

Obeying God Rather Than Men

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References: Acts 5-6, Acts 5:16; Acts 5:18; Acts 5:20; Acts 5:26-42; Jeremiah 17:9; Acts 6:1-15; Acts 7:1

The Apostles Before the Council (Acts 5:26-32)

Tonight it is Acts chapter 5, and verse 26 is where we are going to begin. I'm just going to give you a little bit of a background to this story that we covered last time we were together. The apostles were in Jerusalem in the temple preaching, and marvelous things were happening. Verse 16 says:

今晚我们要学习的是《使徒行传》第五章，我们将从第26节开始。我先给大家简单介绍一下这个故事的背景，这也是我们上次聚会时学过的。当时使徒们正在耶路撒冷的圣殿里传道，奇妙的事不断发生。第16节说：

[Acts 5:16 NKJV] - Also a multitude gathered from the surrounding cities to Jerusalem, bringing sick people and those who were tormented by unclean spirits, and they were all healed.

That was a marvelous thing, but the high priest put them in prison, as we read in verse 18. They were put there overnight, but in the middle of the night, the Lord delivered them out of prison. And in verse 20 the Lord said:

那是极其奇妙的事，但正如我们在第18节读到的，大祭司却下手拿住使徒，把他们收在监里。他们被关押了一整夜，但在半夜里，主把他们从监牢中拯救了出来。在第20节主说：

[Acts 5:20 NKJV] - "Go, stand in the temple and speak to the people all the words of this life."

So they went back into the temple very early in the morning, probably went directly from prison to the temple and started preaching, quite possibly even before sunrise. And then the

priests and the officers get together and decide to call them. They go to the prison to call them, and of course they're not in prison. They find that these men that were put in prison are no longer there; they have gone to the temple and they are preaching first thing in the morning.

所以他们清大清早就回到圣殿里，很可能是直接从监牢去到圣殿开始讲道，甚至可能是在太阳升起之前。随后，祭司们和差役聚集在一起，决定提审他们。他们差人去监牢提取使徒，当然，他们已经不在监牢里了。他们发现被下在监里的这些人不见了，他们已经去到了圣殿，大清早就已经在那里传道了。

I just find a situation like this almost unparalleled in its wonder. Is God at work or not? It is obvious that God is doing a marvelous work. And the amazing thing is that the chief priests and the rulers who were opposed to them are still opposed, in spite of the evidence that God is giving them in the night and in the day. So that's our introduction. Now, in Acts chapter 5, we are going to start reading in verse 26:

我觉得这样的情形其奇妙之处几乎是无与伦比的。神究竟有没有在作工呢？很明显，神正在施行奇妙的作为。而令人惊奇的是，那些反对使徒的大祭司和官长们，尽管亲眼见到了神在夜间和白天所彰显的明证，却仍然在抵挡。这就是我们的引言。现在我们要从《使徒行传》第五章第26节开始读起：

[Acts 5:26 NKJV]

²⁶ Then the captain went with the officers and brought them without violence, for they feared the people, lest they should be stoned.

If there had been a problem, the multitude would have stood with the disciples, and the officials probably could have been stoned by the multitude who said, "It is obvious God is with these men, and you are opposed." The story goes on in verse 27:

如果当时发生冲突，众人肯定会站在门徒一边；那些前来抓人的官吏很可能会被众人用石头打死，因为百姓会说：“显而易见，神与这些人同在，而你们却在抵挡。”故事在第27节继续：

[Acts 5:27-28 NKJV]

²⁷ And when they had brought them, they set them before the council. And the high priest asked them, ²⁸ saying, "Did we not strictly command you not to teach in this name? And look, you have filled Jerusalem with your doctrine, and intend to bring this Man's blood on us!"

So the high priest now—the official representative of God on the earth, the one who should have been on God's side if anybody was—this man claimed he was. And instead of acknowledging God, he insisted that these men be arrested. That was their simple accusation. Now Peter's answer is wonderful in verse 29:

此时的大祭司是神在地上官方的代表，如果有人应当站在神这一边，那首先就应当是他，他也自称是属神的。但他不但没有承认神的作为，反而坚持要逮捕这些人。这就是他们简单的控告。在第29节中彼得的回答极其精彩：

[Acts 5:29 NKJV]

²⁹ But Peter and the other apostles answered and said: "We ought to obey God rather than men.

Now this is the issue for us today and every day. We must be prepared to say, "I'm sorry, I must serve God, not listen to you, whoever you are, even if you are the high priest. I've got to serve God." So Peter's answer then begins in verse 30:

这就是我们今天以及每一天都要面对的问题。我们必须随时准备好表明立场：“对不起，我必须事奉神，而不能听从你。无论你是谁，即便你是大祭司，我也必须事奉神。”彼得在第30节接着陈述：

[Acts 5:30 NKJV]

³⁰ The God of our fathers raised up Jesus whom you murdered by hanging on a tree.

Peter said, "These are the facts: you killed Jesus; God raised Him from the grave you put Him in." That's pretty dramatic stuff! They were in deep trouble if in fact Jesus was alive! They were in terrible trouble because they had killed Him. So that's the basic issue in verse 30: you murdered Him; God raised Him from the dead. Now the issue is: what did God do next? Verse 31:

彼得说这就是事实：“你们杀害了耶稣；而神已经把祂从你们埋葬的坟墓里复活了。”这是何等震撼的宣告！如果耶稣确实活着，他们的麻烦可就太大了！他们的处境极其危险，因为正是他们杀害了祂。这就是第30节的核心问题：你们杀害了祂，而神叫祂从死里复活了。接下来的问题是：神下一步做了什么呢？请看第31节：

[Acts 5:31 NKJV]

³¹ Him God has exalted to His right hand to be Prince and Savior, to give repentance to Israel and forgiveness of sins.

Him God has exalted to His right hand—that's the first thing He did. He didn't just raise Him from the dead; He exalted Him to His own right hand. It would be one thing if He had been raised from the dead and was still powerless, but sitting at God's right hand—that's amazing! And He set Him there in order that two things happen: one, that He be exalted a Prince.

神用右手将祂高举——这是神所做的第一件事。神不仅叫祂从死里复活，更是将祂高举在自己的右边。如果祂虽然从死里复活却依然毫无权能，那完全是另一回事；但祂如今坐在神的右手边——这是何等令人惊叹！神立祂在那里成就了两件事：第一，高举祂作君王。

Now the next word is interesting. Should it be Savior or should it be executioner? These men who had killed Jesus would not have been at all surprised if the line had gone, "He exalted Him to be a Prince and an executioner." But it's amazing: He has been exalted to be a **Savior**! What kind of a Savior would He be? Verse 31: He became a Savior to give repentance to Israel. That's a most unexpected thing!

接下来的那个词很有意思，是救主呢，还是行刑者呢？对于这些杀害了耶稣的人来说，如果经文说“神高举祂作君王和行刑官”，他们一点也不会感到意外。但令人惊奇的是，祂被高举竟是作**救主**！祂是一位怎样的救主呢？第31节说：祂作救主，是将悔改的心赐给以色列。这是最出人意料的事！

If I were to steal five dollars from you and say, "Oh, I'm sorry," I would expect that you would accept my repentance, and you would either accept five dollars from me or completely forgive my five dollars. But if I were to kill your son, I wouldn't expect repentance, and I wouldn't expect you to offer it to me. So they murdered His Son, and God did marvelous things: He raised Him from the dead; He exalted Him to His right hand; He made Him a Prince; He made Him a Savior to give repentance; and the next thing He did in verse 31 is He gave forgiveness of sins. And verse 32 says:

如果我偷了你五块钱，然后说“对不起”，我会指望你接受我的悔改，你要么收下我还的五块钱，要么干脆免了我的债。但如果我杀了你的儿子，我就绝不敢指望悔改，更不敢奢望你会主动赐给我悔改的机会。他们杀害了神的儿子，而神却施行了奇妙的作为：祂叫祂从死里复活；用右手将祂高举；立祂作君王；立祂作救主赐下悔改的心；第31节接着说，祂又赐下赦罪的恩典。第32节说：

[Acts 5:32 NKJV]

³² And we are His witnesses to these things, and so also is the Holy Spirit whom God has given to those who obey Him."

So the seventh thing that God did was He gave the Holy Spirit to those who obey Him. Now that is absolutely amazing. One could never expect that kind of behavior would have come even from God. Does God love us? Yes! How much? He loves us just like He loved those murderers, and to the murderers He offered those seven wonderful things.

神所施行的第七件事，就是将圣灵赐给顺从祂的人。这绝对是令人叹为观止的。甚至没有人敢奢望神会显出这样的恩典。神爱我们吗？是的！祂爱我们有多深呢？祂爱我们，就如同祂爱那些杀人凶手一样；面对那些凶手，祂竟然赐下了这七件奇妙的恩典。

Gamaliel's Counsel and Rejoicing in Suffering (Acts 5:33-42)

What is the response to that glorious truth? Verse 33:

面对如此荣耀的真理，人们的反应是什么呢？第33节：

[Acts 5:33 NKJV]

³³ When they heard this, they were furious and plotted to kill them.

You know, Jeremiah said:

正如耶利米先知所说的：

[Jeremiah 17:9 NKJV] - "The heart is deceitful above all things, And desperately wicked; Who can know it?"

And this is a proof of that. After all these wonderful things that God is offering these people at this time, they say, "We want to kill you." That's all they want to do is kill all these apostles. But now what happens? These men are all in a room, and they are saying we should kill these guys. And then we read in verse 34 and following about this man Gamaliel. God now speaks through Gamaliel to these murderers, these would-be murderers. Verse 34, we'll start reading:

这就是人心败坏的明证。在神此时向这些人显明了这一切奇妙的恩典之后，他们却说：“我们要杀了你们。”他们一心只想杀害所有的使徒。但接下来发生了什么呢？这些人聚在一处，商议着要杀害他们。随后我们在第34节及以下读到了迦玛列这个人。神借着迦玛列向这些凶手、这些企图谋杀的人说话。我们从第34节开始读：

[Acts 5:34-35 NKJV]

³⁴ Then one in the council stood up, a Pharisee named Gamaliel, a teacher of the law held in respect by all the people, and commanded them to put the apostles outside for a little while. ³⁵ And he said to them: "Men of Israel, take heed to yourselves what you intend to do regarding these men.

He says now, "Don't be hasty." Verse 36:

他说：“现在切莫操之过急。”第36节：

[Acts 5:36 NKJV]

³⁶ For some time ago Theudas rose up, claiming to be somebody. A number of men, about four hundred, joined him. He was slain, and all who obeyed him were scattered and came to nothing.

That's illustration number one. Number two, verse 37:

这是第一个例子。第二个例子在第37节：

[Acts 5:37 NKJV]

³⁷ After this man, Judas of Galilee rose up in the days of the census, and drew away many people after him. He also perished, and all who obeyed him were dispersed.

Now with these two illustrations, he goes on in verse 38:

举了这两个例子之后，他在第38节接着说：

[Acts 5:38-39 NKJV]

³⁸ And now I say to you, keep away from these men and let them alone; for if this

plan or this work is of men, it will come to nothing; ³⁹ but if it is of God, you cannot overthrow it--lest you even be found to fight against God."

Does that make sense? They all said, "Yeah, that makes sense." So what are they going to do? Verse 40:

这话有道理吗？他们都认为：“是的，很有道理。”那么他们接下来要怎么做呢？第40节：

[Acts 5:40 NKJV]

⁴⁰ And they agreed with him, and when they had called for the apostles and beaten them, they commanded that they should not speak in the name of Jesus, and let them go.

Is that fair, just, or proper in any sense of the word? No. If this thing was not of God, it wouldn't matter what they said. And if it was of God, they certainly shouldn't speak against it in any way. So their response was to beat them. I'm not sure how they beat them; probably beat them with rods, tore their hair, and did all kinds of terrible things to them. Is it fun to be beaten? No. Sometimes I feel like I've been beaten. I fell down the stairs, and I landed on the bottom on the concrete, lost a lot of blood, and my shoulder was thrown out. Did it feel good then? No. Does it feel good now? No. Do I like being beaten? No. If somebody had come against me with a baseball bat, it would have been far worse.

从任何角度来看，这是公平、公义或合理的吗？绝非如此。如果这事不是出于神，他们说什么都无关紧要；而如果是出于神，他们无论如何都不该抵挡。但他们的反应却是把使徒们给打了。我不知道他们具体是怎么拷打的，可能是用杖责打，撕扯头发，在他们身上施加了各种严刑峻法。挨打好受吗？不。有时候我感觉自己就像被打了一样。前阵子我从楼梯上摔下来，摔在底下的水泥地上，流了很多血，肩膀也脱臼了。那时感觉好受吗？不好受。现在感觉好吗？依然不好。我喜欢被打吗？不喜欢。如果有人拿着棒球棒来打我，那就惨得多了。

What reason did they have to beat them? Absolutely none! And they commanded them that they should not speak in the name of Jesus. Jesus is dead, they killed Him—why should they command that they not speak in the name of Jesus? Verse 40 is the response of the evil ones to this particular situation. Verse 41 is the answer of the apostles to this situation:

他们有什么理由拷打使徒呢？绝对毫无理由！他们还吩咐使徒不可奉耶稣的名说话。耶稣已经死了，是他们亲手杀了祂——既然如此，为什么还要严令禁止奉耶稣的名说话呢？第40节是恶人面对这种处境的反应。而第41节则是使徒们对这境遇的回答：

[Acts 5:41 NKJV]

⁴¹ So they departed from the presence of the council, rejoicing that they were counted worthy to suffer shame for His name.

Why didn't they go away complaining about how terrible their wounds were? Did their bodies feel good or bad? The answer is really bad. What were they doing? They were rejoicing, hallelujah! God was at work in this situation. There's a beautiful picture here of what God does to those who believe Him even in times of great difficulty. Why were they rejoicing? Because they'd been beaten up? No, it was because they had been counted worthy to suffer shame for the name of the Lord Jesus Christ.

他们离开时为什么没有抱怨身上的伤口有多疼呢？他们的身体感觉是舒服还是痛苦呢？答案是极其痛苦。但他们在做什么呢？他们在欢喜快乐，哈利路亚！神在这种境遇中作工。这里展现了一幅美丽的图画，显明神如何托住那些即便在极度艰难中依然信靠祂的人。他们为什么喜乐？是因为挨了打吗？不，是因为他们被算是配为主耶稣基督的名受辱。

It is a wonderful thing for us to suffer shame if necessary. If somebody ever killed you because you told them you were a Christian, and you suffered shame for the name of Jesus—if that's the case, don't worry about it, rejoice! Because you have been honored to suffer shame for the name of Jesus. So what did the apostles do after that? Verse 42 says:

如果确有必要，为祂的名受辱对我们来说是件荣耀的事。如果有人因为你公开基督徒的身份而逼迫杀害你，你因耶稣的名受了羞辱——若是这样，不要沮丧，倒要喜乐！因为你被赐予了为耶稣的名受辱的荣耀。使徒们在此之后做了什么呢？第42节说：

[Acts 5:42 NKJV]

⁴² And daily in the temple, and in every house, they did not cease teaching and preaching Jesus as the Christ.

How did they fill their days? Preaching and teaching. Where? To the many in the temple—and those many probably numbered in the thousands—and in every house. What was meant by that? When the Christians met in the temple, they would say to the apostles, "I want you to come over to my house." And the apostles would go to their house, and they probably brought friends, relatives, and others along with the apostles. They probably fed them lunch or dinner, gave them a snack in the evening, but they said, "Don't leave, stay here; teach us, preach to us."

他们每天的日子是如何度过的呢？传道和教导。在哪里呢？在圣殿里对众人讲——那里的听众往往成千上万——并且在挨家挨户里讲。这是什么意思呢？当基督徒在圣殿里相聚时，他们会对使徒说：“请到我家来吧。”使徒就到了他们家中，信徒很可能把朋友、亲戚和其他人都请了来陪伴使徒。他们大概会招待午饭或晚饭，晚上端出茶点，并且恳求说：“请别走，留下来；教导我们，向我们传讲真道。”

It has been my privilege in life to preach the truth of God in churches, but I probably preach almost as many messages, discussing the gospel more times in houses than in church congregations. There is an endless opportunity preaching the word in houses like we're doing tonight. The apostles probably preached more in the semi-private structure of houses than they preached in public places.

在我的一生中，能在教会里传讲神的真理是我的荣幸；但我更经常在家庭聚会中传讲信息、分享福音，其次数甚至超过在教会讲台上的传讲。像我们今晚所做的一样，在家庭中传讲真道有着无穷的机会。使徒们在家庭这种半私人场合的讲道，很可能比他们在公开场合讲得还要多。

All of which is a wonderful prospect for us. You can always say to somebody, "Come to my house," and then ask a preacher to come along and explain the Bible to them. We're going to read all about the detail of that when we get to chapter 10. But it's a marvelous principle: if God has given you a house, invite some of your friends there to come and hear the teaching and preaching of the people of God.

这对我们大家而言都是极美好的前景。你随时可以对别人说：“到我家来坐坐吧”，然后请一位传道人来向他们讲解圣经。等我们读到第十章时，会详细了解这方面的细节。但这是一个极美的原则：如果神赐给你一所房屋，就请邀请你的朋友到家里来，一同聆听神百姓的教导与传讲。

Seven Chosen to Serve (Acts 6:1-7)

Now there is another change of pace in this teaching of the Book of Acts, and this concerns the care of widows. Verse 1 of chapter 6:

现在《使徒行传》的记载步调有了转变，接下来的事关乎寡妇的照料。第六章第1节：

[Acts 6:1 NKJV]

¹ Now in those days, when the number of the disciples was multiplying, there arose a complaint against the Hebrews by the Hellenists, because their widows were neglected in the daily distribution.

It's almost a racial problem that we have presented here. There were two kinds of Jews: there were the Hebrew Jews, and the Hellenist Jews. They were both Jews, but the Hebrew

Jews spoke Hebrew, probably living initially and foremost in Jerusalem. And then there were the Hellenists; these would be the Greek-speaking Jews, and they probably lived outside of the land of Israel, but both groups had trusted the Lord Jesus Christ as Savior. The problem was that the Hebrews said they were better than the Greek speakers, and the Greek speakers said, "We're not being treated fairly."

这里摆在我们面前的几乎是一个族群纷争的问题。当时有两种犹太人：希伯来犹太人和希腊化的犹太人。他们虽然都是犹太人，但希伯来犹太人讲希伯来语，起初主要定居在耶路撒冷；而希腊化的犹太人则是说希腊话的犹太人，他们此前大多生活在以色列地以外。但这两类人都已经信靠主耶稣基督作救主。问题在于，希伯来人自诩优于讲希腊话的人，而讲希腊话的人则抱怨说：“我们没有受到公平对待。”

Now there are two types of Christians in the assembly at 16th Avenue Gospel Chapel. Some of us are English-speaking Christians, and some are Chinese-speaking Christians. So which ones are better? What? We're all just sinners saved by grace, aren't we? So we've got to be very careful not to treat one another preferentially. And similarly, we've got to make sure that we don't show love or compassion to one group over the other. Could this be a problem? It could be a big problem. At 16th Avenue Gospel Chapel, we want all people to learn English because sooner or later that's what's got to happen in this country; but in the meantime, we want to treat each other fairly and equitably. Each of us has got to make sure that we don't show favoritism to our kind of people.

如今在第十六街福音堂的聚会中也有两类基督徒：我们当中有讲英语的基督徒，也有讲中文的基督徒。那么哪一类更好呢？什么？我们不都不过是蒙恩得救的罪人吗？因此，我们必须格外小心，绝不能厚此薄彼。同样，我们必须确保不会只向某个群体显出爱心与关怀，而偏待另一个群体。这会成为问题吗？这很可能演变成大问题。在第十六街福音堂，我们鼓励大家学习英语，因为在这个国家生活迟早需要掌握英语；但与此同时，我们要以公平公正的态度彼此相待。我们每个人都必须谨慎，切不可对自己背景相同的人表现出偏袒。

What would the apostles do about this problem? Verse 2:

使徒们将如何处理这个问题呢？第2节：

[Acts 6:2 NKJV]

² Then the twelve summoned the multitude of the disciples and said, "It is not desirable that we should leave the word of God and serve tables.

Could Peter, James, and John have spent some time and solved the problem by giving equal care, love, attention, and money to the widows in each group? The answer is yes, they could

have done that. But they said, "We shouldn't do that; that wouldn't be a wise use of our time." So in verse 3 they said:

彼得、雅各和约翰本可以通过亲自介入，给各群体的寡妇分配同等的关怀、爱心、注意力和款项来解决问题吗？答案是肯定的，他们完全可以这样做。但他们说：“我们不当这样做；这样使用时间并不明智。”所以在第3节他们说：

[Acts 6:3 NKJV]

³ Therefore, brethren, seek out from among you seven men of good reputation, full of the Holy Spirit and wisdom, whom we may appoint over this business;

There is a serious problem here that has to be resolved. They said it's important to resolve it, but we must not resolve it ourselves; we're going to have to get others to resolve it. This situation was really a typical administrative or management problem. What did they have to do? They had to make sure that each of the widows, each of the needy in the congregation, were treated equitably.

这里出现了一个必须解决的严峻问题。使徒们认为解决它至关重要，但绝不能由他们撇下正事来料理，必须选派其他人来妥善解决。这其实是一个典型的行政管理问题。他们需要做什么呢？他们必须确保会众中的每一位寡妇、每一位贫困者都得到公正平等的对待。

What are the qualifications of those who should solve the problem? Some would say they should be familiar with how to handle people, familiar with basic accounting, the kinds of people who've had experience in the business world doing this kind of thing. Those things are all very important, but is that what's required here? What are the requirements in verse 3? There are to be seven men: number one, of good reputation; number two, full of the Holy Spirit; and number three, full of wisdom. The qualifications really are more spiritual than they are academic or experiential.

那么负责解决这问题的人应当具备什么资格呢？有人会说，他们必须善于人际沟通，通晓基本财会，必须是在商界有丰富管理经验的人。这些确实都很重要，但这是圣经在这里所要求的吗？第3节列出的资格是什么呢？必须选出七个人：第一，有好名声；第二，被圣灵充满；第三，智慧充足。这些资格要求本质上完全是属灵的，而非单凭学术文凭或世俗经验。

Who should be doing the work of God at 16th Avenue Gospel Chapel? Who should be cutting the grass? Should the elders give up preaching and spend time cutting the grass? No. It is probably better to get somebody else to do that job. Who would you get to do it? Somebody who knows something about cutting grass, I guess. But mostly, they should be men of good

reputation, men of the Holy Spirit, men of wisdom. And frankly, the man who cuts our grass right now is just such a man. His grandparents and many of his aunts were in fellowship at 16th Avenue Gospel Chapel years ago when I was younger. He's a man who knows the truth of God, and by grace lives the truth of God. And so when he cuts the grass, he does so for the glory of God. And when people speak to him, he tells them about the Lord Jesus.

在第十六街福音堂，谁应当承担神家的工作呢？谁应当去修剪草坪呢？长老们是否应当放下讲道、花时间去割草呢？不应当。最好是找其他人来做那项服事。你会找谁来做呢？我猜是要找懂得修剪草坪的人。但最重要的是，他们应当是名声端正、被圣灵充满、满有智慧的人。坦率地说，现在为我们修剪草坪的那位弟兄正是这样一个人。多年前当我年轻的时候，他的祖父母和好几位姑姑就在第十六街福音堂过肢体交通生活。他深知神的真理，并且靠着恩典活出真理。因此，当他割草时，他是为了神的荣耀而割；当有人路过同他说话时，他就向他们见证主耶稣。

I think that's a good principle. We should do that as we go through life: if you've got a job for God, you make sure you're spiritually qualified first, and then physically qualified after that.
Verse 4:

我认为这是一个极好的原则。在人生的道路上我们都当如此行：若要承担神的托付，首先要确保自己在属灵上合格，其次才是物质技能上的胜任。请看第4节：

[Acts 6:4 NKJV]

⁴ but we will give ourselves continually to prayer and to the ministry of the word."

Now that's a good principle to follow. So I look at my life and I say, "All right, Harold, how have you done in that particular area? Did you give yourself continually to prayer and to the ministry of the word?" And I say, to be perfectly frank, I did give myself much to prayer and to the ministry of the word. But there's a little word in the middle of that verse that says: **continually**. Did I do that continually? No. Was I right or wrong? I was wrong! I should have done that continually. And because I didn't, I was wrong, and there was much loss in my life because I didn't do it continually, and much loss amongst the people of God because I didn't do it continually.

这是一个何等美好、当遵循的原则。我回顾自己的一生，对自己说：“好了，哈罗德，你在这一条上做得如何呢？你有没有专心致力于祈祷和传道的事奉呢？”坦白承认，我确实在祈祷和传道上付出了许多时间与精力。但这节经文中有一个关键的词：“**专心**（持续不断）”。我是否持续不断、专心致志地去做了呢？并没有。我做得是对还是错呢？我做错了！我本该始终如一、专心致志地去做。就因为我没能持之以恒，我亏欠了主，我的生命因此蒙受了巨大的亏损，神的百姓也因我的未能专心而承受了极大的损失。

So these apostles were very wise. Verse number 5 now:

所以这些使徒是极其明智的。现在看第5节：

[Acts 6:5 NKJV]

⁵ And the saying pleased the whole multitude. And they chose Stephen, a man full of faith and the Holy Spirit, and Philip, Prochorus, Nicanor, Timon, Parmenas, and Nicolas, a proselyte from Antioch,

So they chose seven good people. It's interesting as you go through the Book of Acts that usually when an assignment is given, more than one person is responsible for fulfilling that job. One of the great things about Christian work is that men work together; they don't work independently. They don't say, "I'm the boss, you do what I say"; they say, "We will work together for the work of God, for the glory of God."

于是他们选出了七位优秀的同工。读《使徒行传》时很有意思的一点是，通常每当有事工托付时，往往是由多人一同负责落实。基督徒事奉中极其宝贵的一点，就是大家齐心协力、同工共进，绝不单打独斗。谁也不逞能说“我是老板，你们都得听我的”；而是同心宣告：“我们要为神的事工、为神的荣耀一同配搭。”

Of these seven men, which one was the boss? The first two, Stephen and Philip, are outstanding men of God—we read about them later on in the book—but that doesn't mean to say they were the boss. Those seven men worked together equally in this assignment given to them by the Holy Spirit of God and the apostles. As verse 6 says:

在这七个人当中，谁是领头的头目呢？排在前面的两位，司提反和腓利，都是神极其杰出的仆人——我们在后文还会读到他们的大能作为——但这并不意味着他们是发号施令的长官。这七个人在神圣灵与使徒所托付的职事上，完全是平等同工、携手并进的。正如第6节所记：

[Acts 6:6-7 NKJV]

⁶ whom they set before the apostles; and when they had prayed, they laid hands on them. ⁷ Then the word of God spread, and the number of the disciples multiplied greatly in Jerusalem, and a great many of the priests were obedient to the faith.

They went to the apostles; the apostles appointed them their responsibility; they all went and did the work of God; and in verse 7 the word of God spread. The wonderful thing is that the number of disciples multiplied greatly. And I'm encouraged at the end of verse 7 where it says a great many of the priests were obedient to the faith. You certainly think they should

have been, and we're thrilled to know that they were, because frankly, the priests listening to the high priest must have been very disgusted when they watched the way the high priest wanted to kill the apostles rather than recognize the hand of God upon them.

他们来到使徒面前，使徒按立他们承担职分；他们便同心遵行神的圣工；到了第7节，神的道便兴旺发扬。奇妙的是，门徒的数目大大增加。在第7节末尾尤其令我大得鼓舞的是，连许多祭司也顺从了这信道。我们当然理所当然地认为他们应当归信，而得知他们真的信从了真道更是令人激动不已。因为老实讲，当这些普通祭司目睹大祭司一心只想杀害使徒，而断然拒绝承认神施恩的手在使徒身上彰显时，他们心中必定极其反感和大失所望。

Remember now, there were some good priests. Zacharias, John the Baptist's father, remember, was a priest. And John the Baptist himself was a priest. And so some of these priests had to reach a pretty difficult decision: they had to say, "My boss is wrong. The priesthood is wrong. I'm going to leave the priesthood like John the Baptist did." So they had to leave the official priesthood, and they had to go with the apostles. That cost them a great deal in prestige, in income, and in reputation. But they made the right decision, and God blessed them.

请记住，在祭司当中也有正直善良的人。施洗约翰的父亲撒迦利亚就是祭司；施洗约翰本人按血统也是祭司。因此，当时这些祭司必须做出一个极其艰难的抉择：他们必须承认“我的顶头上司大祭司错了，整个官方祭司体系全错了；我要效法施洗约翰，脱离这个祭司体制”。这意味着他们必须断然放弃官方祭司的显赫职位，转而跟随使徒。这使他们付出了极重的代价，无论在地位、收入还是声誉上都蒙受了巨大的损失。但他们做出了正确的抉择，神也大大赐福了他们。

Stephen's Ministry, Opposition, and Angelic Face (Acts 6:8-15; 7:1)

Verse 8 says:

第8节说：

[Acts 6:8 NKJV]

⁸ And Stephen, full of faith and power, did great wonders and signs among the people.

Now Stephen wasn't one of the apostles, and consequently he had to spend time administering food and money to the widows, not just always in the word of God and prayer like the apostles. But in a marvelous way, the Lord put His hand upon Stephen, blessed him, and made him a mighty man of God. It doesn't matter what job you and I have to do for the

Lord: if we do it faithfully, if we do it zealously, the Lord will use it to promote us to even greater work for God. And Stephen is a great proof of that. Stephen had faith and power, and did wonders and signs. Verse 9:

司提反并不是十二使徒之一，因此他必须把时间投入到给寡妇分发膳食和款项的日常管理中，并不能像使徒那样全职致力于祈祷传道。然而以一种奇妙的方式，主施恩的大能降临在司提反身上，赐福与他，使他成为神大能的勇士。无论你我在主面前承担何等微小的职分，只要我们忠心耿耿、热心事奉，主就必借此提升我们，带领我们去承担主更伟大的工作。司提反就是明证。他满有信心和能力，在民间广行奇事神迹。请看第9节：

[Acts 6:9 NKJV]

⁹ Then there arose some from what is called the Synagogue of the Freedmen (Cyrenians, Alexandrians, and those from Cilicia and Asia), disputing with Stephen.

We don't know what their complaint was, but we do know that they were fighting Stephen. It doesn't matter what work you do for God: sooner or later, you're going to find that people will start fighting you. And the wonderful thing was in verse 10:

我们虽不知道他们争论的具体细节，但我们深知他们是在竭力抵挡司提反。无论你为神做什么工，迟早都会发现有人会起来逼迫反对你。而无比奇妙的是，正如第10节所记载的：

[Acts 6:10 NKJV]

¹⁰ And they were not able to resist the wisdom and the Spirit by which he spoke.

Where did Stephen get that wisdom? He was full of the Holy Ghost. Because the Holy Ghost was in him, He was able to give him answers to their questions and responses to their opposition. Then in verse 11, the strategy again of the wicked people:

司提反从何处得到这样的智慧呢？他是被圣灵充满的。正因为圣灵内住在他里面，圣灵赐给他充足的能力来回答他们的难题，抵挡他们的反驳。接着在第11节，那些恶人的阴谋再度显露：

[Acts 6:11 NKJV]

¹¹ Then they secretly induced men to say, "We have heard him speak blasphemous words against Moses and God."

It's interesting, isn't it? If you read the Bible, you not only learn how godly men and women respond; you learn how the ungodly operate. And so the Christians often understand their enemies far better than non-Christians do, because the Bible tells you what's going on in the hearts and minds of the non-Christian opponents. What is the great opposition strategy of the devil? He secretly induces men to tell lies. The devil was a liar from the beginning, and the devil's servants are all liars still. So the question is: would you trust a servant of the devil? The answer is of course not; they are liars from the beginning. So what did these secret liars do? Verse 12:

这很有意思，不是吗？读圣经不仅能教导我们敬虔的属神儿女当如何行事，也让我们洞悉不敬虔之人的阴险运作模式。因此，基督徒往往比非信徒更深刻地认清敌人的本质，因为圣经早已显明了非基督徒抵挡者内心深处的所思所想。魔鬼阻挡真道最惯用的诡计是什么呢？就是暗中教唆人撒谎作伪证。魔鬼从起初就是说谎的，而魔鬼的差役至今也全都是说谎者。试问：你能信任魔鬼的仆役吗？答案当然是绝不信任，因为他们从一开始就是满嘴谎话。那么这些暗中进行诈的撒谎者做了什么呢？请看第12节：

[Acts 6:12-13 NKJV]

¹² And they stirred up the people, the elders, and the scribes; and they came upon him, seized him, and brought him to the council. ¹³ They also set up false witnesses who said, "This man does not cease to speak blasphemous words against this holy place and the law;

This is their lie: the liars are saying that the apostles and Stephen were saying things that were not true. Did Stephen say it or not? Verse 14:

这就是他们的弥天大谎：这些假见证人声称使徒和司提反所传讲的全是异端邪说。司提反到底有没有说过那些话呢？请看第14节：

[Acts 6:14 NKJV]

¹⁴ for we have heard him say that this Jesus of Nazareth will destroy this place and change the customs which Moses delivered to us."

Now the question is: did Jesus say that the holy place, the temple, was going to be destroyed? The answer is yes. You'll remember that Jesus said to them on one occasion, "Not one stone shall be left upon another; this whole place will be destroyed." But did Jesus say He would destroy the place? No. He said, "I'm not going to destroy it; it will be destroyed

because of the sin of the people who live there." Jesus didn't say He would destroy it; He basically indicated the Romans will destroy it.

现在的问题是：主耶稣到底有没有说过圣所、也就是圣殿将被毁坏呢？答案是：说过的。大家一定记得，主耶稣曾亲口对他们说过：“将来在这里，没有一块石头留在石头上，不被拆毁了。”但这是否意味着主耶稣说过是*祂*要来摧毁圣殿呢？完全没有。主的意思是：“我绝不会亲手摧毁它；乃是因为居住在此之人的罪孽，圣殿必遭毁坏。”主耶稣从未说过祂会摧毁圣殿，祂实际上是指罗马军兵将要践踏摧毁它。

What kind of a liar is the devil? He is a very skillful liar, a very experienced liar, and a very effective liar. So it's not at all surprising that this falsehood was believed. The distortion here was to attribute to Jesus the claim that He would destroy the temple, when He had said that others would destroy it.

魔鬼是个怎样的说谎者呢？它是一个极其老练的说谎者，极具经验的说谎者，而且是一个极具迷惑性的说谎者。因此，这种混淆视听的谎言竟然能蒙骗众人，一点也不足为奇。其卑劣伎俩就在于：将圣殿被毁的结局强加在主耶稣身上，诬陷是祂要摧毁圣殿，而实际上主是预言旁人将要毁坏它。

Stephen is before the council here in the same way as Peter, John, and the other apostles had been before the council in the earlier chapters. And so the question is: what's going to happen next? Verse 15:

此时，司提反独自站在公会受审，就如同前几章中彼得、约翰和其他使徒站在公会面前一样。接下来的问题是：随后发生了什么呢？请看第15节：

[Acts 6:15 NKJV]

¹⁵ And all who sat in the council, looking steadfastly at him, saw his face as the face of an angel.

Is it important how you look? Do you look good? I hope so. You smile when you want to smile. Have you ever looked at yourself in the mirror and been disappointed in what you saw? Sometimes I look in the mirror and I have to say, "Harold, that doesn't look like an angel to me." And I say, "Harold, you'd better put an angel face on; trust the Lord; make sure you look good."

一个人的容貌举止重要吗？你的面貌显得端庄和善吗？但愿如此。当你该微笑的时候就当展现笑容。你是否曾照过镜子，却对自己脸上的神色大感失望呢？有时我照镜子，不得不对自己说：“哈罗德，镜子里这张脸看起来可不像天使啊。”于是我提醒自己：“哈罗德，你最好展现出天使般的神情；要单单信靠主；让你的仪容举止荣耀神。”

This man Stephen was an outstanding man. He was about to be killed, and he probably knew it. Instead of being terribly distressed, instead of lashing out at these people, he had the appearance of an angel. So I have to say to myself: Harold, make sure you keep smiling; make sure that when people look at you, they say, "I think Jesus used to look like that."

司提反真是一位超卓敬虔的勇士。他当时行将面临杀身之祸，而且他自己多半心知肚明。然而他不但毫无惊惶失措之态，也没有向那些凶神恶煞的原告破口大骂，相反，他的面貌宛如天使的面貌。所以我必须时刻提醒自己：哈罗德，务要保持和蔼的笑容；确保当众人注视你的时候，会由衷地感叹：“我想当年主耶稣的容颜正是如此吧。”

Verse 1 of chapter 7 says:

到了第七章第1节：

[Acts 7:1 NKJV] - Then the high priest said, "Are these things so?"

And so Stephen had to answer now. The question is: what would he answer, and how would he answer? Chapter 7 is mostly his wonderful sermon, and we'll consider that next time we're together.

如今轮到司提反开口申辩了。问题是：他将如何作答？又会回答些什么呢？第七章绝大部分篇幅都是他那篇波澜壮阔的讲道，我们将留待下次聚会时再共同查考。

Concluding Remarks and Prayer

Our time has gone quickly. Praise the Lord, my shoulder pain has not gotten worse! So I'm thankful that I was able to be with you for the whole time. I believe that the Lord is gracious; He is healing me, and my pain is diminishing. We will suspend our discussions now. We'll ask the Lord to bless us. We'll see you tomorrow at the chapel, Lord willing, and we'll be together, Lord willing, next Saturday night. Pray the Lord will cause others to join us, and especially those who are often here to return. We'll give thanks and pray again now:

我们的时间过得飞快。赞美主，我肩膀的伤痛并没有加剧！我很感恩今晚能从头到尾与大家一同交通。深信主满有恩惠，祂正在医治我，伤痛也在逐渐减退。我们今晚的查经讨论就先告一段落。求主施恩赐福给我们。若主愿意，我们明天在福音堂聚会相见；若主许可，下周六晚我们再一次聚集。请大家切切祷告，求主吸引更多人加入我们，尤其是带领那些常来参加而近期缺席的肢体重新回到我们当中。现在让我们再次献上感恩与祷告：

Lord, we thank You for the wonderful words of the Bible. We are thankful and thrilled at the fact that though the apostles were put in prison, they were delivered by the Spirit of God, and they were preaching in the morning the same things they were preaching before they were put in prison. Lord, may we be faithful, and may we continue to witness even when the opposition is great.

主啊，我们深深感谢祢赐下圣经这奇妙的话语。我们满心感恩并深受激励：尽管使徒们被囚禁在监牢里，祢的圣灵却以大能将他们拯救释放；天一亮，他们就毫不犹豫地重返圣殿，继续传讲那使他们蒙难的生命之道。主啊，愿我们也能如此忠心耿耿，即便遭遇巨大的抵挡与反对，依然放胆持续为祢作见证。

Thank You for all the good things of God. Thank You for our time together this evening. Thank You for each one who has joined us, and we pray, Lord, that You will bless us. Just as You blessed Stephen and the other apostles and deacons, Lord, would You bless each of us in our service for You too. And so again we give thanks in Jesus' name, and seek Your blessing upon each of us. We ask these things in the name of the Lord Jesus Christ. Amen.

感谢神所赐下的一切美善恩惠。感谢祢赐给我们今晚一同查考圣经的美好时光。感谢来到聚会中的每一位肢体。主啊，求祢施恩赐福给我们。正如祢当年赐福给司提反、其他使徒以及执事们一样，主啊，求祢也在我们每一个人的事奉中同样施恩保守。我们再次奉耶稣的名献上感恩，恳求祢将属天的福分倾倒在我们众人身上。这一切祷告祈求，乃是奉靠主耶稣基督的尊名。阿们。