

1. Use picture 1a and b to describe what Jesus had promised and how the movement began. Moreover, the movement began in Jerusalem and this generated conflict with the leaders of Jerusalem. And so it led to the \_\_\_\_\_ of the Christians. but the Spirit transformed it into \_\_\_\_\_: it actually became the \_\_\_\_\_ by which the originally Jewish communities were pushed outside Jerusalem to become a multi-ethnic, international movement. And the Spirit prompts the church to send them on a \_\_\_\_\_ journey, which opens up a whole new section of the book, the stories about Paul and his co-workers traveling to different cities around the Roman Empire announcing the good news that Jesus is King.

2. Picture 2. This missionary journey consisted of three missions (Asia Minor/ Ancient Greece) in which Luke has highlighted a number of important reoccurring themes. So first is the continued mission to \_\_\_\_\_; whenever Paul enters a new city he always goes first to the \_\_\_\_\_ synagogue to share about the risen King Jesus and how He's forming a new \_\_\_\_\_ family of God. The most

1. 使用圖片 1a 和 b 描述耶穌的應許以及運動的開始。這個從耶路撒冷開始的運動觸發了信徒與耶路撒冷領袖們的衝突，導致了基督徒受\_\_\_\_\_。但是聖靈將它扭轉成了\_\_\_\_\_：因為這反而成為令這個猶太群體走出耶路撒冷的\_\_\_\_\_，成為一個跨民族的國際運動。聖靈催促教會差派他們出去開始\_\_\_\_\_。開啟了該本書的全新部份，講述了保羅配搭不同的同工前往羅馬帝國不同城市，宣揚耶穌是王的這個好消息。

2. 圖片 2. 這次宣教之旅包括三個任務（小亞細亞/古希臘），其中路加重複強調了許多重要的主題。首先是要繼續向\_\_\_\_\_傳福音；每當保羅進入一個新城市時，他總是首先去\_\_\_\_\_會堂分享關於復活的君王耶穌，和他新組成的\_\_\_\_\_大家庭。很多人都認識到耶穌就是他們所盼望的彌賽亞，但都有些人\_\_\_\_\_保羅。

1. Gebruik foto 1a en b om te beschrijven wat Jezus had beloofd en hoe de zendingsbeweging begon. De beweging begon in Jeruzalem en dit veroorzaakte conflicten met de leiders van Jeruzalem. En zo leidde het tot de \_\_\_\_\_ van de christenen. maar de Geest veranderde het in iets \_\_\_\_\_: het werd eigenlijk het \_\_\_\_\_ waarmee de van oorsprong Joodse gemeenschappen buiten Jeruzalem werden 'geduwd' om een multi-etnische, internationale beweging te worden. En de Geest drijft de kerk aan om ze op een \_\_\_\_\_ reis te sturen, wat een heel nieuw deel van het boek opent, de verhalen over Paulus en zijn medewerkers die naar verschillende steden in het Romeinse rijk reisden en het goede nieuws aankondigden dat Jezus Koning is.

2. Afbeelding 2. Deze zendingsreis bestond uit drie missies (Klein-Azië / Oud-Griekenland) waarin Lukas een aantal belangrijke terugkerende thema's heeft belicht. De eerste is de voortdurende missie naar \_\_\_\_\_; wanneer Paulus een nieuwe stad binnengaat, gaat hij altijd eerst naar de \_\_\_\_\_ synagoge om te vertellen over de verrezen Koning Jezus en hoe Hij een nieuwe \_\_\_\_\_ familie van God aan het vormen is. De meeste mensen gaan Jezus erkennen als de Messias, maar sommigen zijn

often lots of people come to recognize Jesus as the Messiah but some \_\_\_\_\_ Paul.

3. Picture 3. After the first journey this tension culminated and led to an important council in Jerusalem. (Question) What did Paul discover about some Jewish Christians in Antioch? .....Furthermore, we notice that Paul and Barnabas radically disagreed with these Jewish Christians. And so they take the debate to a Leadership Council in Jerusalem. Now they're Peter, Paul and James, the brother of Jesus they all show from the \_\_\_\_\_ and from their \_\_\_\_\_ that God's plan was always to include the \_\_\_\_\_ within His covenant people. So they write a letter requiring non-jewish Christians to stop participating in \_\_\_\_\_ temple sacrifices but they don't require them to adopt an ethnically \_\_\_\_\_ identity or obey the laws in the Torah. Now this decision was \_\_\_\_\_ for the history of the Jesus Movement. Jesus is the Jewish Messiah but He's also the risen King of all \_\_\_\_\_.

And so once membership among His people is not based on ethnic identity or following the laws of the Torah; it's based simply on \_\_\_\_\_ Jesus and then \_\_\_\_\_ His teachings.

3. 圖片 3. 在第一次宣教旅程之後，這種緊張關係越來越緊張，導致最後要在耶路撒冷開一個重要會議。（問題）保羅發現了一些在安提阿的猶太基督徒有什麼問題？ .....。此外，我們注意到保羅和巴拿巴是完全不同意這些猶太基督徒。因此，他們將這些問題帶到耶路撒冷的一個領袖會議。在那裡彼得，保羅和雅各，他們都從 \_\_\_\_\_ 和 \_\_\_\_\_ 自己的 \_\_\_\_\_ 去說明，神的計劃是要將 \_\_\_\_\_ 包括在他的立約子民中。所以，他們寫了一封信，要求外族信徒停止參與 \_\_\_\_\_ 祭典，但是不要求他們要成為 \_\_\_\_\_ 或要順服《律法》中的戒命。這個決定開創了耶穌運動的歷史新一頁。耶穌是猶太人的彌賽亞，但他也是整個 \_\_\_\_\_ 的復活君王。所以一個人成為了祂的子民，不是基於種族身份或遵守律法書的戒命；而是單單基於他對耶穌的 \_\_\_\_\_，和 \_\_\_\_\_ 祂的教導。

4. 圖片 4. 耶穌運動的這個跨民族的本質，

\_\_\_\_\_ Paulus.

3. Afbeelding 3. Na de eerste reis culmineerde deze spanning en leidde tot een belangrijk concilie (vergadering) in Jeruzalem. (Vraag) Wat ontdekte Paulus over enkele joodse christenen in Antiochië? ..... Verder merken we dat Paulus en Barnabas het radicaal oneens waren met deze joodse christenen. En dus brengen ze het debat naar een Leiderschapsraad in Jeruzalem. Nu zijn het Petrus, Paulus en Jakobus, de broer van Jezus ze blijken allemaal uit de \_\_\_\_\_ en uit hun \_\_\_\_\_ dat Gods plan altijd was om de \_\_\_\_\_ op te nemen in Zijn verbondsvolk. Daarom schrijven ze een brief waarin ze eisen dat niet-joodse christenen niet langer deelnemen aan \_\_\_\_\_ tempeloffers maar ze vereisen niet dat ze een etnisch \_\_\_\_\_ identiteit aannemen of de wetten in de Torah gehoorzamen. Nu was deze beslissing \_\_\_\_\_ voor de geschiedenis van de Jesus Beweging. Jezus is de Joodse Messias, maar Hij is ook de verrezen Koning van alle \_\_\_\_\_. En dus is het lidmaatschap onder Zijn volk niet gebaseerd op etnische identiteit of het volgen van de wetten van de Torah; het is simpelweg gebaseerd op het \_\_\_\_\_ in Jezus en het \_\_\_\_\_ van zijn leringen.

4. Afbeelding 4. En het is deze multi-etnische realiteit van de Jesus Beweging die ons naar het

4. Picture 4. And it's this multi-ethnic reality of the Jesus Movement that leads us to the next theme. Luke wants us to see in the missionary journeys, namely: the \_\_\_\_ of cultures. The message of Paul is consistently viewed as subversive to the Roman Way of life and he gets accused of being a dangerous social revolutionary. These stories show how the multi- ethnic, monotheistic Jesus communities did not fit into any \_\_\_\_ traditions known to the Roman people. Another theme Luke repeats is how Paul and the Christians are constantly being accused of \_\_\_\_ even treason against Caesar, the Roman Emperor. (Question) Why were Paul and the Christians constantly being accused of rebellion and treason?...These stories show us the “contradiction” that the early church presented to the world;it was a \_\_\_\_messianic movement but it was \_\_\_\_ diverse, full of communities that treated men and women and rich and poor and slave and free, all as equals. It turned upside down the core values of roman culture.

5. Picture 5. The book's final section returns the focus to Paul's witness spreading from Jerusalem to Rome. His final missionary journey ends back

帶出了另一個路加在宣教旅程中想強調的主題，就是：文化\_\_\_\_。保羅的信息一直被認為是在顛覆對羅馬人的生活方式，他被指控是危險的革命份子。這些故事顯示這個跨民族，而且一神論的耶穌群體，與羅馬人所認識的\_\_\_\_，根本是格格不入。路加重複的另一個主題是，保羅和基督徒是經常被指控反抗和背叛羅馬凱撒大帝。（問題）為什麼保羅和基督徒經常被指控叛亂和叛國罪？……這些事件都向我們顯示了早期教會帶給這個世界的“矛盾”；這本是一場\_\_\_\_彌賽亞運動，但它是\_\_\_\_民族，而且視男和女，富人和窮人，奴隸和自由人，都是平等的。它顛覆了羅馬文化的核心價值。

5. 圖片 5. 這本書的最後一部分將重點放在保羅的見證，如何從耶路撒冷傳到羅馬。他的最後一次宣教旅程結束於耶路撒冷，在那裡他被\_\_\_\_和接受審判。他被關進\_\_\_\_多年。

volgende thema leidt. Lukas wil wat laten zien in de zendingsreizen, namelijk: de \_\_\_\_ van culturen. De boodschap van Paulus wordt consequent gezien als ondermijnd voor de Romeinse levenswijze en hij wordt ervan beschuldigd een gevaarlijke sociale revolutionair te zijn. Deze verhalen laten zien hoe de multi-etnische, monotheïstische Jezusgemeenschappen niet pasten in de \_\_\_\_ tradities die het Romeinse volk kende. Een ander thema dat Lucas herhaalt, is hoe Paulus en de christenen voortdurend worden beschuldigd van \_\_\_\_, zelfs van verraad tegen Caesar, de Romeinse keizer. (Vraag) Waarom werden Paulus en de christenen voortdurend beschuldigd van rebellie en verraad? ... Deze verhalen laten ons de “tegenstelling” zien die de vroege kerk aan de wereld presenteerde;het was een \_\_\_\_ messiaanse beweging, maar het was \_\_\_\_ divers, vol gemeenschappen die mannen en vrouwen, rijk en arm, slaaf en vrij, allemaal behandelden als gelijken. Het zette de kernwaarden van de Romeinse cultuur op zijn kop.

5. Afbeelding 5. In het laatste deel van het boek wordt de focus weer op de getuige van Paulus die zich verspreid van Jeruzalem naar Rome. Zijn laatste zendingsreis eindigt terug in Jeruzalem waar hij wordt \_\_\_\_ en berecht. Hij belandt jarenlang in de \_\_\_\_ . (Vraag) Waarom bleven de

in Jerusalem where he gets \_\_\_\_\_ and is put on trial. He ends up in \_\_\_\_\_ for years. (Question) Why did the charges against Paul never stick to him?

6. Picture 6. Now you would think that all this prison time would be a setback for Paul because his \_\_\_\_\_ is to be on the road starting new Jesus' communities. But the Spirit orchestrates everything for good in this book. And so the imprisonment gives Paul time to have his most important apostolic \_\_\_\_\_ written. And these become the way that his missionary legacy is carried on long after he dies. Eventually Paul was transferred as a prisoner to Rome awaiting his delayed trial. And so he's able to host in quite a nice house regular meetings that reach \_\_\_\_\_ and \_\_\_\_\_.

7. Picture 7. The unified work of Luke - Acts, does so much more than give us a history of Jesus and the early church. (1) He's showing how the Kingdom of God came on earth as in heaven through Jesus' life, death and resurrection; (2) through the coming of His Spirit to empower the church to bear witness from Jerusalem to the ends of the Earth. And as Luke has told the story he's given us scores of example of

(問) 為什麼對保羅的指控從不成立?

6. 圖片 6. 你會認為這麼長的監獄時間對保羅來說都是一個挫折，因為他的\_\_\_\_\_是在外傳福音，去建立新的耶穌群體。但是，我們在該書看到聖靈精心策劃了一切都是好的。監禁使保羅有時間寫他最重要的使徒書信，這些書信令他所建立的宣教事工，可以在他去世後，一直繼續留傳下去。後來保羅被轉移到羅馬軟禁，等待他的延期審判。因此，他能夠定期與 \_\_\_\_\_ 和 \_\_\_\_\_ 見面。

7. 圖片 7 路加福音-使徒行傳的連貫著作，不僅為我們提供了耶穌和早期教會的歷史。

(1) 他展示了神的國如何從天來到地上，就是透過耶穌的生命，祂的受死和復活 (2) 聖靈的降臨讓教會有能力從耶路撒冷到地極為耶穌作見證。路加講了這些故事，作為一個事範，讓我們看到對君王耶穌忠心應該是怎樣的。

(a) 透過 \_\_\_\_\_ 和

beschuldigingen tegen Paulus nooit bij hem gelden?

6. Afbeelding 6. Nu zou je denken dat al die gevangenisstraf een tegenvaller zou zijn voor Paulus, omdat zijn \_\_\_\_\_ altijd is om nieuwe Jezus-gemeenschappen te beginnen. Maar de Geest orkestreert alles ten goede in dit boek. En dus geeft de gevangenschap Paulus tijd om zijn belangrijkste apostolische \_\_\_\_\_ te laten schrijven. En op deze manier wordt zijn missionaire nalatenschap nog lang na zijn dood voortgezet. Uiteindelijk werd Paulus als gevangene overgebracht naar Rome in afwachting van zijn uitgestelde proces. En dus is hij in staat om regelmatig vergaderingen te houden in een best leuk huis die \_\_\_\_\_ en \_\_\_\_\_ bereiken.

7. Afbeelding 7. Het samengevoegd werk van Lukas - Handelingen doet zoveel meer dan ons een geschiedenis van Jezus en de vroege kerk geven. (1) Hij laat zien hoe het Koninkrijk van God op aarde kwam als in de hemel door Jezus 'leven, dood en opstanding; (2) door de komst van Zijn Geest om de kerk in staat te stellen te getuigen van Jeruzalem tot aan de uiteinden van de aarde. En zoals Lukas het verhaal heeft verteld, heeft hij ons tal van voorbeelden gegeven van hoe trouw aan koning Jezus eruitziet. (a) het ziet eruit als het \_\_\_\_\_ van het goede nieuws van de herrezen Koning Jezus in \_\_\_\_\_ en \_\_\_\_\_. (b) Het betekent

<p>what faithfulness to King Jesus looks like. (a) It looks like ____ the good news of the risen King Jesus in ____ and in _____. (b) It means forming ____ Jesus' communities where people of all kinds come together, where they're treated ____ and give allegiance to King Jesus and live by His teachings. (c) And all of this is done by trusting in the power and the ____ of the Spirit to lead the way forward. That's what the book of Acts is all about.</p> <p>8. Use 1 picture to share 1 thing you have learned from this lesson about God the Father/Son/Holy/Spirit.</p> <p>Scripture reading:</p> <p>Amos 9:11-12; Acts 15:1-21</p>	<p>____去分享耶穌復活君王的好消息。(b)去____多元化屬耶穌的群體，他們在這裡得到____的對待，他們會忠於君王耶穌，跟隨祂的教導去生活。(c)所有這一切都是信靠聖靈的能力和____去前面的路。這就是使徒行傳的全部內容。</p> <p>8. 使用一張圖片分享您從本課程中學到的 1 件關於聖父/聖子/聖靈的事。</p> <p>經文閱讀： 阿摩司書 9： 11-12； 使徒行傳 15： 1-21</p>	<p>het vormen van ____ Jezus-gemeenschappen waar allerlei soorten mensen samenkomen, waar ze ____ worden behandeld, trouw zijn aan Koning Jezus en leven volgens zijn leer. (c) En dit alles wordt gedaan door te vertrouwen op de kracht en de ____ van de Geest om de weg voorwaarts te leiden.</p> <p>Dat is waar het boek Handelingen over gaat.</p> <p>8. Gebruik 1 foto om 1 ding te delen dat je uit deze les hebt geleerd over God de Vader / Zoon / Heilige Geest.</p> <p>Schriftlezing: Amos 9: 11-12; Handelingen 15: 1-21</p>
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English: <https://www.youtube.com/watch?v=Z-17KxpiL0Q>

國語: <https://www.youtube.com/watch?v=2AK84Uo1kBo>

粵語: <https://www.youtube.com/watch?v=5ipngsEtSxY>

將來：以西結43章、哈該書2章

新聖殿是耶穌新約裡的家

以色列各支派在彌賽亞王的管治下再次合一（以賽亞書11章，以西結37章）

耶穌的跟隨者捐出財產 & 家業救濟窮人

彼得在聖殿醫病 & 講道 - 被逮捕 & 受審

耶穌的門徒天天聚集在殿裡 & 各人的家中

6:1-6:3 第一輪迫害

你們為什麼總要抗拒聖靈？

司提反

耶穌的跟隨者被趕出城

1A

第一間多民族教會 - 第一次被稱為「基督徒」(11:26)

路加的重點：跟隨耶穌這群人的新聖殿成為了人經歷神的靈感 & 醫治大能的地方

13-20 宣教旅程

者捐出財產救濟窮人

講道 - 被逮捕 & 受審

殿裡 & 各人的家中

跟隨者被趕出城

1B

第一間多民族教會  
第一次被稱為「基督徒」(11:26)

**13-20 宣教旅程**

小亞細亞

13-14 小亞細亞

16-18a 小亞細亞 & 希臘

18b-20 又返回小亞細亞 & 希臘!

繼續向以色列人傳福音

耶穌是以色列和萬國的王!

他違反了律法!

耶穌這群人的聖殿是為了人建立的，聖殿台不能的地方

36 5:12

2.03 / 8:03

**2**

16-18a 小亞細亞 & 希臘

18b-20 又返回小亞細亞 & 希臘!

耶穌是以色列和萬國的王!

他違反了律法!

**15 耶路撒冷的會議**

不是吧!

人們若不成為猶太人，就不能得救 (15:1)

神的計劃從起初就包含非猶太人在內

亞歷司拿

**靈動的結論**

加入耶穌的大家庭不是基於種族或對律法的遵守，而是基於信靠 & 遵守祂的道

36 5:12

3.17 / 8:03

**3**



23 猶太公議會

受難並復活的彌賽亞  
心存盼望  
(23:6, 26:23)

保羅在獄中的時間，  
讓他能寫成監獄書信

致：歌羅西  
致：以弗所  
致：腓立比  
致：腓利門

28 在羅馬被軟禁

“保羅放膽傳講神國的道，  
將主耶穌基督的事教導人，  
並沒有人禁止。”  
(28:31)

6

# 行傳

## 路加-使徒行傳

神的國藉著耶穌&祂的靈&教會在地如在天上般顯明

忠於耶穌意味著：

- 透過言語&行動分享福音
- 建立人人平等的多元化社區
- 相信**聖靈**的能力&引導

猶太&撒瑪利亞

一個跨民族的國際運動

11a 彼得&哥尼流

11b 安提阿教會

21-28 保羅作見證擴展至羅馬

21-22 保羅在耶路撒冷被捕

他的教導  
反對猶太人民&  
我們的聖殿!  
(21:28)

他是埃及  
派來的  
恐怖份子!  
(21:38)

7

[Q1]

00:03  
The book of Acts.  
00:04  
In the first video we watched Luke open the book  
00:06  
by showing us how the Risen Jesus was exalted  
00:09  
as the King of the world.  
00:10  
He promised to send the Holy Spirit  
00:12  
as His own personal presence  
00:14  
to empower His followers,  
00:16  
to go out into the world  
00:17  
and bear witness to the good news about His Kingdom,  
00:20  
until he would return one day.  
00:22  
And so the movement began in Jerusalem as the Spirit  
came  
00:26  
and form Jesus' followers into the new temple  
00:28  
promised by the scriptural prophets.  
00:31  
But this generated conflict with the leaders of Jerusalem.  
00:34  
And so it led to the persecution of the Christians.  
00:36  
but the Spirit transformed it into good:  
00:38  
it actually became the means  
00:40  
by which the originally Jewish communities  
00:43  
were pushed outside Jerusalem  
00:45  
to become a multi-ethnic, international movement.  
00:49  
And the flagship Church of this diverse Jesus' movement  
was an Antioch,  
00:53  
the largest city in that part of the Roman Empire.  
00:56  
So we left the story with Barnabas and Paul  
00:58  
serving in Antioch church.  
01:00  
And the Spirit prompts the church  
01:01

[Q1]

00:03  
使徒行传  
00:04  
在第一个视频里，我们知道了在本书的开头，  
00:06  
路加描写了复活的耶稣被升到天上，  
00:09  
成为世界的王。  
00:10  
他应许会差派圣灵  
00:12  
作为他自己个人的存在  
00:14  
来使他的门徒得着能力，  
00:16  
去到世界各处  
00:17  
为天国的福音（好消息）作见证，  
00:20  
直到他再来的那天。  
00:22  
因此这项传福音的“运动”开始于耶路撒冷，  
00:26  
圣灵来到，将耶稣的门徒建造成新的圣殿，  
00:28  
实现了旧约先知的预言。  
00:31  
但这引起了门徒和耶路撒冷领袖之间的冲突。  
00:34  
因此这引发了对基督徒的逼迫。  
00:36  
但圣灵将这逼迫转变为好事：  
00:38  
逼迫实际上成为了  
00:40  
最初犹太社会被驱离耶路撒冷  
00:43  
的一种方式，  
00:45  
而成为了一项多种族、国际化的运动。  
00:49  
而这项运动的“旗舰”教会在安提阿，  
00:53  
安提阿是当时罗马帝国那片区域中最大的城市。  
00:56  
因此故事开始描述巴拿巴和保罗  
00:58  
在安提阿教会中服事。  
01:00  
圣灵引导那个教会

to send them on a missionary journey,  
01:04  
which opens up a whole new section of the book,  
01:06  
the stories about Paul and his co-workers  
01:08  
traveling to different cities around the Roman Empire  
01:10  
announcing the good news that Jesus is King.

## [Q2]

01:14  
The first mission is into the interior  
01:16  
of what's called Asia Minor found in modern Turkey.  
01:19  
And it ends with an important meeting of the Apostles  
back in Jerusalem.  
01:23  
The second mission is through Asia Minor  
01:25  
and then into ancient Greece.  
01:27  
And then the third mission is through that same territory  
again  
01:30  
and it concludes with Paul's journey all the way back to  
Jerusalem.  
01:34  
Now in recounting all these stories  
01:36  
Luke has highlighted a number of important themes  
01:39  
by repeating them.  
01:40  
So first is the continued mission to Israel;  
01:43  
whenever Paul enters a new city  
01:44  
he always goes first to the Jewish synagogue  
01:47  
to share about the risen King Jesus  
01:49  
and how He's forming a new multi-ethnic family of God.  
01:53  
The most often lots of people come to recognize Jesus as  
the Messiah  
01:57  
but some oppose Paul.  
01:59  
Sometimes they even throw him out of town as a  
dangerous rebel  
02:03  
who opposes the Torah and Jewish tradition.

01:01  
差派他们俩踏上宣教的旅程，  
01:04  
这就开启了使徒行传中一个全新的部分，  
01:06  
关于保罗和他的同工们的故事，  
01:08  
他们行至罗马帝国周边不同的城市，  
01:10  
宣告耶稣基督是主的好消息。

## [Q2]

01:14  
第一次宣教，他们到了  
01:16  
现今土耳其内部一个叫小亚细亚的地方，  
01:19  
以使徒们回到耶路撒冷后一次重要的会议为结束。  
01:23  
第二次宣教他们通过了小亚细亚，  
01:25  
到了古希腊。  
01:27  
第三次宣教是到了同样的地区，  
01:30  
并以保罗回到耶路撒冷为结束。  
01:34  
路加详细记录了这些故事，  
01:36  
有一些被强调了的重要主题  
01:39  
反复出现。  
01:40  
首先是在以色列继续的宣教；  
01:43  
无论何时保罗进入一个新的城市，  
01:44  
他总是最先去到犹太会堂，  
01:47  
去分享复活的王耶稣  
01:49  
和耶稣所带来的神的多种族大家庭。  
01:53  
大多时候，很多人认出耶稣就是那位弥赛亚，  
01:57  
但也有些人反对保罗。  
01:59  
有些时候他们甚至把保罗当作危险的反叛者赶出城  
去，  
02:03  
把他当作反对摩西五经和犹太传统的人。

[Q3]

02:05  
And this tension culminates after the first journey  
02:08  
leading to an important council in Jerusalem.  
02:10  
So Paul discovers that there are some Jewish Christians  
in Antioch  
02:15  
and they're claiming that unless non-jewish people  
02:17  
become Jewish by practicing circumcision, the Sabbath,  
02:21  
obeying the kosher food laws,  
02:23  
that they can't become part of Jesus' family.  
02:26  
But Paul and Barnabas they radically disagree.  
02:29  
And so they take the debate to a Leadership Council in  
Jerusalem.  
02:33  
Now they're Peter, Paul and James, the brother of Jesus  
02:36  
they all show from the Scriptures and from their  
experience  
02:39  
that God's plan was always to include the nations within  
His covenant people.  
02:44  
So they write a letter requiring non-jewish Christians  
02:47  
to stop participating in pagan temple sacrifices  
02:50  
but they don't require them to adopt an ethnically Jewish  
identity  
02:54  
or obey the laws in the Torah.  
02:57  
Now this decision was groundbreaking for the history of  
the Jesus Movement.  
03:01  
Jesus is the Jewish Messiah  
03:04  
but He's also the risen King of all nations.  
03:06  
And so once membership among His people is not based  
on ethnic identity  
03:11  
or following the laws of the Torah;  
03:13  
it's based simply on trusting Jesus

[Q4]

03:16

[Q3]

02:05  
这个张力在第一次宣教之旅结束后达到高潮，  
02:08  
导致了在耶路撒冷的一个重要“议会”。  
02:10  
保罗发现了在安提阿有一些犹太基督徒，  
02:15  
他们宣称除非非犹太人  
02:17  
通过实行割礼和守安息日而称为犹太人，  
02:21  
并且遵守关于食物的规条，  
02:23  
否则他们不能成为耶稣大家庭中的一员。  
02:26  
但保罗和巴拿巴对此激烈地反对。  
02:29  
因此他们将此辩论带到了耶路撒冷的“领导议会”。  
02:33  
那里有彼得，保罗，耶稣的兄弟雅各，  
02:36  
他们都从旧约和他们自身的经历中展示了  
02:39  
神的计划一直都是包括了祂所立约的国家中的百  
姓。  
02:44  
因此他们写了一封信，要求非犹太的基督徒  
02:47  
停止参加非犹太会堂的献祭，  
02:50  
但不要求他们拥有道德上的犹太人身份，  
02:54  
或者遵行摩西五经中的律法。  
02:57  
这个决定在“耶稣运动”的历史中是突破性的。  
03:01  
耶稣是犹太人的弥赛亚，  
03:04  
但他也同时是万国的王。  
03:06  
因此一旦他的民的“会员资格”不是基于道德上的身  
份认同  
03:11  
或是遵行摩西律法；  
03:13  
而是仅仅基于相信耶稣

[Q4]

03:16  
并且跟从他的教导。  
03:18

and then following His teachings.  
03:18  
And it's this multi-ethnic reality of the Jesus Movement  
03:22  
that leads us to the next theme  
03:23  
Luke wants us to see in the missionary journeys, namely:  
03:26  
the clash of cultures between the early Christians  
03:29  
and the greek and roman world.  
03:31  
Luke records multiple clashes in Phillipy, Athens,  
Ephesus.  
03:35  
Paul goes announces Jesus  
03:37  
as the revelation of the one true God  
03:39  
and as the King of the world  
03:41  
who shows up all other gods and idols as powerless and  
futile.  
03:46  
And his message is consistently viewed  
03:48  
as subversive to the Roman Way of life  
03:50  
and he gets accused of being a dangerous social  
revolutionary.  
03:55  
These stories show how the multi- ethnic, monotheistic  
Jesus communities  
04:00  
did not fit into any cultural boxes known to the Roman  
people.  
04:04  
The ancient world had just never seen anything like them.  
04:07  
And the Christians aroused more than just suspicions.  
04:10  
Another theme Luke repeats is  
04:12  
how Paul and the Christians  
04:13  
are constantly being accused of rebellion  
04:16  
even treason against Caesar, the Roman Emperor.  
04:19  
People heard Paul correctly:  
04:20  
he was announcing that there's another King Jesus  
04:24  
and they also correctly saw that the Christian Way of life  
was the challenge

正是这个多种族的“耶稣运动”  
03:22  
帶我们进入下一个主题。  
03:23  
路加想让我们在宣教之旅汇中看到:  
03:26  
在早期基督徒和希腊、罗马世界中  
03:29  
文化的冲突。  
03:31  
路加记录了在腓立比、雅典、以弗所一些冲突事  
件。  
03:35  
保罗宣讲耶稣  
03:37  
说他是一个真实的神的显现,  
03:39  
也是世界的王,  
03:41  
他的出现使其他所有的假神和偶像都变得徒劳无  
力。  
03:46  
而他的信息一致被视为  
03:48  
对罗马生活方式的颠覆,  
03:50  
因此他因“一个危险的社会改革运动”而被起诉。  
03:55  
这些故事展现了多种族、一神论的耶稣群体社会  
04:00  
无法被归类于罗马人所熟知的任何一种文化框架  
中。  
04:04  
古代世界就根本没有见过像这样子的群体社会。  
04:07  
而且基督徒不仅仅激起了怀疑。  
04:10  
另一个路加重复的主题是  
04:12  
保罗和基督徒如何  
04:13  
不断地因反叛罪而被控告,  
04:16  
甚至是对罗马皇帝凯撒的叛国罪。  
04:19  
人们所听到保罗说的是没错的:  
04:20  
他宣告有另一个王耶稣,  
04:24  
他们所看到的也没错: 基督徒的生活方式  
04:28  
是对许多罗马人的文化价值观的巨大挑战。

04:28  
to many Roman cultural values.  
04:30  
But every time Paul gets arrested and interrogated before  
Roman officials  
04:34  
they don't see any threat and he's dismissed.  
04:37  
These stories show us the paradox  
04:39  
that the early church presented to the world;  
04:42  
it was a Jewish messianic movement  
04:44  
but it was ethnically diverse, full of communities  
04:47  
that treated men and women  
04:48  
and rich and poor and slave and free,  
04:50  
all as equals.  
04:52  
And they all gave their allegiance to King Jesus alone  
04:56  
and no other god or king.  
04:57  
And so their very existence  
04:59  
it turned upside down the core values of roman culture  
05:02  
but the Christians pose no military threat  
05:05  
because Jesus taught them to be people of peace.  
05:08  
And so the only crime Paul and the Christians can be  
accused of  
05:12  
is not conforming to the status quo.

### [Q5]

05:15  
The books final section returns the focus to Paul's witness  
05:18  
spreading from Jerusalem to Rome.  
05:20  
His final missionary journey ends back in Jerusalem  
05:23  
where his controversial reputation precedes him.  
05:26  
He gets attacked by Jewish people who think  
05:28  
that he's betrayed Israel which attracts the attention of  
Roman soldiers  
05:32  
who think Paul's a terrorist from Egypt starting a rebellion.

04:30  
但每次保罗被捕，在罗马官员面前被质询，  
04:34  
他们都找不到任何所谓的“威胁”，保罗也总是被释放。  
04:37  
这些故事让我们看到了一个吊诡，  
04:39  
这是早期教会所呈现给世人的一  
04:42  
这是一个犹太人的关于弥赛亚的运动，  
04:44  
但却又是种族多样性的，充满了各种群体  
04:47  
他们对待男人和女人  
04:48  
富人和穷人，奴隶和自由人，  
04:50  
把他们都当成平等的。  
04:52  
他们都只衷心于耶稣这个王，  
04:56  
没有别的神或王。  
04:57  
因此他们这个奇特的存在  
04:59  
颠覆了罗马文化的核心价值观，  
05:02  
但是基督徒又一点军事威胁都没有，  
05:05  
因为耶稣教他们要与人为善。  
05:08  
因此保罗和基督徒唯一可以被控告的罪名，  
05:12  
与现实情况并不相符。

### [Q5]

05:15  
本书的最后一部分重新聚焦于  
05:18  
保罗的见证从耶路撒冷一直蔓延到罗马。  
05:20  
他最后的宣教之旅结束在耶路撒冷，  
05:23  
在这里他备受争议的声誉先他而至。  
05:26  
他被犹太人攻击，  
05:28  
说他背叛了以色列，引来了罗马士兵的注意，  
05:32  
他们认为保罗是一个从埃及来掀起一场反叛的恐怖分子。

05:36  
And so he gets arrested.  
05:37  
From here Paul is put on trial:  
05:39  
first before the Jewish leaders of the Sanhedrin in  
Jerusalem  
05:42  
but then before a series of Roman leaders and surya.  
05:45  
There's governor Felix  
05:47  
who puts Paul off for the next governor Festus  
05:49  
who eventually brings Paul before King Agrippa.  
05:52  
He ends up in prison for years  
05:54  
even though at each trial the charges never stick to him  
05:58  
because all he's doing is announcing  
06:00  
that his hope in the resurrection has been fulfilled in King  
Jesus.  
06:04  
This is hardly a crime.  
06:06  
But at this point the Roman legal machine can't just turn  
him away

### [Q6]

06:09  
and so Paul ends up appealing to Rome's highest court.  
06:14  
Now you would think that all this prison time would be a  
setback for Paul  
06:17  
because his heartbeat is to be on the road starting new  
Jesus' communities.  
06:21  
But the Spirit orchestrates everything for good in this  
book.  
06:25  
And so the imprisonment gives Paul time  
06:27  
to have his most important apostolic letters written.  
06:31  
And these become the way  
06:32  
that his missionary legacy is carried on long after he dies.  
06:37  
Eventually Paul was transferred as a prisoner to run  
06:40  
and after a terrifying near-death voyage across the  
Mediterranean,

05:36  
因此他被捕了。  
05:37  
从这里开始保罗被审判：  
05:39  
一开始是在耶路撒冷公会的犹太领袖面前，  
05:42  
接着在一些罗马官员面前。  
05:45  
有一个官员腓力斯  
05:47  
把保罗移交给下一任官员波求非斯都，  
05:49  
他最终把保罗交给了亚基帕王。  
05:52  
最终保罗被下载监里几年，  
05:54  
即便在每一个审问中，控告都不是指向他，  
05:58  
因为他所做的只不过是宣称  
06:00  
他的盼望在于耶稣这位王已经从死里复活。  
06:04  
这很难构成一个罪名。  
06:06  
但这个时候，罗马的法律系统不能释放他，

### [Q6]

06:09  
因此保罗最终来到了罗马的最高法庭。  
06:14  
这是你也许会觉得牢狱时光对保罗会是个打击，  
06:17  
因为他的心一直都在想着去开辟新的耶稣的社会。  
06:21  
但在这本书里，圣灵做工使一切的事都变为好的结  
果。  
06:25  
所以牢狱之灾使保罗有时间  
06:27  
去写完他最重要的使徒书信。  
06:31  
而这些书信成为了  
06:32  
他死后 他的宣教遗产得以继续发挥作用的方式。  
06:37  
最终保罗被当成一个逃跑的烦人被移交，  
06:40  
因此在凶险的濒临死亡的跨越地中海之旅后，  
06:44  
保罗在罗马被禁足，  
06:46

06:44  
Paul ends up in house arrest in Rome  
06:46  
awaiting his delayed trial.  
06:49  
And so he's able to host in quite a nice house regular meetings  
06:52  
that reach Jews and Gentiles.  
06:54  
And the books final words are about  
06:56  
how Paul is announcing the Kingdom of God  
06:58  
and boldly teaching all about the Lord Jesus, the Messiah  
07:03  
totally unhindered;  
07:04  
all happening right under Caesars nose in Rome.

### [Q7]

07:08  
The unified work of Luke acts it does so much more  
07:11  
than give us a history of Jesus and the early church.  
07:14  
He's showing how the Kingdom of God came on earth as in heaven  
07:19  
through Jesus' life, death and resurrection;  
07:22  
through the coming of His Spirit  
07:23  
to empower the church to bear witness from Jerusalem  
07:27  
to the ends of the Earth.  
07:29  
And as Luke has told the story he's given us scores of example  
07:33  
of what faithfulness to King Jesus looks like.  
07:36  
It looks like sharing the good news  
07:38  
of the risen King Jesus in word and in action.  
07:42  
It means forming diverse Jesus' communities  
07:44  
where people of all kinds come together,  
07:46  
where they're treated equally  
07:48  
and give allegiance to King Jesus  
07:50  
and live by His teachings.

等待着延迟的判决。  
06:49  
所以他能够呆在一个还不错的房子里，  
06:52  
规律地和犹太人和外邦人会面。  
06:54  
这本书的最后是关于  
06:56  
保罗如何宣称神的国，  
06:58  
并且大胆地教导一切有关主耶稣弥赛亚的事  
07:03  
完全不受阻碍地。  
07:04  
这些就发生在罗马，就在凯撒的眼皮底下。

### [Q7]

07:08  
路加的这本统一的使徒行传，不仅仅是  
07:11  
告诉我们耶稣和早期教会的历史。  
07:14  
他是在告诉我们神的国如何来到地上，就像在天上一样，  
07:19  
通过耶稣的一生、他的死以及复活；  
07:22  
通过圣灵的降临  
07:23  
来使教会得着能力去作见证，从耶路撒冷  
07:27  
直到地极。  
07:29  
当路加在讲故事的时候，他也给了我们一个榜样—  
07:33  
忠心于主耶稣应该是什么样子的。  
07:36  
那应该是分享主耶稣复活的好消息，  
07:38  
在言语和行为上。  
07:42  
那也意味着形成多样性的耶稣的群体，  
07:44  
在这里各种各样的人们齐聚一堂，  
07:46  
在这里他们被平等对待，  
07:48  
并且忠于主耶稣，  
07:50  
根据他的教导生活。  
07:52  
这一切都是通过相信圣灵来完成的，

07:52

And all of this is done by trusting in the power

07:56

and the guidance of the Spirit

07:57

to lead the way forward.

07:59

That's what the book of Acts is all about.

07:56

相信圣灵的能力和指引，

07:57

来引导向前的路。

07:59

这就是《使徒行传》。