

Treasure for All People 萬民的寶藏

Acts 使徒行傳 26:1-32

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An Iranian Christian pastor was imprisoned on charges of apostasy in 1984. He was imprisoned for 9 years before he got his day in court.

1984年，一名在伊朗的基督教牧師因叛教罪被監禁。他被監禁了9年後才有機會出庭作辯。

On the 3rd December 1993 he wrote a defence to the Sharia Court of Justice.

1993年12月3日，他向伊斯蘭教法院寫了一份答辯書。

As part of that defence he summarised his life with these words:

作為辯護的一部分，他用以下的話來為他的生命作簡介：

I am a Christian. As a sinner I believe Jesus has died for my sins on the cross and by his resurrection and victory over death, has made me righteous in the presence of the Holy God...

我是一位基督徒。作為一個罪人，我相信耶穌已經在十字架上為我的罪而死，並通過他的復活和戰勝死亡，使我在聖潔的上帝面前成為義人.....

In response to this kindness, he has asked me to deny myself and be his fully surrendered follower, and not to fear people even if they kill my body...

作為對這份慈愛的回應，他呼召我去捨己，做他完全臣服的追隨者，和不要懼怕他人即使他們會殺了我的身體.....

Life for me is an opportunity to serve him, and death is a better opportunity to be with Christ.

對我來說，生命是服侍他的機會，而死亡是與基督同在的更好機會。

Therefore I am not only satisfied to be in prison for the honour of his holy name, but am ready to give my life for the sake of Jesus, my Lord, and enter his kingdom sooner, the place where the elect of God enter everlasting life.

因此，我不僅滿足於為榮耀他的聖名而入獄，而且準備為我的主耶穌獻出我的生命，並早日進入他的國度，那神的選民進入永生的地方。

In Acts 26 Paul is likewise giving an account of his life in Jesus Christ before King Agrippa II. His life too has been turned inside out and upside down by Jesus. He too has discovered a treasure that really satisfies.

在《使徒行傳》26章中，保羅同樣在亞基帕王二世面前敘述了他在耶穌基督裡的生命。他的生命也徹底被耶穌顛覆。他也發現了一件真正滿足的寶物。

It is this gospel treasure being known and experienced by all people in the world that has driven the agenda of Acts, and is the heartbeat of this church, and is my goal for all of us today.

正是這要讓世界上所有人都知道和經歷這個福音的寶藏推動了《使徒行傳》的進程，也是這個教會的心跳，也是今天我對我們所有人的目標。

I've got three points...you can get them on the St Paul's app...A TREASURE FOR ALL PEOPLE, A TREASURE THAT MAKES SENSE, A TREASURE THAT SATISFIES.

我有三點.....您可以在聖保羅堂的應用程序上看到.....所有人的寶藏，有意義的寶藏，滿足的寶藏。

A TREASURE FOR ALL PEOPLE 所有人的寶藏

Agrippa's great-grandfather was the King Herod who ordered the murder of all the male infants in the vicinity of Bethlehem because he feared Jesus was a challenger to his throne.

亞基帕二世的曾祖父是希律王，他下令殺害伯利恆附近所有的男嬰，因為他擔心耶穌會挑戰他的王位。

His great-uncle had John the Baptist executed, and his father, Agrippa I, had executed James and imprisoned Peter.

他的曾叔公處決了施洗約翰，而他的父親亞基帕一世處決了雅各並囚禁了彼得。

Now we have the next morally bankrupt ruler in the family. In 25:23 we are told *Agrippa and Bernice came with great pomp and entered the audience room with high ranking military officers and the prominent men of the city.*

現在，我們有他的家族中另一位道德敗壞的統治者。我們在 25 章 23 節看到，「第二天，亞基帕和百妮基大張旗鼓而來，與眾千夫長和城裏的顯要進了大廳。」

The phrase “great pomp” comes from a word in the original language that means FANTASY. This is a big show of self-importance. It is designed to show power, significance. It is designed to intimidate Paul.

他們「大張旗鼓」而來，「浮誇」地去表現出自我重要，旨在展示權力和顯著。目的是要威嚇保羅。

Despite the outward appearances of wealth, power, prestige there is an inner bankruptcy. Bernice is Agrippa's younger sister. She was once engaged to a nephew of the philosopher Philo, but instead married her uncle.

儘管表面上顯得富有、有權力、有聲望，但內在卻是破敗的。百妮基是亞基帕的妹妹。她曾經與哲學家菲洛的侄子訂婚，但後來嫁給了她的叔叔。

But now she was living incestuously with Agrippa, her big brother. She had a notorious reputation even in those Roman empire days. Agrippa and Bernice were a sick, sin infected couple but they dressed up nicely.

而現在她和她的哥哥亞基帕亂倫地生活。即使在那些羅馬帝國的時代，她的名聲也是臭名昭著。亞基帕和百妮基是一對病入膏肓的夫婦，但他們打扮得很顯要。

Rome considered Agrippa an authority on the Jewish religion because his family had lived in Judea and oversaw the Jewish religion in the area for several generations.

羅馬認為亞基帕是猶太教的權威，因為他的家族一直住在猶太，並歷代監督該地區的猶太教。

He is brought in to bring some expert advice for Festus on what to do with his prisoner Paul and his dispute with the Jewish leadership.

他被邀請來為非斯都提供一些關於如何處理他的囚犯保羅以及他與猶太領袖的爭論的專家建議。

Agrippa calls Paul to speak. Paul shares his testimony of Jesus' work in his life. Eventually, Agrippa catches on to what is happening...

亞基帕叫保羅說話。保羅對耶穌在他生命中所做工作分享見證。最終，亞基帕了解到保羅正在做什麼.....

“Do you think that in such a short time you can persuade me to be a Christian?” Paul replied, “Short time or long—I pray to God that not only you but all who are listening to me today may become what I am, except for these chains.”

「你想稍微勸一勸就能說服我作基督徒了嗎？」保羅說：「無論少勸還是多勸，我向上帝所求的，不但你一個人，就是今天所有聽我說話的人都要像我一樣，只是不要有這些鎖鏈。」

Agrippa says, *hang on a minute, are you trying to convert me Paul?* Paul did not mince his words...*oh, absolutely! You and everyone else!*

亞基帕說，等一下，你是想讓我皈依嗎，保羅？保羅毫不客氣……哦，絕對是！你和其他的人！

That is Paul’s goal in this whole speech, this is his aim, that everyone would become followers of Jesus Christ.

這就是保羅在整個申辯的目標，他的目標就是，每個人都成為耶穌基督的跟隨者。

From the religious to the secular, from the upright to the immoral, from the Gentile to the Jew, from the pompous to the pauper...all would come to Jesus.

從敬鬼神的到世俗的，從正直的到不道德的，從外邦人到猶太人，從浮誇的到貧民……所有人都歸向耶穌。

This is what we’ve seen right through Acts. The gospel has penetrated into all kinds of cultures and cities and classes of people. It still does.

這就是我們在《使徒行傳》中所看到的。福音已經滲透到各種文化、城市和人羣中。它仍然在滲透。

Now we have King Agrippa being confronted with the good news of Jesus Christ, and the implications is clear even for him...he needs to put his trust in Jesus Christ, the King of Kings.

現在我們看到耶穌基督的好消息與亞基帕王對質，即使對他來說，其含義也很清楚……他需要相信耶穌基督，萬王之王。

Why would Agrippa want to do that? Why would anyone want to do that? This brings us to the thrust of Paul’s message here. It’s because the core message of the Christian faith, the gospel, is a treasure that makes sense. This is the second point.

為什麼亞基帕要那樣做？為什麼會有人想要這樣做？這將我們帶到了保羅的信息的重點。是因為基督教信仰的核心信息，福音，是一個有意義的寶藏。這是第二點。

A TREASURE THAT MAKES SENSE 有意義的寶藏

Agrippa says to Paul, ***Do you think that in such a short time you can persuade me to be a Christian?*** Paul is trying to persuade Agrippa, convince Agrippa, that the Christians faith makes sense.

亞基帕對保羅說，「你想稍微勸一勸就能說服我作基督徒了嗎？」保羅試圖說服亞基帕，去相信基督徒的信仰是有道理的。

Firstly, the Christian faith makes **rational sense**. In this speech, Paul is saying he has met the resurrected Jesus Christ on the Damascus Road.

首先，基督教信仰具有理性意義。保羅在這個申訴中說他在大馬士革路上遇見了復活的耶穌基督。

In v.22 he says: *I am saying nothing beyond what the prophets and Moses said would happen — that the Messiah would suffer and, as the first to rise from the dead, would bring the message of light to his own people and to the Gentiles.*

在第 22 節中他說：「我所講的，並不外乎眾先知和摩西所說將來必成的事，就是基督必須受害，並且首先從死人中復活，把亮光傳給猶太人和外邦人。」

Then we see that Festus interrupts Paul in v.24. Festus is a pagan Gentile. When he hears Paul talking about resurrection he says:

然後我們看到非斯都在第 24 節打斷了保羅。非斯都是異教的外邦人。當他聽到保羅談到復活時，他說：

You are out of your mind, Paul!” he shouted. “Your great learning is driving you insane.”

「保羅，你瘋了！你的學問太大，反使你瘋了！」

Its actually pretty derogatory. *Paul, you’ve got PH.Ds but you’re crazy!* That is the sense of it.

這實際上是相當貶義的。保羅，你有博士學位，但你瘋了！這就是他的意思。

Paul comes back respectfully in v25: *I am not insane, most excellent Festus, Paul replied. What I am saying is true and reasonable.* Then v26 is the appeal to the true and reasonable.

保羅在 25 節中恭敬地回答：「非斯都大人，我不是瘋了，我說的乃是真實和清醒的話。」然後，26 節的就是他的話是如何真實合理。

Paul turns to Agrippa: *The king is familiar with these things, and I can speak freely to him. I am convinced that none of this has escaped his notice, because it was not done in a corner.*

保羅轉向亞基帕：「王也知道這些事，所以對王大膽直言，我深信這些事沒有一件能向王隱瞞的，因為都不是在背地裏做的。」

NOT DONE IN A CORNER! Festus may not be familiar with all the story of Jesus Christ, or the resurrection, but Agrippa is different. His family dynasty had lived in Judea for generations.

不是在背地裏做的！非斯都可能不熟悉耶穌基督或他復活的所有故事，但亞基帕不同。他的家族王朝世代居住在猶太。

The events surrounding around Jesus Christ were so significant that anyone living the area around Judea in the past 20 years could not laugh off what he had just said.

圍繞耶穌基督發生的事件是那麼意義重大，以至於過去 20 年居住在猶太附近地區的任何人都無法對他剛剛所說的話一笑置之。

There is way too much evidence. Agrippas couldn’t escape that. The events were public.

證據太多了。亞基帕無法逃避這一點。這些事件是公開的。

In the New Testament accounts there are dozens of miracles performed by Jesus, let alone the ones not recorded.

在新約的記載中，耶穌所行的神蹟是數不勝數，更不用說沒有被記載的神蹟了。

They were witnessed by thousands of people. Public, obvious, brilliant, spectacular miracles over three years.

它們被成千上萬的人所見證。三年內的奇蹟是公開、明顯、輝煌、壯觀。

You can't laugh it off. You can't laugh off or explain away the fact that Lazarus stank. He was dead for four days. His body was decomposing. People went to his funeral, then they saw him back at work. 你不能一笑了之。你無法一笑置之，也無法解釋拉撒路發臭的事實。他死了四天。他的身體正在腐爛。人們去參加了他的葬禮，然後他們看到他回到了工作崗位。

How do you explain that? Thousands who saw stuff like that. They may not believe, or be able to explain it, but it wasn't done in a corner.

你怎麼解釋？成千上萬的人看到了這樣的東西。他們可能不相信，或者無法解釋，但這都不是在背地裏做的。

And there was the empty tomb. Hundreds and hundreds of people said they saw Jesus alive. Not a fuzz photo, or a piece of burnt toast that resembles the image of Jesus. Actually alive. Talking, eating, walking, fishing, touching. Alive.

還有那個空墳墓。成百上千的人說他們看到復活了活著的耶穌。不是模糊的照片，也不是在烤麵包片上看到類似於耶穌的形象。實實在在的活著。說話、吃飯、走路、釣魚、被觸摸到的活著。

And so many of these people had lived transformed lives because of seeing Jesus alive. Many had died because of their trust in Jesus. You don't die for a hoax.

這麼多人因為看到復活了活著的耶穌而改變了生命。許多人因信耶穌而死。你不會為惡作劇而死。

Paul says to Agrippa, *you know all about this stuff; you can't laugh that off. You know I am not crazy. You know there is a lot of evidence for what I'm talking about. You may not believe it but you can't ignore the fact there is public evidence.*

保羅對亞基帕說，你知道這一切；你不能一笑了之。你知道我沒有瘋了。你知道我所說的有很多證據。你可能不相信，但你不能忽視這是有公開證據的事實。

Notice that Agrippa doesn't say, *You are mad Paul!* Notice he doesn't argue with Paul about the evidence, he jumps straight to a concession.

注意亞基帕沒有說，保羅你瘋了！注意他沒有與保羅爭論證據，而是直接做出讓步。

Verse 28, ***“Do you think that in such a short time you can persuade me to be a Christian?”***

28 節說：「你想稍微勸一勸就能說服我作基督徒了嗎？」

What's more, in the last two verses of the chapter Agrippa, and others, declare that Paul is innocent. 更重要的是，亞基帕和其他人在這一章的最後兩節宣告保羅是無辜的。

Agrippa is dodging the real issue because he doesn't want to submit to the evidence. He certainly isn't saying Paul has got the facts wrong.

亞基帕正在迴避真正的問題，因為他不想臣服於證據之下。他當然不是說保羅把事實弄錯了。

Christianity claims to be fact. It claims historical evidence that can be tested. Jesus Christ actually rose from the dead, that's the hearts of it.

基督教聲稱的事實。是可以測試的歷史證據的聲稱。耶穌基督實際上從死裡復活，這就是基督教的核心。

Christianity makes a whole lot of rational sense. But no one comes to or rejects the Christian faith purely on rational grounds.

基督教具有很多理性意義。但是沒有人純粹基於理性來接受或拒絕基督教信仰。

So secondly, Christianity makes personal sense too. Paul makes a basic point in vv4-12.

其次，基督教也具有個人意義。保羅在 4-12 節中提出了一個基本觀點。

He says, he was a committed Pharisee, a strict Jew, who lived to honour the Law of God. That was his life.

他說他是一個虔誠的法利賽人，一個嚴格的猶太人，一生遵守上帝的律法。那就是他的生命。

His passion was to please God. All of his zeal in persecuting Christians was about pleasing God because they were LAW BREAKERS IN HIS MIND.

他的熱情是取悅上帝。他對迫害基督徒的所有熱情都是為了取悅上帝，因為他們在他心目中是違法者。

But at a certain point before he became a Christian, he realised he couldn't keep the law of God. He wasn't able to achieve the thing he so desperately lived for.

但在他成為基督徒之前的某個時刻，他意識到自己無法遵守上帝的律法。他無法實現他如此拼命追求的目標。

He writes about this in Romans 7. The commandment not to covet, the tenth commandment came home to him and, he writes, it killed me.

他在《羅馬書》7章中寫到了這一點。第十條「不可貪心」的誡命，使各樣的貪心在他裏頭發動，他寫道，它殺死了我。

I think what he means is, when you read the ten commandments you can conclude that you've obeyed them at a behavioural level. I haven't killed anyone...haven't committed adultery, etc.

我想他的意思是，當你閱讀十誡時，你可以得出結論，你已經在行為層面上遵守了它們。我沒有殺過人.....沒有通姦，等等。

Until you get to DO NOT COVET. Coveting cannot be understood behaviourally. It has to do with the motivation of the heart.

直到您讀到「不可貪心」。貪婪是不能從行為上理解的。是與心中的動機有關的。

The law he was driven to obey helped him see that he couldn't it. The law helped him see that he had a heart problem. You see, no matter how much law obedience he pursued he always coveted more. He was never content.

他被驅使去遵守的律法幫助他看到他做不到。律法幫助他看出他有心的問題。因為無論他追求去服從多少的律法，他總是渴望更多。他從不滿足。

On the outside he was confident, law abiding, fearsly religious, persecuting Christians, but on the inside he was unsettled.

表面上，他自信、守法、虔誠、迫害基督徒，但內心卻不安。

On the outside superiority and condescending and self-righteous. On the inside inferiority, fear, guilt, shame.

表面上，優越感和居高臨下和自以為是。在內心卻自卑、恐懼、內疚、羞恥。

Just like Agrippa. All the pomp and fantasy and power and confidence, but sin and guilt and shame and brokenness on the inside.

就像亞基帕一樣。所有的大張旗鼓、空幻、權力和自信，但內心深處的罪惡、內疚、羞恥和破碎。

Most scholars agree that it started with the execution of Stephen. Paul had never seen someone so content...so **not** needing more...and content in God.

大多數學者都同意是從司提反被處死而開始。保羅從來沒有看一個人如此滿足.....如此不需要更多.....並如此滿足於上帝。

Someone with poise, respect and boldness in the face of death. Someone who loved and prayed for his enemies.

一個在死亡面前保持鎮定、尊重和勇敢的人。一個愛他的敵人並為他們祈禱的人。

Then he met Jesus on the Damascus road. This is the third time in Acts that Paul recounts his testimony of meeting Jesus, but the only time he mentions these words from Jesus, v14: ***Saul, Saul, why do you persecute me? It is hard for you to kick against the goads.***

然後他在大馬士革路上遇見了耶穌。這是保羅在《使徒行傳》中第三次敘述他遇見耶穌的見證，但是他唯一一次提到耶穌的話，第14節：『**掃羅！掃羅！你為甚麼迫害我？你用腳踢刺棒是自找苦吃的！**』

A GOAD was a sharp stick shepherds used to get sheep to go in the right direction. God had been poking and prodding Paul on the inside.

刺棒是牧羊人用來驅趕羊群去朝著正確方向前進的鋒利棍子。上帝一直在戳刺保羅的內心。

Kicking against the GOADS was an expression in his time that meant ‘you can’t keep resisting a deity.’
「**腳踢刺棒**」是在他那個時代的一種表達方式，是指「你不能一直反抗神」。

Paul had been driven to please God as his passion in life, but he was persecuting Jesus. Then Jesus came to him on the Damascus Road.

保羅一直被驅使以取悅上帝作為他一生的熱情，但他實在是在迫害耶穌。然後耶穌在大馬士革路上來到他那裡。

Jesus Christ made all the difference to Paul. In particular the gospel. Its in v23: ***that the Messiah would suffer and, as the first to rise from the dead, would bring the message of light to his own people and to the Gentiles.***

耶穌基督使保羅的一切都改變了。尤其是福音。在第23節所說：「**就是基督必須受害，並且首先從死人中復活，把亮光傳給猶太人和外邦人。」**

The gospel is the good news that the Messiah, the Christ, the King of Kings, though innocent, would suffer and rise again for the salvation of humanity.

福音就是，彌賽亞、基督、萬王之王雖然是無罪的，但為了拯救人類而受苦並復活的那個好消息。

Jesus Christ is the only one to totally live a perfect life. Paul had strived all his life to do that in order to please God, but couldn't.

耶穌基督是唯一一個完全過完美生命的人。保羅一生都在努力這樣做，以取悅上帝，但他做不到。

Jesus lived the life that Paul should have lived...and we should live...and he died the death that Paul and we should die because we fail to live the life we should.

耶穌活出了保羅應該活出的生命.....也是我們應該活出的.....他的死是保羅和我們應該經歷的死，因為我們沒有過我們應該活出的生命。

The gospel helped him understand why he was so eaten up on the inside but also provided the solution for him. The gospel explained why he was guilty and resolved his guilt.

福音幫助他理解為什麼他的內心如此不安，但也為他提供了解決辦法。福音解釋了他為什麼有罪並解決了他的罪。

The Christian faith makes rational sense but it also makes personal sense.

基督教信仰具有理性意義，但也同時具有個人意義。

It is only in Jesus will we get the thing we have been after all our lives. Significance, love, acceptance, beauty, eternal life, a clear conscience are all possible in Jesus.

只有在耶穌裡，我們才能得到我們一生所想追求的一切。在耶穌裡，有意義、愛、接納、美麗、永生、問心無愧才是有可能的。

The gospel of Jesus Christ doesn't just make rational sense, it makes personal sense too. It fills up our hearts.

耶穌基督的福音不僅具有理性意義，也具有個人意義。把我們的心填滿。

We are complex beings. We aren't persuaded something is true and right by purely rational arguments. Facts, relationships, emotions all have a part to play.

我們是複雜的生物。我們不會純粹被某事是真實和正確的理性的論據所說服。事實、關係、情感都需要發揮作用。

For instance, if you are a boss employing a new staff member. Your goal is to be absolutely, completely certain this is the right person before you hire them.

例如，如果您是一位僱用新員工的老闆。您的目標是在僱用他們之前絕對、完全確定這是合適的人選。

You want watertight proof this is the right person for the role before you hire them.

若在僱用他們之前，您需要充分證明這是該職位的合適人選。

You will never hire anyone! You can use reason to get yourself to the place of saying they are PROBABLY the right person. Reason can get you to probability but at some point you have to make a commitment.

你永遠不會僱用任何人！你可以用理由讓自己說他們可能是合適的人。理性可以讓你達到某些可能性，但在某些時候你必須做出承諾。

You have to take a risk and hire them. Time, and a commitment to the person, will either make you certain or uncertain. You need to use reason to get you to the point of probability.

你必須冒險並僱用他們。時間和對這個人的承諾會讓你成為確定或不確定。你需要使用理由來讓你達到可能性的那一點。

But reason is not enough to get to certainty. You have to commit your whole self to get to certainty. You have to jump in.

但理性不足以確定。你必須全身心投入才能獲得確定性。你必須跳進去。

To the sceptics tuning in here now, what if God didn't give you a water tight argument about his existence and the truth of Christianity, but instead gave you a water tight person against whom there could be no argument?

若你是正在收看的懷疑論者，如果上帝沒有給你一個關於他的存在和基督教真理的嚴密論證，而是給了你一個沒有爭論的嚴密的人，你會怎麼辦？

I challenge you to read the gospel of Mark or John and engage with Jesus. Do with someone else. Make contact with us here at St Paul's and we'd love to look at Jesus with you.

我挑戰你去閱讀《馬可福音》或《約翰福音》並與耶穌接觸。和別人一起做。與我們聖保羅堂聯繫，我們很樂意和你一起認識耶穌。

When you look at the claims of Jesus, and the character of Jesus, and the activities of Jesus it is so hard to dismiss him...you can't explain him away.

當你看到耶穌的宣稱、耶穌的品格和耶穌的活動時，你很難忽視他.....你是無法解釋你為合置之不理他。

A TREASURE THAT SATISFIES 滿足的寶物

The good news of Christianity is for everyone, it makes sense, and it satisfies.

基督教的好消息是給每一個人的，是有道理的，而且是令人滿足的。

Paul is incredibly bold here with Agrippa but he isn't arrogant. He is respectful and poised, but he is not afraid.

保羅在這裡對亞基帕非常大膽直言，但他並不傲慢。他彬彬有禮，鎮定自若，他並不害怕。

Verse 18 is the source of Paul's contentment and boldness.

18 節指明保羅知足和勇敢的源泉。

Jesus mentions the fruit of the gospel in our lives: *that they may receive forgiveness of sins and a place among those who are sanctified by faith in me.*

耶穌提到福音在我們生命中的果子是：**使他們因信我而得蒙赦罪，和一切成聖的人同得基業。**

Those who put their faith in Jesus Christ **receive**, that means it's a gift. We don't achieve it. We RECEIVE forgiveness of sins and a PLACE. Paul had been working to achieve it and couldn't, and Jesus offers it as a gift.

那些信耶穌基督的人會**得到**，這意味著這是一份禮物。不是我們去實現。我們得到罪的赦免和一個基業。保羅一直在努力卻無法實現的，耶穌將其作為禮物提供了。

The word place means a home. It's a place where you belong. It's a place where you fit.

「基業」意味著一個家。是一個你歸屬的地方。一個你融入的地方。

When you become a Christian you are not just forgiven of sin, which is negative, you also are given a place. You are adopted. You are brought into the family of God. You are loved. You are accepted. You've got a place.

當你成為基督徒時，你不僅會得蒙赦罪，這是負面的，你也得到了一個基業。你被收養了。你被帶進了神的家。你被愛了。你被接受了。你有一個地方。

Jesus Christ left his place in heaven, lived amongst us and had no place to lay his head, so they we could have an eternal place of rest with him.

耶穌基督離開了他在天堂的位置，住在我們中間，沒有地方安枕，所以我們可以和他有一個永恆的安息之地。

He told his disciples he was departing to PREPARE A PLACE FOR THEM where they would dwell in his perfect presence forever. A place where we belong. A place where we are loved.

他告訴他的門徒，他的去是要為他們準備一個地方，讓他們永遠住在他完美的同在。一個我們屬於的地方。我們被愛的地方。

As Paul stands before Agrippa he knows he has the delight, regard, affirmation of the King of the universe in Jesus. Paul had seen this kind of boldness in Stephen before he was a Christian.

當保羅站在亞基帕面前時，他知道他在耶穌裡得到了宇宙之王的喜悅、尊重和肯定。保羅在成為基督徒之前就是在司提反身上看到了這種勇敢。

If you want to be persuasive then you need to be persuaded of the truth of the good news of Jesus Christ.

如果你想有說服力，那麼你需要被信耶穌基督的好消息的真相所說服。

To the degree you are is to the degree you will have the same kind of security and boldness and poise and freedom and contentment in life.

你信的程度是多少，你就會在生命中擁有同樣的安全、勇敢、沉著、自由和滿足。

I want that. Do you want that?

我想要他們那樣的。你想要嗎？