

Heals Blind Man

Matthew 15:39-16:12; Mark 8:10-26

PHARISEES DEMAND A MIRACULOUS SIGN

Matthew 15:39-16:4	Mark 8:10-13
<p>^{15:39} And he sent away the multitude, and took ship, and came into the coasts of Magdala. 耶穌叫眾人散去，就上船，來到馬加丹的境界。</p> <p>^{16:1} The Pharisees also with the Sadducees came, and tempting desired him that he would shew them a sign from heaven. 法利賽人和撒都該人來試探耶穌，請他從天上顯個神蹟給他們看。</p> <p>² He answered and said unto them, When it is evening, ye say, It will be fair weather: for the sky is red. 耶穌回答說：晚上天發紅，你們就說：天必要晴。</p> <p>³ And in the morning, It will be foul weather to day: for the sky is red and lowering. O ye hypocrites, ye can discern the face of the sky; but can ye not discern the signs of the times? 早晨天發紅，又發黑，你們就說：今日必有風雨。你們知道分辨天上的氣色，倒不能分辨這時候的神蹟。</p> <p>⁴ A wicked and adulterous generation seeketh after a sign; and there shall no sign be given unto it, but the sign of the prophet Jonas. And he left them, and departed. 一個邪惡淫亂的世代求神蹟，除了約拿的神蹟以外，再沒有神蹟給他看。耶穌就離開他們去了。</p>	<p>¹⁰ And straightway he entered into a ship with his disciples, and came into the parts of Dalmanutha. 隨即同門徒上船，來到大瑪努他境內。</p> <p>¹¹ And the Pharisees came forth, and began to question with him, seeking of him a sign from heaven, tempting him. 法利賽人出來盤問耶穌，求他從天上顯個神蹟給他們看，想要試探他。</p> <p>¹² And he sighed deeply in his spirit, and saith, Why doth this generation seek after a sign? verily I say unto you, There shall no sign be given unto this generation. 耶穌心裡深深的歎息，說：這世代為甚麼求神蹟呢？我實在告訴你們，沒有神蹟給這世代看。</p> <p>¹³ And he left them, and entering into the ship again departed to the other side. 他就離開他們，又上船往海那邊去了。</p>

<p>Matthew 16:5-12</p> <p>⁵And when his disciples were come to the other side, they had forgotten to take bread. 門徒渡到那邊去，忘了帶餅。</p> <p>⁶Then Jesus said unto them, Take heed and beware of the leaven of the Pharisees and of the Sadducees. 耶穌對他們說：你們要謹慎，防備法利賽人和撒都該人的酵。</p> <p>⁷And they reasoned among themselves, saying, It is because we have taken no bread. 門徒彼此議論說：這是因為我們沒有帶餅罷。</p> <p>⁸Which when Jesus perceived, he said unto them, O ye of little faith, why reason ye among yourselves, because ye have brought no bread? 耶穌看出來，就說：你們這小信的人，為甚麼因為沒有餅彼此議論呢？</p> <p>⁹Do ye not yet understand, neither remember the five loaves of the five thousand, and how many baskets ye took up? 你們還不明白麼？不記得那五個餅分給五千人、又收拾了多少籃子的零碎麼？</p> <p>¹⁰Neither the seven loaves of the four thousand, and how many baskets ye took up? 也不記得那七個餅分給四千人、又收拾了多少筐子的零碎麼？</p> <p>¹¹How is it that ye do not understand that I spake it not to you concerning bread, that ye should beware of the leaven of the Pharisees and of the Sadducees? 我對你們說：要防備法利賽人和撒都該人的酵，這話不是指著餅說的，你們怎麼不明白呢？</p> <p>¹²Then understood they how that he bade them not beware of the leaven of bread, but of the doctrine of the Pharisees and of the Sadducees. 門徒這才曉得他說的不是叫他們防備餅的酵，乃是防備法利賽人和撒都該人的教訓。</p>	<p>Mark 8:14-21</p> <p>¹⁴Now the disciples had forgotten to take bread, neither had they in the ship with them more than one loaf. 門徒忘了帶餅；在船上除了一個餅，沒有別的食物。</p> <p>¹⁵And he charged them, saying, Take heed, beware of the leaven of the Pharisees, and of the leaven of Herod. 耶穌囑咐他們說：你們要謹慎，防備法利賽人的酵和希律的酵。</p> <p>¹⁶And they reasoned among themselves, saying, It is because we have no bread. 他們彼此議論說：這是因為我們沒有餅罷。</p> <p>¹⁷And when Jesus knew it, he saith unto them, Why reason ye, because ye have no bread? perceive ye not yet, neither understand? have ye your heart yet hardened? 耶穌看出來，就說：你們為甚麼因為沒有餅就議論呢？你們還不省悟，還不明白麼？你們的心還是愚頑麼？</p> <p>¹⁸Having eyes, see ye not? and having ears, hear ye not? and do ye not remember? (<i>Jeremiah 5:21</i>) 你們有眼睛，看不見麼？有耳朵，聽不見麼？也不記得麼？</p> <p>¹⁹When I brake the five loaves among five thousand, how many baskets full of fragments took ye up? They say unto him, Twelve. 我擘開那五個餅分給五千人，你們收拾的零碎裝滿了多少籃子呢？他們說：十二個。</p> <p>²⁰And when the seven among four thousand, how many baskets full of fragments took ye up? And they said, Seven. 又擘開那七個餅分給四千人，你們收拾的零碎裝滿了多少筐子呢？他們說：七個。</p> <p>²¹And he said unto them, How is it that ye do not understand? 耶穌說：你們還是不明白麼？</p>
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Mark 8:22-26

22 And he cometh to Bethsaida; and they bring a blind man unto him, and besought him to touch him.

他們來到伯賽大，有人帶一個瞎子來，求耶穌摸他。

23 And he took the blind man by the hand, and led him out of the town; and when he had spit on his eyes, and put his hands upon him, he asked him if he saw ought.

耶穌拉著瞎子的手，領他到村外，就吐唾沫在他眼睛上，按手在他身上，問他說：你看見甚麼了？

24 And he looked up, and said, I see men as trees, walking.

他就抬頭一看，說：我看見人了；他們好像樹木，並且行走。

25 After that he put his hands again upon his eyes, and made him look up: and he was restored, and saw every man clearly.

隨後又按手在他眼睛上，他定睛一看，就復了原，樣樣都看得清楚了。

26 And he sent him away to his house, saying, **Neither go into the town, nor tell it to any in the town.**

耶穌打發他回家，說：連這村子你也不要進去。

Heals Blind Man

Bethsaida-Julius

Matthew 15:39-16:12; Mark 8:10-26

CONNECTION

Jesus' tour of Phoenicia and the country east of the Jordan and south to the Decapolis was very successful, and probably occupied two or three months. Multitudes followed Him and witnessed His power in many remarkable healings and other miracles. The throng had grown to more than four thousand men, besides women and children, and they continued with Him out in the hills for three days, without food. Rather than send them away to return to their homes in their weak condition, in danger of fainting by the way, He miraculously fed them all by multiplying a few loaves and fishes. When He had sent them away He and His disciples took a boat and crossed over the lake again to the Galilee side, for a brief visit of perhaps not more than an hour or so.

Landing near Magdala, they were met by a group of Jewish leaders who demanded of Jesus a "sign" from heaven. During His tour of non-Jewish districts it must have been a great mental relief to be free from the constant nagging criticisms of the Pharisees and scribes. He had been entirely outside the country occupied by His jealous critics, where they had no authority or influence over the population, and there is no record of His having encountered a single attack. Consequently there had been no opposition, no quibbling 狡辯, no threats. Among the Gentiles He was gladly received, and as He met their needs they worshipped Him, and many followed Him for days. During this time there is no mention of teaching or preaching, but Jesus was "approved of God among them by miracles and wonders and signs which God did by Him in the midst" (Acts 2:22). His works were the divine attestation of God's Son as the Messiah, and this period seems to have been limited to this phase of His ministry.

"approved of God..."

<p>Acts 2:22</p>	<p>Ye men of Israel, hear these words; Jesus of Nazareth, a man approved of God among you by miracles and wonders and signs, which God did by him in the midst of you, as ye yourselves also know: 以色列人哪，請聽我的話：神藉著拿撒勒人耶穌在你們中間施行異能、奇事神蹟，將他證明出來，這是你們自己知道的。</p>
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The request for a sign was refused, and after rebuking them for their unbelief He turned His back upon His antagonists and departed from their shores. He and His disciples immediately returned to the boat and crossed over to the other side again. Jesus was deeply moved by the unbelief of the Pharisees and warned His disciples not to be influenced by their "leaven." (Mt. 16:6; Mk. 8:15) They thought He was speaking of bread, because they had forgotten to bring food with them.

"leaven"

<p>Matthew 16:6 Then Jesus said unto them, Take heed and beware of the <u>leaven</u> of the <u>Pharisees</u> and of the <u>Sadducees</u>. 耶穌對他們說：你們要謹慎，防備法利賽人和撒都該人的酵。</p>	<p>Mark 8:15 And he charged them, saying, Take heed, beware of the <u>leaven</u> of the <u>Pharisees</u>, and of the leaven of <u>Herod</u>. 耶穌囑咐他們說：你們要謹慎，防備法利賽人的酵和希律的酵。</p>
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Arriving on the other shore they proceeded to Bethsaida-Julius. There Jesus healed a blind man, perhaps one who had failed to get to Him during His former visit to that district.

During this tour Jesus had not only evaded 躲避 the Judaistic opposers, but had kept out of the way of Herod, who might have desired to have Him beheaded as he had John the Baptist. Leaving Bethsaida they continued their way northward through Philip's territory, and at length reached Mt. Hermon, where three of the disciples witnessed the marvelous transfiguration of their Lord.

DISCUSSION

When the little boat drew to shore near Magdala Jesus was immediately accosted (接近…) 搭話 by the group of Pharisees and Sadducees. Evidently they had heard of Him before, and were awaiting their opportunity to challenge Him. They may have heard of the great demonstrations across the lake, and seeing His boat approaching thought this was their chance.

These men were representatives of two great warring religious factions, who apparently had joined forces in their attempt to discredit the Master. Sholem Asch, a noted Jewish writer, says that Jesus was not opposed by the rank and file of the Jewish people, but "by certain irresponsible elements and corrupt priests; not by those venerated (respected) and recognized as their spiritual leaders and teachers by the Jewry of history, as well as by Jewry of today."

Our Lord's scorn for the popularly accepted religious leaders was evidenced by His rebuke of their hypocrisy and unbelief. He called them hypocrites, and "a wicked and adulterous generation." (Mt. 16:4) Always He turned from them to the masses, and taught and healed the common folk, drawing from their ranks the Twelve who were to be the foundation of His church.

On three different occasions the Lord spoke of "the sign of Jonas"

Matthew 12:39 [move #22]	Matthew 16:4 [move #31]	Luke 11:29 [move #38]
<p>But he answered and said unto them, <u>An evil and adulterous generation</u> seeketh after a sign; and there shall no sign be given to it, but the sign of the prophet Jonas:</p> <p>耶穌回答說：一個邪惡淫亂的世代求看神蹟，除了先知約拿的神蹟以外，再沒有神蹟給他們看。</p>	<p><u>A wicked and adulterous generation</u> seeketh after a sign; and <u>there shall no sign be given</u> unto it, but the sign of the prophet Jonas. And he left them, and departed.</p> <p>一個邪惡淫亂的世代求神蹟，除了約拿的神蹟以外，再沒有神蹟給他們看。耶穌就離開他們去了。</p>	<p>And when the people were gathered thick together, he began to say, This is <u>an evil generation</u>: they seek a sign; and there shall no sign be given it, but the sign of Jonas the prophet.</p> <p>當眾人聚集的時候，耶穌開講說：這世代是一個邪惡的世代。他們求看神蹟，除了約拿的神蹟以外，再沒有神蹟給他們看。</p>

The Pharisees did not ordinarily call upon their long time enemies, the Sadducees, for anything, because of intense hatred for their denial of everything the Pharisees held as vital and true in doctrine. The Sadducees had no distinctive doctrines of their own, but were deniers of the supernatural, notably the resurrection of the dead, and therefore of all miracles. But on this occasion the two groups had united, in attacking Jesus for His supernaturalism. These men, like many of our own age, wanted nothing so much as the acceptance of the belief that the world is ever the same, and that "since the fathers fell asleep all things continue as they were from the beginning of the creation" (2 Pet. 3:4); that the supernatural belongs to another scheme of things and has no place in a man's world. The philosophy of Christ was essentially different;

His kingdom was "not of this world," (Jn. 18:36) and He insisted that the life here is a preparation for that to come. The Pharisees and Sadducees alike believed Him to be an impostor 冒名頂替者 and one likely to assume a dangerous leadership if not hindered.

"...all things continue as they were from the beginning of the creation"

2 Peter 3:4	And saying, Where is the promise of his coming? for since the fathers fell asleep, all things continue as they were from the beginning of the creation. 「主要降臨的應許在那裡呢？因為從列祖睡了以來，萬物與起初創造的時候仍是一樣。」
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"not of this world"

John 18:36	Jesus answered, My kingdom is not of this world: if my kingdom were of this world, then would my servants fight, that I should not be delivered to the Jews: but now is my kingdom not from hence. 耶穌回答說：我的國不屬這世界；我的國若屬這世界，我的臣僕必要爭戰，使我不至於被交給猶太人。只是我的國不屬這世界。
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They asked for a "sign from heaven," (Mt. 16:1; Mk. 8:11) as if insinuating 暗示(式)的 that Jesus did tricks for entertainment, rather than great works of God which in every case not only demonstrated His divine power, but benefited the people to whom He ministered.

"sign from heaven", "tempting Him"

Matthew 16:1	Mark 8:11
The Pharisees also with the Sadducees came, and <u>tempting</u> desired him that he would shew them a <u>sign from heaven</u> . 法利賽人和撒都該人來試探耶穌，請他從天上顯個神蹟給他們看。	And the Pharisees came forth, and began to question with him, seeking of him a <u>sign from heaven</u> , <u>tempting</u> him. 法利賽人出來盤問耶穌，求他從天上顯個神蹟給他們看，想要試探他。

This raises the question of moral dishonesty, with which they are charged by the gospel writers, who state that they were "tempting Him," (Mt. 16:1; Mk. 8:11) The word "tempting" would better be rendered "trying," for the Son of God is not to be tempted with evil (Jas. 1:13), although there may have been a real temptation to ask His Father for a demonstration from heaven, in order to silence them once for all. Their great object was to prevent His assuming 僭越的 leadership and thus encroaching 侵佔 upon their own power. They demanded a sign of His superiority.

the Son of God is not to be tempted with evil

James 1:13	Let no man say when he is tempted, I am tempted of God: for God cannot be tempted with evil, neither tempteth he any man: 人被試探，不可說：「我是被神試探」；因為神不能被惡試探，他也不試探人。
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How often in all ages has this demand been made of the Church, and how the absence of "signs" has been held against it! We well know the sincerity and validity of the world's demands, but Christ said, "There shall no sign be given," (Mt. 16:4) and He says the same today. *Faith* is the heritage of the Church, and the requirement for all who would share its secrets and its benefits.

Jesus did not open the secrets of heaven to their vision, as they requested, but called their attention to the everyday miracle of the changing face of the sky, and the matchless skill of the divine Artist who paints His colors in the evening sunset. "These ye can discern," He said, "can ye not discern the signs of the times?" (Mt. 16:3)

"discern the signs of the times?"

Matthew 16:3	And in the morning, It will be foul weather to day: for the sky is red and lowering. O ye hypocrites, ye can discern the face of the sky; but can ye not discern the signs of the times? 早晨天發紅，又發黑，你們就說：今日必有風雨。你們知道分辨天上的氣色，倒不能分辨這時候的神蹟。
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Jesus was never deceived by mere curiosity, and never did a miracle or a "sign" without a sincere purpose. He was always motivated by a desire either to prove His relationship to the Father, or to relieve suffering humanity. His message to the world was that God loves all men. In the thought of the Jews, God was limited only to Israel. The two ideas differ as day from night. Realizing their inability to comprehend the difference, Jesus "sighed deeply in His spirit," because of their unbelief. He said, "Why doth this generation seek after a sign? There shall no sign be given." (Mk. 8:12) Enough had already been given. The trouble was not in the insufficiency of divine attestation, but in the condition of their own hearts. They were mentally capable of evaluating the evidence already given, but their hearts were definitely wrong. Jesus called them "a wicked and adulterous generation." They were guilty of spiritual adultery - turning from the way of God, the divine and the supernatural, to go their own way (Jer. 3:8; Ezek. 16).

They were guilty of spiritual adultery

Jeremiah 3:8	And I saw, when for all the causes whereby backsliding Israel committed adultery I had put her away, and given her a bill of divorce; yet her treacherous sister Judah feared not, but went and played the harlot also. 背道的以色列行淫，我為這緣故給他休書休他；我看見他奸詐的妹妹猶大，還不懼怕，也去行淫。
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"There shall no sign be given but the sign of the prophet Jonas" (Mt. 12:39). The experience of Jonah who was three days in the belly of the whale, was the sign to Israel of Christ's death and resurrection. He had repeatedly referred them to this sign, and told them no further sign would be given. They would crucify Him, but when He was risen from the dead He would ascend into heaven, and when He returns again it will be with power and great glory. "Then shall appear the sign of the Son of Man, in heaven" (Mt. 24:30), when the heavens shall roll back as a scroll (Rev. 6:14-17); and then they shall call for the rocks and the mountains to fall upon them and hide them from His face and from the wrath of the lamb.

"Then shall appear the sign of the Son of Man, in heaven"

Matthew 24:30	And then shall appear the sign of the Son of man in heaven: and then shall all the tribes of the earth mourn, and they shall see the Son of man coming in the clouds of heaven with power and great glory. 那時，人子的兆頭要顯在天上，地上的萬族都要哀哭。他們要看見人子，有能力，有大榮耀，駕著天上的雲降臨。
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hide from the wrath of the lamb

Revelation 6:14-17	<p>¹⁴ And the heaven departed as a scroll when it is rolled together; and every mountain and island were moved out of their places. 天就挪移，好像書卷被捲起來；山嶺海島都被挪移離開本位。</p> <p>¹⁵ And the kings of the earth, and the great men, and the rich men, and the chief captains, and the mighty men, and every bondman, and every free man, hid themselves in the dens and in the rocks of the mountains; 地上的君王、臣宰、將軍、富戶、壯士，和一切為奴的、自主的，都藏在山洞和巖石穴裡，</p> <p>¹⁶ And said to the mountains and rocks, Fall on us, and hide us from the face of him that sitteth</p>
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on the throne, and from the wrath of the Lamb:

向山和巖石說：倒在我們身上罷！把我們藏起來，躲避坐寶座者的面目和羔羊的忿怒；

¹⁷ For the great day of his wrath is come; and who shall be able to stand?

因為他們忿怒的大日到了，誰能站得住呢？

Refusing their request and denouncing them for their unbelief, Jesus turned His back upon them and returned to His boat. He "shook off the dust of His feet against them" (Mt. 10:14), as if to say, "If all you want is a sign, ye are hypocrites, and I have nothing further for you." Abruptly "He left them and departed." (Mt. 16:4)

"shook off the dust of His feet against them"

Matthew
10:14

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。

In the boat again with His disciples He took advantage of the opportunity to warn them against the influence of these hypocritical leaders of Israel. He knew that in the days to come many doubts would arise in their own hearts because of the events that would soon be coming to pass. "Take heed," He said, "and beware of the leaven of the Pharisees and Sadducees." (Mt. 16:6)

When He spoke of leaven, they thought He was referring to bread, for they had forgotten to get anything to eat before they started on the journey, and had with them in the boat not more than one loaf of bread. They began to reason among themselves, saying, "It is because we have brought no food." Jesus perceived their thoughts and was disappointed that they did not understand His meaning, and because of the importance they placed on the matter of food, when they had seen so many times that He was able to meet any need that might arise. He saw that they had no real trust in Him for the supply of their needs, and He said to them, "Oh ye of little faith! How is it that you do not understand? Have you already forgotten the miracles when the five thousand and the four thousand were fed? How many baskets of fragments took ye up?" He called attention to the part they themselves had taken, so there could be no doubt. Then, wistfully, "Do ye not yet understand?" Are your hearts hardened? Do your eyes see not and your ears hear not? *Don't you remember?* (Mt. 16:5-12; Mk. 8:14-21)

YEAST OF THE PHARISEES AND HEROD

Matthew 16:5-12

⁵ And when his disciples were come to the other side, they had forgotten to take bread.

門徒渡到那邊去，忘了帶餅。

⁶ Then Jesus said unto them, Take heed and beware of the leaven of the Pharisees and of the Sadducees.

耶穌對他們說：你們要謹慎，防備法利賽人和撒都該人的酵。

⁷ And they reasoned among themselves, saying, It is because we have taken no bread.

門徒彼此議論說：這是因為我們沒有帶餅罷。

Mark 8:14-21

¹⁴ Now the disciples had forgotten to take bread, neither had they in the ship with them more than one loaf.

門徒忘了帶餅；在船上除了一個餅，沒有別的食物。

¹⁵ And he charged them, saying, Take heed, beware of the leaven of the Pharisees, and of the leaven of Herod.

耶穌囑咐他們說：你們要謹慎，防備法利賽人的酵和希律的酵。

¹⁶ And they reasoned among themselves, saying, It is

⁸Which when Jesus perceived, he said unto them, O ye of little faith, why reason ye among yourselves, because ye have brought no bread?

耶穌看出來，就說：你們這小信的人，為甚麼因為沒有餅彼此議論呢？

⁹Do ye not yet understand, neither remember the five loaves of the five thousand, and how many baskets ye took up?

你們還不明白麼？不記得那五個餅分給五千人、又收拾了多少籃子的零碎麼？

¹⁰Neither the seven loaves of the four thousand, and how many baskets ye took up?

也不記得那七個餅分給四千人、又收拾了多少筐子的零碎麼？

¹¹How is it that ye do not understand that I spake it not to you concerning bread, that ye should beware of the leaven of the Pharisees and of the Sadducees?

我對你們說：要防備法利賽人和撒都該人的酵，這話不是指著餅說的，你們怎麼不明白呢？

¹²Then understood they how that he bade them not beware of the leaven of bread, but of the doctrine of the Pharisees and of the Sadducees.

門徒這才曉得他說的不是叫他們防備餅的酵，乃是防備法利賽人和撒都該人的教訓。

because we have no bread.

他們彼此議論說：這是因為我們沒有餅罷。

¹⁷And when Jesus knew it, he saith unto them, Why reason ye, because ye have no bread? perceive ye not yet, neither understand? have ye your heart yet hardened?

耶穌看出來，就說：你們為甚麼因為沒有餅就議論呢？你們還不省悟，還不明白麼？你們的心還是愚頑麼？

¹⁸Having eyes, see ye not? and having ears, hear ye not? and do ye not remember? (*Jeremiah 5:21*)

你們有眼睛，看不見麼？有耳朵，聽不見麼？也不記得麼？

¹⁹When I brake the five loaves among five thousand, how many baskets full of fragments took ye up? They say unto him, Twelve.

我擘開那五個餅分給五千人，你們收拾的零碎裝滿了多少籃子呢？他們說：十二個。

²⁰And when the seven among four thousand, how many baskets full of fragments took ye up? And they said, Seven.

又擘開那七個餅分給四千人，你們收拾的零碎裝滿了多少筐子呢？他們說：七個。

²¹And he said unto them, How is it that ye do not understand?

耶穌說：你們還是不明白麼？

Then He told them plainly, "I was not speaking of bread," and they understood that He was warning them of the doctrine of the Pharisees and the Sadducees, which would work like leaven among those who accepted it, and corrupt their minds and hearts "from the simplicity that is in Christ" (2 Cor. 11:3). He was concerned lest His apostles should be "moved away from the hope of the gospel which they had heard" (Col. 1:23), and which they were commissioned to preach to others. He was warning them that they had just visited the camp of the enemy, and that they should take heed, and beware of the theories and philosophies of those who oppose the Son of God. This "leaven" He in a later category defined as *hypocrisy and unbelief* (Lk. 12:1). He was not rebuking them for their carelessness in forgetting to take food, or for the fact that they were hungry and interested in the satisfying of their natural appetites; while He was concerned about their spiritual needs and His own rejection by the people of Galilee, and of Israel as a whole. He was warning them against the hypocrisy and unbelief which were drawing the net of opposition and rejection around Him, and would soon send Him to the cross; those two fountain-heads of human sin of which all men stand in peril.

"the simplicity that is in Christ"

2 Corinthians
11:3

But I fear, lest by any means, as the serpent beguiled Eve through his subtilty, so your minds should be corrupted from the simplicity that is in Christ.

我只怕你們的心或偏於邪，失去那向基督所存純一清潔的心，就像蛇用詭詐誘惑了夏娃一樣。

"move away from the hope of the gospel..."

Colossians 1:23	If ye continue in the faith grounded and settled, and be not moved away from the hope of the gospel, which ye have heard, and which was preached to every creature which is under heaven; whereof I Paul am made a minister; 只要你們在所信的道 上恆心，根基穩固，堅定不移，不至被引動失去（原文是離開）福音的盼望。這福音就是你們所聽過的，也是傳與普天下萬人聽的（原文是凡受造的），我保羅也作了這福音的執事。
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"hypocrisy"

Luke 12:1	In the mean time, when there were gathered together an innumerable multitude of people, insomuch that they trode one upon another, he began to say unto his disciples first of all, Beware ye of the leaven of the Pharisees, which is hypocrisy. 這時，有幾萬人聚集，甚至彼此踐踏。耶穌開講，先對門徒說：你們要防備法利賽人的酵，就是假冒為善。
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Our modern world, a world of sham 虛偽 and hypocrisy, which denies the "faith of our fathers" (*Hymn "Faith of Our Fathers" by Frederick W. Faber*) and all that we ourselves hold good and true, is truly filling up the measure of wrath in these days, and all who would follow Christ do well to forsake it utterly. It is not on the upgrade, as some would have us believe (though surely the wind has been taken out of their sails in recent years); it shall "wax worse and worse, deceiving and being deceived." (2 Tim. 3:13) There is a steady retrogression 墮落 in ideals and morals, and the universal breakdown cannot but be recognized by any thoughtful person. ***We should pray much that we may not be overtaken 打垮 or overcome by the evil forces of our times.***

"hypocrisy"

2 Timothy 3:13	But evil men and seducers shall wax worse and worse, deceiving, and being deceived. 只是作惡的和迷惑人的，必越久越惡，他欺哄人，也被人欺哄。
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This combination of evil, hypocrisy and unbelief, is the most reprehensible 應受譴責的 to be found either in Scripture or in human experience---the very synthesis 綜合 of sin, and our Lord wanted His apostles to be warned against this deadly peril. He warned them also against the "leaven of Herod" (Mk. 8:15). This may have been in order that they should not be deceived by Herod's desire to see Jesus, which was for no good purpose, as was evidenced by the experience of John the Baptist. It may also have referred to Herod's sin in defying the laws of God by unlawfully taking his brother Philip's wife.

They had left the domain of Herod, and having crossed the lake to the eastern shore were now in Philip's territory. They proceeded to Bethsaida-Julius, where Jesus had fed a great multitude of more than five thousand (Move 28). No doubt the people again gathered about Him. They brought to Him a blind man and besought Him that He would touch him and heal him. Mark gives the story, in which Jesus departs from His usual custom in healing, and for the first time a second "treatment" is recorded. As we note the varied means and methods which the Master used in dispensing His benefits to the needy ones who came to Him, there is the realization that He was not bound by any set mode of procedure. Apparently He desired to impress this upon His followers, and give ever new manifestations of His infinite wisdom and power. We must remember, also, that the things Jesus did were a demonstration of the things that He taught, and His procedure in each case was designed to teach a spiritual truth. His every act and word was full of meaning in making known His eternal truth and the methods of God with man. "These things were written for our admonition upon whom the ends of the ages are come" (1 Cor. 10:11). The truth of God is one, and the same principles apply throughout.

"...for our admonition ..."

1 Corinthians 10:11	Now all these things happened unto them for examples: and they are written for our
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admonition, upon whom the ends of the world are come. 他們遭遇這些事，都要作為鑑戒；並且寫在經上，正是警戒我們這末世的人
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The story of the blind man is a touching and impressive picture. Jesus took the man by the hand, as a little child, and led him outside the town. How surpassingly tender is the compassion of the Saviour of men! "Like as a father pitieth his children, so the Lord pitieth them that fear Him." (Ps. 103:13) As in other instances, Jesus led the man away from the crowd. We are not told whether some of His disciples followed with Him or not. As in the case of the deaf mute (Move 30), instead of just speaking the word as He did on many occasions, Jesus first touched the man's eyes with saliva from His own mouth. It may be that this was a means of direct identification with the virtue from His own body (Mk. 5:30; Lk. 8:46). Then He put His hands upon him and asked him if he saw ought. How long the man had been blind we are not told – perhaps from birth. "He looked up." (Mk. 8:24) For years he had gone about with eyelids closed, for all was darkness. Now he raised them to the face of the Master, and looked about him. There were others near for he said "I see men as trees, walking." (Mk. 8:24) He knew that the power of Christ had touched him and that the miracle had begun, but it was not yet perfected. Perhaps Jesus thought that the full glory of the day upon him all at once would be too great a shock after years of darkness.

"...so the Lord pitieth them that fear Him"

Psalm 103:13	Like as a father pitieth his children, so the LORD pitieth them that fear him. 父親怎樣憐恤他的兒女，耶和華也怎樣憐恤敬畏他的人！
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"..with the virtue from His own body"

Mark 5:30	Luke 8:46
And Jesus, immediately knowing in himself that virtue had gone out of him, turned him about in the press, and said, Who touched my clothes? 耶穌頓時心裡覺得有能力從自己身上出去，就在眾人中間轉過來，說：誰摸我的衣裳？	And Jesus said, Somebody hath touched me: for I perceive that virtue is gone out of me. 耶穌說：總有人摸我，因我覺得有能力從我身上出去。

"he looked up"

Mark 8:24	And he looked up, and said, I see men as trees, walking. 他就抬頭一看，說：我看見人了；他們好像樹木，並且行走。
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Then He touched his eyes a second time, and made him look up again, and "he was restored and saw every man clearly." (Mk. 8:25) There was first the dimness of partial vision, and then the light of perfect day.

Mark 8:25	After that he put his hands again upon his eyes, and made him look up: and he was restored, and saw every man clearly. 隨後又按手在他眼睛上，他定睛一看，就復了原，樣樣都看得清楚了。
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This gradual healing sets forth the progressive work of God in the heart, both before and after conversion. The goodness of God *leads* men to repentance (Rom. 2:4; John 6:44). The "babe in Christ" at first "sees men as trees walking." "When I was a child I spake as a child, but when I became a man I put away childish things" (1 Cor. 13:11); I "grow up into Him . . . into a perfect man; into the measure of the stature of the fullness of Christ" (Eph. 4:13). "First the blade, then the ear, then the full corn in the ear" (Mk. 4:28); "some thirty, some sixty, some one hundred fold" (Mk. 4:8). The whole life of the Christian must be brought into conformity to the life of the Son of God within; must be "conformed to His image" (Rom. 8:29; Phil. 3:10; Phil. 1:9-11). He is "faithful and just to forgive us our sins, and to cleanse us from all unrighteousness" (1 Jn.

1:9). "Let the water and the blood from thy wounded side which flowed, be of sin the double cure: save from wrath, and make me pure." (Hymn "Rock of Ages")

The goodness of God leads men to repentance

Romans 2:4	John 6:44
Or despisest thou the riches of his goodness and forbearance and longsuffering; not knowing that the goodness of God leadeth thee to repentance? 還是你藐視他豐富的恩慈、寬容、忍耐，不曉得他的恩慈是領你悔改呢？	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。

"When I was a child..."

1 Cor. 13:11	When I was a child, I spake as a child, I understood as a child, I thought as a child: but when I became a man, I put away childish things. 我作孩子的時候，話語像孩子，心思像孩子，意念像孩子，既成了人，就把孩子的事丟棄了。
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"grow up into Him..."

Ephesians 4:13	Till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fullness of Christ: 直等到我們眾人在真道上同歸於一，認識神的兒子，得以長大成人，滿有基督長成的身量，
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"first the blade..."

Mark 4:28	For the earth bringeth forth fruit of herself; first the blade, then the ear, after that the full corn in the ear. 地生五穀是出於自然的：先發苗，後長穗，再後穗上結成飽滿的子粒；
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"some thirty, and some sixty..."

Mark 4:8	And other fell on good ground, and did yield fruit that sprang up and increased; and brought forth, some thirty, and some sixty, and some an hundred. 又有落在好土裡的，就發生長大，結實有三十倍的，有六十倍的，有一百倍的；
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"conformed to His image"

Romans 8:29	Philippians 3:10	Philippians 1:9-11
For whom he did foreknow, he also did predestinate to be <u>conformed</u> 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。	That I may know him, and the power of his resurrection, and the fellowship of his sufferings, being made <u>conformable</u> unto his death; 使我認識基督，曉得他復活的大能，並且曉得和他一同受苦，效法他的死，	And this I pray, that your love may abound yet more and more in knowledge and in all judgment; That ye may approve things that are excellent; that ye may be sincere and without offence till the day of Christ. Being filled with the fruits of righteousness, which are by Jesus Christ, unto the glory and praise of God. 我所禱告的，就是要你們的愛心在知識和各樣見識上多而又多，使你們能分別是非（或作：喜愛那美好的事）作誠實無過的人，直到基督的日子；並靠著耶穌基督

結滿了仁義的果子，叫榮耀稱讚歸與神。

"faithful and just to forgive us our sins..."

1 John 1:9	If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness. 我們若認自己的罪，神是信實的，是公義的，必要赦免我們的罪，洗淨我們一切的不義。
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Jesus had no intention of stopping with the first touch, and leaving the man only partially healed. "He that hath begun a good work in you *will* perform it unto the day of Jesus Christ" (Phil. 1:6). "This is the *will* of God, even your sanctification" (1 Thess. 4:3), "that ye may stand perfect and complete in *all the will* of God" (Col. 4:12), and "prove that good, and acceptable and perfect will of God" (Rom. 12:2).

"He that hath begun a good work..."

Philippians 1:6	Being confident of this very thing, that he which hath begun a good work in you will perform it until the day of Jesus Christ: 我深信那在你們心裡動了善工的，必成全這工，直到耶穌基督的日子。
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"...even your sanctification"

1 Thess. 4:3	For this is the will of God, even your sanctification, that ye should abstain from fornication: 神的旨意就是要你們成為聖潔，遠避淫行。
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"stand perfect and complete..."

Colossians 4:12	Epaphras, who is one of you, a servant of Christ, saluteth you, always labouring fervently for you in prayers, that ye may stand perfect and complete in all the will of God. 有你們那裡的人，作基督耶穌僕人的以巴弗問你們安。他在禱告之間，常為你們竭力的祈求，願你們在神一切的旨意上得以完全，信心充足，能站立得穩。
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"prove that good, and acceptable and perfect will of God"

Romans 12:2	And be not conformed to this world: but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect, will of God. 不要效法這個世界，只要心意更新而變化，叫你們察驗何為神的善良、純全、可喜悅的旨意。
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When the man was perfectly restored Jesus sent him away to his home, but told him not to go into the town, nor tell it to any in the town. The miracle of his restored sight would be evidence enough to all who saw him.

MEDITATION

Those who asked for a sign without a sincere purpose received none, while the blind man in need received his sight almost without asking. "There are none so blind as those who will not see." (Prov. 'You cannot make someone pay attention to something that he or she does not want to notice'. OR 'The most deluded people are those who choose to ignore what they already know')

Jeremiah 5:21	Hear now this, O foolish people, and without understanding; which have eyes, and see not; which have ears, and hear not: 愚昧無知的百姓啊，你們有眼不看，有耳不聽，現在當聽這話。
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To ask for a "sign" is to admit a lack of faith. Excuses for not accepting Jesus Christ as the one sent of God are evidence of rebellion in the heart, and an unwillingness to yield the life to God. There are few honest intellectual doubters. It takes more than mental acumen 敏銳 to appreciate the work of God in His Son. For that we need a humble, childlike heart - a readiness to bring the will into obedience; then we "shall know of the doctrine" (Jn. 7:17).

"shall know of the doctrine"

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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To "**discern the signs of the times**" requires a knowledge of the One to whom all signs point. "God hath in these last days spoken unto us by His Son," (Heb. 1:2) and only as events are rightly related to Him can we understand their significance. He is the center of all God's purposes "which He hath purposed in Himself: that in the dispensation of the fulness of times He might gather together in one all things in Christ, both which are in heaven, and which are on earth; even in Him" (Eph. 1:10).

"...spoken unto us by His Son"

Hebrews 1:2	Hath in these last days spoken unto us by his Son, whom he hath appointed heir of all things, by whom also he made the worlds; 就在這末世藉著他兒子曉諭我們；又早已立他為承受萬有的，也曾藉著他創造諸世界。
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"...of the fullness of times.."

Ephesians 1:10	That in the dispensation of the fulness of times he might gather together in one all things in Christ, both which are in heaven, and which are on earth; even in him: 要照所安排的，在日期滿足的時候，使天上、地上、一切所有的都在基督裡面同歸於一。
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"**Do ye not remember?**" (Mk. 8:18) How easy it is to forget the things the Lord has done for us, and the manifestations of His love and power in our lives! How often we do not remember to praise and thank Him! How often we have "forgotten that we were purged from our old sins"! (2 Pet. 1:9) "Nevertheless, I will remember," saith the Lord, and "then thou shalt remember, and be ashamed" (Eze. 16:60-61).

"do ye not remember?"

Mark 8:18	Having eyes, see ye not? and having ears, hear ye not? and do ye not remember? 你們有眼睛，看不見麼？有耳朵，聽不見麼？也不記得麼？
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"..purged from our old sins.."

2 Peter 1:9	But he that lacketh these things is blind, and cannot see afar off, and hath forgotten that he was purged from his old sins. 人若沒有這幾樣，就是眼瞎，只看見近處的，忘了他舊日的罪已經得了潔淨。
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"I will remember.."

Ezekiel 16:60-61	Nevertheless I will remember my covenant with thee in the days of thy youth, and I will establish unto thee an everlasting covenant. Then thou shalt remember thy ways, and be ashamed, when thou shalt receive thy sisters, thine elder and thy younger: and I will give them unto thee for daughters, but not by thy covenant. 然而我要追念在你幼年時與你所立的約，也要與你立定永約。你接待你姊姊和你妹妹的時候，你要追念你所行的，自覺慚愧；並且我要將他們賜你為女兒，卻不是按著前約。
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"He led him out of the town." He took the blind man by the hand, and he was willing to follow. Those who are too blind to follow the right guide must be led by the hand as little children. Here is a ministry for every child of God, to lead others gently to the One who can meet their need. To go with Jesus often means going "outside the town," outside your social set, outside your old group of friends, outside your family, even "let us go forth therefore unto Him, without the camp, bearing His reproach" ([Heb. 13:13](#)).

"..without the camp..."

Hebrews 13:13	Let us go forth therefore unto him without the camp, bearing his reproach. 這樣，我們也當出到營外，就了他去，忍受他所受的凌辱。
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"He put His hands again upon him." Jesus touched him a second time before he was fully restored and had clear vision. He "looked up" a second time. "There is life for a *look* at the crucified One," (*Hymn: "Life for a look" by Amelia M. Hull*) and the second look reveals still deeper depths and higher heights of truth and blessing. "The angel called unto Abraham out of heaven a second time" ([Gen. 22:15](#)). After we become "the temple of the living God," ([2 Cor. 6:16](#)) we must "cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God." ([2 Cor. 7:1](#))

"..a second time"

Genesis 22:15	And the angel of the LORD called unto Abraham out of heaven the second time, 耶和華的使者第二次從天上呼叫亞伯拉罕說：
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"the temple of the living God"

2 Cor. 6:16	And what agreement hath the temple of God with idols? for ye are the temple of the living God; as God hath said, I will dwell in them, and walk in them; and I will be their God, and they shall be my people. 神的殿和偶像有甚麼相同呢？因為我們是永生神的殿，就如神曾說：我要在他們中間居住，在他們中間來往；我要作他們的神；他們要作我的子民。
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"cleanse ourselves ..."

2 Cor. 7:1	Having therefore these promises, dearly beloved, let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God. 親愛的弟兄阿，我們既有這等應許，就當潔淨自己，除去身體、靈魂一切的污穢，敬畏神，得以成聖。
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From the Greek: "sighed deeply"(Mk. 8:12) literally is "brought sighs up from the bottom of his breast." This reveals how Jesus felt about unbelief concerning His person and work. It was not mere superficial表面的 irritation. Unbelief is the *great sin*.

"sighed deeply"

Mark 8:12	And he sighed deeply in his spirit, and saith, Why doth this generation seek after a sign? verily I say unto you, There shall no sign be given unto this generation. 耶穌心裡深深的歎息，說：這世代為甚麼求神蹟呢？我實在告訴你們，沒有神蹟給這世代看。
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"whatsoever is not of faith is sin"

Romans 14:23	And he that doubteth is damned if he eat, because he eateth not of faith: for <u>whatsoever is not of faith is sin</u> . 若有疑心而吃的，就必有罪，因為他吃不是出於信心。凡不出於信心的都是罪。
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"an evil heart of unbelief"

Hebrews 3:12	Take heed, brethren, lest there be in any of you <u>an evil heart of unbelief</u> , in departing from the living God. 弟兄們，你們要謹慎，免得你們中間或有人存著不信的惡心，把永生神離棄了。
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STUDY

Do you think Jesus would have given the Pharisees and Sadducees a "sign" if they had been really in need and seeking Him sincerely? Was He justified in refusing the sign under the circumstances, or would He have accomplished more if He had done some tremendous miracle that would have left them in awe? Do you ever wonder why Jesus did not paralyze some of those who hounded 追逐, 迫害 Him, or call fire down from heaven upon them? Under the old covenant God used such measures ([1 Chron. 13:10](#); [2 Kgs. 1:10, 12](#)), and Ananias and Sapphira were stricken dead for lying to the Holy Ghost (Acts 5).

The death of Uzzah

1 Chronicles 13:10	And the anger of the LORD was kindled against Uzza, and he smote him, because he put his hand to the ark: and there he died before God. 耶和華向他發怒，因他伸手扶住約櫃擊殺他，他就死在神面前。
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fire from heaven

2 Kings 1:10, 12	¹⁰ And Elijah answered and said to the captain of fifty, If I be a man of God, then let fire come down from heaven, and consume thee and thy fifty. And there came down fire from heaven, and consumed him and his fifty. 以利亞回答說：我若是神人，願火從天上降下來，燒滅你和你那五十人！於是有火從天上降下來，燒滅五十夫長和他那五十人。 ¹² And Elijah answered and said unto them, If I be a man of God, let fire come down from heaven, and consume thee and thy fifty. And the fire of God came down from heaven, and consumed him and his fifty. 以利亞回答說：我若是神人，願火從天上降下來，燒滅你和你那五十人！於是神的火從天上降下來，燒滅五十夫長和他那五十人。
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Why do you think Jesus left Magdala so quickly? Do you think He was deeply concerned when He warned the disciples of the "leaven of the Pharisees"? Did he ever fear that His disciples would fail and His mission would not be accomplished? How do you account for the lack of understanding on the part of the apostles?

Why do you think Jesus took the blind man out of town? How do you explain his failure to heal him at the first touch, as He usually did? Do you think Jesus' faith was ever insufficient to accomplish what He set out to do? Do you think the man's faith may have had anything to do with it? We are plainly told that Jesus "*could not* do many mighty works in Nazareth because of their unbelief." ([Mt. 13:58](#)) Do you think He ever failed when an attempt was made?

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

Questions	Answers
1. Where had Jesus been ministering in the last Move?	Jesus has been ministering in Phoenicia and the country east of the Jordan and south to the Decapolis.
2. How many people were with Him?	Multitudes of people were with Him.
3. What notable miracle was wrought?	Jesus fed four thousands men.
4. Leaving the Decapolis, where did Jesus and His disciples go?	They went to Magdala.
5. How?	By boat
6. How long did they stay?	Perhaps not more than an hour
7. Who met them when they landed?	They were met by a group of Jewish leaders – i.e. Pharisees and Sadducees.
8. What was their purpose?	They attempt to discredit Jesus, tempting Him.
9. What did they ask for?	They asked a sign from heaven
10. What was the doctrine of the Sadducees?	The Sadducees had no distinctive doctrines of their own, but were deniers of the supernatural, notably the resurrection of the dead, and therefore of all miracles.
11. Were these two groups friendly to each other?	No, they used to be enemies to each other.
12. How did they happen to join forces at this time?	They joined forces to attack Jesus.
13. How did Jesus characterize His antagonists?	A wicked and adulterous generation.
14. What did He call them?	Jesus called them hypocrites.
15. What sign did He say had been given them?	The sign of the prophet Jonas
16. How did He illustrate their unbelief?	Jesus illustrated their unbelief as “leaven”.
17. Did He show any emotion?	Yes, Jesus sighed deeply.
18. How did He leave them?	They got on the boat and departed from their shores
19. Where did He and His disciples go?	They crossed over to the other side again
20. To what place?	Bethsaida-Julius
21. In whose territory?	Philip’s territory
22. What did Jesus speak of to His disciples while in the boat?	Jesus warns His disciples against the influence of these hypocritical leaders of Israel.

23. Why did they misunderstand Him?	Because Jesus spoke of leaven, they thought He was referring to bread.
24. How much bread did they have in the boat?	They have no more than one loaf of bread in the boat
25. Were they hungry?	Yes
26. When Jesus knew what they were reasoning about, what did He say to them?	<i>"O ye of little faith, why reason ye among yourselves, because ye have brought no bread?"</i>
27. What questions did He ask them?	<i>"Do ye not yet understand?"</i>
28. What miracles did He remind them of?	The feeding of the five thousand and the four thousand
29. What did He say about their faith?	Little faith
30. What miracle was wrought at Bethsaida?	Jesus healed a blind man
31. Where did Jesus take the man?	Out of the town
32. How?	Jesus took him by the hand, and led him out of the town.
33. Why?	To be away from the crowd.
34. What did Jesus do to heal him?	He spit on his eyes and put his hands upon him
35. Was there any virtue in the spit?	Yes
36. What did He ask the man?	Jesus asked him if he can see anything.
37. What did the man do, and what was his reply?	The man looked up, and said "I see man as trees, walking."
38. What did he mean ?	He can see, but can not see clearly.
39. Was his healing complete?	Not yet
40. What did Jesus do?	Jesus put His hands again upon his eyes
41. What was the result?	The man was fully restored and saw everything clearly.
42. How is this healing different from others Jesus did?	In this healing, Jesus had to touch the man a second time in order to complete the healing.
43. What does this signify?	This signify the progressive work of God in the heart.
44. What did He charge the man after he was healed?	<i>"Neither go into the town, nor tell it to any in the town."</i>
45. Where did Jesus go from Bethsaida?	They went northward and at length reached Mt. Hermon.

