

A CERTAIN KING

DAILY READINGS:

Monday:	Matthew 22:1-14
Tuesday:	Matthew 10:1-15
Wednesday:	Acts 3:12-4:3; 5:40, 41
Thursday:	Acts 13:26-48
Friday:	Acts 18:1-17
Saturday:	Acts 28:16-31
Sunday:	Luke 21:5-24

Memory Verse: Acts 28:28

***Be it known therefore unto you, that the salvation of God is sent unto the Gentiles,
and that they will hear it.***

所以你們當知道，神這救恩，如今傳給外邦人，他們也必聽受。

INTRODUCTION:

Different teachings regarding the kingdom of God are given in different parables. Where one parable describes the historical setting of the kingdom, another concerns itself with teaching on its inner nature. Still another parable may be given to describe the characteristics of the kingdom and a separate parable may be used to show the various reactions of people to its preaching. Each parable has its own message. It is an error to try and force correspondence between parables as to structure, detail, or message. Each must be studied for the particular lesson or truth it reveals regarding the kingdom.

LESSON NOTES:

The Call: In the parable of the wedding of the king's son, Jesus was describing the reception given the preaching of the kingdom among those to whom it was first preached and then goes on to prophesy God's response to this reception. Three major sections are evident in the parable (see [Matt. 22:1-14](#)). In the first section, the Lord showed how the message of the kingdom was received. Next, He described the reaction of the "king" to this response. In the third section, lest there be any wrong impressions, the Lord shows how the eligibility for the kingdom does not change despite the change in guests. Remember that this parable was taught during the last week of the Lord's life when the rulers of Israel had already made firm their decision to execute Jesus.

Much of the parable is clothed in customs familiar to that particular day and culture. Wedding invitations, we are told, were sent out in advance, and a guest list compiled. This is no different from today. What is different is that on the day of the wedding, messengers or "servants" were sent out to "call them that were (previously) bidden to the wedding." It was as inconceivable to the Lord's hearers, as it is to us today, that these honored guests would have reacted as they did to these messengers. Certainly the one event for which all schedules should have been rearranged would have been the wedding of the king's son. Having had an invitation so much in advance, it was nothing short of contempt to turn one's back so casually on this highly privileged social honor. Try to imagine a person refusing to attend a wedding of a child of the President at the White House or of the son of Queen Elizabeth at Buckingham Palace! It was this point which Jesus wanted to make in this parable.

The contrast of activities they regarded as being more important emphasizes the contempt they had for this "once-in-a-lifetime" opportunity. Farms and business, that is, their day-to-day activities, were more

important than this great event. Some went so far as to show their hatred for the king by slaying his messengers. Prophetically, the Lord then told what the king would do to the citizens of such a city.

The Guests: The lack of interest among the honored guests did not cause the wedding to be cancelled or postponed. The wedding was "ready," and nothing was going to prevent it (v. 8). Other guests were sought and invited to join in this grand event. Note that in this second scene of the parable (vv. 8-10), the servants are directed not to any particular people but to any and all, as many as would come, both good and bad, and told to invite them "to the marriage." Many responded, and the wedding was furnished with guests.

Matthew 22:8-10	<p>⁸Then saith he to his servants, "The wedding is ready, but they which were bidden were not worthy. 於是對僕人說：喜筵已經齊備，只是所召的人不配。</p> <p>⁹Go ye therefore into the highways, and as many as ye shall find, bid to the marriage." 所以你們要往岔路口上去，凡遇見的，都召來赴席。</p> <p>¹⁰So those servants went out into the highways, and gathered together all as many as they found, both bad and good: and the wedding was furnished with guests. 那些僕人就出去，到大路上，凡遇見的，不論善惡都召聚了來，筵席上就坐滿了客。</p>
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Now comes an interesting scene in the parable (vv. 11-14). It is said by some that it is customary in certain oriental countries for the host to provide "wedding garments" for the guests. Whether this is so or not cannot be proven conclusively. However, the action of the "king" did not surprise the hearers of the parable, nor did it seem to strike them as arbitrary and unjust. Whatever the custom, one of the guests was found without a wedding garment upon the inspection of the king himself (vv. 11, 12). The guest's speechlessness indicates that he had no excuse to offer in his behalf. To show that the *standards* for admittance did not change despite the "whosoever will," Jesus ended His parable by having the king instruct a servant to bind the unprepared guest and cast him from the occasion. Note that the place without the kingdom is called "outer darkness" (v. 13).

Matthew 22:11-14	<p>¹¹And when the king came in to see the guests, he saw there a man which had not on a wedding garment: 王進來觀看賓客，見那裡有一個沒有穿禮服的，</p> <p>¹²And he saith unto him, "Friend, how camest thou in hither not having a wedding garment?" And he was speechless. 就對他說：朋友，你到這裡來怎麼不穿禮服呢？那人無言可答。</p> <p>¹³Then said the king to the servants, "Bind him hand and foot, and take him away, and cast him into outer darkness, there shall be weeping and gnashing of teeth. 於是王對使喚的人說：捆起他的手腳來，把他丟在外邊的黑暗裡；在那裡必要哀哭切齒了。</p> <p>¹⁴For many are called, but few are chosen." 因為被召的人多，選上的人少。</p>
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THE LESSONS:

This parable describes the period of history from the preaching of John the Baptist to the destruction of Jerusalem. In addition, it has an application, certainly, to our own day, for the invitation still goes out to enter the kingdom. All of the original preaching of the kingdom was to the Jews only, the original "guest list." Specific instructions were given to the disciples when they were sent out to preach the arrival of the kingdom, that they were not to go to the Samaritans or Gentiles but only to the "lost sheep of the house of Israel"

(Matt. 10:5,6). Later, the apostles followed the same pattern until it became evident that the Jews had turned their back on "everlasting life." Then the invitation went to the Gentiles (see Acts 13:46; 18:6; 28:28). The Lord in His instructions gave dire (*terrible*) warning to those "cities" which would not receive the words of the disciples (Matt. 10:14,15). All of this was fulfilled in history.

Matthew 10:5,6	<p>⁵These twelve Jesus sent forth, and commanded them, saying, "Go not into the way of the Gentiles, and into any city of the Samaritans enter ye not: 耶穌差這十二個人去，吩咐他們說：外邦人的路，你們不要走；撒瑪利亞人的城，你們不要進；</p> <p>⁶But go rather to the lost sheep of the house of Israel." 寧可往以色列家迷失的羊那裡去。</p>
Acts 13:46	<p>Then Paul and Barnabas waxed bold, and said, "It was necessary that the word of God should first have been spoken to you: but seeing ye put it from you, and judge yourselves unworthy of everlasting life, lo, we turn to the Gentiles." (<i>1st missionary journey @Antioch in Pisidia</i>) 保羅和巴拿巴放膽說：神的道先講給你們原是應當的；只因你們棄絕這道，斷定自己不配得永生，我們就轉向外邦人去。</p>
Acts 18:6	<p>And when they opposed themselves, and blasphemed, he (<i>Apostle Paul</i>) shook his raiment, and said unto them, "Your blood be upon your own heads; I am clean; from henceforth I will go unto the Gentiles." (<i>2nd missionary journey @ Corinth</i>) 他們既抗拒、毀謗，保羅就抖著衣裳，說：你們的罪（原文作血）歸到你們自己頭上，與我無干（原文是我卻乾淨）。從今以後，我要往外邦人那裡去。</p>
Acts 28:28	<p>Be it known therefore unto you, that the salvation of God is sent unto the Gentiles, and that they will hear it. 所以你們當知道，神這救恩，如今傳給外邦人，他們也必聽受。</p>
Matthew 10:14-15	<p>¹⁴And whosoever shall not receive you, nor hear your words, when ye depart out of that house or city, shake off the dust of your feet. 凡不接待你們、不聽你們話的人，你們離開那家，或是那城的時候，就把腳上的塵土跺下去。</p> <p>¹⁵Verily I say unto you, It shall be more tolerable for the land of Sodom and Gomorrha in the day of judgment, than for that city. 我實在告訴你們，當審判的日子，所多瑪和蛾摩拉所受的，比那城還容易受呢！</p>

Two ways are seen in the parable of missing the kingdom. The first is to be so preoccupied with earthly things that no time is available for it. Nothing is more important to a man than his soul. The kingdom is eternal; things of this world pass away. "What shall it profit a man to gain the whole world and lose his own soul? (Mark 8:36)" (See also Matt. 6:33) The second way of missing the kingdom is to deceive ourselves into thinking that we are fit for the kingdom in our own righteousness. ***There is but one worthy standard, the righteousness of Christ, which is given us by faith in Him.***

Summary:

Two ways of missing the kingdom:

1. To be so preoccupied with earthly things.
2. To deceive ourselves into thinking that we are fit for the kingdom in our own righteousness.

Mark 8:36	<p>For what shall it profit a man, if he shall gain the whole world, and lose his own soul? 人就是賺得全世界，賠上自己的生命，有甚麼益處呢？</p>
Matthew 6:33	<p>But seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you. 你們要先求他的國和他的義，這些東西都要加給你們了。</p>

Monday: Matthew 22:1-14

¹And Jesus answered and spake unto them again by parables, and said,
耶穌又用比喻對他們說：

²The kingdom of heaven is like unto a certain king, which made a marriage for his son,
天國好比一個王為他兒子擺設娶親的筵席，

³And sent forth his servants to call them that were bidden to the wedding: and they would not come.
就打發僕人去，請那些被召的人來赴席，他們卻不肯來。

⁴Again, he sent forth other servants, saying, “Tell them which are bidden, Behold, I have prepared my dinner: my oxen and my fatlings are killed, and all things are ready: come unto the marriage.”
王又打發別的僕人，說：你們告訴那被召的人，我的筵席已經預備好了，牛和肥畜已經宰了，各樣都齊備，請你們來赴席。

⁵But they made light of it, and went their ways, one to his farm, another to his merchandise:
那些人不理就走了；一個到自己田裡去；一個作買賣去；

⁶And the remnant took his servants, and entreated them spitefully, and slew them.
其餘的拿住僕人，凌辱他們，把他們殺了。

⁷But when the king heard thereof, he was wroth: and he sent forth his armies, and destroyed those murderers, and burned up their city.
王就大怒，發兵除滅那些兇手，燒燬他們的城。

⁸Then saith he to his servants, “The wedding is ready, but they which were bidden were not worthy.
於是對僕人說：喜筵已經齊備，只是所召的人不配。

⁹Go ye therefore into the highways, and as many as ye shall find, bid to the marriage.”
所以你們要往岔路口上去，凡遇見的，都召來赴席。

¹⁰So those servants went out into the highways, and gathered together all as many as they found, both bad and good: and the wedding was furnished with guests.
那些僕人就出去，到大路上，凡遇見的，不論善惡都召聚了來，筵席上就坐滿了客。

¹¹And when the king came in to see the guests, he saw there a man which had not on a wedding garment:
王進來觀看賓客，見那裡有一個沒有穿禮服的，

¹²And he saith unto him, “Friend, how camest thou in hither not having a wedding garment?” And he was speechless.
就對他說：朋友，你到這裡來怎麼不穿禮服呢？那人無言可答。

¹³Then said the king to the servants, “Bind him hand and foot, and take him away, and cast him into outer darkness, there shall be weeping and gnashing of teeth.
於是王對使喚的人說：捆起他的手腳來，把他丟在外邊的黑暗裡；在那裡必要哀哭切齒了。

¹⁴For many are called, but few are chosen.”
因為被召的人多，選上的人少。

Tuesday: Matthew 10:1-15

¹And when he had called unto him his twelve disciples, he gave them power against unclean spirits, to cast them out, and to heal all manner of sickness and all manner of disease.

耶穌叫了十二個門徒來，給他們權柄，能趕逐污鬼，並醫治各樣的病症。

²Now the names of the twelve apostles are these; The first, Simon, who is called Peter, and Andrew his brother; James the son of Zebedee, and John his brother;

這十二使徒的名：頭一個叫西門、又稱彼得，還有他兄弟安得烈，西庇太的兒子雅各和雅各的兄弟約翰，

³Philip, and Bartholomew; Thomas, and Matthew the publican; James the son of Alphaeus, and Lebbaeus, whose surname was Thaddaeus;

腓力和巴多羅買，多馬和稅吏馬太，亞勒腓的兒子雅各，和達太，

⁴Simon the Canaanite, and Judas Iscariot, who also betrayed him.

奮銳黨的西門，還有賣耶穌的加略人猶大。

⁵These twelve Jesus sent forth, and commanded them, saying, Go not into the way of the Gentiles, and into any city of the Samaritans enter ye not:

耶穌差這十二個人去，吩咐他們說：外邦人的路，你們不要走；撒瑪利亞人的城，你們不要進；

⁶But go rather to the lost sheep of the house of Israel.

寧可往以色列家迷失的羊那裡去。

⁷And as ye go, preach, saying, The kingdom of heaven is at hand.

隨走隨傳，說天國近了！

⁸Heal the sick, cleanse the lepers, raise the dead, cast out devils: freely ye have received, freely give.

醫治病人，叫死人復活，叫長大癱瘓的潔淨，把鬼趕出去。你們白白的得來，也要白白的捨去。

⁹Provide neither gold, nor silver, nor brass in your purses,

腰袋裡不要帶金銀銅錢。

¹⁰Nor scrip for your journey, neither two coats, neither shoes, nor yet staves: for the workman is worthy of his meat.

行路不要帶口袋；不要帶兩件褂子，也不要帶鞋和拐杖。因為工人得飲食是應當的。

¹¹And into whatsoever city or town ye shall enter, enquire who in it is worthy; and there abide till ye go thence.

你們無論進那一城，那一村，要打聽那裡誰是好人，就住在他家，直住到走的時候。

¹²And when ye come into an house, salute it.

進他家裡去，要請他的安。

¹³And if the house be worthy, let your peace come upon it: but if it be not worthy, let your peace return to you.

那家若配得平安，你們所求的平安就必臨到那家；若不配得，你們所求的平安仍歸你們。

¹⁴And whosoever shall not receive you, nor hear your words, when ye depart out of that house or city, shake off the dust of your feet.

凡不接待你們、不聽你們話的人，你們離開那家，或是那城的時候，就把腳上的塵土跺下去。

¹⁵Verily I say unto you, It shall be more tolerable for the land of Sodom and Gomorrha in the day of judgment, than for that city. 我實在告訴你們，當審判的日子，所多瑪和蛾摩拉所受的，比那城還容易受呢！

Wednesday: Acts 3:12-4:3; 5:40-41

¹²And when Peter saw it, he answered unto the people, “Ye men of Israel, why marvel ye at this? or why look ye so earnestly on us, as though by our own power or holiness we had made this man to walk?”

彼得看見，就對百姓說：以色列人哪，為甚麼把這事當作希奇呢？為甚麼定睛看我們，以為我們憑自己的能力和虔誠使這人行走呢？

¹³The God of Abraham, and of Isaac, and of Jacob, the God of our fathers, ***hath glorified his Son Jesus***; whom ye delivered up, and denied him in the presence of Pilate, when he was determined to let him go.

亞伯拉罕、以撒、雅各的神，就是我們列祖的神，已經榮耀了他的僕人（或作：兒子）耶穌；你們卻把他交付彼拉多。彼拉多定意要釋放他，你們竟在彼拉多面前棄絕了他。

¹⁴But ye denied ***the Holy One and the Just***, and desired a murderer to be granted unto you;

你們棄絕了那聖潔公義者，反求著釋放一個兇手給你們。

¹⁵And killed ***the Prince of life***, whom God hath raised from the dead; whereof we are witnesses.

你們殺了那生命的主，神卻叫他從死裡復活了；我們都是為這事作見證。

¹⁶And ***his name through faith in his name*** hath made this man strong, whom ye see and know: yea, ***the faith which is by him*** hath given him this perfect soundness in the presence of you all.

我們因信他的名，他的名便叫你們所看見所認識的這人健壯了；正是他所賜的信心，叫這人在你們眾人面前全然好了。

¹⁷And now, brethren, I wot (*know something*) that through ignorance ye did it, as did also your rulers.

弟兄們，我曉得你們做這事是出於不知，你們的官長也是如此。

¹⁸But those things, which God before had shewed by the mouth of all his prophets, that Christ should suffer, he hath so fulfilled.

但神曾藉眾先知的口，預言基督將要受害，就這樣應驗了。

¹⁹***Repent*** ye therefore, and ***be converted***, that your sins may be blotted out, when the times of refreshing shall come from the presence of the Lord.

所以，你們當悔改歸正，使你們的罪得以塗抹，這樣，那安舒的日子就必從主面前來到；

²⁰And he shall send Jesus Christ, which before was preached unto you:

主也必差遣所預定給你們的基督耶穌降臨。

²¹Whom the heaven must receive until the times of restitution of all things, which God hath spoken by the mouth of all his holy prophets since the world began.

天必留他，等到萬物復興的時候，就是神從創世以來、藉著聖先知的口所說的。

²²For Moses truly said unto the fathers, A prophet shall the Lord your God raise up unto you of your brethren, like unto me; him shall ye hear in all things whatsoever he shall say unto you.

摩西曾說：主-神要從你們弟兄中間給你們興起一位先知像我，凡他向你們所說的，你們都要聽從。

²³And it shall come to pass, that every soul, which will not hear that prophet, shall be destroyed from among the people.

凡不聽從那先知的，必要從民中全然滅絕。

²⁴Yea, and all the prophets from Samuel and those that follow after, as many as have spoken, have likewise foretold of these days.

從撒母耳以來的眾先知，凡說預言的，也都說到這些日子。

²⁵Ye are the children of the prophets, and of the covenant which God made with our fathers, saying unto Abraham, And in thy seed shall all the kindreds of the earth be blessed.

你們是先知的子孫，也承受神與你們祖宗所立的約，就是對亞伯拉罕說：地上萬族都要因你的後裔得福。

²⁶Unto you first God, having **raised up** his Son Jesus, **sent** him to **bless** you, in **turning away** every one of you from his iniquities.”

神既興起他的僕人，（或作：兒子），就先差他到你們這裡來，賜福給你們，叫你們各人回轉，離開罪惡。

^{4:1}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。

²Being 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，

³And they laid hands on them, and put them in hold unto the next day: for it was now eventide.

於是下手拿住他們；因為天已經晚了，就把他們押到第二天。

^{5:40}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。

⁴¹And 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。

Thursday: Acts 13:26-48

²⁶Men and brethren, children of the stock of Abraham, and whosoever among you feareth God, to you is the word of this salvation sent.

弟兄們，亞伯拉罕的子孫和你們中間敬畏神的人哪，這救世的道是傳給我們的。

²⁷For they that dwell at Jerusalem, and their rulers, because they knew him not, nor yet the voices of the prophets which are read every sabbath day, they have fulfilled them in condemning him.

耶路撒冷居住的人和他們的官長，因為不認識基督，也不明白每安息日所讀眾先知的書，就把基督定了死罪，正應了先知的預言；

²⁸And though they found no cause of death in him, yet desired they Pilate that he should be slain.

雖然查不出他有當死的罪來，還是求彼拉多殺他；

²⁹And when they had fulfilled all that was written of him, they took him down from the tree, and laid him in a sepulchre.

既成就了經上指著他所記的一切話，就把他從木頭上取下來，放在墳墓裡。

³⁰But God raised him from the dead:

神卻叫他從死裡復活。

³¹And he was seen many days of them which came up with him from Galilee to Jerusalem, who are his witnesses unto the people.

那從加利利同他上耶路撒冷的人多日看見他，這些人如今在民間是他的見證。

³²And we declare unto you glad tidings, how that the promise which was made unto the fathers,

我們也報好信息給你們，就是那應許祖宗的話，

³³God hath fulfilled the same unto us their children, in that he hath raised up Jesus again; as it is also written in the second psalm, Thou art my Son, this day have I begotten thee.

神已經向我們這作兒女的應驗，叫耶穌復活了。正如詩篇第二篇上記著說：你是我的兒子，我今日生你。

³⁴And as concerning that he raised him up from the dead, now no more to return to corruption, he said on this wise, I will give you the sure mercies of David.

論到神叫他從死裡復活，不再歸於朽壞，就這樣說：我必將所應許大衛那聖潔、可靠的恩典賜給你們。

³⁵Wherefore he saith also in another psalm, Thou shalt not suffer thine Holy One to see corruption.

又有一篇上說：你必不叫你的聖者見朽壞。

³⁶For David, after he had served his own generation by the will of God, fell on sleep, and was laid unto his fathers, and saw corruption:

大衛在世的時候遵行了神的旨意，就睡了（或作：大衛按神的旨意服事了他那一世的人，就睡了），歸到他祖宗那裡，已見朽壞；

³⁷But he, whom God raised again, saw no corruption.

惟獨神所復活的，他並未見朽壞。

³⁸Be it known unto you therefore, men and brethren, that through this man is preached unto you the forgiveness of sins:

所以，弟兄們，你們當曉得：赦罪的道是由這人傳給你們的。

³⁹And by him all that believe are justified from all things, from which ye could not be justified by the law of Moses.

你們靠摩西的律法，在一切不得稱義的事上信靠這人，就都得稱義了。

⁴⁰Beware therefore, lest that come upon you, which is spoken of in the prophets;
所以，你們務要小心，免得先知書上所說的臨到你們。

⁴¹Behold, ye despisers, and wonder, and perish: for I work a work in your days, a work which ye shall in no wise believe, though a man declare it unto you.

主說：你們這輕慢的人要觀看，要驚奇，要滅亡；因為在你們的時候，我行一件事，雖有人告訴你們，你們總是不信。

⁴²And when the Jews were gone out of the synagogue, the Gentiles besought that these words might be preached to them the next sabbath.

他們出會堂的時候，眾人請他們到下安息日再講這話給他們聽。

⁴³Now when the congregation was broken up, many of the Jews and religious proselytes followed Paul and Barnabas: who, speaking to them, persuaded them to *continue in the grace of God*.

散會以後，猶太人和敬虔進猶太教的人多有跟從保羅、巴拿巴的。二人對他們講道，勸他們務要恆久在神的恩中。

⁴⁴And the next sabbath day came almost the whole city together to hear the word of God.

到下安息日，合城的人幾乎都來聚集，要聽神的道。

⁴⁵But when the Jews saw the multitudes, they were filled with envy, and spake against those things which were spoken by Paul, contradicting and blaspheming.

但猶太人看見人這樣多，就滿心嫉妒，硬駁保羅所說的話，並且毀謗。

⁴⁶Then Paul and Barnabas waxed bold, and said, "It was necessary that the word of God should first have been spoken to you: but seeing ye put it from you, and judge yourselves unworthy of everlasting life, lo, we turn to the Gentiles."

保羅和巴拿巴放膽說：神的道先講給你們原是應當的；只因你們棄絕這道，斷定自己不配得永生，我們就轉向外邦人去。

⁴⁷For so hath the Lord commanded us, saying, "I have set thee to be a light of the Gentiles, that thou shouldest be for salvation unto the ends of the earth."

因為主曾這樣吩咐我們說：我已經立你作外邦人的光，叫你施行救恩，直到地極。

⁴⁸And when the Gentiles heard this, they were *glad*, and *glorified* the word of the Lord: and as many as were ordained to eternal life *believed*.

外邦人聽見這話，就歡喜了，讚美神的道；凡預定得永生的人都信了。

Friday: Acts 18:1-17

¹After these things Paul departed from Athens, and came to Corinth;

這事以後，保羅離了雅典，來到哥林多。

²And found a certain Jew named Aquila, born in Pontus, lately come from Italy, with his wife Priscilla; (because that Claudius had commanded all Jews to depart from Rome:) and came unto them.

遇見一個猶太人，名叫亞居拉，他生在本都；因為革老丟命猶太人都離開羅馬，新近帶著妻百基拉，從義大利來。保羅就投奔了他們。

³And because he was of the same craft, he abode with them, and wrought: for by their occupation they were tentmakers.

他們本是製造帳棚為業。保羅因與他們同業，就和他們同住做工。

⁴And he reasoned in the synagogue every sabbath, and persuaded the Jews and the Greeks.

每逢安息日，保羅在會堂裡辯論，勸化猶太人和希利尼人。

⁵And when Silas and Timotheus were come from Macedonia, Paul was pressed in the spirit, and testified to the Jews that Jesus was Christ.

西拉和提摩太從馬其頓來的時候，保羅為道迫切，向猶太人證明耶穌是基督。

⁶And when they opposed themselves, and blasphemed, he shook his raiment, and said unto them, "Your blood be upon your own heads; I am clean; from henceforth I will go unto the Gentiles."

他們既抗拒、毀謗，保羅就抖著衣裳，說：你們的罪（原文作血）歸到你們自己頭上，與我無干（原文是我卻乾淨）。從今以後，我要往外邦人那裡去。

⁷And he departed thence, and entered into a certain man's house, named Justus, one that worshipped God, whose house joined hard to the synagogue.

於是離開那裡，到了一個人的家中；這人名叫提多猶士都，是敬拜神的，他的家靠近會堂。

⁸And Crispus, the chief ruler of the synagogue, believed on the Lord with all his house; and many of the Corinthians hearing believed, and were baptized.

管會堂的基利司布和全家都信了主，還有許多哥林多人聽了，就相信受洗。

⁹Then spake the Lord to Paul in the night by a vision,

"Be not afraid, but speak, and hold not thy peace:

夜間，主在異象中對保羅說：不要怕，只管講，不要閉口，

¹⁰For I am with thee, and no man shall set on thee to hurt thee: for I have much people in this city."

有我與你同在，必沒有人下手害你，因為在這城裡我有許多的百姓。

11And he continued there a year and six months, teaching the word of God among them.

保羅在那裡住了一年零六個月，將神的道教訓他們。

12And when Gallio was the deputy of Achaia, the Jews made insurrection with one accord against Paul, and brought him to the judgment seat,

到迦流作亞該亞方伯的時候，猶太人同心起來攻擊保羅，拉他到公堂，

13Saying, “This fellow persuadeth men to worship God contrary to the law.”

說：這個人勸人不按著律法敬拜神。

14And when Paul was now about to open his mouth, Gallio said unto the Jews, “If it were a matter of wrong or wicked lewdness, O ye Jews, reason would that I should bear with you:

羅剛要開口，迦流就對猶太人說：你們這些猶太人！如果是為冤枉或奸惡的事，我理當耐性聽你們。

15But if it be a question of words and names, and of your law, look ye to it; for I will be no judge of such matters.”

但所爭論的，若是關乎言語、名目，和你們的律法，你們自己去辦罷！這樣的事我不願意審問；

16And he drave them from the judgment seat.

就把他們攆出公堂。

17Then all the Greeks took Sosthenes, the chief ruler of the synagogue, and beat him before the judgment seat.

And Gallio cared for none of those things.

眾人便揪住管會堂的所提尼，在堂前打他。這些事迦流都不管。

Saturday: Acts 28:16-31

¹⁶And when we came to Rome, the centurion delivered the prisoners to the captain of the guard: but Paul was suffered to dwell by himself with a soldier that kept him.

進了羅馬城，（有古卷在此有：百夫長把眾囚犯交給御營的統領，惟有）保羅蒙准和一個看守他的兵另住在一處。

¹⁷And it came to pass, that after three days Paul called the chief of the Jews together: and when they were come together, he said unto them, Men and brethren, though I have committed nothing against the people, or customs of our fathers, yet was I delivered prisoner from Jerusalem into the hands of the Romans.

過了三天，保羅請猶太人的首領來。他們來了，就對他們說：弟兄們，我雖沒有做甚麼事干犯本國的百姓和我們祖宗的規條，卻被鎖綁，從耶路撒冷解在羅馬人的手裡。

¹⁸Who, when they had examined me, would have let me go, because there was no cause of death in me.

他們審問了我，就願意釋放我；因為在我身上，並沒有該死的罪。罪。

¹⁹But when the Jews spake against it, I was constrained to appeal unto Caesar; not that I had ought to accuse my nation of.

無奈猶太人不服，我不得已，只好上告於該撒，並非有甚麼事要控告我本國的百姓。

²⁰For this cause therefore have I called for you, to see you, and to speak with you: because that for the hope of Israel I am bound with this chain.

因此，我請你們來見面說話，我原為以色列人所指望的，被這鍊子捆鎖。

²¹And they said unto him, We neither received letters out of Judaea concerning thee, neither any of the brethren that came shewed or spake any harm of thee.

他們說：我們並沒有接著從猶太來論你的信，也沒有弟兄到這裡來報給我們說你有甚麼不好處。

²²But we desire to hear of thee what thou thinkest: for as concerning this sect, we know that every where it is spoken against.

但我們願意聽你的意見如何；因為這教門，我們曉得是到處被毀謗的。

²³And when they had appointed him a day, there came many to him into his lodging; to whom he expounded and testified the kingdom of God, persuading them concerning Jesus, both out of the law of Moses, and out of the prophets, from morning till evening.

他們和保羅約定了日子，就有許多人到他的寓處來。保羅從早到晚，對他們講論這事，證明神國的道，引摩西的律法和先知的書，以耶穌的事勸勉他們。

²⁴And some believed the things which were spoken, and some believed not.

他所說的話，有信的，有不信的。

²⁵And when they agreed not among themselves, they departed, after that Paul had spoken one word, Well spake the Holy Ghost by Esaias the prophet unto our fathers,

他們彼此不合，就散了；未散以先，保羅說了一句話，說：聖靈藉先知以賽亞向你們祖宗所說的話是沒錯的。

²⁶Saying, Go unto this people, and say, Hearing ye shall hear, and shall not understand; and seeing ye shall see, and not perceive:

他說：你去告訴這百姓說：你們聽是要聽見，卻不明白；看是要看見，卻不曉得；

27For the heart of this people is waxed gross, and their ears are dull of hearing, and their eyes have they closed; lest they should see with their eyes, and hear with their ears, and understand with their heart, and should be converted, and I should heal them.

因為這百姓油蒙了心，耳朵發沉，眼睛閉著；恐怕眼睛看見，耳朵聽見，心裡明白，回轉過來，我就醫治他們。

28Be it known therefore unto you, that the salvation of God is sent unto the Gentiles, and that they will hear it. 所以你們當知道，神這救恩，如今傳給外邦人，他們也必聽受。（有古卷在此有：

29And when he had said these words, the Jews departed, and had great reasoning among themselves. 保羅說了這話，猶太人議論紛紛的就走了。）

30And Paul dwelt two whole years in his own hired house, and received all that came in unto him, 保羅在自己所租的房子裡住了足足兩年。凡來見他的人，他全都接待，

31Preaching the kingdom of God, and teaching those things which concern the Lord Jesus Christ, with all confidence, no man forbidding him.

放膽傳講神國的道，將主耶穌基督的事教導人，並沒有人禁止。

Sunday: Luke 21:5-24

⁵And as some spake of the temple, how it was adorned with goodly stones and gifts, he said,
有人談論聖殿是用美石和供物妝飾的；

⁶As for these things which ye behold, the days will come, in the which there shall not be left one stone upon another, that shall not be thrown down.
耶穌就說：論到你們所看見的這一切，將來日子到了，在這裡沒有一塊石頭留在石頭上，不被拆毀了。

⁷And they asked him, saying, Master, but when shall these things be? and what sign will there be when these things shall come to pass?
他們問他說：夫子！甚麼時候有這事呢？這事將到的時候有甚麼豫兆呢？

⁸And he said, Take heed that ye be not deceived: for many shall come in my name, saying, I am Christ; and the time draweth near: go ye not therefore after them.
耶穌說：你們要謹慎，不要受迷惑；因為將來有好些人冒我的名來，說：我是基督，又說：時候近了，你們不要跟從他們！

⁹But when ye shall hear of wars and commotions, be not terrified: for these things must first come to pass; but the end is not by and by.
你們聽見打仗和擾亂的事，不要驚惶；因為這些事必須先有，只是末期不能立時就到。

¹⁰Then said he unto them, Nation shall rise against nation, and kingdom against kingdom:
當時，耶穌對他們說：民要攻打民，國要攻打國；

¹¹And great earthquakes shall be in divers places, and famines, and pestilences; and fearful sights and great signs shall there be from heaven.
地要大大震動，多處必有饑荒、瘟疫，又有可怕的異象和大神蹟從天上顯現。

¹²But before all these, they shall lay their hands on you, and persecute you, delivering you up to the synagogues, and into prisons, being brought before kings and rulers for my name's sake.
但這一切的事以先，人要下手拿住你們，逼迫你們，把你們交給會堂，並且收在監裡，又為我的名拉你們到君王諸侯面前。

¹³And it shall turn to you for a testimony.
但這些事終必為你們的見證。

¹⁴Settle it therefore in your hearts, not to meditate before what ye shall answer:
所以，你們當立定心意，不要預先思想怎樣分訴；

¹⁵For I will give you a mouth and wisdom, which all your adversaries shall not be able to gainsay nor resist.
因為我必賜你們口才、智慧，是你們一切敵人所敵不住、駁不倒的。

¹⁶And ye shall be betrayed both by parents, and brethren, and kinsfolks, and friends; and some of you shall they cause to be put to death.
連你們的父母、弟兄、親族、朋友也要把你們交官；你們也有被他們害死的。

¹⁷And ye shall be hated of all men for my name's sake.
你們要為我的名被眾人恨惡，

18But there shall not an hair of your head perish.

然而，你們連一根頭髮也必不損壞。

19In your patience possess ye your souls.

你們常存忍耐，就必保全靈魂（或作：必得生命）。

20And when ye shall see Jerusalem compassed with armies, then know that the desolation thereof is nigh.

你們看見耶路撒冷被兵圍困，就可知道他成荒場的日子近了。

21Then let them which are in Judaea flee to the mountains; and let them which are in the midst of it depart out; and let not them that are in the countries enter thereinto.

那時，在猶太的應當逃到山上；在城裡的應當出來；在鄉下的不要進城；

22For these be the days of vengeance, that all things which are written may be fulfilled.

因為這是報應的日子，使經上所寫的都得應驗。

23But woe unto them that are with child, and to them that give suck, in those days! for there shall be great distress in the land, and wrath upon this people.

當那些日子，懷孕的和奶孩子的有禍了！因為將有大災難降在這地方，也有震怒臨到這百姓。

24And they shall fall by the edge of the sword, and shall be led away captive into all nations: and Jerusalem shall be trodden down of the Gentiles, until the times of the Gentiles be fulfilled.

他們要倒在刀下，又被擄到各國去。耶路撒冷要被外邦人踐踏，直到外邦人的日期滿了。