

The Gospel & Salvation 福音與救恩

1 Thessalonians 帖撒羅尼迦前書 1:1-10

USED 使用: 27th July 2025 年 7 月 27 日

Over the coming weeks we are working our way through the Apostle Paul's letters to the Thessalonians. The story behind these letters is recorded in Acts 17:1-9.

接下來的幾週，我們將研讀使徒保羅寫給帖撒羅尼迦人的書信。這些書信背後的故事記載在《使徒行傳》17章1-9節。

Around 20 years after the crucifixion of Jesus, Paul took the message of Christianity to Thessalonica, a city of about 200,000 residents. Thessalonica was situated in Macedonia (modern day Greece) at the head of the Aegean Sea. As part of the Roman Empire in the first century it played an important part with trading routes for the empire.

耶穌被釘十字架後約 20 年，保羅將基督教的信息帶到了帖撒羅尼迦。這座城市約有 20 萬居民。帖撒羅尼迦位於馬其頓（今希臘）愛琴海的盡頭。是西元 1 世紀羅馬帝國的一部分，在帝國的貿易路線中扮演著重要的角色。

Acts 17 says: *Paul and his companions...came to Thessalonica...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. 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.*

《使徒行傳》17章記載：保羅和西拉...來到帖撒羅尼迦...的會堂。2 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，3 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。」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。

In just three weeks the church in Thessalonica started with new Christians. This upset a bunch of people, who recruited others, and a riot started. Paul and his team had to leave Thessalonica under the cover of darkness for fear of their lives.

僅僅三週後，充滿新信徒的教會在帖撒羅尼迦開始成立。這激怒了一群人，他們招募市井流氓，搭夥成群，煽動引發了一場騷亂。保羅和他的團隊因擔心他們的生命安全，不得不在夜幕的掩護下離開帖撒羅尼迦。

Paul was desperate for news about the fledgling church. He was concerned for their welfare and progress in the faith. He sends his co-worker Timothy back to find out how things are going. Tim comes back with an encouraging report.

保羅迫切渴望知道關於這個新興教會的消息。他關心他們的福祉和信仰的進步。他派他的同工提摩太回去了解情況。提摩太帶回了一份令人鼓舞的報告。

Paul writes these letters to these new Christians to strengthen them as they face pressure and persecution from their society, and to encourage them to keep pressing on to grow and develop as Christians. Always looking forward to the return of Jesus.

保羅寫這些信給這些新基督徒，是為了在他們面對社會壓力和迫害時堅固他們，並鼓勵他們繼續努力，成長為基督徒。總要期待耶穌的再來。

Today's passage is Paul giving them a recap of what is a Christian and how and why they became Christians. These are important questions because some here are in the process of working those things out. These questions even matter for the irreligious person who right now doesn't care.

今天的經文是保羅向他們回顧什麼是基督徒，以及他們是如何以及為什麼成為基督徒的。這些問題很重要，因為我們當中有些人正在思考這些問題。即使對於那些目前不關心這些問題的非宗教人士來說，這些問題也很重要。

If that is you, I'd encourage you to stay tuned because virtually every person who rejects Christianity does so on the presumption, they know what it is all about. No matter who we are, these questions matter.

如果是你，我鼓勵你繼續關注，因為幾乎每個拒絕基督教的人都自以為了解基督教的真諦。無論我們是誰，這些問題都很重要。

Our three questions from these verses are: 1. What is a Christian? 2. How do we know we are a Christian? 3. What does it mean to be a Christian?

我們從這節經文中提出的三個問題：1. 什麼是基督徒？ 2. 我們如何知道自己是基督徒？ 3. 成為基督徒意味著什麼？

WHAT IS A CHRISTIAN 什麼是基督徒？

There is approximately 2.66 billion people in the world who identify as Christian. With about one-third of the world's population identifying as Christian it is the largest and fastest growing religion. So, what is a Christian?

世界上大約有 26.6 億人自認是基督徒。約有三分之一的世界人口自認為是基督徒，它是規模最大、發展最快的宗教。那麼，基督徒到底是什麼呢？

In simple terms, the word *Christian* is a combination of two ancient words that mean *follower of the Christ*. It was a term first used as a nickname for this new group of people who embraced the message about Jesus Christ.

簡單來說，「基督徒」一詞是由兩個古老字詞組合而成，意為「基督的跟隨者」。這個詞最初是用來指那些接受耶穌基督信息的新人群。

Paul doesn't use the term *Christian* here. Instead, he tells us who a Christian really is from God's perspective. It's there in v1, and it is life defining: ***To the church of the Thessalonians in God the Father and the Lord Jesus Christ: Grace and peace to you.***

保羅在這裡沒有使用「基督徒」這個字。相反，他告訴我們從神的角度來看，基督徒到底是什麼。在第 1 節裡，它定義了人生：給帖撒羅尼迦在父上帝和主耶穌基督裏的教會。願恩惠、平安歸給你們！

These Christians are in Thessalonica. They are in that city and culture and society. More crucially, they are in God the Father and the Lord Jesus Christ. These new Christians are

united to God by the Spirit in Jesus Christ. A Christian is in God. Connected to him. Under his protection. Close to his heart. Under his gaze. With him. His.

這些基督徒在帖撒羅尼迦。身處那座城市、文化和社會。更重要的是，他們在父神和主耶穌基督裡。這些新基督徒在耶穌基督裡，藉著聖靈與神聯合。基督徒在神裡面。與祂相連。在祂的庇護之下。靠近祂的心。在祂的注視之下。與祂同在。屬於祂的。

This is the case because of GOD'S GRACE. They are under his special favour. God's grace is his special saving favour. The Christian is a recipient of grace. As recipients of grace, the Christian is at peace. Peace is not the mere cessation of hostility with God but a total wellbeing.

這是因為上帝的恩典。他們蒙受上帝的特別恩惠。上帝的恩典是祂特殊的救贖之恩。基督徒是恩典的接受者。作為恩典的接受者，基督徒擁有平安。平安不只是停止與上帝的敵意，而是一種完全全面的幸福。

A Christian is a person united with God, and at peace with him, because of God's grace towards them. It is all of God. Paul unpacks this further by explaining how a person becomes a Christian. Notice v4: *For we know, brothers and sisters loved by God, that he has chosen you.*

基督徒是與神合一、與神和好的人，因著神對他們的恩典。這一切都是出於神的。保羅進一步闡述了一個人如何成為基督徒。請注意第 4 節：「上帝所愛的弟兄啊，我知道你們是蒙揀選的。」

The language of God choosing is right throughout the Old Testament. In the New Testament the language is applied to those who put their trust in the Lord Jesus Christ.

蒙神揀選的話語貫穿整個《舊約》。在《新約》中，這話語用於那些信靠主耶穌基督的人。

Trillions of years ago, before there was an earth or a solar system, before there was this expanse of space that is 13.8 billion light-years across, before there was time, when only God existed – God set his love on you.

數萬億年前，在地球和太陽系還未存在之前，在 138 億光年的廣闊宇宙還未存在之前，在時間還未存在之前，在只有上帝存在的時候——上帝就已將祂的愛傾注於你。

Salvation does not begin with a person choosing to be better or more spiritual or more deserving, it begins with God setting his love on us. The love of God has pursued us before we were born.

救恩並非始於一個人選擇變得更好、更屬靈或更配得，而是始於上帝將祂的愛傾注於我們。上帝的愛在我們未出生前就一直追隨我們。

God's love is a love that is not conditional on who we are or what we have done in any way. God doesn't wait for us to be loveable before he sets his love on us.

上帝的愛不以我們是誰或我們做過什麼為條件。上帝不會等到我們變得值得愛才將祂的愛賜給我們。

How do we know? The gospel. Back to vv4-5: ***For we know, brothers and sisters loved by God, that he has chosen you, because our gospel came to you.*** We become a Christian through the gospel.

我們怎麼知道？福音。回到第 4-5 節：「上帝所愛的弟兄啊，我知道你們是蒙揀選的；因為我們的福音傳到你們那裏。」我們藉著福音成為基督徒。

Paul uses a synonym for the word gospel that helps us understand what it is. It's the word MESSAGE in verses 6 & 8. The gospel is a message. The gospel has content and so cannot be communicated wordlessly.

保羅用了「福音」的同義詞來幫助我們理解它的意思。在 6 和 8 節中，這個字就是「話語(中標)/真道(和修)」。福音就是話語。福音有內容，因此無法不透過言語傳達。

The word gospel had a specific meaning in first century Roman Empire. It's not a Christian word. In the Roman Empire, a gospel was news, an announcement of an objective, life altering, history changing event. An event that required a response of some kind from everyone under its jurisdiction.

「福音」一詞在公元 1 世紀的羅馬帝國有著特定的意義。它並非一個基督教詞彙。在羅馬帝國，「福音」指的是新聞，是宣告一個客觀的、改變生命、改變歷史的事件。這個事件需要其管轄範圍內的每個人做出某種回應。

The Christian gospel announces something that God has done. The summary of it is there in the last words of the chapter, ***Jesus, who rescues us from the coming wrath.***

基督教福音宣告了上帝所成就的事。這事的總結就在本章的最後幾句話裡：***救我們脫離將來憤怒的耶穌。***

God, out of his choosing love, has given his only Son, the Lord Jesus Christ, to be the substitute for sinners as our rescuer.

上帝出於祂的選擇之愛，賜下祂的獨生子，主耶穌基督，代替罪人作為我們的救贖者。

Jesus lived the perfect life we all should have lived as God requires but also died the death we should die for rejecting God and living our own way. Jesus, the Son of God who came from heaven into his creation, to turn God's wrath away from his rebellious creates by allowing it to fall on him.

耶穌活出了我們所有人都應該按照上帝要求活出的完美人生，但他也承受了我們因拒絕上帝、偏行己路而應得的死亡。耶穌，神子，從天上來到祂所創造的世界中，將上帝對悖逆造物的憤怒轉嫁到祂身上，使之不再臨到他們。

Jesus lived, suffered, died and rose so that, while we were still in our sin and rebellion, we might be forgiven, that the rule of sin might be broken in our lives, and that we might receive the gift of God's Spirit and be brought back into relationship with God, and live forever with him.

耶穌活過、受苦、死亡並復活，好讓我們仍然處於罪孽和叛逆之中時，我們可以得到寬恕，可以打破我們生命中罪孽的統治，可以接受聖靈這禮物，重新與上帝建立關係，並永遠與他生活在一起。

We don't become a Christian by joining a church or being baptised or being moral. We become a Christian through knowing and receiving that gospel.

我們不是透過加入教會、受洗或擁有道德而成為基督徒的。我們是透過認識並接受福音而成為基督徒的。

HOW DO WE KNOW WE ARE A CHRISTIAN 我們如何知道自己是基督徒？

This leads to the second thing these verses teach us; how do we know we are a Christian? Verses 4-5 again: ***our gospel came to you not simply with words but also with power, with the Holy Spirit and deep conviction.***

這就引出了這些經文教導我們的第二件事：我們如何知道自己是基督徒？再次引用第4-5節：***我們的福音傳到你們那裏，不僅在言語，也在能力，也在聖靈和充足的確信。***

We know we are a Christian when the gospel message moves from being words to being a power.

當福音信息從文字變成力量時，我們就知道我們是基督徒。

Irreligious people don't believe the affirmations of the gospel. Religious people agree with the affirmations of the gospel. But a Christian is someone who agrees with the affirmations of the gospel, and it has become a power to them and in them.

無宗教信仰的人不相信福音的宣告。宗教人士認同福音的宣告。但基督徒是不單認同福音的宣告，而且福音成為他們內在的力量的人。

Paul doesn't say the gospel brings power or leads to power but that it IS power.

保羅並沒有說福音帶來力量或導致力量，而是說福音**就是**力量。

When we start the journey of investigating the Christian faith, we think we are putting it under the microscope. It starts as an intellectual exercise where we are questioning and probing its truth and reasonable.

當我們開始探究基督教信仰時，我們以為自己正在把它放在顯微鏡下觀察。這最初是一項智力活動，我們質疑並探討它的真實性和合理性。

At some point in that process, we begin to realise we aren't investigating, we are being investigated. Notice Paul says the gospel CAME...it BRINGS. The gospel is more than mere words; it has its own force and light and life.

在這個過程中的某個時刻，我們開始意識到，我們不是去探究，而是被探究。注意保羅說，福音來了……它帶來了……福音不只是言語；它本身就有能力、光和生命。

A Christian is someone who finds that the affirmations and assertions of the gospel grabs you and starts to deal with you. The reason is that God has already come to us...chosen us, set his love on us. The gospel isn't something we take up; it is something that takes us up.

基督徒是那些發現福音的肯定和主張抓住你，並開始影響你的人。因為神已經來到我們中間…揀選了我們，將祂的愛傾注在我們身上。福音不是我們去接受的東西，而是將我們提升的東西。

This whole process of becoming a Christian begins with being disturbed. An unsettling. It can come as an illness, a failure, a rejection, and a million other ways. The big questions of life start to become prominent.

成為基督徒的整個過程始於內心的不安。一種不安。這種不安可能以疾病、失敗、拒絕或其他無數種方式出現。人生的重大問題開始凸顯。

As we look to the gospel message in those times, we start to get a sense of glory. Glory is a word that means weight. 2 Corinthians 4 says the gospel displays the glory of Christ. The word GLORY means weight. It means the value or magnificence or worthiness of Jesus Christ.

當我們在那時研讀福音信息時，我們開始感受到一種榮耀。「榮耀」這個字的意思是「重量」。《哥林多後書》4 章說，福音彰顯了基督的榮耀。「榮耀」這個字的意思是「重量」。它指的是耶穌基督的價值、偉大或配得。

Even if for all of our life we have known who Jesus Christ claims to be, bit by bit we start to feel the weight of those claims.

即使我們一輩子都知道耶穌基督是誰，我們還是會一點一點地開始感受到這些宣稱的重量。

The gospel comes in power when we move from questions like ‘what am I to do with Jesus?’ to ‘what is Jesus going to do with me?’ It’s a move from a cost/benefit analysis to a surrendering. A shift from adding Jesus to my life and plans to an enfolding of my entire life into him and his plan.

當我們從「我該如何處理耶穌？」這樣的問題轉向「耶穌會如何處理對待我？」時，福音的能力就彰顯出來。這是一種從成本/效益分析到完全順服的轉變。這是一種從將耶穌納入我的生命和計劃到將我的整個生命融入祂和祂的計劃的轉變。

When the gospel becomes a power we sense the glory of Jesus Christ, how far short we are of what he requires of us, and his call to repent and put our trust in him. We know we are becoming a Christian when the gospel unsettles us. When it starts to expose a life lived for idols rather than a loving God.

當福音成為一種力量時，我們感受到耶穌基督的榮耀，感受到我們遠遠達不到祂對我們的要求，也感受到祂呼召我們悔改信靠祂。當福音使我們不安，當福音開始揭露我們為偶像而非慈愛的神而活的生命時，我們知道自己正在成為基督徒。

Notice vv9-10: *you turned to God from idols to serve the living and true God, and to wait for his Son from heaven, whom he raised from the dead —*

注意第 9-10 節：**你們是怎樣離棄偶像，歸向上帝來服侍那又真又活的上帝，等候他兒子從天降臨，就是上帝使他從死人中復活的那位——**

A common view about becoming a Christian is either I can live life my way and be free and happy, or I can lose freedom by turning the control of my life over to Jesus and be miserable, but at least there is the consolation prize at the end.

關於成為基督徒的普遍觀點是，要麼我可以按照自己的方式生活，自由而快樂，要麼我要將我的生活控制權交給耶穌，失去自由，變得痛苦，但至少最後還有安慰獎。

When the gospel comes into our life as a power, we start to see this is only half-true. Verse 10 says: ***you turned to God from idols...***

當福音作為一種能力進入我們的生命時，我們開始明白這話只說對了一半。第 10 節說：
「你們...離棄偶像，歸向上帝」

Paul doesn't say the Thessalonians turned from a carefree existence to God. He says they turned from idols. They weren't free at all; they were serving idols. Some would have had their statutes and shrines, but not all. This church began out of the Jewish Synagogue. Jews didn't do statues or shrines.

保羅並沒有說帖撒羅尼迦人從無憂無慮的生活轉向了神。他說的是他們離棄了偶像。他們根本沒有自由；他們侍奉偶像。有些人可能有自己的雕像和神龕，但並非所有人都有。這間教會起源於猶太會堂。猶太人不做雕像或神龕。

So, what does he mean they turned from idols? Thessalonica was ruled by governors who were accountable to the Roman Empire. It was a city that had wonderful privileges because it was a free city, and these governors were to make sure the city didn't lose its privileges.

那麼，他所說的「他們離棄偶像」是什麼意思呢？帖撒羅尼迦由總督統治，這些總督對羅馬帝國負責。這座城市享有特權是因為它是一個自由城市，而這些總督的職責是確保這座城市不會失去這些特權。

As part of their role, these governors led the people in certain aspects of religious worship. Thessalonica was about 80kms from Mt. Olympus, the home of the Greek gods, but it also catered to Roman, Egyptian, and numerous other religions.

這些總督的職責之一是帶領民眾進行某些宗教崇拜。帖撒羅尼迦距離希臘諸神之鄉奧林匹斯山約 80 公里，但也信奉羅馬、埃及和其他許多宗教。

But the most important religious ceremony of the city concerned the worship of the Roman emperor. As long as Thessalonica worshipped Caesar, they would have very little trouble with the Roman Empire.

但該城市最重要的宗教儀式與對羅馬皇帝的崇拜有關。只要帖撒羅尼迦崇拜凱撒，他們就不會與羅馬帝國發生任何麻煩。

This is why there was a riot in Thessalonica in Acts 17. Their main issue was: ***They are all defying Caesar's decrees, saying that there is another king, one called Jesus.*** When they heard this, the crowd and the city officials were thrown into turmoil.

這就是為什麼《使徒行傳》17 章中帖撒羅尼迦發生了暴動。他們主要的問題是：「**這些人都違背凱撒的命令，說另有一個王耶穌。**」眾人和地方官聽見這些話，就惶恐了

When Paul says they ***turned to God from idols***, he is reminding them they turned from one allegiance to another. They had turned from one salvation to another. They turned from one hope to another. They had turned from one master to another.

當保羅說他們**離棄偶像歸向神**時，他是在提醒他們，他們已經從一種效忠轉向了另一種。他們已經從一種救贖轉向了另一種。他們已經從一個盼望轉向了另一個盼望。他們已經從一個主人轉向了另一個主人。

The Bible sees the human heart, the controlling centre of our lives, as an idol factory. Humanity was created to enjoy relationship with God, when we turn our back on him, there is a God shaped hole at the centre of our lives. We fill that void with anything and everything.

聖經將人心——我們生命的控制中心——視為偶像工廠。人類受造是為了享受與上帝的關係，當我們背棄祂時，我們生命的中心就會出現一個上帝形狀的空洞。我們會用一切來填補這個空虛。

We humans take a good gifts from God, like a career, love, material possessions, family, and turn them into ultimate things. We look to these things to give us significance, fulfilment, meaning, security, hope, love, approval.

我們人類從上帝那裡得到美好的禮物，例如事業、愛、物質財富、家庭，並將它們轉化為終極的財富。我們期待這些東西賦予我們定義、滿足、意義、安全感、希望、愛和認可。

Anything can be an idol, and everything has been an idol. Everyone is giving themselves to something in the hope it will fill the deepest longing of the heart that only the true God can fill. Whatever the idol is it will never give us what we need. It is like we are trying to fill the Grand Canyon with a water pistol.

任何事物都可能成為偶像，而且所有事物都曾是偶像。每個人都把自己奉獻給某樣事物，希望它能填滿內心最深處的愛，而這種愛只有真神才能填滿。無論偶像是什麼，它永遠不會滿足我們的需要。這就像我們試圖用水槍填滿大峽谷一樣。

The Bible uses the term idol to describe the various things we pursue for self-salvation. When the gospel becomes a power in a person, they realise the choice isn't between being free and becoming a Christian. It is a choice between the oppression and striving of self-salvation and self-validation, or the salvation that Jesus Christ offers for free.

聖經用「偶像」一詞來描述我們為了自我救贖而追求的各種事物。當福音成為人內心的力量時，他們就會意識到，選擇並非在獲得自由和成為基督徒之間，而是在自我救贖和自我認可的壓迫和努力，或者耶穌基督免費提供的救贖之間做出選擇。

The gospel of Jesus Christ is the only salvation that won't oppress us because Jesus took the wrath of God by being oppressed for us. Jesus is the only master who has set his love on us. The only one who has pursued us. Gave himself for us. Was sacrificed for us. Every idol requires us to pursue it, give ourselves to it, and sacrifice everything for it.

耶穌基督的福音是唯一不會壓迫我們的救恩，因為耶穌為我們承受了壓迫，承受了神的震怒。耶穌是唯一將祂的愛傾注於我們的主。祂是唯一追求過我們的主。祂為我們捨己，為我們犧牲。每一個偶像都需要我們去追隨，為它獻出自己，並為它犧牲一切。

Here are three heart-searching questions: 1. What do I think about when I'm not thinking about anything else? 2. How do I spend my time, my resources, my energy? 3. What disappoints me? What absolutely crushes me with disappointment? What, if I lost it or failed at it, would make me feel crushed or ashamed or worthless?

以下是三個發人深省的問題：1. 當我心無旁騖時，我會想些什麼？ 2. 我該如何分配我的時間、資源和精力？ 3. 什麼事讓我失望？什麼事讓我徹底崩潰？如果我失去了什麼或失敗了，什麼會讓我感到崩潰、羞愧或一文不值？

When the gospel comes to a person not simply with words but also with power, the Holy Spirit does the work of bringing deep conviction about the truth of the gospel message, and the truth about the sin in our hearts.

當福音福音，不僅在言語，也在能力，傳到一個人，聖靈就會使這人充足深刻地確信福音信息的真實性，以及我們內心罪惡的真相。

WHAT IT MEANS TO BE A CHRISTIAN 成為基督徒意味著什麼？

This brings us to the final point; what it means to be a Christian. Verse 9 again: ***you turned to God from idols to serve the living and true God, and to wait for his Son from heaven.***

這引出了最後一點：成為基督徒的意義。再次引用第 9 節：***你們是怎樣離棄偶像，歸向上帝來服侍那又真又活的上帝，等候他兒子從天降臨，***

To become a Christian involves a decisive turning away from false idols, gods, and saviours towards the living God and serving him. It means continuing to do so.

成為基督徒意味著要果斷地遠離虛假的偶像、神明或救主，轉向永生的上帝並服侍祂。這意味著要持續不斷地這樣做。

A genuine Christian increasingly sees that all-of-life is repentance. All-of-life is turning away from things in this world that continue to beckon us to put our trust in them.

真正的基督徒越來越明白，人生的全部意義在於悔改。人生的全部意義在於遠離這世上那些不斷誘惑我們去信靠的事物。

A genuine Christian increasingly sees that all-of-life is serving the living God by obey what he commands.

真正的基督徒越來越認識到，生命的全部意義在於透過遵守上帝的命令來服侍祂。

A genuine Christian increasingly sees that all-of-life is waiting in faith for the promise of God to be fulfilled with the return of Jesus, the end of history, and the joy of his glorious presence for ever.

真正的基督徒越來越意識到，所有的生命都在滿懷信心地等待上帝的承諾，等待耶穌的回歸、歷史的終結以及祂永遠榮耀存在的喜悅。

A genuine Christian increasingly sees that all-of-life is taking their next step to turn, serve and wait. One of the reasons so many Christians don't experience the freedom, love, delight, and courage they ought to experience in the gospel is because they don't understand that faithfully waiting involves taking consistent steps of turning and serving now.

真正的基督徒越來越明白，人生的下一步就是轉向、服事和等候。許多基督徒未能體驗福音中應有的自由、愛、喜樂和勇氣，原因之一就是他們不明白，忠心等候意味著現在就採取持續的轉向和服事的步驟。

Too many are so no progress in gospel joy and hope because they haven't enfolded their life into Jesus but are instead restlessly trying to hang onto the idols they don't want to relinquish and Jesus at the same time.

太多的人在福音的喜樂和盼望上沒有進步，因為他們沒有將自己的生命融入耶穌，而是焦躁地試圖同時抓住他們不想放棄的偶像和耶穌。

The 18th Century English poet Williams Cowper wrote a hymn that calls the Christian to turn from idols and serve the living God in order to enjoy him more. It's called, "O For A Closer Walk with God".

18 世紀英國詩人威廉斯·考珀寫了一首讚美詩，呼籲基督徒遠離偶像，侍奉永生的上帝，以便更多地享受上帝。這首讚美詩名為《緊靠上主》。

We are going to sing it now. As we stand now to sing, take a moment to ask God, what is the idol I need to turn from to enjoy you more?

我們現在要唱這首詩。當我們站起來唱詩的時候，請花點時間問上帝，我需要遠離什麼偶像才能更享受你？