Following the God Who Moves: Studies in Acts 12 and 13

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References: Acts 12-13, Acts 12:20-25; Acts 13:1-30; Ecclesiastes 8:11; Hebrews 9:27; 1 Peter 2:2

Just delightful to see each one tonight! I am just trying to get my chair squared away here so that I can speak to you without interruption. All right, that's a little better.

今晚非常高兴看到大家每一个人！我正把椅子调整好，这样我可以不受打扰地跟大家交通。好，这样好多了。

Turn in your Bibles, if you will, to Acts chapter 12. We were reading down to the end of verse 19 at the end of our study last week.

请大家翻开圣经到使徒行传第十二章。上周学习结束时，我们读到了第十九节的末尾。

The interesting thing is that Herod had tried to put Peter to death, and the saints prayed, and the Lord blessed, and so Peter was delivered. Very often in Scripture, we read about what happened to the saints when they prayed and the result. Sometimes, however, you read what happens to the people who are on the other side of the prayer. And so tonight we're going to see what happens to Herod. Herod was often on the other side of the prayers—foolish of him!

很有意思的是，希律曾试图处死彼得，但圣徒们祷告，主赐下祝福，彼得就被拯救出来了。在圣经中，我们常常读到圣徒祷告时发生了什么以及祷告的结果。然而有时，你也会读到那些站在祷告对立面的人遭遇了什么。今晚我们将看到希律身上发生了什么。希律常常站在祷告的对立面——这真是太愚蠢了！

Remember now that the Lord says the ways of the wicked will be found out, just as the ways of the just. When we trust the Lord, we pray and He blesses. When we fight against the Lord, then there's big trouble. And here we read what happened to Herod. We are thankful that the Lord shows us what happens to those who oppose Him.

但我们要记住，主说恶人的作为必被查出，正如义人的作为一样。当我们信靠主时，我们祷告，祂就赐福；当我们与主抗争时，那就会有大麻烦了。在这里我们读到希律身上发生的事。我们感谢主向我们显明那些抵挡祂的人的结局。

We read last time that when Herod found out that Peter had escaped, he put his sixteen soldiers to death for allowing him to escape. Of course, it was the Lord who allowed him to escape. These sixteen soldiers had nothing to do with it; they were all put to death in innocency. So instead of killing one innocent man, which would have been Peter, Herod killed sixteen innocent men—the men who were guarding him—when the Lord decided that he should be released.

我们上次读到，当希律发现彼得逃脱后，他把看守彼得的十六名士兵处死了，因为他们让彼得跑了。当然，是主让他逃脱的。这十六名士兵与此毫无关系，他们完全是无辜被杀的。因此，希律本想杀害一个无辜的人（彼得），却杀了十六个无辜的人，就是看守他的士兵，而主早已定意释放彼得。

We learned last time he left Jerusalem and went down to Caesarea, probably because he had a guilty conscience. But now the rest of his story, which follows relatively soon after the folly that he committed with Peter.

我们上次得知他离开耶路撒冷下到凯撒利亚去，可能是因为良心不安。现在是他余下的故事，这些事就发生在他对待彼得所犯下的愚妄之后不久。

The Judgment and Death of Herod

Acts chapter 12 and verse 20:

使徒行传第十二章二十节：

> [Acts 12:20 NKJV] - Now Herod had been very angry with the people of Tyre and Sidon; but they came to him with one accord, and having made Blastus the king's personal aide their friend, they asked for peace, because their country was supplied with food by the king's country.

The people of Tyre and Sidon said, "We got a big problem. Herod doesn't really like us for some reason, and we got to buy food from him. We better be nice to him." So in a political fashion, they came down to speak to him.

推罗和西顿的人说：“我们遇到了大麻烦。希律不知何故不喜欢我们，而我们必须从他那里买粮食，我们最好去讨好他。”因此，他们出于政治手腕前去与他交涉。

Verses 21 and 22:

第二十一和二十二节：

> [Acts 12:21-22 NKJV] - [21] So on a set day Herod, arrayed in royal apparel, sat on his throne and gave an oration to them. [22] And the people kept shouting, "The voice of a god and not of a man!"

Does that sound like truth to you, or does it sound like political flattery in order to get their own way? The people of Tyre and Sidon—frankly, they weren't a very trustworthy people. The Bible has very little of good to say about them. And here they are saying blasphemous things about Herod, pretending that he's a god when in fact he's anything but a god.

这对你来说听起来像是真理，还是为了达到自身利益而作的政治阿谀奉承？坦白讲，推罗和西顿的人并不是值得信赖的人，圣经对他们几乎没有什么好评。在这里，他们对希律说出亵渎的话，假称他是神，而事实上他绝不是神。

So what happens next? Verse 23:

接下来发生了什么呢？第二十三节：

> [Acts 12:23 NKJV] - Then immediately an angel of the Lord struck him, because he did not give glory to God. And he was eaten by worms and died.

What was his sin? He did not give glory to God. That is a very common sin around the world today, and has always been a common sin. Shame on Herod! Herod is happy to kill other people, and the Lord said, "Herod, it's about time you get killed."

他的罪是什么呢？他没有归荣耀给神。这在当今世界上是一个非常普遍的罪，并且历来都是如此。希律真该感到羞愧！希律乐于杀害别人，而主说：“希律，该是你受死的时候了。”

Remember the verse in Ecclesiastes that says:

记得传道书中的经文说：

> [Ecclesiastes 8:11 NKJV] - Because the sentence against an evil work is not executed speedily, therefore the heart of the sons of men is fully set in them to do evil.

And in this instance, the action of God was swift. But it hadn't been swift before. When Herod did many other things, he got away with it. He thought he was going to get away with it this time, but the sentence of God did fall.

在这个事例中，神的审判是极其迅速的。但以前并不是这么快。希律做了许多别的事时，他都侥幸逃脱了。他以为这次也能逃脱，但神的审判确实降临了。

> [Hebrews 9:27 NKJV] - And as it is appointed for men to die once, but after this the judgment,

And there is no escaping that.

那是无可逃避的。

The Word Multiplies and Workers Are Sent Out

So what happens next? Verse 24:

接下来发生什么呢？第二十四节：

> [Acts 12:24 NKJV] - But the word of God grew and multiplied.

Herod couldn't stop it! And the enemies of God have not been able to stop the growth of the Word of God. In spite of two thousand years of persecution, probably more Christians were trusting the Lord in the last century than in any century prior to that.

希律阻止不了它！神的仇敌从来未能阻止神之道的兴旺。尽管历经两千年的逼迫，在上个世纪信靠主的人数大概比以往任何一个世纪都要多。

Now remember verse 25:

现在请记着第二十五节：

> [Acts 12:25 NKJV] - And Barnabas and Saul returned from Jerusalem when they had fulfilled their ministry, and they also took with them John whose surname was Mark.

Barnabas and Saul had gone up to Jerusalem with some money. They were there in Jerusalem when Peter was taken to prison, when James was killed. Now they come back.

巴拿巴和扫罗带着捐款上了耶路撒冷。当彼得被关进监牢、雅各被杀害的时候，他们就在耶路撒冷。现在他们回来了。

I just noticed in my Bible that I thought we got down to chapter 13 and verse 7 last week. My code isn't working right; I apologize to all of you. We're going through Acts with several groups, and I just get confused what group I'm in! So if you're happy, we're going to carry on in chapter 13, verse 1.

我刚才看了一下我的圣经，我以为我们上周学到了第十三章第七节。我的标记有些混乱，向大家道歉。我跟好几个小组一起查考使徒行传，我自己都弄混在哪个组了！如果大家同意，我们继续看第十三章第一节。

The Calling and Commissioning at Antioch

Acts chapter 13 and verse 1:

使徒行传第十三章第一节:

> [Acts 13:1 NKJV] - Now in the church that was at Antioch there were certain prophets and teachers: Barnabas, Simeon who was called Niger, Lucius of Cyrene, Manaen who had been brought up with Herod the tetrarch, and Saul.

So there were five good senior men in the church in Antioch. Paul and Barnabas, you'll remember, had been up in Jerusalem. They had just come back, and the assembly in Antioch was very large. But it was an outstanding assembly in part because of these fine, senior, godly men ministering to the assembly.

在安提阿教会中有五位优秀的资深领袖。大家记得，保罗和巴拿巴曾去过耶路撒冷。他们刚刚回来，安提阿的教会规模非常大，而它之所以是一个卓越的教会，部分原因正是这些优秀、资深且敬虔的人在教会中服侍。

Verses 2 and 3:

第二和第三节:

> [Acts 13:2-3 NKJV] - 2 As they ministered to the Lord and fasted, the Holy Spirit said, "Now separate to Me Barnabas and Saul for the work to which I have called

> them." [3] Then, having fasted and prayed, and laid hands on them, they sent them away.

Here is this very good work going on in Antioch, outstanding men who are leading the work. And the Lord says, "Now we're going to take two of those men away again, and this time they're going to go on a missionary journey." How do you think the assembly felt when Paul and Barnabas came back to them from Jerusalem? Do you think they were happy? I think they probably said, "This is wonderful. We're so glad that these brethren are back! The assembly is almost balanced again." And then Paul and Barnabas left. It wasn't their idea; it was the Spirit of God's idea. The assembly was there, but without Paul and Barnabas now.

在安提阿有如此美好的工作在开展，有卓越的人在带领这项事工。主却说：“现在我们要再次带走其中的两个人，这一次他们要踏上宣教旅程。”当保罗和巴拿巴从耶路撒冷回到他们那里时，你认为教会的感受如何？你认为他们高兴吗？我想他们大概会说：“这太棒了！我们真高兴这些弟兄们回来了！教会的力量又平衡了。”然而接着保罗和巴拿巴就离开了。这不是他们自己的主意，而是神的圣灵的主意。教会依然在那里，但如今却没有了保罗和巴拿巴。

I think it's almost always true, isn't it, that each assembly is shorthanded almost at every time? Why doesn't the Lord send more good workers to each assembly? In part, I think the reason is because it's His intention to develop good workers within the assembly from those who are weak at the present time.

我想这几乎总是一个事实，不是吗？每个地方教会几乎随时都缺少人手。为什么主不差遣更多优秀的工人到每个教会去呢？我认为部分原因在于，祂的心意是要在教会内部，从目前软弱的人中培养出优秀的工人来。

So who are going to be leading the work of God in ten years' time from now? I guess the answer would be: you would! Some of us are pretty old; we're not going to be able to do in ten years' time what we're doing today. We certainly couldn't do today what we did ten years ago! And as the Lord builds assemblies, He takes these three men who were left—Simeon, Lucius, and Manaen—He takes those three men and He uses them to continue to build the assembly in Antioch.

那么从现在起十年后，谁来带领神的工作呢？我想答案是：就是你们！我们当中有些人已经很老了，十年后我们将无法做我们今天所做的事。我们今天当然也做不到十年前所做的事！当主建立教会时，祂使用了留下的这三个人——西面、路求和马念——祂使用这三个人继续建立在安提阿的教会。

So you and I have a prayer that we pray, and we pray it all the time, and it goes like this: "Lord, use me today, and prepare me today so that in ten years' time I can be of great value in building the assembly." God's plan is never that the saints go to church, sit, and go home.

God's plan is always that they go to church, that they serve, that they grow, so that next time they go, they'll be more mature to serve better.

因此你和我都有一个祷告，我们常常这样祷告：“主啊，今天使用我，今天预备我，使我在十年后能在建立教会的事上发挥巨大的价值。”神的计划绝不是让圣徒去教会坐坐然后回家。神的计划向来是让他们去教会服侍、成长，以至于下一次再去时，他们能更加成熟地去更好地服侍。

Confrontation in Cyprus: The Power of the Gospel

Now, as you can tell, in the book of Acts we're moving from action area to action area. What we're doing now is we're going to focus on Paul and Barnabas. The church at Antioch will carry on; we won't read about that. We'll read about Paul and Barnabas.

正如大家所看到的，在使徒行传中，我们正在从一个行动领域转向另一个行动领域。我们现在要专注于保罗和巴拿巴。安提阿教会的事工仍将继续，圣经不再详述；我们将读到的是关于保罗和巴拿巴的事迹。

Acts chapter 13, verse 4:

使徒行传第十三章第四节：

> [Acts 13:4 NKJV] - So, being sent out by the Holy Spirit, they went down to Seleucia, and from there they sailed to Cyprus.

I'm not sure that they knew where they were going, but the Lord was going to send them to the north shore of the Mediterranean Sea; that would be their sphere of missionary service. So they go to this place called Seleucia, which is down the road from Antioch. It's on the sea, really the seaport of the city of Antioch, about eighteen miles away from Antioch.

我不能确定他们是否清楚自己要去哪里，但主要差遣他们去地中海北岸，那将是他们宣教服侍的工场。所以他们来到了一个叫西流基的地方，顺着安提阿沿路而下。它临海，实际上是安提阿的海港，距安提阿约十八英里。

And they go off to Cyprus. And they go to Cyprus, I believe, in part because Cyprus was the land from which Barnabas had come. Barnabas basically was going home with the gospel. And there's something exciting about going home with the gospel. Many of my forebears—my grandparents, great-grandparents, great-great-grandparents—came from Scotland. It was exciting for me to be able to go back to Scotland and tell some people about the Lord Jesus. Barnabas—remember Saul was from Tarsus, and that's where Barnabas came to get him—so the two of them now go, not back to Tarsus (Saul had already been there), but

they're going back to Cyprus because Barnabas hadn't been back with the gospel. So their missionary journey begins at home.

他们随后乘船前往塞浦路斯。我相信他们去塞浦路斯，部分原因是那里是巴拿巴的故乡。巴拿巴基本上是带着福音荣归故里。带着福音回家乡是一件令人兴奋的事。我的许多先祖——我的祖父母、曾祖父母、高祖父母——都来自苏格兰。对我来说，能够回到苏格兰告诉人们关于主耶稣的事，真是令人激动。巴拿巴——大家记得扫罗来自大数，巴拿巴也是去那里找他的——现在他们两人没有回大数（扫罗之前已经去过了），而是回到了塞浦路斯，因为巴拿巴还没有带着福音回去过。因此，他们的宣教旅程是从家乡开始的。

Verse 5:

第五节：

> [Acts 13:5 NKJV] - And when they arrived in Salamis, they preached the word of God in the synagogues of the Jews. They also had John as their assistant.

It made sense for them to preach in the synagogues of Cyprus. And the footnote here is that John would have been John Mark, the son of the woman in whose house the prayer meeting was held when Peter was released from prison. And frankly, I think that John Mark was so excited about the fact that God had delivered Peter from prison when he was in the prayer meeting. I think he was so excited, he said, "I want to be a missionary too! I'm going to go with Paul and Barnabas."

他们在塞浦路斯的犹太会堂里传道是很合情理的。这里的附注提到，约翰就是约翰·马可，也就是彼得获释出监时信徒在其中聚会祷告的那座房子的女主人的儿子。坦白说，我认为约翰·马可在祷告会中亲身经历了神把彼得从监牢里救出来的神迹，他太兴奋了！他想必是说：“我也想去宣教！我要和保罗、巴拿巴一起去！”

Verses 6 and 7:

第六和第七节：

> [Acts 13:6-7 NKJV] - [6] Now when they had gone through the island to Paphos, they found a certain sorcerer, a false prophet, a Jew whose name was Bar-Jesus, [7] who was with the proconsul, Sergius Paulus, an intelligent man. This man called for Barnabas and Saul and sought to hear the word of God.

They come to a man, or he hears about them: Sergius Paulus. He was a senior political official in Cyprus. He wanted to hear the truth of God. But it's interesting: as soon as he

wanted to hear, the evil one, the devil, sent this bad man. Bar-Jesus was his name, or his other name, we're going to get in verse 8, was Elymas. The devil sent him to fight against the truth of God.

他们遇见了一个人，或者说是那个人听说了他们：士求·保罗。他是塞浦路斯的一位高级政务总督。他想要听神的真理。但很有意思的是，他一旦想听，那恶者魔鬼就差遣了这个恶人。他叫巴·耶稣，而在第八节中提到的另一个名字是以吕马。魔鬼差遣他来抵挡神的真理。

It's true that when the gospel goes forth, the devil sends forth his opposition. It's true all through the Old Testament. It was true in the teaching of Jesus when the scribes, the Pharisees, and the priests were opposed to Him at every turn. It was true in the book of Nehemiah, when the opposition was with him at every turn from the very time they heard that he might do a work in Jerusalem. And so it is here. This man, Sergius Paulus, wants to hear the truth of God, and the opposition in terms of this man, Elymas or Bar-Jesus, is strong.

确实如此，每当福音传扬开去，魔鬼就会发起抵挡。整部旧约历史都是如此。在耶稣教导的时代也是如此，文士、法利赛人和祭司处处与祂作对。在尼希米记中也是如此，从仇敌听到他可能在耶路撒冷动工的那一刻起，抵挡就步步紧逼。在这里同样如此。士求·保罗渴望听见神的真理，而来自以吕马（或巴·耶稣）的反对势力十分强大。

Verse 8:

第八节：

> [Acts 13:8 NKJV] - But Elymas the sorcerer (for so his name is translated) withstood them, seeking to turn the proconsul away from the faith.

Sergius Paulus calls them and says, "I want to hear the truth of God." And the sorcerer says to Sergius Paulus, "Don't listen to these men." So what is Saul going to do about this?

士求·保罗请他们来，说：“我想听神的真理。”而术士对士求·保罗说：“不要听这些人的话。”那么扫罗对此该怎么办呢?

Verses 9 and 10:

第九和第十节：

> [Acts 13:9-10 NKJV] - [9] Then Saul, who also is called Paul, filled with the Holy Spirit, looked intently at him [10] and said, "O full of all deceit and all fraud, you son of the devil, you enemy of all righteousness, will you not cease perverting the straight ways of the Lord?

Paul with boldness confronted this opposition. And again, it's interesting from our study in Nehemiah that Nehemiah often confronted head-on the opposition of these wicked men.

保罗极其放胆地正面迎击这种抵挡。正如我们在尼希米记中所学到的，尼希米也常常正面痛击那些恶人的反对。

Back to verse 9: "Then Saul, who also is called Paul..." At this point in time, Luke records the man Saul as being called Paul. There's a change of name right here in verse 9. What do we know about Saul? This man Saul would have been named after the same man in his tribe who was the king of Israel: Saul of the tribe of Benjamin, the first king of Israel.

回到第九节：“扫罗，又名保罗……”从此时起，路加记载扫罗被称为保罗。就在第九节，他的名字发生了改变。我们对扫罗了解多少？这个人取名叫扫罗，想必是随了他同支派的那位以色列王的名字：便雅悯支派的扫罗，以色列的第一位君王。

Two things about him: number one, his name means "asked for." The only reason he got to be king is because the nation asked for a king. And when they found out it might be Saul, they were thrilled—he's the kind of guy they asked for! The other thing about Saul in the Old Testament is that he was a big man. He was head and shoulders taller than all the other men around; he was almost a giant.

关于他有两点：第一，他的名字意思是“求来的”。他之所以成为王，唯一的原因是百姓求一个王。当他们发现可能是扫罗时，大家都兴奋不已——他正是他们所求的那种人！旧约中关于扫罗的另一件事是，他身材高大，比周围所有人都高出一个头；他几乎像个巨人。

I think after Saul of Tarsus became a Christian, he realized he wasn't such a big guy after all. Jesus was the big guy; he wasn't the big guy! And so he changed his name, or he allowed his name to be changed, from Saul to Paul. What does the word Paul mean? It means "little." And I think this man Saul, analyzing the life he lived and the grace of God to him, said, "I'm nothing; I'm little. Jesus is great! I'd better not call myself Saul anymore; I'm going to call myself Mr. Little." And so you and I respond to that with great enthusiasm, and we say, "Saul, Paul, you're a good man!"

我认为大数的扫罗成为基督徒后，他意识到自己根本不是什么了不起的大人物。耶稣才是那位至大者，他不是！因此他改了名字，或者说同意将名字从扫罗改为保罗。“保罗”这个词是什么意思呢？意思是“微小”。我想扫罗在反省自己的人生以及神对他的恩典时，说道：“我算不得什么，我很微小。耶稣是至大的！我最好不要再自称为扫罗了，我要自称为‘微小先生’。”对此，你我都会由衷地赞许并说：“扫罗，保罗，你真是一个好弟兄！”

Paul says to him, "Listen, Bar-Jesus, Elymas, you are perverting the truth of God, and I am going to blind you the way you are trying to blind others." This man was prepared to use sorcery, which would have been false philosophy and possibly false drugs. He would try to use these to turn people away from God, and that would have blinded the people. And so Paul says, "You deserve to be blinded, and the Lord is going to blind you right now so that you'll understand what a fool you are."

保罗对他说：“听着，巴·耶稣，以吕马，你正在歪曲神的真理，我要让你瞎眼，正如你试图让别人瞎眼一样。”这个人企图使用巫术——那或许是虚假的哲学，甚至可能是致幻的药物。他试图借此诱使人们远离神，使人们的心眼瞎盲。因此保罗说：“你理当受盲目的惩治，主现在就要叫你瞎眼，好让你知道自己是何等愚妄。”

Verse 11:

第十一节：

> [Acts 13:11 NKJV] - And now, indeed, the hand of the Lord is upon you, and you shall be blind, not seeing the sun for a time." And immediately a dark mist fell on him, and he went around seeking someone to lead him by the hand.

Verse 12:

第十二节：

> [Acts 13:12 NKJV] - Then the proconsul believed, when he saw what had been done, being astonished at the teaching of the Lord.

Now remember, the sorcerer's teaching would have been based on magic, based on demonic demonstrations of power, and based on drugs; those would have been the foundation of his teaching. And the foundation of the teaching of Paul and Barnabas was the power of God and the truth of God, with no drugs and no fantasy involved in it at all.

要记住，术士的教导是建立在魔法、魔鬼能力的彰显以及药物的基础之上的，这就是他的教说基石。而保罗和巴拿巴教导的基础乃是神的大能与神的真理，其中绝无半点药物或虚妄的幻象。

Ministry in Pisidian Antioch: Dealing with Departure and Opportunity

Verse 13:

第十三节:

> [Acts 13:13 NKJV] - Now when Paul and his party set sail from Paphos, they came to Perga in Pamphylia; and John, departing from them, returned to Jerusalem.

Amazing in that Paul and Barnabas did not stay with Sergius Paulus. He heard the truth of God, he became a Christian, and they left. Very often the truth of God is preached, a seed is sown, and then the sower of the seed moves on. Philip led the Ethiopian eunuch to the Lord. He was with him maybe for an hour or two hours or three hours at most, and then the eunuch went south, and Philip was caught away and ultimately went north.

令人惊奇的是，保罗和巴拿巴并没有留下来陪伴士求·保罗。他听到了神的真理，信了主，而他们就离开了。很多时候，神的真理被宣讲，种子被撒下，随后撒种的人就前行了。腓利带领埃塞俄比亚太监归主，他和太监在一起或许只有一个小时、两个小时，至多三个小时，然后太监往南去了，腓利被圣灵提走，最终去了北方。

This is a very common occurrence in Scripture and in life. It is nice when people trust the Lord and they move into a Christian family right around them, and they're embraced by the love of God through the saints and they grow in a community. It is very often, however, that the gospel comes to people in a very limited time, a limited space; their responsibility is to grab ahold of it, to believe it, and thereafter to take the Bible themselves, to pray themselves, and to seek good Christian fellowship.

这在圣经中和现实生活中都是极其普遍的现象。当人们信靠主并能立刻融入身旁的基督徒家庭，通过圣徒感受神的爱，在团契中成长，这固然美好。然而往往也有许多时候，福音在极其有限的时间和空间临到人们；听见之人的责任就是紧紧抓住它、信靠它，并在其后自己去读圣经、自己去祷告，并主动寻求美好的基督徒团契。

Some of us here this evening have it easy because we can always go to 16th Avenue Gospel Chapel tomorrow and hear the truth of God. For some of you, especially in foreign countries, it's much harder. And we want to commend you for coming along tonight to be part of the fellowship of the gospel here where you can learn the truth of God. You might not learn it

from your neighborhood, you might not learn it down the street, but you can learn it here. Thank you for coming!

今晚我们当中的有些人环境很便利，因为我们明天总能去第十六大道福音堂（16th Avenue Gospel Chapel）听神的真理。但对于你们中的某些人，特别是在海外的弟兄姊妹，情况就艰难得多。我们非常赞赏大家今晚来到这里，一同在福音里相交，在这里学习神的真理。在你们的邻里街坊或许听不到这些，但你们可以在这里学到。谢谢你们的参与！

Peter said:

彼得曾说：

> [1 Peter 2:2 NKJV] - as newborn babes, desire the pure milk of the word, that you may grow thereby,

And so I say, among other things, keep coming on Zoom if you can't come in person.

因此我向大家建议，如果不能亲自到场，请继续在Zoom上聚会。

Now, verse 13: John turns back; he goes back to Jerusalem. Why did John go back? Probably several reasons. One might be that he was a pretty young man and he couldn't stand the rigors of the missionary life. Another may be that he didn't really understand the implication of service. It is probable that it was a sign of weakness in his life and could be interpreted as a sign of failure.

再看第十三节：约翰折返了，他回耶路撒冷去了。约翰为什么要回去呢？大概有几个原因。其一可能是因为他还很年轻，承受不了宣教生活的艰难困苦；其二可能是他尚未真正理解事奉的深远意义。这很可能是他生命中软弱的表现，甚至可以被视为一次失败。

But remember, Mark is the one who authored the second Gospel, the Gospel of Mark. Same man! All of which says that if there be weakness or failure in the past, you are not necessarily finished. Keep going! All of us have failures in the past. And when you get to be older like me, you often look back at your past, you see your failures, you can see them now more clearly than you could before, and you're ashamed of yourself. And then you say, "God is wonderful! He didn't abandon me when I abandoned Him. He kept faithful to me, and He saw fit to pick me up and use me, just like He did Mark. Hallelujah!"

但请记住，马可就是撰写第二卷福音书——马可福音的作者，是同一个人！这一切告诉我们，如果过去有过软弱或失败，你绝不是就此完了。继续前行！我们所有人在过去都有过失败。当你像我一样上了年纪，常常回首往事，看见自己的失败，你现在看得比以往任何时候都要清楚，并为此感到惭愧。但接着你会说：“神

是何等奇妙！当我离开祂时，祂并没有丢弃我；祂向我守信，并乐意扶起我、使用我，正如祂对待马可一样。哈利路亚！”

All of which says: keep going, Christian! Mark kept going in spite of this failure, and the Lord blessed him abundantly.

这一切都在说：基督徒啊，继续往前走！马可尽管遭遇这次失败，却依然继续前行，而主大大地赐福与他。

Verse 14:

第十四节：

> [Acts 13:14 NKJV] - But when they departed from Perga, they came to Antioch in Pisidia, and went into the synagogue on the Sabbath day and sat down.

Now you'll find in the Bible that there are names that are often given to more than one person or place. There are many men in the Bible who have similar names to other men. Similarly, there are many places in the Bible with the same name. In chapter 13 and verse 1, you've got Antioch in the north of Syria; and in verse 14, you've got Antioch in Pisidia. Two different places, same name, two different places—don't allow that to confuse you! So now what we've got is two missionaries from Antioch number one now at a synagogue in Antioch number two.

在圣经中，你会发现有些名字常常同时用于多个人或多个地方。圣经里有许多人彼此同名；同样，圣经中也有许多地方地名相同。在使徒行传第十三章第一节，那是北方的叙利亚安提阿；而在第十四节，则是比西底的安提阿。两个不同的地方，同一个名字——千万不要混淆！现在的情况是：两位来自“第一安提阿”的宣教士，如今来到了“第二安提阿”的会堂里。

Verse 15:

第十五节：

> [Acts 13:15 NKJV] - And after the reading of the Law and the Prophets, the rulers of the synagogue sent to them, saying, "Men and brethren, if you have any word of exhortation for the people, say on."

They went to the synagogue, and they were invited to preach. Verse 16:

他们进了会堂，便受邀讲道。第十六节：

> [Acts 13:16 NKJV] - Then Paul stood up, and motioning with his hand said, "Men of Israel, and you who fear God, listen:

Paul’s Sermon: The Unfolding Purpose of God

And then he starts in verse 17 to give his long sermon. People of God ever since have been saying to themselves, "If I were to go somewhere and nobody knew anything about the gospel, what would I preach?" And so many of us from time to time have gone back to this sermon to learn what it is we should preach, and how we might preach it. We're going to go through it. I'm going to try to highlight a theme that I find most valuable in this sermon. There are many other themes—I won't get them all—but hopefully we'll learn some things most important in this sermon.

接着从第十七节开始，他传讲了一篇长篇讲道。自那时起，属神的人就常常自问：“如果我去到一个对福音一无所知的地方，我该传讲什么呢？”我们当中有很多人一次又一次地回到这篇讲道，来学习我们应当传讲什么，以及该如何传讲。我们将把这段经文看一遍。我打算着重阐明我认为这篇讲道中最有价值的一个主题。其中还有许多其他主题，我无法面面俱到，但盼望我们能学到这篇讲道中最核心的真理。

Verse 17, he starts his sermon; it goes like this:

第十七节，他开始了他的讲道，内容如下：

> [Acts 13:17 NKJV] - The God of this people Israel chose our fathers, and exalted the people when they dwelt as strangers in the land of Egypt, and with an uplifted arm He brought them out of it.

He's speaking on this occasion to Jewish people; they were all Jews in the synagogue. They knew exactly what he had said in verse 17. The logic of sermons could be this: start with something people know, and emphasize the key elements in that. If you start with what they know and agree with, you can lead them along to what they did not know, but the logic flows from what they do know. So this sermon is going to be all about God choosing: God chooses, God leads, God blesses people. That's what verse 17 says. That's the nature of God.

保罗当时是对犹太人讲话，会堂里全都是犹太人。他们完全明白第十七节所说的内容。讲道的逻辑可以是这样的：从听众所熟知的事物入手，并强调其中的关键要素。如果你从他们已知并认同的事情讲起，你就能引导他们认识他们原本不知道的事，而这种逻辑正是顺着他们所知道的事自然延伸出来的。因此，这篇讲道完全是关于神的拣选：神拣选、神引领、神赐福与人。这就是第十七节所阐述的，这也是神的本性。

Now let me just remind you that the stories of the Bible are always like this: this is what God did to them. You've got to let God do what He wants to do with you. If He blessed them, He wants to bless you.

让我提醒大家，圣经中的历史向来如此：这是神在他们身上所成就的事。你必须让神在你身上成就祂的心意。如果祂赐福给他们，祂也渴望赐福给你。

Verse 18:

第十八节：

> [Acts 13:18 NKJV] - Now for a time of about forty years He put up with their ways in the wilderness.

He's saying God led them, God chose them, but they were disobedient. And that's the way it is with you and me, and that's the way it is with them, and that's the way it is with everyone.

他说神引领了他们，神拣选了他们，但他们却屡屡悖逆。你我和他们都是如此，每一个人也都是如此。

Verse 19:

第十九节：

> [Acts 13:19 NKJV] - And when He had destroyed seven nations in the land of Canaan, He distributed their land to them by allotment.

That is what God has done to everybody, especially to you and me. God led us His way, gave us what He gave us. We didn't choose when to be born, where to be born, how to be born; we didn't choose any of that. God gave it to us; He's in charge.

这就是神对所有人所做的事，特别是对你和我。神照祂的旨意带领我们，赐给我们祂所预备的。我们没有选择何时出生、何地出生、如何出生，我们丝毫没有选择权。这一切都是神赐予的，祂掌管一切。

Now, verse 20:

现在看第二十节：

> [Acts 13:20 NKJV] - "After that He gave them judges for about four hundred and fifty years, until Samuel the prophet.

And this is what I believe is the introduction of a new theme, the theme of this sermon, and it is that God gave them something new. They hadn't had judges in the days in Egypt, but God gave them judges in the land of Canaan. He gave them a new form of government, He gave them new responsibilities, He set up a new system.

我相信这是这篇讲道引入的一个新主题：神赐给了他们*崭新*的事物。在埃及的岁月里，他们没有士师；但神在迦南地赐给了他们士师。祂赐给他们新的治理方式，赋予他们新的责任，建立了一套新的体制。

Verse 21:

第二十一节：

> [Acts 13:21 NKJV] - And afterward they asked for a king; so God gave them Saul the son of Kish, a man of the tribe of Benjamin, for forty years.

So God gave them something different. Was it His right to give them something different? Of course, He's God! And so He didn't deal with them in the days of the judges the way He did in the days of the kings, and He didn't deal with them in the days of the kings the way He did in the days of the judges or in the days in Egypt. He dealt with them according to the system that He established.

于是神赐给了他们不同的体制。神有权给他们不同的事物吗？当然有，因为祂是神！因此，祂在士师时代的带领方式不同于君王时代，在君王时代的带领方式也不同于士师时代或埃及寄居的岁月。祂照着祂所设立的体制来引导他们。

Verse 22:

第二十二节：

> [Acts 13:22 NKJV] - And when He had removed him, He raised up for them David as king, to whom also He gave testimony and said, "I have found David the son of Jesse, a man after My own heart, who will do all My will.'

So what did He do? Verse 20, He gave them judges; verse 21, He gave them Saul; verse 22, He gave them David. So what's the responsibility of men? It's always to find out what God is doing and follow Him. What's He doing today? You've got to follow God where He is today.

那么神做了什么呢？第二十节，祂赐给他们士师；第二十一节，祂赐给他们扫罗；第二十二节，祂兴起大卫。那么人的责任是什么？始终是去明白神正在做什么并跟随祂。祂今天在做什么？你必须在神今天的带领中跟上祂的脚踪。

Most of the people were happy with what God had done with David, but verse 23 says:

大多数人都为神在大卫身上所成就的事感到欣喜，但第二十三节说：

> [Acts 13:23 NKJV] - From this man's seed, according to the promise, God raised up for Israel a Savior--Jesus--

So verse 20 again: God gave them judges, and they had to follow the judges. Twenty-one: God gave them Saul; they had to follow Saul. Twenty-two: God gave them David; they had to follow David. Twenty-three: God gave them Jesus the Savior; they have to follow Jesus! You have to follow what God gives you. That's the message of this beautiful sermon.

让我们再回顾：第二十节，神赐给他们士师，他们必须跟随士师；第二十一节，神赐给他们扫罗，他们必须跟随扫罗；第二十二节，神赐给他们大卫，他们必须跟随大卫；第二十三节，神赐给他们救主耶稣，他们必须跟随耶稣！神赐给你什么，你就必须顺从跟随什么。这就是这篇精妙讲道的核心信息。

Remember, these people were Jews. They understood the judges, they understood Saul, they understood David, but they didn't understand Jesus very well. They'd heard about Him, but they didn't understand the detail. So Paul is going to explain to them about Jesus: He's the Savior, they must follow Him, and they need to know more about Him.

请记住，这些人是犹太人。他们熟知士师，熟知扫罗，熟知大卫，但他们对耶稣知之甚少。他们听说过祂，却不明白详情。因此保罗要向他们阐明耶稣：祂是救主，他们必须跟随祂，他们需要更深地认识祂。

So now he's going to tell them about Jesus. He starts in verses 24 and 25:

现在他要向他们传讲耶稣。他从第二十四和二十五节讲起：

> [Acts 13:24-25 NKJV] - [24] after John had first preached, before His coming, the baptism of repentance to all the people of Israel. [25] And as John was finishing his

> course, he said, "Who do you think I am? I am not He. But behold, there comes One after me, the sandals of whose feet I am not worthy to loose.'

Why should they believe Jesus? Number one: because God has appointed Him. But number two: John the Baptist spoke of Him, and spoke of Him in wonderful ways. Follow John!

他们为什么要信耶稣呢？第一，因为神立了祂；第二，施洗约翰曾为祂作见证，并且极其奇妙地见证了祂。当顺从约翰的见证！

Now he says, verse 26:

接着在第二十六节他说：

> [Acts 13:26 NKJV] - "Men and brethren, sons of the family of Abraham, and those among you who fear God, to you the word of this salvation has been sent.

Many people, when they hear a sermon, simply say, "We don't really need to worry about that; that's for somebody else." And he's saying, "No, this sermon is not to somebody else. This sermon is to **you**! Jesus came to you."

许多人听道时常常说：“我们不需要在意这些，这是讲给别人听的。”但他却说：“不，这篇讲道不是对别人讲的，这篇道正是传给**你们**的！耶稣是临到了你们。”

Now what more do we know about Jesus? Verses 27 and 28:

关于耶稣，我们还知道什么呢？第二十七和二十八节：

> [Acts 13:27-28 NKJV] - [27] For those who dwell in Jerusalem, and their rulers, because they did not know Him, nor even the voices of the Prophets which are read every Sabbath, have fulfilled them in condemning Him. [28] And though they found no cause for death in Him, they asked Pilate that He should be put to death.

This is the story of Jesus. What were the key items about Him? John the Baptist said He is the Man who was to come, and they put Him to death.

这就是耶稣的事迹。关于祂的关键事实是什么？施洗约翰宣告祂是将要来的那位，然而他们却将祂处死了。

Verses 29 and 30:

第二十九和三十节：

> [Acts 13:29-30 NKJV] - [29] Now when they had fulfilled all that was written concerning Him, they took Him down from the tree and laid Him in a tomb. [30] But God raised Him from the dead.

Verse 30 now, a key verse, it says: "But God raised Him from the dead." What did God do? To go back: verse 20, God gave them judges; verse 21, God gave them Saul; verse 22, God raised up David; verse 23, God gave them a Savior; and now verse 30, God raised up Jesus from the dead! These people acknowledged God had raised up judges, Saul, David, and so on. And now they had to acknowledge God raised up Jesus from the dead! That's a powerful conclusion.

第三十节是关键的一节，宣告说：“但神却叫祂从死里复活。”神做了什么呢？让我们回顾：第二十节，神赐给他们士师；第二十一节，神赐给他们扫罗；第二十二节，神兴起大卫；第二十三节，神赐给他们一位救主；而现在第三十节，神叫耶稣从死里复活了！这些人承认神曾兴起士师、扫罗和大卫等等；现在他们必须承认，神已经叫耶稣从死里复活了！这是何等有力的结论！

Not much point in believing the history, not much point in believing the prophecy, if you don't believe what the history and the prophecy pointed to: God raised up Jesus! That's the key part of every sermon.

如果你不相信历史和预言所指向的目标，那么相信历史和预言就没有多大意义了。那核心目标就是：神叫耶稣复活了！这是每一篇讲道的核心真理。

Conclusion and Closing Prayer

Our time has gone again, and we're here in mid-sermon. The last part of the sermon is just as good as the first, so we're going to come back and read about it next week. Again, so good to have each of you with us tonight. May the Lord bless us. Let me just encourage you, before we pray, to contact others who may not know of the proper time that we're operating on here. Encourage others to join us on a Saturday evening!

我们的时间又到了，我们正停留在讲道的中段。这篇讲道的后半部分与前半部分同样精彩，所以我们下周将回来继续研读。再次感谢大家今晚与我们同在。愿主赐福我们。在我们祷告之前，容我鼓励大家去联络那些可能还不清楚我们聚会调整后确切时间的朋友，鼓励大家在星期六晚上加入我们！

Thank you now, and let's pray:

谢谢大家，我们一同祷告：

Lord, we want to thank You that God took action down through history. And we're thankful that when the Lord Jesus spoke to His disciples, He said to them simply, "Follow Me." Lord, that's the message of this sermon to us: we must follow God. And there's a sense in which following God implies that He's moving, and we've got to move with Him. So we thank You for raising up Jesus, and we pray that we will follow Him.

主啊，我们要感谢祢，神在整个人类历史中持续采取行动。我们感谢祢，当主耶稣对门徒说话时，祂只是简单地对他们说：“跟从我。”主啊，这正是这篇讲道带给我们的信息：我们必须跟从神。从某种意义上说，跟从神意味着祂一直在行动，而我们必须跟随祂的步伐一同前行。因此，我们感谢祢叫耶稣复活，并祈求我们能坚定地跟从祂。

So again, thanks for the Word! Thanks for the Holy Spirit! Thanks for the privilege of prayer! Thanks for being with us tonight! Bless us, Lord, we pray. Bless those who are often with us and not able to be here tonight. And bless those that we love and pray for. Lord, may the knowledge of God not stay with us; may it flow from us. And so we give thanks now in the name of the Lord Jesus Christ. Amen.

再一次感谢祢赐下的话语！感谢圣灵！感谢祷告的特权！感谢祢今晚与我们同在！主啊，我们求祢赐福我们。求祢赐福那些常与我们同在但今晚未能出席的人。求祢赐福我们所爱并为之代祷的人。主啊，愿关于神的真理与认识不单停留在我们身上，更愿它从我们生命中流淌出去。我们在此献上感恩，是奉主耶稣基督的名。阿们。

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