

Preaching Tour Continued

Perea

Luke 14:1 - 17:10

14:1 And it came to pass, as he went into the house of one of the chief Pharisees to eat bread on the sabbath day, that they watched him.

安息日，耶穌到一個法利賽人的首領家裡去吃飯，他們就窺探他。

2 And, behold, there was a certain man before him which had the dropsy.

在他面前有一個患水腫的人。

3 And Jesus answering spake unto the lawyers and Pharisees, saying, **Is it lawful to heal on the sabbath day?**

耶穌對律法師和法利賽人說：安息日治病，可以不可以？

4 And they held their peace. And he took him, and healed him, and let him go;

他們卻不言語。耶穌就治好那人，叫他走了；

5 And answered them, saying, **Which of you shall have an ass or an ox fallen into a pit, and will not straightway pull him out on the sabbath day?**

便對他們說：你們中間誰有驢或有牛，在安息日掉在井裡，不立時拉他上來呢？

6 And they could not answer him again to these things.

他們不能對答這話。

Parable on guests at a wedding feast

7 And he put forth a parable to those which were bidden, when he marked how they chose out the chief rooms; saying unto them.

耶穌見所請的客揀擇首位，就用比喻對他們說：

8 **When thou art bidden of any man to a wedding, sit not down in the highest room; lest a more honourable man than thou be bidden of him;**

你被人請去赴婚姻的筵席，不要坐在首位上，恐怕有比你尊貴的客被他請來；

9 **And he that bade thee and him come and say to thee, Give this man place; and thou begin with shame to take the lowest room.**

那請你們的人前來對你說：讓座給這一位罷！你就羞羞慚慚的退到末位上去了。

10 **But when thou art bidden, go and sit down in the lowest room; that when he that bade thee cometh, he may say unto thee, Friend, go up higher: then shalt thou have worship in the presence of them that sit at meat with thee.**

你被請的時候，就去坐在末位上，好叫那請你的人來對你說：朋友，請上坐。那時，你在同席的人面前就有光彩了。

11 **For whosoever exalteth himself shall be abased; and he that humbleth himself shall be exalted.**

因為，凡自高的，必降為卑，自卑的，必升為高。

12 Then said he also to him that bade him, **When thou makest a dinner or a supper, call not thy friends, nor thy brethren, neither thy kinsmen, nor thy rich neighbours; lest they also bid thee again, and a recompence be made thee.**

耶穌又對請他的人說：你擺設午飯或晚飯，不要請你的朋友、弟兄、親屬，和富足的鄰舍，恐怕他們也請你，你就得了報答。

13 **But when thou makest a feast, call the poor, the maimed, the lame, the blind:**

你擺設筵席，倒要請那貧窮的、殘廢的、瘸腿的、瞎眼的，你就有福了！

14 **And thou shalt be blessed; for they cannot recompense thee: for thou shalt be recompensed at the resurrection of the just.**

因為他們沒有甚麼可報答你。到義人復活的時候，你要得著報答。

15 **And when one of them that sat at meat with him heard these things, he said unto him, Blessed is he that shall eat bread in the kingdom of God.**

同席的有一人聽見這話，就對耶穌說：在神國裡吃飯的有福了！

Parable of the Great Feast (also in Matthew 22:1-14)

16 Then said he unto him, **A certain man made a great supper, and bade many:**

耶穌對他說：有一人擺設大筵席，請了許多客。

17 **And sent his servant at supper time to say to them that were bidden, Come; for all things are now ready.**

到了坐席的時候，打發僕人去對所請的人說：請來罷！樣樣都齊備了。

18 **And they all with one consent began to make excuse. The first said unto him, I have bought a piece of ground, and I must needs go and see it: I pray thee have me excused.**

眾人一口同音的推辭。頭一個說：我買了一塊地，必須去看看。請你准我辭了。

19 **And another said, I have bought five yoke of oxen, and I go to prove them: I pray thee have me excused.**

又有一個說：我買了五對牛，要去試一試。請你准我辭了。

20 **And another said, I have married a wife, and therefore I cannot come.**

又有一個說：我才娶了妻，所以不能去。

21 **So that servant came, and shewed his lord these things. Then the master of the house being angry said to his servant, Go out quickly into the streets and lanes of the city, and bring in hither the poor, and the maimed, and the halt, and the blind.**

那僕人回來，把這事都告訴了主人。家主就動怒，對僕人說：快出去，到城裡大街小巷，領那貧窮的、殘廢的、瞎眼的、瘸腿的來。

22 **And the servant said, Lord, it is done as thou hast commanded, and yet there is room.**

僕人說：主阿，你所吩咐的已經辦了，還有空座。

23 **And the lord said unto the servant, Go out into the highways and hedges, and compel them to come in, that my house may be filled.**

主人對僕人說，你出去到路上和籬笆那裡，勉強人進來，坐滿我的屋子。

24 **For I say unto you, That none of those men which were bidden shall taste of my supper.**

我告訴你們，先前所請的人，沒有一個得嘗我的筵席。

²⁵ And there went great multitudes with him: and he turned, and said unto them,
有極多的人和耶穌同行。他轉過來對他們說：

²⁶ If any man come to me, and hate not his father, and mother, and wife, and children, and brethren, and sisters, yea, and his own life also, he cannot be my disciple.

人到我這裡來，若不愛我勝過愛（愛我勝過愛：原文是恨）自己的父母、妻子、兒女、弟兄、姐妹，和自己的性命，就不能作我的門徒。

²⁷ And whosoever doth not bear his cross, and come after me, cannot be my disciple.

凡不背著自己十字架跟從我的，也不能作我的門徒。

Parable of the Tower

²⁸ For which of you, intending to build a tower, sitteth not down first, and counteth the cost, whether he have sufficient to finish it?

你們那一個要蓋一座樓，不先坐下算計花費，能蓋成不能呢？

²⁹ Lest haply (*maybe*), after he hath laid the foundation, and is not able to finish it, all that behold it begin to mock him,

恐怕安了地基，不能成功，看見的人都笑話他，說：

³⁰ Saying, This man began to build, and was not able to finish.

這個人開了工，卻不能完工。

Parable of the King going out to war

³¹ Or what king, going to make war against another king, sitteth not down first, and consulteth whether he be able with ten thousand to meet him that cometh against him with twenty thousand?

或是一個王出去和別的王打仗，豈不先坐下酌量，能用一萬兵去敵那領二萬兵來攻打他的麼？

³² Or else, while the other is yet a great way off, he sendeth an ambassage, and desireth conditions of peace.

若是不能，就趁敵人還遠的時候，派使者去求和息的條款。

³³ So likewise, whosoever he be of you that forsaketh not all that he hath, he cannot be my disciple.

這樣，你們無論甚麼人，若不撇下一切所有的，就不能作我的門徒。

³⁴ Salt is good: but if the salt have lost his savour, wherewith shall it be seasoned?

鹽本是好的；鹽若失了味，可用甚麼叫他再鹹呢？

³⁵ It is neither fit for the land, nor yet for the dunghill; but men cast it out. He that hath ears to hear, let him hear.

或用在田裡，或堆在糞裡，都不合式，只好丟在外面。有耳可聽的，就應當聽！

^{15:1} Then drew near unto him all the publicans and sinners for to hear him.

眾稅吏和罪人都挨近耶穌，要聽他講道。

² And the Pharisees and scribes murmured, saying, "This man receiveth sinners, and eateth with them."

法利賽人和文士私下議論說：這個人接待罪人，又同他們吃飯。

³ And he spake this parable unto them, saying,

耶穌就用比喻說：

Parable of the Lost Sheep

4”What man of you, having an hundred sheep, if he lose one of them, doth not leave the ninety and nine in the wilderness, and go after that which is lost, until he find it?

你們中間誰有一百隻羊失去一隻，不把這九十九隻撇在曠野，去找那失去的羊，直到找著呢？

5And when he hath found it, he layeth it on his shoulders, rejoicing.

找著了，就歡歡喜喜的扛在肩上，回到家裡，

6And when he cometh home, he calleth together his friends and neighbours, saying unto them, Rejoice with me; for I have found my sheep which was lost.

就請朋友鄰舍來，對他們說：我失去的羊已經找著了，你們和我一同歡喜罷！

7I say unto you, that likewise joy shall be in heaven over one sinner that repenteth, more than over ninety and nine just persons, which need no repentance.

我告訴你們，一個罪人悔改，在天上也要這樣為他歡喜，較比為九十九個不用悔改的義人歡喜更大。

Parable of the Lost Coin

8Either what woman having ten pieces of silver, if she lose one piece, doth not light a candle, and sweep the house, and seek diligently till she find it?

或是一個婦人有十塊錢，若失落一塊，豈不點上燈，打掃屋子，細細的找，直到找著麼？

9And when she hath found it, she calleth her friends and her neighbours together, saying, Rejoice with me; for I have found the piece which I had lost.

找著了，就請朋友鄰舍來，對他們說：我失落的那塊錢已經找著了，你們和我一同歡喜罷！

10Likewise, I say unto you, there is joy in the presence of the angels of God over one sinner that repenteth.

我告訴你們，一個罪人悔改，在神的使者面前也是這樣為他歡喜。」

Parable of the Lost Son

11And he said, A certain man had two sons:

耶穌又說：一個人有兩個兒子。

12And the younger of them said to his father, Father, give me the portion of goods that falleth to me. And he divided unto them his living.

小兒子對父親說：父親，請你把我應得的家業分給我。他父親就把產業分給他們。

13And not many days after the younger son gathered all together, and took his journey into a far country, and there wasted his substance with riotous living.

過了不多幾日，小兒子就把他一切所有的都收拾起來，往遠方去了。在那裡任意放蕩，浪費貲財。

14And when he had spent all, there arose a mighty famine in that land; and he began to be in want.

既耗盡了一切所有的，又遇著那地方大遭饑荒，就窮苦起來。

15And he went and joined himself to a citizen of that country; and he sent him into his fields to feed swine.

於是去投靠那地方的一個人；那人打發他到田裡去放豬。

16 And he would fain (*happily*) have filled his belly with the husks that the swine did eat: and no man gave unto him.

他恨不得拿豬所吃的豆莢充飢，也沒有人給他。

17 And when he came to himself, he said, How many hired servants of my father's have bread enough and to spare, and I perish with hunger!

他醒悟過來，就說：我父親有多少的雇工，口糧有餘，我倒在這裡餓死麼？

18 I will arise and go to my father, and will say unto him, Father, I have sinned against heaven, and before thee, I pray thee, open mine eyes, that I may see thee, and be merciful unto me: for I have sinned against heaven, and before thee, and have not kept thy commandments: neither do I fear thee.

我要起來，到我父親那裡去，向他說：父親！我得罪了天，又得罪了你；

19 And am no more worthy to be called thy son: make me as one of thy hired servants.

從今以後，我不配稱為你的兒子，把我當作一個雇工罷！

20 And he arose, and came to his father. But when he was yet a great way off, his father saw him, and had compassion, and ran, and fell on his neck, and kissed him.

於是起來，往他父親那裡去。相離還遠，他父親看見，就動了慈心，跑去抱著他的頸項，連連與他親嘴。

21 And the son said unto him, Father, I have sinned against heaven, and in thy sight, and am no more worthy to be called thy son.

兒子說：父親！我得罪了天，又得罪了你；從今以後，我不配稱為你的兒子。

22 But the father said to his servants, Bring forth the best robe, and put it on him; and put a ring on his hand, and shoes on his feet:

父親卻吩咐僕人說：把那上好的袍子快拿出來給他穿；把戒指戴在他指頭上；把鞋穿在他腳上；

23 And bring hither the fatted calf, and kill it; and let us eat, and be merry:

把那肥牛犢牽來宰了，我們可以吃喝快樂；

24 For this my son was dead, and is alive again; he was lost, and is found. And they began to be merry.

因為我這個兒子是死而復活，失而又得的。他們就快樂起來。

25 Now his elder son was in the field: and as he came and drew nigh to the house, he heard musick and dancing.

那時，大兒子正在田裡。他回來，離家不遠，聽見作樂跳舞的聲音，

26 And he called one of the servants, and asked what these things meant.

便叫過一個僕人來，問是甚麼事。

27 And he said unto him, Thy brother is come; and thy father hath killed the fatted calf, because he hath received him safe and sound.

僕人說：你兄弟來了；你父親因為得他無災無病的回來，把肥牛犢宰了。

28 And he was angry, and would not go in: therefore came his father out, and intreated him.

大兒子卻生氣，不肯進去；他父親就出來勸他。

29 And he answering said to his father, Lo, these many years do I serve thee, neither transgressed I at any time thy commandment: and yet thou never gavest me a kid, that I might make merry with my friends:

他對父親說：我服事你這多年，從來沒有違背過你的命，你並沒有給我一隻山羊羔，叫我和朋友一同快樂。

30 But as soon as this thy son was come, which hath devoured thy living with harlots, thou hast killed for him the fatted calf.

但你這個兒子和娼妓吞盡了你的產業，他一來了，你倒為他宰了肥牛犢。

31 And he said unto him, Son, thou art ever with me, and all that I have is thine.

父親對他說：兒阿！你常和我同在，我一切所有的都是你的；

32 It was meet that we should make merry, and be glad: for this thy brother was dead, and is alive again; and was lost, and is found.

只是你這個兄弟是死而復活、失而又得的，所以我們理當歡喜快樂。

Parable of the Unjust Steward

16:1 And he said also unto his disciples, There was a certain rich man, which had a steward; and the same was accused unto him that he had wasted his goods.

耶穌又對門徒說：有一個財主的管家，別人向他主人告他浪費主人的財物。

2 And he called him, and said unto him, "How is it that I hear this of thee? give an account of thy stewardship; for thou mayest be no longer steward."

主人叫他來，對他說：我聽見你這事怎麼樣呢？把你所經管的交代明白，因你不能再作我的管家。

3 Then the steward said within himself, "What shall I do? for my lord taketh away from me the stewardship: I cannot dig; to beg I am ashamed.

那管家心裡說：主人辭我，不用我再作管家，我將來作甚麼？鋤地呢？無力；討飯呢？怕羞。

4 I am resolved what to do, that, when I am put out of the stewardship, they may receive me into their houses."

我知道怎麼行，好叫人在我不作管家之後，接我到他們家裡去。

5 So he called every one of his lord's debtors unto him, and said unto the first, "How much owest thou unto my lord?"

於是把欠他主人債的，一個一個的叫了來，問頭一個說：你欠我主人多少？

6 And he said, "An hundred measures of oil." And he said unto him, "Take thy bill, and sit down quickly, and write fifty."

他說：一百簍（每簍約五十斤）油。管家說：拿你的賬，快坐下，寫五十。

7 Then said he to another, "And how much owest thou?" And he said, "An hundred measures of wheat." And he said unto him, "Take thy bill, and write fourscore."

又問一個說：你欠多少？他說：一百石麥子。管家說：拿你的賬，寫八十。

8 And the lord commended the unjust steward, because he had done wisely: for the children of this world are in their generation wiser than the children of light.

主人就誇獎這不義的管家做事聰明。因為今世之子，在世事之上，較比光明之子更加聰明。

9 And I say unto you, "Make to yourselves friends of the mammon of unrighteousness; that, when ye fail, they may receive you into everlasting habitations.

我又告訴你們，要藉著那不義的錢財結交朋友，到了錢財無用的時候，他們可以接你們到永存的帳幕裡去。

10 He that is faithful in that which is least is faithful also in much: and he that is unjust in the least is unjust also in much.

人在最小的事上忠心，在大事上也忠心；在最小的事上不義，在大事上也不義。

11 If therefore ye have not been faithful in the unrighteous mammon, who will commit to your trust the true riches?

倘若你們在不義的錢財上不忠心，誰還把那真實的錢財託付你們呢？

12 And if ye have not been faithful in that which is another man's, who shall give you that which is your own?

倘若你們在別人的東西上不忠心，誰還把你們自己的東西給你們呢？

13 No servant can serve two masters: for either he will hate the one, and love the other; or else he will hold to the one, and despise the other. Ye cannot serve God and mammon.

一個僕人不能事奉兩個主；不是惡這個愛那個，就是重這個輕那個。你們不能又事奉神，又事奉瑪門。

14 And the Pharisees also, who were covetous, heard all these things: and they derided him.

法利賽人是貪愛錢財的，他們聽見這一切話，就嗤笑耶穌。

15 And he said unto them, "Ye are they which justify yourselves before men; but God knoweth your hearts: for that which is highly esteemed among men is abomination in the sight of God.

耶穌對他們說：你們是在人面前自稱為義的，你們的心，神卻知道；因為人所尊貴的，是神看為可憎惡的。

16 The law and the prophets were until John: since that time the kingdom of God is preached, and every man presseth into it.

律法和先知到約翰為止，從此神國的福音傳開了，人人努力要進去。

17 And it is easier for heaven and earth to pass, than one tittle of the law to fail.

天地廢去較比律法的一點一畫落空還容易。

18 Whosoever putteth away his wife, and marrieth another, committeth adultery: and whosoever marrieth her that is put away from her husband committeth adultery.

凡休妻另娶的就是犯姦淫；娶被休之妻的也是犯姦淫。

Parable of the rich Man and Lazarus

19 There was a certain rich man, which was clothed in purple and fine linen, and fared sumptuously 奢侈的 every day:

有一個財主穿著紫色袍和細麻布衣服，天天奢華宴樂。

20 And there was a certain beggar named Lazarus, which was laid at his gate, full of sores,

又有一個討飯的，名叫拉撒路，渾身生瘡，被人放在財主門口，

21 And desiring to be fed with the crumbs which fell from the rich man's table: moreover the dogs came and licked his sores.

要得財主桌子上掉下來的零碎充飢；並且狗來舐他的瘡。

22 And it came to pass, that the beggar died, and was carried by the angels into Abraham's bosom: the rich man also died, and was buried;

後來那討飯的死了，被天使帶去放在亞伯拉罕的懷裡。財主也死了，並且埋葬了。

23 And in hell he lift up his eyes, being in torments, and seeth Abraham afar off, and Lazarus in his bosom.

他在陰間受痛苦，舉目遠遠的望見亞伯拉罕，又望見拉撒路在他懷裡，

24 And he cried and said, Father Abraham, have mercy on me, and send Lazarus, that he may dip the tip of his finger in water, and cool my tongue; for I am tormented in this flame.

就喊著說：我祖亞伯拉罕哪，可憐我罷！打發拉撒路來，用指頭尖蘸點水，涼涼我的舌頭；因為我在這火燄裡，極其痛苦。

25 But Abraham said, Son, remember that thou in thy lifetime receivedst thy good things, and likewise Lazarus evil things: but now he is comforted, and thou art tormented.

亞伯拉罕說：兒阿，你該回想你生前享過福，拉撒路也受過苦；如今他在這裡得安慰，你倒受痛苦。

26 And beside all this, between us and you there is a great gulf fixed: so that they which would pass from hence to you cannot; neither can they pass to us, that would come from thence.

不但這樣，並且在你我之間，有深淵限定，以致人要從這邊過到你們那邊是不能的；要從那邊過到我們這邊也是不能的。

27 Then he said, I pray thee therefore, father, that thou wouldest send him to my father's house:

財主說：我祖阿！既是這樣，求你打發拉撒路到我父家去；

28 For I have five brethren; that he may testify unto them, lest they also come into this place of torment.

因為我還有五個弟兄，他可以對他們作見證，免得他們也來到這痛苦的地方。

29 Abraham saith unto him, They have Moses and the prophets; let them hear them.

亞伯拉罕說：他們有摩西和先知的話可以聽從。

30 And he said, Nay, father Abraham: but if one went unto them from the dead, they will repent.

他說：我祖亞伯拉罕哪，不是的，若有一個從死裡復活的，到他們那裡去的，他們必要悔改。

31 And he said unto him, If they hear not Moses and the prophets, neither will they be persuaded, though one rose from the dead.

亞伯拉罕說：若不聽從摩西和先知的話，就是有一個從死裡復活的，他們也是不聽勸。

17:1 Then said he unto the disciples, It is impossible but that offences will come: but woe unto him, through whom they come!

耶穌又對門徒說：絆倒人的事是免不了的；但那絆倒人的有禍了。

2 It were better for him that a millstone were hanged about his neck, and he cast into the sea, than that he should offend one of these little ones.

就是把磨石拴在這人的頸項上，丟在海裡，還強如他把這小子裡的一個絆倒了。

3 Take heed to yourselves: If thy brother trespass against thee, rebuke him; and if he repent, forgive him.

你們要謹慎！若是你的弟兄得罪你，就勸戒他；他若懊悔，就饒恕他。

4 And if he trespass against thee seven times in a day, and seven times in a day turn again to thee, saying, I repent; thou shalt forgive him.

倘若他一天七次得罪你，又七次回轉，說：我懊悔了，你總要饒恕他。

5 And the apostles said unto the Lord, Increase our faith.

使徒對主說：求主加增我們的信心。

6 And the Lord said, If ye had faith as a grain of mustard seed, ye might say unto this sycamine tree, Be thou plucked up by the root, and be thou planted in the sea; and it should obey you.

主說：你們若有信心像一粒芥菜種，就是對這棵桑樹說：你要拔起根來，栽在海裡，他也必聽從你們。

7 But which of you, having a servant plowing or feeding cattle, will say unto him by and by, when he is come from the field, Go and sit down to meat?

你們誰有僕人耕地或是放羊，從田裡回來，就對他說：你快來坐下吃飯呢？

8 And will not rather say unto him, Make ready wherewith I may sup, and gird thyself, and serve me, till I have eaten and drunken; and afterward thou shalt eat and drink?

豈不對他說：你給我預備晚飯，束上帶子伺候我，等我吃喝完了，你才可以吃喝麼？

9 Doth he thank that servant because he did the things that were commanded him? I trow not.

僕人照所吩咐的去做，主人還謝謝他麼？

10 So likewise ye, when ye shall have done all those things which are commanded you, say, We are unprofitable servants: we have done that which was our duty to do.

這樣，你們做完了一切所吩咐的，只當說：我們是無用的僕人，所做的本是我們應分做的。

Preaching Tour Continued

Perea

Luke 14:1 - 17:10

CONNECTION

In the last move we found that one of the reasons for Jesus' visit to Perea was to escape the antagonism of the Jews in Jerusalem. As usual the common people received Him gladly, but not so the leaders. They perhaps had been informed by the "rulers" in Jerusalem that He was a man to be avoided, whose teaching was contrary to their religious system. It appears that He may have spent only two sabbaths in this section. On the first He healed the bent woman, and the ruler of the synagogue indignantly accused Him of breaking the law. The following sabbath He was invited to the home of one of the chief Pharisees, with other distinguished leaders, and no doubt the whole thing was arranged so that they could again criticize His attitudes toward their practices. A man was there who was sick with dropsy, and it appears that he was not an invited guest, but probably brought in at the suggestion of the Pharisees not with a view to his being healed of his terrible malady 疾病 but rather to see what Jesus would do. They "watched Him"(14:1) to see if He would again break the sabbath by healing the man, and thus give them further evidence against Him.

"watched Him"

Luke 14:1	And it came to pass, as he went into the house of one of the chief Pharisees to eat bread on the sabbath day, that they watched him. 安息日，耶穌到一個法利賽人的首領家裡去吃飯，他們就窺探他。
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Jesus was ready for them, and forestalled 搶先 their questions by asking one Himself. He then began a discussion which did not permit of their breaking in to accuse Him. He again revealed to them their selfishness and hypocrisy, and contrasted by pointing out the humble way of blessing, in doing good where no recompense can be expected. He then gave the parable of the Great Supper.

As He left the home of the Pharisee great multitudes followed after Him. He knew that many were with the crowd out of curiosity and for other reasons, and He began to set before them the real cost of following Him, urging them to count the cost before they called themselves His disciples. It appears it was mostly the publicans and sinners who responded and "drew near to hear Him"(15:1) further. This gave the Pharisees another excuse for condemning Him and they began to murmur, saying "This man receiveth sinners."(15:2) Their attitude toward the more unfortunate class provided the subject for His parables of the lost sheep, the lost coin and the lost son.

"drew near to hear Him"

Luke 15:1	Then drew near unto him all the publicans and sinners for to hear him. 眾稅吏和罪人都挨近耶穌，要聽他講道。
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"This man receiveth sinners"

Luke 15:2	And the Pharisees and scribes murmured, saying, "This man receiveth sinners, and eateth with them." 法利賽人和文士私下議論說：這個人接待罪人，又同他們吃飯。
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Jesus then turned to His disciples and gave them the parable of the Unjust Steward: "Ye cannot serve God and mammon."(Mt. 6:24; Lk. 16:13) The Pharisees who heard it were incensed 激怒 and began to deride 嘲

笑 Him, for it struck a blow at their covetousness. They tried to justify themselves and their law, but Jesus told them there was no danger of the law failing; it would be easier for heaven and earth to fail. The law of God is eternal. He then gave some instructions from the law, on divorce, and the rich man and Lazarus, showing that the result is the same, whether men are condemned by the law or the gospel. "Except ye repent ye shall all likewise perish."[\(13:3\)](#)

"ye cannot serve God and mammon"

[Move #19]	[Move #39 Continued]
Matthew 6:24	Luke 16:13
No man can serve two masters: for either he will hate the one, and love the other; or else he will hold to the one, and despise the other. Ye cannot serve God and mammon. 一個人不能事奉兩個主；不是惡這個，愛那個，就是重這個，輕那個。你們不能又事奉神，又事奉瑪門（瑪門：財利的意思）。	No servant can serve two masters: for either he will hate the one, and love the other; or else he will hold to the one, and despise the other. Ye cannot serve God and mammon. 一個僕人不能事奉兩個主；不是惡這個愛那個，就是重這個輕那個。你們不能又事奉神，又事奉瑪門。

"except ye repent"

Luke 13:3	I tell you, Nay: but, except ye repent, ye shall all likewise perish. 我告訴你們，不是的！你們若不悔改，都要如此滅亡！
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To His disciples further instruction was given on forgiveness, faith, and service. Again we are reminded of the difference between His teachings to the people generally and those instructions which are for His disciples.

DISCUSSION

Jesus, the fearless Teacher, made His way unabashed into the house of one of the chief Pharisees, under the critical eyes of those who were "watching Him"[\(14:1\)](#) for every opportunity to find fault and to thwart阻撓 the manifestation of His power. His doctrine of love and mercy constantly conflicted with their legalism and hypocrisy. Before Him was a man suffering from dropsy. It is very probable that the sick man had been brought in and placed in a conspicuous (*obvious*) place where Jesus would be sure to see him. It may be that he was a beggar from the street, and the inspiration for the injunction命令Jesus gave to His host about inviting to a feast the poor and needy and others from a lower station in life. There is need for such a charge from the Master today, in this time of extra-ordinary eating and drinking and giving dinners for those who have plenty to eat at home and can and will return the favor. ([Prov. 22:16](#)).

Proverbs 22:16	He that oppressteth the poor to increase his riches, and he that giveth to the rich, shall surely come to want. 欺壓貧窮為要利己的，並送禮與富戶的，都必缺乏。
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The Pharisees sat "watching Him,"[\(14:1\)](#) and before they could say a word Jesus asked a question: "Is it lawful to heal on the sabbath?"[\(14:3\)](#) They could say nothing, but "held their peace," and immediately Jesus healed the man and "let him go." [\(14:4\)](#) This last would indicate that he was not one of the invited guests, but brought in as a tool of the Pharisees. But *he* obtained the blessing.

the man with dropsy

Luke 14:3,4	And Jesus answering spake unto the lawyers and Pharisees, saying, Is it lawful to heal on the sabbath day? And they held their peace. And he took him, and healed him, and let him go;
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耶穌對律法師和法利賽人說：安息日治病，可以不可以？他們卻不言語。耶穌就治好那人，叫他走了；

Jesus then began such a discourse of many truths as did not permit of their breaking in to ask questions or accuse Him. When the guests had arrived He had noted how the "big men" chose out the best places at table, and doubtless He himself had taken a humble seat, and was allowed so to do by His host. He therefore gave them a parable on guests at a wedding feast, teaching that one should take the humble place and wait to be invited to "go up higher,"(14:10) and thus he would have honor from all present when given recognition. It is summed up in vs. 11, and again emphasizes the grace of humility and self abnegation放棄, always basic in the teachings of Christ, but entirely contrary to our modern teaching of "self realization," looking out for one's own interests.

"go up higher"

<p>Luke 14:10</p>	<p>But when thou art bidden, go and sit down in the lowest room; that when he that bade thee cometh, he may say unto thee, Friend, go up higher: then shalt thou have worship in the presence of them that sit at meat with thee. 你被請的時候，就去坐在末位上，好叫那請你的人來對你說：朋友，請上坐。那時，你在同席的人面前就有光彩了。</p>
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"...exalteth himself shall be abased...humbleth himself shall be exalted"

[Move #39] Preaching Tour (Continued)	[Move #41] Second Tour in Perea	[Move #46] Last Day in the Temple	
<p>Luke 14:11 For whosoever <u>exalteth himself shall be abased</u>; and he that <u>humbleth himself shall be exalted</u>. 因為，凡自高的，必降為卑，自卑的，必升為高。</p>	<p>Luke 18:14 I tell you, this man went down to his house justified rather than the other: for every one that <u>exalteth himself shall be abased</u>; and he that <u>humbleth himself shall be exalted</u>. 我告訴你們，這人回家去比那人倒算為義了；因為，凡自高的，必降為卑；自卑的，必升為高。</p>	<p>Matthew 23:12 And whosoever shall <u>exalt himself shall be abased</u>; and he that shall <u>humble himself shall be exalted</u>. 凡自高的，必降為卑；自卑的，必升為高。</p>	<p>1 Peter 5:6 <u>Humble yourselves</u> therefore under the mighty hand of God, that he may <u>exalt</u> you in due time: 所以，你們要自卑，服在神大能的手下，到了時候他必叫你們升高。</p>

There was only one interruption, it appears, throughout the entire discourse, probably an involuntary outburst of praise and recognition on the part of one lone man, that "the kingdom of God had come nigh"(Lk. 10:9,11) to them. "Blessed is he that shall eat bread in the kingdom of God!"(14:15) Jesus sensed this reality in the midst of much hypocrisy, and His thought was of the kingdom and how "every man"(16:16) must enter it individually. He set forth the parable of the Great Supper and the invited guests who began to make excuses. The reference is to the feast of good things God has prepared. Those who were first bidden were His own people the Jews, but they rejected the invitation and it was taken from them and given to the Gentiles (Mt. 21:43); and now the gospel of full and free salvation is going out to all, and the urgent appeal to compel them to come in, for "yet there is room."(14:22) And none of those who were first bidden shall taste of His supper (14:24). Only through Christ can men now enter the kingdom, and "in Christ there is neither Jew nor Gentile" (Gal. 3:28). There is also a warning here to any who are taken up with earthly things and family relationships, putting them before God. "Seek ye *first* the kingdom."(Mt. 6:33)

"The Kingdom of God is come nigh"

<p>Luke 10:9, 11</p>	<p>⁹ And heal the sick that are therein, and say unto them, <u>The kingdom of God is come nigh</u> unto you. 要醫治那城裡的病人，對他們說：神的國臨近你們了。</p> <p>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 <u>the kingdom of God is come nigh</u> 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。</p>
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"Blessed is he that shall eat bread in the kingdom of God"

<p>Luke 14:15</p>	<p>And when one of them that sat at meat with him heard these things, he said unto him, Blessed is he that shall eat bread in the kingdom of God. 同席的有一人聽見這話，就對耶穌說：在神國裡吃飯的有福了！</p>
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"every man"

<p>Luke 16:16</p>	<p>The law and the prophets were until John: since that time the kingdom of God is preached, and <u>every man</u> presseth into it. 律法和先知到約翰為止，從此神國的福音傳開了，人人努力要進去。</p>
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given to the gentiles

<p>Matthew 21:43</p>	<p>Therefore say I unto you, The kingdom of God shall be taken from you, and given to a nation bringing forth the fruits thereof. 所以我告訴你們，神的國必從你們奪去，賜給那能結果子的百姓。</p>
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"yet there is room"

<p>Luke 14:22</p>	<p>And the servant said, Lord, it is done as thou hast commanded, and yet there is room. 僕人說：主阿，你所吩咐的已經辦了，還有空座。</p>
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none...shall taste of His supper

<p>Luke 14:24</p>	<p>For I say unto you, That none of those men which were bidden shall taste of my supper. 我告訴你們，先前所請的人，沒有一個得嘗我的筵席。</p>
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"in Christ there is neither Jew nor Gentile"

1 Corinthians 12:13	Galatians 3:28	Colossians 3:11
<p>For by one Spirit are we all baptized into one body, whether we be Jews or Gentiles, whether we be bond or free; and have been all made to drink into one Spirit. 我們不拘是猶太人，是希利尼人，是為奴的，是自主的，都從一位聖靈受洗，成了一個身體，飲於一位聖靈。</p>	<p>There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female: for ye are all one in Christ Jesus. 並不分猶太人、希利尼人，自主的、為奴的，或男或女，因為你們在基督耶穌裡都成為一了。</p>	<p>Where there is neither Greek nor Jew, circumcision nor uncircumcision, Barbarian, Scythian, bond nor free: but Christ is all, and in all. 在此並不分希利尼人、猶太人，受割禮的、未受割禮的，化外人，西古提人，為奴的、自主的，惟有基督是包括一切，又住在各人之內。</p>

"Seek ye first the kingdom"

[Move #19] Sermon on the Mount	[Move #38] Feast of Dedication
Matthew 6:32,33	Luke 12:30,31
<p>(For after all these things do the Gentiles seek:) for your heavenly Father knoweth 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</p>	<p>For all these things do the nations of the world seek after: and your Father knoweth 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>

added unto you.

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。

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。

At this point it seems Jesus left the house of the Pharisee, and as He journeyed on great multitudes followed after Him. He turned and spoke to them, urging them to examine themselves as to their motives in following Him. Our Lord was not concerned, nor is He today, with crowds of people or worldly popularity. He was only concerned with reality: those who had truly "counted the cost,"(14:28) and knowing all that it meant had willed to be His disciples, even if it should mean the loss of all things, and the severance of every family tie. Notice here He speaks to all alike; it is for "any man,"(14:26) "whosoever."(14:27,33) Some teachers differentiate between the believer and the disciple. This scripture would seem to indicate that this truth was given to the multitude and that "any man" "whosoever he be"(14:33) that will truly put Christ first and take up the cross, forsaking all for Him, may be His disciple. In Phil. 3 where the Apostle Paul speak of counting all things loss in order to win Christ, it is the things he had before his conversion, as stated in vs. 4-6. To "take up the cross"(Mk. 10:21) signifies not the vicissitudes變動, 盛衰 of life in which all men share, but the offence that attaches to being a follower of Christ in truth. We are crucified together with Him and called to take up that cross daily and "walk as He walked."(1 Jn. 2:6) This truth is illustrated by the parables of the tower and the king going to war. The Christian life is to be definitely planned - the "great transaction"(Hymn: "O Happy Day" 3rd stanza by Philip Doddridge) between the soul and the Saviour; not haphazard (unplanned) or a halfway business. If we are neither cold nor hot we shall be "spued out"(Rev. 3:16) when He comes.

O Happy Day (3rd stanza)

'Tis done: the great transaction's done;
I am my Lord's and He is mine;
He drew me, and I followed on,
Charmed to confess the voice divine.

"count the cost"

Luke 14:28	For which of you, intending to build a tower, sitteth not down first, and counteth the cost, whether he have sufficient to finish it? 你們那一個要蓋一座樓，不先坐下算計花費，能蓋成不能呢？
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Severance of every family tie & "any man"

Luke 14:26	If <u>any man</u> come to me, and <u>hate</u> not his father, and mother, and wife, and children, and brethren, and sisters, yea, and his own life also, he cannot be my disciple. 人到我這裡來，若不愛我勝過愛（愛我勝過愛：原文是恨）自己的父母、妻子、兒女、弟兄、姐妹，和自己的性命，就不能作我的門徒。
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"whosoever"

Luke 14:27, 33	<p>²⁷ And <u>whosoever</u> doth not bear his cross, and come after me, cannot be my disciple. 凡不背著自己十字架跟從我的，也不能作我的門徒。</p> <p>³³ So likewise, <u>whosoever he be</u> of you that forsaketh not all that he hath, he cannot be my disciple. 這樣，你們無論甚麼人，若不撇下一切所有的，就不能作我的門徒。</p>
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he things Paul had before his conversion

Philippians 3:4-6	<p>⁴ Though I might also have confidence in the flesh. If any other man thinketh that he hath whereof he might trust in the flesh, I more: 其實，我也可以靠肉體；若是別人想他可以靠肉體，我更可以靠著了。</p>
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	<p>⁵ Circumcised the eighth day, of the stock of Israel, of the tribe of Benjamin, an Hebrew of the Hebrews; as touching the law, a Pharisee; 我第八天受割禮；我是以色列族、便雅憫支派的人，是希伯來人所生的希伯來人。就律法說，我是法利賽人；</p> <p>⁶ Concerning zeal, persecuting the church; touching the righteousness which is in the law, blameless. 就熱心說，我是逼迫教會的；就律法上的義說，我是無可指摘的。</p>
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"take up the cross"

Mark 10:21	<p>Then Jesus beholding him loved him, and said unto him, One thing thou lackest: go thy way, sell whatsoever thou hast, and give to the poor, and thou shalt have treasure in heaven: and come, take up the cross, and follow me. 耶穌看著他，就愛他，對他說：你還缺少一件：去變賣你所有的，分給窮人，就必有財寶在天上；你還要來跟從我。</p>
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"walk as He walked"

1 John 2:6	<p>He that saith he abideth in him ought himself also so to walk, even as he walked. 人若說他住在主裡面，就該自己照主所行的去行。</p>
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"spued out"

Revelation 3:16	<p>So then because thou art lukewarm, and neither cold nor hot, I will spue thee out of my mouth. 你既如溫水，也不冷也不熱，所以我必從我口中把你吐出去。</p>
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The word "hate"(14:26) typifies the attitude toward all that is left behind in the old life, and is of course a comparative term and does not mean there shall be hatred toward our loved ones, **but that the kingdom shall come first, and so much so that the difference will be as great as between love and hate.** These other relations are to be hated only in as far as they prevent one from accepting God's invitation, as was the case in the parable of the Supper.

The savourless salt continues the same thought: the disciple without "the savour of Christ,"(2 Cor. 2:15) cannot be the "salt of the earth."(Mt. 5:13) "Men will cast it out" (vs. 35). A Christian who is not "a savour of Christ unto life," is "a savour of death unto death."(2 Cor. 2:16) The world does not want that kind of Christianity, but will cast it out. This is vital truth, and the conclusive evidence is found in the words: "He that hath ears to hear, let him hear."(14:35) This is always a signpost to "stop, look, and listen," and obey.

"the savour of Christ"

2 Corinthians 2:15	<p>For we are unto God a sweet savour of Christ, in them that are saved, and in them that perish: 因為我們在神面前，無論在得救的人身上或滅亡的人身上，都有基督馨香之氣。</p>
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"salt of the earth"

Matthew 5:13	<p>Ye are the salt of the earth: but if the salt have lost his savour, wherewith shall it be salted? it is thenceforth good for nothing, but to be cast out, and to be trodden under foot of men. 你們是世上的鹽。鹽若失了味，怎能叫他再鹹呢？以後無用，不過丟在外面，被人踐踏了。</p>
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"Men will cast it out"

Luke 14:35	<p>It is neither fit for the land, nor yet for the dunghill; but men cast it out. <u>He that hath ears to hear, let him hear.</u> 或用在田裡，或堆在糞裡，都不合式，只好丟在外面。有耳可聽的，就應當聽！</p>
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"savour of death unto death" & "savour of life unto life"

2 Corinthians 2:16	To the one we are the savour of death unto death; and to the other the savour of life unto life. And who is sufficient for these things? 在這等人，就作了死的香氣叫他死；在那等人，就作了活的香氣叫他活。這事誰能當得起呢？
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After these searching words which went forth "sharper than a two-edged sword, dividing asunder soul and spirit ... discerning the thoughts and intents of hearts,"(Heb. 4:12) no doubt many turned away. But "all the publicans and sinners drew near to hear Him."(15:1) It is significant that it was the common people who wanted to hear more, while the Pharisees and Scribes "murmured,"(15:2) saying that He associated with sinners and ate with them. It was becoming more and more evident that He had "not come to send peace but rather division" (12:51). His presence and His words were always a dividing force, and it is the same today.

"sharper than a two-edged sword"

Hebrews 4:12	For the word of God is quick, and powerful, and sharper than any twoedged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discernor of the thoughts and intents of the heart. 神的道是活潑的，是有功效的，比一切兩刃的劍更快，甚至魂與靈，骨節與骨髓，都能刺入、剖開，連心中的思念和主意都能辨明。
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"division"

Luke 12:51	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。
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When Jesus perceived the thoughts of the Pharisees and their contempt for the sinner He spoke further parables unto them, of the Lost Sheep, the Lost Coin and the Prodigal Son, showing that he was "not come to call the righteous but sinners to repentance."(Mt. 9:13, Mk. 2:17; Lk. 5:32) It is not that a shepherd has any less care for the sheep in the fold, or the father for the son who is at home; but they are already safe, and the concern is to find the one that is lost. It was the whole *world* that the heavenly Father loved; "the Son of Man is come to seek and save *the lost*."(Lk. 19:9-10) This is the seeking love of the seeking Saviour, who is "not willing that *any* should perish."(2 Pet. 3:9) From vs. 15:7, 10, 32 it is plain that it is a "sinner" who has repented. The "just persons"(15:7) are those who like the Pharisees think their own righteousness is sufficient and have no compassion for the sinner. The elder brother is the type of these. He had no joy over the return of his repentant brother, and from vs. 29 we see that his motive was a selfish one. Not so with the angels of heaven: they rejoice over every one that becomes a partaker of God's great redemption, even though they themselves "have never felt the joy that our salvation brings."(Hymn: "Holy, Holy, Is What the Angels Sing" by Johnson Oatman, Jr) The rejoicing is over "those who are alive from the dead" (Rom. 6:13). "This my son was dead and is alive again."(15:32) "You hath He quickened who were *dead* in trespasses and sins" (Eph. 2:1). It was when the prodigal had "spent all"(15:14) that he began to realize his need. He tried to be satisfied with the things of the world but even that was denied him. "No man gave to him."(15:16) When we become hungry for spiritual things nothing else will satisfy. Many times the "Father of spirits"(Heb. 12:9) has to let men get down to the very bottom and "perish with hunger"(15:17) before they will "come to themselves"(15:17) and "arise and go to the Father."(15:18) There must be a willingness to say "I have sinned."(15:18) The father did not wait for the son to say it, but ran to meet him. What a reception for the broken-hearted boy! How comforting the arms of his father, and the privilege of again sitting down in the old home with his feet under his father's table, partaking of all the bounty prepared!

"Holy, Holy, is What the Angels Sing" Refrain

Holy, holy, is what the angels sing,
And I expect to help them make the courts of heaven ring;
But when I sing redemption's story, they will fold their wings,
For angels never felt the joys that our salvation brings.

"...but sinners to repentance"

Matthew 9:12-13	Mark 2:17	Luke 5:31-32
<p>But when Jesus heard that, he said unto them, They that be whole need not a physician, but they that are sick. But go ye and learn what that meaneth (<i>Hosea 6:6</i>), I will have mercy, and not sacrifice: for I am <u>not come to call the righteous, but sinners to repentance.</u></p> <p>耶穌聽見，就說：康健的人用不著醫生，有病的人才用得著。經上說：我喜愛憐恤，不喜愛祭祀。這句話的意思，你們且去揣摩。我來本不是召義人，乃是召罪人。</p>	<p>¹⁷When Jesus heard it, he saith unto them, They that are whole have no need of the physician, but they that are sick: <u>I came not to call the righteous, but sinners to repentance.</u></p> <p>耶穌聽見，就對他們說：康健的人用不著醫生，有病的人才用得著。我來本不是召義人，乃是召罪人。</p>	<p>And Jesus answering said unto them, They that are whole need not a physician; but they that are sick. <u>I came not to call the righteous, but sinners to repentance.</u></p> <p>耶穌對他們說：無病的人用不著醫生；有病的人才用得著。我來本不是召義人悔改，乃是召罪人悔改。</p>

"The Son of Man is come to seek and save the lost"

[Move #34] Heals Demoniac	[Move #36] The Good Samaritan	[Move #42] Bartimaeus - Zacchaeus	[Move #46] Last Day in the Temple
<p>Matthew 18:10-11</p> <p>Take heed that ye despise not one of these little ones; for I say unto you, That in heaven their angels do always behold the face of my Father which is in heaven. For the Son of man is come to <u>save</u> that which was lost.</p> <p>你們要小心，不可輕看這小子裡的一個；我告訴你們，他們的使者在天上，常見我天父的面。有古卷在此有人子來，為要拯救失喪的人。</p>	<p>Luke 9:55-56</p> <p>But he turned, and rebuked them (<i>James and John</i>), and said, Ye know not what manner of spirit ye are of. For the Son of man is not come to <u>destroy</u> men's lives, but to <u>save</u> them. And they went to another village.</p> <p>耶穌轉身責備兩個門徒，說：你們的心如何，你們並不是知道。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）。</p>	<p>Luke 19:9-10</p> <p>And Jesus said unto him (<i>Zacchaeus</i>), This day is salvation come to this house, forsomuch as he also is a son of Abraham. For the Son of man is come to <u>seek</u> and to <u>save</u> that which was lost.</p> <p>耶穌說：今天救恩到了這家，因為他也是亞伯拉罕的子孫。人子來，為要尋找，拯救失喪的人。</p>	<p>John 12:46-47</p> <p>I am come a light into the world, that whosoever believeth on me should not abide in darkness. And if any man hear my words, and believe not, I judge him not: for I came not to <u>judge</u> the world, but to <u>save</u> the world.</p> <p>我到世上來，乃是光，叫凡信我的，不住在黑暗裡。若有人聽見我的話不遵守，我不審判他。我來本不是要審判世界，乃是要拯救世界。</p>

"not willing that any should perish"

<p>2 Peter 3:9</p>	<p>The Lord is not slack concerning his promise, as some men count slackness; but is longsuffering to us-ward, not willing that any should perish, but that all should come to repentance.</p> <p>主所應許的尚未成就，有人以為他是耽延，其實不是耽延，乃是寬容你們，不願有一人沉淪，乃願人人都悔改。</p>
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"one sinner", "just persons"

<p>Luke 15:7,10,32</p>	<p>⁷I say unto you, that likewise joy shall be in heaven over <u>one sinner</u> that repenteth, more than over ninety and nine <u>just persons</u>, which need no repentance.</p> <p>我告訴你們，一個罪人悔改，在天上也要這樣為他歡喜，較比為九十九個不用悔改的義人歡喜更大。</p>
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	<p>¹⁰Likewise, I say unto you, there is joy in the presence of the angels of God over <u>one sinner</u> that repenteth. 我告訴你們，一個罪人悔改，在神的使者面前也是這樣為他歡喜。」</p> <p>³²It was meet that we should make merry, and be glad: for this <u>thy brother</u> was dead, and <u>is alive again</u>; and was lost, and is found. 只是你這個兄弟是死而復活、失而又得的，所以我們理當歡喜快樂。</p>
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selfish motive

Luke 15:29	<p>And he answering said to his father, Lo, these many years do I serve thee, neither transgressed I at any time thy commandment: and yet thou never gavest me a kid, that I might make merry with my friends: 他對父親說：我服事你這多年，從來沒有違背過你的命，你並沒有給我一隻山羊羔，叫我和朋友一同快樂。</p>
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"those who are alive from the dead"

Romans 6:13	<p>Neither yield ye your members as instruments of unrighteousness unto sin: but yield yourselves unto God, as those that are alive from the dead, and your members as instruments of righteousness unto God. 也不要將你們的肢體獻給罪作不義的器具；倒要像從死裡復活的人，將自己獻給神，並將肢體作義的器具獻給神。</p>
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"you hath he quickened..."

Ephesians 2:1	<p>And you hath he quickened, who were dead in trespasses and sins; 你們死在過犯罪惡之中，他叫你們活過來。</p>
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"spent all"

Luke 15:14	<p>And when he had spent all, there arose a mighty famine in that land; and he began to be in want. 既耗盡了一切所有的，又遇著那地方大遭饑荒，就窮苦起來。</p>
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"No man gave to him"

Luke 15:16	<p>And he would fain(<i>happily</i>) have filled his belly with the husks that the swine did eat: and no man gave unto him. 他恨不得拿豬所吃的豆莢充飢，也沒有人給他。</p>
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"Father of spirits"

Hebrews 12:9	<p>Furthermore we have had fathers of our flesh which corrected us, and we gave them reverence: shall we not much rather be in subjection unto the <u>Father of spirits</u>, and live? 再者，我們曾有生身的父管教我們，我們尚且敬重他，何況萬靈的父，我們豈不更當順服他得生麼？</p>
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"perish with hunger", "came to himself"

Luke 15:17	<p>And when he <u>came to himself</u>, he said, How many hired servants of my father's have bread enough and to spare, and I <u>perish with hunger</u>! 他醒悟過來，就說：我父親有多少的雇工，口糧有餘，我倒在這裡餓死麼？</p>
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"arise and go to my father", "I have sinned"

Luke 15:18	<p>I will <u>arise and go to my father</u>, and will say unto him, Father, <u>I have sinned</u> against heaven, and before thee, 我要起來，到我父親那裡去，向他說：父親！我得罪了天，又得罪了你；</p>
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While the primary reference, it seems, was to the sinner who had never known the Father's house, as had the Pharisees - the sinner coming for the first time, yet the truth is just as important for the sinning saint -

the child of God who has left his first love, has fallen into temptation and sin, or has been snared by the enemy. The way back is just the same: self-revelation, conviction, repentance, determination, confession, humility, forgiveness, restoration, rejoicing. And it is the same for the "elder brother."(vs. 25) He had not gone astray into open sin, but "he was angry and would not go in,"(vs. 28) showing unbelief, pride, envy, selfishness, covetousness and anger. These are the more "refined" but fundamental sins which are the roots of self and underlie all separation from God. There was also unforgiveness (vs. 30), reminding his brother of his past sins and ignoring his repentance. How like many Christians today who have an unforgiving spirit! "Ye which are spiritual restore such an one" (Gal. 6:1). In vs. 31 we find the abundance bestowed upon every son: "All that I have is thine."

"elder brother"

Luke 15:25	Now his <u>elder son</u> was in the field: and as he came and drew nigh to the house, he heard musick and dancing. 那時，大兒子正在田裡。他回來，離家不遠，聽見作樂跳舞的聲音，
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"he was angry..."

Luke 15:28	And he was angry, and would not go in: therefore came his father out, and intreated him. 大兒子卻生氣，不肯進去；他父親就出來勸他。
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unforgiveness

Luke 15:30	But as soon as this thy son was come, which hath devoured thy living with harlots, thou hast killed for him the fatted calf. 但你這個兒子和娼妓吞盡了你的產業，他一來了，你倒為他宰了肥牛犢。
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"restore"

Galatians 6:1	Brethren, if a man be overtaken in a fault, ye which are spiritual, restore such an one in the spirit of meekness; considering thyself, lest thou also be tempted. 弟兄們，若有人偶然被過犯所勝，你們屬靈的人就當用溫柔的心把他挽回過來；又當自己小心，恐怕也被引誘。
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"All that I have is thine"

Luke 15:31	And he said unto him, Son, thou art ever with me, and all that I have is thine. 父親對他說：兒阿！你常和我同在，我一切所有的都是你的；
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In the parable of the Unjust Steward Jesus uses the picture of a man of the world and his crafty methods of business to illustrate that "the children of this world are wiser than the children of light,"(vs. 8) or the Christians. As this man made friends for himself who would receive him into their homes, so Jesus urges His disciples to make use of their money and other earthly things (the mammon of unrighteousness) for the kingdom of God and spiritual things, so that they will have treasure laid up in heaven and friends waiting there to receive them. Many Christians when they reach the "everlasting habitations"(16:9) will be received by many "friends" that they have never seen before, perhaps from far off lands, who have been won for Christ and the kingdom through their missionary gifts and prayers. "Cast thy bread upon the waters; for thou shalt find it after many days."(Ecc. 11:1) This is a parable of faithfulness, summed up in vs. 10. And if we are not faithful in the things of this world, how can we expect God to give us the true riches of His Spirit (vs. 11; 19:17). Mammon represents everything of the world; we cannot serve God and the world, or self, at the same time. One or the other will be our real master (Rom. 6:16; Gal. 1:10). God knows the hearts (vs. 15) and many things are an abomination to Him which are highly esteemed among men. "Every man"(vs. 16) must choose for himself whether he will "forsake all"(Mt. 19:27; Lk. 14:33) for the kingdom.

"the children of this world..."

Luke 16:8	And the lord commended the unjust steward, because he had done wisely: for the children of this world are in their generation wiser than the children of light.
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	主人就誇獎這不義的管家做事聰明。因為今世之子，在世事之上，較比光明之子更加聰明。
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"everlasting habitations", "friends"

Luke 16:9	And I say unto you, "Make to yourselves <u>friends</u> of the mammon of unrighteousness; that, when ye fail, they may receive you into <u>everlasting habitations</u> . 我又告訴你們，要藉著那不義的錢財結交朋友，到了錢財無用的時候，他們可以接你們到永存的帳幕裡去。
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"Cast thy bread upon the waters..."

Ecclesiastes 11:1	Cast thy bread upon the waters: for thou shalt find it after many days. 當將你的糧食撒在水面，因為日久必能得著。
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"faithfulness"

Luke 16:10	He that is faithful in that which is least is faithful also in much: and he that is unjust in the least is unjust also in much. 人在最小的事上忠心，在大事上也忠心；在最小的事上不義，在大事上也不義。
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"true riches of His Spirit"

Luke 16:11; 19:17	16:11 If therefore ye have not been faithful in the unrighteous mammon, who will commit to your trust the true riches? 倘若你們在不義的錢財上不忠心，誰還把那真實的錢財託付你們呢？ 19:17 And he said unto him, Well, thou good servant: because thou hast been faithful in a very little, have thou authority over ten cities. 主人說：好！良善的僕人，你既在最小的事上有忠心，可以有權柄管十座城。
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real master

Romans 6:16	Know ye not, that to whom ye yield yourselves servants to obey, his servants ye are to whom ye obey; whether of sin unto death, or of obedience unto righteousness? 豈不曉得你們獻上自己作奴僕，順從誰，就作誰的奴僕麼？或作罪的奴僕，以至於死；或作順命的奴僕，以至成義。
Galatians 1:10	For do I now persuade men, or God? or do I seek to please men? for if I yet pleased men, I should not be the servant of Christ. 我現在是要得人的心呢？還是要得神的心呢？我豈是討人的喜歡麼？若仍舊討人的喜歡，我就不是基督的僕人了。

"God knows the hearts"

Luke 16:15	And he said unto them, "Ye are they which justify yourselves before men; but <u>God knoweth your hearts</u> : for that which is highly esteemed among men is abomination in the sight of God. 耶穌對他們說：你們是在人面前自稱為義的，你們的心，神卻知道；因為人所尊貴的，是神看為可憎惡的。
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"forsake all"

Matthew 19:27	Then answered Peter and said unto him, Behold, we have <u>forsaken all</u> , and followed thee; what shall we have therefore? 彼得就對他說：看哪，我們已經撇下所有的跟從你，將來我們要得甚麼呢？
Luke 14:33	So likewise, whosoever he be of you that <u>forsaketh</u> not <u>all</u> that he hath, he cannot be my disciple. 這樣，你們無論甚麼人，若不撇下一切所有的，就不能作我的門徒。

The story of the rich man and Lazarus appears to be a related incident rather than a parable, as Jesus named the poor man and signified a "certain"(vs. 19) rich man. There will be many surprises in heaven and "many that are last shall be first."(Lk. 13:30) The teaching evidently here set forth is that there is no shifting of one's position after death; there is a great gulf fixed, between two definite places; the unrighteous shall be in torment forever, with an eternity in which to regret their failures and neglect of the truth; the righteous shall be in a place of joy and bliss typified by "Abraham's bosom"(vs. 22); the unrighteous may see how happy the saved are, but the joy of the righteous is not marred by the sight of the miserable estate of the wicked. Notice that Abraham and the rich man called each other "father" and "son,"(vs. 24,25) but it was only a fleshly relationship, and not in the spirit: "they that are of *faith* are blessed with faithful Abraham" (Gal. 3:9). The rich man was also concerned about his brethren, but it was then too late to witness to others. Again this is eternal truth: whether they have Moses and the prophets, or Christ and the gospel, salvation is by *faith* alone. There is One who "rose from the dead,"(Acts 10:41; 1 Cor.15:12) but men still reject His word.

"a certain rich man"

Luke 16:19	There was a certain rich man, which was clothed in purple and fine linen, and fared sumptuously 奢侈的 every day: 有一個財主穿著紫色袍和細麻布衣服，天天奢華宴樂。
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"last shall be first"

[Move #39]	[Move #41]		
Luke 13:30	Matthew 19:30	Mark 10:31	Matthew 20:16
And, behold, there are <u>last</u> which <u>shall be first</u> , and there are first which shall be last. 只是有在後的，將要在前；有在前的，將要在後。	But many that are first shall be last; and <u>the last shall be first</u> . 然而，有許多在前的，將要在後；在後的，將要在前。	But many that are first shall be last; and <u>the last first</u> . 然而，有許多在前的，將要在後，在後的，將要在前。	So <u>the last shall be first</u> , and the first last: for many be called, but few chosen. 這樣，那在後的，將要在前；在前的，將要在後了。（有古卷在此有：因為被召的人多，選上的人少。）

"Abraham's bosom"

Luke 16:22	And it came to pass, that the beggar died, and was carried by the angels into <u>Abraham's bosom</u> : the rich man also died, and was buried; 後來那討飯的死了，被天使帶去放在亞伯拉罕的懷裡。財主也死了，並且埋葬了。
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"Father" "Son"

Luke 16:24,25	<p>²⁴ And he cried and said, <u>Father</u> Abraham, have mercy on me, and send Lazarus, that he may dip the tip of his finger in water, and cool my tongue; for I am tormented in this flame. 就喊著說：我祖亞伯拉罕哪，可憐我罷！打發拉撒路來，用指頭尖蘸點水，涼涼我的舌頭；因為我在這火燄裡，極其痛苦。</p> <p>²⁵ But Abraham said, <u>Son</u>, remember that thou in thy lifetime receivedst thy good things, and likewise Lazarus evil things: but now he is comforted, and thou art tormented. 亞伯拉罕說：兒阿，你該回想你生前享過福，拉撒路也受過苦；如今他在這裡得安慰，你倒受痛苦。</p>
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"they that are of faith..."

Galatians 3:9	So then they which be of faith are blessed with faithful Abraham. 可見那以信為本的人和有信心的人亞伯拉罕一同得福。
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There is One who "rose from the dead"

Acts 10:41	Not to all the people, but unto witnesses chosen before God, even to us, who did eat and drink with him after he <u>rose from the dead</u> . 不是顯現給眾人看，乃是顯現給神預先所揀選為他作見證的人看，就是我們這些在他從死裡復活以後和他同吃同喝的人。
1 Corinthians 15:12	Now if Christ be preached that he <u>rose from the dead</u> , how say some among you that there is no resurrection of the dead? 既傳基督是從死裡復活了，怎麼在你們中間有人說沒有死人復活的事呢？

Forgiveness is again emphasized in Chap. 17. In a world such as ours it is impossible to avoid offences. They will come, and **they are necessary to our growth in grace**, but that does not excuse those through whom they come (**Acts 2:23**). Jesus made it plain that one who offends one of His own "little ones" were better off drowned in the sea. He said to His own, "In the world ye shall have tribulation." (**Jn. 16:33**) Instruction is given as to how to deal with offences among believers. This is greatly needed in the church today. **There should always be forgiveness, as often as there is repentance and confession.**

no excuse

Acts 2:23	Him, being delivered by the determinate counsel and foreknowledge of God, ye have taken, and by wicked hands have crucified and slain: 他既按著神的定旨先見被交與人，你們就藉著無法之人的手，把他釘在十字架上，殺了。
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teaching on offences

[Move #34]	[Move #39] Continued
Matthew 18:6,7	Luke 17:1,2
⁶ But whoso shall offend one of these <u>little ones</u> which believe in me, it were better for him that a millstone were hanged about his neck, and that he were drowned in the depth of the sea. 凡使這信我的一個小子跌倒的，倒不如把大磨石拴在這人的頸項上，沉在深海裡。	¹ Then said he unto the disciples, It is impossible but that offences will come: but <u>woe unto him, through whom they come!</u> 耶穌又對門徒說：絆倒人的事是免不了的；但那絆倒人的有禍了。
⁷ Woe unto the world because of offences! for it must needs be that offences come; but <u>woe to that man by whom the offence cometh!</u> 這世界有禍了，因為將人絆倒；絆倒人的事是免不了的，但那絆倒人的有禍了！	² It were better for him that a millstone were hanged about his neck, and he cast into the sea, than that he should offend one of these <u>little ones</u> . 就是把磨石拴在這人的頸項上，丟在海裡，還強如他把這小子裡的一個絆倒了。

"tribulation"

John 16:33	These things I have spoken unto you, that in me ye might have peace. In the world ye shall have <u>tribulation</u> : but be of good cheer; I have overcome the world. 我將這些事告訴你們，是要叫你們在我裡面有平安。在世上，你們有苦難；但你們可以放心，我已經勝了世界。
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Jesus then summed up His teaching by showing His disciples that all these truths are not for the purpose of obtaining merit or "thanks" (**vs. 9**) but are only their "reasonable service" (**Rom.12:1**) as His servants. We are to serve the Lord and not to think of the Lord as our servant, to be used by us. Much of our prayer would indicate that He was our servant to do for us at our command, without any condition on our part.

"thanks"

Luke 17:9	Doth he thank that servant because he did the things that were commanded him? I trow not. 僕人照所吩咐的去做，主人還謝謝他麼？
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"reasonable service"

Romans 12:1	I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service. 所以弟兄們，我以神的慈悲勸你們，將身體獻上，當作活祭，是聖潔的，是神所喜悅的；你們如此事奉乃是理所當然的。
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MEDITATION

The Father's house is filled with peace, power and plenty. The abundance is lavish - enough and to spare. Let us arise and go!

If you want to get on in life, take a humble place, be faithful, and let those in authority find you worthy and deserving of honor and advancement.

The implications are of frightful import^{意味} against those who reject the invitation of God to the spiritual feast He has prepared, for earthly possessions and family concerns. How poorly men judge as to real values!

We are to expect trouble but not make trouble, in this world.

Forgiveness waits upon repentance and asking. The number seven indicates perfection: a constant attitude of forgiveness, as we have been forgiven.

There was never a time when the prodigal son could not have had anything he needed from the father. Self-revelation sent him to the father as his only hope, and he was not disappointed.

Social custom did not prevent Jesus from exposing the faults of his host and the guests assembled. There was no sham^{虛偽} "courtesy" or desire to please.

In this age of scientific precision we need to be exact in stating what it means to be a follower of Jesus. He has stated it for us. Thrice He tells of conditions which evoke^{喚起} the stern words, "he cannot be my disciple."(Lk. 14:26, 27, 33) "Examine yourselves whether ye be in the faith" (2 Cor. 13:5; 1 Cor. 11:28).

"he cannot be my disciple"

Luke 14:26,27,33	²⁶ If any man come to me, and hate not his father, and mother, and wife, and children, and brethren, and sisters, yea, and his own life also, <u>he cannot be my disciple.</u> 人到我這裡來，若不愛我勝過愛（愛我勝過愛：原文是恨）自己的父母、妻子、兒女、弟兄、姐妹，和自己的性命，就不能作我的門徒。 ²⁷ And whosoever doth not bear his cross, and come after me, <u>cannot be my disciple.</u> 凡不背著自己十字架跟從我的，也不能作我的門徒。 ³³ So likewise, whosoever he be of you that forsaketh not all that he hath, <u>he cannot be my disciple.</u> 這樣，你們無論甚麼人，若不撇下一切所有的，就不能作我的門徒。
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"Examine yourselves whether ye be in the faith"

2 Corinthians 13:5	<u>Examine yourselves, whether ye be in the faith</u> ; prove your own selves. Know ye not your own selves, how that Jesus Christ is in you, except ye be reprobates? 你們總要自己省察有信心沒有，也要自己試驗。豈不知你們若不是可棄絕的，就有耶穌基督在你們心裡麼？
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1 Corinthians 11:28	But let a man <u>examine himself</u> , and so let him eat of that bread, and drink of that cup. 人應當自己省察，然後吃這餅、喝這杯。
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From the Greek: "forsake" (apotassomai) means "to set off, or apart." In [Luke 9:62](#) it is translated "bid farewell." Have you set yourself apart from all that belongs to you so that your heart is attached to God and Him alone?

Luke 9:62	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。
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STUDY

Do you think Jesus knew the intention of the Pharisee who invited Him to dine? Why was the sick man there? Do you think Jesus was afraid of breaking the sabbath if He healed the man? Do you believe He healed the man to show them He was not afraid, or as another sign of His power, or for the man's sake only? Did Jesus wish to antagonize the guests by criticizing their etiquette禮儀? Why was it that Jesus did not let some faults pass by unchallenged, which might have saved quarrels and also the opposition against Himself? In the parable of the Prodigal Son was Jesus describing traits of character, life principles, or eternal truths? Which do you think was most important - the attitude of the father, the son, or the elder brother? How do you account for the elder brother's criticism? Was there any difference in the attitude of the father toward the two sons? How can people from the highways and byways be compelled to come in to the kingdom? Who shall taste of the Lord's "supper"? What do you understand by taking up one's cross? By counting the cost? How can we "hate" our loved ones? What does it mean for the salt to lose its savour? Who is the shepherd seeking the lost sheep? What kind of a coin had the woman lost? How can one "serve mammon"? What does it mean to "forsake all" to follow Christ? Why do you think heaven is spoken of as "Abraham's bosom"? Is it because Abraham is the "father of the faithful"? What is the difference, if any between a "trespass" and an "offence"? How can one be sure he is Christ's disciple?

REVIEW

Questions	Answers
1. Where was Jesus teaching at this time?	Perea
2. These were some of His most profound parables. Did they bring permanent results as to followers of Him?	Yes
3. Where was Jesus invited to dine?	The house of one of the chief Pharisees
4. What miracle was performed?	Jesus healed a man with dropsy
5. Did the Pharisees criticize Jesus, or did He give them time to do so?	Jesus didn't give them time to do so.
6. What was the one interruption in His discourse?	One said to Jesus "Blessed is he that shall eat bread in the kingdom of God."
7. What advice did He give on etiquette?	Choose the lowest room first.
8. What principle was taught here?	Whoever exalts himself shall be abased and he that humbles himself shall be exalted.
9. What was the parable of the Great Supper?	The parable of the Great Supper is about a man who made a great feast and invited people to come to enjoy. But those he invited has rejected the invitations. He then extended the invitations to the needy and even compelled people to come until his house is filled.
10. What does it teach?	It teaches the frightful import against those who reject the invitation of God to the spiritual feast He has prepared, for earthly possessions and family concerns.
11. Why were those first bidden not included in the feast?	Because they rejected the invitations
12. To whom was the invitation finally extended?	Those found in the highways and hedges.
13. What does it mean to "hate" our loved ones and possessions?	It means that we should always put the kingdom of God first and never allow our loved ones and possessions to prevent us from accepting God's invitation and obey His will.
14. What is the cost of discipleship?	To put Christ first and take up the cross and forsake all for Him.
15. Should the Christian life be definitely planned?	Yes.
16. What parable teaches this?	The parable of Tower and the parable of the Kings going out to war.
17. What resources do we need in the "fight of faith"?	The Word of God
18. What cross is it that we are to "take up"?	To deny ourselves
19. What is the lesson on salt?	The disciple without "the savour of Christ," cannot be the "salt of the earth." A Christian who is not "a savour of Christ unto life," is "a savour of death unto death." The world does not want this kind of Christianity, and will cast it out.
20. What did Jesus mean when He said "He that hath ears to hear, let him hear"?	Jesus meant for us to pay attention to the vital truth and obey.

21. After these sayings what group from the crowd drew near to hear Him further?	The publicans and sinners.
22. What did the Pharisees do?	They murmured against Jesus and said "This man receives sinners and eats with them".
23. What three parables did this bring forth from our Lord?	The lost sheep, the lost coin and the lost son.
24. Is the teaching the same in these three?	Yes
25. Who does the prodigal stand for?	The publicans and sinners
26. And the elder brother?	The Pharisees, Scribes, lawyers, rulers...etc.
27. Did the father wait for the son to repent? To confess?	Yes
28. Did he remind him of his sin?	No
29. Why would the brother not come in?	Because he is angry
30. Who are the ninety-nine sheep?	The righteous ones
31. In the story of the rich man and Lazarus was Jesus warning against hell, or against riches?	Against hell
32. How can we make friends by the mammon of unrighteousness?	Use it for the kingdom of God - i.e. give to mission work...etc.
33. What was Jesus' teaching on forgiveness?	We should always have a forgiving spirit
34. On faith?	Jesus said <i>"If ye had faith as a grain of mustard seed, ye might say unto this sycamine tree, Be thou plucked up by the root, and be thou planted in the sea; and it should obey you."</i>
35. How often should we forgive?	All the time
36. What are the "true riches"?	Spiritual riches are true riches

