

<p>The dawn before gospel reaches the end of the earth (Acts 1: 12-14)</p>	<p>福音迈向地极之前夕 (徒 一 12-14)</p>
<p>Introduction Acts 1: 12-14 is a special passage that needs our special attention. This passage is very important, because it records the essential moment which brewed the evangelical group, because it is the only way that incorporates mighty power of the Gospel (the power of resurrection, the manifest presence of the Holy Spirit), because it is the key point for the Gospel message to take a great leap and be proclaimed to all the families of the earth.</p>	<p>引言 使徒行传一章 12-14节是 很特别、值得注意的一段经文。 这段经文很重要，因为是蕴酿福音群体诞生的必经时刻、是容纳 福音大能（基督复活的大能、圣灵开始彰显）的不二法门、是福音信息迈向万族万民突破性起飞的关键。</p>
<p>The core of those stories in the Book of Acts is God's kingdom. From the time when Jesus Christ declared the Great Mission through the Holy Spirit, to the day of the Pentecost when the Holy Spirit let the Missions put into God's people's hearts by God begin to be fulfilled, there is a necessary bridge in between – payers in the upper room. According to the Book of Acts, from the declaration of the Great Mission to the moment before the day of the Pentecost, the Bible records these things in sequence: be prepared in the upper room (Acts 1: 12-26), then be filled with power on the day of the Pentecost and show wonders and signs. This is a reminder to all God's people: the key to the manifestations of the Gospel's mighty power is the prayer.</p>	<p>使徒行传记载的事有一个核心： 上帝的国。 从耶稣基督藉圣灵颁布大使命，至五旬节圣灵让上帝置放于祂子民心中使命的逐步落实，间有一个「必须过渡」 -- 楼房上的祷告。 在使徒行传的记载中，从宣教使命颁布至五旬节来临之前的一刻，圣经记载秩序是： 楼房上内室的预备（徒 一 12-26），再而是五旬节能力的充满、彰显。 这提醒每位属上帝的子民： 祈祷是福音大能彰显的关键钥匙。</p>
<p>Transition: I need to clarify. What we are going to discuss and learn from the scriptures today is not how to pray or the kind of ways to pray. I believe pray is not a new thing to you, so I don't need to spend time on it. Actually, from the prayers in the upper room recorded in the first chapter, it's not hard for us to see that few scriptures mentions the way to pray (like how long we need to pray or in what form we should pray...). When we look into the scriptures more deeply, you will find that, the emphasis on prayers that can lead to great spiritual power is not how to pray; instead the emphasis is the characteristics/attributes of a person who prays. The person who can be entrusted to take on God's Mission and who is able to fulfill the mission should be like the prayer group described in these three verses and should have the following three attributes.</p>	<p>转接： 但我必须要把焦点弄正，今天我想跟大家一起从经文探讨与学习的，不是「如何祷告」，或要学习以什么方式作祷告；我相信对大家而言，祷告已不是一件陌生的事，用不着我在这里多说。 事实上，从第一章所记载的这「楼房上的祷告」，我们会不难发现经文很少谈及祷告的方式这方面的事（如时间长度、形式、…）； 当我们用心更深入了解经文，你会发现，真正引致往后巨大属灵震撼力的祷告，重点不在方法论层面的事，而是一位祷告者生命的内涵。 一个能被托付承担上帝使命并能落实使命的人，如使徒行传这 3节经文内所描述的祷告群体，拥有 3方面的祷告者生命素质。</p>

<p>1. The first attribute of a person who prays is to be willing to pay the price and be obedient. (Acts 1:12) The Chinese Union Version is translated in the following order: There is a mountain called Olivet, near Jerusalem, a Sabbath day's journey away. Then the apostles returned to Jerusalem from there. The original text / English Standard Version: Then they returned to Jerusalem (from the mount called Olivet,) which is near Jerusalem, a Sabbath day's journey away. (English Standard Version) The order of the text in English Standard Version is closer to the orders in the original text than the Chinese Union Version.</p>	<p>一. 祷告者的生命素质 (1) - 甘付代价而顺服的生命 (使徒行传 一 12) 有一座山, 名叫橄榄山, 离耶路撒冷不远, 约有安息日可走的路程。当下, 门徒从那里回耶路撒冷去。(使徒行传一 12)</p> <p>原文 (中文): 那时他们...转回耶路撒冷, (...处填入: 从名叫橄榄的山) 那里离耶路撒冷不远, 约有安息日可走的路程。 ESV版本的圣经比中文和合本的圣经, 在这处翻译得更贴近原文的秩序。</p>
<p>Q. What is the first word of Chapter 1 Verse 12?</p> <p>The first word of verse 12 in the original Greek text of the Bible is Τότε (sound: tote). This conjunction means "then". It means that, after they receive God's mission and are reminded by God's messenger, they take actions immediately.</p> <p>In the original text of the same verse, the word following Τότε (sound: tote) shows their actions. At the beginning of verse 12 we see a verb, ὑπέστρεψαν (sound: hupestrephan). It means "return".</p>	<p>Q. 在1章12节的原文中, 出现的第一个是什么词? 12节在圣经原文的头一个字, 希腊文是 Τότε (英文读音: tote) 这连接词, 意思是「接着、then」。意思是他们领受上帝使命并经上帝使者提醒之后立刻有的响应。 同一节的原文, 接着Τότε出现的第一个词汇显示了他们的响应。 在12节开头的是一个动词ὑπέστρεψαν (英文读音: hupestrephan), 意思是「返回、return」。</p>
<p>Q. What kind of place are the apostles heading to? Dose the place have any special meaning? If we are familiar with the Jerusalem back in those days, we know that for apostles, Jerusalem was a place filled with hostility. Their lives would be put in danger in Jerusalem, as not long before, the city celebrated the Crucifixion of Jesus Christ. Jerusalem is a sacred place where traditional Judaism dominates and where legalism is deeply entrenched.</p> <p>For the emerging Christianity at that time, Jerusalem was full of challenges to the fulfillment of the Evangelical Mission, and it may cost their lives there.</p>	<p>Q. 门徒们所面向的地方是哪里? 这地点在意义上有什么特别的意思? 若我们了解那时候的耶路撒冷, 对门徒而言, 是一个充满着敌意、有着生命危险、不久前刚欢庆完耶稣被钉十字架的地方。</p> <p>耶路撒冷是宗教圣地, 是旧有传统犹太教意识最强的地方, 是律法主义最硬的土地。 相对当时刚新兴的基督教, 耶路撒冷是充满着对福音使命落实极大挑战的地方, 甚至于可能要因此付出生命代价的地方。</p>
<p>Q. In summary, from the scriptures we have studied, what kind of person is a person who prays? A group of God's people, right after receiving the Mission from heaven and the reminders from God's messenger, immediately returned to a room in Jerusalem and devoted themselves to seeking God.</p> <p>"Then return" is the obedience that needs to pay the price.</p>	<p>Q. 综合上述查考所看见的, 你看见祈祷的人是一个怎样的人? 这一群上帝所呼召的子民, 当领受从天而降的使命及上帝使者的提醒后 (徒一 8-11), 他们就随即返回了耶路撒冷的一座楼房, 专心的寻求。 「随即返回」是一种需要付出代价的顺服。</p>

2. The second attribute of a person who prays is having a heart that closely follows God's will. (Acts 1:12)

13 And when they had entered, they went up to the upper room... (Acts 1: 13a)

Next, we will see after apostles enter Jerusalem, where did they go? And are there any special meanings of this place? (They went to the upper room.)

“upper room” in the original text is ὑπερῶον (sound: huperoon). When Luke was writing the Book of Act, this word also appears in the Book of Act chapter 9 verse 37, 38 and chapter 20 verse 8. Reading those two scriptures, we find that in those two upper rooms something worth thinking happened.

37 In those days she became ill and died, and when they had washed her (Tabitha, which, translated, means Dorcas), they laid her in an upper room.³⁸ Since Lydda was near Joppa, the disciples, hearing that Peter was there, sent two men to him, urging him, "Please come to us without delay." (Acts 9:37-38)

8 There were many lamps in the upper room where we were gathered. (Acts 20: 8)

(Acts 20:9-12: 9 And a young man named Eutychus, sitting at the window, sank into a deep sleep as Paul talked still longer. And being overcome by sleep, he fell down from the third story and was taken up dead.

10 But Paul went down and bent over him, and taking him in his arms, said, "Do not be alarmed, for his life is in him."

11 And when Paul had gone up and had broken bread and eaten, he conversed with them a long while, until daybreak, and so departed.

12 And they took the youth away alive, and were not a little comforted.)

二. 祷告者的生命素质(2) – 一颗紧贴上帝心意的心 (使徒行传一13a)

「进了城，就上了所住的一间楼房；…」使徒行传一13a

接着我们要看看，门徒们进入耶路撒冷后，所去的地方是哪里？这地点在意义上有什么特别的意思！（他们所去的地方是「楼房」。）

「楼房」圣经原文是ὑπερῶον（英文读音：huperoon），路加写使徒行传的时候，同样一个字也出现在使徒行传9章37、38节及20章8节。查考两处的经文，在这两处的「楼房」，发生了一些值得深思的事！

当时，他患病而死，有人把他（大比大，繙希利尼话就是多加〔就是羚羊的意思〕）洗了，停在楼上。吕大原与约帕相近；门徒听见彼得在那里，就打发两个人去见他，央求他说：「快到我们那里去，不要耽延。」徒九37，38

8我们聚会的那座楼上，有好些灯烛。（徒二十八）

（徒二十九-12 9有一个少年人，名叫犹推古，坐在窗?上，困倦沉睡。保罗讲了多时，少年人睡熟了，就从三层楼上掉下去；扶起他来，已经死了。

10保罗下去，伏在他身上，抱着他，说：你们不要发慌，他的灵魂还在身上。

11保罗又上去，擘饼，吃了，谈论许久，直到天亮，这才走了。

12有人把那童子活活的领来，得的安慰不小。）

Q. Are there any common cores of all the upper rooms (ὑπερῶον) written by Luke?

The upper room the apostles returned to (Acts 1:13) in original text is ὑπερῶον. The same word appeared in the Book of Act chapter 9 verse 37, 38 and chapter 20 verse 8. The verses in which Luke uses this word describe the upper room as the sign of God's great power and the fulfillment of God's will.

Q. 路加在使徒行传笔下的「楼房」

(ὑπερῶον)，有什么重要的共同核心？

门徒们所回到楼房（徒一13），圣经原文是ὑπερῶον，同样一个字也出现在使徒行传9章37、38节及20章8节。

路加用这字的经文所在，所描述的楼房是上帝彰显大能、上帝意旨成就的楼房。

Q. Book of Luke chapter 22 (verse 12 & 24) describes similar places. What happened there?

12 And he will show you a large upper room furnished; prepare it there." (Luke 22: 12)

24 A dispute also arose among them, as to which of them was to be regarded as the greatest. (Luke 22: 24)

Q. 在路加福音22章类似场境的描述（12节、24节）中，又发生了什么事？

他必指给你们摆设整齐的一间大楼，你们就在那里预备。路廿二12

门徒起了争论，他们中间哪一个可算为大。路廿二24

<p>Q. Compare the upper rooms in the Book of Luke and in the Book of Acts, do you get some important insights? If we recall that, while Jesus was having the Last Supper with the apostles, the apostles were disputing on who was the greatest, we can see that the upper room tells us: From the self-sufficiency and pursuit of personal will turn to the pursuit of God and waiting for God in God's will.</p> <p>“Upper room” is the place to put down selfness and get close to God's will.</p>	<p>Q. 对照两处（路、徒）的「楼房」，有什么重要的看见？ 若我们回想起耶稣与门徒们用最后晚餐、门徒们那时仍在争论谁为大的一幕，我们就能看见，这「楼房」所要告知我们的：是属人意的自我认定、追求，转向为以上帝为念的追求与等待。 「楼房」是放下私意、贴近上帝心意的地方。</p>
<p>Let's summarize the scriptures we have discussed. The group of people who are called by God in the upper room, because of God's mission, they prepared themselves to live out God's calling for their lives: God's will be done!</p> <p>A person who prays to devote himself in the Evangelical Mission is a person who would like to let God's will be done in him.</p>	<p>综合上述查考所看见的，楼房上这一群上帝所呼召的子民，他们因着上帝的使命，他们预备好自己活出生命的呼召：愿上帝的旨意成全！ 一群祷告以使自己连结于福音使命的人，是一个甘愿让上帝旨意成就在自己身上的人。</p>
<p>3. The third attribute of a person who prays is to be loyal and commit to God's authority. (Acts 1:13b-14) Peter and John and James and Andrew, Philip and Thomas, Bartholomew and Matthew, James the son of Alphaeus and Simon the Zealot and Judas the son of James. All these with one accord were devoting themselves to prayer, together with the women and Mary the mother of Jesus, and his brothers. (Acts 1: 13b-14)</p>	<p>三. 祷告者的生命素质(3) – 忠心与委身于上帝的主权（使徒行传一13b-14） 「在那里有彼得、约翰、雅各布、安得烈、腓力、多马、巴多罗买、马太、亚勒腓的儿子雅各布、奋锐党的西门，和雅各布的儿子（或译：兄弟）犹大。这些人同着几个妇人和耶稣的母亲马利亚，并耶稣的弟兄，都同心合意地恒切祷告。」使徒行传一13b-14</p>
<p>Let me briefly introduce those people mentioned in the Bible?</p> <p>Peter, John and James have been given authority. They are an important group of people. They are all irritable.</p> <p>Andrew seems to be an ordinary person who likes to share with others. Peter is a down-to-earth person full of enthusiasm. John is a poet with a lot of dreams in his head. Philip is frank (John 6:7) Thomas is a doubting person (John 10:27) Bartholomew (Nathanael): there is no deceit in him. He is a man of integrity. (John 1:47) Matthew is a nimble and clever tax collector.</p> <p>Simon the Zealot. Zealot in Aramaic means one who is zealous, the activists (Luke 6:15; Acts 1:7). They sought to overthrow the occupying Roman government by force. Women: in the temple, man and woman stay in different courts.</p>	<p>简单扼要对经文中所提及的人的认识。</p> <p>彼得、约翰、雅各布一直是有「特权」，是重要的一群。他们三位都是脾气火爆的人。 安得烈是显得平凡、与人分享的人。 彼得：讲究实际，干劲十足。 约翰：诗人，满脑子是梦想。 腓力：老实人（约六7）。 多马：多疑的人（约廿27）。 巴多罗买（拿但业）：心里没有诡诈，正直的人（约一47）。 马太：机敏精明的税吏。 奋锐党人是亚兰语中表示「狂热者」（路六15；徒一7），宣扬以武力推翻罗马统治。 妇人（圣殿的男院与女院是分开的）</p>

<p>Q. Considering the personalities of these people and the values of the society at that time, do you find anything in particular from what happened in the upper room?</p> <p>The word for “with one accord / with one mind” (in original text προσιακτεροῦντες) also appear in Acts 2:42 & 46. Looking into these scriptures, we can get more insights. Ref: New American Standard Bible</p> <p>1:14 <u>These all with one mind were continually devoting themselves to prayer</u>, along with the women, and Mary the mother of Jesus, and with His brothers.</p> <p>2:42 <u>They were continually devoting themselves to the apostles' teaching and to fellowship, to the breaking of bread and to prayer.</u></p> <p>2: 46 <u>Day by day continuing with one mind in the temple</u>, and breaking bread from house to house, they were taking their meals together with gladness and sincerity of heart, (firmly, continuously and attentively determined to devote oneself to something...)</p>	<p>Q. 根据这些人的个性特质，以及当时社会的价值观，你认为这楼房上的一幕有何特别？</p> <p>「恒切」(προσιακτεροῦντες) 这字的原文同样出现在使徒行传2章42节及46节。查考这些经文，原来有更核心的重点。</p> <p>和合本： 1: 14 <u>这些人</u>同着几个妇人和耶稣的母亲马利亚，并耶稣的弟兄，都同心合意的恒切祷告。 42 <u>都恒心遵守</u>使徒的教训，彼此交接，擘饼，祈祷。 46 <u>他们天天同心合意恒切的</u>在殿里，且在家中擘饼，存着欢喜、诚实的心用饭， (à坚决地、持续的、专心的投入于某件事……。)</p>
<p>“continually devoting themselves to the apostles' teaching” in chapter 2 verse 42 and “continuing with one mind” in verse 46 emphasize that:</p> <p>They had their lives deeply connected, and they committed themselves to each other. Day by day they continually do something with one mind. Their lives are fully devoted to these things.</p>	<p>2章 42节的「恒心遵守」与46节的「恒切的」所表达的重点：</p> <p>他们有着深入的生命连结，他们是彼此委身于一些事情。他们天天同心合意、恒心地作一些事情。他们的生命是融入、投放在这些事上面。</p>
<p>Q. What were they doing day by day continuing with one mind? Please try to explain the meaning of these things. Devoting themselves to the apostles' teaching – words came to them through revelation of God in His authority. (Ref: Ephesians 2:20 built on the foundation of the apostles and prophets, Christ Jesus himself being the cornerstone,)</p> <p>Commit themselves to each other – it indicates some habits of apostles when they got together. They wouldn't chat nonsensically or talked gossips.</p> <p>They were building each other in spiritual words. They shared those things deeply in their spiritual lives together. They encouraged and supported each other using what received from God. Motives for communications and encouragements: see the responsibilities of their lives. See the authority of their lives being there.</p>	<p>Q. 他们天天同心合意、恒心地作一些什么的事情？试解释这些事的意义。遵守使徒的教训 – 上帝在祂主权里启示下来的话语。（参：弗二20 20 并且被建造在使徒和先知的根基上，有基督耶稣自己为房角石，）委身于彼此的交接 – 指众圣徒聚集的时候某些特定的习惯：不是谈天说地，风花雪月；而是借着交谈属灵的事彼此的造就。他们在一起谈论他们属灵生命最深处的事情。他们用他们在上帝里的生命领受彼此的激励，彼此的承担。交流与鼓励的动力：看见自己生命的责任。看见自己生命的主权在那里。</p>

<p>From the picture of the eleven apostles, women and Jesus's brothers praying together, we can see that, although they are very different in terms of personalities and social values, they removed the alienation among themselves.</p> <p>Chapter 1 verse 14 describes them as “ὁμοθυμαδὸν , with one mind” and “continually” devote themselves to (persevered in) the same thing.</p> <p>They are loyal to and commit themselves to their portions in prayers granted by the Holy spirit. They put themselves in the right position and connected themselves with God's authority.</p>	<p>十一位耶稣的门徒与妇女们及耶稣肉身的兄弟们同心的图画，我们看见不单因个人特质与社会价值观造成的差异、藩篱被撤去，1章14节形容他们是「同心合意地」(ὁμοθυμαδὸν, with one mind)，且是坚决持续地委身于（恒切原文的意思）同一件事。</p> <p>他们忠心于、委身于圣灵赋予每人在祈祷里那特定的份； 他们看清楚自己的正确定位并于上帝的主权里联合。</p>
<p>In conclusion: Proverb 4: 23 23 Keep your heart with all vigilance, for from it flow the springs of life. The inner being of the disciples determines the quality of their worship and services. Please help us our Lord!</p>	<p>总结： 箴言4章23节：你要保守你心，胜过保守一切，因为一生的果效是由心发出。 信徒的内在生命（inner being）是什么，就会带出怎样的事奉素质。 求主帮助我们！</p>

Acts 1:12-26

12 Then they returned to Jerusalem from the mount called Olivet, which is near Jerusalem, a Sabbath day's journey away.

13 And when they had entered, they went up to the upper room, where they were staying, Peter and John and James and Andrew, Philip and Thomas, Bartholomew and Matthew, James the son of Alphaeus and Simon the Zealot and Judas the son of James.

14 All these with one accord were devoting themselves to prayer, together with the women and Mary the mother of Jesus, and his brothers.

15 In those days Peter stood up among the brothers (the company of persons was in all about 120) and said,

16 "Brothers, the Scripture had to be fulfilled, which the Holy Spirit spoke beforehand by the mouth of David concerning Judas, who became a guide to those who arrested Jesus.

17 For he was numbered among us and was allotted his share in this ministry."

18 (Now this man acquired a field with the reward of his wickedness, and falling headlong he burst open in the middle and all his bowels gushed out.

19 And it became known to all the inhabitants of Jerusalem, so that the field was called in their own language Akeldama, that is, Field of Blood.)

20 "For it is written in the Book of Psalms, "'May his camp become desolate, and let there be no one to dwell in it';and "'Let another take his office.'

21 So one of the men who have accompanied us during all the time that the Lord Jesus went in and out among us,

22 beginning from the baptism of John until the day when he was taken up from us--one of these men must become with us a witness to his resurrection."

23 And they put forward two, Joseph called Barsabbas, who was also called Justus, and Matthias.

24 And they prayed and said, "You, Lord, who know the hearts of all, show which one of these two you have chosen

25 to take the place in this ministry and apostleship from which Judas turned aside to go to his own place."

26 And they cast lots for them, and the lot fell on Matthias, and he was numbered with the eleven apostles.

使徒行者1: 12-26

12 有一座山，名叫橄榄山，离耶路撒冷不远，约有安息日可走的路程。当下，门徒从那里回耶路撒冷去，

13 进了城，就上了所住的一间楼房；在那里有彼得、约翰、雅各、安得烈、腓力、多马、巴多罗买、马太、亚勒腓的儿子雅各、奋锐党的西门，和雅各的儿子（或作：兄弟）犹大。

14 这些人同着几个妇人和耶稣的母亲马利亚，并耶稣的弟兄，都同心合意的恒切祷告。

15 那时，有许多人聚会，约有一百二十名，彼得就在弟兄中间站起来，说：

16 弟兄们！圣灵藉大卫的口，在圣经上预言领人捉拿耶稣的犹大，这话是必须应验的。

17 他本来列在我们数中，并且在使徒的职任上得了一分。

18 这人用他作恶的工价买了一块田，以后身子仆倒，肚腹崩裂，肠子都流出来。

19 住在耶路撒冷的众人知道这事，所以接着他们那里的话给那块田起名叫亚革大马，就是血田的意思。

20 因为诗篇上写着，说：愿他的住处变为荒场，无人在内居住；又说：愿别人得他的职分。

21 所以，主耶稣在我们中间始终出入的时候，

22 就是从约翰施洗起，直到主离开我们被接上升的日子为止，必须从那常与我们作伴的人中立一位与我们同作耶稣复活的见证。

23 於是选举两个人，就是那叫作巴撒巴，又称呼犹士都的约瑟，和马提亚。

24 众人就祷告说：主阿，你知道万人的心，求你从这两个人中，指明你所拣选的是谁，叫他得这使徒的位分。这位分犹大已经丢弃，往自己的地方去了。

25 a

26 於是众人为他们摇签，摇出马提亚来；他就和十一个使徒同列。

Acts 9: 36-42

36 Now there was in Joppa a disciple named Tabitha, which, translated, means Dorcas. She was full of good works and acts of charity.37 In those days she became ill and died, and when they had washed her, they laid her in an upper room.38 Since Lydda was near Joppa, the disciples, hearing that Peter was there, sent two men to him, urging him, "Please come to us without delay."39 So Peter rose and went with them. And when he arrived, they took him to the upper room. All the widows stood beside him weeping and showing tunics and other garments that Dorcas made while she was with them.40 But Peter put them all outside, and knelt down and prayed; and turning to the body he said, "Tabitha, arise." And she opened her eyes, and when she saw Peter she sat up.41 And he gave her his hand and raised her up. Then calling the saints and widows, he presented her alive.42 And it became known throughout all Joppa, and many believed in the Lord.

Luke 22:7-13

The preparation of the Passover

7 Then came the day of Unleavened Bread, on which the Passover lamb had to be sacrificed.
8 So Jesus sent Peter and John, saying, "Go and prepare the Passover for us, that we may eat it."
9 They said to him, "Where will you have us prepare it?"
10 He said to them, "Behold, when you have entered the city, a man carrying a jar of water will meet you. Follow him into the house that he enters
11 and tell the master of the house, 'The Teacher says to you, Where is the guest room, where I may eat the Passover with my disciples?'
12 And he will show you a large upper room furnished; prepare it there."
13 And they went and found it just as he had told them, and they prepared the Passover.

使徒行传9: 36-42

36 在约帕有一个女徒，名叫大比大，希利尼话就是多加（就是羚羊的意思）；他广行善事，多施周济。37 当时，他患病而死，有人把他洗了，停在楼上。38 吕大原与约帕相近；门徒听见彼得在那里，就打发两个人去见他，央求他说：快到我们那里去，不要耽延。39 彼得就起身和他们同去；到了，便有人领他上楼。众寡妇都站在彼得旁边哭，拿多加与他们同在时所做的里衣外衣给他看。40 彼得叫他们都出去，就跪下祷告，转身对着死人说：大比大，起来！他就睁开眼睛，见了彼得，便坐起来。41 彼得伸手扶他起来，叫众圣徒和寡妇进去，把多加活活的交给他们。42 这事传遍了约帕，就有许多人信了主。

路加福音22: 7-13

预备逾越节的筵席

7 除酵节，须宰逾越羊羔的那一天到了。
8 耶稣打发彼得、约翰，说：你们去为我们预备逾越节的筵席，好叫我们吃。
9 他们问他说：要我们在那里预备？
10 耶稣说：你们进了城，必有人拿着一瓶水迎面而来，你们就跟着他，到他所进的房子里去，
11 对那家的主人说：夫子说：客房在那里？我与门徒好在那里吃逾越节的筵席。
12 他必指给你们摆设整齐的一间大楼，你们就在那里预备。
13 他们去了，所遇见的正如耶稣所说的；他们就预备了逾越节的筵席。

Luke 22:24-30

The dispute about greatness

24 A dispute also arose among them, as to which of them was to be regarded as the greatest.

25 And he said to them, "The kings of the Gentiles exercise lordship over them, and those in authority over them are called benefactors.

26 But not so with you. Rather, let the greatest among you become as the youngest, and the leader as one who serves.

27 For who is the greater, one who reclines at table or one who serves? Is it not the one who reclines at table? But I am among you as the one who serves.

28 "You are those who have stayed with me in my trials,

29 and I assign to you, as my Father assigned to me, a kingdom,

30 that you may eat and drink at my table in my kingdom and sit on thrones judging the twelve tribes of Israel.

路加福音22: 24-30

争论谁为大

24 门徒起了争论，他们中间那一个可算为大。

25 耶稣说：外邦人有君王为主治理他们，那掌权管他们的称为恩主。

26 你们不可这样；你们里头为大的，倒要像年幼的；为首领的，倒要像服事人的。

27 是谁为大？是坐席的呢？是服事人的呢？不是坐席的大麽？然而，我在你们中间如同服事人的。

28 我在磨炼之中，常和我同在的就是你们。

29 我将国赐给你们，正如我父赐给我一样，

30 叫你们在我国里，坐在我的席上吃喝，并且坐在宝座上，审判以色列十二个支派。

John 6: 1-15**Feeding the five thousand**

1 After this Jesus went away to the other side of the Sea of Galilee, which is the Sea of Tiberias.
2 And a large crowd was following him, because they saw the signs that he was doing on the sick.
3 Jesus went up on the mountain, and there he sat down with his disciples.
4 Now the Passover, the feast of the Jews, was at hand.
5 Lifting up his eyes, then, and seeing that a large crowd was coming toward him, Jesus said to Philip, "Where are we to buy bread, so that these people may eat?"
6 He said this to test him, for he himself knew what he would do.
7 Philip answered him, "Two hundred denarii would not buy enough bread for each of them to get a little."
8 One of his disciples, Andrew, Simon Peter's brother, said to him,
9 "There is a boy here who has five barley loaves and two fish, but what are they for so many?"
10 Jesus said, "Have the people sit down." Now there was much grass in the place. So the men sat down, about five thousand in number.
11 Jesus then took the loaves, and when he had given thanks, he distributed them to those who were seated. So also the fish, as much as they wanted.
12 And when they had eaten their fill, he told his disciples, "Gather up the leftover fragments, that nothing may be lost."
13 So they gathered them up and filled twelve baskets with fragments from the five barley loaves left by those who had eaten.
14 When the people saw the sign that he had done, they said, "This is indeed the Prophet who is to come into the world!"
15 Perceiving then that they were about to come and take him by force to make him king, Jesus withdrew again to the mountain by himself.

约翰福音6: 1-15**耶稣使五千人吃饱**

1 这事以後，耶稣渡过加利利海，就是提比哩亚海。
2 有许多人因为看见他在病人身上所行的神迹，就跟随他。
3 耶稣上了山，和门徒一同坐在那里。
4 那时犹太人的逾越节近了。
5 耶稣举目看见许多人来，就对腓力说：我们从那里买饼叫这些人吃呢？
6 他说这话是要试验腓力；他自己原知道要怎样行。
7 腓力回答说：就是二十两银子的饼，叫他们各人吃一点也是不够的。
8 有一个门徒，就是西门彼得的兄弟安德烈，对耶稣说：
9 在这里有一个孩童，带着五个大麦饼、两条鱼，只是分给这许多人还算甚麽呢？
10 耶稣说：你们叫众人坐下。原来那地方的草多，众人就坐下，数目约有五千。
11 耶稣拿起饼来，祝谢了，就分给那坐着的人；分鱼也是这样，都随着他们所要的。
12 他们吃饱了，耶稣对门徒说：把剩下的零碎收拾起来，免得有糟蹋的。
13 他们便将那五个大麦饼的零碎，就是众人吃了剩下的，收拾起来，装满了十二个篮子。
14 众人看见耶稣所行的神迹，就说：这真是那要到世间来的先知！
15 耶稣既知道众人要来强逼他作王，就独自又退到山上去了。

John 20:19-29

Jesus appears to the disciples

19 On the evening of that day, the first day of the week, the doors being locked where the disciples were for fear of the Jews, Jesus came and stood among them and said to them, "Peace be with you."

20 When he had said this, he showed them his hands and his side. Then the disciples were glad when they saw the Lord.

21 Jesus said to them again, "Peace be with you. As the Father has sent me, even so I am sending you."

22 And when he had said this, he breathed on them and said to them, "Receive the Holy Spirit.

23 If you forgive the sins of any, they are forgiven them; if you withhold forgiveness from any, it is withheld."

Jesus and Thomas

24 Now Thomas, one of the Twelve, called the Twin, was not with them when Jesus came.

25 So the other disciples told him, "We have seen the Lord." But he said to them, "Unless I see in his hands the mark of the nails, and place my finger into the mark of the nails, and place my hand into his side, I will never believe."

26 Eight days later, his disciples were inside again, and Thomas was with them. Although the doors were locked, Jesus came and stood among them and said, "Peace be with you."

27 Then he said to Thomas, "Put your finger here, and see my hands; and put out your hand, and place it in my side. Do not disbelieve, but believe."

28 Thomas answered him, "My Lord and my God!"

29 Jesus said to him, "Have you believed because you have seen me? Blessed are those who have not seen and yet have believed."

Matthew 28: 18-20

18 And Jesus came and said to them, "All authority in heaven and on earth has been given to me.

19 Go therefore and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit,

20 teaching them to observe all that I have commanded you. And behold, I am with you always, to the end of the age."

约翰福音20: 19-29

向门徒显现

19 那日（就是七日的第一日）晚上，门徒所在的地方，因怕犹太人，门都关了。耶稣来，站在当中，对他们说：愿你们平安！

20 说了这话，就把手和肋旁指给他们看。门徒看见主，就喜乐了。

21 耶稣又对他们说：愿你们平安！父怎样差遣了我，我也照样差遣你们。

22 说了这话，就向他们吹一口气，说：你们受圣灵！

23 你们赦免谁的罪，谁的罪就赦免了；你们留下谁的罪，谁的罪就留下了。

解除多马的疑惑

24 那十二个门徒中，有称为低土马的多马；耶稣来的时候，他没有和他们同在。

25 那些门徒就对他说：我们已经看见主了。多马却说：我非看见他手上的钉痕，用指头探入那钉痕，又用手探入他的肋旁，我总不信。

26 过了八日，门徒又在屋里，多马也和他们同在，门都关了。耶稣来，站在当中说：愿你们平安！

27 就对多马说：伸过你的指头来，摸（原文是看）我的手；伸出你的手来，探入我的肋旁。不要疑惑，总要信。

28 多马说：我的主！我的神！

29 耶稣对他说：你因看见了我才信；那没有看见就信的有福了。

马太福音28: 18-20

18 耶稣进前来，对他们说：天上地下所有的权柄都赐给我了。

19 所以，你们要去，使万民作我的门徒，奉父、子、圣灵的名给他们施洗（或作：给他们施洗，归於父、子、圣灵的名）。

20 凡我所吩咐你们的，都教训他们遵守，我就常与你们同在，直到世界的末了。