

# Gospel For All People 給所有人的福音

Acts 使徒行傳 17:1-34, John Lau 劉特正 8<sup>th</sup> Aug 2021 八月八日

When you hear the name Athens, what comes to your mind? Is it the place where Olympics games, which many of us have been watching, started? Or an excellent place to visit when we can travel again. Maybe it is a place you call home, a place related to your family and ancestry. 當你聽到雅典這個名字時，你會想到什麼？是否我們許多人一直在觀看的奧運會起源地？或者我們可以再次出外旅行時值得參觀的好地方。也許是你稱之為家鄉，與你的家人和祖先有關的地方。

We have been looking into the second half of the book of Acts, seeing how Paul and his companions bring the gospel, the good news of Jesus saving works through his death and resurrection, to all people.

我們一直在研讀《使徒行傳》的後半部分，看看保羅和他的同伴如何將福音……耶穌藉著他的死和復活達成的拯救工作的好消息……帶給所有人。

Last week, we were at Philippi where Paul met with a businesswoman that trades purple cloth, a slave girl that was exploited and a brutal jailer. God's mercy reaches all of them, all different types of people and their lives changed.

上週，我們在腓立比會見了一位做紫布交易的女商人、一個被剝削的女奴和一個殘酷的獄卒。上帝的憐憫惠及所有人，所有不同類型的人，他們的生命都發生了變化。

Today, we left Philippi and carry on travelling south. After passing through Thessalonica and Berea, Paul speaks to Jew and Gentiles, men and women, we will get to Athens.

今天，我們離開腓立比，繼續向南旅行。經過帖撒羅尼迦和庇哩亞之後，保羅對猶太人和外邦人，男人和女人說話，我們將到達雅典。

Athens reminds me of the elites, the top of the tops, the best of the bests, elite thinkers, elite athletics, elite cultures, the political and intellectual capital of the great nation Greece.

雅典讓我想起了精英，頂尖中的佼佼者，精英中的精英，精英思想家，精英運動員，精英文化，偉大國家希臘的政治和知識之都。

We see from last week that God's saving grace is for all people, the upper-class merchandisers, the lower-class slave girl and the middle-class jailer. God's gospel is also for the elites, the thinkers, government officials and politicians.

上週我們看到，上帝的救恩是給所有人的，上層的商人，底層的女奴和中層的獄卒。上帝的福音也適用於精英、思想家、政府官員和政治家。

God's gospel is for all people. To the God-fearing or religious, men and women, ordinary or prominent, Paul proclaims the same gospel to all these people, but not all have the same response as Lydia and the Jailer from chapter 16.

神的福音是給所有人的。對於敬畏上帝或敬畏鬼神的的人，男人和女人，普通的或顯赫的，保羅向所有這些人宣講同樣的福音，但並非所有人都像第 16 章中的呂底亞和獄卒一樣給與相同的回應。

Please turn with me to Acts 17, and go to the St Paul's App for today's outline. Let us find out how God's gospel applies to all people and how should you respond.

請和我一起翻到《使徒行傳》17章，也翻開聖保羅堂的應用程序獲取今天的大綱。讓我們看看上帝的福音如何適用於所有人，以及你應該如何回應。

### All people with the common pursuit

#### 所有的人都有共同的追求

Luke, the author of Acts, told us at the beginning of chapter 17 when Paul and his companion came to Thessalonica, in verses 2-3,

《使徒行傳》的作者路加在第17章開頭告訴我們，當保羅和他的同伴來到帖撒羅尼迦時，在2-3節中，

*As was his custom, Paul went into the synagogue, and on three Sabbath days, he reasoned with them from the Scriptures, explaining and proving that the Messiah had to suffer and rise from the dead. "This Jesus I am proclaiming to you is the Messiah," he said.*

在那裏有猶太人的會堂。保羅照他素常的規矩進去，一連三個安息日，根據聖經與他們辯論，講解和說明基督必須受害，從死人中復活；又說：「我所傳給你們的這位耶穌就是基督。」

This custom of Paul going first into the synagogue, the cultural and religious meeting place for Jews, is shown in verses 1, 10 and 17. In Thessalonica, Berea and Athens, these meeting places were not exclusively for Jews only. They also have God-fearing prominent Greeks. Jews and Greeks were together learning from the Scripture, the Old Testament part of our Bible today, about the Jewish God.

第1、10和17節顯示了保羅先進入會堂（猶太人的文化和宗教聚會場所）的習俗。在帖撒羅尼迦、庇哩亞和雅典，這些聚會場所不僅限於猶太人。他們也有敬畏上帝的著名希臘人。猶太人和希臘人一起從聖經中學習關於猶太人上帝的知識，所指的聖經是我們今天的聖經《舊約》的部分。

They have to go to the synagogue to learn about the Scripture because they were not as privileged as us, who has readily easy access to Bible. On the other hand, they have the privilege of meeting and physically interacting with each other to learn about God, which I believe many of us long for in our current fight against COVID.

他們必須去會堂學習聖經，因為他們不像我們那樣享有特權，我們很容易接觸聖經。另一方面，他們有幸彼此見面並進行親身互動以了解上帝，我相信我們中的許多人在當前與COVID的鬥爭中都渴望這一點。

God sent Pauls to the early Christian to make sure they do not just know him intellectually. He wants them to interact with Him relationally, moving them from being persuaded to joining as a fellow disciple of the faith. God's intention for all people to interact with Him relationally never changed. He is the same yesterday, today and forever.

上帝派保羅去見早期的基督徒，以確保他們不只是在知識上認識他。他希望他們與他有關係地互動，使他們從被說服去加入成為信心的同工。上帝對所有人與他進行關係互動的意圖從未改變。他昨天、今天和永遠都是一樣的。

Throughout his journey from Philippi to Athens, Paul proclaims Jesus Christ as the saviour and speaks about the necessity of his suffering and resurrection. The topic of suffering always seems to go hand in hand with a discussion about religion and God. I believe that reflects one commonality of human beings.

在他從腓立比到雅典的整個旅程中，保羅宣稱耶穌基督是救世主，並談到他受苦和復活的必要性。苦難的話題似乎總是與有關宗教和上帝的討論齊頭並進。我相信這反映了人類的一個共同點。

All people, being good or bad; intelligent or simpleminded; Western or Oriental; whatever background, whatever culture, all share a common goal in life. We all ask a common question...how can we avoid unnecessary suffering and have a good and happy life?

所有的人，無論好壞；聰明或頭腦簡單；西方或東方；無論背景如何，無論文化如何，都有一個共同的人生目標。我們都在問一個共同的問題……如何才能避免不必要的痛苦，過上美好幸福的生命？

If you ask anyone, even the worst of criminals, “Do you wish to be happy?” no one would say, “I do not wish it.” If you ask the criminals, “why do you commit the crime?” He or she may say, “So I can have what I do not have.” “Why do you wish to have what you do not have?” “Because it feels bad not to.” They think getting what they wanted will make them happy.

如果你問任何人，即使是最壞的罪犯：「你希望幸福嗎？」沒有人會說：「我不希望這樣。」如果你問罪犯：「你為什麼犯罪？」他或她可能會說：「為了我可以擁有我沒有的東西。」「你為什麼要擁有你沒有的東西？」「因為不這樣做感覺不好。」他們認為得到他們想要的東西會讓他們快樂。

They want to be made happy by what is wrong and terrible is the least of their worries. For it is good to be happy.

他們希望藉著錯誤而可怕的而去得到快樂，是他們最不擔心的事情。因為快樂是好的。

Whom Paul encounters in the marketplace of Athens typify this pursuit of life common goal. In v.16-18,

保羅在雅典的市場上遇到的人代表了這種對生命共同目標的追求。在第 16-18 節中，

*While Paul was waiting for them in Athens, he was greatly distressed to see that the city was full of idols. So he reasoned in the synagogue with both Jews and God-fearing Greeks, as well as in the marketplace day by day with those who happened to be there. A group of Epicurean and Stoic philosophers began to debate with him. Some of them asked, “What is this babbler trying to say?” Others remarked, “He seems to be advocating foreign gods.”*

They said this because Paul was preaching the good news about Jesus and the resurrection.

16 保羅在雅典等候他們的時候，看見滿城都是偶像，就心裏非常難過。17 於是在會堂裏與猶太人和虔敬的人，以及每日在市場上所遇見的人辯論。18 還有伊壁鳩魯和斯多亞兩派的哲學家也與他爭辯。有的說：「這胡言亂語的要說甚麼？」有的說：「他似乎是宣傳外邦鬼神的。」這是因保羅傳講耶穌與復活的福音。

Paul met two groups of philosophers in the marketplace. In a very simplistic way, if you ask the Epicurean philosophers, what makes a happy life? They would mostly answer, “*the pleasure of the body*”. And to the Stoic, what thing makes a happy life? “*The virtue of the mind*”. They are two groups of people who sit at the opposite end with competing views, but they both pursue the same thing, the happiness of life. And because of this common pursuit, they are never mutually exclusive. All humans fall between these two ends.

保羅在集市上遇到了兩組哲學家。以一種非常簡單的方式，如果你問伊壁鳩魯的哲學家：「什麼是幸福的生命？」他們大多會回答，「**身體的歡愉**」。對斯多亞派來說：「什麼能讓生命幸福？」「**心靈的美德**」。他們是觀點不同各佔一端的兩組人，但他們都追求同一樣東西，即生命的幸福。並且因為這種共同的追求，它們從不相互排斥。所有的人類都落在這兩端之間。

One end promotes that the gods had no interest in or influence on the affairs of men. The gods are supremely happy and serene, for they are not bothered by humans. There is nothing to fear or worry about gods or the afterlife. When one dies, all is over. Both body and soul are gone, no future punishment to worry about.

一端宣揚諸神對人類的事務沒有興趣或影響。諸神有至高無上的快樂和寧靜，因為他們不受人類的打擾。神靈或來世是沒有什麼可害怕或擔心的。當一個人死了，一切都結束了。身體和靈魂都沒有了，沒有未來的懲罰可擔心。

The eastern religion of Taoism or some new-age religion that pursues tranquillity of soul sits at this end. They understand the world around them by sense perception. Truth is what they can feel and touch. What is natural to their sense must be true.

東方的道教或一些追求靈魂安寧的新時代宗教就坐在這端。他們藉著感官知覺了解周圍的世界。真相是他們能感覺到和觸摸到的。他們認為自然的東西必須是真實的。

“*The world is a garden, not a jungle*”. Enjoyment of life and happiness comes from a community of good friends is their essential pleasure. Men and women with equal status in a standard way of life helps them to shelter and protect the fearful. We find it very hard to bear to be restricted from staying in contact and enjoying close interaction with friends and other humans, which would most likely be because of this kind of value and mindset.

「**世界是個花園，不是個叢林。**」來自於一群好朋友的享受生命和幸福是他們必不可少的樂趣。在標準生命方式中具有平等地位的男人和女人幫助他們庇護和保護可怕的人或事。我們很難忍受被限制與朋友和其他人保持聯繫和享受密切互動，這很可能是因為這種價值觀和心態。

If at this end is to enjoy life, the opposite is to endure life. “*When the going gets tough, the toughs get going*” kind of attitude. The body and physical world are evil and stop us from thoroughly enjoying the spiritual, where our mind will return to after death. So we should work hard at putting our minds over our bodies. However, life is also base on fate. We are all actors in a drama chooses by the author of life. If it is a short drama, then in a short one; if it is long, then in a long one.

如果為了享受生命是一端，反之則是忍受生命。「**當事情變得艱難時，堅強的會繼續前行**」般的這種態度。身體和物質世界是邪惡的，阻止我們徹底享受精神，死後我們的思想會回到精神那裡。所以我們應該努力以我們的思想勝過我們的身體。然而，生命也是

由命運決定的。我們都是生命作者選擇的戲劇中的演員。如果是短劇，那就是短劇；如果它長的，那麼就是個長劇。

If it is the author's pleasure that you should enact a poor man, see that you act it well, or a disabled person, or a ruler, or a private citizen. Your life is to act well the given part, but you have no business choosing which part to play. A supreme god or guiding principle determine everything that happened in the world, so "*Que Sera Sera, Whatever will be, will be.*"

如果作者喜歡你演一個窮人，你就要演得好，或者一個殘疾人，或者一個統治者，或者一個普通公民。你的生命就是在給定的角色中表現出色，但你沒有義務選擇扮演哪個角色。一個至高無上的神或指導原則決定了世界上發生的一切，所以「**世事不可強求，順其自然吧!**」。

To them, god is not just playing with our lives but also embedded in everything we can find in this world. It manifests itself into a different god for different people and cultures. People at this end tend to be very religious. Religious people, no matter from the east or the west, tend to think that to ensure prosperity and blessing for their life is to do good deeds or put up offerings. If the gods are happy, humans will get happiness and good fortune in return. Otherwise, we will get what we deserve for upsetting the gods.

對他們來說，上帝不僅在玩弄我們的生命，而且還嵌入在我們在這個世界上所能找到的一切中。對於不同的人和文化，它表現為不同的神。在這方面的人往往非常敬畏鬼神。敬畏鬼神的人，無論是東方還是西方，都傾向於認為要確保自己的生命繁榮和幸福，就是做好事或供養。如果鬼神快樂，人類就會得到快樂和好運。否則，我們會因為惹惱鬼神而得到我們應得的。

We all live through life trying to find the "*happy middle*", and it is much harder to come by in our current climate. Paul's speech at the Areopagus in Athens and what he said to the Thessalonian and the Berean explicitly and implicitly points to a different perspective to life and the ultimate answer to our shared pursuit of a happy life.

我們一生都在努力尋找「**快樂的中庸之道**」，而在我們目前的氣候下，要達到這一點要困難得多。保羅在雅典的亞略巴古的演講，以及他對帖撒羅尼迦人和庇哩亞人所說的話，都明確而含蓄地指向了一個不同的人生觀，以及我們共同追求幸福生命的終極答案。

### **Explicitly and implicitly, Jesus is the answer to our shared question**

#### **明確和含蓄地，耶穌是我們共同問題的答案**

To the Jews and God-fearing Gentiles in Thessalonica and Berea, Pauls spoke explicitly in verse 3. "*This Jesus I am proclaiming to you is the Messiah,*" he said. And summarized by those unfriendly Jews in verses 6-7,

對於帖撒羅尼迦和庇哩亞的猶太人和虔敬的外邦人，保羅在第3節明確地說：「**我所傳給你們的這位耶穌就是基督。**」。而那些不友好的猶太人在第6-7節中總結道：

"These men who have caused trouble all over the world have now come here...saying that there is another king, one called Jesus."

「這些攪亂天下的人也到這裏來了……說另有一個王耶穌。」

In Athens, he spoke implicitly, without mentioning his name or quoting any Scriptures that Jesus is the only answer, verse 22.

在雅典，他說話含蓄，沒有提及他的名字，也沒有引用任何關於耶穌是唯一答案的經文，第 22 節：

*22 Paul then stood up in the meeting of the Areopagus and said: “People of Athens! I see that in every way you are very religious. 23 For as I walked around and looked carefully at your objects of worship, I even found an altar with this inscription: TO AN UNKNOWN GOD. So you are ignorant of the very thing you worship—and this is what I am going to proclaim to you.*

22 保羅站在亞略巴古當中，說：「諸位雅典人！我看你們凡事很敬畏鬼神。23 我到處走走的時候，仔細觀察你們所敬拜的，發現一座壇，上面寫著『獻給未識之神明』。你們所不認識而敬拜的，我現在向你們宣告：

*24 “The God who made the world and everything in it is the Lord of heaven and earth and does not live in temples built by human hands. 25 And he is not served by human hands, as if he needed anything. Rather, he himself gives everyone life and breath and everything else.*  
24 他是創造宇宙和其中萬物的上帝；他既是天地的主，就不住在人手所造的殿宇裏，25 也不用人手去服侍，好像缺少甚麼似的；自己倒將生命、氣息、萬物賜給萬人。

Paul deal with the superstition of religious people straight away. The God of the Bible is the world’s Creator and is not limited to one location. The “Lord of heaven and earth” is not easily manipulated by humans or need humans for anything. He himself gives everyone life and breath and everything. It is us, humans, that needed God, and God is all that we need. Verse 26 保羅立即處理這些敬畏鬼神的宗教人士的迷信。聖經中的這位創造宇宙和其中萬物的上帝，並不局限於一個地方。「**天地的主**」是不會容易被人操縱，也不需要人為他作什麼。他自己給每個人生命、氣息和一切。正確而言，是我們人類需要上帝，上帝就是我們所需要的一切。第 26 節：

*26 From one man he made all the nations, that they should inhabit the whole earth; and he marked out their appointed times in history and the boundaries of their lands. 27 God did this so that they would seek him and perhaps reach out for him and find him, though he is not far from any one of us.*

26 他從一人造出萬族，居住在全地面上，並且預先定準他們的年限和所住的疆界，27 為要使他們尋求上帝，或者可以揣摩而找到他，其實他離我們各人不遠。

Paul carries on to point out, though God is not far from any one of us, and he willed for us to seek him and find him, the word ‘perhaps’ in between seeking and find highlights that God’s sovereignty does not diminish human responsibility. ‘perhaps reach out for him’ infers that without reaching out, humans will not find him. The gospel unites God’s sovereignty and human responsibility in a brilliant mystery.

保羅繼續指出，雖然神離我們不遠，他也願意我們尋求他，找到他，但在尋找和尋找之間的「**或者**」這個詞，凸顯了神的主宰並沒有減少人的責任。「**或者可以揣摩而找到他**」指的是如果不去揣摩，人類就必找不到他。福音將上帝的主權和人類的責任結合在一個輝煌的奧秘中。

What we are to reach out for is not “*the pleasure of the body*” or “*the virtue of the mind*”. We are to reach out for God and to live out his purpose for our life to honour and glorify him.

我們要追求的不是「**身體的歡愉**」或「**心靈的美德**」。我們要去追求揣摩上帝的事情，並活出他在我們生命中的旨意，去尊崇和榮耀他。

These two verses provide the best answer for anyone uncertain or anxious about the purpose of their life. The answer to a good and happy life is God. There is nothing more rewarding than to have a vibrant relationship with the Creator of this world. What can make life happier than communion with God? God is the answer to the common pursuit of all people.

這兩節經文是對任何不確定或擔心自己人生目標的人的最佳答案。美好幸福生命的答案是上帝。沒有什麼比與這個世界的創造者建立充滿活力的關係更有意義的了。有什麼能比與上帝相交更幸福呢？上帝是所有人的共同追求的唯一答案。

When we understand our purpose and find our answer for a happy life, we will be able to stop doing those meaningless things,

當我們明白自己的生命意義並找到幸福生命的答案時，我們就能停止做那些毫無意義的事情，

*29 “Therefore since we are God’s offspring, we should not think that the divine being is like gold or silver or stone—an image made by human design and skill.*

29 既然我們是上帝所生的，就不應該以為上帝的神性像人用手藝和心思所雕刻的金、銀、石像一般。

The conclusion to Paul’s speech is since we are made by God, in his image, we must not think that we can create an image and call it God. It is not a small matter to make for ourselves objects of worship and robbing the Creator God of his glory. Paul continues to say,

保羅講話的結論是，我們既然是神，按著他的形象，造的，我們就不要以為自己能用手藝和心思所造出的形象來稱它為神。使自己成為崇拜的對象並剝奪造物主的榮耀，這不是一件小事。保羅繼續說，

*30 In the past God overlooked such ignorance, but now he commands all people everywhere to repent. 31 For he has set a day when he will judge the world with justice by the man he has appointed. He has given proof of this to everyone by raising him from the dead.”*

30 世人蒙昧無知的時候，上帝並不追究，如今卻吩咐各處的人都要悔改。31 因為他已經定了日子，要藉著他所設立的人按公義審判天下，並且使他從死人中復活，給萬人作可信的憑據。

All people have the same destiny. God has set a day to judge the world with justice. We all have to face the judgement administered by the man who has resurrected from the dead. That man is Jesus Christ. Given this inevitable future day of judgement, God commands all people everywhere to repent.

所有人都有同樣的命運。上帝已經定了一個日子，要以公義審判世界。我們都必須面對從死裡復活的那人的審判。那個人就是耶穌基督。鑑於未來不可避免的審判日，上帝命令世界各地的所有人都要悔改。

You may be thinking, what am I to repent of? Theologian J I Packer explained, 你可能會想，我有什麼可悔改的？神學家 J I Packer 解釋說，

*“repentance means changing your mind so that your view, values, goals and ways are changed, and your life is lived differently. The change is radical, both inwardly and outwardly; mind and judgement, will and affections, behaviour and lifestyle, motives and purpose, are all involved. Repentance means starting to live a new life.”*

「悔改意味著改變你的想法，從而改變你的觀點、價值觀、目標和方式，讓你的生命變得不同。這改變是徹底的內在和外在的都變化；思想和判斷力、意志和感情、行為和生命方式、動機和目的，都涉及到。悔改意味著開始過新的生命。」

The new life lived under the new king, Jesus Christ. In Jesus' death and resurrection, this new life starts by believing, believe in Jesus, our Lord and Saviour.

一個在新君王耶穌基督的帶領下過著的新生命。在耶穌的死和復活中，這個新的生命從信……相信我們的主和救主耶穌……而開始。

### What kind of listener are you?

#### 你是哪種傾聽者？

Paul preached the same gospel in three places. In each place, verses 4, 12 and 32, some believers allow themselves to be persuaded and believed and follow.

保羅在三個地方傳了同樣的福音。在每個地方，第 4、12 和 32 節，有些信徒允許自己被說服、相信和跟隨。

We also see some scoffers, who mock and sneer, are unwilling to weigh out and accept the evidence in Athens. And worst of the characters is the Jealous Thessalonian Jews, who round up hooligans to form a mob and start a riot to stop Paul and his companions from sharing the gospel. Not just not willing to believe themselves, they also stop others from looking into it. 我們也看到一些冷嘲熱笑的人在雅典不願權衡和接受證據。最糟糕的角色是在帖撒羅尼迦嫉妒的猶太人，他們聚集了市井流氓，搭夥成群，煽動全城的人騷亂，以阻止保羅和他的同伴分享福音。他們不僅不願意自己相信，還阻止其他人研究它。

At Thessalonica –

在帖撒羅尼迦——

*4 Some of the Jews were persuaded and joined Paul and Silas, as did a large number of God-fearing Greeks and quite a few prominent women. 5 But other Jews were jealous; so they rounded up some bad characters from the marketplace, formed a mob and started a riot in the city*

4 他們中間有些人聽了勸，就跟從保羅和西拉，還有許多虔敬的希臘人，尊貴的婦女也不少。5 但不信的猶太人心裏嫉妒，聚集了些市井流氓，搭夥成群，煽動全城的人闖進耶孫的家，要把保羅和西拉帶到民眾那裏。

At Berea –

在庇哩亞——

12 As a result, many of them believed, as did also a number of prominent Greek women and many Greek men. 13 But when the Jews in Thessalonica learned that Paul was preaching the word of God at Berea, some of them went there too, agitating the crowds and stirring them up.

12 所以，他們中間有許多信了，又有希臘的尊貴婦人，男人也不少。13 但帖撒羅尼迦的猶太人知道保羅又在庇哩亞傳上帝的道，就往那裏去，煽動挑撥群眾。

At Athens –  
在雅典——

32 When they heard about the resurrection of the dead, some of them sneered, but others said, “We want to hear you again on this subject.” 33 At that, Paul left the Council. 34 Some of the people became followers of Paul and believed.

32 眾人聽見死人復活的話，就有人譏誚他；又有人說：「我們會再聽你講這事。」33 於是保羅從他們當中出去了。

We have those who believe and follow and those who scoff and sneer in response to God’s command to change their minds about Him, to repent and start living a new life with views, values, goals, and ways based on his teaching. We also have those who doubt, who says, “We want to hear you again on this subject”, ever enquiring but never embrace a conclusion. 對於上帝命令他們改變對他的看法，悔改並開始以基於他的教導的觀點、價值觀、目標和方式過新生命，我們有信而跟隨的人，也有以冷嘲熱諷來回應的人。我們也有那些懷疑的人，他們說：「我們會再聽你講這事。」，他們總是詢問但從不達出並接受結論。

What kinds of listeners are you? What is your response to God’s call today?  
你是什麼類型的聽眾？今天你對神的呼召有何回應？

11 Now the Berean Jews were of more noble character than those in Thessalonica, for they **received** the message with great eagerness and **examined** the Scriptures every day to see if what Paul said was true. 12 As a result, many of them **believed**, as did also a number of prominent Greek women and many Greek men.

11 這地方的猶太人比帖撒羅尼迦的人開明，熱心領受這道，天天查考聖經，要知道這道是否真實。12 所以，他們中間有許多信了，又有希臘的尊貴婦人，男人也不少。

Many people in Berea **believed** because they **received** the message with great eagerness and **examined** the Scriptures every day to see if what Paul said was true. They embraced and received the message, and they go to the Scriptures positively to confirm Jesus’ identity as our king and saviour.

庇哩亞這地方的許多人信了，因為他們非常熱切地領受這道，並且每天查考聖經，看看保羅所說的是否屬實。他們領受了信息，他們積極地查考聖經，以確認耶穌是我們的君王和救主。

To become a believer and grow as a disciple of God, it is not enough only to sit and listen. The Bereans examined the Scriptures every day after they received the gospel. Unlike us, who have

easy access to the Bible, the Berean would be examining the Scripture daily in fellowship with others in the synagogue. And through this fellowship and interaction, living together daily under the lordship of Jesus, his death and resurrection enable them to repent and change their perspective on life and the world they live in.

要成為信徒並神的門徒的身份成長，僅僅坐下來聆聽是不夠的。庇哩亞人領受福音後，每天都查考聖經。不像我們這些容易接觸聖經的人。庇哩亞人是每天都在與會堂裡的其他人相交時查考聖經。藉著這種團契和互動，每天共同生活在耶穌的統治之下，他的死和復活使他們能夠悔改，並改變他們對生命和所生活的世界的看法。

The way a faithful Christian will grow is through daily Bible reading and prayer, a regular devotional time with God in fellowship with others. Our current situation makes it more crucial for us to maintain our connections and fellowship with other believers. Have you connected with anyone recently?

忠實的基督徒成長的方式是藉著每天閱讀聖經和祈禱，定期有著與他人一起與上帝相交的靈修時間。我們目前的情況使我們與其他信徒保持聯繫和團契更是重要。你最近和任何人有聯繫嗎？

Have you responded to the gospel call for you to repent? Are the changes in your life reflect your acknowledgment of Jesus as your saviour, and is your life lived out in faith under his lordship?

你曾否回應過呼召你悔改的福音？你生命中的變化是否反映了你承認耶穌是你的救主，你的生命是否在他的主權下憑著信心而活？

Do you know who you are worshipping? Are you worshipping a thing that you made up? Or are you worshipping God, the Creator of the world, the Lord of heaven and earth?

你知道你在敬拜誰嗎？你是在敬拜你編造的東西，還是在敬拜上帝，創造世界的天地之主？

*26 From one man (God) made all the nations, that they should inhabit the whole earth; and he marked out their appointed times in history and the boundaries of their lands. 27 God did this so that they would seek him and perhaps reach out for him and find him, though he is not far from any one of us.*

26 (上帝)從一人造出萬族，居住在全地面上，並且預先定準他們的年限和所住的疆界，27 為要使他們尋求上帝，或者可以揣摩而找到他，其實他離我們各人不遠。

God is not far from you, reach out and feel your way for him and you will find him. Jesus is all that you need. Believe in Him! Worship Him alone!!

上帝離你不遠，去揣摩尋找他，你就會找到他。耶穌就是你所需要的一切。歸信他！唯獨敬拜他！