

## Walks on Water

Matthew 14:22-15:20; Mark 6:45-7:23; John 6:16-71

## JESUS WALKS ON WATER

Matthew 14:22-33	Mark 6:45-52	John 6:16-21
<p><b>22</b> And straightway Jesus constrained his disciples to get into a ship, and to go before him unto the other side, while he sent the multitudes away. 耶穌隨即催門徒上船，先渡到那邊去，等他叫眾人散開。</p> <p><b>23</b> And when he had sent the multitudes away, he went up into a mountain apart to pray: and when the evening was come, he was there alone. 散了眾人以後，他就獨自上山去禱告。到了晚上，只有他一人在那裡。</p> <p><b>24</b> But the ship was now in the midst of the sea, tossed with waves: for the wind was contrary. 那時船在海中，因風不順，被浪搖撼。</p> <p><b>25</b> And in the fourth watch of the night Jesus went unto them, walking on the sea. 夜裡四更天，耶穌在海面上走，往門徒那裡去。</p> <p><b>26</b> And when the disciples saw him walking on the sea, they were troubled, saying, It is a spirit; and they cried out for fear. 門徒看見他在海面上走，就驚慌了，說：是個鬼怪！便害怕，喊叫起來。</p> <p><b>27</b> But straightway Jesus spake unto them, saying, <b>Be of good cheer; it is I; be not afraid.</b> 耶穌連忙對他們說：你們</p>	<p><b>45</b> And straightway he constrained his disciples to get into the ship, and to go to the other side before unto Bethsaida, while he sent away the people. 耶穌隨即催門徒上船，先渡到那邊伯賽大去，等他叫眾人散開。</p> <p><b>46</b> And when he had sent them away, he departed into a mountain to pray. 他既辭別了他們，就往山上去禱告。</p> <p><b>47</b> And when even was come, the ship was in the midst of the sea, and he alone on the land. 到了晚上，船在海中，耶穌獨自在岸上；</p> <p><b>48</b> And he saw them toiling in rowing; for the wind was contrary unto them: and about the fourth watch of the night he cometh unto them, walking upon the sea, and would have passed by them. 看見門徒因風不順，搖櫓甚苦。夜裡約有四更天，就在海面上走，往他們那裡去，意思要走過他們去。</p> <p><b>49</b> But when they saw him walking upon the sea, they supposed it had been a spirit, and cried out: 但門徒看見他在海面上走，以為是鬼怪，就喊叫起來；</p> <p><b>50</b> For they all saw him, and were troubled. And immediately he talked with them, and saith unto</p>	<p><b>16</b> And when even was now come, his disciples went down unto the sea, 到了晚上，他的門徒下海邊去，</p> <p><b>17</b> And entered into a ship, and went over the sea toward Capernaum. And it was now dark, and Jesus was not come to them. 上了船，要過海往迦百農去。天已經黑了，耶穌還沒有來到他們那裡。</p> <p><b>18</b> And the sea arose by reason of a great wind that blew. 忽然狂風大作，海就翻騰起來。</p> <p><b>19</b> So when they had rowed about five and twenty or thirty furlongs, they see Jesus walking on the sea, and drawing nigh unto the ship: and they were afraid. 門徒搖櫓，約行了十里多路，看見耶穌在海面上走，漸漸近了船，他們就害怕。</p> <p><b>20</b> But he saith unto them, <b>It is I; be not afraid.</b> 耶穌對他們說：是我，不要怕！</p> <p><b>21</b> Then they willingly received him into the ship: and immediately the ship was at the land whither they went. 門徒就喜歡接他上船，船立時到了他們所要去的地方。</p>

放心！是我，不要怕！

<sup>28</sup> And Peter answered him and said, Lord, if it be thou, bid me come unto thee on the water.  
彼得說：主，如果是你，請叫我從水面上走到你那裡去。

<sup>29</sup> And he said, **Come**. And when Peter was come down out of the ship, he walked on the water, to go to Jesus.  
耶穌說：你來罷。彼得就從船上下去，在水面上走，要到耶穌那裡去；

<sup>30</sup> But when he saw the wind boisterous, he was afraid; and beginning to sink, he cried, saying, Lord, save me.  
只因見風甚大，就害怕，將要沉下去，便喊著說：主阿，救我！

<sup>31</sup> And immediately Jesus stretched forth his hand, and caught him, and said unto him, **O thou of little faith, wherefore didst thou doubt?**  
耶穌趕緊伸手拉住他，說：你這小信的人哪，為甚麼疑惑呢？

<sup>32</sup> And when they were come into the ship, the wind ceased.  
他們上了船，風就住了。

<sup>33</sup> Then they that were in the ship came and worshipped him, saying, Of a truth thou art the Son of God.  
在船上的人都拜他，說：你真是神的兒子了。

them, **Be of good cheer: it is I; be not afraid.**

因為他們都看見了他，且甚驚慌。耶穌連忙對他們說：你們放心！是我，不要怕！

<sup>51</sup> And he went up unto them into the ship; and the wind ceased: and they were sore amazed in themselves beyond measure, and wondered.

於是到他們那裡，上了船，風就住了；他們心裡十分驚奇。

<sup>52</sup> For they considered not the miracle of the loaves: for their heart was hardened.

這是因為他們不明白那分餅的事，心裡還是愚頑。

**HEALINGS AT GENNESARET**

Matthew 14:34-36

<sup>34</sup> And when they were gone over, they came into the land of Gennesaret.  
他們過了海，來到革尼撒勒地方。

<sup>35</sup> And when the men of that place had knowledge of

Mark 6:53-56

<sup>53</sup> And when they had passed over, they came into the land of Gennesaret, and drew to the shore.  
既渡過去，來到革尼撒勒地方，就靠了岸，

<sup>54</sup> And when they were come out of the ship,

him, they sent out into all that country round about, and brought unto him all that were diseased;

那裡的人一認出是耶穌，就打發人到周圍地方去，把所有的病人帶到他那裡，

<sup>36</sup> And besought him that they might only touch the hem of his garment: and as many as touched were made perfectly whole.

只求耶穌准他們摸他的衣裳縫子；摸著的人就都好了。

straightway they knew him,

一下船，眾人認得是耶穌，

<sup>55</sup> And ran through that whole region round about, and began to carry about in beds those that were sick, where they heard he was.

就跑遍那一帶地方，聽見他在何處，便將有病的人用褥子抬到那裡。

<sup>56</sup> And whithersoever he entered, into villages, or cities, or country, they laid the sick in the streets, and besought him that they might touch if it were but the border of his garment: and as many as touched him were made whole.

凡耶穌所到的地方，或村中，或城裡，或鄉間，他們都將病人放在街市上，求耶穌只容他們摸他的衣裳縫子；凡摸著的人就都好了。

*Jesus, the Bread of Life*

### John 6:22-71

<sup>22</sup> The day following, when the people which stood on the other side of the sea saw that there was none other boat there, save that one whereinto his disciples were entered, and that Jesus went not with his disciples into the boat, but that his disciples were gone away alone;

第二日，站在海那邊的眾人知道那裡沒有別的船，只有一隻小船，又知道耶穌沒有同他的門徒上船，乃是門徒自己去的。

<sup>23</sup> (Howbeit there came other boats from Tiberias nigh unto the place where they did eat bread, after that the Lord had given thanks)

然而，有幾隻小船從提比哩亞來，靠近主祝謝後分餅給人吃的地方。

<sup>24</sup> When the people therefore saw that Jesus was not there, neither his disciples, they also took shipping, and came to Capernaum, seeking for Jesus.

眾人見耶穌和門徒都不在那裡，就上了船，往迦百農去找耶穌。

<sup>25</sup> And when they had found him on the other side of the sea, they said unto him, Rabbi, when camest thou hither?

既在海那邊找著了，就對他說：拉比，是幾時到這裡來的？

<sup>26</sup> Jesus answered them and said, **Verily, verily, I say unto you, Ye seek me, not because ye saw the miracles, but because ye did eat of the loaves, and were filled.**

耶穌回答說：我實實在在的告訴你們，你們找我，並不是因見了神蹟，乃是因吃餅得飽。

<sup>27</sup> **Labour not for the meat which perisheth, but for that meat which endureth unto everlasting life, which the Son of man shall give unto you: for him hath God the Father sealed.**

不要為那必壞的食物勞力，要為那存到永生的食物勞力，就是人子要賜給你們的，因為人子是父神所印證的。

<sup>28</sup> Then said they unto him, What shall we do, that we might work the works of God?

眾人問他說：我們當行甚麼，才算做神的工呢？

**29** Jesus answered and said unto them, **This is the work of God, that ye believe on him whom he hath sent.**

耶穌回答說：信神所差來的，這就是做神的工。

**30** They said therefore unto him, What sign shewest thou then, that we may see, and believe thee? what dost thou work?

他們又說：你行甚麼神蹟，叫我們看見就信你；你到底做甚麼事呢？

**31** Our fathers did eat manna in the desert; as it is written, He gave them bread from heaven to eat.

我們的祖宗在曠野吃過嗎哪，如經上寫著說：他從天上賜下糧來給他們吃。

**32** Then Jesus said unto them, **Verily, verily, I say unto you, Moses gave you not that bread from heaven; but my Father giveth you the true bread from heaven.**

耶穌說：我實實在在的告訴你們，那從天上來的糧不是摩西賜給你們的，乃是我父將天上來的真糧賜給你們。

**33** **For the bread of God is he which cometh down from heaven, and giveth life unto the world.**

因為神的糧就是那從天上降下來、賜生命給世界的。

**34** Then said they unto him, Lord, evermore give us this bread.

他們說：主阿，常將這糧賜給我們！

**35** And Jesus said unto them, **I am the bread of life: he that cometh to me shall never hunger; and he that believeth on me shall never thirst.**

耶穌說：我就是生命的糧。到我這裡來的，必定不餓；信我的，永遠不渴。

**36** **But I said unto you, That ye also have seen me, and believe not.**

只是我對你們說過，你們已經看見我，還是不信。

**37** **All that the Father giveth me shall come to me; and him that cometh to me I will in no wise cast out.**

凡父所賜給我的人必到我這裡來；到我這裡來的，我總不丟棄他。

**38** **For I came down from heaven, not to do mine own will, but the will of him that sent me.**

因為我從天上降下來，不是要按自己的意思行，乃是要按那差我來者的意思行。

**39** **And this is the Father's will which hath sent me, that of all which he hath given me I should lose nothing, but should raise it up again at the last day.**

差我來者的意思就是：他所賜給我的，叫我一個也不失落，在末日卻叫他復活。

**40** **And this is the will of him that sent me, that every one which seeth the Son, and believeth on him, may have everlasting life: and I will raise him up at the last day.**

因為我父的意思是叫一切見子而信的人得永生，並且在末日我要叫他復活。

**41** The Jews then murmured at him, because he said, I am the bread which came down from heaven.

猶太人因為耶穌說我是從天上降下來的糧，就私下議論他，

**42** And they said, Is not this Jesus, the son of Joseph, whose father and mother we know? how is it then that he saith, I came down from heaven?

說：這不是約瑟的兒子耶穌麼？他的父母我們豈不認得麼？他如今怎麼說我是從天

上降下來的呢？

43 Jesus therefore answered and said unto them, **Murmur not among yourselves.**

耶穌回答說：你們不要大家議論。

44 **No man can come to me, except the Father which hath sent me draw him: and I will raise him up at the last day.**

若不是差我來的父吸引人，就沒有能到我這裡來的；到我這裡來的，在末日我要叫他復活。

45 **It is written in the prophets (Isa.54:13), And they shall be all taught of God. Every man therefore that hath heard, and hath learned of the Father, cometh unto me.**

在先知書上寫著說：他們都要蒙神的教訓。凡聽見父之教訓又學習的，就到我這裡來。

46 **Not that any man hath seen the Father, save he which is of God, he hath seen the Father.**

這不是說有人看見過父；惟獨從神來的，他看見過父。

47 **Verily, verily, I say unto you, He that believeth on me hath everlasting life.**

我實實在在的告訴你們，信的人有永生。

48 **I am that bread of life.**

我就是生命的糧。

49 **Your fathers did eat manna in the wilderness, and are dead.**

你們的祖宗在曠野吃過嗎哪，還是死了。

50 **This is the bread which cometh down from heaven, that a man may eat thereof, and not die.**

這是從天上降下來的糧，叫人吃了就不死。

51 **I am the living bread which came down from heaven: if any man eat of this bread, he shall live for ever: and the bread that I will give is my flesh, which I will give for the life of the world.**

我是從天上降下來生命的糧；人若吃這糧，就必永遠活著。我所要賜的糧就是我的肉，為世人之生命所賜的。

52 **The Jews therefore strove among themselves, saying, How can this man give us his flesh to eat?**

因此，猶太人彼此爭論說：這個人怎能把他的肉給我們吃呢？

53 **Then Jesus said unto them, Verily, verily, I say unto you, Except ye eat the flesh of the Son of man, and drink his blood, ye have no life in you.**

耶穌說：我實實在在的告訴你們，你們若不吃人子的肉，不喝人子的血，就沒有生命在你們裡面。

54 **Whoso eateth my flesh, and drinketh my blood, hath eternal life; and I will raise him up at the last day.**

吃我肉、喝我血的人就有永生，在末日我要叫他復活。

55 **For my flesh is meat indeed, and my blood is drink indeed.**

我的肉真是可吃的，我的血真是可喝的。

56 **He that eateth my flesh, and drinketh my blood, dwelleth in me, and I in him.**

吃我肉、喝我血的人常在我裡面，我也常在他裡面。

**57** As the living Father hath sent me, and I live by the Father: so he that eateth me, even he shall live by me.  
永活的父怎樣差我來，我又因父活著；照樣，吃我肉的人也要因我活著。

**58** This is that bread which came down from heaven: not as your fathers did eat manna, and are dead: he that eateth of this bread shall live for ever.

這就是從天上降下來的糧。吃這糧的人就永遠活著，不像你們的祖宗吃過嗎哪還是死了。

**59** These things said he in the synagogue, as he taught in Capernaum.

這些話是耶穌在迦百農會堂裡教訓人說的。

**60** Many therefore of his disciples, when they had heard this, said, This is an hard saying; who can hear it?

他的門徒中有好些人聽見了，就說：這話甚難，誰能聽呢？

**61** When Jesus knew in himself that his disciples murmured at it, he said unto them, **Doth this offend you?**

耶穌心裡知道門徒為這話議論，就對他們說：這話是叫你們厭棄（原文是跌倒）麼？

**62** What and if ye shall see the Son of man ascend up where he was before?

倘或你們看見人子升到他原來所在之處，怎麼樣呢？

**63** It is the spirit that quickeneth; the flesh profiteth nothing: the words that I speak unto you, they are spirit, and they are life.

叫人活著的乃是靈，肉體是無益的。我對你們所說的話就是靈，就是生命。

**64** But there are some of you that believe not. For Jesus knew from the beginning who they were that believed not, and who should betray him.

只是你們中間有不信的人。耶穌從起頭就知道誰不信他，誰要賣他。

**65** And he said, **Therefore said I unto you, that no man can come unto me, except it were given unto him of my Father.**

耶穌又說：所以我對你們說過，若不是蒙我父的恩賜，沒有人能到我這裡來。

**66** From that time many of his disciples went back, and walked no more with him.

從此，他門徒中多有退去的，不再和他同行。

**67** Then said Jesus unto the twelve, **Will ye also go away?**

耶穌就對那十二個門徒說：你們也要去麼？

**68** Then Simon Peter answered him, Lord, to whom shall we go? thou hast the words of eternal life.

西門彼得回答說：主阿，你有永生之道，我們還歸從誰呢？

**69** And we believe and are sure that thou art that Christ, the Son of the living God.

我們已經信了，又知道你是神的聖者。

**70** Jesus answered them, **Have not I chosen you twelve, and one of you is a devil?**

耶穌說：我不是揀選了你們十二個門徒麼？但你們中間有一個是魔鬼。

**71** He spake of Judas Iscariot the son of Simon: for he it was that should betray him, being one of the twelve.

耶穌這話是指著加略人西門的兒子猶大說的；他本是十二個門徒裡的一個，後來要賣耶穌的。

Matthew 15:1-20	Mark 7:1-23
<p><b>1</b>Then came to Jesus scribes and Pharisees, which were of Jerusalem, saying,                      那時，有法利賽人和文士從耶路撒冷來見耶穌，說：</p> <p><b>2</b>Why do thy disciples transgress the tradition of the elders? for they wash not their hands when they eat bread.                      你的門徒為甚麼犯古人的遺傳呢？因為吃飯的時候，他們不洗手。</p> <p><b>3</b>But he answered and said unto them, <b>Why do ye also transgress the commandment of God by your tradition?</b>                      耶穌回答說：你們為甚麼因著你們的遺傳犯神的誡命呢？</p> <p><b>4</b>For God commanded, saying, Honour thy father and mother: and, He that curseth father or mother, let him die the death.                      神說：當孝敬父母；又說：咒罵父母的，必治死他。</p> <p><b>5</b>But ye say, Whosoever shall say to his father or his mother, It is a gift, by whatsoever thou mightest be profited by me;                      你們倒說：無論何人對父母說：我所當奉給你的已經作了供獻，</p> <p><b>6</b>And honour not his father or his mother, he shall be free. Thus have ye made the commandment of God of none effect by your tradition.                      他就可以不孝敬父母。這就是你們藉著遺傳，廢了神的誡命。</p> <p><b>7</b>Ye hypocrites, well did Esaias <i>(Isa. 29:13)</i> prophesy of you, saying,                      假冒為善的人哪，以賽亞指著你們說的預言是不錯的。他說：</p> <p><b>8</b>This people draweth nigh unto me with their mouth, and honoureth me with their lips; but their heart is far from me.                      這百姓用嘴唇尊敬我，心卻遠離我；</p> <p><b>9</b>But in vain they do worship me, teaching for doctrines the commandments of men.                      他們將人的吩咐當作道理教導人，所以</p>	<p><b>1</b>Then came together unto him the Pharisees, and certain of the scribes, which came from Jerusalem.                      有法利賽人和幾個文士從耶路撒冷來，到耶穌那裡聚集。</p> <p><b>2</b>And when they saw some of his disciples eat bread with defiled, that is to say, with unwashen, hands, they found fault.                      他們曾看見他的門徒中有人用俗手，就是沒有洗的手，吃飯。</p> <p><b>3</b>For the Pharisees, and all the Jews, except they wash their hands oft, eat not, holding the tradition of the elders.                      （原來法利賽人和猶太人都拘守古人的遺傳，若不仔細洗手就不吃飯；</p> <p><b>4</b>And when they come from the market, except they wash, they eat not. And many other things there be, which they have received to hold, as the washing of cups, and pots, brasen vessels, and of tables.                      從市上來，若不洗浴也不吃飯；還有好些別的規矩，他們歷代拘守，就是洗杯、罐、銅器等物。）</p> <p><b>5</b>Then the Pharisees and scribes asked him, Why walk not thy disciples according to the tradition of the elders, but eat bread with unwashen hands?                      法利賽人和文士問他說：你的門徒為甚麼不照古人的遺傳，用俗手吃飯呢？</p> <p><b>6</b>He answered and said unto them, <b>Well hath Esaias <i>(Isa. 29:13)</i> prophesied of you hypocrites, as it is written, This people honoureth me with their lips, but their heart is far from me.</b>                      耶穌說：以賽亞指著你們假冒為善之人所說的預言是不錯的。如經上說：這百姓用嘴唇尊敬我，心卻遠離我。</p> <p><b>7</b>Howbeit in vain do they worship me, teaching for doctrines the commandments of men.                      他們將人的吩咐當作道理教導人，所以拜我也是枉然。</p> <p><b>8</b>For laying aside the commandment of God, ye hold the tradition of men, as the washing of pots and cups: and many other such like things ye do.                      你們是離棄神的誡命，拘守人的遺傳；</p>

拜我也是枉然。

**10** And he called the multitude, and said unto them, **Hear, and understand:**  
耶穌就叫了眾人來，對他們說：你們要聽，也要明白。

**11** **Not that which goeth into the mouth defileth a man; but that which cometh out of the mouth, this defileth a man.**  
入口的不能污穢人，出口的乃能污穢人。

**12** Then came his disciples, and said unto him, Knowest thou that the Pharisees were offended, after they heard this saying?  
當時，門徒進前來對他說：法利賽人聽見這話，不服（原文是跌倒），你知道麼？

**13** But he answered and said, **Every plant, which my heavenly Father hath not planted, shall be rooted up.**  
耶穌回答說：凡栽種的物，若不是我天父栽種的，必要拔出來。

**14** **Let them alone: they be blind leaders of the blind. And if the blind lead the blind, both shall fall into the ditch.**  
任憑他們罷！他們是瞎眼領路的；若是瞎子領瞎子，兩個人都要掉在坑裡。

**15** Then answered Peter and said unto him, Declare unto us this parable.  
彼得對耶穌說：請將這比喻講給我們聽。

**16** And Jesus said, **Are ye also yet without understanding?**  
耶穌說：你們到如今還不明白麼？

**17** **Do not ye yet understand, that whatsoever entereth in at the mouth goeth into the belly, and is cast out into the draught?**  
豈不知凡入口的，是運到肚子裡，又落在茅廁裡麼？

**18** **But those things which proceed out of the mouth come forth from the heart; and they defile the man.**  
惟獨出口的，是從心裡發出來的，這才污穢人。

**9** And he said unto them, **Full well ye reject the commandment of God, that ye may keep your own tradition.**

又說：你們誠然是廢棄神的誡命，要守自己的遺傳。

**10** **For Moses said, Honour thy father and thy mother; and, Whoso curseth father or mother, let him die the death:**  
摩西說：當孝敬父母；又說：咒罵父母的，必治死他。

**11** **But ye say, If a man shall say to his father or mother, It is Corban, that is to say, a gift, by whatsoever thou mightest be profited by me; he shall be free.**  
你們倒說：人若對父母說：我所當奉給你的，已經作了各耳板（各耳板就是供獻的意思），

**12** **And ye suffer him no more to do ought for his father or his mother;**  
以後你們就不容他再奉養父母。

**13** **Making the word of God of none effect through your tradition, which ye have delivered: and many such like things do ye.**  
這就是你們承接遺傳，廢了神的道。你們還做許多這樣的事。

**14** And when he had called all the people unto him, he said unto them, **Hearken unto me every one of you, and understand:**  
耶穌又叫眾人來，對他們說：你們都要聽我的話，也要明白。

**15** **There is nothing from without a man, that entering into him can defile him: but the things which come out of him, those are they that defile the man.**  
從外面進去的不能污穢人，惟有從裡面出來的乃能污穢人。（有古卷在此有：

**16** **If any man have ears to hear, let him hear.**  
有耳可聽的，就應當聽！）

**17** And when he was entered into the house from the people, his disciples asked him concerning the parable.  
耶穌離開眾人，進了屋子，門徒就問他這比喻的意思。



**19 For out of the heart proceed evil thoughts, murders, adulteries, fornications, thefts, false witness, blasphemies:**

因為從心裡發出來的，有惡念、兇殺、姦淫、苟合、偷盜、妄證、謗讟。

**20 These are the things which defile a man: but to eat with unwashed hands defileth not a man.**

這都是污穢人的；至於不洗手吃飯，那卻不污穢人。

**18 And he saith unto them, Are ye so without understanding also? Do ye not perceive, that whatsoever thing from without entereth into the man, it cannot defile him;**

耶穌對他們說：你們也是這樣不明白麼？豈不曉得凡從外面進入的，不能污穢人，

**19 Because it entereth not into his heart, but into the belly, and goeth out into the draught, purging all meats?**

因為不是入他的心，乃是入他的肚腹，又落到茅廁裡。這是說，各樣的食物都是潔淨的；

**20 And he said, That which cometh out of the man, that defileth the man.**

又說：從人裡面出來的，那才能污穢人；

**21 For from within, out of the heart of men, proceed evil thoughts, adulteries, fornications, murders,**

因為從裡面，就是從人心裡，發出惡念、苟合、

**22 Thefts, covetousness, wickedness, deceit, lasciviousness, an evil eye, blasphemy, pride, foolishness:**

偷盜、兇殺、姦淫、貪婪、邪惡、詭詐、淫蕩、嫉妒、謗讟、驕傲、狂妄。

**23 All these evil things come from within, and defile the man.**

這一切的惡都是從裡面出來，且能污穢人

## Jesus is the bread of life 耶穌是生命的糧

<sup>32</sup>Then Jesus said unto them, Verily, verily, I say unto you, Moses gave you not that bread from heaven; but my Father giveth you the true bread from heaven.

耶穌說：我實實在在的告訴你們，那從天上來的糧不是摩西賜給你們的，乃是我父將天上來的真糧賜給你們。

<sup>33</sup>For the bread of God is he which cometh down from heaven, and giveth life unto the world.

因為神的糧就是那從天上降下來、賜生命給世界的。

<sup>35</sup>And Jesus said unto them, **I am the bread of life**: he that cometh to me shall never hunger; and he that believeth on me shall never thirst.

耶穌說：我就是生命的糧。到我這裡來的，必定不餓；信我的，永遠不渴。

<sup>41</sup>The Jews then murmured at him, because he said, I am the bread which came down from heaven.

猶太人因為耶穌說我是從天上降下來的糧，就私下議論他，

<sup>48</sup>**I am that bread of life.**

我就是生命的糧。

<sup>50</sup>This is the bread which cometh down from heaven, that a man may eat thereof, and not die.

這是從天上降下來的糧，叫人吃了就不死。

<sup>51</sup>**I am the living bread** which came down from heaven: if any man eat of this bread, he shall live for ever: and the bread that I will give is my flesh, which I will give for the life of the world.

我是從天上降下來生命的糧；人若吃這糧，就必永遠活著。我所要賜的糧就是我的肉，為世人之生命所賜的。

<sup>58</sup>This is that bread which came down from heaven: not as your fathers did eat manna, and are dead: he that eateth of this bread shall live for ever.

這就是從天上降下來的糧。吃這糧的人就永遠活著，不像你們的祖宗吃過嗎哪還是死了。

# Walks on Water

## Sea of Galilee

Matthew 14:22-15:20; Mark 6:45-7:23; John 6:16-71

### CONNECTION

After Jesus had fed the multitude of more than five thousand people, on the eastern shore of the Sea of Galilee, they were ready to take Him by force and make Him their king. Although He was King of kings and Lord of lords, His time was not yet come to manifest Himself as such. He "must suffer many things," (Mk. 8:31, 9:12; Lk. 9:22) for He had come to "give His life a ransom for many." (Mt. 20:28; Mk. 10:45) He therefore sent the multitude away, but they refused to leave, so He told His disciples to get into the boat and cross over to the other side, while He withdrew Himself from them and went up into the mountain to pray.

*"must suffer many things"*

<i>[Move #32] Peter's Confession</i>		<i>[Move #33] The Transfiguration</i>
Mark 8:31	Luke 9:22	Mark 9:12
<p>And he began to teach them, that the Son of man <u>must suffer many things</u>, and be rejected of the elders, and of the chief priests, and scribes, and be killed, and after three days rise again.</p> <p>從此，他教訓他們說：人子必須受許多的苦，被長老、祭司長，和文士棄絕，並且被殺，過三天復活。</p>	<p>Saying, The Son of man <u>must suffer many things</u>, and be rejected of the elders and chief priests and scribes, and be slain, and be raised the third day.</p> <p>又說：人子必須受許多的苦，被長老、祭司長、和文士棄絕，並且被殺，第三日復活。</p>	<p>And he answered and told them, Elias verily cometh first, and restoreth all things; and how it is written of the Son of man, that he <u>must suffer many things</u>, and be set at nought.</p> <p>耶穌說：以利亞固然先來復興萬事；經上不是指著人子說，他要受許多的苦被人輕慢呢？</p>

*"give His life a ransom for many"*

Matthew 20:28	Mark 10:45
<p>Even as the Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many.</p> <p>正如人子來，不是要受人的服事，乃是要服事人，並且要捨命，作多人的贖價。</p>	<p>For even the Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many.</p> <p>因為人子來，並不是要受人的服事，乃是要服事人，並且要捨命作多人的贖價。</p>

The disciples started rowing across the lake toward Capernaum, but the wind was contrary and night was falling, and soon they were battling in the darkness with a strong windstorm. Jesus came to them walking on the water and they thought that He was a ghost, but He reassured them by bidding Peter also to walk on the water. When He got into the boat with them the storm ceased and they were soon at the other side.

They landed in the land of Gennesaret and "when the men of that place had knowledge of Him, they sent out into all that country round about and brought unto Him all that were diseased, and besought Him that they might only touch the hem of His garment: and as many as touched were made perfectly whole." (Mt. 14:35-36)

After this great healing mission some of the Jerusalem Pharisees came to Jesus with their criticisms concerning ceremonial cleansing. For some time now He had escaped their bitter antagonism 敵對, except

when they accused Him of casting out demons by the power of Beelzebub (Move 26); but although He had not come in direct contact with them, their opposition continued and they sought for opportunities to entangle Him and accuse Him. He answered them out of their own law, and again showed them that outward religion does not atone for an evil heart.

The thousands who had been fed by the miracle of the loaves and fishes, across the lake, when they found, on the day following, that Jesus and His disciples had disappeared, took passage on boats that came to that point, and crossed over to Capernaum, to seek Jesus again. They knew that He did not go in the boat with the disciples, for they had seen them depart, but they thought He must have somehow returned to Capernaum. When they found Him they inquired how He got there, but He warned them against seeking Him only for something to eat, instead of for the eternal life He was able to give them. This was the occasion for His great discourse on the Bread of Life, which caused many of His followers to leave Him, and thus brought forth the confession of Peter, and the revelation concerning Judas the betrayer.

The great object of our Lord in this lesson was to set forth the spiritual nature of His kingdom, and that He Himself was the sustainer of that new life.

This marked the end of our Lord's work in Galilee. Their opportunity had passed, and He bade them farewell forever, merely passing through Capernaum once after that time (Move 34), when He apparently spent the night there but no one spoke to Him. His judgment had been pronounced, (Mt. 11:20-24) and His ministry there was finished.

**MATTHEW 11:20-24**

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

耶穌在諸城中行了許多異能，那些城的人終不悔改，就在那時候責備他們，說：

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

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

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

但我告訴你們，當審判的日子，推羅、西頓所受的，比你們還容易受呢！

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

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

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

但我告訴你們，當審判的日子，所多瑪所受的，比你還容易受呢！

## DISCUSSION

When Jesus left the multitude on the eastern shore, near Bethsaida, He went into a mountain to pray. A heavy wind came up, and He saw that the little boat on the lake was being tossed about by the angry waves,

and the disciples were "toiling in rowing." (Mk. 6:48) All the dark night they struggled against the raging storm. They were weary for they had had a full day, serving nearly ten thousand people while the Lord miraculously multiplied the food.

Mark 6:48	And he saw them <u>toiling in rowing</u> ; for the wind was contrary unto them: and about the fourth watch of the night he cometh unto them, walking upon the sea, and would have <u>passed by them</u> . 看見門徒因風不順，搖櫓甚苦。夜裡約有四更天，就在海面上走，往他們那裡去，意思要走過他們去。
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About the fourth watch of the night (*about 3 a.m.*) Jesus went to their help. John says they had rowed about 25 or 30 furlongs (*a furlong = 582 ft. and 1 mile = 5280 ft.*); Matthew and Mark state that they were "in the midst of the sea." (Mt. 14:24; Mk. 6:47) Jesus came unto them walking on the water. When the disciples saw Him they thought He was a ghost, and it looked as though He would pass by them (Mk. 6:48). When He came near the boat they were afraid, and cried out in fear. It was an uncanny sight, indeed, in the loneliness of the dark night, to see a figure as of a man, walking on the angry waves that lashed about the boat. Seemingly none of them recognized Him, for "they all saw Him, and were troubled." (Mt. 14:26; Mk. 6:50) But Jesus immediately reassured them when He heard their cry. He talked with them and said, "Be of good cheer; it is I, be not afraid." (Mt. 14:27; Mk. 6:50) Even though they were fearful and unbelieving, He did not keep them in suspense懸掛, but told them it was He. How compassionate He was with His faithless disciples!

*Note: The fourth watch: The Jews at this time divided the night into four watches; the first was from six o'clock in the evening till nine, the second from nine to twelve, the third from twelve till three, and the fourth from three till six; so that it probably began to be daylight before our Lord came to his disciples.*

"in the midst of the sea"

Matthew 14:24	Mark 6:47
But the ship was now <u>in the midst of the sea</u> , tossed with waves: for the wind was contrary. 那時船在海中，因風不順，被浪搖撼。	And when even was come, the ship was <u>in the midst of the sea</u> , and he alone on the land. 到了晚上，船在海中，耶穌獨自在岸上；

"... were troubled" "Be of good cheer..."

Matthew 14:26-27	Mark 6:50
And when the disciples saw him walking on the sea, they <u>were troubled</u> , saying, It is a spirit; and they cried out for fear. But straightway Jesus spake unto them, saying, <u>Be of good cheer; it is I; be not afraid</u> . 門徒看見他在海面上走，就驚慌了，說：是個鬼怪！便害怕，喊叫起來。耶穌連忙對他們說：你們放心！是我，不要怕！	For they all saw him, and <u>were troubled</u> . And immediately he talked with them, and saith unto them, <u>Be of good cheer: it is I; be not afraid</u> . 因為他們都看見了他，且甚驚慌。耶穌連忙對他們說：你們放心！是我，不要怕！

*Winds, waves and storms of distress are sometimes the medium through which our Lord is able to reveal Himself to us.* The fact that they come upon us, in the dark and lonely hours, is no reason to believe that He has forgotten us. He always has a watchful eye upon His true followers and is near at hand to help during times of distress and need.

But in spite of His reassuring words the disciples still were not sure it was He, for Peter said, "Lord, if it be Thou, bid me come unto Thee on the water." (Mt. 14:28) This was characteristic of the impulsive Peter, and revealed a strange mixture of faith and unbelief: unbelief that it was the Lord in that miraculous position, and yet faith that if it were Jesus walking on the water, He could enable Peter to do the same thing. This is characteristic of the confusion and uncertainty which often accompany fear. "Fear hath torment," but "perfect love casteth out fear," (1 Jn. 4:18) and at the word from Jesus, "Come," (Mt. 14:29) perfect love had

the mastery for the moment, fear disappeared, faith took its place, and Peter stepped out boldly on the surging waters, to find them as rock beneath his feet He found that he actually "walked on the water to go to Jesus." (vs. 29) But, the wind was very boisterous and when he felt the waves lashing about his feet and turned his attention to them, he was afraid and began to sink. *To be occupied with our difficulties immediately brings the sickening sensation of sinking.*

"perfect love casteth out fear"

1 John 4:18	There is no fear in love; but perfect love casteth out fear: because fear hath torment. He that feareth is not made perfect in love. 愛裡沒有懼怕；愛既完全，就把懼怕除去。因為懼怕裡含著刑罰，懼怕的人在愛裡未得完全。
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"Come" "walked on the water to go to Jesus"

Matthew 14:29	And he said, <u>Come</u> . And when Peter was come down out of the ship, he walked on the water, to go to Jesus. 耶穌說：你來罷。彼得就從船上下去，在水面上走，要到耶穌那裡去；
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Peter cried out, "Lord, save me!" (Mt. 14:30) *He knew the source of help*, or he would never have made the attempt. He knew he could trust the Master, once he was convinced it was He. And immediately Jesus stretched forth His hand and caught him. What a comfort the strong grip of that powerful hand must have been to the sinking Peter!

Matthew 14:30	But when he saw the wind boisterous, he was afraid; and beginning to sink, he cried, saying, Lord, save me. 只因見風甚大，就害怕，將要沉下去，便喊著說：主阿，救我！
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"Why did you doubt?" said Jesus. "Oh, ye of little faith!" (Mt. 14:31) He made it plain that it was his lack of faith, his doubting, that caused Peter to begin to sink. The same principle that caused Jesus to walk on the water, also enabled Peter to do so, and that was faith, as Jesus declared. But the doubt and unbelief which caused Peter to sink, were entirely foreign to the Lord. This incident was a practical demonstration of the law of faith: "according to your faith be it unto you." (Mt. 9:29) Faith will calm storms, heal the sick, and raise the dead; it will *move mountains*. When Peter saw the Master walking on the water he saw no reason why he should not do likewise. Peter with his eyes trustfully fixed on Jesus had the thrilling experience of finding the waters a liquid pavement beneath his feet; but Peter turning his eyes away from the Lord to the waves about him, had the sickening sensation of sinking and being engulfed by the waters of the sea. *Faith is the pavement that makes our way a shining path across the seas of difficulty.* But "He that wavereth is like a wave of the sea, driven with the wind and tossed. Let not that man think that he shall receive anything of the Lord. The double-minded man is *unstable* in all his ways" (James 1:6-8). He will sink, sooner or later.

"why did you doubt?" "Oh, Ye of little faith!"

Matthew 14:31	And immediately Jesus stretched forth his hand, and caught him, and said unto him, O thou of little faith, wherefore didst thou doubt? 耶穌趕緊伸手拉住他，說：你這小信的人哪，為甚麼疑惑呢？
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"according to your faith be it unto you"

Matthew 9:29	Then touched he their eyes, saying, According to your faith be it unto you. 耶穌就摸他們的眼睛，說：照著你們的信給你們成全了罷。
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When Peter realized his error he did the wise thing - confessed it and called on Christ for help. He threw himself into the strong, loving arms of the Master, which the violence of the fiercest storm cannot break.

"Underneath are the *everlasting Arms*." (Deut. 33:27) His prayer, though very brief, was definite and earnest, Peter knew what he needed and wanted, and simply and directly made that need known. The response was immediate: Jesus reached out His strong arm and saved him. He who earnestly calls upon God in his time of distress, whatever his need may be, will soon find that the sinking is over and will feel the stability and security of God's protecting care.

*"Underneath are the everlasting arms"*

Deuteronomy 33:27	The eternal God is thy refuge, and underneath are the everlasting arms: and he shall thrust out the enemy from before thee; and shall say, Destroy them. 永生的神是你的居所；他永久的膀臂在你以下。他在你前面攆出仇敵，說：毀滅罷。
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Then "they willingly received Him into the ship." (Jn. 6:21) They knew, then, that it was the Lord, and "all that were in the ship came and worshipped Him," saying "Of a truth Thou art the Son of God!" (Mt. 14:33) They had a new knowledge of Him through that experience, and He knew them in a new way also (Gen. 22:12). It is in personal experience with God that we come to know Him in a personal way.

*"they willingly received Him into the ship"*

John 6:21	Then they willingly received him into the ship: and immediately the ship was at the land whither they went. 門徒就喜歡接他上船，船立時到了他們所要去的地方。
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*"all that were in the ship came and worshipped Him" "Of a truth Thou art the son of God!"*

Matthew 14:33	Then they that were in the ship came and worshipped him, saying, Of a truth thou art the Son of God. 在船上的人都拜他，說：你真是神的兒子了。
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*He knew them in a new way also*

Genesis 22:12	And he said, Lay not thine hand upon the lad, neither do thou any thing unto him: for now I know that thou fearest God, seeing thou hast not withheld thy son, thine only son from me. 天使說：你不可在這童子身上下手。一點不可害他！現在我知道你是敬畏神的了；因為你沒有將你的兒子，就是你獨生的兒子，留下不給我。
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And lo, as soon as He was in the ship the wind ceased and the sea was calm! "And they were sore amazed, beyond measure, and wondered!" (Mk. 6:51) In this triple emphasis Mark seeks to convey the consternation 驚愕 that was upon the disciples after this remarkable demonstration, and he adds, "For they considered not the miracle of the loaves, for their heart was hardened." (vs. 52) Evidently Mark felt that they should not have been so surprised, after the amazing miracle they had witnessed in the feeding of the five thousand and more, but it appears that each new evidence of the power of Jesus stunned and bewildered them.

Mark 6:51	And he went up unto them into the ship; and the wind ceased: and they were sore amazed in themselves beyond measure, and wondered. 於是到他們那裡，上了船，風就住了；他們心裡十分驚奇。
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"And immediately they were at the land whither they went." (Jn. 6:21) Moffatt says it was "instantly"; Weymouth says "in a moment the boat reached the shore." With Christ in the boat the journey was soon completed. The long, dark, stormy night was over, and the morning had dawned. "The toils of the road will seem nothing when we get to the end of the way." (Hymn: "When I get to the end of the Way" by Charles Tillman)

They drew the boat ashore in the land of Gennesaret. Some of the people knew Jesus, and the news of His arrival spread like wildfire. The people ran throughout the whole countryside spreading the news, and they began to bring their sick to be healed, some carried on beds to where Jesus was. Wherever He went, in the cities, villages, or in the country, they laid the sick in the streets and besought Him that they might touch the hem of His garment. And as many as touched Him were made whole (Mk. 6:55-56).

<p>Mark 6:55-56</p>	<p>And ran through that whole region round about, and began to carry about in beds those that were sick, where they heard he was. And whithersoever he entered, into villages, or cities, or country, they laid the sick in the streets, and besought him that they might touch if it were but the border of his garment: and as many as touched him were made whole.</p> <p>就跑遍那一帶地方，聽見他在何處，便將有病的人用褥子抬到那裡。凡耶穌所到的地方，或村中，或城裡，或鄉間，他們都將病人放在街市上，求耶穌只容他們摸他的衣裳縫子；凡摸著的人就都好了。</p>
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The thousands who had been fed with the miracle bread had also returned from across the lake, to Capernaum and the cities round about, and they were seeking Jesus. They did not understand how He had disappeared from their midst on the other side, for they knew He did not go in the boat with the disciples. It seemed He had dissolved out of their sight. There are a number of instances where Jesus thus disappeared: during the persecution in Nazareth, and twice in the temple in Jerusalem. It seems He had the power to appear and disappear at will.

In the meantime, after the wonderful healing mission in Gennesaret Jesus also had returned to Capernaum, and those who were seeking Him found Him in the synagogue teaching. They said unto Him, "Rabbi, when camest Thou hither?" (Jn. 6:25b) Jesus answered, "Ye seek me not because ye saw the miracle, but because ye did eat of the loaves and were filled." (Jn. 6:26b) He accused them of seeking only the temporal benefits and not the spiritual. It would seem to us that they would have been far more interested in the wonderful demonstration of power than in getting something to eat, but Jesus knew their hearts. He told them not to labour for the food which perishes so quickly, but for the bread of Life which is everlasting, and which only the Son of Man could give them, "for Him hath God the Father sealed" (Jn. 6:27; Mt. 12:18; Psa. 45:7). The life is not obtainable in any other way. (Eph. 1:13) "He that hath *the Son* hath *the life*, and he that hath not the Son hath not the life" (1 Jn. 5:12).

"for Him hath God the Father sealed"

John 6:27	Matthew 12:18 vs. Isaiah 42:1	Psalm 45:7
<p>Labour not for the meat which perisheth, but for that meat which endureth unto everlasting life, which the Son of man shall give unto you: <u>for him hath God the Father sealed.</u></p> <p>不要為那必壞的食物勞力，要為那存到永生的食物勞力，就是人子要賜給你們的，因為人子是父神所印證的。</p>	<p>Behold my servant, whom I have <u>chosen</u>; my beloved, in whom my soul is well pleased: I will put my spirit upon him, and he shall shew judgment to the Gentiles.</p> <p>看哪！我的僕人，我所揀選，所親愛，心裡所喜悅的，我要將我的靈賜給他；他必將公理傳給外邦。</p> <p>Behold my servant, whom I <u>uphold</u>; mine <u>elect</u>, in whom my soul delighteth; I have put my spirit upon him: he shall bring forth judgment to the Gentiles.</p> <p>看哪，我的僕人——我所扶持所</p>	<p>Thou lovest righteousness, and hatest wickedness: therefore God, thy God, hath <u>anointed</u> thee with the oil of gladness above thy fellows.</p> <p>你喜愛公義，恨惡罪惡；所以神——就是你的神——用喜樂油膏你，勝過膏你的同伴。</p>



揀選、心裡所喜悅的！我已將我的靈賜給他；他必將公理傳給外邦。

*This life is not obtainable in any other way*

Ephesians 1:13	In whom ye also trusted, after that ye heard the word of truth, the gospel of your salvation: in whom also after that ye believed, ye were <u>sealed</u> with that holy Spirit of promise, 你們既聽見真理的道，就是那叫你們得救的福音，也信了基督，既然信他，就受了所應許的聖靈為印記。
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*"He that hath the Son hath life"*

1 John 5:12	He that hath the Son hath life; and he that hath not the Son of God hath not life. 人有了神的兒子就有生命，沒有神的兒子就沒有生命。
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The people inquired, "What shall we do that we might work the works of God?" (Jn. 6:28) and He answered that, for them, the work of God was to believe on Him. (vs. 29) There is no other work for the unsaved; there is nothing that the unbeliever can do for God: he must first believe, and receive life, the gift of salvation, and then he can work for the Lord. Too many, today and down through the years, *have sought to serve God with the natural life, instead of receiving life through the Son* - actually receiving "the gift of God which is eternal life, through Jesus Christ our Lord." (Rom. 6:23) All such work is an abomination to the Lord, and He would say to them as He said to the Pharisees, "Ye have no Life in you" (Jn. 6:53); "ye are of your father, the devil." (Jn. 8:44)

*"What shall we do that we might work the works of God?"*

John 6:28, 29	<p><sup>28</sup>Then said they unto him, What shall we do, that we might work the works of God? 眾人問他說：我們當行甚麼，才算做神的工呢？</p> <p><sup>29</sup>Jesus answered and said unto them, This is the work of God, that ye believe on him whom he hath sent. 耶穌回答說：信神所差來的，這就是做神的工。</p>
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*"the gift of God which is eternal life..."*

Romans 6:23	For the wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord. 因為罪的工價乃是死；惟有神的恩賜，在我們的主基督耶穌裡，乃是永生。
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*"Ye have no life in you"*

John 6:53	Then Jesus said unto them, Verily, verily, I say unto you, Except ye eat the flesh of the Son of man, and drink his blood, <u>ye have no life in you</u> . 耶穌說：我實實在在的告訴你們，你們若不吃人子的肉，不喝人子的血，就沒有生命在你們裡面。
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*"Ye are of your father the devil"*

John 8:44	Ye are of your father the devil, and the lusts of your father ye will do. He was a murderer from the beginning, and abode not in the truth, because there is no truth in him. When he speaketh a lie, he speaketh of his own: for he is a liar, and the father of it. 你們是出於你們的父魔鬼，你們父的私慾你們偏要行。他從起初是殺人的，不守真理，因他心裡沒有真理。他說謊是出於自己；因他本來是說謊的，也是說謊之人的父。
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They then asked for a "sign," (vs. 30) that they might believe, such as the manna which Moses gave their fathers in the wilderness; and this furnished the occasion for the great discourse on the Bread of Life (John 6).

John 6:30	They said therefore unto him, What <u>sign</u> shewest thou then, that we may see, and believe thee? what dost thou work? 他們又說：你行甚麼神蹟，叫我們看見就信你；你到底做甚麼事呢？
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He said unto them, Moses did not give you that bread from heaven. The true bread from heaven is only given by God the Father, for "the Bread of God is He which cometh down from heaven, and giveth life unto the world." (vs. 33) They did not perceive that He was referring to Himself, the gift of God to a perishing world, but were still thinking of some temporal food supply which He would be able to give them. They said, (vs. 34) "Lord, evermore give us this bread.常將這糧賜給我們！" Then He said unto them plainly, "I AM the Bread of Life." (vs. 35) The manna came down from the heavens, it is true, but not from Heaven. It was miraculously supplied, as were the loaves and the fishes, but it was for an earthly people, to feed earthly bodies. The Bread of God is from Heaven, from the very heart of God; yea, it *is* God, come down "to give life unto the world," (vs. 33) a heavenly food for a heavenly people, the "children of the kingdom of heaven."

But, said He, "ye have seen me and have not believed" (vs. 36). I have shown you signs but you did not accept them. But, I came not to do My own will but My Father's, and only those given Me of the Father shall come to Me, and "him that cometh I will in no wise cast out." (vs. 37) "The Lord knoweth them that are His" (2 Tim. 2:19), and none of them shall be lost, for "I will raise him up at the last day." This is the will of the Father, that every one who believes on the Son shall have everlasting life and be raised up at the last day. Four times this phrase is repeated: "I will raise him up at the last day." (vs. 39, 40, 44, 54)

*"ye have seen me and have not believed" "...no wise cast out"*

John 6:36, 37	<sup>36</sup> But I said unto you, That ye also have seen me, and believe not. 只是我對你們說過，你們已經看見我，還是不信。  <sup>37</sup> All that the Father giveth me shall come to me; and him that cometh to me I will in no wise cast out. 凡父所賜給我的人必到我這裡來；到我這裡來的，我總不丟棄他。
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*"The Lord knoweth them that are His"*

2 Timothy 2:19	Nevertheless the foundation of God standeth sure, having this seal, The Lord knoweth them that are his. And, let every one that nameth the name of Christ depart from iniquity. 然而，神堅固的根基立住了；上面有這印記說：主認識誰是他的人；又說：凡稱呼主名的人總要離開不義。
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*"I will raise hm up at the last day"*

John 6:39, 40, 44, 54	<sup>39</sup> And this is the Father's will which hath sent me, that of all which he hath given me I should lose nothing, but should <u>raise it up again at the last day</u> . 差我來者的意思就是：他所賜給我的，叫我一個也不失落，在末日卻叫他復活  <sup>40</sup> And this is the will of him that sent me, that every one which seeth the Son, and believeth on him, may have everlasting life: and I will <u>raise him up at the last day</u> . 因為我父的意思是叫一切見子而信的人得永生，並且在末日我要叫他復活。  <sup>44</sup> No man can come to me, except the Father which hath sent me draw him: and I will <u>raise him up at the last day</u> . 若不是差我來的父吸引人，就沒有能到我這裡來的；到我這裡來的，在末日我要叫他復活。  <sup>54</sup> Whoso eateth my flesh, and drinketh my blood, hath eternal life; and I will <u>raise him up at the last day</u> . 吃我肉、喝我血的人就有永生，在末日我要叫他復活。
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When the Jews heard this they began to murmur, because He said He was the bread from heaven. It is difficult to understand their unbelief and hardness of heart in the face of all that He had done and taught, and we can only explain it in the words of Paul ([Rom. 11:25](#)): "Blindness in part is happened to Israel, until the fulness of the Gentiles be come in." They said, "Is not this Joseph's son, whose father and mother we know", born right here in Nazareth? "How can He say He came from heaven?" ([vs. 42](#))

"blindness in part..."

Romans 11:25	<p>For I would not, brethren, that ye should be ignorant of this mystery, lest ye should be wise in your own conceits; that blindness in part is happened to Israel, until the fulness of the Gentiles be come in.</p> <p>弟兄們，我不願意你們不知道這奧秘（恐怕你們自以為聰明），就是以色列人有幾分是硬心的，等到外邦人的數目添滿了，</p>
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"How can He say He came from heaven?"

John 6:42	<p>And they said, Is not this Jesus, the son of Joseph, whose father and mother we know? how is it then that he saith, I came down from heaven?</p> <p>說：這不是約瑟的兒子耶穌麼？他的父母我們豈不認得麼？他如今怎麼說我是從天上降下來的呢？</p>
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Jesus understood their murmurings, and again repeated, "No man can come to Me except the Father draw him." ([vs. 44](#)) Here is revealed the drawing, wooing love of the Father-heart of God. He it is that draws the heart of man to seek the Saviour, and only those will accept Him who have learned of the Father ([vs. 45](#)). "No man can come to Me except it were given him of My Father" ([vs. 65](#)). "Thou wilt say then, Why doth He yet find fault? For who hath resisted His will?" ([Rom. 9:19](#)) "He is not willing that any should perish, but that all should come to repentance." ([2 Peter 3:9](#)) "Whosoever will may come," ([Rev. 22:17](#)) but God *foreknows* who will believe, and "whom He did *foreknow* He also did predestinate to be conformed to the image of His Son" ([Rom. 8:29](#)). "Jesus *knew* from the beginning who believed. . . and *therefore* said He, no man can come to Me except it were given him of my Father," ([vs. 64, 65](#)) "The True Light lighteth *every man* that cometh into the world" ([John 1:9](#)).

"have learned of the Father"

<p>John 6:45</p> <p>It is written in the prophets (<a href="#">Isa.54:13</a>), And they shall be all taught of God. Every man therefore that hath heard, and hath learned of the Father, cometh unto me.</p> <p>在先知書上寫著說：他們都要蒙神的教訓。凡聽見父之教訓又學習的，就到我這裡來。</p>	<p>Isaiah 54:13</p> <p>And all thy children shall be taught of the LORD; and great shall be the peace of thy children.</p> <p>你的兒女都要受耶和華的教訓；你的兒女必大享平安。</p>
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"..for who hath resisted His will?"

Romans 9:19	<p>Thou wilt say then unto me, Why doth he yet find fault? For who hath resisted his will?</p> <p>這樣，你必對我說：他為甚麼還指責人呢？有誰抗拒他的旨意呢？</p>
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"not willing that any should perish..."

2 Peter 3:9	<p>The Lord is not slack concerning his promise, as some men count slackness; but is longsuffering to us-ward, not willing that any should perish, but that all should come to repentance.</p> <p>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。</p>
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*"Whosoever will may come"*

Revelation 22:17	And the Spirit and the bride say, Come. And let him that heareth say, Come. And let him that is athirst come. And <u>whosoever will</u> , let him take the water of life freely. 聖靈和新婦都說：來！聽見的人也該說：來！口渴的人也當來；願意的，都可以白白取生命的水喝。
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*"..foreknow...predestinate.."*

Romans 8:29	For whom he did foreknow, he also did predestinate to be conformed to the image of his Son, that he might be the firstborn among many brethren. 因為他預先所知道的人，就預先定下效法他兒子的模樣，使他兒子在許多弟兄中作長子。
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*"Jesus knew...no man can come to Me except it were given him of my Father"*

John 6:64,65	<sup>64</sup> But there are some of you that believe not. For Jesus knew from the beginning who they were that believed not, and who should betray him. 只是你們中間有不信的人。耶穌從起頭就知道誰不信他，誰要賣他。  <sup>65</sup> And he said, Therefore said I unto you, that no man can come unto me, except it were given unto him of my Father. 耶穌又說：所以我對你們說過，若不是蒙我父的恩賜，沒有人能到我這裡來。
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*"the true light..."*

John 1:9	That was the true Light, which lighteth every man that cometh into the world. 那光是真光，照亮一切生在世上的人。
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Always Jesus came back to the central thought: "I am that bread of life." (vs. 48) He explained that their fathers who ate the manna in the wilderness were dead, for it was not from heaven; but the heavenly bread, the Bread of God, a man may eat thereof and not die. "I am the living bread." (vs. 51) Five times over He made this assertion, (vs. 33, 35, 48, 51, 58) and over and over He repeated the great truth that he that eateth thereof shall never die, but live forever. What stupendous驚人的 statements to fall upon the ears of His unbelieving hearers! But there is more, and ever deeper truth. "The bread that I will give is my own flesh, which I will give for the life of the whole world." (vs. 51)

*"I AM the Bread of Life"*

John 6:33, 35, 48, 51, 58	<sup>33</sup> For <u>the bread of God</u> is he which cometh down from heaven, and giveth life unto the world. 因為神的糧就是那從天上降下來、賜生命給世界的。  <sup>35</sup> And Jesus said unto them, <u>I am the bread of life</u> : he that cometh to me shall never hunger; and he that believeth on me shall never thirst. 耶穌說：我就是生命的糧。到我這裡來的，必定不餓；信我的，永遠不渴。  <sup>48</sup> <u>I am that bread of life</u> . 我就是生命的糧。  <sup>51</sup> <u>I am the living bread</u> which came down from heaven: if any man eat of this bread, he shall live for ever: and the bread that I will give is my flesh, which I will give for the life of the world. 我是從天上降下來生命的糧；人若吃這糧，就必永遠活著。我所要賜的糧就是我的肉，為世人之生命所賜的。  <sup>58</sup> This is that <u>bread</u> which came down from heaven: not as your fathers did eat manna, and are dead: he that eateth of this bread shall live for ever.
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這就是從天上降下來的糧。吃這糧的人就永遠活著，不像你們的祖宗吃過嗎哪還是死了。

When the Jews heard this they boiled with indignation, and without waiting for Him to finish His discourse they strove among themselves, saying, "How can this man give us His flesh to eat?" (vs. 52b) They thought only of the natural flesh, the natural food. He was speaking of spiritual life. "Except ye eat my flesh and drink my blood ye have no life (spiritual) in you." (vs. 53) "He that eateth my flesh and drinketh my blood dwelleth in Me and I in him. I live by the Father, and he that eateth Me shall live by Me." (vs. 56, 57) "As the branch cannot bear fruit of itself, except it abide in the Vine, no more can ye, except ye abide in Me" (Jn. 15:4). The life flows from the Father through the Son to those who are vitally united to Him by faith, but "if ye believe not ye shall die in your sins" (Jn. 8:24).

*"He that eateth my flesh....shall live by Me"*

John 6:56,57	<sup>56</sup> He that eateth my flesh, and drinketh my blood, dwelleth in me, and I in him. 吃我肉、喝我血的人常在我裡面，我也常在他裡面。  <sup>57</sup> As the living Father hath sent me, and I live by the Father: so he that eateth me, even he shall live by me. 永活的父怎樣差我來，我又因父活著；照樣，吃我肉的人也要因我活著。
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*"As the branch cannot bear fruit of itself..."*

John 15:4	Abide in me, and I in you. As the branch cannot bear fruit of itself, except it abide in the vine; no more can ye, except ye abide in me. 你們要常在我裡面，我也常在你們裡面。枝子若不常在葡萄樹上，自己就不能結果子；你們若不常在我裡面，也是這樣。
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*"If ye believe not..."*

John 8:24	I said therefore unto you, that ye shall die in your sins: for if ye believe not that I am he, ye shall die in your sins. 所以我對你們說，你們要死在罪中。你們若不信我是基督，必要死在罪中。
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Jesus was setting forth the spiritual nature of His kingdom, and His hearers were frankly disappointed. They had only sense knowledge, and could not understand or believe anything that they could not receive with their natural senses. Many of them had eaten of the miraculous feast across the lake, but now there was no promise of further free meals, or the setting up a temporal kingdom or source of food supply. He spoke only of spiritual things, and they just could not take it in. Many of them began to say among themselves, "This is a hard saying; who can hear it?" (vs. 60b) Jesus knew their murmurings and said unto them, "Doth this offend you?" (vs. 61b) Can't you believe that I came from heaven? What if you see me ascend up where I was before? What good would temporal food do you then? "The flesh profiteth nothing. It is the spirit that quickeneth (giveth life)." (vs. 63) He was trying to show them that the spiritual is the real life. The great realities of life are spiritual. The natural life is of this earth and soon passes away. He himself was in the flesh, but soon He would suffer and die and would leave them and "ascend up where He was before." (vs. 62b) Then they would believe that He really came from heaven. Paul said, "Though we have known Christ after the flesh, henceforth know we Him no more (after the flesh)" (2 Cor. 5:16). It is the spirit that can give life. They were not to eat His flesh naturally, but spiritually.

*"It is the spirit that quickeneth"*

John 6:63	It is the spirit that quickeneth; the flesh profiteth nothing: the words that I speak unto you, they are spirit, and they are life. 叫人活著的乃是靈，肉體是無益的。我對你們所說的話就是靈，就是生命。
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"Though we have known Christ after the flesh..."

2 Cor. 5:16	Wherefore henceforth know we no man after the flesh: yea, though we have known Christ after the flesh, yet now henceforth know we him no more. 所以，我們從今以後，不憑著外貌（原文是肉體；本節同）認人了。雖然憑著外貌認過基督，如今卻不再這樣認他了。
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It was to set forth this great truth that He later instituted the Lord's Supper, to typify His broken body and shed blood which should sustain the spiritual life of those who partake thereof, by faith "discerning the Lord's body" in it, and also the vital union between the members of His mystical Body (1 Cor. 11:29). His Word is also for our food. "The words that I speak unto you, they are spirit and they are life" (vs. 63). Jesus knew that these were "hard sayings" (vs. 60b) and that very few would be able to receive them, but the time had come when the dividing line was to be more clearly drawn between those who were true believers and those who did not believe. Therefore He said unto them, "There are some of you that believe not." (vs. 64a) Although they had companied with Him, He knew from the beginning which ones believed and which ones were following Him "for the loaves and the fishes" or from other motives. He knew also that He was to be betrayed and just who it was that should accomplish that terrible deed -- Judas Iscariot, who had been with Him in close association among the Twelve.

"discerning the Lord's body"

1 Cor. 11:29	For he that eateth and drinketh unworthily, eateth and drinketh damnation to himself, not discerning the Lord's body. 因為人吃喝，若不分辨是主的身體，就是吃喝自己的罪了。
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No man can truly come to Him "except it be given him of the Father." (vs. 65) When they saw that Jesus actually knew their hearts and that they could not deceive Him, many of them "went back and walked no more with Him." (vs. 66) They had come to the parting of the ways and were unable to enter into that mystical union of spirit which meant *yielding all to Him*. They "went back." What a tragedy, to have known the Lord and companied with Him, and then to turn their backs upon Him and the great opportunity He had offered them!

John 6:66	From that time many of his disciples went back, and walked no more with him. 從此，他門徒中多有退去的，不再和他同行。
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Although Jesus knew their hearts and knew those who did not believe, yet when they actually left Him, and a large company turned around and went back, it was a blow to His great heart of love. He knew that it meant their personal loss and He was loathe to see them go. Sensing disappointment among His own disciples also, because of the turn things had taken, He turned to the Twelve and said, wistfully 沈思的, "Will ye also go away?" As usual, Peter was the one to answer; earnestly he replied, "Lord, to whom shall we go? Thou hast the words of eternal life," (Jn. 6:67-68) This is the supreme question of life, to which no one has found an answer. Experience proves that there is no answer. If we cannot find satisfaction in Christ, where shall we find it? If He cannot meet our needs, who can meet them? If He is not the Bread of Life where shall we find that living bread? Without Him we have no hope for eternity; without Him we have no assurance, no comfort for this life.

Peter's Confession

[Move #29] Capernaum	[Move #32] Caesarea Philippi		
John 6:67-69	Matthew 16:15-16	Mark 8:29	Luke 9:20
Then said Jesus unto the twelve, Will ye also go away?	He saith unto them, But whom say ye that I am?	And he saith unto them, But whom say ye that I am?	He said unto them, But whom say ye that I am?

<p>耶穌就對那十二個門徒說：你們也要去麼？</p> <p>Then Simon Peter answered him, Lord, to whom shall we go? thou hast the words of eternal life. And we believe and are sure that <u>thou art that Christ, the Son of the living God.</u></p> <p>西門彼得回答說：主阿，你有永生之道，我們還歸從誰呢？我們已經信了，又知道你是神的聖者。</p>	<p>耶穌說：你們說我是誰？</p> <p>And Simon Peter answered and said, <u>Thou art the Christ, the Son of the living God.</u></p> <p>西門彼得回答說：你是基督，是永生神的兒子。</p>	<p>又問他們說：你們說我是誰？</p> <p>And Peter answereth and saith unto him, <u>Thou art the Christ.</u></p> <p>彼得回答說：你是基督。</p>	<p>耶穌說：你們說我是誰？</p> <p>Peter answering said, <u>The Christ of God.</u></p> <p>彼得回答說：是神所立的基督。</p>
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Peter had apprehended the fact that eternal life was in the Son. He had "tasted and seen that the Lord is good," (Ps. 34:8) and life held no charms apart from Him; although, as we shall see later, he still had many costly lessons to learn. He said, "We believe and are sure that Thou art that Christ, the Son of the living God," (Jn. 6:69) He had been convinced beyond question that the Christ of God was in their midst, and he had no intention of turning back from following after Him, although in the sifting process which followed he was guilty of denying His Lord with oaths and curses.

"tastes and see that the Lord is good"

<p>Psalm 34:8</p>	<p>O taste and see that the LORD is good: blessed is the man that trusteth in him. 你們要嘗嘗主恩的滋味，便知道他是美善；投靠他的人有福了！</p>
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Peter said "We believe." (Jn. 6:69a) He frequently acted as spokesman for the Twelve, and he included them in his confession of faith in the Master. But sadly Jesus revealed to them that one of themselves, the inner circle, was a traitor. "Have I not chosen you twelve, and one of you is a devil?" (vs. 70) A devil among the Twelve! The word for devil means "adversary" 敵手 and is usually translated Satan. Judas was an adversary who was to be used of Satan for his betrayal of the Son of God, the One against whom all his venom is directed. Satan first "put it into the heart of Judas" (Jn. 13:2) and later personally entered into him (vs. 27) to carry out his hellish scheme. Satan has a host of wicked spirits at his command, who are constantly at work against the people of God, but for certain epochal 劃時代的 events he personally carries out his plans. He will again incarnate himself in the Antichrist, in his final attempt to usurp the place of the Son of God.

"put it into the heart of Judas" "enter into him"

<p>John 13:2, 27</p>	<p>And supper being ended, the devil having now <u>put into the heart of Judas Iscariot</u>, Simon's son, to betray him; 吃晚飯的時候，魔鬼已將賣耶穌的意思放在西門的兒子加略人猶大心裡。</p> <p>And after the sop Satan <u>entered into him</u>. Then said Jesus unto him, That thou doest, do quickly. 他吃了以後，撒但就入了他的心。耶穌便對他說：你所做的，快做罷！</p>
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The Pharisees were constantly watching Jesus and His disciples, more and more determined to find something in their practices by which they could condemn Him. A company of scribes had come down from Jerusalem, no doubt for the very purpose of hearing the Great Teacher and trapping Him if possible. They saw that the disciples did not observe the ceremonial washing of hands before they ate. At first sight this incident suggests a group of small boys telling on one another because they came to the table without washing their hands. But it had a far deeper significance than that, for it involved the question of being bound by the "traditions of the elders." It was not a question of cleanliness. The disciples washed their hands, but not according to the traditions. The scribes and Pharisees had the ceremonial law telling just how it was to be done, and unless this punctilious禮儀煩瑣的 process was carried out each time, they were not "washed". It was necessary to pour a certain amount of water over the hands up to the wrist twice. Not one drop could be allowed to fall back down the wrist and touch the hands, else it had to be done all over again. If one drop fell on the sleeves of the garment and the garment touched the hands, they were defiled; they were unwashed. This tradition was a custom which had grown up because of the scarcity of water in Palestine in the early days, when people were not too clean. When all the water which comes to the home has to be carried on mother's or sister's head for a half mile or more, washing the hands is quite a different matter than opening a faucet and letting the nice warm water run. It was hard to keep clean in Palestine. The Levitical law of foods, personal hygiene, of replastering a house after a plague, and the elaborate formulae of cleansing - all were the result of sheer純粹的 necessity definitely faced by the people, and were provided by God for their protection. But in Jesus' day they washed their hands with precise ceremonialism, not to make sure they were clean but to make sure they were following the tradition of the elders. They observed "divers washings" (Heb. 9:10), of cups, vessels, tables, etc., and "whenever they came from the market" (Mk. 7:4) - a very good practice as one can realize after visiting a crowded market in an eastern land where people of all walks of life gather together, with their filth, disease and dirt.

*"divers washings"*

<p>Hebrews 9:10</p>	<p>Which stood only in meats and drinks, and divers washings, and carnal ordinances, imposed on them until the time of reformation. 這些事，連那飲食和諸般洗濯的規矩，都不過是屬肉體的條例，命定到振興的時候為止。</p>
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*"whenever they came from the market"*

<p>Mark 7:4</p>	<p>And when they come from the market, except they wash, they eat not. And many other things there be, which they have received to hold, as the washing of cups, and pots, brasen vessels, and of tables. 從市上來，若不洗浴也不吃飯；還有好些別的規矩，他們歷代拘守，就是洗杯、罐、銅器等物。)</p>
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The scribes said to Jesus, "Why do thy disciples transgress the tradition of the elders, for they wash not their hands?" (Mt. 15:2) Jesus retaliated by calling them hypocrites, for they pretended to keep the law of God, "honoring Him with their lips" (Mt. 15:7,8) but their hearts were far from Him and the true spirit of His Word. He told them their worship was vain, for they were teaching the commandments of men instead of the doctrine of God. He said, You are always doing, and washing, but you reject the commandments of God. In His skillful way He again countered by showing them how they set aside their own law which they professed to follow. He faced them with the fifth commandment: God said, "Honor thy father and mother"; but ye say that which you should give to them is a gift to God, and thus you excuse yourselves and make the commandment of God of none effect. In order to get the people's money they persuaded them to deny their own fathers and mothers that which they should do for them, and say it was a gift to God. Instead of fulfilling their obligation they would say "Corban!" Corban, (a gift), was a very religious word to the Pharisees. It meant something set apart for God and was so sacred that even if father or mother were hungry it could not be touched. Two



hundred years later debtors still delayed paying their debts by the use of the "Corban" formula, a pious subterfuge 托辭 used to avoid ordinary duties, including the fifth commandment. Jesus pointed out that their traditions were setting aside the commandments of God.

"..transgress the tradition of the elders..."

Matthew 15:2	Why do thy disciples transgress the tradition of the elders? for they wash not their hands when they eat bread. 你的門徒為甚麼犯古人的遺傳呢？因為吃飯的時候，他們不洗手。
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"..honoring Him with their lips..."

Matthew 15:7,8	Isaiah 29:13
Ye hypocrites, well did Esaias ( <i>Isa. 29:13</i> ) prophesy of you, saying, This people draweth nigh unto me with their mouth, and honoureth me with their lips; but their heart is far from me. 假冒為善的人哪，以賽亞指著你們說的預言是不錯的。他說：這百姓用嘴唇尊敬我，心卻遠離我；	Wherefore the Lord said, Forasmuch as this people draw near me with their mouth, and with their lips do honour me, but have removed their heart far from me, and their fear toward me is taught by the precept of men: 主說：因為這百姓親近我，用嘴唇尊敬我，心卻遠離我；他們敬畏我，不過是領受人的吩咐。

Gifts to God are of no avail when they are contrary to God's commandments. We cannot give to God that which He has commanded us to use in some other way. We cannot give Him that which is not "clean," or that which we owe to someone else. It is not ours to give. "Obedience is better than sacrifice" ([1 Sam. 15:22](#)). "If thou bring thy gift to the altar, and there rememberest that thy brother hath ought *against thee*; leave there thy gift before the altar, and go thy way; *first* be reconciled to thy brother, then come and offer thy gift." (Mt. 5:23-24)

1 Samuel 15:22	And Samuel said, Hath the LORD as great delight in burnt offerings and sacrifices, as in obeying the voice of the LORD? Behold, to obey is better than sacrifice, and to hearken than the fat of rams. 撒母耳說：耶和華喜悅燔祭和平安祭，豈如喜悅人聽從他的話呢？聽命勝於獻祭；順從勝於公羊的脂油。
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The setting aside of the fifth commandment is one of the tragedies of our own land today. Reverence and obedience to parents have been almost lost sight of in our modern life. This is a sign of the last days ([2 Tim. 3:2](#)) and lies at the root of the moral breakdown throughout our land. Neither should young people take credit to themselves for what they do for their parents, saying "Corban," "it is a gift," for it is only their duty, according to God's commandment -- their "reasonable service." ([Rom. 12:1](#)) Many so-called heathen peoples in eastern countries, surpass our Christian land in this respect. Obedience to parents and reverence for their elders is a law of first importance among them.

*a sign of the last days*

2 Timothy 3:2	For men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy, 因為那時人要專顧自己、貪愛錢財、自誇、狂傲、謗讟、違背父母、忘恩負義、心不聖潔、
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*reasonable service*

Romans 12:1	I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service. 所以弟兄們，我以神的慈悲勸你們，將身體獻上，當作活祭，是聖潔的，是神所喜悅的；你們如此事奉乃是理所當然的。
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Jesus had been talking with the scribes and Pharisees, but now He called all the multitude together to Him, and explained to them the difference between outward and inward religion. He said, "Hear and understand, every one of you: it is not the things from without that defile a man, but that which comes from within a man's heart." (Mt. 15:10-11; Mk. 7:14-15) This was His parting word to the people, and He left them and entered into the house with His disciples. The disciples told Him that the Pharisees were offended at His sayings, but He replied, "Let them alone; they are blind leaders of the blind, and if the blind lead the blind, both shall fall into the ditch." (Mt. 15:14) "Every plant which my heavenly Father hath not planted shall be rooted up." (Mt. 15:13)

"Hear and understand..."

Matthew 15:10-11	Mark 7:14-15
<p>And he called the multitude, and said unto them, Hear, and understand: Not that which goeth into the mouth defileth a man; but that which cometh out of the mouth, this defileth a man.</p> <p>耶穌就叫了眾人來，對他們說：你們要聽，也要明白。入口的不能污穢人，出口的乃能污穢人。</p>	<p>And when he had called all the people unto him, he said unto them, Hearken unto me every one of you, and understand: There is nothing from without a man, that entering into him can defile him: but the things which come out of him, those are they that defile the man. If any man have ears to hear, let him hear.</p> <p>耶穌又叫眾人來，對他們說：你們都要聽我的話，也要明白。從外面進去的不能污穢人，惟有從裡面出來的乃能污穢人。（有古卷在此有：有耳可聽的，就應當聽！）</p>

When the disciples asked for an explanation of the parable He had spoken to the people, Jesus said, "Are ye also without understanding?" (Mt. 15:16; Mk. 7:18a) He had so often explained to them the necessity of the work of God wrought in the heart, an inward change, that He was amazed that they, at least, should not understand. He patiently explained that the evil things that defile come from the evil heart of man, while what he eats or how he eats it affects only the body, the natural man, and does not at all affect the heart, the spirit of man. The body is self-purging (Mk. 7:19) and all refuse goes out into the draught; *but the heart of man can only be cleansed by the coming in of the new life of God, which He had come to give.* These evil things which come from the heart, deceit, covetousness, pride, an evil eye 惡毒[兇狠]的目光, etc., defile the whole man; they "set on fire the course of nature" (Jas. 3:6). But if *the eye be single, set on God alone*, the whole body is full of light, and life and health (Mt. 6:22). If the heart is right, the whole man is right.

"Are ye also without understanding?"

Matthew 15:16	Mark 7:18a
<p>And Jesus said, Are ye also yet without understanding?</p> <p>耶穌說：你們到如今還不明白麼？</p>	<p>And he saith unto them, Are ye so without understanding also?</p> <p>耶穌對他們說：你們也是這樣不明白麼？</p>

The body is self-purging

Mark 7:19	<p>Because it entereth not into his heart, but into the belly, and goeth out into the draught, <u>purging</u> all meats?</p> <p>因為不是入他的心，乃是入他的肚腹，又落到茅廁裡。這是說，各樣的食物都是潔淨的；</p>
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"the course of nature is set on fire of hell"

James 3:6	<p>And the tongue is a fire, a world of iniquity: so is the tongue among our members, that it defileth the whole body, and setteth on fire the course of nature; and it is set on fire of hell.</p> <p>舌頭就是火，在我們百體中，舌頭是個罪惡的世界，能污穢全身，也能把生命的輪子點起來，並且是從地獄裡點著的。</p>
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...eye be single...

Matthew 6:22	The light of the body is the eye: if therefore thine eye be single, thy whole body shall be full of light. 眼睛就是身上的燈。你的眼睛若瞭亮，全身就光明；
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And so in many ways He prepared His disciples for the spiritual kingdom, the church, of which they were to be the foundation.

## MEDITATION

**"The wind was contrary."** Being a faithful follower of Christ does not exempt one from adverse circumstances. Trials and testings are always a part of the Christian life. "All that will live godly shall suffer persecution." (2 Tim. 3:12) Even in the path of obedience, performing the direct commands of our Lord, we may encounter storms of adversity, but "if thou faint in the day of adversity, thy strength is small" (Prov. 24:10).

"..live godly...shall suffer persecution"

2 Timothy 3:12	Yea, and all that will live godly in Christ Jesus shall suffer persecution. 不但如此，凡立志在基督耶穌裡敬虔度日的也都要受逼迫。
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"...faint in the day of adversity..."

Proverbs 24:10	If thou faint in the day of adversity, thy strength is small. 你在患難之日若膽怯，你的力量就微小。
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**"It is I; be not afraid."** The only philosophy that gives stability in this changing world is a firm faith that all that comes to the child of God is by the permissive will of a loving heavenly Father. "This thing is from Me," (1 Kings 12:24) *Many of the storms that come into our lives are in order to reveal to us our own need*, and Jesus softly whispers - "It is I, be not afraid." *As soon as we get to the place where we see Him, and accept it from His hand, His purpose is fulfilled and the storm will cease.*

"This thing is from Me"

1 Kings 12:24	Thus saith the LORD, Ye shall not go up, nor fight against your brethren the children of Israel: return every man to his house; for <u>this thing is from me</u> . They hearkened therefore to the word of the LORD, and returned to depart, according to the word of the LORD. (God used Shemaiah 示瑪雅 to speak to King Rehoboam 羅波安) 耶和華如此說：你們不可上去與你們的弟兄以色列人爭戰。各歸各家去罷！因為這事出於我。眾人就聽從耶和華的話，遵著耶和華的命回去了。
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**"Bid me to come!"** Peter saw no reason why he should not also walk on the water. With the stormy wind in his face, the mist of the sea in his hair, and *the faith of Christ in his heart*, he fearlessly stepped into the waves at the word "Come." In these perplexing days we need more of Peter's daring, adventurous faith, to venture to obey God and trust Him fully.

**"Wherefore didst thou doubt?"** Trust in the Lord as our sufficiency will always be a source of strength and will enable us to venture upon the apparently impossible, and see it accomplished; but counsel with our fears will always rob us of the power to perform even our duties.

On the walls of St. Peter's Cathedral in Rome, named for the great apostle, are two significant mosaics. In the nave (教堂的)中殿 is one of Jesus walking on the water with Peter coming toward Him. Peter's faith is shrinking and he is sinking in the waves; his arms are outstretched to Jesus in fear and on his face is the

pleading of one in despair. The other mosaic is in the left transept (教堂的)交叉甬道. Peter is healing the lame man at the Beautiful Gate of the temple. It is the same Peter, but now his arm is outstretched to the man in despair and his gesture shows the power that coursed through him to lift the lame man, as Jesus had lifted him. The transformation had been wrought by the coming of the Spirit of Christ into the life of Peter.

**"This is the work of God, that ye believe."** That is exactly what men refuse to do. We have prayed "Thy will be done," (Mt. 6:10; Lk. 11:2) but have gone about to do our own will. Faith in Christ is the key that allows God's work to be done. If we believe on Him, His will becomes dear for every step of the way, and we have the courage to risk the doing of it. (Jn. 7:17)

"Thy will be done"

Matthew 6:10	Luke 11:2
Thy kingdom come, <u>Thy will be done</u> in earth, as it is in heaven. 願你的國降臨；願你的旨意行在地上，如同行在天上。	And he said unto them, When ye pray, say, Our Father which art in heaven, Hallowed be thy name. Thy kingdom come. <u>Thy will be done</u> , as in heaven, so in earth. 耶穌說：你們禱告的時候，要說：我們在天上的父（有古卷只作：父阿）：願人都尊你的名為聖。願你的國降臨；願你的旨意行在地上，如同行在天上（有古卷無願你的旨意云云）。

John 7:17	If any man will do his will, he shall know of the doctrine, whether it be of God, or whether I speak of myself. 人若立志遵著他的旨意行，就必曉得這教訓或是出於神，或是我憑著自己說的。
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**"I am the Bread of Life."** "Except ye eat the flesh of the Son of Man ye have no life in you." (vs. 53) Bread is a symbol of life, the "staff of life生活的必需品." There is no life without it. Jesus did not come into the world to be a side dish, a dessert, a luxury, but the very bread of life, which is not only *necessary* for all, but *available* for all since it was broken for us on Calvary's cross. "Come ye, buy and eat, without money and without price" (Isa. 55:1).

Isaiah 55:1	Ho, every one that thirsteth, come ye to the waters, and he that hath no money; come ye, buy, and eat; yea, come, buy wine and milk without money and without price. 你們一切乾渴的都當就近水來；沒有銀錢的也可以來。你們都來，買了吃；不用銀錢，不用價值，也來買酒和奶。
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**"I will raise him up at the last day."** The living Bread strengthens and sustains not only in this life, but for eternity. "A man may eat thereof and not die." (Jn. 6:50) Jesus is the Resurrection as well as the Life. (Jn. 11:25)

"A man may eat thereof and not die"

John 6:50	This is the bread which cometh down from heaven, that a man may eat thereof, and not die. 這是從天上降下來的糧，叫人吃了就不死。
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"Jesus is the Resurrection and the life"

John 11:25	Jesus said unto her, I am the resurrection, and the life: he that believeth in me, though he were dead, yet shall he live: 耶穌對他說：復活在我，生命也在我。信我的人雖然死了，也必復活，
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Hands well washed can still be unclean; witness Lady Macbeth, Pilate, and others who have vainly sought to wash away their stains. Life can be made clean only from within. Clean hands and a pure heart go together. "Who shall ascend into the hill of the Lord? He that hath clean hands and a pure heart." (Ps. 24:3-4)

"...clean hands and a pure heart"

Psalm 24:3, 4	Who shall ascend into the hill of the LORD? or who shall stand in his holy place? He that hath clean hands, and a pure heart; who hath not lifted up his soul unto vanity, nor sworn deceitfully. 誰能登耶和華的山？誰能站在他的聖所？就是手潔心清、不向虛妄、起誓不懷詭詐的人。
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**From the Greek:** "indeed" is literally "true" (Jn. 6:55). This is true as opposed to false. Jesus is the *true* food and drink; the actual, the real sustenance糧食. All else is unreality. He is that enduring Bread. "To me to (truly) live is Christ." (Phil. 1:21)

"indeed"

John 6:55	For my flesh is meat indeed, and my blood is drink indeed. 我的肉真是可吃的，我的血真是可喝的。
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"To me to live is Christ"

Philippians 1:21	For to me to live is Christ, and to die is gain. 因我活著就是基督，我死了就有益處。
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## STUDY

What is the chief value to the believer of Jesus' demonstration of His power to walk on the water? Was this, with the miracle of the bread, to prepare the way for His discourse on the spiritual bread, His body and blood, and the transfiguration which followed a few weeks later? How would you explain His ability to walk on the water? What do you think enabled Peter to do so? When Jesus said "Oh ye of little faith" did He mean Peter had "little" faith while he walked on the water, or only when he began to sink?

How do you account for the failure of the people to understand His discourse on the Bread of Life? Do you think that is the reason so many left Him? How would you say one can eat the flesh and drink the blood of the Son of Man? If no one can come to Christ except the Father draw him, is the man responsible who does not come? Does God the Father draw all men? Will only those who belong to Christ be "raised up at the last day"? Do you think the Twelve were tempted to go back also? How did Jesus know that Judas would betray Him? Did Peter ever go back on his confession of faith?

## REVIEW

Questions	Answers
1. Where were the disciples going as they rowed across the lake?	Back to Capernaum
2. Where had they been the day before?	On the eastern shore of the Sea of Galilee, near Bethsaida
3. How far had they gone when the storm came up?	About 25 to 30 furlongs (or 3 to 4 miles)
4. When did Jesus join them?	During the 4 <sup>th</sup> watch
5. How did He get there?	By walking on the water
6. Did they recognize Him?	No
7. Why were they afraid?	They thought Jesus was a spirit (ghost)
8. What did they do?	They cried out in fear
9. How did He reassure them?	He talked to them right away and said <i>"Be of good cheer; It is I, be not afraid"</i>
10. Did they believe then that it was He?	No
11. What did Peter say?	<i>"Lord, if it be thou, bid me come unto thee on the water"</i>
12. Relate his experience; Why did he begin to sink?	When he started to pay attention to the boisterous wind, then he began to sink.
13. How was he saved?	Immediately Jesus stretched forth His hand and caught him.
14. What was his prayer?	<i>"Lord, save me"</i>
15. What happened when Jesus got into the boat with them?	The wind ceased and immediately they were at the land
16. How long then did it take them to get to land?	The whole night
17. Where did they land?	Gennesaret
18. Where is that country?	The Plain of Gennesaret is half way between Capernaum and Magdala
19. Who met them when they went ashore?	Some people at Gennesaret who knew Jesus
20. What did they do?	They ran throughout the whole countryside spreading the news, and they began to bring their sick to Jesus to be healed.
21. How many were healed?	Everyone that touched Him was healed.
22. How did Jesus heal them?	By allowing them to touch the hem of His garment

23. Were those who "touched Him" healed just as others who were touched by Him?	Yes
24. What became of the multitude who were fed on the other side of the lake?	They also returned to Capernaum, seeking for Jesus.
25. Where did they go to seek Jesus?	Capernaum
26. Where did they find Him?	At the synagogue in Capernaum
27. What did they ask Him?	<i>"Rabbi, when camest thou hither?"</i>
28. What did He accuse them of?	He accused them of seeking only the temporal benefits and not the spiritual.
29. What did He tell them to labor for?	He told them to labor for the bread of life which is everlasting, and which only the Son of Man could give them.
30. What did He tell them when they asked how they could work for God?	To believe on Him whom God has sent
31. Why did they want a "sign"?	They wanted a sign to see in order to believe
32. What did Jesus say about the manna?	The manna came down from <u>the heavens</u> , but not from <u>Heaven</u> . It was miraculously supplied to feed earthly bodies only.
33. What did He say about the true bread from heaven?	Jesus said He is the true bread from heaven, come down to give life unto the world.
34. What great discourse did He deliver at this time?	The discourse of the "Bread of Life"
35. Where is it found in the New Testament?	The gospel of John, chapter 6
36. How many of the gospel writers record it?	Just one
37. What was its main teaching?	Jesus is the "bread of life" and he that eateth thereof shall never die, but live forever.
38. Explain its meaning as you understand it.	Apart from Jesus, there is no life at all. We absolutely need to take in His Word and Blood for our spirit.
39. How did the Jews receive it?	They think it is a "hard saying" and did not understand it.
40. Why?	They had only sense knowledge, and could not understand or believe anything that they could not receive with their natural senses.
41. To whom did Jesus say He had come to give the Bread of Life?	The world (vs 33, 51)
42. How did He say they could have His life in them?	By eating the flesh of the Son of man and drinking His blood
43. What did He mean?	He meant for us to take in His Word as food and receive His salvation which was accomplished by the shedding His blood for our sins.
44. Where did He deliver this address?	At the synagogue of Capernaum
45. What was the effect upon those who followed Him?	This caused a division among His followers
46. What resulted?	Many went back and no longer follow Him.



47. What did He say to His Apostles?	<i>"Will ye also go away?"</i>
48. Who replied?	Peter
49. What was his confession of faith?	<i>"Lord, to whom shall we go? thou hast the words of eternal life. And we believe and are sure that thou art that Christ, the Son of the living God."</i>
50. What did Jesus say of the Twelve?	<i>"Have not I chosen you twelve, and one of you is a devil?"</i>
51. What did He say of the betrayer?	The betrayer is a devil
52. Who was he?	Judas Iscariot
53. What was the ceremonial law which the disciples had failed to keep?	The disciples ate bread with unwashed (defiled) hands
54. Who criticized them?	Scribes and Pharisees from Jerusalem
55. Why?	They saw that the disciples did not observe the ceremonial washing of hands before they ate.
56. Didn't the disciples wash their hands?	Yes, the disciples did wash their hands, but not according to the traditions.
57. Was it the law of God they had disobeyed?	No
58. What did Jesus call the Pharisees?	Jesus called them hypocrites
59. What prophecy did He quote concerning them?	Isaiah 29:13
60. What did Jesus accuse them of doing?	They were teaching the commandments of men instead of the doctrine of God.
61. Which one of the ten commandments did He say they had broken?	The fifth one
62. How?	In order to get the people's money, the rulers persuaded people to deny their own parents that which they should do for them, and say it was a gift to God.
63. What does it mean for us today to "honor our father and mother"?	Reverence and obedience to parents
64. Is this only for children?	No
65. What did He say they had done to the Word of God?	They make the Word of God of none effect through their tradition.
66. After talking with the Pharisees, whom did He call to Him?	The multitude
67. What did He say to them?	He told them that it is not the things from without that defile a man, but that which comes from within a man's heart.
68. When He had gone into the house with His disciples, what did they ask Him?	They asked Him to explain the parable
69. How did He explain the parable?	He explained that the evil things that defile come from the evil heart of man, while what he eats or how he eats it affects only the body, the natural man, and does not at all affect the heart.

70. Where do the evil things a man does come from?	From his evil heart
71. Does what a man eats or drinks defile him?	No
72. What causes him to do what is wrong?	Those evil things which come from the heart, deceit, covetousness, pride, an evil eye...etc., cause him to do what is wrong.
73. What was Jesus seeking to make clear to His disciples in this lesson?	Jesus tries to set forth the spiritual nature of His kingdom, and that He Himself was the sustainer of that new life.

