

A Move by Move and Event by Event Account of The Life of Christ

(Arranged chronologically)

#	The move of Jesus	Place	Matthew	Mark	Luke	John
43	Anointed by Mary 馬利亞用香膏膏主 Parable of Pounds – Anointed by Mary	Bethany 伯大尼	26:6-13 (also in Move #47)	14:3-9 (also in Move #47)	19:11-28	11:55-12:11

1. The Plot to Kill Jesus

John 11:55-57

⁵⁵ And the Jews' passover was nigh at hand: and many went out of the country up to Jerusalem before the passover, to purify themselves.

猶太人的逾越節近了，有許多人從鄉下上耶路撒冷去，要在節前潔淨自己。

⁵⁶ Then sought they for Jesus, and spake among themselves, as they stood in the temple, What think ye, that he will not come to the feast?

他們就尋找耶穌，站在殿裡彼此說：你們的意思如何，他不來過節麼？

⁵⁷ Now both the chief priests and the Pharisees had given a commandment, that, if any man knew where he were, he should shew it, that they might take him.

那時，祭司長和法利賽人早已吩咐說，若有人知道耶穌在那裡，就要報明，好去拿他。

2. Parable of Pounds

Luke 19:11-28

¹¹ And as they heard these things, he added and spake a parable, because he was nigh to Jerusalem, and because they thought that the kingdom of God should immediately appear.

眾人正在聽見這些話的時候，耶穌因為將近耶路撒冷，又因他們以為神的國快要顯出來，就另設一個比喻，說：

¹² He said therefore, **A certain nobleman went into a far country to receive for himself a kingdom, and to return.**

有一個貴胄往遠方去，要得國回來，

¹³ **And he called his ten servants, and delivered them ten pounds, and said unto them, Occupy till I come.**

便叫了他的十個僕人來，交給他們十錠（錠：原文作彌拿(Minas)約銀十兩）銀子，說：你們去作生意，直等我回來。

Note: Greek ten minas; one mina was worth about 100 days' (or 3 months) wages.

¹⁴ **But his citizens hated him, and sent a message after him, saying, We will not have this man to reign over us.**

他本國的人卻恨他，打發使者隨後去，說：我們不願意這個人作我們的王。

¹⁵ **And it came to pass, that when he was returned, having received the kingdom, then he commanded these servants to be called unto him, to whom he had given the money, that he might know how much every man had gained by trading.**

他既得國回來，就吩咐叫那領銀子的僕人來，要知道他們做生意賺了多少。

¹⁶Then came the first, saying, Lord, thy pound hath gained ten pounds.

頭一個上來，說：主阿，你的一錠銀子已經賺了十錠。

¹⁷And he said unto him, Well, thou good servant: because thou hast been faithful in a very little, have thou authority over ten cities.

主人說：好！良善的僕人，你既在最小的事上有忠心，可以有權柄管十座城。

¹⁸And the second came, saying, Lord, thy pound hath gained five pounds.

第二個來，說：主阿！你的一錠銀子，已經賺了五錠。

¹⁹And he said likewise to him, Be thou also over five cities.

主人說：你也可以管五座城。

²⁰And another came, saying, Lord, behold, here is thy pound, which I have kept laid up in a napkin:

又有一個來說：主阿，看哪，你的一錠銀子在這裡，我把他包在手巾裡存著。

²¹For I feared thee, because thou art an austere (*severe; strict*) man: thou takest up that thou layedst not down, and reapest that thou didst not sow.

我原是怕你，因為你是嚴厲的人；沒有放下的，還要去拿；沒有種下的，還要去收。

²²And he saith unto him, Out of thine own mouth will I judge thee, thou wicked servant. Thou knewest that I was an austere man, taking up that I laid not down, and reaping that I did not sow:

主人對他說：你這惡僕，我要憑你的口定你的罪。你既知道我是嚴厲的人，沒有放下的，還要去拿，沒有種下的，還要去收，

²³Wherefore then gavest not thou my money into the bank, that at my coming I might have required mine own with usury?

為甚麼不把我的銀子交給銀行，等我來的時候，連本帶利都可以要回來呢？

²⁴And he said unto them that stood by, Take from him the pound, and give it to him that hath ten pounds.

就對旁邊站著的人說：奪過他這一錠來，給那有十錠的。

²⁵(And they said unto him, Lord, he hath ten pounds.)

他們說：主阿，他已經有十錠了。

²⁶For I say unto you, That unto every one which hath shall be given; and from him that hath not, even that he hath shall be taken away from him.

主人說：我告訴你們，凡有的，還要加給他；沒有的，連他所有的也要奪過來。

²⁷But those mine enemies, which would not that I should reign over them, bring hither, and slay them before me.

至於我那些仇敵，不要我作他們王的，把他們拉來，在我面前殺了罷！

²⁸And when he had thus spoken, he went before, ascending up to Jerusalem.

耶穌說完了這話，就在前面走，上耶路撒冷去。

Matthew 26:6-13	Mark 14:3-9	John 12:1-8
<p>⁶Now when Jesus was in Bethany, in the house of Simon the leper, 耶穌在伯大尼長大癩瘋的西門家裡，</p> <p>⁷There came unto him a woman having an alabaster box of very precious ointment, and poured it on his head, as he sat at meat. 有一個女人拿著一玉瓶極貴的香膏來，趁耶穌坐席的時候，澆在他的頭上。</p> <p>⁸But when his disciples saw it, they had indignation, saying, "To what purpose is this waste? 門徒看見就很不喜悅，說：何用這樣的枉費呢！</p> <p>⁹For this ointment might have been sold for much, and given to the poor." 這香膏可以賣許多錢，賙濟窮人。"</p> <p>¹⁰When Jesus understood it, he said unto them, "Why trouble ye the woman? for she hath wrought a good work upon me. 耶穌看出他們的意思，就說：為甚麼難為這女人呢？他在我身上做的是一件美事。</p> <p>¹¹For ye have the poor always with you; but me ye have not always. 因為常有窮人和你們同在；只是你們不常有我。</p> <p>¹²For in that she hath poured this ointment on my body, she did it for my burial. 他將這香膏澆在我身上是為我安葬做的。</p> <p>¹³Verily I say unto you, Wheresoever this gospel shall be preached in the whole world, there</p>	<p>³And being in Bethany in the house of Simon the leper, as he sat at meat, there came a woman having an alabaster box of ointment of spikenard very precious; and she brake the box, and poured it on his head. 耶穌在伯大尼長大癩瘋的西門家裡坐席的時候，有一個女人拿著一玉瓶至貴的真哪噠香膏來，打破玉瓶，把膏澆在耶穌的頭上。</p> <p>⁴And there were some that had indignation within themselves, and said, "Why was this waste of the ointment made? 有幾個人心中很不喜悅，說：何用這樣枉費香膏呢？</p> <p>⁵For it might have been sold for more than three hundred pence, and have been given to the poor." And they murmured against her. 這香膏可以賣三十多兩銀子賙濟窮人。他們就向那女人生氣。</p> <p>⁶And Jesus said, "Let her alone; why trouble ye her? she hath wrought a good work on me. 耶穌說：由他罷！為甚麼難為他呢？他在我身上作的是一件美事。</p> <p>⁷For ye have the poor with you always, and whensoever ye will ye may do them good: but me ye have not always. 因為常有窮人和你們同在，要向他們行善隨時都可以；只是你們不常有我。</p> <p>⁸She hath done what she could: she is come aforehand to anoint my body to the burying. 他所作的，是盡他所能的；他是為我安葬的事把</p>	<p>¹Then Jesus six days before the passover came to Bethany, where Lazarus was, which had been dead, whom he raised from the dead. 逾越節前六日，耶穌來到伯大尼，就是他叫拉撒路從死裡復活之處。</p> <p>²There they made him a supper; and Martha served: but Lazarus was one of them that sat at the table with him. 有人在那裡給耶穌預備筵席；馬大伺候，拉撒路也在那同耶穌坐席的人中。</p> <p>³Then took Mary a pound of ointment of spikenard, very costly, and anointed the feet of Jesus, and wiped his feet with her hair: and the house was filled with the odour of the ointment. 馬利亞就拿著一斤極貴的真哪噠香膏，抹耶穌的腳，又用自己頭髮去擦，屋裡就滿了膏的香氣。</p> <p>⁴Then saith one of his disciples, Judas Iscariot, Simon's son, which should betray him, 有一個門徒，就是那將要賣耶穌的加略人猶大，</p> <p>⁵"Why was not this ointment sold for three hundred pence/denarii (A denarius was a day's wage for a laborer), and given to the poor?" 說：這香膏為甚麼不賣三十兩銀子賙濟窮人呢？</p> <p>⁶This he said, not that he cared for the poor; but because he was a thief, and had the bag, and bare what was put therein. 他說這話，並不是掛念窮人，乃因他是個賊，又帶著錢囊，常取其中所存的。</p>

<p>shall also this, that this woman hath done, be told for a memorial of her.”</p> <p>我實在告訴你們，普天之下，無論在甚麼地方傳這福音，也要述說這女人所行的，作個紀念。</p>	<p>香膏預先澆在我身上。</p> <p>⁹Verily I say unto you, Wheresoever this gospel shall be preached throughout the whole world, this also that she hath done shall be spoken of for a memorial of her.”</p> <p>我實在告訴你們，普天之下，無論在甚麼地方傳這福音，也要述說這女人所作的，以為記念。</p>	<p>⁷Then said Jesus, “Let her alone: against the day of my burying hath she kept this.</p> <p>耶穌說：由他罷！他是為我安葬之日存留的。</p> <p>⁸For the poor always ye have with you; but me ye have not always.”</p> <p>因為常有窮人和你們同在，只是你們不常有我。</p>
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4. Plot to kill Lazarus

John 12:9-11

⁹ Much people of the Jews therefore knew that he was there: and they came not for Jesus' sake only, but that they might see Lazarus also, whom he had raised from the dead.

有許多猶太人知道耶穌在那裡，就來了，不但是為耶穌的緣故，也是要看他從死裡所復活的拉撒路。

¹⁰ But the chief priests consulted that they might put Lazarus also to death;

但祭司長商議連拉撒路也要殺了；

¹¹ Because that by reason of him many of the Jews went away, and believed on Jesus.

因有好些猶太人為拉撒路的緣故，回去信了耶穌。

Bible Teaching 聖經教導

CONNECTION

Leaving Jericho, where He had been the guest of Zacchaeus, Jesus journeyed up the hill "ascending up to Jerusalem,"(Lk. 19:28) followed by a great multitude of people. Many had passed through Jericho coming from various parts of the country on their way up to the Feast of the Passover in Jerusalem, and had seen the miracles Jesus performed and the entertainment afforded Him in the home of the wealthy Zacchaeus. His fame had increased to such an extent that it was expected He would be publicly received when He reached the Holy City, and that His kingdom would "immediately appear"(Lk. 19:11) Apparently even the disciples shared this view to some extent. Jesus perceived this and as they journeyed He sought to teach them, by the Parable of the Pounds(Lk. 19:11-28), that He was to be rejected by the rulers and that His visible kingdom was in the future. Whether the parable was spoken in Jericho or on the way to Bethany is not stated. Only Luke records this parable. (Compare Mt. 25:14-30, the Parable of the Talents. Whether it is a parallel passage or not, the truth taught seems to be the same, with only slight differences in detail).

"ascending up to Jerusalem"

Luke 19:28	And when he had thus spoken, he went before, <u>ascending up to Jerusalem</u> . 耶穌說完了這話，就在前面走，上耶路撒冷去。
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"immediately appear"

Luke 19:11	And as they heard these things, he added and spake a parable, because he was nigh to Jerusalem, and because they thought that the kingdom of God should <u>immediately appear</u> . 眾人正在聽見這些話的時候，耶穌因為將近耶路撒冷，又因他們以為神的國快要顯出來，就另設一個比喻，說：
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The parable is most appropriately followed by the anointing of Jesus by Mary. The parable emphasizes the use of one's opportunity before it is too late; and the anointing is a practical and beautiful demonstration by one who used her opportunity to bring an everlasting blessing through the Christian gospel. It was a timely act. She poured out her love to her Lord while He yet lived.

It was six days until the Feast of the Passover should begin in Jerusalem but many of the people went up early, to purify themselves (Jn. 11:55). Jesus stopped over at Bethany, the home of Martha and Mary, and Lazarus whom He had raised from the dead. Many of the Jews also remained there over the sabbath, in order to see the man who had been restored to life, and to find out if this wonderful miracle were really true; but those who were unbelieving and considered Jesus an impostor 騙子, as taught by the Pharisees, trudged 徒步跋涉 on over Mt. Olivet to Jerusalem, two miles farther on, and reported to the rulers there how Jesus was deceiving the people and how many had believed on Him. The leaders were already plotting to kill Him and this caused them to increase their hatred and to decide to do away with Him as soon as possible.

"purify"

John 11:55	And the Jews' passover was nigh at hand: and many went out of the country up to Jerusalem before the passover, to <u>purify themselves</u> . 猶太人的逾越節近了，有許多人從鄉下上耶路撒冷去，要在節前潔淨自己。
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In the meantime those who loved Jesus in Bethany prepared a supper for Him and His disciples, and while they sat at meat Mary performed her act of love and devotion in anointing the Lord "for his burial". (Mt. 26:12)

"for his burial"

Matthew 26:12	For in that she hath poured this ointment on my body, she did it <u>for my burial</u> . 他將這香膏澆在我身上是為我安葬做的。
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DISCUSSION

The Parable of the Pounds pictures Jesus as a nobleman going into a far country to receive a kingdom and return. He had "finished the work given Him to do" (Jn. 17:4) and was going home to heaven to receive the kingdom His Father had promised to His "Anointed" (Psa. 2:2,6,8). He will return "after a long time" (Mt. 25:19). It has already been almost two thousand years, but His coming is as certain as the dawn; not one promise of His shall fail (Jn. 14:3; 2 Cor. 1:20).

"finished the work given Him to do"

John 17:4	I have glorified thee on the earth: I have <u>finished the work which thou gavest me to do</u> . 我在地上已經榮耀你，你所託付我的事，我已成全了。
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"Anointed"

Psalm 2:2,6,8	² The kings of the earth set themselves, and the rulers take counsel together, against the LORD, and against his <u>anointed</u> , saying, 世上的君王一齊起來，臣宰一同商議，要敵擋耶和華並他的受膏者， ⁶ Yet have I set <u>my king</u> upon my holy hill of Zion. 說：我已經立我的君在錫安—我的聖山上了。 ⁸ Ask of me, and I shall give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession. 你求我，我就將列國賜你為基業，將地極賜你為田產。
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"after a long time"

Matthew 25:19	<u>After a long time</u> the lord of those servants cometh, and reckoneth with them. 過了許久，那些僕人的主人來了，和他們算賬。
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not one promise of His shall fail

John 14:3	And if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, there ye may be also. 我若去為你們預備了地方，就必再來接你們到我那裡去，我在那裡，叫你們也在那裡。
2 Corinthians 1:20	For all the promises of God in him are yea, and in him Amen, unto the glory of God by us. 神的應許，不論有多少，在基督都是是的。所以藉著他也都是實在（實在：原文是阿們）的，叫神因我們得榮耀。

The nobleman left his substance in the hands of his servants, and their commission was to occupy until his return, as good stewards (1 Pet. 4:10). The return of our Lord is our object and goal, our "blessed hope," (Titus 2:13) and we are to "occupy" (vs. 13) the field for Him, not for our own pleasure or profit. The citizens hated the nobleman and said they would not have him to reign over them. This evidently refers to the rejection of our Lord by the Jews to whom He had been sent (Mt. 15:24), but has a wider meaning, for the Romans also rejected and crucified Him. He was set at naught by all the world, and His kingdom is from another world: a heavenly kingdom, "coming down from God out of heaven." (Rev. 21:2) Even some who profess to be His servants will fail to enter the kingdom (Mt. 7:21). When He returns His servants shall be judged individually, and according to their faithfulness. The rewards received by the true servants were

according to their faithfulness. The one who received nothing is designated as a wicked servant, and vs. 22 reveals that he did not have faith or trust toward his master, but considered him unjust, and feared him (Rom. 8:15; 2 Tim. 1:7). There was a wrong spirit in him and the testing time had revealed it (1 Cor. 3:13; Heb. 3:12). What he had was taken from him. From 1 Cor. 3 it would seem that he lost only his reward and not his soul. But in Matthew 25 the unprofitable servant was cast out into outer darkness, where there was weeping and gnashing of teeth, which would indicate that he was lost. In Luke it is not stated, except that what he had was taken away. (Heb. 6:8; 10:38). If such a man ever had known the Lord he had "forgotten that he was purged from his old sins" (2 Pet. 1:9). Faith is not real faith until it has been tested (1 Pet. 1:7). "Faith without works is a dead faith" (Jas. 2:17, 20). The absence of our Lord is a time of probation, of testing. "He that endureth to the end shall be saved" (Mt. 24:13; Heb. 3:14; 6:8,11,12; Jn. 8:31). The nobleman's servants all had an equal opportunity. "To him that hath shall be given,"(vs. 26) because he has proved himself to be a true servant and worthy of trust. The wicked servant was condemned by his own words. If his master was a hard man he should have known that much would be required of him! He was lord, to be obeyed. He was therefore cast out. He realized his mistake but it was too late to repent (Heb. 6:6; 12:17). There was no ground on which to repent for he had rejected his Lord. "See that ye refuse not Him that speaketh" (Heb. 12:25).

"good stewards"

1 Peter 4:10	As every man hath received the gift, even so minister the same one to another, as <u>good stewards</u> of the manifold <small>種種的, 多方面的</small> grace of God. 各人要照所得的恩賜彼此服事，作神百般恩賜的好管家。
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"blessed hope"

Titus 2:13	Looking for that <u>blessed hope</u> , and the glorious appearing of the great God and our Saviour Jesus Christ; 等候所盼望的福，並等候至大的神和我們（或作：神—我們）救主耶穌基督的榮耀顯現。
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"occupy"

Luke 19:13	And he called his ten servants, and delivered them ten pounds, and said unto them, <u>Occupy till I come</u> . 便叫了他的十個僕人來，交給他們十錠（錠：原文作彌拿(Minas)約銀十兩）銀子，說：你們去作生意，直等我回來。
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"sent"

Matthew 15:24	But he answered and said, I am not sent but unto the lost sheep of the house of Israel. 耶穌說：我奉差遣不過是到以色列家迷失的羊那裡去。
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"coming down from God"

Revelation 21:2	And I John saw the holy city, new Jerusalem, <u>coming down from God out of heaven</u> , prepared as a bride adorned for her husband. 我又看見聖城新耶路撒冷由神那裡從天而降，預備好了，就如新婦妝飾整齊，等候丈夫。
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"the servant considers his master unjust"

Luke 19:22	And he saith unto him, Out of thine own mouth will I judge thee, thou wicked servant. Thou knewest that I was an austere man, taking up that I laid not down, and reaping that I did not sow: 主人對他說：你這惡僕，我要憑你的口定你的罪。你既知道我是嚴厲的人，沒有放下的，還要去拿，沒有種下的，還要去收，
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"fear"

Romans 8:15	2 Timothy 1:7
For ye have not received <u>the spirit of bondage</u> again to fear; but ye have received the Spirit of adoption, whereby we cry, Abba, Father. 你們所受的，不是奴僕的心，仍舊害怕；所受的，乃是兒子的心，因此我們呼叫：阿爸！父！	For God hath not given us <u>the spirit of fear</u> ; but of power, and of love, and of a sound mind. 因為神賜給我們，不是膽怯的心，乃是剛強、仁愛、謹守的心。

"testing time"

1 Corinthians 3:13	Hebrews 3:12
Every man's work shall be made manifest: for the day shall declare it, because it shall be revealed by fire; and the fire shall try every man's work of what sort it is. 各人的工程必然顯露，因為那日子要將他表明出來，有火發現；這火要試驗各人的工程怎樣。	Take heed, brethren, lest there be in any of you an evil heart of unbelief, in departing from the living God. 弟兄們，你們要謹慎，免得你們中間或有人存著不信的惡心，把永生神離棄了。

what he had was taken away

Hebrews 6:8	Hebrews 10:38
But that which beareth thorns and briars is rejected, and is nigh unto cursing; whose end is to be burned. 若長荆棘和蒺藜，必被廢棄，近於咒詛，結局就是焚燒。	Now the just shall live by faith: but if any man draw back, my soul shall have no pleasure in him. 只是義人（有古卷：我的義人）必因信得生。他若退後，我心裡就不喜歡他。

"..purged from our old sins.."

2 Peter 1:9	But he that lacketh these things is blind, and cannot see afar off, and hath forgotten that he was purged from his old sins. 人若沒有這幾樣，就是眼瞎，只看見近處的，忘了他舊日的罪已經得了潔淨。
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"the trial of faith"

1 Peter 1:7	That the trial of your faith, being much more precious than of gold that perisheth, though it be tried with fire, might be found unto praise and honour and glory at the appearing of Jesus Christ: 叫你們的信心既被試驗，就比那被火試驗仍然能壞的金子更顯寶貴，可以在耶穌基督顯現的時候得著稱讚、榮耀、尊貴。
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"Faith without work is dead"

James 2:17, 20	¹⁷ Even so faith, if it hath not works, is dead, being alone. 這樣，信心若沒有行為就是死的。 ²⁰ But wilt thou know, O vain man, that faith without works is dead? 虛浮的人哪，你願意知道沒有行為的信心是死的麼？
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"He that endureth to the end shall be saved"

Matthew 24:13	But <u>he that shall endure unto the end</u> , the same <u>shall be saved</u> . 惟有忍耐到底的，必然得救。
Hebrews 3:14	For we are made partakers of Christ, if we hold the beginning of our confidence stedfast unto the end; 我們若將起初確實的信心堅持到底，就在基督裡有分了。

"He that endureth to the end shall be saved"

<p>Hebrews 6:8, 11, 12</p>	<p>⁸ But that which beareth thorns and briers is rejected, and is nigh unto cursing; whose end is to be burned. 若長荊棘和蒺藜，必被廢棄，近於咒詛，結局就是焚燒。</p> <p>¹¹ And we desire that every one of you do shew the same diligence to the full assurance of hope unto the end: 我們願你們各人都顯出這樣的殷勤，使你們有滿足的指望，一直到底。</p> <p>¹² That ye be not slothful, but followers of them who through faith and patience inherit the promises. 並且不懈怠，總要效法那些憑信心和忍耐承受應許的人。</p>
<p>John 8:31</p>	<p>Then said Jesus to those Jews which believed on him, If ye continue in my word, then are ye my disciples indeed; 耶穌對信他的猶太人說：你們若常常遵守我的道，就真是我的門徒；</p>

"To him that hath shall be given"

<p>Luke 19:26</p>	<p>For I say unto you, That unto every one which hath shall be given; and from him that hath not, even that he hath shall be taken away from him. 主人說：我告訴你們，凡有的，還要加給他；沒有的，連他所有的也要奪過來。</p>
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He "found no place of repentance..."

<p>Hebrews 6:6 If they shall fall away, to renew them again unto repentance; seeing they crucify to themselves the Son of God afresh, and put him to an open shame. 若是離棄道理，就不能叫他們從新懊悔了。因為他們把神的兒子重釘十字架，明明的羞辱他。</p>	<p>Hebrews 12:17 For ye know how that afterward, when he would have inherited the blessing, he was rejected: for he found no place of repentance, though he sought it carefully with tears. 後來想要承受父所祝的福，竟被棄絕，雖然號哭切求，卻得不著門路使他父親的心意回轉。這是你們知道的。</p>
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"See that ye refuse not Him that speaketh"

<p>Hebrews 12:25</p>	<p><u>See that ye refuse not him that speaketh.</u> For if they escaped not who refused him that spake on earth, much more shall not we escape, if we turn away from him that speaketh from heaven: 你們總要謹慎，不可棄絕那向你們說話的。因為，那些棄絕在地上警戒他們的尚且不能逃罪，何況我們違背那從天上警戒我們的呢？</p>
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There are those who "profess that they know God but in *works* they deny Him." ([Titus 1:16](#)) If a man does not measure up to his profession, he will be exposed for what he really is, and his profession will be taken from him. This was the method Jesus had used with the Pharisees. They had great professions, but He exposed them as "whited sepulchres full of dead men's bones." ([Mt. 23:27](#)) They were full of works, but they were "dead works" which must be *repented of* ([Heb. 6:1](#)). It appears from [Mt. 7:21-23](#) that "many" will be surprised that they are turned away when the Lord comes. Others will be "ashamed before Him at His coming" ([1 Jn. 2:28](#)). Our Lord continually warned His disciples to "watch" and "be ready." ([Mt. 24:43,44](#); [Lk. 12:39,40](#)) And those enemies which would not have Him to reign over them shall be brought out and slain before Him, "whose judgment of a long time lingereth not" ([2 Pet. 2:3](#)).

"*profess that they know God.*"

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

Matthew 23:27	Woe unto you, scribes and Pharisees, hypocrites! for ye are like unto <u>whited sepulchres</u> , which indeed appear beautiful outward, but are within full of dead men's bones, and of all uncleanness. 你們這假冒為善的文士和法利賽人有禍了！因為你們好像粉飾的墳墓，外面好看，裡面卻裝滿了死人的骨頭和一切的污穢。
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"*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 <u>repentance</u> from <u>dead works</u> , 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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"*many*"

Matthew 7:21-23	<p>²¹Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven. 凡稱呼我主阿，主阿的人不能都進天國；惟獨遵行我天父旨意的人才能進去。</p> <p>²²Many will say to me in that day, 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？</p> <p>²³And then will I profess unto them, I never knew you: depart from me, ye that work iniquity. 我就明明的告訴他們說：我從來不認識你們，你們這些作惡的人，離開我去罷！</p>
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"*ashamed*"

1 John 2:28	And now, little children, abide in him; that, when he shall appear, we may have confidence, and not be <u>ashamed</u> before him at his coming. 小子們哪，你們要住在主裡面。這樣，他若顯現，我們就可以坦然無懼；當他來的時候，在他面前也不至於慚愧。
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"*watch*" "*be ready*"

Matthew 24:43-44 [<i>Move #47</i>]	Luke 12:39-40 [<i>Move #38</i>]
<p>⁴³But know this, that if the goodman of the house had known in what watch the thief would come, he would have <u>watched</u>, and would not have suffered his house to be broken up. 家主若知道幾更天有賊來，就必儆醒，不容人挖透房屋；這是你們所知道的。</p> <p>⁴⁴Therefore <u>be ye also ready</u>: for in such an hour as ye think not the Son of man cometh. 所以，你們也要預備，因為你們想不到的時候，人子就來了。</p>	<p>³⁹ And this know, that if the goodman of the house had known what hour the thief would come, he would have <u>watched</u>, and not have suffered his house to be broken through. 家主若知道賊甚麼時候來，就必儆醒，不容賊挖透房屋，這是你們所知道的。</p> <p>⁴⁰ <u>Be ye therefore ready</u> also: for the Son of man cometh at an hour when ye think not. 你們也要預備；因為你們想不到的時候，人子就來了。</p>

"whose judgment of a long time lingereth not"

2 Peter 2:3	And through covetousness shall they with feigned (<i>artificial</i>) words make merchandise of you: whose judgment now of a long time lingereth not, and their damnation slumbereth not. 他們因有貪心，要用捏造的言語在你們身上取利。他們的刑罰，自古以來並不遲延；他們的滅亡也必速速來到（原文是不打盹）。
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The thought uppermost in the mind of our Lord as He taught this parable was, "I am soon to be betrayed and crucified, but I shall return to set up my kingdom. I am committing my interests into the hands of my servants. Occupy until I come. Watch, be ready, be faithful."

The great Passover Feast was the most important of all the feasts of the Jews. It was celebrated on "the 14th day of the first month" (Lev. 23:5) and it was the "beginning of months"(Ex. 12:2) to them. It commemorated the awful night in Egypt "when the Lord *passed over* the houses of Israel, and smote the Egyptians" (Ex. 12:27); when the firstborn was slain in every home except where the passover lamb had been killed, as commanded by the Lord, and the blood on the doorposts afforded them divine protection. God had said, "When I see the blood I will *pass over* you" (Ex. 12:13).

"the 14th day of the first month"

Leviticus 23:5	In the fourteenth day of the first month at even is the LORD's passover. 正月十四日，黃昏的時候，是耶和華的逾越節。
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"beginning of months"

Exodus 12:2	This month shall be unto you the beginning of months: it shall be the first month of the year to you. 你們要以本月為正月，為一年之首。
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"When the Lord passed over..."

Exodus 12:27	That ye shall say, It is the sacrifice of the LORD's passover, who passed over the houses of the children of Israel in Egypt, when he smote the Egyptians, and delivered our houses. And the people bowed the head and worshipped. 你們就說：這是獻給耶和華逾越節的祭。當以色列人在埃及的時候，他擊殺埃及人，越過以色列人的房屋，救了我們各家。於是百姓低頭下拜。
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"see the blood"

Exodus 12:13	And the blood shall be to you for a token upon the houses where ye are: and when I see the blood, I will pass over you, and the plague shall not be upon you to destroy you, when I smite the land of Egypt. 這血要在你們所住的房屋上作記號；我一見這血，就越過你們去。我擊殺埃及地頭生的時候，災殃必不臨到你們身上滅你們。
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The Lord Jesus knew that He was the "Lamb slain from the foundation of the world"(Rev. 13:8) and that His blood must be shed for the redemption of mankind. The coming Passover was the "hour"(Jn. 12:23) appointed by His Father when He should be offered up. "For even Christ our Passover is sacrificed for us" (1 Cor. 5:7). He tarried in Bethany with His friends until the time drew near for Him to go up to Jerusalem. "Much people of the Jews" were also there; "they came not for Jesus' sake only"(Jn. 12:9) but also that they might see Lazarus, with their own eyes, and know that he had been raised from the dead. No doubt many of them had been acquainted with him before his death.

"Lamb slain..."

Revelation 13:8	And all that dwell upon the earth shall worship him, whose names are not written in the book of life of the Lamb slain from the foundation of the world. 凡住在地上、名字從創世以來沒有記在被殺之羔羊生命冊上的人，都要拜他。
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"hour"

John 12:23	And Jesus answered them, saying, The <u>hour</u> is come, that the Son of man should be glorified. 耶穌說：人子得榮耀的時候到了。
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"Christ our passover"

1 Corinthians 5:7	Purge out therefore the old leaven, that ye may be a new lump, as ye are unleavened. For even Christ our passover is sacrificed for us: 你們既是無酵的麵，應當把舊酵除淨，好使你們成為新團；因為我們逾越節的羔羊基督已經被殺獻祭了。
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"much people of the Jews"

John 12:9	<u>Much people of the Jews</u> therefore knew that he was there: and <u>they came not for Jesus' sake only</u> , but that they might see Lazarus also, whom he had raised from the dead. 有許多猶太人知道耶穌在那裡，就來了，不但是為耶穌的緣故，也是要看他從死裡所復活的拉撒路。
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The supper was held in honor of Jesus and His disciples. How many other guests were present is not stated, but Martha, Mary and Lazarus are mentioned. Although "Martha served,"(Jn. 12:2) Matthew and Mark tell us that the supper was held in the home of Simon the leper. No doubt he was one that Jesus had healed of his leprosy; otherwise he would not have been permitted to mingle with the people if still suffering from leprosy; It would appear that he was the Pharisee in whose home Jesus was entertained when the "woman who was a sinner"(Lk. 7:37) anointed His feet and wiped them with her hair. It has been suggested that that woman was Mary of Magdala, who was then a sinner but having met Jesus and having been "forgiven much"(Lk. 7:47) was now Mary of Bethany who loved to sit at His feet and learn of Him. Three of the gospel writers record her act of love and devotion on this occasion, but only John gives her name.

"Martha served"

John 12:2	There they made him a supper; and Martha served: but Lazarus was one of them that sat at the table with him. 有人在那裡給耶穌預備筵席；馬大伺候，拉撒路也在那同耶穌坐席的人中。
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"woman who was a sinner"

Luke 7:37	And, behold, a woman in the city, which <u>was a sinner</u> , when she knew that Jesus sat at meat in the Pharisee's house, brought an alabaster box of ointment, 那城裡有一個女人，是個罪人，知道耶穌在法利賽人家裡坐席，就拿著盛香膏的玉瓶，
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"forgiven much"

Luke 7:47	Wherefore I say unto thee, Her sins, which are many, are forgiven; for she loved much: but to whom little is forgiven, the same loveth little. 所以我告訴你，他許多的罪都赦免了，因為他的愛多；但那赦免少的，他的愛就少。
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It is possible that the home of Martha and Mary was too small for holding such a feast and the rich Simon was only too pleased to be host for the occasion. It was a happy company, perhaps from various walks of life but now all one in Christ and their love for Him, recipients of His grace and power to heal and save. Lazarus was one of the honored guests who sat at the table, perhaps in the place of honor next to Jesus. In Oriental countries the men sit at table while the women serve. "Martha served"(Jn. 12:2) as usual, but Mary, in her accustomed attitude of devotion and worship, brought an alabaster box of very precious ointment, a rare treasure which she had secured or saved for the occasion, and with it anointed her Lord. Or was she definitely led of the Holy Spirit to perform this act of devotion for the Saviour?

While Jesus was at the table she opened the flask and poured out the ointment upon Him, and the fragrance thereof filled the room. John writes that she poured it upon His feet, while Matthew and Mark state that His head was anointed, but there is no contradiction intended, for it was the custom to anoint both head and feet (Lk. 7:38,46) and it may be this was done on this occasion, but the feet were mentioned especially because she wiped them with her hair. Jesus said she "poured it on His *body*" (Mt. 26:12).

anoint both head and feet

<p>Luke 7:38, 46</p>	<p>³⁸ And stood at his feet behind him weeping, and began to wash his feet with tears, and did wipe them with the hairs of her head, and kissed his feet, and anointed them with the ointment. 站在耶穌背後，挨著他的腳哭，眼淚溼了耶穌的腳，就用自己的頭髮擦乾，又用嘴連連親他的腳，把香膏抹上。</p> <p>⁴⁶ My head with oil thou didst not anoint: but this woman hath anointed my feet with ointment. 你沒有用油抹我的頭；但這女人用香膏抹我的腳。</p>
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"poured it on His body"

<p>Matthew 26:12</p>	<p>For in that she hath poured this ointment on my body, she did it for my burial. 他將這香膏澆在我身上是為我安葬做的。</p>
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At the pouring forth of this costly gift indignation arose among the company. Mark does not say who it was that remonstrated^{抗議}; Matthew says it was the disciples; but John names one disciple, Judas Iscariot, the one who was to betray Jesus. It was considered a waste, when it might have been sold for much, and the excuse given was that it could have been used for the poor, but John states plainly that the reason was that Judas was a thief and as he was treasurer of the group and "carried the bag"(Jn. 12:6) he was anxious to get hold of the money that might have been received from the sale of the ointment. It was not that he cared for the poor. This is borne out by his later conduct when he accepted thirty pieces of silver for the betrayal of His Lord.

"carried the bag"

<p>John 12:6</p>	<p>This he said, not that he cared for the poor; but because he was a thief, and had the bag, and bare 剝去 what was put therein. 他說這話，並不是掛念窮人，乃因他是個賊，又帶著錢囊，常取其中所存的。</p>
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When the objection arose Mary said nothing but held her peace, Jesus strongly rebuked Judas, saying "Let her alone!"(Mk. 14:6; Jn. 12:7) He told them, "You always have opportunities to help the poor, but you will not have me very long."(Mt. 26:11; Mk. 14:7; Jn. 12:8) He then commended Mary by saying that she had wrought a good work and that the anointing had been "done aforehand"(Mk. 14:8) in preparation for His burial - again announcing His coming death. He also told them that her loving act would be spoken throughout the whole world as a memorial of her. "She hath done what she could."(Mk. 14:8) It was a simple act of devotion, silently administered, and yet it is true that it has been told throughout the world in over one thousand languages, and is still going forth nearly two thousand years afterward. No sacrifice of love is too small to be noticed by our Lord. And what joy must have come to His great heart as He realized that here was one who understood, at least in some small measure, the things which He had told them and which were soon to come to pass! Every act of love and worship brings joy to the heart of our Lord. Have you given Him the love of your heart of hearts? Does He know that you worship Him in spirit and in truth and would gladly lay all at His dear feet? Have you poured out your love upon Him?

"let her alone"

Mark 14:6	John 12:7
And Jesus said, " <u>Let her alone</u> ; why trouble ye her? she hath wrought a good work on me. 耶穌說：由他罷！為甚麼難為他呢？他在我身上作的是一件美事。	Then said Jesus, " <u>Let her alone</u> : against the day of my burying hath she kept this. 耶穌說：由他罷！他是為我安葬之日存留的。

Help the poor

Matthew 26:11	Mark 14:7	John 12:8
For ye have the poor always with you; but me ye have not always. 因為常有窮人和你們同在；只是你們不常有我。	For ye have the poor with you always, and whensoever ye will ye may do them good: but me ye have not always. 因為常有窮人和你們同在，要向他們行善隨時都可以；只是你們不常有我。	For the poor always ye have with you; but me ye have not always." 因為常有窮人和你們同在，只是你們不常有我。

""done aforehand" "what she could"

Mark 14:8	<u>She hath done what she could</u> : she is <u>come aforehand</u> to anoint my body to the burying. 他所作的，是盡他所能的；他是為我安葬的事把香膏預先澆在我身上。
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It was not that Jesus did not care for the poor. He was continually ministering to the common people and commended their acts of sacrifice, even to the "widow's mite."(Mk. 12:42-43; Lk. 21:2-3) And in the early church the care of the poor was one of the necessary points most stressed by the apostles - a matter largely overlooked by Christians today in their attitude toward those less fortunate than themselves.

"widow's mite" [Move #46]

Mark 12:42-43	Luke 21:2-3
⁴² And there came a certain poor widow, and she threw in two mites, which make a farthing. 有一個窮寡婦來，往裡投了兩個小錢，就是一個大錢。 ⁴³ And he called unto him his disciples, and saith unto them, Verily I say unto you, That this poor widow hath cast more in, than all they which have cast into the treasury: 耶穌叫門徒來，說：我實在告訴你們，這窮寡婦投入庫裡的，比眾人所投的更多。	² And he saw also a certain poor widow casting in thither two mites. 又見一個窮寡婦投了兩個小錢， ³ And he said, Of a truth I say unto you, that this poor widow hath cast in more than they all: 就說：我實在告訴你們，這窮寡婦所投的比眾人還多；

While Jesus tarried at Bethany the people were assembling in Jerusalem for the Passover and many were seeking for Jesus and wondering if He were not coming to the feast. As they met in the temple courts they said one to another, "Think ye that He will come?"(Jn. 11:56) The chief priests and Pharisees had given a commandment that any man who knew where Jesus was should show it, so that they might take Him. When they heard that many of the Jews had remained at Bethany to see Lazarus, and had believed on Jesus, they decided it would be the safest way to put Lazarus to death also, so that his testimony would be silenced. They plotted to "take Jesus by subtilty and kill Him,"(Mt. 26:4) but were afraid to do so during the feast because of the strong attitude in His favor among the people, lest an uproar should arise. They waited for Him to be delivered into their hands. One of His own followers who had been with Him day after day, one of the twelve, the inner circle, was to be the one who should betray Him - the traitor who was to sell his Lord for thirty pieces of silver. But as yet he lingered with Him, at the love feast in Bethany.

"Think ye that He will come?"

John 11:56	Then sought they for Jesus, and spake among themselves, as they stood in the temple, What think ye, that he will not come to the feast? 他們就尋找耶穌，站在殿裡彼此說：你們的意思如何，他不來過節麼？
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"take Jesus by subtilty and kill Him"

Matthew 26:4	And consulted that they might take Jesus by subtilty, and kill him. 大家商議要用詭計拿住耶穌，殺他，
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MEDITATION

The priests, the Pharisees, Judas, and Mary - she of the loving heart, were all Jews, His brethren according to the flesh; but what a contrast! What a transforming power is love in the human heart - love which is "shed abroad in our hearts by the Holy Ghost which is given unto us." (Rom. 5:5)

"shed abroad"

Romans 5:5	And hope maketh not ashamed; because the love of God is shed abroad in our hearts by the Holy Ghost which is given unto us. 盼望不至於羞恥，因為所賜給我們的聖靈將神的愛澆灌在我們心裡。
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Mary had "come aforehand"(Mk. 14:8) to anoint the Lord. This beautiful incident suggests two indispensables of Christian devotion: first, that deeds of love done for the living are of greater worth than those for the dead. Such acts are imperishable. Every act of self-forgetful service is an everlasting memorial. Second, true love gives its best. There is no thought of economy where love is. When devotion to Christ is supreme in a life there will be little consideration for things of lesser value.

It is not always the person with one talent who wastes it; often the richly endowed fails the most tragically to take advantage of opportunities, while the less fortunate, the plodder 勤苦工作的人, applies himself with assiduity 刻苦 and makes his one talent of great use to the Lord. The amount of capital is not always the important factor in determining success.

The Parable of the Pounds teaches opportunity, fidelity 忠誠 and rewards; the opportunity was lost by one through negligence 疏忽, infidelity and fear.

The unprofitable servant said "I was afraid."(Mt. 25:25) Fear is a thief that always robs men of strength, success and blessing. It is a monster that one must conquer or be conquered by it. This man was afraid to risk all for his master, and therefore lost all. **The faithful servants used every opportunity to add to what they had received. They were men of vision, purpose and faith;** their faithfulness was recognized and they were granted higher privileges. For faithful service rendered there will follow just rewards; but those who fail to make use of life's opportunities ultimately lose that which they had. Every man belongs to one of the two groups.

"I was afraid"

Matthew 25:25	And I was afraid, and went and hid thy talent in the earth: lo, there thou hast that is thine. 我就害怕，去把你的一千銀子埋藏在地裡。請看，你的原銀子在這裡。
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"If the light that is in thee be darkness, how great is that darkness!"(Mt. 6:23) **Truth must be used or it will be lost; light must be walked in or it will become darkness.**

"...how great is that darkness"

Matthew
6:23

But if thine eye be evil, thy whole body shall be full of darkness. If therefore the light that is in thee be darkness, how great is that darkness!

你的眼睛若昏花，全身就黑暗。你裡頭的光若黑暗了，那黑暗是何等大呢！

Jesus wants you and your affection more than your service. He will not be content with your work only; He would have you sitting at His feet, and lavishing your love upon Him without thought of cost. Mary did both. Others censured 譴責, but Jesus commended.

From the Greek: "Waste" is the familiar word "destruction" (Mt. 7:13). To some the ointment was made for quite another purpose and therefore was "destroyed." Excellent illustration of Mt. 10:39 where the same word in verbal form is translated "loseth." Far from being "lost" the ointment "found" its life by being poured out in love.

"destruction"

Matthew
7:13

Enter ye in at the strait gate: 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；

"loseth"

Matthew
10:39

He that findeth his life shall lose it: and he that loseth his life for my sake shall find it.

得著生命的，將要失喪生命；為我失喪生命的，將要得著生命。

STUDY

What do you think was the attitude of the multitude who followed Jesus when He left Jericho? Which direction was He going? Do you think the Parable of the Pounds taught that Jesus would set up a kingdom? When do you believe it will be manifested? Who were those who would not have Him to reign over them? Who were the servants to whom he committed His substance? Do you think the money accumulated would belong to the nobleman or to the servant? Do you think that Jesus was picturing Himself as the nobleman? Did He admit that He was an "austere man"? (Lk. 19:21-23) Do you think the servants were justly rewarded? Did they have equal opportunity? What is always the reward of faithful service? What place did fear have in the failure of the one servant? Do you think the ten servants represent the Church as Christ's body, His true followers, or the visible, professing church? Can you picture Jesus having His enemies slain before Him? Will He not take judgment on His enemies when He returns? See Rev. 19:11-16. Is there justice in the principle, "To him that hath shall be given"? (Lk. 19:26)

"austere man"

Luke 19:21-23

²¹For I feared thee, because thou art an austere (*severe; strict*) man: thou takest up that thou layedst not down, and reapest that thou didst not sow.

我原是怕你，因為你是嚴厲的人；沒有放下的，還要去拿；沒有種下的，還要去收。

²²And he saith unto him, Out of thine own mouth will I judge thee, thou wicked servant. Thou knewest that I was an austere man, taking up that I laid not down, and reaping that I did not sow:

主人對他說：你這惡僕，我要憑你的口定你的罪。你既知道我是嚴厲的人，沒有放下的，還要去拿，沒有種下的，還要去收，

²³Wherefore then gavest not thou my money into the bank, that at my coming I might have required mine own with usury?

為甚麼不把我的銀子交給銀行，等我來的時候，連本帶利都可以要回來呢？

He will take judgment on His enemies when He returns

Revelation 19:11-16

¹¹And I saw heaven opened, and behold a white horse; and he that sat upon him was called Faithful and True, and in righteousness he doth judge and make war.

我觀看，見天開了。有一匹白馬，騎在馬上的稱為誠信真實，他審判，爭戰，都按著公義。

¹²His eyes were as a flame of fire, and on his head were many crowns; and he had a name written, that no man knew, but he himself.

他的眼睛如火燄，他頭上戴著許多冠冕；又有寫著的名字，除了他自己沒有人知道。

¹³And he was clothed with a vesture dipped in blood: and his name is called The Word of God.

他穿著濺了血的衣服；他的名稱為神之道。

¹⁴And the armies which were in heaven followed him upon white horses, clothed in fine linen, white and

clean.

在天上的眾軍騎著白馬，穿著細麻衣，又白又潔，跟隨他。

15 And out of his mouth goeth a sharp sword, that with it he should smite the nations: and he shall rule them with a rod of iron: and he treadeth the winepress of the fierceness and wrath of Almighty God.

有利劍從他口中出來，可以擊殺列國。他必用鐵杖轄管（轄管：原文是牧）他們，並要踹全能神烈怒的酒醴。

16 And he hath on his vesture and on his thigh a name written, KING OF KINGS, AND LORD OF LORDS.

在他衣服和大腿上有名寫著說：萬王之王，萬主之主。

"To him that hath shall be given"

Luke
19:26

For I say unto you, That unto every one which hath shall be given; and from him that hath not, even that he hath shall be taken away from him.

主人說：我告訴你們，凡有的，還要加給他；沒有的，連他所有的也要奪過來。

Why did Jesus stop over in Bethany instead of going on at once to Jerusalem? Who made Him a supper? Do you think there were other guests besides those mentioned? Was the anointing of Jesus definitely planned by Mary or was she led of the Spirit at the time? Do you think Judas was the only one who objected? Do you think Mary was the same as the one who anointed Jesus before, in Luke 7? Why do you suppose nothing was said about Jesus' announcement that the anointing was "for his burial"?(Mt. 26:12) Did they believe He was to die? Since the Jews were plotting to kill Jesus, and in their minds He was already crucified, was this murder? After living a faultless life and spending three years in ministering to the people and teaching them, how many real friends did He have? Lazarus was innocent. Have you ever known of an innocent person being sacrificed for the evil designs of others? Why was Jesus waiting to go to Jerusalem at the time of the Passover?

REVIEW

Questions	Answers
1. Where was the Parable of the Pounds spoken?	It was spoken either in Jericho or on the way to Bethany.
2. What was the occasion for it?	Many thought His kingdom would "immediately appear", so Jesus used the parable to teach them that he was to be rejected first and His visible kingdom was in the future.
3. How did Jesus picture Himself?	Jesus pictured himself as a nobleman going into a far country to receive a kingdom and return.
4. With whom did the nobleman leave his money?	His ten servants
5. Did all the servants receive the same amount?	Yes, they each receive one pound.
6. What charge did he give them during his absence?	He told them to occupy till his return.
7. What does this teach concerning the kingdom of Christ?	Jesus will receive His kingdom and come again.
8. Where was He going?	He was going home to heaven to receive the kingdom His Father had promised to His "Anointed".
9. When will He return?	He will return after a long time.
10. Who were the faithful servants?	The faithful servants are those who make gains of the money.
11. What was their reward?	They were given authority to rule over cities.
12. What happened to the unfaithful servant?	What he had was taken away from him.
13. Who were the enemies who would not have the nobleman to reign over them?	The citizens of that country
14. What happened to them?	They shall be brought out and slain before Him
15. What is our commission until Jesus returns?	To occupy the field - i.e. spread the gospel to the whole world
16. From whom will He receive His kingdom?	From God the Father
17. Why did the unprofitable servant hide his money?	He didn't have faith or trust toward his master, but considered him unjust and feared him.
18. How was he condemned?	He was cast into the outer darkness
19. What principle did Jesus state concerning rewards?	The rewards received by the servants were according to their faithfulness.
20. Did the unprofitable servant lose his soul or only his reward?	Both
21. Where did Jesus stop over on His way to Jerusalem?	Bethany
22. What friends did He visit there?	Martha, Mary and Lazarus

23. Where was He entertained at supper?	In the house of Simon the leper
24. Who served?	Martha
25. Was Simon still a leper?	No
26. Who was one of the guests specially mentioned?	Lazarus
27. What wonderful experience had he recently passed through?	He was raised from the dead by Jesus
28. What act of devotion was performed for Jesus?	Jesus was anointed with precious ointment of spikenard
29. By whom?	Mary
30. What intimate touch was added in addition to pouring out the ointment?	Mary wiped Jesus' feet with her hair
31. Who objected to this act?	Judas Iscariot
32. What did he call it?	A waste
33. Why?	Judas thought the costly ointment can be sold for money to help the poor.
34. What was the value of the perfume?	It worth more than 300 pence (or denarii) which is about a year's wage.
35. What position did Judas hold in the group of twelve?	He is the treasurer.
36. Was he especially interested in the poor?	No
37. Was Jesus?	Yes
38. What did Jesus say to the objection?	<i>"Let her alone; why trouble ye her? She hath wrought a good work on me".</i>
39. Did He commend or rebuke Mary?	He commended Mary.
40. How?	Jesus said Mary had wrought a good work and that the anointing had been done aforehand in preparation for His burial.
41. What was the memorial of the anointing?	Mary's loving act would be spoken throughout the whole world as a memorial of her.
42. What did Jesus say about Mary?	Jesus said Mary has done what she could.
43. What did He say was the purpose of the anointing?	It was for his burial
44. Did any of the multitude stop at Bethany?	Yes
45. Was their object only to see Jesus?	No, they also want to see Lazarus
46. What did the Jews do who went on to Jerusalem?	They reported to the rulers there how Jesus was deceiving the people and how many had believed on Him.

47. What was the result there?	It intensifies the leaders' desire to kill Jesus.
48. Were they expecting Jesus at the feast?	Yes
49. What did they plan to do when He came?	They try to take him by subtlety and kill him.
50. What provision had the priests made for taking Him?	They will award him with money
51. What other man were they planning to kill also?	Lazarus
52. Why?	Many Jews believed on Jesus because of Lazarus's testimony.
53. How long was it until the Passover should begin?	Six days
54. What did the Passover commemorate?	It commemorated the awful night when the Lord smote all the first born in Egypt and only passed over the houses whose doorposts had the blood of the passover lamb.
55. Were the priests planning to take Jesus during the feast days?	Yes

Comparison

Parable of Talents: Matthew 25:14-30	Parable of Pounds: Luke 19:11-27
<p>¹⁴For the kingdom of heaven is as a man travelling into a far country, who called his own servants, and delivered unto them his goods. 天國又好比一個人要往外國去，就叫了僕人來，把他的家業交給他們，</p> <p>¹⁵And unto one he gave five talents, to another two, and to another one; to every man according to his several ability; and straightway took his journey. 按著各人的才幹給他們銀子：一個給了五千，一個給了二千，一個給了一千，就往外國去了。</p> <p>¹⁶Then he that had received the five talents went and traded with the same, and made them other five talents. 那領五千的隨即拿去做買賣，另外賺了五千。</p> <p>¹⁷And likewise he that had received two, he also gained other two. 那領二千的也照樣另賺了二千。</p> <p>¹⁸But he that had received one went and digged in the earth, and hid his lord's money. 但那領一千的去掘開地，把主人的銀子埋藏了。</p> <p>¹⁹After a long time the lord of those servants cometh, and reckoneth with them. 過了許久，那些僕人的主人來了，和他們算賬。</p> <p>²⁰And so he that had received five talents came and brought other five talents, saying, Lord, thou deliveredst unto me five talents: behold, I have gained beside them five talents more. 那領五千銀子的又帶著那另外的五千來，說：主阿，你交給我五千銀子。請看，我又賺了五千。</p> <p>²¹His lord said unto him, Well done, thou good and faithful servant: thou hast been faithful over a few things, I will make thee ruler over many things: enter thou into the joy of thy lord.</p>	<p>¹¹And as they heard these things, he added and spake a parable, because he was nigh to Jerusalem, and because they thought that the kingdom of God should immediately appear. 眾人正在聽見這些話的時候，耶穌因為將近耶路撒冷，又因他們以為神的國快要顯出來，就另設一個比喻，說：</p> <p>¹²He said therefore, A certain nobleman went into a far country to receive for himself a kingdom, and to return. 有一個貴胄往遠方去，要得國回來，</p> <p>¹³And he called his ten servants, and delivered them ten pounds, and said unto them, Occupy till I come. 便叫了他的十個僕人來，交給他們十錠（錠：原文作彌拿(Minas)約銀十兩）銀子，說：你們去作生意，直等我回來。 <i>Note: Greek ten minas; one mina was worth about 100 days' (or 3 months) wages.</i></p> <p>¹⁴But his citizens hated him, and sent a message after him, saying, We will not have this man to reign over us. 他本國的人卻恨他，打發使者隨後去，說：我們不願意這個人作我們的王。</p> <p>¹⁵And it came to pass, that when he was returned, having received the kingdom, then he commanded these servants to be called unto him, to whom he had given the money, that he might know how much every man had gained by trading. 他既得國回來，就吩咐叫那領銀子的僕人來，要知道他們做生意賺了多少。</p> <p>¹⁶Then came the first, saying, Lord, thy pound hath gained ten pounds. 頭一個上來，說：主阿，你的一錠銀子已經賺了十錠。</p> <p>¹⁷And he said unto him, Well, thou good servant: because thou hast been faithful in a very little, have thou authority over ten cities. 主人說：好！良善的僕人，你既在最小的事上有忠心，可以有權柄管十座城。</p>

主人說：好，你這又良善又忠心的僕人，你在不多的事上有忠心，我要把許多事派你管理；可以進來享受你主人的快樂。

²²He also that had received two talents came and said, Lord, thou deliveredst unto me two talents: behold, I have gained two other talents beside them. 那領二千的也來，說：主阿，你交給我二千銀子。請看，我又賺了二千。

²³His lord said unto him, **Well done, good and faithful servant**; thou hast been **faithful** over a few things, I will **make thee ruler over many things**: enter thou into the joy of thy lord.

主人說：好，你這又良善又忠心的僕人，你在不多的事上有忠心，我要把許多事派你管理；可以進來享受你主人的快樂。

²⁴Then he which had received the one talent came and said, Lord, I knew thee that thou art an **hard** man, **reaping where thou hast not sown, and gathering where thou hast not strawed**:

那領一千的也來，說：主阿，我知道你是忍心的人，沒有種的地方要收割，沒有散的地方要聚斂，

²⁵And I was afraid, and went and **hid thy talent in the earth**: lo, there thou hast that is thine.

我就害怕，去把你的一千銀子埋藏在這裡。請看，你的原銀子在這裡。

²⁶His lord answered and said unto him, Thou **wicked** and slothful servant, thou knewest that I reap where I sowed not, and gather where I have not strawed:

主人回答說：你這又惡又懶的僕人，你既知道我沒有種的地方要收割，沒有散的地方要聚斂，

²⁷Thou oughtest therefore to have **put my money to the exchangers**, and then at my coming I should have received mine own with **usury**.

就當把我的銀子放給兌換銀錢的人，到我來的時候，可以連本帶利收回。

²⁸Take therefore the talent from him, and give it unto him which hath ten talents.

奪過他這一千來，給那有一萬的。

¹⁸And the second came, saying, Lord, thy pound hath gained five pounds.

第二個來，說：主阿！你的一錠銀子，已經賺了五錠。

¹⁹And he said likewise to him, Be thou also **over five cities**.

主人說：你也可以管五座城。

²⁰And another came, saying, Lord, behold, here is thy pound, which I have **kept laid up in a napkin**:

又有一個來說：主阿，看哪，你的一錠銀子在這裡，我把他包在手巾裡存著。

²¹For I feared thee, because thou art an **austere** (*severe; strict*) man: thou **takest up that thou layedst not down, and reapest that thou didst not sow**.

我原是怕你，因為你是嚴厲的人；沒有放下的，還要去拿；沒有種下的，還要去收。

²²And he saith unto him, Out of thine own mouth will I judge thee, thou **wicked** servant. Thou knewest that I was an austere man, taking up that I laid not down, and reaping that I did not sow:

主人對他說：你這惡僕，我要憑你的口定你的罪。你既知道我是嚴厲的人，沒有放下的，還要去拿，沒有種下的，還要去收，

²³Wherefore then **gavest not thou my money into the bank**, that at my coming I might have required mine own with **usury**?

為甚麼不把我的銀子交給銀行，等我來的時候，連本帶利都可以要回來呢？

²⁴And he said unto them that stood by, Take from him the pound, and give it to him that hath ten pounds.

就對旁邊站著的人說：奪過他這一錠來，給那有十錠的。

²⁵(And they said unto him, Lord, he hath ten pounds.) 他們說：主阿，他已經有十錠了。

²⁶For I say unto you, That **unto every one which hath shall be given; and from him that hath not, even that he hath shall be taken away from him**.

主人說：我告訴你們，凡有的，還要加給他；沒有的，連他所有的也要奪過來。

29 For unto every one that hath shall be given, and he shall have abundance: but from him that hath not shall be taken away even that which he hath.

因為凡有的，還要加給他，叫他有餘；沒有的，連他所有的也要奪過來。

30 And cast ye the unprofitable servant into outer darkness: there shall be weeping and gnashing of teeth.

把這無用的僕人丟在外面黑暗裡；在那裡必要哀哭切齒了。

27 But those mine enemies, which would not that I should reign over them, bring hither, and slay them before me.

至於我那些仇敵，不要我作他們王的，把他們拉來，在我面前殺了罷！

NT Monetary Values	Modern Equivalent
Mite or lepton	\$0.0012
farthing or quadran (2 mites)	\$0.0024
Penny (1 Roman denarius)	\$0.16 (daily wage of a laborer)
Mina or pound (100 Roman danarii)	\$16.00 (100 days' wage or 3 months' wage)
Talent (240 roman aurei)	\$960.00 (6000 days' wage or 16.5 year's wage)

