

Heals Demonic

Mt. Hermon & Capernaum

Matthew 17:14-18:35; Mark 9:14-50; Luke 9:37-50

Jesus Heals a Demon-Possessed Boy

Matthew 17:14-21	Mark 9:14-29	Luke 9:37-43
<p>¹⁴ And when they were come to the multitude, there came to him a certain man, kneeling down to him, and saying, 耶穌和門徒到了眾人那裡，有一個人來見耶穌，跪下，說：</p>	<p>¹⁴ And when he came to his disciples, he saw a great multitude about them, and the scribes questioning with them. 耶穌到了門徒那裡，看見有許多人圍著他們，又有文士和他們辯論。</p>	<p>³⁷ And it came to pass, that on the next day, when they were come down from the hill, much people met him. 第二天，他們下了山，就有許多人迎見耶穌。</p>
<p>¹⁵ Lord, have mercy on my son: for he is lunatick, and sore vexed: for oftentimes he falleth into the fire, and oft into the water. 主阿，憐憫我的兒子。他害癲癩的病很苦，屢次跌在火裡，屢次跌在水裡。</p>	<p>¹⁵ And straightway all the people, when they beheld him, were greatly amazed, and running to him saluted him. 眾人一見耶穌，都甚希奇，就跑去問他的安。</p>	<p>³⁸ And, behold, a man of the company cried out, saying, Master, I beseech thee, look upon my son: for he is mine only child. 其中有一人喊叫說：夫子！求你看顧我的兒子，因為他是我的獨生子。</p>
<p>¹⁶ And I brought him to thy disciples, and they could not cure him. 我帶他到你門徒那裡，他們卻不能醫治他。</p>	<p>¹⁶ And he asked the scribes, What question ye with them? 耶穌問他們說：你們和他們辯論的是甚麼？</p>	<p>³⁹ And, lo, a spirit taketh him, and he suddenly crieth out; and it teareth him that he foameth again, and bruising him hardly departeth from him. 他被鬼抓住就忽然喊叫；鬼又叫他抽瘋，口中流沫，並且重重的傷害他，難以離開他。</p>
<p>¹⁷ Then Jesus answered and said, ○ faithless and perverse generation, how long shall I be with you? how long shall I suffer you? bring him hither to me. 耶穌說：噯！這又不信又悖謬的世代阿，我在你們這裡要到幾時呢？我忍耐你們要到幾時呢？把他帶到我這裡來罷！</p>	<p>¹⁷ And one of the multitude answered and said, Master, I have brought unto thee my son, which hath a dumb spirit; 眾人中間有一個人回答說：夫子，我帶了我的兒子到你這裡來，他被啞吧鬼附著。</p>	<p>⁴⁰ And I besought thy disciples to cast him out; and they could not. 我求過你的門徒，把鬼趕出去，他們卻是不能。</p>
<p>¹⁸ And Jesus rebuked the devil; and he departed out of him: and the child was cured from that very hour. 耶穌斥責那鬼，鬼就出來；從此孩子就痊癒了。</p>	<p>¹⁸ And wheresoever he taketh him, he teareth him: and he foameth, and gnasheth with his teeth, and pineth away: and I spake to thy disciples that they should cast him out; and they could not. 無論在那裡，鬼捉弄他，把他摔倒，他就口中流沫，咬牙切齒，身體枯乾。我請過你的門徒把鬼趕出去，他們卻是不能。</p>	<p>⁴¹ And Jesus answering said, ○ faithless and perverse generation, how long shall I be with you, and suffer you? Bring thy son hither. 耶穌說：噯！這又不信又悖謬的世代阿，我在你們這裡，忍耐你們要到幾時呢？將你的兒子帶到這裡來罷！</p>
<p>¹⁹ Then came the disciples to Jesus</p>	<p>¹⁹ He answereth him, and saith, ○</p>	<p>⁴² And as he was yet a coming, the</p>

apart, and said, Why could not we cast him out?

門徒暗暗的到耶穌跟前，說：我們為甚麼不能趕出那鬼呢？

20 And Jesus said unto them, **Because of your unbelief: for verily I say unto you, If ye have faith as a grain of mustard seed, ye shall say unto this mountain, Remove hence to yonder place; and it shall remove; and nothing shall be impossible unto you.**

耶穌說：是因你們的信心小。我實在告訴你們，你們若有信心，像一粒芥菜種，就是對這座山說：你從這邊挪到那邊。他也必挪去；並且你們沒有一件不能做的事了。

21 **Howbeit this kind goeth not out but by prayer and fasting.**

至於這一類的鬼，若不禱告、禁食，他就不出來（或作：不能趕他出來）。

faithless generation, how long shall I be with you? how long shall I suffer you? bring him unto me.

耶穌說：噯！不信的世代阿，我在你們這裡要到幾時呢？我忍耐你們要到幾時呢？把他帶到我這裡來罷。

20 And they brought him unto him: and when he saw him, straightway the spirit tare him; and he fell on the ground, and wallowed foaming.

他們就帶了他來。他一見耶穌，鬼便叫他重重的抽瘋，倒在地上，翻來覆去，口中流沫。

21 And he asked his father, **How long is it ago since this came unto him?** And he said, Of a child.

耶穌問他父親說：他得這病有多少日子呢？回答說：從小的時候。

22 And oftentimes it hath cast him into the fire, and into the waters, to destroy him: but if thou canst do any thing, have compassion on us, and help us.

鬼屢次把他扔在火裡、水裡，要滅他。你若能做甚麼，求你憐憫我們，幫助我們。

23 Jesus said unto him, **If thou canst believe, all things are possible to him that believeth.**

耶穌對他說：你若能信，在信的人，凡事都能。

24 And straightway the father of the child cried out, and said with tears, Lord, I believe; help thou mine unbelief.

孩子的父親立時喊著說（有古卷：立時流淚的喊著說）：我信！但我信不足，求主幫助。

25 When Jesus saw that the people

devil threw him down, and tare him. And Jesus rebuked the unclean spirit, and healed the child, and delivered him again to his father.

正來的時候，鬼把他摔倒，叫他重重的抽瘋。耶穌就斥責那污鬼，把孩子治好了，交給他父親。

43 And they were all amazed at the mighty power of God. But while they wondered every one at all things which Jesus did, he said unto his disciples,

眾人都詫異神的大能（大能：或作威榮）。耶穌所作的一切事，眾人正希奇的時候，耶穌對門徒說：

	<p>came running together, he rebuked the foul spirit, saying unto him, Thou dumb and deaf spirit, I charge thee, come out of him, and enter no more into him.</p> <p>耶穌看見眾人都跑上來，就斥責那污鬼說：你這聲啞的鬼，我吩咐你從他裡頭出來，再不要進去！</p> <p>²⁶ And the spirit cried, and rent him sore, and came out of him: and he was as one dead; insomuch that many said, He is dead.</p> <p>那鬼喊叫，使孩子大大的抽了一陣瘋，就出來了。孩子好像死了一般。以致眾人多半說：他是死了。</p> <p>²⁷ But Jesus took him by the hand, and lifted him up; and he arose.</p> <p>但耶穌拉著他的手，扶他起來，他就站起來了。</p> <p>²⁸ And when he was come into the house, his disciples asked him privately, Why could not we cast him out?</p> <p>耶穌進了屋子，門徒就暗暗的問他說：我們為甚麼不能趕出他去呢？</p> <p>²⁹ And he said unto them, This kind can come forth by nothing, but by prayer and fasting.</p> <p>耶穌說：非用禱告（有古卷在此有：禁食二字），這一類的鬼總不能出來（或作：不能趕出他去來）。</p>	
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Jesus Again Predicts His Death

Matthew 17:22-23	Mark 9:30-32	Luke 9:44-45
<p>²² And while they abode in Galilee, Jesus said unto them, The Son of man shall be betrayed into the hands of men:</p> <p>他們還住在加利利的時候，耶穌對門徒說：人子將要被交在人手裡。</p>	<p>³⁰ And they departed thence, and passed through Galilee; and he would not that any man should know it.</p> <p>他們離開那地方，經過加利利；耶穌不願意人知道。</p> <p>³¹ For he taught his disciples, and</p>	<p>⁴⁴ Let these sayings sink down into your ears: for the Son of man shall be delivered into the hands of men.</p> <p>你們要把這些話存在耳中，因為人子將要被交在人手裡。</p>

<p>23 And they shall kill him, and the third day he shall be raised again. And they were exceeding sorry. 他們要殺害他，第三日他要復活。門徒就大大的憂愁。</p>	<p>said unto them, The Son of man is delivered into the hands of men, and they shall kill him; and after that he is killed, he shall rise the third day. 於是教訓門徒，說：人子將要被交在人手裡，他們要殺害他；被殺以後，過三天他要復活。</p> <p>32 But they understood not that saying, and were afraid to ask him. 門徒卻不明白這話，又不敢問他。</p>	<p>45 But they understood not this saying, and it was hid from them, that they perceived it not: and they feared to ask him of that saying. 他們不明白這話，意思乃是隱藏的，叫他們不能明白，他們也不敢問這話的意思。</p>
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Payment of the Temple Tax

Matthew 17:24-27

24 And when they were come to Capernaum, they that received tribute money came to Peter, and said, Doth not your master pay tribute?

到了迦百農，有收丁稅的人來見彼得，說：你們的先生不納丁稅（丁稅約有半塊錢）麼？

25 He saith, Yes. And when he was come into the house, Jesus prevented him, saying, **What thinkest thou, Simon? of whom do the kings of the earth take custom or tribute? of their own children, or of strangers?**

彼得說：納。他進了屋子，耶穌先向他說：西門，你的意思如何？世上的君王向誰徵收關稅、丁稅？是向自己的兒子呢？是向外人呢？

26 Peter saith unto him, Of strangers. Jesus saith unto him, **Then are the children free.**

彼得說：是向外人。耶穌說：既然如此，兒子就可以免稅了。

27 **Notwithstanding, lest we should offend them, go thou to the sea, and cast an hook, and take up the fish that first cometh up; and when thou hast opened his mouth, thou shalt find a piece of money: that take, and give unto them for me and thee.**

但恐怕觸犯（觸犯：原文是絆倒）他們，你且往海邊去釣魚，把先釣上來的魚拿起來，開了他的口，必得一塊錢，可以拿去給他們，作你我的稅銀。

The Greatest in the Kingdom

Matthew 18:1-5

1At the same time came the disciples unto Jesus, saying, Who is the greatest in the kingdom of heaven?

當時，門徒進前來，問耶穌說：天國裡誰是最大的？

2And Jesus called a little child unto him, and set him in the midst of them,

耶穌便叫一個小孩子來，

Mark 9:33-37

33 And he came to Capernaum: and being in the house he asked them, **What was it that ye disputed among yourselves by the way?**

他們來到迦百農，耶穌在屋裡問門徒說：你們在路上議論的是甚麼？

34But they held their peace: for by the way they had disputed among themselves, who should be the

Luke 9:46-48

46 Then there arose a reasoning among them, which of them should be greatest.

門徒中間起了議論，誰將為大。

47 And Jesus, perceiving the thought of their heart, took a child, and set him by him,

耶穌看出他們心中的議論，就領一個小孩子來，叫他站在自己旁邊，

<p>使他站在他們當中，</p> <p>³And said, Verily I say unto you, Except ye be <u>converted</u>, and become as little children, ye shall not enter into the kingdom of heaven.</p> <p>說：我實在告訴你們，你們若不回轉，變成小孩子的樣式，斷不得進天國。</p> <p>⁴Whosoever therefore shall humble himself as this little child, the same is greatest in the kingdom of heaven.</p> <p>所以，凡自己謙卑像這小孩子的，他在天國裡就是最大的。</p> <p>⁵And whoso shall receive one such little child in my name receiveth me.</p> <p>凡為我的名接待一個像這小孩子的，就是接待我。</p>	<p>greatest.</p> <p>門徒不作聲，因為他們在路上彼此爭論誰為大。</p> <p>³⁵And he sat down, and called the twelve, and saith unto them, If any man desire to be first, the same shall be last of all, and servant of all.</p> <p>耶穌坐下，叫十二個門徒來，說：若有人願意作首先的，他必作眾人末後的，作眾人的用人。</p> <p>³⁶And he took a child, and set him in the midst of them: and when he had taken him in his arms, he said unto them,</p> <p>於是領過一個小孩子來，叫他站在門徒中間，又抱起他來，對他們說：</p> <p>³⁷Whosoever shall receive one of such children in my name, receiveth me: and whosoever shall receive me, receiveth not me, but him that sent me.</p> <p>凡為我名接待一個像這小孩子的，就是接待我；凡接待我的，不是接待我，乃是接待那差我來的。</p>	<p>⁴⁸And said unto them, Whosoever shall receive this child in my name receiveth me: and whosoever shall receive me receiveth him that sent me: for he that is least among you all, the same shall be great.</p> <p>對他們說：凡為我名接待這小孩子的，就是接待我；凡接待我的，就是接待那差我來的。你們中間最小的，他便為大。</p>
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Using the Name of Jesus

<p>Mark 9:38-41</p> <p>³⁸And John answered him, saying, Master, we saw one casting out devils in thy name, and he followeth not us: and we forbad him, because he followeth not us.</p> <p>約翰對耶穌說：夫子，我們看見一個人奉你的名趕鬼，我們就禁止他，因為他不跟從我們。</p> <p>³⁹But Jesus said, Forbid him not: for there is no man which shall do a miracle in my name, that can lightly speak evil of me.</p> <p>耶穌說：不要禁止他；因為沒有人奉我名行異能，反倒輕易毀謗我。</p> <p>⁴⁰For he that is not against us is on our part.</p> <p>不敵擋我們的，就是幫助我們的。</p>	<p>Luke 9:49-50</p> <p>⁴⁹And John answered and said, Master, we saw one casting out devils in thy name; and we forbad him, because he followeth not with us.</p> <p>約翰說：夫子，我們看見一個人奉你的名趕鬼，我們就禁止他，因為他不與我們一同跟從你。</p> <p>⁵⁰And Jesus said unto him, Forbid him not: for he that is not against us is for us.</p> <p>耶穌說：不要禁止他；因為不敵擋你們的，就是幫助你們的。</p>
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⁴¹For whosoever shall give you a cup of water to drink in my name, because ye belong to Christ, verily I say unto you, he shall not lose his reward.

凡因你們是屬基督，給你們一杯水喝的，我實在告訴你們，他不能不得賞賜。

Offences

Matthew 18:6-11

⁶But whoso shall offend one of these little ones which believe in me, it were better for him that a millstone were hanged about his neck, and that he were drowned in the depth of the sea.

凡使這信我的一個小子跌倒的，倒不如把大磨石拴在這人的頸項上，沉在深海裡。

⁷Woe unto the world because of offences! for it must needs be that offences come; but woe to that man by whom the offence cometh!

這世界有禍了，因為將人絆倒；絆倒人的事是免不了的，但那絆倒人的有禍了！

⁸Wherefore if thy hand or thy foot offend thee, cut them off, and cast them from thee: it is better for thee to enter into life halt or maimed, rather than having two hands or two feet to be cast into everlasting fire.

倘若你一隻手，或是一隻腳，叫你跌倒，就砍下來丟掉。你缺一隻手，或是一隻腳，進入永生，強如有兩手兩腳被丟在永火裡。

⁹And if thine eye offend thee, pluck it out, and cast it from thee: it is better for thee to enter into life with one eye, rather than having two eyes to be cast into hell fire.

倘若你一隻眼叫你跌倒，就把他剝出來丟掉。你只有一隻眼進入永生，強如有兩隻眼被丟在地獄的火裡。

¹⁰Take heed that ye despise not one of these little ones; for I say unto you, That in heaven their angels do always behold the face of my Father which is in heaven.

你們要小心，不可輕看這小子裡的一個；我告訴你們，他們的使者在天上，常見我天父的面。

¹¹For the Son of man is come to save that which was lost.

有古卷在此有人子來，為要拯救失喪的人。

Mark 9:42-50

⁴²And whosoever shall offend one of these little ones that believe in me, it is better for him that a millstone were hanged about his neck, and he were cast into the sea.

凡使這信我的一個小子跌倒的，倒不如把大磨石拴在這人的頸項上，扔在海裡。

⁴³And if thy hand offend thee, cut it off: it is better for thee to enter into life maimed, than having two hands to go into hell, into the fire that never shall be quenched:

倘若你一隻手叫你跌倒，就把他砍下來；

⁴⁴Where their worm dieth not, and the fire is not quenched.

你缺了肢體進入永生，強如有兩隻手落到地獄，入那不滅的火裡去。

⁴⁵And if thy foot offend thee, cut it off: it is better for thee to enter halt into life, than having two feet to be cast into hell, into the fire that never shall be quenched:

倘若你一隻腳叫你跌倒，就把他砍下來；

⁴⁶Where their worm dieth not, and the fire is not quenched.

你瘸腿進入永生，強如有兩隻腳被丟在地獄裡。

⁴⁷And if thine eye offend thee, pluck it out: it is better for thee to enter into the kingdom of God with one eye, than having two eyes to be cast into hell fire:

倘若你一隻眼叫你跌倒，就去掉他；你只有一隻眼進入神的國，強如有兩隻眼被丟在地獄裡。

⁴⁸Where their worm dieth not, and the fire is not quenched.

在那裡，蟲是不死的，火是不滅的。

⁴⁹For every one shall be salted with fire, and every

sacrifice shall be salted with salt.

因為必用火當鹽醃各人。（有古卷在此有：凡祭物必用鹽醃。）

⁵⁰ Salt is good: but if the salt have lost his saltness, wherewith will ye season it? Have salt in yourselves, and have peace one with another.

鹽本是好的，若失了味，可用甚麼叫他再鹹呢？你們裡頭應當有鹽，彼此和睦。

Parable of the Lost Sheep (also in Luke 15:4-7)

Matthew 18:12-14

¹² How think ye? if a man have an hundred sheep, and one of them be gone astray, doth he not leave the ninety and nine, and goeth into the mountains, and seeketh that which is gone astray?

一個人若有一百隻羊，一隻走迷了路，你們的意思如何？他豈不撇下這九十九隻，往山裡去找那隻迷路的羊麼？

¹³ And if so be that he find it, verily I say unto you, he rejoiceth more of that sheep, than of the ninety and nine which went not astray.

若是找著了，我實在告訴你們，他為這一隻羊歡喜，比為那沒有迷路的九十九隻歡喜還大呢！

¹⁴ Even so it is not the will of your Father which is in heaven, that one of these little ones should perish.

你們在天上的父也是這樣，不願意這小子裡失喪一個。

Correcting Another Believer

Matthew 18:15-20

¹⁵ Moreover if thy brother shall trespass against thee, go and tell him his fault between thee and him alone: if he shall hear thee, thou hast gained thy brother.

倘若你的弟兄得罪你，你就去，趁著只有他和你在一處的時候，指出他的錯來。他若聽你，你便得了你的弟兄；

¹⁶ But if he will not hear thee, then take with thee one or two more, that in the mouth of two or three witnesses every word may be established.

他若不聽，你就另外帶一兩個人同去，要憑兩三個人的口作見證，句句都可定準。

¹⁷ And if he shall neglect to hear them, tell it unto the church: but if he neglect to hear the church, let him be unto thee as an heathen man and a publican.

若是不聽他們，就告訴教會；若是不聽教會，就看他像外邦人和稅吏一樣。

¹⁸ Verily I say unto you, Whatsoever ye shall bind on earth shall be bound in heaven: and whatsoever ye shall loose on earth shall be loosed in heaven.

我實在告訴你們，凡你們在地上所捆綁的，在天上也要捆綁；凡你們在地上所釋放的，在天上也要釋放。

¹⁹ Again I say unto you, That if two of you shall agree on earth as touching any thing that they shall ask, it shall be done for them of my Father which is in heaven.

我又告訴你們，若是你們中間有兩個人在地上同心合意的求甚麼事，我在天上的父必為他們成全。

20 For where two or three are gathered together in my name, there am I in the midst of them.

因為無論在那裡，有兩三個人奉我的名聚會，那裡就有我在他們中間。

Parable of the Unforgiving Debtor

Matthew 18:21-35

21 Then came Peter to him, and said, Lord, how oft shall my brother sin against me, and I forgive him? till seven times?

那時，彼得進前來，對耶穌說：主阿，我弟兄得罪我，我當饒恕他幾次呢？到七次可以麼？

22 Jesus saith unto him, I say not unto thee, Until seven times: but, Until seventy times seven.

耶穌說：我對你說，不是到七次，乃是到七十個七次。

23 Therefore is the kingdom of heaven likened unto a certain king, which would take account of his servants.

天國好像一個王要和他僕人算賬。

24 And when he had begun to reckon, one was brought unto him, which owed him ten thousand talents.

才算的時候，有人帶了一個欠一千萬銀子的來。

25 But forasmuch as he had not to pay, his lord commanded him to be sold, and his wife, and children, and all that he had, and payment to be made.

因為他沒有甚麼償還之物，主人吩咐把他和他妻子兒女，並一切所有的都賣了償還。

26 The servant therefore fell down, and worshipped him, saying, Lord, have patience with me, and I will pay thee all.

那僕人就俯伏拜他，說：主阿，寬容我，將來我都要還清。

27 Then the lord of that servant was moved with compassion, and loosed him, and forgave him the debt.

那僕人的主人就動了慈心，把他釋放了，並且免了他的債。

28 But the same servant went out, and found one of his fellowservants, which owed him an hundred pence: and he laid hands on him, and took him by the throat, saying, Pay me that thou owest.

那僕人出來，遇見他的一個同伴欠他十兩銀子，便揪著他，掐住他的喉嚨，說：你把所欠的還我！

29 And his fellowservant fell down at his feet, and besought him, saying, Have patience with me, and I will pay thee all.

他的同伴就俯伏央求他，說：寬容我罷，將來我必還清。

30 And he would not: but went and cast him into prison, till he should pay the debt.

他不肯，竟去把他下在監裡，等他還了所欠的債。

31 So when his fellowservants saw what was done, they were very sorry, and came and told unto their lord all that was done.

眾同伴看見他所做的事就甚憂愁，去把這事都告訴了主人。

32 Then his lord, after that he had called him, said unto him, O thou wicked servant, I forgave thee all that debt, because thou desiredst me:

於是主人叫了他來，對他說：你這惡奴才！你央求我，我就把你所欠的都免了，

³³Shouldest not thou also have had compassion on thy fellowservant, even as I had pity on thee?

你不應當憐恤你的同伴，像我憐恤你麼？

³⁴And his lord was wroth, and delivered him to the tormentors, till he should pay all that was due unto him.

主人就大怒，把他交給掌刑的，等他還清了所欠的債。

³⁵So likewise shall my heavenly Father do also unto you, if ye from your hearts forgive not every one his brother their trespasses.

你們各人若不從心裡饒恕你的弟兄，我天父也要這樣待你們了。

Heals Demonic

Mt. Hermon & Capernaum

Matthew 17:14-18:35; Mark 9:14-50; Luke 9:37-50

CONNECTION

The last "move" of Jesus dealt with the most sublime incident that had occurred in His experience up to this time - the Transfiguration. In this mighty demonstration Jesus was encouraged and strengthened for the tragedy that was awaiting Him, and the chosen disciples had a glimpse of His future glory.

This transcendent experience on the mountain top was immediately followed by a descent into the valley, where He was confronted by the tragedy of human need, in the case of the young lunatic who was brought to Him for healing. This was one of the most difficult maladies 疾病 Jesus had contacted; in fact, it appeared so terrible to the disciples that they hesitated to attempt the healing. According to the King James Version, Jesus admitted that it was a bad case, when He said that *only* by prayer and fasting could such be healed. (In the Revised, Matthew's 21st verse is omitted entirely, and in Mark the word "fasting" is omitted.) But the fact remains that to Jesus (or to any other man of real spiritual understanding) there are no hard or easy cases - they are all exactly alike. There is no difference between a cold or a cancer, if Jesus' method is what He claims it to be. He reiterated His teaching that a man's capacity to receive is measured by his faith, and that it is impossible for him to receive unless he *believes*.

The whole difficulty in this instance was that they *thought* the case was a hard one and that made it so to them. But Jesus laid the blame upon their "little faith." (Mt. 17:17; Mk. 9:19; Lk 9:41) If they believed Jesus' teaching, they could heal; if not, they failed. In the last verse of this lesson we find a man who neither knew Jesus nor was in any way connected with the twelve, but was actually doing the same work they were doing; and Jesus praised him for it, even over the protest of His most loving disciple. So it is clear that **the only persons officially commissioned of God are those who are vitaly related to Him**.

"little faith"

Matthew 17:17	Mark 9:19	Luke 9:41
<p>Then Jesus answered and said, O faithless and perverse generation, how long shall I be with you? how long shall I suffer you? bring him hither to me.</p> <p>耶穌說：噯！這又不信又悖謬的世代阿，我在你們這裡要到幾時呢？我忍耐你們要到幾時呢？把他帶到我這裡來罷！</p>	<p>He answereth him, and saith, O faithless generation, how long shall I be with you? how long shall I suffer you? bring him unto me.</p> <p>耶穌說：噯！不信的世代阿，我在你們這裡要到幾時呢？我忍耐你們要到幾時呢？把他帶到我這裡來罷。</p>	<p>And Jesus answering said, O faithless and perverse generation, how long shall I be with you, and suffer you? Bring thy son hither.</p> <p>耶穌說：噯！這又不信又悖謬的世代阿，我在你們這裡，忍耐你們要到幾時呢？將你的兒子帶到這裡來罷！</p>

Jesus now advances toward Jerusalem. His route led through Capernaum and it seems He spent a night there. In days past, the people of this city had hailed Him as the Mighty One, the Great Physician, and had even attempted to compel Him to be their king, but this time He came and went secretly; there was not a voice of greeting, a word of regret, nor a hand held out for help. The "leaders" had changed their attitude, and their authority dare not be questioned. **But Jesus always met circumstances courageously as He found**

them. He did not refuse to do anything which He had taught others to do, and when He spoke of having the humility of a little child, He included Himself under the same discipline that was required of His students.

It must have been with a heavy heart that Jesus departed next morning for Jerusalem; and even the Holy City held no promise of better things for Him. **But with humility, He had determination, for He had come to do the Father's will, and whatever the appearances, God's purposes could not be defeated.** He took His disciples aside and told them again of His coming death, and also that He would rise again, but they still could not comprehend His meaning.

They traveled on the other side of Jordan, because they could not go through Samaria.

DISCUSSION

In the times of Jesus demon possession was very common, and was recognized as such. Various superstitious methods were used to work cures, and much cruelty practiced in the name of healing, just as in heathen countries today. Diseases of mind and body had no satisfactory diagnosis which led to healing, and the common practice was to abuse or punish the victims, and to segregate them from others. In sheer desperation, some tried to run away, to live in deserted places, or even to take their own lives.

Jesus brought a new method of diagnosis: He penetrated to the mind and spirit of the sufferer, to reveal the decisive factor. Sometimes it was sin, sometimes faulty training, or unbelief, or the work of demons. Each case was to Him an individual situation, and each diagnosis was unique, personal and deeply sympathetic. He approached, diagnosed and healed each one on the basis of the peculiar need. There was no mass method used, but "He healed all that came unto Him."

The disciples watched Him, to discover the *Source* of His healing power. They copied His gestures and memorized His words, but they remained impotent, and they could not understand why their results were negative when they had followed Jesus' methods. In the healing of the lunatic boy they were amazed that Jesus succeeded when they had failed. He revealed the secret in simple words: "This kind can come forth by nothing, but by prayer and fasting." (Mt. 17:21; Mk. 9:29) He meant that it was not by any formal exercise or repetition of words, **but through a vital relationship to the Father, the Source of divine power.** "He doeth the works," (Jn. 14:10) said Jesus. Even so in this enlightened day: we cannot heal physical, personal, or social ills by our own technique or skill. **Our efforts are futile without the "prayer and fasting" that unites us with God and allows His power to flow through us,** for ourselves or for the needy ones around us.

"prayer and fasting"

Matthew 17:21	Mark 9:29
Howbeit this kind goeth not out but by prayer and fasting. 至於這一類的鬼，若不禱告、禁食，他就不能出來（或作：不能趕他出來）。	And he said unto them, This kind can come forth by nothing, but by prayer and fasting. 耶穌說：非用禱告（有古卷在此有：禁食二字），這一類的鬼總不能出來（或作：不能趕出他去來）。

"He doeth the works"

John 14:10	Believest thou not that I am in the Father, and the Father in me? the words that I speak unto you I speak not of myself: but the Father that dwelleth in me, he doeth the works. 我在父裡面，父在我裡面，你不信麼？我對你們所說的話，不是憑著自己說的，乃是住在我裡面的父做他自己的事。
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Jesus knew the case of the lunatic boy had staggered the faith of His disciples, and that this was the reason for their failure, although no doubt they had healed many others. There was nothing to encourage them. The boy was unable to exercise faith, or even to speak, and no doubt the father had seen so much in living close to him, that he had become discouraged; but in desperation he brought the boy to Jesus, and cried "Help thou mine unbelief!" (Mk. 9:24) Jesus heard the groans and saw the torture of the poor boy, and realized the hopeless abandon of the father, but with all the calm confidence and ease that characterized His healing of the lame, the palsied, the fevered, the deaf, the dumb, He spoke the word, the evil spirit departed, and the boy was healed.

"Help thou mine unbelief"

Mark 9:24	And straightway the father of the child cried out, and said with tears, Lord, I believe; help thou mine unbelief. 孩子的父親立時喊著說（有古卷：立時流淚的喊著說）：我信！但我信不足，求主幫助。
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Jesus tried to make it clear to His disciples that "nothing shall be impossible"(Mt. 17:20) "The works that I do, shall ye do also,"(Jn. 14:12) He said. His teaching clearly shows that not only the Apostles were to do great works, but all believers were to be endowed with His power. "These signs shall accompany them that believe." (Mk. 16:17) They are "signs" to the believer that God is working through him, and also a testimony to the world that God has power to intervene in the affairs of men, and to help those whose lives are blasted by sin and sickness. (Mk. 16:15-18). It is a challenge to each individual, and no believer should deny it until he has really put it to the test, for surely a remedy for sin and sickness is the great universal demand, and God is no respecter of persons.

"nothing shall be impossible"

Matthew 17:20	And Jesus said unto them, Because of your unbelief: for verily I say unto you, If ye have faith as a grain of mustard seed, ye shall say unto this mountain, Remove hence to yonder place; and it shall remove; and nothing shall be impossible unto you. 耶穌說：是因你們的信心小。我實在告訴你們，你們若有信心，像一粒芥菜種，就是對這座山說：你從這邊挪到那邊。他也必挪去；並且你們沒有一件不能做的事了。
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"shall ye do also"

John 14:12	Verily, verily, I say unto you, He that believeth on me, the works that I do shall he do also; and greater works than these shall he do; because I go unto my Father. 我實實在在的告訴你們，我所做的事，信我的人也要做，並且要做比這更大的事，因為我往父那裡去。
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"These signs shall accompany them that believe"

Mark 16:15-18	<p>¹⁵ And he said unto them, Go ye into all the world, and preach the gospel to every creature. 他又對他們說：你們往普天下去，傳福音給萬民（萬民：原文是凡受造的）聽。</p> <p>¹⁶ He that believeth and is baptized shall be saved; but he that believeth not shall be damned. 信而受洗的，必然得救；不信的，必被定罪。</p> <p>¹⁷ And these signs shall follow them that believe; In my name shall they cast out devils; they shall speak with new tongues; 信的人必有神蹟隨著他們，就是奉我的名趕鬼；說新方言；</p> <p>¹⁸ They shall take up serpents; and if they drink any deadly thing, it shall not hurt them; they</p>
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shall lay hands on the sick, and they shall recover.

手能拿蛇；若喝了甚麼毒物，也必不受害；手按病人，病人就必好了。

It is significant that Jesus did not deny the fact of demon possession, and we are forced to consider the possibly very close alliance between evil spirits, sin, and sickness, and especially in those mysterious and tragic maladies of mind and body which are such an enigma 謎 even to modern science.

With His face "set as a flint to go to Jerusalem," (Lk. 9:51; Isa. 50:7) Jesus continued to teach His disciples many things, preparing them for the time when He should be "delivered into the hands of men." (Mt. 17:22; Mk. 9:31; Lk. 9:44) Some have said that Jesus showed a morbid concern about His death, but this is completely out of harmony with His spirit and character. He knew the "cup which His Father had given Him to drink," (Jn. 18:11) and all the diabolical 兇暴的 hatred of men that should bring it to pass. Doubtless He also realized the implications 牽連 for His followers, in a society which knew of only one means of finally disposing of disturbers. He frequently warned His disciples of what was coming, as He felt they should not be blind to the cost of following Him; but they "understood not those sayings." (Mk. 9:32; Lk. 9:45)

"set as a flint to go to Jerusalem"

Luke 9:51	Isaiah 50:7
<p>And it came to pass, when the time was come that he should be received up, he stedfastly set his face to go to Jerusalem,</p> <p>耶穌被接上升的日子將到，他就定意向耶路撒冷去，</p>	<p>For the Lord GOD will help me; therefore shall I not be confounded: therefore have I set my face like a flint, and I know that I shall not be ashamed.</p> <p>主耶和華必幫助我，所以我不抱愧。我硬著臉面好像堅石；我也知道我必不致蒙羞。</p>

"delivered into the hands of men"

Matthew 17:22	Mark 9:31	Luke 9:44
<p>And while they abode in Galilee, Jesus said unto them, The Son of man shall be betrayed into the hands of men:</p> <p>他們還住在加利利的時候，耶穌對門徒說：人子將要被交在人手裡。</p>	<p>For he taught his disciples, and said unto them, The Son of man is delivered into the hands of men, and they shall kill him; and after that he is killed, he shall rise the third day. 於是教訓門徒，說：人子將要被交在人手裡，他們要殺害他；被殺以後，過三天他要復活。</p>	<p>Let these sayings sink down into your ears: for the Son of man shall be delivered into the hands of men.</p> <p>你們要把這些話存在耳中，因為人子將要被交在人手裡。</p>

"cup which my Father hath given me"

John 18:11	<p>Then said Jesus unto Peter, Put up thy sword into the sheath: the cup which my Father hath given me, shall I not drink it?</p> <p>耶穌就對彼得說：收刀入鞘罷，我父所給我的那杯，我豈可不喝呢？</p>
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"they understood not this saying"

Mark 9:32	Luke 9:45
<p>But they understood not that saying, and were afraid to ask him.</p> <p>門徒卻不明白這話，又不敢問他。</p>	<p>But they understood not this saying, and it was hid from them, that they perceived it not: and they feared to ask him of that saying.</p> <p>他們不明白這話，意思乃是隱藏的，叫他們不能明白，他們也不敢問這話的意思。</p>

In the question of the tribute money, Jesus taught that it was right to conform to the usual practices, but He also tried to show Peter that their life was lived on a much higher plane than that of earthly obligations,

since they were "partakers of the heavenly calling." (Heb. 3:1) The miraculous way of obtaining the money for the tax again showed His intimate relationship to His own creation (Col. 1:16) and to the infinite power of His Father.

"partakers of the heavenly calling"

Hebrews 3:1	Wherefore, holy brethren, partakers of the heavenly calling, consider the Apostle and High Priest of our profession, Christ Jesus; 同蒙天召的聖潔弟兄阿，你們應當思想我們所認為使者、為大祭司的耶穌。
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Jesus' intimate relationship to His own creation

Colossians 1:16	For by him were all things created, that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers: all things were created by him, and for him: 因為萬有都是靠他造的，無論是天上的，地上的；能看見的，不能看見的；或是有位的，主治的，執政的，掌權的；一概都是藉著他造的，又是為他造的。
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We still think of power as a prerogative^{特權} of the adult, but Jesus emphasized the value and potency of childlikeness, when He "set a child in the midst" (Mt. 18:2; Mk. 9:36; Lk. 9:47) and commended his flexible, growing, trusting qualities as an example for His followers. The simplicity and humility of childhood is the condition for entrance into the kingdom of heaven, as well as the abiding principle for the Christian life. There is also a warning for anyone who offends or hinders those "little ones" (Mt. 17:6; Mk. 9:42) who are believers in Jesus; and the assurance of reward for even a cup of cold water given to one "who belongs to Christ." (Mk. 9:41) His emphasis is not only upon the child as such, but the "child of the kingdom." Anyone who harms a child of God, or hinders his faith, touches the heart of the Father - the "apple of His eye." (Ps. 17:8)

"set a child in the midst"

Matthew 18:2	Mark 9:36	Luke 9:47
And Jesus called a little child unto him, and set him in the midst of them, 耶穌便叫一個小孩子來，使他站在他們當中，	And he took a child, and set him in the midst of them: and when he had taken him in his arms, he said unto them, 於是領過一個小孩子來，叫他站在門徒中間，又抱起他來，對他們說：	And Jesus, perceiving the thought of their heart, took a child, and set him by him, 耶穌看出他們心中的議論，就領一個小孩子來，叫他站在自己旁邊，

"offend the little ones"

Matthew 17:6	Mark 9:42
But whoso shall offend one of these little ones which believe in me, it were better for him that a millstone were hanged about his neck, and that he were drowned in the depth of the sea. 凡使這信我的一個小子跌倒的，倒不如把大磨石拴在這人的頸項上，沉在深海裡。	And whosoever shall offend one of these little ones that believe in me, it is better for him that a millstone were hanged about his neck, and he were cast into the sea. 凡使這信我的一個小子跌倒的，倒不如把大磨石拴在這人的頸項上，扔在海裡。

"belong to Christ"

Mark 9:41	For whosoever shall give you a cup of water to drink in my name, because ye belong to Christ, verily I say unto you, he shall not lose his reward. 凡因你們是屬基督，給你們一杯水喝的我實在告訴你們，他不能不得賞賜。
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"apple of the eye"

Psalm 17: 8	Keep me as the apple of the eye, hide me under the shadow of thy wings, 求你保護我，如同保護眼中的瞳人；將我隱藏在你翅膀的蔭下，
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The occasion for this discussion was the fact that the disciples had been disputing as to who should be greatest among them, and Jesus said, "He that desires to put himself first shall be last of all." (Mk. 9:35) **One of the fundamental principles of Christ's kingdom and teaching is death to the self life.** "He that saveth his own life shall lose it; but he that loseth it for my sake, shall find it." (Mt.10:39;16:25; Mk.8:35; Lk.9:24;17:33) "Except ye be *converted and become* as little children"(Mt. 18:3) - a complete transformation. These laws of the kingdom as set forth by Jesus have been expounded and explained in the writings of His apostles. The old self life has been crucified with Christ (Rom. 4 and 6) and the old way of putting self first is forever put away by His true followers. It is compared to "cutting off the hand" or "plucking out the eye." Ours is a life laid down for others (1 Jn. 3:16), as was the life of our Lord.

"He that desires to put himself first..."

Mark 9:35	And he sat down, and called the twelve, and saith unto them, If any man desire to be first, the same shall be last of all, and servant of all. 耶穌坐下，叫十二個門徒來，說：若有人願意作首先的，他必作眾人末後的，作眾人的用人。
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"He that saveth his own life shall lose it; but he that loseth it for my sake, shall find it."

[Move #27] The Twelve Sent Forth	Move #32] Peter's Confession			[Move #41] Second Tour in Perea
Matthew 10:39	Matthew 16:25	Mark 8:35	Luke 9:24	Luke 17:33
He that findeth his life shall lose it: and he that loseth his life for my sake shall find it. 得著生命的，將要喪失生命；為我喪失生命的，將要得著生命。	For whosoever will save his life shall lose it: and whosoever will lose his life for my sake shall find it. 因為，凡要救自己生命（生命：或作靈魂；下同）的，必喪掉生命；凡為我喪掉生命的，必得著生命。	For whosoever will save his life shall lose it; but whosoever shall lose his life for my sake and the gospel's, the same shall save it. 因為凡要救自己生命（或作：靈魂；下同）的，必喪掉生命；凡為我和福音喪掉生命的，必救了生命。	For whosoever will save his life shall lose it: but whosoever will lose his life for my sake, the same shall save it. 因為，凡要救自己生命（生命：或作靈魂；下同）的，必喪掉生命；凡為我喪掉生命的，必救了生命。	Whosoever shall seek to save his life shall lose it; and whosoever shall lose his life shall preserve it. 凡想要保全生命的，必喪掉生命；凡喪掉生命的，必救活生命。

"Except ye be converted..."

Matthew 18:3	And said, Verily I say unto you, Except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven. 說：我實在告訴你們，你們若不回轉，變成小孩子的樣式，斷不得進天國。
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"cutting off the hand" or "plucking out the eye"

[Move #19] Sermon on the Mount	[Move #34] Heals Demonic	
Matthew 5:29-30	Matthew 18:8-9	Mark 9:43-47
²⁹ And if thy <u>right eye</u> offend thee, pluck it out, and cast it from thee: for it is profitable for thee that one of thy members should perish, and not that thy whole body should be cast into hell. 若是你的右眼叫你跌倒，就剜出來丟掉，寧可失去百體中的一體，不叫	⁸ Wherefore if thy <u>hand</u> or thy <u>foot</u> offend thee, cut them off, and cast them from thee: it is better for thee to enter into life halt or maimed, rather than having two hands or two feet to be cast into everlasting fire. 倘若你一隻手，或是一隻腳，叫你跌倒，就砍下來丟	⁴³ And if thy <u>hand</u> offend thee, cut it off: it is better for thee to enter into life maimed, than having two hands to go into hell, into the fire that never shall be quenched : 倘若你一隻手叫你跌倒，就把他砍下來； ⁴⁴ Where their worm dieth not, and

全身丟在地獄裡。

³⁰And if thy right hand offend thee, **cut** it off, and cast it from thee: for it is profitable for thee that one of thy members should perish, and not that thy whole body should be cast into hell.

若是右手叫你跌倒，就砍下來丟掉，寧可失去百體中的一體，不叫全身下入地獄。

掉。你缺一隻手，或是一隻腳，進入永生，強如有兩手兩腳被丟在永火裡。

⁹And if thine eye offend thee, **pluck** it out, and cast it from thee: it is better for thee to enter into life with one eye, rather than having two eyes to be cast into hell fire.

倘若你一隻眼叫你跌倒，就把他剜出來丟掉。你只有一隻眼進入永生，強如有兩隻眼被丟在地獄的火裡。

the fire is not quenched.

你缺了肢體進入永生，強如有兩隻手落到地獄，入那不滅的火裡去。

⁴⁵And if thy foot offend thee, **cut** it off: it is better for thee to enter halt into life, than having two feet to be cast into hell, into **the fire that never shall be quenched:**

倘若你一隻腳叫你跌倒，就把他砍下來；

⁴⁶Where their worm dieth not, and **the fire is not quenched.**

你癩腿進入永生，強如有兩隻腳被丟在地獄裡。

⁴⁷And if thine eye offend thee, **pluck** it out: it is better for thee to enter into the kingdom of God with one eye, than having two eyes to be cast into hell **fire:**

倘若你一隻眼叫你跌倒，就去掉他；你只有一隻眼進入神的國，強如有兩隻眼被丟在地獄裡。

⁴⁸Where their worm dieth not, and **the fire is not quenched.**

在那裡，蟲是不死的，火是不滅的。

"Ours was a life laid down for others"

1 John
3:16

Hereby perceive we the love of God, because he laid down his life for us: and we ought to lay down our lives for the brethren.

主為我們捨命，我們從此就知道何為愛；我們也當為弟兄捨命。

That Jesus was not speaking only of the child as such is clear from the drastic嚴厲的 teaching on hell which follows (Mk. 9:42-48). This doctrine from the lips of our Lord Himself is the most solemn and terrible warning on this subject given anywhere in the Scriptures, and we do well to take heed. Whatever our own interpretation may have been, Jesus used the term fire, and repeats five times over that it is everlasting and never shall be quenched. We know that the reality is far worse than any words used to portray it.

The law of *forgiveness* is also an inexorable不可抗拒的規律 principle of Christ's kingdom. Jesus' answer to Peter's question and the parable which follows shows clearly that forgiveness cannot be reckoned by mathematics. It is not so much an act as a relationship - a relationship based upon the individual's penitence懺悔 for his own sins and the forgiveness he has received from God: not upon the offender's sin. According to the Lord's Prayer, only the forgiving can be forgiven - and only the forgiven can forgive.

Jesus, also sets forth definite rules for settling offences among ourselves in His church, and if this Scriptural course were followed there would be fewer divisions among the Lord's people. We ourselves are given the power to bind and loose; and two who are agreed can claim anything that they shall ask. How little this power is exercised, because of our unbelief !

MEDITATION

How utterly precious does Faith become when we see how repeatedly Jesus points to it as the sanity principle, the principle of health and wholeness, as well as the key to truth! It is faith which is to dispel our ignorance, doubt, fear and unbelief.

In every multitude we are immediately confronted by the maimed and handicapped, the poor, the ill-prepared, the needy and the sick, those bound by the enemy of souls. One's heart goes out to the sick boy's father, who "hoped against hope."

These "faithless and perverse" ones came to Jesus for help but doubted in their hearts, as many do today.

Unbelief is considered by many as a "necessary weakness," rather than as something to be abhorred. Jesus shows no such clemency寬厚 toward it, but deals with it severely, and in Rev. 21:8 it is classed with the very worst of sins. There is a remedy, and it must not be allowed to remain in the heart.

Revelation 21:8	But the fearful, and <u>unbelieving</u> , and the abominable, and murderers, and whoremongers, and sorcerers, and idolaters, and all liars, shall have their part in the lake which burneth with fire and brimstone: which is the second death. 惟有膽怯的、不信的、可憎的、殺人的、淫亂的、行邪術的、拜偶像的，和一切說謊話的，他們的分就在燒著硫磺的火湖裡；這是第二次的死。
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It is a humble, childlike spirit that makes possible the flow of divine life, love, and power to the human heart, to heal, forgive, defend, and give victory even over death.

From the Greek: "perverse," from diastrepho, means "to distort, to turn aside." When we are "faithless" we are "distorted." Is not this a distorted world, in thought, word and deed? The only remedy is a living faith in Jesus Christ.

STUDY

Was there any change in Jesus' attitude after His transfiguration? Where were the disciples who did not go with Him to the Mount? Do you think the multitude who were with them had followed Jesus that far and were waiting for Him, or were they attracted by the lunatic boy? How do you account for the failure of the disciples to heal the boy, when they had previously healed others? Do you think it was such a terrible case that they were gripped by fear? When Jesus sent the disciples out to preach and heal, some time before this, had He given them power for that trip only, or was it permanent? Was it an endowment of power, or was it gained through observation and practice? What reason did Jesus give for their lack of power to heal the boy? Why did Jesus ask about the father's faith? Do you think the father's weak faith helped some? Was it this that suggested what Jesus said about moving a mountain? Is faith measured by quality or quantity? Did Jesus mean that the faith came by prayer and fasting, or the ability to heal? Did Jesus ever pray for a sick person to get well, or tell His disciples to do so? Did He ever ask a sick one to pray for himself? How did Jesus "help" the man's unbelief? Do you think there are hard and easy cases for God to heal? Did the man in [Luke 9:49](#) (also [Mark 9:38](#)) receive his power from God the same as the disciples did?

Did the man receive his power from God the same as the disciples did?

Mark 9:38	Luke 9:49
And John answered him, saying, Master, we saw one casting out devils in thy name, and he followeth not us: and we forbad him, because he followeth not us. 約翰對耶穌說：夫子，我們看見一個人奉你的名趕鬼，我們就禁止他，因為他不跟從我們。	And John answered and said, Master, we saw one casting out devils in thy name; and we forbad him, because he followeth not with us. 約翰說：夫子，我們看見一個人奉你的名趕鬼，我們就禁止他，因為他不與我們一同跟從你。

Why did Jesus frequently tell His disciples of His coming death? Did they believe Him? Where did Jesus go next? Why did He go secretly ([Mark 9:30](#))? Had He been in Capernaum recently? Not for a year (Move 28) and He never went there again.

Jesus went secretly

Mark 9:30	And they departed thence, and passed through Galilee; and he would not that any man should know it. 他們離開那地方，經過加利利；耶穌不願意人知道。
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Do you suppose Jesus paid the tribute money for the sake of mere policy? How can one become like a child, in order to enter the kingdom of heaven? Is entering the kingdom the same as being converted or "born again"? What are the chief characteristics of childhood?

What was the dispute among the disciples? Would this indicate that they had understood Jesus' teachings? What were some of the fundamental laws of the kingdom which Jesus taught them at this time? Are they to be followed by us today? How should we act toward those who offend us? How many times should we forgive? Since it is necessary that offences should come, are we responsible if we are the cause of offence to another? ([Acts 2:23](#); [Matt. 18:7](#))

Acts 2:23	Him, being delivered by the determinate counsel and foreknowledge of God, ye have taken, and by wicked hands have crucified and slain: 他既按著神的定旨先見被交與人，你們就藉著無法之人的手，把他釘在十字架上，殺了。
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Matthew 18:7	Woe unto the world because of offences! for it must needs be that offences come; but woe to that man by whom the offence cometh! 這世界有禍了，因為將人絆倒；絆倒人的事是免不了的，但那絆倒人的有禍了！
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What was Jesus' teaching about hell? Do you think the fire is literal (*true to fact*)? If not, would that make it any the less terrible, from Jesus' description? How long does it last?

REVIEW

Questions	Answers
1. What was the last incident we studied?	The Transfiguration
2. Who of the twelve were with Jesus?	Peter, James and John
3. When they returned to the other disciples who were with them?	A great multitude
4. Who was brought to Jesus to be healed?	A lunatic boy
5. Why did not the disciples heal him?	They lack the faith
6. How did Jesus heal him?	Jesus rebuked the foul spirit, saying unto him, " <i>Thou dumb and deaf spirit, I charge thee, come out of him, and enter no more into him.</i> "
7. Can any believer heal the sick?	Yes
8. Where did Jesus go next?	Capernaum
9. Had He been there before?	Yes
10. What did He tell His disciples on the way?	His coming suffering, death and resurrection
11. Did Jesus believe in paying tribute?	Yes, Jesus taught that it was right to conform to the usual practices.
12. What dispute arose among the disciples?	They disputed among themselves that who should be the greatest.
13. How did Jesus settle it?	Jesus called a little child and set him in the midst of them and taught them to humble themselves and be converted and become as little children.
14. What did He say about those who wish to be first?	Jesus said " <i>If any man desire to be first, the same shall be last of all, and servant of all.</i> "
15. What is the law of the Christian life concerning this?	Death to the self life
16. What other laws of the kingdom did Jesus teach at this time?	Do not despise nor offend one of those little ones in the Lord, but receive them as receive the Lord.
17. What did He mean by "cutting off your right hand" or "plucking out your eye"?	The old way of putting self first should forever been put away by Jesus' true followers.
18. What did He illustrate by setting a child in their midst?	The simplicity and humility of childhood is the condition for entrance into the kingdom of heaven.
19. If anyone has wronged me should he come to me or should I go to him to make things right?	I should go to him to make things right
20. If the other is not willing what should I do?	I should take with me one or two more to talk to him again. If he still will not listen, then I should tell it to the church.
21. What did Jesus say about forgiveness?	Forgiveness cannot be reckoned by mathematics.
22. About prayer?	Two who are agreed can claim anything that they shall ask.

23. Is there strength in united prayer?	Yes
24. Will God's promises surely be fulfilled if we fulfill conditions?	Yes
25. What does it mean to bind and loose?	It is the power given to the church against evil forces.
26. Do you think hell is a place of everlasting torment?	Yes
27. Can we depend upon the words of Jesus concerning this?	Absolutely!

