

# New Story 新的故事

Acts 使徒行传 6:8 - 7:60

USED 使用: 23rd August 2020

The story is told of two soldiers on the frontline discussing why they volunteered. One says, "I've got no job, no wife, no children, and I like a good adventure, so I signed up."

有两个在前线的士兵在讨论他们为什么自愿当兵。有一个说，「我没有工作，没有妻子，儿女，我喜爱冒险，所以我报名。」

The other said, "I've got a great job, a wife, and children, and I love the peace we enjoy, so I signed up."

另一个人说，「我有一份很棒的工作，一个妻子，有孩子，我喜爱我们所享受的和平，所以我报名。」

There is all the difference in the world between those two motives.

这两种动机之间显出了我们的世界中各样的不同。

One is a daredevil who risks his life because he has nothing to live for in the moment, the other risks his life because he has something so precious, it is not only worth living for, it is worth dying for.

一个是大胆爱冒险，因为此刻没有什么生命目标，用他的生命来冒危险；另一个是因为他拥有如此珍贵的东西，不仅值得为之而活，也值得为之而死，去冒生命的危险。

Acts 6:8 — 7:60 shows us the final day in the life of a man named Stephen.

《使徒行传》6: 8 - 7: 60 向我们展示了司提反这个人的生命的最后一天。

Stephen's death revealed him to be a man whose heart beat with Christ's to the very last.

Stephen means "a crown" or "a garland."

司提反的死表明他是一个与基督心连心到最后一刻的人。司提反的意思是「皇冠」或「花环」。

The Greek word was used for the reward given to a civic leader or to the crown of glory received by a victor in the Olympic Games.

这希腊语是表示给公民领袖的奖励或奥林匹克运动会胜利者获得的荣耀冠冕。

What a perfect name for the one who stood so tall on his final day and was crowned with the first Christian martyr's crown. Stephen's shows us how to live and how to die.

对于一个在最后一天仍站立得稳，并加冕为第一个基督教的烈士的人来说，这是多么完美恰当的名字。司提反告诉了我们当该如何生活和如何死亡。

I intend on exercising the gift of superficiality today but I want us to see three things about Stephen from this lengthy text: WHAT HE SAID, WHERE HIS HOPE WAS PLACED and WHAT HIS DEATH ACCOMPLISHED.

我今天打算行使深入浅出的恩赐，去让我们在这篇漫长的经文中，看看关于司提反的三件事：他说了什么，他把希望放置在那里，他的死取得了什么成就。

## STEPHEN'S SPEECH 司提反的演讲

Firstly, what he said. Stephen's name pop up for the first time last week in 6:5.

首先，他说了什么。司提反的名字在上周的 6: 5 中第一次出现。

Stephen was one of the seven chosen to distribute the food. He is described as a man full of faith and the Holy Spirit, and full of God's grace and power in v.8.

司提反是七个被选中分发食物的人之一。他被描述为一个满有信心和圣灵的人，第 8 节还说是满有恩惠和能力。

Here he is hauled up in front of the Sanhedrin, which is the Jewish ruling council. He's been accused of wrong doing. The accusations are laid back in 6:13-14:

在这里，他被拖到议会面前，这是犹太人的统治委员会。他被指控做了错事。指控在 6: 13-14 被列出：

*They produced false witnesses, who testified, This fellow never stops speaking against this holy place and against the law. For we have heard him say that this Jesus of Nazareth will destroy this place and change the customs Moses handed down to us."*

设下假见证，说：「这个人不断地说话，侮辱神圣的地方和律法。我们曾听见他说，这拿撒勒人耶稣要毁坏这地方，也要改变摩西所交给我们的规矩。」

In 7:1 the High Priest asked Stephen if the charges are true, then Stephen launches into this lengthy speech. It's the longest in the book of Acts. I just want to summarise it for us.

在 7: 1 中，大祭司问司提反这些指控是否属实，然后司提反开始发表这篇冗长的演讲。这是《使徒行传》中最长的一篇演讲。我只想为我们总结一下。

The speech is Stephen answering those two accusations of him speaking against the *Temple* and the *Law*.

这演讲是司提反回答说他侮辱神圣的地方(圣殿)和律法的两项指控。

### TEMPLE 圣殿

Firstly, the Temple.

首先，圣殿。

He responds by saying that the Temple is not needed to meet God. He says Abraham met God and he didn't have the Temple.

他的响应是，不需要圣殿去与神相遇。他说亚伯拉罕遇见了神，他当时没有圣殿。

God was with Joseph in Egypt and he didn't have a Temple. There wasn't a Temple when God met Moses in a burning bush in the wilderness.

约瑟在埃及时上帝也是和他在一起，他没有圣殿。当上帝在荒野中燃烧的灌木丛中与摩西相遇时，没有圣殿。

In v.48-50 he makes a statement then quotes from Isaiah 66: ***However, the Most High does not live in houses made by human hands.***

在第 48-50 节，他引用《以赛亚书》第 66 章，然后作出陈述，「**其实，至高者并不住人手所造的，**

***As the prophet says, “Heaven is my throne, and the earth is my footstool. What kind of house will you build for me? says the Lord. Or where will my resting place be? Has not my hand made all these things?***

**就如先知所言：『主说：天是我的宝座，地是我的脚凳。你们要为我造怎样的殿宇？哪里是我安歇的地方呢？这一切不都是我手所造的吗？』』**

Isaiah 66 was even written after they had a Temple. So his point is you don't need a physical temple in order to find God and meet with God.

甚至《以赛亚书》66 章也是在他们有了一个圣殿后才写的。所以他的观点是，你不需要一个实际的圣殿来找到上帝或与上帝相遇。

That, however, created a problem with the Old Testament Law. No Temple means no sacrifices for law breaking, which means no relationship with God.

然而，这给旧约的律法造成了问题。没有圣殿意味着不能为违法而献祭，这意味着不能与神保持关系。

### LAW 律法

So Stephen turns to the question of the Law. Again, he goes through the whole history of Israel. This bit is pointed.

因此，司提反转向律法的问题。他再次以以色列的整个历史作陈述。主要是指向这点。

He says under Moses you didn't obey the Law. Under Aaron you didn't obey the Law. The prophet Amos says you didn't obey the Law.

他说，在摩西之下你不服从律法。在亚伦之下，你不遵守律法。先知阿摩司也说你没有遵守律法。

He declares the law is good and he believes it is important and it can't be put aside or ignored. THE PROBLEM IS THEY HAVE NEVER OBEYED IT AND THEY NEVER WILL OBEY IT.

他宣称律法是好的，他相信它很重要，不能放在一边或被忽视。问题是他们从来没有服从过，他们永远也不会服从它。

This means there is a problem if they think they are saved by obeying the Law.

这意味着，如果他们认为他们可遵守律法而得救，那就有问题了。

His answer to his accusers is *you don't need a temple to meet God, but you do need to obey the Law to meet God, but you can never do it.*

他对原告的回答是，*你不需要圣殿来遇见神，但你确实需要遵守律法才能见到上帝，但你永远无法做到这一点。*

Then he brings up something he sees in the history of Israel that is the key to everything he says.

然后，他提出了一些他在以色列历史上看到的东西，这是他说了的一切的关键。

Stephen notices in their history that every time God sends a deliverer, that deliverer is rejected and persecuted by the very people he was sent to save.

司提反在他们的历史中注意到，每次上帝派一个拯救者，那个人都会被他被派去救的人拒绝和迫害。

From 7:9 he highlights Joseph. Joseph was appointed by God to save his family from a severe famine but his family sold him into slavery instead.

他从 7:9 突出约瑟。约瑟被上帝任命去拯救他的家人，脱离严重的饥荒，但他的家人却把他作为奴隶卖了。

Moses was appointed to deliver God's people from Egypt. From v23 onwards we read what happened when Moses tried to rescue his people.

摩西被指定去把神的百姓从埃及救出来。我们可从第 23 节开始，读到摩西试图拯救他的百姓时发生了什么。

Israel rejected him and they had to flee to the wilderness to save his own life.

以色列人拒绝了他，他不得不逃到荒野去救自己的生命。

David is appointed King to lead God's people but most of the time he is in the wilderness as a fugitive.

大卫被任命为国王去领导神的百姓，但大多数的时间他是在荒野中逃命。

Every time God sends a prophet or a deliverer or a saviour, the person is rejected and persecuted.

每当上帝派先知、救主或拯救者时，那人都是被拒绝和迫害。

He talks about the Temple, the inability to obey the Law, and the rejection of God's prophets and deliverers and saviours, then he brings all the threads together...and brings it home.

他谈到圣殿，谈到不能遵守律法，拒绝神的先知、救主和拯救者，然后他把所有的线索聚集在一起...作结案陈词。

Have a look at 7:51-53: ***You stiff-necked people! Your hearts and ears are still uncircumcised. You are just like your ancestors: You always resist the Holy Spirit! Was there ever a prophet your ancestors did not persecute? They even killed those who predicted the coming of the Righteous One. And now you have betrayed and murdered him — you who have received the law that was given through angels but have not obeyed it.***

看看 7: 51-53, 「你们这硬着颈项, 心与耳未受割礼的人哪, 时常抗拒圣灵! 你们的祖宗怎样, 你们也怎样。先知中有哪一个不是受你们祖宗的迫害呢? 他们把预先宣告那义者要来的人杀了。如今你们成了那义者的出卖者和凶手了。你们领受了天使所传布的律法, 竟不遵守。」

Verses 51 and 53 tell us the problem and v52 gives us the solution. In v51 he calls them *stiff-necked* with *uncircumcised* hearts.

第 51 节和 53 节告诉了我们问题所在, 52 节为我们提供了解决方案。在 51 中, 他称他们为硬着颈项, 心与耳未受割礼的。

That simply means they have spiritually hard hearts. They do all the external compliance. 这就是表示他们有属灵上的坚硬的心。所做的一切只是表面上的合规性。

They care about the rituals and the Laws and the traditions, but their hearts are filled with fear and pride and cruelty.

他们关心的是仪式, 律法和传统, 但他们心中充满了恐惧、骄傲和残酷。

None of it has worked because v53 says they haven't kept the law. What they need is new hearts. They need to be changed on the inside...in the core of their being.

一切都没有起作用, 因为 53 节说他们根本没有遵守律法。他们需要的是新的心。他们需要在里面改变...在他们生命的核心。

V52 is the summary of everything he has been saying: *Was there ever a prophet your ancestors did not persecute? They even killed those who predicted the coming of the Righteous One. And now you have betrayed and murdered him.*

52 节总结了他所说的一切, 「先知中有哪一个不是受你们祖宗的迫害呢? 他们把预先宣告那义者要来的人杀了。如今你们成了那义者的出卖者和凶手了。」

What Stephen has been saying in his speech is that he is all for the Law like they are.

司提反在演讲中一直在说, 他像他们一样完全的拥护律法。

He knows too that we cannot be saved without fulfilling all the requirements of the Law - total obedience to God's standard is what is needed.

他也知道, 如果没有满足律法的所有要求, 我们就无法得救...需要的是完全遵从神的标准。

What's the solution? V52 again, *the Righteous One*. It's pretty unusual for Jesus to be referred to like that.

解决方案是什么? 再看 52 节, *那义者*。这样称呼耶稣不是很寻常。

The point he is making is Jesus is the only one who fulfilled the Law. Let me expand on this a little.

他的观点是耶稣是唯一履行律法的人。让我来解释一下。

On the street behind me there is a sign that says between certain times Monday-Friday you are only allowed to park your vehicle for 2 hours.

我身后的街道上有一个牌，上面写着星期一到五的某些时间，你只能停车 2 小时。

If you park within that time frame and then move your car you have fulfilled that law. If however you park longer than two hours you have broken that law, and there is a fine associated with it.

如果你停了车，然后在该段时间内移开你的车，你已经遵守了该律法。但是，如果您停车时间超过两个小时，则您违反了该律法，并且因此要付相关之罚款。

That is the law. You fulfil the View street parking law by either obeying it, or by paying the penalty for not obeying it.

这就是律法。您遵守 View street 的街边停车法或因不遵守而支付罚款。

If you do either of those things the law has no further claim on you.

如果你做两者的其中任何一个，律法对你便没有任何进一步的要求。

Jesus fulfils God's Law, God's standards and requirements for humanity, by firstly being perfect. He never broke God's standards. No other human being has every lived a perfect life like Jesus Christ.

首先，因为耶稣是完美的，满足了神的律法，满足了神对人类的标准和要求。他从未违反上帝的标准。没有其他人活出像耶稣基督那样完美的生命。

That's historical. Many have tried to pull apart his life and find the flaws but they came up empty.

这是根据整个人类历史。许多人试图剖析他的生命去找出缺陷，但他们都落了空。

Even in his own time people wondered just who this man is to live like that. He is THE Righteous ONE.

即使在他自己的时代，其他人也想知道这个人是谁怎可这样生活。他是那义者。

But he also fulfilled the God's Law in the second sense. As the Righteous One, he chose to go to the cross and be rejected.

但他也从第二个意义上履行了神的律法。作为正那义人，他选择十字架，去被拒绝。

He was betrayed and denied. He suffered and died for our Law breaking and lawlessness and unrighteousness and rejection of him.

他被背叛和否认。他因我们的违法、无法无天、不义、和对他的拒绝而受苦和受死。

He took the penalty we deserve. He paid the price for our disobedience so that the Law would no longer have a claim on us.

他承受了我们应得的处罚。为我们不服从的行为付出代价，使律法不再对我们有任何的索偿。

Instead of judgement and condemnation, we are told in Romans there is no condemnation for those in Jesus Christ.

面对审判和谴责，《罗马书》告诉我们，那些在基督耶稣里的人就不被定罪了。

He fulfilled the Law by being the climax to this whole pattern of saviours being rejected that Stephen talks about here.

他在司提反所谈论到的，成为这整个救世主被拒绝的模式的高潮，去成全了律法。

The difference with Jesus is that every other saviour delivered God's people despite the rejection and suffering but Jesus delivered God's people through rejection and suffering and even death.

与耶稣不同的是，所有其他的拯救者尽管是拒绝和痛苦仍拯救了神的百姓，但耶稣是通过拒绝，痛苦，甚至死亡来拯救神的百姓。

So when an individual trusts in him, puts their faith in him, believes in him, then he becomes OUR righteousness. All off our disobedience is given to him and all of his righteousness is given to us.

因此，当一个人相信他，信赖他，信任他，那么他就会成为我们的义。我们所有的不服从都给了他，他所有的义都给了我们。

In that sense he becomes the Temple. He is the place where we meet with God. The Temple isn't done away with, Jesus fulfils its purpose.

从这个意义上，他成为了圣殿。他是我们与神相遇的地方。圣殿没有被夺走，耶稣实现了它的功用。

In his death on the cross Jesus becomes the final sacrifice. He is the bridge between God and humanity.

耶稣在十字架上死了，成为了最后的祭牲。他是上帝和人类之间的桥梁。

### **STEPHEN'S HOPE 司提反的希望。**

This is, secondly, Stephen's hope.

第二点，这是司提反的希望。

Stephen's able to approach his death like this not just because of what he knew, but also what he saw. Have a look with me at 7:54 - 56:

司提反能够这样面对他的死，不仅仅是因为他所知道的，也是因为他所看到的。一起来看看 7: 54 - 56

***When the members of the Sanhedrin heard this, they were furious and gnashed their teeth at him. But Stephen, full of the Holy Spirit, looked up to heaven and saw the glory of God, and Jesus standing at the right hand of God. Look," he said, I see heaven open and the Son of Man standing at the right hand of God."***

众人听见这些话，心中极其恼怒，向司提反咬牙切齿。但司提反满有圣灵，定睛望天，看见上帝的荣耀，又看见耶稣站在上帝的右边，就说：「我看见天开了，人子站在上帝的右边。」

The right hand of God is the divine courtroom. Notice that what he sees is a little different to other descriptions in the New Testament.

上帝的右边是神圣的法庭。请注意，他所看到的与《新约》中的其他描述略有不同。

In other places we are told the resurrected, ascended Lord Jesus Christ is SEATED at the right hand of God. Here he is STANDING.

在其他地方，我们被告知复活了，升了天的主耶稣基督坐在神的右边。在这里他是站着的。

When someone is standing in a courtroom like this they are making an appeal...being an advocate.

当有人这样站在法庭上时，他们正在作申诉...作拥护者。

In his commentary on Acts, FF Bruce makes this comment on this verse: *While Stephen was confessing Christ before men, he sees Christ confessing Stephen before God.*

布鲁斯在他的《使徒行传》注释中对这节经文作了这样的解释，「当司提反在人面前承认基督时，他看到基督在上帝面前承认司提反。」

Stephen sees Jesus advocating for him in the divine courtroom. Because Jesus - the Righteous One - has already paid the penalty for his unrighteousness he knows that he will not be forever condemned, even as the Sanhedrin is condemning him.

司提反看到耶稣在神圣的法庭里为他辩护。因为耶稣...那义者...已经为他不义的行为偿付了惩罚，他知道他不会永远受到谴责，即使议会正在谴责他。

There is the hope of humanity right there. Imagine we all had a device strapped to us that recorded every time we gave someone advice on how to live life, or when we looked down on them because they didn't meet our standards.

这就是人类的希望。想象一下，我们都有一个仪器绑在我们身上，记录着每一次我们因为其他人不符合我们的标准，而建议他们应如何生活，或者我们如何看不起他们。

At the end of our life imagine we all stand in a courtroom and judged simply by our own standards. That's fair. The device is removed and played to reveal whether we are guilty or not.

到了生命的尽头，想象我们都站在法庭里，仅仅根据我们自己的标准来被审判。这很公平。仪器被除下并开始播放，来揭示我们是否有罪。

There isn't a single person who is able to live by their own standards of righteousness let alone God's. All of us lower our standards faster than we can break them. Not a single person is innocent.

没有一个人能够以自己定的公义标准来生活，更别提上帝的了。如果我们都降低我们的标准，比我们违反那标准的速度更要快。没有一个人是无辜的。

The moment Stephen was being condemned by the Sanhedrin he knew he was being commended in the heaven courtroom.

司提反被议会定罪的那一刻，他知道他在天堂的法庭中受到表扬。

While one took his life away the other granted him life forever. Jesus was the only one speaking up for him, but that is all that's matters.

当人夺走他的生命的那一刻，另一个则永远地赋予他生命。耶稣是唯一一个为他说话的人，但这就是最重要的。

This is not something that he knew as a logical fact in his head, the Holy Spirit helped him sense it and savour it and treasure it deep in his heart.

这不是他在他头脑中合乎逻辑地所知道的事实，是圣灵帮助他在他的内心深处去感知和去品尝，并去珍惜。

As such he approached his end with joy and contentment and praying for those murdering him.

因此，他带着喜悦和满足感去迎接他的终结，为那些谋杀他的人祈祷。

### STEPHEN'S IMPACT 司提反的影响

Lastly, what did Stephen's life, speech and death accomplish? Have a look with me at 8:1...

最后，司提反的生命、说话和死亡取得了什么的成就？请看 8: 1

***On that day a great persecution broke out against the church in Jerusalem, and all except the apostles were scattered throughout Judea and Samaria.***

从那一天开始，耶路撒冷的教会遭受到大迫害，除了使徒以外，众门徒都分散在犹太和撒玛利亚各处。

See how God used Stephen? Jesus had told his disciples on many occasions that the good news of salvation in him is not just for Israel and Jerusalem. This is news for all people.

看到上帝是怎么用司提反吗？耶稣曾多次告诉他的门徒，救恩的好消息不仅仅对以色列和耶路撒冷。这信息是给所有人的。

In fact, in Acts 1:8 we have the agenda for the book of Acts. It's Jesus' last words to his disciples:

事实上，《使徒行传》1: 8 指明了这书的目的。这是耶稣对门徒的最后一句话，

***you will receive power when the Holy Spirit comes on you; and you will be my witnesses in Jerusalem, and in all Judea and Samaria, and to the ends of the earth.***

但圣灵降临在你们身上，你们就必得着能力，并要在耶路撒冷、犹太全地和撒玛利亚，直到地极，作我的见证。

Up to chapter 8 they hadn't left Jerusalem. They hadn't taken the good news to different cultures and places. God uses the death of Stephen and the persecution that followed to push them out.

直到第八章，他们还没有离开耶路撒冷。他们没有把福音带向不同的文化和地方。上帝用司提反的死和随之而来的迫害把他们推出来。

But let's notice one other thing here. Where do you think Luke got the details of Stephen's lengthy speech from? He wasn't there himself.

但是，让我们在这里注意一件事。你认为路加是从哪里得到司提反长篇演讲的细节？他自己不在那里。

Many commentators reckon it is the young man we are introduced too in v58. His name is Saul.

许多释经家认为，是在 58 节为我们介绍的那年轻人。他的名字是扫罗。

Saul is given his consent to the stoning of Stephen, and will be one of the leads in persecuting the early church. Later in Acts he is called Paul.

扫罗赞同用石头处死司提反，并且将是迫害早期教会的主要头领。后来在《使徒行传》中，他被称为保罗。

We will see his dramatic conversion to the Christian faith in a couple of chapters.

我们将在一两章之后看到他戏剧性地成为基督徒跟随基督信仰。

Scholars have pointed out that all the themes of Stephen's speech here are the themes of Paul's theology.

学者们指出，司提反演讲的所有主题都是保罗的神学主题。

This speech from Stephen must have sunk deep into Saul's heart. It didn't change him right away but something got under his skin.

司提反的这篇演讲一定深入到扫罗的心里了。这并没有马上改变他，但有些东西在他里面在萌芽。

In fact, in Acts 26 when Paul is on trial himself for the Christian faith he recounts Jesus appearing to him and saying: ***It is hard for you to kick against the goads.***

事实上，在 26 章，当保罗因基督信仰而受审时，他重申了耶稣对他的说话，「**你用脚踢刺棒是自找苦吃的！**」

It was an expression in his time that meant 'you can't keep resisting a deity.' For sometime Paul had been trying to hold Jesus at arms length.

这句话在他的时代表示，「你不能一直抵抗神。」保罗有一段时间一直试图与耶稣保持距离。

Something had got under his skin and he was trying to resist it. It started here with Stephen. 有些东西在他里面在萌芽，他试图抵抗。是从司提反这里开始。

Stephen did not have a very long life and didn't serve long in the early church but this speech changed the world.

司提反的生命很短，在早期的教会里只服务了很短的时间，但这个演讲改变了世界。

Not just his speech but also how he suffered. He wasn't trembling in fear and grinding his teeth in anger.

不仅是他的演讲，还有他如何受苦。他没有在恐惧中颤抖，或愤怒地咬牙切齿。

His calmness and boldness are incredible. He is praying for his murderers.

他的冷静和大胆令人难以置信。他在为杀他的人祈祷。

Paul had never seen anyone suffer and die like this, it must have cut Paul, and eventually through him, the history of the world was changed.

保罗从来没有见过任何人遭受这样的苦难和死亡，这一定剖开了保罗，并最终切穿了他，世界的历史因此被改变了。

Stephen's death leads to an explosion of resurrection life to the ends of the earth, through the centuries, across cultures.

司提反的死导致复活生命的爆炸达到地极，穿越世纪，跨越文化。

Jesus' suffering led to life. Stephen's suffering led to life. And so the suffering of everyone who trusts in Jesus leads to resurrection life and glory...if we know how to do what Stephen did.

耶稣的受苦引领到生命。司提反的受苦引领到生命。因此，每一个信赖耶稣的人的痛苦都会引领到复活生命和荣耀...如果我们知道如何做司提反所做的事。

He looked to Jesus and what Jesus accomplished for him. If we allow the Holy Spirit to get the things we know to be true about Jesus and push them down into our hearts.

他看望耶稣和耶稣为他完成了什么。如果我们允许圣灵把我们知道有关耶稣的真理，推入到我们的心中。

Every time suffering comes we get an opportunity to reorder our loves. Through the work of the Holy Spirit in the Word, prayer, worship, we seek to see what Stephen saw. With the work of the Holy Spirit in our lives our suffering will turn to glory.

每次痛苦的来临，我们得到机会重新排序我们的爱。通过圣灵在神的话中，祈祷中和敬拜中，在我们里的工作我们试图去看司提反所看到的。随着圣灵在我们的生命中的工作，我们的痛苦将变成荣耀。

We cannot find this kind of confidence in our world. Our society can't provide a solution to handle death like this.

在我们的世界找不到这种信心。我们的社会不能提供这样的处理死亡的解决方案。

In our society the meaning of life is to have the freedom to live as you want to live.  
在我们的社会中，生命的意义是拥有随你自己的意思来生活的自由。

If your ultimate meaning in life is God, treasuring Jesus and his glory, then suffering and death can't get at your meaning in life.

如果你生命的终极意义是上帝，是珍爱耶稣和他的荣耀，那么痛苦和死亡不能影响到你的生命意义。

If however your meaning in life is to be free to live how you want to live, and to pursue your own happiness, then suffering and death destroys it.

然而，如果你生命意义是随你自己的意思来自由地生活，追求自己的幸福，那么痛苦和死亡会摧毁它。

St Augustine said that life is about offering your loves properly. We all love things but do we love them in the proper order. He said all our problems come from dis-ordered loves.

奥古斯丁曾说，生命就是正确地供献你的爱。我们都爱东西，但我们有否按正确的顺序去爱它们。他说，我们所有的问题都来自错了顺序的爱。

Someone once summarised Augustine on this by stating "Only love of the immutable can bring tranquility." Only when our highest love in life is something that can never be taken away from us will we ever find true tranquility.

有人曾经这样总结奥古斯丁，「只有爱不变的才能带来安宁。」只有当我们生命中最爱的东西是永远无法从我们身上夺走时，我们才能找到真正的安宁。

Every one of us, left to our own devices, set our hearts on things that suffering and death will destroy. We must set our hearts on that which can never be taken away from us.

我们每一个人，当随着我们自己的安排，都把我们的放在痛苦和死亡可以摧毁的事情上。我们必须把心定意在那些永远不能从我们身上夺走的。

The same man who gave his consent to the murder of Stephen, later on, wrote this to the church in Rome: *For I am convinced that neither death nor life, neither angels nor demons, neither the present nor the future, nor any powers, neither height nor depth, nor anything else in all creation, will be able to separate us from the love of God that is in Christ Jesus our Lord.* (Romans 8:38-39)

同意处死司提反的那个人，后来在写给罗马教会的信中说，「因为我深信，无论是死，是活，是天使，是掌权的，是有权能的，是现在的事，是将来的事，是高处的，是深处的，是别的受造之物，都不能使我们与上帝的爱隔绝，这爱是在我们的主基督耶稣里的。」《罗马书》8:38-39