

A Move by Move and Event by Event Account of The Life of Christ  
(Arranged chronologically)

#	The move of Jesus	Place	Matthew	Mark	Luke	John
54	Various Appearances After the Resurrection 耶穌復活後多次的顯現 Various Appearances – The Great Commission – The Ascension	Judea and Galilee 猶太地和加利利	28:11-20	16:12-20	24:13-53	20:19-21:25

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SCRIPTURE LISTING

Matthew 28:11-20	Mark 16:12-20	Luke 24:13-53	John 20:19 – 21:25
<p><sup>11</sup>Now when they were going, behold, some of the watch came into the city, and shewed unto the chief priests all the things that were done. 他們去的時候，看守的兵有幾個進城去，將所經歷的事都報給祭司長。</p> <p><sup>12</sup>And when they were assembled with the elders, and had taken counsel, they gave large money unto the soldiers, 祭司長和長老聚集商議，就拿許多銀錢給兵丁，說：</p> <p><sup>13</sup>Saying, "Say ye, His disciples came by night, and stole him away while we slept. 你們要這樣說：夜間我們睡覺的時候，他的門徒來，把他偷去</p>	<p><sup>12</sup>After that he appeared in another form unto two of them, as they walked, and went into the country. 這事以後，門徒中間有兩個人往鄉下去。走路的時候，耶穌變了形像，向他們顯現。</p> <p><sup>13</sup>And they went and told it unto the residue: neither believed they them. 他們就去告訴其餘的門徒；其餘的門徒也是不信。</p> <p><sup>14</sup>Afterward he appeared unto the eleven as they sat at meat, and upbraided them with their unbelief and hardness of heart, because they believed not them which had seen him after he was</p>	<p><sup>13</sup>And, behold, two of them went that same day to a village called Emmaus, which was from Jerusalem about threescore furlongs. 正當那日，門徒中有兩個人往一個村子去；這村子名叫做以馬忤斯，離耶路撒冷約有二十五里。</p> <p><sup>14</sup>And they talked together of all these things which had happened. 他們彼此談論所遇見的這一切事。</p> <p><sup>15</sup>And it came to pass, that, while they communed together and reasoned, Jesus himself drew near, and went with them. 正談論相問的時候，耶穌親自就近他們，</p>	<p><sup>20:19</sup>Then the same day at evening, being the first day of the week, when the doors were shut where the disciples were assembled for fear of the Jews, came Jesus and stood in the midst, and saith unto them, <b>Peace be unto you.</b> 那日(就是七日的第一日)晚上，門徒所在的地方，因怕猶太人，門都關了。耶穌來，站在當中，對他們說：願你們平安！</p> <p><sup>20</sup>And when he had so said, he shewed unto them his hands and his side. Then were the disciples glad, when they saw the LORD. 說了這話，就把手和肋旁指給他們看。門徒看見主，就喜樂了。</p>

Matthew 28:11-20	Mark 16:12-20	Luke 24:13-53	John 20:19 – 21:25
<p>了。</p> <p><b>14</b>And if this come to the governor's ears, we will persuade him, and secure you.”</p> <p>倘若這話被巡撫聽見，有我們勸他，保你們無事。</p> <p><b>15</b>So they took the money, and did as they were taught: and this saying is commonly reported among the Jews until this day.</p> <p>兵丁受了銀錢，就照所囑咐他們的去行。這話就傳說在猶太人中間，直到今日。</p> <p><b>16</b>Then the eleven disciples went away into Galilee, into a mountain where Jesus had appointed them.</p> <p>十一個門徒往加利利去，到了耶穌約定的山上。</p> <p><b>17</b>And when they saw him, they worshipped him: but some doubted.</p> <p>他們見了耶穌就拜他，然而還有人疑惑。</p> <p><b>18</b>And Jesus came and spake unto them, saying, <b>“All power is given unto me in heaven and in earth.</b></p> <p>耶穌進前來，對他們說：天上地下所有的權柄都賜給我了。</p> <p><b>19</b><b>Go ye therefore, and teach all nations, baptizing them in the</b></p>	<p>risen.</p> <p>後來，十一個門徒坐席的時候，耶穌向他們顯現，責備他們不信，心裡剛硬，因為他們不信那些在他復活以後看見他的人。</p> <p><b>15</b> And he said unto them, <b>Go ye into all the world, and preach the gospel to every creature.</b></p> <p>他又對他們說：你們往普天下去，傳福音給萬民（萬民：原文是凡受造的）聽。</p> <p><b>16</b> <b>He that believeth and is baptized shall be saved; but he that believeth not shall be damned.</b></p> <p>信而受洗的，必然得救；不信的，必被定罪</p> <p><b>17</b> <b>And these signs shall follow them that believe; In my name shall they cast out devils; they shall speak with new tongues;</b></p> <p>信的人必有神蹟隨著他們，就是奉我的名趕鬼；說新方言；</p> <p><b>18</b> <b>They shall take up serpents; and if they drink any deadly thing, it shall not hurt them; they shall lay hands on the sick, and they shall recover.</b></p> <p>手能拿蛇；若喝了甚麼毒物，也必不受害；手按病人，病人就必好了。</p> <p><b>19</b> So then after the Lord had spoken unto them, he was received up into heaven, and sat on the</p>	<p>和他們同行；</p> <p><b>16</b>But their eyes were holden that they should not know him.</p> <p>只是他們的眼睛迷糊了，不認識他。</p> <p><b>17</b>And he said unto them, <b>What manner of communications are these that ye have one to another, as ye walk, and are sad?</b></p> <p>耶穌對他們說：你們走路彼此談論的是甚麼事呢？他們就站住，臉上帶著愁容。</p> <p><b>18</b>And the one of them, whose name was Cleopas, answering said unto him, Art thou only a stranger in Jerusalem, and hast not known the things which are come to pass there in these days?</p> <p>二人中有一個名叫革流巴的回答說：你在耶路撒冷作客，還不知道這幾天在那裡所出的事麼？</p> <p><b>19</b>And he said unto them, <b>What things?</b> And they said unto him, Concerning Jesus of Nazareth, which was a prophet mighty in deed and word before God and all the people: 耶穌說：甚麼事呢？他們說：就是拿撒勒人耶穌的事。他是個先知，在神和眾百姓面前，說話行事都有大能。</p> <p><b>20</b>And how the chief</p>	<p><b>21</b>Then said Jesus to them again, <b>Peace be unto you: as my Father hath sent me, even so send I you.</b></p> <p>耶穌又對他們說：願你們平安！父怎樣差遣了我，我也照樣差遣你們。</p> <p><b>22</b>And when he had said this, he breathed on them, and saith unto them, <b>Receive ye the Holy Ghost:</b></p> <p>說了這話，就向他們吹一口氣，說：你們受聖靈！</p> <p><b>23</b><b>Whose soever sins ye remit, they are remitted unto them; and whose soever sins ye retain, they are retained.</b></p> <p>你們赦免誰的罪，誰的罪就赦免了；你們留下誰的罪，誰的罪就留下了。</p> <p><b>24</b>But Thomas, one of the twelve, called Didymus, was not with them when Jesus came.</p> <p>那十二個門徒中，有稱為低土馬的多馬；耶穌來的時候，他沒有和他們同在。</p> <p><b>25</b>The other disciples therefore said unto him, We have seen the LORD. But he said unto them, Except I shall see in his hands the print of the nails, and put my finger into the print of the nails, and thrust my hand into his side, I will not believe.</p> <p>那些門徒就對他說：我們已經看見主了。</p>

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<p><b>name of the Father, and of the Son, and of the Holy Ghost:</b>            所以，你們要去，使萬民作我的門徒，奉父、子、聖靈的名給他們施洗（或作：給他們施洗，歸於父、子、聖靈的名）。</p> <p><b><sup>20</sup>Teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you always, even unto the end of the world. Amen.”</b>            凡我所吩咐你們的，都教訓他們遵守，我就常與你們同在，直到世界的末了。</p>	<p>right hand of God.            主耶穌和他們說完了話，後來被接到天上，坐在神的右邊。</p> <p><b><sup>20</sup>And they went forth, and preached every where, the Lord working with them, and confirming the word with signs following. Amen.</b>            門徒出去，到處宣傳福音。主和他們同工，用神蹟隨著，證實所傳的道。阿們！</p>	<p>priests and our rulers delivered him to be condemned to death, and have crucified him.            祭司長和我們的官府竟把他解去，定了死罪，釘在十字架上。</p> <p><b><sup>21</sup>But we trusted that it had been he which should have redeemed Israel: and beside all this, to day is the third day since these things were done.</b>            但我們素來所盼望、要贖以色列民的就是他！不但如此，而且這事成就，現在已經三天了。</p> <p><b><sup>22</sup>Yea, and certain women also of our company made us astonished, which were early at the sepulchre;</b>            再者，我們中間有幾個婦女使我們驚奇；他們清早到了墳墓那裡，</p> <p><b><sup>23</sup>And when they found not his body, they came, saying, that they had also seen a vision of angels, which said that he was alive.</b>            不見他的身體，就回來告訴我們，說看見了天使顯現，說他活了。</p> <p><b><sup>24</sup>And certain of them which were with us went to the sepulchre, and found it even so as the women had said: but him they saw not.</b>            又有我們的幾個人往墳墓那裡去，所</p>	<p>多馬卻說：我非看見他手上的釘痕，用指頭探入那釘痕，又用手探入他的肋旁，我總不信。</p> <p><b><sup>26</sup>And after eight days again his disciples were within, and Thomas with them: then came Jesus, the doors being shut, and stood in the midst, and said, Peace be unto you.</b>            過了八日，門徒又在屋裡，多馬也和他們同在，門都關了。耶穌來，站在當中說：願你們平安！</p> <p><b><sup>27</sup>Then saith he to Thomas, Reach hither thy finger, and behold my hands; and reach hither thy hand, and thrust it into my side: and be not faithless, but believing.</b>            就對多馬說：伸過你的指頭來，摸（原文是看）我的手；伸出你的手來，探入我的肋旁。不要疑惑，總要信。</p> <p><b><sup>28</sup>And Thomas answered and said unto him, My LORD and my God.</b>            多馬說：我的主！我的神！</p> <p><b><sup>29</sup>Jesus saith unto him, Thomas, because thou hast seen me, thou hast believed: blessed are they that have not seen, and yet have believed.</b>            耶穌對他說：你因看見了我才信；那沒有看見就信的有福了。</p> <p><b><sup>30</sup>And many other signs</b></p>

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		<p>遇見的正如婦女們所說的，只是沒有看見他。</p> <p><sup>25</sup>Then he said unto them, <b>O fools, and slow of heart to believe all that the prophets have spoken:</b> 耶穌對他們說：無知的人哪，先知所說的一切話，你們的心信得太遲鈍了。</p> <p><sup>26</sup><b>Ought not Christ to have suffered these things, and to enter into his glory?</b> 基督這樣受害，又進入他的榮耀，豈不是應當的麼？</p> <p><sup>27</sup>And beginning at Moses and all the prophets, he expounded unto them in all the scriptures the things concerning himself. 於是從摩西和眾先知起，凡經上所指著自己的話都給他們講解明白了。</p> <p><sup>28</sup>And they drew nigh unto the village, whither they went: and he made as though he would have gone further. 將近他們所去的村子，耶穌好像還要往前行，</p> <p><sup>29</sup>But they constrained him, saying, Abide with us: for it is toward evening, and the day is far spent. And he went in to tarry with them. 他們卻強留他，說：時候晚了，日頭已經平西了，請你同我們住下罷！耶穌</p>	<p>truly did Jesus in the presence of his disciples, which are not written in this book: 耶穌在門徒面前另外行了許多神蹟，沒有記在這書上。</p> <p><sup>31</sup> But these are written, that ye might believe that Jesus is the Christ, the Son of God; and that believing ye might have life through his name. 但記這些事要叫你們信耶穌是基督，是神的兒子，並且叫你們信了他，就可以因他的名得生命。</p> <p><sup>21:1</sup>After these things Jesus shewed himself again to the disciples at the sea of Tiberias; and on this wise shewed he himself. 這些事以後，耶穌在提比哩亞海邊又向門徒顯現。他怎樣顯現記在下面：</p> <p><sup>2</sup>There were together Simon Peter, and Thomas called Didymus, and Nathanael of Cana in Galilee, and the sons of Zebedee, and two other of his disciples. 有西門彼得和稱為低土馬的多馬，並加利利的迦拿人拿但業，還有西庇太的兩個兒子，又有兩個門徒，都在一處。</p> <p><sup>3</sup>Simon Peter saith unto them, I go a fishing. They say unto him, We also go with thee. They went forth, and entered into a</p>

Matthew 28:11-20	Mark 16:12-20	Luke 24:13-53	John 20:19 – 21:25
		<p>就進去，要同他們住下。</p> <p><sup>30</sup>And it came to pass, as he sat at meat with them, he took bread, and blessed it, and brake, and gave to them. 到了坐席的時候，耶穌拿起餅來，祝謝了，擘開，遞給他們。</p> <p><sup>31</sup>And their eyes were opened, and they knew him; and he vanished out of their sight. 他們的眼睛明亮了，這才認出他來。忽然耶穌不見了。</p> <p><sup>32</sup>And they said one to another, Did not our heart burn within us, while he talked with us by the way, and while he opened to us the scriptures? 他們彼此說：在路上，他和我們說話，給我們講解聖經的時候，我們的心豈不是火熱的麼？</p> <p><sup>33</sup>And they rose up the same hour, and returned to Jerusalem, and found the eleven gathered together, and them that were with them, 他們就立時起身，回耶路撒冷去，正遇見十一個使徒和他們的同人聚集在一處，</p> <p><sup>34</sup>Saying, The Lord is risen indeed, and hath appeared to Simon. 說：主果然復活，已經現給西門看了。</p>	<p>ship immediately; and that night they caught nothing. 西門彼得對他們說：我打魚去。他們說：我們也和你同去。他們就出去，上了船；那一夜並沒有打著甚麼。</p> <p><sup>4</sup>But when the morning was now come, Jesus stood on the shore: but the disciples knew not that it was Jesus. 天將亮的時候，耶穌站在岸上，門徒卻不知道是耶穌。</p> <p><sup>5</sup>Then Jesus saith unto them, <b>Children, have ye any meat?</b> They answered him, No. 耶穌就對他們說：小子！你們有吃的沒有？他們回答說：沒有。</p> <p><sup>6</sup>And he said unto them, <b>Cast the net on the right side of the ship, and ye shall find.</b> They cast therefore, and now they were not able to draw it for the multitude of fishes. 耶穌說：你們把網撒在船的右邊，就必得著。他們便撒下網去，竟拉不上來了，因為魚甚多。</p> <p><sup>7</sup>Therefore that disciple whom Jesus loved saith unto Peter, It is the Lord. Now when Simon Peter heard that it was the Lord, he girt his fisher's coat unto him, (for he was</p>

Matthew 28:11-20	Mark 16:12-20	Luke 24:13-53	John 20:19 – 21:25
		<p><sup>35</sup>And they told what things were done in the way, and how he was known of them in breaking of bread. 兩個人就把路上所遇見，和擘餅的時候怎麼被他們認出來的事，都述說了一遍。</p> <p><sup>36</sup>And as they thus spake, Jesus himself stood in the midst of them, and saith unto them, <b>Peace be unto you.</b> 正說這話的時候，耶穌親自站在他們當中，說：願你們平安！</p> <p><sup>37</sup>But they were terrified and affrighted, and supposed that they had seen a spirit. 他們卻驚慌害怕，以為所看見的是魂。</p> <p><sup>38</sup>And he said unto them, <b>Why are ye troubled? and why do thoughts arise in your hearts?</b> 耶穌說：你們為甚麼愁煩？為甚麼心裡起疑念呢？</p> <p><sup>39</sup><b>Behold my hands and my feet, that it is I myself: handle me, and see; for a spirit hath not flesh and bones, as ye see me have.</b> 你們看我的手，我的腳，就知道實在是我了。摸我看看！魂無骨無肉，你們看，我是有的。</p> <p><sup>40</sup>And when he had thus spoken, he shewed them his hands and his feet.</p>	<p>naked,) and did cast himself into the sea. 耶穌所愛的那門徒對彼得說：是主！那時西門彼得赤著身子，一聽見是主，就束上一件外衣，跳在海裡。</p> <p><sup>8</sup>And the other disciples came in a little ship; (for they were not far from land, but as it were two hundred cubits,) dragging the net with fishes. 其餘的門徒離岸不遠，約有二百肘(古代以肘為尺，一肘約有今時尺半)，就在小船上把那網魚拉過來。</p> <p><sup>9</sup>As soon then as they were come to land, they saw a fire of coals there, and fish laid thereon, and bread. 他們上了岸，就看見那裡有炭火，上面有魚，又有餅。</p> <p><sup>10</sup>Jesus saith unto them, <b>Bring of the fish which ye have now caught.</b> 耶穌對他們說：把剛才打的魚拿幾條來。</p> <p><sup>11</sup>Simon Peter went up, and drew the net to land full of great fishes, an hundred and fifty and three: and for all there were so many, yet was not the net broken. 西門彼得就去(或作：上船)，把網拉到岸上。那網滿了大魚，共一百五十三條；魚雖這樣多，網卻沒有破。</p> <p><sup>12</sup>Jesus saith unto them,</p>

Matthew 28:11-20	Mark 16:12-20	Luke 24:13-53	John 20:19 – 21:25
		<p>說了這話，就把手和腳給他們看。</p> <p><sup>41</sup>And while they yet believed not for joy, and wondered, he said unto them, <b>Have ye here any meat?</b>          他們正喜得不敢信，並且希奇；耶穌就說：你們這裡有甚麼吃的沒有？</p> <p><sup>42</sup>And they gave him a piece of a broiled fish, and of an honeycomb.          他們便給他一片燒魚。（有古卷在此有：和一块蜜房。）</p> <p><sup>43</sup>And he took it, and did eat before them.          他接過來，在他們面前吃了。</p> <p><sup>44</sup>And he said unto them, <b>These are the words which I spake unto you, while I was yet with you, that all things must be fulfilled, which were written in the law of Moses, and in the prophets, and in the psalms, concerning me.</b>          耶穌對他們說：這就是我從前與你們同在之時所告訴你們的話說：摩西的律法、先知的書，和詩篇上所記的，凡指著我的話都必須應驗。</p> <p><sup>45</sup>Then opened he their understanding, that they might understand the scriptures,          於是耶穌開他們的</p>	<p><b>Come and dine.</b> And none of the disciples durst ask him, Who art thou? knowing that it was the Lord.          耶穌說：你們來吃早飯。門徒中沒有一個敢問他：你是誰？因為知道是主。</p> <p><sup>13</sup>Jesus then cometh, and taketh bread, and giveth them, and fish likewise.          耶穌就來拿餅和魚給他們。</p> <p><sup>14</sup>This is now the third time that Jesus shewed himself to his disciples, after that he was risen from the dead.          耶穌從死裡復活以後，向門徒顯現，這是第三次。</p> <p><sup>15</sup>So when they had dined, Jesus saith to Simon Peter, <b>Simon, son of Jonas, lovest thou me more than these?</b> He saith unto him, Yea, Lord; thou knowest that I love thee. He saith unto him, <b>Feed my lambs.</b>          他們吃完了早飯，耶穌對西門彼得說：約翰（在太16:17稱約拿）的兒子西門，你愛我比這些更深麼？彼得說：主阿，是的，你知道我愛你。耶穌對他說：你餵養我的小羊。</p> <p><sup>16</sup>He saith to him again the second time, <b>Simon, son of Jonas, lovest thou me?</b> He saith unto him, Yea, Lord; thou knowest that I love thee. He saith</p>

Matthew 28:11-20	Mark 16:12-20	Luke 24:13-53	John 20:19 – 21:25
		<p>心竅，使他們能明白聖經。</p> <p><b>46</b> And said unto them, <b>Thus it is written, and thus it behooved Christ to suffer, and to rise from the dead the third day:</b>  又對他們說：照經上所寫的，基督必受害，第三日從死裡復活，</p> <p><b>47</b> <b>And that repentance and remission of sins should be preached in his name among all nations, beginning at Jerusalem.</b>  並且人要奉他的名傳悔改、赦罪的道，從耶路撒冷起直傳到萬邦。</p> <p><b>48</b> <b>And ye are witnesses of these things.</b>  你們就是這些事的見證。</p> <p><b>49</b> <b>And, behold, I send the promise of my Father upon you: but tarry ye in the city of Jerusalem, until ye be endued with power from on high.</b>  我要將我父所應許的降在你們身上，你們要在城裡等候，直到你們領受從上頭來的能力。</p> <p><b>50</b> And he led them out as far as to <b>Bethany</b>, and he lifted up his hands, and blessed them.  耶穌領他們到伯大尼的對面，就舉手給他們祝福。</p> <p><b>51</b> And it came to pass,</p>	<p>unto him, <b>Feed my sheep.</b>  耶穌第二次又對他說：約翰的兒子西門，你愛我麼？彼得說：主阿，是的，你知道我愛你。耶穌說：你牧養我的羊。</p> <p><b>17</b> He saith unto him the third time, <b>Simon, son of Jonas, lovest thou me?</b> Peter was grieved because he said unto him the third time, Lovest thou me? And he said unto him, Lord, thou knowest all things; thou knowest that I love thee. Jesus saith unto him, <b>Feed my sheep.</b> 第三次對他說：約翰的兒子西門，你愛我麼？彼得因為耶穌第三次對他說你愛我麼，就憂愁，對耶穌說：主阿，你是無所不知的；你知道我愛你。耶穌說：你餵養我的羊。</p> <p><b>18</b> <b>Verily, verily, I say unto thee, When thou wast young, thou girdest thyself, and walkedst whither thou wouldst: but when thou shalt be old, thou shalt stretch forth thy hands, and another shall gird thee, and carry thee whither thou wouldst not.</b>  我實實在在的告訴你，你年少的時候，自己束上帶子，隨意往來；但年老的時候，你要伸出手來，別人要把你束上，帶你到不願意去的地方。</p> <p><b>19</b> This spake he, signifying</p>



Matthew 28:11-20	Mark 16:12-20	Luke 24:13-53	John 20:19 – 21:25
		<p>while he blessed them, he was parted from them, and carried up into heaven.</p> <p>正祝福的時候，他就離開他們，被帶到天上去了。</p> <p><sup>52</sup>And they worshipped him, and returned to Jerusalem with great joy: 他們就拜他，大大的歡喜，回耶路撒冷去，</p> <p><sup>53</sup>And were continually in the temple, praising and blessing God. Amen. 常在殿裡稱頌神。</p>	<p>by what death he should glorify God. And when he had spoken this, he saith unto him, <b>Follow me.</b></p> <p>耶穌說這話是指著彼得要怎樣死，榮耀神。說了這話，就對他說：你跟從我罷！</p> <p><sup>20</sup> Then Peter, turning about, seeth the disciple whom Jesus loved following; which also leaned on his breast at supper, and said, Lord, which is he that betrayeth thee? 彼得轉過來，看見耶穌所愛的那門徒跟著，就是在晚飯的時候，靠著耶穌胸膛說：主阿，賣你的是誰？的那門徒。</p> <p><sup>21</sup> Peter seeing him saith to Jesus, Lord, and what shall this man do? 彼得看見他，就問耶穌說：主阿，這人將來如何？</p> <p><sup>22</sup> Jesus saith unto him, <b>If I will that he tarry till I come, what is that to thee? follow thou me.</b> 耶穌對他說：我若要他等到我來的時候，與你何干？你跟從我罷！</p> <p><sup>23</sup> Then went this saying abroad among the brethren, that that disciple should not die: yet Jesus said not unto him, He shall not die; but, If I will that he tarry till I come, what is that to thee?</p>

Matthew 28:11-20	Mark 16:12-20	Luke 24:13-53	John 20:19 – 21:25
			<p>於是這話傳在弟兄中間，說那門徒不死。其實，耶穌不是說他不死，乃是說：我若要他等到我來的時候，與你何干？</p> <p><sup>24</sup> This is the disciple which testifieth of these things, and wrote these things: and we know that his testimony is true. 為這些事作見證，並且記載這些事的就是這門徒；我們也知道他的見證是真的。</p> <p><sup>25</sup> And there are also many other things which Jesus did, the which, if they should be written every one, I suppose that even the world itself could not contain the books that should be written. Amen. 耶穌所行的事還有許多，若是一一的都寫出來，我想，所寫的書就是世界也容不下了。</p>

## SCRIPTURE LISTING BY EVENTS

**A Risen Christ:** There are ten recorded appearances of the Lord after His resurrection. Five of these occurred on the "first day of the week," that first Easter, and a sixth, the following Sunday. Other appearances of the risen Christ during the next forty days were: to seven disciples at the sea of Galilee; to the eleven and probably to the five hundred disciples on a mountain in Galilee; to James alone; and finally, to all the apostles at His ascension from Mt. Olivet. Three times during these forty days Jesus ate and drank with His disciples.

<b>Five Appearances of Jesus on the "first day of the week," that first Easter</b>	Matthew	Mark	Luke	John
1. To Mary Magdalene <i>[move #53]</i>		16:9-11		20:11-18
2. To other women <i>[move #53]</i> [The Report of the Guard]	28:5-10 28:11-15			
3. To Simon Peter			<i>[24:34]</i>	
4. To the two on the Emmaus' Road		16:12-13	24:13-35	
5. To the disciples in the room (Thomas is absent) <i>[Jesus ate and drank with His disciples]</i>			24:36-45	20:19-25
<b>Appearance of Jesus the following Sunday</b>				
6. To the 11, including Thomas <i>[Jesus ate and drank with His disciples]</i>		16:14		20:26-29
<b>Other Appearances of Jesus</b>				
7. To the 7 at the Sea of Galilee <i>[Jesus ate and drank with His disciples]</i>				21:1-24
8. To the 11 and 500 on a mountain in Galilee & The Great Commission (1 Cor. 15:6)	28:16-20	16:15-18		
9. To James, Jesus' brother (1 Cor. 15:7)				
10. To all the apostles at His Ascension from Mt. Olivet (Acts 1:3-12) [Epilogue]		16:19-20	24:46-53	20:30-31; 21:25

### *[The Report of the Guard]*

#### Matthew 28:11-15

<sup>11</sup>Now when they were going, behold, some of the watch came into the city, and shewed unto the chief priests all the things that were done.

他們去的時候，看守的兵有幾個進城去，將所經歷的事都報給祭司長。

<sup>12</sup>And when they were assembled with the elders, and had taken counsel, they gave large money unto the soldiers,

祭司長和長老聚集商議，就拿許多銀錢給兵丁，說：

<sup>13</sup>Saying, "Say ye, His disciples came by night, and stole him away while we slept.

你們要這樣說：夜間我們睡覺的時候，他的門徒來，把他偷去了。

<sup>14</sup>And if this come to the governor's ears, we will persuade him, and secure you."

倘若這話被巡撫聽見，有我們勸他，保你們無事。

<sup>15</sup>So they took the money, and did as they were taught: and this saying is commonly reported among the Jews until this day.

兵丁受了銀錢，就照所囑咐他們的去行。這話就傳說在猶太人中間，直到今日。

### **3. Appearance to Simon Peter**

#### Luke 24:34

Saying, The Lord is risen indeed, and hath appeared to Simon.

說：主果然復活，已經現給西門看了。

### **4. Appearance to the two on the Emmaus' Road (Mark 16:12-13; Luke 24:13-35)**

#### Mark 16:12-13

<sup>12</sup>After that he appeared in another form unto two of them, as they walked, and went into the country. <sup>13</sup>And they went and told it unto the residue: neither believed they them.

這事以後，門徒中間有兩個人往鄉下去。走路的時候，耶穌變了形像，向他們顯現。他們就去告訴其餘的門徒；其餘的門徒也是不信。

<sup>13</sup>And, behold, two of them went that same day to a village called Emmaus, which was from Jerusalem about threescore furlongs.

正當那日，門徒中有兩個人往一個村子去；這村子名叫以馬忤斯，離耶路撒冷約有二十五里。

<sup>14</sup>And they talked together of all these things which had happened.

他們彼此談論所遇見的這一切事。

<sup>15</sup>And it came to pass, that, while they communed together and reasoned, Jesus himself drew near, and went with them.

正談論相問的時候，耶穌親自就近他們，和他們同行；

<sup>16</sup>But their eyes were holden that they should not know him.

只是他們的眼睛迷糊了，不認識他。

<sup>17</sup>And he said unto them, **What manner of communications are these that ye have one to another, as ye walk, and are sad?**

耶穌對他們說：你們走路彼此談論的是甚麼事呢？他們就站住，臉上帶著愁容。

<sup>18</sup>And the one of them, whose name was Cleopas, answering said unto him, Art thou only a stranger in Jerusalem, and hast not known the things which are come to pass there in these days?

二人中有一個名叫革流巴的回答說：你在耶路撒冷作客，還不知道這幾天在那裡所出的事麼？

<sup>19</sup>And he said unto them, **What things?** And they said unto him, Concerning Jesus of Nazareth, which was a prophet mighty in deed and word before God and all the people:

耶穌說：甚麼事呢？他們說：就是拿撒勒人耶穌的事。他是個先知，在神和眾百姓面前，說話行事都有大能。

<sup>20</sup>And how the chief priests and our rulers delivered him to be condemned to death, and have crucified him.

祭司長和我們的官府竟把他解去，定了死罪，釘在十字架上。

<sup>21</sup>But we trusted that it had been he which should have redeemed Israel: and beside all this, to day is the third day since these things were done.

但我們素來所盼望、要贖以色列民的就是他！不但如此，而且這事成就，現在已經三天了。

<sup>22</sup>Yea, and certain women also of our company made us astonished, which were early at the sepulchre;

再者，我們中間有幾個婦女使我們驚奇；他們清早到了墳墓那裡，

<sup>23</sup>And when they found not his body, they came, saying, that they had also seen a vision of angels, which said that he was alive.

不見他的身體，就回來告訴我們，說看見了天使顯現，說他活了。

<sup>24</sup>And certain of them which were with us went to the sepulchre, and found it even so as the women had said: but him they saw not.

又有我們的幾個人往墳墓那裡去，所遇見的正如婦女們所說的，只是沒有看見他。

<sup>25</sup>Then he said unto them, **O fools, and slow of heart to believe all that the prophets have spoken:**

Luke 24:13-35

耶穌對他們說：無知的人哪，先知所說的一切話，你們的心信得太遲鈍了。

<sup>26</sup>Ought not Christ to have suffered these things, and to enter into his glory?

基督這樣受害，又進入他的榮耀，豈不是應當的麼？

<sup>27</sup>And beginning at Moses and all the prophets, he expounded unto them in all the scriptures the things concerning himself.

於是從摩西和眾先知起，凡經上所指著自己的話都給他們講解明白了。

<sup>28</sup>And they drew nigh unto the village, whither they went: and he made as though he would have gone further.

將近他們所去的村子，耶穌好像還要往前行，

<sup>29</sup>But they constrained him, saying, Abide with us: for it is toward evening, and the day is far spent. And he went in to tarry with them.

他們卻強留他，說：時候晚了，日頭已經平西了，請你同我們住下罷！耶穌就進去，要同他們住下。

<sup>30</sup>And it came to pass, as he sat at meat with them, he took bread, and blessed it, and brake, and gave to them.

到了坐席的時候，耶穌拿起餅來，祝謝了，擘開，遞給他們。

<sup>31</sup>And their eyes were opened, and they knew him; and he vanished out of their sight.

他們的眼睛明亮了，這才認出他來。忽然耶穌不見了。

<sup>32</sup>And they said one to another, Did not our heart burn within us, while he talked with us by the way, and while he opened to us the scriptures?

他們彼此說：在路上，他和我們說話，給我們講解聖經的時候，我們的心豈不是火熱的麼？

<sup>33</sup>And they rose up the same hour, and returned to Jerusalem, and found the eleven gathered together, and them that were with them,

他們就立時起身，回耶路撒冷去，正遇見十一個使徒和他們的同人聚集在一處，

<sup>34</sup>Saying, The Lord is risen indeed, and hath appeared to Simon.

說：主果然復活，已經現給西門看了。

<sup>35</sup>And they told what things were done in the way, and how he was known of them in breaking of bread.

兩個人就把路上所遇見，和擘餅的時候怎麼被他們認出來的事，都述說了一遍。

**5. Appearance to the Disciples in the Room (Thomas is absent)**

Luke 24:36-45

<sup>36</sup>And as they thus spake, Jesus himself stood in the midst of them, and saith unto them, **Peace be unto you.**

正說這話的時候，耶穌親自站在他們當中，說：願你們平安！

<sup>37</sup>But they were terrified and affrighted, and supposed that they had seen a spirit.

他們卻驚慌害怕，以為所看見的是魂。

John 20:19-25

<sup>19</sup>Then the same day at evening, being the first day of the week, when the doors were shut where the disciples were assembled for fear of the Jews, came Jesus and stood in the midst, and saith unto them, **Peace be unto you.**

那日（就是七日的第一日）晚上，門徒所在的地方，因怕猶太人，門都關了。耶穌來，站在當中，對他們說：願你們平安！

<p>Luke 24:36-45</p> <p><b>38</b> And he said unto them, <b>Why are ye troubled? and why do thoughts arise in your hearts?</b>  耶穌說：你們為甚麼愁煩？為甚麼心裡起疑念呢？</p> <p><b>39</b> <b>Behold my hands and my feet, that it is I myself: handle me, and see; for a spirit hath not flesh and bones, as ye see me have.</b>  你們看我的手，我的腳，就知道實在是我了。摸我看看！魂無骨無肉，你們看，我是有的。</p> <p><b>40</b> And when he had thus spoken, he shewed them his hands and his feet.  說了這話，就把手和腳給他們看。</p> <p><b>41</b> And while they yet believed not for joy, and wondered, he said unto them, <b>Have ye here any meat?</b>  他們正喜得不敢信，並且希奇；耶穌就說：你們這裡有甚麼吃的沒有？</p> <p><b>42</b> And they gave him a piece of a broiled fish, and of an honeycomb.  他們便給他一片燒魚。（有古卷在此有：和一塊蜜房。）</p> <p><b>43</b> And he took it, and did eat before them.  他接過來，在他們面前吃了。</p> <p><b>44</b> And he said unto them, <b>These are the words which I spake unto you, while I was yet with you, that all things must be fulfilled, which were written in the law of Moses, and in the prophets, and in the psalms, concerning me.</b>  耶穌對他們說：這就是我從前與你們同在此之時所告訴你們的話說：摩西的律法、先知的書，和詩篇上所記的，凡指著我的話都必須應驗。</p> <p><b>45</b> Then opened he their understanding, that they might understand the scriptures,  於是耶穌開他們的心竅，使他們能明白聖經</p>	<p>John 20:19-25</p> <p><b>20</b> And when he had so said, he shewed unto them his hands and his side. Then were the disciples glad, when they saw the LORD.  說了這話，就把手和肋旁指給他們看。門徒看見主，就喜樂了。</p> <p><b>21</b> Then said Jesus to them again, <b>Peace be unto you: as my Father hath sent me, even so send I you.</b>  耶穌又對他們說：願你們平安！父怎樣差遣了我，我也照樣差遣你們。</p> <p><b>22</b> And when he had said this, he breathed on them, and saith unto them, <b>Receive ye the Holy Ghost:</b>  說了這話，就向他們吹一口氣，說：你們受聖靈！</p> <p><b>23</b> <b>Whose soever sins ye remit, they are remitted unto them; and whose soever sins ye retain, they are retained.</b>  你們赦免誰的罪，誰的罪就赦免了；你們留下誰的罪，誰的罪就留下了。</p> <p><b>24</b> But Thomas, one of the twelve, called Didymus, was not with them when Jesus came.  那十二個門徒中，有稱為低土馬的多馬；耶穌來的時候，他沒有和他們同在。</p> <p><b>25</b> The other disciples therefore said unto him, We have seen the LORD. But he said unto them, Except I shall see in his hands the print of the nails, and put my finger into the print of the nails, and thrust my hand into his side, I will not believe.  那些門徒就對他說：我們已經看見主了。多馬卻說：我非看見他手上的釘痕，用指頭探入那釘痕，又用手探入他的肋旁，我總不信。</p>
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**6. Appearance to the Eleven, including Thomas**

<p>Mark 16:14</p> <p><b>14</b> Afterward he appeared unto the eleven as they sat at meat, and upbraided them with their unbelief and hardness of heart, because they believed not them</p>	<p>John 20:26-29</p> <p><b>26</b> And after eight days again his disciples were within, and Thomas with them: then came Jesus, the doors being shut, and stood in the midst, and said, <b>Peace be</b></p>
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<p>Mark 16:14</p> <p>which had seen him after he was risen.</p> <p>後來，十一個門徒坐席的時候，耶穌向他們顯現，責備他們不信，心裡剛硬，因為他們不信那些在他復活以後看見他的人。</p>	<p>John 20:26-29</p> <p>unto you.</p> <p>過了八日，門徒又在屋裡，多馬也和他們同在，門都關了。耶穌來，站在當中說：願你們平安！</p> <p><sup>27</sup>Then saith he to Thomas, <b>Reach hither thy finger, and behold my hands; and reach hither thy hand, and thrust it into my side: and be not faithless, but believing.</b></p> <p>就對多馬說：伸過你的指頭來，摸（原文是看）我的手；伸出你的手來，探入我的肋旁。不要疑惑，總要信。</p> <p><sup>28</sup>And Thomas answered and said unto him, My LORD and my God.</p> <p>多馬說：我的主！我的神！</p> <p><sup>29</sup>Jesus saith unto him, <b>Thomas, because thou hast seen me, thou hast believed: blessed are they that have not seen, and yet have believed.</b></p> <p>耶穌對他說：你因看見了我才信；那沒有看見就信的有福了。</p>
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**7. Appearance to the Seven at the Sea of Galilee**

<p>John 21:1-24</p> <p><sup>1</sup>After these things Jesus shewed himself again to the disciples at the sea of Tiberias; and on this wise shewed he himself.</p> <p>這些事以後，耶穌在提比哩亞海邊又向門徒顯現。他怎樣顯現記在下面：</p> <p><sup>2</sup>There were together Simon Peter, and Thomas called Didymus, and Nathanael of Cana in Galilee, and the sons of Zebedee, and two other of his disciples.</p> <p>有西門彼得和稱為低土馬的多馬，並加利利的迦拿人拿但業，還有西庇太的兩個兒子，又有兩個門徒，都在一處。</p> <p><sup>3</sup>Simon Peter saith unto them, I go a fishing. They say unto him, We also go with thee. They went forth, and entered into a ship immediately; and that night they caught nothing.</p> <p>西門彼得對他們說：我打魚去。他們說：我們也和你同去。他們就出去，上了船；那一夜並沒有打著甚麼。</p> <p><sup>4</sup>But when the morning was now come, Jesus stood on the shore: but the disciples knew not that it was Jesus.</p> <p>天將亮的時候，耶穌站在岸上，門徒卻不知道是耶穌。</p> <p><sup>5</sup>Then Jesus saith unto them, <b>Children, have ye any meat?</b> They answered him, No.</p> <p>耶穌就對他們說：小子！你們有吃的沒有？他們回答說：沒有。</p> <p><sup>6</sup>And he said unto them, <b>Cast the net on the right side of the ship, and ye shall find.</b> They cast therefore, and now they were not able to draw it for the multitude of fishes.</p> <p>耶穌說：你們把網撒在船的右邊，就必得著。他們便撒下網去，竟拉不上來了，因為魚甚多。</p>
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<sup>7</sup>Therefore that disciple whom Jesus loved saith unto Peter, It is the Lord. Now when Simon Peter heard that it was the Lord, he girt his fisher's coat unto him, (for he was naked,) and did cast himself into the sea.

耶穌所愛的那門徒對彼得說：是主！那時西門彼得赤著身子，一聽見是主，就束上一件外衣，跳在海裡。

<sup>8</sup>And the other disciples came in a little ship; (for they were not far from land, but as it were two hundred cubits,) dragging the net with fishes.

其餘的門徒離岸不遠，約有二百肘（古代以肘為尺，一肘約有今時尺半），就在小船上把那網魚拉過來。

<sup>9</sup>As soon then as they were come to land, they saw a fire of coals there, and fish laid thereon, and bread.

他們上了岸，就看見那裡有炭火，上面有魚，又有餅。

<sup>10</sup>Jesus saith unto them, **Bring of the fish which ye have now caught.**

耶穌對他們說：把剛才打的魚拿幾條來。

<sup>11</sup>Simon Peter went up, and drew the net to land full of great fishes, an hundred and fifty and three: and for all there were so many, yet was not the net broken.

西門彼得就去（或作：上船），把網拉到岸上。那網滿了大魚，共一百五十三條；魚雖這樣多，網卻沒有破。

<sup>12</sup>Jesus saith unto them, **Come and dine.** And none of the disciples durst ask him, Who art thou? knowing that it was the Lord.

耶穌說：你們來吃早飯。門徒中沒有一個敢問他：你是誰？因為知道是主。

<sup>13</sup>Jesus then cometh, and taketh bread, and giveth them, and fish likewise.

耶穌就來拿餅和魚給他們。

<sup>14</sup>This is now the third time that Jesus shewed himself to his disciples, after that he was risen from the dead.

耶穌從死裡復活以後，向門徒顯現，這是第三次。

<sup>15</sup>So when they had dined, Jesus saith to Simon Peter, **Simon, son of Jonas, lovest thou me more than these?** He saith unto him, Yea, Lord; thou knowest that I love thee. He saith unto him, **Feed my lambs.**

他們吃完了早飯，耶穌對西門彼得說：約翰（在太16:17稱約拿）的兒子西門，你愛我比這些更深麼？彼得說：主阿，是的，你知道我愛你。耶穌對他說：你餵養我的小羊。

<sup>16</sup>He saith to him again the second time, **Simon, son of Jonas, lovest thou me?** He saith unto him, Yea, Lord; thou knowest that I love thee. He saith unto him, **Feed my sheep.**

耶穌第二次又對他說：約翰的兒子西門，你愛我麼？彼得說：主阿，是的，你知道我愛你。耶穌說：你牧養我的羊。

<sup>17</sup>He saith unto him the third time, **Simon, son of Jonas, lovest thou me?** Peter was grieved because he said unto him the third time, Lovest thou me? And he said unto him, Lord, thou knowest all things; thou knowest that I love thee. Jesus saith unto him, **Feed my sheep.**

第三次對他說：約翰的兒子西門，你愛我麼？彼得因為耶穌第三次對他說你愛我麼，就憂愁，對耶穌說：主阿，你是無所不知的；你知道我愛你。耶穌說：你餵養我的羊。

<sup>18</sup>**Verily, verily, I say unto thee, When thou wast young, thou girdest thyself, and walkedst whither thou wouldest: but when thou shalt be old, thou shalt stretch forth thy hands, and another shall gird thee, and carry**



John 21:1-24

**thee whither thou wouldest not.**

我實實在在的告訴你，你年少的時候，自己束上帶子，隨意往來；但年老的時候，你要伸出手來，別人要把你束上，帶你到不願意去的地方。

<sup>19</sup> This spake he, signifying by what death he should glorify God. And when he had spoken this, he saith unto him, **Follow me.**

耶穌說這話是指著彼得要怎樣死，榮耀神。說了這話，就對他說：你跟從我罷！

<sup>20</sup> Then Peter, turning about, seeth the disciple whom Jesus loved following; which also leaned on his breast at supper, and said, Lord, which is he that betrayeth thee?

彼得轉過來，看見耶穌所愛的那門徒跟著，就是在晚飯的時候，靠著耶穌胸膛說：主阿，賣你的是誰？的那門徒。

<sup>21</sup> Peter seeing him saith to Jesus, Lord, and what shall this man do?

彼得看見他，就問耶穌說：主阿，這人將來如何？

<sup>22</sup> Jesus saith unto him, **If I will that he tarry till I come, what is that to thee? follow thou me.**

耶穌對他說：我若要他等到我來的時候，與你何干？你跟從我罷！

<sup>23</sup> Then went this saying abroad among the brethren, that that disciple should not die: yet Jesus said not unto him, He shall not die; but, **If I will that he tarry till I come, what is that to thee?**

於是這話傳在弟兄中間，說那門徒不死。其實，耶穌不是說他不死，乃是說：我若要他等到我來的時候，與你何干？

<sup>24</sup> This is the disciple which testifieth of these things, and wrote these things: and we know that his testimony is true. 為這些事作見證，並且記載這些事的就是這門徒；我們也知道他的見證是真的。

**8. Appearance to the eleven and 500 on a mountain in Galilee & The Great Commission (Mt. 28:16-20; Mk. 16:15-18; 1 Cor. 15:6)**

Matthew 28:16-20

<sup>16</sup> Then the eleven disciples went away into Galilee, into a mountain where Jesus had appointed them.

十一個門徒往加利利去，到了耶穌約定的山上。

<sup>17</sup> And when they saw him, they worshipped him: but some doubted.

他們見了耶穌就拜他，然而還有人疑惑。

<sup>18</sup> And Jesus came and spake unto them, saying, **“All power is given unto me in heaven and in earth.**

耶穌進前來，對他們說：天上地下所有的權柄都賜給我了。

<sup>19</sup> **Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost:**

所以，你們要去，使萬民作我的門徒，奉父、子、聖靈的名給他們施洗（或作：給

Mark 16:15-18

<sup>15</sup> And he said unto them, **Go ye into all the world, and preach the gospel to every creature.**

他又對他們說：你們往普天下去，傳福音給萬民（萬民：原文是凡受造的）聽。

<sup>16</sup> **He that believeth and is baptized shall be saved; but he that believeth not shall be damned.**

信而受洗的，必然得救；不信的，必被定罪。

<sup>17</sup> **And these signs shall follow them that believe; In my name shall they cast out devils; they shall speak with new tongues;**

信的人必有神蹟隨著他們，就是奉我的名趕鬼；說新方言；

<sup>18</sup> **They shall take up serpents; and if they drink any deadly thing, it shall not hurt them; they shall lay hands on the sick, and they shall recover.**

手能拿蛇；若喝了甚麼毒物，也必不受

Matthew 28:16-20	Mark 16:15-18
他們施洗，歸於父、子、聖靈的名)。  <b>20 Teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you always, even unto the end of the world. Amen.”</b> 凡我所吩咐你們的，都教訓他們遵守，我就常與你們同在，直到世界的末了。	害；手按病人，病人就必好了。

1 Corinthians 15:6
After that, he was seen of above five hundred brethren at once; of whom the greater part remain unto this present, but some are fallen asleep. 後來一時顯給五百多弟兄看，其中一大半到如今還在，卻也有已經睡了的。

*9.To James, Jesus' brother*

1 Corinthians 15:7
After that, he was seen of James; then of all the apostles. 以後顯給雅各看，再顯給眾使徒看，

*10.To all the apostles at His ascension from the Mount of Olives (Mark 16:19-20; Luke 24:46-53; Acts 1:3-12)*

Mark 16:19-20
<b>19</b> So then after the Lord had spoken unto them, he was received up into heaven, and sat on the right hand of God. 主耶穌和他們說完了話，後來被接到天上，坐在神的右邊。  <b>20</b> And they went forth, and preached every where, the Lord working with them, and confirming the word with signs following. Amen. 門徒出去，到處宣傳福音。主和他們同工，用神蹟隨著，證實所傳的道。阿們！

Luke 24:46-53	Acts 1:3-12
<b>46</b> And said unto them, <b>Thus it is written, and thus it behooved Christ to suffer, and to rise from the dead the third day:</b> 又對他們說：照經上所寫的，基督必受害，第三日從死裡復活，  <b>47</b> <b>And that repentance and remission of sins should be preached in his name among all nations, beginning at Jerusalem.</b> 並且人要奉他的名傳悔改、赦罪的道，從耶路撒冷起直傳到萬邦。  <b>48</b> <b>And ye are witnesses of these things.</b> 你們就是這些事的見證。  <b>49</b> <b>And, behold, I send the promise of my Father upon you: but tarry ye in the city of Jerusalem, until ye be endued with power from on high.</b> 我要將我父所應許的降在你們身上，你們要在城裡等候，直到你們領受從上頭來的	<b>3</b> To whom also he shewed himself alive after his passion by many infallible proofs, being seen of them forty days, and speaking of the things pertaining to the kingdom of God: 他受害之後，用許多的憑據將自己活活的顯給使徒看，四十天之久向他們顯現，講說神國的事。  <b>4</b> And, being assembled together with them, commanded them that they <b>should not depart from Jerusalem, but wait for the promise of the Father, which, saith he, ye have heard of me.</b> 耶穌和他們聚集的時候，囑咐他們說：不要離開耶路撒冷，要等候父所應許的，就是你們聽見我說過的。  <b>5</b> <b>For John truly baptized with water; but ye shall be baptized with the Holy Ghost not many days hence.</b> 約翰是用水施洗，但不多幾日，你們要受聖靈的洗。

Luke 24:46-53	Acts 1:3-12
<p>能力。</p> <p><sup>50</sup>And he led them out as far as to <b>Bethany</b>, and he lifted up his hands, and blessed them. 耶穌領他們到伯大尼的對面，就舉手給他們祝福。</p> <p><sup>51</sup>And it came to pass, while he blessed them, he was parted from them, and carried up into heaven. 正祝福的時候，他就離開他們，被帶到天上去。</p> <p><sup>52</sup>And they worshipped him, and returned to Jerusalem with great joy: 他們就拜他，大大的歡喜，回耶路撒冷去，</p> <p><sup>53</sup>And were continually in the temple, praising and blessing God. Amen. 常在殿裡稱頌神。</p>	<p><sup>6</sup>When they therefore were come together, they asked of him, saying, Lord, wilt thou at this time restore again the kingdom to Israel? 他們聚集的時候，問耶穌說：主阿，你復興以色列國就在這時候麼？</p> <p><sup>7</sup>And he said unto them, <b>It is not for you to know the times or the seasons, which the Father hath put in his own power.</b> 耶穌對他們說：父憑著自己的權柄所定的時候、日期，不是你們可以知道的。</p> <p><sup>8</sup><b>But ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto me both in Jerusalem, and in all Judaea, and in Samaria, and unto the uttermost part of the earth.</b> 但聖靈降臨在你們身上，你們就必得著能力，並要在耶路撒冷、猶太全地，和撒瑪利亞，直到地極，作我的見證。</p> <p><sup>9</sup>And when he had spoken these things, while they beheld, he was taken up; and a cloud received him out of their sight. 說了這話，他們正看的時候，他就被取上升，有一朵雲彩把他接去，便看不見他了。</p> <p><sup>10</sup>And while they looked stedfastly toward heaven as he went up, behold, two men stood by them in white apparel; 當他往上去，他們定睛望天的時候，忽然有兩個人身穿白衣，站在旁邊，說：</p> <p><sup>11</sup>Which also said, <b>Ye men of Galilee, why stand ye gazing up into heaven? this same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven.</b> 加利利人哪，你們為甚麼站著望天呢？這離開你們被接升天的耶穌，你們見他怎樣往天上去，他還要怎樣來。</p> <p><sup>12</sup>Then returned they unto Jerusalem from the mount called Olivet, which is from Jerusalem a sabbath day's journey. 有一座山，名叫橄欖山，離耶路撒冷不遠，約有安息日可走的路程。當下，門徒從那裡回耶路撒冷去，</p>

John 20:30-31; 21:25

<sup>20:30</sup> And many other signs truly did Jesus in the presence of his disciples, which are not written in this book:  
耶穌在門徒面前另外行了許多神蹟，沒有記在這書上。

<sup>31</sup> But these are written, that ye might believe that Jesus is the Christ, the Son of God; and that believing ye might have life through his name.

但記這些事要叫你們信耶穌是基督，是神的兒子，並且叫你們信了他，就可以因他的名得生命。

<sup>21:25</sup> And there are also many other things which Jesus did, the which, if they should be written every one, I suppose that even the world itself could not contain the books that should be written. Amen.

耶穌所行的事還有許多，若是一一的都寫出來，我想，所寫的書就是世界也容不下了。

## CONNECTION

"The Lord is risen indeed!" (Lk. 24:34) As foretold by the prophets (Psa. 16:8-11; Isa. 25:8; Acts 2:24-32) Jesus the Christ was "the first that should rise from the dead" (Acts 26:23). He is "the beginning, the firstborn from the dead; that in all things He might have the preeminence" (Col. 1:18). He is the first in all things, the Alpha and Omega, the first and the last, "the first begotten of the dead, the Prince of the kings of the earth" (Rev. 1:5, 8; 22:13); the first to come forth with the new resurrection life that is immortal (1 Tim. 6:16).

*Prophets foretold the resurrection of Jesus*

Psalm 16:8-11; Isaiah 25:8	Acts 2:24-32
<p>Psalm 16:8-11</p> <p><sup>8</sup> I have set the LORD always before me: because he is at my right hand, I shall not be moved. 我將耶和華常擺在我面前，因他在我右邊，我便不致搖動。</p> <p><sup>9</sup> Therefore my heart is glad, and my glory rejoiceth: my flesh also shall rest in hope. 因此，我的心歡喜，我的靈（原文是榮耀）快樂；我的肉身也要安然居住。</p> <p><sup>10</sup> For thou wilt not leave my soul in hell; neither wilt thou suffer thine Holy One to see corruption. 因為你必不將我的靈魂撇在陰間，也不叫你的聖者見朽壞。</p> <p><sup>11</sup> Thou wilt shew me the path of life: in thy presence is fulness of joy; at thy right hand there are pleasures for evermore. 你必將生命的道路指示我。在你面前有滿足的喜樂；在你右手中有永遠的福樂。</p>	<p><sup>24</sup> Whom God hath raised up, having loosed the pains of death: because it was not possible that he should be holden of it. 神卻將死的痛苦解釋了，叫他復活，因為他原不能被死拘禁。</p> <p><sup>25</sup> For David speaketh concerning him, I foresaw the Lord always before my face, for he is on my right hand, that I should not be moved: 大衛指著他說：我看見主常在我眼前；他在我右邊，叫我不至於搖動。</p> <p><sup>26</sup> Therefore did my heart rejoice, and my tongue was glad; moreover also my flesh shall rest in hope: 所以，我心裡歡喜，我的靈（原文是舌）快樂；並且我的肉身要安居在指望中。</p> <p><sup>27</sup> Because thou wilt not leave my soul in hell, neither wilt thou suffer thine Holy One to see corruption. 因你必不將我的靈魂撇在陰間，也不叫你的聖者見朽壞。</p>
<p>Isaiah 25:8</p> <p><sup>8</sup> He will swallow up death in victory; and the Lord God will wipe away tears from off all faces; and the rebuke of his people shall he take away from off all the earth: for the LORD hath spoken it. 他已經吞滅死亡直到永遠。主耶和華必擦去各人臉上的眼淚，又除掉普天下他百姓的羞辱，因為這是耶和華說的。</p>	<p><sup>28</sup> Thou hast made known to me the ways of life; thou shalt make me full of joy with thy countenance. 你已將生命的道路指示我，必叫我因見你的面（或作：叫我在你面前）得著滿足的快樂。</p> <p><sup>29</sup> Men and brethren, let me freely speak unto you of the patriarch David, that he is both dead and buried, and his sepulchre is with us unto this day. 弟兄們！先祖大衛的事，我可以明明的對你們說：他死了，也葬埋了，並且他的墳墓直到今日還在我們這裡。</p> <p><sup>30</sup> Therefore being a prophet, and knowing that God had sworn with an oath to him, that of the fruit of his</p>

Psalm 16:8-11; Isaiah 25:8	Acts 2:24-32
	<p>loins, according to the flesh, he would raise up Christ to sit on his throne;          大衛既是先知，又曉得神曾向他起誓，要從他的後裔中立一位坐在他的寶座上，</p> <p><sup>31</sup> He seeing this before spake of the resurrection of Christ, that his soul was not left in hell, neither his flesh did see corruption.          就預先看明這事，講論基督復活說：他的靈魂不撇在陰間；他的肉身也不見朽壞。</p> <p><sup>32</sup> This Jesus hath God raised up, whereof we all are witnesses. 這耶穌，神已經叫他復活了，我們都為這事作見證。</p>

*Jesus was "the first that should rise from the dead"*

Acts 26:23	<p>That Christ should suffer, and that he should be <u>the first that should rise from the dead</u>, and should shew light unto the people, and to the Gentiles.          就是基督必須受害，並且因從死裡復活，要首先把光明的道傳給百姓和外邦人。</p>
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*Jesus is "the beginning, the firstborn from the dead...."*

Colossians 1:18	<p>And he is the head of the body, the church: who is <u>the beginning, the firstborn from the dead; that in all things he might have the preeminence.</u>          他也是教會全體之首。他是元始，是從死裡首先復生的，使他可以在凡事上居首位。</p>
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*Jesus is the Alpha and Omega, the first and the last, "the first begotten of the dead, the Prince of the kings of the earth"*

Revelation 1:5,8; 22:13	<p><sup>1:5</sup> And from Jesus Christ, who is the faithful witness, and <u>the first begotten of the dead</u>, and <u>the prince of the kings of the earth</u>. Unto him that loved us, and washed us from our sins in his own blood,          並那誠實作見證的、從死裡首先復活、為世上君王元首的耶穌基督，有恩惠、平安歸與你們！他愛我們，用自己的血使我們脫離（有古卷作：洗去）罪惡，</p> <p><sup>8</sup> I am Alpha and Omega, the beginning and the ending, saith the Lord, which is, and which was, and which is to come, the Almighty.          主神說：我是阿拉法，我是俄梅戛，（阿拉法，俄梅戛：是希利尼字母首末二字），是昔在、今在、以後永在的全能者。</p> <p><sup>22:13</sup> I am Alpha and Omega, the beginning and the end, the first and the last.          我是阿拉法，我是俄梅戛；我是首先的，我是末後的；我是初，我是終。</p>
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*Jesus is the first to come forth with the new resurrection life that is immortal*

1 Timothy 6:16	<p>Who only hath immortality, dwelling in the light which no man can approach unto; whom no man hath seen, nor can see: to whom be honour and power everlasting. Amen.          就是那獨一不死、住在人不能靠近的光裡，是人未曾看見、也是不能看見的，要將他顯明出來。但願尊貴和永遠的權能都歸給他。阿們！</p>
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Jesus had raised other men to bodily, natural life, but they were to die again, for they did not have resurrection bodies such as He had. During the earthquake which occurred at the time of the crucifixion, some of the graves were opened and "many bodies of the saints which slept arose and appeared in Jerusalem"

(Mt. 27:52-53), but Matthew makes it very clear that while doubtless the graves were opened by the quake, it was "after the resurrection of Jesus" that the bodies came forth and appeared in the city. There is nothing to indicate that these saints died again, or returned to their graves. The inference is that they did not, but were a part of the resurrection, *after* Jesus, and doubtless they ascended with Him as the "first fruits unto God"; but He Himself was the "*first of the first-fruits*" (Ezek. 44:30; 1 Cor. 15:20). He is the One who had conquered death "the last enemy" (1 Cor. 15:26), that formidable enemy強敵 of all mankind. "Death had no more dominion over Him" (Rom. 6:9); and in the consummation終結, "Death shall be swallowed up in victory." (1 Cor. 15:54; Isa. 25:8)

[move #52] After the resurrection of Jesus, many bodies of the saints which slept arose and appeared....

Matthew 27:52-53	<p><sup>52</sup>And the graves were opened; and <u>many bodies of the saints which slept arose</u>, 墳墓也開了，已睡聖徒的身體多有起來的。</p> <p><sup>53</sup>And came out of the graves <u>after his resurrection</u>, and went into the holy city, and <u>appeared</u> unto many. 到耶穌復活以後，他們從墳墓裡出來，進了聖城，向許多人顯現。</p>
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Jesus was the "first of the first-fruits"

Ezekiel 44:30	1 Corinthians 15:20
<p>And <u>the first of all the firstfruits</u> of all things, and every oblation of all, of every sort of your oblations, shall be the priest's: ye shall also give unto the priest the first of your dough, that he may cause the blessing to rest in thine house.</p> <p>首先初熟之物和一切所獻的供物都要歸給祭司。你們也要用初熟的麥子磨麵給祭司；這樣，福氣就必臨到你們的家了。</p>	<p>But now is Christ risen from the dead, and become <u>the firstfruits</u> of them that slept.</p> <p>但基督已經從死裡復活，成為睡了之人初熟的果子。</p>

Death had no more dominion over Jesus

Romans 6:9	<p>Knowing that Christ being raised from the dead dieth no more; <u>death hath no more dominion over him</u>.</p> <p>因為知道基督既從死裡復活，就不再死，死也不再作他的主了。</p>
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Death shall be swallowed up in victory

1 Corinthians 15:54	Isaiah 25:8
<p>So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, <u>Death is swallowed up in victory</u>.</p> <p>這必朽壞的既變成不朽壞的，這必死的既變成不死的，那時經上所記死被得勝吞滅的話就應驗了。</p>	<p><u>He will swallow up death in victory</u>; and the Lord GOD will wipe away tears from off all faces; and the rebuke of his people shall he take away from off all the earth: for the LORD hath spoken it.</p> <p>他已經吞滅死亡直到永遠。主耶和華必擦去各人臉上的眼淚，又除掉普天下他百姓的羞辱，因為這是耶和華說的。</p>

Up to that time Satan "*had* the power of death, that is the devil" (Heb. 2:14), and he "opened not the house of his prisoners" (Isa. 14:17); but when Jesus had risen from the dead, the One "that liveth and was dead, and behold, is alive for evermore," He said, "I have the keys of hell (hades, or the place of departed spirits) and of death" (Rev. 1:18). Did He receive the keys when He "descended into the lower parts of the earth" (Eph. 4:9; Acts 2:31)? Did He meet again the prince of darkness - not now in submission, but in resurrection power, "all power" (Mt. 28:18) - and compel him to bow at His feet and deliver up the keys? Did He then free the spirits of those who had been waiting in paradise until He should become the "first begotten of the dead"? (Rev. 1:5) They are now no longer in hades. From that time those in Christ who die, go

immediately to be with the Lord: "absent from the body is present with the Lord" (2 Cor. 5:8; Phil. 1:23). "When He ascended up on high He led captivity captive" (Eph. 4:8). He "shall put down all rule and all authority and power, for He must reign until He hath put all enemies under His feet." He had begun His work of "subduing all things unto Himself" (1 Cor. 15:24-28). The last word is not with death, but with Life. The victory is not with sin and lawlessness and death, but with life, and love, and immortality. Christ is Lord, and in His own universe is free to do whatever He will, to realize His purposes. In the resurrection we have a display of the power of God overcoming opposition in the face of all the antagonisms 敵對 of earth and of hell. This truth gives unity to the whole story of His life of love and sacrifice, which culminated in the cross; and to the whole problem of suffering and evil. The risen Christ solves the riddle of life, and shows that the "more excellent way" (1 Cor. 12:31) of love is not a delusion 欺騙, 迷惑, and that "the way of the cross leads home." (Hymn by Jessie B. pounds)

Up to that time Satan "had the power of death..."

Hebrews 2:14	Forasmuch then as the children are partakers of flesh and blood, he also himself likewise took part of the same; that through death he might destroy him that <u>had the power of death, that is, the devil</u> ; 兒女既同有血肉之體，他也照樣親自成了血肉之體，特要藉著死敗壞那掌死權的，就是魔鬼，
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"open not the house of his prisoners"

Isaiah 14:17	That made the world as a wilderness, and destroyed the cities thereof; that <u>opened not the house of his prisoners?</u> 使世界如同荒野，使城邑傾覆，不釋放被擄的人歸家，是這個人嗎？
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When Jesus had risen from the dead, He has the keys of hell and of death...

Revelation 1:18	I am he <u>that liveth, and was dead; and, behold, I am alive for evermore, Amen; and have the keys of hell and of death.</u> 又是那存活的；我曾死過，現在又活了，直活到永永遠遠；並且拿著死亡和陰間的鑰匙。
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Jesus descended into the lower parts of the earth...

Ephesians 4:9	Acts 2:31
(Now that he ascended, what is it but that he also <u>descended first into the lower parts of the earth?</u> (既說升上，豈不是先降在地下麼？)	He seeing this before spake of the resurrection of Christ, that his soul was not left in hell, neither his flesh did see corruption. 就預先看明這事，講論基督復活說：他的靈魂不撇在陰間；他的肉身也不見朽壞。

All power

Matthew 28:18	And Jesus came and spake unto them, saying, " <u>All power</u> is given unto me in heaven and in earth. 耶穌進前來，對他們說：天上地下所有的權柄都賜給我了。
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From that time those in Christ who die, go immediately to be with the Lord

2 Corinthians 5:8	Philippians 1:23
We are confident, I say, and willing rather to be <u>absent from the body, and to be present with the Lord.</u> 我們坦然無懼，是更願意離開身體與主同住。	For I am in a strait betwixt two, having a desire to depart, and to be with Christ; which is far better: 我正在兩難之間，情願離世與基督同在，因為這是好得無比的。



“...He led captivity captive”

Ephesians 4:8	Wherefore he saith, <u>When he ascended up on high, he led captivity captive, and gave gifts unto men.</u> 所以經上說：他升上高天的時候，擄掠了仇敵，將各樣的恩賜賞給人。
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He had begun His work of “subduing all things unto Himself”

1 Corinthians 15:24-28	
24	Then cometh the end, when he shall have delivered up the kingdom to God, even the Father; when <u>he shall have put down all rule and all authority and power.</u> 再後，末期到了，那時基督既將一切執政的、掌權的、有能的、都毀滅了，就把國交與父神。
25	<u>For he must reign, till he hath put all enemies under his feet.</u> 因為基督必要作王，等神把一切仇敵都放在他的腳下。
26	<u>The last enemy that shall be destroyed is death.</u> 儘末了所毀滅的仇敵，就是死。
27	For he hath put all things under his feet. But when he saith all things are put under him, it is manifest that he is excepted, which did put all things under him. 因為經上說：神叫萬物都服在他的腳下。既說萬物都服了他，明顯那叫萬物服他的，不在其內了。
28	And when <u>all things shall be subdued unto him,</u> then shall the Son also himself be subject unto him that put all things under him, that God may be all in all. 萬物既服了他，那時子也要自己服那叫萬物服他的，叫神在萬物之上，為萬物之主。

The “more excellent way”

1 Corinthians 12:31	But covet earnestly the best gifts: and yet shew I unto you a <u>more excellent way.</u> 你們要切切的求那更大的恩賜。我現今把最妙的道指示你們。
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But the glories of His resurrection were still a mystery to the disciples of Jesus, for "as yet they knew not the Scripture, that He must rise again from the dead" (Jn. 20:9). Although He had told them many times that He would be put to death by His enemies and that He would rise again on the third day, it is true that they received the first reports of His resurrection with no small amount of incredulity 不相信, 懷疑. They were frightened and bewildered by the sudden turn of events when He was taken from them and hurried to a cruel death on the cross, and at first they hid themselves behind closed doors, for fear they would suffer a like fate. They closed their doors against the rulers of the Jews, but were it not for the fact that Jesus was truly risen and possessing an immortal body, they might have shut Him out also. The risen Christ can penetrate all the walls of fear and prejudice that men can ever erect. We cannot effectually shut Him out. The risen Christ is inexplicable, but He is unavoidable, and irresistible.

[move #53] “for as yet they knew not the Scripture...”

John 20:9	<u>For as yet they knew not the scripture, that he must rise again from the dead.</u> 因為他們還不明白聖經的意思，就是耶穌必要從死裡復活。
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For the disciples to refuse to believe this fulfilled prediction of their Lord and Master looked very much like a poor beginning for the building of His Church, which He had declared would be like a rock, and the "gates of hell should not prevail against it." (Mt. 16:18) But against the dark background of their unbelief, we have revealed all the more clearly the over-whelming fact that He Himself, the living Christ, was to be the

source of all their subsequent power. It was only when He was risen and ascended and had poured out of His own Spirit upon them, that they became His witnesses. Until that time they were powerless. After His resurrection He "shewed Himself alive"(Acts 1:3) many times, and went in and out among them, and ate and drank with them (Acts 10:41) to assure them that He was risen, but they were fearful and unbelieving, and "some doubted" (Mt. 28:17). But after He had sent "the promise of the Father"(Acts 1:4) upon them, their unbelief懷疑, or disbelief不信, was changed into such a firm faith and absolute knowledge that He was alive and working through them, that to a man they were willing to suffer and even die for it. They were "made a spectacle unto the world, and unto angels and men" (1 Cor. 4:9).

[move #32] "gates of hell should not prevail against it"

Matthew 16:18	And I say also unto thee, That thou art Peter, and upon this rock I will build my church; and the <u>gates of hell shall not prevail against it.</u> 我還告訴你，你是彼得，我要把我的教會建造在這磐石上；陰間的權柄（權柄：原文是門），不能勝過他。
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They were "made a spectacle..."

1 Corinthians 4:9	For I think that God hath set forth us the apostles last, as it were appointed to death: for we are <u>made a spectacle unto the world, and to angels, and to men.</u> 我想神把我們使徒明明列在末後，好像定死罪的囚犯；因為我們成了一臺戲，給世人和天使觀看。
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Now it is inconceivable that a man would voluntarily give his life in a cause which he knew to be without credence信任, or based upon false witness. The supposition that the many witnesses of the resurrection were victims of an hallucination幻覺, a hoax欺騙, or a religious ecstasy狂喜 becomes less tolerable with careful scrutiny細看. These men were hard to convince themselves. The first reports of the resurrection of Jesus were "as idle tales"(Lk. 24:11) to them; but "by many infallible proofs"(Acts 1:3) Jesus demonstrated the fact that He was alive. It was established beyond possibility of future doubt. His many appearances among them before His ascension, and later His ministry from heaven, gave them such assurance that they stood the test of years of bitterest persecution, and sealed their witness with their lives. Their faith was based not only upon the empty tomb, but upon the fact that they themselves had seen Him. He had shown Himself, not to one of them, but to all of them; to as many as five hundred at one time; and five hundred people would not be deceived by an hallucination at the same time. The personal fellowship with the risen Lord during the forty days, when He explained to them "the things pertaining to the kingdom of God,"(Acts 1:3) meant more to them than all of life beside.

[move #53] "as idle tales"

Luke 24:11	And their words seemed to them <u>as idle tales</u> , and they <u>believed them not.</u> 他們這些話，使徒以為是胡言，就不相信。
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Results less important, and far less productive in human history, would demand an adequate cause, and the power of the early church has no satisfactory explanation apart from the death and resurrection of Jesus Christ. The fact of the resurrection is that which makes Christianity unique. No other religion can make such a claim for its founder. As Dr. R. A. Torrey has said, "The bodily resurrection of Jesus Christ is the Gibraltar要塞地 of Christian evidences, and the Waterloo滑鐵盧[喻]慘敗 of infidelity無宗教信仰."

## DISCUSSION

Upon those who would question the fact of the resurrection of Jesus Christ, the burden of proof must fall; for it is declared by the best of scholarship to be one of the most authentic facts in all of human history. It

is the one great fact in all the store of knowledge of the ages, the grand event toward which all of God's purposes moved up to that time, and which sheds its beams of glory down through the years and on into the life beyond, whither we, too, shall come because of its power. Edersheim, the great English theologian and Hebraist精通希伯來語的人, said, "The resurrection of Jesus Christ may unhesitatingly be pronounced the best established fact in history."

There are those who have sought to prove that the records are incomplete or inadequate, but scholars equally able in critical research declare unhesitatingly that there is such a mass of evidence that "every mouth may be stopped," (Rom. 3:19) and every skeptic silenced. The record of the Person and work and teachings of our Lord, as set forth in the writings of the New Testament, is clearly attested證實. The great historian, Rawlinson, stated that "there is not the slightest pretense for even insinuating暗示(式)的 that there ever was any doubt as to the authorship of any of the historical books of the New Testament."

Romans 3:19	Now we know that what things soever the law saith, it saith to them who are under the law: that <u>every mouth may be stopped</u> , and all the world may become guilty before God. 我們曉得律法上的話都是對律法以下之人說的，好塞住各人的口，叫普世的人都伏在神審判之下。
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The New Testament is an historical document, genuine and authentic, and its four independent records of the life and bodily resurrection of Jesus Christ leave no room for question. All four agree that Jesus was crucified and actually died, and that His body was buried in the tomb of Joseph of Arimathea, near the scene of the crucifixion, just outside the city of Jerusalem; and that on the third day He arose from the dead and appeared to His followers in a spiritual body, but one which was definitely identified with the body they had known in the flesh, and had seen laid away in the grave.

It is believed that the actual tomb in which He was buried, at the foot of "Skull Hill," was unearthed by General Gordon in 1881 - a tomb which fits every description of the circumstances of the gospel record.

The Roman historian Tacitus recorded that in the reign of Tiberius Caesar there was an unusual man, "one Christus," who lived a remarkable life and was put to death by the Governor Pontius Pilate. He raises a question as to why He was put to death, having no criminal record.

St. Luke, chronicler記錄者 of the Acts of the Apostles, and author of the Gospel bearing his name, a physician, a man of scientific training and acumen敏銳, who knew just how Jesus had suffered in the flesh, and that He had actually passed through death, testified definitely of the resurrection of His body.

Luke is acknowledged by the critics themselves as an historian of the first class. Archaeology corroborates證實 his statements. "The earlier critics began by questioning the veracity真實(性) of Luke from a historical standpoint, but as a result of their controversy and investigation, it was discovered that Luke is one of the most reliable historians in all the world and in all history. From a purely historical standpoint there is not a single writer of ancient times that we can rely upon, as we can upon Luke."

Luke witnessed that Jesus "shewed Himself alive by many infallible確實可靠的 proofs" (Acts 1:3). The inference結論 is that no further proof is necessary, or could be given. The last word has been spoken and the evidence is absolutely convincing, being substantiated證實 by more than five hundred witnesses, who "had not followed cunningly devised fables . . . but were eye-witnesses of His majesty" (2 Pet. 1:16). "God raised Him up and showed Him openly; not to all the people, but unto witnesses chosen before of God . . . who ate and drank with Him after He rose from the dead" (Acts 10:40-41).

Jesus "showed Himself alive by many infallible proofs"

Acts 1:3	To whom also he <u>shewed himself alive</u> after his passion <u>by many infallible proofs</u> , being seen of them forty days, and speaking of the things pertaining to the kingdom of God: 他受害之後，用許多的憑據將自己活活的顯給使徒看，四十天之久向他們顯現，講說神國的事。
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Those witnesses, who "had not followed cunningly devised fables..."

2 Peter 1:16	For we <u>have not followed cunningly devised fables</u> , when we made known unto you the power and coming of our Lord Jesus Christ, <u>but were eyewitnesses of his majesty</u> . 我們從前將我們主耶穌基督的大能和他降臨的事告訴你們，並不是隨從乖巧捏造的虛言，乃是親眼見過他的威榮。
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"God raised Him up and showed Him openly..."

Acts 10:40-41	<sup>40</sup> Him <u>God raised up</u> the third day, and <u>shewed him openly</u> ; <sup>41</sup> <u>Not to all the people, but unto witnesses chosen before God, even to us, who did eat and drink with him after he rose from the dead</u> . 第三日，神叫他復活，顯現出來；不是顯現給眾人看，乃是顯現給神預先所揀選為他作見證的人看，就是我們這些在他從死裡復活以後和他同吃同喝的人。
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## THE WITNESSES

**1. MARY MAGDALENE** was the first of these "chosen witnesses." This first of the resurrection appearances took place at the tomb, where Mary, a humble follower of her Lord, who had been the recipient of His healing power when she was delivered from seven evil spirits that tormented her, sat weeping for her Lord. She did not recognize Him until He had spoken her name. She took Him for the gardener, an ordinary man. Although Mary gave no evidence of faith that He would rise from the dead, she had a great love for Him in her heart, and was in deep sorrow over His death. His compassion for His own is revealed in the fact that "He appeared first to Mary Magdalene" (Mk. 16:9). He said to her, "Touch Me not for I am not yet ascended to My Father. Go and say to My brethren, I ascend unto My Father and your Father; My God and your God" (Jn. 20:17). It was forty days later that the ascension is recorded, and it is not likely that there was more than one ascension. It is therefore not just clear why He told Mary not to touch Him, and later told Thomas and the others to touch and handle Him, in order to convince them that it was He. However, it is not recorded that any one did actually touch Him. He was our High Priest, "entering in to the Holy Place in the heavens," (Heb. 9:24) and He observed the requirements for absolute purity enjoined upon priests (Ex. 30:19-21).

[move #53] "He appeared first to Mary Magdalene"

Mark 16:9	Now when Jesus was risen early the first day of the week, <u>he appeared first to Mary Magdalene</u> , out of whom he had cast seven devils. 在七日的第一日清早，耶穌復活了，就先向抹大拉的馬利亞顯現。耶穌從他身上曾趕出七個鬼。
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[move #53] Jesus told Mary not to touch Him...

John 20:17	Jesus saith unto her, <u>Touch me not; for I am not yet ascended to my Father: but go to my brethren, and say unto them, I ascend unto my Father, and your Father; and to my God, and your God</u> . 耶穌說：不要摸我，因我還沒有升上去見我的父。你往我弟兄那裡去，告訴他們說，我要升上去見我的父，也是你們的父，見我的神，也是你們的神。
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Jesus observed the requirements for absolute purity enjoined upon priests.

Exodus 30:19-21	<sup>19</sup> For Aaron and his sons shall wash their hands and their feet thereat: 亞倫和他的兒子要在這盆裡洗手洗腳。
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Exodus 30:19-21

<sup>20</sup> When they go into the tabernacle of the congregation, they shall wash with water, that they die not; or when they come near to the altar to minister, to burn offering made by fire unto the LORD:

他們進會幕，或是就近壇前供職給耶和華獻火祭的時候，必用水洗濯，免得死亡。

<sup>21</sup> So they shall wash their hands and their feet, that they die not: and it shall be a statute for ever to them, even to him and to his seed throughout their generations.

他們洗手洗腳就免得死亡。這要作亞倫和他後裔世世代代永遠的定例。

**2. THE WOMEN** returning from the tomb were the next to whom the Lord appeared. They had seen the angels at the tomb and received their glorious announcement, "He is risen!" (Mt. 28:6) and were on their way to bear the message to the other disciples, when Jesus Himself met them on the way (9). They heard His loving voice once more, and received His promise that He would meet them all in Galilee. Apparently they recognized Him at once, contrary to the experience of Mary, showing that He appeared in various "forms" (Mk. 16:12).

[move #53] The women had seen the angels at the tomb and received their glorious announcement, "He is risen!"

Matthew 28:6	He is not here: for <u>he is risen</u> , as he said. Come, see the place where the Lord lay.
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	他不在這裡，照他所說的，已經復活了。你們來看安放主的地方。
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[move #53] Jesus met them on the way

Matthew 28:9	And as they went to tell his disciples, behold, Jesus met them, saying, "All hail." And they came and held him by the feet, and worshipped him.
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	忽然，耶穌遇見他們，說：願你們平安！他們就上前抱住他的腳拜他。
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Jesus appeared in various "forms"

Mark 16:12	After that he appeared in another <u>form</u> unto two of them, as they walked, and went into the country.
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	這事以後，門徒中間有兩個人往鄉下去。走路的時候，耶穌變了形像，向他們顯現。
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All of His appearances, however, were to those He loved, and who loved Him - those "chosen of God" (Acts 10:41). He did not show Himself to any others. Apparently even the soldiers who were guarding the tomb when the angel descended and rolled back the stone, did not see Him come forth (Mt. 28:2). They had been stricken down in the presence of the angel, but when they found that their charge had disappeared from the tomb, they hurried into the city to tell the chief priests all that had occurred (Mt. 28:11-15). The chief priests quickly assembled all the elders and there was great consternation 驚愕 in the council meeting. The only thing they could do was to prepare lying propaganda 宣傳 to substantiate 使具體化 their previous accusations. One lie always calls for another. They gave "large money" (v.12) to the soldiers, bribing them to circulate the story that Jesus' disciples had stolen his body away while they slept, and promising to secure them if it came to the ears of the governor that they had fallen asleep on duty. The soldiers took the money and "did as they were taught," and this is the report that has been "commonly reported among the Jews until this day". (v.15) And not only in their day, and among the Jews alone, but also by other unbelievers and scoffers who "think it incredible that God should raise the dead" (Acts 26:8). These deceiving Pharisees, the murderers of Jesus, laid the foundation for all the scepticism 懷疑 that has sought to discredit the fact of the resurrection down through the ages, on the part of those who through unbelief refuse to accept the overwhelming evidence.

[move #53] Apparently even the soldiers...did not see Him come forth

Matthew 28:2	And, behold, there was a great earthquake: for the angel of the Lord descended from heaven, and came and rolled back the stone from the door, and sat upon it.
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	忽然，地大震動；因為有主的使者從天上下來，把石頭滾開，坐在上面。
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Matthew 28:11-15

<sup>11</sup>Now when they were going, behold, some of the watch came into the city, and shewed unto the chief priests all the things that were done.

他們去的時候，看守的兵有幾個進城去，將所經歷的事都報給祭司長。

<sup>12</sup>And when they were assembled with the elders, and had taken counsel, they gave large money unto the soldiers,

祭司長和長老聚集商議，就拿許多銀錢給兵丁，說：

<sup>13</sup>Saying, "Say ye, His disciples came by night, and stole him away while we slept.

你們要這樣說：夜間我們睡覺的時候，他的門徒來，把他偷去了。

<sup>14</sup>And if this come to the governor's ears, we will persuade him, and secure you."

倘若這話被巡撫聽見，有我們勸他，保你們無事。

<sup>15</sup>So they took the money, and did as they were taught: and this saying is commonly reported among the Jews until this day.

兵丁受了銀錢，就照所囑咐他們的去行。這話就傳說在猶太人中間，直到今日。

...other unbelievers and scoffers who "think it incredible that God should raise the dead"

Acts 26:8	Why should it be <u>thought</u> a thing <u>incredible</u> with you, <u>that God should raise the dead</u> ? 神叫死人復活，你們為甚麼看作不可信的呢？
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If the disciples had taken the body, why were they not brought to task for such a grave offense, when the tomb had been sealed by the most powerful government in the world? They remained right in Jerusalem and even charged the Jews with the crime of the crucifixion, and no one ever denied it. If the soldiers were asleep on duty they were subject to severe punishment ([Acts 12:19](#)), but nothing was done about it. If they were sleeping, how could it be known that it was the disciples, and not the chief priests, who stole the body out of the tomb? The disciples would surely have been questioned, and put through the "third degree," (*idiom: interrogation*) and a search made for the corpse, which could easily have been produced.

Acts 12:19	And when Herod had sought for him, and found him not, he examined the keepers, and commanded that they should be put to death. And he went down from Judaea to Caesarea, and there abode. 希律找他，找不著，就審問看守的人，吩咐把他們拉去殺了。後來希律離開猶太，下該撒利亞去，住在那裡。
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**3. PETER.** When the women brought the glad tidings to the disciples *and Peter*, the record is "they believed not."(Lk. 24:11) But Peter and John went to the tomb to investigate further. Peter had denied His Lord in the hour of His trial, and having received His reproachful look of anguish, he was doubtless the most broken-hearted of all the disciples. Hope sprang up in his heart when he heard the message of the angel, and he hurried to the tomb. John followed, and they saw the grave clothes, carefully folded, which indicated that the body had not been carried from the tomb. They "believed"; but "Him they saw not" (Lk. 24:24). However, it is recorded that Jesus appeared to Simon Peter, probably in the afternoon of that first day. That appearance is not described, but is mentioned twice ([Lk. 24:34](#); [1 Cor. 15:5](#)). Perhaps it was of too sacred a nature for Peter to divulge (*reveal*), or to record. (Cephas was the name given Peter by Jesus, signifying "a rock" ([Jn. 1:42](#)).

Luke 24:34	1 Corinthians 15:5
Saying, The Lord is risen indeed, and hath appeared to Simon. 說：主果然復活，已經現給西門看了	And that he was seen of Cephas, then of the twelve: 並且顯給磯法看，然後顯給十二使徒看；

John 1:42	And he brought him to Jesus. And when Jesus beheld him, he said, Thou art Simon the son of Jona: thou shalt be called Cephas, which is by interpretation, <u>A stone</u> . 於是領他去見耶穌。耶穌看著他，說：「你是約翰的兒子西門（約翰在馬太16：17稱約拿），你要稱為磯法。」（磯法翻出來就是彼得。）
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**4. ON THE WAY TO EMMAUS (Lk. 24:13-32).** Emmaus was a village about four and a half miles west of Jerusalem. Two of Jesus' followers as they walked thither到那裏 were talking together of "all these things which had happened,"(v.14) and sadly trying to reason out their meaning. As they walked, "Jesus Himself drew near and went with them,"(v.15) but they did not know Him, for "their eyes were holden."(v.16) He asked them what they were talking about and why they were so sad. One of them was Cleopas (v.18), whose wife had been one of those who stood nearest the cross at the time of the crucifixion (Jn. 19:25). He could not believe that Jesus was alive again. He asked Jesus if He were only a stranger in Jerusalem and knew not the things that had come to pass; how "Jesus of Nazareth, a prophet mighty in word and deed, had been condemned to death and crucified."(v.19, 20) They spoke of Him as a prophet, but added, "We trusted that it had been He which should have redeemed Israel." They had hoped that He was the long-looked-for Messiah of Israel, but now it was the "third day since these things were done," (v.21) and, as they believed, the One in whom all their hopes had been centered was dead. They were not expecting Him to rise again, for they said they had been "astonished" (v.22) when they heard from the women that He was alive, but they admitted that the disciples who went to the tomb saw the evidence, but "Him they saw not." (v.24)

Luke 24:13-32

<sup>13</sup>And, behold, two of them went that same day to a village called Emmaus, which was from Jerusalem about threescore furlongs.

正當那日，門徒中有兩個人往一個村子去；這村子名叫以馬忤斯，離耶路撒冷約有二十五里。

<sup>14</sup>And they talked together of all these things which had happened.

他們彼此談論所遇見的這一切事。

<sup>15</sup>And it came to pass, that, while they communed together and reasoned, Jesus himself drew near, and went with them.

正談論相問的時候，耶穌親自就近他們，和他們同行；

<sup>16</sup>But their eyes were holden that they should not know him.

只是他們的眼睛迷糊了，不認識他。

<sup>17</sup>And he said unto them, What manner of communications are these that ye have one to another, as ye walk, and are sad?

耶穌對他們說：你們走路彼此談論的是甚麼事呢？他們就站住，臉上帶著愁容。

<sup>18</sup>And the one of them, whose name was Cleopas, answering said unto him, Art thou only a stranger in Jerusalem, and hast not known the things which are come to pass there in these days?

二人中有一個名叫革流巴的回答說：你在耶路撒冷作客，還不知道這幾天在那裡所出的事麼？

<sup>19</sup>And he said unto them, What things? And they said unto him, Concerning Jesus of Nazareth, which was a prophet mighty in deed and word before God and all the people:

耶穌說：甚麼事呢？他們說：就是拿撒勒人耶穌的事。他是個先知，在神和眾百姓面前，說話行事都有大能。

<sup>20</sup>And how the chief priests and our rulers delivered him to be condemned to death, and have crucified him.  
祭司長和我們的官府竟把他解去，定了死罪，釘在十字架上。

<sup>21</sup>But we trusted that it had been he which should have redeemed Israel: and beside all this, to day is the third day since these things were done.  
但我們素來所盼望、要贖以色列民的就是他！不但如此，而且這事成就，現在已經三天了。

<sup>22</sup>Yea, and certain women also of our company made us astonished, which were early at the sepulchre;  
再者，我們中間有幾個婦女使我們驚奇；他們清早到了墳墓那裡，

<sup>23</sup>And when they found not his body, they came, saying, that they had also seen a vision of angels, which said that he was alive.  
不見他的身體，就回來告訴我們，說看見了天使顯現，說他活了。

<sup>24</sup>And certain of them which were with us went to the sepulchre, and found it even so as the women had said: but him they saw not.  
又有我們的幾個人往墳墓那裡去，所遇見的正如婦女們所說的，只是沒有看見他。

<sup>25</sup>Then he said unto them, O fools, and slow of heart to believe all that the prophets have spoken:  
耶穌對他們說：無知的人哪，先知所說的一切話，你們的心信得太遲鈍了。

<sup>26</sup>Ought not Christ to have suffered these things, and to enter into his glory?  
基督這樣受害，又進入他的榮耀，豈不是應當的麼？

<sup>27</sup>And beginning at Moses and all the prophets, he expounded unto them in all the scriptures the things concerning himself.  
於是從摩西和眾先知起，凡經上所指著自己的話都給他們講解明白了。

<sup>28</sup>And they drew nigh unto the village, whither they went: and he made as though he would have gone further.  
將近他們所去的村子，耶穌好像還要往前行，

<sup>29</sup>But they constrained him, saying, Abide with us: for it is toward evening, and the day is far spent. And he went in to tarry with them.  
他們卻強留他，說：時候晚了，日頭已經平西了，請你同我們住下罷！耶穌就進去，要同他們住下。

<sup>30</sup>And it came to pass, as he sat at meat with them, he took bread, and blessed it, and brake, and gave to them. 到了坐席的時候，耶穌拿起餅來，祝謝了，擘開，遞給他們。

<sup>31</sup>And their eyes were opened, and they knew him; and he vanished out of their sight.  
他們的眼睛明亮了，這才認出他來。忽然耶穌不見了。

<sup>32</sup>And they said one to another, Did not our heart burn within us, while he talked with us by the way, and while he opened to us the scriptures?  
他們彼此說：在路上，他和我們說話，給我們講解聖經的時候，我們的心豈不是火熱的麼？



Matthew 27:56	Mark 15:40	John 19:25
<p>Among which was Mary Magdalene, and Mary the mother of James and Joses, and the mother of Zebedees children.</p> <p>內中有抹大拉的馬利亞，又有雅各和約西的母親馬利亞，並有西庇太兩個兒子的母親。</p>	<p>There were also women looking on afar off: among whom was Mary Magdalene, and Mary the mother of James the less and of Joses, and Salome; 還有些婦女遠遠的觀看; 內中有抹大拉的馬利亞，又有小雅各和約西的母親馬利亞，並有撒羅米，</p>	<p>Now there stood by the cross of Jesus his mother, and his mother's sister, <u>Mary the wife of Cleopas</u>, and Mary Magdalene.</p> <p>站在耶穌十字架旁邊的，有他母親與他母親的姊妹，並革羅罷的妻子馬利亞，和抹大拉的馬利亞。</p>

Jesus saw their unbelief, and said to them, "O fools, and slow of heart to believe all that the prophets have spoken! Ought not the Christ to have suffered these things, to enter into His glory?" (Vs. 25-26) He knew that their difficulty was because they did not know the word of God or understand the things the prophets had written. If they had known such prophecies as Isaiah 53, Psalms 16, 22, 40, 69, and many others, they would have known that the Christ "ought" to suffer. If He did not He would not have fulfilled the revelation concerning Him, and would not have been the true Messiah. His very rejection and sufferings proved that He was the One to come. The prophets who wrote of His suffering did not themselves understand it (1 Pet. 1:10-12), showing that their message was not of themselves, but of God.

*The prophets who wrote of His suffering did not themselves understand it...*

1 Peter 1:10-12
<p><sup>10</sup>Of which salvation the prophets have enquired and searched diligently, who prophesied of the grace that should come unto you: 論到這救恩，那預先說你們要得恩典的眾先知早已詳細的尋求考察，</p> <p><sup>11</sup>Searching what, or what manner of time the Spirit of Christ which was in them did signify, when it testified beforehand the sufferings of Christ, and the glory that should follow. 就是考察在他們心裡基督的靈，預先證明基督受苦難，後來得榮耀，是指著甚麼時候，並怎樣的時候。</p> <p><sup>12</sup>Unto whom it was revealed, that not unto themselves, but unto us they did minister the things, which are now reported unto you by them that have preached the gospel unto you with the Holy Ghost sent down from heaven; which things the angels desire to look into. 他們得了啟示，知道他們所傳講（原文是服事）的一切事，不是為自己，乃是為你們。那靠著從天上差來的聖靈傳福音給你們的人，現在將這些事報給你們；天使也願意詳細察看這些事。</p>

Beginning at Moses, the very beginning of the word of God, through "all the prophets, and the Psalms" (v.44), the "stranger"(v.18) showed them that these things that were written were all concerning the Messiah, and that if this man Jesus, of whom they spake, and who had suffered and died, fulfilled this description He must be the One they were looking for, for the prophets told of unparalleled無比的 suffering, as well as of glory. As the two heard Him, their "hearts burned within them,"(v.32) and they must have realized something of the truth of His words, as well as the benediction of His presence.

When they reached their village, Jesus "made as though He would go on," (v.28) since they did not recognize Him, but they invited Him to spend the night with them, as the day was far spent. He of course, was waiting politely for the invitation, and graciously accepted it. When they entered the home and sat down to supper, His identity was revealed to them when He Himself became the Host, and took the bread and blessed and brake it. Then "their eyes were opened." How blind they had been! And now He was gone, for "He

vanished out of their sight" (vs. 31). Then they realized the reason for their burning hearts; and the very same hour they rose up and returned at once to Jerusalem, to tell the other disciples of their wonderful experience. What wonder and amazement must have filled their minds and hearts when they realized that they had seen their Lord in resurrection life! They had just come from Jerusalem, and the night was falling, but their sorrow had been turned into joy, and their whole outlook was changed, which shortened the miles on the return journey.

**5. TO THE ELEVEN (Lk. 24:36; Jn. 20:19).** It was evening when the two arrived in the city. They hurried at once to the upper room where some of the disciples abode, and where forty days later the Holy Spirit descended upon them (Acts 1:13). It was probably the same room where Jesus had observed the Last Supper with them, which, hallowed<sup>尊敬</sup> by that experience, they had retained as an abiding place. There they found the "Eleven"<sup>(v.33)</sup> gathered together, and others with them, behind closed doors for fear of the Jews, who would gladly have made away with some of them also, to silence their testimony. The eleven are spoken of collectively<sup>集體的</sup>; as a group they were assembled, but actually they were not all present: Thomas was missing.

*Jesus appeared to the eleven*

Luke 24:36	John 20:19
<p>And as they thus spake, <u>Jesus himself stood in the midst of them, and saith unto them, Peace be unto you.</u>          正說這話的時候，耶穌親自站在他們當中，說：願你們平安！</p>	<p>Then the same day at evening, being the first day of the week, when the doors were shut where the disciples were assembled for fear of the Jews, came Jesus and stood in the midst, and saith unto them, <u>Peace be unto you.</u>          那日(就是七日的第一日)晚上，門徒所在的地方，因怕猶太人，門都關了。耶穌來，站在當中，對他們說：願你們平安！</p>

*...the upper room where some of the disciples abode...*

Acts 1:13	<p>And when they were come in, they went up into an upper room, where abode both Peter, and James, and John, and Andrew, Philip, and Thomas, Bartholomew, and Matthew, James the son of Alphaeus, and Simon Zelotes, and Judas the brother of James.          進了城，就上了所住的一間樓房；在那裡有彼得、約翰、雅各、安得烈、腓力、多馬、巴多羅買、馬太、亞勒腓的兒子雅各、奮銳黨的西門，和雅各的兒子(或作：兄弟)猶大。</p>
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*There they found the "Eleven" gathered together*

Luke 24:33	<p>And they rose up the same hour, and returned to Jerusalem, and found the <u>eleven</u> gathered together, and them that were with them,          他們就立時起身，回耶路撒冷去，正遇見十一個使徒和他們的同人聚集在一處，</p>
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When the two from Emmaus arrived they were greeted with the announcement, "The Lord is risen indeed, and hath appeared to Simon Peter!"<sup>(v.34)</sup> Just where and when we are not told. The two then reported their own wonderful experience, how Jesus explained the scriptures to them and then went with them to their home and was made known to them in the breaking of the bread. But still some did not believe. <sup>(Mk. 16:13)</sup>

Mark 16:13	<p>And they went and told it unto the residue: neither believed they them.          他們就去告訴其餘的門徒；其餘的門徒也是不信。</p>
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They all sat down to supper together, and while they were talking over the marvelous reports of His appearances and trying to decide whether He were actually alive, "Jesus Himself stood in the midst," saying,

"Peace be unto you!" (v.36; Jn. 20:19). But although His resurrection was actually the subject of their conversation, they thought He was a ghost, and "were terrified and affrighted." (v.37) Evidently His form was different from that in which He had appeared to the others; and He had come into the room through closed doors, suddenly appearing in their midst. To such practical men as these disciples, it did seem a bit fantastic 奇異的, for they were still groping 摸索 about on the natural plane of sense knowledge, and had not yet made the adventure of faith into the spiritual.

*They thought He was a ghost, and "were terrified and affrighted"*

Luke 24:37	But they <u>were terrified and affrighted</u> , and supposed that they had seen a spirit. 他們卻驚慌害怕，以為所看見的是魂。
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Jesus said to them, "Why are ye troubled, and why do thoughts arise in your hearts?" (v.38) He "upbraided them for their unbelief and hardness of heart, because they had not believed those who had seen Him" (Mk. 16:14), but He met them just where they were and gave them something tangible 可觸知的 on which to base their faith. Here we see Him "bringing life and immortality to light," (2 Tim. 1:10) in a glorified, incorruptible body. He showed them His wounded hands and feet and side, and urged them to handle Him and see for themselves that He was flesh and bones, and not a spirit. We cannot understand how flesh and bones could be a part of the resurrection body, and be able to pass in and out through closed doors. But when they saw the wounds they knew it must be their Lord, and "then were they glad" (Jn. 20:20) and their hearts were filled with joy. It seemed too good to be true (v.41), but while they were wondering He asked them for something to eat, and did eat it before them, to show them that He was real, and not a ghost. "Then He opened their understanding," (v.45) so that they understood that these things that were happening were the fulfillment of that which was written, and were the very evidence that He was the Christ, and that in His name remission of sins for all people was to be preached in all nations, beginning at Jerusalem. He said, "Ye are to be the witnesses of these things." (v.48) He was gently revealing to them their part in what He was doing. He was still identified with them, and was fulfilling the things He had taught them. He said, "These are the words which I spake unto you while I was yet with you, that all things must be fulfilled" (v.44). He was revealing Himself to them, that they might be His witnesses. He had told them before, in His farewell discourses before His betrayal and death, that they were to preach the gospel to all nations, and that they also would be persecuted, and some of them killed as He was (Mt. 24:9,14). And now He repeats, "As the Father hath sent Me, even so send I you" (Jn. 20:21).

*"Why are ye troubled..."*

Luke 24:38	And he said unto them, <u>Why are ye troubled? and why do thoughts arise in your hearts?</u> 耶穌說：你們為甚麼愁煩？為甚麼心裡起疑念呢？
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*Jesus "upbraided them for their unbelief..."*

Mark 16:14	Afterward he appeared unto the eleven as they sat at meat, and <u>upbraided them with their unbelief and hardness of heart, because they believed not them which had seen him</u> after he was risen. 後來，十一個門徒坐席的時候，耶穌向他們顯現，責備他們不信，心裡剛硬，因為他們不信那些在他復活以後看見他的人。
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*...then were they glad*

John 20:20	And when he had so said, he shewed unto them his hands and his side. <u>Then were the disciples glad</u> , when they saw the LORD. 說了這話，就把手和肋旁指給他們看。門徒看見主，就喜樂了。
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*It seemed too good to be true*

Luke 24:41	And while they yet believed not for joy, and wondered, he said unto them, Have ye here any meat? 他們正喜得不敢信，並且希奇；耶穌就說：你們這裡有甚麼吃的沒有？
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*"Then He opened their understanding"*

Luke 24:45	Then opened he their understanding, that they might understand the scriptures, 於是耶穌開他們的心竅，使他們能明白聖經。
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*He said, "Ye are to be the witnesses of these things."*

Luke 24:48	And ye are witnesses of these things. 你們就是這些事的見證。
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*Jesus said, "These are the words which I spake unto you while I was yet with you..."*

Luke 24:44	And he said unto them, <u>These are the words which I spake unto you, while I was yet with you, that all things must be fulfilled</u> , which were written in the law of Moses, and in <u>the prophets</u> , and in <u>the psalms</u> , concerning me. 耶穌對他們說：這就是我從前與你們同在之時所告訴你們的話說：摩西的律法、先知的書，和詩篇上所記的，凡指著我的話都必須應驗。
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*[move #47] Jesus had told them before that they were to preach the gospel to all nations and that they also would be persecuted...*

Matthew 24:9, 14	<sup>9</sup> Then shall they deliver you up to be afflicted, and shall kill you: and ye shall be hated of all nations for my name's sake. 那時，人要把你們陷在患難裡，也要殺害你們；你們又要為我的名被萬民恨惡。  <sup>14</sup> And this gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come. 這天國的福音要傳遍天下，對萬民作見證，然後末期才來到。
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*And now He repeats, "As the Father hath sent Me, even so send I you"*

John 20:21	Then said Jesus to them again, Peace be unto you: <u>as my Father hath sent me, even so send I you</u> . 耶穌又對他們說：願你們平安！父怎樣差遣了我，我也照樣差遣你們。
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He knew their utter inability for even the beginning of the task. They themselves were not yet fully convinced, and how could they convince others? Therefore, He breathed upon them, and said, "Receive ye the Holy Spirit," and you will have power (Jn. 20:22). He had told them before that they were to have the keys of the kingdom, and whatever they should loose or remit, would be done in heaven (Mt. 16:19; Jn. 20:23), and now He gives them the same promise. Surely they should have known that it was He.

*Jesus breathed upon them, and said, "Receive ye the Holy Spirit"*

John 20:22	And when he had said this, he breathed on them, and saith unto them, <u>Receive ye the Holy Ghost</u> : 說了這話，就向他們吹一口氣，說：你們受聖靈！
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*They were to have the keys of the kingdom, and whatever they should loose or remit, would be done in heaven*

Matthew 16:19 [move #32]	John 20:23 [move #54]
And I will give unto thee the keys of the kingdom of heaven: and whatsoever thou shalt <u>bind</u> on earth shall be bound in heaven: and whatsoever thou shalt <u>loose</u> on earth shall be loosed in heaven. 我要把天國的鑰匙給你，凡你在地上所捆綁的，在天上也要捆綁；凡你在地上所釋放的，在天上也要釋放。	Whose soever sins ye <u>remit</u> , they are remitted unto them; and whose soever sins ye <u>retain</u> , they are retained. 你們赦免誰的罪，誰的罪就赦免了；你們留下誰的罪，誰的罪就留下了。

**6. TO THE DISCIPLES WITH THOMAS (Jn. 20:24-29).** Thomas, called Didymus, had missed this thrilling experience of entertaining a visitor alive from the dead. When he returned the others declared, "We have seen the Lord!" But Thomas was one of the doubters, and wanted more concrete evidence before he would

believe such a fantastic story. He said, "Unless I can actually touch His wounds I will never believe He is alive."  
(v.25)

John 20:24-29

<sup>24</sup>But Thomas, one of the twelve, called Didymus, was not with them when Jesus came.

那十二個門徒中，有稱為低土馬的多馬；耶穌來的時候，他沒有和他們同在。

<sup>25</sup>The other disciples therefore said unto him, We have seen the LORD. But he said unto them, Except I shall see in his hands the print of the nails, and put my finger into the print of the nails, and thrust my hand into his side, I will not believe.

那些門徒就對他說：我們已經看見主了。多馬卻說：我非看見他手上的釘痕，用指頭探入那釘痕，又用手探入他的肋旁，我總不信。

<sup>26</sup>And after eight days again his disciples were within, and Thomas with them: then came Jesus, the doors being shut, and stood in the midst, and said, Peace be unto you.

過了八日，門徒又在屋裡，多馬也和他們同在，門都關了。耶穌來，站在當中說：願你們平安！

<sup>27</sup>Then saith he to Thomas, Reach hither thy finger, and behold my hands; and reach hither thy hand, and thrust it into my side: and be not faithless, but believing.

就對多馬說：伸過你的指頭來，摸（原文是看）我的手；伸出你的手來，探入我的肋旁。不要疑惑，總要信。

<sup>28</sup>And Thomas answered and said unto him, My LORD and my God.

多馬說：我的主！我的神！

<sup>29</sup>Jesus saith unto him, Thomas, because thou hast seen me, thou hast believed: blessed are they that have not seen, and yet have believed.

耶穌對他說：你因看見了我才信；那沒有看見就信的有福了。

Eight days later, when they were all together again, "and Thomas with them," Jesus again suddenly stood in their midst, "the doors being shut" (v.26). He knew the doubts in the heart of Thomas, and also the words he had spoken, but He had come not to upbraid, but to "help his unbelief." (Mk. 9:24) He allowed him the very proof he had demanded. Thomas was still clinging tenaciously執拗的 to the evidence of the senses, and Jesus had come to give them revelation knowledge. There comes a time when spiritual things must be accepted at their face value, and not on the carnal plane of "seeing is believing." But even our doubts can be made stepping stones to a higher plane and a stronger faith. Jesus said to Thomas, "Reach hither thy hand . . . and be not faithless but believing." (v.27) It is not stated whether Thomas actually touched the wounds, but faith leaped up and took hold of divine revelation. He cried out, "My Lord, and my God!" (v.28) He not only recognized Jesus alive from the dead, but knew that He was God.

[move #34] "Help his unbelief"

Mark  
9:24

And straightway the father of the child cried out, and said with tears, Lord, I believe; help thou mine unbelief.

孩子的父親立時喊著說（有古卷：立時流淚的喊著說）：我信！但我信不足，求主幫助。

But Jesus was looking far down the future, beyond the little group of faithless disciples, to "those that shall believe on Me through their word" (Jn. 17:20); those who would never have an opportunity to see Him in the flesh, or even in His resurrection body, or to touch the wounds He had received for their sins. He said,

"Thomas, because thou hast seen Me, thou hast believed: Blessed are they that have not seen, and yet have believed" (v.29) (1 Pet. 1:8; Mt. 11:11). Christ is a seeking Saviour, and He will meet us on the low sense plane on which we live, in order that He may lift us up to the heights where "we walk by faith and not by sight," for "the just shall live by faith" (2 Cor. 5:7; Rom. 1:17; 5:17; Gal. 2:20). In His word He has given us a revelation which we can see and hear, that we may "feel after Him and find Him," (Acts 17:27) and "taste" and see that the Lord is good." (Psa. 34:8) But only by faith can we "do exploits" (Dan. 11:32) for Him.

[move #48] Jesus was looking for those that shall believe on Him through their word

John 17:20	Neither pray I for these alone, but for <u>them</u> also which shall <u>believe on me through their word</u> ; 我不但為這些人祈求，也為那些因他們的話信我的人祈求，
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"Blessed are they that have not seen, and yet have believed"

1 Peter 1:8	Matthew 11:11 [move #21]
Whom having not seen, ye love; in whom, though now ye see him not, yet believing, ye rejoice with joy unspeakable and full of glory: 你們雖然沒有見過他，卻是愛他；如今雖不得看見，卻因信他就有說不出來、滿有榮光的大喜樂；	Verily I say unto you, Among them that are born of women there hath not risen a greater than John the Baptist: notwithstanding he that is least in the kingdom of heaven is greater than he. 我實在告訴你們，凡婦人所生的，沒有一個興起來大過施洗約翰的；然而天國裡最小的比他還大。

Christ ...may lift us up to the heights where "we walk by faith and not by sight," for "the just shall live by faith"

2 Corinthians 5:7	Romans 1:17	Romans 5:17	Galatians 2:20
(For <u>we walk by faith, not by sight</u> ) 因我們行事為人是憑著信心，不是憑著眼見。	For therein is the righteousness of God revealed from faith to faith: as it is written, <u>The just shall live by faith.</u> 因為神的義正在這福音上顯明出來；這義是本於信，以致於信。如經上所記：義人必因信得生。	For if by one man's offence death reigned by one; much more they which receive abundance of grace and of the gift of righteousness shall reign in life by one, Jesus Christ.) 若因一人的過犯，死就因這一人作了王，何況那些受洪恩又蒙所賜之義的，豈不更要因耶穌基督一人在生命中作王麼？	I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave himself for me. 我已經與基督同釘十字架，現在活著的不再是我，乃是基督在我裡面活著；並且我如今在肉身活著，是因信神的兒子而活；他是愛我，為我捨己。

...that we may feel after Him and find Him

Acts 17:27	That they should seek the Lord, if haply they might <u>feel after him, and find him</u> , though he be not far from every one of us: 要叫他們尋求神，或者可以揣摩而得，其實他離我們各人不遠；
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...and taste and see that the Lord is good

Psalm 34:8	<u>O taste</u> and see that the LORD is good: blessed is the man that trusteth in him. 你們要嘗嘗主恩的滋味，便知道他是美善；投靠他的人有福了！
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But only by faith can we "do exploits" for Him

Daniel 11:32	And such as do wickedly against the covenant shall he corrupt by flatteries: but the people that do know their God shall be strong, and <u>do exploits</u> 功績。 作惡違背聖約的人，他必用巧言勾引；惟獨認識神的子民必剛強行事。
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John tells us there were "many other signs that Jesus did in the presence of His disciples, which are not written," but these are written that we may believe (Jn.20:30-31; 21:25). There may have been other appearances in Jerusalem which are not recorded, or additional manifestations and "signs" and teachings. He was "seen of them forty days, and spake of the things pertaining to the kingdom of God" (Acts 1:3). No doubt He explained many things which they "could not bear" (Jn. 16:12) when He was with them in the flesh. He had told them He would meet them all in Galilee, but just when they left Jerusalem is not stated, or whether a certain time had been arranged.

*John tells us there were "many other signs that Jesus did..."*

John 20:30-31	John 21:25
<p><sup>30</sup> And <u>many other signs</u> truly <u>did Jesus in the presence of his disciples, which are not written</u> in this book: <sup>31</sup> But these are written, that ye might believe that Jesus is the Christ, the Son of God; and that believing ye might have life through his name.</p> <p>耶穌在門徒面前另外行了許多神蹟，沒有記在這書上。但記這些事要叫你們信耶穌是基督，是神的兒子，並且叫你們信了他，就可以因他的名得生命。</p>	<p>And there are also many other things which Jesus did, the which, if they should be written every one, I suppose that even the world itself could not contain the books that should be written. Amen.</p> <p>耶穌所行的事還有許多，若是一一的都寫出來，我想，所寫的書就是世界也容不下了。</p>

*[move #48] No doubt He explained many things which they "could not bear"...*

John 16:12	<p>I have yet many things to say unto you, but ye <u>cannot bear them</u> now.</p> <p>我還有好些事要告訴你們，但你們現在擔當不了（或作：不能領會）。</p>
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**7. GALILEE: BY THE SEA OF TIBERIAS** (Jn. 21:1-24). When the disciples returned to their old haunts 常去的地方 around the Sea of Galilee (or Tiberias), seven of them were together when Simon Peter suggested that He was going fishing. The tang 強烈的氣味 of the sea had a strong pull for an old fisherman. They all decided to go with him. They may have been waiting for the Lord to keep His appointment with them, but they were not about their Father's business. Fishing was Peter's legitimate 正當的 business, but he had given it up to "catch men." (Lk. 5:10) If we go back into the old way when God has called us to something higher, our efforts will be fruitless. That night they caught nothing. They were powerless in themselves. But when at the command of Jesus they cast the net on the *right* side of the ship, there was a miraculous draught.

*[move #13] "catch men"*

Luke 5:10	<p>And so was also James, and John, the sons of Zebedee, which were partners with Simon. And Jesus said unto Simon, Fear not; from henceforth thou shalt <u>catch men</u>.</p> <p>他的夥伴西庇太的兒子雅各、約翰，也是這樣。耶穌對西門說：不要怕！從今以後，你要得人。</p>
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They did not know it was Jesus, and it is strange that old fishermen as experienced in those waters as Peter and his companions would let down the net at the word of a stranger. There must have been a divine compulsion 強迫 or a dawning recognition of the Lord; or they may have remembered a previous occasion when they caught an unexpected draught (Lk. 5:6), for they were unable to draw in the net for the multitude of fishes. John instantly recognized that it was Jesus, and said to Peter, "It is the Lord!" (Jn. 21:7) Peter believed also, for at once he plunged into the water to go to Him, for they were not far from shore.

*[move #13]*

Luke 5:6	<p>And when they had this done, they inclosed a great multitude of fishes: and their net brake.</p> <p>他們下了網，就圍住許多魚，網險些裂開，</p>
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John said to Peter, "It is the Lord!"

John 21:7	Therefore that disciple whom Jesus loved saith unto Peter, <u>It is the Lord</u> . Now when Simon Peter heard that it was the Lord, he girt his fisher's coat unto him, (for he was naked,) and did cast himself into the sea. 耶穌所愛的那門徒對彼得說：是主！那時西門彼得赤著身子，一聽見是主，就束上一件外衣，跳在海裡。
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When they came to land they found Jesus had a fire made and breakfast ready. He knew they would be cold and hungry, and He loved to minister to His own. "Come and dine,"(v. 12) He said, and when they gathered round the fire no one dared to ask who He was, for they knew it could be none other than the Lord. He passed the bread and fish, and as they fellowshipped together in the old familiar way by the seashore, they knew beyond question that He was alive. He was still one with them, in their humanity, although now the risen Son of God. He is invested forever with our humanity人性, which is perfected in the resurrection - the "spirits of just *men* made perfect" (Heb. 12:23). He wanted them to know that He had carried our humanity over into the new life.

John 21:12	Jesus saith unto them, <u>Come and dine</u> . And none of the disciples durst ask him, Who art thou? knowing that it was the Lord. 耶穌說：你們來吃早飯。門徒中沒有一個敢問他：你是誰？因為知道是主。
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He is invested forever with our humanity, which is perfected in the resurrection

Hebrews 12:23	To the general assembly and <u>church of the firstborn</u> , which are written in heaven, and to God the Judge of all, and to <u>the spirits of just men made perfect</u> , 有名錄在天上諸長子之會所共聚的總會，有審判眾人的神和被成全之義人的靈魂，
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There was also fellowship in service. He said to them, "Bring of the fish that *you* have caught."(v. 10) It was by His power they had been able to fill the nets with fishes, but He graciously gave them the honor, and allowed them to bring the results of their labors, as "workers together with Him." (1. Cor. 3:9) He could have done it all. He is sufficient in Himself, without us, but He desires our fellowship and has called us to be His witnesses and co-laborers.

There was also fellowship in service

John 21:10	Jesus saith unto them, <u>Bring of the fish which ye have now caught</u> . 耶穌對他們說：把剛才打的魚拿幾條來。
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As "workers together with Him"

1 Corinthians 3:9	For we are <u>labourers together with God</u> : ye are God's husbandry, ye are God's building. 因為我們是與神同工的；你們是神所耕種的田地，所建造的房屋。
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This was the third time He had met with them as a group (v.14), and this intimate fellowship must have greatly strengthened their faith and confirmed their convictions that the resurrection was indeed a fact, and that He was with them again in power.

This was the third time Jesus had met with them as a group

John 21:14	This is now <u>the third time</u> that Jesus shewed himself to his disciples, after that he was risen from the dead. 耶穌從死裡復活以後，向門徒顯現，這是第三次。
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When they had "dined" Jesus spoke directly to Peter: "Simon, son of Jonas, lovest thou Me?" It must have been a bit shamefacedly that Peter asserted his love for the Master, after his base denial of a few days before, but he gladly answered, "Yea, Lord, thou knowest that I love Thee." (v. 15) He knew that Jesus knew



his heart, in spite of his denials, and he was grieved at the thrice repeated question. It was too poignant活鮮鮮的 a reminder of the three times he had had an opportunity to own his Lord in His hour of deep trial, and instead had denied Him with oaths and curses. Jesus graciously gave him an opportunity to cover each denial with an avowal聲明 of love, and also commissioned him to His service, showing that He had freely forgiven him. "Feed My sheep." (v.16, 17) He was testing Peter for the great commission that would soon be given the disciples, to evangelize all nations. If we would be trusted with His commission, the first essential is that we love Him supremely - "more than these" (v.15) - these things, or these people - the best things we have, the best people we know. It is not so much the quality of the love, but the object - "Me" or "these" - which?

*Jesus spoke directly to Peter...*

John 21:15	<p>So when they had <u>dined</u>, Jesus saith to Simon Peter, <u>Simon, son of Jonas, lovest thou me more than these?</u> He saith unto him, <u>Yea, Lord; thou knowest that I love thee.</u> He saith unto him, <u>Feed my lambs.</u></p> <p>他們吃完了早飯，耶穌對西門彼得說：約翰（在太16:17稱約拿）的兒子西門，你愛我比這些更深麼？彼得說：主阿，是的，你知道我愛你。耶穌對他說：你餵養我的小羊。</p>
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*"Feed my sheep"*

John 21:16	John 21:17
<p>He saith to him again the second time, Simon, son of Jonas, lovest thou me? He saith unto him, Yea, Lord; thou knowest that I love thee. He saith unto him, <u>Feed my sheep.</u></p> <p>耶穌第二次又對他說：約翰的兒子西門，你愛我麼？彼得說：主阿，是的，你知道我愛你。耶穌說：你牧養我的羊。</p>	<p>He saith unto him the third time, Simon, son of Jonas, lovest thou me? Peter was grieved because he said unto him the third time, Lovest thou me? And he said unto him, Lord, thou knowest all things; thou knowest that I love thee. Jesus saith unto him, <u>Feed my sheep.</u></p> <p>第三次對他說：約翰的兒子西門，你愛我麼？彼得因為耶穌第三次對他說你愛我麼，就憂愁，對耶穌說：主阿，你是無所不知的；你知道我愛你。耶穌說：你餵養我的羊。</p>

The second qualification is a willingness to accept the task He assigns: "Feed my little lambs."(v.15) Not only to herd看管 them, but to feed them.

There must also be a willingness to suffer, to sacrifice. Jesus prophesied what death Peter would die. It is quite generally understood that he was crucified, as was his Lord; that he "stretched out his hands" (v.18) upon a cross, in a martyr's death, for the faith of Jesus Christ. We must be ready to glorify God in persecution, misjudgment, or suffering. And we cannot compare our experience with that of others, or envy one who has not suffered as we have. "What is that to thee?" (v.22)

*...that he "stretched out his hands" upon a cross, in a martyr's death*

John 21:18	<p>Verily, verily, I say unto thee, When thou wast young, thou girdest thyself, and walkedst whither thou wouldst: but when thou shalt be old, thou shalt <u>stretch forth thy hands</u>, and another shall gird thee, and carry thee whither thou wouldst not.</p> <p>我實實在在的告訴你，你年少的時候，自己束上帶子，隨意往來；但年老的時候，你要伸出手來，別人要把你束上，帶你到不願意去的地方。</p>
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*"What is that to thee?"*

John 21:22	<p>Jesus saith unto him, If I will that he tarry till I come, <u>what is that to thee?</u> follow thou me.</p> <p>耶穌對他說：我若要他等到我來的時候，與你何干？你跟從我罷！</p>
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This is the longest recorded conversation, or discourse, after Jesus' resurrection. He was teaching them the standard of love made perfect in the life of the believer. It was the risen Christ speaking, but He was still interested in the feeding of His sheep - His little lambs who are hungry for the Bread of Life. It was not only as the Man of Galilee that He was interested in humanity. The glorified Son of God is concerned about His people today: about our toil, our trials, our disappointments. We need His wisdom in our fishing business. He knows all our infirmities and necessities. When He ascended to the Father He did not leave them, but continued His work through them, and He was preparing them for that future ministry.

**8. TO THE APOSTLES AND THE FIVE HUNDRED**, in Galilee. The eleven "went away into Galilee, into a mountain where Jesus had appointed them," (Mt. 28:16) and it was probably there that the five hundred of His followers gathered together with them to see their risen Lord (1 Cor. 15:6). Previously He had appeared only to individuals, or to the eleven; but now apparently the invitation was general, and all His followers were invited to be present at the general assembly of all the saints. By this time He had been with them for most of the forty days, and without doubt the fact of His resurrection had become quite generally known and believed. From all Galilee and Judea they gathered together on the Mount, to see if He would keep His appointment.

*The eleven went away into Galilee...*

Matthew 28:16	Then the eleven disciples <u>went away into Galilee, into a mountain where Jesus had appointed them.</u> 十一個門徒往加利利去，到了耶穌約定的山上。
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It was quite probably the mountain over against Capernaum where the Apostles had been ordained, and where the Lord had delivered His "Sermon on the Mount," the foundation principles, or Magna Charta, for His Church. It would be fitting that He should return there to give His final "commandments unto the apostles whom He had chosen" (Acts 1:2).

Acts 1:2	until the day he was taken up to heaven, after <u>giving instructions</u> through the Holy Spirit <u>to the apostles he had chosen.</u> 直到他藉著聖靈吩咐所揀選的使徒，以後被接上升的日子為止。
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"And Jesus came." (Mt. 28:18) He did not fail them. The promise had been made before His death (Mt. 26:32; Mk.14:28), and when He was crucified and laid in the tomb it looked as though He could not keep His appointment; but Jesus never fails to keep His word. And "when they saw Him they worshipped Him." (v. 17) He was the risen Christ, and although He had appeared in human form among them, there was something about Him that called forth worship. They recognized that He was more than man. But right up against that fact, we must face the statement made by Matthew, that even at this time, after all that they had seen, although they worshipped Him, "some doubted." (v.17) And the reference is plainly to "some" of the eleven themselves (vs. 16).

<i>[Move #54] He did not fail them</i>	<i>[Move #48] The promise had been made before His death</i>	
Matthew 28:18	Matthew 26:32	Mark 14:28
<u>And Jesus came and spake unto them, saying, "All power is given unto me in heaven and in earth.</u> 耶穌進前來，對他們說：天上地下所有的權柄都賜給我了	But after I am risen again, I will go before you into Galilee." 但我復活以後，要在你們以先往加利利去。	But after that I am risen, I will go before you into Galilee. 但我復活以後，要在你們以先往加利利去。

*"When they saw Him they worshipped Him" "some doubted"*

Matthew 28:17	And <u>when they saw him, they worshipped him: but some doubted.</u> 他們見了耶穌就拜他，然而還有人疑惑。
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The word for "doubt" is not the word generally used for unbelief and scepticism懷疑. It is the word used in connection with Peter walking on the water, when he was afraid and began to sink. There was still fear of the supernatural in the hearts of "some" - some kind of a "doubt." There is no reason why they should have doubted, but it is comforting to note that Jesus did not reprimand them. The Holy Spirit put these words in here for our encouragement, when the questionings and perplexities of the life of faith come to us. Even in the very presence of the risen Christ there were some who felt that pain - that sinking feeling of doubt, not unbelief exactly, and yet there is an element of that in it.

"Jesus came and spake unto them" (vs. 18). Our Lord had one subject: "the things pertaining to the kingdom of God" (Acts 1:3). By His resurrection from the dead He had been "declared to be the Son of God with power" (Rom. 1:4), "angels, authorities and powers being made subject unto Him" (1 Pet. 3:22). God was inaugurating a new order, "according to His own purpose and grace, which was given us in Christ Jesus before the world began, but now is made manifest by the appearing of our Saviour, who hath abolished death, and hath brought life and immortality to light" (2 Tim. 1:9-10). Something new was begun, which had been "purposed in Christ Jesus before the world began" (Eph. 3:9-11). It was the greatest crisis in human history. The spiritual kingdom of which Jesus had spoken so often was now to be brought to light. He was now to give His last final commission to His apostles. He first made a great **declaration**, and then gave them a **command**, and then a **promise**.

*"declared to be the Son of God with power"*

Romans 1:4	And <u>declared to be the Son of God with power</u> , according to the spirit of holiness, by the resurrection from the dead: 按聖善的靈說，因從死裡復活，以大能顯明是神的兒子。
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*"angels, authorities and powers being made subject unto Him"*

1 Peter 3:22	Who is gone into heaven, and is on the right hand of God; <u>angels and authorities and powers being made subject unto him</u> . 耶穌已經進入天堂，在神的右邊；眾天使和有權柄的，並有能力的，都服從了他。
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*God was inaugurating a new order, "according to His own purpose and grace..."*

2 Timothy 1:9-10	<p><sup>9</sup> Who hath saved us, and called us with an holy calling, not according to our works, but <u>according to his own purpose and grace, which was given us in Christ Jesus before the world began</u>, 神救了我們，以聖召召我們，不是按我們的行為，乃是按他的旨意和恩典；這恩典是萬古之先，在基督耶穌裡賜給我們的，</p> <p><sup>10</sup> <u>But is now made manifest by the appearing of our Saviour Jesus Christ, who hath abolished death, and hath brought life and immortality to light through the gospel:</u> 但如今藉著我們救主基督耶穌的顯現才表明出來了。他已經把死廢去，藉著福音，將不能壞的生命彰顯出來。</p>
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*Something new was begun, which had been "purposed in Christ Jesus...."*

Ephesians 3:9-11	<p><sup>9</sup> And to make all men see what is the fellowship of the mystery, which from <u>the beginning of the world</u> hath been hid in God, who created all things by Jesus Christ: 又使眾人都明白，這歷代以來隱藏在創造萬物之神裡的奧秘是如何安排的，</p> <p><sup>10</sup> To the intent that now unto the principalities and powers in heavenly places might be known by the church the manifold wisdom of God, 為要藉著教會使天上執政的、掌權的，現在得知神百般的智慧。</p>
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Ephesians 3:9-11

<sup>11</sup> According to the eternal purpose which he purposed in Christ Jesus our Lord:

這是照神從萬世以前，在我們主基督耶穌裡所定的旨意。

(a) THE DECLARATION

(b) THE COMMAND

(c) THE PROMISE

**(a) THE DECLARATION.** "All power is given unto Me in heaven and in earth."(Mt. 28:18) It was briefly stated, but comprehended all the power in the universe of God, all the power of all the ages. It was not the expression of a hope, it was not even a prophecy; it was the declaration of a reality, something that was actually accomplished; and it had been attested by His resurrection (Rom. 1:4). "God raised Him up from the dead and gave Him glory" (1 Pet. 1:21). He had been given not only power, but "all power" (Eph. 1:21). "There is no power but of God" (Rom. 13:1), and in the Son "dwelleth all the fulness of the Godhead, bodily" (Col. 2:9). This "all power" gave Him freedom to do His own will in the universe of God; the power of *choice*. He had always done the will of the Father. Now He had power to do His own will. But the word includes not only the power of initiative, but the power to *carry out* His will: the dynamic to accomplish. And He has not only power, but authority: a right granted; the *right* to do the things He chooses to do. It includes the subduing of all other powers: the right to *rule*; all power over all worlds (Eph. 1:21).

*"God raised Him up from the dead and gave Him glory"*

1 Peter 1:21	Who by him do believe in <u>God</u> , that <u>raised him up from the dead, and gave him glory</u> ; that your faith and hope might be in God. 你們也因著他，信那叫他從死裡復活、又給他榮耀的神，叫你們的信心和盼望都在於神。
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*He had been given not only power, but "all power"*

Ephesians 1:21	Far above all principality, and <u>power</u> , and might, and dominion, and every name that is named, not only in this world, but also in that which is to come: 遠超過一切執政的、掌權的、有能的、主治的，和一切有名的；不但是今世的，連來世的也都超過了。
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*"There is no power but of God"*

Romans 13:1	Let every soul be subject unto the higher powers. For <u>there is no power but of God</u> : the powers that be are ordained of God. 在上有權柄的，人人當順服他，因為沒有權柄不是出於神的。凡掌權的都是神所命的。
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*"dwell all the fulness of the Godhead..."*

Colossians 2:9	For in him <u>dwelleth all the fulness of the Godhead bodily</u> . 因為神本性一切的豐盛都有形有體的居住在基督裡面，
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This was revelation. He was making the greatest declaration ever made. The Lord Jesus Christ, crucified, dead, buried and risen again, is given the place of final authority, by God Himself. "All judgment is committed unto the Son" (Jn. 5:22, 27). He has regal (*royal*) power in all three worlds, and this is forever settled by His resurrection as the "first begotten from the dead." (Rev. 1:5)

[move #17]

John 5:22, 27	<sup>22</sup> For the Father judgeth no man, but hath <u>committed all judgment unto the Son</u> : 父不審判甚麼人，乃將審判的事全交與子，  <sup>27</sup> And hath given him authority to execute judgment also, because he is the Son of man. 並且因為他是人子，就賜給他行審判的權柄。
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(a) THE DECLARATION	(b) THE COMMAND			(c) THE PROMISE
	1. Proclamation	2. baptism	3. teaching	

**(b) THE COMMAND.** "Therefore," said Jesus, because all power is given to Me, I am going to execute this power through you. "Go ye into all the world and preach the good news to every creature" (Mk. 16:15); "teach all nations" (Mt. 28:19).

*The command to go and preach*

<p>Matthew 28:19</p> <p>Go ye <u>therefore</u>, and <u>teach all nations</u>, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost:</p> <p>所以，你們要去，使萬民作我的門徒，奉父、子、聖靈的名給他們施洗（或作：給他們施洗，歸於父、子、聖靈的名）。</p>	<p>Mark 16:15</p> <p><u>Go ye into all the world, and preach the gospel to every creature.</u></p> <p>他又對他們說：你們往普天下去，傳福音給萬民（萬民：原文是凡受造的）聽。</p>
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There are three parts to this command: first, **the proclamation** 宣佈, 聲明. "Go and preach the gospel to all nations"(Mk. 16:15); preach "repentance and remission of sins" to every creature (Lk. 24:47); win them to voluntary submission to His power; teach them to recognize Him as Lord; challenge them to accept Him as Saviour and Master. His kingdom is not to be by force. Men are not asked to give Him power, but to recognize the power that is already His. Men cannot make Jesus King. He is King – King of kings, and Lord of lords.

*Preach "repentance and remission of sins" to every creature*

<p>Luke 24:47</p>	<p>And that <u>repentance and remission of sins</u> should be preached in his name among all nations, beginning at Jerusalem.</p> <p>並且人要奉他的名傳悔改、赦罪的道，從耶路撒冷起直傳到萬邦。</p>
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Second: **baptism**. Those who accept the challenge and submit to the rule of Jesus Christ, are to be baptized into the Church. Those who recognize Him are to be recognized by His Church, and baptized in water, into the name of the triune God: "not the putting away of the filth of the flesh, but the *answer* of a good conscience toward God" (1 Pet. 3:21). If they give the right "answer" to the proclamation, they are received into His Church. In their recognition of Him they are made partakers of His life, and are born again of His Spirit. They are baptized in water, "the like figure" of the death and resurrection of Jesus Christ, in which they are "buried with Him by baptism into His death," and raised to a new life (Rom. 6:4); being "baptized by one Spirit into one body" (1 Cor. 12:13); into the "Church of the Firstborn" from the dead (Heb. 12:23), that new order which was being established upon the ground of the death and resurrection of Jesus Christ, who is the "firstborn among many brethren" (Rom. 8:29; Psa. 89:27); that spiritual kingdom which "cannot be moved" or shaken (Heb. 12:27-28), and which will be consummated when Christ returns personally in glory, at the end of this age. "He that *believeth* and is baptized shall be saved; but he that believeth not (the proclamation) shall be damned" (Mk. 16:16).

*"not the putting away of the filth of the flesh, but the answer of a good conscience toward God"*

<p>1 Peter 3:21</p>	<p><u>The like figure</u> whereunto even baptism doth also now save us (<u>not the putting away of the filth of the flesh, but the <i>answer</i> of a good conscience toward God,</u>) by the resurrection of Jesus Christ:</p> <p>這水所表明的洗禮，現在藉著耶穌基督復活也拯救你們；這洗禮本不在乎除掉肉體的污穢，只求在神面前有無虧的良心。</p>
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*...in which they are "buried with Him by baptism into His death," and raised to a new life*

<p>Romans 6:4</p>	<p>Therefore we are <u>buried with him by baptism into death</u>: that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life.</p>
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所以，我們藉著洗禮歸入死，和他一同埋葬，原是叫我們一舉一動有新生的樣式，像基督藉著父的榮耀從死裡復活一樣。

*Being "baptized by one Spirit into one body"*

1 Corinthians 12:13	For <u>by one Spirit</u> are we all <u>baptized into one body</u> , whether we be Jews or Gentiles, whether we be bond or free; and have been all made to drink into one Spirit. 我們不拘是猶太人，是希利尼人，是為奴的，是自主的，都從一位聖靈受洗，成了一個身體，飲於一位聖靈。
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*...baptized into the "Church of the Firstborn" from the dead*

Hebrews 12:23	To the general assembly and <u>church of the firstborn</u> , which are written in heaven, and to God the Judge of all, and to the spirits of just men made perfect, 有名錄在天上諸長子之會所共聚的總會，有審判眾人的神和被成全之義人的靈魂，
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*Jesust Christ, who is the "firstborn among many brethren"*

Romans 8:29	Psalm 89:27
For whom he did foreknow, he also did predestinate to be conformed to the image of his Son, that he might be the <u>firstborn among many brethren</u> . 因為他預先所知道的人，就預先定下效法他兒子的模樣，使他兒子在許多弟兄中作長子。	Also I will make him my <u>firstborn</u> , higher than the kings of the earth. 我也要立他為長子，為世上最高的君王。

*That spiritual kingdom which "cannot be moved" or shaken...*

Hebrews 12:27-28
<sup>27</sup> And this word, Yet once more, signifieth the removing of those things that are shaken, as of things that are made, that those things which cannot be shaken may remain. 這再一次的話，是指明被震動的，就是受造之物都要挪去，使那不被震動的常存。
<sup>28</sup> Wherefore we receiving a kingdom which <u>cannot be moved</u> , let us have grace, whereby we may serve God acceptably with reverence and godly fear: 所以我們既得了不能震動的國，就當感恩，照神所喜悅的，用虔誠、敬畏的心事奉神。

*"He that believeth and is baptized shall be saved..."*

Mark 16:16	<u>He that believeth and is baptized shall be saved; but he that believeth not shall be damned.</u> 信而受洗的，必然得救；不信的，必被定罪。
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Third: **teaching**. Having baptized the new converts into the Church, the kingdom of heaven on earth, the process of teaching begins: "Teach them to observe all things whatsoever I have commanded you." (**Mt. 28:20**) Not only to hear them, and to know them, but to observe them. Read again **the Sermon on the Mount** (Mt. 5-7) - the things He had commanded them when they were first ordained. Read **His farewell addresses** given at the Last Supper (Jn. 14-16), and **the Olivet Discourse** on the things that would characterize this age (Mt. 24-25; Lk. 21; Mk. 13) In the light of the great declaration and commission, they take on new meaning.

*"Teach them..."*

Matthew 28:20	<u>Teaching them to observe all things whatsoever I have commanded you:</u> and, lo, I am with you always, even unto the end of the world. Amen." 凡我所吩咐你們的，都教訓他們遵守，我就常與你們同在，直到世界的末了
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The apostles were to go forth with a definite message - things Jesus had taught them. They were not to philosophize about them, or give their opinion of them, but to teach them as the commands of Christ, the One who liveth and was dead, and behold, is alive forevermore, with all power and authority. They were to go

as messengers of the King. There are those who claim that Jesus is only king of the Jews, and not of the Church. But He said, "All authority is given unto Me, in heaven and in earth."(Mt. 28:18) He is King of all the creation; His throne is the center of the universe; and the message He was giving was for "all nations."(Rom. 16:26) He was speaking to His disciples not as Jews, but as apostles of the new order that He had begun; who were the foundation of His Church (Eph. 2:20). If He is King over all, surely He is King of His own, those who recognize His authority.

*The message He was giving was for "all nations."*

Romans 16:26	But now is made manifest, and by the scriptures of the prophets, according to the commandment of the everlasting God, made known to <u>all nations</u> for the obedience of faith: 這奧秘如今顯明出來，而且按著永生神的命，藉眾先知的書指示萬國的民，使他們信服真道。
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*"as apostles of the new order that He had begun; who were the foundation of His Church"*

Ephesians 2:20	And are built upon <u>the foundation</u> of the apostles and prophets, Jesus Christ himself being the chief corner stone; 並且被建造在使徒和先知的根基上，有基督耶穌自己為房角石，
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He had told them before they were to be His witnesses, because they had been with Him from the beginning (Jn. 15:27). They had heard all His teachings, and now they were to go out and teach the same things throughout the world. There are some who teach that the Gospel of Matthew is Jewish, and that these things are not meant for the Church, but Jesus said definitely, "Teach them to observe *all* things I have commanded you."(Mt. 28:20) There are no exemptions, and we have no right to leave anything out, or say it is only for the Jews.

*They were to be His witnesses*

John 15:27	And ye also shall bear witness, because ye have been with me from the beginning. 你們也要作見證，因為你們從起頭就與我同在。
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"And these signs shall follow them that believe" (Mk. 16:17-18). He told them that the same signs that had established His Messiahship, would accompany their ministry in His name, to confirm their testimony. "The things which Jesus *began to do and teach*" (Acts 1:1) He would continue through His Church.

*"these signs shall follow them that believe"*

Mark 16:17-18	<sup>17</sup> <u>And these signs shall follow them that believe</u> ; In my name shall they cast out devils; they shall speak with new tongues; <sup>18</sup> They shall take up serpents; and if they drink any deadly thing, it shall not hurt them; they shall lay hands on the sick, and they shall recover. 信的人必有神蹟隨著他們，就是奉我的名趕鬼；說新方言；手能拿蛇；若喝甚麼毒物，也必不受害；手按病人，病人就必好了。
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*"The things which Jesus began to do and teach" He would continue through His Church*

Acts 1:1	The former treatise have I made, O Theophilus, of all that <u>Jesus began both to do and teach</u> , 提阿非羅阿，我已經作了前書，論到耶穌開頭一切所行所教訓的，
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(a) THE DECLARATION	(b) THE COMMAND	(c) THE PROMISE
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**(c) THE PROMISE.** "Lo, I am with you always, even unto the end of the age."(Mt. 28:20) The living Christ, who had been with them through all the vicissitudes變動 of life, and had suffered and triumphed over death, was soon to ascend in His glory to the throne, as the "Lamb in the midst of the throne." (Rev. 7:17) He said to them, "I will be with you all the days": the dark days, the bright days, the hard days, the pleasant days; the days when the skies seem as brass, and the horizon beyond your reach; the days when the heavens bend

low; the lonely days, the glad days; days of sickness; days of health; days when you are discouraged, and days when all is fair. "I am with you *all* the days." The presence of the living Christ is the essential thing for us all; and even when we do not realize it, He is with us, for He has promised.

*As the "Lamb in the midst of the throne"*

Revelation 7:17	For <u>the Lamb</u> which is <u>in the midst of the throne</u> shall feed them, and shall lead them unto living fountains of waters: and God shall wipe away all tears from their eyes. 因為寶座中的羔羊必牧養他們，領他們到生命水的泉源；神也必擦去他們一切的眼淚。
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But to whom is the promise specially and primarily given? It is to those who have recognized His authority, and are obeying the command. It is not primarily to those who are disobeying Him, and not fulfilling His commission. It is for the individual, the church that is entering into His plan, His great purpose for His Church, and for all nations.

And how long will the promise be good? "Even unto the end, the consummation of the age." (Mt. 28:20) The Greek has the meaning of the completion of a purpose. To the consummation of His great purpose, His promise will hold good. He will be with us unto the end, until He comes again. He had said, "If I go, I will come again, and receive you unto Myself" (Jn. 14:3). And just as surely as He kept His appointment on the Mount in Galilee, He will complete His work, through His Church, and will come again. In that hour of consummation toward which all life is moving, He will return; and those who have recognized His authority and have been united to Him in faith, will go to be with Him; and those who have died shall be raised from the dead, as He was.

*[move #48]*

John 14:3	And <u>if I go</u> and prepare a place for you, <u>I will come again, and receive you unto myself</u> ; that where I am, there ye may be also. 我若去為你們預備了地方，就必再來接你們到我那裡去，我在那裡，叫你們也在那裡。
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What a tremendous challenge this was to the half-fearful, half-doubting apostles! But the Lord had one further command. All plans were perfectly laid, and He had no doubt of their fulfillment and consummation, for He Himself would supply the power. "He commanded them that they should not depart from Jerusalem, but wait for the promise of the Father," (Acts 1:4-5) "which ye have heard of Me" (Jn. 15:26; 16:7-11). "Ye shall receive power after the Holy Ghost is come upon you, and *then* ye shall be witnesses unto Me ... unto the uttermost part of the earth" (Acts 1:8). They were to "tarry in Jerusalem," until He had ascended to heaven, and poured out His Spirit upon them; then they were to go forward in His Spirit and power, to accomplish His great commission.

*He Himself would supply the power...*

Acts 1:4-5, 8	
<sup>4</sup>	And, being assembled together with them, <u>commanded them that they should not depart from Jerusalem, but wait for the promise of the Father, which, saith he, ye have heard of me.</u> 耶穌和他們聚集的時候，囑咐他們說：不要離開耶路撒冷，要等候父所應許的，就是你們聽見我說過的。
<sup>5</sup>	For John truly baptized with water; but ye shall be baptized with the Holy Ghost not many days hence. 約翰是用水施洗，但不多幾日，你們要受聖靈的洗。



Acts 1:4-5, 8

<sup>8</sup>But ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto me both in Jerusalem, and in all Judaea, and in Samaria, and unto the uttermost part of the earth.

但聖靈降臨在你們身上，你們就必得著能力，並要在耶路撒冷、猶太全地，和撒瑪利亞，直到地極，作我的見證。

*During the last supper, Jesus told them about the coming of the Holy Spirit...*

John 15:26; 16:7-11

<sup>15:26</sup> But when the Comforter is come, whom I will send unto you from the Father, even the Spirit of truth, which proceedeth from the Father, he shall testify of me:

但我要從父那裡差保惠師來，就是從父出來真理的聖靈；他來了，就要為我作見證。

<sup>16:7</sup> Nevertheless I tell you the truth; It is expedient for you that I go away: for if I go not away, the Comforter will not come unto you; but if I depart, I will send him unto you.

然而，我將真情告訴你們，我去是與你們有益的；我若不去，保惠師就不到你們這裡來；我若去，就差他來。

<sup>8</sup> And when he is come, he will reprove the world of sin, and of righteousness, and of judgment:

他既來了，就要叫世人為罪、為義、為審判，自己責備自己。

<sup>9</sup> Of sin, because they believe not on me;

為罪，是因他們不信我；

<sup>10</sup> Of righteousness, because I go to my Father, and ye see me no more;

為義，是因我往父那裡去，你們就不再見我；

<sup>11</sup> Of judgment, because the prince of this world is judged.

為審判，是因這世界的王受了審判。

**9. TO JAMES.** After the great meeting in Galilee, they returned to Jerusalem, and Jesus appeared to James alone - recorded only by Paul (1 Cor. 15:7). James was the brother of Jesus, and apparently became the head of the chief council of the Church in Jerusalem ([Acts 15:13](#)). He wrote the epistle which bears his name.

*James apparently became the head of the chief council of the Church in Jerusalem*

Acts 15:13	And after they had held their peace, James answered, saying, Men and brethren, hearken unto me: 他們住了聲，雅各就說：諸位弟兄，請聽我的話。
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**10. TO ALL THE APOSTLES IN JERUSALEM** ([Lk. 24:49-52](#); 1Cor.15:7). This was our Lord's last appearance to His apostles. Having heard His comprehensive plan for the evangelization of the world, as given on the Mount in Galilee, they asked Him if He intended at that time to restore the kingdom to Israel ([Acts 1:6](#)), but He told them it was not for them to know. Their task was to witness to His death and resurrection and lead men to repentance and remission of sins. But they were not to go in their own strength. He said, "Behold, I send the promise of my Father upon you: tarry ye in Jerusalem until ye be endued with power from on high." (v.49) They were to receive a supernatural endowment賦與 for their ministry.

*Our Lord's last appearance to His apostles...*

Luke 24:49-52

<sup>49</sup> And, behold, I send the promise of my Father upon you: but tarry ye in the city of Jerusalem, until ye be endued with power from on high.

我要將我父所應許的降在你們身上，你們要在城裡等候，直到你們領受從上頭來的能力。

Luke 24:49-52

<sup>50</sup>And he led them out as far as to **Bethany**, and he lifted up his hands, and blessed them.

耶穌領他們到伯大尼的對面，就舉手給他們祝福。

<sup>51</sup>And it came to pass, while he blessed them, he was parted from them, and carried up into heaven.

正祝福的時候，他就離開他們，被帶到天上去了。

<sup>52</sup>And they worshipped him, and returned to Jerusalem with great joy:

他們就拜他，大大的歡喜，回耶路撒冷去，

*They asked Him if He intended at that time to restore the kingdom to Israel...*

Acts 1:6	When they therefore were come together, they asked of him, saying, Lord, wilt thou at this time <u>restore again the kingdom to Israel?</u>
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他們聚集的時候，問耶穌說：主阿，你復興以色列國就在這時候麼？

Then He led them out toward Bethany, on Mount Olivet, no doubt speaking of many things pertaining to the kingdom, and with His parting words He lifted up His hands to bless them. "While He blessed them He was parted from them, and carried up into heaven" (vs. 51). "A cloud received Him out of their sight" ([Acts 1:9](#)). In the majesty that always characterized His every act, He was *taken up to heaven*, and "sat on the right hand of God" ([Mk. 16:19](#)). Was it the Shekinah glory that came down to receive the Son, who was to be seated "far above all" (Eph. 1:21)? "When He had *by Himself* purged our sins, He sat down at the right hand of the majesty on high" ([Heb. 1:3](#)). "This *Man*, after He had offered one sacrifice for sins forever, sat down on the right hand of God; from henceforth expecting till His enemies be made His footstool" ([10:12-13](#)).

*"A cloud received Him out of their sight"*

Acts 1:9	And when he had spoken these things, while they beheld, he was taken up; and <u>a cloud received him out of their sight.</u>
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說了這話，他們正看的時候，他就被取上升，有一朵雲彩把他接去，便看不見他了

*He was taken up to heaven, and "sat on the right hand of God"*

Mark 16:19	So then after the Lord had spoken unto them, he was received up into heaven, and <u>sat on the right hand of God.</u>
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主耶穌和他們說完了話，後來被接到天上，坐在神的右邊。

*"When He had by Himself purged our sins...sat down at the right hand of God"*

Hebrews 1:3; 10:12-13

<sup>1:3</sup> Who being the brightness of his glory, and the express image of his person, and upholding all things by the word of his power, when he had by himself purged our sins, sat down on the right hand of the Majesty on high:

他是神榮耀所發的光輝，是神本體的真像，常用他權能的命令托住萬有。他洗淨了人的罪，就坐在高天至大者的右邊。

<sup>10:12</sup> But this man, after he had offered one sacrifice for sins for ever, sat down on the right hand of God;

但基督獻了一次永遠的贖罪祭，就在神的右邊坐下了。

<sup>13</sup> From henceforth expecting till his enemies be made his footstool.

從此，等候他仇敵成了他的腳凳。

It is impossible for us to imagine the emotions of the apostles "while they looked steadfastly toward heaven as He went up."([Acts 1:10](#)) The forty days of wonderful fellowship and miraculous demonstration were

ended, and He was leaving them again. But they were forever persuaded that death had lost its power and that He was alive forevermore, and His miraculous ascension was an added demonstration of His power and glory. "They worshipped Him" (Lk. 24:52), and stood in rapt<sup>全神貫注的</sup> wonder gazing after Him, until two angels stood by them and gave them the assuring promise: "This *same* Jesus, shall so come in *like manner* as ye have seen Him go" (v.11). And He shall return to the very same place, for "His feet shall stand in that day upon the Mount of Olives" (Zech. 14:4)

Acts 1:10-11

<sup>10</sup>And while they looked stedfastly toward heaven as he went up, behold, two men stood by them in white apparel;

當他往上去，他們定睛望天的時候，忽然有兩個人身穿白衣，站在旁邊，說：

<sup>11</sup>Which also said, Ye men of Galilee, why stand ye gazing up into heaven? this same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven.

加利利人哪，你們為甚麼站著望天呢？這離開你們被接升天的耶穌，你們見他怎樣往天上去，他還要怎樣來。

*Jesus shall return to the very same place, for "His feet shall..."*

Zechariah 14:4 And his feet shall stand in that day upon the mount of Olives, which is before Jerusalem on the east, and the mount of Olives shall cleave in the midst thereof toward the east and toward the west, and there shall be a very great valley; and half of the mountain shall remove toward the north, and half of it toward the south.

那日，他的腳必站在耶路撒冷前面朝東的橄欖山上。這山必從中間分裂，自東至西成為極大的谷。山的一半向北挪移，一半向南挪移。

This was the last "Move" of Jesus in visible form. He moved "into heaven itself, now to appear in the presence of God for us" (Heb. 9:24), where "He ever liveth to make intercession for us" (7:25), until He shall "come again to receive us unto Himself" (Jn. 14:3).

*Jesus moved "into heaven itself, now to appear ...."*

Hebrews 9:24 For Christ is not entered into the holy places made with hands, which are the figures of the true; but into heaven itself, now to appear in the presence of God for us:

因為基督並不是進了人手所造的聖所（這不過是真聖所的影像），乃是進了天堂，如今為我們顯在神面前；

*Jesus "ever liveth to make intercession for us"*

Hebrews 7:25 Wherefore he is able also to save them to the uttermost that come unto God by him, seeing he ever liveth to make intercession for them.

凡靠著他進到神面前的人，他都能拯救到底；因為他是長遠活著，替他們祈求。

The apostles returned to Jerusalem with great joy. They knew He had ascended to the Father, and they went back to wait for the promise of His Spirit, no doubt wondering in themselves what this new manifestation of their Lord would be like. They went into the upper room where several of them lived, and which had become such a hallowed spot because of the Lord's presence there with them, both before and after His resurrection (Acts 1:13). Evidently this became a meeting place for prayer, with the women and Mary, His mother, and His brethren who now at last believed on Him (Acts 1:14; Jn.7:5). This is the last mention of Mary. She had fulfilled her mission as the mother of our Lord, and had been committed into the care of John; but there is no further mention of her. She was not needed as a mediator between them and God, as is taught by the Catholic Church (1 Tim. 2:5).

*Evidently the upper room became a meeting place for prayer...*

Acts 1:14	These all continued with one accord in prayer and supplication, <u>with the women, and Mary the mother of Jesus, and with his brethren.</u> 這些人同著幾個婦人和耶穌的母親馬利亞，並耶穌的弟兄，都同心合意的恆切禱告。
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*[move #35] Jesus' brethren who now at last believed on Him*

John 7:5	For neither did his brethren believe in him. 因為連他的弟兄說這話，是因為不信他。
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*Mary, the mother of Jesus, was not needed as a mediator between them and God*

1 Timothy 2:5	For there is one God, and <u>one mediator between God and men, the man Christ Jesus;</u> 因為只有一位神，在神和人中間，只有一位中保，乃是降世為人的基督耶穌；
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There were about one hundred and twenty disciples in Jerusalem who had been with Jesus from the beginning (Acts 1:15, 21). These all continued in prayer together, and "were daily in the temple, praising and blessing God" (Lk. 24:53), *waiting* to be endued with power, as Jesus had commanded. On the Day of Pentecost, the Jewish Harvest-home Feast, ten days after the ascension, the risen and ascended Lord poured out His Spirit upon His people as He had promised (Acts 2:1). Then "they went forth preaching everywhere, the Lord working with them, and confirming His Word with signs following" (Mk. 16:20). His last words had been, "to the uttermost part of the earth." (Acts 1:8)

*There were about 120 disciples in Jerusalem who had been with Jesus from the beginning*

Acts 1:15, 21	<sup>15</sup> And in those days Peter stood up in the midst of the disciples, and said, (the number of names together were about <u>an hundred and twenty,</u> ) 那時，有許多人聚會，約有一百二十名，彼得就在弟兄中間站起來，說：  <sup>21</sup> Wherefore of these men which have companied with us all the time that the Lord Jesus went in and out among us, 所以，主耶穌在我們中間始終出入的時候，
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*These all continued in prayer together, and "were daily in the temple, praising and blessing God"*

Luke 24:53	And were continually in the temple, praising and blessing God. Amen. 常在殿裡稱頌神。
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*On the Day of Pentecost...*

Acts 2:1	And when <u>the day of Pentecost</u> was fully come, they were all with one accord in one place. 五旬節到了，門徒都聚集在一處。
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*Then "they went forth preaching everywhere..."*

Mark 16:20	And <u>they went forth, and preached every where, the Lord working with them, and confirming the word with signs following.</u> Amen. 門徒出去，到處宣傳福音。主和他們同工，用神蹟隨著，證實所傳的道。阿們！
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These men, who had been so fearful and unbelieving, were now completely changed. Only a few days after the ascension they appeared in Jerusalem with a definite message - that Jesus Christ, Son of God and Son of Man, had done something that made a fundamental difference in the life of the world; and they spoke it in other languages, so that all the assembled people could understand. "With great power gave the apostles witness of the resurrection, and great grace was upon them all" (Acts 4:33). In His first sermon on the Day of Pentecost Peter faced the men who had crucified Jesus and accused them of the crime, and declared that He was risen from the dead. And no one denied it. They made no attempt to produce the body, for they knew it

was not in the tomb. Peter knew it also, and shouted out: "This Jesus, whom ye crucified, God hath raised up and made both Lord and Christ" (Acts 2:36). "And being by the right hand of God exalted ... He hath shed forth this, which ye now see and hear."(v.33) This was the first great witness of the resurrection, and it caused the Jewish leaders to cry out in fear, "Men and brethren, what shall we do?"(v.37) Three thousands souls were saved that day.

*...great grace was upon them all*

Acts 4:33	And <u>with great power gave the apostles witness of the resurrection</u> of the Lord Jesus: <u>and great grace was upon them all.</u> 使徒大有能力，見證主耶穌復活；眾人也都蒙大恩。
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*Peter's first sermon... three thousands souls were saved...*

Acts 2:33, 36, 37
<p><sup>33</sup> Therefore <u>being by the right hand of God exalted</u>, and having received of the Father the promise of the Holy Ghost, <u>he hath shed forth this, which ye now see and hear.</u> 他既被神的右手高舉（或作：他既高舉在神的右邊），又從父受了所應許的聖靈，就把你們所看見所聽見的，澆灌下來。</p> <p><sup>36</sup> Therefore let all the house of Israel know assuredly, that God hath made the same <u>Jesus, whom ye have crucified, both Lord and Christ.</u> 故此，以色列全家當確實的知道，你們釘在十字架上的這位耶穌，神已經立他為主，為基督了。</p> <p><sup>37</sup> Now when they heard this, they were pricked in their heart, and said unto Peter and to the rest of the apostles, Men and brethren, what shall we do? 眾人聽見這話，覺得扎心，就對彼得和其餘的使徒說：弟兄們，我們當怎樣行？</p>

The Apostle Paul, in recording the resurrection appearances of our Lord concludes with the words: "And last of all *He was seen of me* also, as one born out of due time."(v.8) Paul was one of the greatest men of all time, and the writer of most of the New Testament. He testified that the Christ had spoken to him from heaven, and he declared the resurrection to be the heart of the "gospel" (1 Cor. 15:1, 4-8). He declared plainly, "If Christ be not raised, your faith is vain; ye are yet in your sins" (v.14-17).

*The Apostle Paul declared the resurrection to be the heart of the "gospel"*

1 Corinthians 15:1, 4-8; 14-17
<p><sup>1</sup> Moreover, brethren, I declare unto you the <u>gospel</u> which I preached unto you, which also ye have received, and wherein ye stand; 弟兄們，我如今把先前所傳給你們的福音告訴你們知道；這福音你們也領受了，又靠著站立得住，</p> <p><sup>4</sup> And that he was buried, and that he rose again the third day according to the scriptures: 而且埋葬了；又照聖經所說，第三天復活了，</p> <p><sup>5</sup> And that he was seen of Cephas, then of the twelve: 並且顯給磯法看，然後顯給十二使徒看；</p> <p><sup>6</sup> After that, he was seen of above five hundred brethren at once; of whom the greater part remain unto this present, but some are fallen asleep. 後來一時顯給五百多弟兄看，其中一大半到如今還在，卻也有已經睡了的。</p> <p><sup>7</sup> After that, he was seen of James; then of all the apostles.</p>

1 Corinthians 15:1, 4-8; 14-17

以後顯給雅各看，再顯給眾使徒看，

<sup>8</sup> And last of all he was seen of me also, as of one born out of due time.

末了也顯給我看；我如同未到產期而生的人一般。

<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。

Therefore, "seeing we have a great High Priest that is passed into the heavens, let us hold fast our profession of faith without wavering, for He is faithful that promised" ([Heb. 4:14](#); [10:23](#)). He will come again.

*"...hold fast the profession of faith..."*

<p>Hebrews 4:14</p> <p><u>Seeing then that we have a great high priest, that is passed into the heavens, Jesus the Son of God, let us hold fast our profession.</u></p> <p>我們既然有一位已經升入高天尊榮的大祭司，就是神的兒子耶穌，便當持定所承認的道。</p>	<p>Hebrews 10:23</p> <p><u>Let us hold fast the profession of our faith without wavering; (for he is faithful that promised;)</u></p> <p>也要堅守我們所承認的指望，不至搖動，因為那應許我們的是信實的。</p>
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## MEDITATION

The risen Christ is Lord. He continually "makes all things new." ([Rev. 21:5](#)) His resurrection brought to light:

<p>Revelation 21:5</p>	<p>And he that sat upon the throne said, Behold, I <u>make all things new</u>. And he said unto me, Write: for these words are true and faithful.</p> <p>坐寶座的說：看哪，我將一切都更新了！又說：你要寫上；因這些話是可信的，是真實的。</p>
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**1. A New Life.** It is a life out of death, which can never die again. To Mary He manifested the reality of the new heavenly life. The days of familiar earthly communion were over. "Touch Me not."(Jn. 20:17) Her beloved Lord would be with her, but not in the old way according to the flesh.

**2. A New Faith.** "He opened the Scriptures" to them. (Lk. 24:32) Our faith must be based upon the Word of God. On the way to Emmaus He showed the infallibility of the scriptures and their fulfillment in Himself. But it is not sufficient to know the facts of His life, death and resurrection. He showed them also,

**3. A New Fellowship.** "Jesus Himself drew near."(Lk. 24:15) It is possible to walk with Jesus, and to know His words and all that He has done for us, and yet not to have a real fellowship with Him. This is our great danger: to think that knowing *about* Him is knowing *Him*. We must have the "burning heart"(v. 32) of conscious fellowship moment by moment.

**4. A New Vision.** "He opened their eyes."(Lk. 24:31) Unbelief blinds the eyes so that Jesus is not seen. Our vision is clarified when we walk and talk and eat with Him in real experience. Then our sorrow turns to joy, and our hearts burn within us.

**5. A New Understanding.** "He opened their understanding."(Lk. 24:45) The disciples were mystified and sorrowful, but in their gloom they began to see beyond the flesh, and to understand the spiritual, risen Christ. Have we contented our poor souls by following Him only to the grave? Have we missed the thrilling experience of knowing the "power of His resurrection"(Phil. 3:10)? Dare we stop short of that experience which transformed unbelieving disciples into heroes of faith?

Philippians 3:10	That I may know him, and the <u>power of his resurrection</u> , and the fellowship of his sufferings, being made conformable unto his death; 使我認識基督，曉得他復活的大能，並且曉得和他一同受苦，效法他的死，
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**6. A New Joy.** The disciples were filled with fear and uncertainty, but Jesus said, "Peace be unto you."(Lk. 24:36; Jn. 20:19, 21, 26) They were powerless, and He breathed upon them, and said, "Receive ye the Holy Ghost."(v.22) They were sad, He made them glad. "Then were they glad when they saw the Lord."(v.20)

**7. A New Walk.** Christians must learn to "walk by faith and not by sight."(2 Cor. 5:7) Thomas said. "Except I see I will not believe."(v.25) Jesus said, "Blessed are they that having not seen have believed."(v.29)

**8. A New Love.** "Lovest thou Me *more than these*?"(Jn. 21:15) When He met Peter, in love He tenderly restored the "bruised reed."(Isa. 42:3; Mt. 12:20) He asked not about his failure, but about his love. He came not to be ministered unto but to minister. He "set a table before them," (Ps. 23:5) saying "Come and dine." (v.12) It costs to love. It cost God His Son. It cost Peter his fishing business. If we love Him supremely it will cost us our all.

"bruised reed"

Isaiah 42:3	Matthew 12:20
A <u>bruised reed</u> shall he not break, and the smoking flax shall he not quench: he shall bring forth judgment unto truth. 壓傷的蘆葦，他不折斷；將殘的燈火，他不吹滅。他憑真實將公理傳開。	A <u>bruised reed</u> shall he not break, and smoking flax shall he not quench, till he send forth judgment unto victory. 壓傷的蘆葦，他不折斷；將殘的燈火，他不吹滅；等他施行公理，叫公理得勝。

He "set a table before them"

Psalm 23:5	Thou preparest <u>a table before me</u> in the presence of mine enemies: thou anointest my head with oil; my cup runneth over. 在我敵人面前，你為我擺設筵席；你用油膏了我的頭，使我的福杯滿溢。
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**9. A New Commission.** By the shores of Galilee He commissioned them anew to "catch men"(Lk. 5:10); "feed My sheep"(Jn. 21:16, 17); "tend My lambs"(v.15); "Go ye."(Mt.28:19; Mk.16:15) The Christian philosophy is one of self-giving.

**10. A New Foundation.** By His appearance to more than five hundred at once He established upon the unshakable testimony of the multitude, the central fact of Christianity - His resurrection, attested by "many infallible proofs."(Acts 1:3)

**11. A New Sense of the Unseen.** The ascension lifted their eyes to heaven. By His withdrawal from them, the heavenly Visitor led them to trust in the Unseen God, and to believe in the nearness and providential care of the Father - to "endure as seeing Him who is invisible." (Heb. 11:27)

Hebrews 11:27	By faith he forsook Egypt, not fearing the wrath of the king: for he endured, as seeing him who is invisible. 他因著信，就離開埃及，不怕王怒；因為他恆心忍耐，如同看見那不能看見的主。
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**12. A New Power.** The indwelling Spirit. "He is with you, but shall be *in* you." (Jn. 14:17) "Ye shall receive power after that the Holy Ghost is come upon you."(Acts 1:8) "All power is given unto Me, in heaven and in earth, and Lo, I am with you, even unto the end."(Mt. 28:18, 20)

John 14:17	Even the Spirit of truth; whom the world cannot receive, because it seeth him not, neither knoweth him: but ye know him; for <u>he dwelleth with you, and shall be in you.</u> 就是真理的聖靈，乃世人不能接受的；因為不見他，也不認識他。你們卻認識他，因他常與你們同在，也要在你們裡面。
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***From the Greek:***

1. "opened" is a compound verb - "to open completely," and is used of the mind, the heart, and the scriptures. Their physical eyes were open while they walked (to Emmaus), but there was another opening, which God had to do for them, which is all important.
2. Resurrection means "rising," "to make to stand up," implying that something that has been dead rises up again.
3. Pentecost, the word for Pentecost, means "fiftieth"; The Feast of Pentecost took place fifty days after the Passover.

## STUDY

When did Jesus' body actually emerge from the tomb? What part of Him was dead during the three days? Where was His spirit during that time? Was His resurrection body composed of matter? How could a spiritual body eat and drink? Is it actually recorded that anyone touched Him? Did the thief in paradise see Him as the others saw Him after the reunion of spirit and body? What was the difference between seeing the thief in paradise and ascending to the Father? Did Jesus tell the disciples anything of what took place beyond the tomb? How could flesh and bones pass through closed doors? How do you account for the fact that "some doubted"?

Do you think the soldiers saw Him come out of the tomb? Did any of His enemies believe on Him when they knew He was risen? Do you think the chief priests realized what they were doing?

Did Jesus' body actually ascend into heaven? Do you think of heaven as a place? Where? Do you think Jesus' ascension was contested by any of the "principalities and powers" in the heavens as He passed through their domain? Were the two who appeared at the ascension angels or men? Was Jesus any more God after the resurrection than He was before? Will our resurrection bodies be the same as His? Why? If so, why is His resurrection different from ours? Will we rise by our own power, as He did? When shall "death be swallowed up in victory"? What do you consider the most convincing proof of the resurrection of Jesus? How do you explain that the Holy Spirit poured out upon the Church is the Spirit of Christ, who is in heaven? Do you think all the disciples were baptized with the Spirit, or just the apostles? Read the sermons of these witnesses, in The Acts, and note the emphasis upon the resurrection.

# Thoughts to Ponder

(Selected Quotes from the Lesson)

- “The victory is not with sin and lawlessness and death, but with life, and love, and immortality.” (page 24)
- “The risen Christ can penetrate all the walls of fear and prejudice that men can ever erect. We cannot effectually shut Him out. The risen Christ is inexplicable, but He is unavoidable, and irresistible.” (p. 25)
- “But against the dark background of their unbelief, we have revealed all the more clearly the overwhelming fact that He Himself, the living Christ, was to be **the source of all their subsequent power**. It was only when He was risen and ascended and had poured out of His own Spirit upon them, that they became His witnesses. Until that time they were powerless.” (page 25-26)
- “But after He had sent "the promise of the Father"(Acts 1:4) upon them, their unbelief, or disbelief, was changed into such a firm faith and absolute knowledge that He was alive and working through them, that to a man they were willing to suffer and even die for it. They were "made a spectacle unto the world, and unto angels and men" (1 Cor. 4:9).” (page 26)
- “All of His appearances, however, were to those He loved, and who loved Him - those "chosen of God" (Acts 10:41). He did not show Himself to any others.” (page 29)
- “He knew their utter inability for even the beginning of the task. They themselves were not yet fully convinced, and how could they convince others? Therefore, He **breathed** upon them, and said, "Receive ye the Holy Spirit," and you will have power (Jn. 20:22). He had told them before that they were to have the keys of the kingdom, and whatever they should loose or remit, would be done in heaven (Mt. 16:19; Jn. 20:23), and now He gives them the same promise.” (page 36)
- “But even our doubts can be made stepping stones to a higher plane and a stronger faith.” (page 37)
- “If we go back into the old way when God has called us to something higher, our efforts will be fruitless.” (page 39)
- “He was still one with them, in their humanity, although now the risen Son of God. He is invested forever with our humanity, which is perfected in the resurrection - the "spirits of just *men* made perfect" (Heb. 12:23). He wanted them to know that He had carried our humanity over into the new life.” (page 40)
- “If we would be trusted with His commission, the first essential is that **we love Him supremely** - "more than these" (v.15) - these things, or these people - the best things we have, the best people we know. It is not so much the quality of the love, but the object - "Me" or "these" - which? The second qualification is **a willingness to accept the task He assigns**: "Feed my little lambs."(v.15) Not only to herd 看管 them, but to feed them. There must also be **a willingness to suffer, to sacrifice**. We must be ready to glorify God in persecution, misjudgment, or suffering. And we cannot compare our experience with that of others, or envy one who has not suffered as we have.” (page 41)
- “When He ascended to the Father He did not leave them, but continued His work through them, and He was preparing them for that future ministry.” (page 42)
- “Not only to hear them, and to know them, but to observe them.” (page 46)

- “The apostles were to go forth with a definite message - things Jesus had taught them. They were not to philosophize about them, or give their opinion of them, but to teach them as the commands of Christ, the One who liveth and was dead, and behold, is alive forevermore, with all power and authority. They were to go as messengers of the King.” (page 46-47)
- “They were to "tarry in Jerusalem," until He had ascended to heaven, and poured out His Spirit upon them; then they were to **go forward in His Spirit and power**, to accomplish His great commission.” (P.48)
- “Their task was to witness to His death and resurrection and lead men to repentance and remission of sins. ***But they were not to go in their own strength.*** He said, "Behold, I send the promise of my Father upon you: tarry ye in Jerusalem until ye be endued with power from on high."(v.49) They were to receive a supernatural endowment<sub>賦與</sub> for their ministry.” (page 49)

## REVIEW

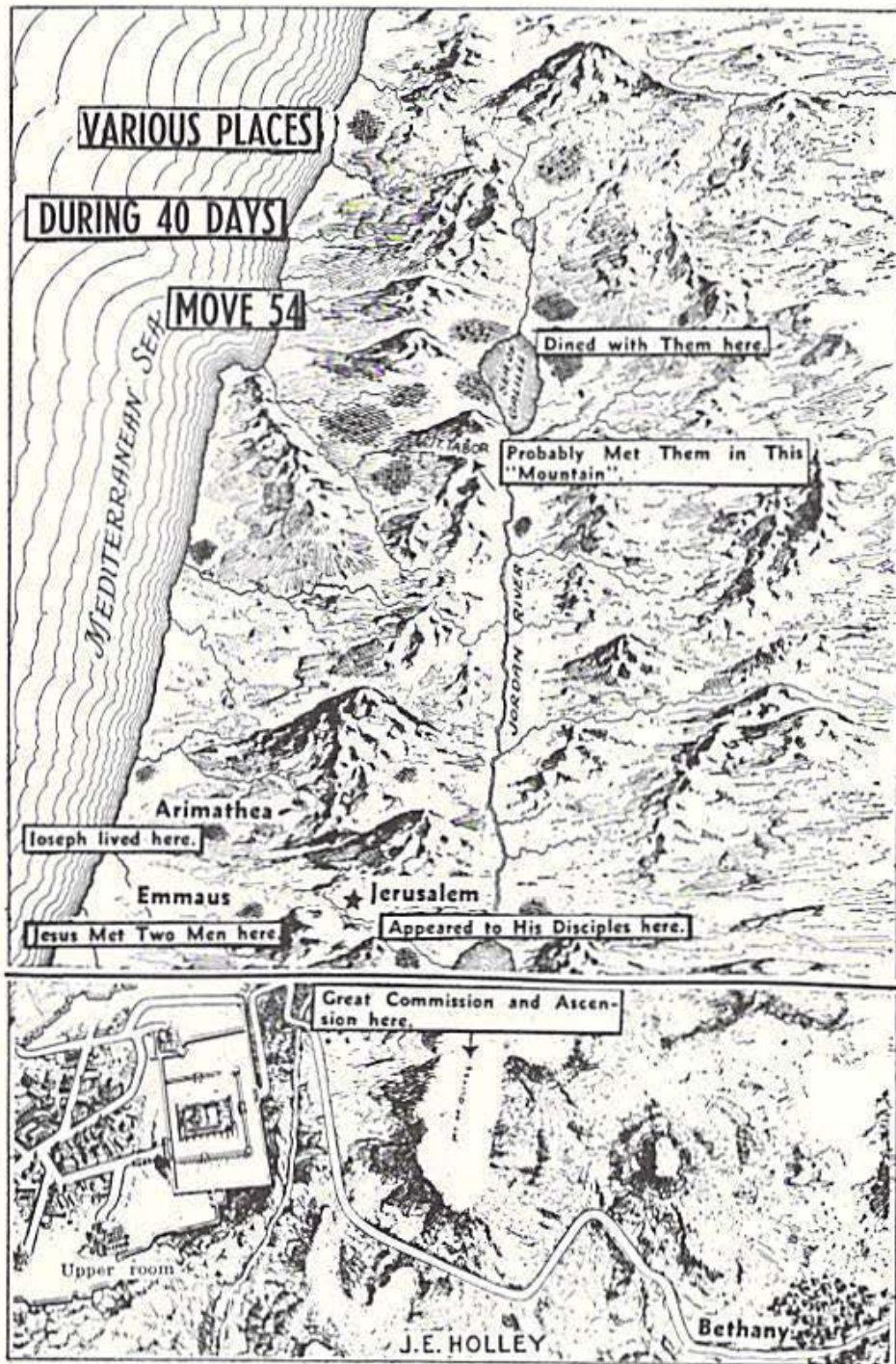
Questions	Answers
1. What day of the week did Jesus rise from the dead?	The first day of the week
2. How long after His death?	Three days after His death
3. Had anyone ever risen before?	No, Jesus is the first to come forth with the new resurrection life that is immortal. He had raised others to bodily, natural life, but they were to die again, for they did not have resurrection bodies such as He had.
4. What kind of a body did He have?	Spiritual body (1 Cor. 15:44)
5. Could He die again?	No
6. How many times did He appear, as recorded in the New Testament?	Ten times
7. Name these appearances.	To (1) Mary Magdalene (2) Some women (3) Simon Peter (4) Cleopas and his companion on the Emmaus' road (5) The disciples without Thomas (6) The 11 disciples in a room including Thomas (7) Seven disciples at the sea of Galilee (8) The 11 disciples and 500 disciples on a mountain in Galilee (9) James (10) All apostles at Mt. Olivet
8. Did the disciples believe at once that He was risen?	No
9. Did the soldiers see Him come out of the tomb?	No
10. What did they do?	They hurried into the city to tell the chief priests all that had occurred.
11. What story did the priests bribe them to circulate?	The story was that Jesus' disciples had stolen His body away while they slept.
12. Who was the first to whom Jesus appeared?	Mary Magdalene
13. Where?	At the tomb
14. Did He show Himself to other individuals?	Yes. Jesus shew Himself to Simon Peter and to James individually.
15. What lesson is taught by the Emmaus' appearance?	Jesus showed the infallibility of the Scriptures and their fulfillment in Himself.
16. Did the two know Jesus?	No. Their eyes were holden that they should not know him.
17. How did He convince them that the Christ should suffer?	Jesus took them through the writings of Moses and all the prophets, explaining from all the Scriptures the things concerning Himself.
18. How did they come to know it was Jesus with them?	As they sat down to eat, Jesus took the bread and blessed it. Then He broke it and gave it to them. Suddenly, their eyes were opened and they recognized Him.
19. Where did He appear to the apostles?	The upper room.
20. Who was missing from the group?	Thomas
21. Did they believe the reports?	No

Questions	Answers
22. How did they feel when they saw Jesus?	They thought He was a ghost and were terrified and frightened.
23. Why were the doors shut?	They shut the doors for fear of the Jews.
24. How did Jesus get in?	After Jesus was risen from the dead, He possessed an immortal body and is able to pass in and out through closed doors.
25. What did He say about their unbelief?	Jesus said unto them, <i>"Why are ye troubled? And why do thoughts arise in your hearts? Behold my hands and my feet, that it is I myself: handle me, and see; for a spirit hath not flesh and bones, as ye see me have."</i>
26. How did He convince them He was not a spirit?	Jesus showed them His wounded hands and feet and side, and urged them to handle Him and see for themselves that He was flesh and bones, and not a spirit.
27. What did Thomas say when he heard of Jesus' visit?	Thomas said <i>"Except I shall see in his hands the print of the nails, and put my finger into the print of the nails, and thrust my hand into his side, I will not believe."</i>
28. When Jesus returned did He reprove Thomas?	No, Jesus did not reprove Thomas, but He helped his unbelief.
29. How did He convince him?	Jesus allowed Thomas the very proof he had demanded. He said to <i>Thomas, "Reach hither thy hand... and be not faithless but believing."</i>
30. Did Thomas touch Him?	It is not stated whether Thomas actually touched the wounds or not.
31. What was his testimony?	Thomas's faith leaped up and took hold of divine revelation. He not only recognized Jesus alive from the dead, but knew that He was God. He cried out, <i>"My Lord, and my God!"</i>
32. Where had Jesus told His apostles He would meet them?	In Galilee
33. When did He make that promise?	Jesus made that promise in the upper room, or when they were on their way to the garden of Gethsemane (Matt 26:32). He also told the women on the first Sunday that he would meet his disciples in Galilee (Matt 28:10)
34. Where did He first appear in Galilee?	At the sea of Tiberias
35. How many were present?	Seven disciples
36. What were they doing?	They went fishing with Peter
37. What did Jesus ask them?	Jesus said to them, <i>"Children, have ye any meat?"</i>
38. How did He help them?	Jesus told them to cast the net on the right side of the ship and they would find fish.
39. When they came to shore what did they find?	They found that Jesus had a fire made and breakfast ready.
40. Did they know it was the Lord?	Yes
41. Whose fish did they use for breakfast?	The fish that Jesus prepared.
42. Whom did Jesus talk to personally after breakfast?	Simon Peter

Questions	Answers
43. What did He ask him?	Jesus asked him "Do you love me more than these?"
44. Why did He repeat the question?	Each repetition is a gracious opportunity given to Peter to cover each of his denials with an avowal of love to Jesus.
45. How many times?	Three times
46. What commission did He give Peter?	To feed and shepherd His sheep
47. What did He say concerning his death?	Jesus prophesied that Peter would be crucified, as was his Lord; that he would "stretch out his hands" upon a cross, in a martyr's death.
48. What did He mean when He said "more than these"?	We must love God supremely – more than these – these things, or these people.
49. Where did Jesus appear next?	In a mountain in Galilee
50. How many were present?	All eleven apostles and over 500 followers of Jesus
51. What did they do when Jesus appeared?	They all worshipped Him
52. Did all believe?	No, some still doubted.
53. What message did Jesus give?	The Great Commission
54. What command?	<i>"Go ye into all the world and preach the good news to every creature"</i>
55. What three things were they to do?	1. Proclamation (repentance and remission of sin Lk. 24:47) 2. Baptism 3. Teaching of Jesus' commands (Mt. 28:20) – for example Mt. 5-7.
56. What was His promise to them?	<i>"Lo, I am with you always, even unto the end of the age."</i>
57. How were they to receive the power for their task?	Wait in Jerusalem for the Holy Spirit to fill and empower them
58. What did He tell them to do to get the Holy Spirit?	They were to tarry in Jerusalem, until they be endued with power from on high.
59. Was the commission only for the apostles?	No
60. Where did Jesus make His last appearance?	On Mount Olivet
61. Who were with Him?	All the apostles
62. What question did they ask Him?	They asked <i>"Lord, has the time come for you to free Israel and restore our kingdom?"</i>
63. What did He promise to send them?	They shall receive power, after the Holy Ghost is come upon them.
64. What happened when He blessed them?	While He blessed them, He was parted from them and carried up into heaven.
65. How did He go to heaven?	While they beheld, He was taken up; and a cloud received Him out of their sight.

Questions	Answers
66. What did they do when they saw Him going up?	They looked steadfastly toward heaven as He went up.
67. Where did He go?	He went into heaven.
68. What did He do when He got to heaven?	He sat down at the right hand of the Father and sent forth the Holy Spirit. Today He is our High Priest and ever lives to make intercession for us.
69. Who came and spoke to the apostles after He had gone?	Two angels
70. What announcement did they make?	<i>"This same Jesus, shall so come in like manner as ye have seen Him go."</i>
71. Where did the apostles go?	They returned to Jerusalem.
72. How long did they have to wait for the Holy Spirit?	10 days
73. Then what did they do?	They went out to preach the gospel with power.
74. How many were there in Jerusalem who had been with Jesus from the beginning of His ministry?	120
75. Were they all baptized with the Spirit?	Yes
76. Were all the things Jesus said and did recorded?	No
77. How many books did John say it would take to record them?	John supposed the whole world could not contain the books that would be written.





VARIOUS PLACES

DURING 40 DAYS

MOVE 54

MEDITERRANEAN SEA

Dined with Them here

Probably Met Them in This "Mountain"

GILGAL

JORDAN RIVER

Arimathea

Joseph lived here.

Emmaus

★ Jerusalem

Jesus Met Two Men here.

Appeared to His Disciples here.

Great Commission and Ascension here.

Upper room

J.E. HOLLEY

Bethany