he said unto them, "Unto what then were ye baptized?" And they said, "Unto John's baptism."

保羅說：這樣，你們受的是甚麼洗呢？他們說：是約翰的洗。

⁴Then said Paul, "John verily baptized with the baptism of repentance, saying unto the people, that they should believe on him which should come after him, that is, on Christ Jesus."

保羅說：約翰所行的是悔改的洗，告訴百姓當信那在他以後要來的，就是耶穌。

⁵When they heard this, they were baptized in the name of the Lord Jesus.

他們聽見這話，就奉主耶穌的名受洗。

⁶And when Paul had laid his hands upon them, the Holy Ghost came on them; and they spake with tongues, and prophesied.

保羅按手在他們頭上，聖靈便降在他們身上，他們就說方言，又說預言（或作：又講道）

⁷And all the men were about twelve.

一共約有十二個人。

Just why Jesus waited until the disciples of John had departed before voicing His wonderful commendation of the Baptist, is hard to understand. He did not send these words of praise as a message to John, even in his distress. *Our Lord does not spare us any of the requirements of sons of God.* As He was, so are we in this world. ([1 John 4:17](#))

1 John
4:17

Herein is our love made perfect, that we may have boldness in the day of judgment: because as he is, so are we in this world.

這樣，愛在我們裡面得以完全，我們就可以在審判的日子坦然無懼。因為他如何，我們在這世上也如何。

To the multitude, however, Jesus left nothing unsaid concerning the high esteem in which He held His loyal forerunner. Who was it you saw in the wilderness—a reed shaken by the wind? a man enjoying the comforts of life and looking out for his own ease and comfort? No, those who are gorgeously clothed and live delicately are in king's houses, not out in the wilderness sacrificing themselves for God. Did you go out to hear

a prophet? Yes, you have seen more than a prophet. He was a prophet, but he was also the one who had come to fulfill the Word of God in Malachi's prophecy: "Behold, I will send My messenger before Thy face, which shall prepare Thy way before Thee." ([Malachi 3:1](#); [Mt. 11:10](#); [Mk. 1:2](#); [Lk 7:27](#))

Malachi 3:1	Matthew 11:10	Mark 1:2	Luke 7:27
<p><i>Behold, I will send my messenger, and he shall prepare the way before me:</i> and the LORD, whom ye seek, shall suddenly come to his temple, even the messenger of the covenant, whom ye delight in: behold, he shall come, saith the LORD of hosts.</p> <p>萬軍之耶和華說：我要差遣我的使者在我前面預備道路。你們所尋求的主必忽然進入他的殿；立約的使者，就是你們所仰慕的，快要來到。</p>	<p>For this is he, of whom it is written, <i>Behold, I send my messenger before thy face, which shall prepare thy way before thee.</i></p> <p>經上記著說：我要差遣我的使者在你前面預備道路，所說的就是這個人。</p>	<p>As it is written in the prophets, <i>Behold, I send my messenger before thy face, which shall prepare thy way before thee.</i></p> <p>正如先知以賽亞（有古卷無以賽亞三個字）書上記著說：看哪，我要差遣我的使者在你前面，預備道路。</p>	<p>This is he, of whom it is written, <i>Behold, I send my messenger before thy face, which shall prepare thy way before thee.</i></p> <p>經上記著說：我要差遣我的使者在你前面預備道路，所說的就是這個人。</p>

"This is he," said Jesus, the one who came to prepare the way for Me. John had said of Him, "This is He" ([John 1:30](#)), and now He says the same of John: "This is he of whom it is written." ([Mt. 11:10](#); [Lk 7:27](#))

"This is he" said John the Baptist

John 1:30	<p>This is he of whom I said, After me cometh a man which is preferred before me: for he was before me.</p> <p>這就是我曾說：『有一位在我以後來、反成了在我以前的，因他本來在我以前。』</p>
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"Verily (surely) I say unto you, among them that are born of women, there hath not risen a greater than John." ([Mt. 11:11](#); [Lk. 7:28](#)) No higher praise could have been given a man than Jesus gave to John the Baptist. Jesus was just as loyal to John as John had been to Him. But, said Jesus, notwithstanding (*in spite of*) this, one who is in the kingdom of heaven is even greater. "He that is least in the kingdom is greater than he." We should note here that while Matthew speaks of the "kingdom of heaven," Luke uses "kingdom of God," showing that the terms are used interchangeably and mean the same thing, the kingship of God in heaven over his people on this earth.

Matthew 11:11	Luke 7:28
<p>Verily I say unto you, Among them that are born of women there hath not risen a greater than John the Baptist: notwithstanding he that is least in <u>the kingdom of heaven</u> is greater than he.</p> <p>我實在告訴你們，凡婦人所生的，沒有一個興起來大過施洗約翰的；然而天國裡最小的比他還大。</p>	<p>For I say unto you, Among those that are born of women there is not a greater prophet than John the Baptist: but he that is least in <u>the kingdom of God</u> is greater than he.</p> <p>我告訴你們，凡婦人所生的，沒有一個大過約翰的；然而神國裡最小的比他還大。</p>

He that is least in the kingdom is greater—not morally or spiritually greater, but has a greater position in the purposes of God, for God has "prepared some better (greater) thing" for those in the kingdom ([Heb. 11:39-40](#)). Those that had preceded the coming of Christ and His kingdom "through faith obtained a good report, but they received not the promise"—the promise of the Spirit ([Gal. 3:14](#)), poured out upon "all flesh" in this dispensation ([Acts 2:17](#)). John was not permitted to enter the kingdom; he only announced it and introduced the king. He belonged to the old dispensation, which was glorious, but the new is "more glorious." ([2 Cor. 3:11](#)) "The law and the prophets were until John, but since that time the kingdom of God is preached, and every man presseth into it." ([Lk. 16:16](#)) The prophets were to Israel, but "since that time" the prophecies are fulfilled, the "promise" is being fulfilled ([John 7:39](#)) and it is for all who will "press into it"; it is "unto all and upon all who believe" ([Rom. 3:22](#)); "unto you and your children and as many as the Lord shall call" ([Acts 2:39](#)). The kingdom is now preached to all, to "every man," and "whosoever will may come." ([Rev. 22:17](#))

"prepared some better thing"

<p>Hebrews 11:39-40</p>	<p>³⁹ And these all, having obtained a good report through faith, received not the promise: 這些人都是因信得了美好的證據，卻仍未得著所應許的；</p> <p>⁴⁰ God having provided some better thing for us, that they without us should not be made perfect. 因為神給我們預備了更美的事，叫他們若不與我們同得，就不能完全。</p>
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"the promise of the Spirit"

<p>Galatians 3:14</p>	<p>That the blessing of Abraham might come on the Gentiles through Jesus Christ; that we might receive the promise of the Spirit through faith. 這便叫亞伯拉罕的福，因基督耶穌可以臨到外邦人，使我們因信得著所應許的聖靈。</p>
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"all flesh"

<p>Acts 2:17</p>	<p>And it shall come to pass in the last days, saith God, I will pour out of my Spirit upon all flesh: and your sons and your daughters shall prophesy, and your young men shall see visions, and your old men shall dream dreams: 神說：在末後的日子，我要將我的靈澆灌凡有血氣的。你們的兒女要說預言；你們的少年人要見異象；老年人要做異夢。</p>
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"more glorious"

<p>2 Corinthians 3:11</p>	<p>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>
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"promise"

<p>John 7:39</p>	<p>(But this spake he of the Spirit, which they that believe on him should receive: for the Holy Ghost was not yet given; because that Jesus was not yet glorified.) 耶穌這話是指著信他之人要受聖靈說的。那時還沒有賜下聖靈來，因為耶穌尚未得著榮耀。</p>
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"press into it"

<p>Matthew 11:12-13 [move #21 Raises the Dead] And from the days of John the Baptist until now the kingdom of heaven suffereth violence, and the violent take it by force. For all the prophets and the law prophesied until John. 從施洗約翰的時候到如今，天國是努力進入的，努力的人就得著了。因為眾先知和律法說預言，到約翰為止。</p>	<p>Luke 16:16 [move #39 Preaching tour in Perea] The law and the prophets were until John: since that time the kingdom of God is preached, and every man <u>presseth into it</u>. 律法和先知到約翰為止，從此神國的福音傳開了，人人努力要進去。</p>
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"unto all and upon all who believe"

Romans 3:22	Even the righteousness of God which is by faith of Jesus Christ unto all and upon all them that believe: for there is no difference: 就是神的義，因信耶穌基督加給一切相信的人，並沒有分別。
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"unto you and your children"

Acts 2:39	For the promise is unto you, and to your children, and to all that are afar off, even as many as the LORD our God shall call." 因為這應許是給你們和你們的兒女，並一切在遠方的人，就是主——我們神所召來的。
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"Whosoever will may come"

Revelation 22:17	And the Spirit and the bride say, Come. And let him that heareth say, Come. And let him that is athirst come. And whosoever will, let him take the water of life freely. 聖靈和新婦都說：來！聽見的人也該說：來！口渴的人也當來；願意的，都可以白白取生命的水喝。
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"The violent take it by force." (Mt. 11:12) The violent would take Jesus by force and make Him a king (John 6:15), because of His wonderful works; the violent pressed upon Him, bringing their sick and diseased and demon possessed, demanding that He meet their needs; they insisted upon receiving the benefits of the kingdom; only the violent are determined enough to "forsake all and follow Him." (Mt. 19:27)

"by force"

John 6:15	When Jesus therefore perceived that they would come and take him by force, to make him a king, he departed again into a mountain himself alone. 耶穌既知道眾人要來強逼他作王，就獨自又退到山上去了。
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"forsake all and follow Him"

Matthew 19:27	Then answered Peter and said unto him, Behold, we have forsaken all, and followed thee; what shall we have therefore? 彼得就對他說：看哪，我們已經撇下所有的跟從你，將來我們要得甚麼呢？
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"This is he"—"Elias which was for to come" (Matt. 11:14). "If ye will receive it," said Jesus. He knew it was difficult for them to understand the tremendous things He was revealing to them. "He that hath ears to hear." (Mt. 11:15) He knew there were some who would receive the truth, those who had spiritual "ears" and who were able to discern the purpose of God.

"This is Elias"

Matthew 11:14	And if ye will receive it, this is Elias (Malachi 4:5), which was for to come. 你們若肯領受，這人就是那應當來的以利亞。
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"He that hath ears to hear"

Matthew 11:15	He that hath ears to hear, let him hear. 有耳可聽的，就應當聽！
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"This is Elias"—John had come "in the spirit and power of Elias" (Lk. 1:17). The Jews knew that he was to come, but, said Jesus, when he came "they did to him whatever they listed" (Matt. 17:12-13). And it was not long until they did the same unto Himself, the One for whom John had come to prepare the way.

"in the spirit and power of Elias"

Luke 1:17	And he shall go before him in the spirit and power of Elias, to turn the hearts of the fathers to the children, and the disobedient to the wisdom of the just; to make ready a people prepared for the Lord.
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他必有以利亞的心志能力，行在主的在前面，叫為父的心轉向兒女，叫悖逆的人轉從義人的智慧，又為主預備合用的百姓。

"they did to him whatever they listed"

Matthew
17:12-13

¹² But I say unto you, That Elias is come already, and they knew him not, but have done unto him whatsoever they listed. Likewise shall also the Son of man suffer of them.

只是我告訴你們，以利亞已經來了，人卻不認識他，竟任意待他。人子也將要這樣受他們的害。

¹³ Then the disciples understood that he spake unto them of John the Baptist.

門徒這才明白耶穌所說的是指著施洗的約翰。

He said, you have acted "like children sitting in the market place" (Mt. 11:16; Lk. 7:32). We have fulfilled our part of God's program, but you have not recognized the time of His visitation, and have not fulfilled your part. John was in the wilderness eating "locusts and wild honey," (Mt. 3:4; Mk. 1:6) and you said he had a devil. Now I have mingled with you and have been eating and drinking with all classes of people, and you call Me a glutton, and a friend of publicans and sinners only. But whether we are received or not, we are in the eternal purpose of God, and Wisdom shall be justified of her own. (Mt. 11:18-19; Lk. 7:33-35) "Christ, the Wisdom of God" (1 Cor. 1:24).

"like children sitting in the market place"

Matthew 11:16

But whereunto shall I liken this generation? It is like unto children sitting in the markets, and calling unto their fellows,

我可用甚麼比這世代呢？好像孩童坐在街市上招呼同伴，說：

Luke 7:32

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

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

"locusts and wild honey"

Matthew 3:4

And the same John had his raiment of camel's hair, and a leathern girdle about his loins; and his meat was locusts and wild honey.

這約翰身穿駱駝毛的衣服，腰束皮帶，吃的是蝗蟲、野蜜。

Mark 1:6

And John was clothed with camel's hair, and with a girdle of a skin about his loins; and he did eat locusts and wild honey;

約翰穿駱駝毛的衣服，腰束皮帶，吃的是蝗蟲、野蜜。

"Wisdom shall be justified of her own"

Matthew 11:18-19

¹⁸ For John came neither eating nor drinking, and they say, He hath a devil.

約翰來了，也不吃也不喝，人就說他是被鬼附著的；

¹⁹ The Son of man came eating and drinking, and they say, Behold a man gluttonous, and a winebibber, a friend of publicans and sinners. But wisdom is justified of her children. (But wisdom is shown to be right by its results. NLT) (Yet wisdom is justified by her deeds. ESV)

人子來了，也吃也喝，人又說他是貪食好酒的人，是稅吏和罪人的朋友。但智

Luke 7:33-35

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

施洗的約翰來，不吃餅，不喝酒，你們說他是被鬼附著的。

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

人子來，也吃也喝，你們說他是貪食好酒的人，是稅吏和罪人的朋友。

³⁵ But wisdom is justified of all her children.

慧之子總以智慧為是（有古卷：但智慧在行為上就顯為是）。

但智慧之子都以智慧為是。

"Christ, the Wisdom of God"

1 Corinthians 1:24

But unto them which are called, both Jews and Greeks, Christ the power of God, and the wisdom of God.

但在那蒙召的，無論是猶太人、希利尼人，基督總為神的能力，神的智慧。

These were momentous words, and the people that "heard," that "had ears to hear," and the publicans, "justified God." (Lk.7:29) Wisdom was justified by these. They were the people who had the spirit of repentance and had been baptized by John's baptism, which was "unto repentance" (Mt. 3:11) and the remission of sins. (Mk. 1:4; Lk. 3:3) But the Pharisees and lawyers rejected the Lord's words, for they were "not baptized" (Lk. 7:30)—there was no repentance toward God, nor faith toward our Lord Jesus Christ. (Acts 20:21; Heb. 6:1)

"justified God"

Luke 7:29,30

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

眾百姓和稅吏既受過約翰的洗，聽見這話，就以神為義；

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

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

"unto repentance"

Matthew 3:11

I indeed baptize you with water unto repentance. but he that cometh after me is mightier than I, whose shoes I am not worthy to bear: he shall baptize you with the Holy Ghost, and with fire:

我是用水給你們施洗，叫你們悔改。但那在我以後來的，能力比我更大，我就是給他提鞋也不配。他要用聖靈與火給你們施洗。

Mark 1:4

John did baptize in the wilderness, and preach the baptism of repentance for the remission of sins.

照這話，約翰來了，在曠野施洗，傳悔改的洗禮，使罪得赦。

Luke 3:3

And he came into all the country about Jordan, preaching the baptism of repentance for the remission of sins;

他就來到約但河一帶地方，宣講悔改的洗禮，使罪得赦。

"repentance toward God and faith toward our Lord Jesus Christ"

Acts 20:21

Testifying both to the Jews, and also to the Greeks, repentance toward God, and faith toward our Lord Jesus Christ.

對猶太人和希利尼人證明當向神悔改，信靠我主耶穌基督。

Hebrews 6:1

Therefore leaving the principles of the doctrine of Christ, let us go on unto perfection; not laying again the foundation of repentance from dead works, and of faith toward God,

所以，我們應當離開基督道理的開端，竭力進到完全的地步，不必再立根基，就如那懊悔死行，信靠神、

Jesus, realizing their unrepentant attitude, and knowing that they had rejected Him, then began to upbraid them for their unbelief (11:20). The three cities that came in for His bitter denunciation were Chorazin, Bethsaida and Capernaum, the places where most of His mighty works had been done. There the

nation of Israel had been tested and given their opportunity to receive the kingdom, but the leaders had refused, and as a nation they were unrepentant. They had been "exalted to heaven" by the light received, the presence of the King in their midst and all the mighty works that had been done, but because of unbelief they should be "brought down to hell." Therefore, He said, "it shall be more tolerable in that day for wicked Sodom, and for Tyre and Sidon, which would have repented if they had had the same opportunity." (Mt. 11:23,24)

"upbraid"

Matthew 11:20	Then began he to upbraid the cities wherein most of his mighty works were done, because they repented not: 耶穌在諸城中行了許多異能，那些城的人終不悔改，就在那時候責備他們，說：
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"exalted to heaven" "brought down to hell"

Matthew 11:23,24	²³ And thou, Capernaum, which art exalted unto heaven, shalt be brought down to hell: for if the mighty works, which have been done in thee, had been done in Sodom, it would have remained until this day. 迦百農阿，你已經升到天上（或作：你將要升到天上麼），將來必墜落陰間；因為在你那裡所行的異能，若行在所多瑪，他還可以存到今日。 ²⁴ But I say unto you, That it shall be more tolerable for the land of Sodom in the day of judgment, than for thee. 但我告訴你們，當審判的日子，所多瑪所受的，比你還容易受呢！
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Then Jesus turned to His Father in prayer. His heart was broken by the rejection of His people and the unbelief and opposition around Him, but His will was submissive to His heavenly Father and His attitude was "Even so, Father, for so it seemed good in Thy sight." *It seemed good to the Father that He should be rejected and persecuted, and He was willing;* He had "come to do God's will." (Ps.40:8; Jn. 4:34,6:38; Heb.10:7) God had seen fit to reveal His truth to "babes," to the humble folk, and not to the leaders, those who considered themselves "wise and prudent." (Mt. 11:25, 26; Lk 10:21)

"come to do God's will"

Psalm 40:8	John 4:34	John 6:38	Hebrews 10:7
I delight to do thy will, O my God: yea, thy law is within my heart. 我的神啊，我樂意照你的旨意行；你的律法在我心裡。	Jesus saith unto them, My meat is to do the will of him that sent me, and to finish his work. 耶穌說：「我的食物就是遵行差我來者的旨意，做成他的工。」	For I came down from heaven, not to do mine own will, but the will of him that sent me. 因為我從天上降下來，不是要按自己的意思行，乃是要按那差我來者的意思行。	Then said I, Lo, I come (in the volume of the book it is written of me,) to do thy will, O God. 那時我說：神阿，我來了，為要照你的旨意行；我的事在經卷上已經記載了。

"babes" "wise and prudent"

Matthew 11:25-26	Luke 10:21 [Move #36]
²⁵ At that time Jesus answered and said, I thank thee, O Father, Lord of heaven and earth, because thou hast hid these things from the wise and prudent, and hast revealed them unto babes. Even so, Father: for so it seemed good in thy sight. 那時，耶穌說：父阿，天地的主，我感謝你！因為你將這些事向聰明通達人就藏起來，向嬰孩就顯出來。父阿，是的，因為你的美意本是如此。	In that hour Jesus rejoiced in spirit, and said, I thank thee, O Father, Lord of heaven and earth, that thou hast hid these things from the wise and prudent, and hast revealed them unto babes: even so, Father; for so it seemed good in thy sight. 正當那時，耶穌被聖靈感動就歡樂，說：父阿天地的主，我感謝你！因為你將這些事向聰明通達人就藏起來，向嬰孩就顯出來。父阿！是的，因為你的美意本是如此。

He again announced the authority given Him of His Father. All things were delivered into His hands (Mt. 11:27; Lk. 10:22) and no one could come to the Father except through Him (John 14:6). But His desire was that all should come, and the all-inclusive invitation was given. From this time He had a new message. "Come unto Me, all ye that labor and are heavy laden, and I will give you rest. Take my yoke upon you." (Mt. 11:28-29) He never puts the yoke upon anyone. It must be taken voluntarily. If we would walk with Him and serve Him we must willingly take His yoke, and learn of Him; learn the spirit of meekness, humility, patience and resignation to God's will which always characterized His life. It is in this that the soul finds rest. He had not where to lay down His head, and *found rest only on the cross, when He laid down His life for others*. There is rest, in the way of the cross, for it is His way. His yoke is easy, and the burden is light when He carries it with us. "He always takes the heavy end, and leaves the light to me."

All things were delivered into His hands

Matthew 11:27	Luke 10:22 [Move #36]
<p>All things are delivered unto me of my Father: and no man knoweth the Son, but the Father; neither knoweth any man the Father, save the Son, and he to whomsoever the Son will reveal him.</p> <p>一切所有的，都是我父交付我的；除了父，沒有人知道子；除了子和子所願意指示的，沒有人知道父。</p>	<p>All things are delivered to me of my Father: and no man knoweth who the Son is, but the Father; and who the Father is, but the Son, and he to whom the Son will reveal him.</p> <p>一切所有的都是我父交付我的；除了父，沒有人知道子是誰；除了子和子所願意指示的，沒有人知道父是誰。</p>

no one could come to the Father except through Him

John 14:6	<p>Jesus saith unto him, I am the way, the truth, and the life: no man cometh unto the Father, but by me.</p> <p>耶穌說我就是道路、真理、生命；若不藉著我，沒有人能到父那裡去。</p>
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MEDITATION

"Weep not." Jesus Himself had wept, and He knew the meaning of tears. Who can doubt that He shed them on this occasion also?

"He had compassion on her." The gospel records are filled with evidences of the compassionate love of Jesus for suffering humanity. His great heart overflowed with love and human sympathy, and in every situation He met the need presented to Him. The world demands that the Christian should manifest the same spirit of compassion. Men realize that this is the meaning and message of Christ's gospel. "Who follows in His train?" (Daniel 11:43)

Daniel 11:43	<p>But he shall have power over the treasures of gold and of silver, and over all the precious things of Egypt: and the Libyans and the Ethiopians shall be at his steps. (KJ)</p> <p>He shall become ruler of the treasures of gold and of silver, and all the precious things of Egypt, and the Libyans and the Cushites shall <u>follow in his train</u>. (ESV)</p> <p>他必把持埃及的金銀財寶和各樣的寶物。呂彼亞人和古實人都必跟從他。</p>
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"Go and tell John what things ye have seen and heard." (Mt. 11:4; Lk. 7:22) The "signs" of the Christ were not the spectacular ones of the apocalypse, but the manifestation of divine power in meeting humanity's needs. The blind received sight, the lame walked, the lepers were cleansed, the deaf heard, the dead were raised, the hungry were fed, the thirsty were given the water of life, and the poor had the Gospel preached

unto them. He healed the broken hearts, wept with those that wept, gave to the weary rest, and forgiveness to the sin-sick, and in everything He gave thanks unto His Father.

Matthew 11:4	Luke 7:22
Jesus answered and said unto them, Go and shew John again those things which ye do hear and see: 耶穌回答說：你們去，把所聽見，所看見的事告訴約翰。	Then Jesus answering said unto them, Go your way, and tell John what things ye have seen and heard; how that the blind see, the lame walk, the lepers are cleansed, the deaf hear, the dead are raised, to the poor the gospel is preached. 耶穌回答說：你們去，把所看見所聽見的事告訴約翰，就是瞎子看見，瘸子行走，長大癩瘋的潔淨，聾子聽見，死人復活，窮人有福音傳給他們。

Jesus' miracles were His parables in action. We believe in them because we believe in Him. The things He said were demonstrated in the things that He did; and the things He did were explained by the things He said. He was not only "a teacher come from God," (Jn. 3:2) but by His resurrection was declared to be "the Son of God with power" (Rom. 1:4).

"a teacher come from God"

John 3:2	The same came to Jesus by night, and said unto him, "Rabbi, we know that thou art a teacher come from God: for no man can do these miracles that thou doest, except God be with him". 這人夜裡來見耶穌，說「拉比，我們知道你是由神那來作師傅的；因為你所行的神蹟，若沒有神同在，無人能行。」
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"the Son of God with power"

Romans 1:4	And declared to be the Son of God with power, according to the spirit of holiness, by the resurrection from the dead: 按聖善的靈說，因從死裡復活，以大能顯明是神的兒子。
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"He that was dead sat up." (Lk. 7:15) The Lord Jesus Christ "has the keys of death," (Rev. 1:18) and He can open the door and let the dead go free. He is Lord of death as well as of life, for He triumphed over death, hell and the grave, and "destroyed him that had the power of death" (Heb. 2:14). "The dead that are in the graves shall hear His voice and come forth." (Jn. 5:28,29)

"He that was dead sat up"

Luke 7:15	And he that was dead sat up, and began to speak. And he delivered him to his mother. 那死人就坐起，並且說話。耶穌便把他交給他母親。
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"has the keys of death"

Revelation 1:18	I am he that liveth, and was dead; and, behold, I am alive for evermore, Amen; and have the keys of hell and of death. 又是那存活的；我曾死過，現在又活了，直活到永永遠遠；並且拿著死亡和陰間的鑰匙。
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"destroyed him that had the power of death"

Hebrews 2:14	Forasmuch then as the children are partakers of flesh and blood, he also himself likewise took part of the same; that through death he might destroy him that had the power of death, that is, the devil; 兒女既同有血肉之體，他也照樣親自成了血肉之體，特要藉著死敗壞那掌死權的，就是魔鬼，
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"The dead that are in the graves..."

John 5:28,29	Marvel not at this: for the hour is coming, in the which all that are in the graves shall hear his voice, And shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation. 你們不要把這事看作希奇。時候要到，凡在墳墓裡的，都要聽見他的聲音，就出來；行善的，復活得生；作惡的，復活定罪。
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"Art thou He that should come?" The Messianic hope cannot be downed. Sooner or later He must appear. War may destroy, and sin defile, but men dream on of a better world to be. Hope springs eternal in the human breast. Our hope is an "anchor of the soul, both sure and steadfast, for it entereth into that within the veil, whither our forerunner is for us entered, even Jesus." (Heb. 6:19-20)

Hebrews 6:19-20	Which hope we have as an anchor of the soul, both sure and stedfast, and which entereth into that within the veil; Whither the forerunner is for us entered, even Jesus, made an high priest for ever after the order of Melchisedec. 我們有這指望，如同靈魂的錨，又堅固又牢靠，且通入幔內。作先鋒的耶穌，既照著麥基洗德的等次成了永遠的大祭司，就為我們進入幔內。
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"Come unto me, all ye that labor and are heavy laden." The people were weary of the burden of their sins and the teaching of the Pharisees which did not meet their need. If our Gospel does not lift the load of sin, it is no Gospel; but the Gospel of Christ is "the power of God unto salvation, to everyone that believeth" (Rom. 1:16). "Come . . . take . . . learn . . . rest." (Mt. 11:28,29)

"the power of God unto salvation..."

Romans 1:16	For I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek. 我不以福音為恥；這福音本是神的大能，要救一切相信的，先是猶太人，後是希利尼人。
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"Come..take...learn...rest"

Matthew 11:28,29	Come unto me, all ye that labour and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls. 凡勞苦擔重擔的人可以到我這裡來，我就使你們得安息。我心裡柔和謙卑，你們當負我的軛，學我的樣式；這樣，你們心裡就必得享安息。
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"Yea, though I walk through the valley of the shadow of death, I will fear no evil for *Thou* art with me." (Ps. 23:4) Jesus met the sad funeral train, and turned it into a procession of praise and thanksgiving.

Psalms 23:4	Yea, though I walk through the valley of the shadow of death, I will fear no evil: for thou art with me; thy rod and thy staff they comfort me. 我雖然行過死蔭的幽谷，也不怕遭害，因為你與我同在；你的杖，你的竿，都安慰我。
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From the Greek: "easy" is from the verb "to use" and thus means "useable, manageable; good, mild, pleasant." It is used of food and drink. Jesus' yoke, the doing of His will, is not hard and bitter, but sweet to the taste of the one who loves Him. It is made "easy" by love ([1 John 5:3](#)).

1 John 5:3	For this is the love of God, that we keep his commandments: and his commandments are not grievous. 我們遵守神的誠命，這就是愛他了，並且他的誠命不是難守的。
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STUDY

Was there any special significance in the raising of the dead at this time? Did Jesus restore the man because he was young, or because of his compassion for the mother, or to display His power to His disciples and the crowd which followed Him? Can anyone raise the dead today? Why not?

Did John the Baptist really doubt that Jesus was the Messiah? How do you account for this, when God had given him a special sign from heaven, and he himself had proclaimed Jesus to be the "Lamb of God"? Do you think our Lord's answer to John satisfied him that He was the Messiah? Was Jesus giving a blessing, or a warning, when He said "Blessed is he that shall not be offended in Me"? Why do you think Jesus waited until John's disciples had departed before voicing His wonderful commendation of the Baptist?

How would you explain "the kingdom of God suffereth violence, and the violent take it by force"? Who were the "babes" to whom the truth was revealed, and who were the "wise and prudent"?

REVIEW

Questions	Answers
1. Who went with Jesus to Nain?	Many of His disciples and much people.
2. How far was it from Capernaum?	About 20 miles
3. When they neared the town whom did they meet?	A funeral procession
4. Where did the meeting take place?	The gate of the city Nain
5. How many were with the widow woman?	Many people of the city was with her
6. What did Jesus say unto her?	<i>"Weep not"</i>
7. What did He do?	He stepped forward and touched the bier
8. What did He say to the dead man?	<i>"Young man, I say unto thee, Arise"</i>
9. What was the result?	The dead man sat up and began to speak
10. How was this miracle received by the crowds of people?	Great fear came upon all that witnessed it. They realized that God had indeed visited His people and they glorified God, and said that a great prophet had arisen in their midst.
11. Who carried the message of Jesus' wonderful works to John the Baptist?	The disciples of John
12. Where was John? For what reason?	John was put in prison by Herod for Herodias' sake. John has rebuked Herod for taking Herodias, his brother's wife.
13. How long had he been there?	About a year
14. What message did he send to Jesus?	<i>"Art thou he that should come, or do we look for another?"</i>
15. What was Jesus doing at the time?	He cured many of their infirmities and plagues, and of evil spirits; and unto many that were blind he gave sight.
16. Did He send a direct answer to John?	Yes
17. What was His message?	<i>"Go your way, and tell John what things ye have seen and heard; how that the blind see, the lame walk, the lepers are cleansed, the deaf hear, the dead are raised, to the poor the gospel is preached. And blessed is he, whosoever shall not be offended in me."</i>
18. Why did He mention His works?	His works fulfilled Isaiah's prophecy (Isa. 61:1,2) and were the evidence to prove His Messiahship.
19. Do you think John was offended in Jesus?	No
20. What did Jesus say to the multitude about John?	He is more than a prophet and he is the "messenger" and "Elijah" that Malachi prophesied.
21. Did He hold John in high esteem?	Yes
22. What prophecy did He say John had fulfilled?	Malachi 3:1, 4:5

23. Did He say John was a prophet?	Yes, more than a prophet
24. Who did He say was greater than John?	He that is least in the kingdom of God is greater than John.
25. Why?	They have a greater position in the purposes of God, for God has "prepared some better (greater) thing" for those in the kingdom and John belonged to the old dispensation.
26. What did He say concerning the law and the prophets?	All the prophets and the law prophesied until John.
27. When did the new dispensation begin? Why?	After John the Baptist.
28. What was John's mission?	John's mission is to announce the kingdom and introduce the king.
29. What was the nature of the kingdom?	The kingship of God in heaven over His people on earth
30. Why did Jesus say the violent take it by force?	Only the violent will insist upon receiving the benefits of the kingdom and determined enough to forsake all and follow Him.
31. Whereunto (<i>to which</i>) did He liken that generation?	They are like children sitting in the marketplace.
32. What did He mean?	The Jews have refused to accept that both John the Baptist and Jesus have fulfilled their part of God's program. The Jews failed to recognize the time of God's visitation.
33. Who received His message?	Those who had the spirit of repentance and had been baptized by John's baptism, which was unto repentance and the remission of sins.
34. Who rejected it? Why?	The Pharisees rejected for they refused to repent.
35. Why did Jesus upbraid the cities where He had been working?	Because of their unbelief
36. What did He say of them?	<i>"It shall be more tolerable in that day for wicked Sodom, and for Tyre and Sidon, which would have repented if they had had the same opportunity."</i>
37. Which cities were mentioned?	Chorazin, Bethsaida and Capernaum
38. What was Jesus' prayer to His Father?	<i>"I thank thee, O Father, Lord of heaven and earth, because thou hast hid these things from the wise and prudent, and hast revealed them unto babes. Even so, Father: for so it seemed good in thy sight."</i>
39. What was Jesus' new message from this time?	<i>"Come unto me, all ye that labour and are heavy laden, and I will give you rest."</i>
40. To whom was the invitation given?	To anyone who would come unto Him.
41. What did He offer them?	Rest
42. How was it to be obtained?	Take His yoke and learn of Him
43. What is His yoke?	The yoke of discipleship
44. What kind of rest did He speak of?	The rest in the soul.

MOVE 21

CAPERNAUM

TO NAIN

FALL 28 A.D.

Capernaum

Nain

Widow's Son Restored

MEDITERRANEAN SEA

JORDAN RIVER

WILDERNESS OF JUDAEA

DEAD SEA

