

The Good Samaritan

Samaria and Perea

Mark 10:1; Luke 9:51-10:37

Jesus left Capernaum and set out for Jerusalem - Summary Statement (Mark 10:1)

And he arose from thence, and cometh into the coasts of Judaea by the farther side of Jordan: and the people resort unto him again; and, as he was wont, he taught them again.

耶穌從那裡起身，來到猶太的境界並約但河外。眾人又聚集到他那裡，他又照常教訓他們。

Opposition from Samaritans (Luke 9:51-56)

⁵¹ 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,

耶穌被接上升的日子將到，他就定意向耶路撒冷去，

⁵² And sent messengers before his face: and they went, and entered into a village of the Samaritans, to make ready for him.

便打發使者在他前頭走。他們到了撒瑪利亞的一個村莊，要為他預備。

⁵³ And they did not receive him, because his face was as though he would go to Jerusalem.

那裡的人不接待他，因他面向耶路撒冷去。

⁵⁴ And when his disciples James and John saw this, they said, Lord, wilt thou that we command fire to come down from heaven, and consume them, even as Elias did?

他的門徒雅各、約翰看見了，就說：主阿，你要我們吩咐火從天上降下來燒滅他們，像以利亞所作的（有古卷無「像以利亞所作的」數字）麼？

⁵⁵ But he turned, and rebuked them, and said, **Ye know not what manner of spirit ye are of.**

耶穌轉身責備兩個門徒，說：你們的心如何，你們並不知道。

⁵⁶ **For the Son of man is not come to destroy men's lives, but to save them.** And they went to another village.

人子來不是要滅人的性命（或作：靈魂；下同），是要救人的性命。說著就往別的村莊去了（有古卷只有五十五節首句，五十六節末句）。

The Cost of Following Jesus (Luke 9:57-62)

⁵⁷ And it came to pass, that, as they went in the way, a certain man said unto him, Lord, I will follow thee whithersoever thou goest.

他們走路的時候，有一人對耶穌說：你無論往那裡去，我要跟從你。

⁵⁸ And Jesus said unto him, **Foxes have holes, and birds of the air have nests; but the Son of man hath not where to lay his head.**

耶穌說：狐狸有洞，天空的飛鳥有窩，只是人子沒有枕頭的地方。

⁵⁹ And he said unto another, **Follow me.** But he said, Lord, suffer me first to go and bury my father.

又對一個人說：跟從我來！那人說：主，容我先回去埋葬我的父親。

⁶⁰ Jesus said unto him, **Let the dead bury their dead: but go thou and preach the kingdom of God.**

耶穌說：任憑死人埋葬他們的死人，你只管去傳揚神國的道。

61 And another also said, Lord, I will follow thee; but let me first go bid them farewell, which are at home at my house.

又有一人說：主，我要跟從你，但容我先去辭別我家裡的人。

62 And Jesus said unto him, **No man, having put his hand to the plough, and looking back, is fit for the kingdom of God.**

耶穌說：手扶著犁向後看的，不配進神的國。

Jesus Sends Out His Disciples (Luke 10:1-20)

10 After these things the LORD appointed other seventy also, and sent them two and two before his face into every city and place, whither he himself would come.

這事以後，主又設立七十個人，差遣他們兩個兩個的在他前面，往自己所要到的各城各地方去，

2 Therefore said he unto them, **The harvest truly is great, but the labourers are few: pray ye therefore the Lord of the harvest, that he would send forth labourers into his harvest.**

就對他們說：要收的莊稼多，作工的人少。所以，你們當求莊稼的主打發工人出去收他的莊稼。

3 **Go your ways: behold, I send you forth as lambs among wolves.**

你們去罷！我差你們出去，如同羊羔進入狼群。

4 **Carry neither purse, nor scrip, nor shoes: and salute no man by the way.**

不要帶錢囊，不要帶口袋，不要帶鞋；在路上也不要問人的安。

5 **And into whatsoever house ye enter, first say, Peace be to this house.**

無論進那一家，先要說：願這一家平安。

6 **And if the son of peace be there, your peace shall rest upon it: if not, it shall turn to you again.**

那裡若有當得平安的人（當得平安的人：原文是平安之子），你們所求的平安就必臨到那家；不然，就歸與你們了。

7 **And in the same house remain, eating and drinking such things as they give: for the labourer is worthy of his hire. Go not from house to house.**

你們要住在那家，吃喝他們所供給的，因為工人得工價是應當的；不要從這家搬到那家。

8 **And into whatsoever city ye enter, and they receive you, eat such things as are set before you:**

無論進那一城，人若接待你們，給你們擺上甚麼，你們就吃甚麼。

9 **And heal the sick that are therein, and say unto them, The kingdom of God is come nigh unto you.**

要醫治那城裡的病人，對他們說：神的國臨近你們了。

10 **But into whatsoever city ye enter, and they receive you not, go your ways out into the streets of the same, and say,**

無論進那一城，人若不接待你們，你們就到街上去，

11 Even the very dust of your city, which cleaveth on us, we do wipe off against you: notwithstanding be ye sure of this, that the kingdom of God is come nigh unto you.

說：就是你們城裡的塵土黏在我們的腳上，我們也當著你們擦去。雖然如此，你們該知道神的國臨近了。

12 But I say unto you, that it shall be more tolerable in that day for Sodom, than for that city.

我告訴你們，當審判的日子，所多瑪所受的，比那城還容易受呢！

13 Woe unto thee, Chorazin! woe unto thee, Bethsaida! for if the mighty works had been done in Tyre and Sidon, which have been done in you, they had a great while ago repented, sitting in sackcloth and ashes.

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

14 But it shall be more tolerable for Tyre and Sidon at the judgment, than for you.

當審判的日子，推羅、西頓所受的，比你們還容易受呢！

15 And thou, Capernaum, which art exalted to heaven, shalt be thrust down to hell.

迦百農阿，你已經升到天上（或作：你將要升到天上麼），將來必推下陰間。

16 He that heareth you heareth me; and he that despiseth you despiseth me; and he that despiseth me despiseth him that sent me.

又對門徒說：聽從你們的就是聽從我；棄絕你們的就是棄絕我；棄絕我的就是棄絕那差我來的。

17 And the seventy returned again with joy, saying, Lord, even the devils are subject unto us through thy name.

那七十個人歡歡喜喜的回來，說：主阿！因你的名，就是鬼也服了我們。

18 And he said unto them, I beheld Satan as lightning fall from heaven.

耶穌對他們說：我曾看見撒但從天上墜落，像閃電一樣。

19 Behold, I give unto you power to tread on serpents and scorpions, and over all the power of the enemy: and nothing shall by any means hurt you.

我已經給你們權柄可以踐踏蛇和蠍子，又勝過仇敵一切的能力，斷沒有甚麼能害你們。

20 Notwithstanding in this rejoice not, that the spirits are subject unto you; but rather rejoice, because your names are written in heaven.

然而，不要因鬼服了你們就歡喜，要因你們的名記錄在天上歡喜。

Jesus' Prayer of Thanksgiving (Luke 10:21-24)

21 In that hour Jesus rejoiced in spirit, and said, I thank thee, O Father, Lord of heaven and earth, that thou hast hid these things from the wise and prudent, and hast revealed them unto babes: even so, Father; for so it seemed good in thy sight.

正當那時，耶穌被聖靈感動就歡樂，說：父阿，天地的主，我感謝你！因為你將這些事向聰明通達人就藏起來，向嬰孩就顯出來。父阿！是的，因為你的美意本是如此。

22 All things are delivered to me of my Father: and no man knoweth who the Son is, but the Father; and who the Father is, but the Son, and he to whom the Son will reveal him.

一切所有的都是我父交付我的；除了父，沒有人知道子是誰；除了子和子所願意指示的，沒有人知道父是誰。

23 And he turned him unto his disciples, and said privately, **Blessed are the eyes which see the things that ye see:**

耶穌轉身暗暗的對門徒說：看見你們所看見的，那眼睛就有福了。

24 For I tell you, that many prophets and kings have desired to see those things which ye see, and have not seen them; and to hear those things which ye hear, and have not heard them.

我告訴你們，從前有許多先知和君王要看你們所看的，卻沒有看見，要聽你們所聽的，卻沒有聽見。

The Most Important Commandment (Luke 10:25-37)

25 And, behold, a certain lawyer stood up, and tempted him, saying, Master, what shall I do to inherit eternal life?

有一個律法師起來試探耶穌，說：夫子！我該作甚麼才可以承受永生？

26 He said unto him, **What is written in the law? how readest thou?**

耶穌對他說：律法上寫的是甚麼？你念的是怎樣呢？

27 And he answering said, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and thy neighbour as thyself.

他回答說：「你要盡心、盡性、盡力、盡意愛主—你的神；又要愛鄰舍如同自己。」

28 And he said unto him, **Thou hast answered right: this do, and thou shalt live.**

耶穌說：「你回答的是；你這樣行，就必得永生。」

29 But he, willing to justify himself, said unto Jesus, And who is my neighbour?

那人要顯明自己有理，就對耶穌說：誰是我的鄰舍呢？

30 And Jesus answering said, **A certain man went down from Jerusalem to Jericho, and fell among thieves, which stripped him of his raiment, and wounded him, and departed, leaving him half dead.**

耶穌回答說：有一個人從耶路撒冷下耶利哥去，落在強盜手中。他們剝去他的衣裳，把他打個半死，就丟下他走了。

31 And by chance there came down a certain priest that way: and when he saw him, he passed by on the other side.

偶然有一個祭司從這條路下來，看見他就從那邊過去了。

32 And likewise a Levite, when he was at the place, came and looked on him, and passed by on the other side.

又有一個利未人來到這地方，看見他，也照樣從那邊過去了。

33 But a certain Samaritan, as he journeyed, came where he was: and when he saw him, he had compassion on him,

惟有一個撒瑪利亞人行路來到那裡，看見他就動了慈心，

34 And went to him, and bound up his wounds, pouring in oil and wine, and set him on his own beast, and brought him to an inn, and took care of him.

上前用油和酒倒在他的傷處，包裹好了，扶他騎上自己的牲口，帶到店裡去照應他。

35 And on the morrow when he departed, he took out two pence, and gave them to the host, and said unto him, Take care of him; and whatsoever thou spendest more, when I come again, I will repay thee.

第二天拿出二錢銀子來，交給店主，說：你且照應他；此外所費用的，我回來必還你。

³⁶ Which now of these three, thinkest thou, was neighbour unto him that fell among the thieves?

你想，這三個人那一個是落在強盜手中的鄰舍呢？

³⁷ And he said, He that shewed mercy on him. Then said Jesus unto him, Go, and do thou likewise.

他說：是憐憫他的。耶穌說：你去照樣行罷。

The Good Samaritan

Samaria and Perea

Mark 10:1; Luke 9:51-10:37

CONNECTION

One of the most difficult features in the study of the gospels is the arrangement of the movements of our Lord in proper sequence. The story is told by four writers and they have not always said the same thing about the same event, until in some instances we may not be sure whether they are relating the same incident or another similar one, as in the case of Jesus' sermons at Nazareth, the cleansing of the temple, and the accounts by Luke and Matthew of the healing of the centurion's servant. Each of the four writers also takes great liberty concerning the chronological order of events.

The record of this move of Jesus we find to be more or less confusing. We take it up where Luke left off in Move 34, but in the meantime Jesus attended the Feast of Tabernacles at Jerusalem, as related by John but which Luke seems to have omitted. Then it appears He entered again into Galilee, but for some reason decided not to go farther into that province. From an unnamed place in southern Galilee, He sent messengers (probably James and John) to knock at the door of Samaria, but the report came back that He would not be received in that country, partly because He wanted to pass through on His way to Jerusalem, against which these people held an age-long grudge. Another reason might have been that the approach by James and John was of such a nature that it repelled 逐退 rather than drew the Samaritans in their attitude toward His entrance into their province (*vs.* 54). So they passed on to another village, and made their way toward Jerusalem through Perea, on the other side of Jordan.

The approach by James and John

<p>Luke 9:54</p>	<p>And when his disciples James and John saw this, they said, Lord, wilt thou that we command fire to come down from heaven, and consume them, even as Elias did? <small>他的門徒雅各、約翰看見了，就說：主阿，你要我們吩咐火從天上降下來燒滅他們，像以利亞所作的（有古卷無「像以利亞所作的」數字）麼？</small></p>
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Now Jesus sends out another group, seventy this time, to prepare the way for His coming visit in all the cities and towns, including perhaps cities of Samaria and Perea. He gave them specific instructions for the conduct of their campaign, and through His mighty Name they were able to accomplish great things and returned with a joyful report. Here again we find others performing the same wonderful works the twelve had done, which further indicates that at that time there was nothing they did that might not have been duplicated by others who **followed Jesus fully**. What God does for one He will do for any other under the same conditions, for His nature is always the same.

Jesus was challenged by a "lawyer," or Jewish teacher, who attempted to lay a trap for Him, but he soon discovered that "his own foot was in it," and acknowledged before the crowd that he was beaten at his own attempted trick.

Why did Jesus use a Samaritan as the character in His parable? Because the Jews hated this mongrel 混血的 people, half Jew, half pagan (*Jn.* 4:9). In 722 B.C. the northern ten tribes were taken captive by Nineveh and were scattered over various parts of their extensive domain, where they were probably absorbed by or

dissolved in the sea of a foreign population and completely disappeared. On the other hand, Nineveh selected a few here and there from these foreign countries and repopulated the land of Israel. These newcomers intermarried with the few descendants of Jacob who for various reasons had not been taken into captivity - some of the old, the sick, women and children, and some who had escaped. The center of this new population being the city of Samaria, this people of doubtful, mixed blood were nicknamed Samaritans, and later a whole province took on the name of Samaria (See Move 10). But according to the teaching and example of Jesus, there is no difference between the Jew and the Samaritan, or any other people.

The mongrel people

John 4:9	Then saith the woman of Samaria unto him, "How is it that thou, being a Jew, askest drink of me, which am a woman of Samaria?" for the Jews have no dealings with the Samaritans. 撒瑪利亞的婦人對他說：「你既是猶太人，怎麼向我一個撒馬利亞婦人要水喝呢？」原來猶太人和撒瑪利亞人沒有來往。
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DISCUSSION

This "Move" in the life of Jesus is one that challenges our imagination and deepens our interest in His great mission. We are reminded of the story of the Israelites fleeing from Egypt, on their way to the Promised Land. They murmured and complained as they were being led, as they thought, into a "blind alley." The sea was before them, the hosts of Egyptians were behind them, the heights flanked them. Then God said unto Moses, "Speak unto the children of Israel that they go forward." (Ex. 14:15)

Exodus 14:15	And the LORD said unto Moses, Wherefore criest thou unto me? speak unto the children of Israel, that they go forward: 耶和華對摩西說：你為甚麼向我哀求呢？你吩咐以色列人往前走。
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Jesus always tried to recognize the rites and customs of the Jews, and to observe every Feast. He had been to Jerusalem for the Feast of Tabernacles, but the people stoned Him from the temple. He entered Samaria, and the people would not receive Him. He had lived with His disciples for months, but they did not fully understand Him or His message. They would destroy the people with fire. **But** Jesus set His face to go to Jerusalem. **He must ever be going forward.** He had one objective - to save men's lives. He was a real leader. **Every leader must have the power of a single motive;** all else within his personality must be subordinated to that dominant purpose. **Oneness of motive, oneness of integrity, oneness with the divine Spirit will assure leadership.**

The time was coming for Him to be offered up (vs. 51). When He told His disciples that He must suffer and be killed, Peter quickly laid a hand upon Him and said, "Pity thyself, Lord." Jesus said, "Get thee behind me, Satan. Thou savourest not the things of God but of men." (Mt. 16:22,23) He had started toward the cross, the whole force of a mighty will set to do the Father's will. **He walked steadily ahead, seeing only the cross.** His step was firm, His eyes straight before Him. "He trod the winepress alone." (Isa. 63:3) The disciples walked behind, thinking Jesus was to become an earthly king and wondering who would have the seats of honor. In the Samaritan village where they would not receive Him, James and John wanted to call fire down from heaven and consume them, but Jesus rebuked them saying, "Ye know not what manner of spirit ye are of." (vs. 55)

The time was coming for Him to be offered up

Luke 9:51	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, 耶穌被接上升的日子將到，他就定意向耶路撒冷去，
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"Get thee behind me, Satan"

Matthew 16:22,23	<p>²²Then Peter took him, and began to rebuke him, saying, Be it far from thee, Lord: this shall not be unto thee. 彼得就拉著他，勸他說：主阿，萬不可如此！這事必不臨到你身上。</p> <p>²³But he turned, and said unto Peter, Get thee behind me, Satan: thou art an offence unto me: for thou savourest not the things that be of God, but those that be of men. 耶穌轉過來，對彼得說：撒但，退我後邊去罷！你是絆我腳的；因為你不體貼神的意思，只體貼人的意思。</p>
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"He trod the winepress alone"

Isaiah 63:3	<p>I have trodden the winepress alone; and of the people there was none with me: for I will tread them in mine anger, and trample them in my fury; and their blood shall be sprinkled upon my garments, and I will stain all my raiment. 我獨自踹酒醱；眾民中無一人與我同在。我發怒將他們踹下，發烈怒將他們踐踏。他們的血濺在我衣服上，並且污染了我一切的衣裳。</p>
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"ye know not"

Luke 9:55	<p>But he turned, and rebuked them, and said, Ye know not what manner of spirit ye are of. 耶穌轉身責備兩個門徒，說：你們的心如何，你們並不知道。</p>
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With His face set toward Jerusalem, on His way He would cross over the Jordan into Perea. We can imagine how many came out to see Him, to ask questions, and to be healed. The curious and the sincere came together; the lame and the blind listened and were made glad; the cynic好挖苦人的人, the heckler質問者 and the skilled questioner were at His feet. He could never get away from the people. The multitudes thronged Him; the common people heard Him gladly. There was that about Jesus that caused the hearts of all, high and low, to turn to Him with expectancy for that something which the human heart needs. They needed truth and He said, "I am the Truth."(Jn. 14:6) They needed sympathy and He was moved with compassion, and healed them all. Hopeless and incurable they needed a great physician and He said, "According to thy faith thou art made whole. Go in peace." (Mt. 9:22; Mk. 5:34; Lk. 8:48)

"I am the Truth"

John 14:6	<p>Jesus saith unto him, I am the way, the truth, and the life: no man cometh unto the Father, but by me. 耶穌說我就是道路、真理、生命；若不藉著我，沒有人能到父那裡去。</p>
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"thou art made whole" Jesus said to the woman with the issue of blood in move #26

Matthew 9:22	Mark 5:34	Luke 8:48
<p>But Jesus turned him about, and when he saw her, he said, Daughter, be of good comfort; <u>thy faith hath made thee whole</u>. And the woman was made whole from that hour. 耶穌轉過來，看見他，就說：女兒，放心！你的信救了你。從那時候，女人就痊愈了。</p>	<p>And he said unto her, Daughter, <u>thy faith hath made thee whole; go in peace</u>, and be whole of thy plague. 耶穌對他說：女兒，你的信救了你，平平安安的去罷！你的災病痊愈了。</p>	<p>And he said unto her, Daughter, be of good comfort: <u>thy faith hath made thee whole; go in peace</u>. 耶穌對他說：女兒，你的信救了你；平平安安的去罷！</p>

One enthusiast approached Him, desiring to follow whithersoever He went. Jesus must have looked with compassion upon him, knowing that enthusiasm alone would not carry him through. **A terrible earnestness would be required to lift him above the comforts of life, of shelter and food.** "The foxes have

holes, the birds of the air have nests but the Son of man hath not where to lay His head," (Lk. 9:58) said Jesus. That must have been a searching statement for that man. To follow Jesus even to Jerusalem, demanded an earnestness that must supersede all else. Another was invited to follow Him, but he must first bury his father. Of Course the parent was not yet dead, or the burial service would have been over before he came to Jesus, as was the custom. He just wanted to wait until after the death and burial before accepting the call. Jesus did not mean to be harsh when He said, "Let the dead bury their dead,"(Lk. 9:60) but He wanted the man to know that the needs of the living are of greater importance than mourning for the dead. **His kingdom demands haste, with no waiting.** Still another would be His follower, but he must return home to bid farewell to his friends. Jesus reminded him that the Kingdom's business is urgent; no man having put his hand to the plow can look back. When **Mary Reed** left her home and mother for India, for the last time, she could have waited to bid farewell to her friends, but had she done so the lepers of that country would never have seen her face or felt her healing touch again. She proved her **fitness** for the Kingdom by refusing to return or look back.

"Foxes have holes..."

Luke 9:58	And Jesus said unto him, Foxes have holes, and birds of the air have nests; but the Son of man hath not where to lay his head. 耶穌說：狐狸有洞，天空的飛鳥有窩，只是人子沒有枕頭的地方。
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"Let the dead bury their dead"

Luke 9:60	Jesus said unto him, Let the dead bury their dead: but go thou and preach the kingdom of God. 耶穌說：任憑死人埋葬他們的死人，你只管去傳揚神國的道。
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Perhaps the outstanding experience of Jesus on His journey was His contact with the lawyer - a professional interpreter, maybe a scribe. He may have desired to test Jesus' ability as a teacher. Many were asking the question as to the essential requisites for eternal life. "What shall I do to inherit eternal life?" (Lk. 10:25) Jesus proved Himself a master in the art of questions and answers and a real interpreter of the Scriptures. The young lawyer, too, was apt in quoting the law, from Deuteronomy and Leviticus, but when he asked the question, "Who is my neighbor,"(Lk. 10:29) Jesus was more than his match. The parable of the Good Samaritan is considered a gem of rare beauty in the setting of the gospel story. We find that our neighbor is the one actually in need. It is all right to report a case of need to the proper authorities, even in our day - the Priest and the Levite may have done that - but the victim might die before we arrive at the welfare office. Some people are anxious about a call to service. **Dr. Robert E. Speer** once said to a group of young people, "The need is the call." A stricken human being, on the road in front of us or in China afar from us, is our neighbor. He proves himself a neighbor who shows mercy. The Samaritan did. "Go thou and do likewise." (Lk. 10:37)

"inherit eternal life"

Luke 10:25	And, behold, a certain lawyer stood up, and tempted him, saying, Master, what shall I do to inherit eternal life? 有一個律法師起來試探耶穌，說：夫子！我該作甚麼才可以承受永生？
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"Who is my neighbor"

Luke 10:29	But he, willing to justify himself, said unto Jesus, And who is my neighbour? 那人要顯明自己有理，就對耶穌說：誰是我的鄰舍呢？
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"go thou and do likewise"

Luke 10:37	And he said, He that shewed mercy on him. Then said Jesus unto him, Go, and do thou likewise. 他說：是憐憫他的。耶穌說：你去照樣行罷。
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Multitudes had been reached by their coming to Jesus. Now He must send the gospel to all the people, who had not yet heard. He appointed seventy and sent them out by twos into the cities and towns, in a ministry of **perfect trust and dependence upon God alone**, without scrip or purse and without shoes. (Luke 10:4 is the only one who records this.) Jesus would have gone Himself but, then as now, He was dependent upon others. He must have help. Who the seventy were we do not know, but they surely had experienced the fellowship and radiance of His life. He had confidence in them. Someone has told us that a few years ago there was a very severe winter in Canada and the temperature was so low that there was much suffering. The municipal 都市的 authorities built huge fires in the streets so that the people might gather around and enjoy the genial 親切的 warmth. That perhaps is a picture of what happened when Jesus came into the streets of mankind - a great fire of love and kindness was kindled, around which men might gather for spiritual warmth. The seventy went forth from such an experience of the "revelation of God in Christ Jesus," (Gal. 1:12; 1 Pet. 1:13; Rev. 1:1) full of the glow and warmth of His spirit, ready to share it with others. When they returned there was great rejoicing, and they reported the wonderful things that God had done through them, and that even the evil spirits were subject to them. (Lk. 10:17)

"without scrip or purse and without shoes"

Luke 10:4	Carry neither purse, nor scrip, nor shoes: and salute no man by the way. 不要帶錢囊，不要帶口袋，不要帶鞋；在路上也不要問人的安。
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"revelation of God in Christ Jesus"

Galatians 1:12	1 Peter 1:13	Revelation 1:1
For I neither received it of man, neither was I taught it, but by <u>the revelation of Jesus Christ</u> . 因為我不是從人領受的，也不是人教導我的，乃是從耶穌基督啟示來的。	Wherefore gird up the loins of your mind, be sober, and hope to the end for the grace that is to be brought unto you at <u>the revelation of Jesus Christ</u> ; 所以要約束你們的心，（原文是束上你們心中的腰），謹慎自守，專心盼望耶穌基督顯現的時候所帶來給你們的恩。	<u>The Revelation of Jesus Christ</u> , which God gave unto him, to shew unto his servants things which must shortly come to pass; and he sent and signified it by his angel unto his servant John: 耶穌基督的啟示，就是神賜給他，叫他將必要快成的事指示他的眾僕人。他就差遣使者曉諭他的僕人約翰。

The report of the Seventy

Luke 10:17	And the seventy returned again with joy, saying, Lord, even the devils are subject unto us through thy name. 那七十個人歡歡喜喜的回來，說：主阿！因你的名，就是鬼也服了我們。
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MEDITATION

People will never fail to come to a real teacher of truth and faith and love.

Men would call fire down on those who refused a proffered 提供 benefit, but Jesus knew it was enough punishment that they missed the blessing, and rebuked the disciples for their desire that these ignorant Samaritans should be tortured by fire.

Jesus gave explicit instruction to the seventy: they were to heal the sick and . . . say that "the Kingdom of God is come nigh." (Lk. 10:9) **The healing was the manifestation of the presence and power of the King in His Kingdom.** (Mt. 12:28; Lk. 11:20) And is not the King ever with us, the same yesterday, today and forever,

reigning over all who will bow to Him? Is not the Kingdom a present reality wherever Christ is Lord? Why, then, if we execute the latter half of the command, should we not carry out the former? An apostolic ministry would shake the cities of America as it did those Mediterranean lands long ago, when they "turned the world upside down."

"The kingdom of God"

Luke 10:9	And heal the sick that are therein, and say unto them, The kingdom of God is come nigh unto you. 要醫治那城裡的病人，對他們說：神的國臨近你們了。
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The healing was the manifestation of the presence and power of the King in His Kingdom

Matthew 12:28 [Move #22]	Luke 11:20 [Move #38]
But if I cast out devils <u>by the Spirit of God</u> , then <u>the kingdom of God is come unto you</u> . 我若靠著神的靈趕鬼，這就是神的國臨到你們了。	But if I <u>with the finger of God</u> cast out devils, no doubt <u>the kingdom of God is come upon you</u> . 我若靠著神的能力趕鬼，這就是神的國臨到你們了。

From the Greek: In 10:21 "babes" is an interesting word. It is compounded of "ne" (not) and "epos" (a word); the latter meaning "the articulate明瞭的 manifestation of a mental state." The babe has neither the mental state nor the word. To please God and know His mysteries we need to be **more humble, distrustful of our supposed mental abilities**. His secrets are revealed to the "babes," not to "the wise."

Matthew 11:25-26	Luke 10:21
At that time Jesus answered and said, I thank thee, O Father, Lord of heaven and earth, because thou hast hid these things from the wise and prudent, and hast revealed them unto babes. Even so, Father: for so it seemed good in thy sight. 那時，耶穌說：父阿，天地的主，我感謝你！因為你將這些事向聰明通達人就藏起來，向嬰孩就顯出來。父阿，是的，因為你的美意本是如此。	In that hour Jesus rejoiced in spirit, and said, I thank thee, O Father, Lord of heaven and earth, that thou hast hid these things from the wise and prudent, and hast revealed them unto babes; even so, Father; for so it seemed good in thy sight. 正當那時，耶穌被聖靈感動就歡樂，說：父阿，天地的主，我感謝你！因為你將這些事向聰明通達人就藏起來，向嬰孩就顯出來。父阿！是的，因為你的美意本是如此。

STUDY

What did Jesus have set always before Him? Why was the statement in vs. 9:51 made at this time, when the crucifixion did not occur for six months after this, and Jesus made at least three more trips to the Holy City? What was Jesus' chief objective? Why did the Samaritans refuse to receive Him, when they were so enthusiastic at Sychar where he met the woman at the well and spent two days with them?

Why was a refusal to hear the "seventy" a refusal to hear God? What kind of people heard Him gladly? How would you explain vs.10:18? Did Jesus see the devil or did He see lightning, or did He actually see anything at all? Is there a personal devil? Was the devil ever in heaven? Is heaven a place or a condition? (Jn. 14:2) Were the disciples seeing something with their eyes (10:23) or was it spiritual sight, or both? Would you say a blind man might see what these disciples saw, and a deaf man might hear what they heard (vs. 24), just as Peter must have heard the heavenly Father speak (Mt. 16:17)? Do you think men today are seeing and hearing the same things in the same way these disciples did? In the story of "A certain Samaritan," was Jesus trying to show the lawyer something he could not "see" with his natural eyes? Why do you suppose Jesus brought the Samaritan character into His story to this Jewish lawyer? Was Jesus inferring that the lawyer was the same type of character as the "priest" and the "Levite"? Was it what the Samaritan *did* that made him "good," or was it something within him, which Jesus called "compassion"? May one be dogmatically or ethically "right" but actually "wrong"? Would you say that what a man does is a sure indication of a principle within him, or is this principle created by man's conduct? What effect do you think this story had on the lawyer?

Did Jesus see the devil?

Luke 10:18	And he said unto them, I beheld Satan as lightning fall from heaven. 耶穌對他們說：我曾看見撒但從天上墜落，像閃電一樣。
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Is heaven a place or a condition?

John 14:2	In my Father's house are many mansions: if it were not so, I would have told you. I go to prepare a place for you. 在我父的家裡有許多住處；若是沒有，我就早已告訴你們了。我去原是為你們預備地方去。
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Were the disciples seeing something?

Luke 10:23	And he turned him unto his disciples, and said privately, Blessed are the eyes which see the things that ye see: 耶穌轉身暗暗的對門徒說：看見你們所看見的，那眼睛就有福了。
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see and hear

Luke 10:24	For I tell you, that many prophets and kings have desired to see those things which ye see, and have not seen them; and to hear those things which ye hear, and have not heard them. 我告訴你們，從前有許多先知和君王要看你們所看的，卻沒有看見，要聽你們所聽的，卻沒有聽見。
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Peter must have heard the Heavenly Father speak

Matthew 16:17	And Jesus answered and said unto him, Blessed art thou, Simon Barjona: for flesh and blood hath not revealed it unto thee, but my Father which is in heaven. 耶穌對他說：西門巴約拿，你是有福的！因為這不是屬血肉的指示你的，乃是我在天上的父指示的。
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REVIEW

Jesus had either passed over the borders of Galilee or had gone somewhere near there, when this lesson begins. Then He crossed over into Perea, and was finally headed for Jerusalem again.

Questions	Answers
1. In what city did Jesus celebrate the Feast of Tabernacles in the last lesson?	Jerusalem
2. Under what conditions did He leave the temple?	People tried to stone Him to death
3. For what reason did they want to take His life?	Jesus continued to urge His claims, boldly denying their accusations and openly charging that they were not of God but were of "their father the devil".
4. He sent out messengers to announce His coming through Samaria. How were these messengers received in Samaria?	The Samaritans didn't receive them
5. Why did they not receive Him gladly?	Because He wanted to pass through on His way to Jerusalem and also because of James and John's bad (unkind) attitude toward them.
6. What did James and John want to do to them?	Call down fire from heaven to consume them
7. What did Jesus think about their suggestion?	Jesus rebuked them
8. Whom did Jesus then send into Perea?	Seventy disciples
9. Was He going with them Himself?	Yes
10. What were the "seventy" to do besides announce Jesus' coming?	Heal the sick
11. What kind of reception did they have?	Good reception
12. What did a lawyer ask Jesus?	<i>"Master, what shall I do to inherit eternal life?"</i>
13. What was said about "thy neighbor"?	Love thy neighbor as thyself
14. Who did Jesus say is your neighbor?	The one shows mercy
15. What parable did He use to illustrate this point?	The parable of "The Good Samaritan"
16. Why do you think His main character was a Samaritan?	Because the Jews hate the Samaritans, half Jew, half pagan. But Jesus loves all people - the Jew, the Samaritan and any other people.
17. Do you think this is a picture of Jesus bringing salvation to a lost world?	Yes
18. The lawyer answered his own question, but do you think he was man enough to go and do what he had acknowledged was the right thing?	No
19. Who were the "babes" spoken of in 10:21?	Those that are humble and distrustful of their supposed mental abilities.
20. What is the biggest thought in this lesson?	Jesus sent out the seventy to preach and the parable of "the good Samaritan"

