

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
19	Sermon on the Mount 登山寶訓 Chooses the Twelve – Sermon on the Mount	Mt. Hattan	4:23-8:1	3:7-19	6:12-49	

Jesus Preaches to the Multitude

Matthew 4:23-25	Mark 3:7-12
<p>²³And 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。</p> <p>²⁴And his fame went throughout all Syria: and they brought unto him all sick people that were taken with divers diseases and torments, and those which were possessed with devils, and those which were lunatick, and those that had the palsy; and he healed them. 他的名聲就傳遍了敘利亞。那裡的人把一切害病的，就是害各樣疾病、各樣疼痛的和被鬼附的、癲癩的、癱瘓的，都帶了來，耶穌就治好了他們。</p> <p>²⁵And there followed him great multitudes of people from Galilee, and from Decapolis, and from Jerusalem, and from Judaea, and from beyond Jordan. 當下，有許多人從加利利、低加波利、耶路撒冷、猶太、約但河外來跟著他。</p>	<p>⁷But Jesus withdrew himself with his disciples to the sea: and a great multitude from Galilee followed him, and from Judaea, 耶穌和門徒退到海邊去，有許多人從加利利跟隨他。</p> <p>⁸And from Jerusalem, and from Idumaea, and from beyond Jordan; and they about Tyre and Sidon, a great multitude, when they had heard what great things he did, came unto him. 還有許多人聽見他所做的大事，就從猶太、耶路撒冷、以土買、約但河外，並推羅、西頓的四方來到他那裡。</p> <p>⁹And he spake to his disciples, that a small ship should wait on him because of the multitude, lest they should throng him. 他因為人多，就吩咐門徒叫一隻小船伺候著，免得眾人擁擠他。</p> <p>¹⁰For he had healed many; insomuch that they pressed upon him for to touch him, as many as had plagues. 他治好了許多人，所以凡有災病的，都擠進來要摸他。</p> <p>¹¹And unclean spirits, when they saw him, fell down before him, and cried, saying, Thou art the Son of God. 污鬼無論何時看見他，就俯伏在他面前，喊著說：你是神的兒子。</p> <p>¹²And he straitly charged them that they should not make him known. 耶穌再三的囑咐他們，不要把他顯露出來。</p>

<p>Mark 3:13-19</p> <p>¹³And he goeth up into a mountain, and calleth unto him whom he would: and they came unto him. 耶穌上了山，隨自己的意思叫人來；他們便來到他那裡。</p> <p>¹⁴And he ordained twelve, that they should be with him, and that he might send them forth to preach, 他就設立十二個人，要他們常和自己同在，也要差他們去傳道，</p> <p>¹⁵And to have power to heal sicknesses, and to cast out devils: 並給他們權柄趕鬼。</p> <p>¹⁶And Simon he surnamed Peter; 這十二個人有西門—耶穌又給他起名叫彼得，</p> <p>¹⁷And James the son of Zebedee, and John the brother of James; and he surnamed them Boanerges, which is, The sons of thunder: 還有西庇太的兒子雅各和雅各的兄弟約翰，又給這兩個人起名叫半尼其，就是雷子的意思，</p> <p>¹⁸And Andrew, and Philip, and Bartholomew, and Matthew, and Thomas, and James the son of Alphaeus, and Thaddaeus, and Simon the Canaanite, 又有安得烈、腓力、巴多羅買、馬太、多馬、亞勒腓的兒子雅各、和達太，並奮銳黨的西門；</p> <p>¹⁹And Judas Iscariot, which also betrayed him: and they went into an house. 還有賣耶穌的加略人猶大。</p>	<p>Luke 6:12-16</p> <p>¹²And it came to pass in those days, that he went out into a mountain to pray, and continued all night in prayer to God. 那時，耶穌出去，上山禱告，整夜禱告神；</p> <p>¹³And when it was day, he called unto him his disciples: and of them he chose twelve, whom also he named apostles; 到了天亮，叫他的門徒來，就從他們中間挑選十二個人，稱他們為使徒。</p> <p>¹⁴Simon, (whom he also named Peter,) and Andrew his brother, James and John, Philip and Bartholomew, 這十二個人有西門，耶穌又給他起名叫彼得，還有他兄弟安得烈，又有雅各和約翰，腓力和巴多羅買，</p> <p>¹⁵Matthew and Thomas, James the son of Alphaeus, and Simon called Zelotes, 馬太和多馬，亞勒腓的兒子雅各和奮銳黨的西門，</p> <p>¹⁶And Judas the brother of James, and Judas Iscariot, which also was the traitor. 雅各的兒子（或作：兄弟）猶大，和賣主的加略人猶大。</p>
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Sermon on the Mount

Matthew 5:1-8:1

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THE BEATITUDES

^{5:1} And 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，

² And 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！

¹² Rejoice, 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。

Jesus commands the disciples to shine as lights in the dark world by maintaining their separated characteristics.

SALT & LIGHT

¹³ Ye 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。

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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。

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.*

- A. Teaching about **Anger**
- B. Teaching about **Adultery**
- C. Teaching about **Divorce**
- D. Teaching about **Vows**
- E. Teaching about **Revenge**
- F. Teaching about **Love for Enemies**

A. TEACHING ABOUT ANGER

²¹Ye have heard that it was said of them of old time, Thou shalt not kill (*Ex. 20:13; Deut.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 Thou shalt not kill. 不可殺人。	Deuteronomy 5:17 Thou shalt not kill (<i>The Hebrew word also covers causing human death through carelessness or negligence</i>). 不可殺人。
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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

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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 against thee; 所以，你在祭壇上獻禮物的時候，若想起弟兄向你懷怨，(ought = anything whatever)

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, whiles 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, 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。(thence = from that place)

B. TEACHING ABOUT ADULTERY

²⁷Ye have heard that it was said by them of old time, Thou shalt not commit adultery (Ex.20:14; Deut.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。

C. TEACHING ABOUT DIVORCE

³¹It hath been said, Whosoever shall put away his wife, let him give her a writing of divorcement (Deut. 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

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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。

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。

D. 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 (*Num. 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。

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）。

E. TEACHING ABOUT REVENGE

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

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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, go with him twain. *(a mile is about 4,854 feet)*
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。

F. TEACHING ABOUT LOVE FOR ENEMIES

⁴³Ye have heard that it hath been said, Thou shalt love thy neighbour, and hate thine enemy *(Lev.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。

⁴⁴But 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。

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。

Comparison 對照

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！

Matthew 6 馬太福音第六章

1. *Two motives for doing good: to be seen of men or to please God (Ch. 6:1-4).*
2. *Two ways of praying: to be seen of men or to be heard of God (5-15).*
3. *Two ways of fasting: to receive credit from men, or to worship God (16-18).*
4. *Two ways of saving: treasure on earth, or treasure in heaven (19-21).*
5. *Two ways of seeing: with a single eye, or an evil eye; light and darkness (22-23).*
6. *Two loyalties: God or mammon; no man can serve two masters (vs. 24).*
7. *Two objectives 目標: the things of this life, or the things of the kingdom (25-34).*
8. *Two ways of judging: critical of others, or critical of self (7:1-5).*
9. *Two ways of giving: giving where God is giving, or casting pearls before swine (7:6).*

1. TWO MOTIVES FOR DOING GOOD: TO BE SEEN OF MEN OR TO PLEASE GOD (6:1-4)

^{6:1}Take 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）。

2. TWO WAYS OF PRAYING: TO BE SEEN OF MEN OR TO BE HEARD OF GOD (5-15).

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。

THE LORD'S PRAYER 主禱文

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.

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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）！

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。

3. TWO WAYS OF FASTING: TO RECEIVE CREDIT FROM MEN, OR TO WORSHIP GOD (16-18)

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。

4. TWO WAYS OF SAVING: TREASURE ON EARTH, OR TREASURE IN HEAVEN (19-21)

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。

5. TWO WAYS OF SEEING: WITH A SINGLE EYE, OR AN EVIL EYE; LIGHT AND DARKNESS (22-23)

²²The 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；

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

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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！

6. TWO LOYALTIES: GOD OR MAMMON; NO MAN CAN SERVE TWO MASTERS (vs. 24)

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）。

7. TWO OBJECTIVES: THE THINGS OF THIS LIFE, OR THE THINGS OF THE KINGDOM (25-34)

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。

³³But 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。

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8. TWO WAYS OF JUDGING: CRITICAL OF OTHERS, OR CRITICAL OF SELF (7:1-5)

7:1 Judge not, that ye be not judged.

你們不要論斷人，免得你們被論斷。

2 For 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。

3 And 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？

4 Or 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？

5 Thou 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。

9. TWO WAYS OF GIVING: GIVING WHERE GOD IS GIVING, OR CASTING PEARLS BEFORE SWINE

6 Give 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

7 Ask, 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。

8 For 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。

9 Or 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？

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

求魚，反給他蛇呢？

11 If 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

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

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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 WARNINGS AGAINST FALSE TEACHERS, FALSE FRUIT, FALSE PROFESSION, FALSE WORKS

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。

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！

JESUS' ILLUSTRATION OF THE IMPORTANCE OF OBEDIENCE

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。

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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。

^{8:1}When he was come down from the mountain, great multitudes followed him.

耶穌下了山，有許多人跟著他。

Sermon on the Plain

Luke 6:17-49

Luke 6:17-19

¹⁷ And he came down with them, and stood in the plain, and the company of his disciples, and a great multitude of people out of all Judaea and Jerusalem, and from the sea coast of Tyre and Sidon, which came to hear him, and to be healed of their diseases;

耶穌和他們下了山，站在一塊平地上；同站的有許多門徒，又有許多百姓，從猶太全地和耶路撒冷，並推羅、西頓的海邊來，都要聽他講道，又指望醫治他們的病；

¹⁸ And they that were vexed with unclean spirits: and they were healed.

還有被污鬼纏磨的，也得了醫治。

¹⁹ And the whole multitude sought to touch him: for there went virtue out of him, and healed them all.

眾人都想要摸他；因為有能力從他身上發出來，醫好了他們。

I. 論福和禍 (Luke 6:20-26; Matthew 5:1-12) Blessings & Woes

Luke 6:20-26

²⁰ And he lifted up his eyes on his disciples, and said, **Blessed** be ye poor: for yours is the kingdom of God.

耶穌舉目看著門徒，說：你們貧窮的人有福了！因為神的國是你們的。

²¹ **Blessed** are ye that hunger now: for ye shall be filled.

Blessed are ye that weep now: for ye shall laugh.

你們飢餓的人有福了！因為你們將要飽足。你們哀哭的人有福了！因為你們將要喜笑。

²² **Blessed** are ye, when men shall hate you, and when they shall separate you from their company, and shall reproach you, and cast out your name as evil, for the Son of man's sake.

人為子恨惡你們，拒絕你們，辱罵你們，棄掉你們的名，以為是惡，你們就有福了！

²³ Rejoice ye in that day, and leap for joy: for, behold, your reward is great in heaven: for in the like manner did their fathers unto the prophets.

當那日，你們要歡喜跳躍，因為你們在天上的賞賜是大的。他們的祖宗待先知也是這樣。

²⁴ But **woe** unto you that are rich! for ye have received your consolation.

但你們富足的人有禍了！因為你們受過你

Matthew 5:1-12

^{5:1} And 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，

² And 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。

<p>Luke 6:20-26</p> <p>們的安慰。</p> <p>²⁵ Woe unto you that are full! for ye shall hunger. Woe unto you that laugh now! for ye shall mourn and weep. 你們飽足的人有禍了！因為你們將要飢餓。你們喜笑的人有禍了！因為你們將要哀慟哭泣。</p> <p>²⁶ Woe unto you, when all men shall speak well of you! for so did their fathers to the false prophets. 人都說你們好的時候，你們就有禍了！因為他們的祖宗待假先知也是這樣。</p>	<p>Matthew 5:1-12</p> <p>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。</p> <p>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。</p> <p>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！</p> <p>¹² Rejoice, 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。</p>
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II. 論愛仇敵 (Luke 6:27-36; Matthew 5:38-48; 7:12) Love for Enemies

<p>Luke 6:27-36</p> <p>²⁷ But I say unto you which hear, Love your enemies, do good to them which hate 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！</p> <p>²⁸ Bless them that curse you, and pray for them which despitefully use you. 咒詛你們的，要為他祝福！凌辱你們的，要為他禱告！</p> <p>²⁹ And unto him that smiteth thee on the one cheek offer also the other; and him that taketh away thy cloak forbid not to take thy coat also. 有人打你這邊的臉，連那邊的臉也由他打。有人奪你的外衣，連裡衣也由他拿去。</p> <p>³⁰ Give to every man that asketh of thee; and of him that taketh away thy goods ask them not again. 凡求你的，就給他。有人奪你的東西去，不用再要回來。</p> <p>³¹ And as ye would that men should do to you, do ye</p>	<p>Matthew 5:38-48; 7:12</p> <p>³⁸ Ye have heard that it hath been said, An eye for an eye, and a tooth for a tooth 你們聽見有話說：以眼還眼，以牙還牙。</p> <p>³⁹ But 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；</p> <p>⁴⁰ And 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；</p> <p>⁴¹ And 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；</p> <p>⁴² Give 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</p>
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<p>Luke 6:27-36</p>	<p>Matthew 5:38-48; 7:12</p>
<p>also to them likewise. <i>(Compare with Matthew 7:12)</i> 你們願意人怎樣待你們，你們也要怎樣待人</p> <p>³²For if ye love them which love you, what thank have ye? for sinners also love those that love them. 你們若單愛那愛你們的人，有甚麼可酬謝的呢？就是罪人也愛那愛他們的人。</p> <p>³³And if ye do good to them which do good to you, what thank have ye? for sinners also do even the same. 你們若善待那善待你們的人，有甚麼可酬謝的呢？就是罪人也是這樣行。</p> <p>³⁴And if ye lend to them of whom ye hope to receive, what thank have ye? for sinners also lend to sinners, to receive as much again. 你們若借給人，指望從他收回，有甚麼可酬謝的呢？就是罪人也借給罪人，要如數收回。</p> <p>³⁵But love ye your enemies, and do good, and lend, hoping for nothing again; and your reward shall be great, and ye shall be the children of the Highest: for he is kind unto the unthankful and to the evil. 你們倒要愛仇敵，也要善待他們，並要借給人不指望償還，你們的賞賜就必大了，你們也必作至高者的兒子；因為他恩待那忘恩的和作惡的。</p> <p>³⁶Be ye therefore merciful, as your Father also is merciful. 你們要慈悲，像你們的父慈悲一樣。</p>	<p>推辭。</p> <p>⁴³Ye have heard that it hath been said, Thou shalt love thy neighbour, and hate thine enemy <i>(Leviticus 19:18)</i>. 你們聽見有話說：當愛你的鄰舍，恨你的仇敵。</p> <p>⁴⁴But 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。</p> <p>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。</p> <p>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？</p> <p>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？</p> <p>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。</p> <p>^{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。</p>

III. 不要論斷人 *(Luke 6:37-42; Matthew 7:1-5) Do not Judge Others*

<p>Luke 6:37-42</p>	<p>Matthew 7:1-5</p>
<p>³⁷Judge not, and ye shall not be judged: condemn not, and ye shall not be condemned: forgive, and ye shall</p>	<p>¹Judge not, that ye be not judged. 你們不要論斷人，免得你們被論斷。</p>

<p>Luke 6:37-42</p> <p>be forgiven: 你們不要論斷人，就不被論斷；你們不要定人的罪，就不被定罪；你們要饒恕人，就必蒙饒恕（饒恕：原文作釋放）；</p> <p>³⁸Give, and it shall be given unto you; good measure, pressed down, and shaken together, and running over, shall men give into your bosom. For with the same measure that ye mete withal it shall be measured to you again. 你們要給人，就必有給你們的，並且用十足的升斗，連搖帶按，上尖下流的倒在你們懷裡；因為你們用甚麼量器量給人，也必用甚麼量器量給你們。</p> <p>³⁹And he spake a parable unto them, Can the blind lead the blind? shall they not both fall into the ditch? 耶穌又用比喻對他們說：瞎子豈能領瞎子，兩個人不是都要掉在坑裡麼？</p> <p>⁴⁰The disciple is not above his master: but every one that is perfect shall be as his master. 學生不能高過先生；凡學成了的不過和先生一樣。</p> <p>⁴¹And why beholdest thou the mote that is in thy brother's eye, but perceivest 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？</p> <p>⁴²Either how canst thou say to thy brother, Brother, let me pull out the mote that is in thine eye, when thou thyself beholdest not the beam that is in thine own eye? Thou hypocrite, cast out first the beam out of thine own eye, and then shalt thou see clearly to pull out the mote that is in thy brother's eye. 你不見自己眼中有梁木，怎能對你弟兄說：容我去掉你眼中的刺呢？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。</p>	<p>Matthew 7:1-5</p> <p>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。</p> <p>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？</p> <p>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？</p> <p>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。</p>
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IV. 樹和果子 (Luke 6:43-45; Matthew 7:16-20; 12:33-35) *The Tree and Its Fruit*

<p>Luke 6:43-45</p> <p>⁴³For a good tree bringeth not forth corrupt fruit; neither doth a corrupt tree bring forth good fruit.</p>	<p>Matthew 7:16-20</p> <p>¹⁶Ye shall know them by their fruits. Do men gather grapes of thorns, or figs of thistles?</p>	<p>Matthew 12:33-35</p> <p>³³ Either make the tree good, and his fruit good; or else make the tree corrupt, and his fruit corrupt: for</p>
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Luke 6:43-45	Matthew 7:16-20	Matthew 12:33-35
<p>因為，沒有好樹結壞果子，也沒有壞樹結好果子。</p> <p>⁴⁴For every tree is known by his own fruit. For of thorns men do not gather figs, nor of a bramble 荊棘 bush gather they grapes. 凡樹木看果子，就可以認出他來。人不是從荊棘上摘無花果，也不是從蒺藜裡摘葡萄</p> <p>⁴⁵A good man out of the good treasure of his heart bringeth forth that which is good; and an evil man out of the evil treasure of his heart bringeth forth that which is evil: for of the abundance of the heart his mouth speaketh. 善人從他心裡所存的善就發出善來；惡人從他心裡所存的惡就發出惡來；因為心裡所充滿的，口裡就說出來。</p>	<p>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？</p> <p>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。</p> <p>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。</p> <p>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。</p> <p>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。</p>	<p>the tree is known by his fruit. 你們或以為樹好，果子也好；樹壞，果子也壞；因為看果子就可以知道樹。</p> <p>³⁴O generation of vipers, how can ye, being evil, speak good things? for out of the abundance of the heart the mouth speaketh. 毒蛇的種類！你們既是惡人，怎能說出好話來呢？因為心裡所充滿的，口裡就說出來。</p> <p>³⁵A good man out of the good treasure of the heart bringeth forth good things: and an evil man out of the evil treasure bringeth forth evil things. 善人從他心裡所存的善就發出善來；惡人從他心裡所存的惡就發出惡來。</p>

V. 兩種蓋房子的人 (Luke 6:46-49; Matthew 7:24-27) *Building on a Solid Foundation*

Luke 6:46-49	Matthew 7:24-27
<p>⁴⁶And why call ye me, Lord, Lord, and do not the things which I say? 你們為甚麼稱呼我主阿，主阿，卻不遵我的話行呢？</p> <p>⁴⁷Whosoever cometh to me, and heareth my sayings, and doeth them, I will shew you to whom he is like: 凡到我這裡來，聽見我的話就去行的，我要告訴你們他像甚麼人：</p> <p>⁴⁸He is like a man which built an house, and digged deep, and laid the foundation on a rock: and when the flood arose, the stream beat vehemently upon that house, and could not shake it: for it was founded upon a rock. 他像一個人蓋房子，深深的挖地，把根基安在磐石上；到發大水的時候，水沖那房子，房子總不能搖動，因為根基立在磐石上（有古卷：因為蓋造得好）。</p>	<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>

Luke 6:46-49	Matthew 7:24-27
<p>⁴⁹But he that heareth, and doeth not, is like a man that without a foundation built an house upon the earth; against which the stream did beat vehemently, and immediately it fell; and the ruin of that house was great.</p> <p>惟有聽見不去行的，就像一個人在土地上蓋房子，沒有根基；水一沖，隨即倒塌了，並且那房子壞的很大。</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.</p> <p>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>

Jesus' Twelve Disciples

Matthew 10:2-4	Mark 3:16-19	Luke 6:14-16	John	Acts 1:13
Simon, who is called Peter 西門、又稱彼得	Simon he surnamed Peter 西門—耶穌又給他起名叫彼得	Simon, (whom he also named Peter,) 西門，耶穌又給他起名叫彼得	Simon Peter 西門彼得	Peter 彼得
Andrew his brother 他兄弟安得烈	Andrew 安得烈	Andrew his brother 他兄弟安得烈	Andrew 安得烈	Andrew 安得烈
James the son of Zebedee 西庇太的兒子雅各	James the son of Zebedee 西庇太的兒子雅各 (Jesus surnamed them Boanerges, which is, The sons of thunder: 耶穌給這兩個人起名叫半尼其，就是雷子的意思)	James 雅各	James 雅各	James 雅各
John his brother 雅各的兄弟約翰	John the brother of James 雅各的兄弟約翰 (Jesus surnamed them Boanerges, which is, The sons of thunder: 耶穌給這兩個人起名叫半尼其，就是雷子)	John 約翰	John 約翰	John 約翰
Philip 腓力	Philip 腓力	Philip 腓力	Philip 腓力	Philip 腓力
Thomas 多馬	Thomas 多馬	Thomas 多馬	Thomas called Didymus 稱為低土馬的多馬	Thomas 多馬
Matthew the publican 稅吏馬太	Matthew 馬太 Levi the son of Alphaeus 亞勒腓的兒子利未	Matthew 馬太 Levi 利未		Matthew 馬太
James the son of Alphaeus 亞勒腓的兒子雅各	James the son of Alphaeus 亞勒腓的兒子雅各	James the son of Alphaeus 亞勒腓的兒子雅各		James the son of Alphaeus 亞勒腓的兒子雅各
Lebbaeus, whose surname was Thaddaeus; 達太	Thaddaeus 達太	Judas the brother of James 雅各的兒子(或作:兄弟)猶大	Judas 猶大	Judas the brother of James 雅各的兒子(或作:兄弟)猶大
Simon the Canaanite 奮銳黨的西門	Simon the Canaanite 奮銳黨的西門	Simon called Zelotes 奮銳黨的西門		Simon Zelotes 奮銳黨的西門
Judas Iscariot, who also betrayed him 賣耶穌的加略人猶大	Judas Iscariot, which also betrayed him 賣耶穌的加略人猶大	Judas Iscariot, which also was the traitor 賣主的加略人猶大	Judas Iscariot 加略人猶大	
Bartholomew 巴多羅買	Bartholomew 巴多羅買	Bartholomew 巴多羅買	Nathanael 拿但業 (加利利的迦拿人)	Bartholomew 巴多羅買

Bible Teaching 聖經教導

CONNECTION

In the last move we have seen how the opposition against Jesus was steadily increasing and definite plans were being made to destroy Him. But at the same time His fame was also rapidly spreading and the people were thronging from all parts of the country to see and hear Him.

"to hear and to be healed"

Luke 5:15 [move #15] After Jesus healed the leper But so much the more went there a fame abroad of him: and great multitudes came together <u>to hear</u> , and <u>to be healed</u> by him of their infirmities. 但耶穌的名聲越發傳揚出去。有極多的人聚集來聽道，也指望醫治他們的病。	Luke 6:17 [move #19] And he came down with them, and stood in the plain, and the company of his disciples, and a great multitude of people out of all Judaea and Jerusalem, and from the sea coast of Tyre and Sidon, which came <u>to hear</u> him, <u>and to be healed</u> of their diseases; 耶穌和他們下了山，站在一塊平地上；同站的有許多門徒，又有許多百姓，從猶太全地和耶路撒冷，並推羅、西頓的海邊來，都要聽他講道，又指望醫治他們的病；
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After the commotion caused by His defiance^{反抗} of the Pharisees over the question of the sabbath, when He declared He was Lord over all, even the sabbath, Jesus withdrew Himself from Capernaum and went out into the open country along the seashore. But the multitude followed Him, an immense throng not only from Galilee but from "every quarter" (Mk. 1:45): Jerusalem, Judea, Idumea and beyond Jordan, and also from the north seacoast of Tyre and Sidon. When they heard of the things He did they thronged around Him and many that were sick and diseased sought to touch Him that they might be healed, for "virtue went out of Him and healed them all." (Lk. 6:19) Those that were vexed with evil spirits cast themselves down before Him crying "Thou art the Christ, the Son of God." (Mk. 3:11) There were so many constantly around Him that He had no opportunity even to eat, for He would not deny those in need, until His friends said He was beside Himself. He asked for a little boat, in order that He might escape from the press, and charged them that they should not make Him known.

"every quarter"

Mark 1:45	But he went out, and began to publish it much, and to blaze abroad 宣揚出去 the matter, insomuch that Jesus could no more openly enter into the city, but was without in desert places: and they came to him from every quarter. 那人出去，倒說許多的話，把這件事傳揚開了，叫耶穌以後不得再明明的進城，只好在外邊曠野地方。人從各處都就了他來。
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"virtue went out of Him and healed them all"

Luke 6:19	And the whole multitude sought to touch him: for there went virtue out of him, and healed them all. 眾人都想要摸他；因為有能力從他身上發出來，醫好了他們。
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"Thou art the Son of God"

Mark 3:11	And unclean spirits, when they saw him, fell down before him, and cried, saying, Thou art the Son of God. 污鬼無論何時看見他，就俯伏在他面前，喊著說：你是神的兒子。
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He withdrew into a mountain, and spent the night in prayer, in preparation for a day of teaching on the morrow. His teaching was done during intervals between periods of strenuous service. In the morning the people were waiting for Him. He called unto Him those who were His followers, or disciples, and from among these He chose twelve, and ordained them to be apostles, His inner circle, who were to accompany Him constantly and receive His instructions in order that they might be the nucleus for His Church, to carry on the work when He should leave them. A list of the names of these twelve men is given in each of the four gospels, with a few slight differences. (Mt. 10:2-4; Mk. 3:16-19; Lk. 6:14-16)

Matthew 10:2-4	Mark 3:16-19	Luke 6:14-16
<p>²Now the names of the twelve apostles are these; The first, Simon, who is called Peter, and Andrew his brother; James the son of Zebedee, and John his brother; 這十二使徒的名：頭一個叫西門、又稱彼得，還有他兄弟安得烈，西庇太的兒子雅各和雅各的兄弟約翰，</p> <p>³Philip, and Bartholomew; Thomas, and Matthew the publican; James the son of Alphaeus, and Lebbaeus, whose surname was Thaddaeus; 腓力和巴多羅買，多馬和稅吏馬太，亞勒腓的兒子雅各，和達太，</p> <p>⁴Simon the Canaanite, and Judas Iscariot, who also betrayed him. 奮銳黨的西門，還有賣耶穌的加略人猶大。</p>	<p>¹⁶And Simon he surnamed Peter; 這十二個人有西門—耶穌又給他起名叫彼得，</p> <p>¹⁷And James the son of Zebedee, and John the brother of James; and he surnamed them Boanerges, which is, The sons of thunder: 還有西庇太的兒子雅各和雅各的兄弟約翰，又給這兩個人起名叫半尼其，就是雷子的意思，</p> <p>¹⁸And Andrew, and Philip, and Bartholomew, and Matthew, and Thomas, and James the son of Alphaeus, and Thaddaeus, and Simon the Canaanite, 又有安得烈、腓力、巴多羅買、馬太、多馬、亞勒腓的兒子雅各、和達太，並奮銳黨的西門；</p> <p>¹⁹And Judas Iscariot, which also betrayed him: and they went into an house. 還有賣耶穌的加略人猶大。</p>	<p>¹⁴Simon, (whom he also named Peter,) and Andrew his brother, James and John, Philip and Bartholomew, 這十二個人有西門，耶穌又給他起名叫彼得，還有他兄弟安得烈，又有雅各和約翰，腓力和巴多羅買，</p> <p>¹⁵ Matthew and Thomas, James the son of Alphaeus, and Simon called Zelotes, 馬太和多馬，亞勒腓的兒子雅各和奮銳黨的西門，</p> <p>¹⁶ And Judas the brother of James, and Judas Iscariot, which also was the traitor. 雅各的兒子（或作：兄弟）猶大，和賣主的加略人猶大。</p>

With some of these men we are already familiar. Four of them were fishermen, one was a publican, one was a zealot, and we are not told just what walks of life the others came from. All were Galileans, except Judas Iscariot. Paul, who joined the group later, was the only Pharisee. Some of them were renamed by Jesus: Simon was called Peter, "a rock." (Mt. 16:18) James and John were called "sons of thunder," (Mk. 3:17) which would indicate that they were men of a fiery temperament at that time, but later John became the Apostle of Love, and James was the head of the church in Jerusalem and moderator議長 of the general council.

Matthew 16:18	<p>And I say also unto thee, That thou art Peter, and upon this rock I will build my church; and the gates of hell shall not prevail against it.</p> <p>我還告訴你，你是彼得，我要把我的教會建造在這磐石上；陰間的權柄（權柄：原文是門），不能勝過他。</p>
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This was the first ordination service. These men were ordained by the Lord Himself, and later they ordained others in the local churches, but always under the leadership and guidance of the Holy Spirit. Jesus had spent the night in prayer in preparation for this service. The apostles were ordained to go forth and preach the same message as Jesus Himself was preaching: "Repent, the kingdom of heaven is at hand." (Mt. 4:17; Mk. 1:15) He also gave them power to heal all manner of sickness and disease, to cast out evil spirits, and even to raise the dead. But before sending them out He summed up in one sermon all the teachings that He had been giving them, with added instructions, which touched upon every point of human need, and "all things that pertain to life and godliness." (2 Peter 1:3)

"Repent, the kingdom of heaven is at hand."

Matthew 4:17	Mark 1:15
From that time Jesus began to preach, and to say, Repent: for the kingdom of heaven is at hand. 從那時候，耶穌就傳起道來，說：天國近了，你們應當悔改！	And saying, The time is fulfilled, and the kingdom of God is at hand: repent ye, and believe the gospel. 說：日期滿了，神的國近了。你們當悔改，信福音！

"all things that pertain to life and godliness"

2 Peter 1:3	According as his divine power hath given unto us all things that pertain unto life and godliness, through the knowledge of him that hath called us to glory and virtue: 神的神能已將一切關乎生命和虔敬的事賜給我們，皆因我們認識那用自己榮耀和美德召我們的主。
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Matthew says that He sat upon the mountainside and taught them (Mt. 5:1), and it is not until the 10th chapter that he records the ordination of the apostles, at the time when they were sent forth to preach. Luke's record states that after they were ordained Jesus came down from the mount with the disciples, into the plain where the multitude awaited Him, and there He taught them. It may have been the same sermon repeated on two occasions, or parts of it. The record is more complete in Matthew's gospel. The scene was probably Mt. Hattan, about five miles distant from Capernaum.

DISCUSSION

While the great multitude of people heard this marvelous sermon, Jesus was addressing Himself to His disciples (Mt. 5:1,2; Lk. 6:20). The instruction given was for His own followers, those who were in His kingdom and were to be in His Church. He had separated them from the crowd, and ordained twelve. Just as Gideon's large army was reduced to the few who were willing to meet every condition, so these men were selected for a definite purpose, because they had left all to follow Him. They were free to act for themselves, to make their own choices. It was not a cut-and-dried thing wherein (*in which*) they were to follow Him sheep-like. They were men, and were to follow Him according to their own choices. Among them were those who would deny and betray Him; those who in His hour of deepest need would forsake Him; and with His knowledge of human character He knew these things at that time, and yet He chose them. The choice of Judas, the betrayer, is one of the inscrutable 莫測高深的 mysteries that man cannot fathom, but he continued with our Lord for three years and shared the intimacies of that blessed companionship.

Jesus was addressing Himself to His disciples

Matthew 5:1,2	Luke 6:20
And seeing the multitudes, he went up into a mountain: and when he was set, his disciples came unto him: And he opened his mouth, and taught them, saying,	And he lifted up his eyes on his disciples, and said, Blessed be ye poor: for yours is the kingdom of God. 耶穌舉目看著門徒，說：你們貧窮的人有福了！因為神的國是你們的。

Matthew 5:1,2	Luke 6:20
耶穌看見這許多的人，就上了山，既已坐下，門徒到他跟前來，他就開口教訓他們，說：	

As He gathered His twelve apostles about Him He opened up to them at this time some of the heights and depths of the calling for which they had been chosen. They were to be as He was in the world; they were to be pure in heart, but poor in spirit; they were to be the light of the world, but persecuted for righteousness' sake; they were to hunger and thirst for everything they got, even their righteousness; but Jesus told them it was a blessed state, as set forth in the Beatitudes, and He exhorted them to rejoice and be exceeding glad, for in heaven they would receive their reward. Whether spoken or implied, each pronouncement must have been punctuated by the question, "Are you willing?" And each heart responded, "I am." From later events, we know that many questions must have been in their minds, but they had perfect trust in their Master and were willing to follow Him. It is thus with His true followers today. Even with many who follow afar off, and comprehend little of the great truth of His word, yet there is no thought of turning back. Their faith is centered in Him.

Christ Himself is the center of Christianity. To be a Christian is to "have the mind of Christ" (1 Cor. 2:16) and the spirit of Christ (Rom. 8:9). Paul said, "I know *Whom* I have believed." (2 Tim. 1:12) His personality is revealed in all the glory of God in His matchless Sermon on the Mount. We have here set forth the figure of a Christ unhampered by the theological barnacles of the ages. The greatest need of modern Christianity is the rediscovery of the beauty of the universal principles which are as true today as when they fell from His lips, and of the power to make them effective in practical living. Chesterton, an English writer, has said that when we first read this sermon it seems to turn everything upside down, but when we reread it, it seems to turn everything right side up. When confronted with its truth we realize the impossibility of attaining such high ideals, but on reflection we come to see that nothing short of these ideals is possible, in order to have the "life abundant" (Jn. 10:10) which Jesus Christ came to give to His people. The principles of His kingdom were not given arbitrarily, but because fundamentally they are the principles which will produce the most wholesome effects in the life of the human race that the world has ever known. The system inaugurated by Jesus Christ is a model for human life and conduct which is not only universal but eternal.

1 Corinthians 2:16 "The mind of Christ"	Romans 8:9 "The Spirit of Christ"
For who hath known the mind of the Lord, that he may instruct him? but we have <u>the mind of Christ</u> . 誰曾知道主的心去教導他呢？但我們是有基督的心了。	But ye are not in the flesh, but in the Spirit, if so be that the Spirit of God dwell in you. Now if any man have not <u>the Spirit of Christ</u> , he is none of his. 如果神的靈住在你們心裡，你們就不屬肉體，乃屬聖靈了。人若沒有基督的靈，就不是屬基督的。

"I know whom I have believed"

2 Timothy 1:12	For the which cause I also suffer these things: nevertheless I am not ashamed: for I know whom I have believed, and am persuaded that he is able to keep that which I have committed unto him against that day. 為這緣故，我也受這些苦難。然而我不以為恥；因為知道我所信的是誰，也深信他能保全我所交付他的（或作：他所交託我的），直到那日。
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"life abundant"

John 10:10	The thief cometh not, but for to steal, and to kill, and to destroy: I am come that they might have life, and that they might have it more abundantly. 盜賊來，無非要偷竊，殺害，毀壞；我來了，是要叫羊（或作：人）得生命，並且得的更豐盛。
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Just as it is today, the great question with the disciples was "How are we to make a living, and get our food, raiment and shelter?" (Mt. 6:25) These questions of daily human need were fully met by our Lord as He pointed to the objects of His care, the lilies of the field and the birds of the air, and climaxed His statements with the all-inclusive "Seek first the kingdom and all these things shall be added." (Mt. 6:33) He has answered every reasonable question that comes from troubled hearts that are earnestly seeking to fathom the great truth which He has revealed to mankind. We have lived so long in the realm of economic competition and social self-centeredness, that the Christian way of cooperation, self-giving, and love seems to us to belong to another world. And so it does. The Sermon on the Mount was the Magna Charta of a heavenly kingdom, the kingdom of heaven. Its teachings are incomprehensible to the world. It is when one is willing to come out of the world and is "translated out of the kingdom of darkness into the kingdom of God's dear Son," (Col. 1:13) that he enters this heavenly kingdom and becomes subject to its spiritual laws. This is *very important*. No one can fulfill these laws or have embodied in his life these revolutionary principles, until he has been regenerated, has received the new Life of the kingdom. Previous to this occasion Jesus had set forth the necessity of being born again, born from above, and that only "he that hath the Son hath the Life" (1 Jn. 5:12). We must remember who the *hearers* were. Jesus was addressing His disciples. It is therefore for believers, not unbelievers. It does not tell us what to do to be saved (Acts 16:31), but how to live after we are saved. Those addressed, already "are the salt of the earth" (Mt. 5:13) and the "light of the world." (Mt. 5:14) They have already received the life of God through submission to and union with the Son. They are already "righteous" and thus open to "persecution for righteousness' sake." (Mt. 5:10)

Magna Charta: Any fundamental constitution or law guaranteeing rights and liberties.

"How are we to make a living..."

Matthew 6:25	Therefore 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？
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"Seek first the kingdom..."

Matthew 6:33	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。
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"...into the kingdom of his dear Son"

Colossians 1:13	Who hath delivered us from the power of darkness, and hath translated us into the kingdom of his dear Son: 他救了我們脫離黑暗的權勢，把我們遷到他愛子的國裡；
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"He that hath the Son hath life"

1 John 5:12	He that hath the Son hath life; and he that hath not the Son of God hath not life. 人有了神的兒子就有生命，沒有神的兒子就沒有生命。
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What to do to be saved

Acts 16:31	And they said, Believe on the Lord Jesus Christ, and thou shalt be saved, and thy house. 他們說：當信主耶穌，你和你一家都必得救。
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salt & light

Matthew 5:13,14	¹³ Ye 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。
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	¹⁴ Ye 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。
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"persecution for righteousness' sake"

Matthew 5:10	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。
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It is very generally taught today that these are impossible principles which are for some future kingdom, and not for Christians today, but can anyone "call Jesus Lord" (Lk. 6:46) and ignore this sermon's commands? Jesus said, "Whosoever cometh to Me and *doeth* these sayings of Mine" (Mt. 7:24) is on the Rock.

"call Jesus Lord"

Luke 6:46	And why call ye me, Lord, Lord, and do not the things which I say? 你們為甚麼稱呼我主阿，主阿，卻不遵我的話行呢？
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"..doeth these sayings of Mine"

Matthew 7:24	Therefore 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；
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Let us turn for a moment to one who lives in "another world" from our Christian world—Mahatma Gandhi. This great teacher has placed no little emphasis on the teaching and principles of Jesus, with special attention to the Sermon on the Mount. Asked by a Christian missionary what could be done in order that the people of India should not consider Christianity a "foreign religion," the great teacher replied, "Practice it without adulteration 摻雜, without toning it down." The mystic oriental asks "Will it work?" The practical occidental 西洋的 says "It cannot work." This is the question for the religious world today. The reason it does not work is because it never has been really tried. If the ethical side of our gospel is impractical, so is also the redemptive side. The principles laid down by our Lord were not only the magna charta for His Church, but constitute a "bill of rights" for all mankind, to be received or rejected. Its ideas strike at the heart of the whole selfish competitive system which is a part of the fabric of our economic and political life; it demands that men and nations cooperate in love, or they will perish in strife. It confronts all military systems with the challenge that there is no substitute for love. The great Napoleon 拿破侖 acknowledged this in his testimony from his place of exile in St. Helena, in these deathless words: "Alexander, Caesar, Charlemagne and myself founded empires upon force. Jesus founded his empire on Love, and at this hour millions would die for Him. I am forgotten, soon to become food for worms. What an abyss between my misery and the eternal kingdom of Christ, who is proclaimed, loved, adored, and whose kingdom is extending over all the earth. Is this death? I tell you, the death of Jesus Christ was the death of a God. I tell you, Jesus Christ is God."

So, too, the differences that make it impossible for the Protestant church to speak with one voice, can never square with the Sermon on the Mount, which is founded upon brotherly love and singleness of purpose. The Church of Jesus Christ has lowered its standards to such a degree that the very constitution given by its Founder and Lord is considered an impossibility, and is set aside for some future time when we shall be called out of this earthly sphere, or when the kingdom shall come to this world. The reason for this is that the life principle necessary to make it possible is lacking—the regenerating power of the birth from above.

Jesus' demands are unequivocal 明確的. The standard He set forth is nothing short of perfection (Mt. 5:48): "Be ye therefore perfect, even as your Father which is in heaven is perfect." This is not for some future time, it is for today. And the key is in that word "therefore," which points back to all that He has said before, and also to all that comes after.

The perfect life is poor in spirit, meek, hungering and thirsting after righteousness, pure in heart, merciful, peaceful, persecuted, reviled, falsely accused, the salt of the earth, the light of the world, having righteousness that exceeds, devoid of anger, not separated from anyone in spirit, quick to agree, with no lustful thinking, no adultery, no divorce, no swearing, relentless毫不留情的 against anything that offends, truthful in speech and attitude, turns the other cheek, gives more than is demanded, goes the second mile, lends to those who ask, loves its enemies, prays for its persecutors, has no hypocrisy, uses no vain虛飾的 repetitions, has its treasure in heaven, is full of light, serves one Master, seeks first the kingdom and has all other things added, does not judge, does not see the faults of another while blind to its own, asks and receives, is filled with the Holy Spirit, brings forth good fruit, does the will of God, and is built on the solid Rock of Ages, Christ Jesus our Lord, "For other foundation can no man lay than that is laid, which is Jesus Christ." (1 Cor. 3:11)

[relentless]: pursuing, attacking, or opposing somebody or something persistently and without mercy.

Jesus sums it up in what is called the "Golden Rule" (Mt. 7:12; Lk. 6:31). Note the word "therefore" throughout the sermon.

Matthew 7:12	Luke 6:31
<p>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。</p>	<p>And as ye would that men should do to you, do ye also to them likewise. 你們願意人怎樣待你們，你們也要怎樣待人</p>

There are definite reasons why Christians fail to attain this goal. The failure is due to a condition sadly present in most of us today. Someone has described it as an individual "civil war"—"fightings without and fears within." It is a divided personality. Jesus set forth nine ways in which this is true, in which men are at war with themselves. "No man can serve two masters."

1. Two motives for doing good: to be seen of men or to please God (Ch. 6:1-4).
2. Two ways of praying: to be seen of men or to be heard of God (5-15).
3. Two ways of fasting: to receive credit from men, or to worship God (16-18).
4. Two ways of saving: treasure on earth, or treasure in heaven (19-21).
5. Two ways of seeing: with a single eye, or an evil eye; light and darkness (22-23).
6. Two loyalties: God or mammon; no man can serve two masters (vs. 24).
7. Two objectives目標: the things of this life, or the things of the kingdom (25-34).
8. Two ways of judging: critical of others, or critical of self (7:1-5).
9. Two ways of giving: giving where God is giving, or casting pearls before swine (7:6).

These are the foundations of spiritual failure. In each case Jesus sums it up in one word: "Be not as the hypocrites" (vs. 6:2,5,16); "Woe unto you that do not" (Lk. 6:24-26). If you are failing to make progress spiritually, check these nine points and somewhere there in you will find the cause of your failure. If we are engaged in "civil war" we are not fit subjects of the Prince of Peace.

"Be not as the hypocrites"

Matthew 6:2, 5, 16
<p>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</p>

Matthew 6:2, 5, 16

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。

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。

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。

"Woe unto you"

Luke 6:24-26

²⁴But **woe** unto you that are rich! for ye have received your consolation.

但你們富足的人有禍了！因為你們受過你們的安慰。

²⁵**Woe** unto you that are full! for ye shall hunger. **Woe** unto you that laugh now! for ye shall mourn and weep.

你們飽足的人有禍了！因為你們將要飢餓。你們喜笑的人有禍了！因為你們將要哀慟哭泣。

²⁶**Woe** unto you, when all men shall speak well of you! for so did their fathers to the false prophets.

人都說你們好的時候，你們就有禍了！因為他們的祖宗待假先知也是這樣。

Jesus said, "These sayings of Mine" (Mt. 7:24) are not simply rules of conduct. They are the evidence of the foundation upon which the life is built. They are the inevitable必然的 outworking of the new life within, and those who "heareth and doeth" them, "theirs is the kingdom." But that new life of the kingdom must first be received; and the way to receive it is clearly given in vs. 7:7-11: "Ask, Seek, Knock." (Mt. 7:7-11; Lk 11:9-13) Our Lord never made a demand without the provision for its fulfillment. He leaves nothing to man in his own unaided strength. Having set forth the way of perfection, and the reasons why we cannot attain it in ourselves, He then gives the assurance that the heavenly Father will give the "gifts" necessary to make it possible. Luke's version of vs. 11 is "The Father will give the Holy Spirit to them that ask Him." (Lk. 11:13) This is better, for all is dependent upon God's gift of His Spirit: the one thing that will make effective all that He has been saying; the only means by which such a life can be produced. Jesus said to Nicodemus, "Ye must be born again of water and of the Spirit." (Jn. 3:5) The chaos of the divided heart must be breathed upon by the Spirit of the living God, bringing to that heart new life and harmony. We are reminded of the creation record when "the earth was without form and void, and the Spirit of God moved upon, or brooded over, the face of the deep." (Gen. 1:2) The new birth is a repetition of that creation experience in the heart of an individual—a recreation experience, a regeneration. This birth translates us into another world, a new realm, where we are controlled by the unselfish motives set forth in the Sermon on the Mount.

"Ask, Seek, Knock"

Matthew 7:7-11

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。

Luke 11:9-13

⁹And I say unto you, Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you.

我又告訴你們，你們祈求，就給你們；尋找，就尋見；叩門，就給你們開門。

Matthew 7:7-11	Luke 11:9-13
<p>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。</p> <p>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？</p> <p>¹⁰Or if he ask a fish, will he give him a serpent? 求魚，反給他蛇呢？</p> <p>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？</p>	<p>¹⁰ For 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。</p> <p>¹¹ If a son shall ask bread of any of you that is a father, will he give him a stone? or if he ask a fish, will he for a fish give him a serpent? 你們中間作父親的，誰有兒子求餅，反給他石頭呢？求魚，反拿蛇當魚給他呢？</p> <p>¹² Or if he shall ask an egg, will he offer him a scorpion? 求雞蛋，反給他蠍子呢？</p> <p>¹³ If ye then, being evil, know how to give good gifts unto your children: how much more shall your heavenly Father give the Holy Spirit to them that ask him? 你們雖然不好，尚且知道拿好東西給兒女；何況天父，豈不更將 聖靈 給求他的人麼？</p>

"born of water and of the Spirit"

John 3:5	<p>Jesus answered, "Verily, verily, I say unto thee, Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God. 耶穌說：「我實實在在的告訴你，人若不是從水和聖靈生的，就不能進神的國。</p>
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"the earth was without form, and void"

Genesis 1:2	<p>And the earth was without form, and void; and darkness was upon the face of the deep. And the Spirit of God moved upon the face of the waters. 地是空虛混沌，淵面黑暗；神的靈運行在水面上。</p>
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"Our citizenship is in heaven" ([Phil. 3:20](#)). We are a heavenly people, governed by heavenly principles, and they are diametrically opposed 正好相反 to those of this world. "Be not conformed to this world, but be ye transformed, by the renewing of your minds." ([Rom. 12:2](#)) These principles of Christ received into the mind will transform the life, without fail, but they must be applied by the Holy Spirit of God. "He shall take of the things of Christ and show them unto you." ([Jn. 16:14](#))

"Our citizenship is in heaven"

Philippians 3:20	<p>For our conversation is in heaven; from whence also we look for the Saviour, the Lord Jesus Christ: 我們卻是天上的國民，並且等候救主，就是主耶穌基督從天上降臨。</p>
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"be not conform to this world..."

Romans 12:2	<p>And be not conformed to this world: but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect, will of God. 不要效法這個世界，只要心意更新而變化，叫你們察驗何為神的善良、純全、可喜悅的旨意。</p>
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"...shew it unto you"

John 16:14	He shall glorify me: for he shall receive of mine, and shall shew it unto you. 他要榮耀我，因為他要將受於我的告訴你們。
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There is only one way, and that is through the strait gate and the narrow way (7:13-14), but it leads unto life, and life more abundant. It is not the way of "self realization" so commonly taught today, but the way of *self renunciation* constantly taught by our Lord: "Whosoever shall save his life shall lose it; but whosoever shall lose his life for My sake and the gospel's, shall keep it unto *life eternal*." (Mt. 16:25, Mk. 8:35, Lk. 9:24; 17:33) This teaching is not only for the initial experience of salvation; all of God's truth is perennially true, and applies in every experience of the Christian life. Whenever one's Christian life has become "without form and void and darkness is upon the face of the deep," (Gen. 1:2) when darkness seems to conquer light and one feels that he is "beating the air," (1 Cor. 9:26) while the deeps of God's gift of grace are still unsounded, it is only the Spirit of God, brooding over the life, that can bring order out of chaos, light out of darkness, and restore "the joy of His salvation." (Ps. 51:12)

"strait gate and the narrow way"

Matthew 7:13-14	<p>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；</p> <p>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。</p>
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"whoever shall save his life..."

[Move #32] Peter's Confession		[Move #41] Second Tour in Perea	
Matthew 16:25	Mark 8:35	Luke 9:24	Luke 17:33
<p>For whosoever will save his life shall lose it: and whosoever will lose his life for my sake shall find it. 因為，凡要救自己生命（生命：或作靈魂；下同）的，必喪掉生命；凡為我喪掉生命的，必得著生命。</p>	<p>For whosoever will save his life shall lose it; but whosoever shall lose his life for my sake and the gospel's, the same shall save it. 因為，凡要救自己生命（或作：靈魂；下同）的，必喪掉生命；凡為我和福音喪掉生命的，必救了生命。</p>	<p>For whosoever will save his life shall lose it: but whosoever will lose his life for my sake, the same shall save it. 因為，凡要救自己生命（生命：或作靈魂；下同）的，必喪掉生命；凡為我喪掉生命的，必救了生命。</p>	<p>Whosoever shall seek to save his life shall lose it; and whosoever shall lose his life shall preserve it. 凡想要保全生命的，必喪掉生命；凡喪掉生命的，必救活生命。</p>

"beating the air"

1 Corinthians 9:26	I therefore so run, not as uncertainly; so fight I, not as one that beateth the air: 所以，我奔跑不像無定向的；我鬥拳不像打空氣的。
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"The joy of His salvation"

Psalms 51:12	Restore unto me the joy of thy salvation; and uphold me with thy free spirit. 求你使我仍得救恩之樂，賜我樂意的靈扶持我，
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Then came the warnings (vs. 7:15-23). Our Lord in presenting His truth always faithfully warned of the false, that we might be forewarned, and avoid the "wolves in sheep's clothing" (7:15): false teachers, false fruit, false profession 自稱, false works. The test of these is in vs. 21: "He that *doeth* the will of my Father."

Matthew 7:15-23

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！

In closing this marvelous sermon we would expect the Master to illustrate His truth by one of His beautiful parables, and this He has done in the parable of the two foundations (vs. 24-27). Here also the truth is applicable both in the initial experience of salvation and throughout the Christian life. In vs. 23 we are told that there will be those to whom our Lord will say, "I never knew you." They are not on the right foundation at all: "other foundation can no man lay than that is laid, which is Jesus Christ" (1 Cor. 3:11). He is the Rock. Every other way of life is nothing but sand and will go down in the end; nothing else is solid reality. To be on the sure foundation we must embrace the foundation principles: "repentance toward God and faith toward our Lord Jesus Christ" (Acts 20:21; Heb. 6:1).

The parable of the two foundations

Matthew 7:24-27

JESUS' ILLUSTRATION OF THE IMPORTANCE OF OBEDIENCE

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；

Luke 6:47-49

⁴⁷Whosoever cometh to me, and heareth my sayings, and doeth them, I will shew you to whom he is like:

凡到我這裡來，聽見我的話就去行的，我要告訴你們他像甚麼人：

⁴⁸He is like a man which built an house, and digged

Matthew 7:24-27	Luke 6:47-49
<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.</p> <p>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:</p> <p>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.</p> <p>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>	<p>deep, and laid the foundation on a rock: and when the flood arose, the stream beat vehemently upon that house, and could not shake it: for it was founded upon a rock.</p> <p>他像一個人蓋房子，深深的挖地，把根基安在磐石上；到發大水的時候，水沖那房子，房子總不能搖動，因為根基立在磐石上（有古卷：因為蓋造得好）。</p> <p>⁴⁹But he that heareth, and doeth not, is like a man that without a foundation built an house upon the earth; against which the stream did beat vehemently, and immediately it fell; and the ruin of that house was great.</p> <p>惟有聽見不去行的，就像一個人在土地上蓋房子，沒有根基；水一沖，隨即倒塌了，並且那房子壞的很大。</p>

"repentance toward God and faith toward our Lord Jesus Christ"

Acts 20:21	<p>Testifying both to the Jews, and also to the Greeks, repentance toward God, and faith toward our Lord Jesus Christ.</p> <p>對猶太人和希利尼人證明當向神悔改，信靠我主耶穌基督。</p>
Hebrews 6:1	<p>Therefore leaving the principles of the doctrine of Christ, let us go on unto perfection; not laying again the foundation of repentance from dead works, and of faith toward God,</p> <p>所以，我們應當離開基督道理的開端，竭力進到完全的地步，不必再立根基，就如那懊悔死行，信靠神、</p>

But the foundation is not enough: Christ must be not only the Rock, but the super structure as well. The super structure must be as adequate and solid as the foundation ([1 Cor. 3:11-15](#)). The crashes that occur in our spiritual lives are not due to the Rock, but to the haphazard structure we have built upon the foundation of His life in us. The storms may beat upon us as they beat upon Him, but founded upon the Rock of Ages we "shall not be moved." ([Ps. 62:6](#))

1 Corinthians 3:11-15
<p>¹¹For other foundation can no man lay than that is laid, which is Jesus Christ.</p> <p>因為那已經立好的根基就是耶穌基督，此外沒有人能立別的根基。</p> <p>¹²Now if any man build upon this foundation gold, silver, precious stones, wood, hay, stubble;</p> <p>若有人用金、銀、寶石、草木，禾秸在這根基上建造，</p> <p>¹³Every man's work shall be made manifest: for the day shall declare it, because it shall be revealed by fire; and the fire shall try every man's work of what sort it is.</p> <p>各人的工程必然顯露，因為那日子要將他表明出來，有火發現；這火要試驗各人的工程怎樣。</p> <p>¹⁴If any man's work abide which he hath built thereupon, he shall receive a reward.</p> <p>人在那根基上所建造的工程若存得住，他就要得賞賜。</p> <p>¹⁵If any man's work shall be burned, he shall suffer loss: but he himself shall be saved; yet so as by fire.</p>

1 Corinthians 3:11-15

人的工程若被燒了，他就要受虧損，自己卻要得救；雖然得救，乃像從火裡經過的一樣。

"shall not be moved"

Psalm
51:12

He only is my rock and my salvation: he is my defence; I shall not be moved.
惟獨他是我的磐石，我的拯救；他是我的高臺，我必不動搖。

The effect of this sermon was remarkable. The people were astonished at His doctrine, and they could not fail to realize His authority. The Master was not teaching principles for society; He taught men, individuals. "Whosoever cometh to me and doeth my sayings." (Lk. 6:47) His is always an individual appeal. It is only as these principles are injected into the chaos of our social, economic and international disorder that there will be peace, but it must come through the hearts of individuals.

"Whosoever cometh to me and doeth my sayings"

Luke
6:47

Whosoever cometh to me, and heareth my sayings, and doeth them, I will shew you to whom he is like:
凡到我這裡來，聽見我的話就去行的，我要告訴你們他像甚麼人：

No doubt the disciples were also deeply impressed, as they realized in a greater measure the tremendous implications of their high calling. There I little wonder that Peter said, "Thou hast the words of eternal life!" (Jn. 6:68)

John
6:68

Then Simon Peter answered him, Lord, to whom shall we go? thou hast the words of eternal life.
西門彼得回答說：主阿，你有永生之道，我們還歸從誰呢？

MEDITATION

Out of the throng Christ still calls His chosen ones who will walk in the narrow way which leads to life. The multitude prefer the wide, easy way. Only a few will accept the self-humbling and self-denying necessities of regeneration.

The nine Beatitudes set forth a means of blessedness and happiness which is absolutely contrary to all worldly standards, but Jesus Christ proved to the world that His philosophy wins. "Blessed are ye that hunger now, for ye shall be filled then" (Lk. 6:21a).

There is no merit in enduring the ordinary vicissitudes變動 of life or receiving ill-treatment from our fellows. It is only when it is "for righteousness' sake," and because of our relationship to the kingdom of heaven, that we receive a reward. It is not when we are evil spoken of because of our own sins or faults, but only when we are reviled *falsely*, for *Jesus' sake*, that we should rejoice. When we are persecuted because of our testimony, as the prophets of old, *then* we should be exceeding glad.

"Let your light so shine before men," not that they may glorify you, but your Father which is in heaven (vs. 16). Are you giving light to those around you, so that they may find their way to the Saviour?

Matthew
5:16

Let 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。

"Whosoever shall break one of the commandments shall be called least in the kingdom" (5:19-20). It is clear, therefore, that such an one does not lose his place in the kingdom, but it becomes a very small place. "Whosoever shall *do* and teach them shall be called great in the kingdom." It is not enough to teach the way of life; we must be "doers of the word." Our righteousness must exceed that of the Pharisees, whose religion was mostly outward, for in order to enter the kingdom there must be a change *within*.

Matthew 5:19-20	<p>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.</p> <p>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。</p> <p>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.</p> <p>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。</p>
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"Go *first* and be reconciled to thy brother" (5:23-24). The Lord does not receive our "gifts" when we have not obeyed His commands. "Obedience is better than sacrifice." (1 Sam. 15:22) I cannot come to the altar of prayer and be received of the Lord when I am separated in spirit from my brother. If my brother has ought against me I am not to wait for him to come to me. The command is "Go," and is just as binding有拘束力的 as any other command of our Lord. How much dissension and division among the Lord's people could be cleared up if this injunction were obeyed by all Christians!

"Go first and be reconciled to thy brother"

Matthew 5:23-24	<p>²³Therefore if thou bring thy gift to the altar, and there rememberest that thy brother hath ought (<i>a certain, a certain one</i>) against thee;</p> <p>所以，你在祭壇上獻禮物的時候，若想起弟兄向你懷怨，</p> <p>²⁴Leave there thy gift before the altar, and go thy way; first be reconciled to thy brother, and then come and offer thy gift.</p> <p>就把禮物留在壇前，先去同弟兄和好，然後來獻禮物。</p>
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"To obey is better than sacrifice"

1 Samuel 15:22	<p>And Samuel said, Hath the LORD as great delight in burnt offerings and sacrifices, as in obeying the voice of the LORD? Behold, to obey is better than sacrifice, and to hearken than the fat of rams.</p> <p>撒母耳說：耶和華喜悅燔祭和平安祭，豈如喜悅人聽從他的話呢？聽命勝於獻祭；順從勝於公羊的脂油。</p>
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"Agree with thine adversary quickly" (5:25). If the Enemy is accusing you, agree with him quickly. Most likely what he is saying is true. Take it to the Lord and get deliverance, and the accuser will be powerless. If you do not, you will soon be "in prison," and will not come out of the dilemma until you have "paid the uttermost farthing." If your brother is pointing out your faults, agree with him quickly and you will "steal his thunder," and make him your benefactor instead of your enemy. Confess it and ask forgiveness; ask him to pray with you, and soon he will be confessing his own faults instead of yours.

Matthew 5:25	<p>Agree with thine adversary 對手 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。</p>
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“Ye have heard how it was said of old time but I say unto you . . .” In every case the teachings of Jesus were on a higher plane (5:22, 28, 32, 34, 39, 44). The new laws of His kingdom were to transcend the old. “The old was glorious, but the new was more glorious” (2 Cor. 3:11)

“But I say unto you...”

Matthew 5:22, 28, 32, 34, 39, 44

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。

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。

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。

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；

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；

⁴⁴But 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。

“...the new was more glorious”

2 Corinthians 3:11	For if that which is done away was glorious, much more that which remaineth is glorious. 若那廢掉的有榮光，這長存的就更有榮光了。
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The things that the Lord commanded should not be used in swearing, are the very things that have been profaned by our modern slang (5:34).

Matthew 5:34	But 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；
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"Resist not evil" (vs.38-39). How much is lost, and how often spiritual life is dissipated消散 by self-vindication, the determination that I shall have the last word and come out on top!

Matthew 5:38-39	³⁸ Ye 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。 ³⁹ But I say unto you, That ye resist not evil: but whosoever shall smite thee on thy right cheek, turn to him the other also.
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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；

"That ye may be the children of your Father in heaven" (vs. 45). All these things are in order that we may be what we are; that we may live like sons of God in this crooked and perverse generation, and "shine as lights in the world." (Phil. 2:15) "Therefore, be ye perfect, because of Who your Father is" (5:48). "Be not like unto them" (6:8).

"...children of your Father in heaven"

Matthew 5:45	That 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。
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"shine as lights in the world"

Philippians 2:15	That ye may be blameless and harmless, the sons of God, without rebuke, in the midst of a crooked and perverse nation, among whom ye shine as lights in the world; 使你們無可指摘，誠實無偽，在這彎曲悖謬的世代作神無瑕疵的兒女。你們顯在這世代中，好像明光照耀，
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"Be ye perfect"

Matthew 5:48	Be 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。
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"Be not like unto them"

Matthew 6:8	Be 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。
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"The Lord's prayer" centers around the glory of God and His kingdom. The only personal part in it, aside from the brief request for our daily bread, is that we may be kept free from sin and evil. It is significant, also, that the one part the Lord comments upon is the danger of having an unforgiving spirit, for then we cannot expect the Father to forgive us.

"Take no thought for your life." (6:25-34) These verses are among the most beautiful in literature, in their portrayal of the loving care of the heavenly Father for all of His creatures. "Oh ye of little faith!" (vs. 30) Seek first His kingdom (vs. 33), the One who "knoweth that ye have need of all these things!" (vs. 32)

Matthew 6:25-34

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）？

Matthew 6:25-34

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。

³³But 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。

From the Greek: In Matthew 7:28 "astonish" is literally "to strike out, knock out of self possession."

Jesus' words still have this power when one comes to Him with open heart. Oh that we might read His words so as to feel their original force!

STUDY

What do you think was the greatest attraction for the crowds which came to Jesus? Why did Jesus tell them not to make Him known? Do you think Jesus made His choice of the twelve at this time, or was He ordaining those He had previously chosen? Why did Jesus introduce His sermon with the Beatitudes? Was this sermon for the twelve only or was the teaching to be universal? When Jesus said "Ye are the salt of the earth," did He mean the twelve only or all of His followers? Was He setting forth the same truth in speaking of the salt, the city on a hill, and the candle on the candlestick? Do actions speak louder than words? From this sermon, how would you describe sin? Do you think anyone who seeks first the kingdom will always be fed, clothed and sheltered? Do you think Jesus' teaching on divorce should be applied today? Is it asking or believing that obtains the answer to prayer? What is meant by "vain repetitions"? Is it wrong to lay up for "a rainy day," or old age? Can the Holy Spirit be had for the asking? What does it mean to really "ask"? Do you think those mentioned in 7:22 were ever saved? What does it mean to build on the rock?

Matthew 7:22	Many 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？
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REVIEW

Questions	Answers
1. Why did Jesus' friends think He was beside Himself?	He didn't have time to eat or rest
2. Can you name the twelve apostles?	Simon Peter, Andrew, James, John, Philip, Thomas, Matthew, James the son of Alphaeus, Thaddaeus, Simon, Judas Iscariot and Bartholomew (or Nathanael).
3. Where did Jesus ordain them?	Mt. Hattan (near Capernaum)
4. What powers did He give them and what was their commission?	They were given power to heal sicknesses and to cast out devils. Their commission is to be with Him and that He might send them forth to preach.
5. How long had Jesus been in the Mount?	A night and a day
6. Had others gathered there beside the apostles?	Yes
7. What parts of the country did they come from?	They not only came from Galilee but from "every quarter", i.e. Jerusalem, Judea, Idumea and beyond Jordan, and also from the north seacoast of Tyre and Sidon.
8. Did Jesus preach His sermon on the mountain, or did He descend to the plain?	He preached on both the mountain and the plain
9. To whom was it addressed?	His disciples
10. Did the multitude hear it also?	Yes
11. Was the teaching meant for all?	No
12. Could all fulfill it?	No
13. How was the discourse introduced?	It started with the Beatitudes
14. What does "Beatitude" mean?	Supreme blessedness; exalted happiness.
15. To what did Jesus liken His followers?	"Salt of the earth" and "light of the world"
16. How would you explain these analogies?	Salt will create thirst. We are to live out the beautiful life of Jesus, so it will create in others the "thirst for Jesus". We also need to give light to those around us, so that they may find their way to the Saviour. Salt was also used in those days as a preservative/retardant. It stopped corruption. The influence of a holy life cannot be underestimated. The world is a rotting carcass and our presence here stays God's judgment and curbs wickedness. <i>(from Bro. John Munsinger 10/7/13)</i>
17. What did He say of His relation to the law of Moses?	To fulfill it
18. Were His teachings on a higher plane than Moses' law?	Yes
19. What standard of righteousness did Jesus set?	Our righteousness must exceed the righteousness of the scribes and Pharisees.

Questions	Answers
20. What did He say about being angry?	We will be in danger of the judgment
21. Can one go to God in prayer and worship, if he is not reconciled to his brother?	No
22. Upon whom did Jesus place the responsibility for reconciliation?	I must go first and be reconciled with my brother.
23. What does it mean to agree with your adversary?	Confess my faults and ask for forgiveness
24. What was Jesus' teaching on adultery?	Have no lustful thinking and be relentless against anything that offends
25. On divorce?	We will be in danger of committing adultery
26. On swearing?	Swear not at all, but be truthful in speech and attitude
27. What was Jesus' version of the old law "An eye for an eye," etc.?	Resist not evil, turns the other cheek.
28. What should be a Christian's attitude if sued at the law?	Gives more than is demanded
29. How far should we go in our relation with others? (vs. 41)	Goes the second mile
30. What did Jesus say about giving?	Give to those who ask, and don't turn away from those who want to borrow.
31. About our enemies?	Love our enemies
32. What should we do when others persecute us?	Bless them and pray for them
33. How does God treat the children of men? (vs. 45)	He blesses them with sunshine and rain
34. What is the standard of perfection Jesus set for us?	We should be like our Heavenly Father
35. What did Jesus teach concerning giving alms and other acts of mercy?	Let not our left hand know what our right hand doeth
36. What were His instructions on prayer?	Pray in secret
37. Are we heard because of the nature or length of our prayers?	The nature of our prayers
38. Recite the model prayer Jesus gave.	Matthew 6:9-13 (also Luke 11:2-4)
39. What part of it did Jesus specially comment upon?	Forgive
40. If there is anyone I have not forgiven, will God forgive my trespasses?	No
41. What did Jesus teach about fasting?	Comb your hair and wash your face and appear to no one that you are fasting.
42. About laying up treasure?	Lay up treasure in heaven and not on earth.

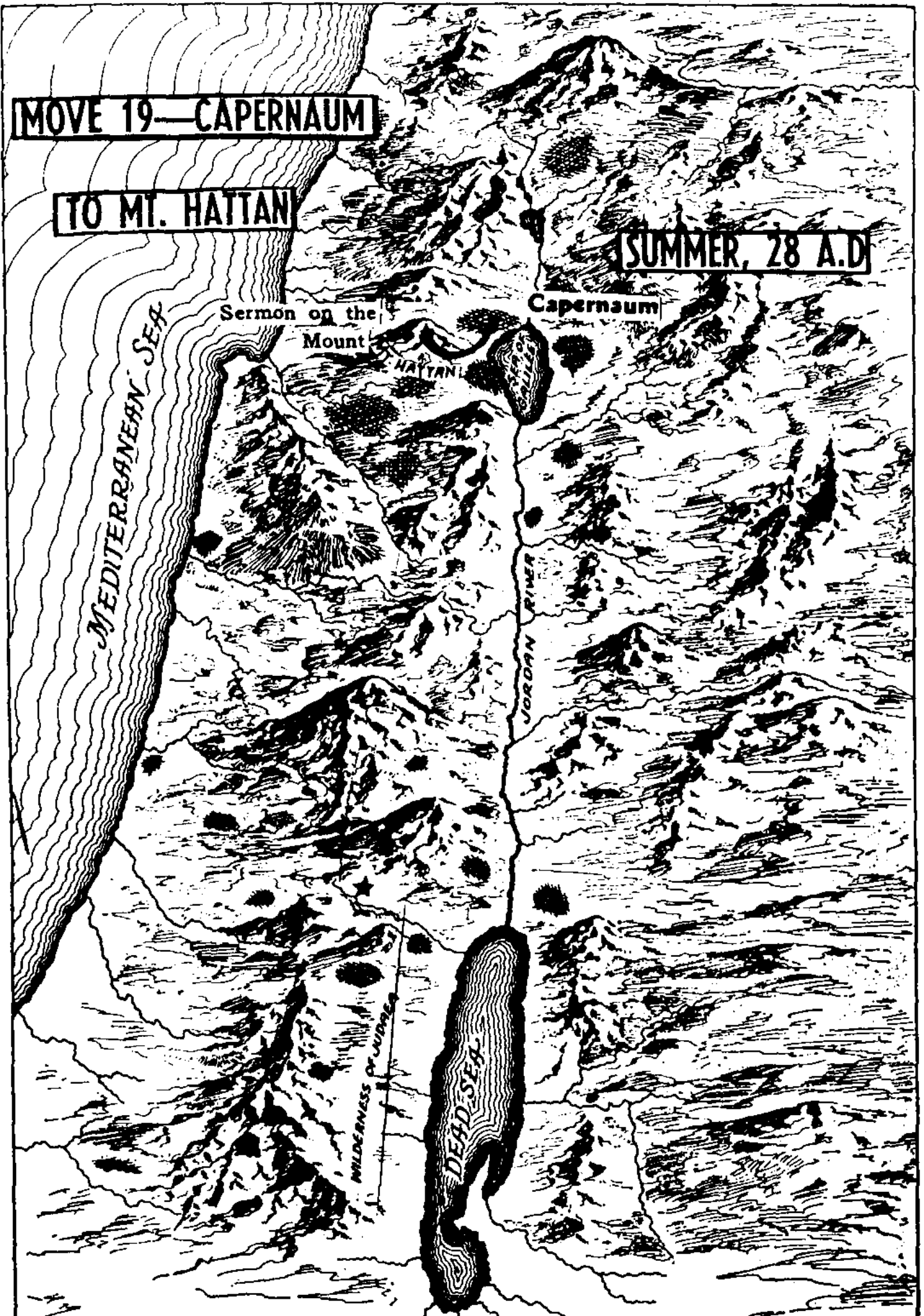
Questions	Answers
43. What is it to have a "single eye"?	Always see things as God sees them
44. How can light be darkness?	When our eyes turn away from God and start to focus on worldly things
45. Why is it one cannot serve two masters?	You can only give your loyalty to one master
46. What did Jesus teach concerning our daily, temporal needs?	Do not worry about them knowing God will provide
47. Does God care for His creatures as well as for men?	Yes
48. Should we make no provision for tomorrow?	Yes
49. What is the teaching concerning judging?	Do not judge others
50. What is it to see a beam in my brother's eye?	An attitude of always seeing faults in others
51. What did Jesus teach concerning hypocrisy?	Do things as to please God and not wanting to be known or seen by men
52. What about asking?	Jesus said "Ask, and it shall be given you" (Mt. 7:7; Lk 11:9)
53. What example did He give to show that He will answer prayer?	He used the example of the earthly fathers' desire to give good gifts to their children.
54. What is the "Golden Rule"?	Do to others as you would have them do to you
55. Where is it found?	Matthew 7:12 and Luke 6:31
56. Can one be saved by keeping it?	No
57. Explain the teaching of the two roads.	God's way which leads to life is a narrow way and few enter it. Men's way which leads to destruction is wide and broad and many enter it.
58. What are the wolves in sheep's clothing?	Outwardly looks religious, but inwardly is full of evil and corruption.
59. What did Jesus mean when He said "by their fruits ye shall know them"?	As it is impossible to gather grapes from thorns (or figs from thistles), it is not possible to have an evil person to bear good heavenly fruits.
60. Who did Jesus say could enter His kingdom? (7:21)	Those who do the will of the Father
61. Why will some be turned away when He comes?	Because they are not doing the will of God
62. Explain the parable of the two foundations.	One is a solid foundation of rock which can endure storms. The other is a shaky foundation of sand which will fall apart when storm hits.
63. Who is the man that builds on the sand?	He that hears the Word of God and does not do them.
64. On the rock?	He that hears the Word of God and obey and do them.
65. Who is the Rock?	Jesus

Questions	Answers
66. What was the result of the Sermon on the Mount?	People were astonished at His teaching

MOVE 19—CAPERNAUM

TO MT. HATTAN

(SUMMER, 28 A.D.)



MEDITERRANEAN SEA

Sermon on the Mount

MT. HATTANI

Capernaum

JORDAN RIVER

WILDERNESS OF JUDEA

DEAD SEA