

**THIRTY LESSONS IN
THE ACTS AND THE EPISTLES**

(Bilingual Edition)

使徒言行三十課

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使徒言行三十一課
Thirty Lessons in Acts and the Epistles

原著者戴斐士
BY JOHN P. DAVIES.

譯者朱雅各
Translated by JAMES CHU

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INTRODUCTION

These notes are intended to help toward the understanding of the Acts and the Epistles. To get the best results there should be a set time each day for this study. The ideal time is early in the morning. The study should be undertaken in a reverent and prayerful attitude. It is essential that one's will should be fully surrendered to God. Thus one is in a position to receive the Holy Spirit's illumination. As we pause to meditate on God's truth richer meanings will be disclosed. With patience and perseverance difficulties will clear up. These studies deal with subjects of the highest importance. They are worthy of our best effort. They require our concentrated attention. They present challenges to our wills that we dare not evade. We may hope here to discover solutions to some of the perplexing problems of life. The use of a notebook will help us to preserve the results of our study.

In studying a passage of Scripture we might well ask ourselves four questions. (1) What meaning did the writer wish to convey to the people for whom he wrote? (2) Of what value is this thought for building up my own spiritual life? (3) How may these teachings be expressed in my conduct? (4) What is the bearing of this passage upon the social conditions of the present time?

In the meetings of the Bible study group the findings of the week should be reviewed. Let every member contribute his best thoughts. Seek to arrive at some conclusions. Some matters that were obscure in private study may be made clear in group discussion. Some difficulties may have to be left to await further light. Perhaps during process the results of the study may seem meagre. However, as we continue on, we gradually discover that there are abundant rewards. Let us remember that we are the successors of these great and good men whose lives we study. We are entrusted with the same message. We can be empowered by the same Holy Spirit.

“Oh God, to us may grace be given
To follow in their trains.”

緒言

本書乃為幫助個人或團體研究新約中之使徒行傳及各書信而編。我們進行此種研究，要想得到好的成績，必須每日有一定的時間，繼續不斷的研究。研究的時間，以每日清早為最合宜。我們在研究時，必須抱着虔誠與祈禱的態度，在神面前完全放棄自己的成見，絕對信靠神的言語，這樣我們就必得到聖靈的光照，在我們思索神的真理時，神必將其中更豐富的意義一一指示我們；再我們研究時只要存心忍耐，堅持到底，所有一切難題必能一一解決。

本書各課的題目，都是極端重要，很值得我們用最大的努力與全副的精神來研究的。各課中有許多問題，我們必須解決。我們將來在研究中，盼望有些關於生活最不易解決的問題可以得到解決。我們進行此種研究，最好每人預備筆記簿子，將研究的結果隨時記下，這樣便可幫助我們永記不忘了。

當我們讀過一段聖經後，我們可以問自己以下四個問題：（一）寫書人要向受書人所傳達的意思是什麼？（二）這意思對於建立我個人的屬靈生命有何價值？（三）這些教訓如何可以在我個人的行為中表現出來？（四）這段聖經對於目前的社會狀況有何關係？

若是團體進行此種研究，在研究班上每禮拜必須有一次將以往一禮拜中研究所得的結論加以溫

習。在溫習時，可請每一班員貢獻自己最好的意見，彼此討論，使每一問題得到最後的解決。這樣有的在個人研究時所不能解決的問題，或者在班上討論可以得到解答。若是有些問題在班上討論，仍得不到相當的解決，那就只好將這些問題暫擱不問，等後來多得聖經知識後，自然可以明白。

還有在我們研究的進程中，或許我們看研究所得的結果，並無多大價值；但我們切不可灰心；我們只要繼續不斷的研究，一定可以漸漸的發現我們此種努力並非白費精神。他到底是有許多的賞賜的。我們應當牢記，我們就是這些偉大聖賢的後繼者；我們的使命與他們的使命是一樣的；聖靈也能賜給我們同樣的能力。願神多賜我們恩惠，使我們步着他們的後塵，與他們同走一樣的路程。阿們。

第一課 基督教會的起始

每日讀經：

- (一) 徒一：1—14 在這幾節經文裏有什麼應許？請在地圖上指出耶路撒冷的所在。
- (二) 徒一：15—26 這一次的選舉是因何舉行？他們選舉是用什麼方法？
- (三) 徒二：1—13 聖靈降臨時，有何非常的事？這一切的事，使旁觀者受何影響？
- (四) 徒二：14—36 彼得講道的題目是什麼？你對於彼得有何感想？
- (五) 徒二：37—47 聖靈降臨後，有何非常的事？請述說教會初立時，信徒們的生活情形。
- (六) 羅八：1—13 在這裏所講之兩種不同的生活是什麼？教會的分子應是怎樣的人？
- (七) 加五：16—26 人受了聖靈，有什麼實際的果子可以結出？

LESSON I

THE BEGINNING OF THE CHRISTIAN CHURCH

Daily Readings

1. Acts 1:1-14 What promises do you find in these paragraphs? Locate Jerusalem on the map.
2. Acts 1:15-26 Why and how was this election held?
3. Acts 2:1-13 What remarkable events attended the coming of the Holy Spirit? How did all this affect the onlookers?
4. Acts 2:14-36 What was the subject of Peter's sermon? What is your opinion of Peter?
5. Acts 2:37-47 What remarkable events followed the coming of the Holy Spirit? Describe the early Christians' manner of life.
6. Ro. 8:1-13 What two types of life are contrasted here? What kind of people should make up the Christian church?
7. Gal. 5:16-26 What are the practical results of

討論：

(一)「耶穌開頭一切所行所教訓的，」馬太、馬可、路加、約翰，都已告訴我們了。在使徒行傳裏，我們看出耶穌仍是藉着他的衆門徒作工的。他的門徒們看耶穌在靈體裏與他們同在，正如他從前在肉體裏與他們同在一樣。這一本使徒行傳的完結，並非表明任何事情的完結。就是直到現在，這一位活的耶穌，仍然在我們中間作工，並且教導我們。他現在仍在無數好人的生活當中，作他們的鼓勵，作他們的模範，並作他們的力量。我們的肉眼雖然看不見他，但我們却深深地知道他是與我們同在的。耶穌基督的復活，對於最初的教會信徒有何意義呢？對於我們有何意義呢？豈不是他仍然活着，與一切信他的人來往，和他未被釘死以前是一樣的嗎？

(二)耶穌是在猶太人的逾越節時被釘死的。他

receiving the Holy Spirit?

Topics for Discussion

1. Matthew, Mark, Luke and John told "of all that Jesus began both to do and to teach." In the book of The Acts of the Apostles we find Jesus still active through His disciples. They thought of their Lord as being spiritually present with them just as He had been physically present with them. The end of the book does not mark the completion of anything. Even down to the present the living Lord Jesus is still working and teaching among us. He is the inspiration, the ideal, the dynamic of countless useful lives. True, we do not see Him; but how may we be aware of His presence? What did the resurrection of Jesus Christ mean to the early church? What may it mean to us?

2. Jesus was crucified at the Jewish Feast of the Passover. Fifty days later, at the Feast of Pentecost, occurred the descent of the Holy Spirit or Holy Ghost. This marked the beginning of the Christian

被釘死五十天後，就是五旬節時，聖靈即自天降臨。這就是教會初立時之特徵。耶穌當初設立教會在地上，他的目的，乃是藉着一羣聖靈充滿的見證人，去進行他的工作。他差遣聖靈進入他們的心中，使他們有能力去作改變人類生命的事工。他們未受聖靈之前，曾受到怎樣的準備？他們未出發到普天下宣傳福音以前，爲何被吩咐在耶路撒冷等候呢？一個作見證者的職務是什麼？我們作見證不只是靠言語，還靠着行爲。世人時常留意基督徒在日常生活中的行爲是如何的。所以教會中每一分子，在日常生活中須有超出世人之處。

(三)有人說，我們不能改變人的性情。這話我們並不反對，我們可以說，我們雖然不能改變人的性情；但我們知道，神是能夠改變人的性情的。彼得曾在一個很重要的時機不承認他的主；但他自受聖靈之後，

Church. When Jesus established His church in the world it was His intention that His work should be carried on by a body of Spirit-filled witnesses. He sent the Holy Spirit into their hearts to empower them for their life-changing task. What previous preparation had the apostles received? Why were the disciples asked to wait in Jerusalem before going into all the world to tell the good news? What is the function of a witness? We are to witness both by words and by deeds. The world wants to see how Christianity works in everyday life. There should be something supernatural about the life of every member of the Church of Christ.

3. Some people say that we cannot change human nature. We may think that we cannot, but we know that God can. Peter had on an important occasion denied his Lord. But after receiving the Holy Spirit he was a different man. He boldly charged the Jews with the crucifixion of Christ. He declared that His resurrection proved Him to be the Son of God. When

却成了兩樣的人。他竟坦然無懼的責備猶太人釘基督在十字架上；並且公開的向人宣講，指明基督由死復活，乃基督為真神兒子的確證。當百姓覺悟自己的罪時，他又指示他們得救的途徑。當時教會中，為何能在一日之內增加三千人之多呢？這初立的教會，如何得以保存？

(四) 什麼樣的人才可以加入教會為教友呢？教會的教友和非信徒，是應該一樣還是應該有分別呢？保羅在羅馬人書第八章，和在加拉太書第五章所說的「肉體」是指人類性情之普遍的罪惡傾向。但一個人的生活若受聖靈支配，他就自然會有好的品格。因為他不隨肉體而行，却隨聖靈而行。這一種分別，在最初的教會裏，是很可以看得出來的。無論在何時代，只要人肯將自己的事交託主，他就必定得到聖靈的恩賜。你肯付出必需的代價麼？

the people were convicted of sin Peter clearly set forth the way of salvation. How do you account for the addition of three thousand souls to the church in one day? How was the life of the infant church conserved?

4. What sort of people should be admitted to church membership? Should church members expect to be like non-Christians or should they expect to be different? When Paul wrote about "the flesh" in the eighth chapter of Romans and in the fifth chapter of Galatians he meant the common sinful tendencies of human nature. When the Holy Spirit controls one's life an improved type of character results. He walks not "after the flesh" but "after the Spirit". This difference was conspicuous in the early church. The gift of the Holy Spirit is for all people in any age who will "commit their way unto the Lord." We welcome all possible help in our conflict with sin and in our desire to see the Christian Church a channel of blessing to the world.

第二課 初期教會的活力

每日讀經：

- (一)徒三：1-10 彼得爲何能行這樣的神蹟呢？這神蹟的結果是什麼？
- (二)徒三：11-26 請注意彼得的訴說是如何的直言不諱。他的態度是溫柔還是粗暴呢？
- (三)徒四：1-22 請將彼得這一次的勇敢和他從前某一時候的怯懦作一比較。官長們爲何釋放彼得、約翰？
- (四)徒四：23-37 他們求主賜他們胆量，主曾否聽他們的禱告？你對於他們這樣分配產業有何意見？
- (五)徒五：1-11 這一對夫婦貪利的結局是什麼？他們在這一件事爲何受到這樣重的刑罰？
- (六)徒五：12-26 請述說當時教會的興旺情形。請將祭司們的動機和使徒們的動機作

LESSON II

THE VITALITY OF THE EARLY CHURCH

Daily Readings

1. Acts 3:1-10 How was Peter able to perform this miracle? What was the effect of it?
2. Acts 3:11-26 Note the directness of Peter's appeal. Was his attitude kindly or harsh?
3. Acts 4:1-22 Compare Peter's boldness with his cowardice on a previous occasion. Why did the officials release Peter and John?
4. Acts 4:23-37 Was the prayer for boldness answered? What do you think about this distribution of property?
5. Acts 5:1-11 What are some of the consequences of greed? Why was the punishment in this case so severe?
6. Acts 5:12-26 Describe the success of the church. Compare the motives of the priests with the motives of the apostles.
7. Acts 5:27-42 Compare verse 28 with Mt. 27:25.

一比較。

(七)徒五：27-42 請將二十八節與馬太福音

二十七章二十五節作一比較。彼得怎樣的辯護迦瑪列的勸戒是甚麼？

討論：

(一)這一位瘸腿的，向彼得約翰所希望的，不過是幾枚銅元。但他們所賜給他的，比他所希望的好得多了。他們行這一件神蹟的能力，是從何而來呢？我們都巴不得有更多的金銀去進行我們的事工；但神却要賜給我們比金銀更加寶貴的東西。使一個人能自行行走，比給他一點小小的賙濟，好得多了。在我們的周圍，有許多人忍受着疾病，貧窮，愚昧等等的痛苦。我們爲此，覺得甚是傷心難過。但是這些人最大的痛苦，還是精神的缺乏，心靈的飢餓，和犯罪的行爲。我們當拿甚麼來分給他們呢？耶穌說，他來是要叫我們得生命，並且得的更豐富；他說這話，並不是只應許我們得着健康與財富。

What was Peter's defense? What was Gamaliel's advice?

Topics for Discussion

1. The most the lame man expected from Peter and John was a few coppers. How much better was their gift? Whence came the power for such a miracle? We wish we had more silver and gold to work with, but God wants to give us something of greater value. How much better to set a man on his feet than to dole out a little charity to him. We feel bad about the sickness and poverty and ignorance we see all around us; but perhaps these people are also spiritually destitute, hungry-hearted and sin-sick. What have we to share with them? When Jesus said that He came that we might have life and have it more abundantly, He was not merely promising us health and wealth. How did this lame man show his gratitude? How did this incident affect the neighbors? How did it affect the religious leaders of the Jews? What was wrong with these priests?

這一位癩腿的人如何表示他感恩的心呢？這一件意外的事，使附近的人受何影響呢？使猶太人的宗教領袖受着何種影響？這一般祭司們的錯誤是在什麼地方？

(二)彼得約翰這兩個人，並非威武所能屈的。他們對於自己所崇拜萬主之王，萬主之主的基督，非常忠心，所以他們很坦然無懼的對長官們說他們不能答應遵守長官們的吩咐。這兩個卑微的漁夫為何能夠如此抗拒長官呢？這是因為在他們後面，有一聯合祈禱的教會為着他們禱告；而在他們的生活中，又有神的能力。在他們的聯合祈禱會中，他們求主使他們有胆量作見證。(徒四：29)果然以後記着說，他們放胆講論神國的道。(徒四：31)假使他們祈禱求胆量後，在實際上反採取一種胆怯的政策，那又怎樣呢？請想一想，一個人過着冒險的生活，是何等的痛快！

(三)初期教會的信徒，彼此是十分相愛的，所以他們肯把自己的產業分給各人。這一種辦法，並不是

2. Peter and John were not the kind of persons to be turned aside by the threats of men. So deep was their loyalty to the Christ whom they worshipped as King of Kings and Lord of Lords that they calmly told the officials that they could not promise to heed their commands. How could these humble fishermen thus defy the authorities? They had a united praying church behind them. There was a supernatural power at work in their lives. At their group prayer meeting they prayed that they might be bold to witness. (Acts 4:29) And it is afterwards stated that they spoke the word of God with boldness. (Acts 4:31). What if they had followed a timid policy? Consider the thrill of living adventurously.

3. So great was the mutual love of those early Christians that they gladly shared their property with each other. This arrangement was not demanded by the leaders of the church. It was entirely voluntary, springing from the sympathy of loving hearts. In the rest of the New Testament we find no further

教會當局的要求，乃是完全屬於自動，從他們愛心的同情中發出來的。以後在新約中，關於這樣的產業分配法，就不再提及了。所以這一種辦法大概是暫時的。巴拿巴也賣了地產，將價銀獻給教會。我們對於這一位好人，以後還要說及。

(四)當時教會裏發生了一件很不幸的事，就是有一對夫妻想出了一個方法，要利用這一個團體，來謀自己的利益。他們有計劃的把自己賣地的價銀私自留下一份，却向教會報告說，他們所交的乃是全部的價銀；希望這樣便可以博得教會的讚許。這樣的不忠實與貪婪，是最可惡不過的。他們所要的，是利用教會以達其自私自利的目的。我們所要的，是什麼呢？自從賣主的猶大至今，教會在教友中間，吃了假冒為善的人許多的虧。然而我們在教會裏，却不可因這些人的緣故，而不忠心於基督與基督的教會。耶穌斥責假冒為善之罪，較任何罪為重。一個承認自己有罪的人，站在神的眼光中，比一個假冒為善的人高得多了。

reference to this distribution of property; so perhaps this plan was only temporary. Barnabas was one of those who sold his land and gave the money to the church. We shall be learning more about this good man.

4. Unfortunately a certain man and his wife worked out a plan to use this organization for their own benefit. They deliberately withheld part of the price of some land they had sold. They reported that they were turning in the whole amount, hoping thus to win the approval of the church. Such insincerity and covetousness could not be tolerated. It was their desire to use God for selfish ends. What should be our desire? Ever since the time of Judas the church has been injured by hypocrites among its members. Yet their presence should not deter us from loyalty to Christ and His church. Jesus denounced hypocrisy more severely than any other sin. The confessed sinner stands higher in the sight of God than the pretended saint.

第三課 司提反與腓利

每日讀經：

- (一) 徒六：司提反是怎樣的人？他的工作有何結果？
- (二) 徒七：1-19 司提反向衆人申訴，爲何先講說這一段歷史？約瑟得名聲的原因何在？
- (三) 徒七：20-43 你在本章中如何看出神是愛顧他的百姓？百姓對神待他們的恩惠是否表示感激？
- (四) 徒七：44-60 又八：1-3 猶太人爲何殺司提反？司提反遇難時，他表現一種怎麼樣的精神？
- (五) 來十一：23-40 古時殉道者的能力由何而來？
- (六) 徒八：4-25 撒瑪利亞是在何處？本章中的西門和第五章中的亞拿尼亞有何相同之處？

LESSON III

STEPHEN AND PHILIP

Daily Readings

1. Acts 6 Describe Stephen. What were some results of his work?
2. Acts 7:1-19 Why did Stephen use this historical approach in his address? What made Joseph noteworthy?
3. Acts 7:20-43 What signs of God's loving care do you see in this chapter? Did the people appreciate God's goodness?
4. Acts 7:44-8:3 What caused the Jews to kill Stephen? In what spirit did Stephen die?
5. Heb. 11:23-40 What power sustained the martyrs of old?
6. Acts 8:4-25 Where was Samaria? How was this Simon like the Ananias of chapter five?

討論：

(七)徒八：26-40 這一位埃提阿伯人有什麼好的特性？腓利的見證主要的幾點是什麼？

(一)司提反是一位說希利尼話的猶太人，最近才作了基督徒。他是耶路撒冷教會裏被選之六位執事中的一位，且是一位「大有信心，聖靈充滿的人。」他又可行神蹟奇事，並且善為福音的真理辯論。他的仇敵為何用假見證來控告他呢？聖經中有何其他的人同樣受着假見證的攻擊？耶穌曾怎樣被人控告？我們若受別人無理反對，有什麼最好的方法去應付？

(二)司提反的申訴，是以什麼為根據？我們看他對於聖經這樣的熟悉，便知道他必定是一位很好的聖經學者。彼得在講道時所引證摩西的預言；他在此處也引用着。(申十八：15。徒三：22。)他這些話的意思，是要指示我們應當胸襟寬大，不宜稍存偏見。摩

7. Acts 8:26-40 What good qualities do you see in this Ethiopian? What are some notable points about Philip's witnessing?

Topics for Discussion

1. Stephen was a Greek-speaking Jew, recently become a Christian. He was chosen with six other men to administer the charities of the Jerusalem church. He was "full of faith and of the Holy Ghost." He was able to work miracles and able to argue convincingly for the truth of the gospel. Why did his enemies bring false witnesses to accuse him? What other persons in Bible history were attacked by false witnesses? What were some of the charges brought against Jesus? What is the best way to meet unfair opposition?

西本來知道他所要說的話沒有說完。他也知道在聖殿裏拜神的目的，並不是只在聖殿裏拜神，乃是藉着在聖殿裏拜神可以使人與神親近的。司提反見聽衆們對於神的觀念太低太狹，所以他特向他們講明先知論神的話，以期提高並擴大他們對於神的觀念。末後聽衆們再不能忍受司提反的譴責，於是在怒中用石頭把他擊死了。他末後的話，使你想起何事呢？（路二十三：34）你想司提反的殉道有何結果？在近代你會聽見同樣的殉道事件嗎？

（三）當時教會太遭逼迫，但這逼迫不但不能阻止教會進步，反使福音廣播四方；因爲當時教會信徒，遭受逼迫不能再居留耶路撒冷，只得逃散各處宣講福音。撒瑪利亞人本是猶太人最恨惡的，腓利却很高興的到撒瑪利亞去把好消息傳給他們。腓利也是教會中七位執事之一，和司提反的地位是一樣的。這些

2. On what did Stephen base his defense? He certainly was a good Bible student. He referred to the same prophecy of Moses that Peter had referred to. (Deut. 18:15. Acts 3:22) These words implied that we should be open-minded. Moses knew that he had not spoken the last word. He also knew that the temple worship was not an end in itself, but it was a means of bringing men into fellowship with God. Stephen wanted to elevate and broaden his hearers' conception of God. At last Stephen's hearers could no longer endure his condemnation. In anger they stoned him to death. Of what do his last words remind you? (Lu 23:34) What do you suppose was the effect of Stephen's martyrdom? Have you known of similar martyrdoms in recent times?

3. The persecution of the church, instead of

人雖然是平信徒，然而他們却是很好的傳道家，並且他們也有醫病的恩賜。腓利在撒瑪利亞工作的成績很好。撒瑪利亞人因他所作的醫病傳道工作，悔改信主的頗多。

在撒瑪利亞城悔改信主的人中間，有一個人名叫西門，是一位行邪術的，也可以說是一個魔術家。他見城裏的人都信從了基督教，對於他的事業甚為不利，所以他也決定以基督教的工作，為他的副業，以便增加他的收入。你看他這一種圖謀的錯處何在？這一種圖謀的錯處，就是利用教會的工作發財。這就是我們常說的「西門主義」，在教會裏犯這樣罪戾的人很多。這罪惡在今日的教會裏有時怎樣顯現？我們有什麼方法可以糾正這種罪惡？須知我們作基督徒的真意義，並不是要利用教會以達到自私自利的目的，乃是要讓神利用我們去作他的僕人，為他努力服務。

checking its progress, caused its members to go out from Jerusalem in all directions proclaiming the gospel. Although the Jews did not like the Samaritans, Philip was glad to go down to Samaria to tell them the good news. Philip, like Stephen, was one of the seven deacons of the church. We would call these men laymen, but they certainly had preaching ability. They also had gifts of healing. Philip's preaching and healing in Samaria brought many converts. Among them was one Simon, a sorcerer or magician. This popular movement toward Christianity was hurting his business. So he decided to take on Christianity as a side-line to increase his income. What was wrong in Simon's scheme? What manifestations of this sin which we call simony do we sometimes see? What is the remedy for it? The

(四)腓利是一位絕對順服神的基督徒，他所度的生活，完全聽命於神。神能向他說話的緣故，是因他學會了怎樣聽神的話。他每逢聽到神的吩咐，便馬上照着去行，一點也不遲延。神有命令叫他到曠野去，他就立時去了。他在曠野的路上，遇着一位黑人的官吏，正在所乘的車上誦讀聖經。可惜這官吏的名字，我們無從得知，但知他是埃提阿伯國，即阿比西尼亞國女王的財政部長。他是一位虔誠人，而且具有求知的頭腦。他與腓利研究以賽亞書中的一段，腓利善於解經，給他解釋的十分明白。腓利給這一位新朋友講畢以後，這新朋友便立時接受了所發現的新知識，照着這新知識而行。腓利在曠野的工作完畢了，聖靈便差他到別處去做別的事情。你對於腓利如此受聖靈的指導，有何感想？大概這一位官吏，就是埃提阿伯國的第一位基督徒，也未可知。

idea in being a Christian is not that we are to use God, but that God is to use us as His Servants.

4. Evidently Philip lived a God-controlled life. God could speak to him because he was in the habit of listening. He followed God's directions promptly and fully. He was told to go out on a desert road. There he met a Negro official whose name we do not know. This man was treasurer for the queen of Ethiopia or Abyssinia. He was a devout man with an inquiring mind. They discussed one of the prophecies of Isaiah. Philip knew how to interpret the Scriptures. His newly-found friend acted promptly on the newly-discovered light. When Philip's work was done the Holy Spirit sent him on other errands. What do you think of this procedure? Probably this official was the first Christian in Ethiopia.

第四課 保羅的改變

每日讀經：

- (一)徒七：58 又八：1-3 又九：1-2 又十二：1-5 又二十六：9-11 掃羅（又名保羅）在未改變以前，他對於基督及基督的教會，保持怎樣的態度？他這態度，是否本着他的良心？
- (二)徒九：1-16 請在地圖上指出大馬色的所在。請敘述他在大馬色路旁所得的經驗。
- (三)徒九：17-31 亞拿尼亞與巴拿巴二人怎樣幫助掃羅？掃羅爲主作了什麼？
- (四)徒二十二：6-21 神揀選掃羅的目的是什麼？
- (五)徒二十六：9-23 你看掃羅的毅力是怎樣的？他改變的結果是什麼？

LESSON IV

THE TRANSFORMATION OF SAUL

Daily Readings

1. Acts 7:58; 8:1-3; 9:1-2; 22:1-5; 26:9-11. What was the original attitude of Saul (or Paul) toward Christ and His church? Was he conscientious in this attitude?
2. Acts 9:1-16 Locate Damascus on the map. Describe Saul's roadside experience.
3. Acts 9:17-31 What did Ananias and Barnabas do for Saul? What did Saul do for the Lord?
4. Acts 22:6-21 For what purpose did God choose Saul?
5. Acts 26:9-23 What do you observe as to Saul's energy? What resulted from Saul's conversion?

(六) 加一：10-24 保羅所傳的福音是從人領

受的，還是從神領受的呢？

(七) 提前一：12-20 保羅後來怎樣論到他的

悔改？諸注意他是如何的謙卑。

討論：

(一) 掃羅（又名保羅）是一位意志堅強，勇於實行的人。他生長在一個猶太人的家庭中，受過良好的猶太教育。他反對教會，比他的教師迦瑪列還要厲害。他對於猶太教一切關於道德及禮儀的律法，都是很忠實的遵行着。他深信自己毫無錯過，並深覺自己的地位非常崇高。他爲何以打倒基督教爲他的本分呢？神看出在掃羅的內心，知道只要他對神的觀念受着改變，便可以成爲基督教很好的一個領袖。因此在他往大馬色的路上，便給他這一個驚人的經驗。他自從得了這個經驗，全部生命便改變了。

(二) 掃羅到大馬色去要幹什麼？論到他這舉動

6. Gal. 1:10-24 Was Paul's gospel message of human or divine origin?
7. I Tim. 1:12-20 In later years how did Paul regard his conversion? Observe his humility.

Topics for Discussion

1. Saul, also known as Paul, was a man of strong purposes and a man of action. He was born into a good Jewish family and he received a good Jewish education. He was more aggressive than his famous teacher, Gamaliel. He was very conscientious in observing the moral and ceremonial laws of the Jewish faith. Naturally he was sure that he was right and he was proud of his position. Why did he think it was his duty to crush the Christian movement? God saw in Saul a man who might become a

的本身，我們當然加以反對，但論到他這舉動的動機，我們又不得不加以贊許；因為他這舉動，是完全本着良心，沒有存着虛偽的意念。世上有許多人因為見解錯誤，以致走入歧途；我們對於這樣的人應抱怎樣的態度？有人說，人只要本着良心行事，便不會行錯；你看這話對不對呢？我們非但本着本來的良心行事，仍然不免行錯，就是本着我們「受過聖靈光照的良心」行事，也不能說一定沒有錯誤。保羅是一個本着良心行事的人，然而他的良心却領他走入了歧途；及至他在大馬色的路上見了異象，他的與神與人正當的關係方才恢復。他所有偉大的精神與堅強的毅力才改用在建設的路上，而不再施用於破壞的路途。有人說，世上一切的宗教，都是殊途同歸，都是好的，都是勸人為善的，你看這話對不對呢？又有人說，人的信仰對與不對，是沒有什麼關係的，只要盡力行善就殼了，你看這話對不對呢？我們只盡力行善，仍然是不夠的，我們

leader of the Christian forces if his conception of Jesus Christ were changed. Hence the startling experience on the Damascus road. It completely changed the remainder of his life.

2. Why was Saul going to Damascus? While we do not approve his actions we can give him credit for acting conscientiously. What should be our feeling toward misguided people? What do you think of the idea that conscience is a safe guide to conduct? Suppose we say "an enlightened conscience". Saul's conscience had been driving him in the wrong direction. Henceforth there was to be a fundamental change in his relations with God and with men. All his splendid powers were to be turned into new channels, not destructive but constructive. What do you think of the idea that all religions are equally good? Some say that it does not matter what you

必須知道神在我們裏面作工，並且神是藉着我們而作工的。耶穌基督降世，就是要使我們知道，神能在我們裏面作工，並且能藉着我們做事。掃羅所以能夠成功他的一生偉業，就是因為深知神在他裏面作工，並且神藉着他而施行工作。否則無論他的天才怎樣的好，無論他的學問怎樣的大，不會得到這樣的成功。

請想像掃羅在大馬色的路上，心中是如何因所見所聽的而受感動。他當時問的兩個問題是什麼？（徒二十六：8，10）他得着主的什麼命令？他服從神的命令，是立刻的和完全的。他雖然知道他必須受着重大的犧牲，和必須受着許多的苦楚；然而他却毫不介意，仍是勇往直前的完成主所要他去作的事。他一直到了死，從來沒有懊悔在往大馬色路上的遭遇，並且從來沒有發過什麼怨言。他因遵守這異象中的命令，却得了不少的賞賜；這是出乎他預料之外的。

（三）掃羅見異象後，他的眼睛就失了明，他心中

believe, any creed or no creed, if only you do the best you can. But the best we ourselves can do is not good enough. We need a consciousness of God working in us and through us. Christ came to facilitate this. Without this Saul could never have achieved such a marvelous life work. Imagine how Saul's heart was stirred by what he saw and heard on the Damascus road. What two questions did he ask? (Acts 22:8,10) What instructions did he receive? His obedience was immediate and complete. The fact that he must sacrifice much did not deter him. To the end of his life he never regretted that he had followed the gleam. He was rewarded with many unexpected compensations.

3. Saul in his blindness and perplexity sorely needed a friend. God sent to him a Damascus Christian

又極煩悶，這時他自然需要一位朋友來幫助他。神於是打發大馬色的一位基督徒，名叫亞拿尼亞者，去幫助他。當亞拿尼亞最先聽到神的呼召，要他去幫助掃羅，他怎樣的拒絕呢？他末後又怎樣做呢？亞拿尼亞只思念別人的長處，並且只思念怎樣發展別人的特長。像這樣的人，是我們現在教會之所亟切需要的。

掃羅由大馬色回到了耶路撒冷，又遇到了不少的阻擋與困難；因為在那裏，他的老朋友們都棄絕了他，不再與他有什麼來往，他的新朋友們又不十分相信他，雖然見他的外貌似乎改變，認為他裏面是否改變，還是疑問，因此也避免不與他有什麼來往。正在此時，神又預備了另一位好人，名叫巴拿巴的，來幫助他。巴拿巴極力證明掃羅的誠實無偽，並且保證他絕對不再危害教會像從前一樣。掃羅經巴拿巴這番努力保證，又加上他自己不要命的為基督作見證，不久便得到了教會的信任與重用。在起始他所得到的基督教

named Ananias. What was Ananias' first reaction to God's call? What did he finally do? What about our need today for men like Ananias, men who think the best of others and hope for the best from others? Consider in what an embarrassing situation Saul found himself in Jerusalem. He was rejected by his old friends and suspected by his new friends. At this juncture another good man, Barnabas, came to his aid. He vouched for Saul's sincerity. Soon Saul won the confidence of the church by his vigorous testimony for Christ his newly-found Lord. He did not know much Christian theology at the outset; but he knew that Jesus of Nazareth was the Son of God, the world's Messiah, and his Savior and Lord.

4. At a critical time Judas had cut himself

的神學知識，是很有限的，他所知道的，不過是拿撒勒人耶穌是神的兒子，是全世界的彌賽亞；是他的拯救者，是他的主而已。

(四)我們都記得耶穌十二門徒中的猶大，在一個緊急的時候，把自己從十二使徒中間除掉了；其餘的十一使徒，在以後便揀選了馬提亞以補猶大的遺缺。但自馬提亞被選為使徒後，我們便再不見提說馬提亞的事。神在此自己揀選了掃羅，派他作第一個到外邦傳道的使徒。保羅從前對於外邦人是怎樣的一看法呢？但自現在起，他却成了外邦人的維護者。保羅從前，對於外邦人本是抱有很深成見的，而他的成見為何現在得以破除了呢？這是因為他現在看明了神在他身上的旨意。保羅甘心順服神的旨意，樂意犧牲自己成見的。所以我們順服神的旨意，也當表示歡喜樂意的樣子，不可顯出傷心勉強的模樣。

off from the twelve apostles. The eleven chose Matthias to fill the vacancy, but we hear nothing more about him. God now chose Paul to be a foremost apostle with special reference to the Gentiles. How had Paul regarded the Gentiles? From now on he was to be their champion. How can you explain the breaking down of prejudice? It was due to his conviction as to God's purpose for his life. Let us not submit to the will of God with a sigh but seek it with glad expectation.

第五課 外邦人得救的機會

每日讀經：

- (一) 徒十：1-18 哥尼流是一個怎樣的人？彼得見了這異象，為何不明白其中的意思？
- (二) 徒十：19-33 請注意聖靈在此處是怎樣作工。聖靈在此處，是為着同一的目的，在同一的時間，在不同之人的心中作工。（請參閱徒九：10-12）
- (三) 徒十：34-48 彼得所作的見證是什麼？他作見證的結果是什麼？
- (四) 徒十一：1-18 耶路撒冷的信徒，最初對於此事的意見是什麼？他們聽見彼得的解釋以後，對於此事的意見又怎樣？
- (五) 徒十二：1-19 彼得被捉下監後，教會怎樣辦理？他後來怎樣被釋放？
- (六) 徒十五：1-18 有怎樣的問題交於耶路撒冷教會的使徒和長老們請求解決？彼得

LESSON V

THE OPPORTUNITY OF THE GENTILES

Daily Readings

1. Acts 10:1-18 What kind of man was Cornelius? Why was Peter perplexed about this vision?
2. Acts 10:19-33 Observe the work of the Holy Spirit in the hearts of different men at one time for one purpose. (See Acts 9:10-12)
3. Acts 10:34-48 What was Peter's testimony and what was the outcome?
4. Acts 11:1-18 What did the Jerusalem Christians think of this incident at first and after Peter's explanation?
5. Acts 12:1-19 When Peter imprisoned was what did the church do about it? How was he released?
6. Acts 15:1-18 What question was referred to the apostles and elders at Jerusalem? What was

爲此問題怎樣辯明？

(七)徒十五：19-35 耶路撒冷大會對此問題

的決定是什麼？這決定對於後來的基督教有何意義？

討論：

(一)世界上每一個人的最高特權，或每一個國家的最高特權，乃在神的手中作有用的工具。神在以往的許多年代，訓練猶太人，作他自己的子民，就是要用他們感化他們周圍一切邪惡的外邦民族，使他們可以悔過遷善。神到了此時，認爲猶太人的制度可以終止，便廢除了猶太人的制度，另設基督教會來替代他。現在神設立基督教會，乃是爲着全人類的；因爲基督在十字架上，是爲全人類而死。神自此以後對於全人類，都是一樣的看待，再不分什麼猶太人與外邦人。彼得是一個虔誠的猶太人，哥尼流是一個虔誠的外邦人；神在此用一個很奇妙的方法，使這兩位好人有了來往。神作此事的目的是什麼呢？這一件事有

Peter's plea?

7. Acts 15:19-35 What was the decision of the council on this subject? What did this mean for the future of Christianity?

Topics for Discussion

1. The highest privilege for any man or nation is to be a usable instrument in God's hands. For many centuries God had been training the Jews to be His peculiar people. They were to exert a wholesome influence upon the wicked Gentile nations around them. Now the time arrived when the Jewish regime was to be supplanted by the Christian church, including both Jews and Gentiles. When Christ died on the cross it was for Jews and Gentiles alike. Cornelius was a devout Gentile and Peter was a

什麼大意義呢？基督教會是為一個民族而設，還是為全人類設的呢？我們如何可以破除我們的民族成見？

(二)哥尼流雖是一個相信神的人，而且是一個好人，然而他仍然需要認識神的兒子耶穌，因為只有耶穌是道路、真理、生命，人不藉他，是不能到父那裏去的。(約十四：6)

當彼得向他們宣講基督的死，與基督的復活時，聖靈便降在一小羣聽眾的身上。彼得講畢，便立時給這一般外邦的信徒施行浸禮。這一件事，顯然出於神的指導，也顯然是神的工作。

從上面已讀過的功課，我們知道神可以向他的忠僕們說話。如腓利、掃羅、亞拿尼亞、哥尼流、彼得諸人，都親自聽見神向他們說話。神既然能向他們說話，也必能向我們說話；只要我們肯時刻仰望他，順服他，他必將他的旨意告訴我們，所以我們在禱告中，切不可用全部的時間，專向神說我們要說的話；也應當用一部分時間，在神面前等候，聽神有什麼話要告訴我們。

devout Jew. What remarkable method did God use to bring these two good men into fellowship? For what purpose? Note the great significance of this incident. Is the Christian church for one race or for all mankind? How can we overcome racial prejudice?

2. Although Cornelius was a moral man, believing in God, he still needed to know of the Son of God who had said, "I am the way, the truth, and the life. No man cometh unto the Father but by me." (Jn.14:6) While Peter was telling him about the death and resurrection of Christ the Holy Spirit came upon this little company. Without delay Peter baptized these Gentile believers. This was clearly a case of divine guidance. We have read about God's speaking to Philip, to Saul, to Ananias, to Cornelius, to Peter. Surely He can speak to us if we are attentive and obedient. In prayer we should not be too much occupied with what we have to say to God. We should also practise "waiting on God" to see what He has to say to us.

(三)安提阿是敘利亞的一個城，在耶路撒冷之北，離耶路撒冷約三百哩。此城就是當時基督教會向外邦人傳福音的根據地。當基督教會在安提阿設立未久，便有一些猶太信徒來到安提阿，在那裏極力主張外邦的信徒必須遵行猶太人的一切律法。他們這一種行動，使安提阿教會發生了不少的擾亂。後來安提阿教會將此問題呈交何人解決呢？何人被派作他們的代表呢？耶路撒冷的使徒們與長老們接到這個問題，便開會討論。彼得、保羅、巴拿巴，在此大會對於神在外邦人中間的工作，並神如何悅納外邦人的事，詳細的講述了一番。使徒們及長老們聽了他們的講論，對於他們的見解，表示十分同意。末後此問題在大會上得到了圓滿的解決。大會對此問題的決定是什麼呢？大會要這般初入教會的外邦信徒禁戒甚麼？

(四)保羅與巴拿巴所以將此問題呈交耶路撒冷母會解決，就是，想要使此問題得到最後的解決。雖然大會對此問題的決定，為教會中一種屬靈的勝利，

3. Antioch was a city of Syria, 300 miles North of Jerusalem. It was the base for spreading the gospel among the Gentiles. Some Jewish Christians came to Antioch and insisted that Gentile converts must observe all the laws of the Jews. This caused quite a disturbance in the infant church. To whom did they refer the question? Who were sent as their representatives? The apostles and elders in Jerusalem listened to Peter and Paul and Barnabas tell how God had accepted these Gentiles. The council decided that they must recognize them as Christians. They asked that the new Christians abstain from what?

4. Paul and Barnabas had appealed to the mother church in Jerusalem, hoping to have this troublesome question settled once for all. Although the decision

無奈這一種爭論仍繼續不斷的在教會中擾亂教會。就是直到今日，在教會裏仍有許多人對此問題各有不同的見解。彼得在大會演講時，曾提說了一種外邦人所不能負的軛，並說「我們得救，乃是因主耶穌的恩，和他們一樣。這是我們所信的。」（徒十五：11）彼得在此處所說的軛，就是「靠遵行律法得救主義。」這一種軛，正如彼得所說，不但外邦人不能負，就是猶太人也不能負；因為世上沒有一個人能遵行神的律，而遵行得完完全全的。感謝神，他已賜給我們一種特權，使我們在基督裏可以作自由人。基督已為我們死在十字架上，現在又在我們各人心中活着管理我們一切的生活；所以現在我們行善，並不是由於律法的強迫，乃是由於基督恩典的激勵。恩典激勵人行善的力量，比律法激勵人行善的力量偉大得多而且相信「靠遵行律法得救主義」的人，最容易犯靈性驕傲的罪。你討神喜悅的方法，是靠遵行律法，還是靠相信耶穌的恩典呢？

was a victory for spiritual Christianity, yet this controversy continued to trouble the churches. Even today there are differences of opinion about these principles. Peter spoke of a yoke that they were not able to bear. He declared, "But we believe that we shall be saved through the grace of the Lord Jesus." (Acts 15:11) The yoke was legalism, the idea of being saved by "doing the works of the law." It is our privilege to be "free men in Christ Jesus." We do right, not from compulsion, but from gratitude to Christ who died for us and who lives in our hearts and dominates our lives. Is law as powerful in incentive to right living as grace? Which makes one more liable to spiritual pride? On which are you relying for acceptance with God?

第六課 保羅第一次佈道行程

每日讀經：

(一)徒四：36—37 又九：27 又十一：22—26 又十三：2—3 又十五：36—40 巴拿巴是個怎樣的人？

(二)徒十三：1—12 保羅與巴拿巴二人爲此次出發佈道，曾作怎樣的預備？他們二人在外佈道，曾經怎樣遭遇反對？

(三)徒十三：13—25 保羅在演講中，怎樣證明神看顧以色列人？

(四)徒十三：26—41 請注意保羅在他的演講中，所用的言辭如何表示與聽衆親切。他在演講中所特別注重的真理是什麼？

(五)徒十三：42—52 保羅講道後，有什麼不同的結果？

LESSON VI

PAUL'S FIRST MISSIONARY JOURNEY

Daily Readings

1. Acts 4:36,37; 9:27; 11:22-26; 13:2,3; 15:36-40.
What kind of man was Barnabas?
2. Acts 13:1-12 How were Paul and Barnabas prepared for this journey? What opposition did they meet?
3. Acts 13:13-25 How did Paul show God's care over the people of Israel?
4. Acts 13:26-41 Note the personal appeal in Paul's discourse. What truths did he emphasize?
5. Acts 13:42-52 What different results followed this preaching?
6. Acts 14:1-13 Why does preaching the gospel

(六)徒十四：1-13 爲什麼福音的道理傳到何處，那裏便發生分爭？保羅與巴拿巴二人，是否容易灰心喪志？

(七)徒十四：14-28 這幾位傳教士曾受到什麼不同的待遇？請在地圖上指出他們此次佈道所經過的路線。

討論：

(一)安提阿的教會，雖然設立未久，但所有的信徒，都是習慣於作禱告的；他們不但常常禱告，而且常常禁食，表示他們對於主道的熱誠。他們既是這樣熱誠祈禱禁食，所以他們很樂意接受聖靈的指導。當他們禱告時，聖靈有什麼計劃放在他們的心上呢？他們中間，有許多人，是脫離異教未久而歸順基督教的。他們在所信的基督真理上，已經得了許多寶貴的經驗。他們巴不得快把這些寶貴的經驗，告訴那些未得着的人。所以他們爲此事禱告之後，便遵着聖靈的吩咐，

produce strife? Were Paul and Barnabas easily discouraged?

7. Acts 14:14-28 What different kinds of treatment did these missionaries receive? Trace this journey on the map.

Topics for Discussion.

1. The new Christians at Antioch were accustomed to praying with the addition of fasting to show their earnestness. Thus they were highly responsive to the direction of the Holy Spirit. What project did the Holy Spirit lay upon their hearts? Many of them were fresh converts from paganism, eager to share their precious experience of Christ. We first hear of these missionaries as "Barnabas and Saul". Later it becomes "Paul and

按手在巴拿巴與掃羅身上，差遣他們去作傳福音的工作。

請注意：這二位傳教士剛奉派出外佈道時，我們讀到他們二人的名字，是巴拿巴和保羅。但後來我們再讀到他們二位的名字，却是保羅和巴拿巴。這顯然是他們二人地位的改變，而這種地位的改變，顯然是因為他們二人在工作上，保羅比巴拿巴更有成功的緣故。起初教會差遣他們二人出外佈道，教會因巴拿巴為教會的先進，所以指定他在保羅之上；但後來，教會見他們二人在工作上，掃羅作工的能力，超過巴拿巴之上，所以又把他們二人的地位改變，指定保羅在巴拿巴之上。但巴拿巴是一位真的基督徒；他並不怕保羅的聲名大，以致使自己的名聲不顯。當保羅與巴拿巴在這次出外佈道時，巴拿巴的表弟馬可也與他們一同出去，但後來馬可竟在途中，離開了他們回到耶路撒

Barnabas." This Barnabas was a real Christian. What had he done for Paul? Was he jealous of Paul's success and afraid that Paul might outshine him? His cousin John Mark deserted them on their first missionary journey. Did he for this reason cast him off? (Acts 15:36-40) How would you like to have some one like Barnabas for a friend?

2. What was the setting of the work of the early missionaries? What helpful influences could they count upon? In every town there was a group of Jews who worshipped Jehovah. So they first went to the Jewish meeting places and told these people about God's new revelation of Himself in Jesus

冷；這確是馬可的過錯。但第二次出外佈道時，巴拿巴却仍要帶他去，並不因他會有過錯而丟棄他。（徒十五：36—40）巴拿巴確是一個謙虛忠厚的人。你願有這樣的一個人，作你的朋友嗎？

（二）這些傳教士如何在各處設立工作？他們當時發展教會的工作，有什麼良好的情勢？第一，當時在各城裏，都有猶太人居住。他們都是敬拜獨一真神耶和華的。這般傳教士每到一城，便先進入猶太人的聚會處，把神如何在基督裏，重新把自己顯明給世人的事，講述給他們聽。他們聽過之後，反對的固然很多，然而歡迎相信的却也不少。這般猶太人接受了真道，便在當地設立教會，為當地宣傳福音的中心。第二，當時希臘的文化很發達，人人因受希臘文化的影響，頭腦大見放寬，思想大見進步；而且希臘文又盛行各地，這更是交換知識，交換思想，最有利的工具。第三，羅馬帝國，已在各地築就好的道路，交通非常便利；並已平定

Christ. There were always some Jews who welcomed the gospel message and formed a nucleus of a Christian church. In addition to this monotheistic influence there was the advantage of Greek culture which had opened and broadened men's minds. The Greek language was widely used and was a valuable channel for the interchange of ideas. Furthermore, Rome had introduced good roads, had pacified and unified the various provinces, and had secured to the people the law and order so necessary for religious liberty.

3. Where are the roots of Christianity? We must seek them in God's earliest dealings with men. Peter

各省亂事，完成全國統一，又制定了各種律法，保障人民的信仰自由。以上各種良好的情勢，在他們的工作上，給與他們不少的便利。相信這也是神爲他自己的工作早有的預備。

(二) 基督教的根源在何處呢？我們要知道牠的根源，那就不得不考查神在古時如何與人類來往。彼得，司提反，與保羅，在講道時，都是先述猶太人古時的歷史，並且引證舊約經文。因爲神在古時即預備差他的兒子降世，作世人的救主。基督在世，遵照天父旨意作事，反因此被人釘死在十字架上。但他的復活完成了他救贖的工作，並且表明他一生工作蒙神加上了悅納的印記。猶太人爲何不喜歡聽耶穌的復活呢？他的復活，對於我們有何意義？（約十一：25）我們在基督裏所承受的遺產，是無限的豐富，這是我們每人應當知道的。

(四) 保羅與巴拿巴的眼睛只仰望神，絕對不仰

and Stephen and Paul in their presentation of the gospel referred to ancient Jewish history and quoted the Scriptures. God had long been preparing for the the coming of His Son. Christ's ministry led up to His death on the cross. His resurrection completed His work of atonement and gave the seal of God's approval to His life-work. Why did the Jews dislike to hear of His resurrection? What does His resurrection mean to us? (John 11:25) Let us be aware of the richness of our heritage in Christ.

4. Paul and Barnabas kept their eyes fixed on God, not on men. Were they proud when they were treated as gods? Were they discouraged at being

望什麼人。人們待他們如同神，他們並不自高自大。人們用石擊打他們或驅逐他們，他們並不灰心喪氣。他們怎樣衡量事的輕重呢？他們最初怎樣被差遣出外佈道呢？他們出外佈道的目的，是求榮耀自己，還是求榮耀神呢？他們對主，忠心到底；什麼疾病，危險，以及人的反對與冷眼看待，都不能使他們不忠心於他們的使命。耶穌已給我們和一般信徒，一個重大的使命。（太二十八：18—20）我們是否已經欣然接受了這個大使命呢？有人稱呼我們為牧師，(Ministers) 為傳教士；(Missionaries) 但這兩個名詞的意義是什麼？「牧師」的意義，是僕役。「傳教士」的意義，是使者。願我們信耶穌的，都在神的工作上作真的僕役，真的使者；不然這牧師、或傳教士等名詞加在我們的身上，便不恰當了。

stoned and cast out? How do you explain their poise? How had they been sent on this journey in the first place? Were they seeking their own glory? Sickness, danger, opposition and apathy could not deter them from following out the divine commission. Jesus gave to us and to all of His disciples a Great Commission. (Mt. 28:18-20) Are we taking it seriously? We call certain people ministers and missionaries. The word "minister" means a servant. The word "missionary" means one who is sent. Every Christian should so live that these titles might properly be applied to him.

第七課 保羅第二次佈道行程

每日讀經：

- (一)徒十五：36—40 又十六：1—10 保羅此次出發佈道，有那兩位朋友和他同去？他們到各處佈道，有誰作他們的嚮導？
- (二)徒十六：11—24 請將呂底亞的故事述說出來。保羅和西拉二人，為何被下在監裏？
- (三)徒十六：25—40 你看出他們怎樣利用他們的患難麼？
- (四)徒十七：1—15 爲什麼這些猶太人這樣堅持到底的反對保羅？這些庇哩亞人有什麼美德？
- (五)徒十七：16—34 你對於保羅向雅典人講道引言有何意見？我們對於神有什麼關係？

LESSON VII

PAUL'S SECOND MISSIONARY JOURNEY

Daily Readings

1. Acts 15:36-16:10 What two friends traveled with Paul? How were they guided in their travels?
2. Acts 16:11-24 Describe Lydia. Why were Paul and Silas imprisoned?
3. Acts 16:25-40 What do you observe here about the uses of adversity?
4. Acts 17:1-15 Why did the Jews so persistently oppose Paul? What virtues had the Bereans?
5. Acts 17:16-34 What do you think of Paul's approach to the people of Athens? What is our relationship to God?

(六)徒十八：1-11 保羅如何給養他自己？保羅得到什麼鼓勵？

羅得到什麼鼓勵？

(七)徒十八：12-22 保羅在外佈道有三年多

的工夫，現在又回到了他工作的根據地安提阿，請回想他進到教會時那種情景是怎樣的。

討論：

(一)保羅最初出外佈道，是受聖靈差遣；他往各處講道，也是受着聖靈的引導。他到了每西亞的邊界，本想向北走，聖靈却禁止他，要他向西走，從小亞西亞的特羅亞渡過愛琴海，到馬其頓去。他這次掉轉方向，是極關重要的一步。因為這一步行動的意義，乃把福音由亞西亞的大陸，輸送到歐羅巴的大陸去。倘那時保羅不聽聖靈的指揮，固執己見，怕吃苦不肯到歐羅巴大陸去傳道，那又怎麼樣呢？

6. Acts 18:1-11 How did Paul support himself? What encouragement did Paul receive?
7. Acts 18:12-22 Imagine the scene when Paul returned to his base at Antioch after an absence of some three years.

Topics for Discussion

1. Paul was sent forth by the Holy Spirit and was also guided in his movements by the Holy Spirit. He was hindered from going North and was told to go West, crossing the Aegean Sea from Troas in Asia Minor to Macedonia. That was a very important step. It meant carrying the gospel from the continent of Asia over to the continent of Europe. What if Paul had been inattentive or headstrong or lazy? Over in Philippi he found a God-fearing woman named Lydia "whose heart the Lord opened." She

在腓立比地方，保羅遇到了一位敬畏真神的婦人，名叫呂底亞。她聽保羅講道，心中得了主的開導，便作了基督徒，後來成爲當地教會的根基。由此可知神差他的僕人往何處去，他也必爲他們預備前面的路。

(二) 在腓立比地方，保羅和西拉把一個被鬼附着的使女醫好了，人竟因此把他們下在監裏。那些人如何正式的控告這二位傳教士呢？這二位基督的僕人覺得自己良心有虧否？你如何能知道他們覺得自己的良心無虧？請想像當時禁卒恐慌的情形。保羅如何利用這機會呢？這是指示人得救之道的一件意外的機會。保羅對禁卒說：「當信主耶穌，你和你的一家都必得救。」保羅和禁卒對於「得救」二字的觀念是否相同？若是不同，怎樣的不同呢？

(三) 耶穌說：「有人在這城裏逼迫你們，就逃到那城裏去。」這話在這幾位傳教士的腦海裏還沒有

became the nucleus of the church there. Where God sends His messengers He also prepares the way.

2. In Philippi Paul and Silas were thrown into prison for healing a demented slave girl. What was the formal charge against them? Did these two servants of Christ have a guilty conscience? How do you know? Here is an illustration of the saying "The joy of the Lord is your strength". (Neh. 8:10) How can a Christian be joyful when in trouble? What do you suppose the other prisoners thought of Paul and Silas as they prayed and sang? How did God answer their prayers? Imagine the fright of the jailor. Consider how Paul rose to the occasion. Here was an unexpected opportunity to point out the way of salvation. What did Paul mean when he said "Believe on the Lord Jesus and thou shalt be saved"?

消失。他們既在腓立比城受逼迫，不能作工，便離開那裏到希臘的幾個城，帖撒羅尼迦，庇哩亞及雅典去了。雅典是一個很有名的希臘文化中心。那裏的人都醉心研究哲學。保羅到了那裏，很受他們的歡迎；但他們歡迎保羅，並不是因為覺得自己有罪，乃是因為要想得着一個新的題目，好作辯論的資料。保羅本知人人都有拜神的天性，所以他在此種情形中向他們講道，所用的引言，便與平時講道所用的引言不同了。他這一位單獨的客人，在此處沒有用聖經向他們講道，只就他們所見所知道的，勸他們相信這一位將來有權審判世人的屬靈真神。這些雅典人雖然敬拜許多的神，但在他們素來不相信人要被這些神審判。因此他們聽到保羅說真神有權審判他們的話，便覺得很奇怪，你看這些具有高尚文化的人，是否也需要救主呢？

(四) 保羅在哥林多傳道約一年半。這城也是希

Do you think the word "saved" was used with a different content by the jailor and by the preachers? What difference?

3. The missionaries remembered the words of Jesus "When they persecute you in one city flee unto the next." They went to Thessalonica and to Berea and to Athens, cities of Greece. Athens was a famous center of Greek culture. Its people were fond of discussing philosophy. They welcomed Paul not from a sense of sin, but in the hope of getting a new subject for debate. Paul knew that in every man's heart there is an instinct for worship. In this case he used an approach different from his customary style. He, a lone stranger, undertook without using the Bible to persuade them of a spiritual God to whom they were responsible. They were not accustomed

臘（亞該亞）一座很重要的城。這城裏的居民非常衆多，希臘人，羅馬人都有。這城是貿易大路的要衝，是萬商雲集之處，因此其中的人民都是非常忙碌，將所有的精神腦力都集中在他們的商業上。我們應當知道，世上的人不但在遭遇貧乏時有危險，就是發了財，也有危險。這城的居民，經商發了財，便去犯種種的罪惡，以致道德日墮，風俗敗壞到莫可名狀。然而在這環境當中，竟有一個活潑的基督教團體生長出來。這正如一棵蓮花，在一個污泥洞裏生長出來一樣。一個基督教團體，在這樣的環境當中，當然有許多的東西，是他們必須反對的；關於此點，只要我們一讀保羅給哥林多教會的書信便知道了。這城的居民雖然生活在罪惡當中，神却仍在他們中間工作，使他們成爲有用的人，可見神改變人的能力。是如何的偉大了。在你自己的家鄉裏，你會看出神改變人的能力嗎？

to the idea of being judged by their gods. Did those highly cultured people need a Savior?

4. Paul worked more than a year and a half in Corinth, an important city of Greece (Achaia). There was a mixed population there of Jews, Greeks and Romans. It was a busy place on a main trade route. The people's minds were intent on business. Poverty has its dangers and so has prosperity. The moral tone of Corinth was low. Yet in this worldly wicked environment there grew up a vigorous Christian community. It was like a beautiful lily growing out of a filthy mudhole. The letters Paul wrote to the church in Corinth show how much they had to contend against. Yet God was able to make something of them. Have you observed God's transforming power in your own locality?

第八課 帖撒羅尼迦前後書

每日讀經：

- (一) 帖前一：這些帖撒羅尼迦的信徒有什麼好的特性？
- (二) 帖前二：保羅如何喜愛這些帖撒羅尼迦的信徒？他們如何聽從保羅？
- (三) 帖前三：保羅打發誰到帖撒羅尼迦去堅固信徒？他回來帶給保羅怎樣的報告？
- (四) 帖前四：按保羅的主張，人的正常生活標準是什麼？
- (五) 帖前五：本章如何激勵我們儆醒不倦？
- (六) 帖後一：1-12 又二：1-12 保羅如何安慰這些受逼迫的信徒？保羅盼望基督即刻再來否？

LESSON VIII

THE EPISTLES TO THE THESSALONIANS

Daily Readings

1. I Thess. 1 What good qualities had the Thessalonian Christians?
2. I Thess. 2 How fond of these people was Paul? How responsive were they?
3. I Thess. 3 Whom had Paul sent to strengthen the Thessalonian Church? What report did he bring back?
4. I Thess. 4 What were Paul's standards of right living?
5. I Thess. 5 How does this chapter stimulate watchfulness?
6. II Thess. 1:1-2:12 How did Paul comfort the persecuted Christians? Did Paul expect the immediate return of Christ?

(七)帖後二：13—17又三：1—18保羅爲何做
生意呢？在此處所講關於作工的教訓是什
麼？

討論：

(一)帖撒羅尼迦是馬其頓沿海一個很重要的
城市，且是這省的省會。保羅此次出發到各處佈道，停
留這裏作工有三個多禮拜的工夫。後來有仇視他的
猶太人把他趕走了，他離這裏不久，便從雅典打發提
摩太回去堅固那些新悔改歸主的信徒，免得他們受
不住當時的逼迫，以致他們的信心發生動搖。提摩太
完成他的使命後，便回到雅典與保羅會合，把帖撒羅
尼迦信徒在逼迫中仍能堅定不移的好消息報給了
保羅。(帖前三)保羅聽了覺得很安慰，便立刻提筆
寫信給他們。請注意信中的語氣何等的親切，何等的
誠懇。在他們所信的道，他們有什麼誤解需要更正，

7. II Thess. 2:13-3:18 Why did Paul work at his trade? What is the teaching here concerning labor?

Topics for Discussion

1. Thessalonica was a prominent city on the coast of Macedonia and the capital of that province. The apostle Paul preached there three weeks on his second missionary journey. He was driven out by hostile Jews. Soon after leaving there he sent Timothy back to strengthen the new converts in their faith. Timothy rejoined Paul at Athens or Corinth, bringing a good report of their steadfastness amid persecutions. (I Thess. 3) This comforted Paul and prompted him to write to them. Note the affectionate tone of his letters. What misunderstandings needed to be corrected?

呢？

(二)保羅在帖撒羅尼迦講道，後來看出要把基督的道理傳給這個大城市，是一件極不容易的事。在這城市裏的猶太居民，照理應該把保羅所講的道理看為他們古時信仰的應驗。但事却出乎人意料之外，他們不但不歡迎；反而招聚集當地的流氓土棍，成羣打夥的搗起亂來，指保羅與他的一黨人是攪亂天下的。(其實他們是平治天下的。)保羅在這種種情形之下，依帖撒羅尼迦前書第二章上所講，他的行動是怎樣呢？他毫無懼怕，恭而有禮；光明正大，不用手段；他是處處自謙，並沒有妄自尊大；他的態度，一點不是為職業而傳道，乃是為真實愛人而傳道的。他為什麼做織帳棚的工作呢？我們若不明白作基督徒是什麼意思，可以看看保羅的日常生活就明白了。他就是我們所說的一個好的運動員——盡力發揮他的能力，處

2. Paul found it far from easy to introduce Christianity into the great city of Thessalonica. The Jewish colony there should have welcomed Paul's teaching as the fulfillment of their ancient faith. Instead, they started a riot, declaring that Paul and his companions were turning the world upside down. (Perhaps that would bring it right side up.) According to the second chapter of the first epistle how had Paul acted under these conditions? He was bold but not offensive. He used no tricks; he was free from self-conceit. He did not show a professional spirit, but he really loved the people. Why did he work as a tentmaker? His daily life was a demonstration of what it means to be a Christian. He was also what we would call a good sport; giving his best; fair play; team-work; modest in victory; brave in defeat.

處遵守運動的規矩，與隊中各運動員保持密切合作，勝了不驕，敗了也不餒。

(三)保羅在這兩次信裏，再三的講到耶穌再來的事，關於這問題，保羅認為帖撒羅尼迦的信徒有兩種誤解，是必須加以改正的。第一種誤解，就是他們怕死在基督再來以前，得不到基督再來時所有的快樂。對於此點，保羅在帖前四章十三至十八節有清楚的說明。第二種誤解，就是他們相信基督會立刻再來，便停止工作，而吃起閒飯來。

保羅在帖後二章講到基督未來以前，必有種種罪惡的表現。到底他所說的這「不法的人」是誰，從來也有許多人作過種種的推測。雖然基督未來以前，世上必有大的患難，但我們的盼望，就是患難過後，基督即來設立他的國度在這地上。這是何等的激勵，我們甘心忍受一切的患難，度着最高尚的生活呢。

3. Both of these letters contain frequent references to the coming again of the Lord. Concerning this subject it was necessary to clear up two misunderstandings. (1) They feared that Christians dying before Christ's return would miss the joys of that event. What is the teaching of I Thess. 4:13-18 on that point? (2) They had been led to suppose that Jesus was coming back to earth again immediately. In the second chapter of the second epistle Paul states that certain manifestations of evil must precede the return of Christ. There have been many guesses as to who "the lawless one" might be. The hope remains that after a period of tribulation the Lord will return and set up His kingdom on the earth. This gives us an incentive for patient endurance and for living on the highest plane.

4. God puts no premium on laziness. Some of the Thessalonian Christians were so sure that Christ was coming at once that they quit work and became idlers, busybodies, and dependent upon the

(四)神不喜悅人度着懶惰的生活。在帖撒羅尼迦有些信徒，因為相信基督會即刻再來的緣故，便停了一切的工作，任意懶惰，專管閒事，並靠他人的捐助度日。這是保羅最不贊成的。保羅自己本可不必親手作工，他的日常需要，本可責成教會供給，但他却不肯這樣作。至於他為何不肯這樣作，他在帖撒羅尼迦後書第三章內已告訴我們了。勞工的價值是什麼呢？我們不可因為作了基督徒的緣故，便推開我們平常社會上的責任；我們應當因為我們作了基督徒的緣故，更加努力負起我們之社會的與個人的責任。一次有一個很聰明的父親，勸他的兒子說：「我兒！你要盡力賺錢，盡力積錢，並要盡力捐錢。」

charity of others. Would it have been permissible for Paul to refrain from manual labor and be supported by the Christian congregation? In the third chapter of the second epistle he explains why he did not do so. What is the value of labor? Being a Christian does not release us from the ordinary obligations of community life. Rather, it should make us more attentive to our social as well as personal duties. A wise father gave this advice to his son, "Earn all you can and save all you can in order to give all you can."

第九課 加拉太書

每日讀經：

(一) 加一：1-17 保羅所傳的福音，是怎樣得來的呢？

(二) 加二：保羅的特別使命是什麼？你對於第二十節有何意見？

(三) 加三：1-20 我們得救，是靠行律法，還是靠信耶穌基督呢？我們可以稱為亞伯拉罕的子孫嗎？

(四) 加三：21-29 又四：1-11 律法的用處是什麼？我們在神面前的地位是什麼？（四：4-7）

(五) 加四：12-31 亞伯拉罕兩個兒子的故事，所給與我們的真理是什麼。

LESSON IX

THE EPISTLE TO THE GALATIANS

Daily Readings

1. Gal. 1:1-17 How did Paul receive his gospel message?
2. Gal. 2 What was Paul's special mission? What do you think about the 20th verse?
3. Gal. 3:1-20 Are we saved by doing the works of the law or by faith in Christ? May we be called sons of Abraham?
4. Gal. 3:21-4:11 What is the use of the law? What standing has the Christian before God? (4:4-7)
5. Gal. 4:12-31 What truth is set forth in the story of Abraham's two sons?
6. Gal. 5 What disturbing teachings had the Galatian

(六) 加五：加拉太的信徒因得到何種教訓，以致他們不安呢？十六節至二十六節所說之兩種不同的生活是什麼？

(七) 加六：擔負擔子的定律是什麼？撒種與收穫的定律是什麼？

討論：

(一) 請看地圖，尋出加拉太的所在。保羅在他的第二次的佈道行程，在加拉太境內設立了數個教會；而在這數個教會中，大概外邦信徒的人數，較猶太信徒的人數為多。當時在伯拉斯丁有許多的猶太人極力的反對基督教，正如保羅從前一樣。他們中間有些人跟蹤着保羅，專門做破壞的工作。他們到各處傳說保羅不是一位真使徒，並且堅持外邦信徒必須遵守猶太人的一切律法，規矩及遺傳。保羅聽到了他們的反對，他的態度怎樣呢？他這書信怎樣可以應用於今

Christians received? What two types of life are described in verses 16-26?

7. Gal. 6 What is the law of burden bearing? What is the law of sowing and reaping?

Topics for Discussion

1. Find the province of Galatia on the map. Paul had established several churches in that region on his second missionary journey. They probably contained more Gentile Christians than Jewish. There were many Jews in Palestine who were just as vigorously opposed to Christianity as Paul had been. Some of these men followed Paul, trying to destroy his work. They declared that Paul was not a proper apostle. They insisted that Gentile converts must observe all the Jewish laws and traditions and customs. How did Paul feel when he heard of this

日的各種情形？我們要記住，一件事若受一般人的反對，而這種反對未必對於該事情是有害的；一件事若受人人的歡迎；而這種歡迎也並不可作為該事情真有價值的明證。

(二) 基督教是神所啓示的宗教。神把自己啓示給世人的最大的方法，就是藉賴基督。他除了藉着基督把自己啓示給世人以外，自古至今，在各年代，還選召個人作他的使者，向世人傳達他的信息。保羅很清楚的蒙了神的選召，不再作一個兇猛的逼迫基督教者，而作第一個向外邦人宣傳基督教道的人。他曾用許多的時間，獨自與神交往。他並不倚靠基督教的任何領袖指教他應當說什麼話。他所說的話，都是從耶穌基督直接的啓示而來的。耶路撒冷的大議會，對於保羅及巴拿巴二人及他們二人的自由寬大政策，曾採何種行動呢？（徒十五）保羅在外邦人中間所做

opposition? How can his letter be applied to present-day conditions? Remember that opposition may be beneficial. Popularity is no proof of real worth.

2. Christianity is a revealed religion. God's principal revelation of Himself was in Christ. In addition, all through the ages, God has been calling upon individuals to be His messengers to men. Paul was definitely called from being a fierce persecutor of the Christians to being the foremost messenger of God to the Gentiles. He spent much time alone with God. He did not depend upon other Christian leaders to tell him what he should say. What action had the Council at Jerusalem (Acts 15) taken concerning Paul and Barnabas and their liberal policy? Had God blessed Paul's ministry among the Gentiles? We, like Paul, may be aware of getting instructions from

的工作，曾蒙神的祝福否？我們與保羅並無分別，我們也知道如何在神面前受教。神不但選召我們作他的使者，同時他也選召我們作好農夫，好商人，和好家庭建設者。

(三)第二章末二節所告訴我們的，就是每一位基督徒應有的人生觀。這人生觀與反對保羅的那些猶太人的人生觀是完全不同的。加拉太的信徒若想着靠着遵行律法，以求神的喜悅，那便是退後一步的行動。因為此種行動的意思，乃是要把內在的，屬靈的生活，改爲外表的，拘泥禮儀的生活。人遵行律法，能遵行得完全嗎？我們求神悅納，只靠耶穌在十字架上的捨命還不夠嗎？律法與恩典二者，以何者爲最能鼓勵我們行善？何者最能使我們存着感恩與謙卑的心？神既是一位施恩者，我們大不必以作神的蒙恩者爲可恥。

(四)在此信中，保羅對於爲奴與自主，對於情慾

God. While He is calling us to be His messengers He may also be calling us to be good farmers or merchants or homemakers.

3. The last two verses of the second chapter give us the true view of the Christian life. It is quite different from the view of Paul's Jewish opponents. For the Galatian Christians to hope to please God just by observing all the Jewish laws would be a backward step. It would mean changing from an inward and spiritual life to an outward and ceremonial system. Could any man obey the law perfectly? Is Jesus' death on the cross quite sufficient for our acceptance with God? Which affords a stronger incentive to right living, law or grace? Which is more likely to keep one grateful and humble? We need not be ashamed of being beneficiaries when God is the

的事，與聖靈的果子，都給我們以很清楚的比較。（加五：19—23）這些優美的特性，如仁愛、和平、喜樂等，都是人的生活受着聖靈管轄的自然結果。若有人把蘋果繫在荆棘棵上便稱荆棘為蘋果樹，那我們必以此人為太可笑。照樣若有人要說，人只要遵行一切律法，無需靠賴基督，無需受着聖靈的管轄，也能結仁愛、和平、喜樂等果子，那我們也必以這人為太可笑的。我們的精神是集中在機械式的遵行律例與規條，還是集中於住在我們裏面的耶穌基督呢？我們的精神既是集中於住在我們裏面的基督，那末我們的心中是有憂慮，還是有喜樂呢？我們是要得勝，還是要失敗呢？靠託基督的生活必須首先親自體驗過以後，方才知道其中滋味的可貴。

benefactor.

4. There is a clear contrast in this epistle between bondage and freedom. There is a similar contrast between the works of the flesh and the fruits of the Spirit. (5:19-23) These desirable traits, such as love, joy and peace, are the natural outgrowth of living under the rule of the Spirit of God, the Holy Spirit. We do not tie apples upon a thornbush and call it an apple tree. Is our attention fixed upon the mechanical observance of rules and regulations? Or is it fixed upon the indwelling Christ? Does this mean anxiety or joy? Do we have a sense of defeat or of victory? This way of living must be experienced in order to be appreciated.

第十課 保羅第三次佈道行程

每日讀經：

- (一)徒十八：23—28 又十九：1—7 以弗所在什麼地方？以弗所的教會對於基督的道理有什麼不完全的地點？
- (二)徒十九：8—22 你對於保羅在以弗所工作的大成功，有何意見發表？那些行邪術的有什麼改變呢？
- (三)徒十九：23—41 在以弗所，保羅有什麼敵人呢？有什麼朋友呢？
- (四)徒二十：1—16 特羅亞的信徒對於聽福音的興趣多否？保羅要往何處去呢？
- (五)徒二十：17—27 在保羅的講話中最重要
- 的幾點是什麼？

LESSON X

PAUL'S THIRD MISSIONARY JOURNEY

Daily Readings

1. Acts 18:23-19:7 Where was Ephesus? What was the need for Christian instruction in Ephesus?
2. Acts. 19:8-22 What can you say of the success of Paul's work in Ephesus? What changes came over the fortune-teller?
3. Acts 19:23-41 What enemies and friends had Paul in Ephesus?
4. Acts 20:1-16 How much interest in the gospel had the Christians in Troas? Where was Paul bound for?
5. Acts 20:17-27 What were Paul's strong points?

(六)徒二十：28—38 保羅預料中的危險是什麼？

以弗所的信徒們，為何如此愛保羅呢？

(七)徒二十一：1—16 請在地圖上指明保羅

此次佈道行程的路線。你對於保羅的意志

如此堅強，有何意見發表？

討論：

(一)保羅第三次佈道出發地點，仍與第一二兩次一樣，也是從安提阿出發的。他這次出發佈道所到的地方，為加拉太、弗呂家、以弗所、哥林多、馬其頓、腓立比、特羅亞、亞朔、米利都、推羅、該撒利亞等處。最後到了耶路撒冷，便完成了他此次佈道的行程。請在地圖上尋出以上各地方。保羅這次在外佈道，大約用了四年的工夫，其中一年半的工夫是用在以弗所。他做佈道的工夫也有許多人輔助。(徒十九：22 又二十：4—6) 在使徒行傳第二十章及第二十一章，我們看

6. Acts 20:28-38 What danger did Paul anticipate? Why were the Ephesian Christians so devoted to Paul?
7. Acts 21:1-16 Trace this voyage on the map. What can you say as to the strength of Paul's purpose?

Topics for Discussion

1. Paul's third missionary journey, like the first and second, began at Antioch. He visited Galatia, Phrygia, Ephesus, Corinth, Macedonia, Philippi, Troas, Assos, Miletus, Tyre and Caesarea, completing his journey at Jerusalem. Look up the location of these places. The journey occupied about four years, more than half of the time having been spent in Ephesus. He had various helpers in his work. (Acts 19:22; 20:4-6) The use of "we" in Acts 20

出著書人不用「我」而用「我們」這便證明路加在保羅的末半行程內，也與保羅同在。他在這次佈道行程，和在以前二次行程一樣，要抵禦許多人的反對。有些人反對保羅因為他們的職業受保羅的教訓打擊。又有許多猶太人嫉妒基督教道的發達。在保羅時，旅行的情況是怎樣呢？保羅心中有什麼重擔呢？

(二)以弗所是一個很繁華的城市，在小亞西亞的西岸，爲這省的省會並爲亞底米大廟的所在。爲何這些以弗所的銀匠起來反對保羅所講的道？你還記得在別處也有像這些銀匠的人麼？他們把物質的利益看得太重，而把屬靈的利益看得太輕？（徒五：1—11又八：18—25又十三：6—12又十六：16—23）一個人只願屬世的利益，而對於無價之寶的屬靈利益漠然視之，這種人無論是窮是富，都是很可憐的。主耶穌對於這種人曾下怎樣的評語？（太十六：26）

and 21 indicates that Luke was with him in the latter part of this journey. As in his other journeys he had to contend with those whose business was being hurt by the Christian movement, and with Jews who were jealous of the success of the new religion. What were the conditions of travel in Paul's day? What burdens rested on his heart?

2. Ephesus was a busy city on the West coast of Asia Minor. Beside being the capital of the province it was the seat of a magnificent temple of Diana or Artemis. Why did the silversmiths of Ephesus object to Paul's preaching? Cite other instances where people placed material gain above spiritual welfare. (Acts 5:1-11; 8:18-20; 13:6-12; 16:16-22) We may pity any man, rich or poor, who is blind to the values that cannot be expressed in dollars

或者現在你也有屬靈的利益與屬世的利益擺在你的面前，而你必須選擇二者之一。你若選擇了屬靈的利益，必會即時得着意想不到的利益。

(三)保羅在回耶路撒冷的途中，因為不便經過以弗所，所以請了以弗所教會的長老們到米利都與他會面。他們在米利都彼此相見，保羅便題醒他們不可忘記他在他們那裏時的一切行爲。他對於自己過去的光榮事蹟，在此能作一次的回顧，這使他何等的滿意？試想他在以弗所的時候，作工又沒有人監視，乃是甘心樂意的盡了自己一切的本分，凡事都是爲他們的益處，一點沒作什麼自私自利的企圖，這豈不是他生命史中很光榮的一頁嗎？保羅爲何爲他們將來的幸福擔心呢？他末後本着堅定的信心，把他們交託給神。他們彼此分別，爲何如此悲傷？他們分別時，彼此沒有這樣密切的關係，和沒有這樣深刻的悲傷，是否

and cents. What did Jesus say about gaining the whole world and losing your soul? (Mt. 16:26) It is possible that you may have to choose between worldly gain and spiritual gain. It is also possible that in choosing spiritual values you will receive unexpected material benefits.

3. It was not convenient for Paul to stop at Ephesus, so he asked the elders of the Ephesian church to meet him at Miletus, the next port to the South. There he reminded them of his conduct during his long stay with them. What a satisfaction to be able to look back upon such a splendid record. No one had been supervising his work. He had spontaneously done his whole duty by them, free from self-seeking. Why was he anxious about their future well-being? With calm faith he commended

比較的好。

(四)保羅在米利都才經過了一場悲傷的離別，眼淚未乾，到了推羅和該撒利亞又演着同樣的悲劇；這接二連三的悲劇，真夠使他悲傷了。保羅是否知道在自己的前面有大危險？他不顧前面的危險，堅決的要到耶路撒冷，這是否因為他剛愎自恃的緣故？若不是因為他剛愎自恃，乃是因為什麼緣故呢？有一次耶穌也「定意要向耶路撒冷去。」(路九：51)有人喊叫，說：「安全比天下任何事都要緊，人們當先求得安全。」你看這話對不對？試想一個人若完全遵着神的旨意行事，他的人格是何等的偉大。這等人所以堅信不疑，坦然無懼，乃是因為深知自己所作的事，是神所分派的，他的一切行動，神必保佑看顧。

them to God. What made their parting so sorrowful? Would they have been better off if there had been no ties strong enough to create such sorrow?

4. The tearful scene at Miletus was repeated at Tyre (21:4-6) and again at Caesarea (21:8-14). Was Paul conscious of the dangers before him? Was his determination to go on to Jerusalem due to stubbornness? If not, what then? Once Jesus had "steadfastly set His face to go to Jerusalem". (Lu. 9:51) What do you think of the slogans; "Safety first" and "Look out for number one"? Consider the moral grandeur of the man who walks consistently in the will of God. The awareness of God's appointment and God's care gives him confidence and courage.

第十一課 哥林多前書

每日讀經：

(一) 林前一：10-30 哥林多教會有什麼錯誤的地方？依你看來，福音的推廣，是靠人屬世的智慧嗎？

(二) 林前二：請述說保羅給哥林多教會書信的開頭話。我們怎樣才能明白屬靈的真理呢？

(三) 林前三：結黨有什麼害處？保羅為什麼用造房子做比喻呢？

(四) 林前四：第七節的教訓是什麼？保羅為什麼派提摩太到他們那裏去？

(五) 林前六：信徒們若有彼此相爭的事，教會應當怎樣給他們解決？我們為什麼應當把

LESSON XI

THE FIRST EPISTLE TO THE CORINTHIANS

Daily Readings

1. I Cor. 1:10-31 What was wrong with the church at Corinth? Does the spread of the gospel depend upon worldly wisdom?
2. I Cor. 2 Describe Paul's approach to the Corinthians. What do we need in order to understand spiritual truth?
3. I Cor. 3 What is the harm in forming factions? Why did Paul use the figure of the building?
4. I Cor. 4 What is the teaching of the seventh verse? Why did Paul send Timothy to them?
5. I Cor. 6 When Christian have disputes with each

我們的身體看作神聖的呢？

(六) 林前八：保羅對於喫祭偶像之物，叫他們

要怎樣作？爲什麼要這樣？

(七) 林前九：7-27 保羅作傳道的工夫，有沒

有受教會供給的權利？他爲何向什麼樣的人，就作什麼樣的人呢？

討論：

(一) 保羅在第二次佈道行程，在哥林多停留了二年的工夫。他在那裏雖受猶太人不少的反對，然而他却在他們的反對中，建立了一個教會。在哥林多有許多下等人，他爲他們盡了不少的心力。哥林多的淫風頗熾，這種惡風氣，甚至侵入了教會，而淫亂的事，竟也在教會中發現了。教會的信徒們又分爲兩派，各派擁護不同的領袖。還有些信徒常常彼此發生糾葛，天天在當地的官廳彼此涉訟。保羅以前曾寫過信，要糾

other how should they settle them? Why should we regard our bodies as sacred?

6. I Cor. 8 What policy did Paul recommend regarding the eating of food that had been offered to idols? Why?
7. I Cor. 9:7-27 Had Paul the right to take pay for preaching? Why did he "become all things to all men"?

Topics for Discussion

1. Paul spent about two years in Corinth on his second missionary journey. He established a church there in the face of considerable Jewish opposition. He had some poor material to work with. (I Cor. 6:9-11) Sexual immorality, very prevalent in Corinth, was found in the church. The Christians were divided into parties, loyal to different leaders. They were involved in lawsuits with each other. Paul wrote a letter to them to correct their faults, but that letter has been lost. Then he wrote an-

正他們這種種的過錯。可惜這信遺失了，因此他只得再寫此信寄給他們。這就是哥林多前書。這書信所講的，就是這些實際問題。保羅對於他們這種種的過錯，雖然表示很不滿意，然而他却十分的愛念他們。我們對於任何人，都不可表示失望。我們恨惡罪惡是可以的，但同時我們必須愛罪人。因為若非如此，我們就無法幫助他們脫離罪惡了。

(二)哥林多教會的第一個弱點，就是教會的信徒分爲兩派，互相對壘。他們各人對於曾經幫助他們的教師，特別表示忠心與擁護。因此他們便互相嫉妒與紛爭。這完全是由於他們只仰望人而不仰望神的緣故。我們的偉大教師，乃是聖靈；除非有他的光照，我們就不能明白屬靈的真理。哥林多前書第二章十四節是什麼意思呢？你若問爲什麼有許多人拒絕福音真理，那這一節聖經，便給你一個很好的解答。人若與

other letter. It was probably written from Ephesus on his third missionary journey. This we call the first epistle to the Corinthians. It deals with a number of these practical questions. Although deeply grieved over their faults Paul had a tender affection for them. Have we any right to give up hope for any one? We are to love the sinner while we hate his sins. Only thus can we help him to get rid of them.

2. One weakness of the Corinthian church was that its members were divided into rival parties. Different members were specially loyal to certain teachers who had specially helped them. This led to jealousy and strife. They should have fixed their attention upon the Lord rather than upon men. After all, the Holy Spirit is our great teacher. Without His enlightenment can we understand spiritual truths? What is the meaning of I Cor. 2:14? Does this explain why so many people reject the gospel? There is need of a clearer realization of the unimport-

神相較，人的智慧若與神的智慧相比，人是渺小不過，神是至偉大之極，人的智慧是極其有限，神的智慧却是無窮無盡；這是我們必須清楚知道的。

(三) 保羅前在哥林多有很久的時間，謙謙卑卑的，不屈不撓的，勤苦作工，為的是要叫哥林多人知道何為基督徒的生活。不料現在這般因保羅的工作而信道的人竟自高自大起來，認為他們並不在他以下。保羅因此很不滿意。在哥林多前第四章六至十三節，他用很嚴厲的話責備他們。倘你知道他們有這種種的過錯，你看他們應該不應該這樣驕傲呢？保羅是否不甘心忍受這種種的苦難？保羅為主所受的種種苦難，使他的人格真實偉大。這些哥林多的信徒，竟看不起他的謙卑，而喜歡人的稱讚。這完全是由於他們不回想他們未得救以前的情況，他們若果常常記念基督救他們的大恩，常常為此感謝父神，那就自然就會

ance of men and men's wisdom in comparison with the supremacy of God and God's eternal truth.

3. Paul had labored long and humbly and patiently to show these Corinthians how to live the Christian life. Now he is grieved because his converts have become proud and look down upon him. In I Cor. 4:6-13 he uses impassioned language to rebuke them. In view of what you know about their faults do you think they had any right to be so arrogant? Did Paul begrudge his hardships? The sufferings he had endured for the Lord, gave him true dignity. These Corinthians were ashamed of Paul's humiliation and were fond of the praises of men. They should have remembered what their condition had been before they were saved. Gratitude for what Christ had done for them would have produced true humility. In this connection read Isa. 57:15.

4. The Corinthian Christians had written to Paul to enquire whether it was permissible for them to eat

謙卑了。關於此點，請讀以賽亞書五十七章十五節。

(四) 哥林多的信徒以前曾寫信給保羅，問他何以不可以喫祭偶像之物。倘若拿這問題來問你，你要怎樣回答呢？保羅自然知道，偶像既算不得什麼，喫祭偶像之物也算不得什麼。他也知道喫祭偶像之物，在許多軟弱的信徒眼中，是不對的。他覺得喫祭偶像之物，既然使軟弱的弟兄們在良心上受損，那他就甯可不喫祭偶像之物。他傳道所以不要受教會的供給，也是本着這個宗旨。我們有各種的權利，並有權利放棄各種的權利。我們的一切舉止行動，對於別人作基督徒或過基督化的生活，是有幫助，還是有阻礙呢？這問題對於我們每一個人都是很重要的。

food that had been offered in sacrifice to idols. How would you answer that question? Paul of course knew that since an idol is nothing, eating food that had been offered to an idol is nothing. But he also knew that to many less enlightened Christians this act seemed wrong. He felt that rather than injure a weak brother's conscience he would forego his privilege of eating this food. He followed the same principle in foregoing the right to receive a salary from the church. We have rights and the right to give up our rights. Will my attitudes and actions help or hinder another person to live the Christian life? This is a challenging question.

第十二課 哥林多前書(續)

每日讀經：

- (一) 林前十：1—14 古時猶太人的生活有什麼干犯神的地方？我們在受試探的時候，有什麼應許可以作我們的幫助？
- (二) 林前十一：17—34 聖餐的真義是什麼？我們守聖餐的時候，為什麼必須恭敬？
- (三) 林前十二：1—20 聖靈工作的各種表現是什麼？為什麼信徒應當在聖靈裏合而為一？
- (四) 林前十三：請將愛的恩賜與別的屬靈恩賜作一比較。人若有了愛，他將有怎樣的人格？
- (五) 林前十四：1—19 說方言的恩賜是否最

LESSON XII

THE FIRST EPISTLE TO THE CORINTHIANS

(Continued)

Daily Readings

1. I Cor. 10:1-17 What displeased God in the life of the ancient Jews? What promise helps us in time of temptation?
2. I Cor. 11:17-34 What is the significance of the Lord's Supper? Why should we be reverent in observing the Lord's Supper?
3. I Cor. 12:1-20 What are some of the manifestations of the Holy Spirit's work? Why should Christians be united in spirit?
4. I Cor. 13 Compare love with other spiritual gifts. What kind of personality does love produce?

大的賜恩？

(六) 林前十五：1-19 保羅所傳的福音是什

麼福音？我們對於將來復活的盼望以什麼為根據？

(七) 林前十五：35-58 請將屬世的身體與屬靈的身體作一比較。死的毒鈎所得的結果是什麼？

討論：

(一) 主耶穌將要被釘十字架的時候，為要叫他的門徒常常記念他在十字架上為世人受死，便設立這聖餐禮，叫他們永遠遵守。餅和酒是表明什麼？這聖餐對我們有益，乃因我們認識基督；我們若不認識基督，馬馬虎虎的領受聖餐，那就不但於我們無益，而且有害了。所以人不按理守這聖禮，是絕對不可以的。關於此點，保羅說了些什麼不滿意哥林多信徒的話？

5. I Cor. 14:1-19 Is the gift of speaking in a foreign tongue of prime importance?
6. I Cor. 15:1-19 What was the gospel which Paul preached? What is our hope of resurrection based upon?
7. I Cor. 15:35-58 Compare our present body with our resurrection body. (verse 44) What becomes of the sting of death?

Topics for discussion

1. Just before His crucifixion Jesus established the Holy Communion or the Lord's Supper. It was intended to be a reminder of His sacrificial death. What do the bread and the wine represent? This ceremony has value only as we are aware of Christ. To participate carelessly is worse than useless. In this connection what was Paul's complaint about the

我們若爲某一好人常開紀念會，便能叫我們所紀念的那位好人的感化力常常保留在我們的生活中。所以我們用此方法來紀念我們的主，便是以生命的糧食，來喂養我們的靈魂了。我們若有主常常住在我們的心中，我們便不至於犯罪，而且知道如何度着高尚的生活。

(二) 我們若有聖靈住在我們心中，我們便有許多好的品格。人最好的恩賜就是愛。愛的恩賜，乃是無上的恩賜，永遠的恩賜。人若有消極的愛自然是好；若有積極的愛，有創造力的愛，有活動力的愛，就更好了。保羅在此處所講的愛，是只在言語上的愛，還是兼在行爲上的愛呢？哥林多前書第十三章四至七節，是很重要的幾節；若我們能把這幾節記在心中，時時背誦出來，那是再好不過的。若是你把這些德行常常放在心中，念念不忘，你的生活一定有很大的改變。若是一

Corinthian Christians? A memorial service has the power to keep the influence of a loved one active in our lives. Remembering our Lord in this way is feeding our souls on the Bread of Life. His presence in our hearts keeps us from sin and inspires us for noble living.

2. The Holy Spirit in our hearts gives rise to many admirable qualities. The best gift of the Spirit is love. Love is the most fundamental and the most lasting gift. Passive love is good, but active love, creative love, dynamic love is better. Is Paul talking about love expressed in words alone or love expressed in deeds as well? Try to memorize I Cor. 13:4-7. See what difference it will make if you keep these virtues in mind day by day. If enough individuals would live this way what a change would

個家庭有多數的人是這樣的活着，這一個家庭也必很好。若是一個社會有多數的人是這樣的生活，這一個社會也必特別優良。若是一個國家有多數的人是這樣的生存，這一個國家該是怎樣的好！神是愛；若是我們住在神裏面，便是住在愛裏面了。

(三)第十五章所講的，就是基督復活與我們復活的關係。本章也提說基督復活後，他向門徒顯現的次數。他這樣再三的向門徒顯現，很足以證明他的復活是確實的。照着舊約的預言所說，基督死了，並從死裏復活，這樣他便完成了他救贖世人的大功。使徒保羅把這些事實告訴我們，並鄭重的聲言，這些事實是要緊不過的。古時的信徒看這些事實極關重要，所以東奔西跑，各處宣講，甚至為此犧牲性命。這些事實我們若相信了，便有胆量，有毅力，有忍耐，度着我們的奮鬥生活。

come over the family, the community, the nation and the world? God is love, and if we dwell in God we shall dwell in love.

3. The fifteenth chapter shows the connection between Christ's resurrection and ours. It gives a list of His post-resurrection appearances to His disciples. These appearances proved the reality of His resurrection. As foretold in the Old Testament, Christ died and rose from the dead, thus completing the work of our redemption. The apostle Paul gives these facts as of basic importance. They meant so much to those early Christians that they proclaimed them everywhere, even at the risk of martyrdom. The realization of these facts gives us courage and endurance and inspiration in life's conflict.

4. Of what value to us is the resurrection of

(四)基督的復活對於我們有什麼意義？基督既已復活了，我們便知我們將來也一定要復活，還有他既已復活，我們便可靠着他在今生得勝死亡，卽是得勝罪惡。(林前十五：55—57)這都是他復活的大意義。基督被釘在十字架上，好像是撒但得勝了基督；但後來基督又從死裏復活，那就是基督得勝了撒但。我們若在基督的復活生命上與他合而爲一，我們也能得勝撒但，和得勝死亡。我們果真有這樣的生活，我們的生活便有兩種結果：第一，我們在基督裏有堅固的基礎，任何環境不能搖動我們。第二，我們在主的工作上，成爲有用的工人，處處蒙主悅納。

Jesus? Since He rose from the dead we have the assurance that we shall rise also. Moreover, in the closing paragraph of the fifteenth chapter there is a promise of victory for us here and now. When Jesus hung on the cross it seemed that Satan was victorious. Nevertheless, when He rose from the grave He triumphed over Satan. If we are united with Christ in the resurrection life, we too may triumph over Satan and sin. What is the two-fold result of this way of living? First, we are established in Christ, unshaken by circumstances. Secondly, we are useful in the Lord's service.

第十三課 哥林多後書

每日讀經：

- (一) 林後一：1-16 我們自己應該怎樣，才能夠安慰別的人？我們自己應該怎樣，才能夠忍受一切的苦難？
- (二) 林後二：保羅願意赦免人的過犯麼？
- (三) 林後三：我們的生活以在律法之下為好，還是以靠着聖靈為好呢？
- (四) 林後四：保羅曾為患難所屈服麼？他希望從患難中得到什麼樣的結果？
- (五) 林後五：「不再為自己活」這一句話有什麼意義？(十五節) 基督徒的職分是什麼？
- (六) 林後六：保羅的品格有什麼可羨慕的地方？為什麼信徒必須與世人分別？
- (七) 林後七：在哥林多的信徒身上有什麼可羨慕的地方？他們由於保羅的譴責，得到什麼？

LESSON XIII

THE SECOND EPISTLE TO THE CORINTHIANS

Daily Readings

1. II Cor. 1:1-16 How are we prepared to comfort other people? How are we enabled to endure sufferings?
2. II Cor. 2 Was Paul willing to forgive the wrongdoer?
3. II Cor 3 Which is better, living under the law or living by the Spirit?
4. II Cor. 4 Was Paul overcome by his troubles? What outcome did he expect from his troubles?
5. II Cor. 5 Explain the phrase "should no longer live unto themselves" (v 15) What is the Christian's ministry?
6. II Cor. 6. What do you see in Paul's character to admire? Why should Christians be separated people?

討論：

(一) 在這前後兩書信中，保羅要我們看人的心。他所歡喜的是什麼？他所憂愁的是什麼？他的歡喜，他的憂愁，都與哥林多教會的情形有密切的關係。因為他對於哥林多的信徒，是十二分的關切。保羅因為看見他們有種種的好德行，便覺得歡喜；但因為知道他們有黨派，和有種種的不道德，不信任他的為人與他的講道，便覺得憂愁。在哥林多教會裏有仇敵作工，毀壞他的工作，使保羅在身體與精神上受了不少的苦楚，而且在精神上所受的苦楚，比在身體上所受的苦楚還多。但在另一方面，他對於他們有什麼滿意的表示呢？

(二) 哥林多後書第一章三至五節怎樣暗示我們當利用我們的患難呢？保羅在此處所寫的，是否他

7. II Cor. 7 What do you see in the Corinthian Christians to admire? What benefit had they derived from Paul's rebuke?

Topics for Discussion

1. In both of these letters Saint Paul lets us look right into his heart. What were his joys and what were his sorrows? They were closely related to the condition of the Corinthian church for he was deeply concerned over them. Paul rejoiced in their virtues, yet he was saddened by their divisions, their immorality and their discrediting of him and his message. He endured much bodily suffering, and yet his anguish of spirit was greater as he observed enemies within the church tearing down his work. On the other hand, what signs of satisfaction do you observe?

2. What hint about the uses of trouble do you find in 1:3-5? Did Paul write out of his own experience?

自己的經驗？「發慈悲的父，賜各樣安慰的神，」這都是對神最美妙的稱呼。假使神永遠不叫我們遭遇患難，那末別人在患難中，我們能否去安慰他們？真的，假使我們自己還沒有經驗到神安慰人的能力，我們一定不會知道怎樣去和那些在患難中的人表同情的。田裏的莊稼，只有日光的照晒，而無雨水的澆灌，一定不會有什麼收成的。這樣我們可以常求安逸的生活嗎？我們可以因我們遭遇了患難，便怨我們的命運不好嗎？

(二) 我們若是只知道怎樣去安慰別人還是不夠的。我們還應當盡我們的職任去幫助別人與神恢復正當的關係。(林後五：16—21) 神賜給我們安慰，爲要我們去安慰別人；照樣神拯救了我們，也是爲要藉着我們去拯救別人。爲什麼神與人必須和好呢？我們在聖經中看出，神時刻的尋求與人和好。那末我

“The Father of mercies and the God of all comfort”. What a beautiful title for God this is. Suppose God never let us meet any trouble; then would we be able to comfort other people when they are in trouble? Having no experience of God's comforting power, we would not be prepared to sympathize properly with others. Crops that receive only sunshine and no rain never amount to anything. May we always seek for the easiest way in life? May we complain about our lot?

3. It is not enough that we shall be prepared to comfort others. We want also to do our duty in helping others to come into harmonious relation with God. (5:16-21) Just as we are comforted to comfort, so are we saved to become instruments of saving grace for others. Why is there need of reconciliation between God and man? We read that God is seeking reconciliation with men; but should not men be seeking reconciliation with God? God sent Jesus into the world to lay the foundation for this re-

們不應該也時刻的尋求與神和好嗎？神打發主耶穌到世界上來，藉着主耶穌在十字架上的犧牲，爲我們立下了與他自己和好的根基。現在他又分派我們把這得以與他和好的好機會到處向人宣傳，現在我們是基督的大使；你看這地位是何等的崇高呢！

(四) 什麼樣的人才配擔任這一勸人與神和好的職分呢？第六章十四至十八節，便是這問題的答。我們與罪惡分別，是最要緊不過的。神要住在我們裏面，好像住在聖殿裏面一樣，神願意住在什麼樣的聖殿裏面呢？神要作我們的父，待我們好像自己的兒女一樣。但我們必須首先怎作，然後他才肯這樣作呢？雖然這些條件是很嚴格的，而目的却是極有價值。請你自己默想一下，你應該怎樣整理你的生活，才配作神的兒女。深信你將此問題仔細研究之後，你的結論一定是作神的兒女，確非一件隨便的事。

conciliation by His sacrifice. Then He appointed us to tell others of this opportunity for reconciliation. What do you think about the dignity of our position as ambassadors for Christ?

4. What kind of people are qualified to perform this "ministry of reconciliation"? The answer is found in chapter 6, verses 14 to 18. Separation from sin is of first importance. God wants to dwell in us as in a temple. In what kind of temple is God willing to dwell? Again, God wants to be a Father to us and to treat us as sons and daughters. But on what does this depend? Although the conditions are exacting, the goal is abundantly worth while. Try to picture to yourself the adjustments you may need to make in your life in order to qualify.

第十四課 哥林多後書(續)

每日讀經：

(一) 林後八：1-15 馬其頓的信徒在奉獻的事上所給我們的榜樣是什麼？我們的主耶穌基督在奉獻的事上爲我們立下的榜樣是什麼？

(二) 林後九：我們應當以什麼樣的精神來奉獻我們若是多多的奉獻，便必得些什麼樣的結果？

(三) 林後十：有些哥林多信徒以什麼樣的眼光來看保羅？保羅有什麼大志向？

(四) 林後十一：1-15 保羅爲什麼憤恨哥林多信徒會受保羅的累麼？

(五) 林後十一：16-33 保羅怎樣和那些與他

LESSON XIV

THE SECOND EPISTLE TO THE CORINTHIANS

(Continued)

Daily Readings

1. II Cor. 8:1-15 In the matter of giving, what was the example of the Macedonian Christians? What example of giving did our Lord Jesus Christ set for us?
2. II Cor. 9 In what spirit should we give? What are some results of generous giving?
3. II Cor. 10 How did some of the Corinthians look upon Paul? What was Paul's ambition?
4. II Cor. 11:1-15 What made Paul jealous? Was Paul a burden to the Corinthians?
5. II Cor. 11:16-33 How did Paul compare with his

爭勝的人比較？

(六) 林後十二：保羅因為他肉體中有一根刺，

便得到一種什麼經驗？

(七) 林後十三：保羅為這一般信徒所求的是

什麼？

討論：

(一) 當時耶路撒冷的母會極感經濟缺乏；因此各地教會都捐款送往耶路撒冷接濟。馬其頓的捐款業已送往耶路撒冷。保羅對於他們在奉獻上所立的榜樣十分稱讚，並很希望哥林多的教會也因他們的榜樣而得着激勵，便在奉獻上，照樣的踴躍捐輸。馬其頓的信徒有錢否？他們在獻捐上特別應受稱讚的地方在那裏？自然神的恩典是不能用我們的奉獻買來；我們奉獻，不過表示對神所有的愛心罷了。我們若肯奉獻自己給神，自然也必肯奉獻自己給別人的。我們

rivals?

6. II Cor. 12 What was Paul's experience with the "thorn in the flesh?"
7. II Cor. 13 What was Paul's desire for these Christians?

Topics for Discussion

1. In those days there was great want among the Christians in the mother-church in Jerusalem. So the mission churches were sending gifts to Jerusalem to supply that need. The Macedonian church had already sent an offering. Paul hoped their example would encourage the Corinthian church to do as well. Were the Macedonian Christians rich? What was specially praiseworthy about their giving? We cannot

若照這些條件來奉獻，那末奉獻的事，在我們還算一件難事嗎？

(二) 我們切不可忘記「基督爲我們成了貧窮，叫我們因他的貧窮，可以成爲富足。」這一件事，是我們奉獻的基本理由。基督既爲我們成了貧窮，叫我們因他的貧窮可以富足，而我們在奉獻上，反顯出很作難的樣子，或很勉強的態度，那還算什麼一回事呢？我們若本着這精神來奉獻，那簡直是非但害教會，也是害自己了。這種卑鄙的行爲，能致我們的靈魂於死地。反過來說，我們若是在奉獻上，顯出很甘心，很樂意的樣子，那末神便很喜愛我們，便將各樣的恩惠多多的加給我們；使我們凡事常常充足，能行各樣的善事。（林後九：8）神的恩典真是多而又多。我們要想從神接受很多的恩惠，那末我們就必須首先擴大我們的容量。我們從神接受了許多的恩惠，當怎樣作才對？

buy God's favor by giving away money. The giving is only an outward sign of our love for God. If we devote ourselves to God we will of course be devoted to others as well. Under these conditions is giving a hardship?

2. Let us never forget the basic fact that Jesus Christ impoverished Himself in order to enrich us. How must it seem, then, if we make our gifts "grudgingly or of necessity"? Giving in that spirit injures the cause of Christ and injures us. It shrivels up our souls. How many "alls" are there in 9:8? God's grace is abundant. However, we need to increase our capacity to receive it. After we have received from God in abundance, then what? Which

我們可以自私自利的保守起來，不肯分一點給別人麼？你願意作一個生滿了青苔的死水池，還是願意作一個能推動水磨輪盤的流水河呢？

(三)保羅自己本知道，他若自己矜誇他以往的事蹟，乃是很愚妄的。不過與他爭勝的一般人都自誇，加以哥林多的信徒又太愚妄，因此他覺得實在無法，也只好自誇一下。或者他以為這一般哥林多的信徒若是多重視他一點，對於他所講的道也必多加一點注意。你看他可以因他以往的事蹟而驕傲麼？哥林多後書第十一章二十二至二十九節所說的一切困難，都不是他故意自找的，這都是當他在各處傳道時，不幸而遭遇的。這一切的困難，若是他有意躲避，他可以躲避麼？他怎樣可以躲避呢？他的重担乃是「為衆教會掛心」，這重担無時無刻不在他的腦子中，也無時無刻不在他的心念中。

would you rather be, a muddy pool, covered with green slime or a running brook that turns a millwheel?

3. Paul admitted that it was foolish for him to boast of what he had been through. Yet he felt driven to this boasting by the boasting of his competitors and by the foolishness of the Corinthians. Perhaps he thought that if they had a higher regard for him they would pay more attention to his message. Do you think he had a right to be proud of his record? He had not sought these hardships. (11:22-29) He had met them in the course of his witnessing for Christ. Could he have escaped some of them? How? His great burden was "the care of all the churches". This was unceasingly on his heart and mind.

(四)保羅知道屬靈的驕傲是很危險的。所以他
在哥林多後書第十二章，便提說神怎樣保守他謙卑
的事。他所說的肉體中的刺，究竟是指甚麼東西，我們
不得而知。他爲這一根刺向神祈禱，神應允他的祈禱
麼？是的，神應允了他的祈禱，但沒有移去了他的刺。那
末怎樣應允了他的祈禱呢？他帶着這一根刺過他餘
下的生活覺得痛苦麼？你有沒有朋友在肉體中有刺？
他們對於他們肉體中的刺怎樣辦呢？

4. Paul knew the danger of spiritual pride, so in the 12th chapter he told how God had kept him humble. We do not know just what his thorn in the flesh was. Did God answer his prayer concerning this? Yes, but not by removing the trouble. How then? As he went through the rest of his life with this handicap how could he rejoice over it? Have you any friends who are going around with "a thorn in the flesh"? What are they doing about it?

第十五課 溫習

每日讀經：

- (一) 加二：15至三：11 我們怎樣可以在神面前稱義？亞伯拉罕怎樣得以稱義？
- (二) 加四：21至五：7 我們是要像使女的兒女一樣，還是要像自主之婦人的兒女一樣呢？「奴僕的軛」（徒十五：10）是什麼意思？
- (三) 徒四：7—22 彼得與約翰對猶太的長官是否表示什麼畏懼？他們對於長官們的恐嚇怎樣回答？
- (四) 徒二十一：1—15 保羅在此處所顯然表現的一種品格是什麼？
- (五) 徒九：26—43 保羅為什麼離開耶路撒冷？彼得在此處行了兩件什麼神蹟？
- (六) 徒五：27—42 你對於迦瑪列的勸戒有何

LESSON XV

REVIEW

Daily Readings

1. Gal. 2:15-3:11 How may we be justified before God? How was Abraham justified?
2. Gal. 4:21-5:7 Are we to be like children of the bondwoman or children of the freewoman? What is the "yoke of bondage"? (Acts 15:10)
3. Acts 4:7-22 Did Peter and John show any fear of the Jewish rulers? How did they answer their threats?
4. Acts 21:1-15 What characteristic of Paul's is apparent here?
5. Acts 9:26-43 Why did Paul leave Jerusalem? What two miracles did Peter perform?
6. Acts 5:27-42 What do you think of Gamaliel's

意見？

(七)徒七：44-60 司提反怎樣在他的死榮耀

真神？

討論：

(一)有許多的人對於宗教問題，大都抱着馬虎主義，並不肯加以深刻思索與研究。他們對於神的一切方法與計劃，也不肯稍費心力去查考與遵守。保羅爲什麼責備這一般加拉太的信徒呢？他所提說的兩種稱義的方法是什麼？他所極力主張的方法，是那一種？這些加拉太信徒，本來是相信人，是因信靠基督恩典而稱義的，然而現在却在信仰上退了步，竟又反回猶太人的舊信仰，說什麼人稱義不是因信基督的恩典，而是因爲遵行猶太人的一切律法，一切遺傳，及一切禮節。這事使保羅傷心不過。你現在對於這兩個稱義的方法，相信那一個呢？是相信加拉太信徒所相信

advice?

7. Acts 7:44-60 How did Stephen glorify God in his death?

Topics for Discussion

1. There is a great deal of loose thinking on religious subjects. Many people do not take the trouble to find and to follow God's plan. Why did Paul rebuke the Galatian Christians? He named two methods for gaining God's approval. What are they? Which did he stand for? To his great grief these Galatians, having started out on the basis of being saved by grace through their faith in Christ, were slipping back to what? To the old Jewish idea of being saved by keeping all the laws and traditions and ceremonies of the Jews. Are we "muddling through" or are we definitely on the approved basis

的，還是相信保羅所相信的呢？抑或對於這兩個方法仍是模糊不清，無所適從呢？

(二) 我們只明白神的方法仍然是不夠的，我們還要實行出來。我們不得不承認古時信徒，是勇於實行的。他們那剛毅不屈，百折不回的精神，真是令人五體投地。你在何處可以看出他們能如此呢？有些人雖然有高尙的思想，和高尙的意志，但却沒有能力把他們的高尙思想和高尙意志去實行出來。這等人大概你是常見到的。這等人是再可憐不過的了。須知你明白作基督徒應盡的本分，和你實行你作基督徒應盡的本分，是兩件截然不同的事。你若作一知行合一的基督徒，那末你就必須有從神那裏得來的能力，並且你必須與神同工，在以往的許多禮拜中，你已經對於使徒行傳與書信有了不少的研究，不知你因着此種研究，而在你的道德品行上，有了甚麼進步，你還希

for pleasing God?

2. Having clear-cut ideas of God's plan for us, we need courage to go through with it. The early disciples certainly were brave men. They were men of endurance. Where can you find evidence of this? Have you observed people with noble sentiments lacking strength to put them into practise? Such people are to be pitied. How great is the gap between knowing your Christian duty and doing it? The energy for closing up the gap must come from God with your cooperation. You have been studying the Acts and the epistles all these weeks. What difference has it made in your personal character? What further difference do you purpose that this study shall make?

3. When the Jewish Council had the apostles

望因着此種研究，而在你的道德品行上有更大的進步麼？

(三)當猶太人公會叫使徒們站在他們的面前時，他們的意思，是怎樣處治他們呢？(徒五：33—42)迦瑪列有什麼好的辦法？但是這種辦法，還不能說是最好的。約翰福音第一章三十九與四十六節所提出的辦法，是什麼呢？迦瑪列的辦法，是叫我們閉起眼睛來不看。這完全是使人懶惰，使人怯懦的辦法。所以這種辦法是不合乎科學的。基督所要我們遵守的一切事，我們切不可置若罔聞。因為他是配受人用全副精神來注意的。他的一切主張，都不怕人用科學的眼光來研究。我們用不着盲從。他說：「你們來看。」所以他的道理，或是或非，都要我們親自去研究。由傳聞得來的證據，我們不可遽然認為可靠的證據。別人所得的經驗，或是擁護耶穌，或是反對耶穌，我們都不可信以

before them (Acts 5:33-42) what did they feel like doing with them? What better plan had Gamaliel? Yet this was not the best way. What plan is proposed in John 1:39 & 46? Gamaliel's policy was unscientific;—just shut your eyes. It suggests laziness and cowardice. The claims of Jesus to our allegiance must not be so lightly put aside. He is worthy of our earnest attention. His claims will bear scientific investigation. We do not follow blindly. He says "Come and see". We should not be satisfied with hearsay evidence. Another person's experience cannot satisfy us, whether for or against Him. If He is worthy to be our Lord and our God we can prove it by our personal experience. "Come and see".

4. In our third study we found Stephen stoned to death and Philip going from place to place with

爲真，耶穌若真是我們的主，真是我們的神，那末我們可以用自己的經驗來證明出來。他說：「你們來看。」

(四)我們在第三課，見司提反被人用石頭打死，而腓利往各地傳道，却有很大的成功，我們可以說這是腓利爲人，比司提反好嗎？我們在使徒行傳第十二章，見雅各被人殺死，彼得被救出監，我們可以說這是神疏忽不理他們嗎？這是神不公義嗎？約伯說：「他雖殺我，我仍要信靠他。」這才是基督徒事奉神的真正精神。約伯一生的歷史，證明了人可以白白的事奉神，不必希望從神的手裏得着什麼的好處。我們作基督徒的目的，並不是希望馬上得着好處。我們乃是立志事奉神，不管得着賞賜或得不着賞賜。我們可以憑着信心，把我們生命的結局，完全交在神的手中，讓神照他自己旨意去規定一切。你現在已經預備好，憑着信心，去走順服的道路嗎？

great success. Does that mean that Philip was a better man than Stephen? In the twelfth chapter of Acts we found James beheaded and Peter delivered from prison. Does that mean that God was neglectful and unjust? Job said, "Though He slay me yet will I trust Him". His life story proved that a man could "serve God for nought". Our objective is not the attainment of immediate benefits. We set our purpose to serve God regardless of rewards. We can confidently leave the outcome of our lives in God's hands. Are you prepared to walk by faith in the path of obedience?

第十六課 雅各書

每日讀經：

(一) 雅一：1-15 第二節所說的試探和第三節所說的試探，有什麼不同？

(二) 雅一：16-27 主耶穌論到聽道與行道有些什麼話，和雅各在此段經文所說的相同呢？純正的宗教是什麼？

(三) 雅二：1-13 照基督教的教訓，人對於富人與窮人應當怎樣看待？至尊的律法是什麼？

(四) 雅二：14-26 信心和行為的關係是什麼？這是不是和保羅的教訓相反？

(五) 雅三：你在管理舌頭上，得到些什麼經驗？雅各在此處用些什麼比喻？

LESSON XVI

THE EPISTLE OF JAMES

Daily Readings

1. Jas. 1:1-15 What is the difference between the temptation mentioned in the second verse and the temptation mentioned in the thirteenth verse?
2. Jas. 1:16-27 What did Jesus say about hearing and doing similar to what James says in this paragraph? What is pure religion?
3. Jas. 2:1-13 What is the Christian teaching regarding the treatment of the rich and the poor? What is the royal law?
4. Jas. 2:14-26 What is the relation between faith and works? Is this contrary to Paul's teaching?
5. Jas. 3 What is your experience concerning the control of the tongue? What various figures

討論：

(六) 雅四：基督徒的精神和世俗人的精神，有什麼不同？我們爲什麼不應當論斷弟兄？

(七) 雅五：在此處對於我們的忍耐，有什麼激勵？對於我們作禱告，又有什麼激勵？

(一) 這一位寫雅各書的雅各，不是被希律殺死之約翰的兄弟雅各。這一位雅各大概是耶穌的弟兄，在耶穌復活後，方才相信耶穌。他當時被認爲耶路撒冷教會的監督，曾任耶路撒冷會議的主席。(徒十五)

雅各書是基督教所有的書信中最早的書信。這書信是寫給散居在外邦各地的猶太基督徒的。這些基督徒，都在當地猶太人的會堂裏聚會。本書信的內容，有許多引證舊約的地方。本書信有什麼地方，使我們讀了便想起耶穌的登山寶訓呢？本書信一切的教訓，都是很簡明，很實際的，本書信所講的有些什麼題目

of speech does James use here?

6. Jas. 4 What differences do you observe here between the worldly spirit and the Christian spirit? Why should we not judge our neighbor?
7. Jas. 5 What incentive to patience do you find here? What incentive to prayer do you find here?

Topics for Discussion

1. The James who wrote this epistle was not John's brother James who was killed by Herod. This James was probably Jesus' brother, who came to believe on Him after His resurrection. He was recognized as the head of the Jerusalem church, and presided at the Council there. (Acts 15) This epistle was among the earliest of the Christian epistles that we have. It was addressed to the Jewish Christians scattered in Gentile lands. These Christians met in the synagogues or Jewish meeting-houses. The epistle

呢？

(二) 我們看待富人和看待窮人，往往有何不同？爲什麼有這樣的分別？雅各書第二章，對於此題目怎樣說呢？這樣的偏心看待人，在普通社會上已經是不正當，何況在神的家裏呢！我們都是蒙基督的恩典救贖出來的。我們的愛心，應當和神的愛心一樣寬大才是。當耶穌在世人間來往時，人都見他非常留心窮人，但同時他對於富人也沒有什麼忽略。一個人的價值大小，是不是在乎他所有的錢財多少呢？我們要知道某人有多少錢財。往往問說：「他的價值多少？」這話對不對呢？

雅各在第五章，爲什麼責備富人？這很顯然的表明這些富人太壞。他們從來沒有把自己的錢財用在正當的事情上；他們都是爲着自己積儋錢財，而且都是用強暴欺詐的手段來發財的。我們須要知道，不但

contains many references to the Old Testament Scriptures. What portions of it are suggestive of the Sermon on the Mount? Its teachings are simple and practical. What are some of the subjects discussed in this epistle?

2. As a rule, what difference is there between the way we treat the rich and the way we treat the poor? Why this difference? What is said in James' second chapter on this subject? Especially in the house of God such partiality is wrong, because we all are objects of Christ's redeeming grace. Our love should be as broad as God's. When Jesus was going about among men, they observed how much attention He gave to the poor. At the same time He did not neglect the rich. Does the worth of a man depend upon his wealth? When we want to know how much money a man has we say "How much is he worth?" Is that an accurate expression? Why does James in the fifth chapter rebuke the rich? Evidently they had not been using their money for any good purpose.

一般富人犯這種種的罪惡，就是有一般窮人一有機
會，也是一樣犯着這種種的罪惡。那末我們有什麼辦
法可以補救這情形呢？照基督教的眼光看來，除了相
信基督教的「管家主義」以外，沒有別的辦法。

(三)當時的教會和現在的教會一樣，也是有一
般人太專心去保持教義的正常見解，以致基督徒行
爲的重要反被忽略。雅各在他書信第二章的末半章，
對於這等人是怎樣論述呢？他的意思是說「信心」
不重要嗎？他所主張的信心，乃是有好行爲的信心。沒
有行爲的信心沒有用處？亞伯拉罕所有的信心，是
什麼樣的信心？雅各提出亞伯拉罕的事，要證明人稱
義是因行爲；保羅提出亞伯拉罕的事，要證明人稱義
是因信心；他們二位的主張都是對的，不過他們所注
重的各有不同罷了。我們因信稱義是不错的，但這信
心不是死的信心，乃是活的信心。基督徒在全世界上，

They had been selfishly hoarding it. Besides, they had made money by oppression and fraud. Some poor people would do the same if they had the chance. What is the remedy for this condition? It is the Christian idea of stewardship.

3. In those days, as now, there were some people who were so intent on holding correct views of doctrine that they overlooked the importance of Christian conduct. What does James tell such people in the latter half of his second chapter? Does he say that faith is of no importance? He is calling for the kind of faith that produces good works. Is an inactive faith of any use? What kind of faith had Abraham? James referred to Abraham to show that we are justified by works, and Paul referred to Abraham to show that we are justified by faith. Both are right. Each has his own emphasis. We are justified by faith, and it is a faith that works. Christians should be the most idealistic people in the world and the most realistic people in the world.

不但應當作最有理想的人，也應當作最講實行的人。

(四) 雅各還講了不但一個很合實際的問題，就是如何管理我們的舌頭。他爲要講明這個問題，使用了嚼環、船舵、火、獸、泉源等比喻。人往往因爲不管理自己的舌頭，以致釀成災禍，這種情形到處可以看見。對於這種情形，我們有什麼辦法可以補救？這罪惡的嚴重性，差不多人人都知道的。若我們的舌頭每次犯罪，我們便悔改，並把事情弄清楚，你想這辦法可以幫助我們制服這難管理的舌頭嗎？到底這些惡言惡語，是從什麼地方發出來的？這些惡言惡語，不過是心中所有惡思想的表白罷了。假使我們讓自己的心充滿了神的愛，你想我們的舌頭將要說些什麼樣的話？

4. Another practical topic discussed by James is the control of the tongue. To illustrate this subject he uses various figures; the bridle, the rudder, the fire, the beast, and the fountain. Can you think of cases where harm has been done by an uncontrolled tongue? What is the remedy for this condition? Most people are not sufficiently aware of the seriousness of this sin. Suppose we were to repent and make things right every time we sin with our tongues. Would that not help to subdue this unruly member? Where do these unkind words come from? They are but the expression of unkind thoughts lodged in the heart. What results may we expect if we let our hearts be filled with God's love?

第十七課 羅馬書

每日讀經：

(一) 羅一：8-25 保羅爲什麼要到羅馬去？他爲什麼不以福音爲恥？

(二) 羅二：1-24 我們爲什麼不應當論斷人？猶太人在生活上曾達到他們的標準麼？

(三) 羅三：9-31 我們在遵守律法上如何得到成功？我們怎樣才可以稱義？

(四) 羅四：1-16 亞伯拉罕如何稱義？我們可以稱爲亞伯拉罕的子孫嗎？怎樣才可以稱爲亞伯拉罕的子孫？

(五) 羅五：爲什麼作基督徒的滿有盼望？請將亞當犯罪的結果和基督犧牲的結果作一比較。

LESSON XVII

THE EPISTLE TO THE ROMANS

Daily Readings

1. Ro. 1:8-25 Why did Paul want to visit Rome? Why was Paul not ashamed of the gospel?
2. Ro. 2:1-24 Why is it not suitable for us to judge one another? Did the Jews live up to their standards?
3. Ro. 3:9-31 How have we succeeded with regard to keeping the law? How then may we be justified or declared righteous?
4. Ro. 4:1-16 How was Abraham justified? May we be considered as sons of Abraham? How?
5. Ro. 5 Why is the Christian to be full of hope? Compare the results of Adam's sin with the results of Christ's sacrifice.

(六) 羅六：1-18 死與復活所表明的內在經

驗是什麼？我們要作什麼樣的奴僕？

(七) 羅七：7-25 此處所說的交戰，是什麼樣

的交戰？此處使我們最有盼望的一句話是什麼？

討論：

(一) 保羅寫給羅馬信徒的這封信，是他第三次佈道旅行在哥林多寫的。他希望到羅馬一行，看看羅馬的教會。他要預先把他所講的福音大意，清清楚楚的告訴他們。他願意指示猶太與外邦信徒，怎樣才可以得到神的義。請在地圖上指出羅馬的所在。羅馬是羅馬大帝國的京城。有人說羅馬教會，當時有權管理其他教會；這是無憑據的。羅馬教會，由各地方的信徒組織而成，其中外邦信徒較猶太信徒的數目為多。保羅雖然從未到過羅馬，但在羅馬教會信徒中却有不

6. Ro. 6:1-18 What inner experiences are represented by death and resurrection? What kind of servants are we to be?
7. Ro. 7:7-25 What conflict is mentioned here? What hopeful note do you find here?

Topics for Discussion

1. Paul's letter to the Christians at Rome was written from Corinth on his third missionary journey. Paul was expecting to visit the church at Rome and he wanted first to tell them clearly about the main theme of his gospel message. He wished to show to both Jewish and Gentile Christians how to attain to "the righteousness of God." Locate Rome on the map. It was the capital of the mighty Roman Empire. There is no proof that the church there had any authority over other churches. The Roman church was made up of people from many lands, more Gentiles than Jews. Even though Paul had never been to Rome, he had many friends among

少的朋友。你看他信中的語氣，是何等親熱，何等有教訓呢？你覺得這封書和雅各書是一樣的容易懂嗎？

(二)保羅在此處說，外邦人藉着他們在世界上所見周圍的一切東西，也可以認識真神。猶太人怎樣認識神呢？保羅又說，外邦人與猶太人都沒有照着他們所得的亮光去度生活，因此我們在神面前都是有罪的。他證明一切人類都有罪惡，又在第三章二十一至二十六節指出神救一切人類的方法。這一段經文，是全部聖經中最重要的一段。這一種得到真神公義的方法，乃是獨一無二的。我們在此所當作的是什麼？神在此方法所作成的是什麼？神不但是慈愛的神，也是公義的神。他怎樣能同時又慈愛又公義呢？這問題只有耶穌的十字架可以解釋。耶穌的十字架，就是神的慈愛和神的公義的交點。基督釘在十字架上，就是神自己為我們的罪忍受痛苦。「你們得救是本乎恩，

the church members there. The tone of his letter is affectionate and most instructive. Would you say that this letter is as easy to understand as the epistle of James?

2. Paul shows here that the Gentiles were able to know about God from what they saw in the world about them. How were the Jews able to recognize God? He goes on to show that both Gentiles and Jews had not lived up to their light and so were guilty before God. Then in 3:21-26 he points out God's way of salvation for all. This paragraph is one of the most important in the whole Bible. This method of reaching a state of righteousness acceptable to God is unique. What does it require on our part? What is involved on God's part? God is a God of justice and also a God of mercy. How could He be both at once? His justice and mercy meet at the Cross. When Christ hung there, God Himself was suffering for our sins. "By grace are ye saved, through faith". Our exercise of faith is simply our stretching forth the

也因着信。」我們信心的運用，不過是伸出我們的手，向神接受他白白賜下的恩惠罷。但這一切的道理，深奧不過，並不是用我們以上幾句話可以解釋明白的。

(三)我們在第六章，看到許多相反的名詞，就如「罪與義，死與活，埋葬與復活，律法與恩典等。」「浸禮」表明我們的舊性已死，且已埋葬，我們又與基督一同復活，得着基督的生命。我們本來是罪的奴僕，現在却要作神的奴僕了。我們受試探作不應當作的事，必須再確定我們這新地位；我們必須向罪看自己是死的，向神看自己是活的；這便是勝利的生活，因此便有快樂。雖然有時候我們也不免跌倒，但我們的應許是「罪必不能作你們的主。」那末我們不受罪的轄制，便可以不必小心謹慎嗎？不，我們更當小心謹慎；我們當比從前更加警醒，要把我們的心完全放在基督身上，不要放在自己身上或罪惡上面。

hand to receive what God freely offers to us. All this is such a profound mystery that no short and simple explanation like this is adequate.

3. The sixth chapter is full of contrasts, as sin and righteousness, dead and alive, buried and risen, law and grace. Baptism represents the death and burial of the old sinful nature and our rising to a new life in union with Christ. We who once were servants to sin are now to be servants to God. Whenever we are tempted to do wrong we must reaffirm this new condition. We must "reckon ourselves to be dead indeed unto sin, but alive unto God." This means a life of victory, hence a life of joy. Although occasionally we may slip, yet we have the promise "Sin shall not have dominion over you". Does this freedom from the rule of sin permit us to be careless? We are to be more alert than ever, with our attention fixed not on self or sin, but on Christ.

4. Does the seventh chapter declare that the law

(四)第七章是說律法是惡的嗎？律法能使我們聖潔嗎？若是不能，律法還有什麼用呢？我們的罪是非常嚴重的，這是我們必須知道的事。一個人是兩部分所組成的。一部分是我們的「肉體」，這部分是喜歡作惡的；另一部分是我們的「心靈」或「靈性」，這部分却歡喜行善。保羅在此處所說的這種交戰，你也曾經體驗過麼？保羅說，人性沒有聖靈的幫助，是不能達到牠的理想的。但在本章的末後，我們却有了一線的盼望。這盼望在第八章有更詳細的說明。

is evil? Can the law make us holy? Then of what use is it? We need to realize the seriousness of our sin. Every man is made up of two parts, "the flesh" which is prone to sin, and "the mind" or "the spirit" which aspires to holiness. Have you experienced such a conflict as Paul mentions here? He shows that human nature unaided by the Holy Spirit cannot attain to its ideals. But there is a ray of hope at the end. We will find this hope expanded in the eighth chapter.

第十八課 羅馬書(續)

每日讀經：

(一) 羅八：1-19 我們怎樣才可以得勝我們的卑劣性情，我們對於神有什麼樣的關係可以享受？

(二) 羅八：20-39 我們在禱告怎樣得着幫助？在此處對於基督徒的堅定志趣是怎樣說？

(三) 羅九：1-21 保羅對他的同族猶太人的愛心是怎樣偉大？神有沒有權柄特別恩待某人？

(四) 羅十：1-15 相信與承認有什麼關係？我們對於未曾聽見基督的人有什麼責任？

(五) 羅十二：保羅爲什麼用許多肢體所構成的身子來作比喻？本章所講的有什麼地方，

LESSON XVIII

THE EPISTLE TO THE ROMANS (Continued)

Daily Readings

1. Ro. 8:1-19 How may we have victory over our lower nature? What relationship with God may we enjoy?
2. Ro. 8:20-39 How can we be helped in prayer? What is said here as to the security of the Christian?
3. Ro. 9:1-21 How great was Paul's love for his fellow-Jews? Has God the right to show certain people special favors?
4. Ro. 10:1-15 What is the connection between belief and confession? What is our duty to those who have not heard of Christ?

和耶穌登山寶訓所講的一樣？

(六) 羅十四：1-17 我們可以論斷人嗎？此處

用什麼來說明絆脚跌人之物？

(七) 羅十五：1-16 保羅在此處所給與外邦

人的盼望是什麼？

討論：

(一) 第七章的要旨是人的失敗，而第八章的要旨却是人的得勝。在第七章，「我」這個字共提說了五十九次，而「神」或「基督」共提說了七次。但第八章內，「我」這個字只提說了三十次，而「神」、「基督」或「聖靈」等辭却提說了五十一次。可見人的生活若只靠自己的努力，必定歸於失敗；若有聖靈的充滿，就必能夠得勝。因為有聖靈住在我們的心中，我們便不至於隨從我們的卑劣性情了。我們靠着自己的能力行善，怎比得上靠着神的能力去行善呢？我

5. Ro. 12. Why did Paul use the figure of the body being composed of many members? What do you find in this chapter that is like the Sermon on the Mount?
6. Ro. 14:1-17 Is it suitable for us to pass judgement^t on others? What illustration about stumbling-blocks is used here?
7. Ro. 15:1-16 What hope did Paul hold out to the Gentiles?

Topics for Discussion

1. Defeat is the keynote of the seventh chapter, whereas victory is the keynote of the eighth chapter. In the Chinese text of the seventh chapter the character for "I" is found 59 times, while there are only 7 references to God or Christ. In the eighth chapter the word for "I" occurs 30 times, and there are 51 references to God or Christ or the Holy Spirit. This shows the failure of mere human effort, in

們若一心仰望真神，他便使我們的品格漸漸的改變，終至如同基督的品格一樣。

我們在禱告上怎樣受幫助呢？我們有時不知道當怎樣的禱告，但聖靈却指教我們當怎樣去做，使我們的禱告發生效力。

我們若是真的愛神，就是遇見了災禍，也認爲這災禍會至終使我們得益處的，雖然不一定使我們得什麼舒服或什麼便利。所以我們要在我們的苦難中，尋得我們的盼望，尋得我們的安慰。

(二)在第九章和在聖經的他處一樣，也說明神有時將特別大的權利賜與這人，而不賜與那人。亞伯拉罕有兩個兒子，但只有以撒被神選召。以撒有兩個兒子，也只有雅各被選召受着特別的訓練。我們須知凡從神得到特別利益的人，也必須負起特別大的責任。神向他們所要的，比向其他的人所要的爲多。神將

contrast with the success of the life filled with the Spirit of God. The Holy Spirit, dwelling in the believer, keeps his lower nature from asserting itself. We can do better by fixing our attention upon God than we can by fixing our attention upon ourselves. He gradually transforms our character into likeness to Christ. How are we helped in the matter of prayer? The Holy Spirit directs us, causing us to pray effectively. Moreover, if we truly love God, we will realize that even misfortune may somehow work out for our good, though not necessarily for our comfort and convenience. So let us look for the silver lining of the dark clouds.

2. In the ninth chapter of Romans, as in some other parts of the Bible, we are told that God bestows greater privileges upon some people than upon others. Abraham had two sons and only Isaac was chosen. Isaac had two sons and only Jacob was chosen for special training. Those who have special advantages of course have greater responsibilities. God expects

來審判他們，也比審判其他的人更爲嚴格。所以我們最好問一問我們自己，現在用本人所得的特別利益做些什麼事呢？窰匠與泥的比喻，怎樣可以幫助我們明白我們今生不平等的理由？神的辦法無論怎樣，我們是不可加以批評的；我們不曉得神這樣做的一切理由。我們必須承認神有全權，隨意管理這個世界。

(三) 第十二章有許多的意思，對於我們很有幫助，而且也很容易明白。本章開頭便勸我們獻身。我們只要一思念神赦免我們的大恩典，我們便認爲我們將自己完全獻給神是應該的。我們這樣的奉獻，爲什麼比猶太人所獻的死動物更好？我們既然將自己這樣獻給真神，那末我們還可以隨從周圍一切人的惡風敗俗嗎？這是絕對不可以的，因爲我們現在的目的，不是討人的喜歡，乃是討神的喜歡。我們常常遇見世人的意見與神的旨意大大相反，我們非在這兩條大

more from them. They will be judged more strictly. We will do well to ask ourselves as to what use we are making of our special advantages. How does the figure of the potter and the clay help us to understand the inequalities of this life? We must not criticize God's procedure, for we do not know all the reasons for it. We must recognize God's right to control this world as He sees best.

3. The twelfth chapter of Romans is full of helpful thoughts, easily understood. It opens with a call to consecration. When we consider God's forgiving love we see that it is fitting that we give ourselves wholly to Him. How is our offering better than the dead animals the Jews sacrificed to God? Having thus dedicated ourselves to God, may we follow all the customs of the people around us? Our main purpose now is to please God. Often we find a wide difference between the ideas of the world and the will of God. Which path, then, shall we choose? A very comprehensive rule is this; "Do all things as unto God".

大相反的道路中選擇其一不可，那末我們當選擇那一條路呢？我們度神所喜悅的生活，有一條總法則，就是：「你無論作什麼事，當像向神而作一樣。」

(四)第十二章末段所講的，和耶穌登山寶訓所講的一樣。我們不但不以惡報善，不以惡報惡，却要以善報惡。報仇的思想，是基督徒不應有的。我們既需要神饒恕我們，那末我們還有什麼理由不饒恕別人呢？我們相信神管理一切。所以我們只要把我們的敵人放在神的手裏就好了。他必照着他們所行的報應他們。雖然我們有時不能使人不仇視我們，但我們却不可仇視或恨惡任何的人。這是表示我們無能嗎？不是，因為一個人若沒有偉大的勇氣，是不能制服他的報仇念頭的。若是全世界上的人都能制服他們的報仇念頭，那末世界上還有什麼種族的鬥爭呢？還有什麼勞資的糾紛呢？還有什麼戰爭呢？

4. The last paragraph in the twelfth chapter sounds like the Sermon on the Mount. Instead of returning evil for good or evil for evil we are to return good for evil. The desire for vengeance on our enemies is unworthy of a Christian. Since we stand in need of forgiveness dare we refuse to forgive any one? We believe in an overruling Providence. Therefore we can leave our enemies in God's hands. He will deal with them justly. We may not be able to prevent some people from considering us as enemies; but we need not have a feeling of enmity or hatred toward any one. Is this a mark of weakness? It takes real courage to subdue the desire for revenge. If all men would practise this way of life, then what about racial conflicts, labor troubles, and war?

第十九課 保羅受審

每日讀經：

- (一) 徒二十一：17-36 保羅用什麼方法避免猶太人的反對？他的方法得到什麼結果？
- (二) 徒二十一：37-40 又二十一：22-30 保羅怎樣利用他的羅馬民籍？
- (三) 徒二十三：1-18 保羅用什麼方法把公會分開？他為什麼需要神的特別鼓勵？
- (四) 徒二十三：19-35 保羅怎樣才脫離了猶太人殺害他的奸計？
- (五) 徒二十四：1-13 保羅被人控告的罪狀是什麼？
- (六) 徒二十四：14-27 保羅的證據是什麼？他作見證的效果是什麼？
- (七) 徒二十五：1-12 保羅的危險是什麼？他是否應當上告於該撒？

LESSON XIX

PAUL'S TRIALS

Daily Readings

1. Acts 21:17-36 How did Paul plan to avoid the opposition of the Jews? What happened to his plan?
2. Acts 21:37-40; 22:22-30 How did Paul make use of his Roman citizenship?
3. Acts 23:1-18 How did Paul divide the Council? Why was Paul in need of God's special encouragement?
4. Acts 23:19-35 How did Paul escape from the plot to kill him?
5. Acts 24:1-13 What charges were brought against Paul?
6. Acts 24:14-27 What kind of record had Paul? What was the effect of Paul's witnessing?
7. Acts 25:1-12 What danger was Paul in? Was it proper for Paul to appeal to Caesar?

討論：

(一) 保羅結束了他的第三次佈道行程，便回去耶路撒冷。他帶着各地教會捐給耶路撒冷貧乏教友的捐項回去。他到了耶路撒冷，爲要向猶太人證明他仍是一個循規蹈矩的猶太人，以免他們反對，便同別的四個猶太人到聖殿裏去還願。他這方法得到成功否？猶太人控告他的罪狀都是實在的嗎？幸虧當時有羅馬的兵搭救了他，不然他會在猶太人的烈怒中喪命的。他在官長面前聲明他是羅馬人，這樣他便避免了他們的一次受打。當他被帶到猶太公會受審時，他說本人是相信死人復活的。他說這話，發生了什麼效果？公會爲這事既然得不到什麼決定，便又帶他回營樓去。由此可知神在保羅身上早有他的計劃，而這計劃，人的反對是不能改變的。

(二) 你對於這些起誓非殺死保羅便不吃喝的

Topics for Discussion

1. After completing his third missionary tour the apostle Paul returned to Jerusalem. He brought with him the contributions of the mission churches for the poor in the Jerusalem church. In order to show that he was still a good Jew Paul went into the temple to share with four other men in the fulfillment of a vow. Did he succeed thus in escaping from the ill-will of the Jews? Were their charges against him true? Paul was saved from the fury of the Jewish mob by Roman soldiers. He escaped a beating by telling the officials that he was a Roman citizen. When brought before the Jewish Council he mentioned his belief in the resurrection. What result did this produce? Thus no decision was reached and Paul was taken back to the barracks. God had a plan for Paul that man's opposition could not overcome.

四十個猶太人有什麼意見？他們所以這樣作，是因着他們的宗教熱心。或者他們以為這樣作，對於神是有幫助的。你想神需要人這樣的幫助嗎？我們維護我們的宗教信仰，是否需要武力，欺騙，或毒計呢？我們反對邪說異端，用什麼方法最為妥當？我們的心靈若果得了聖靈的光照，我們的本分就是只讓我們的光向四圍照射。我們用愛心去幫助人，比用壓迫去幫助人好得多了。我們若在人面前稍微顯出我們有什麼權勢，那便使我們的屬靈感化力立時蒙受損害。耶穌說：「憑着他們的果子，就可以認出他們來。」真實的基督徒生活，就是最有力的辯論；這樣的辯論，是任何的辯論不能壓倒的。我們常與基督親近，別人就可以因與我們親近而得益處。我們使人有好的品格，是要感化人而不是要教導人。

(三) 請將保羅和猶大省的巡撫腓力斯作一比

2. What do you think of those forty Jews who swore that they would neither eat nor drink till they had killed Paul? They did it with religious fervor. Probably they thought that they were helping God. Does God want that kind of help? Do our religious beliefs need to be defended by force? By deceit? With malice? What is the best way to oppose error? If our hearts are illuminated by the Holy Spirit, then it is our place just to let our light shine. We can help people more by love than by compulsion. 'Any feeling of superiority hurts our influence. Jesus said "By their fruits ye shall know them." No argument can overcome the argument of a consistent Christian life. As we keep in contact with Christ others may benefit by their contact with us. "Character is caught, not taught."

較。(徒二十四)這兩個人的不同，怎樣使你想起耶穌和彼拉多的不同呢？保羅被控告的罪狀，是實在的嗎？他在腓力斯面前簡簡單單的說明了他的態度。他曾違犯過羅馬帝國的律法嗎？腓力斯雖查不出他犯過什麼罪，但他仍然不肯釋放他。後來他領他的太太士西拉和保羅見了一面。這一位士西拉女士本是有夫之婦，後來離棄了自己的丈夫，給腓力斯作了妻子。保羅和他們二人談話，毫不躊躇的把他們的罪惡指示他們。這事怎樣使你想起施浸的約翰和希律的事？雖然腓力斯聽了保羅的話甚覺恐懼，但他大概沒有改變他的犯罪生活。他爲什麼叫保羅去呢？我們在此可以看出這兩個人大不相同之處：一個在肉體方面，是有權有勢的自由人，但在心靈方面，却是被私慾貪婪細鎖的囚犯；另一個在肉體方面，是被手鐐腳鐐細鎖的囚犯，但在心靈方面，却是毫不被罪惡轄制的。

3. Compare Paul with Felix, the governor of the province of Judea (Acts 24). How does this remind you of the contrast between Jesus and Pilate? Were the charges against Paul true? He briefly stated his position. Had he violated Roman law? Yet Governor Felix was unwilling to release him. Later on, he and his wife Drusilla had an interview with Paul. This Drusilla had left her husband to go and live with Felix. Paul did not hesitate to point out their sin. How does this remind you of John the Baptist and Herod? Although Felix was terrified he probably did not change his way of living. Did he let Paul go? Why? Here was an apparently free man of high position, bound by lust and greed. Here too was a prisoner in chains whose soul was free from the dominion of sin.

自由人。

(四)保羅在該撒利亞有二年的工夫。該撒利亞是猶大省的省會，這城是在耶路撒冷的那一方面呢？保羅在這城住了二年是白費光陰嗎？照你想，他是怎樣度這二年的光陰？當他在該撒利亞時，他先受過腓力斯的審，後又受過非斯都的審，最後又受過亞基帕的審。腓斯都有一個提議，就是要保羅送到耶路撒冷。他爲什麼以爲這樣作，便可得到人的喜悅的？保羅爲什麼不肯答應他的提議，到耶路撒冷去呢？他爲什麼要上告於羅馬皇帝該撒呢？請想一想他說「我要上告於該撒」這一句話，是何等的重要。他已經有很久的時候，盼望到羅馬一行，現在就是他前去的機會了。但他希望帶着手鐐腳銬去羅馬嗎？無論如何，他現在又要利用他在羅馬坐監的機會，如同利用在該撒利亞坐監的機會一樣，去傳播主的福音了。

4. Paul spent two years in prison in Caesarea, then the capital of Judea. Where was this city in relation to Jerusalem? Were those two years wasted? How do you think he spent his time? While in Caesarea he was put on trial first before Felix, then before Festus, then before Agrippa. Festus proposed to send him to Jerusalem. How would that have helped the governor's popularity? Why did Paul refuse to go? Why did he appeal to Caesar, the Roman Emperor? Think how much depended upon that one sentence, "I appeal unto Caesar." He had long wanted to visit Rome. Had he expected to go in chains? However, he was going to use his Roman imprisonment as he had used his Caesarean imprisonment for the furtherance of the gospel.

第二十課 保羅赴羅馬

每日讀經：

(一)徒二十五：13-27 保羅在什麼不同的官

長面前受着審問？保羅的案子，曾轟動了許多人嗎？

(二)徒二十六：1-14 保羅為什麼會逼迫信耶穌的人？我們行事，只憑自己的良心夠不夠？

(三)徒二十六：15-32 保羅的使命是什麼？他演說的結果又是什麼？

(四)徒二十七：1-26 請在地圖上指出保羅在旅程中所經過的路線。當船遭遇危險時，他保持鎮靜的祕訣是什麼？

(五)徒二十七：27-44 請揣想在這危急之際，

LESSON XX

PAUL'S JOURNEY TO ROME

Daily Readings

1. Acts 25:13-27 Before what different officials was Paul tried? Did Paul's case attract much attention?
2. Acts 26:1-14 Why had Paul persecuted the Christians? Is conscience alone a safe guide to conduct?
3. Acts 26:15-32 What was Paul commissioned to do? What was the effect of Paul's speech?
4. Acts 27:1-26 Trace Paul's journey on the map. What was the secret of Paul's calmness in the shipwreck?
5. Acts 27:27-44 Consider Paul's influence in this

保羅的感化力是何等的偉大。

(六)徒二十八：1-15 你在此處看出有何地方，可以表示有神的保佑？請將此處所提的各港口，在地圖上指示出來。

(七)徒二十八：16-31 保羅怎樣利用他這次坐監的機會？他的講道，被人怎樣接受？

討論：

(一)保羅在使徒行傳第二十六章九至十一節，行事是憑着自己的良心。他在使徒行傳第二十六章十六至二十節，行事也是憑着自己的良心。但他這兩個良心却是大不相同。所以我們行事只憑我們本來的良心是不夠的；我們必須憑着「受聖靈光照的良心」才行。有許多人主張，人只要照着自己所知道的，盡力行善就夠了。豈知這還是不夠的。我們必須查考，神的旨意是要我們怎樣去行。我們若確實查出了神

crisis.

6. Acts 28:1-15 What indications of God's providence do you see here? Locate these ports on the map.
7. Acts 28:16-31 How did Paul use his captivity? How was Paul's message received?

Topics for Discussion

1. The Paul of Acts 26:9-11 was obeying his conscience. The Paul of Acts 26:16-20 was also obeying his conscience. Yet what a difference! What is needed is an enlightened conscience. People are saying "I am doing the best I know how." Is that good enough? We must be definitely seeking God's way of doing. As we discover God's will we must turn our course in that direction. Can you steer a boat that is not moving? Paul was a man of action.

的旨意，便須立時將這旨意接受，照着神的旨意而行。我們知道，一個不能活動的船是不能駕駛的。保羅這個人，是很活動的，所以神能大大的用他。他也是很警醒的；神向他說什麼話，他很留心聽，而且完全順從。他順從神的命令，甚至犧牲自己的性命也所不顧。當神在大馬色路上叫他站起來時，神說要差他到那裏去呢？神要他為外邦人作什麼呢？保羅是不是很容易改變他的志向呢？他自從得到改變之後，每時每刻都是不停止的講「基督必須受害，並且因從死裏復活，要首先把光明的道，傳給百姓（猶太人）和外邦人。」（徒廿六：23）

（二）你怎能知道，路加伴保羅到羅馬去的呢？路加在此處所敘述當時坐船遭險的情形，使我們讀了，真如親臨其境一樣。請敘述這次大風的嚴重情形。保羅怎樣勸告他的同船旅客？他為什麼能夠這樣鎮靜？

He was wide awake. When God spoke he was in a listening attitude, and responded. He obeyed even at the risk of losing his life. On the Damascus road when the Lord told him to stand upon his feet, where did He propose to send him? What was he to do for the Gentiles? Was Paul easily turned aside from his purpose? From the time of his transformation onward he was ever busy testifying "how that the Christ must suffer and how that he first by the resurrection of the dead should proclaim light both to the people (the Jews) and to the Gentiles." (Acts 26:23)

2. How do you know that Luke went with Paul to Rome? Luke gives us a vivid account of their shipweck. Describe the severity of this storm. What was Paul's advice to his fellow-travellers? How could he be so calm? Note his words, "Whose I am and

請注意他所說，「我所屬所事奉的神；」和「我信神」這幾句話。保羅在吃飯時，先感謝神。人見他這樣作，就可知道他的膽量和盼望是從何處而來。有多少人和保羅同船？兵丁爲什麼要殺死囚犯？管理囚犯的百夫長猶流最後看出保羅的爲人，確非一般無道德，無學問的平常人可比。這或者因爲他們二人在路上，曾討論過很重要的題目。這就是他不准兵丁殺囚犯的原因。請研究一個好人，在一危急之時，他的感化力是何等的偉大。

(二) 他們登陸的那個海島，在那時名叫米利大，現在名叫摩爾太，當保羅被蛇咬時，土人起先看他是一個兇手，後來却看他是一個神。爲什麼呢？無論人看他怎樣，他總是不變態度的繼續幫助那一般有困難的人。他醫好了什麼人的病？在這醫治的工作上，大概路加也會幫助保羅，而路加自己却在此處沒有明白

Whom I serve"; and also "I believe God". Paul gave thanks to God when taking food. That reminded people of the source of his confidence and hope. How many people were there in the ship? Why did the soldiers want to kill the prisoners? Julius, the officer in charge of the prisoners, recognized in Paul a superior man. Probably they had discussed important subjects together. So why did he refuse to let the prisoners be killed? Discuss the influence of one good man in a crisis.

3. The island on which our friends landed was then called Melita, and is now called Malta. When Paul was bitten by a serpent the natives regarded him first as a murderer, then as a god. Why? But Paul kept right on, helping those in need. Whom did he heal? How? Perhaps Luke also helped in this

的說述他自己的名字，這是因爲他太謙遜了。他們受土人怎樣的酬報呢？這一般信耶穌的旅客，並不反對和任何人親近來往。他們一路上，遇見什麼樣的人，就作什麼樣的人。凡與這一般基督徒親近來往的，沒有一個不受他們的感動而得着幫助。然而他們的行動，却是很自然的，一點假冒也沒有；雖然他們所作的事，都是善的，而他們自己却不十分感覺他們所作的事是善。

(四)這些旅客，在什麼地方遇見他們的同道弟兄，而精神爲之一振呢？(二十七：3；又二十八：13-15)你想他們見了面，大概談論些什麼事情？當保羅抵羅馬時，他請了些什麼人到他的住處？保羅每到一個新地方，總是先給猶太人一個聽受福音的機會，羅馬的猶太人對於福音的反應怎樣？他在羅馬怎樣受官府的優待？這或者是因爲百夫長猶流將保羅交給

healing ministry, although too modest to mention his own name. How were they rewarded? These Christian travelers had no spirit of aloofness. Throughout their journey they identified themselves with the people they met. No doubt all felt the helpful influence of these godly men. They were just acting naturally and may have been half unconscious of the good they were doing.

4. At what points on the journey were these travelers cheered by meeting fellow-Christians? (27:3; 28:13-15) What do you suppose they talked about? Upon reaching Rome whom did Paul invite to his house? When Paul went to a new place he usually gave the Jews the first opportunity to hear the gospel. What was the reaction of the Jews in Rome? What kind consideration did Paul receive from the au-

官府時，曾將辦理這一案件的善法，報告了羅馬官府。保羅一定也向輪流看守他的羅馬兵丁，爲基督而作見證。我們也可以憶想，每一天一定有許多的人到他的住處，和他談論耶穌生命的道。我們還可以斷定，在他的囚禁期內，他曾寫信給腓立比的教會，給以弗所的教會，給歌羅西的教會，給腓利門，或者還給別的教會，或別的人。他在以弗所書第六章二十節說，他是一帶鎖鏈的使者。」他曾因帶鎖鏈，而喪失了他的真正尊嚴麼？

thorities? Probably Captain Julius gave a favorable report of his remarkable prisoner when he delivered him over. Doubtless Paul witnessed for Christ to the Roman soldiers who took turns guarding him. We can imagine too that every day visitors came to his dwelling to talk with him about Jesus' way of life. Besides, it is thought that while confined there he wrote letters to the Philippian Christians, the Ephesians, the Colossians, to Philemon, and perhaps to others. He spoke of himself as "an ambassador in chains" (Eph. 6:20) Did his chains rob him of his real dignity?

第二十一課 腓立比書

每日讀經：

(一) 腓一：1-14 保羅對於腓立比教會的感情怎樣？請略述保羅因受網鎖而得的好結果。

(二) 腓一：15-30 保羅是否追求自己的突耀？保羅爲腓立比教會信徒所抱的大願望是什麼？

(三) 腓二：1-13 「基督的心」是什麼？基督因甘心自卑而得的賞賜是什麼？

(四) 腓二：14-30 你在此處看出信徒們彼此關心的明證是什麼？

(五) 腓三：1-16 保羅對於他的猶太人的資格，怎樣看法？他最大的願望是什麼？

LESSON XXI

THE EPISTLE TO THE PHILIPPIANS

Daily Readings

1. Phil. 1:1-14 What was Paul's feeling toward the Philippian Christians? Name some good results of Paul's imprisonment.
2. Phil. 1:15-30 Was Paul seeking his own glory? What was Paul's ambition for the Philippians?
3. Phil. 2:1-13 Describe "the mind of Christ". How was He rewarded for His voluntary self-abasement?
4. Phil. 2:14-30 What evidences of Christian fellowship are found here?
5. Phil. 3:1-16 How did Paul regard his Jewish attainments? What was Paul's highest ambition?

(六)腓三：17至四：7 此處所提出的兩種行

事是什麼？我們怎樣才可以度着一無罣慮的生活？

(七)腓四：8—23 我們怎樣才可以避免不正

常的意念？腓立比教會的信徒給與保羅什麼恩惠？

討論：

(一)保羅九年前第一次到腓立比的情形，我們已經在使徒行傳第十六章討論過了。他在腓立比，怎樣在河邊開婦女祈禱會，怎樣被捉下監，怎樣在監中半夜開會讚美神，怎樣領禁卒悔改信主，怎樣平平安安的脫離監獄等等，我們都已說過。現在他又在羅馬坐了監，等候官府的審問。他在羅馬監獄中的淒慘，並不次於在腓立比監獄中的淒慘情形。他因有什麼機緣，才寫這一封信呢？(四：10—18) 他從前曾爲他

6. Phil. 3:17-4:7 What two kinds of walk are mentioned here? How may we live a care-free life?
7. Phil. 4:8-23 How may we avoid evil thoughts? What kindness had the Philippian Christians shown Paul?

Topics for Discussion

1. Recall Paul's first visit to Philippi nine years before the writing of this letter (Acts 16)—the women's prayer meeting by the riverside, the arrest, the midnight praise service in the jail, the conversion of the jailor, the orderly departure. Now Paul is a prisoner in Rome awaiting trial. He is no more gloomy than he was in the Philippian jail. What is the occasion of his writing this letter? (4:10-18) He who had raised money for others is now himself in need. He thanks them for sending him a gift. He

人籌過款，補助過他人的缺乏，現在他自己也缺乏起來了。保羅接到腓立比教會的餽送，非常感謝他們。但他却一點沒有被他們的餽送困惑，因為他是一點不愛憐他自己的。他看什麼比錢更寶貴呢？我們在此信中，從頭到尾，可以看出他對於腓立比的信徒，是很親愛的。他對於基督，更是愛慕之至。他看基督是他的一切，得着基督，便得着一切，失掉基督，便失掉一切；所以他說：「我活着就是基督。」

(二)這時，好像在腓立比的教會中有些爭吵的事。保羅想怎樣的糾正他們呢？(第二章)我們若有什麼爭論，這是因為我們各人太自高自大的緣故；假使我們各人都肯謙卑，那末在我們中間還有什麼爭論呢？耶穌不但親口講說過謙卑的道理，他也親身實行過謙卑之道。他本來在天上是極高貴的，然而他却自動的放棄了一切高貴的標記，而降生為人，為奴僕。

is not at all embarrassed about it. There is no self-pity. What does he value more than the money? All through the letter there is proof of a deep affection for the Christians in Philippi. Deeper still is his devotion to Christ. Having Christ, earthly position is of little importance to him. Christ means everything to him. He says, "To me to live is Christ."

2. It seems that there was quarreling in the Philippian church. How did Paul hope to remedy it? (chap. 2) Strife cannot continue in an atmosphere of humility. Jesus did not merely preach humility; he demonstrated it. He voluntarily gave up the signs of his majesty. He became a man, a servant; he died, he died on the cross, the most shameful form of death. As we view that matchless sacrifice can we feel that we have any right to be contentions, to be jealous, to be

後來又放棄了他的生命，忍受了最羞辱之十字架上的死。我們只要一看這古今舉世無比的犧牲，就必覺着我們不應當有何爭奪，或有何嫉妒，或有何驕傲？我們的主親自行完了十字架的一切路程，並不是因為想要得着什麼賞賜，乃是因為他愛憐我們。但事實上，他得到了賞賜沒有？假使他避免了十字架的痛苦，他這樣的規避責任，便證明他不是神的兒子了。如果這樣，他的名字也必不能像今日的被人尊敬了。但現在怎麼樣呢，請看全世界，沒有一個地方沒有人，不一口稱耶穌基督為主，使榮耀歸於父神。」

(三) 在第三章，我們可以看出律法上的義和信心上的義是顯然不同的。保羅是一個上等階級的猶太人。就遵行律法而論，他已經是無可指摘的了。然而他仍不自己以為滿足。他覺得自己初時所取的途徑是錯誤的。因此他丟棄了猶太人在律法上最高的地

proud? Our Lord went all the way to the cross, not for the hope of a reward, but out of love for us. As a matter of fact, what reward came to Him? Suppose Jesus had avoided the cross. That evasion of duty would have proved that He was not the Son of God. Then His name would not be honored as it is today. But all over the world there are those who "confess that Jesus Christ is Lord to the glory of God the Father."

3. In chapter three we find a striking contrast between law-righteousness and faith-righteousness. Paul was a high-grade Jew. As for keeping the law, he had been beyond reproach. But still he was not satisfied. He felt that he was on the wrong track. So he gave up his high Jewish standing in order to gain the standing that rests on faith in Christ.

位，爲要得到基督徒在信上的地位。我們若與基督合而爲一，便得到神所悅納的地位。我們若與基督合而爲一向前奔跑，在品格上，便能漸漸的變化而與他成爲一樣。

(四)你的朋友有多少人憂慮呢？有多少人享受心中的平安呢？我們所以憂慮，就是因爲我們忘記了神。我們用什麼方法，可以使我們不憂慮呢？(四：6-7)有些人遇到了困難，才作禱告。禱告所包含的意義，除了向神求什麼以外，還有什麼呢？若我們在活中和神有親密的來往，我們心中自然得有平安。一賜平安的神——這一句話的意思，除非我們曾經驗過，是不容易領會的。憑你所已知道關於保羅的一切事，你能不能說，他是度着這樣的生活呢？你會讀過什麼經文論到耶穌的憂慮呢？他怎樣論到我們有特權可得平安呢？

Through being united with Jesus Christ we too may gain a position of acceptance with God. As we "press on" in union with Christ we become more like Him in character.

4. How many of your friends are anxious about something? How many enjoy inward peace? The reason for our worry is because we leave God out of account. What is the remedy for worry? (4:6,7) Some people pray only when they get into trouble. What does prayer include beside asking for things? When we are living on intimate terms with God of course we have peace. Are non-Christian people able fully to comprehend this "peace of God"? It must be experienced in order to be understood. From what you have learned about Paul would you say that he lived on this plane? Did you ever read about Jesus being worried? What did He say about our privilege of experiencing peace?

第二十二課 歌羅西書

每日讀經：

- (一) 西一：1-16 歌羅西在什麼地方？保羅爲歌羅西教會的祈禱是什麼？
- (二) 西一：16-29 基督在宇宙中的地位是什麼？
- (三) 西二：1-12 保羅爲什麼累心歌羅西的教會？基督在教會裏的地位是什麼？
- (四) 西二：13-23 基督徒有什麼利益？他怎樣可以脫離假師傅的束縛？
- (五) 西三：1-11 我們應當思念的事是什麼？我們應當脫離的罪是什麼？
- (六) 西三：12-25 我們應當追求的各種德行是什麼？在此處所討論之各種人間的關係

LESSON XXII

THE EPISTLE TO THE COLOSSIANS

Daily Readings

1. Col.1:1-15 Where was Colosse? What was Paul's prayer for the Colossians?
2. Col.1:16-29 What is Christ's place in the universe?
3. Col.2:1-12 Why was Paul anxious about the church at Colosse? What is Christ's place in the church?
4. Col.2:13-23 What advantages has the Christian? How does he escape from the bondage of false teachers?
5. Col.3:1-11 Where are our chief interests to be? What sins are we to get rid of?
6. Col.3:12-25 What virtues are we to acquire?

是什麼？

(七)西四：保羅爲什麼請他們爲他禱告？請注

意這一般基督徒中間的交情是何等的熱誠。

討論：

(一)本書的主要思想就是高舉基督。在第一章十五至十九節並第二章三、九、十三節，都講到基督的無上權威。我們若給與基督以相當的高舉，便可以保守自己脫離兩種危險：(一)神祕主義 (二：18-19) (二)制慾主義。(二：20-23)這兩種主義統稱爲「諾思替主義」[Gnosticism] 相信這種主義的人看一切物質都是惡的，所以他們說這屬物質的世界不是神造的，是天使造的。他們敬拜天使，認基督爲天使長，比神爲小。他們既看物質是惡的，便苦待自己的身子，認爲這是一種善行，若是他們對於基督的身分和

What relationships are discussed here?

7. Col.4 Why did Paul desire their prayers? Note the cordial fellowship among these Christians.

Topics for Discussion

1. The main thought of this epistle is the exaltation of Christ. Find several verses that point to Christ's supremacy. (e.g. 1:15-19; 2:3,9,10) Giving Christ due prominence would afford protection from two dangers; a false mysticism, (2:18,19) and asceticism (2:20-23). The Gnostics were teaching that all matter was evil. Therefore they said that the material world was created by angels and not by God. They worshipped these angels, regarding Christ as the chief of the angels and inferior to God. Further, saying that matter was evil, they believed that there was virtue in the harsh treatment of the body. What would be the

工作得到正確的觀念，他們的思想行爲還能如此錯誤嗎？有人說，人只要盡力爲善就好了，至於他信仰什麼是沒有關係的。這話實在不對；因爲人有了正當的思想，才有正當的行爲。

(二) 我們若對於基督有了正確高尚的觀念，看基督是在天上與神同在的一位神，那末我們這與基督聯合的人自然思念天上的事。(三：1-3) 在很久以先，主耶穌曾教導他的門徒「要先求神的國和他的義。」在不久以先，保羅曾寫信給羅馬教會，論到我們當怎樣向罪與基督同死，並向義與基督同活。這都教導我們應當思念天上的事。依你看來我們要這樣思念天上的事，還是要像相信諾思替主義的人一樣，天天思念地上一切關於生活行爲之無數的規條呢？第三節的解釋是什麼？本章以後所說的，就是我們向罪與基督同死，並向義與基督一同復活後的種

effect in their case of gaining a proper view of the person and work of Christ? Some say it does not matter what a man believes if he just does the best he can. It is better to say that right thinking is a main-spring of right conduct.

2. If we have a lofty conception of Christ as being one with God in heaven, then we who are joined to Christ naturally fix our attention on heavenly things (3:1-3). Long before, Jesus had told His disciples to "seek first the Kingdom of God and His righteousness". More recently Paul had written to the church at Rome about our dying to sin with Christ and rising to righteousness with Him. Which is better, to give attention to this status, or to fix our attention on numerous rules of conduct? How do you explain the third verse? The remainder of this

種結果。

(三)我們在此處可以看到我們當治死的是什麼，當脫去的是什麼，並當穿上的是什麼。一個人不先脫去舊的污穢衣服，就穿上新的乾淨衣服，是否合理？若是他真的這樣作，那就好像人不先悔改和不先相信基督，就想要得着基督的一切恩典了。但悔改和相信基督也是很痛苦的一個程序。這一個程序就是我們所謂「釘肉體在十字架上」或「脫去舊人」。我們只脫去舊人，還沒有什麼益處；我們要得益處，還須「穿上新人」或重生。羅馬書第十三章十四節所說的與此處所說的一樣。當聖奧古士丁還作惡少年時，神藉着這一節聖經向他說話，以後他的生活便全部改變。「披戴主耶穌基督」就是披戴基督所代表的一切美德。

(四)這事又使我們想到社會中各樣的關係。此

chapter shows the consequences of our being dead to sin and risen with Christ.

3. We are told here what to put to death and put off, and what to put on. What would you think of a person's putting on clean new garments without first putting off his ragged dirty garments? That would be like trying to attain these Christian graces without repentance and confession and faith in Christ. This process is called "crucifying the flesh", or "putting off the old man", and is a painful process. To be of any value it must be followed by being born again or "putting on the new man." What similar statement do you find in Ro.13:14? When Saint Augustine was a wicked young man God spoke to him through this verse and the course of his life was completely changed. "Putting on the Lord Jesus

處所提說的共有幾等人呢？作妻子的和作丈夫的，彼此互有責任。作兒女的應當順服父母，而作父母的也應當體恤兒女。作僕人的應當作工，好像爲主作工一樣；而作主人的也應當報酬僕人，好像在主前報酬僕人一樣。這雙方的勸告，我們在以弗所書也可以看見。若在一個家庭中人人都完全照着這教訓而行，你想這一個家庭有怎樣的好結果呢？

Christ" naturally means putting on all the virtues He stands for.

4. Following this line of thought still farther leads up to a consideration of the common relationships in human society. How many classes of people are referred to here? Wives and husbands have their mutual responsibilities. Children are to obey their parents while parents are to be considerate of their children. Servants are to do their work as if for the Lord; while masters are to reward their servants as in the sight of the Lord. We find similar advice in the letter to the Ephesians. What difference would it make to the average family if these ideas were fully carried out?

第二十三課 以弗所書

每日讀經：

- (一) 弗一：保羅爲什麼感謝神？這一封書信和歌羅西書有什麼相同之處？
- (二) 弗二：一個基督徒未信主以前的情形，和信主以後的情形，有什麼不同？猶太人與外邦人怎樣才能彼此相親相愛？怎樣才能和神相交相親？
- (三) 弗三：保羅知道了什麼奧秘？請將本書第三章十四至十九節的禱告和歌羅西書第一章九至十一節的禱告作一比較。
- (四) 弗四：1-24 在此處有什麼消滅嫉妒的方法？我們當穿上的是什麼？當脫去的是什麼？
- (五) 弗四：25至五：14 一個人「穿上新人」以後，他的實際結果是什麼？請將光明所結的果子，和暗昧無益的事作一比較。

LESSON XXIII

THE EPISTLE TO THE EPHESIANS

Daily Readings

1. Eph.1 For what was Paul thankful? How is this letter like the letter to the Colossians?
2. Eph.2 What is the difference between the Christian's former state and his present state? How may Jews and Gentiles be brought into fellowship with one another and with God?
3. Eph.3 What was the mystery that was made known to Paul? Compare the prayer in Eph. 3:14-19 with the prayer in Col.1:9-11.
4. Eph.4:1-24 What remedy for jealousy do you find here? What are we to put off and what are we to put on?
5. Eph.4:25-5:14 What are the practical results of "putting on the new man"? Compare "the fruit of the light" with "the unfruitful works of darkness".

(六)弗五：15-33 基督徒家庭中的空氣是怎

樣的。此處用什麼來比喻基督與教會的關係。

(七)弗六：我們爭戰的性質是什麼？保羅爲什

麼需要朋友的禱告？

討論：

(一)在此書信裏，保羅切切的勸教會一切信徒合而爲一。當時有一種危險，就是外邦的信徒感覺他們比猶太人離神爲遠，不能與猶太人合一；所以他們特別需要保羅的安慰與鼓勵。其實世人離神的遠近都是一樣的；神當初特別揀選猶太人，訓練他們，目的不過是要藉着他們去賜福給外邦人罷。保羅在第二章十一至十八節，證明世上一切的人，都可靠着基督十字架上的死，得以彼此合一，並且得以與神聯合。這裏所說的，就是在個人心中，在家庭中，在國家中，和在

6. Eph.5:15-33 Describe the atmosphere of the proper Christian home. What figure sets forth the ideal for the Christian Church?
7. Eph.6 What is the nature of our warfare? Why did Paul need the prayers of his friends?

Topics for Discussion

1. In this epistle Paul makes a plea for Christian unity within the church. It was specially necessary that Paul should comfort and inspire the Gentile Christians. They were in danger of feeling that they were more remote from God than the Jews were. In reality God had trained up the Jews in order that they might be a channel of blessing to the Gentiles. Paul shows (2:11-18) that the effect of Christ's death on the cross should be to bring all people close to God and close to one another. Here is the real basis for peace

全世界上，真正和睦的基礎。這中間隔斷的牆，既然使我們如此不和睦，不同心，再不拆毀牠，怎可以呢？神愛我們，甚至使他的兒子爲我們受死，爲要拆毀我們和他中間隔斷的牆，叫我們與他和好。這樣我們還不快快拆毀在我們和神一切兒女中間隔斷的牆，與他們時常和好嗎？在我們中間隔斷的牆，或者是由於我們的驕傲與成見而成，或者是由於我們的愚昧與冷血而立；所以我們只要在主面前悔改，求主在他的十字架上赦免我們這種種的罪惡，我們這中間隔斷的牆便可以拆毀無遺。所以我們與神愈親近，也必與弟兄愈加親近。

(二) 我們看第三章保羅的禱告，就可知道基督教的範圍是何等廣大。在這禱告中，三位一體真神的每一位，就是聖父，聖子，聖靈，都被提及。我們在這禱告也可以看出我們與這三位一體真神的每一位，都能

in the individual, in the family, in the nation and in the world. There should be a breaking down of the "middle walls of partition" that cause so much grief. God loved men enough to give His Son to die for them. Then dare we allow any barriers to remain between us and these objects of God's love? These barriers may be due to pride and prejudice. They may be due to ignorance and indifference. The closer we come to God through Christ, the closer we come to our fellowmen.

2. The prayer in the third chapter shows forth the wide scope of the Christian religion. Mention is made of God the Father, Christ the Son, and the Holy Spirit. We see the possibilities of intimate relationship with the Triune God. We observe that there is a supernatural element in the Christian life. We are able to know something "which passeth know-

發生親密的關係。我們在這禱告中還可以看出，在我們基督徒的生活，有一種超然的能力。能叫我們明白普通人所不能測度的事，就是基督的愛。我們的生活，所以有這種超然的能力，就是由於基督藉着我們的信，住在我們心中的緣故。我們在這禱告中還可以看出，我們這種和基督合一的快樂，可以盡量的享受，因為我們是和衆聖徒一同享受的。這禱告又告訴我們，基督的愛是偉大不過的；我們愈認識神的愛，愈和主內的弟兄們有親愛的交誼，我們也必愈和一切的人表示同情。

(三) 本書信和新約中別的書信一樣，也論到標準的家庭生活。在基督徒的家庭中，丈夫和妻子，應當彼此相愛相敬。保羅怎樣用夫妻的關係，來比喻基督與教會的關係呢？基督愛教會，並為教會捨命。基督是教會的頭，所以他要他的教會完全聖潔，毫無瑕疵。我

ledge"—ordinary human knowledge. Knowing this marvelous love of Christ depends upon Christ's "dwelling in our hearts through faith". We are reminded, too, that we can best enjoy this fellowship as we share it "with all the saints". A broader conception of God and a broader fellowship with our fellow-Christians should give us a broader sympathy for all men.

3. This letter, like some other New Testament letters, refers to the ideal family life. In the Christian home there should be love and respect between husband and wife. This relationship is used to illustrate the relationship between Christ and the church. Christ loves the church and gave Himself for it. He desires that it shall be a pure and holy church. We, in turn, recognize His lordship. What do we render to Him? This union of Christ with His church was a new thing in the world, and Paul

們也要承認基督爲我們的主，聽從他的命令。我們應當拿什麼獻給他呢？基督和教會的合一，是世界上的一件新事情。保羅稱這事情爲一件奧祕。我們讀本書，得了一個感想，就是保羅所說的教會，在道德上是極高的，而這一般受信人的背景，在道德上却是極低。

(四)在第六章，保羅又用戰爭來描寫基督徒的生活。我們的救主是和平之君。但信從他的人，一定能得到平安的生活嗎？是的，但是我們也必須首先經過戰爭。我們必須與什麼仇敵戰爭呢？我們若是還沒有十分預備好就加入這樣的戰爭，能夠擔保不失敗嗎？請述說我們所需要的各種兵器。當我們作完我們一切所能作的事情以後，我們還須靠着禱告，就是爲自己禱告並爲他人禱告。保羅雖然有這樣大的能力與膽量，但他覺得仍然需要朋友爲他禱告。他稱自己爲「帶鎖鏈的使者」，這稱呼有什麼意思？

called it a mystery. In studying this epistle we are impressed with the high moral tone of the church of Christ in contrast with the immoral background of those to whom Paul wrote.

4. In the sixth chapter the Christian life is described as a warfare. Our Savior is called the Prince of Peace. But can His followers be assured a life of peace? What are the forces with which we must contend? Is it safe to go into this warfare half-prepared? Describe the different kinds of armor that we need. After we have done all we can our final reliance is on prayer — prayer for ourselves and prayer for others. With all his ability and courage Paul still felt the need of the prayers of his friends. What was the significance of the title which he applied to himself, “an ambassador in chains”?

第二十四課 提摩太前書

每日讀經：

- (一) 提前一：保羅要提摩太作什麼？保羅以前的情形，和以後的情形有什麼不同？
- (二) 提前二：女人最重要的妝飾是什麼？
- (三) 提前三：選舉教會的職員，為什麼要十分慎重？
- (四) 提前四：本章中那幾節聖經對初青年們特別重要？本章末節的教訓是什麼？
- (五) 提前五：1—16 教會應當怎樣待教會中的寡婦？
- (六) 提前五：17至六：5 教會應當怎樣待教會中的長老？僕人應當怎樣待主人呢？
- (七) 提前六：6—21 在此處反對貪心的理論

LESSON XXIV

THE FIRST EPISTLE TO TIMOTHY

Daily Readings

1. I Tim. 1. What did Paul want Timothy to do? Compare Paul's earlier condition with his later condition.
2. I Tim. 2. What should women's chief adornment be?
3. I Tim. 3. Why should church officers be chosen with care?
4. I Tim. 4. What verses in this chapter are of special significance to young people? What is the teaching of the last verse of this chapter?
5. I Tim. 5:1-16 What should be the church's attitude toward its widows?
6. I Tim. 5:17-6:5 What should be the church's attitude toward its elders? What should be the attitude of servants toward their masters?
7. I Tim. 6:6-21 What is the argument against

是什麼？富足的人應當作什麼事？

討論：

(一) 提摩太是一位青年傳道人，是保羅所揀選的助手。保羅在哥林多前書第四章十七，稱他為在主裏面親愛忠心的兒子。保羅寫信，常用自己和提摩太二人的名義。請將這樣的信列出六封來。保羅工作的地方甚多；有時有些地方，他自己不能去探望，便打發提摩太前往。保羅要他作的，就是在真道上保守教會，謹防任何異端邪說在教會裏傳播。保羅在第四章，為着提摩太年輕，給他什麼特別的勸告呢？請注意保羅所說「你要謹慎自己和自己的教訓」這一句話所含意義的次序。

(二) 有一般很虔誠的基督徒，反對教會有組織，有職員，說這種辦法是不合聖經的。但在本書信中，保羅却很明白的吩咐我們要進行有組織的教會事工。

covetousness? What should the rich do?

Topics for Discussion

1. Timothy was a young man whom Paul had chosen as his assistant. He called him "my beloved and faithful child in the Lord" (I Cor. 4:17). Find six of Paul's letters in whose opening words it is stated that Timothy was associated with Paul in the writing. Paul's work was widespread, and he sometimes sent Timothy to places he himself could not visit. He desired Timothy to protect the churches against the spread of false doctrines. In the fourth chapter what special advice does he give to Timothy in view of his youth? Note the order of precedence when he says "Take heed to thyself and to thy teaching".

2. Some good Christian people believe that the church should have no organization and no officers. But in this letter we find definite instructions for

保羅自己在教會中。為神分派，担任聖職。他也願意親眼看見在教會中，有合宜的人被分派，担任各種聖職。本書所提的教會職員有那幾種呢？當時教會的監督和長老所担任的職務是一樣的。他們必須有什麼資格呢？作執事的，雖然在教會裏的地位不高，但他所具的資格，也應當和監督一樣。為什麼作教會的領袖，必須在教外有好名聲呢？

(三) 當時依照社會的道德情形。大概在公共禮拜聚會，對於婦女們的行動，必須立幾條特別的規矩，加以限制。保羅要教會這樣辦，為的是使教會不給教外人任何譏諷的機會。這一些禁例，我們只可認為適用於當日一時一地的，而非普遍適用於各地各時。保羅在加拉太書第三章二十八節，為男女的地位而宣布的標準，乃是男女在基督裏面，是不分高低界限的，是平等的。自從保羅的日子。直到今日，在這已往的許

carrying on organized church work. Paul had a divine appointment to his position in the church. He wanted to see suitable men appointed to positions of responsibility. What church officers are mentioned? A bishop or overseer and an elder or presbyter in those days had about the same function. What qualifications should they have? Deacons, although their position was not quite so high, required similar qualifications. Why is a good reputation important for leaders in the church?

3. In those days the moral condition of society was such that it seemed necessary to put restrictions upon the participation of women in public meetings for worship. Paul wished to save the church from falling into disrepute. We may regard these prohibitions as being necessary for that time, but not permanently and universally binding. The ideal set forth by Paul in Gal. 3:28 is that in Christ there can be no discrimination between male and female. We

多年代中，不知已有多少女人爲神所用，作教會的領袖，担任教會的工作，這是我們無人可以否認的。

(四)當保羅的日子，羅馬皇帝尼羅逼迫教會的情形，可謂殘酷已極，而保羅却沒有發表任何宣言，鼓吹革命。他在本書極力主張作國王的有權柄管理全國的國民；作教會長老的有權柄管理教會的信徒；作丈夫的有權柄管理妻子；作主人的有權柄管理僕人。所以我們的權柄，都是神賜給我們的，我們用我們的權柄，必須當心，以免有誤。我們必須切記，神在我們以上，他的權柄比我們的權柄更大，我們必須向他負責。保羅雖沒有提倡立時革命，他却講了些革命的原則，而這些革命原則，倒已漸漸爲全世界所接受了。這些革命原則，就是新約中所主張的，靈性的自由，及個人的價值。現在全世界上的人民，已因接受了這些革命的原則，而漸漸從苛虐政治壓迫之下，獲得釋放了。

know that in the centuries since the time of Paul God has repeatedly used women as leaders in the Christian movement.

4. In Paul's day the Christian church was suffering frightful persecutions at the hands of Nero, the Roman Emperor. Yet Paul did not advocate rebellion. In this letter he emphasizes the authority of kings over citizens, of elders over church members, of husbands over wives, and of masters over servants. Those to whom God has given authority must take heed lest they abuse it. They must remember that they are accountable to a higher power. Although Paul did not propose sudden and violent revolution, he announced revolutionary principles which have gradually been gaining acceptance. The New Testament doctrines of spiritual freedom and the worth of the individual have been emancipating people from excessive human domination.

第二十五課 提摩太後書與提多

書

每日讀經：

- (一) 提後一：保羅怎樣鼓勵提摩太呢？有那幾節聖經指明保羅的堅定不移？
- (二) 提後二：請解明精兵的比喻，和家中器皿的比喻。
- (三) 提後三：依你看來，這裏所說的危險日子，是否已經到了？保羅怎樣堅固提摩太，使他將來能應付這危險的日子？
- (四) 提後四：保羅在臨死時的態度怎樣？他所受的患難，太多了嗎？
- (五) 多一：在此處所說的各種勸戒是什麼？
- (六) 多二：在此處所勸誡的人有幾種？你對於

LESSON XXV

THE SECOND EPISTLE TO TIMOTHY AND THE EPISTLE TO TITUS

Daily Readings

1. II Tim. 1. What encouragement did Paul give to Timothy? What verses point to Paul's steadfastness?
2. II Tim. 2. Explain the figure of the good soldier. Explain the figure of the household vessels.
3. II Tim. 3. Would you say that the "grievous times" described here have come? How was Timothy fortified to meet grievous times?
4. II Tim. 4. How did Paul feel in anticipation of death? Had his trials been too much for him?
5. Titus 1. What warnings are uttered here?
6. Titus 2. What different classes of people are

第十四節有什麼意見？

(七)多三：我們既不能憑着自己所行的義得救，那末我們憑着什麼才可以得救呢？

討論：

(一)保羅勸告提摩太，不能膽怯，不要怕羞，已有數次之多。保羅說他自己不膽怯，不怕羞的緣故，就是因為他已將自己完全交託了基督，並確信基督必能保守他到底。(提後二：12)一個人若深深覺得在自己的全部生活中，有神作他的領導，有神作他的後盾，這樣他還會膽怯嗎？還會怕羞嗎？保羅說他為福音受苦難，甚至被捆綁。像犯人一樣；而神的道，却不被捆綁。(提後二：9)這是自然的道理。他的手，人可以捆綁，他的脚，人可以捆綁，然而他的精神，及他所傳的福音消息，別人怎能捆綁呢？十字架，本是世人看為可恥的刑具，保羅為什麼還誇耀牠呢？請看雖在患難之

admonished here? What do you see in the fourteenth verse?

7. Titus 3. If we are not saved by our works of righteousness, how then may we be saved?

Topics for Discussion

1. Paul kept telling Timothy not to be fearful, not to be ashamed. He said he was not ashamed because he had committed himself to Christ, and he knew that Christ would see him through. (II Tim. 1:12) What is the relation between a sense of God's direction of our lives and Christian courage? Paul declared "I suffer hardships unto bonds as a malefactor; but the word of God is not bound." (2:9) Men could bind his hands and feet, but they could not bind his spirit. Nor could they bind his gospel message. Why did Paul glory in the cross which was to the

中，他的態度仍是何等的鎮靜不變，何等的坦然無懼。提摩太後書末章，就是這一位老年人將要離世歸天情形的寫真。這一位老年人，深知拯救他的神，必定救他到底，現已預備好，要到天家去，領他的獎賞了。他這一種態度是何等的勝利！他能得到這一種態度的祕訣是什麼？

(二) 提摩太後書第二章二十及二十一兩節所說家中的器皿是比喻什麼？在神的家裏，每一個人都

有他的地位。有些人所佔的他位比較尊貴；有些人所佔的地位比較卑賤；但地位的尊買或卑賤，都不要緊；最要緊的，就是每一個人必須潔淨。人只要潔淨，自然為神喜愛，因為他是合乎主用的。既然這樣，我們在神面前，還可以因為自己的才能有限，而灰心失望嗎？我們若要以自己有資格為神作工，我們所當留意去作的，是什麼呢？以弗所書第二章十九至二十二節的比喻，

world an object of shame? Observe his calm and confident spirit in the midst of adversities. The last chapter portrays an old man prepared to go to his heavenly reward, certain that He who had delivered him would still deliver him. What was the secret of his triumphant attitude?

2. In II Tim. 2:20,21 we find the vessels of a household mentioned to illustrate what? In the family of God there is room for many kinds of people. Some honorable positions than others. But the important requirement is that every one shall be clean. Such will surely be honored because suitable for use. May we then be discouraged because of our limited abilities? If we wish to qualify for God's service to what should we specially give heed? What is the teaching of the illustration in Eph. 2:19-22? Again, in Ro. 12:4,5 we

有什麼教訓？羅馬書第十二章四至五節，又有身子的比喻。這三個比喻，就是器皿，房屋，及身子，都是教訓我們。每一位作基督徒的，在教會裏必須各安其位，而各盡其能。

(三) 保羅稱呼提多為他在真道上的兒子，和稱呼提摩太一樣。保羅甚望這一位青年人，能保持在真道上純全無疵，並在革哩底的各教會中，分派在真道上純全無疵的人，擔任長老或監督的職分。論到監督的資格，我們已討論過。此處另外提出來的幾種監督的資格是什麼？保羅教導提多，和教導提摩太一樣，也是警戒他謹防一切虛偽，無知，無益，並能使人分爭的言語和教訓；並且勸勉他要多讀聖經；因為聖經是神所默示的，能使人有各種屬靈的智慧，不受任何邪說異端的迷惑。我們只相信聖經的道還是不夠，我們還要「凡事尊榮我們救主神的道」(多二：10) 我們

find the figure of the members of the body. These three illustrations, the vessels, the building and the body, point to the importance of every Christian taking his place in the church of Christ.

3. Titus, like Timothy, was addressed by Paul as his child in the faith. The aged Paul was anxious that young Titus should be "sound in the faith" and should appoint elders or bishops in the churches of Crete who were sound in the faith. What other qualifications should these men have? Paul warned both Timothy and Titus to beware of false teachings, foolish and unprofitable and strife-breeding. These young ministers are urged to study the Bible diligently since it is inspired of God and able to keep them from error. It is not enough to believe the Bible doctrines. We are also "to adorn the doctrine of God our Savior

怎樣作才可以凡事尊榮我們救主神的道呢？

(四)保羅又對我們說，我們當存盼望的心，等候我們的主再來，我們的主「為我們捨了自己，要贖我們脫離一切罪惡，又潔淨我們，特作自己的子民，熱心行善。」(多二：14)請將此節分析一下，將全節分為四部。第一件事是什麼？主這樣作的目的何在？我們與基督的關係怎樣？我們巴不得看見每一個人，都熱心行善。但這目的，怎樣才可以達到呢？

in all things.” (2:10) How may we do that?

4. We are told to look forward hopefully to the coming again of our Savior “who gave Himself for us that He might redeem us from all iniquity and purify unto Himself a people for His own possession, zealous of good works.” (2:14) Try analyzing this verse, breaking it up into four parts. What is the basic fact? What was the purpose of that action? What is to be our relation to Christ? We would like to see everybody “zealous of good works”. How may that be accomplished?

第二十六課 希伯來書

每日讀經：

(一)來一：神怎樣曉諭我們？基督怎樣與天使比較？

(二)來二：神的兒子，耶穌基督，為什麼降生為人？

(三)來三：基督怎樣與摩西比較？以色列人的悖逆與不信所得的結果是什麼？

(四)來四：什麼東西能夠阻擋我們進入神的安息？我們到神面前作禱告時，為什麼要坦然無懼？

(五)來五：基督怎樣作大祭司？為什麼有許多論到麥基洗德的話難以解明？

(六)來六：神給亞伯拉罕的應許是什麼？

LESSON XXVI

THE EPISTLE TO THE HEBREWS

Daily Readings

1. Heb.1. How has God spoken to us? How does Christ compare with angels?
2. Heb.2. Why did Jesus Christ, the Son of God, become a man?
3. Heb.3. How does Christ compare with Moses? What are the results of unbelief and disobedience?
4. Heb.4. What hinders people from entering into God's rest? Why should we be bold in regard to prayer?
5. Heb.5. How did Christ become a high priest? Why are these matters hard to explain?
6. Heb.6. What was God's promise to Abraham?

(七)來七：11-28 基督怎樣與別的祭司比較？

討論：

(一)希伯來書大概也是保羅所寫。這書信是寫給那些猶太基督徒的。當時這般猶太基督徒，因為吃不住猶太人的逼迫，已有丟棄基督教信仰，重回到猶太教信仰的危險；因此這封書札的作者，特寫此信寄給他們，要堅固他們的信心。本書信中最重要兩個字，就是一「更好」。一本書信的作者，特向他們證明，基督比天使更好，比摩西更好，比猶太人的祭司們更好，並且新約中基督教的生活，比舊約中猶太教的生活更好。這樣說來，舊約是不對的嗎？不，舊約沒有一個地方是不對的；我們說舊約不及新約好，是指舊約中有許多地方，不適用於新約時代的人。神在舊約時代所吩咐他選民所作的事，有許多是屬於暫時而不是屬於永遠性質的；神要他們作這些事的目的，是爲着基督並

7. Heb.7:11-28 How does Christ compare with other priests?

Topics for Discussion

1. The Epistle to the Hebrews was probably written by the Apostle Paul. It was addressed to Jews who had become Christians. Because of persecutions they were in danger of going back to the Jewish faith. The key-word of the epistle is "better". The author shows that Christ is better than the angels, better than Moses, better than the Jewish high priests. The Christian way of life is better than the old covenant. Does this mean that the Old Testament was wrong? Many of God's early dealings with His chosen people were intended to prepare the way for Christ and His work of redemption. Can you find elements in other religions that have been used to lead up to the Christian

他的工作預備道路；基督既已來到，並已完成的工作，這些事就無繼續的必要了。你在別的宗教，也能找到些原理，曾經為神用以領人相信基督嗎？

(二) 神的兒子，耶穌基督，為什麼降生為人？(2:17-18 又 4:14-16) 耶穌在世上的使命，乃是要作中保，立於聖潔的神與萬惡的人的中間。他要完成這使命，必須與兩方面發生關係，使兩方面他都能夠代表。他如何能這樣呢？第一他奉神的命，到世人中間，神的旨意，他都知道，這樣他便能夠代表神向世人說話。第二他在世人中間，飽受了世人所受的試探與痛苦，這樣他便能與世人表示同情，並能代表世人向神說話。他既能代表神向人說話，又能代表人向神說話，所以他有資格作神與人完全的中保。所以我們到神面前，除了倚靠耶穌聖名之外，是沒有別的好方法的。在某種限度，我們也可以作神與人的中保。美國

faith?

2. Why did Jesus Christ, the Son of God, become a man? (See 2:17, 18; 4:14-16) Jesus' mission in the world was to be a mediator between sinful men and a holy God. In what way was He related to both? During His lifetime on earth He experienced the temptations and the sufferings of men. Thus He could sympathize with men and represent men before God. Coming among men by God's appointment, He could speak to men on behalf of God. Thus He is a perfect mediator. Is there any better way of coming to God than in the name of Christ? To a certain degree we, too, may be mediators between men and God. In Boston there is a statue representing Bishop Phillips Brooks with Jesus standing behind him as if speaking through him to the people.

波士頓地方，有一個普魯克(Philips Brooks)主教的像，又有一個耶穌的像，站在他的後面，好像是主耶穌藉着普主教向民衆說話一樣。這就是表明普主教也作了神與世人的中保。

(三)我們從猶太人的經驗中，可以學些什麼教訓？他們出埃及後，神應許他們到迦南去享安息；但因他們悖逆神和不信神，他們一代的人都不得進入迦南，却倒斃在曠野上。所以本書信的作者，在此懇切的勸告我們，切不可再蹈這般以色列人的覆轍。不要悖逆神，不信神，以致失掉神所應許賜給我們的安息。這「安息」二字不一定是專指不作工，但也兼指神與人及人與人中間，有一種適當的和平調整。我們只要信靠神，順服神，就可得享這樣的快樂，而在這情形中，我們便是與神和平相處，與人相安無事。關於我們怎能得到這樣的安息，請在本書信裏查一查，本書信的

3. What may we learn from the experiences of the Jews? When they came out of Egypt God promised them rest in the land of Canaan. However, because of unbelief and disobedience that generation failed to enter in but died in the wilderness. So we are urged not to miss, as they did, the promised rest. The word "rest" may mean not inactivity but a proper and restful adjustment to God and man. By faith and obedience we may enjoy that happy condition where we are living in harmony with our Heavenly Father and with our fellow-men. In this connection, see how many times in this epistle you find the words, "Today, if ye shall hear His voice, harden not your hearts."

4. Christ was said to be "a priest after the order of Melchizedek." The Jewish priests were descended

作者共有幾次對我們說：「你們今日，若聽他的話，就不可硬着心」呢？

(四)耶穌基督爲大祭司，照此處說，是照着麥基洗德的等次。猶太人的祭司，是亞伯拉罕的子孫，藉着利未與亞倫而有的。麥基洗德既接受亞伯拉罕的十分之一，並爲亞伯拉罕祝福，那當然是比亞伯拉罕大了。那末基督既然照着麥基洗德的等次爲祭司，自然也比猶太人的祭司爲大。猶太人的祭司，爲自己和百姓的罪，獻上牛羊作祭物。耶穌自己沒有罪，所以他作祭司，不需要爲自己的罪獻祭。他只爲百姓的罪，獻上自己的生命作祭物。他是大祭司，又是祭物。他的職分是永遠的。他是我們的先知，我們的祭司，我們的王。「凡靠着他進到神面前的人，他都能拯救到底；因爲他是長遠活着，替他們祈求。」

from Abraham through Levi and Aaron. We know very little about Melchizedek, except that he took tithes from Abraham and blessed Abraham. That would prove that he was superior to Abraham and his descendents. Hence Christ must have been superior to the Jewish priests. The Jewish high-priests sacrificed calves and goats both for their own sins and for the sins of the people. Jesus, the sinless One, sacrificed His own life. He was both the High Priest and the Offering. His office is eternal. He is our Prophet, Priest and King. "He is able to save to the uttermost them that draw near to God through Him." (7:25)

第二十七課 希伯來書(續)

每日讀經：

- (一)來八：神的新約是什麼？
- (二)來九：1-22 古時猶太人的獻祭，和基督的獻祭有什麼關係？獻祭和赦罪又有什麼關係？
- (三)來十：11-31 基督所獻的祭，是否須要獻第二次呢？我們能不能逃避神的審判？
- (四)來十一：1-20 信心的用處是什麼？亞伯拉罕怎樣表示他的信心？
- (五)來十一：21-40 請說出幾位信心英雄的名字來。他們的信心，使他們能作什麼？
- (六)來十二：1-17 神爲什麼管教我們？我們忍受神的管教，有什麼好結果？

LESSON XXVII

THE EPISTLE TO THE HEBREWS (Continued)

Daily Readings

1. Heb.8. What is God's new covenant?
2. Heb.9:1-22 What is the connection between the old Jewish sacrifices and Christ's sacrifice? What is the connection between sacrifice and the forgiveness of sins?
3. Heb.10:11-31 Is there any need for Christ's sacrifice to be repeated? Can we escape God's judgement?
4. Heb.11:1-20 What is the use of faith? How did Abraham show his faith?
5. Heb.11:21-40 Name some of the heroes of faith. What did their faith enable them to do?
6. Heb.12:1-17 When God allows us to undergo

(七)來十三：1-17 我們爲什麼應當知足？

本段經文中，那一節最有教訓？

討論：

(一)希伯來人的帳幕，有許多地方是豫表基督的。他們的祭司，爲自己和百姓的罪，用牲畜的血獻祭，就是豫表基督要用自己的血，爲世人的罪獻祭。但他們的獻祭，是常常獻的；基督的獻祭却是一次而止，不再獻第二次。基督這一次的獻祭，便使天堂的門大開，人人可以進到神面前了。我們當用我們的信心，感激基督爲我們這次獻祭的功勞，並要確信因他這一次的獻祭，我們的罪就可得赦免。天主教相信，他們何時舉行彌撒禮，基督也何時爲我們獻祭；這種信仰對不對呢？還有人相信，人只要盡力行善，不需靠着耶穌的獻祭就可永遠得救的；這種信仰又對不對？若是我們真的接受了耶穌爲我們的罪而獻的祭，我們可以

discipline, what may it prove? What good results may come from suffering affliction?

7. Heb.13:1-17 Why should we be content? What do you consider the best verse in this paragraph?

Topics for Discussion

1. Many features of the old Hebrew tabernacle worship were types of Christ. The priests repeatedly offered sacrifices, using the blood of goats and calves. Christ's sacrifice of himself was once for all. It was a perfect sacrifice. There was no need to repeat it. It opens a door of approach to God. We appropriate Christ's merit by faith and have the assurance of our sins being forgiven. What do you think of the Roman Catholic idea that every time mass is celebrated Christ's sacrifice is repeated? What do you think of

說自己已有得救的憑據嗎？

(二)爲什麼說，人非有信，就不能得神的喜悅呢？

(十一：6)「信心」不但是一種理論，也是一種行動。舊約中的英雄，不但相信神，並且照着他們的信心而行。他們在生活中，和神有密切的交通來往，並且因爲有了信心，所以在萬難中仍能站立得住。他們確信神的應許；在他們看將來的事，和現在的事，是一樣可信可靠的。有一些信心英雄，在表面上似乎是失敗的。(十一：36-38)你對於他們有何意見發表？這些人在肉體方面，誠然是失敗的；但在靈性方面，却是得着勝利了。他們是至死相信神的。

(三)第十一章八至十一節給我們一個很重要的思想，就是人在世界上只是客旅。亞伯拉罕對神有完全的信心，便甘願遵着神的旨意，離了自己的家鄉，往自己所不知道的地方去。他所住帳棚，證明他所要

the idea that we earn eternal salvation by doing good deeds? If we are truly trusting in Christ may we say that we know that we are saved?

2. Why is it said that without faith it is impossible to please God? (11:6) Faith is not merely a matter of theory. It involves action. Those Old Testament heroes believed God and acted on their belief. They lived in close fellowship with God. Their faith sustained them in difficulties. They believed God's promises, and so the future was almost as real to them as the present. What shall we say of the heroes of faith who were seemingly defeated? (11:36-38) They suffered bodily harm, but their spirits were victorious. They were faithful to God even unto death.

3. The thought of our being sojourners in this

度的生活，乃是時常流動的生活，不預備在任何地方安家。他雖不願意在地上安家，但却盼望住在「有根基的城裏面。」這有根基的城是什麼呢？就是天堂，又稱爲「新耶路撒冷。」這些舊約中信神的人，深信神所應許賜給他們將來的福氣，比屬世的任何福氣更好，所以他們爲要得到將來的福氣，情願把他們所有屬世的福氣都犧牲了。（十一：13-16）他們的靈命進步，是不受世上的任何誘惑所牽制的。我們的靈命進步，是否受世上的誘惑所牽制呢？若受牽制，請自己省察一下，是受牽制到怎樣的地步。

（四）本書信的作者，先使我們回想古時這些偉大神聖人物的豐功偉績。接着又勉勵我們忍受神的管教。我們爲什麼由於神的管教，便知自己是神的兒女呢？有許許多人在平安順利的時候，忘記了神，後來受了神的管教，才想起自己的罪惡，覺得幸虧由於神的

world (11:8-10) is noteworthy. Abraham believed God so fully that he was willing to leave home without knowing where he was going. Living in tents showed that he realized that he was not attached to the place where he dwelt, but was always ready to move on. On the other hand, what does it mean to dwell in "a city that hath foundations"? Heaven is called "the New Jerusalem". Those Old Testament saints were willing to sacrifice present enjoyments because they believed God's promises of future blessing. (11:13-16) To what extent is our spiritual progress retarded by the allurements of this world?

4. The author of this epistle after reviewing the achievements of these great and good men of old proceeds to encourage us about bearing God's chast-

管教，得以回到神的面前，因此非但不悲觀神的管教，反倒表示樂觀。世人應付患難時所用之各種不同的態度是什麼？我們若用怨天尤人的態度，那便使我們所遭遇的患難，更加不容易忍受了。反之我們若用謙卑受教的態度，那便使我們從自己所遭遇的患難得着益處。患難這事是人人必須經過的。我們須用基督徒的勇氣與信心來應付牠。

ening or disciplining. How does chastening prove that we are God's children? Many people have felt drawn near to God in times of affliction who were forgetful of Him in times of prosperity. With what different attitudes do people meet trouble? A spirit of resentment makes our trials harder to bear. A humble teachable spirit helps us to get benefit from them. Trouble is common to all men. Let us meet it with Christian courage and faith.

第二十八課 彼得前後書

每日讀經：

(一) 彼前一：1-19 我們怎樣才可以使自己在患難中喜樂？使我們渴慕聖潔的是什麼呢？

(二) 彼前二：9-20 我們怎樣作，才可以堵住別人的口，使不批評我們呢？我們若跟隨主的腳蹤，將要怎樣行事為人？

(三) 彼前三：1-17 彼得對於作妻子的與作丈夫的怎樣勸導？我們讀過第九節，便想起聖經他處的那一段呢？

(四) 彼前四：本章論到神的旨意是怎樣說？此處所說的兩種受苦是什麼？

(五) 彼前五：我們為什麼應當謙卑？我們應當

LESSON XXVIII

THE EPISTLES OF PETER

Daily Readings

1. I Pet. 1:1-19 How may we be enabled to rejoice amid trials? What makes us want to be holy?
2. I Pet. 2:19-25 How may we offset criticism? How will we act if we follow in Christ's steps?
3. I Pet. 3:1-17 What was Peter's advice to wives and husbands? What other passage of scripture does the ninth verse suggest?
4. I Pet. 4 What is said in this chapter about the will of God? What two kinds of suffering are mentioned here?
5. I Pet. 5 Why should we be humble? How should we meet the attacks of the devil?

怎樣應付魔鬼的攻擊？

(六) 彼後一：我們所應當養成的良好資格是

什麼？第十七、十八兩節所說的是一件甚麼事？

(七) 彼後三：本書論到世界將來的情形怎樣

說？世界將來的情形既是這樣，我們當怎樣行才好？

討論：

(一) 彼得的書信，是寫給一切散居在外邦的猶太基督徒的。他們這時正忍受着百般的試煉。彼得怎樣安慰他們呢？他以煉金子比喻他們受試煉。他盼望他們經過試煉之後，可以得些什麼好的結果？彼得又把受苦分爲兩種：一種受苦，是由於我們的惡行。一種受苦，是由於我們的善行。這兩種受苦，彼得說那一種有價值呢？我們若甘心忍受我們所不當忍受的苦，別

6. II Pet. 1 What are the good qualities which we ought to cultivate? What event is referred to in verses 17 and 18?
7. II Pet. 3 What is the outlook for this world? How should this affect us?

Topics for Discussion

1. Peter's letters were written to the Jewish Christians scattered throughout the Gentile world. These people were suffering many trials. How did Peter comfort them? He compares their afflictions to the refining of gold. What good results are hoped for following suffering? Peter makes a distinction between suffering for our own wrong-doing and suffering as a Christian who is not doing wrong. Which kind of suffering does Peter call praiseworthy? How may our patient endurance of undeserved

人看見我們這樣行，可以受些什麼影響？當基督在世時，他爲什麼甘心受苦？

(二) 我們人生主要的目的，不是要得衆人的稱讚，乃是要得神的喜悅。我們若是專行神的旨意，就不必因受他人的不良待遇，而起怨恨之心，或起恐懼之念。我們若是專心行善，有誰能害我們呢？（彼前三：13）彼得力勸我們跟隨基督的腳蹤，效法他甘心忍受人的不良待遇。基督有什麼罪過呢？他仍不免忍受人的不良待遇。他會否因受人的不良待遇，而失掉他的真正尊嚴？我們可以斷言，世上沒有人，因遵行神的旨意，受了人的不良待遇，而能失掉真正尊嚴的。基督所以能夠甘心忍受人的不良待遇，就是因爲他相信神是公義的。他只將自己和自己的事，交託那按公義審判人的神，讓神去辦理這般惡人。我們若把自己全交託神，神也必有事交託我們的。保羅在他的書信中

trouble affect other people? When Christ was on earth why did He suffer?

2. Our chief aim in life is not to gain popularity with men but to please God. If our hearts are set on doing the will of God, then suffering ill-treatment need not give rise to hurt feelings or to fear. Who is he that will harm you if you be zealous of that which is good." (3:13) Peter urges us to follow in the footsteps of our Savior who suffered unjustly. He, the sinless One, was ill-treated by His enemies and yet kept His dignity. He committed Himself and His interests to God the righteous Judge. What occurs when we thus commit ourselves to God? Those who are wholly committed to God find that God has committed something to them. Paul wrote about "the glorious gospel of the blessed God that is com-

說，神將榮耀的福音交託了他。（提前一：11）神也將榮耀的福音交託了你嗎？

（三）這一位年紀老邁的彼得，在他的第二封書信，給了受書信的人一個應許，就是他在未死以前，要留下一點見證，論到基督在世上的生活。他是基督的愛徒，神藉基督所表現的威榮，他曾親眼見過。基督登山變像時，他也與基督同在。所以基督在世上的生活，他是很知道的。他便將自己所記得的基督生活，口授給他的姪兒馬可，馬可便作了馬可福音書。這馬可福音，是四福音中最早的一卷。這書和別的福音有什麼不同呢？

（四）彼得在他的第二封書信中，又給受書信的人一個警告，就是這物質的世界不會永遠常存的。你看，神遲遲不執行他的應許，是神忘記了他的應許嗎？這物質的世界將來所遭遇的命運是什麼？在物質

mitted to our trust.” (I Tim. 1:11)

3. In his second letter the aged Peter promises before his death to leave a record of the life of the Master. He had been an eyewitness of the majesty of God in Christ. Peter had been present at Jesus' transfiguration. Peter had a nephew, Mark, to whom he told his recollections of Jesus' life upon earth. Mark recorded these events in the gospel that bears his name. Mark's narrative was the earliest of the four gospels. How does it differ from the other gospels?

4. Peter warns his readers that this world will not continue forever as it is now. Does delay in the execution of God's promises mean that He has forgotten them? What fate is to befall this material

的世界遭了這命運後，我們還盼望得着什麼呢？我們若常思念世界將來的情形，便應當在生活中怎樣行事？一個眼光遠大的基督徒，才是世界上的真正樂觀者。在我們等候神顯現他大能大力的時候，我們仍當使這世界成爲最好的住處。

world? What may we hope for after that? What effect is produced in our lives by contemplating this prospect? The Christian who takes the long view is the true optimist. Yet while awaiting the promised display of God's power we are to be diligent in trying to make this world a better place in which to live.

第二十九課 約翰一二三書

每日讀經：

(一) 約壹一：1 至二：6 在此處所說的兩種相交是什麼？我們怎樣可以脫離罪惡？

(二) 約壹二：7-29 光與愛有什麼關係呢？「愛世界」是什麼意思？

(三) 約壹三：1-18 你怎樣可以知道一個人是基督徒？一個人有愛心的證據是什麼？

(四) 約壹四：7-21 基督為什麼要到世界上來？我們若真的愛神，當怎樣待我們的弟兄呢？

(五) 約壹五：愛與遵守神的誡命有什麼關係？神聽誰的祈禱？

(六) 約貳：我們當謹防的是什麼？

LESSON XXIX

THE EPISTLES OF JOHN

Daily Readings

1. I Jh.1:1-2:6 What two kinds of fellowship are mentioned here? What escape is there from sin?
2. I Jn.2:7-29 What is the connection between light and love? What is meant by loving the world?
3. I Jn.3:1-18 How do you recognize a Christian? What is the proof of love?
4. I Jn.4:7-21 Why did Christ come into the world? If we truly love God, how will we regard our fellowmen?
5. I Jn.5 What is the connection between love and obedience? Whose prayers does God hear?

(七)約參：此處怎樣論到接待客旅？

討論：

(一)約翰大概是使徒中年紀最輕的一位。當他寫這三封書信時，年紀已是很老的了。依你看，他的書信和保羅的書信有什麼不同？誰的書信比較多理論？他在書信中反復講及的幾件事是什麼呢？他反復講論的幾件事可大別為兩類；一類是屬於善方面的；在這方面有光，生命，愛，真理，等項。這幾件是有連帶關係的一類是屬於惡方面的；在這方面有黑暗，死亡，恨惡，虛假，等件。這幾件也是有連帶關係的。世人可以照他們信基督與否，而分為善惡兩等人。但我們所說信基督的人，並不是指着那些只贊成基督道理而不能實行的，人，乃是指着信行合一之輩。

(二)約翰在他的書信說：「小子們哪，我們相愛，不要只在言語和舌頭上；總要在行為和誠實上。」他

6. II Jn. Of what are we to beware?
7. III Jn. What is said here about Christian hospitality?

Topics for Discussion

1. John was perhaps the youngest of Jesus' apostles. When he wrote these three epistles he was a very old man. What difference do you see between his epistles and Paul's? Whose epistles contain more argument? What words are used over and over in John's epistles? John speaks of light, life, love, and truth. These ideas are closely related. They stand in contrast with death, darkness, hate, and error. Men are divided into two classes according as they do or do not believe in Christ. But believing in Christ is no mere statement of intellectual assent to certain doctrines.

爲什麼說這話呢？就是因爲那時的人和現在的人一樣，他們只能在嘴頭上講講愛，而在日常生活中却不能照着實行的危險。說到真處，照着愛的律實行，確不是一件很容易的事。所以大多數的人，只能講講這種道理，而不能實行這種道理。基督教所講愛的道理，若在家庭生活，社會生活，商業生活，或政治生活上，真的實行出來，你想以上的各種生活將有怎樣的改變呢？在許多的事情中，人只說話是沒有用處的，實行才有價值。我們也可以愛那些不可愛的人們嗎？有時人看爲似乎無人能辦得到的事，住在我們裏面的基督，却使我們有能力可以辦到。請注意此處所說的愛與遵守真神誠命的關係是什麼。

(二) 約翰在他的福音和書信中，有幾個常用的字；在英文聖經上，是「Abide」與「Walk」；在中文聖經上，是「住」、「在」、「存」與「行」。本書信也每

2. John wrote, "My little children, let us not love in word, neither with the tongue, but in deed and in truth." (3:18) As in these days, so in those days, people were ready to make a profession of love, but were in danger of failing to express it in daily life. Living by the law of love is very exacting. How would family life and social life and business life and political life be changed if the principle of Christian love were in full force? In many instances words are cheap while actions are costly. Can we love those who are not loveable? The indwelling Christ can supply the dynamic for seemingly impossible achievements. Observe the connection between loving God and keeping God's commandments.

3. The word "abide" is often used in John's gospel and in his epistles. He also speaks of our

每提到這幾個字。這是指我們要偶然一次與神同行同在，還是要時常與神同行同在呢？有的人相信耶穌，不過到禮拜堂做禮拜，作過禮拜之後，便又忘記了自己是信耶穌的？還有些人相信耶穌，有時熱心，有時冷淡，不能保持，正常的態度。這兩種人，都不了解作基督徒的真義。依你看來，作基督徒的真義是什麼呢？不是住在基督裏面嗎？住在他裏面，當住到什麼時候？不是當住到永遠嗎？照約翰所說，誰是永遠常存的呢？

講到住在基督裏面這個意思，我們又想到約翰福音第十五章葡萄樹與枝子的比喻。這一種根深蒂固的經驗，是每一個真心信賴基督的人都能得到的。所謂住在基督裏面，就是住在他的愛裏面，行在他的愛裏面。我們若住在基督裏面，基督也必住在我們裏面。

(四) 約翰不但懇切的勸我們行在愛中，他還極

“walk”. Do these words refer to occasional incidents or to a constant practise? Some people connect religion only with going to church. To some it is an ecstasy felt at long intervals. What would you say is involved in being a Christian? How far does it extend? Who is it, according to John, that “abideth forever”? The idea of abiding in Christ reminds us of the figure of the vine and the branches in the fifteenth chapter of John’s gospel. There must be a deep-seated continuous experience if one would be a follower of Jesus Christ. Abiding in Christ means abiding in love or walking in love. As we abide in Christ He abides in us.

4. Although John says so much about our walking in love, he also insists that we must hold right theological views. The loving life depends upon the

力的勸我們必須明了聖經中的各種教義。我們有愛心，是因基督住在我們裏頭；所以我們必須認識基督。我們要有超然的生活——有愛心的生活，必須先相信基督是神的兒子。有些人專講聖經的教義，却把基督徒最重要的事——愛的生活，忘記了。還有些人只知度着愛的生活，而對於聖經中的各種教義，即基督徒生活的基礎，却不留心研究。這兩種人都是各有所偏。依你看來，怎樣才是一個真的基督徒呢？

indwelling Christ. Hence the need of our understanding who Christ is. It is when we truly believe in Christ as the Son of God that we may have this supernatural life. Some people emphasize doctrine and overlook the importance of right living. Others live the life of love but are careless about the doctrinal basis of their Christian life. Is it necessary for us to go to one extreme or the other? What is your definition of a real Christian?

第三十課 溫習

每日讀經：

- (一) 提後一：6-12 又二：3-10 保羅在患難中有什麼倚靠？二章第九節的真理是什麼？
- (二) 腓一：12-21 又三：7-12 保羅的人生大目的是什麼？
- (三) 羅八：1-14 在我們的屬靈戰爭中，有那兩種勢力互相對壘？我們的卑劣性情怎樣可受制服？
- (四) 弗二：8-22 「中間隔斷的牆」怎樣可以拆毀？請解明房屋的比喻。
- (五) 羅十二：1-15 請解明身體的比喻。人有愛心的憑據是什麼？
- (六) 雅一：22-27 又二：14-20 請解明鏡子的

LESSON XXX

REVIEW

Daily Readings

1. II Tim. 1:6-12; 2:3-10 What sustained Paul amid hardships? Consider the truth in 2:9.
2. Phil. 1: 12-21; 3:7-12 What was Paul's great objective?
3. Ro. 8:1-14 What are the two forces in our spiritual conflict? How may our lower nature be subdued?
4. Eph. 2:8-22 How are "the middle walls of partition" broken down? Explain the figure of the building.
5. Ro. 12:1-15 Explain the figure of the body. What are the evidences of a loving heart?

比喻。我們怎樣可以證明我們真有信心？

(七) 彼前四：12-19 又約壹三：14-18 彼得

在他書信中所特別注重的題目是什麼？
翰在他的書信中所特別注重的題目是什麼？

討論：

(一) 我們研究保羅的生活及他的書信，知道他的品格十分堅定不移。他的生活所以完全，是因為他在生活中有一個大目的。他在任何情形都能站立得住，因為在他的生活上有一種大而且深，為人眼不能看見的力量所支持着。他為什麼永不憂慮煩惱呢？他為什麼能在危急的時候，如在船遇危險的時候，安慰堅固別人的心？不是因為他深知自己所屬和所事奉的神，(徒二十七：23) 和他同在並同工嗎？我們若深知我們所屬和所事奉的神和我們同在同工，我們

6. Jas. 1:22-27; 2:14-20 Explain the figure of the mirror. How do we prove the reality of our faith?
7. I Pet. 4:12-19; I Jn. 3:14-18 What subject did Peter emphasize in his letters? What subject did John emphasize in his letters?

Topics for Discussion

1. In our study of the life and letters of Paul we have observed his remarkable steadfastness of character. There was a guiding purpose that integrated his life. There was a hidden force, strong and deep, that sustained him under all conditions. Why was he never worried or upset? Why was he able to steady others in a crisis, as in the shipwreck? I may be that way if I have the same sense of

也能像保羅一樣愛主。

無論何人若像保羅那樣把生命奉獻給神，也必有保羅那樣真正的尊嚴。幾年以前，有一位聖公會的監督，在菲律賓羣島被當地的土人擄了去；他們把他放在豬圈裏，用種種的方法去羞辱他，他却一點不變平常的態度，泰然自若的忍受他們的羞辱，像基督耶穌的精兵一樣。末後他們便停止不再去羞辱他，並說：「這個人真是有尊嚴的，我們實在沒有方法使他的尊嚴稍微減低。」

(二) 這個世界，是善惡兩大勢力的決戰場。我們這為善戰爭的，對於任何方面的幫助，只要能夠得到，都不可拒而不要。有的人說，我們的戰爭，我們應當自己去打，不應當受任何方面的幫助。又說，教會是一般軟弱人的避難所，我們強壯的人不需要入教會求神的幫助。但說這樣話的人，是不是在他們與惡勢力的

cooperation with the Living God "Whose I am and Whom I serve." (Acts 27:23) Any person who will thus dedicate his life to God may have real dignity. Some years ago an Episcopal Bishop was captured by savages in the Phillipine Islands. They kept him in a pig-pen and treated him shamefully. But he calmly endured it all like a good soldier of Jesus Christ. Finally they gave up and said "We cannot debase this man."

2. This world is the scene of a terrible conflict between the forces of good and the forces of evil. We who are working for the right need all the help we can get. Some people say that we should fight our own battles unaided; that the church is a refuge for weaklings. But are such people always victorious in their fight against evil? They would do better to

戰爭中，常是得勝的呢？他們最好還是承認他們的軟弱，進入教會求神幫助他們。當神在我們的戰爭中賜我們以勝利時，我們當感謝他，並當繼續奮鬥。我們對於這屬靈的戰爭，要歡然迎戰；因為這種戰爭愈打愈使我們與神親近。又有些人說，宗教是一種麻醉劑，人信了牠，便不願反抗今世的罪惡，只盼望來世在天堂得着平安。但聖經是這樣的教訓我們嗎？我們的主耶穌雖稱爲和平的君王，他却說：「我來，並不是叫地上太平，乃是叫地上動刀兵。」所以我們在這永不停息的屬靈戰爭中，要爲自己並他人的益處，向前直衝，努力奮鬥。若是世界上沒有教會的話，你想這個世界到底成個什麼世界呢？

(三) 我們在保羅的書信，學了一個功課，就是我們與神愈加親近，也必與弟兄愈加親近。當我們想到基督怎樣爲他們死，我們便覺得非但不可恨他們，

confess their own weakness and to call upon God for help. As He gives us victory in our struggle we thank Him and press on. We welcome the struggle because it draws us closer to our Lord. Again, some people say that religion is like an opiate, making us submit to present evils, hoping for better times in heaven. But is that the teaching of the Bible? Although Jesus was called "The Prince of Peace" He said "I came not to send peace but a sword." So we press on in this ceaseless warfare, both for our own good and for the good of others. What kind of place would this world be if there were no Christian Church?

3. We have been learning that as we are drawn closer to God through Christ we are also drawn closer to our fellowmen. When we consider how Christ died

就是用冷眼看他們也是不對的。一個人有真價值的證據是什麼？不是他愛弟兄嗎？世界上任何民族，不可輕看別的民族；任何階級，不可恨惡別的階級；任何國家，不可施行宗教慘逼；因為全世界的人，在神眼中都是一樣的。保羅在寫給羅馬人的書信中說：「……並沒有分別的，因為世人都犯了罪。」（羅三：22—23）又說：「……並沒有分別；因為世人同有一位主，他也厚待一切求告他的人。」（羅十：12）罪是極普遍的；恩典也是極普遍的。我們若真的認識神赦免我們的罪惡的大恩，還能向自己的弟兄驕傲嗎？我們為什麼應當赦免我們的弟兄呢？我們若是心中還懷着什麼嫉妒，恨惡，或什麼輕視人的心，那便證明我們對於神的偉大及神的恩典，還是認識不足。

（四）新約各書是不同的人寫的。每一位寫書的人，都有他特別注重的題目。保羅所特別注重的題目，

for them we feel that we must not hate them; that we must not even be indifferent toward them. What is the proof of the value of a human being? Is there any justification for race prejudice, for class hatred, for religious persecution? Paul wrote to the Romans, "For there is no difference, for all have sinned" (3:22,23); and again, "For there is no difference, for the same Lord is rich unto all them that call upon Him." (10:12) Sin is a great leveler; so is grace. As we realize the magnitude of God's forgiving love, can we afford to be proud? Why should we forgive our enemies? If our hearts harbor jealousy or hatred or even inference toward men, we need a deeper comprehension of the greatness and goodness of God.

4. The New Testament books were written by different men. Each writer had his own emphasized

是因信稱義。雅各所特別注重的題目，是基督徒的實際生活。彼得所特別注重的題目，是忍受試煉。約翰所特別注重的題目，是愛的重要。他們所特別注重的題目雖然不同，而他們主張與神有親密的關係，却是完全一致。保羅在他的書信說：「因我活着就是基督。」（腓一：21）雅各在他的書信說：「你們親近神，就必親近你們。」（雅四：8）彼得在他的書信寫着：「叫我……就得與神的性情有分。」（彼後一：4）約翰在他的書信寫着：「親愛的弟兄阿，我們現在是神的兒女。」（約壹三：2）自從那時，直到現在，有無數的基督徒，用各種的言語，宣講這同樣的經驗。我們的最大特權，就是加入這千萬得救的人當中，和他們一同探求如何可以完全得到這在基督裏面有福的生活。

justification by faith. James emphasized practical Christian living. Peter emphasized the enduring of suffering. John emphasized the importance of love. But all agreed with regard to their intimate relation with God. Paul wrote "To me to live is Christ." (Phil. 1:21) James wrote "Draw nigh to God and He will draw nigh to you". (4:8) Peter wrote "That ye might become partakers of the divine nature." (II Pet. 1:4) John wrote, "Beloved, now are we children of God." (I Jn. 3:2) From then till now countless followers of Christ, using many kinds of language, have proclaimed the same rich experience. It is our high privilege to join with this multitude of the redeemed in exploring the possibilities of this blessed life in union with Christ.

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