

Preaching Tour

Perea

John 10:40-42; Luke 13:1-35

John 10:40-42

⁴⁰And went away again beyond Jordan into the place where John at first baptized; and there he abode.

耶穌又往約但河外去，到了約翰起初施洗的地方，就住在那裡。

⁴¹And many resorted (*source of help*) unto him, and said, "John did no miracle: but all things that John spake of this man were true."

有許多人來到他那裡。他們說：約翰一件神蹟沒有行過，但約翰指著這人所說的一切話都是真的。

⁴²And many believed on him there.

在那裡，信耶穌的人就多了。

Luke 13:1-35

Repent or Perish

¹There were present at that season some that told him of the Galilaeans, whose blood Pilate had mingled with their sacrifices.

正當那時，有人將彼拉多使加利利人的血攙雜在他們祭物中的事告訴耶穌。

²And Jesus answering said unto them, **Suppose ye that these Galilaeans were sinners above all the Galilaeans, because they suffered such things?**

耶穌說：你們以為這些加利利人比眾加利利人更有罪，所以受這害麼？

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！

⁴**Or those eighteen, upon whom the tower in Siloam fell, and slew them, think ye that they were sinners above all men that dwelt in Jerusalem?**

從前西羅亞樓倒塌了，壓死十八個人；你們以為那些人比一切住在耶路撒冷的人更有罪麼？

⁵**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！

Parable of the Barren Fig Tree

⁶He spake also this parable; **A certain man had a fig tree planted in his vineyard; and he came and sought fruit thereon, and found none.**

於是用比喻說：一個人有一棵無花果樹栽在葡萄園裡。他來到樹前找果子，卻找不著。

⁷**Then said he unto the dresser of his vineyard, Behold, these three years I come seeking fruit on this fig tree, and find none: cut it down; why cumbereth it the ground?**

就對管園的說：看哪，我這三年來到這無花果樹前找果子，竟找不著。把他砍了罷，何必白佔地土呢！

8 And he answering said unto him, Lord, let it alone this year also, till I shall dig about it, and dung it:
管園的說：主阿，今年且留著，等我周圍掘開土，加上糞；

9 And if it bear fruit, well: and if not, then after that thou shalt cut it down.
以後若結果子便罷，不然再把他砍了。

A Woman with a Disabling Spirit

10 And he was teaching in one of the synagogues on the sabbath.
安息日，耶穌在會堂裡教訓人。

11 And, behold, there was a woman which had a spirit of infirmity eighteen years, and was bowed together, and could in no wise lift up herself.
有一個女人被鬼附著，病了十八年，腰彎得一點直不起來。

12 And when Jesus saw her, he called her to him, and said unto her, *Woman, thou art loosed from thine infirmity.*
耶穌看見，便叫過她來，對他說：女人，你脫離這病了！

13 And he laid his hands on her: and immediately she was made straight, and glorified God.
於是用兩隻手按著他；他立刻直起腰來，就歸榮耀與神。

14 And the ruler of the synagogue answered with indignation, because that Jesus had healed on the sabbath day, and said unto the people, There are six days in which men ought to work: in them therefore come and be healed, and not on the sabbath day.
管會堂的因為耶穌在安息日治病，就氣忿忿的對眾人說：有六日應當做工；那六日之內可以來求醫，在安息日卻不可。

15 The Lord then answered him, and said, *Thou hypocrite, doth not each one of you on the sabbath loose his ox or his ass from the stall, and lead him away to watering?*
主說：假冒為善的人哪，難道你們各人在安息日不解開槽上的牛、驢，牽去飲麼？

16 And ought not this woman, being a daughter of Abraham, whom Satan hath bound, lo, these eighteen years, be loosed from this bond on the sabbath day?
況且這女人本是亞伯拉罕的後裔，被撒但捆綁了這十八年，不當在安息日解開他的綁麼？

17 And when he had said these things, all his adversaries were ashamed: and all the people rejoiced for all the glorious things that were done by him.
耶穌說這話，他的敵人都慚愧了；眾人因他所行一切榮耀的事，就都歡喜了。

Parable of the Mustard Seed and the Leaven

18 Then said he, *Unto what is the kingdom of God like? and whereunto shall I resemble it?*
耶穌說：神的國好像甚麼？我拿甚麼來比較呢？

19 *It is like a grain of mustard seed, which a man took, and cast into his garden; and it grew, and waxed a great tree; and the fowls of the air lodged in the branches of it.*
好像一粒芥菜種，有人拿去種在園子裡，長大成樹，天上的飛鳥宿在他的枝上。

20 And again he said, *Whereunto shall I liken the kingdom of God?*
又說：我拿甚麼來比神的國呢？

21 It is like leaven, which a woman took and hid in three measures of meal, till the whole was leavened.
好比麵酵，有婦人拿來藏在三斗麵裡，直等全糰都發起來。

The Narrow Door

22 And he went through the cities and villages, teaching, and journeying toward Jerusalem.
耶穌往耶路撒冷去，在所經過的各城各鄉教訓人。

23 Then said one unto him, Lord, are there few that be saved? And he said unto them,
有一個人問他說：主阿，得救的人少麼？

24 Strive to enter in at the strait gate: for many, I say unto you, will seek to enter in, and shall not be able.
耶穌對眾人說：你們要努力進窄門。我告訴你們，將來有許多人想要進去，卻是不能。

25 When once the master of the house is risen up, and hath shut to the door, and ye begin to stand without, and to knock at the door, saying, Lord, Lord, open unto us; and he shall answer and say unto you, I know you not whence ye are:

及至家主起來關了門，你們站在外面叩門，說：主阿，給我們開門！他就回答說：我不認識你們，不曉得你們是那裡來的！

26 Then shall ye begin to say, We have eaten and drunk in thy presence, and thou hast taught in our streets.
那時，你們要說：我們在你面前吃過喝過，你也在我們的街上教訓過人。

27 But he shall say, I tell you, I know you not whence ye are; depart from me, all ye workers of iniquity.
他要說：我告訴你們，我不曉得你們是那裡來的。你們這一切作惡的人，離開我去罷！

28 There shall be weeping and gnashing of teeth, when ye shall see Abraham, and Isaac, and Jacob, and all the prophets, in the kingdom of God, and you yourselves thrust out.

你們要看見亞伯拉罕、以撒、雅各，和眾先知都在神的國裡，你們卻被趕到外面，在那裡必要哀哭切齒了。

29 And they shall come from the east, and from the west, and from the north, and from the south, and shall sit down in the kingdom of God.

從東、從西、從南、從北將有人來，在神的國裡坐席。

30 And, behold, there are last which shall be first, 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。

Lament over Jerusalem

31 The same day there came certain of the Pharisees, saying unto him, Get thee out, and depart hence: for Herod will kill thee.

正當那時，有幾個法利賽人來對耶穌說：離開這裡去罷，因為希律想要殺你。

32 And he said unto them, Go ye, and tell that fox, Behold, I cast out devils, and I do cures to day and to morrow, and the third day I shall be perfected.

耶穌說：你們去告訴那個狐狸說：今天、明天我趕鬼治病，第三天我的事就成全了。

33 Nevertheless I must walk to day, and to morrow, and the day following: for it cannot be that a prophet perish out of Jerusalem.

雖然這樣，今天、明天、後天，我必須前行，因為先知在耶路撒冷之外喪命是不能的。

34 O Jerusalem, Jerusalem, which killest the prophets, and stonest them that are sent unto thee; how often would I have gathered thy children together, as a hen doth gather her brood under her wings, and ye would not!

耶路撒冷阿！耶路撒冷阿！你常殺害先知，又用石頭打死那奉差遣到你這裡來的人。我多次願意聚集你的兒女，好像母雞把小雞聚集在翅膀底下，只是你們不願意。

35 Behold, your house is left unto you desolate: and verily I say unto you, Ye shall not see me, until the time come when ye shall say, Blessed is he that cometh in the name of the Lord.

看哪，你們的家成為荒場留給你們。我告訴你們，從今以後你們不得再見我，直等到你們說：奉主名來的是應當稱頌的。

Preaching Tour

Perea

John 10:40-42; Luke 13:1-35

CONNECTION

It had been several months since the glorious experience of Jesus on the Mount of Transfiguration, and the hopeful words of Peter's good confession. Since that time the tide had rapidly turned against Him. Forsaken and denounced in Capernaum, hunted down by Herod, forbidden entrance into Samaria, twice stoned from the temple in Jerusalem, the Holy City which should have been the center of His operations, He found the people had been deceived or coerced 脅迫 by their leaders into an attitude which would not be satisfied until He was put to death. After His fearful denunciation of the Pharisees and lawyers in the last lesson, the hatred and opposition had increased to a white heat, and there was now an open break between them. They were definitely plotting to take Him, but He made his escape and found refuge across the Jordan. (Jn. 10:40) Evidently He stayed for some time for we read that "He abode there and many believed on Him there." (Jn. 10:40,42) We cannot think of Jesus merely escaping persecution, but if there ever was an occasion for doing so it was at this time. However, undoubtedly it had been in His plans to go across Jordan to Perea, for as we will remember He had sent out the Seventy to preach in all the places "where He Himself would come," (Lk. 10:1) to prepare the way for Him. This campaign had been successfully carried out and it is indicated that Jesus had large and enthusiastic audiences - "many resorted unto Him," (Jn. 10:41) for this was the place where John had baptized, and the people remembered his sayings about Jesus and reasoned concerning his claims, declaring that "all things John said of Him were true." (Jn. 10:41) Jesus must have taken courage from this interest on the part of a new field, but while His popularity increased on account of His works, the opposition also increased.

refuge across the Jordan

John 10:40-42	<p>⁴⁰And went away again beyond Jordan into the place where John at first baptized; and there he abode. ⁴¹And many resorted (<i>source of help</i>) unto him, and said, "John did no miracle: but all things that John spake of this man were true." ⁴²And many believed on him there.</p> <p>耶穌又往約但河外去，到了約翰起初施洗的地方，就住在那裡。有許多人來到他那裡。他們說：約翰一件神蹟沒有行過，但約翰指著這人所說的一切話都是真的。在那裡，信耶穌的人就多了。</p>
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"He Himself would come"

Luke 10:1	<p>After these things the LORD appointed other seventy also, and sent them two and two before his face into every city and place, whither he himself would come.</p> <p>這事以後，主又設立七十個人，差遣他們兩個兩個的在他前面，往自己所要到的各城各地方去，</p>
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Preaching and teaching everywhere "He went through all the cities and villages" but always journeying toward Jerusalem (13:22), for He knew that the time was drawing near when He was to be delivered up.

"He went through all the cities and villages"

Luke 13:22	<p>And he went through the cities and villages, teaching, and journeying toward Jerusalem.</p> <p>耶穌往耶路撒冷去，在所經過的各城各鄉教訓人。</p>
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DISCUSSION

Already the awful weight of the world's sorrow and sin was sinking down upon our Lord's great loving heart, and He realized there were many who would never hear His voice again. There were some who warned Him that He was making dangerous claims for Himself, and told Him of other Galileans who had gathered followers around them, but were taken by the authorities and their own blood mingled with their sacrifices. But Jesus said to them, "Does that mean that they were greater sinners than others? I tell you nay." (vs. 2) All sinners are alike before God and must *repent*. "Except ye repent ye also shall perish." (vs. 3)

Luke 13:2-3	<p>² And Jesus answering said unto them, Suppose ye that these Galilaeans were sinners above all the Galilaeans, because they suffered such things? ³ I tell you, Nay: but, except ye repent, ye shall all likewise perish.</p> <p>耶穌說；你們以為這些加利利人比眾加利利人更有罪，所以受這害麼？我告訴你們，不是的！你們若不悔改，都要如此滅亡！</p>
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He then spoke a parable to them, to illustrate the precarious (*unsafe*) position of His people Israel, of whom the fig tree is always a type. For three years He had been preaching to them and "the kingdom of God had come unto them," (Mt. 12:38; Lk 11:20) but they had rejected the King and the kingdom, and as John the Baptist had told them, "the axe was laid at the root of the tree," (Mt. 3:10; Lk. 3:9) and it was about to be cut down and the kingdom given to the Gentiles (Mt. 21:43). He thought of the Holy City, and pictured it as the fig tree in the vineyard of the Father. What more could He have done for that city? (Isa. 5:4) For three years, He had been seeking fruit thereon and had "found none." (vs. 6) It had brought forth "wild grapes" (Isa. 5:1-7). The time was being extended for a little (vs. 8) but as He neared the city He knew that all that would go in with Him must enter through the "strait gate." (Mt. 7:13; vs. 24) "I am the Door," (Jn. 10:7,9) He had said. No entrance can be gained elsewhere. The time will come when the door will be shut, and no amount of crying "Lord, Lord," (vs. 25) will avail.

"the Kingdom of God had come unto them"

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

"the axe"

Matthew 3:10	Luke 3:9
<p>And now also the axe is laid unto the root of the trees: therefore every tree which bringeth not forth good fruit is hewn down, and cast into the fire.</p> <p>現在斧子已經放在樹根上，凡不結好果子的樹就砍下來，丟在火裡。</p>	<p>And now also the axe is laid unto the root of the trees: every tree therefore which bringeth not forth good fruit is hewn down, and cast into the fire.</p> <p>現在斧子已經放在樹根上，凡不結好果子的樹就砍下來，丟在火裡。</p>

The kingdom of God given to the gentiles

Matthew 21:43	<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.</p> <p>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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Found none

Luke 13:6	<p>He spake also this parable; A certain man had a fig tree planted in his vineyard; and he came and sought fruit thereon, and found none. 於是用比喻說：</p> <p>一個人有一棵無花果樹栽在葡萄園裡。他來到樹前找果子，卻找不著。</p>
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"wild grapes"

Isaiah 5:1-7

¹Now will I sing to my wellbeloved a song of my beloved touching his vineyard. My wellbeloved hath a vineyard in a very fruitful hill:

我要為我所親愛的唱歌，是我所愛者的歌，論他葡萄園的事：我所親愛的有葡萄園在肥美的山岡上。

²And he fenced it, and gathered out the stones thereof, and planted it with the choicest vine, and built a tower in the midst of it, and also made a winepress therein: and he looked that it should bring forth grapes, and it brought forth wild grapes.

他刨挖園子，撿去石頭，栽種上等的葡萄樹，在園中蓋了一座樓，又鑿出壓酒池；指望結好葡萄，反倒結了野葡萄。

³And now, O inhabitants of Jerusalem, and men of Judah, judge, I pray you, betwixt me and my vineyard.

耶路撒冷的居民和猶大人哪，請你們現今在我與我的葡萄園中，斷定是非。

⁴What could have been done more to my vineyard, that I have not done in it? wherefore, when I looked that it should bring forth grapes, brought it forth wild grapes?

我為我葡萄園所做之外，還有甚麼可做的呢？我指望結好葡萄，怎麼倒結了野葡萄呢？

⁵And now go to; I will tell you what I will do to my vineyard: I will take away the hedge thereof, and it shall be eaten up; and break down the wall thereof, and it shall be trodden down:

現在我告訴你們，我要向我葡萄園怎樣行：我必撤去籬笆，使他被吞滅，拆毀牆垣，使他被踐踏。

⁶And I will lay it waste: it shall not be pruned, nor digged; but there shall come up briars and thorns: I will also command the clouds that they rain no rain upon it.

我必使他荒廢，不再修理，不再鋤刨，荊棘蒺藜倒要生長。我也必命雲不降雨在其上。

⁷For the vineyard of the LORD of hosts is the house of Israel, and the men of Judah his pleasant plant: and he looked for judgment, but behold oppression; for righteousness, but behold a cry.

萬軍之耶和華的葡萄園就是以色列家；他所喜愛的樹就是猶大人。他指望的是公平，誰知倒有暴虐（或譯：倒流人血）；指望的是公義，誰知倒有冤聲。

extend

Luke 13:8	And he answering said unto him, Lord, let it alone this year also, till I shall dig about it, and dung it: 管園的說：主阿，今年且留著，等我周圍掘開土，加上糞；
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"strait gate"

[Move #19] Matthew 7:13	[Move #39] Luke 13:24
Enter ye in at <u>the strait gate</u> : for wide is the gate, and broad is the way, that leadeth to destruction, and many there be which go in thereat: 你們要進窄門。因為引到滅亡，那門是寬的，路是大的，進去的人也多；	Strive to enter in at <u>the strait gate</u> : for many, I say unto you, will seek to enter in, and shall not be able. 耶穌對眾人說：你們要努力進窄門。我告訴你們，將來有許多人想要進去，卻是不能。

"I am the door"

John 10:7, 9	⁷ Then said Jesus unto them again, Verily, verily, I say unto you, <u>I am the door</u> of the sheep. 所以，耶穌又對他們說：我實實在在的告訴你們，我就是羊的門。
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	<p>⁹<u>I am the door</u>: by me if any man enter in, he shall be saved, and shall go in and out, and find pasture. 我就是門；凡從我進來的，必然得救，並且出入得草吃。</p>
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"Lord, Lord"

Luke 13:25	<p>When once the master of the house is risen up, and hath shut to the door, and ye begin to stand without, and to knock at the door, saying, <u>Lord, Lord</u>, open unto us; and he shall answer and say unto you, I know you not whence ye are: 及至家主起來關了門，你們站在外面叩門，說：主阿，給我們開門！他就回答說：我不認識你們，不曉得你們是那裡來的！</p>
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Unlike the Decapolis just above them, which was Greek, this section of Perea was Jewish and the people had their synagogues, where Jesus resorted on the sabbath day as was His wont習慣. Evidently He was invited to teach the people, as usual.

The woman bent with an infirmity no doubt had come into the synagogue many times before - perhaps regularly, and had received no help from the rulers of the Jews. But now when she was suddenly marvelously healed by this wonderful new Teacher, the Jews were indignant. Jesus made it plain that the woman was bound by an evil spirit, and not just the victim of some physical malady. He leaves no doubt in our minds about the terrible power of these demons and their desire to attack human bodies and minds. He saw the work of His great adversary, and immediately the power of God went out against it: "Woman, thou art loosed:"(vs. 12) He spoke the word and it was done. That is why He says to us, "If ye shall say to this mountain, be thou removed, it shall be done."(Mt. 21:21) Not to pray, but to "say." When He sent out the disciples He said, "*I have given you power over all the power of the enemy.*" (Lk. 10:19)

"Woman, thou art loosed"

Luke 13:12	<p>And when Jesus saw her, he called her to him, and said unto her, Woman, thou art loosed from thine infirmity. 耶穌看見，便叫過他來，對他說：女人，你脫離這病了！</p>
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"If ye shall say to this mountain"

[Move #34]	[Move #46]	
Matthew 17:20	Matthew 21:21	Mark 11:23
<p>And Jesus said unto them, Because of your unbelief: for verily I say unto you, If ye have faith as a grain of mustard seed, <u>ye shall say unto this mountain</u>, Remove hence to yonder place; and it shall remove; and nothing shall be impossible unto you. 耶穌說：是因你們的信心小。我實在告訴你們，你們若有信心，像一粒芥菜種，就是對這座山說：你從這邊挪到那邊。他也必挪去；並且你們沒有一件不能做的事了。</p>	<p>Jesus answered and said unto them, Verily I say unto you, If ye have faith, and doubt not, ye shall not only do this which is done to the fig tree, but also <u>if ye shall say unto this mountain</u>, <u>Be thou removed</u>, and be thou cast into the sea; <u>it shall be done</u>. 耶穌回答說：我實在告訴你們，你們若有信心，不疑惑，不但能行無花果樹上所行的事，就是對這座山說：你挪開此地，投在海裡！也必成就。</p>	<p>For verily I say unto you, That whosoever shall <u>say unto this mountain</u>, Be thou removed, and be thou cast into the sea; and shall not doubt in his heart, but shall believe that those things which he saith shall come to pass; he shall have whatsoever he saith. 我實在告訴你們，無論何人對這座山說：你挪開此地，投在海裡！他若心裡不疑惑，只信他所說的必成，就必給他成了。</p>

"power over all the power of the enemy"

Luke 10:19	<p>Behold, I give unto you power to tread on serpents and scorpions, and <u>over all the power of the enemy</u>; and nothing shall by any means hurt you.</p>
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我已經給你們權柄可以踐踏蛇和蠍子，又勝過仇敵一切的能力，斷沒有甚麼能害你們。

Then Jesus laid His powerful, loving hands upon the woman and she stood erect for the first time in eighteen long years. No doubt she had become a familiar figure in the synagogue, but no one would wish to touch her, and perhaps this was the first time for many years that she had felt the loving touch of a hand. She glorified God! It is impossible for us to imagine the joy of one thus freed from the bondage of the evil one, of which the physical infirmity was only a part.

Pandemonium^(chaos) reigned in the synagogue, and above the din 噪音 the voice of the "ruler" shrieked out his indignation, telling the people not to come on the sabbath day expecting to be healed. He accused Jesus of desecrating the sabbath, quoting the command of God to work only six days. No doubt Jesus' retort was also spoken in a loud voice: "You hypocrite, I have only done what ought to be done, just as an ox or an ass *ought* to be given water, even on the sabbath."(vs. 15,16) The woman's relationship to Abraham was given as good reason for the deliverance. All those who are of faith are the children of Abraham - yes, the children of God (Gal. 3:7,9). Jesus is saying of each of His children who is bound in any way, "Ought not this child of mine be loosed?"(vs.16) The work of sin and Satan is to bind, but Jesus can loose from every bondage and He is longing and waiting to do so.

"You hypocrite"

Luke 13:15,16	The Lord then answered him, and said, Thou hypocrite, doth not each one of you on the sabbath loose his ox or his ass from the stall, and lead him away to watering? And <u>ought not this woman</u> , being a daughter of Abraham, whom Satan hath bound, lo, these eighteen years, <u>be loosed</u> from this bond on the sabbath day? 主說：假冒為善的人哪，難道你們各人在安息日不解開槽上的牛、驢，牽去飲麼？況且這女人本是亞伯拉罕的後裔，被撒但捆綁了這十八年，不當在安息日解開他的綁麼？
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"children of Abraham"

Galatians 3:7, 9	⁷ Know ye therefore that they which are of faith, the same are the children of Abraham. 所以，你們要知道：那以信為本的人，就是亞伯拉罕的子孫。 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一同得福。
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Whether His adversaries were subdued or not they hung their heads and were "ashamed," while the people "rejoiced for all the *glorious* things that were done by Him." (vs. 17) Seeing that Jesus was gaining favor with the people the Pharisees then resorted to a trick to rid their country of His powerful influence, by warning Him that Herod was seeking His life, and "advising"(vs. 31) Him to leave. But Jesus was not taken in by their scheme and spoke of Herod as "that fox." He told them when He should be killed He would not remain dead, but on the third day would be "perfected."(vs. 32) He also told them that He would not die outside of Jerusalem. (vs. 33) It was there that the blood of the prophets was to be shed.

"ashamed" "rejoiced"

Luke 13:17	And when he had said these things, all his adversaries were ashamed: and all the people rejoiced for all the glorious things that were done by him. 耶穌說這話，他的敵人都慚愧了；眾人因他所行一切榮耀的事，就都歡喜了
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"advising"

Luke 13:17	The same day there came certain of the Pharisees, saying unto him, Get thee out, and depart hence: for Herod will kill thee.
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正當那時，有幾個法利賽人來對耶穌說：離開這裡去罷，因為希律想要殺你。

"that fox" "perfected"

Luke 13:32 And he said unto them, Go ye, and tell that fox, Behold, I cast out devils, and I do cures to day and to morrow, and the third day I shall be perfected.
耶穌說：你們去告訴那個狐狸說：今天、明天我趕鬼治病，第三天我的事就成全了。

Jesus would not die outside of Jerusalem

Luke 13:33 Nevertheless I must walk to day, and to morrow, and the day following: for it cannot be that a prophet perish out of Jerusalem.
雖然這樣，今天、明天、後天，我必須前行，因為先知在耶路撒冷之外喪命是不可能的。

When He thought of the Holy City, the place that God had chosen "to put His name there," (1 Kgs 14:21; 2 Chr. 12:13) and of how they had killed the prophets and stoned Him and His sent ones, His great heart was broken by the realization of how they had missed "the day of their visitation," (Lk. 19:44) and He burst into a cry of anguish over the City and its coming doom. "How often I would ... and ye would not!" (vs. 34, Mt. 23:37) He was moved with compassion and "mother" love. (Gal. 4:26)

"put His name there"

1 Kings 14:21 And Rehoboam the son of Solomon reigned in Judah. Rehoboam was forty and one years old when he began to reign, and he reigned seventeen years in <u>Jerusalem</u> , the city which the LORD did choose out of all the tribes of Israel, to <u>put his name there</u> . And his mother's name was Naamah an Ammonitess. 所羅門的兒子羅波安作猶大王。他登基的時候年四十一歲，在耶路撒冷，就是耶和華從以色列眾支派中所選擇立他名的城，作王十七年。羅波安的母親名叫拿瑪，是亞捫人。	2 Chronicles 12:13 So king Rehoboam strengthened himself in Jerusalem, and reigned: for Rehoboam was one and forty years old when he began to reign, and he reigned seventeen years in <u>Jerusalem</u> , the city which the LORD had chosen out of all the tribes of Israel, to <u>put his name there</u> . And his mother's name was Naamah an Ammonitess. 羅波安王自強，在耶路撒冷作王。他登基的時候年四十一歲，在耶路撒冷，就是耶和華從以色列眾支派中所選擇立他名的城，作王十七年。羅波安的母親名叫拿瑪，是亞捫人。
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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。

"O Jerusalem, Jerusalem"

[Move #39] Luke 13:34 O Jerusalem, Jerusalem, which killest the prophets, and stonest them that are sent unto thee; <u>how often would I</u> have gathered thy children together, as a hen doth gather her brood under her wings, and <u>ye would not!</u> 耶路撒冷阿！耶路撒冷阿！你常殺害先知，又用石頭打死那奉差遣到你這裡來的人。我多次願意聚集你的兒女，好像	[Move #46] Matthew 23:37 O Jerusalem, Jerusalem, thou that killest the prophets, and stonest them which are sent unto thee, <u>how often would I</u> have gathered thy children together, even as a hen gathereth her chickens under her wings, and <u>ye would not!</u> 耶路撒冷阿，耶路撒冷阿，你常殺害先知，又用石頭打死那奉差遣到你這裡來的人。我多次願意聚集你的兒女，好像
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母雞把小雞聚集在翅膀底下，只是你們不願意。

母雞把小雞聚集在翅膀底下，只是你們不願意。

"mother"

Galatians
4:26

But Jerusalem which is above is free, which is the mother of us all.
但那在上的耶路撒冷是自主的，他是我們的母。

The purposes of God go forward in spite of man's failures and wasted opportunities, but the time comes when judgment must fall. "Judgment must begin at the house of God."([1 Pet. 4:17](#)) So the fearful pronouncement was made: "Behold, your house is left desolate."(vs. 35) Their opportunity was gone, and the barren fig tree cut down! But even then there is the glint^{微光} of hope in the far-off future, when they shall welcome Him when He comes again.

"Judgment"

1 Peter
4:17

For the time is come that judgment must begin at the house of God: and if it first begin at us, what shall the end be of them that obey not the gospel of God?
因為時候到了，審判要從神的家起首。若是先從我們起首，那不信從神福音的人將有何等的結局呢？

So it is today. The Lord "has long patience"([2 Pet. 3:9](#)) with men but "when they shall say peace and safety, then sudden destruction cometh upon them, and they shall not escape."([1 Thess. 5:3](#)) His coming is near now, and He is crying still, "Ye would not come unto Me, that ye might have life."([Jn. 5:40](#)) Our opportunity of witnessing for Him and winning souls may soon be over. Shall we be found barren and fruitless? At that time shall be fulfilled (vs. 24): "Many shall seek to enter in and shall not be able." It will be too late when once the door has been shut.

"has long patience"

2 Peter
3:9

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.
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。

"they shall not escape"

1 Thess.
5:3

For when they say, "Peace and safety!" then sudden destruction comes upon them, as labor pains upon a pregnant woman. And they shall not escape.
人正說平安穩妥的時候，災禍忽然臨到他們，如同產難臨到懷胎的婦人一樣。他們絕不能逃脫。

"that ye might have life"

John
5:40

And ye will not come to me, that ye might have life.
然而，你們不肯到我這裡來得生命。

The kingdom has grown and "waxed as a great tree,"([vs. 19](#)) and the fowls have lodged in its branches, birds clean and unclean (like the tares and the wheat) but "in that day" ([Mt. 7:22](#)) many of these shall say, "Lord, Lord, open to us," and He shall answer, "I know you not"; ([vs. 25](#)) "Ye are not my sheep." ([Jn. 10:26](#)) They shall say, "Don't you remember us, when you taught in our streets and ate and drank with us?" ([vs. 26](#)) The reply shall be, "I know you not; ye are workers of iniquity." ([vs. 27](#)) And then there shall be weeping and gnashing of teeth over their lost opportunities, their hypocrisy and deception. And many that were thought to be last, shall be first. "His thoughts are higher than our thoughts, and His ways than our ways."([Isa. 55:9](#)) They shall come from the east, west, north and south - from every tribe and nation, kindred and tongue, and shall sit down in the kingdom of God together ([Mt. 8:11; vs. 29](#)), saying, "Blessed is He that cometh in the name of the Lord!" (vs. 35)

"waxed a great tree"

Luke 13:19	It is like a grain of mustard seed, which a man took, and cast into his garden; and it grew, and waxed a great tree; and the fowls of the air lodged in the branches of it. 好像一粒芥菜種，有人拿去種在園子裡，長大成樹，天上的飛鳥宿在他的枝上。
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"in that day"

Matthew 7:22	Many will say to me <u>in that day</u> , Lord, Lord, have we not prophesied in thy name? and in thy name have cast out devils? and in thy name done many wonderful works? 當那日必有許多人對我說：主阿，主阿，我們不是奉你的名傳道，奉你的名趕鬼，奉你的名行許多異能麼？
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"Lord, Lord, open unto us" "I know you not"

Luke 13:25	When once the master of the house is risen up, and hath shut to the door, and ye begin to stand without, and to knock at the door, saying, <u>Lord, Lord, open unto us</u> ; and he shall answer and say unto you, <u>I know you not</u> whence ye are: 及至家主起來關了門，你們站在外面叩門，說：主阿，給我們開門！他就回答說：我不認識你們，不曉得你們是那裡來的！
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"ye are not my sheep"

John 10:26	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。
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"taught in our streets"

Luke 13:26	Then shall ye begin to say, We have eaten and drunk in thy presence, and thou hast <u>taught in our streets</u> . 那時，你們要說：我們在你面前吃過喝過，你也在我們的街上教訓過人。
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"workers of iniquity"

Luke 13:27	But he shall say, I tell you, I know you not whence ye are; depart from me, all <u>ye workers of iniquity</u> . 他要說：我告訴你們，我不曉得你們是那裡來的。你們這一切作惡的人，離開我去罷！
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"His thoughts are higher than our thoughts"

Isaiah 55:9	For as the heavens are higher than the earth, so are my ways higher than your ways, and my thoughts than your thoughts. 天怎樣高過地，照樣，我的道路高過你們的道路；我的意念高過你們的意念。
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"sit down in the kingdom of God"

[Move #20]	[Move #39]
Matthew 8:11	Luke 13:29
And I say unto you, That many shall come from the east and west, and shall <u>sit down</u> with Abraham, and Isaac, and Jacob, <u>in the kingdom of heaven</u> . 我又告訴你們，從東從西，將有許多人來，在天國裡與亞伯拉罕、以撒、雅各一同坐席；	And they shall come from the east, and from the west, and from the north, and from the south, and shall <u>sit down in the kingdom of God</u> . 從東、從西、從南、從北將有人來，在神的國裡坐席。

MEDITATION

The sabbath is not designed merely for rest and worship, but "for the Lord." (Lk. 1:17) The "firstfruits" (Deu. 18:4) of our time should be for Him. Every Christian should rise in protest against the universal lack of consideration for the sacred character of our sabbath.

"for the Lord"

<p>Luke 1:17</p>	<p>And he shall go before him in the spirit and power of Elias, to turn the hearts of the fathers to the children, and the disobedient to the wisdom of the just; to make ready a people prepared <u>for the Lord.</u></p> <p>他必有以利亞的心志能力，行在主的在前面，叫為父的心轉向兒女，叫悖逆的人轉從義人的智慧，又為主預備合用的百姓。</p>
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"firstfruit"

<p>Deuteronomy 18:4</p>	<p>The firstfruit also of thy corn, of thy wine, and of thine oil, and the first of the fleece of thy sheep, shalt thou give him.</p> <p>初收的五穀、新酒和油，並初剪的羊毛，也要給他；</p>
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If peace, prosperity and world brotherhood are contingent upon the coming of the Kingdom of God, why is it that men do not yield to it? It is because of the sin in the human heart. "Except a man be born again he cannot see the Kingdom of God." (Jn. 3:3)

"born again"

<p>John 3:3</p>	<p>Jesus answered and said unto him, "Verily, verily, I say unto thee, Except a man be born again, he cannot <u>see</u> the kingdom of God."</p> <p>耶穌回答說：「我實實在在地告訴你，人若不重生，就不能見神的國。」</p>
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The call of Christ is for instant decision. "Now is the accepted time, today is the day of salvation." (2 Cor. 6:2) "Today if ye will hear His voice, harden not your hearts." (Ps. 95:8; Heb. 3:8,15; 4:7) If anything is worth doing it is worth doing today.

"accepted time"

<p>2 Cor. 6:2</p>	<p>(For he saith, I have heard thee in a time accepted, and in the day of salvation have I succoured thee: behold, now is the accepted time; behold, now is the day of salvation.)</p> <p>因為他說：在悅納的時候，我應允了你；在拯救的日子，我搭救了你。看哪！現在正是悅納的時候；現在正是拯救的日子。</p>
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"harden not"

Psalm 95:7,8	Hebrews 3:7,8	Hebrews 3:13, 15	Hebrews 4:7
<p>For he is our God; and we are the people of his pasture, and the sheep of his hand. <u>To day if ye will hear his voice, Harden not your heart,</u> as in the provocation, and as in the day of temptation in the wilderness:</p> <p>因為他是我們的神；我們是他草場的羊，是他手下的民。惟願你們今天聽他的話：你們不可<u>硬</u>著心，像當日</p>	<p>Wherefore (as the Holy Ghost saith, <u>To day if ye will hear his voice,</u> <u>Harden not your hearts,</u> as in the provocation, in the day of temptation in the wilderness:</p> <p>聖靈有話說：你們今日若聽他的話，就不可<u>硬</u>著心，像在曠野惹他發怒、試探他的時候一樣。</p>	<p>But exhort one another daily, while it is called To day; lest any of you be <u>hardened</u> through the deceitfulness of sin. For we are made partakers of Christ, if we hold the beginning of our confidence stedfast unto the end; While it is said, <u>To day if ye will hear his voice, harden not your hearts,</u> as in the provocation.</p> <p>總要趁著還有今日，</p>	<p>Again, he limiteth a certain day, saying in David, To day, after so long a time; as it is said, <u>To day if ye will hear his voice, harden not your hearts.</u></p> <p>所以過了多年，就在大衛的書上，又限定一日，如以上所引的說：你們今日若聽他的話，就不可<u>硬</u>著心。</p>

<p>在米利巴，就是在曠野的瑪撒。</p>		<p>天天彼此相勸，免得你們中間有人被罪迷惑，心裡就剛硬了。我們若將起初確實的信心堅持到底，就在基督裡有分了。經上說：你們今日若聽他的話，就不可硬著心，像惹他發怒的日子一樣。</p>	
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God's willingness to forgive and to save is perennial (*everlasting*). Man's slowness to accept God's offer is as unexplainable now as when Jesus wept over Jerusalem.

The world's house is certainly desolate today. The world's Saviour is obscured. *But* the Spirit of God is brooding over the world as in the days of its beginnings, and God's messenger of peace and redemption, our Lord Jesus Christ, is still sufficient for the world's needs. He alone can set the world's house in order and save sinful men. "Blessed is He that cometh in the name of the Lord."(Mt. 21:9, 23:39; Mk. 11:9; Lk. 13:35) May our hearts perceive and our lips acknowledge that it is "Christ or chaos"! "Thy Kingdom come!" (Mt. 6:10; Lk. 11:2)

"Blessed is He that cometh in the name of the Lord"

[Move #39]	[Move #44]	[Move #46]	[Move #46]
<p>Luke 13:35</p> <p>Behold, your house is left unto you desolate: and verily I say unto you, Ye shall not see me, until the time come when ye shall say, <u>Blessed is he that cometh in the name of the Lord.</u></p> <p>看哪，你們的家成為荒場留給你們。我告訴你們，從今以後你們不得再見我，直等到你們說：奉主名來的是應當稱頌的。</p>	<p>Matthew 21:9</p> <p>And the multitudes that went before, and that followed, cried, saying, Hosanna to the son of David: <u>Blessed is he that cometh in the name of the Lord;</u> Hosanna in the highest.</p> <p>前行後隨的眾人喊著說：和散那（原有求救的意思，在此是稱頌的話）歸於大衛的子孫！奉主名來的是應當稱頌的！高高在上和散那！</p>	<p>Mark 11:9</p> <p>And they that went before, and they that followed, cried, saying, Hosanna; <u>Blessed is he that cometh in the name of the Lord:</u></p> <p>前行後隨的人都喊著說：和散那（和散那：原有求救的意思，在此乃是稱頌的話）！奉主名來的是應當稱頌的！</p>	<p>Matthew 23:38,39</p> <p>Behold, your house is left unto you desolate. For I say unto you, Ye shall not see me henceforth, till ye shall say, <u>Blessed is he that cometh in the name of the Lord.</u></p> <p>看哪，你們的家成為荒場留給你們。我告訴你們，從今以後，你們不得再見我，直等到你們說：奉主名來的是應當稱頌的。</p>

"Thy kingdom come"

[Move #19]	[Move #38]
<p>Matthew 6:10</p> <p>Thy kingdom come, Thy will be done in earth, as it is in heaven.</p> <p>願你的國降臨；願你的旨意行在地上，如同行在天上。</p>	<p>Luke 11:2</p> <p>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）。</p>

As a broken plant may be humored by nature and rise again to fruit bearing, so man, with wings clipped by sin, sickness or failure may, through Christ, rise again to new life and fruitfulness. Through faith in the Son of God the crooked woman was straightened and the faith in her heart broke forth in a flame of praise to God, **Whom to know is Life and health.**

The smallest atom of faith may result in a world of blessing, whereas **a world of unfounded promises will amount to less than the smallest atom of good to the one betrayed by them.**

The one in whose "house" God does not dwell is of all others the most "desolate." (Mt. 23:38; Lk. 13:35)

From the Greek: "strive" (Lk. 13:24). The present tense means "keep on striving"; it is a life job. Its literal meaning is "to contend in the games." The Christian must be as earnest as an athlete, in his consecration to live entirely for Jesus. It means sacrifice. "So run that ye may obtain,"(1 Cor. 9:24) said Paul.

"so run that ye may obtain"

1 Cor. 9:24	Know ye not that they which run in a race run all, but one receiveth the prize? So run, that ye may obtain. 豈不知在場上賽跑的都跑，但得獎賞的只有一人？你們也當這樣跑，好叫你們得著獎賞。
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STUDY

It was probably three years previous to this time that Jesus had been baptized by John. Many people who lived beyond Jordan remembered the occasion and were interested in Jesus, since His fame had penetrated the whole country. Many had more than once gone into Galilee to see and hear the man whose public career had begun in their own neighborhood (Mk. 3:8), and our Lord no doubt expected a friendly reception there. Or do you believe that Jesus went where He was led to go, regardless of conditions? Why do you think these people were friendly at this time? Do you think they held John the Baptist in high esteem? Was even the Christ benefited by the recommendation of a good man? Do you think Jesus would have won His way to their hearts without John's introduction? Did John perform miracles? Was his influence as great without miracles as that of Jesus? What is your understanding of the word "repent"? Does the word "perish" mean destruction, punishment, or separation from God? Do you think one can be actually and totally separated from God? Does vs. 8 suggest that one may persuade God to change His mind? Does this parable suggest the long forbearance of God?

Many had gone into Galilee to see Jesus

Mark 3:8	And from Jerusalem, and from Idumaea, and from beyond Jordan; and they about Tyre and Sidon, a great multitude, when they had heard what great things he did, came unto him. 還有許多人聽見他所做的大事，就從猶太、耶路撒冷、以土買、約但河外，並推羅、西頓的四方來到他那裡。
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Did Jesus usually volunteer to heal one who did not ask healing? Do you think this crooked woman came to hear Jesus with the hope of being healed? Why do you think Jesus laid hands on this woman, but not on others? Did He lay hands on her to heal her, to stimulate her faith, or for some other reason? Do you think the ruler of the synagogue objected because it was the sabbath, or was he jealous of Jesus' power and success? Do you think he felt ashamed? Did Jesus put any responsibility upon the woman for her condition? Was there any evidence that she had faith? What teaching did Jesus set forth in the parables of the mustard seed and the leaven? Why will many be unable to enter in at the strait gate? (24) Is it because "the door is shut" (25) or because they are "workers of iniquity"? (27) Does vs. 29 refer to the saved from the Gentile nations? What is the meaning of vs.30, "the last shall be first"? To whom will the Lord say "Depart from me"? (27) What will increase their remorse?(vs. 28) Is remorse repentance? Why did Jesus say He had to go to Jerusalem to die?(33) Was it because "the blood of all the prophets"(Lk. 11:50) was to be shed there?

"the last shall be first"

Luke 13:30	And, behold, there are last which shall be first, 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。
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What will increase their remorse?

Luke 13:28	There shall be weeping and gnashing of teeth, when ye shall see Abraham, and Isaac, and Jacob, and all the prophets, in the kingdom of God, and you yourselves thrust out. 你們要看見亞伯拉罕、以撒、雅各，和眾先知都在神的國裡，你們卻被趕到外面，在那裡必要哀哭切齒了。
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"the blood of all the prophets"

Luke 11:50	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，
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REVIEW

Questions	Answers
1. In the previous move had Jesus gone to Perea to escape the mob of temple officers?	Yes
2. Who had preceded Him there, and how were they received?	The seventy disciples that Jesus sent out. They were well received.
3. What kind of a reception did Jesus receive when He arrived?	Jesus received a warm reception - many resorted unto Him and believed on Him.
4. Had He been there before?	Yes
5. Did the people remember Him?	Yes
6. Did they believe on Him?	Yes
7. What did they think of John the Baptist?	They think highly of John and believe that everything John said about Jesus were true.
8. Where did Jesus teach on the sabbath?	The synagogue
9. And on other days?	Jesus taught in the cities and villages
10. What did Jesus warn the people to do?	To repent
11. What parables did Jesus speak?	The barren fig tree
12. Explain their teaching.	For three years Jesus had been preaching to them and the kingdom of God had come unto them, but they had rejected.
13. Tell of the woman who was healed at this time?	The woman had a spirit of infirmity for eighteen years, and was bowed together, and could in no wise lift up herself.
14. How long had she been bent?	18 years
15. How did Jesus explain her condition?	Jesus made it plain that the woman was bound by an evil spirit, and not just the victim of some physical malady.
16. How did He heal her?	Jesus called her to Him and said unto her "Woman, thou art loosed from thine infirmity" and laid His hands on her.
17. What did the ruler of the synagogue do?	He told people angrily that Jesus shouldn't heal on the sabbath day.
18. What did Jesus call him?	Hypocrite
19. What reason did Jesus give for healing the woman?	If we loose our animals from the stall for water on the sabbath, shouldn't we loose God's children from bondage on the sabbath?
20. What Scripture did the ruler quote from?	<i>"There are six days in which men ought to work"</i>
21. What did Jesus mean by the barren fig tree?	To illustrate the precarious position of His people Israel
22. What is the chief characteristic of leaven?	It will produces an altering or transforming influence.

23. What did Jesus say about a narrow gate?	We ought to strive to enter in.
24. To whom will He say "I know you not"?	All workers of iniquity
25. Why will they be shut out?	While there were opportunities to enter in, they didn't enter - i.e. while they were given time to repent, they didn't repent.
26. What will be the result for them?	There shall be weeping and gnashing of teeth over their lost opportunities, their hypocrisy and deception.
27. Who did Jesus say will be first in that day?	The last shall be the first
28. Who will come from the east, west, north and south?	Those who come from every tribe and nation, kindred and tongue.
29. What did Jesus' enemies suggest in order to frighten Him out of their country?	The pretend to warn Him that Herod was seeking His life, and "advised" Him to leave.
30. By what name did He call Herod?	Fox
31. Why?	Because Herod is a cunning, crafty person.
32. What caused Him to weep over Jerusalem?	Man's rebellion against God and slowness to accept God's offer to forgive and to save.
33. What were His words?	<i>"O Jerusalem, Jerusalem, which killest the prophets, and stonest them that are sent unto thee; how often would I have gathered thy children together, as a hen doth gather her brood under her wings, and ye would not! Behold, your house is left unto you desolate: and verily I say unto you, Ye shall not see me, until the time come when ye shall say, Blessed is he that cometh in the name of the Lord."</i>
34. Did He say He would leave them alone?	Yes
35. What reason did He give?	Their refusal to repent
36. When will they recognize Him?	When He comes again
37. Does this mean all of the Jews?	Yes
38. What must they say in order to see Him again?	Blessed is he that comes in the name of the Lord

