Acts chapter 2:
使徒行傳第2章
"This is That"
這正是那個



聖保羅的第三次旅行佈道圖

Acts 1.1-2 - The 'key' to Acts
使徒行傳1:1-2—使徒行傳的鑰匙

- **Luke is quite clear about the 'real' story of Acts**
  路加對於《使徒行傳》中「真實」的故事十分清楚
  - Behind the little word "began" in v.1 we see Luke's intention to show that *Jesus* was alive and still ministering upon the earth through the apostles and the church
    在第1節那個小小的字「開始」背後，我們看見路加的用意—— 要表明耶穌還活著，並透過使徒和教會，在世上仍舊繼續祂的事工
  - Luke wants us to see through the apostles and the Spirit and the church to Jesus
    路加希望我們透過使徒、聖靈和教會，看見耶穌
  - Those saved in Acts said, "Wow. I can "see" Jesus! He is alive and he's here!" "I sense His Presence right here" or "I hear Jesus speaking and I confess 'Jesus is Lord'"
    那些在《使徒行傳》中得救的人說：「哇！我能'看見'耶穌！祂活著，並就在這裡！」「我能在這裡感到祂的同在」，或「我聽見耶穌說話，我宣告：『耶穌是主』。」
- **So for the student of Acts the greatest value comes from "seeing through" to the Living Jesus**
  因此，對學習《使徒行傳》的人而言，最大的價值在於能夠「透過」經文，看見那位活著的耶穌



10 days waiting in the upper room
在樓上房間等候的十天

聖保羅的第三次旅行佈道圖

10 days waiting in the upper room
在樓上的房間等候的10天

1. Ac.1.12-13 Gathering in the upper room
徒1:12-13 聚集在樓上的房間

a. Upper room was probably Mark's family house had the room (12.12) 「樓上房間」很可能是馬可家裡的房間（徒12:12）

b. The 120 (1.15) included all the apostles, the women disciples, Mary, and Jesus' brothers
這120人（1:15）包括眾使徒、婦女門徒、馬利亞和耶穌的弟弟們

c. The apostles must have told the 120 about what happened on the Mount of Olives
使徒們一定是把在橄欖山上發生的事告訴了那一百二十人

d. From Lu.24.51-53 we catch the joy and worship that must have filled the 120 as they heard the report
從路加福音24章51至53節，我們能感受到那一百二十人在聽聞消息時，內心然充滿了喜樂與敬拜

10 days waiting in the upper room
在樓上的房間等候的10天

a. Ac.1.12-13 Gathering in the upper room
徒1:12-13 聚集在樓上的房間

e. These believers went down to the nearby Temple with offerings and worship and with a new sense of fulfillment while the rest of the Jews could only come to God with Promise

這些信徒帶著祭物與敬拜前往附近的聖殿，並懷著一種全新的滿足感；而其餘的猶太人，卻只能憑著應許來到神的面前



10 days waiting in the upper room
在樓上的房間等候的10天

a. Ac.1.12-13 Gathering in the upper room
徒1:12-13 聚集在樓上的房間

e. These believers went down to the nearby Temple with offerings and worship and with a new sense of fulfillment while the rest of the Jews could only come to God with Promise

這些信徒帶著祭物與敬拜前往附近的聖殿，並懷著一種全新的滿足感；而其餘的猶太人，卻只能憑著應許來到神的面前

Acts 1.12 Then they returned to Jerusalem from the mount called Olivet, which is near Jerusalem, a Sabbath day's journey away.
徒 1:12 有一座山，名叫橄欖山，離耶路撒冷不遠，約有安息日可走的路程。當下，門徒從那裡回耶路撒冷去，
Acts 1.13 When they had entered the city, they went up to the upper room where they were staying; that is, Peter and John and James and Andrew, Philip and Thomas, Bartholomew and Matthew, James the son of Alphaeus, and Simon the Zealot, and Judas the son of James.
徒 1:13 進了城，就上了所住的一間樓房；在那裡有彼得、約翰、雅各、安得烈、腓力、多馬、巴多羅買、馬太、亞勒腓的兒子雅各、奮銳黨的西門，和雅各的兒子猶大。

Acts 1.9-11 Jesus Ascends into the Clouds
徒 1:9–11 耶穌升入雲中

2. Acts 1.15 Waiting in the upper room
徒1:15 在樓上的房間等候

a. Now that the King and Kingdom had come a wonderful new burden quickened by the Spirit in what was the womb giving birth to the church

隨著君王與國度在聖靈的催動下，浸入一種奇妙而嶄新的負擔應運而生——這負擔孕育於產生教會的母腹之中

b. Luke implies there was definitely a family sense as he records Jesus' literal family including the women, Mary, and Jesus' brothers

路加記載耶穌的直系親屬——包括幾位女性、馬利亞以及耶穌的弟弟們，暗示出一種濃厚的家庭氛圍

c. Pentecost came by the hand of God but joined by saints gathered in one place in one accord groaning for 10 days

五旬節的降臨出於神的手，同時也伴隨著聖徒們同心合意地在同一地點聚集，持續十天發出懇切的呼求

Acts 1.9-11 Jesus Ascends into the Clouds
徒 1:9–11 耶穌升入雲中

d. They prepared their hearts to receive whatever the Promise could mean as described by the apostles
他們預備好自己的心，去領受使徒們所描述的「應許」所蘊含的一切意義
e. They were burdened for kingdom of the Master to grow and prepare for His imminent return
他們為著主的國度增長充滿負擔，並為祂即將到來的再臨做準備
f. Important lesson s were learned from these 10 days
在這10天裡學到了重要功課
   i. The church on earth is born through waiting in spiritual labor and travail
   地上的教會，是在屬靈的勞苦與陣痛中，透過等候而誕生的
   ii. As they prayed in Spirit there was a sense that something much more than preaching the gospel of the kingdom was being prepared
   當他們在靈裡禱告時，有種感覺：某種遠超過「傳講天國福音」的事正在醞釀中

Acts 1.9-11 Jesus Ascends into the Clouds
徒 1:9–11 耶穌升入雲中

d.

e.

Acts 1.14 Acts 1.14 These all with one mind were continually devoting themselves to prayer, along with the women, and Mary the mother of Jesus, and with His brothers.

f.

徒 1:14 這些人、同著幾個婦人、和耶穌的母親馬利亞、並耶穌的弟兄、都同心合意的恆切禱告。

Acts 1.9-11 Jesus Ascends into the Clouds
徒 1:9-11 耶穌升入雲中

3. **Acts 1.15-26 A twelfth apostle added**
   徒1:15-26增加了第十二位使徒

   a. Their waiting included meditating and receiving light from scripture
   他們的等候包括默想，以及從經文中得到亮光

   b. As Peter meditated in the Psalms he understood Judas' betrayal, judgment and removal (Ps. 55.12-15, 69.25)
   彼得在默想詩篇時，領悟了猶大的背叛、審判及被除掉的事（詩 55:12–15, 69:25）

   c. Then from Ps.109.8 he saw the need of Judas' replacement
   然後，他從詩篇109:8看到需要有人接替猶大



Acts 1.9-11 Jesus Ascends into the Clouds
徒 1:9-11 耶穌升入雲中

3. Acts 1.15-26 A twelfth apostle added
徒1:15-26增加了第十二位使徒

d. 1.21-22 The requirements to have been eyewitnesses from beginning to ascension for a replacement stated
1:21-22 提到繼任者的條件是：必須是從（耶穌事工）起初直到祂升天為止的親眼見證人

e. Joseph and Matthias were put forward by the 120
這一百二十位提名約瑟及馬提亞

f. They prayed for the Lord's sovereign appointment
他們為著主的掌權安排而禱告

g. Then they drew lots and chose Matthias
然後他們摯籤而選出了馬提亞



Acts 1.9-11 Jesus Ascends into the Clouds
徒 1:9-11 耶穌升入雲中

3.

Acts 1.21 "Therefore it is necessary that of the men who have accompanied us all the time that the Lord Jesus went in and out among us —

徒 1:21 「所以主耶穌在我們中間始終出入的時候,

Acts 1.22 beginning with the baptism of John until the day that He was taken up from us — one of these must become a witness with us of His resurrection."

徒 1:22 就是從約翰施洗起, 直到主離開我們被接上升的日子為止, 必須從那常與我們作伴的人中, 立一位與我們同作耶穌復活的見證。

Acts 1.15 At this time Peter stood up in the midst of the brethren (a gathering of about one hundred and twenty persons was there together), and said,

徒 1:15 那時,有許多人聚會, 約有一百二十名, 彼得就在弟兄中間站起來,說:

Acts 1.16 "Brethren, the Scripture had to be fulfilled, which the Holy Spirit foretold by the mouth of David concerning Judas, who became a guide to those who arrested Jesus.

徒 1:16 「弟兄們, 聖靈藉大衛的口, 在聖經上, 預言領人捉拿耶穌的猶大, 這話是必須應驗的。

The question: was this appointment the will of God?
問題: 這個任命是神的旨意嗎？

Bible scholars divided as to the wisdom of choosing in this way
對於以這種方式進行選擇是否明智，聖經學者們看法不一

a. Many like GC Morgan think this was a mistake made in haste and using an Old Covenant method of choosing
許多人(如GC·摩根)認為這是倉促之下所犯的錯誤，所採用的是「舊約」時的選擇方式

b. Did they need a twelfth apostle? 他們真的需要第十二位使徒嗎?
   i) Matt. 19.28 馬太福音 19:28
   ii) Rev. 21.14 啟示錄 21:14

c. Was Paul the 12th apostle? 保羅是第十二位使徒嗎?

d. The testimony of the unknown 12th apostle 別人不認識的第12位使徒的見證

e. At least this shows us that among the 120 there were many unknown, unsung men and women who were vital members and witnesses in the early church
至少這向我們表明，在那120人當中，有許多默默無聞、不被稱頌的男女；他們是早期教會中至關重要的成員，也是當時的見證人

f. Perhaps casting lots was the last means of the old dispensation before the Spirit came with His still small inner voice
或許，在聖靈以祂那微小的內在聲音臨到之前，掣簽是舊時代所留下的最後一種方式

The question: was this appointment the will of God?
問題: 這個任命是神的旨意嗎？

Bible scholars divided as to the wisdom of choosing in this way
對於以這種方式進行選擇是否明智，聖經學者們看法不一

Matt. 19.28 And Jesus said to them, "Truly I say to you, that you who have followed Me, in the regeneration when the Son of Man will sit on His glorious throne, you also shall sit upon twelve thrones, judging the twelve tribes of Israel.

太 19:28 耶穌說:「我實在告訴你們, 你們這跟從我的人, 到復興的時候, 人子坐在他榮耀的寶座上, 你們也要坐在十二個寶座上, 審判以色列十二個支派。

Rev. 21.14 And the wall of the city had twelve foundation stones, and on them were the twelve names of the twelve apostles of the Lamb.

啟 21:14 城牆有十二根基, 根基上有羔羊十二使徒的名字。

Acts 2 Pentecost:

使徒行傳第2章—— 五旬節:

The Manifestations of Pentecost

五旬節的顯現

The Message of Pentecost

五旬節的信息

The Mystery of Pentecost

五旬節的奧秘

聖保羅的第三次旅行佈道圖

The Manifestations of Pentecost:

五旬節的顯現

“This is That”

這正是那個



聖保羅的第三次旅行佈道圖

A. The Day of Pentecost:
五旬節的那一天

The coming of the Holy Spirit
聖靈的降臨



聖保羅的第三次旅行佈道圖

A. “when the day of Pentecost had fully come”
當五旬節完全臨到

- The feast of Pentecost was one of 3 Jewish feasts where all the faithful came to Jerusalem
  五旬節是猶太人的三大節期之一，屆時所有信徒都會來到耶路撒冷
- The Feast was celebrated for two reasons 慶祝這節期的二大原因
  - They celebrated the harvest of barley and wheat (50 days after waving the sheaves at the Feast of First fruits)
    他們慶祝大麥和小麥的收穫（在「初熟節」上舉行「舉禾捆」儀式後的第50天）
  - According to Jewish tradition it was also 50 days after Passover that the Law was given to Moses upon Sinai
    根據猶太傳統，在逾越節之後50天，律法也在西乃山被賜予了摩西
- But the feast was fulfilled (“fully come”) as the Holy Spirit was given from heaven to the new Israel
  然而，隨著聖靈從天上賜予「新以色列」，這一節期便得以成全（即「完全來到」）

They were sitting together in the upper room

他們一同聚集在樓上的房間



in one accord

彼此同心合意


“cloven tongues”
分岔的舌頭
“as of fire”
如同火焰一般
“sat upon each one”
降在他們每一個人
身上

A. "when the day of Pentecost had fully come"
當五旬節完全臨到

- *"They were all filled with the Holy Spirit"* 2.4
  「他們就都被聖靈充滿」(徒2:4)
- *"They began to speak with other tongues as the Spirit gave them utterance"*
  「按著聖靈所賜的口才, 說起別國的話來」
- [At this point devout Jews in Jerusalem, either having heard the noise or hearing the report, gathered to that place]
  [此時，耶路撒冷的虔誠猶太人，有的聽到了響聲，或是聽到了消息，都聚集到了那裡。]
- The Hellenistic Jews were amazed by this sign 2.5-13
  講希臘文的猶太人對這神蹟感到驚奇（徒2:5–13）
  - These 'Galileans' preached and declared *"the marvelous works of God"* (v.11) in the languages of the diaspora
    這些「加利利人」用散居各地的語言鄉談，傳講、宣揚「神的大作為」(徒2:11)
  - They wondered what this sign could mean?
    他們納悶，這個徵兆代表著什麼呢？

A. “when the day of Pentecost had fully come”
當五旬節完全臨到

- This wind, fire and tongues was a one time sign marking the beginning of a new era
  這種風、火與舌頭，是標誌著新時代開啟的獨一次性神蹟
  - To these devout witnesses this rushing wind from heaven with fire had to be reminiscent of the shekinah glory which came down in their history
    對於這些虔誠的見證人而言，這從天而降、伴隨著火焰的疾風，必會讓他們聯想到他們歷史上曾降臨過的「神同在的」榮耀
  - The tongues which had always divided man since Babel now spoke one message to all flesh
    自巴別塔以來，語言一直使人類分裂；如今卻向世人傳達著同一個信息
- Devout men had not seen such a sign from heaven in centuries and asked, *“What meaneth this?” 2.12*
  虔誠的人們已有好幾百年未曾見過來自天上的這類神跡，於是問道：「這是什麼意思呢？」(徒 2:12)

B. "This is That" Acts 2.16
使徒行傳2:16 —— 這正是那個

- Peter stood up and explained 'this' to the seekers
  彼得站起身，向尋求者們解釋了「這」是什麼
  - *Acts 2.16 But **this is that** which was spoken by the prophet Joel;*
    徒2:16 這正是先知約珥所說的
    - ★ "This" was the sign manifest before them 「這」正是呈現在他們面前的神跡
    - ★ "That" is the Promise spoken in Joel 2.28-32
      「那」是指約珥書2:28-32所描述的應許

- The Promise that 'all flesh' would know the Spirit's outpouring and gifts - sons, daughters, old, young, servants
  這應許是——「凡有血氣的」都將領受聖靈的澆灌與恩賜，包括兒女、老年人、少年人、僕人和使女

B. "This is That" Acts 2.16
使徒行傳2:16 —— 這正是那個

- Previous activity of the Holy Spirit had been limited in: scope (how many), measure (how much), duration (how long), and relation (with, upon, not indwelling)
  從前聖靈的工作有四方面的限制：範圍（臨到多少人）、程度（有多少）、時間（有多久）和關係（與人同在、降在人身上，而不是住在人裡面）

- Now the limits of race, office, and merit were superseded by this GIFT poured out upon all believers by grace through faith
  如今，種族、職分與功德的限制，已被這「恩賜」所超越——
  這「恩賜」本乎恩、也因著信，澆灌在所有信徒身上

C. The manifestations of the Spirit in Acts
使徒行傳裡的聖靈彰顯

- John 3.8 - It is possible to know when the Spirit is moving but impossible to define His effect completely
  約翰福音 3:8 —— 聖靈在運行時可以被察覺，但無法說明祂所成就的
- 8 descriptive terms of the Spirit's effect in Acts
  《使徒行傳》中描述聖靈作為的8個形容詞

1. Baptism of the Holy Spirit - 1.5, 11.15 受聖靈的洗 (徒1:5, 11:15)
   - The first descriptive term for the Spirit's effect upon believers is 'immersion'
     用來描述聖靈在信徒身上所產生作用的第一個形容詞是「降在」（英文:浸入）
   - It is only mentioned 5 times in the NT (Mt.3.11, Lu. 3.16, J1.33) and is always compared to John's baptism
   - 在新約中，只被提及5次 (太3:11, 路3:16, 約1:33) 總是與約翰的施洗相比較
   - This baptism is historical (Pentecost) and marks the start of the era of the Spirit's working
     這洗是歷史性的（五旬節），標誌著聖靈工作時代的開始

- Picture is outward, denoting a complete saturation
  圖畫是外在的，意味著完全被浸透

C. The manifestations of the Spirit in Acts
使徒行傳裡的聖靈彰顯

2. Giving of the Holy Spirit - 5.32, 8.18, 15.8
   賜下聖靈 —— 5:32；8:18；15:8
   - The Holy Spirit is simply given as a gift from God 聖靈單單是神所賜的恩賜
3. Receiving the Holy Spirit 2.38, 8.15, 8.17, 8.19, 10.47, 19.2
   領受聖靈 —— 2:38；8:15、17、19；10:47；19:2
   - Describes the human side of the transaction 這是描述人這一方
   - When one receives the Holy Spirit it is seen 8.17, 10.47, 19.2
     當人領受了聖靈，是看得出來的 —— 8:17；10:47；19:2
4. The Spirit coming upon 1.8, 19.6 external covering (Lu. 24.49)
   聖靈臨到 —— 1:8；19:6，外在的覆蓋（路 24:49）
5. The Spirit falling upon 8.16, 10.44, 11.15
   聖靈降在 —— 8:16；10:44；11:15
   - Denotes a sudden manifestation from the heavenly sender
     表示從天上差遣者而來、忽然的顯現

C. The manifestations of the Spirit in Acts
使徒行傳裡的聖靈彰顯

6. The Spirit poured out 2.17, 2.18, 2.33, 10.45
   聖靈的澆灌 —— 2:17、18、33；10:45
   - Similar to baptism, and taking the picture from Psalm 133
     與「受浸」相似，這幅圖畫取自於詩篇 133 篇

7. Filled with the Holy Spirit 被聖靈充滿
   - Initial filling 2.4, 9.17 supplying the vessel's capacity
     初次的充滿 —— 2:4；9:17，使器皿充滿到它的容量
   - Subsequent fillings for service 4.8, 4.31, 13.9, 13.52
     其後為事奉而有的充滿 —— 4:8、31；13:9、52

8. Full of the Spirit 6.4, 6.5, 7.55, 11.24
   滿有聖靈 —— 6:4、5；7:55；11:24
   - Denotes the inner state of the vessel more than an outward power for service 這主要是指器皿裡面的光景，而不是外在事奉的能力
   - Implies a maturity and a measure which is constant
     意味著一種成熟，以及恆常不變的度量

D. Observations on the Spirit's manifestations in Acts
對使徒行傳中聖靈顯現的觀察

1. Pentecost was a one time historic moment in which the Spirit began to manifest himself through believers
   五旬節是歷史上獨一次的時刻，聖靈從此開始藉著信徒彰顯祂自己
2. Six of the outpourings in Acts happened in a gathered corporate context and not just to an individual 2.4, 2.38, 4.31, 8.17, 10.44, 19.6
   使徒行傳中有六次澆灌，是發生在眾人聚集的群體中，而不只是臨到個人
   —— 2:4；2:38；4:31；8:17；10:44；19:6
3. Manifestations <u>usually</u> included verbal expression either in tongues, prophesying, magnifying God or preaching
   這些顯現通常帶有言語的表達：或說方言、或說預言、或尊神為大、或傳道
4. The Spirit's outpouring had no hard fast rules 聖靈的澆灌沒有一成不變的規則
   - ☆ It normally followed repentance, faith and baptism
     通常是在悔改、信主和受洗之後
   - ☆ Laying on hands sometimes was the means 有時是藉著按手
   - ☆ At times the Spirit came without any outward precedent
     有時，聖靈的降臨並無任何外在的先兆

E. Observations on the Spirit's manifestations today
對今日聖靈顯現的觀察

1. Today's church has been so divided on this matter that presenting a balanced understanding of the manifestations of the Spirit is almost impossible
   今日的教會在這件事上分歧極深，要平衡地講解聖靈的顯現，幾乎是不可能的
   - Many who emphasize these outward manifestations misinterpret scripture and abuse their practice
     許多強調這些外在顯現的人，誤解了聖經，也濫用了這些操練
   - Others are prejudiced against outward demonstrations of the Spirit and have twisted scripture accordingly
     另一些人對聖靈外在的彰顯存有偏見，於是照著自己的立場曲解了聖經
2. In the early church this matter of being 'clothed' with the power of the Spirit was taught as both the natural and essential equipping of <u>all</u> believers
   在初期教會，「披戴」聖靈的能力，被教導為所有信徒自然而且必需的裝備
3. Unless the church 'looks like Jesus' in both character and manifestation it cannot come into its full stature
   教會若不在品格和能力的彰顯上都「像耶穌」，就不能達到長成的身量

F. Practical implications of the Spirit's manifestations
聖靈顯現的實際應用

1. The 'clothing' (enduement) of the Spirit in power is a necessary part of the Christian's life
   聖靈大能的「披戴」（賦與）是基督徒生命中不可或缺的一部分
2. Regardless of the various descriptive terms used in Acts, the receiver 'knew' when it happened and others eventually 'saw' it manifest in some fashion
   無論《使徒行傳》中使用了何種描述性詞彙，當事人自己「知道」事情何時發生，而其他人最終也以某種方式「看見」了它的顯現
3. The 'enduement' comes in many and various forms - not always 'wind and fury' - but always resulting in an inward realization for the recipient
   「賦予」（恩賜／能力）的形式多元——未必常伴隨「狂風與烈焰」——但它總能讓領受者產生某種內在的領悟
4. The 'enduement' is first for the purpose of 'witness'
   這「披戴」首先是為了「作見證」
   - So a boldness is manifest in a way that transcends the introversion/ extraversion of the receiver
     因此所顯出的膽量，會超越領受者本身內向或外向的性格

Next time 下次：

使徒行傳

Acts 2 使徒行傳第二章-

The Message of Pentecost

五旬節的信息