

SECOND TOUR IN PEREA

Perea

Matthew 19:2-20:28; Mark 10:2-45; Luke 17:11-18:34

Events	Matthew	Mark	Luke
1. Ten Healed of Leprosy			17:11-19
2. Discussion about Divorce and Marriage	19:02-12	10:02-12	
3. The Coming of the Kingdom			17:20-37
4. Parable of the Persistent Widow			18:01-08
5. Parable of the Pharisee and Tax Collector			18:09-14
6. Jesus Blesses the Children	19:13-15	10:13-16	18:15-17
7. The Rich Young Ruler	19:16-30	10:17-31	18:18-30
8. Parable of the Vineyard Workers	20:01-16		
9. Jesus Predicts His Death (the 3rd time)	20:17-19	10:32-34	18:31-34
10. A Mother's Request	20:20-28	10:35-45	

1. Ten Healed of Leprosy

Luke 17:11-19

¹¹And it came to pass, as he went to Jerusalem, that he passed through the midst of Samaria and Galilee.

耶穌往耶路撒冷去，經過撒瑪利亞和加利利。

¹²And as he entered into a certain village, there met him ten men that were lepers, which stood afar off:

進入一個村子，有十個長大癩瘋的，迎面而來，遠遠的站著，

¹³And they lifted up their voices, and said, Jesus, Master, have mercy on us.

高聲說：耶穌，夫子，可憐我們罷！

¹⁴And when he saw them, he said unto them, **Go shew yourselves unto the priests.** And it came to pass, that, as they went, they were cleansed.

耶穌看見，就對他們說：你們去把身體給祭司察看。他們去的時候就潔淨了。

¹⁵And one of them, when he saw that he was healed, turned back, and with a loud voice glorified God, 內中有一個見自己已經好了，就回來大聲歸榮耀與神，

¹⁶And fell down on his face at his feet, giving him thanks: and he was a Samaritan.

又俯伏在耶穌腳前感謝他；這人是撒瑪利亞人。

¹⁷And Jesus answering said, **Were there not ten cleansed? but where are the nine?**

耶穌說：潔淨了的不是十個人麼？那九個在那裡呢？

¹⁸**There are not found that returned to give glory to God, save this stranger.**

除了這外族人，再沒有別人回來歸榮耀與神麼？

¹⁹And he said unto him, **Arise, go thy way: thy faith hath made thee whole.**

就對那人說：起來，走罷！你的信救了你了。

Matthew 19:2-12	Mark 10:2-12
<p>²And great multitudes followed him; and he healed them there. 有許多人跟著他，他就在那裡把他們的病人治好了。</p>	<p>²And the Pharisees came to him, and asked him, Is it lawful for a man to put away his wife? tempting him. 有法利賽人來問他說：人休妻可以不可以？意思要試探他。</p>
<p>³The Pharisees also came unto him, tempting him, and saying unto him, Is it lawful for a man to put away his wife for every cause? 有法利賽人來試探耶穌，說：人無論甚麼緣故都可以休妻麼？</p>	<p>³And he answered and said unto them, What did Moses command you? 耶穌回答說：摩西吩咐你們的是甚麼？</p>
<p>⁴And he answered and said unto them, Have ye not read, that he which made them at the beginning made them male and female, 耶穌回答說：那起初造人的，是造男造女，</p>	<p>⁴And they said, Moses suffered to write a bill of divorcement, and to put her away. 他們說：摩西許人寫了休書便可以休妻。</p>
<p>⁵And said, For this cause shall a man leave father and mother, and shall cleave to his wife: and they twain shall be one flesh? 並且說：因此，人要離開父母，與妻子連合，二人成為一體。這經你們沒有念過麼？</p>	<p>⁵And Jesus answered and said unto them, For the hardness of your heart he wrote you this precept. 耶穌說：摩西因為你們的心硬，所以寫這條例給你們；</p>
<p>⁶Wherefore they are no more twain, but one flesh. What therefore God hath joined together, let not man put asunder. 既然如此，夫妻不再是兩個人，乃是一體的了。所以，神配合的，人不可分開。</p>	<p>⁶But from the beginning of the creation God made them male and female. 但從起初創造的時候，神造人是造男造女</p>
<p>⁷Wherefore they are no more twain, but one flesh. What therefore God hath joined together, let not man put asunder. 既然如此，夫妻不再是兩個人，乃是一體的了。所以，神配合的，人不可分開。</p>	<p>⁷For this cause shall a man leave his father and mother, and cleave to his wife; 因此，人要離開父母，與妻子連合，二人成為一體。</p>
<p>⁸He saith unto them, Moses because of the hardness of your hearts suffered you to put away your wives: but from the beginning it was not so. 耶穌說：摩西因為你們的心硬，所以許你們休妻，但起初並不是這樣。</p>	<p>⁸And they twain shall be one flesh: so then they are no more twain, but one flesh. 既然如此，夫妻不再是兩個人，乃是一體的了。</p>
<p>⁹And I say unto you, Whosoever shall put away his wife, except it be for fornication, and shall marry another, committeth adultery: and whoso marrieth her which is put away doth commit adultery. 我告訴你們，凡休妻另娶的，若不是為淫亂的緣故，就是犯姦淫了；有人娶那被休的婦人，也是犯姦淫了。</p>	<p>⁹What therefore God hath joined together, let not man put asunder. 所以神配合的，人不可分開。</p>
	<p>¹⁰And in the house his disciples asked him again of the same matter. 到了屋裡，門徒就問他這事。</p>
	<p>¹¹And he saith unto them, Whosoever shall put away his wife, and marry another, committeth adultery against her. 耶穌對他們說：凡休妻另娶的，就是犯姦淫，辜負他的妻子；</p>
	<p>¹²And if a woman shall put away her husband, and</p>

¹⁰His disciples say unto him, If the case of the man be so with his wife, it is not good to marry.

門徒對耶穌說：人和妻子既是這樣，倒不如不娶。

¹¹But he said unto them, **All men cannot receive this saying, save they to whom it is given.**

耶穌說：這話不是人都能領受的，惟獨賜給誰，誰才能領受。

¹²**For there are some eunuchs, which were so born from their mother's womb: and there are some eunuchs, which were made eunuchs of men: and there be eunuchs, which have made themselves eunuchs for the kingdom of heaven's sake. He that is able to receive it, let him receive it.**

因為有生來是閹人，也有被人閹的，並有為天國的緣故自閹的。這話誰能領受就可以領受。

be married to another, she committeth adultery.

妻子若離棄丈夫另嫁，也是犯姦淫了。

3. The Coming of the Kingdom (Ref. Matthew 24:23-28, 37-41)

Luke 17:20-37

²⁰And when he was demanded of the Pharisees, when the kingdom of God should come, he answered them and said, **The kingdom of God cometh not with observation:**

法利賽人問：神的國幾時來到？耶穌回答說：神的國來到不是眼所能見的。

²¹**Neither shall they say, Lo here! or, lo there! for, behold, the kingdom of God is within you.**

人也不得說：看哪，在這裡！看哪，在那裡！因為神的國就在你們心裡（心裡：或作中間）。

²²And he said unto the disciples, **The days will come, when ye shall desire to see one of the days of the Son of man, and ye shall not see it.**

他又對門徒說：日子將到，你們巴不得看見人子的一個日子，卻不得看見。

²³**And they shall say to you, See here; or, see there: go not after them, nor follow them.**

人將要對你們說：看哪，在那裡！看哪，在這裡！你們不要出去，也不要跟隨他們！

²⁴**For as the lightning, that lighteneth out of the one part under heaven, shineth unto the other part under heaven; so shall also the Son of man be in his day.**

因為人子在他降臨的日子，好像閃電從天這邊一閃直照到天那邊。

²⁵**But first must he suffer many things, and be rejected of this generation.**

只是他必須先受許多苦，又被這世代棄絕。

²⁶**And as it was in the days of Noe, so shall it be also in the days of the Son of man.**

挪亞的日子怎樣，人子的日子也要怎樣。

²⁷They did eat, they drank, they married wives, they were given in marriage, until the day that Noah entered into the ark, and the flood came, and destroyed them all.

那時候的人又吃又喝，又娶又嫁，到挪亞進方舟的那日，洪水就來，把他們全都滅了。

²⁸Likewise also as it was in the days of Lot; they did eat, they drank, they bought, they sold, they planted, they builded;

又好像羅得的日子；人又吃又喝，又買又賣，又耕種又蓋造。

²⁹But the same day that Lot went out of Sodom it rained fire and brimstone from heaven, and destroyed them all.

到羅得出所多瑪的那日，就有火與硫磺從天上降下來，把他們全都滅了。

³⁰Even thus shall it be in the day when the Son of man is revealed.

人子顯現的日子也要這樣。

³¹In that day, he which shall be upon the housetop, and his stuff in the house, let him not come down to take it away: and he that is in the field, let him likewise not return back.

當那日，人在房上，器具在屋裡，不要下來拿；人在田裡，也不要回家。

³²Remember Lot's wife.

你們要回想羅得的妻子。

³³Whosoever shall seek to save his life shall lose it; and whosoever shall lose his life shall preserve it.

凡想要保全生命的，必喪掉生命；凡喪掉生命的，必救活生命。

³⁴I tell you, in that night there shall be two men in one bed; the one shall be taken, and the other shall be left.

我對你們說，當那一夜，兩個人在一個床上，要取去一個，撇下一個。

³⁵Two women shall be grinding together; the one shall be taken, and the other left.

兩個女人一同推磨；要取去一個，撇下一個。（有古卷在此有：

³⁶Two men shall be in the field; the one shall be taken, and the other left.

兩個人在田裡，要取去一個，撇下一個。）

³⁷And they answered and said unto him, Where, Lord? And he said unto them, Wheresoever the body is, thither will the eagles be gathered together.

門徒說：主阿，在那裡有這事呢？耶穌說：屍首在那裡，鷹也必聚在那裡。

4. Parable of the Persistent Widow

Luke 18:1-8

¹And he spake a parable unto them to this end, that men ought always to pray, and not to faint;

耶穌設一個比喻，是要人常常禱告，不可灰心。

²Saying, There was in a city a judge, which feared not God, neither regarded man:

說：某城裡有一個官，不懼怕神，也不尊重世人。

³And there was a widow in that city; and she came unto him, saying, Avenge me of mine adversary.

那城裡有個寡婦，常到他那裡，說：我有一個對頭，求你給我伸冤。

4 And he would not for a while: but afterward he said within himself, Though I fear not God, nor regard man;
他多日不准。後來心裡說：我雖不懼怕神，也不尊重世人，

5 Yet because this widow troubleth me, I will avenge her, lest by her continual coming she weary me.
只因這寡婦煩擾我，我就給他伸冤罷，免得他常來纏磨我！

6 And the Lord said, Hear what the unjust judge saith.
主說：你們聽這不義之官所說的話。

7 And shall not God avenge his own elect, which cry day and night unto him, though he bear long with them?
神的選民晝夜呼籲他，他縱然為他們忍了多時，豈不終久給他們伸冤麼？

8 I tell you that he will avenge them speedily. Nevertheless when the Son of man cometh, shall he find faith on the earth?
我告訴你們，要快快的給他們伸冤了。然而，人子來的時候，遇得見世上有信德麼？

5. Parable of the Pharisee and Tax Collector

Luke 18:9-14

9 And he spake this parable unto certain which trusted in themselves that they were righteous, and despised others:

耶穌向那些仗著自己是義人，藐視別人的，設一個比喻，

10 Two men went up into the temple to pray; the one a Pharisee, and the other a publican.

說：有兩個人上殿裡去禱告：一個是法利賽人，一個是稅吏。

11 The Pharisee stood and prayed thus with himself, God, I thank thee, that I am not as other men are, extortioners, unjust, adulterers, or even as this publican.

法利賽人站著，自言自語的禱告說：神阿，我感謝你，我不像別人勒索、不義、姦淫，也不像這個稅吏。

12 I fast twice in the week, I give tithes of all that I possess.

我一個禮拜禁食兩次，凡我所得的都捐上十分之一。

13 And the publican, standing afar off, would not lift up so much as his eyes unto heaven, but smote upon his breast, saying, God be merciful to me a sinner.

那稅吏遠遠的站著，連舉目望天也不敢，只捶著胸說：神阿，開恩可憐我這個罪人！

14 I tell you, this man went down to his house justified rather than the other: for every one that exalteth himself shall be abased; and he that humbleth himself shall be exalted.

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。

6. Jesus Blesses the Children

Matthew 19:13-15	Mark 10:13-16	Luke 18:15-17
13 Then were there brought unto him little children, that he should put his hands on them, and pray: and the disciples rebuked them. 那時，有人帶著小孩子來見	13 And they brought young children to him, that he should touch them: and his disciples rebuked those that brought them. 有人帶著小孩子來見耶	15 And they brought unto him also infants, that he would touch them: but when his disciples saw it, they rebuked them. 有人抱著自己的嬰孩來見

<p>耶穌，要耶穌給他們按手禱告，門徒就責備那些人。</p> <p>14 But Jesus said, Suffer little children, and forbid them not, to come unto me: for of such is the kingdom of heaven.</p> <p>耶穌說：讓小孩子到我這裡來，不要禁止他們；因為在天國的，正是這樣的人。</p> <p>15 And he laid his hands on them, and departed thence.</p> <p>耶穌給他們按手，就離開那地方去了。</p>	<p>耶穌，要耶穌摸他們，門徒便責備那些人。</p> <p>14 But when Jesus saw it, he was <u>much displeased</u>, and said unto them, Suffer the little children to come unto me, and forbid them not: for of such is the kingdom of God.</p> <p>耶穌看見就惱怒，對門徒說：讓小孩子到我這裡來，不要禁止他們；因為在神國的，正是這樣的人。</p> <p>15 Verily I say unto you, Whosoever shall not receive the kingdom of God as a little child, he shall not enter therein.</p> <p>我實在告訴你們，凡要承受神國的，若不像小孩子，斷不能進去。</p> <p>16 And he took them up in his arms, put his hands upon them, and <u>blessed</u> them.</p> <p>於是抱著小孩子，給他們按手，為他們祝福。</p>	<p>耶穌，要他摸他們；門徒看見就責備那些人。</p> <p>16 But Jesus called them unto him, and said, Suffer little children to come unto me, and forbid them not: for of such is the kingdom of God.</p> <p>耶穌卻叫他們來，說：讓小孩子到我這裡來，不要禁止他們；因為在神國的正是這樣的人。</p> <p>17 Verily I say unto you, Whosoever shall not receive the kingdom of God as a little child shall in no wise enter therein.</p> <p>我實在告訴你們，凡要承受神國的，若不像小孩子，斷不能進去。</p>
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7. The Rich Young Ruler

Matthew 19:16-30	Mark 10:17-31	Luke 18:18-30
<p>16 And, behold, one came and said unto him, Good Master, what good thing shall I do, that I may have eternal life?</p> <p>有一個人來見耶穌，說：夫子（有古卷：良善的夫子），我該做甚麼善事才能得永生？</p> <p>17 And he said unto him, Why callest thou me good? there is none good but one, that is, God: but if thou wilt enter into life, keep the commandments.</p> <p>耶穌對他說：你為甚麼稱我是良善的？除了神以外，沒有一個良善的。你若進入永生，就當遵</p>	<p>17 And when he was gone forth into the way, there came one running, and kneeled to him, and asked him, Good Master, what shall I do that I may inherit eternal life?</p> <p>耶穌出來行路的時候，有一個人跑來，跪在他面前，問他說：良善的夫子，我當作甚麼事才可以承受永生？</p> <p>18 And Jesus said unto him, Why callest thou me good? there is none good but one, that is, God.</p> <p>耶穌對他說：你為甚麼稱我是良善的？除了神一位之外，再沒有良善的。</p> <p>19 Thou knowest the commandments, Do not commit</p>	<p>18 And a certain ruler asked him, saying, Good Master, what shall I do to inherit eternal life?</p> <p>有一個官問耶穌說：良善的夫子，我該做甚麼事才可以承受永生？</p> <p>19 And Jesus said unto him, Why callest thou me good? none is good, save one, that is, God.</p> <p>耶穌對他說：你為甚麼稱我是良善的？除了神一位之外，再沒有良善的。</p> <p>20 Thou knowest the commandments, Do not commit adultery, Do not kill, Do not steal, Do not bear false witness, Honour thy father and thy mother.</p> <p>誠命你是曉得的：不可姦</p>

守誠命。

18 He saith unto him, Which? Jesus said, **Thou shalt do no murder, Thou shalt not commit adultery, Thou shalt not steal, Thou shalt not bear false witness,**

他說：甚麼誠命？耶穌說：就是不可殺人；不可姦淫；不可偷盜；不可作假見證；

19 Honour thy father and thy mother: and, Thou shalt love thy neighbour as thyself.

當孝敬父母，又當愛人如己。

20 The young man saith unto him, All these things have I kept from my youth up: what lack I yet?

那少年人說：這一切我都遵守了，還缺少甚麼呢？

21 Jesus said unto him, **If thou wilt be perfect, go and sell that thou hast, and give to the poor, and thou shalt have treasure in heaven: and come and follow me.**

耶穌說：你若願意作完全人，可去變賣你所有的，分給窮人，就必有財寶在天上；你還要來跟從我。

22 But when the young man heard that saying, he went away sorrowful: for he had great possessions.

那少年人聽見這話，就憂憂愁愁的走了，因為他的產業很多。

23 Then said Jesus unto his disciples, **Verily I say unto you, That a rich man shall hardly enter into the kingdom of heaven.**

耶穌對門徒說：我實在告訴你們，財主進天國是難的。

24 And again I say unto you, It is easier for a camel to go through

adultery, Do not kill, Do not steal, Do not bear false witness, Defraud not, Honour thy father and mother.

誠命你是曉得的：不可殺人；不可姦淫；不可偷盜；不可作假見證；不可虧負人；當孝敬父母。

20 And he answered and said unto him, Master, all these have I observed from my youth.

他對耶穌說：夫子，這一切我從小都遵守了。

21 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。

22 And he was sad at that saying, and went away grieved: for he had great possessions.

他聽見這話，臉上就變了色，憂憂愁愁的走了，因為他的產業很多。

23 And Jesus looked round about, and saith unto his disciples, **How hardly shall they that have riches enter into the kingdom of God!**

耶穌周圍一看，對門徒說：有錢財的人進神的國是何等的難哪！

24 And the disciples were astonished at his words. But Jesus answereth again, and saith unto them, **Children, how hard is it for them that trust in riches to enter into the kingdom of God!**

門徒希奇他的話。耶穌又

淫；不可殺人；不可偷盜；不可作假見證；當孝敬父母。

21 And he said, All these have I kept from my youth up.

那人說：這一切我從小都遵守了。

22 Now when Jesus heard these things, he said unto him, **Yet lackest thou one thing: sell all that thou hast, and distribute unto the poor, and thou shalt have treasure in heaven: and come, follow me.**

耶穌聽見了，就說：你還缺少一件：要變賣你一切所有的，分給窮人，就必有財寶在天上；你還要來跟從我。

23 And when he heard this, he was very sorrowful: for he was very rich.

他聽見這話，就甚憂愁，因為他很富足。

24 And when Jesus saw that he was very sorrowful, he said, **How hardly shall they that have riches enter into the kingdom of God!**

耶穌看見他，就說：有錢財的人進神的國是何等的難哪！

25 For it is easier for a camel to go through a needle's eye, than for a rich man to enter into the kingdom of God.

駱駝穿過針的眼比財主進神的國還容易呢！

26 And they that heard it said, Who then can be saved?

聽見的人說：這樣，誰能得救呢？

27 And he said, **The things which are impossible with men are possible with God.**

the eye of a needle, than for a rich man to enter into the kingdom of God.

我又告訴你們，駱駝穿過針的眼，比財主進神的國還容易呢！

²⁵ When his disciples heard it, they were exceedingly amazed, saying, Who then can be saved?

門徒聽見這話，就希奇得很，說：這樣誰能得救呢？

²⁶ But Jesus beheld them, and said unto them, **With men this is impossible; but with God all things are possible.**

耶穌看著他們，說：在人這是不能的，在神凡事都能。

²⁷ Then answered Peter and said unto him, Behold, we have forsaken all, 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？

²⁸ And Jesus said unto them, **Verily I say unto you, That ye which have followed me, in the regeneration when the Son of man shall sit in the throne of his glory, ye also shall sit upon twelve thrones, judging the twelve tribes of Israel.**

耶穌說：我實在告訴你們，你們這跟從我的人，到復興的時候，人子坐在他榮耀的寶座上，你們也要坐在十二個寶座上，審判以色列十二個支派。

²⁹ **And every one that hath forsaken houses, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for my name's sake, shall receive an hundredfold, and shall inherit everlasting life.**

凡為我的名撇下房屋，或是

對他們說：小子，倚靠錢財的人進神的國是何等的難哪！

²⁵ **It is easier for a camel to go through the eye of a needle, than for a rich man to enter into the kingdom of God.**

駱駝穿過針的眼，比財主進神的國還容易呢。

²⁶ And they were astonished out of measure, saying among themselves, Who then can be saved?

門徒就分外希奇，對他說：這樣誰能得救呢？

²⁷ And Jesus looking upon them saith, **With men it is impossible, but not with God: for with God all things are possible.**

耶穌看著他們，說：在人不能，在神卻不然，因為神凡事都能。

²⁸ Then Peter began to say unto him, Lo, we have left all, and have followed thee.

彼得就對他說：看哪，我們已經撇下所有的跟從你了。

²⁹ And Jesus answered and said, **Verily I say unto you, There is no man that hath left house, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for my sake, and the gospel's,**

耶穌說：我實在告訴你們，人為我和福音撇下房屋，或是弟兄、姐妹、父母、兒女、田地，

³⁰ **But he shall receive an hundredfold now in this time, houses, and brethren, and sisters, and mothers, and children, and lands, with persecutions; and in the world to come eternal life.**

耶穌說：在人所不能的事，在神卻能。

²⁸ Then Peter said, Lo, we have left all, and followed thee.

彼得說：看哪，我們已經撇下自己所有的跟從你了。

²⁹ And he said unto them, **Verily I say unto you, There is no man that hath left house, or parents, or brethren, or wife, or children, for the kingdom of God's sake,**

耶穌說：我實在告訴你們，人為神的國撇下房屋，或是妻子、弟兄、父母、兒女，

³⁰ **Who shall not receive manifold more in this present time, and in the world to come life everlasting.**

沒有在今世不得百倍，在來世不得永生的。

弟兄、姐妹、父親、母親、(有古卷在此有：妻子)兒女、田地的，必要得著百倍，並且承受永生。

30 But many that are first shall be last; and the last shall be first.

然而，有許多在前的，將要在後；在後的，將要在前。

沒有不在此世得百倍的，就是房屋、弟兄、姐妹、母親、兒女、田地，並且要受逼迫，在來世必得永生。

31 But many that are first shall be last; and the last first.

然而，有許多在前的，將要在後，在後的，將要在前。

8. Parable of the Vineyard Workers

Matthew 20:1-16

1 For the kingdom of heaven is like unto a man that is an householder, which went out early in the morning to hire labourers into his vineyard.

因為天國好像家主清早去雇人進他的葡萄園做工，

2 And when he had agreed with the labourers for a penny a day, he sent them into his vineyard.

和工人講定一天一錢銀子，就打發他們進葡萄園去。

3 And he went out about the third hour, and saw others standing idle in the marketplace,

約在巳初出去，看見市上還有閒站的人，

4 And said unto them; Go ye also into the vineyard, and whatsoever is right I will give you. And they went their way.

就對他們說：你們也進葡萄園去，所當給的，我必給你們。他們也進去了。

5 Again he went out about the sixth and ninth hour, and did likewise.

約在午正和申初又出去，也是這樣行。

6 And about the eleventh hour he went out, and found others standing idle, and saith unto them, Why stand ye here all the day idle?

約在酉初出去，看見還有人站在那裡，就問他們說：你們為甚麼整天在這裡閒站呢？

7 They say unto him, Because no man hath hired us. He saith unto them, Go ye also into the vineyard; and whatsoever is right, that shall ye receive.

他們說：因為沒有人雇我們。他說：你們也進葡萄園去。

8 So when even was come, the lord of the vineyard saith unto his steward, Call the labourers, and give them their hire, beginning from the last unto the first.

到了晚上，園主對管事的說：叫工人都來，給他們工錢，從後來的起，到先來的為止。

9 And when they came that were hired about the eleventh hour, they received every man a penny.

約在酉初雇的人來了，各人得了一錢銀子。

10 But when the first came, they supposed that they should have received more; and they likewise received every man a penny.

及至那先雇的來了，他們以為必要多得；誰知也是各得一錢。

11 And when they had received it, they murmured against the goodman of the house,

他們得了，就埋怨家主說：

12 Saying, These last have wrought but one hour, and thou hast made them equal unto us, which have borne the burden and heat of the day.

我們整天勞苦受熱，那後來的只做了一小時，你竟叫他們和我們一樣麼？

13 But he answered one of them, and said, Friend, I do thee no wrong: didst not thou agree with me for a penny?

家主回答其中的一人說：朋友，我不虧負你，你與我講定的不是一錢銀子麼？

14 Take that thine is, and go thy way: I will give unto this last, even as unto thee.

拿你的走罷！我給那後來的和給你一樣，這是我願意的。

15 Is it not lawful for me to do what I will with mine own? Is thine eye evil, because I am good?

我的東西難道不可隨我的意思用麼？因為我作好人，你就紅了眼麼？

16 So the last shall be first, 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。）

9. Jesus Predicts His Death (the 3rd time)

Matthew 20:17-19	Mark 10:32-34	Luke 18:31-34
<p>17 And Jesus going up to Jerusalem took the twelve disciples apart in the way, and said unto them, 耶穌上耶路撒冷去的時候，在路上把十二個門徒帶到一邊，對他們說：</p> <p>18 Behold, we go up to Jerusalem; and the Son of man shall be betrayed unto the chief priests and unto the scribes, and they shall condemn him to death, 看哪，我們上耶路撒冷去，人子要被交給祭司長和文士。他們要定他死罪，</p> <p>19 And shall deliver him to the Gentiles to mock, and to scourge, and to crucify him: and the third day he shall rise again. 又交給外邦人，將他戲弄，鞭打，釘在十字架上；第三日他要復活。</p>	<p>32 And they were in the way going up to Jerusalem; and Jesus went before them: and they were amazed; and as they followed, they were afraid. And he took again the twelve, and began to tell them what things should happen unto him, 他們行路上耶路撒冷去。耶穌在前頭走，門徒就希奇，跟從的人也害怕。耶穌又叫過十二個門徒來，把自己將要遭遇的事告訴他們說：</p> <p>33 Saying, Behold, we go up to Jerusalem; and the Son of man shall be delivered unto the chief priests, and unto the scribes; and they shall condemn him to death, and shall deliver him to the Gentiles: 看哪，我們上耶路撒冷去，人子將要被交給祭司長和文士，他們要定他死罪，交給外邦人。</p> <p>34 And they shall mock him, and shall scourge him, and shall spit</p>	<p>31 Then he took unto him the twelve, and said unto them, Behold, we go up to Jerusalem, and all things that are written by the prophets concerning the Son of man shall be accomplished. 耶穌帶著十二個門徒，對他們說：看哪，我們上耶路撒冷去，先知所寫的一切事都要成就在人子身上。</p> <p>32 For he shall be delivered unto the Gentiles, and shall be mocked, and spitefully entreated, and spitted on: 他將要被交給外邦人，他們要戲弄他，凌辱他，吐唾沫在他臉上，</p> <p>33 And they shall scourge him, and put him to death: and the third day he shall rise again. 並要鞭打他，殺害他；第三日他要復活。</p> <p>34 And they understood none of these things: and this saying was hid from them, neither knew they the things which were spoken.</p>

upon him, and shall kill him: and the third day he shall rise again.

他們要戲弄他，吐唾沫在他臉上，鞭打他，殺害他。過了三天，他要復活。

這些事門徒一樣也不懂得，意思乃是隱藏的；他們不曉得所說的是甚麼。

10. A Mother's Request

Matthew 20:20-28	Mark 10:35-45
<p>²⁰Then came to him the mother of Zebedees children with her sons, worshipping him, and desiring a certain thing of him.</p>	<p>³⁵And James and John, the sons of Zebedee, come unto him, saying, Master, we would that thou shouldest do for us whatsoever we shall desire.</p>
<p>那時，西庇太兒子的母親同他兩個兒子上前來拜耶穌，求他一件事。</p>	<p>西庇太的兒子雅各、約翰進前來，對耶穌說：夫子，我們無論求你甚麼，願你給我們作。</p>
<p>²¹And he said unto her, What wilt thou? She saith unto him, Grant that these my two sons may sit, the one on thy right hand, and the other on the left, in thy kingdom.</p>	<p>³⁶And he said unto them, What would ye that I should do for you?</p>
<p>耶穌說：你要甚麼呢？他說：願你叫我這兩個兒子在你國裡，一個坐在你右邊，一個坐在你左邊。</p>	<p>耶穌說：要我給你們作甚麼？</p>
<p>²²But Jesus answered and said, Ye know not what ye ask. Are ye able to drink of the cup that I shall drink of, and to be baptized with the baptism that I am baptized with? They say unto him, We are able.</p>	<p>³⁷They said unto him, Grant unto us that we may sit, one on thy right hand, and the other on thy left hand, in thy glory.</p>
<p>耶穌回答說：你們不知道所求的是甚麼；我將要喝的杯，你們能喝麼？他們說：我們能。</p>	<p>他們說：賜我們在你的榮耀裡，一個坐在你右邊，一個坐在你左邊。</p>
<p>²³And he saith unto them, Ye shall drink indeed of my cup, and be baptized with the baptism that I am baptized with: but to sit on my right hand, and on my left, is not mine to give, but it shall be given to them for whom it is prepared of my Father.</p>	<p>³⁸But Jesus said unto them, Ye know not what ye ask: can ye drink of the cup that I drink of? and be baptized with the baptism that I am baptized with?</p>
<p>耶穌說：我所喝的杯，你們必要喝；只是坐在我的左右，不是我可以賜的，乃是我父為誰預備的，就賜給誰。</p>	<p>耶穌說：你們不知道所求的是甚麼，我所喝的杯，你們能喝麼？我所受的洗，你們能受麼？</p>
<p>²⁴And when the ten heard it, they were moved with indignation against the two brethren.</p>	<p>³⁹And they said unto him, We can. And Jesus said unto them, Ye shall indeed drink of the cup that I drink of; and with the baptism that I am baptized withal shall ye be baptized:</p>
<p>那十個門徒聽見，就惱怒他們弟兄二人。</p>	<p>他們說：我們能。耶穌說：我所喝的杯，你們也要喝；我所受的洗，你們也要受；</p>
<p>²⁵But Jesus called them unto him, and said, Ye know that the princes of the Gentiles exercise dominion over them, and they that are great exercise authority upon them.</p>	<p>⁴⁰But to sit on my right hand and on my left hand is not mine to give; but it shall be given to them for whom it is prepared.</p>
<p>耶穌叫了他們來，說：你們知道外邦人有君王為主治理他們，有大臣操權管束他們。</p>	<p>只是坐在我的左右，不是我可以賜的，乃是為誰預備的，就賜給誰。</p>
<p>²⁵But Jesus called them unto him, and said, Ye know that the princes of the Gentiles exercise dominion over them, and they that are great exercise authority upon them.</p>	<p>⁴¹And when the ten heard it, they began to be much displeased with James and John.</p>
<p>耶穌叫了他們來，說：你們知道外邦人有君王為主治理他們，有大臣操權管束他們。</p>	<p>那十個門徒聽見，就惱怒雅各、約翰。</p>

²⁶But it shall not be so among you: but whosoever will be great among you, let him be your minister;
只是在你們中間，不可這樣；你們中間誰願為大，就必作你們的用人；

²⁷And whosoever will be chief among you, let him be your servant:
誰願為首，就必作你們的僕人。

²⁸Even as the Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many.
正如人子來，不是要受人的服事，乃是要服事人，並且要捨命，作多人的贖價。

⁴²But Jesus called them to him, and saith unto them, Ye know that they which are accounted to rule over the Gentiles exercise lordship over them; and their great ones exercise authority upon them.

耶穌叫他們來，對他們說：你們知道，外邦人有尊為君王的，治理他們，有大臣操權管束他們。

⁴³But so shall it not be among you: but whosoever will be great among you, shall be your minister:
只是在你們中間，不是這樣。你們中間，誰願為大，就必作你們的用人；

⁴⁴And whosoever of you will be the chiefest, shall be servant of all.
在你們中間，誰願為首，就必作眾人的僕人。

⁴⁵For even the Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many.
因為人子來，並不是要受人的服事，乃是要服事人，並且要捨命作多人的贖價。

SECOND TOUR IN PEREA

Perea

Matthew 19:2-20:28; Mark 10:2-45; Luke 17:11-18:34

CONNECTION

Jesus knew that He would meet serious difficulties in Jerusalem and therefore did not stop there on His last visit to Bethany. Apparently He tarried only a day or two with Martha and Mary after the raising of Lazarus. He knew the Jews were plotting to take Him, and as His time was not yet come He went out into the desert, to Ephraim, a community bordering on the north edge of the Judaeian wilderness, and then passed on into Perea again, journeying southward on the other side Jordan.

Near the border of Samaria and Galilee He was met by ten lepers, one of them a Samaritan, and the others Jews. No doubt these poor outcast wanderers, not wanted by their own people in either country, inhabited the region round about the borders and thus were thrown together, although "the Jews had no dealings with Samaritans." (Jn. 4:9; See Moves 10 and 36).

John 4:9	Then saith the woman of Samaria unto him, "How is it that thou, being a Jew, askest drink of me, which am a woman of Samaria?" for the Jews have no dealings with the Samaritans. 撒瑪利亞的婦人對他說：「你既是猶太人，怎麼向我一個撒馬利亞婦人要水喝呢？」原來猶太人和撒瑪利亞人沒有來往。
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It may be that they were attracted by the crowd which usually followed Jesus, and they realized that here was the One they had heard about, Who had been performing such wonderful cures, and they cried to Him for mercy and were not disappointed.

As Jesus journeyed in the direction of Jerusalem He met certain Pharisees who began to question Him on divorce and the teaching of the law of Moses, in order to tempt Him. Others demanded of Him news about the coming of the kingdom He had spoken of so often. He told them that His kingdom was within the hearts of men, whoever would receive it, and not with outward observation; and it was even then in their midst. Then turning to His disciples He explained to them further not only the nature of the kingdom during this age, but the climactic^{高潮的} events that shall usher in His visible kingdom in the future. He warned them not to be deceived, for there would be no mistaking the coming of the Son of Man "in His day." (Lk. 17:24) He gave them a parable (Lk. 18:1-8) teaching that during His absence they must "always pray and not faint," (Lk. 18:1) in spite of what was coming.

"in His day"

Luke 17:24	For as the lightning, that lighteneth out of the one part under heaven, shineth unto the other part under heaven; so shall also the Son of man be <u>in his day</u> . 因為人子在他降臨的日子，好像閃電從天這邊一閃直照到天那邊。
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"always pray and not faint"

Luke 18:1	And he spake a parable unto them to this end, that men ought <u>always to pray, and not to faint</u> ; 耶穌設一個比喻，是要人常常禱告，不可灰心。
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Speaking again to the Pharisees (vs. 9-14) He taught them the spirit of true prayer in the parable of two men who went up to the temple to pray, one exalting himself and the other humbling himself.

As He traveled along the people brought their children for Him to bless, and when the disciples tried to send them away He again set forth the child as the example of the kingdom spirit (Mt. 19:13-15; Mk. 10:13-16; Lk. 18:15-17).

the kingdom spirit

Matthew 19:13-15	Mark 10:13-16	Luke 18:15-17
<p>¹³Then were there brought unto him <u>little children</u>, that he should put his hands on them, and pray: and the disciples rebuked them. 那時，有人帶著小孩子來見耶穌，要耶穌給他們按手禱告，門徒就責備那些人。</p> <p>¹⁴But Jesus said, Suffer little children, and forbid them not, to come unto me: <u>for of such is the kingdom of heaven.</u> 耶穌說：讓小孩子到我這裡來，不要禁止他們；因為在天國的，正是這樣的人。</p> <p>¹⁵And he laid his hands on them, and departed thence. 耶穌給他們按手，就離開那地方去了。</p>	<p>¹³And they brought <u>young children</u> to him, that he should touch them: and his disciples rebuked those that brought them. 有人帶著小孩子來見耶穌，要耶穌摸他們，門徒便責備那些人。</p> <p>¹⁴But when Jesus saw it, he was much displeased, and said unto them, Suffer the little children to come unto me, and forbid them not: <u>for of such is the kingdom of God.</u> 耶穌看見就惱怒，對門徒說：讓小孩子到我這裡來，不要禁止他們；因為在神國的，正是這樣的人。</p> <p>¹⁵Verily I say unto you, Whosoever shall not receive the kingdom of God as a little child, he shall not enter therein. ¹⁶And he took them up in his arms, put his hands upon them, and blessed them. 我實在告訴你們，凡要承受神國的，若不像小孩子，斷不能進去。於是抱著小孩子，給他們按手，為他們祝福。</p>	<p>¹⁵ And they brought unto him also <u>infants</u>, that he would touch them: but when his disciples saw it, they rebuked them. 有人抱著自己的嬰孩來見耶穌，要他摸他們；門徒看見就責備那些人。</p> <p>¹⁶ But Jesus called them unto him, and said, Suffer little children to come unto me, and forbid them not: <u>for of such is the kingdom of God.</u> 耶穌卻叫他們來，說：讓小孩子到我這裡來，不要禁止他們；因為在神國的正是這樣的人。</p> <p>¹⁷ Verily I say unto you, Whosoever shall not receive the kingdom of God as a little child shall in no wise enter therein. 我實在告訴你們，凡要承受神國的，若不像小孩子，斷不能進去。</p>

A young man came running after them in the way, to ask how to receive eternal life, but he was a rich man and the price was too great (vs. 18-30). Jesus pointed out to His disciples the snare of riches, and also gave them a long parable of a man who sent laborers into his vineyard, justly paying them all the same wages (Mt. 20). Each parable closes with a warning. His judgments are not according to this world or men's ideas. "Many first shall be last."(Mt. 20:16) Hence the need of "praying always"(Lk. 18:1) that they may be found worthy.

"Many first shall be last"

<p>Matthew 20:16</p>	<p>So the last shall be first, 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。）</p>
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The mother of two of the disciples requested of Him special positions for her sons in the kingdom, but Jesus asked them, "Can ye drink of My cup?" (Mt. 20:22; Mk. 10:38)

"Can ye drink of My cup?"

Matthew 20:22	Mark 10:38
But Jesus answered and said, Ye know not what ye ask. Are ye able to <u>drink of the cup</u> that I shall drink of, and to be baptized with the baptism that I am baptized with? They say unto him, We are able. 耶穌回答說：你們不知道所求的是甚麼；我將要喝的杯，你們能喝麼？他們說：我們能。	But Jesus said unto them, Ye know not what ye ask: <u>can ye drink of the cup</u> that I drink of? and be baptized with the baptism that I am baptized with? 耶穌說：你們不知道所求的是甚麼，我所喝的杯，你們能喝麼？我所受的洗，你們能受麼？

Great multitudes followed Him everywhere, and going up to Jerusalem they passed near Jericho, where Jesus healed a blind man at the roadside, and visited in the home of Zacchaeus. As they neared the Holy City Jesus again took the twelve and spoke to them of His coming sufferings and death.

DISCUSSION

It is not quite clear just when or how Jesus got into Galilee from Ephraim, to return southward along the borders of Samaria, unless a portion of His travels is omitted from the record. John leaves Him at vs. 54 of the last Move and does not take up the story again until He returns to Bethany in Move 43. But since He could not travel in Samaria He undoubtedly returned through Perea on His way to Jerusalem. Many people resorted unto Him, and He healed them there.

John 11:54	Jesus therefore walked no more openly among the Jews; but went thence unto a country near to the wilderness, into a city called Ephraim, and there continued with his disciples. 所以，耶穌不再顯然行在猶太人中間，就離開那裡往靠近曠野的地方去，到了一座城，名叫以法蓮，就在那裡和門徒同住。
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As He went into a certain village of the borderlands He was met by ten lepers. In their destitute condition, outcast and forsaken of men, they no longer cared about the religious prejudices which separated the Jews and Samaritans, and evidently mingled freely in this region. "Blessed are the poor in spirit."(Mt. 5:3) They had undoubtedly heard of the fame of Jesus and perhaps had hoped for His coming near enough so that they might seek healing from Him. Being "unclean" they "stood afar off" and cried "Master, have mercy on us!"(Lk. 17:12,13) It is significant to note that Jesus bade them conform to the Jewish laws of cleansing (Lev. 13), but His healing power had gone forth and He simply told them to go and show themselves to the priests. As they went they were healed. Obedience brought the results. The Samaritan "stranger,"(vs.18) as Jesus called him, as soon as he saw that he was actually healed turned back to thank Jesus, but not so the nine. The Jewish lepers, schooled in the law of Moses evidently thought only of its fulfillment. They may not have been ungrateful. The Samaritan was not bound by the Jewish institutions and was free to give up going to the priest in order to return to the One who had met his need. And he may have realized that he would not be received by a Jewish priest. He fell at Jesus' feet in worship, and glorified God with a loud voice. Jesus did not send him to the priest, but said, "Go thy way; it is thy faith that hath made thee whole."(vs. 19) How much more than his healing was received we do not know. Jesus was pleased at the gratitude of this man. Here was a stranger at His feet giving thanks, while "His own"(Jn. 1:11) people were conspicuous顯著的 by their absence. No doubt His voice was wistful愁悶的 as He inquired, "Where are the nine?"(vs. 17) The nine evidently continued their journey to the priests, but they were healed the same as the Samaritan, again showing that God deals with man always on the basis of faith, whether Jew or Gentile, saint or sinner. "They that have the law are *judged*

by the law; they that have not the law shall *perish* without the law,"(Rom. 2:12) unless they come to Him in faith.

"Blessed are the poor in spirit"

Matthew 5:3	Blessed are the poor in spirit: for theirs is the kingdom of heaven. 虛心的人有福了！因為天國是他們的。
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"stood afar off" "Master, have mercy on us"

Luke 17:12,13	¹² And as he entered into a certain village, there met him ten men that were lepers, which <u>stood afar off</u> : 進入一個村子，有十個長大癩瘋的，迎面而來，遠遠的站著， ¹³ And they lifted up their voices, and said, Jesus, <u>Master, have mercy on us</u> . 高聲說：耶穌，夫子，可憐我們罷！
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"stranger"

Luke 17:18	There are not found that returned to give glory to God, save this <u>stranger</u> . 除了這外族人，再沒有別人回來歸榮耀與神麼？
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"Go thy way..."

Luke 17:19	And he said unto him, Arise, go thy way: thy faith hath made thee whole. 就對那人說：起來，走罷！你的信救了你了。
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"His own"

John 1:11	He came unto <u>his own</u> , and his own received him not. 他到自己的地方來，自己的人倒不接待他。
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"where are the nine?"

Luke 17:17	And Jesus answering said, Were there not ten cleansed? but <u>where are the nine?</u> 耶穌說：潔淨了的不是十個人麼？那九個在那裡呢？
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"..judged by the law"

Romans 2:12	For as many as have sinned without law shall also perish without law: and as many as have sinned in the law shall be judged by the law; 凡沒有律法犯了罪的，也必不按律法滅亡；凡在律法以下犯了罪的，也必按律法受審判。
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To the Pharisees who demanded to know about the coming of the kingdom, Jesus explained that the kingdom was already in their midst in the person of the King and His followers. He had brought it nigh to them and it was already growing as willing souls pressed into it. The kingship of God is within hearts and not outward; the kingdom is not something that can be seen in a certain place "here or there,"(vs. 21) but a spiritual kingdom made up of those who have believed in Him. Even His disciples, and others, could not get beyond the thought that the kingdom was an earthly, political kingdom. To the last they expected to make Jesus a king and some asked for special places in the kingdom. They failed to comprehend its spiritual nature, and that He was to be enthroned within the hearts of men.

"here or there"

Luke 17:21	Neither shall they say, Lo here! or, lo there! for, behold, the kingdom of God is within you. 人也不得說：看哪，在這裡！看哪，在那裡！因為神的國就在你們心裡（心裡：或作中間）。
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When Jesus said to Pilate, "My kingdom is not of this world,"(Jn. 18:36) He was speaking of the *world system*. The word for "world" is not the word for "earth" but means the world system, order or scheme.

Many have erred in thinking He meant it was not of this earth, and imagining it as something mysterious or mythical. His kingdom is the kingdom of God *on this earth*; otherwise we would be in conflict with the Lord's prayer, where we are taught to pray "Thy kingdom come (on earth); Thy will be done on earth."(Mt. 6:10; Lk. 11:2) His kingdom has been, is now, and will be on the earth. During this age it is the "hid treasure"(Mt.13:44) hidden in the field (world), but Jesus has bought the field, giving His all for it, and has redeemed the hid treasure, the lost sheep and the prodigal son, at Calvary.

"My kingdom is not of this world"

John 18:36	Jesus answered, "My kingdom is not of this world: if my kingdom were of this world, then would my servants fight, that I should not be delivered to the Jews: but now is my kingdom not from hence." 耶穌回答說：我的國不屬這世界；我的國若屬這世界，我的臣僕必要爭戰，使我不至於被交給猶太人。只是我的國不屬這世界。
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"thy will be done"

Matthew 6:10	Luke 11:2
Thy kingdom come, <u>Thy will be done in earth</u> , as it is in heaven. 願你的國降臨；願你的旨意行在地上，如同行在天上。	And he said unto them, When ye pray, say, Our Father which art in heaven, Hallowed be thy name. Thy kingdom come. <u>Thy will be done</u> , as in heaven, so <u>in earth</u> . 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）。

"hid treasure"

Matthew 13:44	Again, the kingdom of heaven is like unto treasure hid in a field; the which when a man hath found, he hideth, and for joy thereof goeth and selleth all that he hath, and buyeth that field. 天國好像寶貝藏在地裡，人遇見了就把他藏起來，歡歡喜喜的去變賣一切所有的，買這塊地。
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His throne is a cross, and the *cross* is the gateway for all who would enter His kingdom. "If any man forsake not all that He hath, and take up the *cross* daily and follow Me, he cannot be My disciple."(Lk. 9:23) There are twenty-four kingdom parables of Jesus, all of which reveal the essential elements of eligibility for the kingdom of God, and confirm the basic principles which He laid down for His followers: **humility**, **meekness**, and **full surrender to Him**. "Except ye become as a little child, ye cannot enter the kingdom."(Mt. 18:3; Mk. 10:15; Lk. 18:17) The disciples rebuked the people who brought their children, but Jesus said, "Of such is the kingdom."(Mt. 19:14; Mk. 10:14; Lk. 18:16) "You yourselves must be like children." When He returns they will share in the visible kingdom, and reign with Him, but it will be the same kingdom, and the principles will be the same.

"take up the cross daily and follow Me"

Luke 9:23	And he said to them all, If any man will come after me, let him deny himself, and take up his cross daily, and follow me. 耶穌又對眾人說：若有人要跟從我，就當捨己，天天背起他的十字架來跟從我。
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"Except ye ..."

[Move #34]	[Move #41]	
Matthew 18:3	Mark 10:15	Luke 18:17
And said, Verily I say unto you,	Verily I say unto you, Whosoever	Verily I say unto you, Whosoever

<p><u>Except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven.</u></p> <p>說：我實在告訴你們，你們若不回轉，變成小孩子的樣式，斷不得進天國。</p>	<p>shall not receive the kingdom of God as a little child, he shall not enter therein.</p> <p>我實在告訴你們，凡要承受神國的，若不像小孩子，斷不能進去。</p>	<p>shall not receive the kingdom of God as a little child shall in no wise enter therein.</p> <p>我實在告訴你們，凡要承受神國的，若不像小孩子，斷不能進去。</p>
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"of such is the kingdom"

<p>Matthew 19:14</p> <p>But Jesus said, Suffer little children, and forbid them not, to come unto me: for <u>of such is the kingdom of heaven.</u></p> <p>耶穌說：讓小孩子到我這裡來，不要禁止他們；因為在天國的，正是這樣的人。</p>	<p>Mark 10:14</p> <p>But when Jesus saw it, he was much displeased, and said unto them, Suffer the little children to come unto me, and forbid them not: for <u>of such is the kingdom of God.</u></p> <p>耶穌看見就惱怒，對門徒說：讓小孩子到我這裡來，不要禁止他們；因為在神國的，正是這樣的人。</p>	<p>Luke 18:16</p> <p>But Jesus called them unto him, and said, Suffer little children to come unto me, and forbid them not: for <u>of such is the kingdom of God.</u></p> <p>耶穌卻叫他們來，說：讓小孩子到我這裡來，不要禁止他們；因為在神國的正是這樣的人。</p>
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To His disciples He made further explanation of the future kingdom, giving them a startling revelation of the events which shall precede His coming to establish His reign upon the earth. But first He must suffer many things and be rejected of man. He warned them that when He was gone they would long to see His day, but that they should not be deceived by men, for when the kingdom comes it will be with power and great glory, and as evident to all as is the lightning. Conditions at the end of the age, before His coming, will be as in the days of Noah, and of Sodom and Gomorrah. (Read the accounts of these events and note conditions.) The people will be eating and drinking and taken up with the things of this world, and just as suddenly as the flood and the fire came in that day, so shall it be when the Son of Man is revealed from heaven. The flood and the destruction of Sodom were judgments of God, and their use here indicates that this is a scene of judgment, when Christ shall return as Judge. There shall be a great separation. Anyone who shall "look back"(Lk. 9:62) or try to save anything belonging to this earthly life shall lose it; but anyone who is called upon to *lose his life* here, shall preserve it for eternity.(Lk. 17:33) "Fear not them that kill the body; but rather fear him that is able to destroy both soul and body in hell" (Mt. 10:28; Lk. 12:4). It is clearly a warning to escape judgment (vs. 31-33); and vs. 37 indicates that there shall be death and bloodshed; the gathering of the eagles is where there are dead bodies (Job 39:30). But those who are Christ's shall be safe in the "Ark." "The same day"(vs. 29) that judgment falls they shall be "caught up"(1 Thess.4:17) to meet the Lord in the air. There are some who teach that the eagles are the saints gathering to Christ, but it is difficult to think of His using the figure of a "carcass"(Mt. 24:28; Lk. 17:37) to represent Himself. It appears that those who are "taken" have to flee for their lives, which would indicate that the "rapture" does not immediately take place. If they were immediately caught up there would be no question of "returning into the house." Some have taught that this is Jewish and occurs after the "rapture," but the term "Son of Man" has a more general significance. The fact that Jesus applies the teaching directly to His disciples (vs. 22-23) indicates that the church will experience these events. (Compare parallel passage in Mt. 24:44) It may be that vs. 37 refers to the great battle of Armageddon and that those who flee will be gathered there, and the saints will be caught up at that time, when the Lord appears in person. The "day of the Son of Man"(vs. 22) includes all of these events, just as His first coming included a number of separate events.

"look back"

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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"kill the body"

[Move #27]	[Move #38]
Matthew 10:28	Luke 12:4
And fear not them which kill the body, but are not able to kill the soul: but rather fear him which is able to destroy both soul and body in hell. 那殺身體，不能殺靈魂的，不要怕他們；惟有能把身體和靈魂都滅在地獄裡的，正要怕他。	And I say unto you my friends, Be not afraid of them that kill the body, and after that have no more that they can do. 我的朋友，我對你們說，那殺身體以後不能再作甚麼的，不要怕他們。

A warning to escape judgment

Luke 17:31-33	³¹ In that day, he which shall be upon the housetop, and his stuff in the house, let him not come down to take it away: and he that is in the field, let him likewise not return back. 當那日，人在房上，器具在屋裡，不要下來拿；人在田裡，也不要回家。 ³² Remember Lot's wife. 你們要回想羅得的妻子。 ³³ Whosoever shall seek to save his life shall lose it; and whosoever shall lose his life shall preserve it. 凡想要保全生命的，必喪掉生命；凡喪掉生命的，必救活生命。
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The gathering of the eagles is where there are dead bodies

Job 39:30	Her young ones also suck up blood: and where the slain are, there is she. 他的雛也啞血；被殺的人在哪裡，他也在那裡。
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"the same day"

Luke 17:29	But the same day that Lot went out of Sodom it rained fire and brimstone from heaven, and destroyed them all. 到羅得出所多瑪的那日，就有火與硫磺從天上降下來，把他們全都滅了。
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"caught up"

1 Thessalonians 4:17	Then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord. 以後我們這活著還存留的人必和他們一同被提到雲裡，在空中與主相遇。這樣，我們就要和主永遠同在。
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"carcass" (Lk. 17:37 indicates that there shall be death and bloodshed)

Matthew 24:28	Luke 17:37
For wheresoever the carcass is, there will <u>the eagles be gathered together</u> . 屍首在那裡，鷹也必聚在那裡。	And they answered and said unto him, Where, Lord? And he said unto them, Wheresoever the body is, thither will <u>the eagles be gathered together</u> . 門徒說：主阿，在那裡有這事呢？耶穌說：屍首在那裡，鷹也必聚在那裡。

Jesus applies the teaching directly to His disciples indicates that the church will experience these events

Luke 17:22, 23	Matthew 24:44
And he said unto the disciples, The days will come, when ye shall desire to see one of the days of <u>the Son</u>	Therefore be ye also ready: for in such an hour as ye think not <u>the Son of man</u> cometh.

of man, and ye shall not see it. And they shall say to you, See here; or, see there: go not after them, nor follow them.

他又對門徒說：日子將到，你們巴不得看見人子的一個日子，卻不得看見。人將要對你們說：看哪，在那裡！看哪，在這裡！你們不要出去，也不要跟隨他們！

所以，你們也要預備，因為你們想不到的時候，人子就來了。

The Pharisees also questioned Jesus about divorce, tempting Him by quoting the law of Moses, but He showed them that it was only because of the hardness of their hearts that divorce was granted; and it is the same today. In [Mark 10:9](#) (also [Matt. 19:6](#)) it is not "whom" God hath joined, but "what" God hath joined together. When "male and female" ([Mt. 19:4](#); [Mk. 10:6](#)) have become "one flesh" ([Mt. 19:5,6](#); [Mk. 10:8](#)) they are one in God's sight and *cannot* be put asunder by man, regardless of what forms and ceremonies may take place. Therefore the man who puts away part of his own flesh commits adultery if he marries another. "From the beginning it was not so." ([Mt. 19:8](#)) God's way was for man to cleave to his wife. ([Gen. 2:24](#); [Mt. 19:5](#); [Mk. 10:7](#)) When divorce comes it is because God has been left out of their lives, *for the Spirit of Christ would have made it impossible*. [Matt. 19:12](#) indicates that Jesus was not asking the impossible of man. He was always "touched with the feeling of their infirmities" ([Heb. 4:15](#)) and did not expect them to remain single unless they were "able to receive it." ([Mt. 19:12](#)) But once they were joined to a wife they were one flesh. **The one exception given applies at the time of marriage.** After marriage it would be adultery; and *if abiding in Christ there would be no occasion*.

"cleave to his wife"

Genesis
2:24

Therefore shall a man leave his father and his mother, and shall cleave unto his wife: and they shall be one flesh.

因此，人要離開父母，與妻子連合，二人成為一體。

"male and female" "cleave to his wife" "one flesh" "What"

Matthew 19:4-6

⁴And he answered and said unto them, Have ye not read, that he which made them at the beginning made them male and female,

耶穌回答說：那起初造人的，是造男造女，

⁵And said, For this cause shall a man leave father and mother, and shall cleave to his wife: and they twain shall be one flesh?

並且說：因此，人要離開父母，與妻子連合，二人成為一體。這經你們沒有念過麼？

⁶Wherefore they are no more twain, but one flesh. **What** therefore God hath joined together, let not man put asunder.

既然如此，夫妻不再是兩個人，乃是一體的了。所以，神配合的，人不可分開。

Mark 10:6-9

⁶But from the beginning of the creation God made them male and female.

但從起初創造的時候，神造人是造男造女

⁷For this cause shall a man leave his father and mother, and cleave to his wife;

因此，人要離開父母，與妻子連合，二人成為一體。

⁸And they twain shall be one flesh: so then they are no more twain, but one flesh.

既然如此，夫妻不再是兩個人，乃是一體的了。

⁹**What** therefore God hath joined together, let not man put asunder.

所以神配合的，人不可分開。

"from the beginning it was not so"

Matthew
19:8

He saith unto them, Moses because of the hardness of your hearts suffered you to put away your wives: but from the beginning it was not so.

耶穌說：摩西因為你們的心硬，所以許你們休妻，但起初並不是這樣。

Jesus was not asking the impossible of man... "able to receive it"

Matthew 19:12	For there are some eunuchs, which were so born from their mother's womb: and there are some eunuchs, which were made eunuchs of men: and there be eunuchs, which have made themselves eunuchs for the kingdom of heaven's sake. He that is <u>able to receive it</u> , let him receive it. 因為有生來是閹人，也有被人閹的，並有為天國的緣故自閹的。這話誰能領受就可以領受。
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"touched with the feeling of their infirmities"

Hebrews 4:15	For we have not an high priest which cannot be touched with the feeling of our infirmities; but was in all points tempted like as we are, yet without sin. 因我們的大祭司並非不能體恤我們的軟弱。他也曾凡事受過試探，與我們一樣，只是他沒有犯罪。
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In the parables we must look beneath the material facts related, to discover the great truths Jesus would teach us. The Pharisee and the publican were types of two groups: the sanctimonious假裝神聖[虔誠]的, ritualistic儀式的religionists, who boasted of their righteousness, and the publicans or tax gatherers who did not comply with the temple requirements and admitted their lack of religion. Professed adherents信徒and teachers of the law and traditions proclaimed themselves righteous and it was generally accepted that they were; and because the publicans were classed with the sinners they were accepted as such. But in this parable Jesus shows that this philosophy is wrong. God looketh upon the heart. To the Pharisee prayer was a matter of form, a proclaiming of his own virtues; but to the publican it was a cry for mercy, a confession of his own weakness and need. The purpose of prayer is not to change God, but ourselves. God is immutable永遠不變的. He knows our needs before we ask. *Prayer is putting our wills in line with God's will*; it is the turning of the dial of our spiritual radio. The still small Voice is always broadcasting *but we must be tuned in*, to hear it. The Pharisee boasted of his virtues, but they were only his "reasonable service"(Rom. 12:1) and what he was commanded to do. He was still "as unprofitable servant."(Lk. 17:10) The publican realized his need and asked for mercy, but whether there was real "repentance not to be repented of,"(2 Cor. 7:10) and a *receiving* of forgiveness of his sins we do not know. Jesus said he went away justified *rather than the other*; his act and attitude were more justified, but this does not indicate that he was willing to actually *forsake* his sin, and if not he was still a sinner. Whether he was actually justified is not stated. "He that confesseth and forsaketh his sin shall have mercy."(Prov. 28:13) The Pharisee was abased by Jesus, because he exalted himself.

"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 <u>reasonable service</u> . 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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"unprofitable servant"

Luke 17:10	So likewise ye, when ye shall have done all those things which are commanded you, say, We are <u>unprofitable servants</u> : 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。
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"repentance not to be repented of"

2 Corinthians 7:10	For godly sorrow worketh <u>repentance</u> to salvation <u>not to be repented of</u> : but the sorrow of the world worketh death. 因為依著神的意思憂愁，就生出沒有後悔的懊悔來。以致得救；但世俗的憂愁是叫人死。
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"confesseth and forsaketh"

Proverbs 28:13	He that covereth his sins shall not prosper: but whoso confesseth and forsaketh them shall have mercy. 遮掩自己罪過的，必不亨通；承認離棄罪過的，必蒙憐恤。
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The rich young ruler called Jesus "Good Master," (Mt. 19:16; Mk. 10:17; Lk. 18:18) but Jesus answered that "only God is good." (Mt. 19:17; Mk. 10:18; Lk. 18:19) Perhaps He wanted to see if the young man knew that He was God. He was intent on receiving something from God, and because "wealth is power" he thought he could "do" something for it. Jesus therefore gave him something to do: "keep the commandments." (Mt. 19:17) But this he had been doing all his life; these were the "principles," but he had not laid the "foundation of repentance from *dead works*" (Heb. 6:1); he still thought he could do something for eternal life. Jesus told him if he would be perfect in faith, the faith that would bring results, he should "forsake *all* and follow Him." (Mt. 19:27) Riches in themselves would not keep him from Christ, but his possessions came first and he could not part with them. Whatever it is that keeps us from a *full* surrender of *all* that we have, that is the thing that keeps us from Christ. The young man had great possessions and the price was too great. He went away sorrowful. What a contrast to the poor outcast lepers, who had lost all and therefore could receive all.

"Good Master" "only God is good" "keep the commandments"

Matthew 19:16, 17	Mark 10:17, 18	Luke 18:18, 19
<p>¹⁶ And, behold, one came and said unto him, <u>Good Master</u>, what good thing shall I do, that I may have eternal life?</p> <p>有一個人來見耶穌，說：夫子（有古卷：良善的夫子），我該做甚麼善事才能得永生？</p> <p>¹⁷ And he said unto him, Why callest thou me good? there is <u>none good but one, that is, God</u>: but if thou wilt enter into life, <u>keep the commandments</u>.</p> <p>耶穌對他說：你為甚麼以善事問我呢？只有一位是善的（有古卷：你為甚麼稱我是良善的？除了神以外，沒有一個良善的）。你若要進入永生，就當遵守誠命。</p>	<p>¹⁷ And when he was gone forth into the way, there came one running, and kneeled to him, and asked him, <u>Good Master</u>, what shall I do that I may inherit eternal life?</p> <p>耶穌出來行路的時候，有一個人跑來，跪在他面前，問他說：良善的夫子，我當作甚麼事才可以承受永生？</p> <p>¹⁸ And Jesus said unto him, Why callest thou me good? there is <u>none good but one, that is, God</u>.</p> <p>耶穌對他說：你為甚麼稱我是良善的？除了神一位之外，再沒有良善的。</p>	<p>¹⁸ And a certain ruler asked him, saying, <u>Good Master</u>, what shall I do to inherit eternal life?</p> <p>有一個官問耶穌說：良善的夫子，我該做甚麼事才可以承受永生？</p> <p>¹⁹ And Jesus said unto him, Why callest thou me good? <u>none is good, save one, that is, God</u>.</p> <p>耶穌對他說：你為甚麼稱我是良善的？除了神一位之外，再沒有良善的。</p>

"principles" "foundation of repentance from dead works"

Hebrews 6:1	Therefore leaving the principles of the doctrine of Christ, let us go on unto perfection; not laying again the foundation of repentance from dead works, and of faith toward God, 所以，我們應當離開基督道理的開端，竭力進到完全的地步，不必再立根基，就如那懊悔死行，信靠神、
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"forsake all and follow Him"

Matthew 19:27	Then answered Peter and said unto him, Behold, we have forsaken all, 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？
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It is hard for a rich man to enter the kingdom; in fact Jesus' illustration shows that it is an impossibility and in vs. 26 it is definitely stated that it is impossible. But this is from man's viewpoint ; "with God all things are possible," (Mt. 19:26; Mk. 10:27; Lk. 18:27) and also "to him that believeth,"(Mk. 9:23) if he will become "poor."

"with God all things are possible"

Matthew 19:26	Mark 10:27	Luke 18:27
<p>But Jesus beheld them, and said unto them, With men this is impossible; but with God all things are possible.</p> <p>耶穌看著他們，說：在人這是不能的，在神凡事都能。</p>	<p>And Jesus looking upon them saith, With men it is impossible, but not with God: for with God all things are possible.</p> <p>耶穌看著他們，說：在人不能，在神卻不然，因為神凡事都能。</p>	<p>And he said, The things which are impossible with men are possible with God.</p> <p>耶穌說：在人所不能的事，在神卻能。</p>

"to him that believeth"

Mark 9:23	<p>Jesus said unto him, If thou canst believe, all things are possible to him that believeth.</p> <p>耶穌對他說：你若能信，在信的人，凡事都能。</p>
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Peter, knowing that he and the other disciples had left all for Jesus, took the opportunity to ask what their reward would be. Jesus again reminded them of the future kingdom when He shall have an actual throne and reign in glory on this earth; and revealed to the disciples that they were also to have thrones and reign with him (Mt. 19:28). He also told them that God is no man's debtor, and that every man who has left all for Him shall receive reward both here and hereafter. But the promise in vs. 29 (Mt. 19:29; Mk. 10:29,30; Lk. 18:29,30) is for those who have actually *done* this, for *His name's sake*.

they were also to have thrones and reign with him

Matthew 19:28	<p>And Jesus said unto them, Verily I say unto you, That ye which have followed me, in the regeneration when the Son of man shall sit in the throne of his glory, ye also shall sit upon twelve thrones, judging the twelve tribes of Israel.</p> <p>耶穌說：我實在告訴你們，你們這跟從我的人，到復興的時候，人子坐在他榮耀的寶座上，你們也要坐在十二個寶座上，審判以色列十二個支派。</p>
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the promise of reward

Matthew 19:29	Mark 10:29,30	Luke 18:29,30
<p>²⁹ And every one that hath forsaken houses, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for my name's sake, shall receive an hundredfold, and shall inherit everlasting life.</p> <p>凡為我的名撇下房屋，或是弟兄、姐妹、父親、母親、(有古卷在此有：妻子)兒女、田地的，必要得著百倍，並且承受永生。</p>	<p>²⁹ And Jesus answered and said, Verily I say unto you, There is no man that hath left house, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for my sake, and the gospel's, ³⁰But he shall receive an hundredfold now in this time, houses, and brethren, and sisters, and mothers, and children, and lands, with persecutions; and in the world to come eternal life.</p> <p>耶穌說：我實在告訴你們，人為我和福音撇下房屋，或是弟兄、姐妹、父母、兒女、田地，沒有不在今</p>	<p>²⁹ And he said unto them, Verily I say unto you, There is no man that hath left house, or parents, or brethren, or wife, or children, for the kingdom of God's sake, ³⁰Who shall not receive manifold more in this present time, and in the world to come life everlasting.</p> <p>耶穌說：我實在告訴你們，人為神的國撇下房屋，或是妻子、弟兄、父母、兒女，沒有在今世不得百倍，在來世不得永生的。</p>

世得百倍的，就是房屋、弟兄、姐妹、母親、兒女、田地，並且要受逼迫，在來世必得永生。

In the parable of the vineyard the standard is, "Whatsoever is right I will give you."(vs. 4) We can apply this not only to wages but to anything that comes to us in this life. If children of God, we receive from His hand whatsoever is right; *if we receive trouble, sorrow or sickness we should go to Him for the reason, and when the need for such chastisement is removed there will be an end.* These men "murmured"(vs. 11) when they were really receiving all that was coming to them; the reason for their murmuring was envy toward the others who had had an easier time. "Shall not the Judge of all the earth do right?"(Gen. 18:25) "Many last shall be first."(Lk. 13:30; Mt. 19:30; Mk. 10:31; Mt. 20:16) "Many are called but few chosen."(vs. 16) Many who are called refuse; but Jesus said to His own, "I have chosen you" (Jn. 15:16).

"whatsoever is right I will give you"

Matthew 20:4	And said unto them; Go ye also into the vineyard, and <u>whatsoever is right I will give you.</u> And they went their way. 就對他們說：你們也進葡萄園去，所當給的，我必給你們。他們也進去了。
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murmured

Matthew 20:11	And when they had received it, they murmured against the goodman of the house, 他們得了，就埋怨家主說：
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"Shall not the judge of all the earth do right?"

Genesis 18:25	That be far from thee to do after this manner, to slay the righteous with the wicked: and that the righteous should be as the wicked, that be far from thee: <u>Shall not the Judge of all the earth do right?</u> 將義人與惡人同殺，將義人與惡人一樣看待，這斷不是你所行的。審判全地的主豈不行公義麼？
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"many last shall be first" "many are called, but few chosen"

[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 <u>many be called, but few chosen.</u> 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。）

"I have chosen you"

John 15:16	Ye have not chosen me, but <u>I have chosen you</u> , and ordained任命 you, that ye should go and bring forth fruit, and that your fruit should remain: that whatsoever ye shall ask of the Father in my name, he may give it you. 不是你們揀選了我，是我揀選了你們，並且分派你們去結果子，叫你們的果子常存，使你們奉我的名，無論向父求甚麼，他就賜給你們。
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It was only *natural* for a mother to covet the best positions for her sons who had faithfully followed Jesus, but His kingdom is not on a "natural" basis, but according to spiritual principles. Jesus turned to His

disciples saying, "Ye know not what ye ask. Are ye able to drink of the cup?" They said "We are able."(Mt. 20:22; Mk. 10:38,39a) But how little they realized all that the "cup" contained which He was about to drink, and the baptism of suffering that was before Him! They were indeed to share the cup, but the positions of power were to be prepared by His Father, and will be given to those who are prepared for them. The ten who were indignant no doubt felt that they were equally worthy, *but in His kingdom men are not to have dominion over one another but to serve one another*. The principle is entirely different, and Jesus had demonstrated this in that He had come to minister, even to the supreme sacrifice in giving His life a ransom for the world. (Mt. 20:28; Mk. 10:45; 1 Tim. 2:6)

"Ye know not what ye ask...." "We are able"

Matthew 20:22	Mark 10:38,39a
<p>But Jesus answered and said, <u>Ye know not what ye ask. Are ye able to drink of the cup</u> that I shall drink of, and to be baptized with the baptism that I am baptized with? They say unto him, <u>We are able</u>.</p> <p>耶穌回答說：你們不知道所求的是甚麼；我將要喝的杯，你們能喝麼？他們說：我們能。</p>	<p>But Jesus said unto them, <u>Ye know not what ye ask: can ye drink of the cup</u> that I drink of? and be baptized with the baptism that I am baptized with? And they said unto him, <u>We can</u>.</p> <p>耶穌說：你們不知道所求的是甚麼，我所喝的杯，你們能喝麼？我所受的洗，你們能受麼？他們說：我們能。</p>

giving His life a ransom for the world

Matthew 20:28	Mark 10:45	1 Timothy 2:6
<p>Even as the Son of man came not to be ministered unto, but to minister, and to give his life a <u>ransom</u> for many.</p> <p>正如今子來，不是要受人的服事，乃是要服事人，並且要捨命，作多人的贖價。</p>	<p>For even the Son of man came not to be ministered unto, but to minister, and to give his life a <u>ransom</u> for many.</p> <p>因為人子來，並不是要受人的服事，乃是要服事人，並且要捨命作多人的贖價。</p>	<p>Who gave himself a <u>ransom</u> for all, to be testified in due time.</p> <p>他捨自己作萬人的贖價，到了時候，這事必證明出來。</p>

Great multitudes followed Jesus everywhere and many were healed and blessed. As they drew near to Jerusalem, He again told His disciples plainly that He would be betrayed and put to death, mocked, scourged and spit upon, just as had been foretold by the prophets. There was one encouraging note: that He would rise again the third day, but this they were unable to take in; they "understood none of these things."(Lk. 18:34) After all that he had told them we can only account for their lack of comprehension by the fact that "these things were hid from them." (Lk. 18:34). He warned them that they must not faint, but pray always (Lk. 18:1-8) for God would intervene and "avenge His own elect"(Lk. 18:7) when His hour arrived. The parable of the unjust judge shows that if even an unjust man can be moved by importunity, the just and righteous and loving God will surely answer the prayers of those who cry to Him, and although the time may be long, when His hour arrives it will be *speedily* accomplished. And then the wistful question: "When the Son of Man comes shall He find faith on the earth?"(Lk. 18:8) This is evidently in a collective sense.

"understood none of these things" "was hid from them"

Luke 18:34	<p>And they <u>understood none of these things</u>: and <u>this saying was hid from them</u>, neither knew they the things which were spoken.</p> <p>這些事門徒一樣也不懂得，意思乃是隱藏的；他們不曉得所說的是甚麼。</p>
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"avenge His own elect"

Luke 18:7	<p>And shall not God avenge his own elect, which cry day and night unto him, though he bear long with them?</p> <p>神的選民晝夜呼籲他，他縱然為他們忍了多時，豈不終久給他們伸冤麼？</p>
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"shall he find faith on the earth?"

Luke 18:8	I tell you that he will avenge them speedily. Nevertheless when the Son of man cometh, shall he find faith on the earth? 我告訴你們，要快快的給他們伸冤了。然而，人子來的時候，遇得見世上有信德麼？
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As they neared the Holy City the "cup" that He was to "drink" was more and more uppermost 首先浮現在心頭的 in His mind. We can imagine that the very appearance of His countenance was changed as He contemplated the "baptism" of suffering before Him. His "face was set as a flint"(Lk. 9:51; Isa. 50:7) and no doubt radiated a strange, heavenly light. He walked before His disciples, and as they followed Him they were "amazed" and began to be "afraid"(Mk. 10:32) of the things that were coming. But He looked beyond the cross, also, to "the joy that was set before Him"(Heb. 12:2) when He would return to claim His own.

"His face was set as a flint"

Luke 9:51 [Move #36]	Isaiah 50:7
And it came to pass, when the time was come that he should be received up, he stedfastly <u>set his face</u> to go to Jerusalem, 耶穌被接上升的日子將到，他就定意向耶路撒冷去，	For the Lord GOD will help me; therefore shall I not be confounded: therefore have I <u>set my face like a flint</u> , and I know that I shall not be ashamed. 主耶和華必幫助我，所以我不抱愧。我硬著臉面好像堅石；我也知道我必不致蒙羞。

"amazed" "afraid"

Mark 10:32	And they were in the way going up to Jerusalem; and Jesus went before them: and they were amazed; and as they followed, they were afraid. And he took again the twelve, and began to tell them what things should happen unto him, 他們行路上耶路撒冷去。耶穌在前頭走，門徒就希奇，跟從的人也害怕。耶穌又叫過十二個門徒來，把自己將要遭遇的事告訴他們說：
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"for the joy"

Hebrews 12:2	Looking unto Jesus the author and finisher of our faith; who for the joy that was set before him endured the cross, despising the shame, and is set down at the right hand of the throne of God. 仰望為我們信心創始成終的耶穌（或作：仰望那將真道創始成終的耶穌）。他因那擺在前面的喜樂，就輕看羞辱，忍受了十字架的苦難，便坐在神寶座的右邊。
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MEDITATION

Importunity is an important prerequisite to answered prayer. Our heavenly Father, abundantly willing to hear and answer, nevertheless wants us to desire the answer so ardently 強烈的 that we shall insist upon having it. This will cause us to look carefully into our request, to be sure it is His will for us, and will also deepen our confidence. If after a short time we feel like giving up it is evident that we are not sure of our request, or of the Lord, or both. The perseverance needed in prayer makes the whole transaction of asking and receiving a means of edification, *developing faith and a holy passion to have nothing but God's will for us, and yet everything in that will.*

All too frequently today do we hear the hollow boastings of Christians rather than penitent 懺悔 pleadings. The publican, despite his unworthiness, really found the secret of prayer - the spirit of humility. Jesus said, "The publicans and harlots go into the kingdom before you."(Mt. 21:31) They were entering the

kingdom which the Pharisees were rejecting. Jesus used a child to illustrate the quality of membership in His kingdom. The publican, like the child, had qualified.

"The publicans and harlots..."

Matthew 21:31	"Whether of them twain did the will of his father?" They say unto him, "The first." Jesus saith unto them, "Verily I say unto you, That <u>the publicans and the harlots go into the kingdom of God before you.</u> 你們想，這兩個兒子是那一個遵行父命呢？他們說：大兒子。耶穌說：我實在告訴你們，稅吏和娼妓倒比你們先進神的國。
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The nine lepers were loud in their cries for help, but silent as to thanksgiving. Many today are eager to pray but fail to praise. The Samaritan leper was just as fervent in his thanksgiving as he was eager in his request for healing.

The thinking of a child has not been confused by the experiences of life. He looks only to the heavenly Father. It is not so much how well we have memorized the Commandments, or even how well we have kept the letter of them; *but how deeply the spirit of them has taken root in our hearts and is being expressed in our conduct.*

"Remember Lot's wife!" (Gen. 19:26; Lk. 17:32)

"Lot's wife"

Genesis 19:26	Luke 17:32
But his wife looked back from behind him, and she became a pillar of salt. 羅得的妻子在後邊回頭一看，就變成了一根鹽柱。	Remember Lot's wife. 你們要回想羅得的妻子。

From the Greek: "lackest" (Mk. 10:21; Lk. 18:22) is the same word as "come short" (Rom. 3:23). It means "later, coming after, behind." The young man was short just "one thing"; just a little late! Only Jesus measured up to the glory of God, and He says "If ye would be perfect, forsake all and follow Me." (Mt. 19:21)

"lackest" "If ye would be perfect..."

Matthew 19:21 Jesus said unto him, <u>if thou wilt be perfect</u> , go and sell that thou hast, and give to the poor, and thou shalt have treasure in heaven: and come and follow me. 耶穌說：你若願意作完全人，可去變賣你所有的，分給窮人，就必有財寶在天上；你還要來跟從我。	Mark 10:21 Then Jesus beholding him loved him, and said unto him, One thing thou <u>lackest</u> : 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。	Luke 18:22 Now when Jesus heard these things, he said unto him, Yet <u>lackest</u> thou one thing: sell all that thou hast, and distribute unto the poor, and thou shalt have treasure in heaven: and come, follow me. 耶穌聽見了，就說：你還缺少一件：要變賣你一切所有的，分給窮人，就必有財寶在天上；你還要來跟從我。
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"come short"

Romans 3:23	For all have sinned, and come short of the glory of God; 因為世人都犯了罪，虧缺了神的榮耀；
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STUDY

What is the nature of leprosy? Was it more difficult than other diseases for Jesus to heal? Did He ask the lepers any questions, or touch them or pray for them? Why were they to show themselves to the priests? Why did Jesus usually comment in favor of a Samaritan rather than a Jew? Did Jesus hate the Jews or try to compel them to accept Him? How do you explain "The Kingdom of God is within"? Could He mean within those stubborn, selfish, murderous Pharisees? Compare the "Unjust Judge" with God as a judge. If the Pharisee expressed the truth about himself, why was he not justified? If the publican prayed for mercy only to repeat his sin, could he be justified? Did Jesus say that either of the men were truly justified? Was Jesus' teaching on divorce contrary to the law of Moses? Did Jesus teach that a rich man could not be saved? Is it a sin to have great possessions? Do you think the men working in the vineyard were paid on a fair basis? What do you think is the main teaching in that parable? What do you understand is the meaning of the "cup" Jesus spoke of? What does it mean to "forsake" father, mother, brother, etc., for Jesus' sake? Why do you think the disciples did not comprehend the things Jesus was telling them? What is the "day of the Son of Man"? What will be the separating force, when "one is taken and the other left" ?

REVIEW

Questions	Answers
1. Where was Jesus in the last Move?	Bethany
2. Where did He go from there?	Ephraim
3. Why did He not go to Jerusalem?	Because the Jews were plotting to take Him.
4. Did He go into Galilee again?	Yes
5. What country did He pass through as He journeyed to Jerusalem?	Perea
6. Where did He meet the ten lepers?	Near the border of Samaria and Galilee
7. How did He heal them?	By the Words of His mouth
8. What were they told to do?	They were told to go and show themselves to the priests.
9. How many returned to thank Him?	Just one
10. What did Jesus say to him?	<i>"Arise, go thy way: thy faith hath made thee whole."</i>
11. What questions did the Pharisees put to Jesus to tempt Him?	<i>"Is it lawful for a man to put away his wife for every cause?"</i>
12. What was Jesus' teaching on divorce?	God's way was for man to cleave to his wife and they two shall be one flesh. What God has joined together, let not man put asunder.
13. What did He tell the Pharisees of the nature of His kingdom?	His Kingdom is within the hearts of men, whoever would receive it, and not with outward observation. It is a spiritual kingdom.
14. What further revelation did He make to His disciples?	The climactic events that shall usher in His visible kingdom in the future.
15. What shall be the conditions at the time of His coming to reign?	It will be as in the days of Noah, and of Sodom and Gomorrah.
16. How will Jesus be manifest at that time?	He will be manifested with power and great glory, and as evident to all as is the lightning.
17. What separation will occur at that time?	One is taken and the other left.
18. Who are the eagles mentioned?	Maybe the eagles mentioned are the saints gathering to Christ.
19. What did Jesus teach concerning children?	The kingdom of God belongs to those who are like children.
20. Who came to ask the way of eternal life?	A rich young ruler
21. What did Jesus tell him to do?	Jesus told him to keep the commandments and forsake all and follow Him
22. Was He a religious man?	Yes

23. Why did he go away sorrowful?	Because he had great possessions and it is hard for him to give them up and to follow Jesus.
24. Was he saved?	No
25. What did Jesus say about a rich man entering the kingdom?	Jesus said it is easier for a camel to go through a needle's eye, than for a rich man to enter into the kingdom of God.
26. In the parable of the Pharisee and the publican did Jesus say that either man was truly justified?	No. Jesus only said the publican went away justified rather than the Pharisee, but if he didn't actually forsake his sin, he is still a sinner.
27. What was the parable of the vineyard?	It is a parable of a man who sent laborers into his vineyard, justly paying them all the same wages
28. What was the standard of payment?	<i>"Whatsoever is right I will give you."</i>
29. Will Jesus ever have an earthly throne?	Yes
30. Will the disciples have thrones?	Yes
31. What did a mother ask for her sons?	She requested special positions for her two sons – i.e. James and John.
32. What did Jesus say the disciples would share with Him?	His cup and baptism of suffering
33. What was the "cup"?	Jesus' suffering
34. What did the parable of the Unjust Judge teach?	God will avenge His own elect.
35. When will God avenge His own elect?	When His hour arrives.
36. Why were the disciples amazed when He told them again about His coming sufferings and death?	As Jesus' face was set as a flint to go to Jerusalem and no doubt radiated a strange, heavenly light. His disciples started to feel that something is about to happen and they were amazed and afraid.

