

# Anointed By A Woman

Matthew 12:22-50; Mark 3:20-35; Luke 7:36-8:3; 19-21

## Luke 7:36-50

### *JESUS ANOINTED BY A SINFUL WOMAN*

<sup>36</sup> And one of the Pharisees desired him that he would eat with him. And he went into the Pharisee's house, and sat down to meat.

有一個法利賽人請耶穌和他吃飯；耶穌就到法利賽人家裡去坐席。

<sup>37</sup> And, behold, a woman in the city, which was a sinner, when she knew that Jesus sat at meat in the Pharisee's house, brought an alabaster box of ointment, 那城裡有一個女人，是個罪人，知道耶穌在法利賽人家裡坐席，就拿著盛香膏的玉瓶，

那城裡有一個女人，是個罪人，知道耶穌在法利賽人家裡坐席，就拿著盛香膏的玉瓶，

<sup>38</sup> And stood at his feet behind him weeping, and began to wash his feet with tears, and did wipe them with the hairs of her head, and kissed his feet, and anointed them with the ointment.

站在耶穌背後，挨著他的腳哭，眼淚溼了耶穌的腳，就用自己的頭髮擦乾，又用嘴連連親他的腳，把香膏抹上。

<sup>39</sup> Now when the Pharisee which had bidden him saw it, he spake within himself, saying, This man, if he were a prophet, would have known who and what manner of woman this is that toucheth him: for she is a sinner.

請耶穌的法利賽人看見這事，心裡說：這人若是先知，必知道摸他的是誰，是個怎樣的女人，乃是個罪人。

<sup>40</sup> And Jesus answering said unto him, Simon, I have somewhat to say unto thee. And he saith, Master, say on. 耶穌對他說：西門！我有句話要對你說。西門說：夫子，請說。

<sup>41</sup> There was a certain creditor which had two debtors: the one owed five hundred pence, and the other fifty. 耶穌說：一個債主有兩個人欠他的債；一個欠五十兩銀子，一個欠五兩銀子；

<sup>42</sup> And when they had nothing to pay, he frankly forgave them both. Tell me therefore, which of them will love him most?

因為他們無力償還，債主就開恩免了他們兩個人的債。這兩個人那一個更愛他呢？

<sup>43</sup> Simon answered and said, I suppose that he, to whom he forgave most. And he said unto him, Thou hast rightly judged.

西門回答說：我想是那多得恩免的人。耶穌說：你斷的不錯。

<sup>44</sup> And he turned to the woman, and said unto Simon, Seest thou this woman? I entered into thine house, thou gavest me no water for my feet: but she hath washed my feet with tears, and wiped them with the hairs of her head.

於是轉過來向著那女人，便對西門說：你看見這女人麼？我進了你的家，你沒有給我水洗腳；但這女人用眼淚溼了我的腳，用頭髮擦乾。

<sup>45</sup> Thou gavest me no kiss: but this woman since the time I came in hath not ceased to kiss my feet.

你沒有與我親嘴；但這女人從我進來的時候就不住的用嘴親我的腳。

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

你沒有用油抹我的頭；但這女人用香膏抹我的腳。

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

所以我告訴你，他許多的罪都赦免了，因為他的愛多；但那赦免少的，他的愛就少。

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

於是對那女人說：你的罪赦免了。

<sup>49</sup> And they that sat at meat with him began to say within themselves, Who is this that forgiveth sins also?

同席的人心裡說：這是甚麼人，竟赦免人的罪呢？

<sup>50</sup> And he said to the woman, Thy faith hath saved thee; go in peace.

耶穌對那女人說：你的信救了你；平平安安的回去罷！

### Luke 8:1-3

#### THE 2<sup>ND</sup> MINISTRY TOUR

<sup>8:1</sup> And it came to pass afterward, that he went throughout every city and village, preaching and shewing the glad tidings of the kingdom of God: and the twelve were with him,

過了不多日，耶穌周遊各城各鄉傳道，宣講神國的福音。和他同去的有十二個門徒，

<sup>2</sup> And certain women, which had been healed of evil spirits and infirmities, Mary called Magdalene, out of whom went seven devils,

還有被惡鬼所附、被疾病所累、已經治好的幾個婦女，內中有稱為抹大拉的馬利亞，曾有七個鬼從他身上趕出來，

<sup>3</sup> And Joanna the wife of Chuza Herod's steward, and Susanna, and many others, which ministered unto him of their substance.

又有希律的家宰苦撒的妻子約亞拿，並蘇撒拿，和好些別的婦女，都是用自己的財物供給耶穌和門徒。

#### JESUS AND THE PRINCE OF DEMONS

##### Matthew 12:22-37

<sup>22</sup> Then was brought unto him one possessed with a devil, blind, and dumb: and he healed him, insomuch that the blind and dumb both spake and saw.

當下，有人將一個被鬼附著、又瞎又啞的人帶到耶穌那裡，耶穌就醫治他，甚至那啞吧又能說話，又能看見。

<sup>23</sup> And all the people were amazed, and said, Is not this the son of David?

眾人都驚奇，說：這不是大衛的子孫麼？

<sup>24</sup> But when the Pharisees heard it, they said, This fellow doth not cast out devils, but by Beelzebub the prince of the devils.

但法利賽人聽見，就說：這個人趕鬼，無非是靠著鬼王別西卜阿。

##### Mark 3:20-30

<sup>20</sup> And the multitude cometh together again, so that they could not so much as eat bread.

耶穌進了一個屋子，眾人又聚集，甚至他連飯也顧不得吃。

<sup>21</sup> And when his friends heard of it, they went out to lay hold on him: for they said, He is beside himself.

耶穌的親屬聽見，就出來要拉住他，因為他們說他癲狂了。

<sup>22</sup> And the scribes which came down from Jerusalem said, He hath Beelzebub, and by the prince of the devils casteth he out devils.

從耶路撒冷下來的文士說：他是被別西卜附著；又說：他是靠著鬼王趕鬼。

<sup>23</sup> And he called them unto him, and said unto them

<sup>25</sup>And Jesus knew their thoughts, and said unto them, Every kingdom divided against itself is brought to desolation; and every city or house divided against itself shall not stand:

耶穌知道他們的意念，就對他們說：凡一國自相紛爭，就成為荒場；一城一家自相紛爭，必站立不住；

<sup>26</sup>And if Satan cast out Satan, he is divided against himself; how shall then his kingdom stand?

若撒但趕逐撒但，就是自相紛爭，他的國怎能站得住呢？

<sup>27</sup>And if I by Beelzebub cast out devils, by whom do your children cast them out? therefore they shall be your judges.

我若靠著別西卜趕鬼，你們的子弟趕鬼又靠著誰呢？這樣，他們就要斷定你們的是非

<sup>28</sup>But if I cast out devils by the Spirit of God, then the kingdom of God is come unto you.

我若靠著神的靈趕鬼，這就是神的國臨到你們了。

<sup>29</sup>Or else how can one enter into a strong man's house, and spoil his goods, except he first bind the strong man? and then he will spoil his house.

人怎能進壯士家裡，搶奪他的家具呢？除非先捆住那壯士，才可以搶奪他的家財。

<sup>30</sup>He that is not with me is against me; and he that gathereth not with me scattereth abroad.

不與我相合的，就是敵我的；不同我收聚的，就是分散的。

<sup>31</sup>Wherefore I say unto you, All manner of sin and blasphemy shall be forgiven unto men: but the blasphemy against the Holy Ghost shall not be forgiven unto men.

所以我告訴你們：人一切的罪和褻瀆的話都可得赦免，惟獨褻瀆聖靈，總不得赦免。

<sup>32</sup>And whosoever speaketh a word against the Son of man, it shall be forgiven him: but whosoever speaketh against the Holy Ghost, it shall not be forgiven him, neither in this world, neither in the world to come.

凡說話干犯人子的，還可得赦免；惟獨說話干犯聖靈的，今世來世總不得赦免。

in parables, How can Satan cast out Satan?

耶穌叫他們來，用比喻對他們說：撒但怎能趕出撒但呢？

<sup>24</sup>And if a kingdom be divided against itself, that kingdom cannot stand.

若一國自相分爭，那國就站立不住；

<sup>25</sup>And if a house be divided against itself, that house cannot stand.

若一家自相分爭，那家就站立不住。

<sup>26</sup>And if Satan rise up against himself, and be divided, he cannot stand, but hath an end.

若撒但自相攻打分爭，他就站立不住，必要滅亡。

<sup>27</sup>No man can enter into a strong man's house, and spoil his goods, except he will first bind the strong man; and then he will spoil his house.

沒有人能進壯士家裡，搶奪他的家具；必先捆住那壯士，才可以搶奪他的家。

<sup>28</sup>Verily I say unto you, All sins shall be forgiven unto the sons of men, and blasphemies wherewith soever they shall blaspheme:

我實在告訴你們，世人一切的罪和一切褻瀆的話都可得赦免；

<sup>29</sup>But he that shall blaspheme against the Holy Ghost hath never forgiveness, but is in danger of eternal damnation.

凡褻瀆聖靈的，卻永不得赦免，乃要擔當永遠的罪。

<sup>30</sup>Because they said, He hath an unclean spirit.

這話是因為他們說：他是被污鬼附著的。

Matthew 12:33-37

樹和果子

<sup>33</sup> Either make the tree good, and his fruit good; or else make the tree corrupt, and his fruit corrupt: for the tree is known by his fruit.

你們或以為樹好，果子也好；樹壞，果子也壞；因為看果子就可以知道樹。

<sup>34</sup> O generation of vipers, how can ye, being evil, speak good things? for out of the abundance of the heart the mouth speaketh.

毒蛇的種類！你們既是惡人，怎能說出好話來呢？因為心裡所充滿的，口裡就說出來。

<sup>35</sup> A good man out of the good treasure of the heart bringeth forth good things: and an evil man out of the evil treasure bringeth forth evil things.

善人從他心裡所存的善就發出善來；惡人從他心裡所存的惡就發出惡來。

<sup>36</sup> But I say unto you, That every idle word that men shall speak, they shall give account thereof in the day of judgment.

我又告訴你們，凡人所說的閒話，當審判的日子，必要句句供出來；

<sup>37</sup> For by thy words thou shalt be justified, and by thy words thou shalt be condemned.

因為要憑你的話定你為義，也要憑你的話定你有罪。

Matthew 12:38-45

*THE SIGN OF JONAH*

<sup>38</sup> Then certain of the scribes and of the Pharisees answered, saying, Master, we would see a sign from thee.

當時，有幾個文士和法利賽人對耶穌說：夫子，我們願意你顯個神蹟給我們看。

<sup>39</sup> But he answered and said unto them, An evil and adulterous generation seeketh after a sign; and there shall no sign be given to it, but the sign of the prophet Jonas:

耶穌回答說：一個邪惡淫亂的世代求看神蹟，除了先知約拿的神蹟以外，再沒有神蹟給他們看。

<sup>40</sup> For as Jonas was three days and three nights in the whale's belly; so shall the Son of man be three days and three nights in the heart of the earth.

約拿三日三夜在大魚肚腹中，人子也要這樣三日三夜在地裡頭。

<sup>41</sup> The men of Nineveh shall rise in judgment with this generation, and shall condemn it: because they repented at the preaching of Jonas; and, behold, a greater than Jonas is here.

當審判的時候，尼尼微人要起來定這世代的罪，因為尼尼微人聽了約拿所傳的就悔改了。看哪，在這裡有一人比約拿更大！

<sup>42</sup> The queen of the south shall rise up in the judgment with this generation, and shall condemn it: for she came from the uttermost parts of the earth to hear the wisdom of Solomon; and, behold, a greater than Solomon is here.

當審判的時候，南方的女王要起來定這世代的罪，因為他從地極而來，要聽所羅門的智慧話。看哪！在這裡有一人比所羅門更大。

<sup>43</sup> When the unclean spirit is gone out of a man, he walketh through dry places, seeking rest, and findeth none.

污鬼離了人身，就在無水之地過來過去，尋求安歇之處，卻尋不著。

<sup>44</sup> Then he saith, I will return into my house from whence I came out; and when he is come, he findeth it

empty, swept, and garnished.

於是說：我要回到我所出來的屋裡去。到了，就看見裡面空閒，打掃乾淨，修飾好了，

<sup>45</sup>Then goeth he, and taketh with himself seven other spirits more wicked than himself, and they enter in and dwell there: and the last state of that man is worse than the first. Even so shall it be also unto this wicked generation.

便去另帶了七個比自己更惡的鬼來，都進去住在那裡。那人末後的景況比先前更不好了。這邪惡的世代也要如此。

THE TRUE FAMILY OF JESUS

Matthew 12:46-50	Mark 3:31-35	Luke 8:19-21
<p><sup>46</sup>While he yet talked to the people, behold, his mother and his brethren stood without, desiring to speak with him. 耶穌還對眾人說話的時候，不料他母親和他弟兄站在外邊，要與他說話。</p> <p><sup>47</sup>Then one said unto him, Behold, thy mother and thy brethren stand without, desiring to speak with thee. 有人告訴他說：看哪，你母親和你弟兄站在外邊，要與你說話。</p> <p><sup>48</sup>But he answered and said unto him that told him, Who is my mother? and who are my brethren? 他卻回答那人說：誰是我的母親？誰是我的弟兄？</p> <p><sup>49</sup>And he stretched forth his hand toward his disciples, and said, Behold my mother and my brethren! 就伸手指著門徒，說：看哪，我的母親，我的弟兄。</p> <p><sup>50</sup>For whosoever shall do the will of my Father which is in heaven, the same is my brother, and sister, and mother. 凡遵行我天父旨意的人，就是我的弟兄姐妹和母親了。</p>	<p><sup>31</sup> There came then his brethren and his mother, and, standing without, sent unto him, calling him. 當下，耶穌的母親和弟兄來，站在外邊，打發人去叫他。</p> <p><sup>32</sup> And the multitude sat about him, and they said unto him, Behold, thy mother and thy brethren without seek for thee. 有許多人在耶穌周圍坐著，他們就告訴他說：看哪，你母親和你弟兄在外邊找你。</p> <p><sup>33</sup> And he answered them, saying, Who is my mother, or my brethren? 耶穌回答說：誰是我的母親？誰是我的弟兄？</p> <p><sup>34</sup> And he looked round about on them which sat about him, and said, Behold my mother and my brethren! 就四面觀看那周圍坐著的人，說：看哪，我的母親，我的弟兄。</p> <p><sup>35</sup> For whosoever shall do the will of God, the same is my brother, and my sister, and mother. 凡遵行神旨意的人就是我的弟兄姐妹和母親了。</p>	<p><sup>19</sup> Then came to him his mother and his brethren, and could not come at him for the press. 耶穌的母親和他弟兄來了，因為人多，不得到他跟前。</p> <p><sup>20</sup> And it was told him by certain which said, Thy mother and thy brethren stand without, desiring to see thee. 有人告訴他說：你母親和你弟兄站在外邊，要見你。</p> <p><sup>21</sup> And he answered and said unto them, My mother and my brethren are these which hear the word of God, and do it. 耶穌回答說：聽了神之道而遵行的人就是我的母親，我的弟兄了。</p>

# ANOINTED BY A WOMAN

Capernaum

Matthew 12:22-50; Mark 3:20-35; Luke 7:36-8:21

## CONNECTION

In the last move Jesus made a journey to Nain, where He raised a man from the dead. He was followed by a great throng of people, among whom were some of the disciples of John the Baptist. They carried to John the report of the wonderful works Jesus was doing. It was probably on the return journey, or in Capernaum, that two of these disciples came to Jesus with their message from John, and found Him healing many of their various afflictions, and there received the answer to their question.

Presumably it was one of the Pharisees of Capernaum who invited Jesus to his home to dine, where He was anointed by the "woman who was a sinner," (Lk. 7:37) which act furnished the occasion for the criticism by the Pharisees, and Jesus' answer in the Parable of the Two Debtors, and His forgiveness of the woman.

Luke 7:37	And, behold, a woman in the city, which was a sinner, when she knew that Jesus sat at meat in the Pharisee's house, brought an alabaster box of ointment, 那城裡有一個女人，是個罪人，知道耶穌在法利賽人家裡坐席，就拿著盛香膏的玉瓶，
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Jesus then made another tour of Galilee, preaching and healing in every city and village, and accompanied by many people, including His apostles and a number of women who gave Him assistance in His work. Upon His return to Capernaum He found the opposition among the Pharisees had increased to the extent that they openly accused Him of having a devil, and that His works were done in the power of Beelzebub. He warned them of the unpardonable sin, the power of evil spirits, and denounced their unbelief, refusing to give them the sign they desired.

## DISCUSSION

Back in Capernaum after His visit to Nain, the Lord Jesus was invited into the home of Simon the Pharisee, for dinner (Lk. 7:36). Undoubtedly this was planned in order that He might again be the object of the trickery of His opposers, with the intention of getting Him into a trap. Apparently the woman of questionable character was invited also as a part of this plan; otherwise it seems unlikely that she would have been admitted to the dining hall by these devotees to law and tradition, although it may be that she was a hired entertainer, such as are usually furnished in Oriental places of entertainment. It is doubtful whether she was a party to the conspiracy, however, as it appears that she was already repentant, and brought her box of ointment especially for the purpose of anointing Jesus. The record indicates that she immediately burst into tears as she poured the ointment on Jesus' feet. In that day the custom was for guests at a feast to recline on couches while partaking of the meal. The woman stood at Jesus' feet, behind His couch. If it be true that she had agreed with the Pharisees to practice her seducing arts upon Jesus, in order to tempt Him, the sight of Him and the power of His presence evidently had immediately convicted her and melted her sinful heart to tears, for vs. 45 states that it was as soon as He came in that she began to kiss His feet, and as they were washed by her tears she wiped them with her hair, which evidently was longer than is the custom of women

today! Although she was a sinful woman, she had retained this evidence of her womanliness, which the word of God declares was given to woman for a covering, and is a glory unto her ([1 Cor. 11:15](#)).

*Jesus was invited into the home of Simon*

Luke 7:36	And one of the Pharisees desired him that he would eat with him. And he went into the Pharisee's house, and sat down to meat. 有一個法利賽人請耶穌和他吃飯；耶穌就到法利賽人家裡去坐席。
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*long hair was given to woman for a covering...*

1 Corinthians 11:15	But if a woman have long hair, it is a glory to her: for her hair is given her for a covering. 但女人有長頭髮，乃是他的榮耀，因為這頭髮是給他作蓋頭的。
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As soon as the host saw the attention being given Jesus by the woman, a critical thought at once arose within him. He thought "This man is not a prophet, as He claims, or He would know this woman is a sinner and would not allow her to touch Him." ([Lk. 7:39](#)) Jesus perceived his thought and said to him, "Simon, I have somewhat to say unto thee." Note the directness of Jesus. He did not "beat about the bush," (*fail to confront a subject directly*) or seek to conciliate His host. Receiving his "Master, say on," ([Lk. 7:40](#)) Jesus propounded to him the parable of the two debtors. One owed much and the other little, but the creditor frankly forgave them both alike. The question was, who would love him most. Simon had the right answer: the one forgiven most.

Luke 7:39,40	<p><sup>39</sup> Now when the Pharisee which had bidden him saw it, he spake within himself, saying, This man, if he were a prophet, would have known who and what manner of woman this is that toucheth him: for she is a sinner. 請耶穌的法利賽人看見這事，心裡說：這人若是先知，必知道摸他的是誰，是個怎樣的女人，乃是個罪人。</p> <p><sup>40</sup> And Jesus answering said unto him, Simon, I have somewhat to say unto thee. And he saith, Master, say on. 耶穌對他說：西門！我有句話要對你說。西門說：夫子，請說。</p>
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Then Jesus pointed to the woman and said, "Simon, do you see what this woman has done?" ([Lk. 7:44](#)) He pointed to her actions, her works, in order to justify her in the eyes of others, but in speaking to her, he pointed to her faith, not her works, as the ground of her assurance of forgiveness. He admitted that her sins were many, but definitely stated that they were all forgiven, because of her love for Him, manifested by her works ([Jas. 2:18](#)). "To whom little is forgiven, loveth little," ([Lk. 7:47](#)) implied that Simon had little love for Him because he had not come to Him for forgiveness. Jesus then turned to the woman and said, "Thy sins are forgiven; thy faith hath saved thee; go in peace." ([Lk. 7:48, 50](#))

*"see thou this woman"*

Luke 7:44	And he turned to the woman, and said unto Simon, Seest thou this woman? I entered into thine house, thou gavest me no water for my feet: but she hath washed my feet with tears, and wiped them with the hairs of her head. 於是轉過來向著那女人，便對西門說：你看見這女人麼？我進了你的家，你沒有給我水洗腳；但這女人用眼淚溼了我的腳，用頭髮擦乾。
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*...manifested by her works*

James 2:18	Yea, a man may say, Thou hast faith, and I have works: shew me thy faith without thy works, and I will shew thee my faith by my works. 必有人說：「你有信心，我有行為；你將你沒有行為的信心指給我看，我便藉著我的行為，將我的信心指給你看。」
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Luke 7:47,48, 50	<p><sup>47</sup> Wherefore I say unto thee, Her sins, which are many, are forgiven; for she loved much: but to whom little is forgiven, the same loveth little. 所以我告訴你，他許多的罪都赦免了，因為他的愛多；但那赦免少的，他的愛就少。</p> <p><sup>48</sup> And he said unto her, Thy sins are forgiven. 於是對那女人說：你的罪赦免了。</p> <p><sup>50</sup> And he said to the woman, Thy faith hath saved thee; go in peace. 耶穌對那女人說：你的信救了你；平平安安的回去罷！</p>
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Jesus' remarks were also a subtle rebuke to His host for his failure to observe the ordinary courtesies of hospitality usually afforded a stranger, such as furnishing water to wash his feet, anointing oil for his head, and the kiss of welcome. This made Simon a "debtor," to whom little was forgiven, while the woman was forgiven much, and therefore loved much. This parable shows the tremendous insight of Jesus. He not only justified the woman, and His own act in forgiving her sins, but answered the critical thoughts of His host concerning His permitting such familiarities from a woman of questionable character. Simon was compelled to answer his own question.

The other Pharisees present began to criticize Him also, because He claimed to forgive sins, and the opposition continued to grow.

Soon after this Jesus left Capernaum again for a time, to make another tour throughout all the cities and villages of Galilee, "preaching and *shewing* the glad tidings of the kingdom of God." (Lk. 8:1-3) The things He taught, He *shewed* by His works of healing. The Twelve were with Him and were receiving an object lesson for their future task.

Luke 8:1-3	<p><sup>1</sup> And it came to pass afterward, that he went throughout every city and village, preaching and shewing the glad tidings of the kingdom of God: and the twelve were with him, 過了不多日，耶穌周遊各城各鄉傳道，宣講神國的福音。和他同去的有十二個門徒，</p> <p><sup>2</sup> And certain women, which had been healed of evil spirits and infirmities, Mary called Magdalene, out of whom went seven devils, 還有被惡鬼所附、被疾病所累、已經治好的幾個婦女，內中有稱為抹大拉的馬利亞，曾有七個鬼從他身上趕出來，</p> <p><sup>3</sup> And Joanna the wife of Chuza Herod's steward, and Susanna, and many others, which ministered unto him of their substance. 又有希律的家宰苦撒的妻子約亞拿，並蘇撒拿，和好些別的婦女，都是用自己的財物供給耶穌和門徒。</p>
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He was accompanied on His tour by His twelve apostles and also "certain women" (Lk. 8:2) who had been healed of evil spirits and infirmities. They had been "forgiven much," and therefore loved much and desired to help in His work by ministering to Him of their substance. Having received the benefits of His kingdom they helped financially and in other ways, so as to make it available to others. They also went with Him, witnessing to what had been done for them. It is interesting to note who some of these women were, proving that there is "no respect of persons" with God. Need and faith are the keys which unlock the divine treasure to the lowliest as well as the loftiest. There was Mary Magdalene, the outcast out of whom were cast



seven devils; Joanna, wife of a steward in King Herod's household; and "many others." (Lk. 8:3) As always, the ministry of women had a large part in the work of the kingdom (Mt. 27:55; Mk. 15:41; Lk. 23:27).

"no respect of persons"

Paul wrote...			James wrote...	Peter wrote...
Romans 2:11	Ephesians 6:9	Colossians 3:25	James 2:1	1 Peter 1:17
For there is <u>no respect of persons</u> with God. 因為神不偏待人。	And, ye masters, do the same things unto them, forbearing threatening: knowing that your Master also is in heaven; neither is there <u>respect of persons</u> with him. 你們作主人的，待僕人也是一理，不要威嚇他們。因為知道，他們和你們同有一位主在天上；他並不偏待人。	But he that doeth wrong shall receive for the wrong which he hath done: and there is <u>no respect of persons</u> . 那行不義的必受不義的報應；主並不偏待人。	My brethren, have not the faith of our Lord Jesus Christ, the Lord of glory, with <u>respect of persons</u> . 我的弟兄們，你們信奉我們榮耀的主耶穌基督，便不可按著外貌待人。	And if ye call on the Father, who without <u>respect of persons</u> judgeth according to every man's work, pass the time of your sojourning here in fear: 你們既稱那不偏待人、按各人行為審判人的主為父，就當存敬畏的心度你們在世寄居的日子，

the ministry of women

Matthew 27:55	Mark 15:41	Luke 23:27
And many women were there beholding afar off, which followed Jesus from Galilee, ministering unto him: 有好些婦女在那裡，遠遠的觀看；他們是從加利利跟隨耶穌來服事他的。	(Who <i>[some women]</i> also, when he was in Galilee, followed him, and ministered unto him;) and many other women which came up with him unto Jerusalem. 就是耶穌在加利利的時候，跟隨他、服事他的那些人，還有同耶穌上耶路撒冷的好些婦女在那裡觀看。	And there followed him a great company of people, and of women, which also bewailed and lamented him. 有許多百姓跟隨耶穌，內中有好些婦女；婦女們為他號咷痛哭。

Upon His return to Capernaum Jesus found the antagonism 敵對 against Him more bitter than ever. A demon-possessed man was brought to Him for deliverance, who was both dumb and blind. The Lord immediately healed him, so that he both spake and saw. (Mt. 12:22) The people marvelled, for they knew that Jesus was one of their own people, a "son of David," (Mt. 12:23) but when the Pharisees saw it, they found another occasion for criticism and desired to destroy the confidence of the people in Him. Some of the scribes that had come down from Jerusalem blasphemed, saying "This fellow casteth out devils by Beelzebub, the prince of devils." (Mt. 12:24; Mk. 3:22) Because they could not deny His power and the wonderful works He was doing, they attributed His power to Satan.

Matthew 12:22,23	Then was brought unto him one possessed with a devil, blind, and dumb: and he healed him, insomuch that the blind and dumb both spake and saw. And all the people were amazed, and said, Is not this the son of David? 當下，有人將一個被鬼附著、又瞎又啞的人帶到耶穌那裡，耶穌就醫治他，甚至那啞吧又能說話，又能看見。眾人都驚奇，說：這不是大衛的子孫麼？
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Matthew 12:24	Mark 3:22
But when the Pharisees heard it, they said, This fellow doth not cast out devils, but by Beelzebub the prince of the devils. 但法利賽人聽見，就說：這個人趕鬼，無非是靠著鬼王別西卜阿。	And the scribes which came down from Jerusalem said, He hath Beelzebub, and by the prince of the devils casteth he out devils. 從耶路撒冷下來的文士說：他是被別西卜附著；又說：他是靠著鬼王趕鬼。

Jesus knew their evil thoughts and again had the answer ready. He showed them the fallacy<sup>謬論</sup> of their reasoning, and that the devil would not oppose himself. "If Satan cast out Satan his kingdom cannot stand." (Mt. 12:26; Mk. 3:26) He was always a match for them and by His sane arguments placed Himself in a position that could not be overthrown. Again He turned the answer back upon themselves, by reminding them that some of their own sons were among His followers who were able to cast out demons. "By whom do they cast them out?" (Mt. 12:27) It is clear that He was referring to those who cast out evil spirits in His name (Lk. 9:49; 10:17), and not the vagabond Jews mentioned in Acts 19, for while they were exorcists and attempted to "take upon themselves" (Acts 19:13) the power of Jesus and of Paul, in their case the demons were *not* cast out, but leaped upon them and wounded them and overcame them. Only God has power over Satan, and it is only in the name of Jesus that men can cast out demons. He said unto them, "I will let you judge; but if I by the Spirit of God cast out devils, then the kingdom of God is come unto you" (Mt. 12:28)—the proof that God is King over all. For, said He, how can I set up my kingdom on earth, unless I first bind the "prince of this world," (Jn. 12:31; 14:30; 2 Cor. 4:4) the "strong man" (Mt. 12:29; Mk. 3:27) who is in power here? By the Spirit of God He had power over Satan and all his hosts; He was able to bind him, and therefore He could spoil his goods and rob him of his prey. He was Lord!

*"If Satan cast out Satan his kingdom cannot stand"*

Matthew 12:26	Mark 3:26
And if Satan cast out Satan, he is divided against himself; how shall then his kingdom stand? 若撒但趕逐撒但，就是自相紛爭，他的國怎能站得住呢？	And if Satan rise up against himself, and be divided, he cannot stand, but hath an end. 若撒但自相攻打分爭，他就站立不住，必要滅亡。

*"By whom do they cast them out?"*

Matthew 12:27	And if I by Beelzebub cast out devils, by whom do your children cast them out? therefore they shall be your judges. 我若靠著別西卜趕鬼，你們的子弟趕鬼又靠著誰呢？這樣，他們就要斷定你們的是非。
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*those who cast out evil spirits in His name*

Luke 9:49,10:17	<sup>9:49</sup> And John answered and said, Master, we saw one casting out devils in thy name; and we forbad him, because he followeth not with us. 約翰說：夫子，我們看見一個人奉你的名趕鬼，我們就禁止他，因為他不與我們一同跟從你。  <sup>10:17</sup> And the seventy returned again with joy, saying, Lord, even the devils are subject unto us through thy name. 那七十個人歡歡喜喜的回來，說：主阿！因你的名，就是鬼也服了我們。
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*the vagabond Jews...*

Acts 19:13-16	<sup>13</sup> Then certain of the vagabond Jews, exorcists, took upon them to call over them which had evil spirits the
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name of the LORD Jesus, saying, We adjure you by Jesus whom Paul preacheth.

那時，有幾個遊行各處、念咒趕鬼的猶太人，向那被惡鬼附的人擅自稱主耶穌的名，說：我奉保羅所傳的耶穌勒令你們出來！

<sup>14</sup> And there were seven sons of one Sceva, a Jew, and chief of the priests, which did so.

做這事的，有猶太祭司長士基瓦的七個兒子。

<sup>15</sup> And the evil spirit answered and said, Jesus I know, and Paul I know; but who are ye?

惡鬼回答他們說：耶穌我認識，保羅我也知道。你們卻是誰呢？

<sup>16</sup> And the man in whom the evil spirit was leaped on them, and overcame them, and prevailed against them, so that they fled out of that house naked and wounded.

惡鬼所附的人就跳在他們身上，勝了其中二人，制伏他們，叫他們赤著身子受了傷，從那房子裡逃出去了。

*"the kingdom of God is come unto you"*

Matthew  
12:28

But if I cast out devils by the Spirit of God, then the kingdom of God is come unto you.  
我若靠著神的靈趕鬼，這就是神的國臨到你們了。

Jesus uses *"the prince of this world"* 這世界的王

John 12:31

Now is the judgment of this world: now shall the prince of this world be cast out.

現在這世界受審判，這世界的王要被趕出去。

John 14:30

Hereafter I will not talk much with you: for the prince of this world cometh, and hath nothing in me.

以後我不再和你們多說話，因為這世界的王將到。他在我裡面是毫無所有；

Paul uses *"the god of this world"* 這世界的神

2 Corinthians 4:4

In whom the god of this world hath blinded the minds of them which believe not, lest the light of the glorious gospel of Christ, who is the image of God, should shine unto them.

此等不信之人被這世界的神弄瞎了心眼，不叫基督榮耀福音的光照著他們。基督本是神的像。

*"Strong man"*

Matthew 12:29

Or else how can one enter into a strong man's house, and spoil his goods, except he first bind the strong man? and then he will spoil his house.

人怎能進壯士家裡，搶奪他的家具呢？除非先捆住那壯士，才可以搶奪他的家財。

Mark 3:27

No man can enter into a strong man's house, and spoil his goods, except he will first bind the strong man; and then he will spoil his house.

沒有人能進壯士家裡，搶奪他的家具；必先捆住那壯士，才可以搶奪他的家。

Jesus insisted that one must make the decision to be for Him or against Him. There is no neutral ground. "He that gathereth not with Me, scattereth." (Mt. 12:30) He was trying to show them that it was one Spirit that was in all those who were working with Him, and those who were not were of Satan. He warned against the sin of blasphemy against the Spirit, which is the unpardonable sin (Mt. 12:31-32; Mk. 3:28-29). Anything against Himself, the Son of Man, would be forgiven, but he that speaketh against the Holy Ghost can never be forgiven, here or here-after, for he is refusing the one power that brings forgiveness and salvation. Attributing the work of the Spirit of God to the devil seems to involve this condition, and constitutes the unpardonable sin: "Because they said He had an unclean spirit" (Mk. 3:30). The Spirit of God is sent to make the last great appeal to men, and there is no other approach to God. In resisting the Spirit of God one plays

havoc毀滅 with his own soul. (Further study on this subject maybe found in [Heb. 6:4-6; 10:26-29; 1 John 5:16-17](#)).

"He that gathereth not with Me, scattereth."

Matthew 12:30	He that is not with me is against me; and he that gathereth not with me scattereth abroad. 不與我相合的，就是敵我的；不同我收聚的，就是分散的。
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*the unpardonable sin*

Matthew 12:31-32	Mark 3:28-30
<p><sup>31</sup> Wherefore I say unto you, All manner of sin and blasphemy shall be forgiven unto men: but the blasphemy against the Holy Ghost shall not be forgiven unto men. 所以我告訴你們：人一切的罪和褻瀆的話都可得赦免，惟獨褻瀆聖靈，總不得赦免。</p> <p><sup>32</sup> And whosoever speaketh a word against the Son of man, it shall be forgiven him: but whosoever speaketh against the Holy Ghost, it shall not be forgiven him, neither in this world, neither in the world to come. 凡說話干犯人子的，還可得赦免；惟獨說話干犯聖靈的，今世來世總不得赦免。</p>	<p><sup>28</sup> Verily I say unto you, All sins shall be forgiven unto the sons of men, and blasphemies wherewith soever they shall blaspheme: 我實在告訴你們，世人一切的罪和一切褻瀆的話都可得赦免；</p> <p><sup>29</sup> But he that shall blaspheme against the Holy Ghost hath never forgiveness, but is in danger of eternal damnation. 凡褻瀆聖靈的，卻永不得赦免，乃要擔當永遠的罪。</p>

*In resisting the Spirit of God one plays havoc with his own soul*

Hebrews 6:4-6	Hebrews 10:26-29	1 John 5:16-17
<p><sup>4</sup> For it is impossible for those who were once enlightened, and have tasted of the heavenly gift, and were made partakers of the Holy Ghost, 論到那些已經蒙了光照、嘗過天恩的滋味、又於聖靈有分，</p> <p><sup>5</sup> And have tasted the good word of God, and the powers of the world to come, 並嘗過神善道的滋味、覺悟來世權能的人，</p> <p><sup>6</sup> If they shall fall away, to renew them again unto repentance; seeing they crucify to themselves the Son of God afresh, and put him to an open shame. 若是離棄道理，就不能叫他們從新懊悔了。因為他們把神的兒子重釘十字架，明明的羞辱他。</p>	<p><sup>26</sup> For if we sin wilfully after that we have received the knowledge of the truth, there remaineth no more sacrifice for sins, 因為我們得知真道以後，若故意犯罪，贖罪的祭就再沒有了；</p> <p><sup>27</sup> But a certain fearful looking for of judgment and fiery indignation, which shall devour the adversaries. 惟有戰懼等候審判和那燒滅眾敵人的烈火。</p> <p><sup>28</sup> He that despised Moses' law died without mercy under two or three witnesses: 人干犯摩西的律法，憑兩三個見證人，尚且不得憐恤而死，</p> <p><sup>29</sup> Of how much sorer punishment, suppose ye, shall he be thought worthy, who hath trodden under foot the Son of God, and hath</p>	<p><sup>16</sup> If any man see his brother sin a sin which is not unto death, he shall ask, and he shall give him life for them that sin not unto death. There is a sin unto death: I do not say that he shall pray for it. 人若看見弟兄犯了不至於死的罪，就當為他祈求，神必將生命賜給他；有至於死的罪，我不說當為這罪祈求。</p> <p><sup>17</sup> All unrighteousness is sin: and there is a sin not unto death. 凡不義的事都是罪，也有不至於死的罪。</p>

	<p>counted the blood of the covenant, wherewith he was sanctified, an unholy thing, and hath done despite unto the Spirit of grace?</p> <p>何況人踐踏神的兒子，將那使他成聖之約的血當作平常，又褻慢施恩的聖靈，你們想，他要受的刑罰該怎樣加重呢！</p>	
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While the "multitude sat about Him" (Mk. 3:32) listening to His teaching, a message was brought to Him that His mother and brothers had arrived from Nazareth and were waiting outside to see Him. He had not been with His own people for some time and doubtless would have been happy to see them again, but He always put the kingdom first in every circumstance, and He took advantage even of this to show its superiority over the natural relationships. "Who is my mother and my brothers?" (Mt. 12:48; Mk. 3:33) It was not that He wished to disparage 輕視 his own mother and the members of His family, but to show the *closer* relationship between members of His kingdom. Looking round on those that were with Him and stretching out His hand to His disciples who sat about Him, He said, "Behold my mother and my brethren! Whosoever shall do the will of God, of my Father in heaven, the same is my mother and my brother"(Mt. 12:49-50; Mk. 3:34-35): those who "hear the word of God and do it" (Lk. 8:21). Obedience to the will of God is the paramount 首要的 thing that makes us one with Christ. "Hereby know we that we are in Him" (1 John 2:5). It is by hearing the word of God and *doing* it that one is born into the family of God, and "if any man be in Christ he is a new creation," (2 Cor. 5:17) a member of a new family, the household of *faith*, a new relationship which is closer than any earthly tie. "Blest be the tie that binds our hearts in Christian love." (Hymn: "Blessed Be the Tie that Binds")

THE TRUE FAMILY OF JESUS

Matthew 12:46-50	Mark 3:31-35	Luke 8:19-21
<p><sup>46</sup>While he yet talked to the people, behold, his mother and his brethren stood without, desiring to speak with him.</p> <p>耶穌還對眾人說話的時候，不料他母親和他弟兄站在外邊，要與他說話。</p> <p><sup>47</sup>Then one said unto him, Behold, thy mother and thy brethren stand without, desiring to speak with thee.</p> <p>有人告訴他說：看哪，你母親和你弟兄站在外邊，要與你說話。</p> <p><sup>48</sup>But he answered and said unto him that told him, Who is my mother? and who are my brethren?</p> <p>他卻回答那人說：誰是我的母親？誰是我的弟兄？</p>	<p><sup>31</sup> There came then his brethren and his mother, and, standing without, sent unto him, calling him.</p> <p>當下，耶穌的母親和弟兄來，站在外邊，打發人去叫他。</p> <p><sup>32</sup> And the multitude sat about him, and they said unto him, Behold, thy mother and thy brethren without seek for thee.</p> <p>有許多人在耶穌周圍坐著，他們就告訴他說：看哪，你母親和你弟兄在外邊找你。</p> <p><sup>33</sup> And he answered them, saying, Who is my mother, or my brethren?</p> <p>耶穌回答說：誰是我的母親？誰是我的弟兄？</p> <p><sup>34</sup> And he looked round about on</p>	<p><sup>19</sup> Then came to him his mother and his brethren, and could not come at him for the press.</p> <p>耶穌的母親和他弟兄來了，因為人多，不得到他跟前。</p> <p><sup>20</sup> And it was told him by certain which said, Thy mother and thy brethren stand without, desiring to see thee.</p> <p>有人告訴他說：你母親和你弟兄站在外邊，要見你。</p> <p><sup>21</sup> And he answered and said unto them, My mother and my brethren are these which hear the word of God, and do it.</p> <p>耶穌回答說：聽了神之道而遵行的人就是我的母親，我的弟兄了。</p>

<p><sup>49</sup>And he stretched forth his hand toward his disciples, and said, Behold my mother and my brethren!</p> <p>就伸手指著門徒，說：看哪，我的母親，我的弟兄。</p>	<p>them which sat about him, and said, Behold my mother and my brethren!</p> <p>就四面觀看那周圍坐著的人，說：看哪，我的母親，我的弟兄。</p>	
<p><sup>50</sup>For whosoever shall do the will of my Father which is in heaven, the same is my brother, and sister, and mother.</p> <p>凡遵行我天父旨意的人，就是我的弟兄姐妹和母親了。</p>	<p><sup>35</sup> For whosoever shall do the will of God, the same is my brother, and my sister, and mother.</p> <p>凡遵行神旨意的人就是我的弟兄姐妹和母親了。</p>	

*"hereby know we that we are in him"*

<p>1 John 2:5</p>	<p>But whoso keepeth his word, in him verily is the love of God perfected: hereby know we that we are in him.</p> <p>凡遵守主道的，愛神的心在他裡面實在是完全的。從此我們知道我們是在主裡面。</p>
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*If any man be in Christ...*

<p>2 Corinthians 5:17</p>	<p>Therefore if any man be in Christ, he is a new creature: old things are passed away; behold, all things are become new.</p> <p>若有人在基督裡，他就是新造的人，舊事已過，都變成新的了。</p>
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He said unto them, "A tree is known by its fruits." (Mt. 12:33) If you are rightly related to God, a good tree, you will bring forth good fruit. Every tree is either a good tree or a corrupt tree.

<p>Matthew 12:33</p>	<p>Either make the tree good, and his fruit good; or else make the tree corrupt, and his fruit corrupt: for the tree is known by his fruit.</p> <p>你們或以為樹好，果子也好；樹壞，果子也壞；因為看果子就可以知道樹。</p>
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Then Jesus' pent up feelings burst forth in another terrible denunciation of the Pharisees: (12:34) "Oh, generation of vipers!" It is because the tree is corrupt that you speak such evil things against Me. "Out of the abundance of the heart the mouth speaketh."

<p>Matthew 12:34</p>	<p>O generation of vipers, how can ye, being evil, speak good things? for out of the abundance of the heart the mouth speaketh.</p> <p>毒蛇的種類！你們既是惡人，怎能說出好話來呢？因為心裡所充滿的，口裡就說出來。</p>
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Then another warning: "Every idle word that man shall speak he shall give account thereof in the day of judgment." (Mt. 12:36)

<p>Matthew 12:36</p>	<p>But I say unto you, That every idle word that men shall speak, they shall give account thereof in the day of judgment.</p> <p>我又告訴你們，凡人所說的閒話，當審判的日子，必要句句供出來；</p>
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In spite of these scathing嚴厲的 words, certain of the scribes and Pharisees still persisted in their defiance, saying "Show us a sign." (Mt. 12:38) But Jesus refused, and reminded them that they had already received a sign in the prophet Jonah, and they would not heed; but He himself would be a sign unto them, for

as Jonah was three days in the whale, so He would be three days and nights in the heart of the earth—a forecast of His coming death and resurrection. He called them an evil and adulterous generation, which would be condemned by those who had repented at the preaching of Jonah, for they had heard a greater than Jonah but had rejected His message. The Queen of Sheba would also condemn them, for she heard the wisdom of Solomon, and they had rejected a "greater than Solomon." (Mt. 12:42)

"Show us a sign"

<p>Matthew 12:38-39</p>	<p><sup>38</sup>Then certain of the scribes and of the Pharisees answered, saying, Master, we would see a sign from thee.          當時，有幾個文士和法利賽人對耶穌說：夫子，我們願意你顯個神蹟給我們看。</p> <p><sup>39</sup>But he answered and said unto them, An evil and adulterous generation seeketh after a sign; and there shall no sign be given to it, but the sign of the prophet Jonas:          耶穌回答說：一個邪惡淫亂的世代求看神蹟，除了先知約拿的神蹟以外，再沒有神蹟給他們看。</p>
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"Greater than Solomon"

<p>Matthew 12:42</p>	<p>The queen of the south shall rise up in the judgment with this generation, and shall condemn it: for she came from the uttermost parts of the earth to hear the wisdom of Solomon; and, behold, a greater than Solomon is here.          當審判的時候，南方的女王要起來定這世代的罪，因為他從地極而來，要聽所羅門的智慧話。看哪！在這裡有一人比所羅門更大。</p>
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The word for "generation" means race, kind, or family, not a period of time. See [Gen. 2:4](#); [5:1](#); [6:9](#); [11:10](#), etc.

Genesis 2:4	Genesis 5:1	Genesis 6:9	Genesis 11:10
<p>These are the <u>generations</u> of the heavens and of the earth when they were created, in the day that the LORD God made the earth and the heavens,          創造天地的來歷，在耶和華神造天地的日子，乃是這樣，</p>	<p>This is the book of the <u>generations</u> of Adam. In the day that God created man, in the likeness of God made he him;          亞當的後代記在下面。〈當神造人的日子，是照著自己的樣式造的，</p>	<p>These are the <u>generations</u> of Noah: Noah was a just man and perfect in his generations, and Noah walked with God.          挪亞的後代記在下面。挪亞是個義人，在當時的世代是個完全人。挪亞與神同行。</p>	<p>These are the <u>generations</u> of Shem: Shem was an hundred years old, and begat Arphaxad two years after the flood:          閃的後代記在下面。洪水以後二年，閃一百歲生了亞法撒。</p>

He compared them to a man out of whom an unclean spirit had been cast. The spirit found no place of rest and finding his house empty returned with seven others, and "dwelt" there. (Mt. 12:45) The word "dwell" has the thought of permanence. They had refused the truth of the old covenant, which Jonah preached, and were left "empty" and now they were refusing the message of the kingdom, preached by Jesus, and their last state would be worse than the first. There would be no further opportunity to repent.

"dwell"

<p>Matthew 12:45</p>	<p>Then goeth he, and taketh with himself seven other spirits more wicked than himself, and they enter in and <u>dwell</u> there: and the last state of that man is worse than the first. Even so shall it be also unto this wicked generation.          便去另帶了七個比自己更惡的鬼來，都進去住在那裡。那人末後的景況比先前更不好了。這邪惡的世代也要如此。</p>
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## MEDITATION

Palace walls, however well guarded, are no protection against "evil spirits and infirmities." (Lk. 8:2) But when the power of Christ gains entrance, even the nobility will "minister to Him of their substance." (Lk. 8:3)

"He that doeth the will of my Father." (Mt. 12:50) Over and over, in different settings, Jesus emphasizes the absolute importance of doing the will of God. All that the closest of earthly relationships can mean is fulfilled in our union with Him, on one condition—the doing of the will of His Father. We must become one with Him in His will; this is the place of union. Thoughts of God, aspirations after Him, or even the hearing of His Word, will not enable us to share His life. Only obedience to His will can do that. "If a man love Me he will *keep My words*: and My Father will love him, and We will come and make Our abode with him." (Jn. 14:21) Glorious destiny—but only for the obedient!

John 14:21	He that hath my commandments, and keepeth them, he it is that loveth me: and he that loveth me shall be loved of my Father, and I will love him, and will manifest myself to him. 有了我的命令又遵守的，這人就是愛我的；愛我的必蒙我父愛他，我也要愛他，並且要向他顯現。
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From the very beginning, women have been undergirding the work of the Church. This faithful group of women who followed Jesus and ministered of their substance, were the forerunners of the "Ladies' Aid Society" of our day.

Jesus "shewed the glad tidings of the kingdom." (Lk. 8:1) *Are you showing by your life and ministry the glad tidings that the Gospel* is "the power of God unto salvation to everyone that believeth," and that He is sufficient for all our needs?

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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"By thy words thou shalt be justified, and by thy words thou shalt be condemned." (Mt. 12:37) We cannot over estimate the power and importance of our words. "Set a watch, O Lord, before my mouth; keep the door of my lips." (Ps. 141:3) "Out of the abundance of the heart the mouth speaketh." (Mt. 12:34)

Psalms 141:3	Set a watch, O LORD, before my mouth; keep the door of my lips. 耶和華啊，求你禁止我的口，把守我的嘴！
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**From the Greek:** "kissed" is a compound verb with a strengthening preposition giving it the stronger meaning of kissing fervently or affectionately. It is in the imperfect tense, showing that in her great love she continued to kiss—"hath not ceased to kiss My feet." (Lk. 7:45).

John 7:45	Thou gavest me no kiss: but this woman since the time I came in hath not ceased to kiss my feet. 你沒有與我親嘴；但這女人從我進來的時候就不住的用嘴親我的腳。
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## STUDY

Who were the Pharisees? What were some of their outstanding beliefs? Were their contentions based upon definite convictions, or did they oppose Jesus because He interfered with their authority or influence? At what point did the teachings of Jesus collide with their doctrines? Would the fact that a servant did not wash Jesus' feet indicate that the Pharisees received Him with disrespect? Why do you think Jesus accepted the invitation to the dinner? How do you think the sinful woman happened to be in such a home? What caused her to weep? Just what did the forgiveness of the woman's sin involve, since she had not asked to be forgiven?

Do you think Jesus "showed the glad tidings" by signs and miracles to draw the crowds, or to confirm His teachings, or just to relieve the suffering? Do you think the women mentioned accompanied Jesus on His tour, or did they only help defray 支付 expenses?

Was the man possessed with a demon in addition to being blind and dumb, or was the demon the cause of his affliction? Did Jesus deny the suggestion that the devil can heal? How would you explain the unpardonable sin?

## REVIEW

Questions	Answers
1. Where was Jesus in the last Move?	The city of Nain
2. Where was the home of Simon, where He was invited to dine?	Capernaum
3. What occurred during the feast?	A sinful woman loving Jesus by washing, kissing and anointing his feet
4. What is said of the woman's character?	She is a sinful woman
5. What would her tears indicate?	Her love and gratitude for Jesus
6. How did Jesus receive her act of devotion?	Jesus saw her love and faith in Him and He justified the woman as well as forgave all her sins
7. What was the attitude of Simon?	Simon has disrespectful and critical attitude. He thought in his heart that Jesus is not a prophet for He allows a sinful woman to touch Him.
8. What did Jesus say to him?	<i>"Simon, I have somewhat to say unto thee."</i>
9. What parable did He teach?	The parable of two debtors
10. What evidence did Jesus point to, that she was worthy of forgiveness?	She loves more
11. What did He tell the woman had saved her?	Her faith
12. How did He rebuke His host?	By comparing with the woman's actions, Jesus rebuked Simon of his failure to observe the ordinary courtesies of hospitality.
13. Why did the other Pharisees criticize Him?	Because Jesus claimed to forgive sins.
14. Where did Jesus go on a preaching tour?	In Galilee
15. How many towns did He visit?	Every city and village in Galilee
16. What was His message?	The glad tidings of the kingdom of God
17. Who went with Him?	The 12 apostles and a numbers of women
18. Who were some of the women?	Mary Magdalene, Joanna and Susanna
19. What had Jesus done for them?	Jesus healed them of evil spirits and infirmities.
20. How did they minister to Him?	They ministered unto him of their substance
21. Do women have an important part in the work of the Church today?	Yes
22. What afflicted man was brought to Jesus?	A demon-possessed man who was both dumb and blind.

23. How was he afflicted?	He can neither see nor speak
24. Who criticized Jesus for this and what was their charge?	The Pharisees and scribes criticized Jesus. They said Jesus casts out devils by Beelzebub, the prince of the devils.
25. How did Jesus answer?	Satan cannot cast out Satan, otherwise his kingdom will be divided and come to an end.
26. Who did He mean by the "strong man"?	Satan – the prince of this world
27. What did He tell them about the unpardonable sin?	The blasphemy against the Holy Ghost shall not be forgiven.
28. Why is it this sin cannot be forgiven?	For it is refusing the one power that brings forgiveness and salvation.
29. Who were the "children" of the Pharisees that cast out demons?	Some of the sons of the Pharisees were among Jesus' followers who were able to cast out demons.
30. Could anyone cast out demons except in the name of Jesus?	No
31. How does one resist the Holy Spirit?	Attributes the work of the Spirit of God to the devil.
32. Who came to see Jesus while He was teaching?	His mother and brothers
33. Did He go out to meet them? Why?	No. Jesus always put the kingdom first in every circumstance, and He desires to show the closer relationship between members of His kingdom (i.e. over the natural relationships)
34. What did He say to those about Him?	<i>"Behold my mother and my brethren! Whosoever shall do the will of God, of my Father in heaven, the same is my mother and my brother"</i>
35. What is the basis of true kinship?	Obedience to the will of God
36. What is the evidence that a man loves God?	He that keeps God's Word (1 John 2:5)
37. Which are the closest—natural ties or spiritual?	Spiritual ties
38. What did Jesus mean by a "corrupt tree"?	The way the Jews spoke such evil things against Him.
39. Must one be either good or bad, or is there a neutral ground?	One must be either good or bad, there is no neutral ground.
40. What did Jesus call the Pharisees?	Generation of vipers.
41. Why?	Because their hearts are evil
42. What reason did He give for their evil words?	Out of the abundance of evils in their hearts, their mouths speak evil words.
43. What was His statement concerning idle words?	We shall give account in the judgment day of every idle word we spoke.
44. How is a man judged?	A man is judged by his words.
45. What answer did Jesus give when they asked for a sign?	He refused to give them any sign except the sign of the prophet Jonah.

46. What Old Testament characters did He cite?	The prophet Jonah
47. What did He say that generation would be like?	Getting worse
48. What has impressed you most in this lesson?	The sinful woman's fervent love for Jesus that she not only anointed His feet with expensive perfume, but she has not ceased to kiss His feet.

**MOVE 22—NAIN**

**TO CAPERNAUM**

**FALL, 28 A.D.**

Anointed by Woman

Capernaum

Nain

MEDITERRANEAN SEA

JORDAN RIVER

DEBES

