



Bible Reading Guide November 2016

Acts 讀經指引

2016年11月使徒行傳

Introduction

Luke is the author of the book of Acts. He was also the author of its companion work, the Gospel of Luke, which many theologians consider to be the first of the two volume series of Luke-Acts. Luke-Acts makes up 28% of the New Testament--more than that written by either Paul or John. Available evidence suggests a writing date that is prior to A.D. 64-65. The earliest probable date for the book is the two year imprisonment which is recorded in Acts 28:30-31 which would have been around A.D. 60 and 61.

Acts 1:8 is seen as the overview of the entire book. It provides a narrative structure of how the gospel was preached from Jerusalem (chapters 1-7), to Judea and Samaria (8-10), and to the ends of the earth (11-28). The book ends with Paul in Rome. "End of the earth", as far as the structure of the book is concerned can be understood as all over the known world at that time. However, another viewpoint is that the book is an unfinished work, which subsequent generations of the Christ's church, including us now, are completing, until the gospel reaches all nations.

簡介

路加是使徒行傳的作者，路加福音是他另一著作。很多神學家把這兩卷書看成前後卷。它們的篇幅佔新約聖經百分之廿八，比保羅或約翰所寫的還多。可靠的資料指出，寫作日期應在主後 64-65 年之前，最早的可能是在第 28 章 30-31 節提及的兩年囚禁時期，那就是主後 60-61 年。

使徒行傳 1 章 8 節可看作是全書的概要：福音的宣揚如何由耶路撒冷（1-7 章）去到猶太和撒瑪利亞（8-10 章），直到地極（11-28 章）。全書以保羅在羅馬為結束。“地極”可看作當時已知的世界。但從另一角度來看，本書之工作仍未完成，有待以後一代又一代的基督教會（包括我們）傳承下去，直到福音傳至所有國家。

<p><i>Day 1</i></p> <p>第 1 日</p>	<p>Act 1:1-26 Prologue and preparation for mission</p> <p>Luke said that the disciples were “eye witnesses” to all that happened to Jesus, His teachings, His crucifixion, death and His resurrection. He appeared to them, time and again, proving that He was alive. They witnessed Him being taken to heaven in a cloud.</p> <ol style="list-style-type: none">1. 20 centuries later, how does the account of these “eye-witnesses” give us confidence to know that our faith is based on facts?2. Why couldn't the disciples rushed headlong into fulfilling the Great Commission (Matt:28:18-20)? How does that apply to us?3. In verse 8, the disciples were called to be witnesses, how does this call extend to us who are not literally “eye witnesses”?4. When the commission in 1:8 is applied to your place of work or where you live, what places could be substituted for those mentioned? <p>使徒行傳 1:1-26 引言及使命的預備</p> <p>路加說門徒們是耶穌事蹟的見證人，受了祂的教導，並目睹了祂的被釘、死亡和復活。耶穌向他們多次顯現，這證明了祂是活著，並親眼看見祂被一朵雲彩接了上天。</p> <ol style="list-style-type: none">1. 二十個世紀後的今天，這些的見證如何給予我們信心，以致明白我們的信仰是基於事實呢？2. 門徒們為什麼不輕率地、立即去完成大使命(太 28:18-20)？這又如何應用在我們的身上？3. 在第 8 節，門徒被呼召去作見證，這呼召如何延續到我們這些不是見證的人？4. 我們的工作地點或住處當然是第 8 節的使命所指的地方，還有其它地方嗎？
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<p><i>Day 2</i></p> <p>第 2 日</p>	<p>Acts 2:1-47 The church is born at Pentecost Pentecost (which means “fiftieth”) was originally a Jewish agricultural holiday celebrating the harvesting of the grain. In the Old Testament it was known as the Festival of Weeks (Ex 34:22 and Deut 16:10) because it fell seven weeks after the Passover (hence 50 days and the name Pentecost). Pentecost also commemorated the giving of the Law at Mount Sinai (again, 50 days after Israel’s liberation from Egypt at Passover). At the giving of the Law, the people of God became the nation of Israel. It was 40 days after the resurrection and 10 days after Jesus’ ascension into heaven.</p> <ol style="list-style-type: none"> 1. What are the possible connections between the Jewish meaning of Pentecost and what occurred on the Day of Pentecost in Acts 2? 2. The Holy Spirit came with violent wind and tongues of fire in this account. How else does the Holy Spirit manifest Himself? (1Kings 19:10-13)? How should we listen to God when we ask for His guidance? 3. Jews from every nation were in bewilderment because each one heard their own language being spoken (vv5-6). What is the significance of this in the light of Gen 11:1-9? 4. All the believers fellowshiped together and had everything in common (v. 44-46). Can this happen at CPC now? Why/why not? <p>使徒行傳 2:1-47 教會誕生於五旬節 五旬（第 50 日）節原是猶太人慶祝穀麥豐收的假日。在舊約稱為七七節（出 34:22, 申 16:10），這是因為它在逾越節之後的七週（故 50 日和五旬節之名的由來）。五旬節亦紀念在西乃山頒佈律法之事，那也剛好是以色列人在（第一個）逾越節、出埃及後的第 50 日。在頒佈律法時，上帝的子民成為以色列國。在這裡，那是耶穌復活後的 40 天，和祂升天後的 10 天。</p> <ol style="list-style-type: none"> 1. 猶太人五旬節的意義和這裡發生在五旬節的情節有那些關聯之處？ 2. 這裡形容聖靈降臨如大風、如火舌。聖靈又如何以其它方式顯現出來呢（王上 19:10-13）？當我們祈求神引領時，應如何聆聽？ 3. 各國來的猶太人都甚迷惑，因為門徒在說他們各自的鄉談（5-6 節）。對照創 11:1-9 的經文，這有甚麼特別的含意？ 4. 信的人都在一處，凡物公用（44-46 節）。在今天，這可適用於華人長老會嗎？為甚麼？
<p><i>Day 3</i></p> <p>第 3 日</p>	<p>Acts 3:1-4:31 Mission in Jerusalem and Persecution begins Jews that became Christians did not reject the Jewish religion, they saw the message of Jesus and His resurrection as the fulfillment of the Old Testament prophecies. So they still went to the synagogue to pray. Jews observed 3 prayer times, morning 9:00, afternoon 3 pm and at sunset.</p> <ol style="list-style-type: none"> 1. The beggar asked for money but Peter gave him something else (better or worse? Some beggars consider their disabilities an asset for making money!) . When we ask God for help, are we prepared to for God to give what we <u>really need</u>? 2. According to Peter, what were the two factors that brought about the man’s healing (v. 3:16)? 3. Many people consider the fact that Christianity claims there is no name other than that of Jesus to call on for salvation (v.4:12) to be narrow-minded and discriminatory. Do you agree? How would you justify this claim to others? 4. Peter and John faced opposition with the message of Jesus, how did they ‘deal’ with it? (v. 4:23-31) <p>使徒行傳 3:1-4:31 在耶路撒冷的 宣道及逼害之始 成為基督徒的猶太人並沒有拒絕猶太宗教。他們將耶穌的訊息和復活看為舊約先知預言的實現。他們仍往會堂禱告，每日三次：早上 9 點、下午 3 點、日落時。</p> <ol style="list-style-type: none"> 1. 有乞丐討錢，彼得卻給他另一樣東西（這是好還是壞？有些乞丐以傷殘為他們掙錢的資本！）當我們求助於上帝時，有否準備去接受上帝賜予我們<u>真正的需要</u>？ 2. 依彼得所說，是那兩個因素使那人痊癒呢（3:16）？ 3. 很多人認為基督教宣稱「除耶穌外別無拯救」（4:12）是狹隘和歧視的。我們同意嗎？我們又如何向其他人說明這個宣稱是正確的呢？ 4. 彼得、約翰因宣揚耶穌的訊息而受反對，他們如何處理（4:23-31）？

<p>Day 4</p> <p>第 4 日</p>	<p>Acts 4:32-6:7 Mission in Jerusalem: The struggle from within and without the church</p> <ol style="list-style-type: none"> 1. The early church was able to share possessions and property due to being united in the Spirit: “one in heart and mind”. How can CPC become like that? 2. The <u>actions</u> of Joseph (Barnabas) and of Annias & Sapphira were only slightly different, but the outcome was very different for them. Are there contemporary equivalences in our church life today? 3. What was Annias and Sapphira’s sin? Was it wrong to keep back some money for themselves? So what was the motive behind their lie? Was God’s punishment too harsh? Why or why not? 4. Satan is active inside the early church, and outside of it. The apostles were persecuted. 5:17 ff. Have you been challenged, as the apostles were, who to obey, God or men? <p>A conflict occurred between the Hellenistic Jews and the Hebraic Jews over food distribution. The two groups were both Jewish-Christians who either spoke primarily Greek or Hebrew. The first group tended to be scattered throughout the Mediterranean world and had probably traveled to Jerusalem for the feasts, experienced the day of Pentecost and stayed on. The second group was probably located primarily in Palestine.</p> <ol style="list-style-type: none"> 5. Shouldn’t the early church have been a perfect church, with such powerful leaders and great fellowship? Are you surprised that there was conflict over material things? Why/why not? <p>使徒行傳 4:32-6:7 在耶路撒冷的 宣道：教會內外之挑戰</p> <ol style="list-style-type: none"> 1. 早期教會在聖靈感動下一心一意，凡物公用。華人長老會如何能像它呢？ 2. 約瑟（巴拿巴）和亞拿尼亞、撒非喇所做的只有少許分別，但後果卻迥異。在今天的教會，有沒有相似的事例呢？ 3. 亞拿尼亞和撒非喇犯了何罪？留下一些錢自用有錯嗎？他們說謊背後的動機是甚麼？上帝的懲罰是否太嚴厲嗎？為甚麼？ 4. 撒旦在早期教會內外的工作都活躍。(在外，)使徒們受逼害（5:17 起）。我們有沒有像使徒們一樣受到挑戰，而去服從上帝或人呢？ <p>希利尼（希臘）的猶太人和希伯來的猶太人為食物的分配起了紛爭。這兩群人都是猶太裔的基督徒，但分別以希臘語和希伯來語為主要語言。前者應是從地中海各地前來耶路撒冷過節，經歷五旬節的事後留下的；後者應是居住在巴勒斯坦本地的。</p> <ol style="list-style-type: none"> 5. 早期教會擁有如此強大的領導們及美好的團契，不應是這樣嗎？我們會對他們為物質的事起紛爭而驚訝嗎？為甚麼？
<p>Day 5</p> <p>第 5 日</p>	<p>Acts 6:8- 8:3 Mission in Jerusalem: Stephen’s ministry and persecution of the church</p> <ol style="list-style-type: none"> 1. How does Luke (the author of Acts) describe Stephen? Yet he was elected only as one of the managers of food distribution (6:1-7).What is the prerequisite of ANY Christian service, be it washing up, ushering or teaching? 2. Commentators have noted that all of the men that were chosen to manage food distribution had Greek names. Why was this important to the overall situation and the way this problem was handled? 3. Does Stephen’s ministry and persecution remind you of anyone else’s ministry and persecution in Acts? (See 2:22; 4:7; and episodes of persecution and opposition in Acts 3-5) 4. Who does Stephen remind you of in his death? (See Luke 23:34, 46) What does this and the answer to Q3 tell you about the way Luke wishes to portray Stephen? <p>使徒行傳 6:8-8:3 在耶路撒冷的 宣道：司提反的宣道事工及教會受逼害</p> <ol style="list-style-type: none"> 1. 路加（使徒行傳的作者）如何描繪司提反？但他只被選為管理飯食的人之一（6:1-7）。教會內的任一項事奉（如洗碗碟、招待或教導等）都有甚麼先決的條件嗎？ 2. 有些聖經學者留意到所有被選為管理飯食的人都有希臘的名字，這對整個情況和問題的處理是重要的，為甚麼？ 3. 司提反的宣道事工和被逼迫，會使我們想起使徒行傳記載另外一個人的宣道事工和被逼迫嗎？（參看 2:22； 4:7； 及 3-5 章提及的反對和逼迫的片斷。） 4. 司提反之死會讓我們想起誰（參看路 23:34,46）嗎？從這裡和上一題(Q3)的答案中，看到路加想如何描繪司提反呢？

Day 6

Acts 8:4-40 Mission to Judea, Samaria and beyond

Satan's attack was continuous; first he disrupted the unity of the church through the dishonesty of Ananias and Sapphira. Then racial tension between the Grecian and Hebraic Jews. Now persecution of the young church, starting with Stephen's martyrdom. With Saul leading the assault against the church.

1. What happened to the church in Jerusalem as a result of persecution? V.4
2. Who were the Samaritans? (It would be worthwhile to consult a Bible dictionary for this question. The history of the Samaritans is very interesting and insightful for Acts and the gospels.)
3. Why did the Jerusalem church send Peter and John to Samaria? (John was one of those who wanted to call fire down from heaven on a Samaritan village who did not welcome them. Luke 9:51-55)

The Jewish Christians, even some of the apostles, were still unsure whether Gentiles (non-Jews) and half-Jews could receive the Holy Spirit. In vs 15-17, scholars believe that God chose to have a dramatic filling of His Spirit to mark the special moment, that of the spread of the Gospel to Samaria. A sign that uncircumcised Gentile can receive the Holy Spirit. This would be repeated later with Cornelius (Day 8 reading)

V 26. Philip was having a successful ministry in Samaria, he responded to the angels prompting to go to the desert road between Jerusalem and Gaza (look up a map of that period. Samaria is north of Jerusalem and Gaza is southwest of Jerusalem). Follow God's leading, sometimes it may feel like a demotion. The result will prove that God's way is best. Because of Phillips obedience, the whole of Ethiopia (Cush) was opened up to the Gospel. The Eunuch was in charge of the treasury; and his conversion would have brought the Gospel to the power structure of another government.

4. What passage of Scripture was the Ethiopian eunuch reading when Philip approached the chariot? How was it possible that Philip preached the gospel to this man using only the Old Testament? (See Luke 24:27)

使徒行傳 8:4-40 宣道的事工擴展至猶太、撒瑪利亞、及以外地方

撒旦的攻擊是無休止的。首先通過亞拿尼亞和撒非喇的欺騙破壞教會的合一。然後是希利尼和希伯來的猶太人族群之間的緊張關係。現在，從司提反之殉道開始，想摧毀剛成長的年輕教會。在掃羅帶領的逼迫中：

1. 因受迫害，耶路撒冷的教會發生了甚麼事（4 節）？
2. 誰是撒瑪利亞人？（最好查一下聖經字典來回答此題。撒瑪利亞人的歷史是很有趣的，且對瞭解使徒行傳和福音書有幫助。）
3. 耶路撒冷教會為什麼派彼得和約翰往撒瑪利亞？（約翰是其中一個門徒，曾想(叫耶穌)從天降火在不接待他們的一個撒瑪利亞村莊。路 9:51-55)

猶太的基督徒，甚至包括一些使徒，仍不太肯定外邦人（非猶太人）及半猶太人可否接受聖靈。對於 15-17 節的記載，學者們相信是上帝選了一個戲劇性的情景以標誌這一個特別的時刻：未受割禮的外邦人也可蒙受聖靈！後面歌尼流的故事（第 8 日經文）也重覆了這點。腓利在撒瑪利亞的宣道事工很成功。第 26 節起，他聽從天使的指示，前往耶路撒冷與迦薩間的曠野路上去（參看當時的地圖就會發現，撒瑪利亞在耶路撒冷的北方，而迦薩在耶路撒冷的西南方）。跟隨上帝的帶領有時會覺得自貶身份，但卻有最好的結果。由于腓利的順服，為整個埃提阿伯（古實）開了一道福音傳播之門；那太監總管財務，他的歸信將福音帶入另一個政權。

4. 當腓利接近車子時，埃提阿伯的太監在唸那段經文？腓利如何能夠只用舊約的經文就可以向此人傳講福音呢（路 24:27）？

第 6 日

<p><i>Day 7</i></p> <p>第 7 日</p>	<p>Acts 9:1-31 Paul's conversion and initial ministry Saul traveled to Damascus to persecute Christians. Damascus was located about 150 miles northeast of Jerusalem, a Roman province of Syria. It was the nearest important city outside of Palestine, and had a large Jewish population.</p> <ol style="list-style-type: none"> 1. What kind of person was Saul prior to his conversion? What motivated Saul to feel he was in the right in persecuting Christians? 2. How did Paul feel about what he did to the church after his conversion? (See 1 Cor 15:9; 1 Tim 1:15.) 3. Are there any modern day Sauls in the world today? In the light of Saul's conversion experience, how would you regard them? 4. Paul's conversion was a dramatic one; most conversions are of a quiet experience. What was your like? Paul was confronted by the Risen Lord, and he acknowledged Him as Lord, confessed his sins and surrendered his life to Jesus? Have you? <p>使徒行傳 9:1-31 保羅的相信及初始宣道事工 掃羅為了逼迫教會要往大馬色。大馬色在耶路撒冷東北約 150 英里，處于羅馬所屬的一個省份、敘利亞境內，是最近巴勒斯坦的重要城市，很多猶太人在此居住。</p> <ol style="list-style-type: none"> 1. 掃羅之前是一個怎樣的人？甚麼令他覺得逼迫基督徒是對的？ 2. 相信之後，保羅怎樣看待他對教會所作的？（參看林前 15:9；提前 1:15） 3. 在今天，有沒有現代的掃羅？從掃羅的相信事上，我們怎樣看待他們？ 4. 保羅的相信是戲劇性的，很多的相信是沈靜的。我的又如何？保羅面對復活的耶穌，接受祂為主，認罪並獻上生命給祂，我呢？
<p><i>Day 8</i></p> <p>第 8 日</p>	<p>Acts : 9:32-11:18 Mission to Judea and Samaria: Conversion of Cornelius Joppa was an important harbour city, overlooking the Mediterranean Sea . Whilst in Joppa, Paul stayed in Simon the tanner's place. Tanners make animal hides into leather. This is significant, because tanners deal with dead animal carcasses. In Jewish law, they are 'unclean'. It seems even now, Peter was breaking down on his prejudices towards those that were not of the same kind and custom. Caesarea was 32 miles north of Joppa. Largest and most important port city on the Mediterranean in Palestine. I served as the capital of the Roman province of Judea. It was also the first city to have gentile Christians and a non Jewish church.</p> <ol style="list-style-type: none"> 1. What does Peter's vision mean (See 10:28) (Hint: How do clean and unclean foods relate to the relationship between Jews and Gentiles in the New Testament?) 2. Verses 34, 35. Perhaps, the greatest barrier to the spread of the gospel in the first century, was the Jewish- Gentile conflict? Today, what sort of barriers is keeping us from telling others about Christ? 3. What is the significance of the Holy Spirit and tongues appearing here in the Cornelius episode the same way as in Acts 2? (Remember, there it was mostly Jews who were in Jerusalem.) 4. What does it mean that a Jew and a Gentile are now united in one Spirit, one faith one baptism and one church? <p>使徒行傳 9:32 -11:18 宣道至猶太及撒瑪利亞：哥尼流的改變 約帕是一個重要海港城市，俯瞰著地中海。在那兒，彼得住進一個名叫西門的硝皮匠家中，而硝皮匠是從事於把獸皮製成皮革工作的。這很有意思，因這些匠人要處理動物屍體，而猶太人認為這是不潔淨的。看來彼得一早已解除了他對不同種類、不同習俗之人的歧視。該撒利亞在約帕以北 32 英里，是巴勒斯坦沿地中海最大、最重要的海港城市，它是羅馬所屬猶太省的首府。這也是第一個有外邦人基督徒和非猶太裔教會的城市。</p> <ol style="list-style-type: none"> 1. 彼得的異象意義何在（10:28）？（提示：在新約聖經裡，潔淨與不潔淨的食物如何與猶太人和外邦人之間的關係有聯繫？） 2. （10:34,35）第一世紀傳福音的最大障礙可能是猶太人和外邦人間的衝突。在今天，我們傳講基督給其他人有甚麼障礙？ 3. 聖靈也如第 2 章所述一樣，降臨在哥尼流眾人身上，這有何特別的意義？（在耶路撒冷時，絕大多數是猶太人。） 4. 如今猶太人和外邦人在一靈、一信、一洗、一教會而合而為一，這有什麼意義？

Day 9

Acts 11:19-12:25 Mission to Judea and Samaria continued

Persecution has brought the Gospels to Phoenicia (Lebanon today), Cyprus and Antioch in Syria, to the Jews first, then later the Greeks. Antioch of Syria, was the third largest city in the Roman world after Rome and Alexandria. Paul later used this city as his home base for his missionary journeys. Believers were first called Christians or “Christ-ones” because all the believers had in common was Christ, not race, culture or even language!

1. Vs.19-20. Was the persecution in connection with Stephen a good or bad thing? How does that illustrate Romans 8:28
2. James, the brother of John, one of the Twelve was beheaded by King Agrippa I. Why was James allowed to die and Peter saved? What good could there be for James to be allowed to die?
3. Does 12:15 suggest that the community prayed for Peter without expectation that their prayers would actually be answered? Do you sometimes pray like that?
4. In 12:21-23, are you surprised at God’s punishment of Herod, given that God tolerated seemingly worse evils that he and his family members had committed over a long time? How would you explain it?

使徒行傳 11:19 -12:25 宣道至猶太及撒瑪利亞（續）

第 9 日

逼迫使福音傳至腓尼基（今日的黎巴嫩）、居比路（塞浦路斯）、和敘利亞的安提阿，先是猶太人，其次是希利尼（希臘）人。安提阿是羅馬帝國的第三大城市，僅次於羅馬和亞歷山大。保羅稍後以此為宣教的基地；在這裡信徒們第一次被稱為基督徒。因為他們相同的是基督，而不是種族、文化，甚至不是語言！

1. （11:19-20）司提反的逼迫是好事還是壞事？這如何說明 羅 8:28？
2. 十二門徒之一，約翰的哥哥雅各被希律王砍頭。何以雅各會死而彼得被救？雅各之死有甚麼好處嗎？
3. 信眾為彼得切切的禱告，但 12:15 似乎顯示他們並沒有想到禱告竟被接納？我們也有這種經驗嗎？
4. 在 12:21-23，希律就這樣被上帝處死。鑒於他和家人長期所作嚴重的惡行，而上帝竟然容忍至今，我們會驚奇嗎？如何解釋呢？

Day 10

Acts 13:1-14:28 Paul and Barnabas' First Missionary Journey

The gospel was moving into completely Gentile populations – Prior to this, the gospel was preached primarily to Jews, Samaritans (near-Jews) and God-fearers (Cornelius) who sympathized with Judaism. From Chapter 13 forward, Luke was more interested in narrating how churches were planted than in how different groups were converted as before. From Chapters 13-20, Luke wrote about Paul and his mission.

1. The church “set apart” (to dedicate for a special purpose) Paul and Barnabas. As Christians, aren't we called to be “holy”, set apart for God's use? Have you set yourself apart for Him?
2. They took the Gospel westward of Antioch, following the communication routes of the Roman Empire. Cyprus was Barnabas' home. Do you see any significance of them starting sharing the gospel in Cyprus?

In 13:13 no reason was given for John Mark leaving the mission. This was a significant event, leading to Paul refusing to take him on the second journey {see 15:37-38}. Note that Psidian Antioch is a different place from the Antioch of Syria.

After being expelled from Psidian Antioch, they left for Iconium, Lystra and Derbe, provinces comprising the area of Galatia. Paul and Barnabas wasn't worried that their message was rejected. As long as we have presented the gospel faithfully, God does not hold us responsible for the other person's decision.

3. 14:21-28 On the way home, they passed through the same towns that expelled them! What boldness! Why?
4. 15: 1-30 What were some Jewish leaders trying to impose on the Gentile converts? Why?

使徒行傳 13:1 -14:28 保羅和巴拿巴之第一次宣教旅程

福音幾乎傳到全是外邦人的地方。此前主要傳給猶太人、撒瑪利亞人（近猶太人）、和同情猶太教而又敬畏上帝的人（哥尼流）。第 13 章開始，路加更著重於描寫教會如何紮根、成立，這與之前偏重各類人士的歸信有所不同。在 13-20 章，他寫及保羅和他的事工。

1. 保羅和巴拿巴受召，被教會分派去作主工。作為基督徒，我們是否被召(分別)為聖並願為主所用？我們是否願意被神分別為聖(而為主所用)？
2. 他們從安提阿西行宣道，沿著羅馬帝國的交通路線。居比路（塞浦路斯）是巴拿巴的家鄉，在那裡開始宣講福音，有甚麼特殊意義嗎？

稱為約翰的馬可離隊而去（13:13），但沒有交待原因。這事令保羅在第二次的宣教旅程時拒絕帶他同去（15:37-38）。注意彼西底的安提阿和敘利亞的安提阿是兩個不同的城市。

在彼西底的安提阿趕出之後，他們往加拉太的以哥念、路司得和特庇各省。保羅和巴拿巴並不擔憂所傳之道被拒絕。只要我們忠實地傳講福音，上帝不會因聽者的決定而要我們負責。

3. 他們回程時，照樣經過驅趕他們的城鎮（14:21-28），這真大膽。為甚麼？
4. 在 15:1-30，有些猶太裔的領導們想要求外邦人的信徒作甚麼？為甚麼？

第 10 日

Day 11

Acts 15:1-35 Jerusalem Council

Paul mentioned his mission to Jerusalem in Galatian 2:1-10. He discussed how the controversy concerning circumcision led to an argument with Peter before they left for the council meeting (Gal 3:11-14). The dispute was probably because Peter did not immediately take a stand against the Jews from the church in Jerusalem. Peter had the difficult task of working for peace within the Church, which was founded by Jews but in which the Gentile converts were quickly beginning to outnumber their Jewish brothers. As a reaction to the threat of being overrun by Gentiles and the fear of losing Jewish influence in the Church, a number of Jewish Christians began to reject the admittance of Gentiles into the New Covenant in Christ Jesus unless they first embraced all the Laws and rituals of the Sinai Covenant, including circumcision.

1. What was the significance of the physical sign of circumcision in God's covenant with Abraham and with Israel in the Sinai Covenant? See Dt 10:16; 30:6; Lev 26:41; Jer 4:4, 14; 9:24-25 and Rom 2:29.
2. What three points does Peter make concerning the Gentiles in verses 15:9-10?
3. In 15:13-21, why does James quote this particular passage? See 2 Sam 7:16; 23:5; Ez 37:20-28.
4. What are the requirements the Jerusalem Council agrees to be placed on a Gentile who is a candidate for Christian baptism to separate him/her from a pagan past? Also see the letter in Acts 15:28-29
5. By what authority does the Council claim to send this letter? What is the future significance? See verses 22 and 28.

使徒行傳 15:1-35 耶路撒冷大會

第 11 日

在加拉太書 2:1-10，保羅講述上耶路撒冷的使命。他講出割禮的爭論如何導致他和彼得在開會之前有爭議（加 3:11-14），這或許由于彼得沒有立即表明立場，反對由耶路撒冷教會來的猶太人。彼得也有為難之處，因他想保持教會內的和諧。教會雖由猶太人創立，但外邦信眾急速增長，有壓倒猶太弟兄之勢。一些猶太信徒可能怕失去在教會的影響力，開始反對外邦人進入耶穌基督的新約，除非他們首先遵行西乃山立約的律法和禮儀，包括割禮。

1. 在上帝與亞伯拉罕的立約和與以色列人的西乃山立約中，身體上留下記印的割禮有何特別意義？（請閱申 10:16;30:6; 利 26:41; 耶 4:4,14;9:24-25;及羅 2:29。）
2. 在 15:9-10，對於外邦人，彼得作了那三點說明？
3. 在 15:13-21 裡，雅各引述了一段特別的經文，為甚麼？（參閱撒下:7:16; 23:5; 結 37:20-28。）
4. 耶路撒冷大會列出了那些規條，是要求外邦人在洗禮前遵守，以別於異教徒？（參閱信件於 15:28-29 部份。）
5. 大會憑甚麼權威發出這封信？這對將來有何特別意義？（閱 22 和 28 節）

<p><i>Day 12</i></p> <p>第 12 日</p>	<p>Acts 15:36-16:40 Paul's Second Missionary Journey According to Acts 16-18, Paul, Silas and Timothy planted churches in Philippi, Thessalonica, Berea, Corinth and possibly Athens (17:34).</p> <ol style="list-style-type: none"> 1. According to Acts 15:36, what was the original purpose and destination for this second trip? 2. According to Acts 16:9-10, what prompted a change in the eventual destination of this trip? 3. Within these two verses, the history of the primitive church changes course. The vision that Paul sees is that of a man asking for Paul's help. The word for "help" (boetheo) is used when someone is in danger and yells for assistance. Is this the perspective that you have with regards to those who have not heard the gospel? Why or why not? 4. Read Acts 15:36-40. Why would Paul be so stubborn on this issue? (Think back on the first mission and why it is important to have a team you can rely on.) Whose side are you on (Paul or Barnabas') in this portrait of real human conflict? Why? 5. In 16:25-32, Paul and Silas could have just walked out of prison after the earthquake, but they did not. Why? What would you have done? <p>使徒行傳 15:36 -16:40 保羅的第二次宣教旅程 根據 16-18 章，保羅、西拉、和提摩太在腓立比、帖撒羅尼迦、庇哩亞、哥林多、可能也包括雅典（17:34），建立教會。</p> <ol style="list-style-type: none"> 1. 根據 15:36，在這第二次旅程，他們原先有那些計劃？ 2. 根據 16:9-10，甚麼促使他們修改了原先的計劃？ 3. 這兩節經文記載了早期教會歷史的改道。在異象裡，保羅看到一名男子向他求助。原文的“求助”有危難中呼喊求助的意思。對那些沒聽過福音的人，我們有這樣的感覺嗎？為甚麼？ 4. 在 15:36-41，保羅何以在事件上如此堅持己見？（回想第一次宣教旅程，可依賴的團伙是多麼重要。）在這場充滿人性的沖突中，我站在那一邊，保羅或巴拿巴？為甚麼？ 5. 在 16:25-32，保羅和西拉其實可在地震後行出監獄，但他們沒這樣做，為甚麼？假如我身歷其境，會做了什麼？
<p><i>Day 13</i></p> <p>第 13 日</p>	<p>Acts 17:1-18:22 Paul's Second Missionary Journey continued</p> <ol style="list-style-type: none"> 1. v. 17:16 states that Paul's spirit was "being provoked" when he saw the city full of idols. To see a city so far removed from the God that he served produced a deep emotional disturbance in Paul. What things or modern-day idols in your city or nation "provoke" your spirit? What are you doing about it? 2. Why does Paul not mention Jesus once in his speech to the Athenians? What does Paul say instead to counteract this absence? What groups or sub-cultures exist in your context that would require a different approach in order to reach them with the gospel? Why? <p>The city of Corinth was prosperous based on its strategic location along the commercial routes running both east and west. This strategic location made Corinth a major metropolis, one which was multi-cultural, multi-religious, sensual and of course quite wealthy.</p> <ol style="list-style-type: none"> 3. Read Acts 18:1-3, 18, 26. Describe the work of Priscila and Aquila, a "lay-Christian couple" with Paul and Apollos. What did they accomplish with both men? 4. Read 18:7-18. How might failures and triumphs such as those describes in this passage affect your approach to suffering for the gospel's sake or your approach to sharing the gospel? <p>使徒行傳 17:1 -18:22 保羅的第二次宣教旅程（續）</p> <ol style="list-style-type: none"> 1. 第 17:16 節述及保羅看到滿城偶像就心裏著急。這城遠離他所事奉的真神，使他心靈激動。在我們所處的城市國家，有甚麼東西或摩登的偶像使我們的心靈激動？會因此做什麼？ 2. 在對雅典人的演說中，保羅沒有提及耶穌，為甚麼？他說了甚麼去補足這個省略？在我們的情況中，那類人或次文化需用另一方式去傳達福音？為甚麼？ <p>哥林多城居於東西商務通道的戰略位置，因此繁榮富裕、人口眾多，且具多元文化、多元宗教色彩。</p> <ol style="list-style-type: none"> 3. 徒 18:1-3, 18, 26 述及一對平信徒夫婦、百基拉和亞居拉與保羅及阿波羅的工作。他們與後兩者做就了甚麼？ 4. 徒 18:7-18 所寫的失敗與成功，會如何影響我們為福音受苦或分享福音的方法？

<p><i>Day 14</i></p> <p>第 14 日</p>	<p>Acts 18:23 - 19:40 Paul's Third Missionary Journey Paul had actually visited Ephesus once before, on his way home from his second missionary journey (Acts 18:18-21). We know he did not stay long, but he did promise to return (18:21). Diana was considered a protector of the city. The temple of Diana was the envy of the ancient world. Indeed, it was known as one of the seven wonders of the ancient world. It was something that Ephesus held up as bringing honor, prestige and respect to their city. The commercial enterprise of selling items related to the temple and to the goddess generated a great deal of prosperity for its merchants. When that income dried up, the silversmiths were understandably angry.</p> <ol style="list-style-type: none"> 1. What critiques does the gospel make against your (Chinese and/or Australian) culture? 2. Are there examples today of people supporting various religions mainly for private gains? 3. Is it OK for people to be proud of their culture or their country like the Ephesians were of their beloved Ephesus? To what extent? 4. What activities, attitudes, celebrations or elements in your culture would you say are incompatible with the gospel? <p>使徒行傳 18:23 -19:40 保羅的第三次宣教旅程 保羅之前曾到訪過以弗所一次，那是在第二次宣教旅程後的回家途中（18:18-21）。他在那裡短暫逗留，但答應會再來（18:21）。亞底米（或戴安娜）是以弗所城的保護者。亞底米女神廟是當時世代的驕傲；正是七大古蹟之一，當然也是以弗所人引以為榮的。因應而生的工商業大行其道。當賺錢的行業明顯受到影響時，首當其衝的銀匠當然會很憤怒。</p> <ol style="list-style-type: none"> 1. 福音會帶來那些對（中國的或澳洲的）文化的批評？ 2. 有沒有現在的例子，說明一些人支持各種宗教的主要原因是基於私人利益？ 3. 一些人像以弗所人一樣，以自己的文化或國家為榮，可以嗎？可以到怎樣的程度呢？ 4. 在我們的文化裡，有甚麼活動、態度、慶祝、或元素與福音不相容呢？
<p><i>Day 15</i></p> <p>第 15 日</p>	<p>Acts 20:1-21:14 Paul's Third Missionary Journey continued Chapter 20 marks an important transition in Paul's life: a transition from full time missionary to full time prisoner. Acts 20:17-38, represents Paul's farewell speech to the Ephesian elders. In tone, mood and content, it is a kind of verbal last will and testament from the apostle to the leaders of the church.</p> <ol style="list-style-type: none"> 1. Why does Paul use the image of the shepherd to talk about the responsibilities of the church leaders? What does Paul state the elders are to do? 2. What does Paul mean by savage wolves? Who are they and what will they do once Paul is gone from the scene? Are there such dangers in our church? 3. What elements of Paul's speech can church leaders today emulate based on Paul's examples and on his exhortations to the elders? 4. In 21:10-14, Paul showed his resolution to go to Jerusalem, even knowing that suffering awaited him there. Who does this account reminds you of? <p>使徒行傳 20:1 -21:14 保羅的第三次宣教旅程（續） 第 20 章印記了保羅生命的重要轉折點：由一名傳道人轉為一名囚犯。徒 20:17-38 是保羅向以弗所長老們的告別說話，在聲調、語氣和內容上很像是使徒對教會領袖們的最後遺囑和證言。</p> <ol style="list-style-type: none"> 1. 保羅為什麼借用牧羊人的形象說及教會領袖的責任？他企盼長老們做甚麼？ 2. 保羅提及凶暴的豺狼，用意為何？他們是誰，而他們在保羅走後會做什麼？我們的教會有這危險嗎？ 3. 保羅的說話、特別是他的榜樣和勸戒，有那些是今天教會的領袖們可以學習的呢？ 4. 在 21:10-14，保羅明知前路險惡，仍定意去耶路撒冷，這讓我們想起誰？

<p><i>Day 16</i></p> <p>第 16 日</p>	<p>Acts 21:15-22:30 To Jerusalem & Trial</p> <ol style="list-style-type: none"> 1. What do you think of James (a pillar of the church) asking Paul to submit to a ritual that is no longer valid or needed in the Christian faith? Why do you think he consented, especially in light of what he writes in Colossians 2:16-20? 2. Some folks who convert to Christianity do so from other religions or non-Christian tradition. Could one still legitimately practice certain rituals from those faith traditions as Paul did with Judaism? Explain. 3. 21:27-30. What was Paul accused of and who accused him? (There are at least four charges.) 4. 22:1-22. How does Paul answer his accusers? Why do you suppose he would invoke that particular event in order to defend himself? At what point did the turn hostile? <p>使徒行傳 21:15-22:30 往耶路撒冷及受審</p> <ol style="list-style-type: none"> 1. 雅各（一位教會柱石）要求保羅行潔淨之禮，雖然這在基督信仰中已不是需要的。我們怎麼想？讀了他的歌羅西書 2:16-20後，試想他為甚麼會答應照做？ 2. 有些已相信基督之人仍依舊俗行事。可以像保羅對猶太教的要求一樣，認真地遵行非基督信仰的傳統禮儀嗎？ 3. 在 21:27-30，保羅被控告甚麼？誰控告他？（至少有四項控罪。） 4. 在 22:1-22，保羅如何回應控告者？我們會想到他藉那事件來為自己辯護嗎？為什麼？在保羅的回應，那一點上引起強烈的敵意？
<p><i>Day 17</i></p> <p>第 17 日</p>	<p>Acts 23:1-35 Prisoner of Christ</p> <ol style="list-style-type: none"> 1. Paul's accusation that the high priest is a "whitewashed wall" recalls what charge that Jesus made against the Scribes and Pharisees for their hypocrisy in Matthew chapter 23? 2. In 23:6-10, Paul made use of the discord between the Sadducees and the Pharisees to get out from a tight spot. Was that wisdom or craftiness? 3. What about Paul's use of the Roman commander for his protection, given God's revelation in v.11? Are there similarities between the two events? <p>使徒行傳 23:1-35 為基督被囚</p> <ol style="list-style-type: none"> 1. 保羅指大祭司是粉飾的牆，讓人想起在太 23章裡、耶穌指責文士和法利賽人的虛偽，耶穌的指責是甚麼？ 2. 在 23:6-10，保羅利用撒都該人和法利賽人的矛盾以分散焦點；這是智慧，抑或是狡猾呢？ 3. 既知主在 11 節的啓示，我們怎樣看保羅利用羅馬的軍官來保護自己？這兩次的利用有相同之處嗎？
<p><i>Day 18</i></p> <p>第 18 日</p>	<p>Acts 24:1-25:12 Prisoner of Christ continued</p> <p>Paul's enemies plotted to take his life. The Roman authorities intervened, transferring Paul to Caesarea and handing him over to Governor Felix so he could stand trial (Acts 23:12-35).</p> <ol style="list-style-type: none"> 1. 24:1-9. Who are the Jewish leaders present at Paul's trial before Governor Felix? What is the significance of having such men of high standing present? 2. What charges does Tertullus present against Paul after flattering the governor in his introduction? What does Paul say in his defense? <p>Felix was succeeded by Festus who reopened Paul's case and wanted to try Paul's case in Jerusalem (as a favor to the Jews) (25:9). Paul knew the dangers of going back to where his enemies had plotted for his life. He then appealed to have his case sent to Cesar himself, in Rome (25:11).</p> <ol style="list-style-type: none"> 3. What is the reason that Governor Festus gives for bringing Paul before the King? <p>使徒行傳 24:1-25:12 為基督被囚（續）</p> <p>保羅的仇敵要密謀殺他，但羅馬掌權者介入，將他轉送去該撒利亞的巡撫 腓力斯那裡受審（23:12-35）。</p> <ol style="list-style-type: none"> 1. (24:1-9) 在審訊中，有那些猶太人領袖在場？有這樣地位崇高的人到場有何特別的意義？ 2. 帖土羅在恭維腓力斯一番後，提出那些控罪？保羅怎麼樣為自己辯護？ <p>非斯都接任腓力斯職位，重開保羅的案件。他是為了討好猶太人，想轉往耶路撒冷聽審（25:9）。保羅知道這危險，上告於羅馬的該撒皇帝（25:11）。</p> <ol style="list-style-type: none"> 3. 巡撫非斯都給出那一個理由，帶保羅到亞基帕王跟前？

<p>Day 19</p> <p>第 19 日</p>	<p>Acts 25:13-26:32 Prisoner of Christ continued</p> <ol style="list-style-type: none"> 1. Read Paul's defense in 26:1-32. Why would Paul share his conversion story as a defense for his trial? 2. What did Jesus say to Paul during his conversion (26:16-18). NOTE: The other conversion stories do not have this detail. 3. What can you learn from Paul's trials that would be a useful example for your Christian faith and walk? <p>使徒行傳 25:13-26:32 為基督被囚（再續）</p> <ol style="list-style-type: none"> 1. 徒 26:1-32 記載保羅的自辯：保羅為什麼在受審時說出他的相信故事作為自辯？ 2. 耶穌在大馬色路上，向保羅顯現時對他說了甚麼（26:16-18）？（注：這裡說的比其他地方更詳細。） 3. 我們從保羅受審中，能學到甚麼去幫助行信仰之道呢？
<p>Day 20</p> <p>第 20 日</p>	<p>Acts 27:1-28:31 Mission to Rome</p> <p>Acts 27 and 28 record Paul's harrowing journey by boat, his shipwreck on the island of Malta, his arrival in Rome and one final attempt to convert his Jewish compatriots with the gospel.</p> <ol style="list-style-type: none"> 1. Read Acts 27:21-26 and vv. 33-36. Paul was a prisoner awaiting trial. He was among the least credible on the ship, yet he was the one who gave directions and encouragement. How do you explain that? Is there an application of this truth in your daily life? 2. Read Acts 28:1-10. For the inhabitants of Malta, the natural world and the spiritual world were inextricably linked. Is this view wrong? What was the Maltese's error? 3. How do you integrate the spiritual world with the material world in your daily life (e.g. explain various occurrences in physical or spiritual terms)? 4. Are you too rational in your faith such that you leave very little space for miracles? Explain. <p>使徒行傳 27:1-28:31 宣教至羅馬</p> <p>第 27 和 28 章記錄了保羅顛簸苦難的海上旅程。在米利大島（今稱馬爾他），船隻遭破壞；在羅馬的停留，以及向當地猶太同胞作傳福音的最後嘗試。</p> <ol style="list-style-type: none"> 1. （27:21-26, 33-36）保羅是個待審的囚犯，他應是船上最低下的一個。但他卻在危難中，給與指示和鼓勵。怎樣解釋？（他的表現）怎樣適用在我們的日常生活上？ 2. （28:1-9）對米利大島的土人來說，自然界和靈界是難以分離地纏在一起。這個看法有錯嗎？土人們的盲點在那裡？ 3. 在日常生活中，我們如何融會靈界和物質界？（譬如：如用物理或屬靈的觀念解釋各種現象。） 4. 我們會否太過理性，因而難以容納奇蹟？試解釋。

Next month: Philipians

下個月：腓立比書