

# Acts 8 New Proclamation 《使徒行传》8 新的宣告

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Greetings and so glad to speak with you again, if you do not know me, my name is John Lau. I am a student minister here at St Paul's. We are in the middle of looking through the book of Acts in the New Testament. We are looking into how the first generation of believers of Jesus lives out their new life in a new world.

大家好，很高兴可以再次与您交谈，如果你不认识我，我的名字是刘特正。我是圣保罗堂的其中一个神学生。此刻我们已经翻阅到了《新约》中《使徒行传》的中段。我们正在研究耶稣的第一代信徒如何在一个新的世界中活出他们的新生活。

Do you like to follow TV series? I was following a couple from the USA, but I was forced to stop because the channel is working out whether they will show the next series. TV channel always leaves the viewers hanging between series, and we are left to wonder what is going to happen next. And what is worst is they also do not tell you when the next series will start, or they will start some very similar franchise, all the different CSI and NCIS. And I really don't like the cliffhanger in between series.

你喜欢看电视剧吗？我正在追一两个美国的电视剧，但我被迫停止了，因为频道正在研究他们是否要播出下一个系列。电视频道总是让观众在系列节目之间徘徊，我们想知道接下来会发生什么。最糟糕的是，他们不会告诉你下一个系列何时开始，或者他们只开始一些同类型的新系列，所有不同的《CSI 灭罪鉴证科》和《NCIS 重返犯罪现场》。而且我真的不喜欢在系列之间留下的悬念。

We come to a point in the book of Acts that are full of cliffhangers, and we are only at chapter 8, but this kind of cliffhanger is good and worth looking into. These are the kind of intersections that I enjoy. Chapter 8 can be divided into three miniseries, with the three main characters in our passage. They are Philip, Simon the sorcerer and an Ethiopian eunuch with no name. Let us ask two questions for each of these characters, what happen to them? And what's next?

在《使徒行传》一书中，我们来到一个充满悬念的章节中，我们只到了第8章，但这种悬念是好的，是值得研究的。这些是我喜欢的交汇点。第八章可分为三个迷你系列，有三个主要人物在我们的段落中。他们是腓利、行邪术的西门和没有名字的埃塞俄比亚太监。让我们来对每个人物问两个问题：他们会发生什么？接下来是什么？

## Philip 腓利

Please turn with me to Acts chapter 8, and we will begin with Philip from verse 4. Before that, There are a couple of characters called Stephen and Saul which we addressed last week. Stephen was chosen to be a leader of the early church, and he became the first martyrs. And Saul is a central character in the development of the early church.

请和我一起翻到《使徒行传》第8章，我们将从第4节开始说起腓利。在此之前，这里是两个人物叫司提反和扫罗，是我们上周谈到的。司提反被选为早期教会的领袖，他成为第一位烈士。扫罗是早期教会发展的主要中心人物。

Luke had given us a bit of a teaser, like a movie trailer, in the chapters leading into and follows our passage today. Since we will be meeting Saul when Luke dedicated a whole episode for him next week, I would not spoil your enjoyment, stay turn and come back next week to find out what happens to Saul and what's next about the proclamation of God's good news of salvation.

路加在我们今天的段落章节之前后给了我们一点预告，就像电影预告片一样。由于下周路加为扫罗献上了一整集节目时，我们将与扫罗见面，所以我不会破坏您的享受，下周请转身回来，看看扫罗发生了什么事，以及关于宣讲上帝的救恩的好消息接下来是怎样。

After Stephen was martyred towards the end of the last chapter, naturally when a significant local leader in any movement was killed; we will ask what is going to happen to the movement? Acts 1:8 told us that Jesus started this salvation work of God by commissioning his disciples to take the good news of salvation from Judea to Samaria, to the gentles and the ends of the earth. Stephen's death started this expansion of the salvation works to the ends of the earth, and we come to see what happens to another leader Philip and what is next.

司提反在上一章的结尾殉难了，当任何运动中一位重要的地方领导人被杀，自然而然地我们会问，接下来这场运动会发生什么？《使徒行传》1:8告诉我们，耶稣开始了这个救恩工作，差遣他的门徒把救恩的好消息从犹太传到撒玛利亚，传到外邦人，直到地球的尽头。司提反的死开始将救恩的工作扩展到了地极，我们来看看另一位领导人腓利会发生什么，接下来又会怎样。

**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. 4-5, Those who had been scattered preached the word wherever they went. Philip went down to a city in Samaria and proclaimed the Messiah there.***

**8:1 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。4-5 那些分散的人往各地去传福音的道。5 腓利下撒玛利亚城去，向当地人宣讲基督。**

What has happened to Stephen has become the impetus. The believers stayed in Jerusalem since chapter 2 is now scattered. The scattering is a corrective action done by God because the good news of salvation was meant to go out.

在司提反身上所发生的一切已经变成了动力。从第2章，信徒们一直留在耶路撒冷，现今分散各地。分散是上帝采取的纠正措施，因为救恩的好消息本应要传出去的。

Philip was chosen with Stephen initially to look after food distribution among the believers in Jerusalem, and now he went down to Samaria. And instead of distributing food for physical need, he proclaimed the Messiah and preached the word of Jesus to provide food for the soul. 腓利最初和司提反一起被选为在耶路撒冷为信徒们分发食物，现在他去了撒玛利亚。这一次他没有为满足身体需要而分发食物，而是宣布了弥赛亚并传讲了耶稣的话来为大家的灵魂提供食物。

A new proclamation has begun, it is new because of the new agent and new location, adding to the apostles who remain in Jerusalem, we now have believers scattered throughout Judea and Samaria, preaching and proclaiming as they go.

新的宣告已经开始，这是新的，因为有了新的代理人和新的地点，加上留在耶路撒冷的使徒们，我们现在有了散布在犹太和撒玛利亚各地的信徒们，他们都随行传道和宣讲。

Phillip brought the gospel to a city in Samaria, proclaiming Jesus. I believe we were not told about the name of the city was to emphasis that this was not his destination, and you will know why I say that as we go on looking into this chapter.

腓利把福音带到撒玛利亚的一个城市，宣讲耶稣。我相信我们没有被告知这个城市的名字是为了强调这不是他的目的地，当我们继续研究这一章时，你将知道我为什么这样说。

Verse 6-8 tells us how the crowd responded *when they heard Philip and saw the signs he performed; they all paid close attention to what he said.* And *there was great joy in that city* because many immediate needs were fulfilled. And in verse 12, *when they believed Philip as he proclaimed the good news of the kingdom of God and the name of Jesus Christ, they were baptised, both men and women.*

第6-8节告诉我们当时的人如何响应，*众人都聚精会神，同心合意地听腓利所说的话，一边听他的话，一边看他所行的神迹。*所以在那城里，就大有欢喜。因为许多直接的需求都满足了。在第12节，*当他们信了腓利所传上帝国的福音和耶稣基督的名，连男带女都受了洗。*

This is not the first time the good news of the kingdom of God and the name of Jesus proclaimed in Samaria. Jesus himself did it with a woman he met at the well, and in John 4:39-42 we were told what happened to the crowd then,

这不是第一次在撒玛利亚宣布神国的福音和耶稣的名字。耶稣曾亲自与他在井里遇见的一个女人宣布神国的福音，在《约翰福音》4:39-42中，我们被告知当时人群中发生了什么，

*Many of the Samaritans from that town believed in him because of the woman's testimony. So when the Samaritans came to him, they urged him to stay with them, and he stayed. And because of his words, many more became believers. They said to the woman, "We no longer believe just because of what you said; now we have heard for ourselves, and we know this man really is the Saviour of the world."*

那城里有好些撒玛利亚人信了耶稣，因为那妇人作见证，说：「他把我素来所做的一切事都说了出来。」于是撒玛利亚人来见耶稣，求他们在他们那里住下，他就在那里住了两天。因为耶稣的话，信的人就更多了。他们对那妇人说：「现在我们信，不再是因为你的话，而是我们亲自听见了，知道这人真是世界的救主。」

From these two occasions, if I am going to think of a body part to represent the people of Samaria, I will identify them as people of the active ears, with active listening that is attentive

and responsive. They all heard and paid close attention. They believed the proclamation and response with proper actions. They believed what they heard from witnesses but did not stop there. They seek out the object of their belief to confirm he really is the Saviour of the world. 从这两个场合来看，如果我想用一个身体部位来代表撒玛利亚人，我会把他们当作有着活跃的耳朵，积极倾听，用心并且反应迅速。他们都听到了并密切关注着。他们相信宣告，并以适当的行动作出响应。他们相信他们从见证人那里听到的信息，但并没有止步于此。他们寻找他们信仰的对象，以确认他真的是世界的救主。

Our current climate living under the shadow of the pandemic has opened up a lot of people towards the idea that they may also need a saviour, they wanted an immediate comfort to their worries that religion can provide, it will be so great if they have the active ears of the Samaritans to truly get to know and confirm Jesus really is the Saviour of the world.

我们目前处于大流行病阴影下的气候，已经使很多人开始意识到他们也许还是需要救主，他们希望可以立即得到宗教给予的安慰，来安抚他们的忧虑，如果他们有的撒玛利亚人的活跃耳朵来真正了解，并确认耶稣确实是世界的救主，那将真是太好了。

Our current climate also reveals a lot of ignorance and arrogance of religious people believing that they are above the health advice of their government because their god will protect them. And we can see the sad consequences of many clusters from religious establishments. Is it possible that they are not really following Jesus and just going through the motions? Is it possible that they believe just because of what other humans tell them and what others said, they have not heard Jesus for themselves and come to real knowledge of who Jesus is? They ended up putting their life and the life of many people at risk.

我们目前所处的气候也暴露出许多宗教人士的无知和傲慢，他们认为他们凌驾于政府的健康建议之上，因为他们的神会保护他们。我们可以看到很多病毒的集聚群在许多宗教场所形成所带来的可悲后果。他们是否有可能不是真的跟随耶稣，而只是随波逐流，人云亦云？他们是否有可能仅仅是因为其他人告诉他们的话和其他人说的话而相信了，他们没有自己听到耶稣的声音，并真正确认耶稣是谁吗？他们最终把他们的生命和许多人的生命置于危险之中。

Our second character of today passage give us a very stern warning that something more serious is at hand, it is more deadly than catching COVID-19. And that character is Simon the Sorcerer.

今天要讲的第二个人物给了我们一个非常严厉的警告，那些即将发生的事比感染了 COVID-19 更致命。那个人就是行邪术的西门。

### Simon the Sorcerer 行邪术的西门

Let us read what happens to him and what happens next starting from verse 9.

让我们从第 9 节开始读一下他发生了什么事，以及接下来会发生什么。

***Now for some time a man named Simon had practised sorcery in the city and amazed all the people of Samaria. He boasted that he was someone great, and all the people, both high and low, gave him their attention and exclaimed, "This man is rightly***

***called the Great Power of God." They followed him because he had amazed them for a long time with his sorcery.***

有一个人名叫西门，向来在那城里行邪术，自命为大人物，使撒玛利亚的居民惊奇。所有的人，从小到大都听从他，说：「这个人就是上帝的能力，那称为大能者的。」

I believe we can assume Simon is not from Samaria by the way that he was introduced, he was a man that came to the city and amazed all the people of Samaria. He was most likely a travelling sorcerer, making a living out of selling his sorcery, and when he came to Samaria, he got so much attention and publicity he stayed.

我相信从他怎样被介绍，我们可以假设西门并不是撒玛利亚人，他是一个人来到这城市，使所有的撒玛利亚人都惊奇的人。他极有可能是一名旅行巫师，靠卖巫术为生，当他来到撒玛利亚时，他得到了这么多的关注和宣传，所以他留下来了。

***But when they believed Philip as he proclaimed the good news of the kingdom of God and the name of Jesus Christ, they were baptised, both men and women. Simon himself believed and was baptised.***

当他们信了腓利所传上帝国的福音和耶稣基督的名，连男带女都受了洗。西门自己也信了；既受了洗

Simon seems to be a great convert; he believed and responded with proper actions; he got baptised, he followed Philip everywhere; he is devoted and paid full attention. So, what is the danger? What was wrong in his situation?

西门似乎是一个伟大的信徒，他相信并以适当的行动做出回应；他受了洗，他跟着腓利如影随形；他全身心投入，并给予了充分的关注。那么，有什么危险呢？他的情况怎么了？

Let us look at him closely, back in verse 9, He boasted that he was someone great, and all the people gave him their attention, verse 11, he had amazed people for a long time with his sorcery, verse 13, he followed Philip everywhere, astonished by the great sign and miracles he saw. Do you start to see the picture of who he is? He is an attention seeker, and he puts his attention at great sign and miracles. He is not like the Samaritans that wants to find out for themselves who Jesus really is, and he seems to have become a Christian for the wrong reason. Why do I say that, let us read on in verses 18-19.

让我们仔细看一下，回到第9节，他自命为大人物，所有的人都听从他，第11节，因他很久以来用邪术使他们惊奇，第13节，就常与腓利在一处，看见他所行的神迹和大异能，就觉得很惊奇。你是否开始意识他是的怎么样吗？他是一个寻求注意的人，他把注意力放在伟大的神迹和大异能上。他不像撒玛利亚人，他们是想自己找出耶稣到底是谁，他似乎因为错误的原因成了基督徒。我为什么要这么说，让我们继续读第18-19节。

***When Simon saw that the Spirit was given at the laying on of the apostles' hands, he offered them money and said, "Give me also this ability so that everyone on whom I lay my hands may receive the Holy Spirit."***

西门看见使徒一按手，就有圣灵赐下，就拿钱给使徒，说：「请把这权柄也给我，使我手按着谁，谁就可以领受圣灵。」

When Peter and John were sent from Jerusalem to Samaria to bring encouragement and spiritual gift, they pray for them to receive the Holy Spirit. Simon wanted that ability too, and he thought he could buy it off Peter and John. Why does he want the ability? It said, "***so that everyone on whom I lay my hands may receive the Holy Spirit.***" Do you remember how people use to react to him? They treated him like a superstar, and maybe that was what he misses, that feeling of importance, being the centre of the universe.

当彼得和约翰从耶路撒冷被派往撒玛利亚，带来鼓励和属灵的恩赐时，他们为他们祷告，要让他们领受圣灵。西门也想要这种能力，他以为他可以拿钱给彼得和约翰去买。为什么他要这种能力？经文说，「**使我手按着谁，谁就可以领受圣灵。**」你还记得人们如何对他做出反应的吗？他们把他当作超级巨星，也许这就是他所怀念的，那种重要的感觉，作宇宙的中心。

He had forgotten the price that God had paid for him, that he is purchased by the life of God's one and only son Jesus. He does not see how God values him. Instead of rejoicing and full of gratitude towards God, he wants to get back to his old way of life, to represent the Great Power of God. What he does not realise is he was not representing the real Saviour of the world, all along he was puffing up the idol of self-gratification, the idol of his ego.

他忘记了神为他付出的代价，他被神的独生子耶稣的生命所赎。他看不到上帝如何重视他。他没有欢欣鼓舞，对上帝充满感激之情，而是想要回到他旧的生活方式，代表上帝的大能。他没有意识到的是，他一直都不代表世界上真正的救主，他一直在鼓吹自我满足的偶像，他自我的偶像。

He allowed bitterness to grow within him, thinking that he can earn approval with his wealth; he craves power and attention. His situation at this stage is dire straits, Peter said to him in verse 20,

他允许苦毒在他身体里面滋长，认为他可以通过他的财富赢得认可，他渴望权力和关注。他在这个阶段的情况是个可怕的困境，在第20节彼得对他说，

***May your money perish with you, because you thought you could buy the gift of God with money! You have no part or share in this ministry because your heart is not right before God.***

***你的银子和你一同灭亡吧！因为你想上帝的恩赐是可以花钱买的。你在这道上无份无关；因为你在上帝面前心怀不正。***

This is a very serious inditement, but Peter did not leave him hanging, Peter did not say he has no part or share in the kingdom of God, it was in the ministry of God that Simon is not fit to be involved at this stage. And Peter go on saying,

这是一个非常严厉的控诉，但彼得没有把他悬挂在那里，彼得没有说他不是神的国度中的一份，只是西门不适合在现阶段参与上帝这道上的事奉。彼得继续说，

***Repent of this wickedness and pray to the Lord in the hope that he may forgive you for having such a thought in your heart. For I see that you are full of bitterness and captive to sin.***

你要为你这样的恶而悔改，祈求主，或者你心里的意念可得赦免。我看出你正在苦胆之中，被不义捆绑着。

Peter knows where Simon is at and called him to repentance and direct him in how to get right with God. Pray in hope for forgiveness, to address the bitterness of the heart and flee from sin. At that point, we are told Simon responded by requesting Peter to pray for him too. ***"Pray to the Lord for me so that nothing you have said may happen to me."***

彼得知道西门的现况是怎样，他叫他悔改，并指导他如何与神回归正确的相处。祈求主赦免，处理内心的苦毒，脱离不义。这时候我们看到，西门也请求彼得为他祈祷，「请你们为我求主，使你们所说的，没有一样临到我身上。」

It seems to be a right respond when someone calls you to repent to ask for prayer, but somehow it seems very strange to me, what would it be like if Peter follows precisely what Simon has requested and pray that nothing he has said may happen to Simon. Is that means Simon's money will not perish with him, that he can take part and share in the ministry, that he does not repent of is wickedness, and the Lord does not forgive him?

当有人叫你悔改时，去请求祈祷，这似乎是一个正确的回应。但不知何故，对我而言这似乎很奇怪，如果彼得准确地遵循西门的要求，祈祷他对西门所说的什么事都不会发生，那会是什么样子呢？这是否意味着西门的银子不会与他一同灭亡，他可以在这道路上有份有关，他不悔改他的恶，主也不赦免他？

We are left with a massive cliffhanger because Luke did not tell us what happens next to Simon, Luke got back to the main story of what the Book of Acts is about, it is about the proclamation of the word of the Lord, verse 25,

这给我们留下了一个巨大的悬念，因为路加没有告诉我们接下来西门发生了什么。路加回到《使徒行传》这书的主要中心，是宣讲主的道，第 25 节，

***After they had further proclaimed the word of the Lord and testified about Jesus, Peter and John returned to Jerusalem, preaching the gospel in many Samaritan villages.***

使徒既作了见证，并且宣讲了主的道，就回耶路撒冷去，一路在撒玛利亚好些村庄传扬福音。

I believe Luke left us at a cliffhanger for an excellent reason. We need to realise that starting right is only the beginning, and it is so easy being slowly lured back to our old way. This cliffhanger is to remind us to continue in examining our heart to make sure it is right before God. To continue to repent of wickedness, pray to the Lord in hope for forgiveness, not to allow any bitterness to take hold within us. And to watch out about how we respond to correction.

我相信路加为了一个很好的理由把我们留在悬念之间。我们需要认识到，正确的开始只是一个开始，我们很容易被慢慢吸引回到我们的老路。这个悬念是提醒我们继续检

查我们的心，以确保它在上帝面前是正确的。要继续悔改邪恶，祈求主给赦免，不要让任何苦毒不义捆绑自己里面。并注意我们该如何对纠正做出回应。

### The Ethiopian eunuch 埃塞俄比亚太监

Now since Peter and John were preaching the gospel in many Samaritan villages as they travel back to Jerusalem, God keeps on using Philip to proclaim to the ends of the earth. We read in 26-27a,

由于彼得和约翰在返回耶路撒冷时，在许多撒玛利亚的村庄传福音，所以上帝就继续用腓利去宣讲到地极。我们来阅读 26-27 节上，

*Now an angel of the Lord said to Philip, "Go south to the road that goes down from Jerusalem to Gaza." So he started out, and on his way he met an Ethiopian eunuch, an important official in charge of all the treasury of the queen of the Ethiopians.*

*有主的一个使者对腓利说：「起来！向南走，往那从耶路撒冷下迦萨的路上去。」腓利就起身去了。不料，有一个埃塞俄比亚人，是个有大权的太监，在埃塞俄比亚女王的手下总管银库。*

We are now introduced to a eunuch with no name, but with a considerable credential, he is a significant official in charge of all the treasury of the queens of Ethiopians. And despite his status, he is an incomplete man. And this incomplete man with no name *had gone up to Jerusalem to worship and on his way home.*

现在介绍给我们的是一个没有名字的太监，但他具有相当大的权，他在埃塞俄比亚女王的手下总管银库。尽管他身份显赫，他是一个不完全的人。这个没有名字，不完全的人，他上耶路撒冷去礼拜去了，回程中。

He travelled to Jerusalem to worship at the temple, and according to the temple rules at that time, he will be turned back without any success. The temple does not allow incomplete people to enter. An incomplete man being rejected, with an unsuccessful adventure, I wonder how he would feel and what would you do if you are this person.

他前往耶路撒冷在圣殿做礼拜，根据当时圣殿的规则，他将被拒之门外，无功而返。圣殿不允许不完全的人进入。一个不完整的人被拒绝，旅程失败无功而返，我想知道他会有什么感受，如果你是这个人，你会做什么。

He *was sitting in his chariot reading the Book of Isaiah the prophet.* Do you see how similar he is with the Samaritan? He goes to the source to learn about worship, the people at the temple may have rejected him, but he did not stop there. God knows this incomplete man is searching for him, so he sends Philip to help this man. I really like the interaction between this man and Philip.

*他坐在车上，正念着以赛亚先知的书。*你能看到他和撒玛利亚人有多相似吗？他去寻求敬拜的源头，圣殿里的人可能拒绝了他，但他并没有止步于此。上帝知道这个不完整的人在寻找他，所以派腓利去帮助他。我真的很喜欢这个人 and 腓利之间的互动。

*The Spirit told Philip, "Go to that chariot and stay near it." Then Philip ran up to the chariot and heard the man reading Isaiah the prophet. "Do you understand what*

*you are reading?" Philip asked. "How can I," he said, "unless someone explains it to me?" So he invited Philip to come up and sit with him.*

圣灵对腓利说：「你去！靠近那车走。」腓利就跑到太监那里，听见他正在念以赛亚先知的书，就说：「你明白你所念的吗？」他说：「没有人指教我，怎能明白呢？」于是他请腓利上车，与他同坐。

I like it because this scene is Spirit-empowered, Philip shows obedience, and the man shows his love of God's word and humble authenticity, which speaks to what we value here at St Paul's Chatswood.

我喜欢是因为这个场景是圣灵赋予的，腓利表现出服从，而这个人表现出他对上帝的话的热爱以及真诚的谦卑，这就是我们在车士活圣保罗堂的核心价值。

Luke told us the passage the man was reading speaks about sacrifice, submission, humiliation, the degradation of justice and the impossibility of having offspring, all these seem to be speaking about this incomplete man himself, and the man asked Philip, 路加告诉我们，这个人所读的那段经文说到了牺牲、顺从、卑屈、正义的恶化和不可能生育后代，所有这些似乎都在谈论这个不完整的人，这个人问腓利，

*"Tell me, please, who is the prophet talking about, himself or someone else?" Then Philip began with that very passage of Scripture and told him the good news about Jesus.*

「请问，先知说这话是指谁，是指自己，还是指别人呢？」腓利就开口，从这段经文开始，对他传讲耶稣的福音。

God sent Philip to this man to make sure he understands the Bible is not about us, what is written in the Bible is the good news about Jesus, it is not an encyclopaedia about your life or you. When we investigate the Bible, the question we should ask is, what is this passage telling me about Jesus? This incomplete man travels to Jerusalem to worship, and he got to complete what he set out to do because the one that he should worship reaches out to him.

上帝派腓利去到这个人身边，以确保他明白圣经不是关于我们自己的，圣经中写的是关于耶稣的好消息，它不是一本关于你的生命或你个人的百科全书。当我们研读圣经时，我们应该问的问题是，这段经文告诉了我什么关于耶稣的事？这个不完整的人前往耶路撒冷去礼拜，他完成他准备做的事情，因为那位他应该崇拜的向他伸出了手。

This man started off being incomplete, his attempt to worship was rejected, and he keeps searching, and at the end, he went on his way rejoicing. These all made possible because God reaches out to him, and he responded humbly with authenticity about where he is at.

Sometimes miraculous happened to him, which gave us another cliff hanger of this passage. He stopped the chariot so Philip can baptise him, and verse 39, *When they came up out of the water, the Spirit of the Lord suddenly took Philip away, and the eunuch did not see him again, but went on his way rejoicing.*

这个人开始时是不完整的，他尝试去礼拜却被拒绝了，但他继续寻找，最后他，欢欢喜喜地上路。这些都变为真，因为上帝向他伸出手，而他谦虚地对自己情况做出了响应。有时奇迹发生在他身上，这是这经文中的另一个悬念。他停下车，让腓利给他施

洗，第 39 节，他们从水里上来，主的灵把腓利提了去，太监再也看不见他了，就欢欢喜喜地上路。

What had happened to Philip does not bother him at all; all we know is he is now completed and went on his way rejoicing. What are you looking for to complete you? Are you looking into your career, a certain kind of body, a partner to start a family or having certain things? Jesus is our place of identity, and he is what complete us.

在腓利身上发生了什么事根本没有打扰他；我们所知道的是现在他已经完全了，并欢欢喜喜地上路。你正在寻找什么来使自己完全呢？你是想用自己的事业，某样的身材，一个伴侣去开始家庭，还是拥有某些东西呢？耶稣是我们身份的地方，他是使我们完整的那位。

### The Cliffhangers 悬念

There are a few cliffhangers in our passage today, and I am sure we all feel the cliffhanger of COVID-19, feels like our life is hanging about. God is calling you and warning you to take this time to examine yourself, to make sure no bitterness builds up in your heart, God is reaching out to you to set you free from sin because His one and only son, Jesus, has died on the cross to save you. When you are sure that Jesus is the Saviour of this world and He is your place of identity, he will complete you, and you can go on your way rejoicing.

今天这段经文中有几个悬念，我相信我们都感受到了 COVID-19 给我们带来的不安，就像我们的生命悬挂在半空。上帝正在召唤你，警示你应该花些时间来审视自己，确保心中没有滋生苦毒，神会向你们伸出援手，让你从罪恶中解脱出来，因为他的独生子耶稣在十字架上拯救了你。当你确信耶稣是这个世界的救主，并且他是你身份的地方，他就会完整你，让你可以继续欢欢喜喜地上路。

If you have started following Jesus, but have been lured back to your old way, now is a good time to repent and pray to God for forgiveness. If you do not know Jesus as your Saviour, now is an excellent time to ask for an explanation about the good news of Jesus and get on with God.

如果你已经开始跟随耶稣，但被引诱回到你的旧路，现在是悔改和向神请求赦免的良机。如果你不认识耶稣为你的救主，现在是探索耶稣的好消息并与上帝开始相处的绝佳机会。

You do not need to stay in the cliffhanger because God is calling you to join him today. 你不需要呆在悬念上，因为上帝今天在召唤你去加入他。