

Feast of Dedication

Jerusalem

John 10:22-39; Luke 11:1-12:59

John 10:22-39

I AND THE FATHER ARE ONE

²²And it was at Jerusalem the feast of the dedication, and it was winter.

在耶路撒冷有修殿節，是冬天的時候。

²³And Jesus walked in the temple in Solomon's porch.

耶穌在殿裡所羅門的廊下行走。

²⁴Then came the Jews round about him, and said unto him, How long dost thou make us to doubt? If thou be the Christ, tell us plainly.

猶太人圍著他，說：你叫我們猶疑不定到幾時呢？你若是基督，就明明的告訴我們。

²⁵Jesus answered them, **I told you, and ye believed not: the works that I do in my Father's name, they bear witness of me.**

耶穌回答說：我已經告訴你們，你們不信。我奉我父之名所行的事可以為我作見證；

²⁶**But ye believe not, because ye are not of my sheep, as I said unto you.**

只是你們不信，因為你們不是我的羊。

²⁷**My sheep hear my voice, and I know them, and they follow me:**

我的羊聽我的聲音，我也認識他們，他們也跟著我。

²⁸**And I give unto them eternal life; and they shall never perish, neither shall any man pluck them out of my hand.**

我又賜給他們永生；他們永不滅亡，誰也不能從我手裡把他們奪去。

²⁹**My Father, which gave them me, is greater than all; and no man is able to pluck them out of my Father's hand.**

我父把羊賜給我，他比萬有都大，誰也不能從我父手裡把他們奪去。

³⁰**I and my Father are one.**

我與父原為一。

³¹Then the Jews took up stones again to stone him.

猶太人又拿起石頭來要打他。

³²Jesus answered them, **Many good works have I shewed you from my Father; for which of those works do ye stone me?**

耶穌對他們說：我從父顯出許多善事給你們看，你們是為那一件拿石頭打我呢？

³³The Jews answered him, saying, For a good work we stone thee not; but for blasphemy; and because that thou, being a man, makest thyself God.

猶太人回答說：我們不是為善事拿石頭打你，是為你說僭妄的話；又為你是個人，反將自己當作神。

34 Jesus answered them, **Is it not written in your law, I said, Ye are gods?** (*Psalm 82:6*)

耶穌說：你們的律法上豈不是寫著我曾說你們是神麼？

35 **If he called them gods, unto whom the word of God came, and the scripture cannot be broken;**

經上的話是不能廢的；若那些承受神道的人尚且稱為神，

36 **Say ye of him, whom the Father hath sanctified, and sent into the world, Thou blasphemest; because I said, I am the Son of God?**

父所分別為聖、又差到世間來的，他自稱是神的兒子，你們還向他說你說僭妄的話麼？

37 **If I do not the works of my Father, believe me not.**

我若不行我父的事，你們就不必信我；

38 **But if I do, though ye believe not me, believe the works: that ye may know, and believe, that the Father is in me, and I in him.**

我若行了，你們縱然不信我，也當信這些事，叫你們又知道又明白父在我裡面，我也在父裡面。

39 **Therefore they sought again to take him: but he escaped out of their hand,**

他們又要拿他，他卻逃出他們的手走了。

Luke 11

TEACHING ABOUT PRAYER

1 **And it came to pass, that, as he was praying in a certain place, when he ceased, one of his disciples said unto him, Lord, teach us to pray, as John also taught his disciples.**

耶穌在一個地方禱告；禱告完了，有個門徒對他說：求主教導我們禱告，像約翰教導他的門徒。

THE LORD'S PRAYER

2 **And he said unto them, When ye pray, say, Our Father which art in heaven, Hallowed be thy name. Thy kingdom come. Thy will be done, as in heaven, so in earth.**

耶穌說：你們禱告的時候，要說：我們在天上的父（有古卷只作：父阿）：願人都尊你的名為聖。願你的國降臨；願你的旨意行在地上，如同行在天上（有古卷無願你的旨意云云）。

3 **Give us day by day our daily bread.**

我們日用的飲食，天天賜給我們。

4 **And forgive us our sins; for we also forgive every one that is indebted to us. And lead us not into temptation; but deliver us from evil.**

赦免我們的罪，因為我們也赦免凡虧欠我們的人。不叫我們遇見試探；救我們脫離兇惡（有古卷無末句）。

EFFECTIVE PRAYER

5 **And he said unto them, Which of you shall have a friend, and shall go unto him at midnight, and say unto him, Friend, lend me three loaves;**

耶穌又說：你們中間誰有一個朋友半夜到他那裡去，說：朋友！請借給我三個餅；

6 For a friend of mine in his journey is come to me, and I have nothing to set before him?

因為我有一個朋友行路，來到我這裡，我沒有甚麼給他擺上。

7 And he from within shall answer and say, Trouble me not: the door is now shut, and my children are with me in bed; I cannot rise and give thee.

那人在裡面回答說：不要攪擾我，門已經關閉，孩子們也同我在床上了，我不能起來給你。

8 I say unto you, Though he will not rise and give him, because he is his friend, yet because of his importunity he will rise and give him as many as he needeth. (*importunity:1. wearisome persistence; 2. persistent demand*)

我告訴你們，雖不因他是朋友起來給他，但因他情詞迫切的直求，就必起來照他所需用的給他。

ASK, SEEK AND KNOCK

9 And I say unto you, Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you.

我又告訴你們，你們祈求，就給你們；尋找，就尋見；叩門，就給你們開門。

10 For every one that asketh receiveth; and he that seeketh findeth; and to him that knocketh it shall be opened.

因為，凡祈求的，就得著；尋找的，就尋見；叩門的，就給他開門。

11 If a son shall ask bread of any of you that is a father, will he give him a stone? or if he ask a fish, will he for a fish give him a serpent?

你們中間作父親的，誰有兒子求餅，反給他石頭呢？求魚，反拿蛇當魚給他呢？

12 Or if he shall ask an egg, will he offer him a scorpion?

求雞蛋，反給他蠍子呢？

13 If ye then, being evil, know how to give good gifts unto your children: how much more shall your heavenly Father give the Holy Spirit to them that ask him?

你們雖然不好，尚且知道拿好東西給兒女；何況天父，豈不更將**聖靈**給求他的人麼？

JESUS AND THE PRINCE OF DEMONS (BEELZEBUL)

14 And he was casting out a devil, and it was dumb. And it came to pass, when the devil was gone out, the dumb spake; and the people wondered.

耶穌趕出一個叫人啞吧的鬼，鬼出去了，啞吧就說出話來；眾人都希奇。

15 But some of them said, "He casteth out devils through Beelzebub the chief of the devils."

內中卻有人說：他是靠著鬼王別西卜趕鬼。

16 And others, tempting him, sought of him a sign from heaven.

又有人試探耶穌，向他求從天上來的神蹟。

17 But he, knowing their thoughts, said unto them, "Every kingdom divided against itself is brought to desolation; and a house divided against a house falleth."

他曉得他們的意念，便對他們說：凡一國自相紛爭，就成為荒場；凡一家自相紛爭，就必敗落。

18 If Satan also be divided against himself, how shall his kingdom stand? because ye say that I cast out devils through Beelzebub.

若撒但自相紛爭，他的國怎能站得住呢？因為你們說我是靠著別西卜趕鬼。

19 And if I by Beelzebub cast out devils, by whom do your sons cast them out? therefore shall they be your judges.

我若靠著別西卜趕鬼，你們的子弟趕鬼又靠著誰呢？這樣，他們就要斷定你們的是非。

20 But if I with the finger of God cast out devils, no doubt the kingdom of God is come upon you.

我若靠著神的能力趕鬼，這就是神的國臨到你們了。

21 When a strong man armed keepeth his palace, his goods are in peace:

壯士披掛整齊，看守自己的住宅，他所有的都平安無事；

22 But when a stronger than he shall come upon him, and overcome him, he taketh from him all his armour wherein he trusted, and divideth his spoils.

但有一個比他更壯的來，勝過他，就奪去他所倚靠的盔甲兵器，又分了他的贓。

23 He that is not with me is against me: and he that gathereth not with me scattereth.

不與我相合的，就是敵我的；不同我收聚的，就是分散的。

THE RETURNING OF THE DEVIL

24 When the unclean spirit is gone out of a man, he walketh through dry places, seeking rest; and finding none, he saith, I will return unto my house whence I came out.

污鬼離了人身，就在無水之地過來過去，尋求安歇之處；既尋不著，便說：我要回到我所出來的屋裡去。

25 And when he cometh, he findeth it swept and garnished.

到了，就看見裡面打掃乾淨，修飾好了，

26 Then goeth he, and taketh to him seven other spirits more wicked than himself; and they enter in, and dwell there: and the last state of that man is worse than the first.

便去另帶了七個比自己更惡的鬼來，都進去住在那裡。那人末後的景況比先前更不好了。

TRUE BLESSEDNESS 真正的福

27 And it came to pass, as he spake these things, a certain woman of the company lifted up her voice, and said unto him, "Blessed is the womb that bare thee, and the paps which thou hast sucked."

耶穌正說這話的時候，眾人中間有一個女人大聲說：懷你胎的和乳養你的有福了！

28 But he said, "Yea rather, blessed are they that hear the word of God, and keep it."

耶穌說：是，卻還不如聽神之道而遵守的人有福。

THE SIGN OF JONAH

29 And when the people were gathered thick together, he began to say, This is an evil generation: they seek a sign; and there shall no sign be given it, but the sign of Jonas the prophet.

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。

30 For as Jonas was a sign unto the Ninevites, so shall also the Son of man be to this generation.

約拿怎樣為尼尼微人成了神蹟，人子也要照樣為這世代的人成了神蹟。

³¹The queen of the south shall rise up in the judgment with the men of this generation, and condemn them: for she came from the utmost parts of the earth to hear the wisdom of Solomon; and, behold, a greater than Solomon is here.

當審判的時候，南方的女王要起來定這世代的罪；因為他從地極而來，要聽所羅門的智慧話。看哪！在這裡有一人比所羅門更大。

³²The men of Nineve shall rise up in the judgment with this generation, and shall condemn it: for they repented at the preaching of Jonas; and, behold, a greater than Jonas is here.

當審判的時候，尼尼微人要起來定這世代的罪，因為尼尼微人聽了約拿所傳的就悔改。看哪！在這裡有一人比約拿更大。

THE LIGHT IN YOU 論心裏的光

³³No man, when he hath lighted a candle, putteth it in a secret place, neither under a bushel, but on a candlestick, that they which come in may see the light.

沒有人點燈放在地窖子裡，或是斗底下，總是放在燈臺上，使進來的人得見亮光。

³⁴The light of the body is the eye: therefore when thine eye is single, thy whole body also is full of light; but when thine eye is evil, thy body also is full of darkness.

你眼睛就是身上的燈。你的眼睛若瞭亮，全身就光明；眼睛若昏花，全身就黑暗。

³⁵Take heed therefore that the light which is in thee be not darkness.

所以，你要省察，恐怕你裡頭的光或者黑暗了。

³⁶If thy whole body therefore be full of light, having no part dark, the whole shall be full of light, as when the bright shining of a candle doth give thee light.

若是你全身光明，毫無黑暗，就必全然光明，如同燈的明光照亮你。

WOES TO THE PHARISEES AND LAWYERS (SIX WOES)

³⁷And as he spake, a certain Pharisee besought him to dine with him: and he went in, and sat down to meat.

說話的時候，有一個法利賽人請耶穌同他吃飯，耶穌就進去坐席。

³⁸And when the Pharisee saw it, he marvelled that he had not first washed before dinner.

這法利賽人看見耶穌飯前不洗手便詫異。

³⁹And the Lord said unto him, Now do ye Pharisees make clean the outside of the cup and the platter; but your inward part is full of ravening and wickedness.

主對他說：如今你們法利賽人洗淨杯盤的外面，你們裡面卻滿了勒索和邪惡。

⁴⁰Ye fools, did not he that made that which is without make that which is within also?

無知的人哪，造外面的，不也造裡面麼？

⁴¹But rather give alms of such things as ye have; and, behold, all things are clean unto you.

只要把裡面的施捨給人，凡物於你們就都潔淨了。

⁴²But **woe** unto you, Pharisees! for ye tithe mint and rue and all manner of herbs, and pass over judgment and the love of God: these ought ye to have done, and not to leave the other undone.

你們法利賽人有禍了！因為你們將薄荷、芸香並各樣菜蔬獻上十分之一，那公義和愛神的事反倒不行了。這原是你們當行的；那也是不可不行的。

⁴³**Woe** unto you, Pharisees! for ye love the uppermost seats in the synagogues, and greetings in the markets.

你們法利賽人有禍了！因為你們喜愛會堂裡的首位，又喜愛人在街市上問你們的安。

⁴⁴ **Woe unto you, scribes and Pharisees, hypocrites! for ye are as graves which appear not, and the men that walk over them are not aware of them.**

你們有禍了！因為你們如同不顯露的墳墓，走在上面的人並不知道。

⁴⁵ Then answered one of the lawyers, and said unto him, Master, thus saying thou reproachest us also.

律法師中有一個回答耶穌說：夫子！你這樣說也把我們糟蹋了。

⁴⁶ And he said, **Woe unto you also, ye lawyers! for ye lade men with burdens grievous to be borne, and ye yourselves touch not the burdens with one of your fingers.**

耶穌說：你們律法師也有禍了！因為你們把難擔的擔子放在人身上，自己一個指頭卻不肯動。

⁴⁷ **Woe unto you! for ye build the sepulchres of the prophets, and your fathers killed them.**

你們有禍了！因為你們修造先知的墳墓，那先知正是你們的祖宗所殺的。

⁴⁸ **Truly ye bear witness that ye allow the deeds of your fathers: for they indeed killed them, and ye build their sepulchres.**

可見你們祖宗所作的事，你們又證明又喜歡；因為他們殺了先知，你們修造先知的墳墓。

⁴⁹ **Therefore also said the wisdom of God, I will send them prophets and apostles, and some of them they shall slay and persecute:**

所以，神用智慧（用智慧：或作的智者）曾說：我要差遣先知和使徒到他們那裡去，有的他們要殺害，有的他們要逼迫，

⁵⁰ **That the blood of all the prophets, which was shed from the foundation of the world, may be required of this generation;**

使創世以來所流眾先知血的罪都要問在這世代的人身上，

⁵¹ **From the blood of Abel unto the blood of Zacharias which perished between the altar and the temple: verily I say unto you, It shall be required of this generation.**

就是從亞伯的血起，直到被殺在壇和殿中間撒迦利亞的血為止。我實在告訴你們，這都要問在這世代的人身上。

⁵² **Woe unto you, lawyers! for ye have taken away the key of knowledge: ye entered not in yourselves, and them that were entering in ye hindered.**

你們律法師有禍了！因為你們把知識的鑰匙奪了去，自己不進去，正要進去的人你們也阻擋他們。

⁵³ And as he said these things unto them, the scribes and the Pharisees began to urge him vehemently, and to provoke him to speak of many things:

耶穌從那裡出來，文士和法利賽人就極力的催逼他，引動他多說話，

⁵⁴ Laying wait for him, and seeking to catch something out of his mouth, that they might accuse him.

私下窺聽，要拿他的話柄。

Luke 12

BEWARE OF THE LEAVEN OF THE PHARISEES

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。

² **For there is nothing covered, that shall not be revealed; neither hid, that shall not be known.**

掩蓋的事沒有不露出來的；隱藏的事，沒有不被人知道的。

³ **Therefore whatsoever ye have spoken in darkness shall be heard in the light; and that which ye have spoken in the ear in closets shall be proclaimed upon the housetops.**

因此，你們在暗中所說的，將要在明處被人聽見；在內室附耳所說的，將要在房上被人宣揚。

HAVE NO FEAR

⁴ **And I say unto you my friends, Be not afraid of them that kill the body, and after that have no more that they can do.**

我的朋友，我對你們說，那殺身體以後不能再作甚麼的，不要怕他們。

⁵ **But I will forewarn you whom ye shall fear: Fear him, which after he hath killed hath power to cast into hell; yea, I say unto you, Fear him.**

我要指示你們當怕的是誰：當怕那殺了以後又有權柄丟在地獄裡的。我實在告訴你們，正要怕他。

⁶ **Are not five sparrows sold for two farthings, and not one of them is forgotten before God?**

五個麻雀不是賣二分銀子麼？但在神面前，一個也不忘記；

⁷ **But even the very hairs of your head are all numbered. Fear not therefore: ye are of more value than many sparrows.**

就是你們的頭髮，也都被數過了。不要懼怕，你們比許多麻雀還貴重！

ACKNOWLEDGE CHRIST BEFORE MEN

⁸ **Also I say unto you, Whosoever shall confess me before men, him shall the Son of man also confess before the angels of God:**

我又告訴你們，凡在人面前認我的，人子在神的使者面前也必認他；

⁹ **But he that denieth me before men shall be denied before the angels of God.**

在人面前不認我的，人子在神的使者面前也必不認他。

¹⁰ **And whosoever shall speak a word against the Son of man, it shall be forgiven him: but unto him that blasphemeth against the Holy Ghost it shall not be forgiven.**

凡說話干犯人子的，還可得赦免；惟獨褻瀆聖靈的，總不得赦免。

¹¹ **And when they bring you unto the synagogues, and unto magistrates, and powers, take ye no thought how or what thing ye shall answer, or what ye shall say:**

人帶你們到會堂，並官府和有權柄的人面前，不要思慮怎麼分訴，說甚麼話；

¹² **For the Holy Ghost shall teach you in the same hour what ye ought to say.**

因為正在那時候，聖靈要指教你們當說的話。

THE PARABLE OF THE RICH FOOL

13 And one of the company said unto him, Master, speak to my brother, that he divide the inheritance with me.
眾人中有一個人對耶穌說：夫子！請你吩咐我的兄長和我分開家業。

14 And he said unto him, **Man, who made me a judge or a divider over you?**
耶穌說：你這個人！誰立我作你們斷事的官，給你們分家業呢？

15 And he said unto them, **Take heed, and beware of covetousness: for a man's life consisteth not in the abundance of the things which he possesseth.**
於是對眾人說：你們要謹慎自守，免去一切的貪心，因為人的生命不在乎家道豐富。

16 And he spake a parable unto them, saying, **The ground of a certain rich man brought forth plentifully:**
就用比喻對他們說：有一個財主田產豐盛；

17 And he thought within himself, saying, **What shall I do, because I have no room where to bestow my fruits?**
自己心裡思想說：我的出產沒有地方收藏，怎麼辦呢？

18 And he said, **This will I do: I will pull down my barns, and build greater; and there will I bestow all my fruits and my goods.**
又說：我要這麼辦：要把我的倉房拆了，另蓋更大的，在那裡好收藏我一切的糧食和財物，

19 And I will say to my soul, **Soul, thou hast much goods laid up for many years; take thine ease, eat, drink, and be merry.**
然後要對我的靈魂說：靈魂哪，你有許多財物積存，可作多年的費用，只管安安逸逸的吃喝快樂罷！

20 But God said unto him, **Thou fool, this night thy soul shall be required of thee: then whose shall those things be, which thou hast provided?**
神卻對他說：無知的人哪，今夜必要你的靈魂；你所預備的要歸誰呢？

21 **So is he that layeth up treasure for himself, and is not rich toward God.**
凡為自己積財，在神面前卻不富足的，也是這樣。

DO NOT BE ANXIOUS

22 And he said unto his disciples, **Therefore I say unto you, Take no thought for your life, what ye shall eat; neither for the body, what ye shall put on.**
耶穌又對門徒說：所以我告訴你們，不要為生命憂慮吃甚麼，為身體憂慮穿甚麼；

23 **The life is more than meat, and the body is more than raiment.**
因為生命勝於飲食，身體勝於衣裳。

24 **Consider the ravens: for they neither sow nor reap; which neither have storehouse nor barn; and God feedeth them: how much more are ye better than the fowls?**
你想烏鴉，也不種也不收，又沒有倉又沒有庫，神尚且養活他。你們比飛鳥是何等的貴重呢！

25 **And which of you with taking thought can add to his stature one cubit?**
你們那一個能用思慮使壽數多加一刻呢（或作：使身量多加一肘呢）？

26 If ye then be not able to do that thing which is least, why take ye thought for the rest?

這最小的事，你們尚且不能作，為甚麼還憂慮其餘的事呢？

27 Consider the lilies how they grow: they toil not, they spin not; and yet I say unto you, that Solomon in all his glory was not arrayed like one of these.

你想百合花怎麼長起來；他也不勞苦，也不紡線。然而我告訴你們，就是所羅門極榮華的時候，他所穿戴的，還不如這花一朵呢！

28 If then God so clothe the grass, which is to day in the field, and to morrow is cast into the oven; how much more will he clothe you, O ye of little faith?

你們這小信的人哪，野地裡的草今天還在，明天就丟在爐裡，神還給他這樣的妝飾，何況你們呢！

29 And seek not ye what ye shall eat, or what ye shall drink, neither be ye of doubtful mind.

你們不要求吃甚麼，喝甚麼，也不要罣心；

30 For all these things do the nations of the world seek after: and your Father knoweth that ye have need of these things.

這都是外邦人所求的。你們必須用這些東西，你們的父是知道的。

31 But rather seek ye the kingdom of God; and all these things shall be added unto you.

你們只要求他的國，這些東西就必加給你們了。

32 Fear not, little flock; for it is your Father's good pleasure to give you the kingdom.

你們這小群，不要懼怕，因為你們的父樂意把國賜給你們。

33 Sell that ye have, and give alms; provide yourselves bags which wax not old, a treasure in the heavens that faileth not, where no thief approacheth, neither moth corrupteth.

你們要變賣所有的賙濟人，為自己預備永不壞的錢囊，用不盡的財寶在天上，就是賊不能近、蟲不能蛀的地方。

34 For where your treasure is, there will your heart be also.

因為，你們的財寶在那裡，你們的心也在那裡。

YOU MUST BE READY

35 Let your loins be girded about, and your lights burning;

你們腰裡要束上帶，燈也要點著，

36 And ye yourselves like unto men that wait for their lord, when he will return from the wedding; that when he cometh and knocketh, they may open unto him immediately.

自己好像僕人等候主人從婚姻的筵席上回來。他來到，叩門，就立刻給他開門。

37 Blessed are those servants, whom the lord when he cometh shall find watching: verily I say unto you, that he shall gird himself, and make them to sit down to meat, and will come forth and serve them.

主人來了，看見僕人儆醒，那僕人就有福了。我實在告訴你們，主人必叫他們坐席，自己束上帶，進前伺候他們。

38 And if he shall come in the second watch, or come in the third watch, and find them so, blessed are those servants.

或是二更天來，或是三更天來，看見僕人這樣，那僕人就有福了。

39 And this know, that if the goodman of the house had known what hour the thief would come, he would have watched, and not have suffered his house to be broken through.

家主若知道賊甚麼時候來，就必儆醒，不容賊挖透房屋，這是你們所知道的。

40 Be ye therefore ready also: for the Son of man cometh at an hour when ye think not.

你們也要預備；因為你們想不到的時候，人子就來了。

41 Then Peter said unto him, Lord, speakest thou this parable unto us, or even to all?

彼得說：主阿，這比喻是為我們說的呢？還是為眾人呢？

PARABLE OF THE FAITHFUL HOUSEHOLDER IN HIS SERVICE (Mt. 24:45-51)

42 And the Lord said, Who then is that faithful and wise steward, whom his lord shall make ruler over his household, to give them their portion of meat in due season?

主說：誰是那忠心有見識的管家，主人派他管理家裡的人，按時分糧給他們呢？

43 Blessed is that servant, whom his lord when he cometh shall find so doing.

主人來到，看見僕人這樣行，那僕人就有福了。

44 Of a truth I say unto you, that he will make him ruler over all that he hath.

我實在告訴你們，主人要派他管理一切所有的。

45 But and if that servant say in his heart, My lord delayeth his coming; and shall begin to beat the menservants and maidens, and to eat and drink, and to be drunken;

那僕人若心裡說：我的主人必來得遲，就動手打僕人和使女，並且吃喝醉酒；

46 The lord of that servant will come in a day when he looketh not for him, and at an hour when he is not aware, and will cut him in sunder, and will appoint him his portion with the unbelievers.

在他想不到的日子，不知道的時辰，那僕人的主人要來，重重的處治他（或作：把他腰軋了），定他和不忠心的人同罪。

47 And that servant, which knew his lord's will, and prepared not himself, neither did according to his will, shall be beaten with many stripes.

僕人知道主人的意思，卻不預備，又不順他的意思行，那僕人必多受責打；

48 But he that knew not, and did commit things worthy of stripes, shall be beaten with few stripes. For unto whomsoever much is given, of him shall be much required: and to whom men have committed much, of him they will ask the more.

惟有那不知道的，做了當受責打的事，必少受責打；因為多給誰，就向誰多取；多託誰，就向誰多要。

NOT PEACE, BUT DIVISION

49 I am come to send fire on the earth; and what will I, if it be already kindled?

我來要把火丟在地上，倘若已經著起來，不也是我所願意的麼？

50 But I have a baptism to be baptized with; and how am I straitened till it be accomplished!

我有當受的洗還沒有成就，我是何等的迫切呢？

51 Suppose ye that I am come to give peace on earth? I tell you, Nay; but rather division:

你們以為我來，是叫地上太平麼？我告訴你們，不是，乃是叫人分爭。

52 For from henceforth there shall be five in one house divided, three against two, and two against three.
從今以後，一家五個人將要分爭：三個人和兩個人相爭，兩個人和三個人相爭；

53 The father shall be divided against the son, and the son against the father; the mother against the daughter, and the daughter against the mother; the mother in law against her daughter in law, and the daughter in law against her mother in law.

父親和兒子相爭，兒子和父親相爭；母親和女兒相爭，女兒和母親相爭；婆婆和媳婦相爭，媳婦和婆婆相爭。

Micah 7:6

For the son dishonoureth the father, the daughter riseth up against her mother, the daughter in law against her mother in law; a man's enemies are the men of his own house.

因為，兒子藐視父親；女兒抗拒母親；媳婦抗拒婆婆；人的仇敵就是自己家裡的人。

INTERPRETING THE TIME

54 And he said also to the people, **When ye see a cloud rise out of the west, straightway ye say, There cometh a shower; and so it is.**

耶穌又對眾人說：你們看見西邊起了雲彩，就說：要下一陣雨；果然就有。

55 **And when ye see the south wind blow, ye say, There will be heat; and it cometh to pass.**

起了南風，就說：將要燥熱；也就有了。

56 **Ye hypocrites, ye can discern the face of the sky and of the earth; but how is it that ye do not discern this time?**

假冒為善的人哪，你們知道分辨天地的氣色，怎麼不知道分辨這時候呢？

SETTLE WITH YOUR ACCUSER

57 **Yea, and why even of yourselves judge ye not what is right?**

你們又為何不自己審量甚麼是合理的呢？

58 **When thou goest with thine adversary to the magistrate, as thou art in the way, give diligence that thou mayest be delivered from him; lest he hale 強拉 thee to the judge, and the judge deliver thee to the officer, and the officer cast thee into prison.**

你同告你的對頭去見官，還在路上，務要盡力的和他了結；恐怕他拉你到官面前，官交付差役，差役把你下在監裡。

59 **I tell thee, thou shalt not depart thence, till thou hast paid the very last mite.**

我告訴你，若有半文錢沒有還清，你斷不能從那裡出來。

Feast of Dedication

Jerusalem

John 10:22-39; Luke 11:1-12:59

CONNECTION

During this period we think of Jesus as visiting Jerusalem in the daytime, and returning to Bethany, two miles away, for the night. While there is no record that He participated in any way in the various feasts that were celebrated by the Jews in Jerusalem, He seems to have attended them more or less regularly. The Feast of Dedication is not as old as some others, having been instituted by Judas Maccabaeus when he purified and rededicated the temple to the worship of Jehovah, about the year 164 B.C., after its desecration by Antiochus Epiphanes. It is therefore not found in our Old Testament account of the Feasts of Jehovah, but is mentioned here by John.

In these two passages by John and Luke, as indeed throughout the gospels, it is important to notice to whom Jesus was addressing His teachings. The first part of Luke 11 was spoken to His disciples, in answer to their question, "Teach us to pray."(vs. 1) Matthew records this as part of the Sermon on the Mount. The remainder of chapter 11 was addressed to the *multitude* which "gathered thick together"(vs. 29) to hear His gracious words. They asked for a sign from heaven that He was from God; but He rebuked them, saying that He Himself was the sign. They refused to accept the evidence of His works, and attributed them to Beelzebub, or Satan. In vs. 22 He showed them that He is stronger than Satan and that is why He can bind and cast him out, but that the evil spirits will return if allowed to do so, unless one **continues** to "hear the Word of God and keep it." (vs. 28)

"Teach us to pray"

<p>Luke 11:1</p>	<p>And it came to pass, that, as he was praying in a certain place, when he ceased, one of his disciples said unto him, Lord, teach us to pray, as John also taught his disciples.</p> <p>耶穌在一個地方禱告；禱告完了，有個門徒對他說：求主教導我們禱告，像約翰教導他的門徒。</p>
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"gathered thick together"

<p>Luke 11:29</p>	<p>And when the people were gathered thick together, he began to say, This is an evil generation: 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>
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Jesus is stronger than Satan

<p>Luke 11:22</p>	<p>But when a stronger than he shall come upon him, and overcome him, he taketh from him all his armour wherein he trusted, and divideth his spoils.</p> <p>但有一個比他更壯的來，勝過他，就奪去他所倚靠的盔甲兵器，又分了他的贓。</p>
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When invited by one of the Pharisees to dine with him, He accepted the invitation and found Himself in a hotbed of Pharisees, lawyers and scribes who provoked Him to speak of many things in order that they might find something for which they could accuse Him. The chapter ends with a warning denunciation of their hypocrisy and unbelief, in which He accused them not only of refusing to believe themselves, but of shutting up the true knowledge from others, of whom they were the leaders.

Most of Chapter 12 was addressed to His *disciples*. In *vs. 41* they *asked* Him for whom it was meant, and He answered with a parable, (*vs. 42-48*) showing that their lives will determine whether they are true believers or "unbelievers," and they will receive their portion accordingly. The teaching in *vs. 49-53* left them aghast 嚇呆的 and speechless at His fiery words, which "pierce" and "divide" between the true and the false followers. He then turned to "the people" again, (*vs. 54*) and again denounced them as hypocrites because they professed to know the Word of God but could not even judge among themselves. So it is with the church (as a whole) today: **we are powerless because we are not governed by "the truth as it is in Jesus,"** (*Jn. 14:6*) but are divided among ourselves. In the last two verses (*vs. 58,59*) we are admonished to "agree with thine adversary quickly." (*Mt. 5:25*) If I allow "strife and divisions" (*1 Cor. 3:3*) to go on and on, the adversary will get me in "prison," and I will never get out until I have "paid the very last mite." (*vs. 59*) Our great adversary is "the accuser of the brethren," (*Rev. 12:10*) but many of his accusations are true of us, and the sooner we "confess our sins," (*1 Jn. 1:9*) the sooner we will get out of "prison."

Question:

Luke 12:41

Then Peter said unto him, Lord, speakest thou this parable unto us, or even to all?

彼得說：主阿，這比喻是為我們說的呢？還是為眾人呢？

Answer from the Lord:

Luke 12:42-48

PARABLE OF THE FAITHFUL HOUSEHOLDER IN HIS SERVICE (*Mt. 24:45-51*)

42 And the Lord said, Who then is that faithful and wise steward, whom his lord shall make ruler over his household, to give them their portion of meat in due season?

主說：誰是那忠心有見識的管家，主人派他管理家裡的人，按時分糧給他們呢？

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主人來到，看見僕人這樣行，那僕人就有福了。

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我實在告訴你們，主人要派他管理一切所有的。

45 But and if that servant say in his heart, My lord delayeth his coming; and shall begin to beat the menservants and maidens, and to eat and drink, and to be drunken;

那僕人若心裡說：我的主人必來得遲，就動手打僕人和使女，並且吃喝醉酒；

46 The lord of that servant will come in a day when he looketh not for him, and at an hour when he is not aware, and will cut him in sunder, and will appoint him his portion with the unbelievers.

在他想不到的日子，不知道的時辰，那僕人的主人要來，重重的處治他（或作：把他腰軋了），定他和不忠心的人同罪。

47 And that servant, which knew his lord's will, and prepared not himself, neither did according to his will, shall be beaten with many stripes.

僕人知道主人的意思，卻不預備，又不順他的意思行，那僕人必多受責打；

48 But he that knew not, and did commit things worthy of stripes, shall be beaten with few stripes. For unto whomsoever much is given, of him shall be much required: and to whom men have committed much, of him they will ask the more.

惟有那不知道的，做了當受責打的事，必少受責打；因為多給誰，就向誰多取；多託誰，就向誰多要。

Luke 12:49-53

NOT PEACE, BUT DIVISION

49 I am come to send fire on the earth; and what will I, if it be already kindled?

我來要把火丟在地上，倘若已經著起來，不也是我所願意的麼？

50 But I have a baptism to be baptized with; and how am I straitened till it be accomplished!

我有當受的洗還沒有成就，我是何等的迫切呢？

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從今以後，一家五個人將要分爭：三個人和兩個人相爭，兩個人和三個人相爭；

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父親和兒子相爭，兒子和父親相爭；母親和女兒相爭，女兒和母親相爭；婆婆和媳婦相爭，媳婦和婆婆相爭。

Jesus said to the people

Luke
12:54

And he said also to the people, When ye see a cloud rise out of the west, straightway ye say, There cometh a shower; and so it is.

耶穌又對眾人說：你們看見西邊起了雲彩，就說：要下一陣雨；果然就有。

"the truth as it is in Jesus"

John
14:6

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。

"agree with thine adversary quickly"

Luke 12:58-59

58 When thou goest with thine adversary to the magistrate, as thou art in the way, give diligence that thou mayest be delivered from him; lest he hale 強拉 thee to the judge, and the judge deliver thee to the officer, and the officer cast thee into prison.

你同告你的對頭去見官，還在路上，務要盡力的和他了結；恐怕他拉你到官面前，官交付差役，差役把你下在監裡。

59 I tell thee, thou shalt not depart thence, till thou hast paid the very last mite.

我告訴你，若有半文錢沒有還清，你斷不能從那裡出來。

Matthew 5:25 [Move #19]

Agree with thine adversary quickly, whiles thou art in the way with him; lest at any time the adversary deliver thee to the judge, and the judge deliver thee to the officer, and thou be cast into prison.

你同告你的對頭還在路上，就趕緊與他和息，恐怕他把你送給審判官，審判官交付衙役，你就下在監裡了。

"strife and divisions"

1 Cor.
3:3

For ye are yet carnal: for whereas there is among you envying, and strife, and divisions, are ye not carnal, and walk as men?

你們仍是屬肉體的，因為在你們中間有嫉妒、分爭，這豈不是屬乎肉體、照著世人的樣子行麼？

"the accuser of the brethren"

Revelation 12:10	And I heard a loud voice saying in heaven, Now is come salvation, and strength, and the kingdom of our God, and the power of his Christ: for the accuser of our brethren is cast down, which accused them before our God day and night. 我聽見在天上有大聲音說：我神的救恩、能力、國度、並他基督的權柄，現在都來到了！因為那在我們神面前晝夜控告我們弟兄的，已經被摔下去了。
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"confess 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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The passage in John was of course addressed to the *Jews* who gathered about Jesus in the temple. When we speak of Jesus walking in the temple, or any other person except the priests, the courts are referred to and not the Temple proper. No one was ever within the Temple itself except the High Priest and certain subordinates - not even Jesus Himself. One of these courts was called Solomon's Porch, and this was a meeting place, it seems, for those who wished to set forth their views to the public, and even the foreigner was admitted and allowed to speak. There Jesus took His stand, but He did not make a speech; as far as we know He did not say a word, but the Jews, who had by this time become quite well acquainted with Him, began as usual to ply Him with questions. He again rebuked them for their unbelief, and convicted them out of their own Scriptures, so that they took up stones to stone Him. But He escaped out of their hands and crossed over the Jordan.

DISCUSSION

In this lesson we have some of the most important events and teachings of Jesus' entire ministry. The study shows clearly the unique nature of His character, methods and teachings; and it also reveals the growing breach between Him and the people, especially the leaders.

The unique method of the Master is revealed by the fact that each great truth was given in response to some question, or in some situation in which Jesus was asked to give a solution. Our Lord was seeking to set forth a new way of life, and He always went to the heart of life situations, and showed **the power of His teachings to meet those situations**. How antagonistic敵對的 this was to the teaching of the Pharisees, who emphasized the letter of the law, but passed over the weightier matters of love and mercy! **His teachings were unique** in that they emphasized not the outward conformity, although this they "ought to have done," (11:42) but the inner life - "truth in the inward parts." (11:39)

"ought to have done"

Luke 11:42	But woe unto you, Pharisees! for ye tithe mint and rue and all manner of herbs, and pass over judgment and the love of God: these ought ye to have done, and not to leave the other undone. 你們法利賽人有禍了！因為你們將薄荷、芸香並各樣菜蔬獻上十分之一，那公義和愛神的事反倒不行了。這原是你們當行的；那也是不可不行的。
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"inward part"

Luke 11:39	And the Lord said unto him, Now do ye Pharisees make clean the outside of the cup and the platter; but your <u>inward part</u> is full of ravening 強奪 and wickedness.
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主對他說：如今你們法利賽人洗淨杯盤的外面，你們裡面卻滿了勒索和邪惡。

Jesus' unique character is set forth in the passage from [John 10](#), where He definitely asserts His deity and His relationship to God as the one specially sent from heaven. It seems He had not stated openly that He was the Christ, in a way that satisfied the Jews, and as they gathered around Him in Solomon's Porch their first question was that He tell them plainly. Knowing their unbelief and hardness of heart He evaded 避開 a direct answer, again referring to His "works" ([vs. 25,32,37,38](#)) as sufficient evidence of His Messiahship, but finally giving utterance to that wonderful statement, "I and My Father are one." ([vs. 30](#)) The Jews showed the insincerity of their motives when they accepted that as the answer to their question and yet attempted to stone Him.

Jesus refers to His "works" as sufficient evidence of His Messiahship

John 10:25, 32, 37, 38

²⁵Jesus answered them, I told you, and ye believed not: the works that I do in my Father's name, they bear witness of me.

耶穌回答說：我已經告訴你們，你們不信。我奉我父之名所行的事可以為我作見證；

³²Jesus answered them, Many good works have I shewed you from my Father; for which of those works do ye stone me?

耶穌對他們說：我從父顯出許多善事給你們看，你們是為那一件拿石頭打我呢？

³⁷If I do not the works of my Father, believe me not.

我若不行我父的事，你們就不必信我；

³⁸But if I do, though ye believe not me, believe the works: that ye may know, and believe, that the Father is in me, and I in him.

我若行了，你們縱然不信我，也當信這些事，叫你們又知道又明白父在我裡面，我也在父裡面。

"I and my Father are one"

John 10:30	I and my Father are one. 我與父原為一。
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In [vs. 36,37](#) He repeated His claim, and then continued His argument by quoting from their own Scriptures, which as all admitted "cannot be broken." He showed that the Psalmist himself ([vs. 34; Ps. 82:6](#)) "called them gods to whom the Word of God had come"([vs. 35](#)); that is, God's people at that time; and how "much more"([2 Cor. 3:9, 11](#)) should He be called the Son of God who had been sent into the world by God the Father, specially sanctified as the *Only Begotten Son*. Israel had been chosen to be as gods to the other nations, but had refused the Word of God that came to them and because of their sins they "shall die like men" ([Ps. 82:7](#)). God is "higher than the highest" ([Eccl. 5:8](#)) even though they be "called gods." In the beginning man was made in the likeness and image of God - a reflection of God; not the body, which is the house he lives in, but the man himself in that he is a trinity, spirit, soul and body, and has the power of free will, the power to choose, to will, to think, to love. "God breathed into his nostrils the breath of *life* and man became a *living soul*."([Gen. 2:7](#)) Therefore in Him we live and move and have our *being* ([Acts 17:28](#)), our existence, our natural life, but God is "above all" ([Jn. 3:31](#)). To our first parents Satan said "Ye shall be as gods"([Gen. 3:5](#)); but they were *not* gods, and by yielding to Satan's deception they lost their high position and the dominion God had given them, and the reflection was dimmed by sin and its result - spiritual death. Instead of continuing to be governed by the spirit in fellowship with God, they came under the dominion of Satan, being governed by "the desires of the flesh and of the mind, and were children of wrath," ([Eph. 2:3](#))

Therefore they were driven from the presence of God, and the only way back is through Jesus Christ, the Son and our Saviour.

Jesus repeated His claim

John 10:36,37	Say ye of him, whom the Father hath sanctified, and sent into the world, Thou blasphemest; because I said, I am the Son of God? If I do not the works of my Father, believe me not. 父所分別為聖、又差到世間來的，他自稱是神的兒子，你們還向他說你說僭妄的話麼？我若不行我父的事，你們就不必信我；
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The Psalmist himself "called them gods..." "cannot be broken"

John 10:34,35 Jesus answered them, Is it not written in your law, I said, <u>Ye are gods</u> ? If he called them gods, unto whom the word of God came, and the scripture <u>cannot be broken</u> ; 耶穌說：你們的律法上豈不是寫著我曾說你們是神麼？經上的話是不能廢的；若那些承受神道的人尚且稱為神，	Psalm 82:6 I have said, <u>Ye are gods</u> ; and all of you are children of the most High. 我曾說：你們是神，都是至高者的兒子。
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"much more"

2 Cor. 3:9, 11	⁹ For if the ministration of condemnation be glory, <u>much more</u> doth the ministration of righteousness exceed in glory. 若是定罪的職事有榮光，那稱義的職事榮光就越發大了。 ¹¹ For if that which is done away was glorious, <u>much more</u> that which remaineth is glorious. 若那廢掉的有榮光，這長存的就更有榮光了。
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"shall die like men"

Psalm 82:7	But ye shall die like men, and fall like one of the princes. 然而，你們要死，與世人一樣，要仆倒，像王子中的一位。
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"higher than the highest"

Ecclesiastes 5:8	If thou seest the oppression of the poor, and violent perverting of judgment and justice in a province, marvel not at the matter: for he that is higher than the highest regardeth; and there be higher than they. 你若在一省之中見窮人受欺壓，並奪去公義公平的事，不要因此詫異；因有一位高過居高位的鑒察，在他們以上還有更高的。
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"became a living soul"

Genesis 2:7	And the LORD God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul. 耶和華神用地上的塵土造人，將生氣吹在他鼻孔裡，他就成了有靈的活人，名叫亞當。
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"in Him we live and move"

Acts 17:28	For in him we live, and move, and have our being; as certain also of your own poets have said, For we are also his <u>offspring</u> . 我們生活、動作、存留，都在乎他。就如你們作詩的，有人說：我們也是他所生的。
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"above all"

John 3:31	He that cometh from above is above all: he that is of the earth is earthly, and speaketh of the earth: he that cometh from heaven is above all. 「從天上來的是在萬有之上；從地上來的是屬乎地，他所說的也是屬乎
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地。從天上來的是在萬有之上。

"ye shall be as gods"

Genesis 3:5	For God doth know that in the day ye eat thereof, then your eyes shall be opened, and ye shall be as gods, knowing good and evil. 因為 神知道，你們吃的日子眼睛就明亮了，你們便如神能知道善惡。
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"children of wrath"

Ephesians 2:3	Among whom also we all had our conversation in times past in the lusts of our flesh, fulfilling the desires of the flesh and of the mind; and were by nature the children of wrath, even as others. 我們從前也都在他們中間，放縱肉體的私慾，隨著肉體和心中所喜好的去行，本為可怒之子，和別人一樣。
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In addressing the pagan philosophers at Athens the Apostle Paul quoted from *their* literature, which also stated that man is the offspring of God, to show them that they should not worship idols made with their own hands, which were therefore less than themselves, as they were less than *their* Creator. He said, "The times of that ignorance God winked at, but *now* commands all men everywhere to *repent*"(Acts 17:29,30) in order to be sons, for they are to be judged by the *one* Son (Acts 17). It is only through *the* Son that men can become sons of God (Jn. 1:12; 3:36).

"to repent"

Acts 17:29,30	Forasmuch then as we are the offspring of God, we ought not to think that the Godhead is like unto gold, or silver, or stone, graven by art and man's device. And the times of this ignorance God winked at; but now commandeth all men every where to repent: 我們既是神所生的，就不當以為神的神性像人用手藝、心思所雕刻的金、銀、石。世人蒙昧無知的時候，神並不監察，如今卻吩咐各處的人都要悔改。
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"become the sons of God"

John 1:12; 3:36	^{1:12} But as many as received him, to them gave he power to become the sons of God, even to them that believe on his name: 凡接待他的，就是信他名的人，他就賜他們權柄，作神的兒女。 ^{3:36} He that believeth on the Son hath everlasting life: and he that believeth not the Son shall not see life; but the wrath of God abideth on him. 信子的人有永生；不信子的人得不著永生（原文作不得見永生），神的震怒常在他身上。」
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In [John 10:38](#) Jesus again points to His works, and pleads with the people to believe and know that the Father is in Him and that He is truly *the* Son of God and their Messiah. But again they sought to take Him, and He had to escape.

John 10:38	But if I do, though ye believe not me, believe the works: that ye may know, and believe, that the Father is in me, and I in him. 我若行了，你們縱然不信我，也當信這些事，叫你們又知道又明白父在我裡面，我也在父裡面。
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Jesus also declared His deity in Luke 11:14-28, where He set Himself forth as the "stronger than the strong man," (vs. 22) the One who has power over Satan and his evil demons. He had been casting out an evil spirit who had made a man dumb, and when all the people wondered and could not deny the miracle, they attributed His power to Beelzebub, or Satan. This is the unpardonable sin, blasphemy against the Holy Ghost

(Mk. 3:29). Jesus stated that it was with the very "finger of God"(vs. 20) that He was casting out demons, and that this was an evidence that in Him the kingdom of God had come to them. He patiently explained the inconsistency of their argument, and that Satan would not destroy his own kingdom. He admitted that Satan has great power, as the "strong man," and that as long as he is left alone his property is in peace. He "openeth not the house of his prisoners" (Isa. 14:17). Only a "stronger than he,"(vs. 22) the Lord Himself, can overcome him and take away his armour and his spoils (Isa. 53:12). Jesus emphasized also the persistency of the evil one and the danger of not resisting him, or relaxing our vigilance after a victory has been gained. "Satan goeth about like a roaring lion, seeking whom he may devour. Whom resist, steadfast in the faith."(1 Peter 5:8,9) Faith is our shield against him - faith in God's Word; and in vs. 28 Jesus again emphasized the necessity of being "doers of the Word of God, and not hearers only." (James 1:22)

the unpardonable sin

Mark 3:29	But he that shall blaspheme against the Holy Ghost hath never forgiveness, but is in danger of eternal damnation. 凡褻瀆聖靈的，卻永不得赦免，乃要擔當永遠的罪。
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"the finger of God"

Luke 11:20	But if I with the finger of God cast out devils, no doubt the kingdom of God is come upon you. 我若靠著神的能力趕鬼，這就是神的國臨到你們了。
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"open not the house of his prisoners"

Isaiah 14:17	That made the world as a wilderness, and destroyed the cities thereof; that opened not the house of his prisoners? 使世界如同荒野，使城邑傾覆，不釋放被擄的人歸家，是這個人嗎？
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"take away the spoil"

Isaiah 53:12	Therefore will I divide him a portion with the great, and he shall divide the spoil with the strong; because he hath poured out his soul unto death: and he was numbered with the transgressors; and he bare the sin of many, and made intercession for the transgressors. 所以，我要使他與位大的同分，與強盛的均分擄物。因為他將命傾倒，以致於死；他也被列在罪犯之中。他卻擔當多人的罪，又為罪犯代求。
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"roaring lion"

1 Peter 5:8,9	Be sober, be vigilant; because your adversary the devil, as a roaring lion, walketh about, seeking whom he may devour: Whom resist stedfast in the faith, knowing that the same afflictions are accomplished in your brethren that are in the world. 務要謹守，儆醒。因為你們的仇敵魔鬼，如同吼叫的獅子，遍地遊行，尋找可吞吃的人。你們要用堅固的信心抵擋他，因為知道你們在世上的眾弟兄也是經歷這樣的苦難。
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"hear the word and do it"

Luke 11:28	James 1:22
But he said, "Yea rather, blessed are they that hear the word of God, and keep it." 耶穌說：是，卻還不如聽神之道而遵守的人有福。	But be ye doers of the word, and not hearers only, deceiving your own selves. 只是你們要行道，不要單單聽道，自己欺哄自己。

Some of those who saw the miracle had asked Jesus for a sign from heaven as to His identity, but He called them an evil generation and pointed out that He Himself is the sign: greater in wisdom than Solomon, and greater than the prophet Jonah; and yet there was no disposition whatever to repentance on their part (vs. 31,32). He is the "candle" (vs. 33) lighted and sent forth by the Father, not kept in "a secret place," but "lighting every man that cometh into the world" (Jn. 1:9). He then showed them the danger of refusing the

Light, as they were doing, and warned them to take heed. The "bright shining of the candle"(vs. 36) had given them light, but they blasphemed and attributed it to Satan, and "how great is that darkness!" (Mt. 6:23).

no repentance

<p>Luke 11:31,32</p>	<p>³¹The queen of the south shall rise up in the judgment with the men of this generation, and condemn them: for she came from the utmost parts of the earth to hear the wisdom of Solomon; and, behold, a <u>greater than Solomon</u> is here. 當審判的時候，南方的女王要起來定這世代的罪；因為他從地極而來，要聽所羅門的智慧話。看哪！在這裡有一人比所羅門更大。</p> <p>³²The men of Nineve shall rise up in the judgment with this generation, and shall condemn it: for they repented at the preaching of Jonas; and, behold, a <u>greater than Jonas</u> is here. 當審判的時候，尼尼微人要起來定這世代的罪，因為尼尼微人聽了約拿所傳的就悔改了。看哪！在這裡有一人比約拿更大。</p>
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Jesus is the candle

<p>Luke 11:33</p>	<p>No man, when he hath lighted a <u>candle</u>, putteth it in a secret place, neither under a bushel, but on a candlestick, that they which come in may see the light. 沒有人點燈放在地窖子裡，或是斗底下，總是放在燈臺上，使進來的人得見亮光。</p>
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"the true light..."

<p>John 1:9</p>	<p>That was the true Light, which <u>lighteth every man that cometh into the world</u>. 那光是真光，照亮一切生在世上的人。</p>
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"the bright shining of a candle"

<p>Luke 11:36</p>	<p>If thy whole body therefore be full of light, having no part dark, the whole shall be full of light, as when the <u>bright shining of a candle</u> doth give thee light. 若是你全身光明，毫無黑暗，就必全然光明，如同燈的明光照亮你。</p>
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"how great is that darkness"

<p>Matthew 6:23</p>	<p>But if thine eye be evil, thy whole body shall be full of darkness. If therefore the light that is in thee be darkness, <u>how great is that darkness!</u> 你的眼睛若昏花，全身就黑暗。你裡頭的光若黑暗了，那黑暗是何等大呢！</p>
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Jesus was then invited to the home of one of the Pharisees, with many others. Although He usually conformed to their customs, no doubt on this occasion He intentionally omitted the ceremonial washing, knowing their motive and the inconsistency of outward washing with inward corruption. As they sat at meat He spoke plainly to them, in no uncertain language, and laid bare the awful evils of their hypocrisy. It is significant that He did not plead with them to repent, but scathingly嚴厲的 denounced them. He knew that they were apostate背教者, and God never speaks of repentance to those who have refused the light so long that they have become apostate. We see this in His dealings with the apostate kings of Israel, throughout the Old Testament, and also in the warnings in the Epistle to the Hebrews, written to those who had received the light of the gospel, but were in danger of turning back to their old way, and "crucifying to themselves the Son of God afresh" (Heb. 6 and 10). Jesus admitted that they were very religious and kept up appearances outwardly, but had ignored the "more excellent way" (1 Cor. 12:31) of love, mercy and justice. He compared them to graves full of dead men's bones (vs. 44). Men could walk over them and not know it. They were "men holding the truth in unrighteousness" (Rom. 1:18).

Hebrews 6:4-6	Hebrews 10:26-29	1 John 5:16-17
<p>⁴ For it is impossible for those who were once enlightened, and have tasted of the heavenly gift, and were made partakers of the Holy Ghost, 論到那些已經蒙了光照、嘗過天恩的滋味、又於聖靈有分，</p> <p>⁵ And have tasted the good word of God, and the powers of the world to come, 並嘗過神善道的滋味、覺悟來世權能的人，</p> <p>⁶ If they shall fall away, to renew them again unto repentance; seeing they <u>crucify to themselves the Son of God afresh</u>, and put him to an open shame. 若是離棄道理，就不能叫他們從新懊悔了。因為他們把神的兒子重釘十字架，明明的羞辱他。</p>	<p>²⁶ For if we sin wilfully after that we have received the knowledge of the truth, there remaineth no more sacrifice for sins, 因為我們得知真道以後，若故意犯罪，贖罪的祭就再沒有了；</p> <p>²⁷ But a certain fearful looking for of judgment and fiery indignation, which shall devour the adversaries. 惟有戰懼等候審判和那燒滅眾敵人的烈火。</p> <p>²⁸ He that despised Moses' law died without mercy under two or three witnesses: 人干犯摩西的律法，憑兩三個見證人，尚且不得憐恤而死，</p> <p>²⁹ Of how much sorer punishment, suppose ye, shall he be thought worthy, who hath trodden under foot the Son of God, and hath counted the blood of the covenant, wherewith he was sanctified, an unholy thing, and hath done despite unto the Spirit of grace? 何況人踐踏神的兒子，將那使他成聖之約的血當作平常，又褻慢施恩的聖靈，你們想，他要受的刑罰該怎樣加重呢！</p>	<p>¹⁶ If any man see his brother sin a sin which is not unto death, he shall ask, and he shall give him life for them that sin not unto death. There is a sin unto death: I do not say that he shall pray for it. 人若看見弟兄犯了不至於死的罪，就當為他祈求，神必將生命賜給他；有至於死的罪，我不說當為這罪祈求。</p> <p>¹⁷ All unrighteousness is sin: and there is a sin not unto death. 凡不義的事都是罪，也有不至於死的罪。</p>

"more excellent way"

1 Cor. 12:31	But covet earnestly [love] the best gifts: and yet shew I unto you a more excellent way. 你們要切切的求那更大的恩賜。我現今把最妙的道指示你們
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"as graves"

Luke 11:44	Woe unto you, scribes and Pharisees, hypocrites! for ye are as graves which appear not, and the men that walk over them are not aware of them. 你們有禍了！因為你們如同不顯露的墳墓，走在上面的人並不知道。
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"hold the truth in unrighteousness"

Romans 1:18	For the wrath of God is revealed from heaven against all ungodliness and unrighteousness of men, who hold the truth in unrighteousness; 原來，神的忿怒從天上顯明在一切不虔不義的人身上，就是那些行不義阻擋真理的人。
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Then one of the lawyers stood up and said, "Now you are reproaching us also."(vs. 45) Jesus turned upon the lawyers and pointed out their grievous sins, and how they taught the words of the prophets, called them their fathers and professed to believe in them, but did not keep their sayings, and thus were as guilty as their fathers who killed them. Then He said, (vs. 49) "I also will send you prophets." He referred to Himself as the "wisdom of God" (1 Cor.1:24) and how He had come to bring them light and had sent out messengers to preach to them, and they were giving them the same treatment as the Old Testament prophets had received. Then He pronounced the awful judgment to come upon that generation which was to reject and crucify the Son of God. Woe! Woe! Woe! The "Wisdom of God" was with them, but they "knew not the day of their visitation."(Lk. 19:44) "How great was their darkness!" (Mt. 6:23) They had "taken away the key of knowledge" (vs. 52). He Himself was the key to what the prophets had taught, and by refusing Him they not only failed to enter in themselves, but were keeping others from entering. No wonder Jesus wept over the city of Jerusalem! He told His disciples and the people to heed the *teachings* of the scribes and Pharisees (Mt. 23:2-3) because they represented the law of Moses, but He warned them not to imitate their *works*, for "they professed to know God, but in works they denied Him,"(Titus 1:16) "having a form of godliness but denying the power thereof."(2 Tim. 3:5)

"thou reproachest us also"

Luke 11:45	Then answered one of the lawyers, and said unto him, Master, thus saying thou reproachest us also. 律法師中有一個回答耶穌說：夫子！你這樣說也把我們糟蹋了。
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"I will send them prophets..."

Luke 11:49	Therefore also said the wisdom of God, I will send them prophets and apostles, and some of them they shall slay and persecute: 所以，神用智慧（用智慧：或作的智者）曾說：我要差遣先知和使徒到他們那裡去，有的他們要殺害，有的他們要逼迫，
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"Christ, the Wisdom of God"

1 Corinthians 1:24	But unto them which are called, both Jews and Greeks, Christ the power of God, and the wisdom of God. 但在那蒙召的，無論是猶太人、希利尼人，基督總為神的能力，神的智慧。
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"knew not the time of thy visitation"

Luke 19:44	And shall lay thee even with the ground, and thy children within thee; and they shall not leave in thee one stone upon another; because thou knewest not the time of thy visitation. 並要掃滅你和你裡頭的兒女，連一塊石頭也不留在石頭上，因你不知道眷顧你的時候。
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"taken away the key of knowledge"

Luke 11:52	Woe unto you, lawyers! for ye have taken away the key of knowledge: ye entered not in yourselves, and them that were entering in ye hindered. 你們律法師有禍了！因為你們把知識的鑰匙奪了去，自己不進去，正要進去的人你們也阻擋他們。
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heed the teachings of the scribes and the Pharisees

Matthew 23:2-3	Saying The scribes and the Pharisees sit in Moses' seat: All therefore whatsoever they bid you observe, that observe and do; but do not ye after their works: for they say, and do not. 說：文士和法利賽人坐在摩西的位上，凡他們所吩咐你們的，你們都要謹守遵行；但不要效法他們的行為；因為他們能說，不能行。
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"profess that they know God."

Titus 1:16	They profess that they know God; but in works they deny him, being abominable, and disobedient, and unto every good work reprobate.
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	他們說是認識神，行事卻和他相背；本是可憎惡的，是悖逆的，在各樣善事上是可廢棄的。
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"a form of godliness"

2 Timothy 3:5	Having a form of godliness, but denying the power thereof: from such turn away. 有敬虔的外貌，卻背了敬虔的實意；這等人你要躲開。
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For those who think only of the love and gentleness of the meek and lowly Jesus, and forget that He is also just and holy, the Judge of all the earth, with eyes as a flame of fire that will not tolerate sin, and with a sharp two-edged sword going out of His mouth, before Whom the Apostle John fell as one dead ([Rev. 1:16,17](#)), it is hard to imagine Him giving forth this awful denunciation. As a result of it, all the scribes and Pharisees present at the feast became very much excited and urged Jesus on to speak of many other things, in order to find something in His words contrary to the law, for which they might accuse Him.

"a sharp two-edged sword"

Revelation 1:16,17	And he had in his right hand seven stars: and out of his mouth went a sharp twoedged sword: and his countenance was as the sun shineth in his strength. And when I saw him, I fell at his feet as dead. And he laid his right hand upon me, saying unto me, "Fear not; I am the first and the last: 他右手拿著七星，從他口中出來一把兩刃的利劍；面貌如同烈日放光。我一看見，就仆倒在他腳前，像死了一樣。他用右手按著我，說：不要懼怕！我是首先的，我是末後的，
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Most of Chapter 12 was spoken to His *disciples*. A great multitude had gathered, so that they trod one upon another; and Jesus began to warn them, especially His disciples, to beware of the teaching of the Pharisees, stating plainly that they were hypocrites, and that this "leaven"([vs. 1](#)) would begin to work in *them* if they were not watchful. He promised that everything would be revealed and made plain, and that they were not to fear those who might kill the body, but him that could destroy the soul. Their heavenly Father who minds the sparrows had not forgotten His children. If they would confess Him before men, He would confess them before the Father.

"leaven"

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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One of the company interrupted by asking Jesus to intervene in a dispute over property, and Jesus revealed His attitude toward material possessions, warning against covetousness and clinching this teaching with the story of the rich fool, who was rich in this world's goods, but a pauper 窮人 before God. Luke indicates that it was here that Jesus gave that remarkable statement about putting first things first. Man frets over what he shall eat, drink or wear, and forgets the power and love of God, Who cares for all His creatures. "Seek ye first the kingdom of God and all these things shall be added unto you."([vs. 31](#); [Mt. 6:33](#)) Put God first and for material things let your life be one of simple trust in God. He then passed over into the future and the time when He shall return after a long absence. He told them His coming shall be "when they think not"([vs. 40](#)) and therefore they must watch and be ready at all times, and be faithful stewards. He warned them that His followers would not have ease and peace in this world, but suffering, persecution and perhaps death, and that **they must have the spirit of their Master and be ready for anything**, and be found blameless before God and

men. His first coming did not bring peace on earth but rather division (vs. 51), but when He comes again as Prince of Peace, He will institute a reign of righteousness in which they shall share with Him.

"when ye think not"

Luke 12:40	Be ye therefore ready also: for the Son of man cometh at an hour when ye think not. 你們也要預備；因為你們想不到的時候，人子就來了。
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It is not to be wondered at that the hatred of the Jewish leaders rose to a white heat against this One who dared to probe into their sinful lives and expose them to themselves and to others; and that from that time there was an open break between them, and they "went about to take Him," (Jn. 10:39) determined to do away with Him. So He departed for a time, to the other side of Jordan.

"take him"

John 10:39	Therefore they sought again to take him: but he escaped out of their hand, 他們又要拿他，他卻逃出他們的手走了。
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MEDITATION

The words and works of Jesus were a perfect and convincing fulfillment of both law and prophecy.

Jesus used Scripture with disconcerting 使困窘 skill to confound all the disputations 爭論 of the enemies of the faith, and convicted them out of the mouths of those they professed to follow.

There are two ways to live. The one is the way of the multitudes, who anxiously seek after what they will eat, drink and wear. This is "life" for the children of the world. But of the *true* life, the key is "your Father knoweth." (Lk. 12:30,31; Mt. 6:32,33) How easy it is to live being "anxious for nothing" (Phil. 4:6) when we know we have a loving heavenly Father who is looking after us! But this is possible only as we give God His rightful place in our lives, seeking first His kingdom and doing His will. Then He will look after all our temporal 現世的 concerns.

"your Father knoweth" "Seek first His kingdom"

<p>Luke 12:30,31</p> <p>For all these things do the nations of the world seek after: and <u>your Father knoweth</u> that ye have need of these things. But rather <u>seek ye the kingdom of God</u>; and all these things shall be added unto you.</p> <p>這都是外邦人所求的。你們必須用這些東西，你們的父是知道的。你們只要求他的國，這些東西就必加給你們了。</p>	<p>Matthew 6:32,33 <small>[Move #19]</small></p> <p>(For after all these things do the Gentiles seek:) for <u>your heavenly Father knoweth</u> that ye have need of all these things. But <u>seek ye first the kingdom of God</u>, and his righteousness; and all these things shall be added unto you.</p> <p>這都是外邦人所求的，你們需用的這一切東西，你們的天父是知道的。你們要先求他的國和他的義，這些東西都要加給你們了。</p>
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From the Greek: "take no thought"(Lk. 12:22) is more literally "be not anxious." (Phil. 4:6) The present

tense with the negative tells us to *stop* doing the thing. "Stop being anxious!" This is the same word as in 1

Peter 5:7: "casting all your care on Him." These are both commands to be obeyed.

[Move #38]	[Move #19]		Philippians 4:6	1 Peter 5:7
Luke 12:22	Matthew 6:25	Matthew 6:31		
<p>And he said unto his disciples, Therefore I say unto you, <u>Take no thought</u> for your life, what ye shall eat; neither for the body, what ye shall put on.</p> <p>耶穌又對門徒說：所以我告訴你們，不要為生命憂慮，穿甚麼</p>	<p>Therefore I say unto you, <u>Take no thought</u> for your life, what ye shall eat, or what ye shall drink; nor yet for your body, what ye shall put on. Is not the life more than meat, and the body than raiment?</p> <p>所以我告訴你們，不要為生命憂慮，吃甚麼，喝甚麼，穿甚麼。生命不勝於飲食麼？身體不勝於衣裳麼？</p>	<p>Therefore <u>take no thought</u>, saying, What shall we eat? or, What shall we drink? or, Wherewithal shall we be clothed?</p> <p>所以，不要憂慮說：吃甚麼？喝甚麼？穿甚麼？</p>	<p><u>Be careful for nothing</u>; but in every thing by prayer and supplication with thanksgiving let your requests be made known unto God.</p> <p>應當一無罣慮，只要凡事藉著禱告、祈求，和感謝，將你們所要的告訴神。</p>	<p><u>Casting all your care upon him</u>; for he careth for you.</p> <p>你們要將一切的憂慮卸給神，因為他顧念你們。</p>

STUDY

Do you think Jesus took part in the feasts of the Jews? While teaching in Jerusalem, where do you think Jesus spent the nights? Why is it that the "Scriptures cannot be broken"? How is man the "offspring" of God? What is the difference between God's creatures and His sons? Are all men born sons of God? How does one become a son of God? What kind of life does a son of God receive? How is Jesus, *the* Son of God, different from all other sons? Was man ever in that same relationship to God, even before the fall?

Why is it important to know to whom Jesus is addressing his teachings? What method did He usually follow? Did He emphasize the outward or the inner life? Did He give different teaching to His disciples than He gave to the multitudes? Where did He get many of His illustrations?

How was Jesus a "sign" to the Jews? Who was the "strong man" Jesus spoke of? How does he keep his goods in peace? Who is the "stronger than he" who can take away his armour and spoil his goods? What was the motive of the Pharisees in inviting Jesus to the feast? Was Jesus afraid to say what He thought to these rich and influential men? Would most men have kept silent concerning their sins? How did Jesus describe their hypocrisy? Were they wrong in observing their laws and ceremonies? Why did Jesus say they were like their fathers who killed the prophets? Are there any religious hypocrites in the church today? Would Jesus say the same things to them? How did these men prevent others from entering the kingdom? What did Jesus mean when He said they had taken away the key of knowledge? Should we agree with our adversaries when they have something against us? Why? What will happen if we do not? Who is our great adversary? Did Jesus bring peace on the earth at the time of His first coming? How will conditions at His second coming differ from the first coming?

REVIEW

Questions	Answers
1. What does the Feast of Dedication commemorate?	The purifying and rededication of the temple to the worship of Jehovah.
2. By whom was it instituted?	Judas Maccabaeus
3. What time of year was it held?	Winter
4. What part of the temple was Solomon's Porch?	One of the courts
5. Why did the Jews gather there?	Because Solomon's Porch is a meeting place
6. What did they demand of Jesus?	To tell them plainly whether he is the Christ or not
7. What did He mention as the proof of His claim?	The works that He did in His Father's name
8. What did He say about His sheep, and who were they?	He will give His sheep eternal life and they shall never perish, neither shall any man pluck them out of His hand. His sheep are those who hear His voice and follow Him.
9. What great statement did He make of His relationship to God?	He and the Father are one.
10. How did the Jews receive it?	They tried to stone him for they took it as blasphemy.
11. What Old Testament Scriptures did Jesus quote?	Psalms 82:6 "I have said, Ye are gods; and all of you are children of the most High."
12. Did He mean that all men are gods, as He is?	No, only those people who received God's message - i.e. Israel
13. Are all men sons of God in the same way He is?	No, only through the Son (Jesus) that men can become sons of God.
14. What is the natural man's relationship to God?	Man is the offspring of God
15. To whom did Jesus address His teachings?	His disciples
16. How much of a crowd gathered?	An innumerable multitude of people
17. Did Jesus grant their requests for a sign?	No
18. To whom did they attribute His power?	Beelzebub
19. Was that a sin?	Yes, it is the unpardonable sin, blasphemy against the Holy Ghost.
20. With whom was Jesus invited to dine?	A Pharisee
21. Who were the other guests?	Scribes and Lawyers
22. How was the argument started?	The Pharisee marvelled that Jesus had not first washed before dinner.

23. What kind of a speech did Jesus make to them?	Jesus scathingly denounced them.
24. What did He call them?	hypocrites
25. Were they religious?	Yes
26. What judgment did He pronounce upon them?	Six Woes
27. What was the effect of His denunciation?	The Pharisees and the scribes tried to provoke him to speak of many things in order to find faults and accuse Him.
28. What warning did He give His disciples?	Beware of the teaching (leaven) of the Pharisees.
29. Did He give them any promises?	Yes, He promised that everything would be revealed and made plain, and that they were not to fear those who might kill the body, but him that could destroy the soul. Their heavenly Father who minds the sparrows had not forgotten His children. If they would confess Him before men, He would confess them before the Father.
30. To whom did He say the kingdom would be given?	His disciples (little flock)
31. What parables did He use in teaching them?	The parable of "The Faithful Householder in his service"
32. What is a faithful steward?	The one who will watch over the household and give their portion of meat in due season.
33. In this age what should be the attitude of the followers of Christ?	Watch and Pray
34. When did He say He would return?	He shall return after a long absence.
35. Why does He tell us to watch and be ready?	Because He will return at an hour that we think not, so we must be ready and watchful at all times and be faithful stewards.
36. How do most people think of Jesus?	They wondered at His miracles, but were not sure who He was and had asked Jesus for a sign from heaven as to His identity.
37. Does this lesson give you a different conception of Him than you have had before?	Yes.
38. In what way?	Jesus takes us so dearly to His heart that He calls us "My friends"(Lk. 12:4) and "little flock"(Lk. 12:32) and ensures us that it is the Father's good pleasure to give us the kingdom.

