

A Move by Move and Event by Event Account of The Life of Christ
(Arranged chronologically)

| # | The move of Jesus | Place | Matthew | Mark | Luke | John |
|----|---|-----------------|-----------------------|--------|-------|------|
| 27 | The Twelve Sent Forth – Visits Nazareth 差遣十二門徒 Second Rejection at Nazareth – Third Tour of Galilee – Twelve Sent Forth | Nazareth 拿撒勒 | 9:35-11:1 13:54-58 | 6:1-13 | 9:1-6 | |

| Events | Matthew | Mark | Luke | John |
|---------------------------------|-----------|--------|-------|------|
| 1. Second Rejection at Nazareth | 13:54-58 | 6:1-6 | | |
| 2. Third Tour of Galilee | 9:35-38 | | | |
| 3. Twelve Sent Forth | 10:1-11:1 | 6:7-13 | 9:1-6 | |

1. Second Rejection at Nazareth

| Matthew 13:53-58 | Mark 6:1-6 |
|---|---|
| <p>⁵³ And it came to pass, that when Jesus had finished these parables, he departed thence. 耶穌說完了這些比喻，就離開那裡，</p> <p>⁵⁴ And when he was come into his own country, he taught them in their synagogue, insomuch that they were astonished, and said, Whence hath this man this wisdom, and these mighty works? 來到自己的家鄉，在會堂裡教訓人，甚至他們都希奇，說：這人從那裡有這等智慧和異能呢？</p> <p>⁵⁵ Is not this the carpenter's son? is not his mother called Mary? and his brethren, James, and Joses, and Simon, and Judas? 這不是木匠的兒子麼？他母親不是叫馬利亞麼？他弟兄們不是叫雅各、約西（有古卷：約瑟）、西門、猶大麼？</p> <p>⁵⁶ And his sisters, are they not all with us? Whence then hath this man all these things? 他妹妹們不是都在我們這裡麼？這人從那裡有這一切的事呢？</p> <p>⁵⁷ And they were offended in him. But Jesus said unto them, A prophet is not without honour, save in his own country, and in his own house. 他們就厭棄他（厭棄他：原文是因他跌倒）。耶穌對他們說：大凡先知，除了本地本家之外，沒有不被人尊敬的。</p> <p>⁵⁸ And he did not many mighty works there because of their unbelief.</p> | <p>¹ And he went out from thence, and came into his own country; and his disciples follow him. 耶穌離開那裡，來到自己的家鄉；門徒也跟從他。</p> <p>² And when the sabbath day was come, he began to teach in the synagogue: and many hearing him were astonished, saying, From whence hath this man these things? and what wisdom is this which is given unto him, that even such mighty works are wrought by his hands? 到了安息日，他在會堂裡教訓人。眾人聽見，就甚希奇，說：這人從那裡有這些事呢？所賜給他的是甚麼智慧？他手所做的是何等的異能呢？</p> <p>³ Is not this the carpenter, the son of Mary, the brother of James, and Joses, and of Juda, and Simon? and are not his sisters here with us? And they were offended at him. 這不是那木匠麼？不是馬利亞的兒子雅各、約西、猶大、西門的長兄麼？他妹妹們不也是在我們這裡麼？他們就厭棄他。（厭棄他：原文是因他跌倒）</p> <p>⁴ But Jesus, said unto them, A prophet is not without honour, but in his own country, and among his own kin, and in his own house. 耶穌對他們說：大凡先知，除了本地、親屬、本家之外，沒有不被人尊敬的。</p> <p>⁵ And he could there do no mighty work, save that he laid his hands upon a few sick folk, and healed them.</p> |

耶穌因為他們不信，就在那裡不多行異能了。

耶穌就在那裡不得行甚麼異能，不過按手在幾個病人身上，治好他們。

⁶And he marvelled because of their unbelief. And he went round about the villages, teaching.

他也詫異他們不信，就往周圍鄉村教訓人去了。

2. Third Tour of Galilee

Matthew 9:35-38

³⁵And Jesus went about all the cities and villages, teaching in their synagogues, and preaching the gospel of the kingdom, and healing every sickness and every disease among the people.

耶穌走遍各城各鄉，在會堂裡教訓人，宣講天國的福音，又醫治各樣的病症。

³⁶But when he saw the multitudes, he was moved with compassion on them, because they fainted, and were scattered abroad, as sheep having no shepherd.

他看見許多的人，就憐憫他們；因為他們困苦流離，如同羊沒有牧人一般。

³⁷Then saith he unto his disciples, The harvest truly is plenteous, but the labourers are few;

於是對門徒說：要收的莊稼多，作工的人少。

³⁸Pray ye therefore the Lord of the harvest, that he will send forth labourers into his harvest.

所以，你們當求莊稼的主打發工人出去收他的莊稼。

3. Twelve Sent Forth

十二使徒 *The Twelve Apostles*

| Matthew 10:2-4 [Move #27] | Mark 3:16-19 [Move #19] | Luke 6:14-16 [Move #19] |
|---|--|---|
| <p>²Now the names of the twelve apostles are these; The first, Simon, who is called Peter, and Andrew his brother; James the son of Zebedee, and John his brother; 這十二使徒的名：頭一個叫西門、又稱彼得，還有他兄弟安得烈，西庇太的兒子雅各和雅各的兄弟約翰，</p> <p>³Philip, and Bartholomew; Thomas, and Matthew the publican; James the son of Alphaeus, and Lebbaeus, whose surname was Thaddaeus; 腓力和巴多羅買，多馬和稅吏馬太，亞勒腓的兒子雅各，和達太，</p> <p>⁴Simon the Canaanite, and Judas Iscariot, who also betrayed him.</p> | <p>¹⁶And Simon he surnamed Peter; 這十二個人有西門—耶穌又給他起名叫彼得，</p> <p>¹⁷And James the son of Zebedee, and John the brother of James; and he surnamed them Boanerges, which is, The sons of thunder: 還有西庇太的兒子雅各和雅各的兄弟約翰，又給這兩個起名叫半尼其，就是雷子的意思，</p> <p>¹⁸And Andrew, and Philip, and Bartholomew, and Matthew, and Thomas, and James the son of Alphaeus, and Thaddaeus, and Simon the Canaanite, 又有安得烈、腓力、巴多羅買、馬太、多馬、亞勒腓的兒子雅各、和達太，並奮銳黨的西門；</p> | <p>¹⁴ Simon, (whom he also named Peter,) and Andrew his brother, James and John, Philip and Bartholomew, 這十二個人有西門，耶穌又給他起名叫彼得，還有他兄弟安得烈，又有雅各和約翰，腓力和巴多羅買，</p> <p>¹⁵ Matthew and Thomas, James the son of Alphaeus, and Simon called Zelotes, 馬太和多馬，亞勒腓的兒子雅各和奮銳黨的西門，</p> <p>¹⁶ And Judas the brother of James, and Judas Iscariot, which also was the traitor. 雅各的兒子（或作：兄弟）猶大，和賣主的加略人猶大。</p> |

| | | |
|----------------------------|--|--|
| <p>奮銳黨的西門，還有賣耶穌的加略人猶大。</p> | <p>¹⁹And Judas Iscariot, which also betrayed him: and they went into an house. 還有賣耶穌的加略人猶大。</p> | |
|----------------------------|--|--|

十二使徒的使命 *The Mission of the Twelve Apostles*

| Matthew 10:1, 5-15 | Mark 6:7-13 | Luke 9:1-6 |
|--|--|---|
| <p>¹And when he had called unto him his twelve disciples, he gave them power against unclean spirits, to cast them out, and to heal all manner of sickness and all manner of disease. 耶穌叫了十二個門徒來，給他們權柄，能趕逐污鬼，並醫治各樣的病症。</p> <p>⁵These twelve Jesus sent forth, and commanded them, saying, Go not into the way of the Gentiles, and into any city of the Samaritans enter ye not: 耶穌差這十二個人去，吩咐他們說：外邦人的路，你們不要走；撒瑪利亞人的城，你們不要進；</p> <p>⁶But go rather to the lost sheep of the house of Israel. 寧可往以色列家迷失的羊那裡去。</p> <p>⁷And as ye go, preach, saying, The kingdom of heaven is at hand. 隨走隨傳，說天國近了！</p> <p>⁸Heal the sick, cleanse the lepers, raise the dead, cast out devils: freely ye have received, freely give. 醫治病人，叫死人復活，叫長大癲瘋的潔淨，把鬼趕出去。你們白白的得來，也要白白的捨去。</p> <p>⁹Provide neither gold, nor silver, nor brass in your purses, 腰袋裡不要帶金銀銅錢。</p> <p>¹⁰Nor scrip for your journey, neither two coats, neither shoes,</p> | <p>⁷And he called unto him the twelve, and began to send them forth by two and two; and gave them power over unclean spirits; 耶穌叫了十二個門徒來，差遣他們兩個兩個的出去，也賜給他們權柄，制伏污鬼；</p> <p>⁸And commanded them that they should take nothing for their journey, save a staff only; no scrip, no bread, no money in their purse: 並且囑咐他們：行路的時候不要帶食物和口袋，腰袋裡也不要帶錢，除了拐杖以外，甚麼都不要帶；</p> <p>⁹But be shod with sandals; and not put on two coats. 只要穿鞋，也不要穿兩件褂子，</p> <p>¹⁰And he said unto them, In what place soever ye enter into an house, there abide till ye depart from that place. 又對他們說：你們無論到何處，進了人的家，就住在那裡，直到離開那地方。</p> <p>¹¹And whosoever shall not receive you, nor hear you, when ye depart thence, shake off the dust under your feet for a testimony against them. Verily I say unto you, It shall be more tolerable for Sodom and Gomorrha in the day of judgment, than for that city. 何處的人不接待你們，不聽你們，你們離開那裡的時候，就把腳上的塵土跺下去，對他們作見證。</p> | <p>¹Then he called his twelve disciples together, and gave them power and authority over all devils, and to cure diseases. 耶穌叫齊了十二個門徒，給他們能力、權柄，制伏一切的鬼，醫治各樣的病，</p> <p>²And he sent them to preach the kingdom of God, and to heal the sick. 又差遣他們去宣傳神國的道，醫治病人，</p> <p>³And he said unto them, Take nothing for your journey, neither staves, nor scrip, neither bread, neither money; neither have two coats apiece. 對他們說：行路的時候，不要帶拐杖和口袋，不要帶食物和銀子，也不要帶兩件褂子。</p> <p>⁴And whatsoever house ye enter into, there abide, and thence depart. 無論進那一家，就住在那裡，也從那裡起行。</p> <p>⁵And whosoever will not receive you, when ye go out of that city, shake off the very dust from your feet for a testimony against them. 凡不接待你們的，你們離開那城的時候，要把腳上的塵土跺下去，見證他們的不是。</p> <p>⁶And they departed, and went through the towns, preaching the gospel, and healing every where. 門徒就出去，走遍各鄉宣</p> |

nor yet staves: for the workman is worthy of his meat.

行路不要帶口袋；不要帶兩件褂子，也不要帶鞋和拐杖。因為工人得飲食是應當的。

¹¹ And into whatsoever city or town ye shall enter, enquire who in it is worthy; and there abide till ye go thence.

你們無論進那一城，那一村，要打聽那裡誰是好人，就住在他家，直住到走的時候。

¹² And when ye come into an house, salute it.

進他家裡去，要請他的安。

¹³ And if the house be worthy, let your peace come upon it: but if it be not worthy, let your peace return to you.

那家若配得平安，你們所求的平安就必臨到那家；若不配得，你們所求的平安仍歸你們。

¹⁴ And whosoever shall not receive you, nor hear your words, when ye depart out of that house or city, shake off the dust of your feet.

凡不接待你們、不聽你們話的人，你們離開那家，或是那城的時候，就把腳上的塵土跺下去。

¹⁵ Verily I say unto you, It shall be more tolerable for the land of Sodom and Gomorrhah in the day of judgment, than for that city.

我實在告訴你們，當審判的日子，所多瑪和蛾摩拉所受的，比那城還容易受呢！

¹² And they went out, and preached that men should repent.

門徒就出去傳道，叫人悔改，

¹³ And they cast out many devils, and anointed with oil many that were sick, and healed them.

又趕出許多的鬼，用油抹了許多病人，治好他們。

傳福音，到處治病。

Persecution will Come

¹⁶ Behold, I send you forth as sheep in the midst of wolves: be ye therefore wise as serpents, and harmless as doves. 我差你們去，如同羊進入狼群；所以你們要靈巧像蛇，馴良像鴿子。

¹⁷ But beware of men: for they will deliver you up to the councils, and they will scourge you in their synagogues

你們要防備人；因為他們要把你們交給公會，也要在會堂裡鞭打你們，

18 And ye shall be brought before governors and kings for my sake, for a testimony against them and the Gentiles.

並且你們要為我的緣故被送到諸侯君王面前，對他們和外邦人作見證。

19 But when they deliver you up, take no thought how or what ye shall speak: for it shall be given you in that same hour what ye shall speak.

你們被交的時候，不要思慮怎樣說話，或說甚麼話。到那時候，必賜給你們當說的話；

20 For it is not ye that speak, but the Spirit of your Father which speaketh in you.

因為不是你們自己說的，乃是你們父的靈在你們裡頭說的。

21 And the brother shall deliver up the brother to death, and the father the child: and the children shall rise up against their parents, and cause them to be put to death.

弟兄要把弟兄，父親要把兒子，送到死地；兒女要與父母為敵，害死他們；

22 And ye shall be hated of all men for my name's sake: but he that endureth to the end shall be saved.

並且你們要為我的名被眾人恨惡。惟有忍耐到底的必然得救。

23 But when they persecute you in this city, flee ye into another: for verily I say unto you, Ye shall not have gone over the cities of Israel, till the Son of man be come.

有人在這城裡逼迫你們，就逃到那城裡去。我實在告訴你們，以色列的城邑，你們還沒有走遍，人子就到了。

24 The disciple is not above his master, nor the servant above his lord.

學生不能高過先生；僕人不能高過主人。

25 It is enough for the disciple that he be as his master, and the servant as his lord. If they have called the master of the house Beelzebub, how much more shall they call them of his household?

學生和先生一樣，僕人和主人一樣，也就罷了。人既罵家主是別西卜（別西卜：是鬼王的名），何況他的家人呢？

Have No Fear

26 Fear them not therefore: for there is nothing covered, that shall not be revealed; and hid, that shall not be known. 所以，不要怕他們；因為掩蓋的事沒有不露出來的，隱藏的事沒有不被人知道的。

27 What I tell you in darkness, that speak ye in light: and what ye hear in the ear, that preach ye upon the housetops.

我在暗中告訴你們的，你們要在明處說出來；你們耳中所聽的，要在房上宣揚出來。

28 And fear not them which kill the body, but are not able to kill the soul: but rather fear him which is able to destroy both soul and body in hell.

那殺身體，不能殺靈魂的，不要怕他們；惟有能把身體和靈魂都滅在地獄裡的，正要怕他

29 Are not two sparrows sold for a farthing? and one of them shall not fall on the ground without your Father.

兩個麻雀不是賣一分銀子麼？若是你們的父不許，一個也不能掉在地上；

30 But the very hairs of your head are all numbered.

就是你們的頭髮也都被數過了。

³¹ Fear ye not therefore, ye are of more value than many sparrows.

所以，不要懼怕，你們比許多麻雀還貴重！

³² Whosoever therefore shall confess me before men, him will I confess also before my Father which is in heaven.

凡在人面前認我的，我在我天上的父面前也必認他；

³³ But whosoever shall deny me before men, him will I also deny before my Father which is in heaven.

凡在人面前不認我的，我在我天上的父面前也必不認他。

Not Peace, but a Sword

³⁴ Think not that I am come to send peace on earth: I came not to send peace, but a sword.

你們不要想我來是叫地上太平；我來並不是叫地上太平，乃是叫地上動刀兵。

³⁵ For I am come to set a man at variance against his father, and the daughter against her mother, and the daughter in law against her mother in law.

因為我來是叫人與父親生疏，女兒與母親生疏，媳婦與婆婆生疏。

³⁶ And a man's foes shall be they of his own household.

人的仇敵就是自己家裡的人。

³⁷ He that loveth father or mother more than me is not worthy of me: and he that loveth son or daughter more than me is not worthy of me.

愛父母過於愛我的，不配作我的門徒；愛兒女過於愛我的，不配作我的門徒；

³⁸ And he that taketh not his cross, and followeth after me, is not worthy of me.

不背著他的十字架跟從我的，也不配作我的門徒。

³⁹ He that findeth his life shall lose it: and he that loseth his life for my sake shall find it.

得著生命的，將要失喪生命；為我失喪生命的，將要得著生命。

Rewards

⁴⁰ He that receiveth you receiveth me, and he that receiveth me receiveth him that sent me.

人接待你們就是接待我；接待我就是接待那差我來的。

⁴¹ He that receiveth a prophet in the name of a prophet shall receive a prophet's reward; and he that receiveth a righteous man in the name of a righteous man shall receive a righteous man's reward.

人因為先知的名接待先知，必得先知所得的賞賜；人因為義人的名接待義人，必得義人所得的賞賜。

⁴² And whosoever shall give to drink unto one of these little ones a cup of cold water only in the name of a disciple, verily I say unto you, he shall in no wise lose his reward.

無論何人，因為門徒的名，只把一杯涼水給這小子裡的一個喝，我實在告訴你們，這人不能不得賞賜。

^{11:1} And it came to pass, when Jesus had made an end of commanding his twelve disciples, he departed thence to teach and to preach in their cities.

耶穌吩咐完了十二個門徒，就離開那裡，往各城去傳道，教訓人。

Bible Teaching 聖經教導

CONNECTION

Following the great day of healing in Capernaum, in our last Move, Jesus made another trip to "His own country," (Mt. 13:54; Mk. 6:1) where He again visited Nazareth (a distance of about 20 miles). There are some indications that the visit to Nazareth in this lesson is the same as that recorded in Luke 4 (Move 12), but because of its chronological setting and the difference in the reaction of the people as given in Mark's gospel, perhaps no one can declare with positive certainty that a second visit was not made by our Lord to His home city and His own people. It may be that encouraged by His success in Capernaum in spite of the opposition of the Jewish leaders there, He desired to give Nazareth another chance, the place where He had been brought up and which from a natural standpoint He no doubt still regarded as "home." His lovely mother was there, his brothers and sisters according to the flesh. Joseph, with whom He had worked day by day in the carpenter's shop throughout His youthful years, may have died before this time. The love of home is a universal experience and one of the strongest sentiments of the human heart, as is shown by the story of the great Swedish singer, Jenny Lind, in her historic concert held in Castle Garden, New York. When she suddenly changed from the singing of classic music to the sweet refrain of "Home, Sweet Home," the great audience rose to their feet cheering.

"His own country"

| Matthew 13:54 | Mark 6:1 |
|--|---|
| And when he was come into <u>his own country</u> , he taught them in their synagogue, insomuch that they were astonished, and said, Whence hath this man this wisdom, and these mighty works? 來到自己的家鄉，在會堂裡教訓人，甚至他們都希奇，說：這人從那裡有這等智慧和異能呢？ | And he went out from thence, and came into <u>his own country</u> ; and his disciples follow him. 耶穌離開那裡，來到自己的家鄉；門徒也跟從他。 |

His old friends in Nazareth doubtless gave Jesus a warm welcome, but when He appeared in the role of a teacher, in the synagogue on the sabbath day, they were skeptical, and the result was the same as on His previous visit: He was unable to accomplish anything because of their unbelief. He passed on to other towns, and moved with compassion upon the multitudes, He planned to increase the extent of His ministry by sending forth His twelve disciples, two by two, into all the country of rural Galilee.

DISCUSSION

On the sabbath day as was His wont^{慣常} Jesus went into the synagogue at Nazareth and began to teach the people. On His previous visit to His home church He had met with violent opposition, when the people broke up the service and rushed Him out of town intending to cast Him over a precipice^{懸崖}. On this occasion there was no open opposition and persecution, but the same cold unbelief. His hearers were completely astonished by His teaching, and hearing of the wonderful things that had been done in other places, they said, "Whence hath this man this wisdom? Is He not the carpenter's son? What power is given unto Him?" (Mt. 13:54; Mk. 6:2) They knew His father and mother and brothers and sisters, and they could not see beyond the fact that He was just one of their own local young men, and how could He have such unusual power and wisdom? "Isn't this that carpenter, the son of Mary?" (Mt. 13:55; Mk. 6:3) The mention of Mary may have

hinted at some suspicion that still lingered in the memory concerning His strange birth. The question also had that note of cynicism 譏諷 which gave rise to the oft-quoted saying of Jesus, "A prophet is without honor in his own country." (Mt. 13:57; Mk. 6:4)

"Whence hath this man this wisdom?"

| | |
|--|--|
| <p>Matthew 13:54</p> | <p>Mark 6:2</p> |
| <p>And when he was come into his own country, he taught them in their synagogue, insomuch that they were astonished, and said, <u>Whence hath this man this wisdom</u>, and these mighty works? 來到自己的家鄉，在會堂裡教訓人，甚至他們都希奇，說：這人從那裡有這等智慧和異能呢？</p> | <p>And when the sabbath day was come, he began to teach in the synagogue: and many hearing him were astonished, saying, From <u>whence hath this man</u> these things? and what <u>wisdom</u> is this which is given unto him, that even such mighty works are wrought by his hands? 到了安息日，他在會堂裡教訓人。眾人聽見，就甚希奇，說：這人從那裡有這些事呢？所賜給他的是甚麼智慧？他手所做的是何等的異能呢？</p> |

"Isn't this that carpenter, the son of Mary?"

| | |
|--|--|
| <p>Matthew 13:55</p> | <p>Mark 6:3</p> |
| <p>Is not this the carpenter's son? is not his mother called <u>Mary</u>? and his brethren, James, and Joses, and Simon, and Judas? 這不是木匠的兒子麼？他母親不是叫馬利亞麼？他弟兄們不是叫雅各、約西（有古卷：約瑟）、西門、猶大麼？</p> | <p>Is not this the carpenter, <u>the son of Mary</u>, the brother of James, and Joses, and of Juda, and Simon? and are not his sisters here with us? And <u>they were offended at him</u>. 這不是那木匠麼？不是馬利亞的兒子雅各、約西、猶大、西門的長兄麼？他妹妹們不也是在我們這裡麼？他們就厭棄他。（厭棄他：原文是因他跌倒）</p> |

"A prophet is without honor in his own country"

| | |
|---|--|
| <p>Matthew 13:57</p> | <p>Mark 6:4</p> |
| <p>And <u>they were offended in him</u>. But Jesus said unto them, <u>A prophet is not without honour, save in his own country, and in his own house</u>. 他們就厭棄他（厭棄他：原文是因他跌倒）。耶穌對他們說：大凡先知，除了本地本家之外，沒有不被人尊敬的。</p> | <p>But Jesus, said unto them, <u>A prophet is not without honour, but in his own country, and among his own kin, and in his own house</u>. 耶穌對他們說：大凡先知，除了本地、親屬、本家之外，沒有不被人尊敬的。</p> |

"They were offended in Him" (Mt. 13:57; Mk. 6:3). In spite of all they had seen and heard, they thought they knew Him, and therefore their judgment was final and they simply could not believe what others said of His power and wisdom. His disciples were with Him, and doubtless witnessed to His marvelous works in other places, but in Nazareth all He could do was to heal "a few sick folk" (Mk. 6:5) who were willing to try anything in order to get relief from their diseases. "He could not do many mighty works there because of their *unbelief*." (Mt. 13:58) The Master may not have been surprised that His reception lacked enthusiasm, but apparently He was greatly disappointed to discover that underneath the veneer of suspicion there was a deep-rooted unbelief. "He marveled at their unbelief." (Mk. 6:6) In Luke 7:9 we read that He marvelled at the faith He found; but here all was unbelief, and to make the heartbreak more severe, even His own family did not believe in Him (Jn. 7:5), for He said, sadly, "A prophet is without honor . . . among his own kin and in his own house." (Mt. 13:57; Mk. 6:4) It is hard to believe that there was not at least one, His mother, who believed and understood.

"a few sick folk"

| | |
|-------------|---|
| Mark 6:5 | And he could there do no mighty work, save that he laid his hands upon <u>a few sick folk</u> , and healed them. 耶穌就在那裡不得行甚麼異能，不過按手在幾個病人身上，治好他們。 |
|-------------|---|

"He could ot do many mighty works..."

| | |
|------------------|---|
| Matthew 13:58 | And <u>he did not many mighty works there because of their unbelief</u> . 耶穌因為他們不信，就在那裡不多行異能了。 |
|------------------|---|

"Jesus marvelled"

| | |
|---|---|
| Mark 6:6 | <i>Luke 7:9 [move #20]</i> |
| And he <u>marvelled</u> because of their unbelief. And he went round about the villages, teaching. 他也詫異他們不信，就往周圍鄉村教訓人去了。 | When Jesus heard these things, he <u>marvelled</u> at him, and turned him about, and said unto the people that followed him, I say unto you, I have not found so great faith, no, not in Israel. 耶穌聽見這話，就希奇他，轉身對跟隨的眾人說：我告訴你們，這麼大的信心，就是在以色列中，我也沒有遇見過。 |

Even His own family did not believe in Him

| | |
|-------------|--|
| John 7:5 | For neither did his brethren believe in him. 因為連他的弟兄說這話，是因為不信他。 |
|-------------|--|

"Oh, ye of little faith!" (Mt. 8:26) "When the Son of Man cometh shall He find faith on the earth?" (Lk. 18:8) Is not this the greatest weakness of frail humanity, from Adam unto the present time? Just as man is able to think and to love, so he is endowed with the power to exercise faith; it is one of the constituent elements of human nature, and can be used or misused. Faith in man, faith in one another, enters into every department of our lives, and is one of the most powerful influences in the world. Take faith out of government and you have anarchy無政府(狀態); take faith out of business and you have bankruptcy; take faith out of the home and you have doubt and despair; but take faith out of religion and you have an impoverished earth and a heaven of brass. Newton saw an apple fall and his faith leaped from the falling apple to the falling moon, and the law of gravity was discovered. Columbus found a few grains of sand in a bit of driftwood on the shores of Spain, and his faith leaped from the driftwood to the distant forest, and from the grains of sand to the great continent of which they were a part. But faith *in God* bridges the gap between death and life, between eternal loss and eternal life. *Faith* in God is indispensable.

"Oh ye of little faith"

| | |
|-----------------|---|
| Matthew 8:26 | And he saith unto them, Why are ye fearful, <u>O ye of little faith</u> ? Then he arose, and rebuked the winds and the sea; and there was a great calm. 耶穌說：你們這小信的人哪，為甚麼膽怯呢？於是起來，斥責風和海，風和海就大大的平靜了。 |
|-----------------|---|

"Shall He find faith on the earth?"

| | |
|--------------|---|
| Luke 18:8 | I tell you that he will avenge them speedily. Nevertheless <u>when the Son of man cometh, shall he find faith on the earth</u> ? 我告訴你們，要快快的給他們伸冤了。然而，人子來的時候，遇得見世上有信德麼？ |
|--------------|---|

The people of Nazareth were the losers because of their unbelief, for Jesus could do nothing for them. Therefore, He marvelled at their unbelief. And it may be noted that He never visited Nazareth again. He will not stay where He cannot work; so He went out into the country, and continuing His three-fold ministry of

preaching, teaching and healing, He went about throughout all the cities and villages, preaching the gospel of the kingdom, teaching in their synagogues on the sabbath days, and healing every disease and sickness among the people. (Mt. 9:35) Multitudes came to Him, leaving their homes and following Him from place to place, until they were scattered abroad, and were fainting. The great loving heart of Jesus was "moved with compassion" (Mt. 9:36) upon them, as sheep without a shepherd.

"Jesus went about.. teaching...preaching...healing.."

| | |
|-----------------|--|
| Matthew 9:35 | And Jesus went about all the cities and villages, <u>teaching</u> in their synagogues, and <u>preaching</u> the gospel of the kingdom, and <u>healing</u> every sickness and every disease among the people. 耶穌走遍各城各鄉，在會堂裡教訓人，宣講天國的福音，又醫治各樣的病症。 |
|-----------------|--|

"moved with compassion"

| | |
|-----------------|---|
| Matthew 9:35 | But when he saw the multitudes, he was <u>moved with compassion</u> on them, because they fainted, and were scattered abroad, as sheep having no shepherd. 他看見許多的人，就憐憫他們；因為他們困苦流離，如同羊沒有牧人一般。 |
|-----------------|---|

Compassion is much more than pity. Pity feels for those who are hungry, but compassion provides food for them; pity sheds tears, but compassion helps to bear the burdens of the weak and offers encouragement to the fainthearted. The world is hungry for love and friendship, and their spiritual need is greater still, but how few there are who are willing to pay the price to **labor with God** in the colossal 龐大的 task of feeding the spiritually hungry! Jesus bore all the agony of the cross in the glow of compassion for a lost world.

As He looked upon the multitudes He said to His disciples, "The harvest truly is plenteous, but the laborers are few." (Mt. 9:37) He realized the great harvest of souls that might be won, the depths of their spiritual need, and how little He himself could do in the short time He was to have. He wanted His disciples to catch the vision of the great harvest around them, and the need for more workers. "Pray," said He; "Pray the Lord of the harvest, that He will send forth (thrust forth) more laborers into His harvest." (Mt. 9:38) He was not thinking of the professional clergyman, or the religious educator; He had in mind the preacher or worker **filled with His own Spirit**, willing to **forsake all** and **follow in His steps**; **taught** not only by some college or university but **in the school of prayer**; **ordained** not only by man, but under "**the mighty ordination of the nail-pierced Hands**": God-sent men and women with a passion to preach and teach and heal in the power of the Holy Spirit and in the one precious Name that is above every name.

"The harvest truly is plenteous..."

| | |
|-----------------|--|
| Matthew 9:37 | Then saith he unto his disciples, <u>The harvest truly is plenteous, but the labourers are few</u> ; 於是對門徒說：要收的莊稼多，作工的人少。 |
|-----------------|--|

"Pray the Lord of the harvest..."

| | |
|-----------------|--|
| Matthew 9:38 | <u>Pray ye therefore the Lord of the harvest, that he will send forth labourers into his harvest.</u> 所以，你們當求莊稼的主打發工人出去收他的莊稼。 |
|-----------------|--|

Pray for laborers, and the Lord will send them forth. We cannot be satisfied with the little we ourselves can do, but must pray that others, and still others, may be trained and sent forth to the uttermost parts of the earth; for "this gospel of the kingdom *must* be preached in all the world, for a witness to all nations" (Mt. 24:14). And if we begin to pray, we may be called upon to help answer our own prayers. The Lord may put His hand upon me, and say "*Thou art the man!*" (2 Samuel 12:7) "Go ye!" (Mk. 16:15)

"this gospel of the kingdom must be preached..."

| | |
|------------------|---|
| Matthew 24:14 | And <u>this gospel of the kingdom shall be preached in all the world for a witness unto all nations;</u> and then shall the end come. 這天國的福音要傳遍天下，對萬民作見證，然後末期才來到。 |
|------------------|---|

"Thou art the man"

| | |
|------------------|--|
| 2 Samuel 12:7 | And Nathan said to David, <u>Thou art the man.</u> Thus saith the LORD God of Israel, I anointed thee king over Israel, and I delivered thee out of the hand of Saul; 拿單對大衛說：你就是那人！耶和華——以色列的神如此說：我膏你作以色列的王，救你脫離掃羅的手 |
|------------------|--|

"Go ye..."

| | |
|---------------|---|
| Mark 16:15 | And he said unto them, <u>Go ye</u> into all the world, and preach the gospel to every creature. 他又對他們說：你們往普天下去，傳福音給萬民（萬民：原文是凡受造的）聽。 |
|---------------|---|

It was so with the disciples. Jesus called the Twelve to Him and began to send them out, two by two, to preach in every village and town and to cover the whole of Galilee in a great campaign to make the gospel of the kingdom known more rapidly. He instructed them not to go to the Gentiles, or to any of the Samaritan cities, but only to the "lost sheep of the house of Israel" (Mt. 10:6; 15:24). They had a definite objective for that time - to "the Jew first" (Rom. 1:16); and also a definite message and a definite ministry. They were to preach "the kingdom of heaven is at hand," (Mt. 10:7) and to heal the sick, cleanse the leper, raise the dead, and cast out demons. Jesus gave them the power to deliver from every evil force that bound the souls and bodies of men; He "gave them power and authority over all devils, and all diseases" (Lk. 9:1). He provided the necessary equipment, and they were to go in the dignity of their high calling. He had trained them and set them an example. They were to start out just where they were, and as they were; they were not to provide money for the journey, or extra clothes or shoes, but take a staff only (Mk. 6:8), for "the workman is worthy of his hire" (Mt. 10:10).

"lost sheep of the house of Israel"

| | |
|---|--|
| Matthew 10:6 | Matthew 15:24 [Move #30] |
| But go rather to <u>the lost sheep of the house of Israel.</u> 寧可往以色列家迷失的羊那裡去。 | But he answered and said, I am not sent but unto <u>the lost sheep of the house of Israel.</u> 耶穌說：我奉差遣不過是到以色列家迷失的羊那裡去。 |

"the Jew first"

| | |
|----------------|--|
| 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 <u>the Jew first</u> , 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。 |
|----------------|--|

"the kingdom of heaven is at hand"

| | |
|-----------------|--|
| Matthew 10:7 | And as ye go, preach, saying, The kingdom of heaven is at hand. 隨走隨傳，說天國近了！ |
|-----------------|--|

"give them power and authority over all devils..."

| | | |
|--|--|---|
| Matthew 10:1 | Mark 6:7 | Luke 9:1 |
| And when he had called unto him his twelve disciples, he <u>gave them power</u> against unclean spirits, to cast them out, and to heal all | And he called unto him the twelve, and began to send them forth by two and two; and <u>gave them power</u> over unclean spirits; | Then he called his twelve disciples together, and <u>gave them power and authority over all devils, and to cure diseases.</u> |

| | | |
|---|--------------------------------------|---|
| manner of sickness and all manner of disease. 耶穌叫了十二個門徒來，給他們權柄，能趕逐污鬼，並醫治各樣的病症。 | 耶穌叫了十二個門徒來，差遣他們兩個兩個的出去，也賜給他們權柄，制伏污鬼； | 耶穌叫齊了十二個門徒，給他們 <u>能力、權柄</u> ，制伏一切的鬼，醫治各樣的病， |
|---|--------------------------------------|---|

take a staff only...

| | |
|----------|---|
| Mark 6:8 | And commanded them that they should take nothing for their journey, <u>save a staff only</u> ; no scrip, no bread, no money in their purse: 並且囑咐他們：行路的時候不要帶食物和口袋，腰袋裡也不要帶錢，除了拐杖以外，甚麼都不要帶； |
|----------|---|

"the workman is worthy of his hire"

| | |
|---------------|---|
| Matthew 10:10 | Nor scrip for your journey, neither two coats, neither shoes, nor yet staves: for <u>the workman is worthy of his meat</u> . 行路不要帶口袋；不要帶兩件褂子，也不要帶鞋和拐杖。因為工人得飲食是應當的。 |
|---------------|---|

As they went from city to city they were to find a worthy citizen in each place and lodge at his home, abiding in the same house until they departed for another town. As they called in the homes they were to leave a blessing where they were received, but those who would not receive them or hear their words, they were to shake off the dust of their feet against them, for a testimony, for they were refusing the Word of God and would be judged accordingly in the day of judgment. Anyone who should give them a cup of cold water, or receive them kindly would receive a just reward (Mt. 10:41), for, said Jesus, "He that receiveth you, receiveth Me." (Mt. 10:40; Jn. 13:20) They were going forth in His name, in His stead (2 Cor. 5:20); they were His servants, and "inasmuch as ye have done it unto one of the least of these My little ones, ye have done it unto Me." (Mt. 25:40)

..would receive a just reward

| | |
|---------------|---|
| Matthew 10:41 | He that receiveth a prophet in the name of a prophet shall receive a prophet's <u>reward</u> ; and he that receiveth a righteous man in the name of a righteous man shall receive a righteous man's <u>reward</u> . 人因為先知的名接待先知，必得先知所得的賞賜；人因為義人的名接待義人，必得義人所得的賞賜。 |
|---------------|---|

"He that receiveth you, receiveth Me."

| | |
|--|---|
| Matthew 10:40 | John 13:20 |
| <u>He that receiveth you receiveth me</u> , and he that receiveth me receiveth him that sent me. 人接待你們就是接待我；接待我就是接待那差我來的。 | Verily, verily, I say unto you, <u>He that receiveth whomsoever I send receiveth me</u> ; and he that receiveth me receiveth him that sent me. 我實實在在的告訴你們，有人接待我所差遣的，就是接待我；接待我，就是接待那差遣我的。 |

"in His stead"

| | |
|--------------------|--|
| 2 Corinthians 5:20 | Now then we are ambassadors for Christ, as though God did beseech you by us: we pray you <u>in Christ's stead</u> , be ye reconciled to God. 所以，我們作基督的使者，就好像神藉我們勸你們一般。我們替基督求你們與神和好。 |
|--------------------|--|

".. ye have done it unto one of the least ..."

| | |
|------------------|---|
| Matthew 25:40 | And the King shall answer and say unto them, Verily I say unto you, <u>Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me.</u> 王要回答說：我實在告訴你們，這些事你們既做在我這弟兄中一個最小的身上，就是做在我身上了。 |
|------------------|---|

He also warned them to beware of men (Mt. 10:17), and to be wise as serpents and harmless as doves. "He knew what was in man" (Jn. 2:25). He knew that in many places they would receive the same treatment He had received, for "the servant is not above his Master" (vs. 24). They had called Him Beelzebub, and his disciples would be considered of the same "household" (25).

"beware of men"

| | |
|------------------|--|
| Matthew 10:17 | But <u>beware of men</u> : for they will deliver you up to the councils, and they will scourge you in their synagogues; 你們要防備人；因為他們要把你們交給公會，也要在會堂裡鞭打你們， |
|------------------|--|

"He knew what was in man"

| | |
|--------------|--|
| John 2:25 | And needed not that any should testify of man: for <u>he knew what was in man.</u> 也用不著誰見證人怎樣，因他知道人心裡所存的。 |
|--------------|--|

"the servant is not above his master"

| | |
|------------------|--|
| Matthew 10:24 | The disciple is not above his master, <u>nor the servant above his lord.</u> 學生不能高過先生；僕人不能高過主人。 |
|------------------|--|

"household"

| | |
|------------------|--|
| Matthew 10:25 | It is enough for the disciple that he be as his master, and the servant as his lord. If they have called the master of the house Beelzebub, how much more shall they call them of his <u>household</u> ? 學生和先生一樣，僕人和主人一樣，也就罷了。人既罵家主是別西卜（別西卜：是鬼王的名），何況他的家人呢？ |
|------------------|--|

His instruction now takes on a wider scope, and a prophetic aspect. He had in view not only the immediate task before them, the tour of Galilee, but their whole future ministry, and the course of the kingdom throughout the entire gospel era, or the church age; and He was instructing not only the Twelve, but other disciples "which should believe on Him through their word" (Jn. 17:20), and all His ambassadors (2 Cor. 5:20; Eph. 6:20) up to the end of the age.

"which should believe on Him through their word"

| | |
|---------------|---|
| John 17:20 | Neither pray I for these alone, but for them also which <u>shall believe on me through their word</u> ; 我不但為這些人祈求，也為那些因他們的話信我的人祈求， |
|---------------|---|

"ambassadors"

| | |
|---|---|
| 2 Corinthians 5:20 | Ephesians 6:20 |
| Now then we are <u>ambassadors</u> for Christ, as though God did beseech you by us: we pray you in Christ's stead, be ye reconciled to God. 所以，我們作基督的使者，就好像神藉我們勸你們一般。我們替基督求你們與神和好。 | For which I am an <u>ambassador</u> in bonds: that therein I may speak boldly, as I ought to speak. 我為這福音的奧秘作了帶鎖鍊的使者，並使我照著當盡的本分放膽講論。 |

They were going forth "as sheep in the midst of wolves," (Mt. 10:16) to meet the opposition of a hostile world. The time would come when they would be scourged in the synagogues by the Jews, and delivered up to kings and governors of the Gentiles (17-18), but, said Jesus, "Take no thought how ye shall answer them," for when the time comes, "the Spirit of your Father," the Holy Spirit, will speak through you and give you the words to say (19-20). They were not to be dependent upon themselves for anything. Their Father was responsible.

"as sheep in the midst of wolves"

| | |
|------------------|--|
| Matthew 10:16 | Behold, I send you forth <u>as sheep in the midst of wolves</u> : be ye therefore wise as serpents, and harmless as doves. 我差你們去，如同羊進入狼群；所以你們要靈巧像蛇，馴良像鴿子。 |
|------------------|--|

"be scourged in the synagogues" "delivered up to kings and governors..."

| | |
|---------------------|---|
| Matthew 10:17-18 | But beware of men: for they will deliver you up to the councils, and they will <u>scourge you in their synagogues</u> ; And ye shall be <u>brought before governors and kings</u> for my sake, for a testimony against them and the Gentiles. 你們要防備人；因為他們要把你們交給公會，也要在會堂裡鞭打你們，並且你們要為我的緣故被送到諸侯君王面前，對他們和外邦人作見證。 |
|---------------------|---|

"take no thought..." "the Spirit of your Father..."

| | |
|---------------------|--|
| Matthew 10:19-20 | But when they deliver you up, <u>take no thought</u> how or what ye shall speak: for it shall be given you in that same hour what ye shall speak. For it is not ye that speak, but <u>the Spirit of your Father</u> which speaketh in you. 你們被交的時候，不要思慮怎樣說話，或說甚麼話。到那時候，必賜給你們當說的話；因為不是你們自己說的，乃是你們父的靈在你們裡頭說的。 |
|---------------------|--|

The Lord made it very plain that they were not to expect an easy time: "Think not that I am come to send peace on earth, but a sword" (34); not peace "but rather division" (Lk. 12:51); division between those who will receive Him and those who will not. He must have the preeminence (Col. 1:18). Eventually they would be hated of all men, for His sake, and even brother would deliver up brother to death, and the child rise up against the parent (21-22); "a man's foes shall be they of his own household" (36).

"Think not that I am come to send peace..."

| | |
|------------------|---|
| Matthew 10:34 | <u>Think not that I am come to send peace on earth</u> : I came not to send peace, <u>but a sword</u> . 你們不要想我來是叫地上太平；我來並不是叫地上太平，乃是叫地上動刀兵。 |
|------------------|---|

"but rather division"

| | |
|---------------|--|
| Luke 12:51 | Suppose ye that I am come to give peace on earth? I tell you, Nay; <u>but rather division</u> : 你們以為我來，是叫地上太平麼？我告訴你們，不是，乃是叫人分爭。 |
|---------------|--|

"preeminence"

| | |
|--------------------|---|
| Colossians 1:18 | And he is the head of the body, the church: who is the beginning, the firstborn from the dead; that in all things <u>he might have the preeminence</u> . 他也是教會全體之首。他是元始，是從死裡首先復生的，使他可以在凡事上居首位。 |
|--------------------|---|

"be hated of all men"

| | |
|---------------------|--|
| Matthew 10:21-22 | ²¹ And the <u>brother shall deliver up the brother to death</u> , and the father the child: and <u>the children shall rise up against their parents</u> , and cause them to be put to death. 弟兄要把弟兄，父親要把兒子，送到死地；兒女要與父母為敵，害死他們； |
|---------------------|--|

²² And ye shall be hated of all men for my name's sake: but he that endureth to the end shall be saved.

並且你們要為我的名被眾人恨惡。惟有忍耐到底的必然得救。

"a man's foes shall be..."

Matthew 10:36 And a man's foes shall be they of his own household.

人的仇敵就是自己家裡的人。

Then comes the test: "He that loveth father or mother more than Me, is not worthy of Me" (37); "He that taketh not his cross, and followeth after me, is not worthy of Me" (38). The *cross* is laying down the natural life, and going the way the Master went - the way of the cross. This is the cost of serving Him. It will mean losing one's own natural life, that he may find it again in the way of the cross (39).

"he that loveth father or mother more than me..."

Matthew 10:37 He that loveth father or mother more than me is not worthy of me: and he that loveth son or daughter more than me is not worthy of me.

愛父母過於愛我的，不配作我的門徒；愛兒女過於愛我的，不配作我的門徒。

"he that taketh not his cross..."

Matthew 10:38 And he that taketh not his cross, and followeth after me, is not worthy of me.

不背著他的十字架跟從我的，也不配作我的門徒。

"he that loseth his life for my sake shall find it"

Matthew 10:39 He that findeth his life shall lose it: and he that loseth his life for my sake shall find it.

得著生命的，將要失喪生命；為我失喪生命的，將要得著生命。

The disciples were now beginning to understand something of what was before them, but Jesus assured them, "Whosoever shall confess Me before men, him will I confess before My Father in heaven." (32) Note the "fear nots" (vs. 26, 28, 31). There is nothing to fear whatever may come, for "the very hairs of your head are all numbered" (30); not even a sparrow shall fall to the ground without your Father, and ye are of much more value than many sparrows (29-30). "Fear them not, therefore" (26); preach "from the housetops" (27) what I have told you, for there is nothing covered or hid, that shall not be revealed.

"confess me before men..."

Matthew 10:32 Whosoever therefore shall confess me before men, him will I confess also before my Father which is in heaven.

凡在人面前認我的，我在我天上的父面前也必認他；

"fear not"

Matthew 10:26, 28, 31

²⁶ Fear them not therefore: for there is nothing covered, that shall not be revealed; and hid, that shall not be known.

所以，不要怕他們；因為掩蓋的事沒有不露出來的，隱藏的事沒有不被人知道的。

²⁸ And fear not them which kill the body, but are not able to kill the soul: but rather fear him which is able to destroy both soul and body in hell.

那殺身體，不能殺靈魂的，不要怕他們；惟有能把身體和靈魂都滅在地獄裡的，正要怕他。

³¹ Fear ye not therefore, ye are of more value than many sparrows.

所以，不要懼怕，你們比許多麻雀還貴重！

"sparrow" "the very hairs of your head..."

| | |
|---------------------|---|
| Matthew 10:29-30 | <p>²⁹ Are not two sparrows sold for a farthing? and one of them shall not <u>fall on the ground without your Father</u>.</p> <p>兩個麻雀不是賣一分銀子麼？若是你們的父不許，一個也不能掉在地上；</p> <p>³⁰ But <u>the very hairs of your head are all numbered</u>.</p> <p>就是你們的頭髮也都被數過了。</p> |
|---------------------|---|

"Fear them not, therefore" "from the housetops"

| | |
|---------------------|--|
| Matthew 10:26-27 | <p>²⁶ <u>Fear them not therefore</u>: for there is nothing covered, that shall not be revealed; and hid, that shall not be known.</p> <p>所以，不要怕他們；因為掩蓋的事沒有不露出來的，隱藏的事沒有不被人知道的。</p> <p>²⁷ What I tell you in darkness, that speak ye in light: and what ye hear in the ear, that preach ye <u>upon the housetops</u>.</p> <p>我在暗中告訴你們的，你們要在明處說出來；你們耳中所聽的，要在房上宣揚出來。</p> |
|---------------------|--|

When Jesus had solemnly instructed the Twelve, He parted from them. As they went forth two by two in different directions, He also "departed thence to preach and teach in their cities," (Mt. 11:1) and eventually returned to Capernaum. He had set them the example, and "It is enough for the disciple that he be as his Master" (25); ye shall be hated of all for My sake, but take up the cross; "he that endureth to the end shall be saved" (22). If they persecute you in one city, flee to another (23). And "verily I say unto you, Ye shall not have gone over the cities of Israel till the Son of man be come (23). There is much difference of opinion as to whether this statement applied to that first tour, or to the end of the age, but since it refers specifically to the cities of Israel, it would seem that it had a local application to the time when He should rejoin them and hear the report of their work. (See next Move).

"departed thence to preach and teach..."

| | |
|-----------------|---|
| Matthew 11:1 | <p>And it came to pass, when Jesus had made an end of commanding his twelve disciples, he <u>departed thence to teach and to preach in their cities</u>.</p> <p>耶穌吩咐完了十二個門徒，就離開那裡，往各城去傳道，教訓人。</p> |
|-----------------|---|

"It is enough for the disciple that he be as his Master"

| | |
|------------------|--|
| Matthew 10:25 | <p><u>It is enough for the disciple that he be as his master</u>, and the servant as his lord. If they have called the master of the house Beelzebub, how much more shall they call them of his household?</p> <p>學生和先生一樣，僕人和主人一樣，也就罷了。人既罵家主是別西卜（別西卜：是鬼王的名），何況他的家人呢？</p> |
|------------------|--|

"he that endureth to the end shall be saved"

| | |
|------------------|---|
| Matthew 10:22 | <p>And ye shall be hated of all men for my name's sake: but <u>he that endureth to the end shall be saved</u>.</p> <p>並且你們要為我的名被眾人恨惡。惟有忍耐到底的必然得救。</p> |
|------------------|---|

"flee" "till the Son of man be come"

| | |
|------------------|--|
| Matthew 10:23 | <p>But when they persecute you in this city, <u>flee</u> ye into another: for verily I say unto you, Ye shall not have gone over the cities of Israel, <u>till the Son of man be come</u>.</p> <p>有人在這城裡逼迫你們，就逃到那城裡去。我實在告訴你們，以色列的城邑，你們還沒有走遍，人子就到了。</p> |
|------------------|--|

MEDITATION

"Blessed is he, whosoever shalt not be offended in Me." (Mt. 11:6; Lk. 7:23) The teachings of Christ are not pleasing to the natural man, but if we follow Him the "offence of the cross" (Gal. 5:11) becomes a blessing.

"...not be offended in Me"

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

"offence of the cross"

| | |
|----------------|---|
| Galatians 5:11 | And I, brethren, if I yet preach circumcision, why do I yet suffer persecution? then is the <u>offence of the cross</u> ceased. 弟兄們，我若仍舊傳割禮，為甚麼還受逼迫呢？若是這樣，那十字架討厭的地方就沒有了。 |
|----------------|---|

An overflowing harvest, but few laborers. Salt is not a large part of a meal. Christianity is characteristically a minority movement. It is "not by might, nor by power, but by My Spirit, saith the Lord." (Zech. 4:6)

| | |
|---------------|---|
| Zechariah 4:6 | Then he answered and spake unto me, saying, This is the word of the LORD unto Zerubbabel, saying, <u>Not by might, nor by power, but by my spirit, saith the LORD of hosts.</u> 他對我說：這是耶和華指示所羅巴伯的。萬軍之耶和華說：不是倚靠勢力，不是倚靠才能，乃是倚靠我的靈方能成事。 |
|---------------|---|

"Fear not them that kill the body, but rather Him that is able to destroy both soul and body in hell." (28) Able to destroy, but "not willing that any should perish but that all should come to repentance." (2 Peter 3:9) Sin must be punished, but God "delighteth in mercy" (Micah 7:18); He "gave His only begotten Son that whosoever believeth in him should not perish, but have everlasting life." (Jn. 3:16) One of the paramount truths of Christianity is the worth of a human soul. Man was made only "a little lower than the angels," (Heb. 2:7; Ps. 8:5) in the image and likeness of God, and in Christ has been exalted "far above all" (Eph. 1:21; 2:6).

"Fear not them that kill the body..."

| | |
|---------------|--|
| Matthew 10:28 | And <u>fear not them which kill the body</u> , but are not able to kill the soul: but rather fear him which is able to destroy both soul and body in hell. 那殺身體，不能殺靈魂的，不要怕他們；惟有能把身體和靈魂都滅在地獄裡的，正要怕他。 |
|---------------|--|

"not willing that any should perish..."

| | |
|-------------|---|
| 2 Peter 3:9 | The Lord is not slack concerning his promise, as some men count slackness; but is longsuffering to us-ward, <u>not willing that any should perish, but that all should come to repentance.</u> 主所應許的尚未成就，有人以為他是耽延，其實不是耽延，乃是寬容你們，不願有一人沉淪，乃願人人都悔改。 |
|-------------|---|

"delighteth in mercy"

| | |
|------------|---|
| Micah 7:18 | Who is a God like unto thee, that pardoneth iniquity, and passeth by the transgression of the remnant of his heritage? he retaineth not his anger for ever, because he <u>delighteth in mercy.</u> 神啊，有何神像你，赦免罪孽，饒恕你產業之餘民的罪過，不永遠懷怒，喜愛施恩？ |
|------------|---|

"gave His only begotten Son..."

| | |
|--------------|--|
| John 3:16 | For God so loved the world, that he <u>gave his only begotten Son</u> , that whosoever believeth in <u>him should not perish</u> , but have everlasting life. 「神愛世人，甚至將他的獨生子賜給他們，叫一切信他的，不至滅亡，反得永生。」 |
|--------------|--|

"a little lower than the angels"

| | |
|---|--|
| Hebrews 2:6-7 | Psalm 8:4-5 |
| ⁶ But one in a certain place testified, saying, What is man, that thou art mindful of him? or the son of man that thou visitest him? 但有人在經上某處證明說：人算甚麼，你竟顧念他？世人算甚麼，你竟眷顧他？ ⁷ Thou madest him <u>a little lower than the angels</u> ; thou crownedst him with glory and honour, and didst set him over the works of thy hands: 你叫他比天使微小一點（或作：你叫他暫時比天使小），賜他榮耀尊貴為冠冕，並將你手所造的都派他管理， | ⁴ What is man, that thou art mindful of him? and the son of man, that thou visitest him? 便說：人算甚麼，你竟顧念他？世人算甚麼，你竟眷顧他？ ⁵ For thou hast made him <u>a little lower than the angels</u> , and hast crowned him with glory and honour. 你叫他比天使（或譯：神）微小一點，並賜他榮耀尊貴為冠冕。 |

"far above all"

| | |
|--|--|
| Ephesians 1:21 | Ephesians 2:6 |
| <u>Far above all</u> principality, and power, and might, and dominion, and every name that is named, not only in this world, but also in that which is to come: 遠超過一切執政的、掌權的、有能的、主治的，和一切有名的；不但是今世的，連來世的也都超過了。 | And hath raised us up together, and made us sit together in heavenly places in Christ Jesus: 他又叫我們與基督耶穌一同復活，一同坐在天上， |

"I came not to send peace, but a sword." (34) Is this the One at whose birth the angels sang, "Peace on earth, good will to men?" (Lk. 2:14) the One who said, "My peace I leave with you"? (Jn. 14:27) Yes, it is the same; but He also said, "In the world ye shall have tribulation, but in Me, peace." (Jn. 16:33) It is not the peace of the slacker, but the peace of the Victor. "The Son of God goes forth to war; who follows in His train?" (Hymn: "The Son of God Goes Forth To War" by Reginald Heber) "Out of His mouth went a sharp two-edged sword" (Rev. 1:16); the "sword of the Spirit, which is the Word of God" (Eph. 6:17). His Word is a sword which divides. "I came not to send peace, but rather division" (Lk. 12:51); "to set a man at variance against his father." (35) As soon as Christ enters a home there is division, conflict, variance, disruption, until every member has accepted the Word and is on the Lord's side. Then there is peace.

"...but a sword"

| | |
|------------------|---|
| Matthew 10:34 | Think not that I am come to send peace on earth: I came not to send peace, <u>but a sword</u> . 你們不要想我來是叫地上太平；我來並不是叫地上太平，乃是叫地上動刀兵。 |
|------------------|---|

"Peace on earth..."

| | |
|--------------|--|
| Luke 2:14 | Glory to God in the highest, and on earth peace, good will toward men. 在至高之處榮耀歸與神！在地上平安歸與他所喜悅的人（有古卷作：喜悅歸與人） |
|--------------|--|

"My peace I leave with you"

| | |
|---------------|---|
| John 14:27 | <p><u>Peace I leave with you</u>, my peace I give unto you: not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid.</p> <p>我留下平安給你們；我將我的平安賜給你們。我所賜的，不像世人所賜的。你們心裡不要憂愁，也不要膽怯。</p> |
|---------------|---|

"but in me, peace"

| | |
|---------------|--|
| John 16:33 | <p>These things I have spoken unto you, that <u>in me ye might have peace</u>. In the world ye shall have tribulation: but be of good cheer; I have overcome the world.</p> <p>我將這些事告訴你們，是要叫你們在我裡面有平安。在世上，你們有苦難；但你們可以放心，我已經勝了世界。</p> |
|---------------|--|

"Out of His mouth went a sharp two-edged sword"

| | |
|--------------------|--|
| Revelation 1:16 | <p>And he had in his right hand seven stars: and <u>out of his mouth went a sharp twoedged sword</u>: and his countenance was as the sun shineth in his strength.</p> <p>他右手拿著七星，從他口中出來一把兩刃的利劍；面貌如同烈日放光。</p> |
|--------------------|--|

"sword of the spirit..."

| | |
|-------------------|---|
| Ephesians 6:17 | <p>And take the helmet of salvation, and <u>the sword of the Spirit, which is the word of God</u>: and</p> <p>並戴上救恩的頭盔，拿著聖靈的寶劍，就是神的道；</p> |
|-------------------|---|

"to set a man at variance against his father"

| | |
|------------------|---|
| Matthew 10:35 | <p>For I am come <u>to set a man at variance against his father</u>, and the daughter against her mother, and the daughter in law against her mother in law.</p> <p>因為我來是叫人與父親生疏，女兒與母親生疏，媳婦與婆婆生疏。</p> |
|------------------|---|

"Take no thought what ye shall speak." (19) This is not for the preacher, but for the prisoner; not for the messenger, but for the martyr. If you are "delivered up" for Christ's sake, your Father will defend you. The Holy Ghost will speak for you. But in your *ministry* for Him, "preach the Word" (2 Tim. 4:2); "study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the Word of truth" (2 Tim. 2:15). "Add to your virtue, knowledge" (2 Pet. 1:5).

"take no thought what ye shall speak"

| | |
|------------------|--|
| Matthew 10:19 | <p>But when they <u>deliver you up</u>, <u>take no thought</u> how or <u>what ye shall speak</u>: for it shall be given you in that same hour what ye shall speak.</p> <p>你們被交的時候，不要思慮怎樣說話，或說甚麼話。到那時候，必賜給你們當說的話；</p> |
|------------------|--|

"preach the word"

| | |
|------------------|---|
| 2 Timothy 4:2 | <p><u>Preach the word</u>; be instant in season, out of season; reprove, rebuke, exhort with all long suffering and doctrine.</p> <p>務要傳道，無論得時不得時，總要專心；並用百般的忍耐，各樣的教訓，責備人、警戒人、勸勉人。</p> |
|------------------|---|

"Add to your virtue, knowledge"

| | |
|----------------|--|
| 2 Peter 1:5 | <p>And beside this, giving all diligence, add to your faith virtue; and <u>to virtue knowledge</u>;</p> <p>正因這緣故，你們要分外地殷勤；有了信心，又要加上德行；有了德行，又要加上知識；</p> |
|----------------|--|

"He that findeth his life shall lose it; but he that loseth his life for My sake shall find it." (39) The introvert is the man who is motivated by a selfish desire to find life for himself, and in the process loses it; while the extrovert unselfishly gives his life in service for others and in so doing discovers life's real values.

| | |
|------------------|---|
| Matthew 10:39 | <u>He that findeth his life shall lose it: and he that loseth his life for my sake shall find it.</u> 得著生命的，將要失喪生命；為我失喪生命的，將要得著生命。 |
|------------------|---|

From the Greek: "harmless" (Mt. 10:16) is literally照字義 "unmixed, pure." Wine unmixed with water is described by this word; or unalloyed metal(金屬)純粹的. It means "simple, sincere." "Prudent" as serpents, yes, but never other than straightforward and frank率直的 in our dealings. (1 Cor. 13:4-8).

Prudent: 1.小心的，慎重的，顧慮周到的，穩健的。2.世故的，精明的。3.節儉的，會打算的。

"harmless"

| | |
|------------------|---|
| Matthew 10:16 | Behold, I send you forth as sheep in the midst of wolves: be ye therefore wise as serpents, and <u>harmless</u> as doves. 我差你們去，如同羊進入狼群；所以你們要靈巧像蛇，馴良像鴿子。 |
|------------------|---|

1 Corinthians 13:4-8

⁴Charity suffereth long, and is kind; charity envieth not; charity vaunteth not itself, is not puffed up,
愛是恆久忍耐，又有恩慈；愛是不嫉妒；愛是不自誇，不張狂，

⁵Doth not behave itself unseemly, seeketh not her own, is not easily provoked, thinketh no evil;
不做害羞的事，不求自己的益處，不輕易發怒，不計算人的惡，

⁶Rejoiceth not in iniquity, but rejoiceth in the truth;
不喜歡不義，只喜歡真理；

⁷Beareth all things, believeth all things, hopeth all things, endureth all things.
凡事包容，凡事相信，凡事盼望，凡事忍耐。

⁸Charity never faileth: but whether there be prophecies, they shall fail; whether there be tongues, they shall cease; whether there be knowledge, it shall vanish away.

愛是永不止息。先知講道之能終必歸於無有；說方言之能終必停止；知識也終必歸於無有。

STUDY

Why do you think Jesus went to Nazareth again? What was the difference between this visit and the first? Why do you think the people were offended in Him? Do you think the social standing of His family reacted against Him? Does a man's success depend upon his family? Do you think the people knew anything about His strange birth? What do you think was the real cause of their great unbelief? Who were the losers because of it?

When the multitudes followed Him, why were they fainting? When Jesus told the disciples to pray for laborers, do you think they volunteered to go? Why were they sent out by twos? Why were they to go without extra clothes or money? Was it right to expect the people to support them? Do you think this instruction applies to preachers today? Literally, or in the spirit of it? What is the cross one must take up to follow Him? What does it mean to endure to the end? What does it mean to lose one's life for His sake? Do you think it would be more effective if preachers would go out in this way today, instead of building large churches and waiting for the people to come to them?

REVIEW

| Questions | Answers |
|---|---|
| 1. Where was Jesus in the last Move and what was He doing? | Jesus was at Capernaum where he performed 4 healing miracles. |
| 2. What place did He visit when He went to "His own country"? | Nazareth |
| 3. Was this His first visit there? | No |
| 4. What were the names of His brothers? | James, Joses, Simon and Judas. |
| 5. Did He have sisters? | Yes |
| 6. Were the disciples with Him? | Yes |
| 7. How was He received? | They were astonished at his teaching and wisdom. |
| 8. What was the attitude of the people? | They were skeptical and were offended in him. |
| 9. What was it that caused Jesus to marvel? | Their unbelief |
| 10. What statement did He make that has become a proverb? | <i>"A prophet is not without honour, save in his own country, and in his own house."</i> |
| 11. Did He do mighty works in Nazareth? | No |
| 12. Why? | Because of their unbelief |
| 13. Where did He go from there? | He went round about the villages, teaching. |
| 14. What did He do when He saw the multitudes? | He was moved with compassion on them |
| 15. To what did He compare them? | As sheep having no shepherd |
| 16. What did He say to His disciples? | <i>"The harvest truly is plenteous, but the labourers are few; Pray ye therefore the Lord of the harvest, that he will send forth labourers into his harvest."</i> |
| 17. What did He mean by the harvest? | The harvest of souls that might be won. |
| 18. What new plan of evangelization did He institute? | Pray for laborers that many more workers will be trained and be sent forth to the uttermost parts of the earth. |
| 19. How did He send out the disciples? | He sent them out two by two. |
| 20. Did He give them explicit directions for the campaign? | He sent them to preach the kingdom of God and to heal the sick, cleanse the leper, raise the dead, and cast out demons. |
| 21. Where and to whom were they to go? | He instructed them to go only to the "lost sheep of the house of Israel" |
| 22. What were they to preach? | They were to preach "the kingdom of heaven is at hand". |

| | |
|---|--|
| 23. What was the scope of their ministry? | To cover the whole of Galilee |
| 24. Where would they get the power? | From Jesus |
| 25. What preparation was to be made for the journey? | Nothing. They were to start out just where they were, and as they were. |
| 26. Did they have any training? | Yes. Jesus Himself trained them and set them an example. |
| 27. What equipment were they to carry with them? | The power and authority over all devils, and all diseases. |
| 28. Did they have weapons to defend themselves? | No |
| 29. Were they to expect hostility? | Yes |
| 30. What procedure was to be followed in each town? | They were to find a worthy citizen in each place and lodge at his home, abiding in the same house until they departed for another town. Leave a blessing to those that receive them and shake off the dust of their feet against those that refuse them. |
| 31. What was to be their status? | The Jews had called Jesus Beelzebub, and his disciples would be considered of the same "household". |
| 32. To what did He compare them? | As sheep in the midst of wolves |
| 33. What warnings did He give them? | Beware of men. They need to be wise as serpents and harmless as doves |
| 34. Was He speaking only of that one tour? | No |
| 35. What was the scope of His instruction? | Disciples' whole future ministry and the course of the kingdom throughout the church age. |
| 36. Is it applicable today? | Yes |
| 37. What did He say they would eventually have to face? | They will face persecutions |
| 38. What were they to say if arrested? | The "Spirit of their Father" will speak through them |
| 39. Did He say He had come to give peace? | No |
| 40. Why did He say "A man's foes shall be they of his own household?" | Because as soon as Christ enters a home there is division, conflict, variance, disruption, until every member has accepted the Word and is on the Lord's side. Before that happens, family members can be our worst enemies. |
| 41. Are Christians "hated of all men" today? | No |
| 42. What should be our attitude toward our own life? | We should unselfishly give our life in service for others and in so doing discovers life's real values. |
| 43. What did Jesus say about fear? | He told us to "Fear not" |
| 44. How did He assure the disciples of God's protection? | The very hairs of our head are all numbered. God watches over even a small sparrow and we are of much more value than many sparrows. |

| | |
|--|--|
| 45. What is the real test of discipleship? | The real test is we ought to love God above our parents, children and anyone else. |
| 46. Who will the Lord confess before His Father? | Every one that will confess Jesus before men |
| 47. When Jesus had instructed the Twelve and sent them forth, where did He go? | He also “departed thence to preach and teach in their cities”. |
| 48. When did He say He would see them again? | He would rejoin them before they had finished the task. |

