

# 馬太福音

# The Gospel of Matthew

Chapter 15.1-16.12: Galilean Crisis Preparing  
Disciples for Kingdom Revelation

15:1 -16:12: 加利利的危機預備了門徒們的國度啟示

# Jesus and the Canaanite Woman

## 耶穌與迦南的婦人



Matthew 馬太福音 15.21-28

*Matt. 15.28 Then Jesus said to her, “O woman, your faith is great; it shall be done for you as you wish.” And her daughter was healed at once.*

太15:28 耶穌說：「婦人，你的信心是大的；照你所要的，給你成全了罷。」從那時候，他女兒就好了。

## Jesus Withdraws from Israel 耶穌退出以色列地

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## Jesus seeks rest and retreat with his disciples 耶穌與門徒一起尋求休息與隱退

1. **Matt.15.21-38** Jesus goes out from Israel into Gentile areas for at least 3-4 months where he meets faith in a wider kingdom

馬太福音 15.21-38 耶穌離開以色列，進入外邦地區至少 3-4 個月，在那裡祂在更廣闊的國度裡遇見了信心

2. Mark gives added detail to Matthew's shorter version which amplifies how onerous this journey would seem to the Pharisees and Scribes:

馬可為馬太福音的簡短版本提供了更多細節，放大了對於法利賽人和文士看來這段旅程是多麼的繁重：

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a. *Mark 7.24 Jesus got up and went away from there to the region of Tyre. And when He had entered a house, He wanted no one to know of it; yet He could not escape notice.*

馬可福音7:24 耶穌從那裡起身，往推羅西頓的境內去。進了一家，不願意人知道，卻隱藏不住。

b. Matthew calls her a "Canaanite" the "cursed" enemy of the Jews who were dispossessed of their land and always opposed by relatives of Jezebel

馬太稱她為「迦南人」，是猶太人「被詛咒的」敵人，他們被剝奪了土地，並且總是受到耶洗別親戚的反對

c. Mark more specifically adds to her description as a Greek speaking Syrophenician (a ancient people renowned for their supremacy on the seas)  
馬可更具體地補充了她作為講希臘語的敘利亞腓尼基人（一個以海上霸權而聞名的古代民族）。

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d. From Mark we also discover Jesus' reputation of healing and deliverance was already known to her

從馬可福音中我們也發現耶穌醫治和拯救的名聲已經為她所知

3. "Behold" signals the reader to note carefully this extraordinary sight: a foreigner crying out for mercy with a tragic story of her demon-possessed daughter

原文裡的「看哪」讓讀者仔細注意這一非同尋常的景象：一個外邦人大聲求救，講述她的女兒被惡鬼附身的悲慘故事

## Jesus' Mission Limited 耶穌的職事受到了限制

**Matt. 15.23** *But He did not answer her a word. And His disciples came and implored Him, saying, "Send her away, because she keeps shouting at us."*

太15:23 耶穌卻一言不答。門徒進前來，求他說：「這婦人在我們後頭喊叫。請打發他走罷。」

**Matt. 15.24** *But He answered and said, "I was sent only to the lost sheep of the house of Israel."*

太15:24 耶穌說：「我奉差遣，不過是到以色列家迷失的羊那裡去。」



## Kingdom must first be sown in Israel 國度必須先出現在以色列

### Faith Tested 信心受到了考驗

#### Obstacle # 1. Silence:

##### 阻礙 1 —— 沈默:

Jesus at first gave no answer because they were in recess from public ministry and her cry to the "Son of David" could only avail for a Jew

耶穌起初沒有回答，因為他們從群體的職事在休息，而她對「大衛的子孫」的呼求只能對猶太人有用。

#### Obstacle # 2. Unwelcome:

##### 阻礙 2 —— 不受歡迎:

Was she bothering the disciples or were they protecting Jesus from problems?

她是在打擾門徒還是他們在保護耶穌免受問題困擾？

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#### Obstacle # 3. **Exclusion:**

#### 阻礙 3 —— 被排斥:

The Kingdom commission of Jesus and the disciples was to the lost sheep of the House of Israel

耶穌和門徒的國度使命是給以色列家迷失的羊

- a. The answer of Jesus to his disciples may indicate they were asking him to heal the daughter to be rid of her

耶穌對門徒的回答可能表明他們要求祂治愈女兒以擺脫她

- b. Matthew's kingdom gospel states that Jesus was a Shepherd whose priority was to the "lost sheep of the house of Israel"

馬太的國度福音指出耶穌是一位牧人，祂的首要任務是「以色列家迷失的羊」



## Jesus Draws out Faith 耶穌激發出信心

**Matt. 15.25** *But she came and began to bow down before Him, saying, "Lord, help me!"*

太15:25 那婦人來拜他,說:「主阿,幫助我。」

**Matt. 15.26** *And He answered and said, "It is not good to take the children's bread and throw it to the dogs."*

太15:26 他回答說:「不好拿兒女的餅,丟給狗喫。」

**Matt. 15.27** *But she said, "Yes, Lord; but even the dogs feed on the crumbs which fall from their masters' table."*

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## Faith Perseveres 堅持信念

1. This determined woman of means and intelligence bowed before Jesus in worship humbly asking, "Lord help me!"

這位意志堅定、富有才智的女人在耶穌面前跪下敬拜,謙卑地祈求:「主啊,幫助我！」

a. Obstacle #4 **Practical Priorities:**

The mutual disdain Jews and Canaanites had for each other limited their help to their own children over dogs

**障礙#4 實際優先事項:**

猶太人和迦南人互相蔑視,限制了他們對自己孩子的幫助,而不是對狗的幫助

b. But either there was something in his tone or his eyes that gave her faith hope

但是在祂的語氣或是祂的眼神中,給了她信心和希望

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2. The woman outwitted Jesus' words by accepting her status as a dog who might manage to get scraps off the masters' table

這個女人智取了耶穌的話,接受了自己作為一隻狗的身份,她可能設法從主人的桌子上刮走剩飯

3. The woman's faith "saw through" the various racial, religious and cultural barriers and somehow saw Jesus' heart

女人的信心「看穿」了各種種族、宗教和文化障礙,並以某種方式看到了耶穌的心

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### 4. Point:

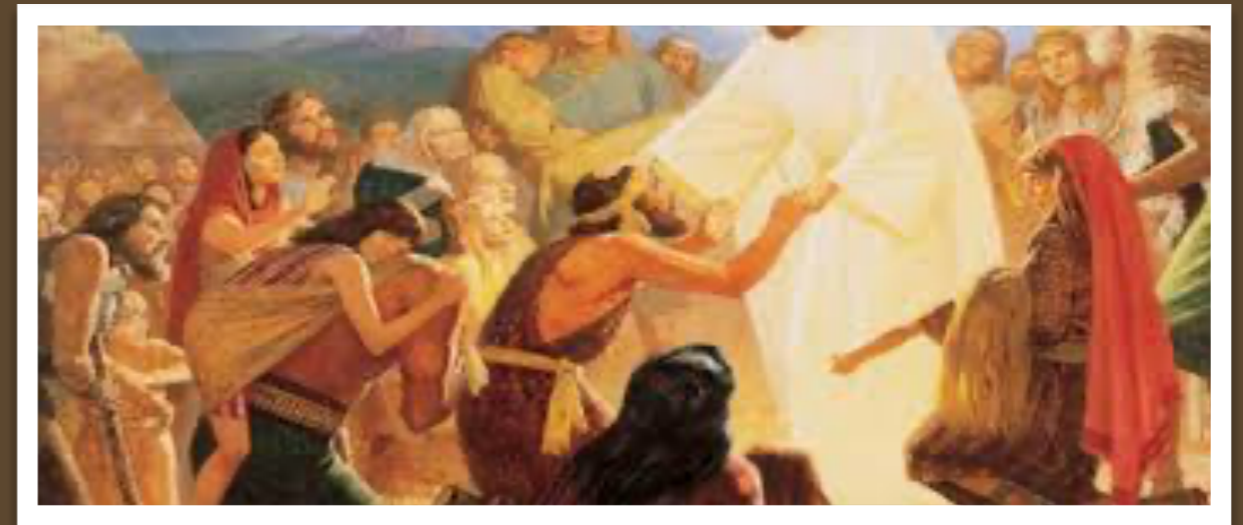
Matthew and Mark both present this story as a contrast between the simple faith of this woman and the difficulty of faith among the Jews bound by traditions, sacrifices and conditions

### 重點:

馬太和馬可都呈現這個故事做為對比,比較這個女人簡單信與猶太人受傳統、獻祭和環境束縛的困難信心

# Faith and Hunger among Gentiles

外邦人中的信心及飢渴



Matthew 馬太福音 15.29-31

*Matt. 15.31 So the crowd marveled ... and they glorified the God of Israel.*

太15:31 甚至眾人都希奇……他們就歸榮耀給以色列的神

## Jesus in Decapolis 耶穌在低加波利

**Matt. 15.29** *Departing from there, Jesus went along by the Sea of Galilee, and having gone up on the mountain, He was sitting there.*

太15:29 耶穌離開那地方，來到靠近加利利的海邊，就上山坐下。

**Matt. 15.30** *And large crowds came to Him, bringing with them those who were lame, crippled, blind, mute, and many others, and they laid them down at His feet; and He healed them.*

太15:30 有許多人到他那裡，帶著瘸子、瞎子、啞吧、有殘疾的、和好些別的病人，都放在他腳前，他就治好了他們。

**Matt. 15.31** *So the crowd marveled as they saw the mute speaking, the crippled restored, and the lame walking, and the blind seeing; and they glorified the God of Israel.*

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## Faith Without Borders 無疆界的信心



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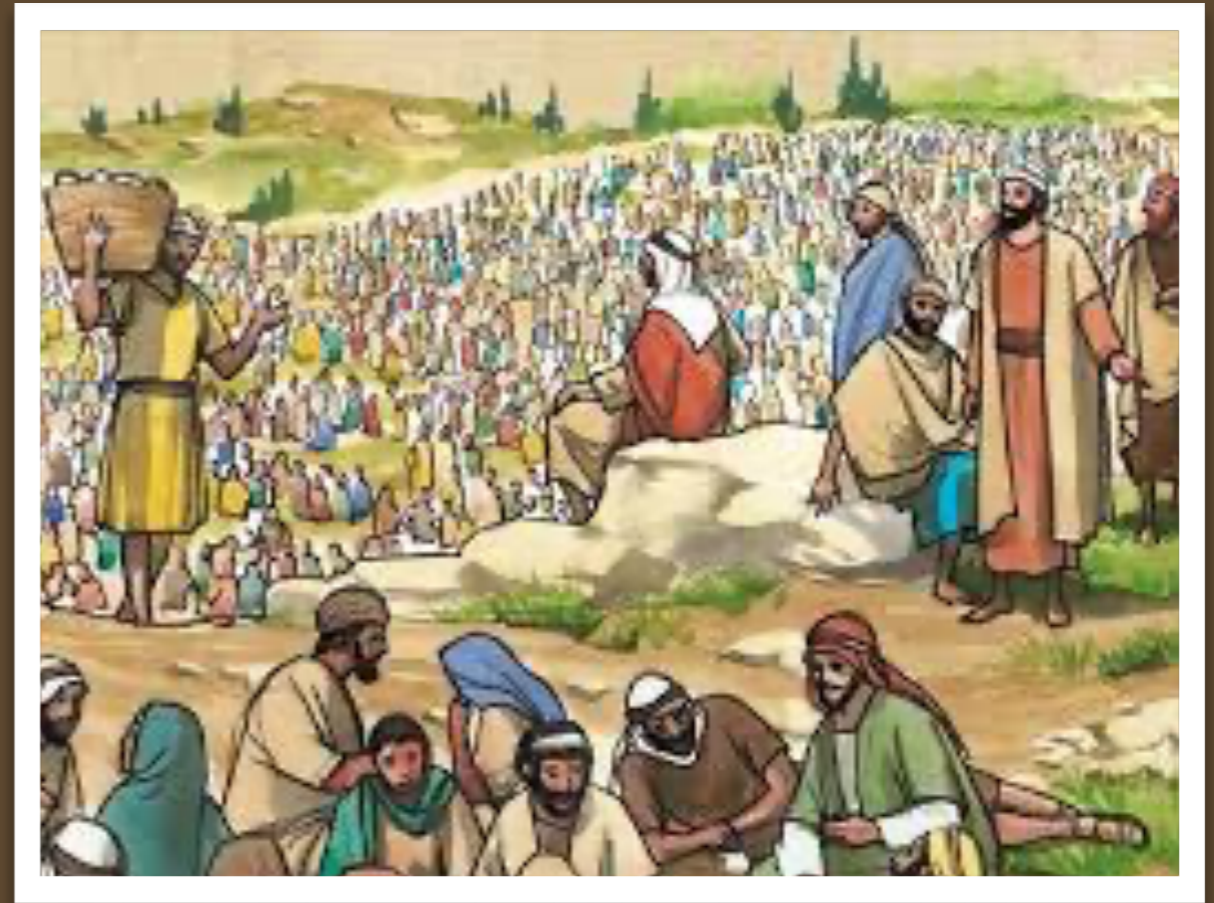
## Faith Without Borders 無疆界的信心

1. After 3-4 months Jesus came into the Decapolis region on the mountain and large crowds of gentiles of all sorts started bringing their “*lame, crippled, blind, mute and many others*” and He healed them  
3-4個月後, 耶穌來到低加波利地區的山上, 大批各色各樣的外邦人開始帶來他們的「瘸子、殘廢的、瞎眼的、啞巴和許多其他人」, 而祂醫治了他們
2. Despite Israel’s disdain for these gentiles Matthew reveals an amazing hunger and response of **faith** as gentiles “glorified the God of Israel”  
儘管以色列人蔑視這些外邦人, 馬太卻揭示了外邦人「歸榮耀於以色列的神」時, 他們信心的驚人渴望和回應

# Feeding 4000 Gentiles

餵飽四千個外邦人

Matthew 馬太福音 15.32-39



*Matt. 15.38 And those who ate were four thousand men, besides women and children.*

太15:38 喫的人, 除了婦女孩子, 共有四千。

## Jesus' Compassion 耶穌的憐憫

**Matt. 15.32** *And Jesus called His disciples to Him, and said, "I feel compassion for the people, because they have remained with Me now three days and have nothing to eat; and I do not want to send them away hungry, for they might faint on the way."*

**太15: 32** 耶穌叫門徒來說:「我憐憫這眾人,因為他們同我在這裡已經三天,也沒有喫的了;我不願意叫他們餓著回去.恐怕在路上困乏。」

**Matt. 15.33** *The disciples \*said to Him, "Where would we get so many loaves in this desolate place to satisfy such a large crowd?"*

**太15: 33** 門徒說:「我們在這野地,那裡有這麼多的餅,叫這許多人喫飽呢?」

## Feeding Hungry Gentiles 餵養飢餓的外邦人

**1. Feeding the 5000 was Jesus testimony during Passover to the Jews that He was the Bread of Life**

耶穌在逾越節期間讓五千人吃飽,向猶太人見證祂是生命的糧

**2. This feeding the 4000 is a revelation of the great compassion of God for all who are hungry and therefore sent Jesus to seek and save whosoever enters the Kingdom by faith**

讓四千人吃飽彰顯了神對所有飢餓者的極大憐憫,因此派遣耶穌去尋找和拯救任何憑信進入天國的人



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**Matt. 15.34** *And Jesus \*said to them, "How many loaves do you have?" And they said, "Seven, and a few small fish."*

太15: 34 耶穌說:「你們有多少餅?」他們說:「有七個, 還有幾條小魚。」

**Matt. 15.35** *And He directed the people to sit down on the ground;*

太15: 35 他就吩咐眾人坐在地上。

**Matt. 15.36** *and He took the seven loaves and the fish; and giving thanks, He broke them and started giving them to the disciples, and the disciples gave them to the people.*

太15: 36 拿著這七個餅和幾條魚, 祝謝了、擘開、遞給門徒, 門徒又遞給眾人。

## Feeding Hungry Gentiles 餵養飢餓的外邦人

3. The disciples question Jesus' compassion and still hadn't learned to look to Heaven for hidden kingdom resources in their Master's hands

門徒們質疑耶穌的憐憫, 但仍沒學會向天尋求主手中隱藏的國度資源

4. Jesus again gathered the people in the same way, gave thanks and broke the bread in the same way and distributed to all through the disciples

耶穌再次以同樣的方式聚集人們, 祝謝, 並以同樣的方式擘餅, 然後透過門徒分發給所有人

## Kingdom Compassion 國度的憐憫

**Matt. 15.37** *And they all ate and were satisfied, and they picked up what was left over of the broken pieces, seven large baskets full.*

太15: 37 眾人都喫, 並且喫飽了, 收拾剩下的零碎, 裝滿了七個筐子。

**Matt. 15.38** *And those who ate were four thousand men, besides women and children.*

太15: 38 喫的人, 除了婦女孩子, 共有四千。



12 baskets for the Jews  
為著外邦人的12籃



7 baskets for the Gentiles  
為著外邦人的7個筐子

## Love Feast 愛宴

1. The miracle was repeated from the hands of Jesus through the hands of the Twelve and all were satisfied  
這個神蹟從耶穌的手中透過十二使徒的手重複出現, 所有人都滿意

2. Alfred Edersheim notes that each time Jesus finished a season of ministry He sat his followers down to eat

阿爾弗雷德·埃德斯海姆 (Alfred Edersheim) 指出, 每次耶穌完成一個季節的事工時, 祂都會讓祂的追隨者坐下來吃飯

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**Matt. 15.39** *And sending away the crowds, Jesus got into the boat and came to the region of Magadan.*

太15: 39 耶穌叫眾人散去, 就上船, 來到馬加丹的境界。

## Love Feast 愛宴

a. Before leaving His work in Galilee he fed the 5000 Jews

在離開加利利的工作之前, 祂餵飽了5000名猶太人

b. Before ending this tour among the gentiles he fed the 4000

在結束這次外邦之旅之前, 祂餵飽了4000人

c. Before He went to Calvary he sat down with his disciples for the last supper

在他去加略山之前, 祂與門徒一起坐下來吃最後的晚餐

3. Then Jesus and the disciples returned to Galilee just before the watershed at Caesarea Philippi

然後, 耶穌和門徒在該撒利亞腓利比的分水嶺之前返回加利利

# Sign from Heaven? 來自天上的神蹟?



Matthew 馬太福音 16.1-4

*Matt. 16.1 The Pharisees and Sadducees came up, and testing Jesus, they asked Him to show them a sign from heaven.*

太16:1 法利賽人和撒都該人，來試探耶穌，請他從天上顯個神蹟給他們看。

# Pharisees vs. Sadducees

## 法利賽人 與 撒都該人



1. Bible: Law, Prophets, Writings 聖經:律法、先知、著作

2. Righteousness and Legalism 正義與法家

3. Jesus called 'hypocrites' 耶穌稱為「假冒為善」

4. Wanted a righteous Messiah and Kingdom  
想要一個公義的彌賽亞國度

5. Teachers of the common people 一般民眾的教師

6. Jesus challenged their Traditions  
耶穌挑戰他們的傳統

1. Bible: Law 聖經:律法

2. Ritualism and Rationalism 儀式主義與理性主義

3. Jesus rebuked their Unbelief and Compromise  
耶穌斥責他們的不信與妥協

4. Wanted Temple beautified and Pax Romana  
想要美化聖殿並實現羅馬和平

5. Party of the High Priest and the wealthy  
屬於大祭司和有錢人的

6. Jesus challenged their Profiteering from religious feasts and sacrifices  
耶穌挑戰他們從宗教節日和祭祀中牟取暴利

## Jesus Tested 耶穌經歷考驗

**Matt. 16.1** *The Pharisees and Sadducees came up, and testing Jesus, they asked Him to show them a sign from heaven.*

**太16:1** 法利賽人和撒都該人, 來試探耶穌, 請他從天上顯個神蹟給他們看。



## ‘Sign from Heaven’ 「來自於天上的神蹟」

- 1. The enmity between Pharisees and Sadducees is surrendered in order to join ranks against Jesus**  
法利賽人和撒都該人放棄彼此之間的仇恨，以便加入反對耶穌的行列
- 2. Probably the Sadducees asked Jesus for this ‘sign from Heaven’ since they did not believe in miracles**  
可能是撒都該人向耶穌請求這個「來自天上的跡象」，因為他們不相信神蹟

## Jesus Tested 耶穌經歷考驗

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## ‘Sign from Heaven’ 「來自於天上的神蹟」

3. ‘Sign from Heaven’ is a specific term meaning a miracle in the sky like sun standing still, a star appearing, angels, lightning or fire from heaven - a supernatural event in nature

「來自天上的跡象」是一個特定的術語，意思是天空中的奇蹟，例如太陽靜止、星星出現、天使、閃電或來自天堂的火焰 - 自然界的超自然事件

4. It was believed by the Pharisees that signs like healings, casting out demons, weather control, even food miracles were earthly signs which could possibly be performed by witchcraft, smaller demons and earthly powers

法利賽人相信，治癒、趕鬼、控制天氣、甚至食物的奇蹟等徵兆都是塵世徵兆，可能是由巫術、較小的惡魔和屬地的力量所造成的。

## Jesus Kingdom Signs 耶穌的國度徵兆

**Matt. 16.1** *The Pharisees and Sadducees came up, and testing Jesus, they asked Him to show them a sign from heaven.*

太16:1 法利賽人和撒都該人，來試探耶穌，請他從天上顯個神蹟給他們看。

**Matt. 16.2** *But He replied to them, “When it is evening, you say, ‘It will be fair weather, for the sky is red.’*

太16:2 耶穌回答說：「晚上天發紅，你們就說：『天必要晴。』」

**Matt. 16.3** *“And in the morning, ‘There will be a storm today, for the sky is red and threatening.’ Do you know how to discern the appearance of the sky, but cannot discern the signs of the times?*

太16:3 「早晨天發紅，又發黑，你們就說：『今日必有風雨。』你們知道分辨天上的氣色，倒不能分辨這時候的神蹟。

## Unbelief Seeks ‘Signs’ 不信的人尋求「神蹟」

1. **Mark adds: Mark 8.12 “Sighing deeply in His spirit, He said” - so this test was grievous to Jesus**

馬可在馬可福音 8.12 補充說：「耶穌心裡深深嘆息，說」——所以這個考驗對耶穌來說是嚴重的

2. **Jesus chides them by acknowledging their expertise with weather signs in the ‘heavens’ (sky)**

耶穌責備他們，承認他們對「天」（天空）氣候徵兆的專業知識

3. **Then he rebukes both Pharisees and Sadducees for their blindness to kingdom spiritual signs happening right now**

然後祂斥責法利賽人和撒都該人對現在正在發生的國度屬靈徵兆視而不見



## Jesus Kingdom Signs 耶穌的國度徵兆

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**Matt. 16.4** *“An evil and adulterous generation seeks after a sign; and a sign will not be given it, except the sign of Jonah.” And He left them and went away.*

太16:4 一個邪惡淫亂的世代求神蹟,除了約拿的神蹟以外,再沒有神蹟給他看,耶穌就離開他們去了。

## Unbelief Seeks ‘Signs’ 不信的人尋求「神蹟」

4. Jesus refuses to give any sign to those whose leadership has produced an “evil and adulterous generation” which seeks signs because of unbelief not faith

耶穌拒絕向那些領導產生「邪惡淫亂的世代」的人提供任何徵兆,他們因為不信而不是信仰而尋求徵兆

5. Jesus says he would produce no miraculous sign for them except “the sign of Jonah” which none would grasp

耶穌說,除了沒有人能領會的「約拿的神蹟」之外,祂不會為他們顯出任何神蹟。

# Beware of Leaven

## 小心酵

Matthew 馬太福音 16.5-12



*Matt. 16.6 And Jesus said to them, "Watch out and beware of the leaven of the Pharisees and Sadducees."*

太16:6 耶穌對他們說：「你們要謹慎，防備法利賽人和撒都該人的酵。」

## Disciples Corrected 門徒們被糾正

**Matt. 16.5** *And the disciples came to the other side of the sea, but they had forgotten to bring any bread.*

太16:5 門徒渡到那邊去, 忘了帶餅。

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**Matt. 16.7** *They began to discuss this among themselves, saying, "He said that because we did not bring any bread."*

太16:7 門徒彼此議論說:「這是因為我們沒有帶餅罷。」

**Matt. 16.8** *But Jesus, aware of this, said, "You men of little faith, why do you discuss among yourselves that you have no bread?"*

太16:8 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?」

## Disciples Misunderstand 門徒們的誤解

### 1. Jesus is trying to lead the disciples up the mount of Kingdom Discernment 耶穌試圖帶領門徒登上國度分辨的山

- a. Having just confronted the Pharisees and Sadducees Jesus now warns the disciples of their corrupting leaven  
耶穌剛面對法利賽人和撒都該人之後, 現在警告門徒注意他們腐敗的酵
- b. The disciples were probably feeling a little confused after the 2 recent bread miracles  
在最近的兩次關於餅的神蹟之後, 門徒們可能感到有點困惑

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## Disciples Misunderstand 門徒們的誤解

2. Jesus overheard their response and accuses them of still being 'little-faithers'

耶穌無意中聽到了他們的反應, 並指責他們仍然是「小信的人」

3. The disciples were still so carnal in their grasp of things and spiritual discernment seemed very dim

門徒對事物的把握仍是屬肉體的, 屬靈的分辨顯得非常模糊

小心法利賽人與撒都該人的 酵

Beware of the  
**LEAVEN**  
of the Pharisees & Sadducees

## Disciples 'little-faithers' 門徒們是「小信的人」

**Matt. 16.8** *But Jesus, aware of this, said, "You men of little faith, why do you discuss among yourselves that you have no bread?"*

太16:8 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?」

**Matt. 16.9** *"Do you not yet understand or remember the five loaves of the five thousand, and how many baskets full you picked up?"*

太16:9 「你們還不明白麼? 不記得那五個餅, 分給五千人, 又收拾了多少籃子的零碎麼?」

**Matt. 16.10** *"Or the seven loaves of the four thousand, and how many large baskets full you picked up?"*

太16:10 「也不記得那七個餅, 分給四千人, 又收拾了多少筐子的零碎麼?」

## Leaven 酵

1. Men of faith should be discussing the significance of kingdom events witnessed in order to grow in faith  
有信心的人應該討論所目睹的天國事件的重要性, 以便在信仰上成長

2. Remembering the loaves and the baskets is important and was even somehow connected to their understanding what recently happened in the boat  
記得餅和籃子的神蹟是重要的, 甚至在某種程度上與他們了解船上最近發生的事情有關

## Disciples 'little-faithers' 門徒們是「小信的人」

**Matt. 16.10** *“Or the seven loaves of the four thousand, and how many large baskets full you picked up?”*

太16:10 「也不記得那七個餅, 分給四千人, 又收拾了多少筐子的零碎麼?」

**Matt. 16.11** *“How is it that you do not understand that I did not speak to you concerning bread? But beware of the leaven of the Pharisees and Sadducees.”*

太16:11 我對你們說, 要防備法利賽人和撒都該人的酵, 這話不是指著餅說的, 你們怎麼不明白呢?

**Matt. 16.12** *Then they understood that He did not say to beware of the leaven of bread, but of the teaching of the Pharisees and Sadducees.*

太16:12 門徒這纔曉得他說的, 不是叫他們防備餅的酵, 乃是防備法利賽人和撒都該人的教訓。

## Leaven 酵

3. Kingdom moments can either ‘pass by’ without profit or they can increase our faith if meditated upon and discussed together as signs of Jesus’ kingship

如果一同思想並討論作為耶穌王權的神蹟, 天國的時刻或者會「毫無收穫地過去」, 或者它們能增加我們的信心

4. The disciples seemed to miss the whole significance of Jesus rebuke of the Leaven of the Pharisees and Sadducees which corrupted the kingdom of Israel

門徒似乎忽略了耶穌斥責法利賽人和撒都該人的酵的全部意義, 因為這些酵敗壞了以色列王國

## Disciples 'little-faithers' 門徒們是「小信的人」

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## Leaven 酵

5. The disciples in the school of Christ finally caught the Lord's burden after he patiently kept after them  
基督的學校的門徒們, 在主耐心的守在他們後面之後, 終於抓住了主的負擔

## Matt. 16.13-28 Upon the Mount at Caesarea Philippi

### 馬太福音16:13-28 在該撒利亞腓立比的山上

1. The road to Jesus' destiny as King must ascend the mount of a glorious revelation before going down to the passion of Calvary

通往耶穌作為君王的命運之路，必須先登上榮耀啟示之山，然後才下到各各他的受難之地

2. The disciples in the school of Christ are about to receive a life changing revelation

基督學校的門徒即將接受改變生命的啟示





## Matt. 16.13-28 Upon the Mount at Caesarea Philippi

### 馬太福音16:13-28 在該撒利亞腓立比的山上

3. Both the miracles and opposition along the road have been preparation for the disciples to continue sowing the Kingdom  
路上的神蹟和反對成了為著門徒繼續為了國度播種的預備
4. The disciples' faith and devotion to Jesus has grown even though faltering and fearful at times  
儘管有時會動搖和恐懼，但門徒們對耶穌的信心和忠誠卻有所增長



# 馬太 Gospel of Matthew 福音

Next Week: 下週:

Up Again on the

Kingdom Mount

再次回到國度的山上

ΕΠΙΕΤΑΞΕΝ ΕΝΕΧΘΗΝΑΠΤΗΝ  
ΚΕΦΑΛΗΝ ΑΥΤΟΥ ΟΔΕ ΣΠΕΘΩ  
ΑΠΕΚΕΦΑΛΙΣ ΕΝ ΑΥΤΟΝ ΕΝ ΠΙ  
ΦΥΛΑΚΗ ΚΑΙ ΗΝ ΕΓΚΕΝΤΗ ΚΕ  
ΦΑΛΗΝ ΑΥΤΟΥ ΕΠΙ ΠΕΤΡΑ ΚΤΙΘΩ  
ΕΛΘΚΕΝ ΑΥΤΗΝ ΤΩ ΚΟΡΑΣΙΩ  
ΚΑΙ ΤΟ ΚΟΡΑΣΙΩΝ ΕΛΘΚΕ ΑΥΤ  
ΤΗ ΜΡΙΑΥΤΗΣ ΟΥΚ ΑΝΤΙ  
ΟΙΜΑΘΗΤΑΙ ΑΥΤΟΥ ΟΥΚ ΑΝΤΙ  
ΠΡΑΝΤΟ ΠΤΩΝ ΑΥΤΟΥ ΕΠΙ  
ΚΑΝ ΑΥΤΟ ΕΝ ΜΤΗ ΜΕΙΩ  
ΚΑΙ ΣΥΝΑΓΟΝΤΑΙ ΟΙ ΑΠΟΣΤΟΛΟΙ  
ΠΡΟΣ ΤΟΝ ΙΗ ΚΑΙ ΠΗΓΓΕΙΩΝ  
ΑΥΤΩ ΠΑΝΤΑ ΚΑΜΟΣ ΕΠΟΙΗΣΑ  
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ΠΟΝ ΚΑΙ ΑΝΑΠΛΑΣΤΕΣ ΕΣΤΕ  
ΠΕΣΑΝ ΓΑΡ ΟΤΕΡΧΟΝΟΝ ΟΥΚ  
ΟΙΥΝΑΓΟΝΤΕΣ ΠΟΛΛΑ ΚΑΙ ΟΥ  
ΦΑΓΕΙΝ ΕΥΚΑΙΡΟΥΝ  
ΚΑΙ ΑΠΗΘΟΝΕΙΣ ΕΡΗΜΟΝ ΤΟ Π  
ΤΩ ΠΛΟΙΩ ΚΑΤ' ΙΔΙΑΝ ΚΑΙ ΙΔΟΝ  
ΑΥΤΟΥΣ ΥΠΑΓΟΝΤΑΣ ΚΑΙ ΕΠΕΙ  
ΣΑΝ ΑΥΤΟΥΣ ΠΟΛΛΑ ΟΥΚ ΑΠΕΖΗ  
ΛΠΟΠΑΣΩΝ ΤΩΝ ΑΥΤΟΥΝ  
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ΔΟΝΤΕΣ ΑΓΡΟΥΣ ΕΜΕΝ ΧΗΝΑ  
ΡΙΩΝ ΛΙΛΚΟΣΙΩΝ ΑΥΤΟΥΣ ΚΑΙ  
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ΓΝΟΝΤΕΣ ΕΛΕΓΟΥΣΙΝ ΑΥΤΩ ΠΕΝ

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