

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
46	Last Day in the Temple 在聖殿裏的最後一日 Last Day in the Temple – Rejected by the Jews – Widow’s Mite	Jerusalem 耶路撒冷	21:20-22 <i>[also in Move #45]</i> 21:23-23:39	11:20-26 <i>[also in Move #45]</i> 11:27-12:44	20:1-21:4	12:20-50

I. Tuesday morning - On the way to the Temple

Event	Matthew	Mark	Luke	John
The Lesson from the Withered Fig Tree	21:20-22	11:20-26		

II. Last Day in the Temple

Events	Matthew	Mark	Luke	John
1. The Authority of Jesus Challenged	21:23-27	11:27-33	20:1-8	
2. Jesus's Three Parables	a. The Parable of the Two Sons	21:28-32		
	b. The Parable of the Tenants (or Vineyard)	21:33-46	12:1-12	20:9-19
	c. The Parable of the Wedding Feast	22:1-14		
3. Three Questions to trap Jesus	a. Herodians: Paying Taxes to Caesar	22:15-22	12:13-17	20:20-26
	b. Sadducees: Ask about the Resurrection	22:23-33	12:18-27	20:27-40
	c. Pharisees: The Great Commandment	22:34-40	12:28-34	
4. Jesus Asks a Question: Whose Son is the Christ?	22:41-46	12:35-37	20:41-44	
5. Jesus Denounced Scribes & Pharisees: Eight Woes (ref. Luke 11:37-52)	23:1-36	12:38-40	20:45-47	
6. Widow's Mite		12:41-44	21:1-4	
7. Some Greeks Seek Jesus and Jesus' Discourse				12:20-50

III. Jesus withdrew from the Temple

Event	Matthew	Mark	Luke	John
1. Lament Over Jerusalem	23:37-39		(13:34-35)	

I. Tuesday Morning - On the Way to the Temple

The Lesson from the Withered Fig Tree

Matthew 21:20-22	Mark 11:20-26
<p>²⁰ And when the disciples saw it, they marvelled, saying, How soon is the fig tree withered away! 門徒看見了，便希奇說：無花果樹怎麼立刻枯乾了呢？</p> <p>²¹ Jesus answered and said unto them, Verily I say unto you, If ye have faith, and doubt not, ye shall not only do this which is done to the fig tree, but also if ye shall say unto this mountain, Be thou removed, and be thou cast into the sea; it shall be done. 耶穌回答說：我實在告訴你們，你們若有信心，不疑惑，不但能行無花果樹上所行的事，就是對這座山說：你挪開此地，投在海裡！也必成就。</p> <p>²² And all things, whatsoever ye shall ask in prayer, believing, ye shall receive. 你們禱告，無論求甚麼，只要信，就必得著。</p>	<p>²⁰ And in the morning, as they passed by, they saw the fig tree dried up from the roots. 早晨，他們從那裡經過，看見無花果樹連根都枯乾了。</p> <p>²¹ And Peter calling to remembrance saith unto him, Master, behold, the fig tree which thou cursedst is withered away. 彼得想起耶穌的話來，就對他說：拉比，請看！你所咒詛的無花果樹，已經枯乾了。</p> <p>²² And Jesus answering saith unto them, Have faith in God. 耶穌回答說：你們當信服神。</p> <p>²³ For verily I say unto you, That whosoever shall say unto this mountain, Be thou removed, and be thou cast into the sea; and shall not doubt in his heart, but</p>

<p>Matthew 21:20-22</p>	<p>Mark 11:20-26</p> <p>shall believe that those things which he saith shall come to pass; he shall have whatsoever he saith.</p> <p>我實在告訴你們，無論何人對這座山說：你挪開此地，投在海裡！他若心裡不疑惑，只信他所說的必成，就必給他成了。</p> <p>24 Therefore I say unto you, What things soever ye desire, when ye pray, believe that ye receive them, and ye shall have them.</p> <p>所以我告訴你們，凡你們禱告祈求的，無論是甚麼，只要信是得著的，就必得著。</p> <p>25 And when ye stand praying, forgive, if ye have ought against any: that your Father also which is in heaven may forgive you your trespasses.</p> <p>你們站著禱告的時候，若想起有人得罪你們，就當饒恕他，好叫你們在天上的父也饒恕你們的過犯。</p> <p>26 But if ye do not forgive, neither will your Father which is in heaven forgive your trespasses.</p> <p>你們若不饒恕人，你們在天上的父也不饒恕你們的過犯。（有古卷無此節）</p>
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II. Last Day in the Temple

1. The Authority of Jesus Challenged

<p>Matthew 21:23-27</p> <p>23 And when he was come into the temple, the chief priests and the elders of the people came unto him as he was teaching, and said, "By what authority doest thou these things? and who gave thee this authority?"</p> <p>耶穌進了殿，正教訓人的時候，祭司長和民間的長老來問他說：你仗著甚麼權柄做這些事？給你這權柄的是誰呢？</p> <p>24 And Jesus answered and said unto them, "I also will ask you one thing, which if ye tell me, I in like wise will tell you by what authority I do these things."</p> <p>耶穌回答說：我也要問你們一句話，你們若告訴我，我就告訴你們我仗著甚麼權柄</p>	<p>Mark 11:27-33</p> <p>27 And they come again to Jerusalem: and as he was walking in the temple, there come to him the chief priests, and the scribes, and the elders,</p> <p>他們又來到耶路撒冷。耶穌在殿裡行走的時候，祭司長和文士並長老進前來，</p> <p>28 And say unto him, "By what authority doest thou these things? and who gave thee this authority to do these things?"</p> <p>問他說：你仗著甚麼權柄作這些事？給你這權柄的是誰呢？</p> <p>29 And Jesus answered and said unto them, "I will also ask of you one question, and answer me, and I will tell you by what authority I do</p>	<p>Luke 20:1-8</p> <p>1 And it came to pass, that on one of those days, as he taught the people in the temple, and preached the gospel, the chief priests and the scribes came upon him with the elders,</p> <p>有一天，耶穌在殿裡教訓百姓，講福音的時候，祭司長和文士並長老上前來，</p> <p>2 And spake unto him, saying, "Tell us, by what authority doest thou these things? or who is he that gave thee this authority?"</p> <p>問他說：你告訴我們，你仗著甚麼權柄做這些事？給你這權柄的是誰呢？</p> <p>3 And he answered and said unto them, "I will also ask you one thing; and answer me:</p>
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Matthew 21:23-27	Mark 11:27-33	Luke 20:1-8
<p>做這些事。</p> <p>25The baptism of John, whence was it? from heaven, or of men?" And they reasoned with themselves, saying, "If we shall say, From heaven; he will say unto us, Why did ye not then believe him?"</p> <p>約翰的洗禮是從那裡來的？是從天上來的？是從人間來的呢？他們彼此商議說：我們若說從天上來，他必對我們說：這樣，你們為甚麼不信他呢？</p> <p>26But if we shall say, Of men; we fear the people; for all hold John as a prophet."</p> <p>若說從人間來，我們又怕百姓，因為他們都以約翰為先知。</p> <p>27And they answered Jesus, and said, "We cannot tell." And he said unto them, "Neither tell I you by what authority I do these things."</p> <p>於是回答耶穌說：我們不知道。耶穌說：我也不告訴你們我仗著甚麼權柄做這些事。</p>	<p>these things.</p> <p>耶穌對他們說：我要問你們一句話，你們回答我，我就告訴你們我仗著甚麼權柄作這些事。</p> <p>30The baptism of John, was it from heaven, or of men? answer me."</p> <p>約翰的洗禮是從天上來的？是從人間來的呢？你們可以回答我。</p> <p>31And they reasoned with themselves, saying, "If we shall say, From heaven; he will say, Why then did ye not believe him?"</p> <p>他們彼此商議說：我們若說從天上來，他必說：這樣，你們為甚麼不信他呢？</p> <p>32But if we shall say, Of men; they feared the people: for all men counted John, that he was a prophet indeed."</p> <p>若說從人間來，卻又怕百姓，因為眾人真以約翰為先知。</p> <p>33And they answered and said unto Jesus, "We cannot tell." And Jesus answering saith unto them, "Neither do I tell you by what authority I do these things."</p> <p>於是回答耶穌說：我們不知道。耶穌說：我也不告訴你們我仗著甚麼權柄作這些事。</p>	<p>耶穌回答說：我也要問你們一句話，你們且告訴我。</p> <p>4The baptism of John, was it from heaven, or of men?"</p> <p>約翰的洗禮是從天上來的？是從人間來的呢？</p> <p>5And they reasoned with themselves, saying, "If we shall say, From heaven; he will say, Why then believed ye him not?"</p> <p>他們彼此商議說：我們若說從天上來，他必說：你們為甚麼不信他呢？</p> <p>6But and if we say, Of men; all the people will stone us: for they be persuaded that John was a prophet."</p> <p>若說從人間來，百姓都要用石頭打死我們，因為他們信約翰是先知。</p> <p>7And they answered, that they could not tell whence it was.</p> <p>於是回答說：不知道是從那裡來的。</p> <p>8And Jesus said unto them, "Neither tell I you by what authority I do these things."</p> <p>耶穌說：我也不告訴你們，我仗著甚麼權柄做這些事。</p>

2. Jesus' Three Parables

a. The Parable of the Two Sons

Matthew 21:28-32
<p>28But what think ye? A certain man had two sons; and he came to the first, and said, 'Son, go work to day in my vineyard.'</p> <p>又說：一個人有兩個兒子。他來對大兒子說：我兒，你今天到葡萄園裡去做工。</p> <p>29He answered and said, 'I will not:' but afterward he repented, and went.</p> <p>他回答說：我不去，以後自己懊悔，就去了。</p> <p>30And he came to the second, and said likewise. And he answered and said, 'I go, sir:' and went not.</p> <p>又來對小兒子也是這樣說。他回答說：父阿，我去，他卻不去。</p>

Matthew 21:28-32

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 the publicans and the harlots go into the kingdom of God before you.

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。

32 For John came unto you in the way of righteousness, and ye believed him not: but the publicans and the harlots believed him: and ye, when ye had seen it, repented not afterward, that ye might believe him."

因為約翰遵著義路到你們這裡來，你們卻不信他；稅吏和娼妓倒信他。你們看見了，後來還是不懊悔去信他。

b. The Parable of the Tenants

Matthew 21:33-46

33 Hear another parable: There was a certain householder, which planted a vineyard, and hedged it round about, and digged a winepress in it, and built a tower, and let it out to husbandmen, and went into a far country:

你們再聽一個比喻：有個家主栽了一個葡萄園，周圍圍上籬笆，裡面挖了一個壓酒池，蓋了一座樓，租給園戶，就往外國去了。

34 And when the time of the fruit drew near, he sent his servants to the husbandmen, that they might receive the fruits of it.

收果子的時候近了，就打發僕人到園戶那裡去收果子。

35 And the husbandmen took his servants, and beat one, and killed another, and stoned another.

園戶拿住僕人，打了一個，殺了一個，用石頭打死一個。

36 Again, he sent other servants more than the first: and they did unto them likewise.

主人又打發別的僕人去，比先前更多；園戶還是照樣待他們。

37 But last of all he sent unto them his son, saying, "They will reverence my son."

後來打發他的兒子到他們那

Mark 12:1-12

1 And he began to speak unto them by parables. A certain man planted a vineyard, and set an hedge about it, and digged a place for the winefat (*winepress*), and built a tower, and let it out to husbandmen, and went into a far country.

耶穌就用比喻對他們說：有人栽了一個葡萄園，周圍圍上籬笆，挖了一個壓酒池，蓋了一座樓，租給園戶，就往外國去了。

2 And at the season he sent to the husbandmen a servant, that he might receive from the husbandmen of the fruit of the vineyard.

到了時候，打發一個僕人到園戶那裡，要從園戶收葡萄園的果子。

3 And they caught him, and beat him, and sent him away empty.

園戶拿住他，打了他，叫他空手回去。

4 And again he sent unto them another servant; and at him they cast stones, and wounded him in the head, and sent him away shamefully handled.

再打發一個僕人到他們那裡。他們打傷他的頭，並且凌辱他。

5 And again he sent another; and

Luke 20:9-19

9 Then began he to speak to the people this parable; A certain man planted a vineyard, and let it forth to husbandmen, and went into a far country for a long time.

耶穌就設比喻對百姓說：有人栽了一個葡萄園，租給園戶，就往外國去住了許久。

10 And at the season he sent a servant to the husbandmen, that they should give him of the fruit of the vineyard: but the husbandmen beat him, and sent him away empty.

到了時候，打發一個僕人到園戶那裡去，叫他們把園中當納的果子交給他；園戶竟打了他，叫他空手回去。

11 And again he sent another servant: and they beat him also, and entreated him shamefully, and sent him away empty.

又打發一個僕人去，他們也打了他，並且凌辱他，叫他空手回去。

12 And again he sent a third: and they wounded him also, and cast him out.

又打發第三個僕人去，他們也打傷了他，把他推出去了。

13 Then said the lord of the vineyard, What shall I do? I will send my

Matthew 21:33-46	Mark 12:1-12	Luke 20:9-19
<p>裡去，意思說：他們必尊敬我的兒子。</p> <p>38 But when the husbandmen saw the son, they said among themselves, "This is the heir; come, let us kill him, and let us seize on his inheritance."</p> <p>不料，園戶看見他兒子，就彼此說：這是承受產業的。來罷我們殺他，佔他的產業！</p> <p>39 And they caught him, and cast him out of the vineyard, and slew him.</p> <p>他們就拿住他，推出葡萄園外，殺了。</p> <p>40 When the lord therefore of the vineyard cometh, what will he do unto those husbandmen?</p> <p>園主來的時候要怎樣處治這些園戶呢？</p> <p>41 They say unto him, "He will miserably destroy those wicked men, and will let out his vineyard unto other husbandmen, which shall render him the fruits in their seasons."</p> <p>他們說：要下毒手除滅那些惡人，將葡萄園另租給那按著時候交果子的園戶。</p> <p>42 Jesus saith unto them, "Did ye never read in the scriptures (Psalm 118:22-23), The stone which the builders rejected, the same is become the head of the corner: this is the Lord's doing, and it is marvellous in our eyes?"</p> <p>耶穌說：經上寫著：匠人所棄的石頭已作了房角的頭塊石頭。這是主所做的，在我們眼中看為希奇。這經你們沒有念過麼？</p> <p>43 Therefore say I unto you, The kingdom of God shall be taken from</p>	<p>him they killed, and many others; beating some, and killing some.</p> <p>又打發一個僕人去，他們就殺了他。後又打發好些僕人去，有被他們打的，有被他們殺的。</p> <p>6 Having yet therefore one son, his wellbeloved, he sent him also last unto them, saying, "They will reverence my son."</p> <p>園主還有一位是他的愛子，末後又打發他去，意思說：他們必尊敬我的兒子。</p> <p>7 But those husbandmen said among themselves, "This is the heir; come, let us kill him, and the inheritance shall be ours."</p> <p>不料，那些園戶彼此說：這是承受產業的。來罷，我們殺他，產業就歸我們了！</p> <p>8 And they took him, and killed him, and cast him out of the vineyard.</p> <p>於是拿住他，殺了他，把他丟在園外。</p> <p>9 What shall therefore the lord of the vineyard do? he will come and destroy the husbandmen, and will give the vineyard unto others.</p> <p>這樣，葡萄園的主人要怎麼辦呢？他要來除滅那些園戶，將葡萄園轉給別人。</p> <p>10 And have ye not read this scripture (Psalm 118:22-23); "The stone which the builders rejected is become the head of the corner: 經上寫著說：匠人所棄的石頭，已作了房角的頭塊石頭。</p> <p>11 This was the Lord's doing, and it is marvellous in our eyes?"</p> <p>這是主所作的，在我們眼中看為希奇。這經你們沒有念過麼？</p>	<p>beloved son: it may be they will reverence him when they see him.</p> <p>園主說：我怎麼辦呢？我要打發我的愛子去，或者他們尊敬他。</p> <p>14 But when the husbandmen saw him, they reasoned among themselves, saying, "This is the heir: come, let us kill him, that the inheritance may be ours."</p> <p>不料，園戶看見他，就彼此商量說：這是承受產業的，我們殺他罷，使產業歸於我們！</p> <p>15 So they cast him out of the vineyard, and killed him. What therefore shall the lord of the vineyard do unto them?</p> <p>於是把他推出葡萄園外，殺了。這樣，葡萄園的主人要怎樣處治他們呢？</p> <p>16 He shall come and destroy these husbandmen, and shall give the vineyard to others. And when they heard it, they said, "God forbid."</p> <p>他要來除滅這些園戶，將葡萄園轉給別人。聽見的人說：這是萬不可的！</p> <p>17 And he beheld them, and said, "What is this then that is written (Psalm 118:22-23), The stone which the builders rejected, the same is become the head of the corner? 耶穌看著他們說：經上記著：匠人所棄的石頭已作了房角的頭塊石頭。這是甚麼意思呢？</p> <p>18 Whosoever shall fall upon that stone shall be broken; but on whomsoever it shall fall, it will grind him to powder."</p> <p>凡掉在那石頭上的，必要跌碎；那石頭掉在誰的身上，就要把誰砸得稀爛。</p>

Matthew 21:33-46	Mark 12:1-12	Luke 20:9-19
<p>you, and given to a nation bringing forth the fruits thereof. 所以我告訴你們，神的國必從你們奪去，賜給那能結果子的百姓。</p> <p>44 And whosoever shall fall on this stone shall be broken: but on whomsoever it shall fall, it will grind him to powder." 誰掉在這石頭上，必要跌碎；這石頭掉在誰的身上，就要把誰砸得稀爛。</p> <p>45 And when the chief priests and Pharisees had heard his parables, they perceived that he spake of them. 祭司長和法利賽人聽見他的比喻，就看出他是指著他們說的。</p> <p>46 But when they sought to lay hands on him, they feared the multitude, because they took him for a prophet. 他們想要捉拿他，只是怕眾人，因為眾人以他為先知。</p>	<p>12 And they sought to lay hold on him, but feared the people: for they knew that he had spoken the parable against them: and they left him, and went their way. 他們看出這比喻是指著他們說的，就想要捉拿他，只是懼怕百姓，於是離開他走了。</p>	<p>19 And the chief priests and the scribes the same hour sought to lay hands on him; and they feared the people: for they perceived that he had spoken this parable against them. 文士和祭司長看出這比喻是指著他們說的，當時就想要下手拿他，只是懼怕百姓。</p>

c. The Parable of the Wedding Feast (ref. "The Parable of the Great Feast" in Luke 14:16-24 Move #39)

Matthew 22:1-14
<p>1 And Jesus answered and spake unto them again by parables, and said, 耶穌又用比喻對他們說：</p> <p>2 The kingdom of heaven is like unto a certain king, which made a marriage for his son, 天國好比一個王為他兒子擺設娶親的筵席，</p> <p>3 And sent forth his servants to call them that were bidden to the wedding: and they would not come. 就打發僕人去，請那些被召的人來赴席，他們卻不肯來。</p> <p>4 Again, he sent forth other servants, saying, "Tell them which are bidden, Behold, I have prepared my dinner: my oxen and my fatlings are killed, and all things are ready: come unto the marriage." 王又打發別的僕人，說：你們告訴那被召的人，我的筵席已經預備好了，牛和肥畜已經宰了，各樣都齊備，請你們來赴席。</p> <p>5 But they made light of it, and went their ways, one to his farm, another to his merchandise: 那些人無理就走了；一個到自己田裡去；一個作買賣去；</p> <p>6 And the remnant took his servants, and entreated them spitefully, and slew them.</p>

Matthew 22:1-14

其餘的拿住僕人，凌辱他們，把他們殺了。

7 But when the king heard thereof, he was wroth: and he sent forth his armies, and destroyed those murderers, and burned up their city.

王就大怒，發兵除滅那些兇手，燒燬他們的城。

8 Then saith he to his servants, "The wedding is ready, but they which were bidden were not worthy.

於是對僕人說：喜筵已經齊備，只是所召的人不配。

9 Go ye therefore into the highways, and as many as ye shall find, bid to the marriage."

所以你們要往岔路口上去，凡遇見的，都召來赴席。

10 So those servants went out into the highways, and gathered together all as many as they found, both bad and good: and the wedding was furnished with guests.

那些僕人就出去，到大路上，凡遇見的，不論善惡都召聚了來，筵席上就坐滿了客。

11 And when the king came in to see the guests, he saw there a man which had not on a wedding garment:

王進來觀看賓客，見那裡有一個沒有穿禮服的，

12 And he saith unto him, "Friend, how camest thou in hither not having a wedding garment?" And he was speechless.

就對他說：朋友，你到這裡來怎麼不穿禮服呢？那人無言可答。

13 Then said the king to the servants, "Bind him hand and foot, and take him away, and cast him into outer darkness, there shall be weeping and gnashing of teeth.

於是王對使喚的人說：捆起他的手腳來，把他丟在外邊的黑暗裡；在那裡必要哀哭切齒了。

14 For many are called, but few are chosen."

因為被召的人多，選上的人少。

3. Three Questions to Trap Jesus

a. Herodians: Paying Taxes to Caesar

Matthew 22:15-22	Mark 12:13-17	Luke 20:20-26
<p>15 Then went the Pharisees, and took counsel how they might entangle him in his talk. 當時，法利賽人出去商議，怎樣就著耶穌的話陷害他，</p> <p>16 And they sent out unto him their disciples with the Herodians, saying, Master, we know that thou art true, and teachest the way of God in truth, neither carest thou for any man: for thou regardest not the person of men. 就打發他們的門徒同希律黨</p>	<p>13 And they send unto him certain of the Pharisees and of the Herodians, to catch him in his words. 後來，他們打發幾個法利賽人和幾個希律黨的人到耶穌那裡，要就著他的話陷害他。</p> <p>14 And when they were come, they say unto him, Master, we know that thou art true, and carest for no man: for thou regardest not the person of men, but teachest the way of God in truth: Is it lawful to</p>	<p>20 And they watched him, and sent forth spies, which should feign themselves just men, that they might take hold of his words, that so they might deliver him unto the power and authority of the governor. 於是窺探耶穌，打發奸細裝作好人，要在他的話上得把柄，好將他交在巡撫的政權之下。</p> <p>21 And they asked him, saying, Master, we know that thou sayest</p>

Matthew 22:15-22	Mark 12:13-17	Luke 20:20-26
<p>的人去見耶穌，說：夫子，我們知道你是誠實人，並且誠實實傳神的道，甚麼人你都不徇情面，因為你不看人的外貌。</p> <p>17 Tell us therefore, What thinkest thou? Is it lawful to give tribute unto Caesar, or not? 請告訴我們，你的意見如何？納稅給該撒可以不可以？</p> <p>18 But Jesus perceived their wickedness, and said, Why tempt ye me, ye hypocrites? 耶穌看出他們的惡意，就說：假冒為善的人哪，為甚麼試探我？</p> <p>19 Shew me the tribute money. And they brought unto him a penny. 拿一個上稅的錢給我看！他們就拿一個銀錢來給他。</p> <p>20 And he saith unto them, Whose is this image and superscription? 耶穌說：這像和這號是誰的？</p> <p>21 They say unto him, Caesar's. Then saith he unto them, Render therefore unto Caesar the things which are Caesar's; and unto God the things that are God's. 他們說：是該撒的。耶穌說：這樣，該撒的物當歸給該撒；神的物當歸給神。</p> <p>22 When they had heard these words, they marvelled, and left him, and went their way. 他們聽見就希奇，離開他走了。</p>	<p>give tribute to Caesar, or not? 他們來了，就對他說：夫子，我們知道你是誠實的，甚麼人你都不徇情面；因為你不看人的外貌，乃是誠實實傳神的道。納稅給該撒可以不可以？</p> <p>15 Shall we give, or shall we not give? But he, knowing their hypocrisy, said unto them, Why tempt ye me? bring me a penny, that I may see it. 我們該納不該納？耶穌知道他們的假意，就對他們說：你們為甚麼試探我？拿一個銀錢來給我看！</p> <p>16 And they brought it. And he saith unto them, Whose is this image and superscription? And they said unto him, Caesar's. 我們該納不該納？耶穌知道他們的假意，就對他們說：你們為甚麼試探我？拿一個銀錢來給我看！</p> <p>17 And Jesus answering said unto them, Render to Caesar the things that are Caesar's, and to God the things that are God's. And they marvelled at him. 耶穌說：該撒的物當歸給該撒，神的物當歸給神。他們就很希奇他。</p>	<p>and teachest rightly, neither acceptest thou the person of any, but teachest the way of God truly: 奸細就問耶穌說：夫子，我們曉得你所講所傳都是正道，也不取人的外貌，乃是誠實實傳神的道。</p> <p>22 Is it lawful for us to give tribute unto Caesar, or not? 我們納稅給該撒，可以不可以？</p> <p>23 But he perceived their craftiness, and said unto them, Why tempt ye me? 耶穌看出他們的詭詐，就對他們說：</p> <p>24 Shew me a penny. Whose image and superscription hath it? They answered and said, Caesar's. 拿一個銀錢來給我看。這像和這號是誰的？他們說：是該撒的。</p> <p>25 And he said unto them, Render therefore unto Caesar the things which be Caesar's, and unto God the things which be God's. 耶穌說：這樣，該撒的物當歸給該撒，神的物當歸給神。</p> <p>26 And they could not take hold of his words before the people: and they marvelled at his answer, and held their peace. 他們當著百姓，在這話上得不著把柄，又希奇他的應對，就閉口無言了。</p>

b. Sadducees: Ask about the Resurrection

Matthew 22:23-33	Mark 12:18-27	Luke 20:27-40
<p>23 The same day came to him the Sadducees, which say that there is no resurrection, and asked him, 撒都該人常說沒有復活的</p>	<p>18 Then come unto him the Sadducees, which say there is no resurrection; and they asked him, saying,</p>	<p>27 Then came to him certain of the Sadducees, which deny that there is any resurrection; and they asked him,</p>

Matthew 22:23-33	Mark 12:18-27	Luke 20:27-40
<p>事。那天，他們來問耶穌說：</p> <p>24 Saying, Master, Moses said, If a man die, having no children, his brother shall marry his wife, and raise up seed unto his brother. 夫子，摩西說：人若死了，沒有孩子，他兄弟當娶他的妻，為哥哥生子立後。</p> <p>25 Now there were with us seven brethren: and the first, when he had married a wife, deceased, and, having no issue, left his wife unto his brother: 從前，在我們這裡有弟兄七人，第一個娶了妻，死了，沒有孩子，撇下妻子給兄弟。</p> <p>26 Likewise the second also, and the third, unto the seventh. 第二、第三、直到第七個，都是如此。</p> <p>27 And last of all the woman died also. 末後，婦人也死了。</p> <p>28 Therefore in the resurrection whose wife shall she be of the seven? for they all had her. 這樣，當復活的時候，他是七個人中那一個的妻子呢？因為他們都娶過他。</p> <p>29 Jesus answered and said unto them, Ye do err, not knowing the scriptures, nor the power of God. 耶穌回答說：你們錯了；因為不明白聖經，也不曉得神的大能。</p> <p>30 For in the resurrection they neither marry, nor are given in marriage, but are as the angels of God in heaven. 當復活的時候，人也不娶也不嫁，乃像天上的使者一樣。</p>	<p>撒都該人常說沒有復活的事。他們來問耶穌說：</p> <p>19 Master, Moses wrote unto us, If a man's brother die, and leave his wife behind him, and leave no children, that his brother should take his wife, and raise up seed unto his brother. 夫子，摩西為我們寫著說：人若死了，撇下妻子，沒有孩子，他兄弟當娶他的妻，為哥哥生子立後。</p> <p>20 Now there were seven brethren: and the first took a wife, and dying left no seed. 有弟兄七人，第一個娶了妻，死了，沒有留下孩子。</p> <p>21 And the second took her, and died, neither left he any seed: and the third likewise. 第二個娶了他，也死了，沒有留下孩子。第三個也是這樣。</p> <p>22 And the seven had her, and left no seed: last of all the woman died also. 那七個人都沒有留下孩子；末了，那婦人也死了。</p> <p>23 In the resurrection therefore, when they shall rise, whose wife shall she be of them? for the seven had her to wife. 當復活的時候，他是那一個的妻子呢？因為他們七個人都娶過他。</p> <p>24 And Jesus answering said unto them, Do ye not therefore err, because ye know not the scriptures, neither the power of God? 耶穌說：你們所以錯了，豈不是因為不明白聖經，不曉得神的大能麼？</p>	<p>撒都該人常說沒有復活的事。有幾個來問耶穌說：</p> <p>28 Saying, Master, Moses wrote unto us, If any man's brother die, having a wife, and he die without children, that his brother should take his wife, and raise up seed unto his brother. 夫子！摩西為我們寫著說：人若有妻無子就死了，他兄弟當娶他的妻，為哥哥生子立後。</p> <p>29 There were therefore seven brethren: and the first took a wife, and died without children. 有弟兄七人，第一個娶了妻，沒有孩子死了；</p> <p>30 And the second took her to wife, and he died childless. 第二個、第三個也娶過他；</p> <p>31 And the third took her; and in like manner the seven also: and they left no children, and died. 那七個人都娶過他，沒有留下孩子就死了。</p> <p>32 Last of all the woman died also. 後來婦人也死了。</p> <p>33 Therefore in the resurrection whose wife of them is she? for seven had her to wife. 這樣，當復活的時候，他是那一個的妻子呢？因為他們七個人都娶過他。</p> <p>34 And Jesus answering said unto them, The children of this world marry, and are given in marriage: 耶穌說：這世界的人有娶有嫁；</p> <p>35 But they which shall be accounted worthy to obtain that world, and the resurrection from</p>

Matthew 22:23-33	Mark 12:18-27	Luke 20:27-40
<p>31 But as touching the resurrection of the dead, have ye not read that which was spoken unto you by God, saying,</p> <p>論到死人復活，神在經上向你們所說的，你們沒有念過麼？</p> <p>32 I am the God of Abraham, and the God of Isaac, and the God of Jacob? God is not the God of the dead, but of the living.</p> <p>他說：我是亞伯拉罕的神，以撒的神，雅各的神。神不是死人的神，乃是活人的神。</p> <p>33 And when the multitude heard this, they were astonished at his doctrine.</p> <p>眾人聽見這話，就希奇他的教訓。</p>	<p>25 For when they shall rise from the dead, they neither marry, nor are given in marriage; but are as the angels which are in heaven.</p> <p>人從死裡復活，也不娶也不嫁，乃像天上的使者一樣。</p> <p>26 And as touching the dead, that they rise: have ye not read in the book of Moses, how in the bush God spake unto him, saying, I am the God of Abraham, and the God of Isaac, and the God of Jacob?</p> <p>論到死人復活，你們沒有念過摩西的書荆棘篇上所載的麼？神對摩西說：我是亞伯拉罕的神，以撒的神，雅各的神。</p> <p>27 He is not the God of the dead, but the God of the living: ye therefore do greatly err.</p> <p>神不是死人的神，乃是活人的神。你們是大錯了。</p>	<p>the dead, neither marry, nor are given in marriage:</p> <p>惟有算為配得那世界，與從死裡復活的人也不娶也不嫁；</p> <p>36 Neither can they die any more: for they are equal unto the angels; and are the children of God, being the children of the resurrection.</p> <p>因為他們不能再死，和天使一樣；既是復活的人，就為神的兒子。</p> <p>37 Now that the dead are raised, even Moses shewed at the bush, when he calleth the Lord the God of Abraham, and the God of Isaac, and the God of Jacob.</p> <p>至於死人復活，摩西在荆棘篇上，稱主是亞伯拉罕的神，以撒的神，雅各的神，就指示明白了。</p> <p>38 For he is not a God of the dead, but of the living: for all live unto him.</p> <p>神原不是死人的神，乃是活人的神；因為在他那裡（那裡：或作看來），人都是活的。</p> <p>39 Then certain of the scribes answering said, Master, thou hast well said.</p> <p>有幾個文士說：夫子！你說得好。</p> <p>40 And after that they durst not ask him any question at all.</p> <p>以後他們不敢再問他甚麼。</p>

c. Pharisees: The Great Commandment (ref. Luke 10:25-28 in Move #36)

Matthew 22:34-40	Mark 12:28-34
<p>34 But when the Pharisees had heard that he had put the Sadducees to silence, they were gathered together.</p> <p>法利賽人聽見耶穌堵住了撒都該人的口，他們就聚集。</p>	<p>28 And one of the scribes came, and having heard them reasoning together, and perceiving that he had answered them well, asked him, Which is the first commandment of all?</p> <p>有一個文士來，聽見他們辯論，曉得耶穌</p>

<p>Matthew 22:34-40</p> <p>³⁵Then one of them, which was a lawyer, asked him a question, tempting him, and saying, 內中有一個人是律法師，要試探耶穌，就問他說：</p> <p>³⁶Master, which is the great commandment in the law? 夫子，律法上的誡命，那一條是最大的呢？</p> <p>³⁷Jesus said unto him, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. 耶穌對他說：你要盡心、盡性、盡意愛主——你的神。</p> <p>³⁸This is the first and great commandment. 這是誡命中的第一，且是最大的。</p> <p>³⁹And the second is like unto it, Thou shalt love thy neighbour as thyself. 其次也相仿，就是要愛人如己。</p> <p>⁴⁰On these two commandments hang all the law and the prophets. 這兩條誡命是律法和先知一切道理的總綱。</p>	<p>Mark 12:28-34</p> <p>回答的好，就問他說：誡命中那是第一要緊的呢？</p> <p>²⁹And Jesus answered him, The first of all the commandments is, Hear, O Israel; The Lord our God is one Lord: 耶穌回答說：第一要緊的就是說：以色列阿，你要聽，主——我們神是獨一的主。</p> <p>³⁰And thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength: this is the first commandment. 你要盡心、盡性、盡意、盡力愛主——你的神。</p> <p>³¹And the second is like, namely this, Thou shalt love thy neighbour as thyself. There is none other commandment greater than these. 其次就是說：要愛人如己。再沒有比這兩條誡命更大的了。</p> <p>³²And the scribe said unto him, Well, Master, thou hast said the truth: for there is one God; and there is none other but he: 那文士對耶穌說：夫子說，神是一位，實在不錯；除了他以外，再沒有別的神；</p> <p>³³And to love him with all the heart, and with all the understanding, and with all the soul, and with all the strength, and to love his neighbour as himself, is more than all whole burnt offerings and sacrifices. 並且盡心、盡智、盡力愛他，又愛人如己，就比一切燔祭和各樣祭祀好的多。</p> <p>³⁴And when Jesus saw that he answered discreetly, he said unto him, Thou art not far from the kingdom of God. And no man after that durst ask him any question. 耶穌見他回答的有智慧，就對他說：你離神的國不遠了。從此以後，沒有人敢再問他甚麼。</p>
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4. Jesus Asks a Question: Whose Son is the Christ?

<p>Matthew 22:41-46</p> <p>⁴¹While the Pharisees were gathered together, Jesus asked them, 法利賽人聚集的時候，耶穌</p>	<p>Mark 12:35-37</p> <p>³⁵And Jesus answered and said, while he taught in the temple, How say the scribes that Christ is the son of David?</p>	<p>Luke 20:41-44</p> <p>⁴¹And he said unto them, How say they that Christ is David's son? 耶穌對他們說：人怎麼說基督是大衛的子孫呢？</p>
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Matthew 22:41-46	Mark 12:35-37	Luke 20:41-44
<p>問他們說：</p> <p>42 Saying, What think ye of Christ? whose son is he? They say unto him, The son of David.</p> <p>論到基督，你們的意見如何？他是誰的子孫呢？他們回答說：是大衛的子孫。</p> <p>43 He saith unto them, How then doth David in spirit call him Lord, saying,</p> <p>耶穌說：這樣，大衛被聖靈感動，怎麼還稱他為主，說：</p> <p>44 The LORD said unto my Lord, Sit thou on my right hand, till I make thine enemies thy footstool?</p> <p>主對我主說：你坐在我的右邊，等我把你仇敵放在你的腳下。</p> <p>45 If David then call him Lord, how is he his son?</p> <p>大衛既稱他為主，他怎麼又是大衛的子孫呢？</p> <p>46 And no man was able to answer him a word, neither durst any man from that day forth ask him any more questions.</p> <p>他們沒有一個人能回答一言。從那日以後，也沒有人敢再問他甚麼。</p>	<p>耶穌在殿裡教訓人，就問他們說：文士怎麼說基督是大衛的子孫呢？</p> <p>36 For David himself said by the Holy Ghost, The LORD said to my Lord, Sit thou on my right hand, till I make thine enemies thy footstool.</p> <p>大衛被聖靈感動，說：主對我主說，你坐在我的右邊，等我使你仇敵作你的腳凳。</p> <p>37 David therefore himself calleth him Lord; and whence is he then his son? And the common people heard him gladly.</p> <p>大衛既自己稱他為主，他怎麼又是大衛的子孫呢？眾人都喜歡聽他。</p>	<p>42 And David himself saith in the book of Psalms, The LORD said unto my Lord, Sit thou on my right hand, 詩篇上大衛自己說：主對我主說：你坐在我的右邊，</p> <p>43 Till I make thine enemies thy footstool.</p> <p>等我使你仇敵作你的腳凳。</p> <p>44 David therefore calleth him Lord, how is he then his son?</p> <p>大衛既稱他為主，他怎麼又是大衛的子孫呢？</p>

5. Jesus Denounced Scribes & Pharisees

Matthew 23:1-12	Mark 12:38-40	Luke 20:45-47
<p>1 Then spake Jesus to the multitude, and to his disciples,</p> <p>那時，耶穌對眾人和門徒講論，</p> <p>2 Saying The scribes and the Pharisees sit in Moses' seat:</p> <p>說：文士和法利賽人坐在摩西的位上，</p> <p>3 All therefore whatsoever they bid</p>	<p>38 And he said unto them in his doctrine, Beware of the scribes, which love to go in long clothing, and love salutations in the marketplaces,</p> <p>耶穌在教訓之間，說：你們要防備文士；他們好穿長衣遊行，喜愛人在街市上問他們的安，</p> <p>39 And the chief seats in the</p>	<p>45 Then in the audience of all the people he said unto his disciples, 眾百姓聽的時候，耶穌對門徒說：</p> <p>46 Beware of the scribes, which desire to walk in long robes, and love greetings in the markets, and the highest seats in the synagogues, and the chief rooms at feasts; 你們要防備文士。他們好穿</p>

Matthew 23:1-12	Mark 12:38-40	Luke 20:45-47
<p>you observe, that observe and do; but do not ye after their works: for they say, and do not.</p> <p>凡他們所吩咐你們的，你們都要謹守遵行；但不要效法他們的行為；因為他們能說，不能行。</p>	<p>synagogues, and the uppermost rooms at feasts:</p> <p>又喜愛會堂裡的高位，筵席上的首座。</p> <p>40 Which devour widows' houses, and for a pretence make long prayers: these shall receive greater damnation. <small>[the 2nd Woe in Matthew 23:14]</small></p> <p>他們侵吞寡婦的家產，假意作很長的禱告。這些人要受更重的刑罰！</p>	<p>長衣遊行，喜愛人在街市上問他們安，又喜愛會堂裡的高位，筵席上的首座；</p> <p>47 Which devour widows' houses, and for a shew make long prayers: the same shall receive greater damnation. <small>[the 2nd Woe in Matthew 23:14]</small></p> <p>他們侵吞寡婦的家產，假意作很長的禱告。這些人要受更重的刑罰！</p>

Matthew 23:4-12
<p>4 For they bind heavy burdens and grievous to be borne, and lay them on men's shoulders; but they themselves will not move them with one of their fingers.</p> <p>他們把難擔的重擔捆起來，擱在人的肩上，但自己一個指頭也不肯動。</p> <p>5 But all their works they do for to be seen of men: they make broad their phylacteries, and enlarge the borders of their garments,</p> <p>他們一切所做的事都是要叫人看見，所以將佩戴的經文做寬了，衣裳的縫子做長了，</p> <p>6 And love the uppermost rooms at feasts, and the chief seats in the synagogues,</p> <p>喜愛筵席上的首座，會堂裡的高位，</p> <p>7 And greetings in the markets, and to be called of men, Rabbi, Rabbi.</p> <p>又喜愛人在街市上問他安，稱呼他拉比（拉比就是夫子）。</p> <p>8 But be not ye called Rabbi: for one is your Master, even Christ; and all ye are brethren.</p> <p>但你們不要受拉比的稱呼，因為只有一位是你們的夫子；你們都是弟兄。</p> <p>9 And call no man your father upon the earth: for one is your Father, which is in heaven.</p> <p>也不要稱呼地上的人為父，因為只有一位是你們的父，就是在天上的父。</p> <p>10 Neither be ye called masters: for one is your Master, even Christ.</p> <p>也不要受師尊的稱呼，因為只有一位是你們的師尊，就是基督。</p> <p>11 But he that is greatest among you shall be your servant.</p> <p>你們中間誰為大，誰就要作你們的用人。</p> <p>12 And whosoever shall exalt himself shall be abased; and he that shall humble himself shall be exalted.</p> <p>凡自高的，必降為卑；自卑的，必升為高。</p>

Eight Woes (ref. "Six Woes" in Luke 11:37-52 Move #38)

Matthew 23:13-36
<p>13 But woe unto you, scribes and Pharisees, hypocrites! for ye shut up the kingdom of heaven against men: for ye neither go in yourselves, neither suffer ye them that are entering to go in.</p> <p>你們這假冒為善的文士和法利賽人有禍了！因為你們正當人前，把天國的門關了，自</p>

己不進去，正要進去的人，你們也不容他們進去。（有古卷在此有

14 Woe unto you, scribes and Pharisees, hypocrites! for ye devour widows' houses, and for a pretence make long prayer: therefore ye shall receive the greater damnation.

你們這假冒為善的文士和法利賽人有禍了！因為你們侵吞寡婦的家產，假意做很長的禱告，所以要受更重的刑罰。）

15 Woe unto you, scribes and Pharisees, hypocrites! for ye compass sea and land to make one proselyte, and when he is made, ye make him twofold more the child of hell than yourselves.

你們這假冒為善的文士和法利賽人有禍了！因為你們走遍洋海陸地，勾引一個人入教，既入了教，卻使他作地獄之子，比你們還加倍。

16 Woe unto you, ye blind guides, which say, Whosoever shall swear by the temple, it is nothing; but whosoever shall swear by the gold of the temple, he is a debtor!

你們這瞎眼領路的有禍了！你們說：凡指著殿起誓的，這算不得甚麼；只是凡指著殿中金子起誓的，他就該謹守。

17 Ye fools and blind: for whether is greater, the gold, or the temple that sanctifieth the gold?

你們這無知瞎眼的人哪，甚麼是大的？是金子呢？還是叫金子成聖的殿呢？

18 And, Whosoever shall swear by the altar, it is nothing; but whosoever sweareth by the gift that is upon it, he is guilty.

你們又說：凡指著壇起誓的，這算不得甚麼；只是凡指著壇上禮物起誓的，他就該謹守。

19 Ye fools and blind: for whether is greater, the gift, or the altar that sanctifieth the gift?

你們這瞎眼的人哪，甚麼是大的？是禮物呢？還是叫禮物成聖的壇呢？

20 Whoso therefore shall swear by the altar, sweareth by it, and by all things thereon.

所以，人指著壇起誓，就是指著壇和壇上一切所有的起誓；

21 And whoso shall swear by the temple, sweareth by it, and by him that dwelleth therein.

人指著殿起誓，就是指著殿和那住在殿裡的起誓；

22 And he that shall swear by heaven, sweareth by the throne of God, and by him that sitteth thereon.

人指著天起誓，就是指著神的寶座和那坐在上面的起誓。

23 Woe unto you, scribes and Pharisees, hypocrites! for ye pay tithe of mint and anise and cummin, and have omitted the weightier matters of the law, judgment, mercy, and faith: these ought ye to have done, and not to leave the other undone.

你們這假冒為善的文士和法利賽人有禍了！因為你們將薄荷、茴香、芹菜，獻上十分之一，那律法上更重的事，就是公義、憐憫、信實，反倒不行了。這更重的是你們當行的；那也是不可不行的。

24 Ye blind guides, which strain at a gnat, and swallow a camel.

你們這瞎眼領路的，蠅蟲你們就濾出來，駱駝你們倒吞下去。

25 Woe unto you, scribes and Pharisees, hypocrites! for ye make clean the outside of the cup and of the platter, but within they are full of extortion and excess.

你們這假冒為善的文士和法利賽人有禍了！因為你們洗淨杯盤的外面，裡面卻盛滿了

Matthew 23:13-36

勒索和放蕩。

26 Thou blind Pharisee, cleanse first that which is within the cup and platter, that the outside of them may be clean also.

你這瞎眼的法利賽人，先洗淨杯盤的裡面，好叫外面也乾淨了。

27 Woe unto you, scribes and Pharisees, hypocrites! for ye are like unto whited sepulchres, 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。

28 Even so ye also outwardly appear righteous unto men, but within ye are full of hypocrisy and iniquity.

你們也是如此，在人前，外面顯出公義來，裡面卻裝滿了假善和不法的事。

29 Woe unto you, scribes and Pharisees, hypocrites! because ye build the tombs of the prophets, and garnish the sepulchres of the righteous,

你們這假冒為善的文士和法利賽人有禍了！因為你們建造先知的墳，修飾義人的墓，說：

30 And say, If we had been in the days of our fathers, we would not have been partakers with them in the blood of the prophets.

若是我們在我們祖宗的時候，必不和他們同流先知的血。

31 Wherefore ye be witnesses unto yourselves, that ye are the children of them which killed the prophets.

這就是你們自己證明是殺害先知者的子孫了。

32 Fill ye up then the measure of your fathers.

你們去充滿你們祖宗的惡貫罷！

33 Ye serpents, ye generation of vipers, how can ye escape the damnation of hell?

你們這些蛇類、毒蛇之種阿，怎能逃脫地獄？的刑罰呢？

34 Wherefore, behold, I send unto you prophets, and wise men, and scribes: and some of them ye shall kill and crucify; and some of them shall ye scourge in your synagogues, and persecute them from city to city:

所以我差遣先知和智慧人並文士到你們這裡來，有的你們要殺害，要釘十字架；有的你們要在會堂裡鞭打，從這城追逼到那城，

35 That upon you may come all the righteous blood shed upon the earth, from the blood of righteous Abel unto the blood of Zacharias son of Barachias, whom ye slew between the temple and the altar.

叫世上所流義人的血都歸到你們身上，從義人亞伯的血起，直到你們在殿和壇中間所殺的巴拉加的兒子撒迦利亞的血為止。

36 Verily I say unto you, All these things shall come upon this generation.

我實在告訴你們，這一切的罪都要歸到這世代了。

6. Widow's Mite

Mark 12:41-44

⁴¹ And Jesus sat over against the treasury, and beheld

Luke 21:1-4

¹ And he looked up, and saw the rich men casting their

<p>Mark 12:41-44</p> <p>how the people cast money into the treasury: and many that were rich cast in much. 耶穌對銀庫坐著，看眾人怎樣投錢入庫。有好些財主往裡投了若干的錢。</p> <p>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。</p> <p>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。</p> <p>44 For all they did cast in of their abundance; but she of her want did cast in all that she had, even all her living. 因為，他們都是自己自餘，拿出來投在裡頭；但這寡婦是自己不足，把他一切養生的都投上了。</p>	<p>Luke 21:1-4</p> <p>gifts into the treasury. 耶穌抬頭觀看，見財主把捐項投在庫裡，</p> <p>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，</p> <p>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；</p> <p>4 For all these have of their abundance cast in unto the offerings of God: but she of her penury 貧窮 hath cast in all the living that she had. 因為眾人都是自己自餘，拿出來投在捐項裡，但這寡婦是自己不足，把他一切養生的都投上了。</p>
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7. Some Greeks Seek Jesus and Jesus' Discourse

<p>John 12:20-50</p> <p>20 And there were certain Greeks among them that came up to worship at the feast: 那時，上來過節禮拜的人中，有幾個希利尼人。</p> <p>21 The same came therefore to Philip, which was of Bethsaida of Galilee, and desired him, saying, Sir, we would see Jesus. 他們來見加利利伯賽大的腓力，求他說：先生，我們願意見耶穌。</p> <p>22 Philip cometh and telleth Andrew: and again Andrew and Philip tell Jesus. 腓力去告訴安得烈，安得烈同腓力去告訴耶穌。</p> <p>23 And Jesus answered them, saying, The hour is come, that the Son of man should be glorified. 耶穌說：人子得榮耀的時候到了。</p> <p>24 Verily, verily, I say unto you, Except a corn of wheat fall into the ground and die, it abideth alone: but if it die, it bringeth forth much fruit. 我實實在在的告訴你們，一粒麥子不落在地裡死了，仍舊是一粒，若是死了，就結出許多子粒來。</p> <p>25 He that loveth his life shall lose it; and he that hateth his life in this world shall keep it unto life eternal. 愛惜自己生命的，就失喪生命；在這世上恨惡自己生命的，就要保守生命到永生。</p> <p>26 If any man serve me, let him follow me; and where I am, there shall also my servant be: if any man serve me, him will my Father honour.</p>

若有人服事我，就當跟從我；我在那裡，服事我的人也要在那裡；若有人服事我，我父必尊重他。

27 Now is my soul troubled; and what shall I say? Father, save me from this hour: but for this cause came I unto this hour.

我現在心裡憂愁，我說甚麼才好呢？父阿，救我脫離這時候；但我原是為這時候來的。

28 Father, glorify thy name. Then came there a voice from heaven, saying, I have both glorified it, and will glorify it again.

父阿，願你榮耀你的名！當時就有聲音從天上來，說：我已經榮耀了我的名，還要再榮耀。

29 The people therefore, that stood by, and heard it, said that it thundered: others said, An angel spake to him. 站在旁邊的眾人聽見，就說：打雷了。還有人說：有天使對他說話。

30 Jesus answered and said, **This voice came not because of me, but for your sakes.**

耶穌說：這聲音不是為我，是為你們來的。

31 Now is the judgment of this world: now shall the prince of this world be cast out.

現在這世界受審判，這世界的王要被趕出去。

32 And I, if I be lifted up from the earth, will draw all men unto me.

我若從地上被舉起來，就要吸引萬人來歸我。

33 This he said, signifying what death he should die.

耶穌這話原是指著自己將要怎樣死說的。

34 The people answered him, We have heard out of the law that Christ abideth for ever: and how sayest thou, The Son of man must be lifted up? who is this Son of man?

眾人回答說：我們聽見律法上有話說，基督是永存的，你怎麼說人子必須被舉起來呢？這人子是誰呢？

35 Then Jesus said unto them, **Yet a little while is the light with you. Walk while ye have the light, lest darkness come upon you: for he that walketh in darkness knoweth not whither he goeth.**

耶穌對他們說：光在你們中間還有不多的時候，應當趁著有光行走，免得黑暗臨到你們；那在黑暗裡行走的，不知道往何處去。

36 **While ye have light, believe in the light, that ye may be the children of light.** These things spake Jesus, and departed, and did hide himself from them.

你們應當趁著有光，信從這光，使你們成為光明之子。耶穌說了這話，就離開隱藏了。

37 But though he had done so many miracles before them, yet they believed not on him:

他雖然在他們面前行了許多神蹟，他們還是不信他。

38 That the saying of Esaias the prophet might be fulfilled, which he spake, Lord, who hath believed our report? and to whom hath the arm of the Lord been revealed?

這是要應驗先知以賽亞的話，說：主阿，我們所傳的有誰信呢？主的膀臂向誰顯露呢？

39 Therefore they could not believe, because that Esaias said again,

John 12:20-50

他們所以不能信，因為以賽亞又說：

⁴⁰ He hath blinded their eyes, and hardened their heart; that they should not see with their eyes, nor understand with their heart, and be converted, and I should heal them.

主叫他們瞎了眼，硬了心，免得他們眼睛看見，心裡明白，回轉過來，我就醫治他們。

⁴¹ These things said Esaias, when he saw his glory, and spake of him.

以賽亞因為看見他的榮耀，就指著他說這話。

⁴² Nevertheless among the chief rulers also many believed on him; but because of the Pharisees they did not confess him, lest they should be put out of the synagogue:

雖然如此，官長中卻有好些信他的，只因法利賽人的緣故，就不承認，恐怕被趕出會堂。

⁴³ For they loved the praise of men more than the praise of God.

這是因他們愛人的榮耀過於愛神的榮耀。

⁴⁴ Jesus cried and said, **He that believeth on me, believeth not on me, but on him that sent me.**

耶穌大聲說：信我的，不是信我，乃是信那差我來的。

⁴⁵ **And he that seeth me seeth him that sent me.**

人看見我，就是看見那差我來的。

⁴⁶ **I am come a light into the world, that whosoever believeth on me should not abide in darkness.**

我到世上來，乃是光，叫凡信我的，不住在黑暗裡。

⁴⁷ **And if any man hear my words, and believe not, I judge him not: for I came not to judge the world, but to save the world.**

若有人聽見我的話不遵守，我不審判他。我來本不是要審判世界，乃是要拯救世界。

⁴⁸ **He that rejecteth me, and receiveth not my words, hath one that judgeth him: the word that I have spoken, the same shall judge him in the last day.**

棄絕我、不領受我話的人，有審判他的——就是我所講的道在末日要審判他。

⁴⁹ **For I have not spoken of myself; but the Father which sent me, he gave me a commandment, what I should say, and what I should speak.**

因為我沒有憑著自己講，惟有差我來的父已經給我命令，叫我說甚麼，講甚麼。

⁵⁰ **And I know that his commandment is life everlasting: whatsoever I speak therefore, even as the Father said unto me, so I speak.**

我也知道他的命令就是永生。故此，我所講的話正是照著父對我所說的。

III. Jesus Withdrew from the Temple

Lament Over Jerusalem (ref. Luke 13:34-35 in Move #39 & Luke 19:41-44 in Move #44)

Matthew 23:37-39

³⁷ **O Jerusalem, Jerusalem, thou that killest the prophets, and stonest them which are sent unto thee, how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not!**

Matthew 23:37-39

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

38 Behold, your house is left unto you desolate.

看哪，你們的家成為荒場留給你們。

39 For I say unto you, Ye shall not see me henceforth, till ye shall say, Blessed is he that cometh in the name of the Lord.

我告訴你們，從今以後，你們不得再見我，直等到你們說：奉主名來的是應當稱頌的。

CONNECTION

Each of the events of this last week of our Saviour's life has an air of finality about it. Every Move was being carried out in preparation for His "decease which He should accomplish at Jerusalem"(Lk. 9:31) within a few days, when He should take His departure and return to His Father. The triumphal entry on the Sunday was His final official presentation of Himself to Israel as their King. Knowing that they would reject Him, in spite of the great demonstration they had made, He wept over the city, sobbing aloud in His grief because He knew it was their last opportunity, as a nation. On the Monday He returned to the city again and entering into the temple He exerted His authority as prophet, priest and king, and in a final drastic act cleansed it of all that desecrated His Father's House of Prayer. On the way from Bethany He had unhesitatingly withered up the fig tree with a word, in order to deal one last telling blow of judgment against hypocrisy. Why, of all the fruitless trees in Palestine, did He curse only this one? He wished to present a new point of view to His disciples, and to teach them a final, conclusive lesson on faith and believing prayer.

"decease which He should accomplish.."

Luke 9:31	Who appeared in glory, and spake of his decease which he should accomplish at Jerusalem. 他們在榮光裡顯現，談論耶穌去世的事，就是他在耶路撒冷將要成的事。
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They returned to Bethany that night, and on the Tuesday morning, following the hill road into the City, they again saw the fig tree, and found it already dried up from the roots. Peter called the Master's attention to it, and Mark's gospel states that it was then that Jesus gave them the exhortation on faith. Matthew gives it at the time the tree was cursed, not distinguishing between Monday and Tuesday, as does Mark. The disciples had seen Jesus do many marvelous works, but now He was preparing to leave them, and He was making a final attempt to impress upon them the fact that they also would be able to do such things, if they would "have faith in God."(Mk. 11:22) They were to have "whatsoever they saith,"(Mk. 11:23) and even move mountains, but their confidence was not to be in themselves, but in God. So often they had stood aghast吃驚 at His apparently incredible works, and He had said, "Oh ye of little faith!"(Mt. 6:30; 8:26; 14:31; 16:8; Lk. 12:28) Faith must be more than an assent同意 of the mind to fact. It must be more deeply rooted. It must be rooted in the fact of God; that He is almighty and has all power. "Therefore I say unto you, what things soever ye desire, when ye pray believe that ye receive, and ye shall have" (Mk. 11:24). Moffat's translation is, "Believe you have got them and you receive them." The A.R.V. gives the Greek in the margin, "Believe that ye have received" or "have got them." You are not to expect them in the future, but believe that you have already got them, now, because you believe in God and in Him you have all things. "All things are yours,"(1 Cor. 3:21) but it is the faith that believes this that makes them actually yours in experience. It is our lack of faith *in God* that robs us of the blessings we desire. It is not faith in the blessing that we need, but faith in the Blessor. In Him is the solution of our every problem. When the future is veiled and we "do not know which way to turn," we should turn to God, and we would find an immediate solution. "When they shall turn to the Lord, the veil shall be taken away," "The veil is done away in Christ" (2 Cor. 3:14,16). The things that we desire are there for us all the time, but it is by faith that we receive them. Many of the wonderful discoveries that have been made by science were unknown to our forefathers, but they were there all the time in God's universe, only waiting to be discovered. There was no reason why Moses should not have had a radio, except that this wonderful method of harnessing治理 the forces of the universe had not yet been discovered. When man discovered it, he found that the possibility had been there all the time. So it is with the wonders of God's grace and power. When we discover them, through Jesus Christ, we realize that they were there for us all the time, but through lack of faith we had not appropriated them.

"have faith in God" "whatsoever they saith," "when ye pray, believe..."

<p>Mark 11:22-24</p>	<p>²² And Jesus answering saith unto them, Have faith in God. 耶穌回答說：你們當信服神。</p> <p>²³ For verily I say unto you, That whosoever shall say unto this mountain, Be thou removed, and be thou cast into the sea; and shall not doubt in his heart, but shall believe that those things which he saith shall come to pass; he shall have whatsoever he saith. 我實在告訴你們，無論何人對這座山說：你挪開此地，投在海裡！他若心裡不疑惑，只信他所說的必成，就必給他成了。</p> <p>²⁴ Therefore I say unto you, What things soever ye desire, when ye pray, believe that ye receive them, and ye shall have them. 所以我告訴你們，凡你們禱告祈求的，無論是甚麼，只要信是得著的，就必得著。</p>
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"O ye of little faith"

Matthew 6:30 <i>[Move #19]</i>	Matthew 8:26 <i>[Move #24]</i>	Matthew 14:31 <i>[Move #29]</i>	Matthew 16:8 <i>[Move #31]</i>	Luke 12:28 <i>[Move #38]</i>
<p>Wherefore, if God so clothe the grass of the field, which to day is, and to morrow is cast into the oven, shall he not much more clothe you, O ye of little faith? 你們這小信的人哪！野地裡的草今天還在，明天就丟在爐裡，神還給他這樣的妝飾，何況你們呢！</p>	<p>And he saith unto them, Why are ye fearful, O ye of little faith? Then he arose, and rebuked the winds and the sea; and there was a great calm. 耶穌說：你們這小信的人哪，為甚麼膽怯呢？於是起來，斥責風和海，風和海就大了。</p>	<p>And immediately Jesus stretched forth his hand, and caught him, and said unto him, O thou of little faith, wherefore didst thou doubt? 耶穌趕緊伸手拉住他，說：你這小信的人哪，為甚麼疑惑呢？</p>	<p>Which when Jesus perceived, he said unto them, O ye of little faith, why reason ye among yourselves, because ye have brought no bread? 耶穌看出來，就說：你們這小信的人，為甚麼因為沒有餅彼此議論呢？</p>	<p>If then God so clothe the grass, which is to day in the field, and to morrow is cast into the oven; how much more will he clothe you, O ye of little faith? 你們這小信的人哪，野地裡的草今天還在，明天就丟在爐裡，神還給他這樣的妝飾，何況你們呢！</p>

"All things are yours"

<p>1 Cor. 3:21</p>	<p>Therefore let no man glory in men. For all things are your's; 所以無論誰，都不可拿人誇口，因為萬有全是你們的。</p>
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"turn to the Lord" "veil is done away in Christ"

<p>2 Cor. 3:14-16</p>	<p>¹⁴ But their minds were blinded: for until this day remaineth the same vail untaken away in the reading of the old testament; which vail is done away in Christ. ¹⁵ But even unto this day, when Moses is read, the vail is upon their heart. ¹⁶ Nevertheless when it shall turn to the Lord, the vail shall be taken away. 但他們的心地剛硬，直到今日誦讀舊約的時候，這帕子還沒有揭去。這帕子在基督裡已經廢去了。然而直到今日，每逢誦讀摩西書的時候，帕子還在他們心上。但他們的心幾時歸向主，帕子就幾時除去了。</p>
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Jesus also mentioned the condition for faith, which is forgiveness. If we forgive not others their trespasses, how can God forgive ours? And if we have unforgiven sin, "if we regard iniquity in our hearts, the Lord will not hear us" (Ps. 66:18). Many cannot exercise faith in God, because of unforgiven sin.

Psalm 66:18	If I regard iniquity in my heart, the Lord will not hear me: 我若心裡注重罪孽，主必不聽。
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Arriving in Jerusalem, Jesus again went into the temple to teach the people. It was His last day in the temple. The Chief Priests and Pharisees came to Him to question His authority, but He adroitly機靈的 outwitted them, and then began to teach them in parables concerning the kingdom. The Pharisees, Sadducees and Herodians all sent delegations to question Him, in order to "catch Him in His words,"(Mk. 12:13) but He silenced them all and they went away defeated. The multitude marvelled and many believed, but the leaders plotted His destruction. He also asked them some questions, which no one was able to answer, and from that time no one dared to ask any further questions. He warned His disciples of the hypocrisy of the Pharisees, and openly denounced them before the people in scathing嚴厲的 terms, accusing them of killing the prophets, and prophesying that they would also persecute and crucify Himself and His apostles. The common people heard Him gladly and came to Him to be healed, and therefore the Pharisees feared to lay hands on Him. He sat over against the treasury and watched the people casting in their gifts, commending the poor widow with two mites, because she had given her all, while the others gave a small part of their abundance. Certain Gentiles also came desiring to see Jesus, but He began to tell of His approaching death and prayed that God might be glorified. Again the voice of the Father spoke to him from heaven.

"catch Him in His words"

Mark 12:13	And they send unto him certain of the Pharisees and of the Herodians, to catch him in his words. 後來，他們打發幾個法利賽人和幾個希律黨的人到耶穌那裡，要就著他的話陷害他。
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Although He had done so many mighty miracles before them, the general attitude was one of unbelief, although many believed but would not openly confess it, for fear of the Pharisees. Jesus withdrew from the temple, and it is here that Matthew places the lament over the city of Jerusalem, which Luke records in Move 39. Weeping over the city that had rejected Him, He went out with His disciples into the Mount of Olives.

Lament Over Jerusalem

[Move #39] Preaching Tour in Perea	[Move #44] The Triumphal Entry	[Move #46] Last Day in the Temple
Luke 13:34-35	Luke 19:41-44	Matthew 23:37-39
<p>³⁴ O Jerusalem, Jerusalem, which killest the prophets, and stonest them that are sent unto thee; how often would I have gathered thy children together, as a hen doth gather her brood under her wings, and ye would not!</p> <p>耶路撒冷阿！耶路撒冷阿！你常殺害先知，又用石頭打死那奉差遣到你這裡來的人。我多次願意聚集你的兒女，好像母雞把小雞聚集在翅膀底下，只是你們不願意。</p> <p>³⁵ Behold, your house is left unto you desolate: and verily I say unto you, Ye shall not see me, until the</p>	<p>⁴¹ And when he was come near, he beheld the city, and wept over it, 耶穌快到耶路撒冷，看見城，就為他哀哭，</p> <p>⁴² Saying, If thou hadst known, even thou, at least in this thy day, the things which belong unto thy peace! but now they are hid from thine eyes. 說：巴不得你在這日子知道關係你平安的事；無奈這事現在是隱藏的，叫你的眼看不出來。</p> <p>⁴³ For the days shall come upon thee, that thine enemies shall cast</p>	<p>³⁷ O Jerusalem, Jerusalem, thou that killest the prophets, and stonest them which are sent unto thee, how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not!</p> <p>耶路撒冷阿，耶路撒冷阿，你常殺害先知，又用石頭打死那奉差遣到你這裡來的人。我多次願意聚集你的兒女，好像母雞把小雞聚集在翅膀底下，只是你們不願意。</p> <p>³⁸ Behold, your house is left unto you desolate.</p>

[Move #39] Preaching Tour in Perea	[Move #44] The Triumphal Entry	[Move #46] Last Day in the Temple
Luke 13:34-35	Luke 19:41-44	Matthew 23:37-39
<p>time come when ye shall say, Blessed is he that cometh in the name of the Lord.</p> <p>看哪，你們的家成為荒場留給你們。我告訴你們，從今以後你們不得再見我，直等到你們說：奉主名來的是應當稱頌的。</p>	<p>a trench about thee, and compass thee round, and keep thee in on every side,</p> <p>因為日子將到，你的仇敵必築起土壘，周圍環繞你，四面困住你，</p> <p>44 And shall lay thee even with the ground, and thy children within thee; and they shall not leave in thee one stone upon another; because thou knewest not the time of thy visitation.</p> <p>並要掃滅你和你裡頭的兒女，連一塊石頭也不留在石頭上，因你不知道眷顧你的時候。</p>	<p>看哪，你們的家成為荒場留給你們。</p> <p>39 For I say unto you, Ye shall not see me henceforth, till ye shall say, Blessed is he that cometh in the name of the Lord.</p> <p>我告訴你們，從今以後，你們不得再見我，直等到你們說：奉主名來的是應當稱頌的。</p>

DISCUSSION

Tuesday was Jesus' last day in the temple, His Father's house. It was a day of controversy. The enthusiastic reception He had received from the people on Sunday and Monday had intensified the concern of the chief priests and Pharisees, and His drastic cleansing of the temple had fanned their hatred into a flame. They were more determined than ever to destroy Him. When they found Him walking through the temple teaching and preaching the gospel to the people, they questioned Him as to who gave Him such authority, but He replied by asking them a question, concerning the ministry of John the Baptist. They saw that He had them in a corner, so they refused to answer. Therefore He said, "Neither will I tell you by what authority I do these things."(Mt. 21:27; Mk. 11:33; Lk. 20:8) He held no need to produce any credentials.

"Neither will I tell you.."

Matthew 21:27	Mark 11:33	Luke 20:8
<p>And they answered Jesus, and said, "We cannot tell." And he said unto them, "Neither tell I you by what authority I do these things."</p> <p>於是回答耶穌說：我們不知道。耶穌說：我也不告訴你們我仗著甚麼權柄做這些事。</p>	<p>And they answered and said unto Jesus, "We cannot tell." And Jesus answering saith unto them, "Neither do I tell you by what authority I do these things."</p> <p>於是回答耶穌說：我們不知道。耶穌說：我也不告訴你們我仗著甚麼權柄作這些事。</p>	<p>And Jesus said unto them, "Neither tell I you by what authority I do these things."</p> <p>耶穌說：我也不告訴你們，我仗著甚麼權柄做這些事。</p>

He then began to speak unto them in parables. The Parable of the Two Sons was spoken to the Pharisees, showing how they professed to do the will of God, but failed to do it, while others who did not make any religious profession, such as the publicans and harlots, had repented and believed the message of John and were entering into the kingdom (Mt. 8:11-12; Lk. 13:28-29; Mt. 21:31); and when they saw the common people pressing into the kingdom, they "repented not afterward, that they might believe,"(Mt. 21:32) and therefore they would be left out.

"...entering into the kingdom"

[Move #20]	[Move #39]	[Move #46]
<p>Matthew 8:11-12</p> <p>¹¹And I say unto you, That many shall come from the east and west, and shall sit down with Abraham, and Isaac, and Jacob, in the kingdom of heaven.</p> <p>我又告訴你們，從東從西，將有許多人來，在天國裡與亞伯拉罕、以撒、雅各一同坐席；</p> <p>¹²But the children of the kingdom shall be cast out into outer darkness: there shall be weeping and gnashing of teeth.</p> <p>惟有本國的子民竟被趕到外邊黑暗裡去，在那裡必要哀哭切齒了。</p>	<p>Luke 13:28-29</p> <p>²⁸ There shall be weeping and gnashing of teeth, when ye shall see Abraham, and Isaac, and Jacob, and all the prophets, in the kingdom of God, and you yourselves thrust out.</p> <p>你們要看見亞伯拉罕、以撒、雅各，和眾先知都在神的國裡，你們卻被趕到外面，在那裡必要哀哭切齒了。</p> <p>²⁹ And they shall come from the east, and from the west, and from the north, and from the south, and shall sit down in the kingdom of God.</p> <p>從東、從西、從南、從北將有人來，在神的國裡坐席。</p>	<p>Matthew 21:31</p> <p>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 the publicans and the harlots go into the kingdom of God before you.</p> <p>你們想，這兩個兒子是那個遵行父命呢？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。</p>

"repented not afterward..."

Matthew 21:32	<p>For John came unto you in the way of righteousness, and ye believed him not: but the publicans and the harlots believed him: and ye, when ye had seen it, repented not afterward, that ye might believe him."</p> <p>因為約翰遵著義路到你們這裡來，你們卻不信他；稅吏和娼妓倒信他。你們看見了，後來還是不懊悔去信他。</p>
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The Parable of the Householder and His Vineyard was a parable of the kingdom. (See Move 39) God's vineyard had been let out to Israel ([Isa. 5:1-7](#)), and He had sent His prophets to receive the fruits thereof, but one after another had been beaten, stoned and killed; when He sent others they were also wounded and shamefully handled; many others were sent away empty without receiving any returns. And "who planteth a vineyard and eateth not of the fruits thereof?" ([1 Cor. 9:7](#)) The great Householder then sent His only well beloved Son, thinking they would reverence Him; but they had said, "This is the Son and heir; let us kill Him, and the inheritance shall be ours."([Mt. 21:38](#); [Mk. 12:7](#); [Lk. 20:14](#)) Jesus was here predicting that they would do unto Him as they had done unto the prophets, and that God would "miserably destroy those wicked men and let out His vineyard unto others which would render Him the fruits in season" ([Mt. 21:41](#)).

God's vineyard had been let out to Israel

<p>Isaiah 5:1-7</p> <p>¹Now will I sing to my wellbeloved a song of my beloved touching his vineyard. My wellbeloved hath a vineyard in a very fruitful hill:</p> <p>我要為我所親愛的唱歌，是我所愛者的歌，論他葡萄園的事：我所親愛的有葡萄園在肥美的山岡上。</p> <p>²And he fenced it, and gathered out the stones thereof, and planted it with the choicest vine, and built a tower in the midst of it, and also made a winepress therein: and he looked that it should bring forth grapes, and it brought forth wild grapes.</p> <p>他刨挖園子，撿去石頭，栽種上等的葡萄樹，在園中蓋了一座樓，又鑿出壓酒池；</p>
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指望結好葡萄，反倒結了野葡萄。

³And now, O inhabitants of Jerusalem, and men of Judah, judge, I pray you, betwixt me and my vineyard.
耶路撒冷的居民和猶大人哪，請你們現今在我與我的葡萄園中，斷定是非。

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

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

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

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

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

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

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

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

"who planteth a vineyard..."

1 Cor. 9:7	Who goeth a warfare any time at his own charges? who planteth a vineyard, and eateth not of the fruit thereof? or who feedeth a flock, and eateth not of the milk of the flock? 有誰當兵自備糧餉呢？有誰栽葡萄園不吃園裡的果子呢？有誰牧養牛羊不吃牛羊的奶呢？
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"This is the heir..."

Matthew 21:38	Mark 12:7	Luke 20:14
But when the husbandmen saw the son, they said among themselves, "This is the heir; come, let us kill him, and let us seize on his inheritance." 不料，園戶看見他兒子，就彼此說：這是承受產業的。來罷，我們殺他，佔他的產業！	But those husbandmen said among themselves, "This is the heir; come, let us kill him, and the inheritance shall be ours." 不料，那些園戶彼此說：這是承受產業的。來罷，我們殺他，產業就歸我們了！	But when the husbandmen saw him, they reasoned among themselves, saying, "This is the heir: come, let us kill him, that the inheritance may be ours." 不料，園戶看見他，就彼此商量說：這是承受產業的，我們殺他罷，使產業歸於我們！

"miserably destroy..."

Matthew 21:41	They say unto him, "He will miserably destroy those wicked men, and will let out his vineyard unto other husbandmen, which shall render him the fruits in their seasons." 他們說：要下毒手除滅那些惡人，將葡萄園另租給那按著時候交果子的園戶。
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When the Pharisees heard this they knew that He spoke of them, and they cried out, "God forbid." (Lk. 20:16) But He said, "It is written," (Lk. 20:17, 18) the builders themselves shall reject the Chief Corner Stone, but they themselves shall be broken upon it, and it shall grind them to powder. They shall be "miserably destroyed." (Mt. 21:41) Then He told them plainly: "The kingdom of God shall be taken from you and given to

a nation bringing forth the fruits thereof" (vs. 43). The Householder demands the fruit. He expected returns from His investment, after all He had done for His vineyard, but He had received only oppression and rebellion.

"God forbid" "It is written" "...grind them to powder"

Luke 20:16-18	<p>¹⁶He shall come and destroy these husbandmen, and shall give the vineyard to others. And when they heard it, they said, "God forbid." 他要來除滅這些園戶，將葡萄園轉給別人。聽見的人說：這是萬不可的！</p> <p>¹⁷And he beheld them, and said, "What is this then that is written (Psalm 118:22-23), The stone which the builders rejected, the same is become the head of the corner? 耶穌看著他們說：經上記著：匠人所棄的石頭已作了房角的頭塊石頭。這是甚麼意思呢？</p> <p>¹⁸Whosoever shall fall upon that stone shall be broken; but on whomsoever it shall fall, it will grind him to powder." 凡掉在那石頭上的，必要跌碎；那石頭掉在誰的身上，就要把誰砸得稀爛。</p>
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"The kingdom of God shall be taken from you..."

Matthew 21:43	Therefore say I unto you, The kingdom of God shall be taken from you, and given to a nation bringing forth the fruits thereof. 所以我告訴你們，神的國必從你們奪去，賜給那能結果子的百姓。
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In this parable Jesus now plainly set Himself above the prophets. They were servants, He is the Son, over His own house (Heb. 3:5-6). But He stated the truth in the form of a parable, which He knew would be understood by the leaders, who were responsible, but not by the multitude. The Pharisees were infuriated and sought to take Him, but feared to do so because of the people, who looked upon Him as a prophet, perhaps the greatest prophet that had yet come. "So they left Him and went their way" (Mk. 12:12).

"He is the Son, over His own house"

Hebrews 3:5-6	<p>⁵And Moses verily was faithful in all his house, as a servant, for a testimony of those things which were to be spoken after; 摩西為僕人，在神的全家誠然盡忠，為要證明將來必傳說的事。</p> <p>⁶But Christ as a son over his own house; whose house are we, if we hold fast the confidence and the rejoicing of the hope firm unto the end. 但基督為兒子，治理神的家；我們若將可誇的盼望和膽量堅持到底，便是他的家了。</p>
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"they left him"

Mark 12:12	And they sought to lay hold on him, but feared the people: for they knew that he had spoken the parable against them: and they left him, and went their way. 他們看出這比喻是指著他們說的，就想要捉拿他，只是懼怕百姓，於是離開他走了。
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Again He spoke unto them the Parable of the Marriage Feast. This is similar to the Parable of the Great Supper in Luke 14 (Move 39), and sets forth the same truth. Those who were first bidden to the King's feast were the children of Israel, but they rejected the invitation. Most of them "made light of it,"(Mt. 22:5) and went their own ways, but the leaders took the servants of the King, the prophets who came to urge them to partake of His great feast of good things, and shamefully treated them and killed them. Then the King sent forth His armies and destroyed the murderers and burned up their city. This was a prediction of the destruction of Jerusalem, literally fulfilled in A. D. 70 (Lk. 21:20), but already "their house was left unto them

desolate,"(Mt. 23:38) for as a nation they had officially rejected their King. The general invitation was then sent out: "Go into the highways and bid as many as ye shall find . . . both bad and good."(Mt. 22:9,10) This is a picture of the kingdom during this age, as set forth in the kingdom parables in Matthew 13. It "gathers of every kind,"(Mt. 13:47) but while "many are called, few are the chosen ones" (Mt. 22:14; 20:16). Those who are chosen must have on the wedding garment. The man without the necessary garment was speechless: he had no excuse to offer, and was bound hand and foot and cast out into outer darkness. The garment is provided for all, but every man must see that he puts it on; for it is "upon all that believe."(Rom. 3:22) "Put ye on the Lord Jesus Christ" (Rom. 13:14); He is our righteousness, (1 Cor. 1:30; Gal. 3:26-29). The Jews had been keeping the law for righteousness, "but now the righteousness from God, without the law, is manifested, being witnessed by the law and the prophets, even the righteousness by the faith of Jesus Christ, which is unto all and upon all that believe, for there is no difference" (Rom. 3:21-22). The invitation was now to any man who would receive it, for "there is no difference." Those who had failed to come to the feast were the Jews, who "being ignorant of God's righteousness, and going about to establish their own righteousness, have not submitted themselves unto the righteousness of God. For Christ is the end of the law for righteousness to every one that believeth . . . the righteousness which is of faith" (Rom. 10:3-6). "Not having mine own righteousness, which is of the law, but that which is through the faith of Christ (Phil. 3:9). Going about to establish their own righteousness, it was found to be only "filthy rags" (Isa. 64:6). In Rev. 19 we are told that the wedding garment is the "righteousness of the saints."(Rev. 19:8) "Blessed is he that keepeth his garments, lest he walk naked and they see his shame" (Rev. 16:15). "Then shall be weeping and gnashing of teeth."(Mt. 8:12; 13:42,50; 22:13; 24:51; 25:30; Lk. 13:28) Our righteousness must exceed the righteousness of the scribes and Pharisees, or we cannot enter the kingdom (Mt. 5:20).

"made light of it"

Matthew 22:5	But they made light of it, and went their ways, one to his farm, another to his merchandise: 那些人不理就走了；一個到自己田裡去；一個作買賣去；
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prediction of the destruction of Jerusalem

Luke 21:20	And when ye shall see Jerusalem compassed with armies, then know that the desolation thereof is nigh. 你們看見耶路撒冷被兵圍困，就可知道他成荒場的日子近了。
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"desolate"

Matthew 23:38	Behold, your house is left unto you desolate. 看哪，你們的家成為荒場留給你們。
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"go into the highways"

Matthew 22:9,10	⁹ Go ye therefore into the highways, and as many as ye shall find, bid to the marriage." ¹⁰ So those servants went out into the highways, and gathered together all as many as they found, both bad and good: and the wedding was furnished with guests. 所以你們要往岔路口上去，凡遇見的，都召來赴席。那些僕人就出去，到大路上，凡遇見的，不論善惡都召聚了來，筵席上就坐滿了客。
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"gathered of every kind"

Matthew 13:47	Again, the kingdom of heaven is like unto a net, that was cast into the sea, and gathered of every kind: 天國又好像網撒在海裡，聚攏各樣水族，
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"many are called, but few are chosen"

[Move #46]Last Day in the Temple	[Move #41]Second Tour in Perea
Matthew 22:14	Matthew 20:16
For many are called, but few are chosen." 因為被召的人多，選上的人少。	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。）

"put ye on the Lord Jesus Christ"

Romans
13:14

But put ye on the Lord Jesus Christ, and make not provision for the flesh, to fulfil the lusts thereof.

總要披戴主耶穌基督，不要為肉體安排，去放縱私慾。

He is our righteousness

1 Corinthians 1:30

But of him are ye in Christ Jesus, who of God is made unto us wisdom, and righteousness, and sanctification, and redemption:

但你們得在基督耶穌裡，是本乎神，神又使他成為我們的智慧、公義、聖潔、救贖。

Galatians 3:26-29

²⁶For ye are all the children of God by faith in Christ Jesus. ²⁷For as many of you as have been baptized into Christ have put on Christ. ²⁸There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female: for ye are all one in Christ Jesus. ²⁹And if ye be Christ's, then are ye Abraham's seed, and heirs according to the promise.

所以，你們因信基督耶穌都是神的兒子。你們受洗歸入基督的都是披戴基督了。並不分猶太人、希利尼人，自主的、為奴的，或男或女，因為你們在基督耶穌裡都成為一了。你們既屬乎基督，就是亞伯拉罕的後裔，是照著應許承受產業的了。

"upon all that believe" "there is no difference"

Romans
3:21-22

But now the righteousness of God without the law is manifested, being witnessed by the law and the prophets; Even the righteousness of God which is by faith of Jesus Christ unto all and upon all them that believe: for there is no difference:

但如今，神的義在律法以外已經顯明出來，有律法和先知為證：就是神的義，因信耶穌基督加給一切相信的人，並沒有分別。

"the righteousness which is of faith"

Romans 10:3-6

³For they being ignorant of God's righteousness, and going about to establish their own righteousness, have not submitted themselves unto the righteousness of God. ⁴For Christ is the end of the law for righteousness to every one that believeth. ⁵For Moses describeth the righteousness which is of the law, That the man which doeth those things shall live by them. ⁶But the righteousness which is of faith speaketh on this wise, Say not in thine heart, Who shall ascend into heaven? (that is, to bring Christ down from above:)

因為不知道神的義，想要立自己的義，就不服神的義了。律法的總結就是基督，使凡信他的都得著義。摩西寫著說：人若行那出於律法的義，就必因此活著。惟有出於信心的義如此說：你不要心裡說：誰要升到天上去呢？就是要領下基督來；

"Not having mine own righteousness..."

Philippians
3:9

And be found in him, not having mine own righteousness, which is of the law, but that which is through the faith of Christ, the righteousness which is of God by faith:

並且得以在他裡面，不是有自己因律法而得的義，乃是有信基督的義，就是因信神而來的義，

"filthy rags"

Isaiah
64:6

But we are all as an unclean thing, and all our righteousnesses are as filthy rags; and we all do fade as a leaf; and our iniquities, like the wind, have taken us away.

我們都像不潔淨的人；所有的義都像污穢的衣服。我們都像葉子漸漸枯乾；我們的罪孽好像風把我們吹去。

"righteousness of saints"

Revelation 19:8	And to her was granted that she should be arrayed in fine linen, clean and white: for the fine linen is the righteousness of saints. 就蒙恩得穿光明潔白的細麻衣。這細麻衣就是聖徒所行的義。
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"Blessed is he that keepeth his garments..."

Revelation 16:15	Behold, I come as a thief. Blessed is he that watcheth, and keepeth his garments, lest he walk naked, and they see his shame. (看哪，我來像賊一樣。那做醒、看守衣服、免得赤身而行、叫人見他羞恥的有福了！)
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"weeping and gnashing of teeth"

[Move #20]	[Move #23]	[Move #39]	[Move #46]	[Move #47]
Matthew 8:12	Matthew 13:42,50	Luke 13:28	Matthew 22:13	Mt. 24:51; 25:30
But the children of the kingdom shall be cast out into outer darkness: there shall be weeping and gnashing of teeth. 惟有本國的子民竟被趕到外邊黑暗裡去，在那裡必要哀哭切齒了。	⁴² And shall cast them into a furnace of fire: there shall be wailing and gnashing of teeth. 丟在火爐裡；在那裡必要哀哭切齒了。 ⁵⁰ And shall cast them into the furnace of fire: there shall be wailing and gnashing of teeth. 丟在火爐裡；在那裡必要哀哭切齒了。	There shall be weeping and gnashing of teeth, when ye shall see Abraham, and Isaac, and Jacob, and all the prophets, in the kingdom of God, and you yourselves thrust out. 你們要看見亞伯拉罕、以撒、雅各，和眾先知都在神的國裡，你們卻被趕到外面，在那裡必要哀哭切齒了。	Then said the king to the servants, "Bind him hand and foot, and take him away, and cast him into outer darkness, there shall be weeping and gnashing of teeth." 於是王對使喚的人說：捆起他的手腳來，把他丟在外邊的黑暗裡；在那裡必要哀哭切齒了。	⁵¹ And shall cut him asunder, and appoint him his portion with the hypocrites: there shall be weeping and gnashing of teeth. 重重的處治他（或作：把他腰斬了），定他和假冒為善的人同罪；在那裡必要哀哭切齒了。 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。

"exceed the righteousness of the scribes and Pharisees"

Matthew 5:20	For I say unto you, That except your righteousness shall exceed the righteousness of the scribes and Pharisees, ye shall in no case enter into the kingdom of heaven. 我告訴你們，你們的義若不勝於文士和法利賽人的義，斷不能進天國。
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When the Pharisees heard these parables they called a meeting of the leaders of all the Jewish sects, the Pharisees, Sadducees and Herodians, to "take counsel together against God's Anointed, that they might break His bands asunder and cast away His cords from them" (Ps. 2:2-3). But "He that sitteth in the heavens shall laugh: the Lord shall have them in derision."(Ps. 2:4) They did not dare to lay hands on Him, until God's time had come. These sects were bitter enemies among themselves, because of their divergent doctrines, but

apparently they had joined forces in their opposition against "the Lord's Anointed." "They watched Him and sent forth spies, feigning to be just men, so that they might entangle Him in His talk," and get something against Him so that they might deliver Him unto the governor (Lk. 20:20).

"take counsel together..."

Psalm 2:2-3	² The kings of the earth set themselves, and the rulers take counsel together, against the LORD, and against his anointed, saying, ³ Let us break their bands asunder, and cast away their cords from us. 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，說：我們要掙開他們的捆綁，脫去他們的繩索。
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"He that sitteth in the heavens..."

Psalm 2:4	He that sitteth in the heavens shall laugh: the LORD shall have them in derision. 那坐在天上的必發笑；主必嗤笑他們。
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"They watched Him..."

Luke 20:20	And they watched him, and sent forth spies, which should feign themselves just men, that they might take hold of his words, that so they might deliver him unto the power and authority of the governor. 於是窺探耶穌，打發奸細裝作好人，要在他的話上得把柄，好將他交在巡撫的政權之下。
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First they sent a committee of the Herodians, with a question concerning the paying of tribute to Caesar. They flattered Him with their hypocritical speeches, but He perceived their craftiness and exposed it, saying, "Why do you tempt me?" (Mt. 22:18; Mk. 12:15; Lk. 20:23) They knew that if He answered against the paying of tribute He would incur the displeasure of the Romans, for it was a serious offence for a Jew to speak against Caesar, and the authorities would then take Him in hand; and if he should sanction 准許 the paying of tribute He would displease the Jews, who rebelled against the domination of the Romans, and they would have His own words to prejudice and inflame the populace against Him. But Jesus was too wise for them. They expected Him to answer yes or no, but He did neither: "Render unto Caesar the things that are Caesar's, and unto God the things that are God's." (Mt. 22:21; Mk. 12:17; Lk. 20:25) He recognized the principle of being loyal to Caesar, but first being loyal to God. "The powers that be are ordained of God, and they that resist are resisting God," wrote the Apostle Paul to the saved Jews at Rome. "They are God's ministers," said he, "and it is for this cause that you pay tribute. Render therefore to all their dues: tribute to whom tribute is due" (Rom. 13:1-7).

"Why do you tempt me?"

Matthew 22:18	Mark 12:15	Luke 20:23
But Jesus perceived their wickedness, and said, Why tempt ye me, ye hypocrites? 耶穌看出他們的惡意，就說：假冒為善的人哪，為甚麼試探我？	Shall we give, or shall we not give? But he, knowing their hypocrisy, said unto them, Why tempt ye me? bring me a penny, that I may see it. 我們該納不該納？耶穌知道他們的假意，就對他們說：你們為甚麼試探我？拿一個銀錢來給我看！	But he perceived their craftiness, and said unto them, Why tempt ye me? 耶穌看出他們的詭詐，就對他們說：

"render to Caesar..."

Matthew 22:21	Mark 12:17	Luke 20:25
²¹ They say unto him, Caesar's. Then saith he unto them, Render therefore unto Caesar the things	And Jesus answering said unto them, Render to Caesar the things that are Caesar's, and to God the	And he said unto them, Render therefore unto Caesar the things which be Caesar's, and unto God

which are Caesar's; and unto God the things that are God's.

他們說：是該撒的。耶穌說：這樣，該撒的物當歸給該撒；神的物當歸給神。

things that are God's. And they marvelled at him.

耶穌說：該撒的物當歸給該撒，神的物當歸給神。他們就很希奇他。

the things which be God's.

耶穌說：這樣，該撒的物當歸給該撒，神的物當歸給神。

"the powers that be are ordained of God"

Romans 13:1-7

¹Let every soul be subject unto the higher powers. For there is no power but of God: the powers that be are ordained of God.

在上有權柄的，人人當順服他，因為沒有權柄不是出於神的。凡掌權的都是神所命的。

²Whosoever therefore resisteth the power, resisteth the ordinance of God: and they that resist shall receive to themselves damnation.

所以，抗拒掌權的就是抗拒神的命；抗拒的必自取刑罰。

³For rulers are not a terror to good works, but to the evil. Wilt thou then not be afraid of the power? do that which is good, and thou shalt have praise of the same:

作官的原不是叫行善的懼怕，乃是叫作惡的懼怕。你願意不懼怕掌權的麼？你只要行善，就可得他的稱讚；

⁴For he is the minister of God to thee for good. But if thou do that which is evil, be afraid; for he beareth not the sword in vain: for he is the minister of God, a revenger to execute wrath upon him that doeth evil.

因為他是神的用人，是與你有利的。你若作惡，卻當懼怕；因為他不是空空的佩劍，他是神的用人，是伸冤的，刑罰那作惡的。

⁵Wherefore ye must needs be subject, not only for wrath, but also for conscience sake.

所以你們必須順服，不但是因為刑罰，也是因為良心。

⁶For for this cause pay ye tribute also: for they are God's ministers, attending continually upon this very thing.

你們納糧，也為這個緣故；因他們是神的差役，常常特管這事。

⁷Render therefore to all their dues: tribute to whom tribute is due; custom to whom custom; fear to whom fear; honour to whom honour.

凡人所當得的，就給他。當得糧的，給他納糧；當得稅的，給他上稅；當懼怕的，懼怕他；當恭敬的，恭敬他。

The first deputation 代表團 of spies had failed, and they went away defeated. Marvelling at His words, they held their peace. But the same day there came a group of the Sadducees, those who claimed there is no resurrection, and their question was according to their doctrine. They also tried to deceive Him, feigning to believe in the resurrection. They quoted Moses ([Deu. 25:5](#)), thinking that they could catch Him with a difficult question, which to them was unanswerable and would make the truth of the resurrection ridiculous. But in a word Jesus showed them that they did not know the Scriptures, nor the power of God, for the law was for this life only, and in the resurrection it is a different life altogether. The children of this world marry, but those who are children of the resurrection are the children of God, and are like the angels. Those who are accounted worthy to obtain that state will no longer be concerned about the relationships and interests of this earthly, fleshly life; but in the spirit we "shall know as we are known" ([1 Cor. 13:12](#)), and shall "welcome one another into everlasting habitations" ([Lk. 16:9](#)).

To marry the widow and raise up children who would bear the name of the original husband should the man die without any child.

Deut.

⁵If brethren dwell together, and one of them die, and have no child, the wife of the dead shall

25:5-6	not marry without unto a stranger: her husband's brother shall go in unto her, and take her to him to wife, and perform the duty of an husband's brother unto her. 弟兄同居，若死了一個，沒有兒子，死人的妻不可出嫁外人，他丈夫的兄弟當盡弟兄的本分，娶他為妻，與他同房。 6And it shall be, that the firstborn which she beareth shall succeed in the name of his brother which is dead, that his name be not put out of Israel. 婦人生的長子必歸死兄的名下，免得他的名在以色列中塗抹了。
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"shall know as we are known"

1 Cor. 13:12	For now we see through a glass, darkly; but then face to face: now I know in part; but then shall I know even as also I am known. 我們如今彷彿對著鏡子觀看，模糊不清（原文作：如同猜謎）；到那時就要面對面了。我如今所知道的有限，到那時就全知道，如同主知道我一樣。
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"everlasting habitations"

Luke 16:9	And I say unto you, "Make to yourselves friends of the mammon of unrighteousness; that, when ye fail, they may receive you into everlasting habitations. 我又告訴你們，要藉著那不義的錢財結交朋友，到了錢財無用的時候，他們可以接你們到永存的帳幕裡去。
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Jesus gave them a further proof of the resurrection in the fact that the "fathers," Abraham, Isaac and Jacob, are living, as shown by their own Scriptures, for God had said to Moses when He appeared to him in the burning bush (Ex. 3:6): "I am the God of Abraham, Isaac and Jacob," which He would not have said if they were not alive, for "He is not the God of the dead but of the living" (Mt. 22:32; Mk. 12:27; Lk. 20:38). This would be well understood by the three disciples who had been with Jesus in the Mount of Transfiguration, for they had seen with their own eyes that Moses and Elias were still alive. But the Sadducees "knew neither their own Scriptures, nor the power of God" to raise from the dead. "Therefore," said Jesus, "ye do greatly err." (Mt. 22:29; Mk. 12:24)

"I am the God of Abraham, Isaac and Jacob"

Exodus 3:6	Moreover he said, I am the God of thy father, the God of Abraham, the God of Isaac, and the God of Jacob. And Moses hid his face; for he was afraid to look upon God. 又說：我是你父親的神，是亞伯拉罕的神，以撒的神，雅各的神。摩西蒙上臉，因為怕看神。
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"He is not a God of the dead"

Matthew 22:32	Mark 12:27	Luke 20:38
I am the God of Abraham, and the God of Isaac, and the God of Jacob? God is not the God of the dead, but of the living. 他說：我是亞伯拉罕的神，以撒的神，雅各的神。神不是死人的神，乃是活人的神。	He is not the God of the dead, but the God of the living: ye therefore do greatly err. 神不是死人的神，乃是活人的神。你們是大錯了。	For he is not a God of the dead, but of the living: for all live unto him. 神原不是死人的神，乃是活人的神；因為在他那裡（那裡：或作看來），人都是活的。

"ye do greatly err"

Matthew 22:29	Mark 12:24
Jesus answered and said unto them, Ye do err, not knowing the scriptures, nor the power of God.	And Jesus answering said unto them, Do ye not therefore err, because ye know not the scriptures,

耶穌回答說：你們錯了；因為不明白聖經，也不曉得神的大能。

neither the power of God?

耶穌說：你們所以錯了，豈不是因為不明白聖經，不曉得神的大能麼？

He had answered them well, and the multitude who heard His answer were astonished at His wisdom, But when the Pharisees heard that He had silenced the Sadducees as well as the Herodians, they gathered together to see what they could do. One of the scribes among them who was a lawyer, heard them reasoning among themselves and, perceiving that Jesus had shown great wisdom, he asked Him a question. He also was tempting Him concerning the law, but according to Mark's record it appears that he had more understanding than the others. His question was: "Master, which is the greatest commandment of all, in the law?" Without hesitation Jesus replied in the words of the first commandment: "Thou shalt love the Lord thy God with all thy heart and with all thy soul and with all thy mind." And He added, "The second is like unto it: Thou shalt love thy neighbor as thyself."(Mt. 22:36-39; Mk. 12:28-30) In these few words He summed up the very heart of the law, saying unto them, "On these two commandments hang all the law and the prophets" (Mt. 22:40). "There is none other greater than these" (Mk. 12:31). Love to God and man is the fulfilling of the law, for love keeps the law (Rom. 13:10).

"which is the greatest commandment of all?"

Matthew 22:36-39

³⁶Master, which is the great commandment in the law?
夫子，律法上的誡命，那一條是最大的呢？

³⁷Jesus said unto him, **Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind.**

耶穌對他說：你要盡心、盡性、盡意愛主——你的神。

³⁸**This is the first and great commandment.**
這是誡命中的第一，且是最大的。

³⁹**And the second is like unto it, Thou shalt love thy neighbour as thyself.**
其次也相像，就是要愛人如己。

Mark 12:28-30

²⁸And one of the scribes came, and having heard them reasoning together, and perceiving that he had answered them well, asked him, Which is the first commandment of all?

有一個文士來，聽見他們辯論，曉得耶穌回答的好，就問他說：誡命中那是第一要緊的呢？

²⁹And Jesus answered him, **The first of all the commandments is, Hear, O Israel; The Lord our God is one Lord: ³⁰And thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength: this is the first commandment.**

耶穌回答說：第一要緊的就是說：以色列阿，你要聽，主——我們神是獨一的主。你要盡心、盡性、盡意、盡力愛主——你的神。

"hang all the law and the prophets"

Matthew 22:40

On these two commandments hang all the law and the prophets.
這兩條誡命是律法和先知一切道理的總綱。

"There is none other greater..."

Mark 12:31

And the second is like, namely this, Thou shalt love thy neighbour as thyself. There is none other commandment greater than these.
其次就是說：要愛人如己。再沒有比這兩條誡命更大的了。

"love is the fulfilling of the law"

Romans 13:10

Love worketh no ill to his neighbour: therefore love is the fulfilling of the law.
愛是不加害與人的，所以愛就完全了律法。

The scribe answered, "Thou hast said well, Master, for there is one God, and to love Him is more than all offerings and sacrifices" ([Mk. 12:32,33](#)). He had had an insight into the "royal law" of love ([Jas. 2:8](#)), "the perfect law of liberty" ([Jas. 1:25](#)), and he realized that it was better than all the sacrifices of the law: "for the law having only a *shadow* of good things to come, and not the very image of the things, can never with those sacrifices make the comers thereunto perfect" ([Heb. 10:1](#)); but Jesus, "when He had by Himself purged our sins," ([Heb. 1:3](#)) "by one offering hath perfected forever them that are sanctified thereby" ([Heb. 10:14](#)).

"more than all offerings and sacrifices"

Mark 12:32,33	<p>³²And the scribe said unto him, Well, Master, thou hast said the truth: for there is one God; and there is none other but he: ³³And to love him with all the heart, and with all the understanding, and with all the soul, and with all the strength, and to love his neighbour as himself, is more than all whole burnt offerings and sacrifices.</p> <p>那文士對耶穌說：夫子說，神是一位，實在不錯；除了他以外，再沒有別的神；並且盡心、盡智、盡力愛他，又愛人如己，就比一切燔祭和各樣祭祀好的多。</p>
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"royal law"

James 2:8	<p>If ye fulfil the royal law according to the scripture, Thou shalt love thy neighbour as thyself, ye do well:</p> <p>經上記著說：「要愛人如己。」你們若全守這至尊的律法，才是好的。</p>
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"the perfect law of liberty"

James 1:25	<p>But whoso looketh into the perfect law of liberty, and continueth therein, he being not a forgetful hearer, but a doer of the work, this man shall be blessed in his deed.</p> <p>惟有詳細察看那全備、使人自由之律法的，並且時常如此，這人既不是聽了就忘，乃是實在行出來，就在他所行的事上必然得福。</p>
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"for the law having a shadow..."

Hebrews 10:1	<p>For the law having a shadow of good things to come, and not the very image of the things, can never with those sacrifices which they offered year by year continually make the comers thereunto perfect.</p> <p>律法既是將來美事的影兒，不是本物的真像，總不能藉著每年常獻一樣的祭物叫那近前來的人得以完全。</p>
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"purged our sins"

Hebrews 1:3	<p>Who being the brightness of his glory, and the express image of his person, and upholding all things by the word of his power, when he had by himself purged our sins, sat down on the right hand of the Majesty on high:</p> <p>他是神榮耀所發的光輝，是神本體的真像，常用他權能的命令托住萬有。他洗淨了人的罪，就坐在高天至大者的右邊。</p>
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"hath perfected for ever"

Hebrews 10:14	<p>For by one offering he hath perfected for ever them that are sanctified.</p> <p>因為他一次獻祭，便叫那得以成聖的人永遠完全。</p>
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Jesus discerned the man's faith, and seeing that he had answered discreetly慎重的 He said unto him, "Thou art not far from the kingdom of God."([Mk. 12:34](#)) He had manifested a knowledge of "the more excellent way" of love ([1 Cor. 12:31](#)), and realized that it was a higher way than the law. The law condemns; Christ makes alive. "We are all the children of God by faith in Christ Jesus" ([Gal. 3:26](#)).

"Thou art not far from the kingdom of God"

Mark 12:34	<p>And when Jesus saw that he answered discreetly, he said unto him, Thou art not far from the kingdom of God. And no man after that durst ask him any question.</p>
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	耶穌見他回答的有智慧，就對他說：你離神的國不遠了。從此以後，沒有人敢再問他甚麼。
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"the more excellent way"

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

Galatians 3:26	For ye are all the children of God by faith in Christ Jesus. 所以，你們因信基督耶穌都是神的兒子。
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The third group of questioners were silenced by the wisdom of Jesus, based on the commandments; but while the Pharisees were gathered together Jesus asked them a question: "What think ye of Christ? whose son is He?" (Mt. 22:42) They answered that He was to be David's son, but Jesus said, "How can that be, when David himself called Him Lord?" (Mt. 22:43; Mk. 12:37; Lk. 20:44) showing that He was greater than David. (Ps. 110:1; 1 Cor. 15:25). And no man was able to answer Him a word, and "from that day forth no man durst ask Him any more questions" (Mt. 22:46).

"What think ye of Christ?"

Matthew 22:42	Saying, What think ye of Christ? whose son is he? They say unto him, The son of David. 論到基督，你們的意見如何？他是誰的子孫呢？他們回答說：是大衛的子孫。
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David himself called Him Lord

Matthew 22:43	Mark 12:37	Luke 20:44
He saith unto them, How then doth David in spirit call him Lord, saying, 耶穌說：這樣，大衛被聖靈感動，怎麼還稱他為主，說：	David therefore himself calleth him Lord; and whence is he then his son? And the common people heard him gladly. 大衛既自己稱他為主，他怎麼又是大衛的子孫呢？眾人都喜歡聽他。	David therefore calleth him Lord, how is he then his son? 大衛既稱他為主，他怎麼又是大衛的子孫呢？

He was greater than David

Psalm 110:1	1 Corinthians 15:25
The LORD said unto my Lord, Sit thou at my right hand, until I make thine enemies thy footstool. (大衛的詩。)耶和華對我主說：你坐在我的右邊，等我使你仇敵作你的腳凳。	For he must reign, till he hath put all enemies under his feet. 因為基督必要作王，等神把一切仇敵都放在他的腳下。

"no man durst to ask him any more questions"

Matthew 22:46	And no man was able to answer him a word, neither durst any man from that day forth ask him any more questions. 他們沒有一個人能回答一言。從那日以後，也沒有人敢再問他甚麼。
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The whole group of His critics were put to silence by the wise and "gracious words that proceeded out of His mouth" (Lk. 4:22). They were left no further ground for questioning, and from that time Jesus openly denounced them. The common people heard Him gladly, and in the audience of all the people He warned His disciples and the multitude to beware of the scribes and Pharisees. He acknowledged that they were their leaders and took the place of Moses to them, and therefore He urged them to obey and observe their teachings, for they were the law of God; but He warned them not to follow their example as to works, "for

they say, and do not."(Mt. 23:3) They were teaching the law to others, but did not fulfill it themselves. They did their works to be seen of men, and not to please God. Because Abraham was their father they considered themselves important, but Jesus said, "One is your Father, which is in heaven."(Mt. 23:9) Unless they were truly children of the Father, they were not Abraham's seed (Gal. 3:29), and if they would be great they must become servants, ministers of the people. "He that humbleth himself shall be exalted."(Lk. 14:11; 18:14)

"gracious words"

Luke 4:22	And all bare him witness, and wondered at the gracious words which proceeded out of his mouth. And they said, Is not this Joseph's son? 眾人都稱讚他，並希奇他口中所出的恩言；又說：這不是約瑟的兒子麼？
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"for they say, and do not"

Matthew 23:3	All therefore whatsoever they bid you observe, that observe and do; but do not ye after their works: for they say, and do not. 凡他們所吩咐你們的，你們都要謹守遵行；但不要效法他們的行為；因為他們能說，不能行。
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"One is your Father"

Matthew 23:9	And call no man your father upon the earth: for one is your Father, which is in heaven. 也不要稱呼地上的人為父，因為只有一位是你們的父，就是在天上的父。
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"Abraham's seed"

Galatians 3:29	And if ye be Christ's, then are ye Abraham's seed, and heirs according to the promise. 你們既屬乎基督，就是亞伯拉罕的後裔，是照著應許承受產業的了。
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"He that humble himself"

<p>[Move #39] Preaching Tour (Continued) "Parable on guests at a wedding feast"</p> <p>Luke 14:11</p> <p>For whosoever exalteth himself shall be abased; and he that humbleth himself shall be exalted. 因為，凡自高的，必降為卑，自卑的，必升為高。</p>	<p>[Move #41] Second Tour in Perea "Parable of the Pharisee and Tax Collector"</p> <p>Luke 18:14</p> <p>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。</p>
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Then he turned to the Pharisees and again denounced them as hypocrites, for they not only refused the kingdom themselves, but kept the people from understanding the way to enter in. He told them their religious pretences would only bring them greater damnation, for they were "like sepulchres full of dead men's bones and all uncleanness; full of hypocrisy and iniquity."(Mt. 23:27) The terrible denunciation that fell from His lips left them speechless: "Ye serpents, ye generation of vipers, how can ye escape the damnation of hell?"(Mt. 23:33) He condemned even their respect for their prophets, for they were the children of those who had killed the prophets and they themselves were doing likewise. They were rejecting Him, and He prophesied that they would do the same to the prophets and apostles that He would send unto them; and that they would be scourged and persecuted, crucified and killed. He also prophesied that upon that generation would come the retribution報應 for all the righteous blood that had been shed by their forefathers as well as themselves, from Abel down. History reveals that often judgment falls upon one generation for the sins of centuries. However "this generation" probably refers not so much to time, as to people, as in Gen. 5:1; 6:9; 10:1; etc. - the "generations" of those who opposed the way of God and His true remnant, headed by Cain and his seed as against Seth and his righteous seed; Ishmael against Isaac; Esau against Jacob, etc. There was a partial fulfillment of the prophecy in the destruction of Jerusalem, A.D. 70, but there shall be a greater fulfillment in the end time. Rev. 18:20 indicates that the blood of "the holy prophets and apostles," and all the

righteous blood shed, as here spoken of by Jesus (Mt. 23:34-35), shall be avenged on the great city "Babylon," representing the culmination of all false religious systems. "In her was found the blood of the prophets and of all that were slain upon the earth" (Rev. 18:24; 17:6; 18:10,19). The words of Jesus indicate that that city might be Jerusalem (Lk. 21:20; Mt. 23:34-35), although it has been quite generally believed to be Rome, the ecclesiastical center. Jesus wept over Jerusalem, crying, "Thou that killest the prophets and those that are sent unto thee."(Mt. 23:37) It was the city of God, "beautiful for situation, the joy of the whole earth" (Ps. 48:2), but Jesus said, "There shall not be left here one stone upon another" (Mt. 24:2)(See next Move).

"sepulchres"

Matthew 23:27	Woe unto you, scribes and Pharisees, hypocrites! for ye are like unto whited sepulchres, 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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"Ye serpents"

Matthew 23:33	Ye serpents, ye generation of vipers, how can ye escape the damnation of hell? 你們這些蛇類、毒蛇之種阿，怎能逃脫地獄？的刑罰呢？
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"generations"

Genesis 5:1	Genesis 6:9	Genesis 10:1
This is the book of the generations of Adam. In the day that God created man, in the likeness of God made he him; 亞當的後代記在下面。 〈當神造人的日子，是照著自己的樣式造的，	These are the generations of Noah: Noah was a just man and perfect in his generations, and Noah walked with God. 挪亞的後代記在下面。挪亞是個義人，在當時的世代是個完全人。挪亞與神同行。	Now these are the generations of the sons of Noah, Shem, Ham, and Japheth: and unto them were sons born after the flood. 挪亞的兒子閃、含、雅弗的後代記在下面。洪水以後，他們都生了兒子。

"holy apostles and prophets"

Revelation 18:20	Rejoice over her, thou heaven, and ye holy apostles and prophets; for God hath avenged you on her." 天哪，眾聖徒、眾使徒、眾先知阿，你們都要因他歡喜，因為神已經在他身上伸了你們的冤。
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"in her was found the blood of prophets..."

Revelation 18:24	Revelation 17:6	Revelation 18:10, 19
And in her was found the blood of prophets, and of saints, and of all that were slain upon the earth." 先知和聖徒，並地上一切被殺之人的血，都在這城裡看見了。	And the ten horns which thou sawest upon the beast, these shall hate the whore, and shall make her desolate and naked, and shall eat her flesh, and burn her with fire. 你所看見的那十角與獸必恨這淫婦，使他冷落赤身，又要吃他的肉，用火將他燒盡。	¹⁰ Standing afar off for the fear of her torment, saying, Alas, alas that great city Babylon, that mighty city! for in one hour is thy judgment come. 因怕他的痛苦，就遠遠的站著說：哀哉！哀哉！巴比倫大城，堅固的城阿，一時之間你的刑罰就來到了。 ¹⁹ And they cast dust on their heads, and cried, weeping and wailing, saying, Alas, alas that great city, wherein were made rich all that had ships in the sea by reason

		of her costliness! for in one hour is she made desolate. 他們又把塵土撒在頭上，哭泣悲哀，喊著說：哀哉！哀哉！這大城阿。凡有船在海中的，都因他的珍寶成了富足！他在一時之間就成了荒場！
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"that city might be Jerusalem"

Luke 21:20	Matthew 23:34, 35
And when ye shall see Jerusalem compassed with armies, then know that the desolation thereof is nigh. 你們看見耶路撒冷被兵圍困，就可知道他成荒場的日子近了。	³⁴ Wherefore, behold, I send unto you prophets, and wise men, and scribes: and some of them ye shall kill and crucify; and some of them shall ye scourge in your synagogues, and persecute them from city to city: ³⁵ That upon you may come all the righteous blood shed upon the earth, from the blood of righteous Abel unto the blood of Zacharias son of Barachias, whom ye slew between the temple and the altar. 所以我差遣先知和智慧人並文士到你們這裡來，有的你們要殺害，要釘十字架；有的你們要在會堂裡鞭打，從這城追逼到那城，叫世上所流義人的血都歸到你們身上，從義人亞伯的血起，直到你們在殿和壇中間所殺的巴拉加的儿子撒迦利亞的血為止。

"beautiful for situation..."

Psalm 48:2	Beautiful for situation, the joy of the whole earth, is mount Zion, on the sides of the north, the city of the great King. 錫安山—大君王的城，在北面居高華美，為全地所喜悅。
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"there shall not be left here one stone upon another"

Matthew 24:2	And Jesus said unto them, See ye not all these things? verily I say unto you, There shall not be left here one stone upon another, that shall not be thrown down. 耶穌對他們說：你們不是看見這殿宇麼？我實在告訴你們，將來在這裡沒有一塊石頭留在石頭上，不被拆毀了。
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The story of the widow's mite is given here, as an example of the true worship of God, in comparison with that which makes a fair show in the flesh. Jesus said that she had given "more than they all." (Lk. 21:3)

"more than they all"

Luke 21:3	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；
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Among those who came to Jerusalem to worship at the feast of the Passover were certain Greeks (Jn. 12:20). They approached Philip, saying, "We would see Jesus." (vs. 21) Philip and his brother Andrew went and told Jesus, but evidently He did not receive these Gentiles. However, it was an evidence that the kingdom was being taken from the Jews and that all peoples were to share in it, through His death. He immediately began to speak of His death, saying, "Except a corn of wheat fall into the ground and die, it abideth alone, but

if it die, it bringeth forth fruit." (vs. 24) "I, if I be lifted up from the earth, will draw all men unto Me." (vs. 32)
"If any man serve me, let him follow Me." (vs. 26) "He that loveth his own life shall lose it." (vs. 25)

John 12: 20, 21, 24, 25, 26, 32

²⁰ And there were certain Greeks among them that came up to worship at the feast:

那時，上來過節禮拜的人中，有幾個希利尼人。

²¹ The same came therefore to Philip, which was of Bethsaida of Galilee, and desired him, saying, Sir, we would see Jesus.

他們來見加利利伯賽大的腓力，求他說：先生，我們願意見耶穌。

²⁴ Verily, verily, I say unto you, Except a corn of wheat fall into the ground and die, it abideth alone: but if it die, it bringeth forth much fruit.

我實實在在的告訴你們，一粒麥子不落在地裡死了，仍舊是一粒，若是死了，就結出許多子粒來。

²⁵ He that loveth his life shall lose it; and he that hateth his life in this world shall keep it unto life eternal.

愛惜自己生命的，就失喪生命；在這世上恨惡自己生命的，就要保守生命到永生。

²⁶ If any man serve me, let him follow me; and where I am, there shall also my servant be: if any man serve me, him will my Father honour.

若有人服事我，就當跟從我；我在那裡，服事我的人也要在那裡；若有人服事我，我父必尊重他。

Then He began to pray to His Father. The great burden of the coming tragedy was pressing upon His heart. He cried, "Now is my soul troubled; and what shall I say? Father, save Me from this hour? For this cause came I unto this hour. Father, glorify Thy name!" (vs. 27,28a) This was the hour toward which all His life and ministry had been moving; the purpose for which He had left the bosom of the Father and come to earth to be despised and rejected of men, and in it all He desired that the name of His Father should be glorified in Him.

²⁷ Now is my soul troubled; and what shall I say? Father, save me from this hour: but for this cause came I unto this hour. ²⁸ Father, glorify thy name. Then came there a voice from heaven, saying, I have both glorified it, and will glorify it again.

我現在心裡憂愁，我說甚麼才好呢？父阿，救我脫離這時候；但我原是為這時候來的。父阿，願你榮耀你的名！當時就有聲音從天上來，說：我已經榮耀了我的名，還要再榮耀。

His Father was closely in touch with Him and all that He was doing. Immediately there came a Voice from heaven, saying, "I have glorified, and will glorify again." (vs. 28b) This was not the first time that God had spoken from heaven to honor and glorify His Son. The people that stood around Him in the temple said that an angel had spoken to Him; others said it thundered. Jesus told them it was not for His sake; He needed no confirmation from heaven that He was in the will of God. It was for their sakes, that they might believe and know that this was a momentous重要的 hour. It was the hour of the judgment of the world (vs. 31), the great arraignment提審, the great sifting time; it was the hour of the judgment of the prince of this world, Satan, who was to be cast out of his place of power; the "strong man," who was to be conquered by "a stronger than he" (Lk. 11:21-22). At the cross Jesus was to meet the great enemy of God, and "triumph over him in it" (Col. 2:15). The Passover Lamb was to be sacrificed for an atonement for the whole world, and when "lifted up from the

earth" (vs. 32) He would draw all men unto Him. "This He said, signifying what death He should die" (vs. 33) - lifted up on the cross.

"judgment of this world" "lifted up from the earth" "what death..."

John 12

³¹ Now is the judgment of this world: now shall the prince of this world be cast out.

現在這世界受審判，這世界的王要被趕出去。

³² And I, if I be lifted up from the earth, will draw all men unto me.

我若從地上被舉起來，就要吸引萬人來歸我。

³³ This he said, signifying what death he should die.

耶穌這話原是指著自己將要怎樣死說的。

"stronger than he"

Luke
11:21-22

²¹ When a strong man armed keepeth his palace, his goods are in peace: ²² But when a stronger than he shall come upon him, and overcome him, he taketh from him all his armour wherein he trusted, and divideth his spoils.

壯士披掛整齊，看守自己的住宅，他所有的都平安無事；但有一個比他更壯的來，勝過他，就奪去他所倚靠的盔甲兵器，又分了他的贓。

"triumphing over him in it"

Colossians
2:15

And having spoiled principalities and powers, he made a shew of them openly, triumphing over them in it.

既將一切執政的、掌權的擄來，明顯給眾人看，就仗著十字架誇勝。

Jesus perceived that they did not understand that He was the Christ. He urged them to believe in the light while He was with them, that they might be children of light. But although He had done so many miracles among them yet they believed not, and He was rejected. However, there were many who had believed, even among the chief rulers, but because of the Pharisees and their opposition they were afraid to confess it, lest they be put out of the synagogue. Like many today, they preferred to stand in well with the leaders of the church, rather than to be out and out for God (vs. 43). But Jesus told them that by confessing Him they were believing not on Him but on God (vs. 44), and that if they rejected Him they would be judged not by Him, but by the Word of God (vs. 48), for the words He had spoken to them were the words of God (vs. 49).

"out for God" "believe on God"

John
12:43,44

⁴³ For they loved the praise of men more than the praise of God. ⁴⁴ Jesus cried and said, He that believeth on me, believeth not on me, but on him that sent me.

這是因他們愛人的榮耀過於愛神的榮耀。耶穌大聲說：信我的，不是信我，乃是信那差我來的。

"judged by the Word of God"

John
12:48,49

⁴⁸ He that rejecteth me, and receiveth not my words, hath one that judgeth him: the word that I have spoken, the same shall judge him in the last day. ⁴⁹ For I have not spoken of myself; but the Father which sent me, he gave me a commandment, what I should say, and what I should speak.

棄絕我、不領受我話的人，有審判他的——就是我所講的道在末日要審判他。因為我沒有憑著自己講，惟有差我來的父已經給我命令，叫我說甚麼，講甚麼。

Their unbelief was breaking His heart. They were fulfilling the words of Isaiah's prophecy when he said, "Who hath believed our report? and to whom is the arm of the Lord revealed?" (Isa. 53:1) Who believes that it is God's arm that is being revealed in giving His Son for the salvation of the world? Their eyes were blinded and they could not believe, because their hearts were hardened (vs. 38-40). It is indicated in vs. 41 that it was the Lord Jesus Christ, the Son of God, that Isaiah saw, in his great vision in the temple (Isa. 6:1), "when he saw His glory, and spake of Him."

"Who hath believed our report?"

Isaiah 53:1	Who hath believed our report? and to whom is the arm of the LORD revealed? 我們所傳的(或譯:所傳與我們的)有誰信呢?耶和華的膀臂向誰顯露呢?
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"hearts were hardened"

John 12 38	That the saying of Esaias the prophet might be fulfilled, which he spake, Lord, who hath believed our report? and to whom hath the arm of the Lord been revealed? 這是要應驗先知以賽亞的話,說:主阿,我們所傳的有誰信呢?主的膀臂向誰顯露呢?
39	Therefore they could not believe, because that Esaias said again, 他們所以不能信,因為以賽亞又說:
40	He hath blinded their eyes, and hardened their heart; that they should not see with their eyes, nor understand with their heart, and be converted, and I should heal them. 主叫他們瞎了眼,硬了心,免得他們眼睛看見,心裡明白,回轉過來,我就醫治他們。

Isaiah saw His glory

Isaiah 6:1	John 12:41
In the year that king Uzziah died I saw also the LORD sitting upon a throne, high and lifted up, and his train filled the temple. [<i>train: an elongated part of a skirt or robe trailing behind on the ground.</i>] 當烏西雅王崩的那年,我見主坐在高高的寶座上。他的衣裳垂下,遮滿聖殿。	These things said Esaias, when he saw his glory, and spake of him. 以賽亞因為看見他的榮耀,就指著他說這話。

When Jesus finished these sayings He departed and hid Himself from them. When He went out from the temple, it was for the last time. This was His last day in the temple, and as He departed He wept over the city, left desolate by the rejection of their King. They would not see Him again, after His death, until they were ready to say, "Blessed is He that cometh in the Name of the Lord." (Mt. 23:39)

MEDITATION

"Shall not doubt in his heart." (Mk. 11:23) Doubt in the heart will defeat all the knowledge of the mind, and prevent its becoming faith. **Faith comes out of a heart of perfect trust in Jesus**, and is the manifestation of His life within.

"Neither will I tell you." (Mt. 21:27; Mk. 11:33; Lk. 20:8) Jesus proved His authority, but he did not explain it. He laid it down for our sakes, "that He might take it again" (Jn. 10:17) and put all enemies under His feet. "The Stone which the builders rejected is become the Head of the corner." (Ps. 118:22; Mt. 21:42; Mk. 12:10; Lk. 20:17; 1 Peter 2:7)

"...I lay down my life"

John 10:17	Therefore doth my Father love me, because I lay down my life, that I might take it again. 我父愛我；因我將命捨去，好再取回來。
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"The stone which the builders rejected..."

Psalm 118:22	Matthew 21:42	Mark 12:10	Luke 20:17	1 Peter 2:7
<p>The stone which the builders refused is become the head stone of the corner. 匠人所棄的石頭已成了房角的頭塊石頭。</p>	<p>Jesus saith unto them, "Did ye never read in the scriptures, The stone which the builders rejected, the same is become the head of the corner: this is the Lord's doing, and it is marvellous in our eyes?" 耶穌說：經上寫著：匠人所棄的石頭已作了房角的頭塊石頭。這是主所做的，在我們眼中看為希奇。這經你們沒有念過麼？</p>	<p>And have ye not read this scripture; "The stone which the builders rejected is become the head of the corner: 經上寫著說：匠人所棄的石頭，已作了房角的頭塊石頭。</p>	<p>And he beheld them, and said, "What is this then that is written, The stone which the builders rejected, the same is become the head of the corner? 耶穌看著他們說：經上記著：匠人所棄的石頭已作了房角的頭塊石頭。這是甚麼意思呢？</p>	<p>Unto you therefore which believe he is precious: but unto them which be disobedient, the stone which the builders disallowed, the same is made the head of the corner (Psalm 118:22), 所以，他在你們信的人就為寶貴，在那不信的人有話說：匠人所棄的石頭已作了房角的頭塊石頭。</p>

"They will reverence My Son." (Mt. 21:37; Mk. 12:6; Lk. 20:13) The Father stripped heaven of its best, the "Heir of all things," (Heb. 1:2) and sent Him into His vineyard to receive the fruits thereof. "Behold My Servant!" (Isa. 65:13,14) But the Son suffered more than they all; "His face was more marred than any man's; His form more than the sons of men" (Isa. 52:14). The literal translation is: "So marred from the form of man was His aspect容貌 that His appearance was not that of a son of man" - i.e., not human; until He could say, "I am a worm, and no man; a reproach to men and despised of the people. All that see Me laugh Me to scorn: they shoot out the lip, they shake the head, saying, He trusted in the Lord: let Him deliver Him" (Ps. 22:6-8).

"They will reverence My Son"

Matthew 21:37	Mark 12:6	Luke 20:13
<p>But last of all he sent unto them his son, saying, "They will reverence my son." 後來打發他的兒子到他們那裡去，意思說：他們必尊敬我的兒子。</p>	<p>Having yet therefore one son, his wellbeloved, he sent him also last unto them, saying, "They will reverence my son." 園主還有一位是他的愛子，末後又打發他去，意思說：他們必尊敬我的兒子。</p>	<p>Then said the lord of the vineyard, What shall I do? I will send my beloved son: it may be they will reverence him when they see him. 園主說：我怎麼辦呢？我要打發我的愛子去，或者他們尊敬他。</p>

"heir of all things"

Hebrews 1:2	<p>Hath in these last days spoken unto us by his Son, whom he hath appointed heir of all things, by whom also he made the worlds; 就在這末世藉著他兒子曉諭我們；又早已立他為承受萬有的，也曾藉著他創造諸世界。</p>
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"Behold, My Servant"

Isaiah 65:13,14	<p>¹³Therefore thus saith the Lord GOD, Behold, my servants shall eat, but ye shall be hungry: behold, my servants shall drink, but ye shall be thirsty: behold, my servants shall rejoice, but ye shall be ashamed: ¹⁴Behold, my servants shall sing for joy of heart, but ye shall cry for sorrow of heart, and shall howl for vexation of spirit.</p> <p>所以，主耶和華如此說：我的僕人必得吃，你們卻飢餓；我的僕人必得喝，你們卻乾渴；我的僕人必歡喜，你們卻蒙羞。我的僕人因心中高興歡呼，你們卻因心中憂愁哀哭，又因心裡憂傷哀號。</p>
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His visage was so marred more than any man

Isaiah 52:14	<p>As many were astonished at thee; his visage was so marred more than any man, and his form more than the sons of men:</p> <p>許多人因他（原文是你）驚奇；他的面貌比別人憔悴；他的形容比世人枯槁。</p>
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"I am a worm..."

Psalms 22:6-8	<p>⁶But I am a worm, and no man; a reproach of men, and despised of the people. ⁷All they that see me laugh me to scorn: they shoot out the lip, they shake the head, saying, ⁸He trusted on the LORD that he would deliver him: let him deliver him, seeing he delighted in him.</p> <p>但我是蟲，不是人，被眾人羞辱，被百姓藐視。凡看見我的都嗤笑我；他們撇嘴搖頭，說：他把自己交託耶和華，耶和華可以救他罷！耶和華既喜悅他，可以搭救他罷！</p>
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"The wedding is ready." (Mt. 22:8) "The marriage of the Lamb is come, and His wife hath made herself ready. To her it was granted that she should be arrayed in fine linen, clean and white." (Rev. 19:7,8) Is your life clean and holy and ready for that day when the bridegroom shall return to claim His own? Only the holiness of Jesus will be sufficient for a wedding garment, and it is received by faith in Him. He was "made sin for us . . . that we might be made the righteousness of God in Him" (2 Cor. 5:21). "Blessed are they which are called to the marriage supper of the lamb" (Rev. 19:9).

"The wedding is ready"

Matthew 22:8	<p>Then saith he to his servants, "The wedding is ready, but they which were bidden were not worthy.</p> <p>於是對僕人說：喜筵已經齊備，只是所召的人不配。</p>
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"the marriage of the Lamb..."

Revelation 19:7-9	<p>⁷Let us be glad and rejoice, and give honour to him: for the marriage of the Lamb is come, and his wife hath made herself ready.</p> <p>我們要歡喜快樂，將榮耀歸給他。因為，羔羊婚娶的時候到了；新婦也自己預備好了，</p> <p>⁸And to her was granted that she should be arrayed in fine linen, clean and white: for the fine linen is the righteousness of saints.</p> <p>就蒙恩得穿光明潔白的細麻衣。這細麻衣就是聖徒所行的義。</p> <p>⁹And he saith unto me, Write, Blessed are they which are called unto the marriage supper of the Lamb. And he saith unto me, "These are the true sayings of God."</p> <p>天使吩咐我說：你要寫上：凡被請赴羔羊之婚筵的有福了！又對我說：這是神真實的話。</p>
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"made sin for us"

2 Corinthians 5:21	<p>For he hath made him to be sin for us, who knew no sin; that we might be made the righteousness of God in him. 神使那無罪（無罪：原文是不知罪）的，替我們成為罪，好叫我們在他裡面成為神的義。</p>
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Foolish questions about the things of God reveal that we "know not the Scriptures," (Mk. 12:24) and when we doubt the truth of the Word, it is because we "know not the power of God."

"Jesus sat over against the treasury, and beheld." (Mk. 12:41) Nothing can escape His all-seeing eye. He knows our motives in giving, and He knows how much we have left. Many cast in of their abundance, but the poor widow cast in all her living. The Pharisees would have despised her for her small gift, but Jesus commended her. Many pride themselves on giving their tithe, but they "omit the weightier matters of judgment, mercy and faith," in their dealings with others. "These ye ought to have done, and not to leave the other undone." (Mt. 23:23)

"Jesus sat over against the treasury..."

Mark 12:41	And Jesus sat over against the treasury, and beheld how the people cast money into the treasury: and many that were rich cast in much. 耶穌對銀庫坐著，看眾人怎樣投錢入庫。有好些財主往裡投了若干的錢。
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"omit the weightier matters of judgment..."

Matthew 23:23	Woe unto you, scribes and Pharisees, hypocrites! for ye pay tithe of mint and anise and cummin, and have omitted the weightier matters of the law, judgment, mercy, and faith: these ought ye to have done, and not to leave the other undone. 你們這假冒為善的文士和法利賽人有禍了！因為你們將薄荷、茴香、芹菜，獻上十分之一，那律法上更重的事，就是公義、憐憫、信實，反倒不行了。這更重的是你們當行的；那也是不可不行的。
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"Ye serpents, ye generation of vipers." (Mt. 23:33) Jesus called them snakes, because they were "of their father the devil" (Jn. 8:44), "that old serpent that deceiveth" (Rev. 12:9).

"of their father the devil"

John 8:44	Ye are of your father the devil, and the lusts of your father ye will do. He was a murderer from the beginning, and abode not in the truth, because there is no truth in him. When he speaketh a lie, he speaketh of his own: for he is a liar, and the father of it. 你們是出於你們的父魔鬼，你們父的私慾你們偏要行。他從起初是殺人的，不守真理，因他心裡沒有真理。他說謊是出於自己；因他本來是說謊的，也是說謊之人的父。
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"that old serpent that deceiveth"

Revelation 12:9	And the great dragon was cast out, that old serpent, called the Devil, and Satan, which deceiveth the whole world: he was cast out into the earth, and his angels were cast out with him. 大龍就是那古蛇，名叫魔鬼，又叫撒但，是迷惑普天下的。他被摔在地上，他的使者也一同被摔下去。
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From the Greek: "made light of" (Mt. 22:5) is translated in Heb. 2:3, "neglect." Literally it means "not to care, careless." This is the opposite of "Seek ye first the kingdom," and leads to disastrous results. Instead of being "careful about many things," we should have but one care, and it should not be made light of.

"neglect"

Hebrews 2:3	How shall we escape, if we neglect so great salvation; which at the first began to be spoken by the Lord, and was confirmed unto us by them that heard him; 我們若忽略這麼大的救恩，怎能逃罪呢？這救恩起先是主親自講的，後來是聽見的人給我們證實了。
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STUDY

Why do you think Jesus refused to tell the Pharisees where He received His authority? How could publicans and harlots enter the kingdom before them? How do you think it would have affected the crowd if Jesus had "withered" (Mt. 21:20; Mk. 11:21) a few of His critics, as He did the fig tree, which was a symbol of them? Did He ever do anything "before the time"? (Mt. 8:29)

"withered"

Matthew 21:20	Mark 11:21
And when the disciples saw it, they marvelled, saying, How soon is the fig tree withered away! 門徒看見了，便希奇說：無花果樹怎麼立刻枯乾了呢？	And Peter calling to remembrance saith unto him, Master, behold, the fig tree which thou cursedst is withered away. 彼得想起耶穌的話來，就對他說：拉比，請看！你所咒詛的無花果樹，已經枯乾了。

"before the time"

Matthew 8:29	And, behold, they cried out, saying, What have we to do with thee, Jesus, thou Son of God? art thou come hither to torment us before the time? 他們喊著說：神的兒子，我們與你有甚麼相干？時候還沒有到，你就上這裡來叫我們受苦麼？
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In the Parable of the Two Sons, neither of them kept his word. Why then was one commended? In the Parable of the Vineyard do you think Jesus was setting Himself forth as the Son of the Householder? Did God really expect them to reverence His Son? Unto what other nation was the kingdom given when taken from Israel? Who will be ground to powder by the "Stone"? Do you think every one of the guests at the marriage feast had an opportunity to put on the wedding garment? How, then, did the man get in without the required apparel?

Why did Jesus ask for a coin in His answer about the tribute? Some of our coins are inscribed "In God we trust." Does this always mean that our money belongs to God? Who was Caesar? How were they to determine what things belonged to Caesar and what things to God?

Of what sex are the angels? How are they usually spoken of in the Bible? Can you name any of the angels? Will only the children of God be raised from the dead? Did Jesus mean we should love ourselves, when He said, "Love thy neighbor as thyself"? How would you answer Jesus' question about His being the Son of David? Why do you think they feared to ask Him any more questions?

How were the Pharisees hindering others from entering the kingdom? What is a proselyte 新入教者? Which is greater, the altar or the gift upon it? Were the Pharisees responsible for the killing of the prophets by their fathers? Was it God who hardened their hearts and blinded their eyes so they could not believe? How then were they responsible? Why do you think Jesus did not receive the Greeks who came to Him? Did Jesus really pray that God would save Him from that hour?

天上至少有三位天使長

1. **Michael 米迦勒** (爭戰的天使長)

Jude 1:9

Yet Michael the archangel, when contending with the devil he disputed about the body of Moses, durst not bring against him a railing accusation, but said, The Lord rebuke thee.

天使長米迦勒為摩西的屍首與魔鬼爭辯的時候，尚且不敢用毀謗的話罪責他，只說：主責備你罷！

2. **Gabriel 加百列** (傳遞信息, 啓示)

Daniel 9:21

Yea, whiles I was speaking in prayer, even the man Gabriel, whom I had seen in the vision at the beginning, being caused to fly swiftly, touched me about the time of the evening oblation.

我正禱告的時候，先前在異象中所見的那位加百列，奉命迅速飛來，約在獻晚祭的時候，接手在我身上。

Luke 1:19 (Bring message to Zacharias 撒迦利亞)

And the angel answering said unto him, I am Gabriel, that stand in the presence of God; and am sent to speak unto thee, and to shew thee these glad tidings.

天使回答說：我是站在神面前的加百列，奉差而來對你說話，將這好消息報給你。

Luke 1:26 (Bring message to Mary 馬利亞)

And in the sixth month the angel Gabriel was sent from God unto a city of Galilee, named Nazareth,

到了第六個月，天使加百列奉神的差遣往加利利的一座城去，這城名叫拿撒勒，

3. **Lucifer** (敬拜的天使長)

Isaiah 14:12

How art thou fallen from heaven, O Lucifer, son of the morning! how art thou cut down to the ground, which didst weaken the nations!

明亮之星，早晨之子啊，你何竟從天墜落？你這攻敗列國的何竟被砍倒在地上？

Love thy neighbor as thyself (9 references)

Old Testament	[Move #36]	[Move #41]	[Move #46]	New Testament
Leviticus 19:18, 34	Luke 10:27	Matthew 19:19	Matthew 22:39; Mark 12:31	Romans 13:9 Galatians 5:14 James 2:8
¹⁸ Thou shalt not avenge, nor bear any grudge against the children of thy people, but thou shalt love thy	And he answering said, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with	Honour thy father and thy mother: and, Thou shalt love thy neighbour as thyself. 當孝敬父母，又	³⁹ And the second is like unto it, Thou shalt love thy neighbour as thyself. 其次也相儗，	Romans 13:9 For this, Thou shalt not commit adultery, Thou shalt not kill, Thou shalt not steal, Thou shalt

neighbour as thyself: I am the LORD.

不可報仇，也不可埋怨你本國的子民，卻要愛人如己。我是耶和華。

³⁴ But the stranger that dwelleth with you shall be unto you as one born among you, and **thou shalt love him as thyself**; for ye were strangers in the land of Egypt: I am the LORD your God.

和你們同居的外人，你們要看他如本地人一樣，並要愛他如己，因為你們在埃及地也作過寄居的。我是耶和華——你們的神。

all thy strength, and with all thy mind; and **thy neighbour as thyself.**

他回答說：「你要盡心、盡性、盡力、盡意愛主——你的神；又要愛鄰舍如同自己。」

當愛人如己。

就是要愛人如己。

³¹ And the second is like, namely this, **Thou shalt love thy neighbour as thyself.** There is none other commandment greater than these.

其次就是說：要愛人如己。再沒有比這兩條誡命更大的了。

not bear false witness, Thou shalt not covet; and if there be any other commandment, it is briefly comprehended in this saying, namely, **Thou shalt love thy neighbour as thyself.**

像那不可姦淫，不可殺人，不可偷盜，不可貪婪，或有別的誡命，都包在愛人如己這一句話之內了。

Galatians 5:14

For all the law is fulfilled in one word, even in this; **Thou shalt love thy neighbour as thyself.**

因為全律法都包在「愛人如己」這一句話之內了。

James 2:8

If ye fulfil the royal law according to the scripture, **Thou shalt love thy neighbour as thyself**, ye do well:

經上記著說：「要愛人如己。你們若全守這至尊的律法，才是好的。」

REVIEW

1. What events had occurred on Sunday of this week?	Jesus' triumphal entry into Jerusalem
2. On Monday?	Jesus cursed the barren fig tree and cleansed the temple
3. Did Jesus and His disciples return to the city on Tuesday?	Yes
4. What occurred on the way from Bethany?	From the withered fig tree, Jesus taught His disciple a lesson on faith and believing prayer.
5. Where did they go when they entered Jerusalem?	They went to the temple.
6. Did Jesus ever visit the temple again?	No
7. How was the day spent?	Jesus was challenged about His authority first, and then He taught 3 parables and was tempted with 3 questions. Jesus silenced them with one question and then denounced the religious leaders. Later He commended a poor widow for giving her all to God. Later some Greeks wanted to see Jesus and He started to talk about His death. Upon withdrawing from the temple, He lamented for Jerusalem.
8. What was the first question the Pharisees asked Him?	They questioned Him as to who gave Him such authority.
9. How did He answer?	Jesus replied by asking them a question, concerning the ministry of John the Baptist.
10. Why?	He had no need to produce any credentials.
11. Which three parables did He teach them?	(1)The Parable of the Two Sons (2) The Parable of the Tenants (3) The Parable of the Wedding Feast.
12. Give the meaning of the Parable of the Two Son.	The Parable of the Two Sons was spoken to the Pharisees, showing how they professed to do the will of God, but failed to do it, while others who did not make any religious profession, such as the publicans and harlots, had repented and believed the message of John and were entering into the kingdom.
13. In the Parable of the Two Sons is repentance the chief teaching?	Yes
14. Give the meaning of the Parable of the Vineyard (or Tenants).	The Parable of the Vineyard was a parable of the kingdom. God's vineyard had been let out to Israel and He longed to receive fruit from them through prophets and His own Son, but failed to receive any.
15. In the Parable of the Vineyard, who was the Householder? The Son? The servants?	The Household is God's kingdom (i.e., the nation of Israel). The Son is Jesus and the servants are God's prophets.
16. When was the kingdom taken from Israel?	When Jerusalem was destroyed
17. To whom was it given?	To a nation that will bring forth the fruits.
18. Who was the Stone rejected by the builders?	Jesus
19. Why were the Pharisees afraid to lay hands on Jesus?	They feared the multitude, because they took Him for a prophet.

20. What was the attitude of the people?	They heard Him gladly.
21. Who did they think He was?	They thought He was a prophet.
22. Give the meaning of the Parable of the Wedding Feast.	God's great invitation to all to come to Him.
23. In the Parable of the Wedding feast who was the King?	God
24. His Son?	Jesus
25. Who were the servants who gave the invitation?	The prophets
26. Why were both bad and good invited to the wedding?	Everyone is given an opportunity to repent and receive from God.
27. Was it a good man or a bad who had not on the wedding garment?	A bad man
28. What is the wedding garment for us?	The righteousness of the saints
29. Is it enough to have the invitation, or must every one put on the wedding garment?	Every one must put on the wedding garment
30. Why was the man speechless?	He did receive the opportunity to put on the garment, but he failed to do so.
31. Explain the meaning of "many are called, but few chosen."	Many profess to be Christians, but few are willing to take up the cross and put on Chrst.
32. What three groups sent spies to question Jesus?	(1)The Herodians (2)The Sadducees (3)The Pharisees
33. What was their real purpose?	To trap Jesus in his Words to deliver him unto the power and authority of the governor.
34. Were these sects friendly to each other, and did they have the same doctrines?	No, these sects were enemies to each other and they don't have the same doctrines.
35. Which group came to Jesus first?	The Herodians
36. How did they approach Him?	They sent forth spies who pretended to be just men
37. What was their question?	<i>"Is it lawful to give tribute to Caesar, or not?"</i>
38. What did Jesus do?	Jesus rebuked their hypocrisy and asked them to show him the tribute money.
39. What was His answer?	<i>"Render unto Caesar the things which are Caesar's; and unto God the things that are God's"</i>
40. Did He sanction subjection to the powers that be?	Yes
41. Why?	All power are ordained of God
42. Did He silence this group?	Yes
43. Who were the next to come?	The Sadducees

44. What was their teaching?	There is no resurrection
45. What pretence did they make?	They pretended that they believed in resurrection
46. What was their question?	<i>"...In the resurrection whose wife shall she be of the seven? For they all had her...."</i>
47. What did Jesus tell them?	<i>"Ye do err, not knowing the scriptures, nor the power of God. For in the resurrection they neither marry, nor are given in marriage, but are as the angels of God in heaven...."</i>
48. Who are the "children of the resurrection"?	The children of God who are accounted worthy to obtain that world.
49. What is their nature?	They neither marry, nor are given in marriage, but are as the angels of God in heaven.
50. What other proof of the resurrection did Jesus give?	The fact that the "fathers," Abraham, Isaac and Jacob, are living, as shown by their own Scriptures, for God had said to Moses that He is the God of Abraham, the God of Isaac, and the God of Jacob. He is not the God of the dead, but the God of the living.
51. What was the reaction of the multitude?	They were astonished at His doctrine.
52. What did the Pharisees do when they found that this group had been silenced also?	The gathered together to discuss what to do
53. Who came to Jesus next?	One of the scribes
54. What was his profession?	A lawyer
55. Why did he come?	He tried to tempt Jesus
56. What question did he ask?	<i>"Master, which is the great commandment in the law?" or "Which is the first commandment of all?"</i>
57. What was Jesus' answer?	<i>"Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first and great commandment. And the second is like unto it, thou shalt love thy neighbor as thyself. On these two commandments hang all the law and the prophets."</i>
58. What Scripture did He quote from?	The first commandment
59. How did he receive the answer?	He felt that Jesus has said it well
60. What was His reply?	<i>"Thou art not far from the kingdom of God"</i>
61. What did Jesus say about him?	Jesus saw that he answered discreetly
62. What did He mean?	This scribe had more understanding than others
63. What question did Jesus ask the Pharisees?	<i>"What think ye of Christ? Whose son is He?"</i>
64. What did they answer?	They answered that He was to be David's son
65. How did He silence them?	Jesus said <i>"How can that be, when David himself called Him Lord?"</i> showing that He was greater than David.

66. Did anyone ask Him any more questions?	No
67. What was the attitude of the common people?	The common people heard Him gladly.
68. Did Jesus acknowledge the position of the Pharisees?	Yes
69. How?	He acknowledged that they were their leaders and took the place of Moses to them, and therefore He urged them to obey and observe their teachings, for they were the law of God.
70. What did He say of their works?	<i>"for they say, and do not."</i>
71. Name some of the accusations He made concerning them.	They loved to be seen of their works; They devour widows' houses, and for a pretence make long prayer.
72. How did He speak to the Pharisees themselves?	He denounced them as hypocrites
73. Of what did He accuse them?	They not only refused the kingdom themselves, but kept the people from understanding the way to enter in.
74. What effect did He say their religious pretence would have?	It will only bring them greater damnation
75. What did He say about swearing?	When you swear 'by the altar,' you are swearing by it and by everything on it. And when you swear 'by the Temple,' you are swearing by it and by God, who lives in it. And when you swear 'by heaven,' you are swearing by the throne of God and by God, who sits on the throne.
76. Did He mean using bad language?	No
77. What did He say about tithing?	It's OK for them to be careful to tithe even the tiniest income from their herb gardens, but they should never ignore the more important aspects of the law—justice, mercy, and faith. They should tithe, yes, but not neglect the more important things.
78. What does it mean to strain at a gnat and swallow a camel?	Pay unnecessary attention to a trivial things, but ignore the most important thing.
79. Why were they like sepulchres?	Because they outwardly appear righteous unto men, but within are full of hypocrisy and iniquity, just like sepulchres appear beautiful outwardly, but inside are full of dead men's bone and of all uncleanness.
80. Did He commend them for honoring their prophets?	No
81. What did He call them?	<i>"Ye serpents, ye generation of vipers"</i>
82. Did He say they would go to hell?	Yes, He said <i>"How can ye escape the damnation of hell?"</i>
83. Who did He say He would send unto them?	He will send to them prophets, wise men and scribes
84. What would be the result?	Some of them they shall kill and crucify and some of them they shall scourge in the synagogues and persecute from city to city.
85. What judgment did He pronounce upon them?	Upon them may come all the righteous blood shed upon the earth, from the blood of righteous Abel unto the blood of Zacharias son of Barachias.
86. What prophecy did He make?	The destruction of Jerusalem

87. Whose gift did He commend at the treasury?	A poor widow's
88. Why?	Because she of her penury had cast in all the living that she had.
89. What Gentiles came seeking Jesus in the temple?	Some Greeks
90. Did Jesus receive them? Why not?	No, for He began to tell of His approaching death and prayed that God might be glorified.
91. What did He begin to tell His disciples and the people?	<i>"Except a corn of wheat fall into the ground and die, it abideth alone, but if it die, it bringeth forth fruit..."</i>
92. What did He mean when He said the hour was come?	He is about to die for the sin of all mankind
93. What did He say about the corn of wheat?	The corn of wheat must fall into the ground and die.
94. Why was His soul troubled?	The great burden of the coming tragedy was pressing upon His heart
95. What prayer did He make to His Father?	<i>"Father, save Me from this hour: but for this cause came I unto this hour. Father, glorify thy name."</i>
96. How did God answer?	<i>"I have both glorified it, and will glorify it again."</i>
97. What did Jesus say of the importance of the hour?	It was the hour of the judgment of the prince of this world.
98. Who is the prince of this world?	Satan
99. Who made him so?	Satan himself
100. From what was he cast out? When?	Satan was to be cast out of his place of power
101. What did Jesus say of the manner of His death?	He would be lifted up on the cross
102. What did the people say when He spoke of His death?	They said an angel had spoken to Him; others said it thundered
103. Whose message did He say He was preaching?	He was preaching God's message
104. What did He say about the Light?	He urged them to believe in the light while He was with them, that they might be children of light.
105. Did He say He had come to judge the world?	No, Jesus said He came not to judge the world, but to save the world.
106. How will men be judged in the last day?	Men will be judged by the Word of God
107. Why did the people not believe?	Their eyes were blinded and they could not believe, because their hearts were hardened.
108. What prophecy were they fulfilling?	Isaiah 53:1
109. Did all those who believed confess Christ? Why?	No. They feared the Pharisees and were afraid to be cast out of the synagogues.
110. When Jesus had finished these sayings what did He do?	He lamented over Jerusalem.

111. Where did He go when He left the temple?	He went to the Mount of Olives.
112. Who went with Him?	His disciples.

HEROD'S TEMPLE

