

CHRIST - THE TEACHER

DAILY READINGS:

Monday: Isaiah 28:9-17
Tuesday: Matthew 5:1-16
Wednesday: Matthew 5:17-32
Thursday: Matthew 5:33-48
Friday: Matthew 6:1-18
Saturday: Matthew 6:19-34
Sunday: Matthew 7

Matthew 9:35

And Jesus went about all the cities and villages,
teaching in their synagogues, and preaching the gospel of the kingdom,
and healing every sickness, and every disease among the people.

耶穌走遍各城各鄉，在會堂裡教訓人，宣講天國的福音，
又醫治各樣的病症。

INTRODUCTION:

Part of the Levites' duty was to teach the people the law of God ([Lev. 10:11](#)). When Jehoshaphat sent Levites throughout the cities of Judah to teach the law of God, a revival resulted, and the kingdom prospered ([II Chron. 17:7-10](#)). Teaching holds a high place in the ministry of the Holy Spirit ([I Cor. 12:28](#); [Eph. 4:11](#)). The most important qualification that a teacher must have is that he is an example of his own teaching ([Rom. 2:21](#); [Matt. 23:3,4](#)). Much of Jesus' ministry was teaching. Isaiah foretold the Messiah's ministry of teaching ([Isa. 28:9-13](#)). It is unquestionably significant that in the summary of Jesus' ministry teaching is mentioned first ([Matt. 4:23](#); [9:35](#)). It also is noteworthy that at the very beginning of the New Testament we have the teaching of Jesus presented in three chapters known as "The Sermon on the Mount" ([Matt. 5-7](#)).

PART OF THE LEVITES' DUTY WAS TO TEACH THE PEOPLE THE LAW OF GOD

Leviticus 10:11	And that ye may teach the children of Israel all the statutes which the LORD hath spoken unto them by the hand of Moses. 又使你們可以將耶和華藉摩西曉諭以色列人的一切律例教訓他們。
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WHEN JEHOSEPHAT SENT LEVITES THROUGHOUT THE CITIES OF JUDAH TO TEACH THE LAW OF GOD, A REVIVAL RESULTED, AND THE KINGDOM PROSPERED

2 Chronicles 17:7-10	<p>⁷Also in the third year of his reign he sent to his princes, even to Benhail, and to Obadiah, and to Zechariah, and to Nethaneel, and to Michaiiah, to teach in the cities of Judah. 他作王第三年，就差遣臣子便亥伊勒、俄巴底、撒迦利雅、拿坦業、米該亞往猶大各城去教訓百姓。</p> <p>⁸And with them he sent Levites, even Shemaiah, and Nethaniah, and Zebadiah, and Asahel, and Shemiramoth, and Jehonathan, and Adonijah, and Tobijah, and Tobadonijah, Levites; and with them Elishama and Jehoram, priests. 同著他們有利未人示瑪雅、尼探雅、西巴第雅、亞撒黑、示米拉末、約拿單、亞多尼雅、多比雅、駝巴多尼雅，又有祭司以利沙瑪、約蘭同著他們。</p> <p>⁹And they taught in Judah, and had the book of the law of the LORD with them, and went about throughout all the cities of Judah, and taught the people. 他們帶著耶和華的律法書，走遍猶大各城教訓百姓。</p>
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	<p>¹⁰And the fear of the LORD fell upon all the kingdoms of the lands that were round about Judah, so that they made no war against Jehoshaphat. 耶和華使猶大四圍的列國都甚恐懼，不敢與約沙法爭戰。</p>
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TEACHING HOLDS A HIGH PLACE IN THE MINISTRY OF THE HOLY SPIRIT

1 Corinthians 12:28	<p>And God hath set some in the church, first apostles, secondarily prophets, thirdly teachers, after that miracles, then gifts of healings, helps, governments, diversities of tongues. 神在教會所設立的：第一是使徒，第二是先知，第三是教師，其次是行異能的，再次是得恩賜醫病的，幫助人的，治理事的，說方言的。</p>
Ephesians 4:11	<p>And he gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers; 他所賜的，有使徒，有先知，有傳福音的，有牧師和教師，</p>

THE MOST IMPORTANT QUALIFICATION THAT A TEACHER MUST HAVE IS THAT HE IS AN EXAMPLE OF HIS OWN TEACHING

Romans 2:21	<p>Thou therefore which teachest another, teachest thou not thyself? thou that preachest a man should not steal, dost thou steal? 你既是教導別人，還不教導自己麼？你講說人不可偷竊，自己還偷竊麼？</p>
Matthew 23:3, 4	<p>³All 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。</p> <p>⁴For 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. 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>

ISAIAH FORETOLD THE MESSIAH'S MINISTRY OF TEACHING

Isaiah 28:9-13	<p>⁹Whom shall he teach knowledge? and whom shall he make to understand doctrine? them that are weaned from the milk, and drawn from the breasts. 譏諷先知的說：他要將知識指教誰呢？要使誰明白傳言呢？是那剛斷奶離懷的麼？</p> <p>¹⁰For precept must be upon precept, precept upon precept; line upon line, line upon line; here a little, and there a little: 他竟命上加命，令上加令，律上加律，例上加例，這裡一點，那裡一點。</p> <p>¹¹For with stammering lips and another tongue will he speak to this people. 先知說：不然，主要藉異邦人的嘴唇和外邦人的舌頭對這百姓說話。</p> <p>¹²To whom he said, This is the rest wherewith ye may cause the weary to rest; and this is the refreshing: yet they would not hear. 他曾對他們說：你們要使疲乏人得安息，這樣才得安息，才得舒暢，他們卻不肯聽。</p> <p>¹³But the word of the LORD was unto them precept upon precept, precept upon precept; line upon line, line upon line; here a little, and there a little; that they might go, and fall backward, and be broken, and snared, and taken. 所以，耶和華向他們說的話是命上加命，令上加令，律上加律，例上加例，這裡一點，那裡一點，以致他們前行仰面跌倒，而且跌碎，並陷入網羅被纏住。</p>
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Matthew 4:23	Matthew 9:35
And Jesus went about all Galilee, teaching in their synagogues, and preaching the gospel of the kingdom, and healing all manner of sickness and all manner of disease among the people. 耶穌走遍加利利，在各會堂裡教訓人，傳天國的福音，醫治百姓各樣的病症。	And Jesus went about all the cities and villages, teaching in their synagogues, and preaching the gospel of the kingdom, and healing every sickness and every disease among the people. 耶穌走遍各城各鄉，在會堂裡教訓人，宣講天國的福音，又醫治各樣的病症。

LESSON NOTES:

Not as the Scribes: Paul said of the scribes and Pharisees that because they did not understand the prophets they could not recognize Jesus as the Messiah ([Acts 13:27](#)). Therefore they fulfilled the prophecies of His suffering and death by condemning Him. The teachers of Jesus' day taught the people to look for a political Messiah who would deliver Israel from the yoke of Roman oppression and restore the nation to political power. This teaching hindered many from recognizing Jesus as the Messiah. .

Acts 13:27	For they that dwell at Jerusalem, and their rulers, because they knew him not, nor yet the voices of the prophets which are read every sabbath day, they have fulfilled them in condemning him. 耶路撒冷居住的人和他們的官長，因為不認識基督，也不明白每安息日所讀眾先知的書，就把基督定了死罪，正應了先知的預言；
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Jesus also upbraided (*scolld*) the Sadducees for their ignorance of the Scriptures. He showed the absurdity (*illogicality*) of their "no resurrection" doctrine by using the Scripture ([Matt. 22:23-33](#)). Here the teaching of Jesus astonished the multitude.

Matthew 22:23-33	<p>²³The 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事。那天，他們來問耶穌說：</p> <p>²⁴Saying, 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>²⁵Now 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，撒下妻子給兄弟。</p> <p>²⁶Likewise the second also, and the third, unto the seventh. 第二、第三、直到第七個，都是如此。</p> <p>²⁷And last of all the woman died also. 末後，婦人也死了。</p> <p>²⁸Therefore 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>²⁹Jesus 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>
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	<p>³⁰For 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>³¹But as touching the resurrection of the dead, have ye not read that which was spoken unto you by God, saying, 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>³²I 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。</p> <p>³³And when the multitude heard this, they were astonished at his doctrine. 眾人聽見這話，就希奇他的教訓。</p>
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The scribes and Pharisees gave greater prominence to the traditions of the fathers than to the commandments of God. Jesus rebuked them for making the fifth commandment "of none effect" by their tradition. This tradition released the people from the obligation to "honor thy father and mother" if certain gifts were given by which the Pharisees profited. Their tradition made the law of God void ([Matt. 15:6](#)). They also esteemed their tradition of the Sabbath more highly than the deliverance of people from sickness ([Matt. 12:10-12](#)). The ceremonial washings were more important to the scribes and Pharisees than the hidden sins of the heart. Jesus taught that evil thoughts defiled a man rather than eating without the ceremonial washing.

THEIR TRADITION MADE THE LAW OF GOD VOID

Matthew 15:6	<p>And honour not his father or his mother, he shall be free. Thus have ye made the commandment of God of none effect by your tradition. 他就可以不孝敬父母。這就是你們藉著遺傳，廢了神的誠命。</p>
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THEY ALSO ESTEEMED THEIR TRADITION OF THE SABBATH MORE HIGHLY THAN THE DELIVERANCE OF PEOPLE FROM SICKNESS

Matthew 12:10-12	<p>¹⁰And, behold, there was a man which had his hand withered. And they asked him, saying, Is it lawful to heal on the sabbath days? that they might accuse him. 那裡有一個人枯乾了一隻手。有人問耶穌說：安息日治病可以不可以？意思是要控告他。</p> <p>¹¹And he said unto them, What man shall there be among you, that shall have one sheep, and if it fall into a pit on the sabbath day, will he not lay hold on it, and lift it out? 耶穌說：你們中間誰有一隻羊，當安息日掉在坑裡，不把他抓住，拉上來呢？</p> <p>¹²How much then is a man better than a sheep? Wherefore it is lawful to do well on the sabbath days. 人比羊何等貴重呢！所以，在安息日作善事是可以的。</p>
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The example the Pharisees set belied (*contradict*) their teaching. Over and over, Jesus called them hypocrites for their double standard ([Matt. 23](#)).

On the other hand Jesus, the great "Teacher," knew the Scriptures and insisted on their fulfillment ([Matt. 26:54](#)). His interpretation of the Old Testament was authoritative. He illuminated (*light up*) and enlarged the scope of the Old Testament and commandments for the gospel age. His life exemplified His teaching. No one was able to convict Him of sin. So Jesus could teach with authority and not as the scribes ([Matt. 7:29](#)).

Matthew 26:54	But how then shall the scriptures be fulfilled, that thus it must be? 若是這樣，經上所說，事情必須如此的話怎麼應驗呢？
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Matthew 7:29	For he taught them as one having authority, and not as the scribes. 因為他教訓他們，正像有權柄的人，不像他們的文士。
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Precept Upon Precept: The New Testament description of the ministry of Jesus begins with His teaching known as "The Sermon on the Mount." Jesus retired to a mountain with His disciples and there "he opened his mouth and taught them" ([Matt. 5:2](#)). The teaching in the three chapters which follow these words ought to be deeply and earnestly studied by every Christian, for it has been called aptly the "**Constitution of the Kingdom.**"

Matthew 5:2	And he opened his mouth, and taught them, saying, 他就開口教訓他們，說：
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The very first words, "Blessed are the poor in spirit," reveal that the character of the kingdom of God is entirely different from the kingdoms of this world. First, we have the Beatitudes, a list of nine conditions and attitudes that are approved by God. The word "blessed" in these verses means "happy." The gospel is intended to bring us real and lasting happiness.

After commanding the disciples to shine as lights in the dark world by maintaining their separated characteristics, He emphasized the necessity of doing and teaching the commandments. Next, the Lord expounds precept after precept from the Old Testament and attacks the root of the problem rather than the fruit. Here He deals more with the wrong attitudes which precede wrong actions.

In chapter six, Jesus explains the value of secret generosity, secret prayer, and secret self denial. Those who display these religious exercises for the approval of men lose the reward of the Heavenly Father.

Throughout the teaching, Jesus refers to God as Father. This is an entirely new revelation of God and a very wonderful and encouraging one. Since the Father knows our needs, Jesus taught, we need not be concerned and worried about material things. Materialism is the foremost competition for the heart of man: " Ye cannot serve God and mammon" ([Matt. 6:24](#)).

Matthew 6:24	No man can serve two masters: for either he will hate the one, and love the other; or else he will hold to the one, and despise the other. Ye cannot serve God and mammon. 一個人不能事奉兩個主；不是惡這個，愛那個，就是重這個，輕那個。你們不能又事奉神，又事奉瑪門（瑪門：財利的意思）。
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After numerous precepts in chapter seven, there is the passage known as "The Golden Rule" ([vs.12](#)) and the familiar description of the "strait and narrow way" ([vs. 14](#)). Jesus ends this teaching by illustrating the importance of obedience to "these sayings of mine" by contrasting the building of a house on a solid foundation and a house on sand ([vss. 24-27](#)).

THE GOLDEN RULE

Matthew 7:12	Therefore all things whatsoever ye would that men should do to you, do ye even so to them: for this is the law and the prophets. 所以，無論何事，你們願意人怎樣待你們，你們也要怎樣待人，因為這就是律法和先知的道理。
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Matthew 7:14	Because strait is the gate, and narrow is the way, which leadeth unto life, and few there be that find it. 引到永生，那門是窄的，路是小的，找著的人也少。
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JESUS ENDS THIS TEACHING BY ILLUSTRATING THE IMPORTANCE OF OBEDIENCE TO "THESE SAYINGS OF MINE" BY CONTRASTING THE BUILDING OF A HOUSE ON A SOLID FOUNDATION AND A HOUSE ON SAND

Matthew 7:24-27	<p>²⁴Therefore whosoever heareth these sayings of mine, and doeth them, I will liken him unto a wise man, which built his house upon a rock: 所以，凡聽見我這話就去行的，好比一個聰明人，把房子蓋在磐石上；</p> <p>²⁵And the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell not: for it was founded upon a rock. 雨淋，水沖，風吹，撞著那房子，房子總不倒塌，因為根基立在磐石上。</p> <p>²⁶And every one that heareth these sayings of mine, and doeth them not, shall be likened unto a foolish man, which built his house upon the sand: 凡聽見我這話不去行的，好比一個無知的人，把房子蓋在沙土上；</p> <p>²⁷And the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell: and great was the fall of it. 雨淋，水沖，風吹，撞著那房子，房子就倒塌了，並且倒塌得很大。</p>
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THE LESSONS:

We ought to be able to learn much about teaching from the Master Teacher. Like Him, we ought never to lose sight of the fact that the gospel is good news--glad tidings. It is a message of deliverance and liberty.

Our teaching ought to be definite and with authority. We ought to know what we teach. The Pharisees had a way of presenting various views of well-known rabbis in their teaching, sometimes adding their own view. The result was often confusion and division. Jesus' teaching was clear, concise, and definite. It left no room for doubt.

Just as the teaching of the scribes and Pharisees was compromised by the example they set before their pupils, so our teaching, no matter how sound and orthodox, will be of little value unless we exemplify that which we teach. The joy of seeing pupils learn well the things we teach is a great thrill. It is our duty as well to pass along the light which God has given us to others who also will some day teach others.

- *The most important qualification that a teacher must have is that he is an example of his own teaching*
- *Our teaching ought to be definite and with authority. We ought to know what we teach.*

- **Read until the passage says something to you**
- **Write it down**
- **Pray it back until your soul gets hot with the truth**
- **Share it with someone else as soon as possible**

Monday: Isaiah 28:9-17

⁹Whom shall he teach knowledge? and whom shall he make to understand doctrine? them that are weaned from the milk, and drawn from the breasts.

譏諷先知的說：他要將知識指教誰呢？要使誰明白傳言呢？是那剛斷奶離懷的麼？

¹⁰For precept must be upon precept, precept upon precept; line upon line, line upon line; here a little, and there a little:

他竟命上加命，令上加令，律上加律，例上加例，這裡一點，那裡一點。

¹¹For with stammering lips and another tongue will he speak to this people.

先知說：不然，主要藉異邦人的嘴唇和外邦人的舌頭對這百姓說話。

¹²To whom he said, ***This is the rest wherewith ye may cause the weary to rest; and this is the refreshing: yet they would not hear.***

他曾對他們說：你們要使疲乏人得安息，這樣才得安息，才得舒暢，他們卻不肯聽。

¹³But the word of the LORD was unto them precept upon precept, precept upon precept; line upon line, line upon line; here a little, and there a little; that they might go, and fall backward, and be broken, and snared, and taken.

所以，耶和華向他們說的話是命上加命，令上加令，律上加律，例上加例，這裡一點，那裡一點，以致他們前行仰面跌倒，而且跌碎，並陷入網羅被纏住。

¹⁴Wherefore hear the word of the LORD, ye scornful men, that rule this people which is in Jerusalem.

所以，你們這些褻慢的人，就是轄管住在耶路撒冷這百姓的，要聽耶和華的話。

¹⁵Because ye have said, We have made a covenant with death, and with hell are we at agreement; when the overflowing scourge shall pass through, it shall not come unto us: for we have made lies our refuge, and under falsehood have we hid ourselves:

你們曾說：我們與死亡立約，與陰間結盟；敵軍（原文是鞭子）如水漲漫經過的時候，必不臨到我們；因我們以謊言為避所，在虛假以下藏身。

¹⁶Therefore thus saith the Lord GOD, Behold, I lay in Zion for a foundation a stone, a tried stone, a precious corner stone, a sure foundation: he that believeth shall not make haste.

所以，主耶和華如此說：看哪，我在錫安放一塊石頭作為根基，是試驗過的石頭，是穩固根基，寶貴的房角石；信靠的人必不著急。

¹⁷Judgment also will I lay to the line, and righteousness to the plummet: and the hail shall sweep away the refuge of lies, and the waters shall overflow the hiding place.

我必以公平為準繩，以公義為線鉞。冰雹必沖去謊言的避所；大水必漫過藏身之處。

Tuesday: Matthew 5:1-16

The New Testament description of the ministry of Jesus begins with His teaching known as "**The Sermon on the Mount.**" Jesus retired to a mountain with His disciples and there "he opened his mouth and taught them" (Matt. 5:2). The teaching in the three chapters which follow these words ought to be deeply and earnestly studied by every Christian, for it has been called aptly the "**Constitution of the Kingdom.**"

The very first words, "Blessed are the poor in spirit," reveal that the character of the kingdom of God is entirely different from the kingdoms of this world. First, we have **the Beatitudes**, a list of nine conditions and attitudes that are approved by God. The word "blessed" in these verses means "happy." The gospel is intended to bring us real and lasting happiness.

After commanding the disciples to shine as lights in the dark world by maintaining their separated characteristics, He emphasized the necessity of doing and teaching the commandments. Next, the Lord expounds precept after precept from the Old Testament and attacks the root of the problem rather than the fruit. Here He deals more with the wrong attitudes which precede wrong actions.

THE BEATITUDES

¹And seeing the multitudes, he went up into a mountain: and when he was set, his disciples came unto him:

耶穌看見這許多的人，就上了山，既已坐下，門徒到他跟前來，

²And he opened his mouth, and taught them, saying,

他就開口教訓他們，說：

³**Blessed** are the poor in spirit: for theirs is the kingdom of heaven.

虛心的人有福了！因為天國是他們的。

⁴**Blessed** are they that mourn: for they shall be comforted.

哀慟的人有福了！因為他們必得安慰。

⁵**Blessed** are the meek: for they shall inherit the earth.

溫柔的人有福了！因為他們必承受地土。

⁶**Blessed** are they which do hunger and thirst after righteousness: for they shall be filled.

飢渴慕義的人有福了！因為他們必得飽足。

⁷**Blessed** are the merciful: for they shall obtain mercy.

憐恤人的人有福了！因為他們必蒙憐恤。

⁸**Blessed** are the pure in heart: for they shall see God.

清心的人有福了！因為他們必得見神。

⁹**Blessed** are the peacemakers: for they shall be called the children of God.

使人和睦的人有福了！因為他們必稱為神的兒子。

¹⁰**Blessed** are they which are persecuted for righteousness' sake: for theirs is the kingdom of heaven.

為義受逼迫的人有福了！因為天國是他們的。

¹¹**Blessed** are ye, when men shall revile you, and persecute you, and shall say all manner of evil against you falsely, for my sake.

人若因我辱罵你們，逼迫你們，捏造各樣壞話毀謗你們，你們就有福了！

¹²Rejoice, and be exceeding glad: for great is your reward in heaven: for so persecuted they the prophets which were before you.

應當歡喜快樂，因為你們在天上的賞賜是大的。在你們以前的先知，人也是這樣逼迫他們。

¹³Ye are the salt of the earth: but if the salt have lost his savour, wherewith shall it be salted? it is thenceforth good for nothing, but to be cast out, and to be trodden under foot of men.

你們是世上的鹽。鹽若失了味，怎能叫他再鹹呢？以後無用，不過丟在外面，被人踐踏了。

¹⁴Ye are the light of the world. A city that is set on an hill cannot be hid.

你們是世上的光。城造在山上是不能隱藏的。

¹⁵Neither do men light a candle, and put it under a bushel, but on a candlestick; and it giveth light unto all that are in the house.

人點燈，不放在斗底下，是放在燈臺上，就照亮一家的人。

¹⁶Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven.

你們的光也當這樣照在人前，叫他們看見你們的好行為，便將榮耀歸給你們在天上的父。

Wednesday: Matthew 5:17-32

After commanding the disciples to shine as lights in the dark world by maintaining their separated characteristics, He emphasized the necessity of doing and teaching the commandments.

¹⁷Think not that I am come to destroy the law, or the prophets: I am not come to destroy, but to fulfil.
莫想我來要廢掉律法和先知。我來不是要廢掉，乃是要成全。

¹⁸For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled.
我實在告訴你們，就是到天地都廢去了，律法的一點一畫也不能廢去，都要成全。

¹⁹Whosoever therefore shall break one of these least commandments, and shall teach men so, he shall be called the least in the kingdom of heaven: but whosoever shall do and teach them, the same shall be called great in the kingdom of heaven.
所以，無論何人廢掉這誠命中最小的一條，又教訓人這樣作，他在天國要稱為最小的。但無論何人遵行這誠命，又教訓人遵行，他在天國要稱為大的。

²⁰For 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。

Next, the Lord expounds **precept after precept** from the Old Testament and attacks the root of the problem rather than the fruit. Here He deals more with the wrong attitudes which precede wrong actions.

1. Teaching about **Anger**
2. Teaching about **Adultery**
3. Teaching about **Divorce**
4. Teaching about **Vows**
5. Teaching about **Revenge**
6. Teaching about **Love for Enemies**

TEACHING ABOUT ANGER

²¹Ye have heard that it was said of them of old time, Thou shalt not kill (*Exodus 20:13; Deuteronomy 5:17*); and whosoever shall kill shall be in danger of the judgment:
你們聽見有吩咐古人的話，說：不可殺人；又說：凡殺人的難免受審判。

Exodus 20:13	Deuteronomy 5:17
Thou shalt not kill. 不可殺人。	Thou shalt not kill (<i>The Hebrew word also covers causing human death through carelessness or negligence</i>). 不可殺人。

²²But I say unto you, That whosoever is angry with his brother without a cause shall be in danger of the judgment: and whosoever shall say to his brother, Raca^{*}, shall be in danger of the council: but whosoever shall say, Thou fool, shall be in danger of hell fire.

只是我告訴你們：凡（有古卷在凡字下加：無緣無故地）向弟兄動怒的，難免受審斷；凡罵弟兄是拉加的，難免公會的審斷；凡罵弟兄是魔利的，難免地獄的火。

^{*} **rhaka:**

- 1) empty, i.e. a senseless, empty headed man
- 2) a term of reproach used among the Jews in the time of Christ

²³Therefore if thou bring thy gift to the altar, and there rememberest that thy brother hath ought (*ought = anything whatever*) against thee;
所以，你在祭壇上獻禮物的時候，若想起弟兄向你懷怨，

²⁴Leave there thy gift before the altar, and go thy way; first be reconciled to thy brother, and then come and offer thy gift.

就把禮物留在壇前，先去同弟兄和好，然後來獻禮物。

²⁵Agree with thine adversary quickly, while thou art in the way with him; lest at any time the adversary deliver thee to the judge, and the judge deliver thee to the officer, and thou be cast into prison.

你同告你的對頭還在路上，就趕緊與他和息，恐怕他把你送給審判官，審判官交付衙役，你就下在監裡了。

²⁶Verily I say unto thee, Thou shalt by no means come out thence (*from that place*), till thou hast paid the uttermost farthing. *farthing* 法新: 1. a former British coin worth a quarter of an old penny 2. The lowest value or smallest amount. "The uttermost farthing": 最後一個銅板
我實在告訴你，若有一文錢沒有還清，你斷不能從那裡出來。

TEACHING ABOUT ADULTERY

²⁷Ye have heard that it was said by them of old time, Thou shalt not commit adultery (*Exodus 20:14; Deuteronomy 5:18*):
你們聽見有話說：不可姦淫。

Exodus 20:14	Deuteronomy 5:18
Thou shalt not commit adultery. 不可姦淫。	Neither shalt thou commit adultery. 不可姦淫。

²⁸But I say unto you, That whosoever looketh on a woman to lust after her hath committed adultery with her already in his heart.

只是我告訴你們，凡看見婦女就動淫念的，這人心裡已經與他犯姦淫了。

²⁹And if thy right eye offend thee, pluck it out, and cast it from thee: for it is profitable for thee that one of thy members should perish, and not that thy whole body should be cast into hell.

若是你的右眼叫你跌倒，就剜出來丟掉，寧可失去百體中的一體，不叫全身丟在地獄裡。

³⁰And if thy right hand offend thee, cut it off, and cast it from thee: for it is profitable for thee that one of thy members should perish, and not that thy whole body should be cast into hell.

若是右手叫你跌倒，就砍下來丟掉，寧可失去百體中的一體，不叫全身下入地獄。

TEACHING ABOUT DIVORCE

³¹It hath been said, Whosoever shall put away his wife, let him give her a writing of divorcement (*Deuteronomy 24:1*):
又有話說：人若休妻，就當給他休書。

Deuteronomy 24:1	When a man hath taken a wife, and married her, and it come to pass that she find no favour in his eyes, because he hath found some uncleanness in her: then let him write her a bill of divorcement, and give it in her hand, and send her out of his house. 人若娶妻以後，見他有甚麼不合理的事，不喜悅他，就可以寫休書交在他手中，打發他離開夫家。
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³²But I say unto you, That whosoever shall put away his wife, saving for the cause of fornication, causeth her to commit adultery: and whosoever shall marry her that is divorced committeth adultery.

只是我告訴你們，凡休妻的，若不是為淫亂的緣故，就是叫他作淫婦了；人若娶這被休的婦人，也是犯姦淫了。

Thursday: Matthew 5:33-48

TEACHING ABOUT VOWS

³³Again, ye have heard that it hath been said by them of old time, Thou shalt not forswear thyself, but shalt perform unto the Lord thine oaths (*Numbers 30:2*):

你們又聽見有吩咐古人的話，說：不可背誓，所起的誓總要向主謹守。

Numbers 30:2	If a man vow a vow unto the LORD, or swear an oath to bind his soul with a bond; he shall not break his word, he shall do according to all that proceedeth out of his mouth. 人若向耶和華許願或起誓，要約束自己，就不可食言，必要按口中所出的一切話行。
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³⁴But I say unto you, Swear not at all; neither by heaven; for it is God's throne:

只是我告訴你們，甚麼誓都不可起。不可指著天起誓，因為天是神的座位；

³⁵Nor by the earth; for it is his footstool: neither by Jerusalem; for it is the city of the great King.

不可指著地起誓，因為地是他的腳凳；也不可指著耶路撒冷起誓，因為耶路撒冷是大君的京城；

³⁶Neither shalt thou swear by thy head, because thou canst not make one hair white or black.

又不可指著你的頭起誓，因為你不能使一根頭髮變黑變白了。

³⁷But let your communication be, Yea, yea; Nay, nay: for whatsoever is more than these cometh of evil.

你們的話，是，就說是；不是，就說不是；若再多說，就是出於那惡者（或作：就是從惡裡出來的）。

TEACHING ABOUT REVENGE

³⁸Ye have heard that it hath been said, An eye for an eye, and a tooth for a tooth (*Exodus 21:24, Leviticus 24:20;*

Deuteronomy 19:21):

你們聽見有話說：以眼還眼，以牙還牙。

Exodus 21:24	Leviticus 24:20	Deuteronomy 19:21
Eye for eye, tooth for tooth, hand for hand, foot for foot, 以眼還眼，以牙還牙，以手還手，以腳還腳，	Breach for breach, eye for eye, tooth for tooth: as he hath caused a blemish in a man, so shall it be done to him again. 以傷還傷，以眼還眼，以牙還牙。他怎樣叫人的身體有殘疾，也要照樣向他行	And thine eye shall not pity; but life shall go for life, eye for eye, tooth for tooth, hand for hand, foot for foot. 你眼不可顧惜，要以命償命，以眼還眼，以牙還牙，以手還手，以腳還腳

³⁹But I say unto you, That ye resist not evil: but whosoever shall smite thee on thy right cheek, turn to him the other also.

只是我告訴你們，不要與惡人作對。有人打你的右臉，連左臉也轉過來由他打；

⁴⁰And if any man will sue thee at the law, and take away thy coat, let him have thy cloak also.

有人想要告你，要拿你的裡衣，連外衣也由他拿去；

⁴¹And whosoever shall compel thee to go a mile (*4,854 feet*), go with him twain.

有人強逼你走一里路，你就同他走二里；

⁴²Give to him that asketh thee, and from him that would borrow of thee turn not thou away.

有求你的，就給他；有向你借貸的，不可推辭。

TEACHING ABOUT LOVE FOR ENEMIES

⁴³Ye have heard that it hath been said, Thou shalt love thy neighbour, and hate thine enemy (*Leviticus 19:18*).

你們聽見有話說：當愛你的鄰舍，恨你的仇敵。

Leviticus 19:18	Thou shalt not avenge, nor bear any grudge against the children of thy people, but thou shalt love thy 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。
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Matthew 5:44	Luke 6:27-28
But I say unto you, Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you; 只是我告訴你們，要愛你們的仇敵，為那逼迫你們的禱告。	But I say unto you which hear, Love your enemies, do good to them which hate you, Bless them that curse you, and pray for them which despitefully use you. 只是我告訴你們這聽道的人，你們的仇敵，要愛他！恨你們的，要待他好！咒詛你們的，要為他祝福！凌辱你們的，要為他禱告！

⁴⁵That ye may be the children of your Father which is in heaven: for he maketh his sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust.

這樣就可以作你們天父的兒子；因為他叫日頭照好人，也照歹人；降雨給義人，也給不義的人。

⁴⁶For if ye love them which love you, what reward have ye? do not even the publicans the same?

你們若單愛那愛你們的人，有甚麼賞賜呢？就是稅吏不也是這樣行麼？

⁴⁷And if ye salute your brethren only, what do ye more than others? do not even the publicans so?

你們若單請你弟兄的安，比人有甚麼長處呢？就是外邦人不也是這樣行麼？

⁴⁸Be ye therefore perfect, even as your Father which is in heaven is perfect.

所以，你們要完全，像你們的天父完全一樣。

Friday: Matthew 6:1-18

In chapter six, Jesus explains the value of **secret generosity**, **secret prayer**, and **secret self denial**. Those who display these religious exercises for the approval of men lose the reward of the Heavenly Father. Throughout the teaching, Jesus refers to God as **Father**. This is an entirely new revelation of God and a very wonderful and encouraging one. Since the Father knows our needs, Jesus taught, we need not be concerned and worried about material things. Materialism is the foremost competition for the heart of man: "... Ye cannot serve God and mammon" (Matt. 6:24).

SECRET GENEROSITY

¹Take heed that ye do not your alms before men, to be seen of them: otherwise ye have no reward of your Father which is in heaven.

你們要小心，不可將善事行在人的面前，故意叫他們看見，若是這樣，就不能得你們天父的賞賜了。

²Therefore when thou doest thine alms, do not sound a trumpet before thee, as the hypocrites do in the synagogues and in the streets, that they may have glory of men. Verily I say unto you, They have their reward.

所以，你施捨的時候，不可在你面前吹號，像那假冒為善的人在會堂裡和街道上所行的，故意要得人的榮耀。我實在告訴你們，他們已經得了他們的賞賜。

³But when thou doest alms, let not thy left hand know what thy right hand doeth:

你施捨的時候，不要叫左手知道右手所做的，

⁴That thine alms may be in secret: and thy Father which seeth in secret himself shall reward thee openly.

要叫你施捨的事行在暗中。你父在暗中察看，必然報答你（有古卷：必在明處報答你）。

SECRET PRAYER

⁵And when thou prayest, thou shalt not be as the hypocrites are: for they love to pray standing in the synagogues and in the corners of the streets, that they may be seen of men. Verily I say unto you, They have their reward.

你們禱告的時候，不可像那假冒為善的人，愛站在會堂裡和十字路口上禱告，故意叫人看見。我實在告訴你們，他們已經得了他們的賞賜。

⁶But thou, when thou prayest, enter into thy closet, and when thou hast shut thy door, pray to thy Father which is in secret; and thy Father which seeth in secret shall reward thee openly.

你禱告的時候，要進你的內屋，關上門，禱告你在暗中的父；你父在暗中察看，必然報答你。

⁷But when ye pray, use not vain repetitions, as the heathen do: for they think that they shall be heard for their much speaking.

你們禱告，不可像外邦人，用許多重複話，他們以為話多了必蒙垂聽。

⁸Be not ye therefore like unto them: for your Father knoweth what things ye have need of, before ye ask him.

你們不可效法他們；因為你們沒有祈求以先，你們所需用的，你們的父早已知道了。

⁹After this manner therefore pray ye: Our Father which art in heaven, Hallowed be thy name.

所以，你們禱告要這樣說：我們在天上的父：願人都尊你的名為聖。

¹⁰Thy kingdom come, Thy will be done in earth, as it is in heaven.

願你的國降臨；願你的旨意行在地上，如同行在天上。

¹¹Give us this day our daily bread.

我們日用的飲食，今日賜給我們。

¹²And forgive us our debts, as we forgive our debtors.

免我們的債，如同我們免了人的債。

¹³And lead us not into temptation, but deliver us from evil: For thine is the kingdom, and the power, and the glory, for ever. Amen.

不叫我們遇見試探；救我們脫離兇惡（或作：脫離惡者）。因為國度、權柄、榮耀，全是你的，直到永遠。阿們（有古卷沒有因為……阿們等字）！

SECRET SELF-DENIAL

¹⁴For if ye **forgive** men their trespasses, your heavenly Father will also forgive you:

你們饒恕人的過犯，你們的天父也必饒恕你們的過犯；

¹⁵But if ye forgive not men their trespasses, neither will your Father forgive your trespasses.

你們不饒恕人的過犯，你們的天父也必不饒恕你們的過犯。

¹⁶Moreover when ye **fast**, be not, as the hypocrites, of a sad countenance: for they disfigure their faces, that they may appear unto men to fast. Verily I say unto you, They have their reward.

你們禁食的時候，不可像那假冒為善的人，臉上帶著愁容；因為他們把臉弄得難看，故意叫人看出他們是禁食。我實在告訴你們，他們已經得了他們的賞賜。

¹⁷But thou, when thou fastest, anoint thine head, and wash thy face;

你禁食的時候，要梳頭洗臉，

¹⁸That thou appear not unto men to fast, but unto thy Father which is in secret: and thy Father, which seeth in secret, shall reward thee openly.

不叫人看出你禁食來，只叫你暗中的父看見；你父在暗中察看，必然報答你。

Saturday: Matthew 6:19-34

Throughout the teaching, Jesus refers to God as **Father**. This is an entirely new revelation of God and a very wonderful and encouraging one. Since the Father knows our needs, Jesus taught, we need not be concerned and worried about material things. Materialism is the foremost competition for the heart of man: ". . . Ye cannot serve God and mammon" (Matt. 6:24).

¹⁹Lay not up for yourselves treasures upon earth, where moth and rust doth corrupt, and where thieves break through and steal:

不要為自己積攢財寶在地上；地上有蟲子咬，能鏽壞，也有賊挖窟窿來偷。

²⁰But lay up for yourselves treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through nor steal:

只要積攢財寶在天上；天上沒有蟲子咬，不能鏽壞，也沒有賊挖窟窿來偷。

²¹For where your treasure is, there will your heart be also.

因為你的財寶在那裡，你的心也在那裡。

²²**The light of the body is the eye: if therefore thine eye be single, thy whole body shall be full of light.**

眼睛就是身上的燈。你的眼睛若瞭亮，全身就光明；

²³**But if thine eye be evil, thy whole body shall be full of darkness. If therefore the light that is in thee be darkness, how great is that darkness!**

你的眼睛若昏花，全身就黑暗。你裡頭的光若黑暗了，那黑暗是何等大呢！

²⁴No man can serve two masters: for either he will hate the one, and love the other; or else he will hold to the one, and despise the other. Ye cannot serve God and mammon.

一個人不能事奉兩個主；不是惡這個，愛那個，就是重這個，輕那個。你們不能又事奉神，又事奉瑪門（瑪門：財利的意思）。

²⁵Therefore I say unto you, Take no thought for your life, what ye shall eat, or what ye shall drink; nor yet for your body, what ye shall put on. Is not the life more than meat, and the body than raiment?

所以我告訴你們，不要為生命憂慮吃甚麼，喝甚麼；為身體憂慮穿甚麼。生命不勝於飲食麼？身體不勝於衣裳麼？

²⁶Behold the fowls of the air: for they sow not, neither do they reap, nor gather into barns; yet your heavenly Father feedeth them. Are ye not much better than they?

你們看那天上的飛鳥，也不種，也不收，也不積蓄在倉裡，你們的天父尚且養活他。你們不比飛鳥貴重得多麼？

²⁷Which of you by taking thought can add one cubit unto his stature?

你們那一個能用思慮使壽數多加一刻呢（或作：使身量多加一肘呢）？

²⁸And why take ye thought for raiment? Consider the lilies of the field, how they grow; they toil not, neither do they spin:

何必為衣裳憂慮呢？你想野地裡的百合花怎麼長起來；他也不勞苦，也不紡線。

²⁹And yet I say unto you, That even Solomon in all his glory was not arrayed like one of these.

然而我告訴你們，就是所羅門極榮華的時候，他所穿戴的，還不如這花一朵呢！

³⁰Wherefore, 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！

³¹Therefore take no thought, saying, What shall we eat? or, What shall we drink? or, Wherewithal shall we be clothed?

所以，不要憂慮說：吃甚麼？喝甚麼？穿甚麼？

³²(For after all these things do the Gentiles seek:) for your heavenly Father knoweth that ye have need of all these things.

這都是外邦人所求的，你們需用的這一切東西，你們的天父是知道的。

³³***But seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you.***

你們要先求他的國和他的義，這些東西都要加給你們了。

³⁴Take therefore no thought for the morrow: for the morrow shall take thought for the things of itself.

Sufficient unto the day is the evil thereof.

所以，不要為明天憂慮，因為明天自有明天的憂慮；一天的難處一天當就夠了

Sunday: Matthew 7

After numerous **precepts** in chapter seven, there is the passage known as "**The Golden Rule**" (vs. 12) and the familiar description of the "**strait and narrow way**" (vs. 14). Jesus ends this teaching by illustrating the importance of obedience to "these sayings of mine" by contrasting the building of a house on a solid foundation and a house on sand (vss. 24-27).

- **Do Not Judge Others**
- **Effective Prayer**
- **The Golden Rule**
- **The Narrow Gate**
- **The tree and its fruit**
- **True disciples**
- **Jesus' illustration of the importance of obedience**

DO NOT JUDGE OTHERS

¹Judge not, that ye be not judged.

你們不要論斷人，免得你們被論斷。

²For with what judgment ye judge, ye shall be judged: and with what measure ye mete, it shall be measured to you again.

因為你們怎樣論斷人，也必怎樣被論斷；你們用甚麼量器量給人，也必用甚麼量器量給你們。

³And why beholdest thou the mote that is in thy brother's eye, but considerest not the beam that is in thine own eye?

為甚麼看見你弟兄眼中有刺，卻不想自己眼中有梁木呢？

⁴Or how wilt thou say to thy brother, Let me pull out the mote out of thine eye; and, behold, a beam is in thine own eye?

你自己眼中有梁木，怎能對你弟兄說：容我去掉你眼中的刺呢？

⁵Thou hypocrite, first cast out the beam out of thine own eye; and then shalt thou see clearly to cast out the mote out of thy brother's eye.

你這假冒為善的人！先去掉自己眼中的梁木，然後才能看得清楚，去掉你弟兄眼中的刺。

⁶Give not that which is holy unto the dogs, neither cast ye your pearls before swine, lest they trample them under their feet, and turn again and rend you.

不要把聖物給狗，也不要將你們的珍珠丟在豬前，恐怕他踐踏了珍珠，轉過來咬你們。

EFFECTIVE PRAYER

⁷Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you:

你們祈求，就給你們；尋找，就尋見；叩門，就給你們開門。

⁸For every one that asketh receiveth; and he that seeketh findeth; and to him that knocketh it shall be opened.

因為凡祈求的，就得著；尋找的，就尋見；叩門的，就給他開門。

⁹Or what man is there of you, whom if his son ask bread, will he give him a stone?

你們中間誰有兒子求餅，反給他石頭呢？

¹⁰Or if he ask a fish, will he give him a serpent?

求魚，反給他蛇呢？

¹¹If ye then, being evil, know how to give good gifts unto your children, how much more shall your Father which is in heaven give good things to them that ask him?

你們雖然不好，尚且知道拿好東西給兒女，何況你們在天上的父，豈不更把好東西給求他的人麼？

THE GOLDEN RULE

¹²Therefore all things whatsoever ye would that men should do to you, do ye even so to them: for this is the law and the prophets.

所以，無論何事，你們願意人怎樣待你們，你們也要怎樣待人，因為這就是律法和先知的道理。

THE NARROW GATE

¹³Enter ye in at the strait gate: for wide is the gate, and broad is the way, that leadeth to destruction, and many there be which go in thereat:

你們要進窄門。因為引到滅亡，那門是寬的，路是大的，進去的人也多；

¹⁴Because strait is the gate, and narrow is the way, which leadeth unto life, and few there be that find it.

引到永生，那門是窄的，路是小的，找著的人也少。

THE TREE AND ITS FRUIT

¹⁵Beware of false prophets, which come to you in sheep's clothing, but inwardly they are ravening wolves.

你們要防備假先知。他們到你們這裡來，外面披著羊皮，裡面卻是殘暴的狼。

¹⁶Ye shall know them by their fruits. Do men gather grapes of thorns, or figs of thistles?

憑著他們的果子，就可以認出他們來。荊棘上豈能摘葡萄呢？蒺藜裡豈能摘無花果呢？

¹⁷Even so every good tree bringeth forth good fruit; but a corrupt tree bringeth forth evil fruit.

這樣，凡好樹都結好果子，惟獨壞樹結壞果子。

¹⁸A good tree cannot bring forth evil fruit, neither can a corrupt tree bring forth good fruit.

好樹不能結壞果子；壞樹不能結好果子。

¹⁹Every tree that bringeth not forth good fruit is hewn down, and cast into the fire.

凡不結好果子的樹就砍下來，丟在火裡。

²⁰Wherefore by their fruits ye shall know them.

所以，憑著他們的果子就可以認出他們來。

TRUE DISCIPLES

²¹Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven.

凡稱呼我主阿，主阿的人不能都進天國；惟獨遵行我天父旨意的人才能進去。

²²Many will say to me in that day, Lord, Lord, have we not prophesied in thy name? and in thy name have cast out devils? and in thy name done many wonderful works?

當那日必有許多人對我說：主阿，主阿，我們不是奉你的名傳道，奉你的名趕鬼，奉你的名行許多異能麼？

²³And then will I profess unto them, I never knew you: depart from me, ye that work iniquity.

我就明明的告訴他們說：我從來不認識你們，你們這些作惡的人，離開我去罷！

²⁴Therefore whosoever heareth these sayings of mine, and doeth them, I will liken him unto a wise man, which built his house upon a rock:

所以，凡聽見我這話就去行的，好比一個聰明人，把房子蓋在磐石上；

²⁵And the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell not: for it was founded upon a rock.

雨淋，水沖，風吹，撞著那房子，房子總不倒塌，因為根基立在磐石上。

²⁶And every one that heareth these sayings of mine, and doeth them not, shall be likened unto a foolish man, which built his house upon the sand:

凡聽見我這話不去行的，好比一個無知的人，把房子蓋在沙土上；

²⁷And the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell: and great was the fall of it.

雨淋，水沖，風吹，撞著那房子，房子就倒塌了，並且倒塌得很大。

²⁸And it came to pass, when Jesus had ended these sayings, the people were astonished at his doctrine:

耶穌講完了這些話，眾人都希奇他的教訓；

²⁹For he taught them as one having authority, and not as the scribes.

因為他教訓他們，正像有權柄的人，不像他們的文士。