

New Mission 新任务

Acts 1:1-26 使徒行传 1:1-26

USED: St Paul's (26th July 2020) 圣保罗堂 (2020 年 7 月 26 日)

Edward Lorenz was a physicist working in the Massachusetts Institute of Technology in the 1960s, on the computer modelling of weather systems.

爱德华·洛伦茨是 20 世纪 60 年代在麻省理工学院从事建造天气模拟系统计算机器的物理学家。

He devised a program, which once he typed in certain data, could calculate what the subsequent weather pattern was going to be.

他设计了一个程序，当他输入了某些数据，就可以计算出随后的天气模式。

However one day he made a mistake. He meant to type in the 6-digit number, 0.506127, but instead he only typed in the first three digits 0.506.

然而有一天他犯了一个错误。他本要输入 6 位数的 0.506127，但他只键入前三个数位 0.506。

It was only a small error, only one part in a thousand, and he didn't think it would matter.

However, the difference in the weather patterns was enormous.

这只是一个很小错误，只有一千分之一的出入，他认为这并不重要。然而，天气模式的差异却是巨大的。

It was as if a tiny atmospheric disturbance in China, no greater than the beat of a butterfly's wing a week or so later becoming a force twelve hurricane in New York.

这彷彿在中国有一个小小的大气扰动，大不过蝴蝶翅膀的节拍，大约一个星期后在纽约成为 12 级飓风。

The name of his discovery became known as the 'Butterfly Effect'.

他的发现的名字被称为「蝴蝶效应」。

It can be depressing that there are no *Butterfly Effects* magnifying the little contribution that each of us make in history.

对于我们每个人在历史上的一点贡献没有蝴蝶效应来放大可令人有点沮丧。

Most of us have to face the fact that we will drop the little pebble of our lives into the turbulent ocean of world events and in no time at all the surface will bear no trace of our existence.

我们大多数人必须面对这样一个事实，我们将我们生命的小鹅卵石扔进世界事件的浑浊海洋中后，那涟漪不需多久已没有任何存在过的痕迹。

Even though we spend most of our lives trying to make a name for ourselves. Not so with Jesus Christ.

尽管我们花一生去试图为自己留下名字。耶稣基督并不是这样。

*He was born in an **obscure village**, the child of a **peasant** woman. He grew up in still another village where he worked in a **carpenters** shop until he was **30**.*

他出生在一个默默无闻的村庄，一个农妇的孩子。他在另一个村庄长大，在木匠店工作到**30岁**。

*Then for three years he was a **travelling preacher**. He **never** wrote a book. He **never** held an office. He **never** had a family. He **never** owned a house.*

之后的三年，他是一个巡回传教士。他从没写过书。他从未当过任何公职。他从未组织家庭。他未曾拥有过一所房子。

*He **never** went to university. He **never** travelled more than 300 kms from the place where he was born. He **never** did any of the things that we associate with greatness.*

他从未上过大学。他从未远行到超过他出生地300公里以外的地方。他从来没有做过任何我们联想为伟大的事情。

*He was only **33** when the tide of **public opinion** turned against him. His **friends** ran away. He was turned over to his **enemies**. He was **nailed to a cross** between two thieves. He was laid in a **borrowed** grave.*

当舆论潮流转向反对他时，他只有**33岁**。他的朋友抛弃他。他被交给了敌人。他在两个小偷之间被钉在十字架上。他躺在一个借来的坟墓里。。

*2000 years later the world is enthralled with him still. All the armies that have ever marched; all the navies that have ever sailed; all the parliaments that have ever sat; all the kings that have ever reigned, put together have not affected humanity as much as **Jesus Christ**.*

2000年后的世界仍然被他迷住了。所有曾经长征的军队；所有曾经航行过的海军；所有曾经联席的议会；所有曾经统治过的国王，聚集在一起，也没有像**耶稣基督**那样的影响。

The ripples of this one life did not die away at death.

这一个生命的涟漪，没有因死亡而消亡。

The effects of Jesus coming have increased in amplitude, and expanded in diameter right across the globe.

耶稣到来的影响的振幅不断增加，直径也扩展到了全球。

This is what the book of Acts is about, and this is why it is so relevant for us today.

这就是《使徒行传》一书所记载的，也就是为什么它今天对我们如此相关。

When we plug our life into God's mission we plug our life into eternal life, value, hope, significance, hope and joy.

当我们将生命接轨于上帝的使命时，我们把生命插入到永远的生命、价值、希望、意义、希望和喜悦中。

I've got 4 points today: 1. God's Mission, 2. Power for God's Mission, 3. Weakness and the advance of God's Mission, 4. Living for God's Mission

我今天有 4 点：(1) 上帝的使命, (2) 上帝的使命的力量, (3) 上帝的使命的弱点和推进, (4) 为上帝的使命而活。

GOD'S MISSION 上帝的使命

God's storyline, or his mission, has four main chapters.

上帝的故事情节，或他的使命，有四个主要章节。

CREATION 创造。

In Genesis 1 the God who stands outside of creation, and always existed, created all things by speaking them into existence. He made the first people, Adam and Eve, in his image. All people from Adam and Eve also bear the image of God.

在《创世记》第 1 章，站在创造之外并始终存在的神，通过说话创造了一切事物，使它们存在。他照着他的形象创造了第一个人，亚当和夏娃。之后从亚当和夏娃所出的所有人都带着神的形象。

The great American theologian Jonathon Edwards wrote that the only reason God would have for creating us was not to get the cosmic love and joy of relationship - he already had that in himself - but to share his cosmic love and joy.

伟大的美国神学家乔纳森·爱德华兹写道，上帝创造我们的唯一原因不是要获得关系中广大无边的爱和喜悦…他自己已经拥有了…而是分享他广大无边的爱和喜悦。

The storyline of the Bible contains the only storyline in the history of the world where a divine creator creates all things out of love.

圣经的故事情节是世界历史上唯一的故事情节包含着一个神圣的创造者本于爱和基于爱去创造一切事物。

FALL 人违背主命

In Genesis 3 the first people reject God's rule. All people have followed suit in living life with no consideration for God. All relationships are cosmically fractured.

在《创世记》第 3 章，第一批人拒绝神的统治和命令。之后的所有人都在生活中遵循了，不再在生命中考虑到上帝。所有的关系都广泛的断裂了。

Our special dignity as image bearers means God holds us especially accountable for rejecting him.

作为形象承载者，我们的特殊尊严意味着上帝要我们在拒绝他的方面上负特别的责任。

His judgement in Genesis 11 is to scatter people across the earth, and confuse their language so that they would not work together against God.

他在《创世记》11 章中的审判是把人分散在全地面上，变乱他们的语言，这样他们才不会联起来去与神作对。

REDEMPTION 救赎

God has a plan to reverse it all.

上帝有一个计划来扭转这一切。

God's plan of redemption begins with a promise to Abraham in Genesis 12 that all peoples on earth would be blessed through him. It's a plan that is worked out through history and finds its culmination in the death and resurrection of Jesus.

神的救赎计划以《创世记》12章中向亚伯拉罕许下的诺言作开始，就是地上的万族都必因他得福。这是一个通过历史而实现的计划，并在耶稣的死亡和复活中找到了它的高潮。

This is how Galatians 3 puts it:

《加拉太书》3章这样说：

You are all sons of God through faith in Christ Jesus... There is neither Jew nor Greek, slave nor free, male nor female, for you are all one in Christ Jesus. If you belong to Christ, then you are Abraham's seed, and heirs according to the promise.

你们借着信，在基督耶稣里都成为上帝的儿女…不再分犹太人或希腊人，不再分为奴的自主的，不再分男的女的，因为你们在基督耶稣里都成为一了。既然你们属于基督，你们就是亚伯拉罕的子孙，是照着应许承受产业的了。

Jesus takes the judgement of God for our sin upon himself. He dies the death we should have died but rose victorious over sin.

耶稣自己把神对罪的审判背起了。他的死是我们本应要面对的，但战胜了罪而复活了。

Everyone who puts their trust in Jesus is gathered back into relationship with God.

每一个信耶稣的人，都重新与神建立关系。

Jesus forms a new community, a new humanity. The church. Former dividing walls of hostility between people have been broken down.

耶稣建立了一个新的社群，一个新的人类。教会。以前人与人之间的敌对分界线已经被打破。

As a result of his work of reconciling people to God and to each other, Jesus calls his church to take the good news of reconciliation to the ends of the earth and make disciples of all peoples. This is what we are looking at in Acts over the coming weeks.

由于他协调人与上帝和彼此之间和好的工作，耶稣呼吁他的教会把和好的好消息带到地球末端，并使万民成为他的门徒。这是我们在接下来的几周里在《使徒行传》中所关注的。

NEW CREATION 新创造

Chapter 4 of God's story is not the end of the story, it's the beginning of a chapter with no ending. It's a chapter where God reigns forever and there is no more evil and carnage.

上帝故事的第四章不是故事的总结，它是一个没有结尾的段落的开始。是上帝永远统治，不再有邪恶和大屠杀的一章。

In Revelation 5 we get a glimpse of how brings history to its goal.

在《启示录》5章中，我们瞥见了历史如何达到其目标。

It was God's design in the death of Jesus to ransom some from every kind of race and language and make them into one "kingdom."

这是上帝在耶稣的死亡中，从各种种族和语言赎回一些人，去使他们成为一个「王国」的设计。

They would all have one king. That is, they would all live with Jesus as their supreme Treasure and Lord. Jesus is what would unite them.

他们都会有一个国王。就是说，他们都会以耶稣为他们至高无上的宝藏和主宰来一起生活。耶稣是团结他们的人。

God's big plan for time and space is for people to come under the authority of Jesus' name, turn to him in repentance and faith, and receive forgiveness of sins and eternal life, and live for the honour of his name FOREVER.

神对时空的大计划，是让万民归在耶稣的名下，在悔改和信中转向他，接受罪的宽恕和永生，永远为尊崇他的名而活。

As we open the beginning of Acts we are in chapter 3 of God's storyline of history...redemption.

当我们打开《使徒行传》的开始，我们是在上帝的事情节的第3章...救赎。

Did you notice in v.1 ***In my former book, Theophilus, I wrote about all that Jesus BEGAN TO DO and TO TEACH.***

你有没有注意到在第1节，提阿非罗啊，我在第一本书中已论到耶稣从开头所做和所教导的一切事。

The word BEGAN is the key word in understanding the relevance of this book. Luke says, 「开始」是理解这本书相关性的关键词。路加说，

In the first book – in the gospel of Luke – I dealt with all that Jesus began to do and teach until his ascension into heaven after his resurrection. That was the beginning of the teaching ministry of Jesus. It was the beginning of the deeds of Jesus.

在第一本书中...在《路加福音》中...我已论到耶稣从开头所做和所教导的一切事，直到他复活后被接上升的日子为止。那是耶稣教导的事工的开始。是耶稣的工作的开始。

What Luke stresses here is that what Jesus did on earth was the beginning of his doing and teaching.

路加强调的是，耶稣在地上所做的，是他所做和所教导的事的开始。

The clear implication is that NOW – now that Jesus is seated at the right hand of the Father – he is not finished.

明确的暗示是，现在…现在耶稣坐在父的右边…他还没有结束。

Jesus is not done with his work and with his teaching. He is not dead and he is not absent. He is alive and he is present.

耶稣还未完成他的工作和他的教导。他不是死的，他不是缺席的。他还活着而且在场。

Jesus is building his church. Wherever people come under the authority of his name and receive his forgiveness of sins and trust his power they get included in the storyline, the mission, of the eternal God.

耶稣正在建造他的教会。无论何人归到他的名的权威之下，接受他对罪的宽恕，并信赖他的力量，他们会被纳入到永生神的故事情节，使命，中。

The fact that Jesus is alive – still teaching, still doing – that GIVES PURPOSE to our lives.

耶稣还活着的事实…仍在教导，仍在工作…赋予我们的生命的意义。

I think that Luke's desire is for the unfolding message of Acts to have transforming impact on our lives. He wants us to be part of what God is doing in the universe.

我认为路加的愿望是让《使徒行传》在展开的信息，对我们的生命产生转变的影响。他希望我们成为上帝在宇宙中所做的工作的一部分。

I say this because Acts is the second part of the two-volume work written by Luke, a first century doctor. Luke and Acts go together as one work, and both parts are addressed to the man Theophilus.

我这样说是因为《使徒行传》是在第一世纪的医生，路加，所写的两卷作品的第二部分。《路加福音》和《使徒行传》合起来成为一个著作，两个部分都写给提阿非罗这人。

Theophilus could well be a Roman aristocrat, because Luke addresses him as **Your Excellency** at the beginning of his gospel.

提阿非罗很可能是一个罗马贵族，因为路加在他福音的开头称他为大人。

Luke could well be writing to inform an educated Gentile of the extraordinary spread of Christianity, and to convince him of its truth.

路加很可能是写信给一个受过教育的外邦人，通知他基督教的非凡传播，并去以基督教的真理说服他。

It's possible that this book is written to draw a well to do non-believer into faith in Jesus Christ and to align him to God's work in the world.

这本书的写作可能是为了引领一个不信教而富裕的人去相信耶稣基督，并让他与上帝在世界上的工作接轨。

Luke goes to great lengths in his gospel to show that when Jesus rose from the dead it was a bodily resurrection.

路加在他的福音中竭尽全力地表明，当耶稣从死里复活时，是一个身体的复活。

It says in v.3,
在第3节说，

After his suffering (his trial and death), he showed himself to these men (his disciples) and gave many convincing proofs that he was alive. He appeared to them over a period of 40 days and spoke about the kingdom of God.

他受害以后(被审判和受死)，用许多确据向使徒显明自己是活着的，在四十天之中向他们显现，并讲说上帝国的事。

You can't be an authentic instrument in the hands of a living Christ, if you don't think he is alive.

如果你不认为他还活着，你不可能成为活着的基督手中的正宗的工具。

I mean, profoundly persuaded that Jesus has broken the power of death and that he is alive with indestructible life – never to be defeated and whose KINGDOM is unstoppable.

我的意思是，深刻地相信耶稣已经打破了死亡的力量，他以坚不可摧的生命活着…永远不会被打败，他的王国是不可阻挡的。

It is so important that we constant come back to God's mission again and again. We so easily forget it.

重要的是，我们一次又一次的不断回到神的使命。我们很容易忘记它。

The apostles were confused too. In v.6 they ask: *Lord, are you at this time going to restore the kingdom to Israel?*

使徒们也搞不清楚，在第6节，他们问，「主啊，你就要在这时候复兴以色列国吗？」

They knew that the OT promise of the outpouring of God's Spirit was a promise for the last days when God would establish his kingdom on earth and restore his people.

他们知道《旧约》中承诺的圣灵降临是上帝在末后的日子建立他的国，复兴他的子民的承诺。

So is this it Jesus? Will Jesus bring down the final curtain of history, restore Israel to her rightful place and reign over all creation?

就是这样吗耶稣？耶稣会放下历史的最后帷幕，复兴以色列到其合法地位，并统治所有的受造之物吗？

Jesus corrects their thinking in v.7 then instructs them by in effect saying that their primary concern is not to be the restoration of national Israel, but the reception of the Holy Spirit.

耶稣在第7节纠正他们的思想，然后指示他们实际上说，他们最关心的不应是复兴以色列国，而是对圣灵的接受。

Have a look at v.8: ***But 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.***

看看第8节，「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。」

In Isaiah 49:6 God promised that salvation would be proclaimed *to the ends of the earth*, and Jesus confirms this promise in these, his last words to his disciples.

在《以赛亚书》49:6中，神承诺救恩将宣告到地极，耶稣在这向门徒说的最后的一段话中确实了这应许。

Jesus' last words are to be their first concern. There is more work to be done in God's mission before chapter 4 comes.

耶稣的临别吩咐是他们首先要关心的问题。在第四个章节到来之前，上帝的使命中还有更多的工作要做。

First for the Apostles, then for all who are called to faith in Jesus Christ through their witness, are tasked with advancing God's mission to the ends of the earth.

首先对于使徒们，然后对于所有通过他们的见证归信于耶稣基督的人，他们的任务是将神的使命推进到地极。

POWER FOR GOD'S MISSION 上帝的使命的力量

It is not merely human work, it is Spirit empowered witness. Jesus is calling them to a supernatural activity. They will no longer be merely advocates who can prove like a good lawyer that Jesus rose from the dead.

不仅仅是人类的工作，是圣灵赋予力量的见证。耶稣在呼召唤他们去进行超自然的活动。他们将不再仅仅是可以像一位有效的律师一样证明耶稣从死里复活的拥护者。

Under the influence of the Holy Spirit they will speak with the unwavering assurance of one who has tasted and knows the reality so immediately that all doubt is gone.

在圣灵的影响下，他们将会以毫不动摇的确证，已经尝到并接近的了解到现实，使所有的怀疑都消失了，的身份说话。

Under the power of the Spirit of God you move from being an advocate of Christianity to being a witness of the living Christ.

在圣灵的力量的引领下，你从一个基督教的倡导者，转为一个活着的基督见证人。

You move from simply deducing Christian truths from valid premises to proclaiming them boldly as experienced realities.

你从单单把基督教的真理从有效的前提中推演出来，转为大胆地以体验过的现实来宣布它们。

This is the power and the witness that will take Christ to the end of the earth. The church is not merely a human institution.

这就是将基督带到地极的力量和见证。教会不仅仅是一个人类的机构。

In all that the church does, it is to do it in the power of the Holy Spirit.

教会所做的一切，也是要以圣灵的力量去做。

The promise of the Spirit is valid until the Great Commission is complete, and the witness of Christ is planted all around the world.

圣灵的承诺直到大使命的完成是一直有效的，直到基督的见证被种植在世界各地。

We are told in v.9 that after Jesus said this *he was taken up before their very eyes, and a cloud hid him from their sight.*

在9节中告诉我们，耶稣说了这话之后，*他们正看的时候，他被接上升，有一朵云彩从他们眼前把他接去。*

At the end of his earthly ministry Jesus is restored to his rightful place.

耶稣在地上的事工结束时，他的地位被恢复了。

He now rules, occupying the highest place, as Lord of all, from where he exercises his universal reign that goes on forever and ever and guarantees the success of God's mission.

他正在统治，在至高无上的位置，作为万物之主，在那里他永永远远的施行他的普遍统治，并保证上帝的使命的成功。

Weakness and God's Mission 软弱和上帝的使命

This is really important because it doesn't start as well as we might like to imagine. It seems that it begins with a rebuke in vv10-11: *men of Galilee, why do you stand here looking into the sky?*

这是很重要的，因为事情的开始似乎没有像我们想象的那么好。在10-11节，似乎是以一个指责来开始，*「加利利人哪，你们为甚么站着望天呢？」*

Having been commissioned to go to the end of the earth in the power of the Spirit, there is something fundamentally inconsistent about their gazing up into the sky rather than them rushing back to Jerusalem.

在圣灵的力量下受命去到地极，他们在这里凝视着天空，而不是冲回耶路撒冷，是根本上的不一致。

One also has to ask why Luke include the second half of Acts 1 too. Especially while he is on a roll with the glorious mission of God in the world that cannot fail.

我们还得问，为什么路加把《使徒行传》第1章的后半部分也记载下来。特别是当他正在把上帝在世界上，不能失败的光荣使命记录下来。

Why doesn't he jump straight from the ascension to Pentecost and thousands coming to faith from all parts of the world?

为什么他不直接从被接升天跳到五旬节成千上万的人从世界各地来归信主？

Why include these details of Judas' betrayal and Matthias' selection? Why include the lying, the mistrust, betrayal and death?

为什么要包括犹大的背叛和选择马提亚的这些细节？为什么包括谎言、不信任、背叛和死亡？

It's not like Matthias is an important character to the plot of Acts – he doesn't even get mentioned again.

而且马提亚并不是《使徒行传》情节中的重要角色…他甚至不再被提及。

On one important level we could say the appointment of Matthias shows us that the pursuit of the Spirit's power is not disconnected from the pursuit towards the teaching and work of the historical Jesus.

在一个重要的层面上，我们可以说，马提亚的任命告诉我们，对圣灵力量的追赶与对历史性的耶稣的教导和工作的追赶并没有脱节。

It was important that Judas' replacement was a witness of the life, teaching and deeds of Jesus.

替代犹大的人需要是耶稣生命、教导和工作的见证人的这一点很重要的。

It's clear that the Holy Spirit has an unwavering zeal for the glory of the crucified, risen and ascended Lord Jesus.

很明显的圣灵对被钉在十字架上的、复活了和升天了的主耶稣的荣耀有坚定不移的热情。

On another level, Luke takes a 'warts and all' approach in covering the early history of the church. He doesn't idolise it at all as it pursues God's mission in the world.

在另一个层面上，路加在报导教会的早期历史时采取了「疣和所有」的方法。他一点也没有偶像化它，在它奉行上帝在世界上的使命时。

Luke reveals a church of weakness, frailty, failure even as they are supernaturally empowered to pursue God's mission of redemption across the globe.

路加揭示了一个软弱、脆弱、失败的教会，即使他们被超自然地授与力量去奉行上帝在世界各地的救赎使命。

He records the apostasy of Judas, the casting of lots for his replacement. The hypocrisy of Ananias and Sapphira in ch.5, the bickering widows in ch.6, Peter's reluctance to heed Christ's call in ch.10, even Paul's dispute with John Mark in ch.15.

他记录了犹太的叛教，为他的取代者摇签。第5章记载了亚拿尼亚和撒非喇假冒为善的虚伪，在第6章寡妇的怨言，彼得在第10章不愿意听从基督的吩咐，甚至保罗在第15章中因称为马可的约翰所起的争执。

Luke is at very least making the point that even though we have the power of the Holy Spirit, we also need to acknowledge our own sin, failure and frailty.

路加至少在指出，即使我们拥有圣灵的力量，我们也需要承认我们自己的罪、失败和脆弱。

We need to deal with the sin and failures, and recognise our frailty and dependence upon God's enabling for the task at hand. The pattern for the church is one of prayerfulness. I love v14...*they all joined together constantly in prayer.*

我们需要处理罪和失败，承认我们的弱点和对上帝的依赖，使手头的任务能够完成。教会的工作模式是以恒切祷告来定形的。我爱14节，他们「**…都同心合意地恒切祷告。**」

Acts is written to give us certainty that God's plans for his church are always fulfilled because of his great power, despite our frailty and failure.

《使徒行传》是写给我们让我们确信神的教会议划，总是因为他的大能力而成全，不看我们的弱点和失败。

Do you have confidence in this as we move together from this point, in this season of Covid-19, and as we look beyond 2020 to the next stage of life and mission together at St Paul's?

当我们从这一点，在Covid-19的这个季节，一起展望2020年之后，在圣保罗堂的下一阶段的生活和使命时，你对此有信心吗？

Will that confidence lead you to be vitally involved in God's mission for this world?

这种信心会引导你积极参与上帝对这个世界的使命吗？

Living for God's Mission 为上帝的使命而活

There is another story that has arisen in the last couple of hundred years. It has become the purpose of life for much of the western world.

还有一个故事是近一二百年来出现的。成为了西方世界许多国家的生活目标。

The technical term for it is Philosophical Naturalism. It's a fancy name for MATERIALISM. It's worth comparing to God's story.

它的技术术语是哲学性的自然主义。这是「唯物主义」的花哨名字。值得与上帝的故事相比。

It's a **three** chapter story: the Big Bang, evolution, the end. In the Big Bang there is no supernatural or spiritual power that rules the physical universe.

这是一个有三个章节的故事：大爆炸，进化，结束。在大爆炸中，并没有超自然或圣灵的力量来统治物质宇宙。

Everything that can be seen and measured is a result of an explosion that appeared out of nothing billions of years ago.

一切可以看见的和测量的东西都是基于数十亿年前忽然出现的一个爆炸。

Chapter 2 of the story is that against all the odds humanity evolved from prehistoric soup to be the dominant species on the earth.

故事的第二章是，人类在排除万难后从史前的汤进化为地球上占主导地位的物种。

Despite what people might feel there is no such thing as absolute right or wrong. Because everything is an accident and random then life has no absolute purpose so make the most of it.

不管人们觉得有没有绝对的对或错误的东西。因为一切都是偶然的，随机的，那么生命是没有绝对的目的，所以去充分的利用它。

The goal of life is to consume and do whatever it takes to be happy because chapter 3 will come.

人生的目标是消费，是不惜一切的代价去快乐，因为第三节将会来临。

Chapter 3 is the end. Humanity will become extinct and there is no form of afterlife. This life is it.

第3章节是结束。人类将让灭绝，没有来世的形式。这辈子就是了。

Where materialism says everything is random and there is no good or evil and nothing to hope for; the Biblical story says we have a loving creator who has triumphed over evil at great cost to himself to love you dearly, and we look forward to a day when everything wrong will be made right and we'll live with him in blissful joy for eternity.

唯物主义说一切都是随机的，没有善恶，没有希望；圣经的故事说，我们有一个充满爱的创造者，他以巨大的代价战胜了邪恶，深爱着你，我们期待着有一天，一切错的都将变为正确，我们将与他一起永远幸福快乐的生活在一起。

Whatever story you hold to though, will require you to surrender everything to it too. It will require your time, your talent and your treasure.

不管你持守的是什么样的故事，都会要求你把所有东西都交给它。它将需要你的时间，你的才能和你的宝藏。

The Biblical storyline is very convincing and compelling. It is also true and more reasonable than other grand stories. I'd invite you to jump on board with it and start investigating the claims of Jesus today.

圣经的故事情节是非常令人信服和引人注目。这也是比其他宏伟的故事真实和更合理的。我邀请你来加入，从今天起开始调查耶稣的呼召。