

## SADDUCEES 撒都該人

### DAILY READINGS:

Monday: Acts 23:1-10  
 Tuesday: Matthew 3:1-12  
 Wednesday: Matthew 16:1-12  
 Thursday: Matthew 22:23-33  
 Friday: Luke 20:27-38  
 Saturday: Acts 4:1-21  
 Sunday : Acts 5:12-33

### MEMORY VERSE: Matthew 22:29

***Jesus answered and said unto them, "Ye do err, not knowing the scriptures, nor the power of God."***

耶穌回答說：你們錯了；因為不明白聖經，也不曉得神的大能。

### INTRODUCTION:

While the Pharisees were the most dominant religious party in the days of Jesus, there were other groups in existence. Among these was the party of the Sadducees. Much smaller in numbers than the Pharisees and less influential doctrinally among the common people, the Sadducees were nevertheless a powerful factor in the government of Judah. Aristocratic貴族 and proud they dominated the ruling council of the land. Their power was derived through consistent cooperation with the heathen powers which occupied Israel. This aroused the hatred of most of the land, particularly the Pharisees. Whereas the Pharisees were strict separatists, the Sadducees were compromisers. They did anything to maintain the status quo.

### LESSON NOTES:

**Origin and Doctrine:** Little is known of the origin of the Sadducees. As a party under that name, they appear to have originated around the time of the Maccabees as a counter movement to them and the Pharisees. The Sadducces were those who willingly accepted heathen culture as a means of maintaining their life and position, while the Pharisees fought the foreigners to the death. Some claim the Sadducees were descendants of Zadok, the high priest of Solomon's day (1 Kings 1:32, 34, 38, 45), and derived their name from him. Essentially the Sadducees were from the priestly tribe. As such they represented a corrupt priesthood. This is not to say that all priests were Sadducees. By the same token, the Pharisees were generally speaking from the common people of Israel.

<p>1 Kings 1:32, 34, 38, 45</p>	<p><sup>32</sup>And king David said, "Call me Zadok the priest, and Nathan the prophet, and Benaiah the son of Jehoiada." And they came before the king.          大衛王又吩咐說：將祭司撒督、先知拿單、耶何耶大的兒子比拿雅召來！他們就都來到王面前。</p> <p><sup>34</sup>And let Zadok the priest and Nathan the prophet anoint him there king over Israel: and blow ye with the trumpet, and say, "God save king Solomon."          在那裡，祭司撒督和先知拿單要膏他作以色列的王；你們也要吹角，說：願所羅門王萬歲！</p> <p><sup>38</sup>So Zadok the priest, and Nathan the prophet, and Benaiah the son of Jehoiada, and the Cherethites, and the Pelethites, went down, and caused Solomon to ride upon king David's mule, and brought him to Gihon.          於是，祭司撒督、先知拿單、耶何耶大的兒子比拿雅，和基利提人、比利提人都下去使所羅門騎大衛王的騾子，將他送到基訓。</p>
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<sup>45</sup>And Zadok the priest and Nathan the prophet have anointed him king in Gihon: and they are come up from thence rejoicing, so that the city rang again. This is the noise that ye have heard.

祭司撒督和先知拿單在基訓已經膏他作王。眾人都從那裡歡呼著上來，聲音使城震動，這就是你們所聽見的聲音；

The root meaning of Sadducee is "the righteous one"; however, they were not known for their righteousness. What they were known for was their teaching which denied the resurrection and the existence of spirits and angels ([Acts 23:8](#)). A life beyond death with rewards for the righteous and punishment for the unrighteous was not recognized by them even though they acknowledged the existence of an everlasting God. Denying a spirit world, they were completely materialistic in outlook. Strange that a priesthood which at one time was so intimately acquainted with the supernatural should develop such a doctrine!

Acts 23:8 For the Sadducees say that there is no resurrection, neither angel, nor spirit: but the Pharisees confess both.

因為撒都該人說，沒有復活，也沒有天使和鬼魂；法利賽人卻說，兩樣都有。

**Practise:** While the Pharisees and Sadducees had bitter doctrinal and political differences (which Paul at one time skillful exploited—see [Acts 23:1-10](#)), they co-existed in the ruling council of elders which was known as the Sanhedrin. They were very much united in their opposition to Jesus, though from the Sadducees' view, it was more from a desire to suppress a movement which would upset the governmental structure than from differences in teaching. Sadducees had little support from the common people in their doctrine as it was, so had little to lose from Jesus' teachings. They would, however, live in constant dread of an uprising which would bring the heavy hand of Rome down stronger on the land and jeopardize their power and position.

Together with the Pharisees they received the denunciation of both John the Baptist and Jesus ([Matt. 3:7](#); [16:1-6](#)). Arrogant and overbearing (*bossy*) because of their position and heritage, they were blind to their true spiritual condition ([Matt. 3:7-9](#)). As the supposed shepherds of God's people, they came under double condemnation for their failure to lead them aright.

Matthew 3:7 But when he saw many of the Pharisees and Sadducees come to his baptism, he said unto them, "O generation of vipers, who hath warned you to flee from the wrath to come? 約翰看見許多法利賽人和撒都該人也來受洗，就對他們說：毒蛇的種類！誰指示你們逃避將來的忿怒呢？

Matthew 16:1-6 <sup>1</sup>The Pharisees also with the Sadducees came, and tempting desired him that he would shew them a sign from heaven. 法利賽人和撒都該人來試探耶穌，請他從天上顯個神蹟給他們看。

<sup>2</sup>He answered and said unto them, "When it is evening, ye say, It will be fair weather: for the sky is red.

耶穌回答說：晚上天發紅，你們就說：天必要晴。

<sup>3</sup>And in the morning, It will be foul weather to day: for the sky is red and lowering. O ye hypocrites, ye can discern the face of the sky; but can ye not discern the signs of the times?

早晨天發紅，又發黑，你們就說：今日必有風雨。你們知道分辨天上的氣色，倒不能分辨這時候的神蹟。

<sup>4</sup>A wicked and adulterous generation seeketh after a sign; and there shall no sign be given unto it, but the sign of the prophet Jonas. And he left them, and departed."

一個邪惡淫亂的世代求神蹟，除了約拿的神蹟以外，再沒有神蹟給他看。耶穌就離開他們去了。

	<p><sup>5</sup>And when his disciples were come to the other side, they had forgotten to take bread. 門徒渡到那邊去，忘了帶餅。</p> <p><sup>6</sup>Then Jesus said unto them, "Take heed and beware of the leaven of the Pharisees and of the Sadducees." 耶穌對他們說：你們要謹慎，防備法利賽人和撒都該人的酵。</p>
Matthew 3:7-9	<p><sup>7</sup>But when he saw many of the Pharisees and Sadducees come to his baptism, he said unto them, "O generation of vipers, who hath warned you to flee from the wrath to come? 約翰看見許多法利賽人和撒都該人也來受洗，就對他們說：毒蛇的種類！誰指示你們逃避將來的忿怒呢？</p> <p><sup>8</sup>Bring forth therefore fruits meet for repentance: 你們要結出果子來，與悔改的心相稱。</p> <p><sup>9</sup>And think not to say within yourselves, We have Abraham to our father: for I say unto you, that God is able of these stones to raise up children unto Abraham. 不要自己心裡說：有亞伯拉罕為我們的祖宗。我告訴你們，神能從這些石頭中給亞伯拉罕興起子孫來。</p>

Attempting to discredit and ridicule the teachings of the resurrection, they once presented Jesus with a hypothetical case based on the Mosaic Law ([Matt. 22:23-33](#)). It must have been embarrassing to them to have their hypocrisy exposed and to be told publicly they knew neither the Scriptures nor the power of God. Emphasizing both the resurrection and angels, the Lord's answer astonished the multitudes who heard it for its authority ([vv. 30-33](#)).

Matthew 22:30-33	<p><sup>30</sup>For in the resurrection they neither marry, nor are given in marriage, but are as the angels of God in heaven. 當復活的時候，人也不娶也不嫁，乃像天上的使者一樣。</p> <p><sup>31</sup>But as touching the resurrection of the dead, have ye not read that which was spoken unto you by God, saying, 論到死人復活，神在經上向你們所說的，你們沒有念過麼？</p> <p><sup>32</sup>I am the God of Abraham, and the God of Isaac, and the God of Jacob? God is not the God of the dead, but of the living." 他說：我是亞伯拉罕的神，以撒的神，雅各的神。神不是死人的神，乃是活人的神。</p> <p><sup>33</sup>And when the multitude heard this, they were astonished at his doctrine. 眾人聽見這話，就希奇他的教訓。</p>
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Almost all of the persecution which the early church endured came from the Sadducees ([Acts 4:1; 5:17](#)). This is natural since the preaching and power of the disciples hit at the very foundation of the Sadducees' doctrine ([Acts 4:2](#)). A resurrected Christ completely destroyed their teaching, and the presence of a Holy Spirit who empowered and miraculously healed people was intolerable. The spontaneous自發 growth of this movement frightened them. Imagine how they grimaced when possibly it was suggested that only an angel could have opened the secure prison and allowed the disciples to escape ([Acts 5:19, 22-24](#)). Also, it may have been with just a bit of a smile that the learned Pharisee, Gamaliel, counselled the harried Sadducees to desist from their plans to slay the disciples saying, "If it be of God, ye cannot overthrow it" ([Acts 5:33-40](#)). Gamaliel's prophecy proved correct. The Sadducees failed to overthrow the work of God, and, it might be added, were themselves completely destroyed as a party within a short time. After the destruction of Jerusalem in 70 A.D., they were never heard from again.

<p>Acts 4:1; 5:17</p>	<p><b>4:1</b> And as they spake unto the people, the priests, and the captain of the temple, and the Sadducees, came upon them, 使徒對百姓說話的時候，祭司們和守殿官，並撒都該人忽然來了。</p> <p><b>5:17</b> Then the high priest rose up, and all they that were with him, (which is the sect of the Sadducees,) and were filled with indignation, 大祭司和他的一切同人，就是撒都該教門的人，都起來，滿心忌恨，</p>
<p>Acts 4:2</p>	<p>Being grieved that they taught the people, and preached through Jesus the resurrection from the dead. 因他們教訓百姓，本著耶穌，傳說死人復活，就很煩惱，</p>
<p>Acts 5:19, 22-24</p>	<p><b>19</b> But the angel of the Lord by night opened the prison doors, and brought them forth, and said, 但主的使者夜間開了監門，領他們出來，</p> <p><b>22</b> But when the officers came, and found them not in the prison, they returned and told, 但差役到了，不見他們在監裡，就回來稟報說：</p> <p><b>23</b> Saying, "The prison truly found we shut with all safety, and the keepers standing without before the doors: but when we had opened, we found no man within." 我們看見監牢關得極妥當，看守的人也站在門外；及至開了門，裡面一個人都不見。</p> <p><b>24</b> Now when the high priest and the captain of the temple and the chief priests heard these things, they doubted of them whereunto this would grow. 守殿官和祭司長聽見這話，心裡犯難，不知這事將來如何。</p>
<p>Acts 5:33-40</p>	<p><b>33</b> When they heard that, they were cut to the heart, and took counsel to slay them. 公會的人聽見就極其惱怒，想要殺他們。</p> <p><b>34</b> Then stood there up one in the council, a Pharisee, named Gamaliel, a doctor of the law, had in reputation among all the people, and commanded to put the apostles forth a little space; 但有一個法利賽人，名叫迦瑪列，是眾百姓所敬重的教法師，在公會中站起來，吩咐人把使徒暫且帶到外面去，</p> <p><b>35</b> And said unto them, "Ye men of Israel, take heed to yourselves what ye intend to do as touching these men. 就對眾人說：以色列人哪，論到這些人，你們應當小心怎樣辦理。</p> <p><b>36</b> For before these days rose up Theudas, boasting himself to be somebody; to whom a number of men, about four hundred, joined themselves: who was slain; and all, as many as obeyed him, were scattered, and brought to nought. 從前丟大起來，自誇為大；附從他的人約有四百，他被殺後，附從他的全都散了，歸於無有。</p> <p><b>37</b> After this man rose up Judas of Galilee in the days of the taxing, and drew away much people after him: he also perished; and all, even as many as obeyed him, were dispersed. 此後，報名上冊的時候，又有加利利的猶大起來，引誘些百姓跟從他；他也滅亡，附從他的人也四散了。</p> <p><b>38</b> And now I say unto you, Refrain from these men, and let them alone: for if this counsel or this work be of men, it will come to nought: 現在，我勸你們不要管這些人，任憑他們罷！他們所謀的、所行的，若是出於人，必要敗壞；</p> <p><b>39</b> But if it be of God, ye cannot overthrow it; lest haply ye be found even to fight against</p>

God.”

若是出於神，你們就不能敗壞他們，恐怕你們倒是攻擊神了。

<sup>40</sup>And to him they agreed: and when they had called the apostles, and beaten them, they commanded that they should not speak in the name of Jesus, and let them go.

公會的人聽從了他，便叫使徒來，把他們打了，又吩咐他們不可奉耶穌的名講道，就把他們釋放了。

## **THE LESSONS:**

Compromise always destroys. Something worth compromising is worth nothing. Each compromise must be supported by additional accommodations. The only solution to compromise is hard and fast separation. While the Pharisees had other faults to be avoided, there is a lot to be said for their original ***narrow-minded goal of purity and separation***. Compromising our standards with the standards of this world will destroy our testimony completely. It may seem small and insignificant at first, but each compromise brings us to the threshold of the next until there is nothing left to compromise. In the same regard, it should be understood that an ecumenical<sup>普遍</sup> movement based on compromise will produce an empty form. Beware of the doctrine of the Sadducees.

Materialism is the inevitable outgrowth of any teaching which denies the existence of spirits or life after death. Conversely (*on the contrary*), as our minds get more and more filled with the things of this earth, our appreciation and desire for the things of God grow weaker and weaker. It is tragic that today many who call themselves Christians deny the very basis on which Christianity began. The virgin birth is denied. Miracles are explained in a natural way. Even the cornerstone of the gospel, the resurrection of Jesus, is rejected and we are told that "God is dead." Is there any wonder that the church is in confusion and materialism abounds? What hope does Christianity offer if not in the resurrection? (See [1 Cor. 15:12-19](#)). On the other hand, if the resurrection is a real fact, then ***how earnest we ought to be to seek those things which have everlasting value and not be taken up with those things which will pass away***. ***God wants His people to know both the Scriptures and the power of God and to experience their reality in their lives***. Furthermore, He wants His power to be manifested so richly among us that the world will be able to "say nothing against it" ([Acts 4:14](#)), but will be forced to acknowledge that there is a God in heaven who cares for His children. If our eyes are fully on Him, this experience can be ours.

1 Corinthians  
15:12-19

<sup>12</sup>Now if Christ be preached that he rose from the dead, how say some among you that there is no resurrection of the dead?

既傳基督是從死裡復活了，怎麼在你們中間有人說沒有死人復活的事呢？

<sup>13</sup>But if there be no resurrection of the dead, then is Christ not risen:

若沒有死人復活的事，基督也就沒有復活了。

<sup>14</sup>And if Christ be not risen, then is our preaching vain, and your faith is also vain.

若基督沒有復活，我們所傳的便是枉然，你們所信的也是枉然；

<sup>15</sup>Yea, and we are found false witnesses of God; because we have testified of God that he raised up Christ: whom he raised not up, if so be that the dead rise not.

並且明顯我們是為神妄作見證的，因我們見證神是叫基督復活了。若死人真不復活，神也就沒有叫基督復活了。

<sup>16</sup>For if the dead rise not, then is not Christ raised:

因為死人若不復活，基督也就沒有復活了。

<sup>17</sup>And if Christ be not raised, your faith is vain; ye are yet in your sins.

基督若沒有復活，你們的信便是徒然，你們仍在罪裡。

	<p><b>18</b>Then they also which are fallen asleep in Christ are perished. 就是在基督裡睡了的人也滅亡了。</p> <p><b>19</b>If in this life only we have hope in Christ, we are of all men most miserable. 我們若靠基督，只在今生有指望，就算比眾人更可憐。</p>
Acts 4:14	<p><b>14</b>And beholding the man which was healed standing with them, they could say nothing against it. 又看見那治好了的人和他們一同站著，就無話可駁。</p>

## Monday: Acts 23:1-10

<sup>1</sup>And Paul, earnestly beholding the council, said, "Men and brethren, I have lived in all good conscience before God until this day."

保羅定睛看著公會的人，說：弟兄們，我在神面前行事為人都是憑著良心，直到今日。

<sup>2</sup>And the high priest Ananias commanded them that stood by him to smite him on the mouth.

大祭司亞拿尼亞就吩咐旁邊站著的人打他的嘴。

<sup>3</sup>Then said Paul unto him, "God shall smite thee, thou whited wall: for sittest thou to judge me after the law, and commandest me to be smitten contrary to the law?"

保羅對他說：你這粉飾的牆，神要打你！你坐堂為的是按律法審問我，你竟違背律法，吩咐人打我麼？

<sup>4</sup>And they that stood by said, "Revilest thou God's high priest?"

站在旁邊的人說：你辱罵神的大祭司麼？

<sup>5</sup>Then said Paul, "I wist not, brethren, that he was the high priest: for it is written (*Exodus 22:28*), Thou shalt not speak evil of the ruler of thy people."

保羅說：弟兄們，我不曉得他是大祭司；經上記著說：不可毀謗你百姓的官長。

Exodus 22:28	Thou shalt not revile the gods, nor curse the ruler of thy people. 不可毀謗 神；也不可毀謗你百姓的官長。
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<sup>6</sup>But when Paul perceived that the one part were Sadducees, and the other Pharisees, he cried out in the council, "Men and brethren, I am a Pharisee, the son of a Pharisee: of the hope and resurrection of the dead I am called in question."

保羅看出大眾一半是撒都該人，一半是法利賽人，就在公會中大聲說：弟兄們，我是法利賽人，也是法利賽人的子孫。我現在受審問，是為盼望死人復活。

<sup>7</sup>And when he had so said, there arose a dissension between the Pharisees and the Sadducees: and the multitude was divided.

說了這話，法利賽人和撒都該人就爭論起來，會眾分為兩黨。

<sup>8</sup>For the Sadducees say that there is no resurrection, neither angel, nor spirit: but the Pharisees confess both.

因為撒都該人說，沒有復活，也沒有天使和鬼魂；法利賽人卻說，兩樣都有。

<sup>9</sup>And there arose a great cry: and the scribes that were of the Pharisees' part arose, and strove, saying, "We find no evil in this man: but if a spirit or an angel hath spoken to him, let us not fight against God."

於是大大的喧嚷起來。有幾個法利賽黨的文士站起來爭辯說：我們看不出這人有甚麼惡處，倘若有鬼魂或是天使對他說過話，怎麼樣呢？

<sup>10</sup>And when there arose a great dissension, the chief captain, fearing lest Paul should have been pulled in pieces of them, commanded the soldiers to go down, and to take him by force from among them, and to bring him into the castle.

那時大起爭吵，千夫長恐怕保羅被他們扯碎了，就吩咐兵丁下去，把他從眾人當中搶出來，帶進營樓去。

## Tuesday: Matthew 3:1-12

<sup>1</sup>In those days came John the Baptist, preaching in the wilderness of Judaea,  
那時，有施洗的約翰出來，在猶太的曠野傳道，說：  
怒呢？

<sup>2</sup>And saying, “Repent ye: for the kingdom of heaven is at hand.”  
天國近了，你們應當悔改！

<sup>3</sup>For this is he that was spoken of by the prophet Esaias (*Isaiah 40:3*), saying, “The voice of one crying in the wilderness, Prepare ye the way of the Lord, make his paths straight.”  
這人就是先知以賽亞所說的。他說：在曠野有人聲喊著說：預備主的道，修直他的路！

Isaiah 40:3	The voice of him that crieth in the wilderness, “Prepare ye the way of the LORD, make straight in the desert a highway for our God.” 有人聲喊著說：在曠野預備耶和華的路（或譯：在曠野，有人聲喊著說：當預備耶和華的路），在沙漠地修平我們神的道。
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<sup>4</sup>And the same John had his raiment of camel's hair, and a leathern girdle about his loins; and his meat was locusts and wild honey.  
這約翰身穿駱駝毛的衣服，腰束皮帶，吃的是蝗蟲、野蜜。

<sup>5</sup>Then went out to him Jerusalem, and all Judaea, and all the region round about Jordan,  
那時，耶路撒冷和猶太全地，並約但河一帶地方的人，都出去到約翰那裡，

<sup>6</sup>And were baptized of him in Jordan, confessing their sins.  
承認他們的罪，在約但河裡受他的洗。

<sup>7</sup>But when he saw many of the Pharisees and Sadducees come to his baptism, he said unto them, “O generation of vipers, who hath warned you to flee from the wrath to come?  
約翰看見許多法利賽人和撒都該人也來受洗，就對他們說：毒蛇的種類！誰指示你們逃避將來的忿怒呢？

<sup>8</sup>Bring forth therefore fruits meet for repentance:  
你們要結出果子來，與悔改的心相稱。

<sup>9</sup>And think not to say within yourselves, We have Abraham to our father: for I say unto you, that ***God is able of these stones to raise up children unto Abraham.***  
不要自己心裡說：有亞伯拉罕為我們的祖宗。我告訴你們，神能從這些石頭中給亞伯拉罕興起子孫來。

<sup>10</sup>And now also the axe is laid unto the root of the trees: therefore every tree which bringeth not forth good fruit is hewn down, and cast into the fire.  
現在斧子已經放在樹根上，凡不結好果子的樹就砍下來，丟在火裡。

<sup>11</sup>I indeed baptize you with water unto repentance. but he that cometh after me is mightier than I, whose shoes I am not worthy to bear: he shall baptize you with the Holy Ghost, and with fire:  
我是用水給你們施洗，叫你們悔改。但那在我以後來的，能力比我更大，我就是給他提鞋也不配。他要用聖靈與火給你們施洗。

<sup>12</sup>Whose fan is in his hand, and he will thoroughly purge his floor, and gather his wheat into the garner; but he will burn up the chaff with unquenchable fire.”  
他手裡拿著簸箕，要揚淨他的場，把麥子收在倉裡，把糠用不滅的火燒盡了。



## Wednesday: **Matthew 16:1-12**

<sup>1</sup>The Pharisees also with the Sadducees came, and tempting desired him that he would shew them a sign from heaven.

法利賽人和撒都該人來試探耶穌，請他從天上顯個神蹟給他們看。

<sup>2</sup>He answered and said unto them, “When it is evening, ye say, It will be fair weather: for the sky is red.

耶穌回答說：晚上天發紅，你們就說：天必要晴。

<sup>3</sup>And in the morning, It will be foul weather to day: for the sky is red and lowering. O ye hypocrites, ye can discern the face of the sky; but can ye not discern the signs of the times?

早晨天發紅，又發黑，你們就說：今日必有風雨。你們知道分辨天上的氣色，倒不能分辨這時候的神蹟。

<sup>4</sup>A wicked and adulterous generation seeketh after a sign; and there shall no sign be given unto it, but the sign of the prophet Jonas. And he left them, and departed.”

一個邪惡淫亂的世代求神蹟，除了約拿的神蹟以外，再沒有神蹟給他看。耶穌就離開他們去了。

<sup>5</sup>And when his disciples were come to the other side, they had forgotten to take bread.

門徒渡到那邊去，忘了帶餅。

<sup>6</sup>Then Jesus said unto them, “Take heed and beware of the leaven of the Pharisees and of the Sadducees.”

耶穌對他們說：你們要謹慎，防備法利賽人和撒都該人的酵。

<sup>7</sup>And they reasoned among themselves, saying, “It is because we have taken no bread.”

門徒彼此議論說：這是因為我們沒有帶餅罷。

<sup>8</sup>Which when Jesus perceived, he said unto them, “O ye of little faith, why reason ye among yourselves, because ye have brought no bread?

耶穌看出來，就說：你們這小信的人，為甚麼因為沒有餅彼此議論呢？

<sup>9</sup>Do ye not yet understand, neither remember the five loaves of the five thousand, and how many baskets ye took up?

你們還不明白麼？不記得那五個餅分給五千人、又收拾了多少籃子的零碎麼？

<sup>10</sup>Neither the seven loaves of the four thousand, and how many baskets ye took up?

也不記得那七個餅分給四千人、又收拾了多少筐子的零碎麼？

<sup>11</sup>How is it that ye do not understand that I spake it not to you concerning bread, that ye should beware of the leaven of the Pharisees and of the Sadducees?”

我對你們說：要防備法利賽人和撒都該人的酵，這話不是指著餅說的，你們怎麼不明白呢？

<sup>12</sup>Then understood they how that he bade them not beware of the leaven of bread, but of the doctrine of the Pharisees and of the Sadducees.

門徒這才曉得他說的不是叫他們防備餅的酵，乃是防備法利賽人和撒都該人的教訓。

**Thursday: Matthew 22:23-33**

<sup>23</sup>The same day came to him the Sadducees, which say that there is no resurrection, and asked him,  
撒都該人常說沒有復活的事。那天，他們來問耶穌說：

<sup>24</sup>Saying, "Master, Moses said, If a man die, having no children, his brother shall marry his wife, and raise up seed unto his brother.

夫子，摩西說：人若死了，沒有孩子，他兄弟當娶他的妻，為哥哥生子立後。

<sup>25</sup>Now there were with us seven brethren: and the first, when he had married a wife, deceased, and, having no issue, left his wife unto his brother:

從前，在我們這裡有弟兄七人，第一個娶了妻，死了，沒有孩子，撇下妻子給兄弟。

<sup>26</sup>Likewise the second also, and the third, unto the seventh.

第二、第三、直到第七個，都是如此。

<sup>27</sup>And last of all the woman died also.

末後，婦人也死了。

<sup>28</sup>Therefore in the resurrection whose wife shall she be of the seven? for they all had her.

這樣，當復活的時候，他是七個人中那一個的妻子呢？因為他們都娶過他。

<sup>29</sup>Jesus answered and said unto them, "***Ye do err, not knowing the scriptures, nor the power of God.***

耶穌回答說：你們錯了；因為不明白聖經，也不曉得神的大能。

<sup>30</sup>For in the resurrection they neither marry, nor are given in marriage, but are as the angels of God in heaven.

當復活的時候，人也不娶也不嫁，乃像天上的使者一樣。

<sup>31</sup>But as touching the resurrection of the dead, have ye not read that which was spoken unto you by God, saying, 論到死人復活，神在經上向你們所說的，你們沒有念過麼？

<sup>32</sup>I am the God of Abraham, and the God of Isaac, and the God of Jacob? God is not the God of the dead, but of the living."

他說：我是亞伯拉罕的神，以撒的神，雅各的神。神不是死人的神，乃是活人的神。

<sup>33</sup>And when the multitude heard this, they were

**Friday: Luke 20:27-38**

<sup>27</sup>Then came to him certain of the Sadducees, which deny that there is any resurrection; and they asked him, 撒都該人常說沒有復活的事。有幾個來問耶穌說：

<sup>28</sup>Saying, "Master, Moses wrote unto us, If any man's brother die, having a wife, and he die without children, that his brother should take his wife, and raise up seed unto his brother.

夫子！摩西為我們寫著說：人若有妻無子就死了，他兄弟當娶他的妻，為哥哥生子立後。

<sup>29</sup>There were therefore seven brethren: and the first took a wife, and died without children.

有弟兄七人，第一個娶了妻，沒有孩子死了；

<sup>30</sup>And the second took her to wife, and he died childless.

第二個、第三個也娶過他；

<sup>31</sup>And the third took her; and in like manner the seven also: and they left no children, and died.

那七個人都娶過他，沒有留下孩子就死了。

<sup>32</sup>Last of all the woman died also.

後來婦人也死了。

<sup>33</sup>Therefore in the resurrection whose wife of them is she? for seven had her to wife.

這樣，當復活的時候，他是那一個的妻子呢？因為他們七個人都娶過他。

<sup>34</sup>And Jesus answering said unto them, "The children of this world marry, and are given in marriage:

耶穌說：這世界的人有娶有嫁；

<sup>35</sup>But they which shall be accounted worthy to obtain that world, and the resurrection from the dead, neither marry, nor are given in marriage:

惟有算為配得那世界，與從死裡復活的人也不娶也不嫁；

<sup>36</sup>Neither can they die any more: for they are equal unto the angels; and are the children of God, being the children of the resurrection.

因為他們不能再死，和天使一樣；既是復活的人，就為神的兒子。

<sup>37</sup>Now that the dead are raised, even Moses shewed at the bush, when he calleth the Lord the God of Abraham, and

astonished at his doctrine.

眾人聽見這話，就希奇他的教訓。

the God of Isaac, and the God of Jacob.

至於死人復活，摩西在荊棘篇上，稱主是亞伯拉罕的神，以撒的神，雅各的神，就指示明白了。

<sup>38</sup>For he is not a God of the dead, but of the living: for all live unto him.”

神原不是死人的神，乃是活人的神；因為在他那裡（那裡：或作看來），人都是活的。

**Saturday: Acts 4:1-21****Sunday: Acts 5:12-33**

The cause for the 1st imprisonment

**3:1** Now Peter and John went up together into the temple at the hour of prayer, being the ninth hour.

申初禱告的時候，彼得、約翰上聖殿去。

**2** And a certain man lame from his mother's womb was carried, whom they laid daily at the gate of the temple which is called Beautiful, to ask alms of them that entered into the temple;

有一個人，生來是癱腿的，天天被人抬來，放在殿的一個門口，那門名叫美門，要求進殿的人賙濟。

**3** Who seeing Peter and John about to go into the temple asked an alms.

他看見彼得、約翰將要進殿，就求他們賙濟。

**4** And Peter, fastening his eyes upon him with John, said, Look on us.

彼得約翰定睛看他；彼得說：你看我們！

**5** And he gave heed unto them, expecting to receive something of them.

那人就留意看他們，指望得著甚麼。

**6** Then Peter said, Silver and gold have I none; but such as I have give I thee: In the name of Jesus Christ of Nazareth rise up and walk.

彼得說：金銀我都沒有，只把我所有的給你：我奉拿撒勒人耶穌基督的名，叫你起來行走！

**7** And he took him by the right hand, and lifted him up: and immediately his feet and ankle bones received strength.

於是拉著他的右手，扶他起來；他的腳和踝子骨立刻健壯了，

**8** And he leaping up stood, and walked, and entered with them into the temple, walking, and leaping, and praising God.

就跳起來，站著，又行走，同他們進了殿，走著，跳著，讚美神。

**9** And all the people saw him walking and praising God:

百姓都看見他行走，讚美神；

**10** And they knew that it was he which sat for alms at the Beautiful gate of the temple: and they were filled with wonder and amazement at that which had happened unto him.

認得他是那素常坐在殿的美門口求賙濟的，就因他所遇著的事滿心希奇、驚訝。

**11** And as the lame man which was healed held Peter and John, all the people ran together unto them in the porch that is called Solomon's, greatly wondering.

那人正在稱為所羅門的廊下，拉著彼得、約翰；眾百姓一齊跑到他們那裡，很覺希奇。

The cause for the 2nd imprisonment

THE APOSTLES HEAL MANY

**5:12** And by the hands of the apostles were many signs and wonders wrought among the people; (and they were all with **one accord** in Solomon's porch.

主藉使徒的手在民間行了許多神蹟奇事；他們（或作：信的人）都同心合意的在所羅門的廊下。

**13** And of the rest durst no man join himself to them: but the people **magnified** them.

其餘的人沒有一個敢貼近他們百姓卻尊重他們。

**14** And believers were the more added to the Lord, multitudes both of men and women.)

信而歸主的人越發增添，連男帶女很多。

**15** Insomuch that they brought forth the sick into the streets, and laid them on beds and couches, that at the least the shadow of Peter passing by might overshadow some of them.

甚至有人將病人抬到街上，放在床上或褥子上，指望彼得過來的時候，或者得他的影兒照在甚麼人身上。

**16** There came also a multitude out of the cities round about unto Jerusalem, bringing sick folks, and them which were vexed with unclean spirits: and **they were healed every one.**

還有許多人帶著病人和被污鬼纏磨的，從耶路撒冷四圍的城邑來，全都得了醫治。

<p>1st imprisonment</p> <p><b>4:1</b> And as they spake unto the people, <u>the priests, and the captain of the temple, and the Sadducees</u>, came upon them, 使徒對百姓說話的時候，祭司們和守殿官，並撒都該人忽然來了。</p> <p><b>2</b> Being <u>grieved</u> that they taught the people, and preached through Jesus the resurrection from the dead. 因他們教訓百姓，本著耶穌，傳說死人復活，就很煩惱，</p> <p><b>3</b> And they laid hands on them, and <u>put them in hold unto the next day</u>: for it was now eventide <small>黃昏</small>. 於是下手拿住他們；因為天已經晚了，就把他們押到第二天。</p> <p><b>4</b> Howbeit many of them which heard the word <b><i>believed</i></b>; and the number of the men was about <u>five thousand</u>. 但聽道之人有許多信的，男子數目約到五千。</p>	<p>2nd imprisonment</p> <p><b>5:17</b> Then <u>the high priest</u> rose up, and all they that were with him, (which is <u>the sect of the Sadducees</u>,) and were filled with <u>indignation</u>, 大祭司和他的一切同人，就是撒都該教門的人，都起來，滿心忌恨，</p> <p><b>18</b> And laid their hands on the apostles, and <u>put them in the common prison</u>. 就下手拿住使徒，收在外監。</p> <p><b>19</b> But the angel of the Lord by night opened the prison doors, and brought them forth, and said, 但主的使者夜間開了監門，領他們出來，</p> <p><b>20</b> <b><i>Go, stand and speak in the temple to the people all the words of this life.</i></b> 說：你們去站在殿裡，把這生命的道都講給百姓聽。</p> <p><b>21a</b> And when they heard that, they entered into the temple early in the morning, and taught. 使徒聽了這話，天將亮的時候就進殿裡去教訓人。</p>
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<p>1st Interrogation</p> <p><b>4:5</b> And it came to pass on the morrow, that <u>their rulers, and elders, and scribes</u>, 第二天，官府、長老，和文士在耶路撒冷聚會，</p> <p><b>6</b> And <u>Annas the high priest, and Caiaphas, and John, and Alexander, and as many as were of the kindred of the high priest</u>, were gathered together at Jerusalem. 又有大祭司亞那和該亞法、約翰、亞力山大，並大祭司的親族都在那裡，</p> <p><b>7</b> And when they had set them in the midst, they asked, “By what power, or by what name, have ye done this?” 叫使徒站在當中，就問他們說：你們用甚麼能力，奉誰的名做這事呢？</p> <p><b>8</b> Then Peter, <b><i>filled with the Holy Ghost</i></b>, said unto them, “<b><i>Ye rulers of the people, and elders of Israel</i></b>, 那時彼得被聖靈充滿，對他們說：</p> <p><b>9</b> <b><i>If we this day be examined of the good deed done to the impotent (weak, helpless) man, by what means he is made whole;</i></b> 治民的官府和長老阿，倘若今日因為在殘疾人身上所行的善事查問我們他是怎麼得了痊愈，</p> <p><b>10</b> <b><i>Be it known unto you all, and to all the people of Israel, that by the name of Jesus Christ of Nazareth, whom ye crucified, whom God raised from the dead, even by him doth this man stand here before you whole.</i></b> 你們眾人和以色列百姓都當知道，站在你們面前的這人得痊愈是因你們所釘十字架、神叫他從死裡復活的拿撒勒人耶穌基督的名。</p> <p><b>11</b> <b><i>This is the stone which was set at nought of you builders, which is become the head of the corner.</i></b></p>	<p>2nd Interrogation</p> <p><b>5:21b</b> But the <u>high priest</u> came, and they that were with him, and called the <u>council</u> together, and all <u>the senate</u> of the children of Israel, and sent to the prison to have them brought. 大祭司和他的同人來了，叫齊公會的人，和以色列族的眾長老，就差人到監裡去，要把使徒提出來。</p> <p><b>22</b> But when the officers came, and found them not in the prison, they returned and told, 但差役到了，不見他們在監裡，就回來稟報說：</p> <p><b>23</b> Saying, “The prison truly found we shut with all safety, and the keepers standing without before the doors: but when we had opened, we found no man within.” 我們看見監牢關得極妥當，看守的人也站在門外；及至開了門，裡面一個人都不見。</p> <p><b>24</b> Now when <u>the high priest and the captain of the temple and the chief priests</u> heard these things, they doubted of them whereunto this would grow. 守殿官和祭司長聽見這話，心裡犯難，不知這事將來如何。</p> <p><b>25</b> Then came one and told them, saying, “Behold, the men whom ye put in prison are standing in the temple, and teaching the people.” 有一個人來稟報說：你們收在監裡的人，現在站在殿裡教訓百姓。</p> <p><b>26</b> Then went the captain with the officers, and brought them without violence: for they feared the people, lest they should have been stoned. 於是守殿官和差役去帶使徒來，並沒有用強暴，因為怕百姓用石頭打他們。</p>
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他是你們匠人所棄的石頭，已成了房角的頭塊石頭。

**12** *Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved."*

除他以外，別無拯救；因為在天下人間，沒有賜下別的名，我們可以靠著得救。

**27** And when they had brought them, they set them before the council: and the high priest asked them, 帶到了，便叫使徒站在公會前；大祭司問他們說：

**28** Saying, "Did not we straitly command you that ye should not teach in this name? and, behold, ye have filled Jerusalem with your doctrine, and intend to bring this man's blood upon us."

我們不是嚴嚴的禁止你們，不可奉這名教訓人麼？你們倒把你們的道理充滿了耶路撒冷，想要叫這人的血歸到我們身上！

**29** Then Peter and the other apostles answered and said, *"We ought to obey God rather than men.*

彼得和眾使徒回答說：順從神，不順從人，是應當的。

**30** *The God of our fathers raised up Jesus, whom ye slew and hanged on a tree.*

你們掛在木頭上殺害的耶穌，我們祖宗的神已經叫他復活。

**31** *Him hath God exalted with his right hand to be a Prince and a Saviour, for to give repentance to Israel, and forgiveness of sins.*

神且用右手將他高舉（或作：他就是神高舉在自己的右邊），叫他作君王，作救主，將悔改的心和赦罪的恩賜給以色列人。

**32** *And we are his witnesses of these things; and so is also the Holy Ghost, whom God hath given to them that obey him."*

我們為這事作見證；神賜給順從之人的聖靈也為這事作見證。

Reaction after Peter's defense speech

**4:13** Now when they saw the **boldness** of Peter and John, and perceived that they were unlearned and ignorant men, they **marvelled**; and they took knowledge of them, **that they had been with Jesus.**

他們見彼得、約翰的膽量，又看出他們原是沒有學問的小民，就希奇，認明他們是跟過耶穌的；

**14** And beholding the man which was healed standing with them, they could say nothing against it.

又看見那治好了的人和他們一同站著，就無話可駁。

**15** But when they had commanded them to go aside out of the council, they conferred among themselves, 於是吩咐他們從公會出去，就彼此商議說：

**16** Saying, "What shall we do to these men? for that indeed a notable miracle hath been done by them is manifest to all them that dwell in Jerusalem; and we

Reaction after Peter's defense speech

**5:33** When they heard that, they **were cut to the heart**, and took counsel to slay them.

公會的人聽見就極其惱怒，想要殺他們。

**34** Then stood there up one in the council, a Pharisee, named **Gamaliel**, a doctor of the law, had in reputation among all the people, and commanded to put the apostles forth a little space;

但有一個法利賽人，名叫迦瑪列，是眾百姓所敬重的教法師，在公會中站起來，吩咐人把使徒暫且帶到外面去，

**35** And said unto them, "Ye men of Israel, take heed to yourselves what ye intend to do as touching these men. 就對眾人說：以色列人哪，論到這些人，你們應當小心怎樣辦理。

**36** For before these days rose up **Theudas**, boasting himself to be somebody; to whom a number of men, about four hundred, joined themselves: who was slain; and all, as many as obeyed him, were scattered, and brought

cannot deny it.

我們當怎樣辦這兩個人呢？因為他們誠然行了一件明顯的神蹟，凡住耶路撒冷的人都知道，我們也不能說沒有。

<sup>17</sup>But that it spread no further among the people, let us straitly (*strict or rigid*) threaten them, that they speak henceforth to no man in this name.”

惟恐這事越發傳揚在民間，我們必須恐嚇他們，叫他們不再奉這名對人講論。

<sup>18</sup>And they called them, and commanded them not to speak at all nor teach in the name of Jesus.

於是叫了他們來，禁止他們總不可奉耶穌的名講論教訓人。

<sup>19</sup>But Peter and John answered and said unto them, *“Whether it be right in the sight of God to hearken unto you more than unto God, judge ye.*

彼得、約翰說：聽從你們，不聽從神，這在神面前合理不合理，你們自己酌量罷！

<sup>20</sup>*For we cannot but speak the things which we have seen and heard.”*

我們所看見所聽見的，不能不說。

<sup>21</sup>So when they had further threatened them, they let them go, finding nothing how they might punish them, because of the people: for all men **glorified God** for that which was done.

官長為百姓的緣故，想不出法子刑罰他們，又恐嚇一番，把他們釋放了。這是因眾人為所行的奇事都歸榮耀與神。

to nought.

從前丟大起來，自誇為大；附從他的人約有四百，他被殺後，附從他的全都散了，歸於無有。

<sup>37</sup>After this man rose up Judas of Galilee in the days of the taxing, and drew away much people after him: he also perished; and all, even as many as obeyed him, were dispersed.

此後，報名上冊的時候，又有加利利的猶大起來，引誘些百姓跟從他；他也滅亡，附從他的人也四散了。

<sup>38</sup>And now I say unto you, Refrain from these men, and let them alone: for if this counsel or this work be of men, it will come to nought:

現在，我勸你們不要管這些人，任憑他們罷！他們所謀的、所行的，若是出於人，必要敗壞；

<sup>39</sup>But if it be of God, ye cannot overthrow it; lest haply ye be found even to fight against God.”

若是出於神，你們就不能敗壞他們，恐怕你們倒是攻擊神了。

<sup>40</sup>And to him they agreed: and when they had called the apostles, and beaten them, they commanded that they should not speak in the name of Jesus, and let them go.

公會的人聽從了他，便叫使徒來，把他們打了，又吩咐他們不可奉耶穌的名講道，就把他們釋放了。

<sup>41</sup>And they departed from the presence of the council, rejoicing that they were counted worthy to suffer shame for his name.

他們離開公會，心裡歡喜，因被算是配為這名受辱。

<sup>42</sup>And daily in the temple, and in every house, they ceased not to teach and preach Jesus Christ.

他們就每日在殿裡、在家裡、不住的教訓人，傳耶穌是基督。

1<sup>st</sup> Court Ruling:

- Commanded them not to speak at all nor teach in the name of Jesus.
- Threaten them and let them go
- No punishment

2nd Court Ruling:

- Beaten them
- Commanded that they should not speak in the name of Jesus, and let them go

## ***Peter's Defense Speech***

### **Acts 4:8-12**

Then Peter, filled with the Holy Ghost, said unto them, 那時彼得被聖靈充滿，對他們說：

“Ye rulers of the people, and elders of Israel, If we this day be examined of the good deed done to the impotent man, by what means he is made whole; Be it known unto you all, and to all the people of Israel, that by the name of Jesus Christ of Nazareth, whom ye crucified, whom God raised from the dead, even by him doth this man stand here before you whole. This is the stone which was set at nought of you builders, which is become the head of the corner. Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved.”

治民的官府和長老阿，倘若今日因為在殘疾人身上所行的善事查問我們他是怎麼得了痊愈，你們眾人和以色列百姓都當知道，站在你們面前的這人得痊愈是因你們所釘十字架、神叫他從死裡復活的拿撒勒人耶穌基督的名。他是你們匠人所棄的石頭，已成了房角的頭塊石頭。除他以外，別無拯救；因為在天下人間，沒有賜下別的名，我們可以靠著得救。

### **Acts 4:19-20**

But Peter and John answered and said unto them, 彼得、約翰說：

“Whether it be right in the sight of God to hearken unto you more than unto God, judge ye. For we cannot but speak the things which we have seen and heard.”

聽從你們，不聽從神，這在神面前合理不合理，你們自己酌量罷！我們所看見所聽見的，不能不說。

### **Acts 5:29-32**

Then Peter and the other apostles answered and said, 彼得和眾使徒回答說：

“We ought to obey God rather than men. The God of our fathers raised up Jesus, whom ye slew and hanged on a tree. Him hath God exalted with his right hand to be a Prince and a Saviour, for to give repentance to Israel, and forgiveness of sins. And we are his witnesses of these things; and so is also the Holy Ghost, whom God hath given to them that obey him.”

順從神，不順從人，是應當的。你們掛在木頭上殺害的耶穌，我們祖宗的神已經叫他復活。神且用右手將他高舉（或作：他就是神高舉在自己的右邊），叫他作君王，作救主，將悔改的心和赦罪的恩賜給以色列人。我們為這事作見證；神賜給順從之人的聖靈也為這事作見證。