

The Gospel & Service 福音與服事

1 Thessalonians 帖撒羅尼迦前書 2:13-3:13

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THE APOSTLE PAUL is regarded as one of the most influential people in history. He is often ranked in the top 50, 25, 10 and even 5 of the most influential people in human history.

使徒保羅被認為是歷史上最具有影響力的人物之一。他經常被列為人類歷史上最具有影響力的人物前 50 名、前 25 名、前 10 名，甚至前 5 名。

Paul didn't have power. He didn't have political power, or military might, or money, or position, and yet he changed the lives of individuals, and even the course of human history.

保羅沒有權力，沒有政治權力，沒有軍事實力，沒有金錢，沒有地位，但他改變了一些人的生命，甚至改變了人類歷史的進程。

He was the most significant Christian missionary in the 1st century. How did he become so influential, even in his own time, when he had none of the trappings of power, and the content of the message he spread across the Roman Empire was entirely unpalatable to both Jews and Gentile? In other words, to everyone.

他是 1 世紀最重要的基督教傳教士。他是如何擁有如此大的影響力，即使在他那個時代也是如此？當時他既無權勢，又在羅馬帝國傳播，無論猶太人或非猶太人，換句話說，是所有人都無法接受的資訊。

Richard Stengel was the managing editor of *Time* magazine from 2006 to 2013. In the introduction of the magazine's 2007 list of 100 most influential people in the world, he gives us a clue.

理查·史坦格爾曾於 2006 年至 2013 年擔任《時代》雜誌執行主編。在該雜誌 2007 年全球最具影響力 100 人名單的介紹中，他給了我們一個線索。

He wrote: *Influence is hard to measure, and what we look for is people whose ideas, whose example, whose talent, whose discoveries transform the world we live in. Influence is less about the hard power of force than the soft power of ideas and example. Yes, there are Presidents and dictators who can change the world through fiat, but we're more interested in innovators.*

他寫道：影響力是難以衡量的，我們尋找的是那些能夠用思想、榜樣、才華和發現改變我們活的世界的人。影響力與其說是武力的硬實力，不如說是思想和榜樣的軟實力。誠然，有些總統和獨裁者能夠透過法令改變世界，但我們更感興趣的是創新者。

Power seeks to change people from the outside in, whereas influence changes people from the inside out. Genuine change happens from the inside out as a person's heart and mind are changed.

權力試圖從外而內地改變人，而影響力則從內而外地改變人。真正的改變是隨著一個人的心靈和思想的改變，由內而外發生的。

What we see in today's passage is that the startling and enduring influence of the Apostle Paul is a life of service.

在今天的經文中，我們看到使徒保羅令人震驚且持久的影響力來自於他一生的服事。

As Paul writes this defence of his ministry to the Thessalonians, he tells us three things about how to serve each other as a church, and all people with the Gospel.

當保羅寫信給帖撒羅尼迦人為他的事工辯護時，他告訴了我們三件事，關於如何作為教會互相服事，以及如何用福音服事所有人。

LOVE DEEPLY 深深的愛

The first thing we learn is Paul served others by loving them. Paul bound his life to the Thessalonian church. He has so personally invested himself in them that when they are persecuted, and struggling, and hurt, so is he.

我們學到的第一件事是，保羅以愛服事他人。保羅將自己的生命與帖撒羅尼迦教會緊緊相連。他如此投入地服事他們，以至於當他們遭受迫害、掙扎和傷害時，他也感同身受。

If we were to put money into a business venture that failed, we would lose our money. We are bound to it. If it financially loses, we financially lose.

如果我們把錢投資在一項商業活動中而失敗了，我們就會損失金錢。我們與它息息相關。如果它虧損了，我們也會虧損。

Paul does the same with these Thessalonians. Paul's investment in the Thessalonians is remarkable. 2:17, *brothers and sisters, when we were orphaned by being separated from you for a short time (in person, not in thought).*

保羅也對這些帖撒羅尼迦人做了同樣的事情。保羅對帖撒羅尼迦人的投入令人矚目。

2:17 **弟兄們，我們被迫暫時與你們分離，身體離開，心卻沒有。**

He was torn away from them. He was bereft of them. Orphaned. He was ripped away from them in person but **not in thought**, or more literally, not in heart. The image he is communicating is that of the death of a loved one. He has lost their presence, but his heart is still bound to them. What he does here is so rare these days in church. We don't often even come with the longing expectation to see each other again each week.

他被迫與他們分離。他失去了他們。他成了孤兒。他的身體雖然是離開了他們，但**心卻沒有**，或者更確切地說，他的心思意念沒有離開他們。他所傳達的像是摯愛之人過世的感受。他失去了他們的存在，但他的心仍然與他們緊緊相連。他所做的事在如今的教會裡已經很少見了。我們甚至很少懷著每週再見面的渴望前來。

It is possible to have enduring connections with a person over a long period of time but still have a barrier between your heart and theirs. Too often, our joy is not bound to their joy, nor their pain to our pain. It's much easier to provide a meal than it is to provide our hearts and time to the afflicted individual.

我們可能與一個人長久地保持聯繫，但你的心與他的心之間卻依然存在著隔閡。很多時候，我們的快樂與祂的快樂並不相連，他們的痛苦與我們的痛苦也不相連。為受苦的人提供一頓飯比奉獻我們的心和時間要容易得多。

Then Paul adds, out of our intense longing we made every effort to see you. The statement 'our intense longing' literally means an over desire, or a strong passion. Virtually everywhere in the New Testament it is used negatively because it is mostly translated as lust. He is so bound to these Christians that he is lusting after their personal presence.

保羅接著補充說：「**我們極力想法子，渴望見你們的面。**」 「渴望」這句話的字面意思是過度的渴望，或強烈的欲望。在新約聖經中的每一處都幾乎被用作負面詞，因為它大多被翻譯為「情欲」。他與這些基督徒如此緊密相連，以至於他渴望與他們親自見面。

There is more in vv19 & 20: ***For what is our hope, our joy, or the crown... Is it not you? Indeed, you are our glory and joy.***

第 19 和 20 節還有更多：「**…我們的盼望、喜樂和所誇的冠冕是甚麼呢？不正是你們嗎？20 你們就是我們的榮耀和喜樂！**」

If their hope and joy is inhibited, so is his. Paul, and his team, are emotionally attached to them. There's even more in 3:8. We read in 3:1-6 that Paul sent Timothy back to find out how they were getting on in the faith since Paul and his team had to leave Thessalonica because of persecution.

如果他們的盼望和喜樂受到抑制，他的盼望和喜樂也同樣受到抑制。保羅和他的團隊在情感上依戀他們。3:8 中還有更多。我們在 3:1-6 讀到，保羅派提摩太回去瞭解他們的信心上過得如何，因為保羅和他的團隊因迫害而不得不離開帖撒羅尼迦。

Timothy's report is so encouraging that Paul writes in v.8, ***For now we really live, since you are standing firm in the Lord.*** When Paul thought it was all going wrong for them, and they were turning away from Jesus, he was dying inside.

提摩太的報告如此鼓舞人心，以至於保羅在第 8 節寫道：「**如今你們若靠主站立得穩，我們就得生了。**」當保羅認為他們一切都不妙，正在背棄耶穌時，他的內心快要死了。

The news from Timothy about their progress in the faith means he really lives. The good report has revived him. What we are seeing here is how closely Paul has bound himself to his fellow brothers and sisters in Christ. He loved them deeply.

提摩太傳來關於他們在信心上長進的消息，使他活起來。這好消息使他重獲新生。我們在此看到的是保羅與基督裡的弟兄姊妹有多麼緊密的連結。他深深地愛著他們。

What's interesting is Paul had only planted the church in Thessalonica a few months earlier and had only been with them for three weeks. What Paul writes here is not the image that has formed around Paul over the centuries.

有趣的是，保羅幾個月前才在帖撒羅尼迦建立教會，並且只在那裡待了三個星期。保羅在這裡所寫的，並非幾個世紀以來人們對保羅的印象。

Paul is often thought of as cool, impersonal, judgemental. A legalist, a bigot, sexist. Someone with a powerful intellect and strong logic but no heart or compassion. It's not like what he

writes here is Paul misreading the relationship. Timothy's report back includes this: ***He has told us that you always have pleasant memories of us and that you long to see us, just as we also long to see you.*** (3:6)

保羅常被認為是冷酷、不近人情、愛評斷的人。他是個律法主義者、偏執狂、性別歧視者。他擁有強大的智力和邏輯，但卻缺乏愛心和同情心。保羅在這裡所寫的並非誤解了他們之間的關係。提摩太的回信中寫道：「**說你們常常紀念我們，切切想見我們，如同我們想見你們一樣。**」 (3:6)

The key to Paul's astounding influence that saw the Thessalonians come to faith in Jesus, through a message that made no sense, and continue on while being severely persecuted, was clearly his life. He gave his life away to them.

保羅的影響力如此驚人，使帖撒羅尼迦人透過一個無法理解的資訊而信了耶穌，並在遭受嚴重迫害的情況下依然堅持下去。這其中的關鍵顯然在於他的生命。他把自己的生命獻給了他們。

We exist in a time and culture where everything is telling us to hold ourselves back. We protect our hearts. We don't give away too much. We don't invest in others, unless there is some level of personal benefit.

我們身處的時代和文化，處處都在告訴我們要克制自己。我們守護著自己的內心，不願付出太多。我們不會為他人付出，除非能帶來某種程度的個人利益。

There is most likely a raft of reasons for it. Past hurt from broken relationships and marriages make it difficult to trust and invest in others. The death of a loved one causes the heart not to want to be hurt again. Cancel culture makes us fearful of getting too close and revealing too much. A mobile society has taught us that people aren't going to be in my life for too long, so there is no point.

這背後很可能有著各種不同的原因。過去破裂的感情和婚姻帶來的傷痛，讓人難以信任他人，難以投入感情。親人的離世，讓人的心不願再受傷害。「取消文化」讓我們害怕過於親密，也害怕暴露太多。一個流動的社會讓我們明白，人們不會在我的生命中停留太久，所以這樣做毫無意義。

There are so many reasons why we would want to keep our hearts to ourselves and not invest. And so many reasons we should push against the trends of individualism, transactional relationships, shallow interactions and isolationism. If you want to see change in your life, it won't come by keeping people at arms length. People don't change, and neither do we, unless we invest in others by giving ourselves away.

我們有很多理由想要把心藏起來而不投資。我們也有很多理由應該抵制個人主義、交易關係、膚淺的互動和孤立主義的趨勢。如果你想看到生命改變，與人保持距離是無法實現的。人不會改變，我們也不會改變，除非我們付出自己來投資在他人。

SPEAK THE TRUTH 說實話

Giving himself to the Thessalonians was not the only aspect of Paul's service and remarkable influence. He gave away his heart, but he also spoke the truth. This is very interesting.

保羅的服事和非凡影響力不僅體現在他將自己獻給帖撒羅尼迦人。他不但付出了自己的心，也講出了真理。這一點非常耐人尋味。

Paul is obviously emotionally connected from them. He has given his heart to them. He wasn't disconnected from their lives. That alone is not enough to explain the remarkable influence of his life. If that was it, we could conclude he was emotionally reliant upon them to pump up his fragile ego. He loved them and served them in the hope of receiving from them something he needed.

保羅顯然與他們有著情感上的連結。他把自己的心交給了他們。他並沒有與他們的生活脫節。僅憑這一點，不足以解釋他生命中非凡的影響力。如果真是這樣，我們可以推斷，他情感上依賴他們來充實他脆弱的自我。祂愛他們，服事他們，希望從他們身上得到祂所需要的東西。

We see here, Paul gives them his heart and life and speaks the truth. That is how he served them, and the secret of his great influence. Verse 10: ***Night and day we pray most earnestly that we may see you again and supply what is lacking in your faith.***

我們在此看到，保羅將他的心和生命交托給他們，並傳講真理。這就是他服事他們的方式，也是他擁有巨大影響力的秘訣。第 10 節：***我們晝夜切切祈求要見你們的面，來補足你們信心的不足。***

New Testament scholar Leon Morris says the statement ***what is lacking*** means 'deficiency' or 'shortcoming.' He wrote: *In spite of his great enthusiasm for the spiritual achievement of these converts, Paul recognises that they come short of what they should be.* (1 and 2 Thessalonians, Tyndale p.75) Paul is saying, *my heart burns to see you so I can address your shortcomings.* How would you receive a letter like that?

新約學者 萊昂·莫里斯說，不足是「不足」或「缺點」。他寫道：「儘管保羅對這些歸信者的屬靈成就充滿熱情，但他也意識到他們還沒有達到應有的水準。」（《帖撒羅尼迦前/後書》，丁道爾，第 75 頁）保羅說，我熱切地想見到你，這樣我就能糾正你的缺點了。你收到這樣的信會怎樣？

Paul hasn't loved them in the hope they will love him back. His giving of himself isn't hiding a deeper motive of hoping to get their approval and affirmation. He isn't afraid to bring criticism. He isn't afraid to bring truth. To call them to take their next steps. To live what they believe.

保羅愛他們，並非希望他們也愛他。他奉獻自己，背後並沒有隱藏著希望得到他們的認同和肯定更深層的動機。他不怕提出批評，無懼揭露真相，呼籲他們踏出下一步，活出他們的信心。

Crucially though, he isn't just speaking his truth to them. Back in 2:13 he is thankful because the Thessalonians: ***received the word of God, which you heard from us, you accepted it not as a human word, but as it actually is, the word of God, which is indeed at work in you who believe.***

但至關重要的是，他不僅僅是在向他們講述真理。早在 2:13，他就為帖撒羅尼迦人感恩：「你們聽見我們所傳上帝的道的時候，你們領受了，不以為這是人的道，而以為這確實是上帝的道，而且在你們信主的人當中運行著。」

The late theologian JI Packer wrote that preaching “*is the event of God bringing to an audience a Bible-based, Christ-related, life-impacting message of instruction from himself through the words of a spokesperson.*”

已故神學家 JI Packer 寫道，講道「是上帝透過代言人的話語，向聽眾傳達以聖經為基礎、與基督相關、能夠影響生命的教導資訊」。

The preacher doesn't bring a message about God; God brings a message through a preacher. Every time the church gathers under God's word; we experience a word-mediated encounter between our souls and the living God.

傳道者本身並沒有帶來關於上帝的資訊，而是上帝透過傳道者帶來資訊。每當教會聚集在上帝的話語下，我們就會經歷一場以話語為媒介的靈魂與永生上帝之間的相遇。

Paul gave his life to them and spoke the truth of God's word to them for their progress in holiness and joy in Jesus Christ. He wasn't seeking to transfer information; the goal was transformation. Bringing God's word to bear for progress. Paul is modelling a rare balance. Some have a natural disposition towards kindness, gentleness, love, and compassion. In our desire to love people we find it hard to point out the shortcomings with the truth of God's word. We can see error and bad behaviour but say nothing. Quick on compassion but slow on assessment.

保羅將自己的生命獻給了他們，並向他們講述了上帝聖言的真理，是為了他們在耶穌基督裡更聖潔和喜樂。他並非尋求傳遞訊息，而是目標在於改變。將上帝的話語帶向進步。保羅展現了一種罕見的平衡。有些人天生就傾向於善良、溫柔、愛和同情。在我們愛人的渴望中，很難用上帝聖言的真理指出他們的缺點。我們能看到錯誤和不良行為，卻什麼也沒說。同情心來得快，但評估速度很慢。

Others have a natural disposition towards logic, facts, arguments, truth, theology, but much slower on love. Quick on assessment but slow on compassion. This is my natural bent. All of us fall in one direction or the other. Love without truth and truth without love are both distortions and neither of them bring about change in our life, or the life of others.

有些人天生傾向於邏輯、事實、論證、真理和神學，但在愛方面卻反應遲鈍。他們善於評估，卻缺乏同情心。而這正是我的天性。這一直以來也是我作為牧師的缺點。我們每個人都會走向不同的方向。沒有真理的愛與沒有愛的真理都是一種扭曲，它們都不會為我們的生命或他人的生命帶來改變。

One of the greatest examples for me, and challengers to change, has been the famous English pastor John Newton of *Amazing Grace* fame. He was a former slave trader. A cruel man who met Jesus. As a pastor he was described by some as having a theological backbone of steel, but a heart of tenderness like a field of clover. He did not shrink back from proclaiming the truth of God's word, but it came from a heart, and life and actions of compassion for all people.

挑戰我改變，也是最偉大的榜樣之一的是因《奇異恩典》而聞名的英國著名牧師約翰·牛頓。他曾經是一名奴隸販，一個殘忍的人，後來遇見了耶穌。作為一名牧師，有人形容他擁有鋼鐵般的神學脊梁，卻又有一顆溫柔如三葉草的心。他毫不畏懼地宣揚上帝聖言的真理，而這真理源自於一顆對所有人充滿憐憫的心、生命和行動。

I want to be more like him, and I want us to be this kind of church. A church that gives itself in love for the joy of all people, while speaking the truth of the gospel.

我希望自己更像他，也希望我們能成為這樣的教會。一個為了所有人的喜樂而奉獻愛心，同時宣揚福音真理的教會。

RECEIVE THE CROWN 獲得冠冕

The final thing we notice about how Paul served others, is he had a clear vision for all people. All his loving and truth speaking had a goal. 2:19-20, *For what is our hope, our joy, or the crown in which we will glory in the presence of our Lord Jesus when he comes? Is it not you? Indeed, you are our glory and joy.*

關於保羅如何服事他人，我們最後注意到的是，他對所有人都有清晰的異象。他所有的愛和真理，都有一個目標。2:19-20 **當我們的主耶穌再來，我們站在他面前的時候，我們的盼望、喜樂和所誇的冠冕是甚麼呢？不正是你們嗎？20 你們就是我們的榮耀和喜樂！**

When he writes *you are our glory and joy*, he means they did him credit. It means they were clearly the product of his life and teaching but also validate his service of them.

當他寫「**你們就是我們的榮耀和喜樂！**」時，他的意思是他們為他增光添彩。意味著他們顯然是他的生命和教導的結晶，同時也印證了他為他們付出的功績。

As I said last week, we know it is important for the preacher/pastor to have a life that is in sync with the message they preach. Belief and behaviour must be aligned. I wonder if you've thought about how you reflect the gospel that is preached week in and week out here at St Paul's?

正如我上周所說，我們知道傳道人/牧師的生活生命與他們所傳講的資訊同步非常重要。信和行為必須保持一致。我想知道您有沒有想過您如何反映聖保羅教會每週所宣揚的福音？

When someone new walks in amongst us do you silently hope that today is a good day, and nothing goes wrong, and preacher makes sense, and the music is good. Do you ever think that maybe people aren't just looking at the preacher, they are looking at the congregation too? Do their lives reflect the priority of the gospel message?

當有新人走進我們中間時，你是否會默默地希望今天是個好日子，一切順利，牧師講得有道理，音樂優美。你有沒有想過，他們可能不只關注牧師，還在看會眾？看他們的生活生命是否反映了福音資訊的優先性？

This is what Paul is saying here. There is a sense where a congregation is the minister's glory and joy. Why should a person listen to and honour the gospel if the church community doesn't reflect it?

這就是保羅在這裡所說的。有一種感覺，會眾是牧師的榮耀和喜樂。如果教會團體沒有反映福音，那麼一個人又何必聆聽和尊崇福音呢？

Paul is also saying something more than that. He is saying that he, and his team, live because the Thessalonians stand firm in the Lord. Remarkable! Paul gives them his life and God's word for their progress in the faith. He is so bound up in their life that if they are not progressing, he is dying.

保羅還說了更多。他說，他和他的團隊之所以活著，是因為帖撒羅尼迦人在主裡站立得穩。真是不可思議！保羅為了他們在信心上不斷進步將自己的生命和神的話語給了他們。他與他們的生命息息相關，如果他們沒有進步，他就等於死了。

There is nothing more discouraging to a minister of the word, nothing more draining, than to preach your heart out week after week, year after year, and see no change. I read during the week a sermon that Charles Spurgeon once preached on just 3:8: ***For now we really live, since you are standing firm in the Lord.***

對一位牧師來說，沒有什麼比周複一周、年復一年地竭盡全力用心講道卻看不到任何改變更令人沮喪、更令人精疲力竭的了。這周我讀了查理斯·司布真曾經講過有關 3:8: **如今你們若靠主站立得穩，我們就得生了**的一篇講道。

He said to his church, *I live by your spiritual joy. I suffocate under your spiritual indifference. I choke to death on your spiritual misery. I am tied to you; I can't help it.*

他對他的教會說：「我靠你們屬靈的喜樂而活。我因你們屬靈的冷漠而窒息。我因你們屬靈的痛苦而嗆死。我和你聯繫在一起；我無他法。」

This is why Paul calls the Thessalonians his joy and glory. His service of them, his vision for them, to not just to start as Christians but to make progress in the faith in such a way that they cross the finish line.

這就是為什麼保羅稱帖撒羅尼迦人為他的喜樂和榮耀。他為他們服事，為他們設立異象，是希望他們不只起步作為基督徒，而是在信心上不斷進步，直到跨越終點。

It's there at the end of v19: ***For what is our hope, our joy, or the crown in which we will glory in the presence of our Lord Jesus when he comes.***

在第 19 節的末尾：**當我們的主耶穌再來，我們站在他面前的時候，我們的盼望、喜樂和所誇的冠冕是甚麼呢？**

Paul is referring to the future when Jesus Christ breaks back into human history at the end of time as we know it. Paul vision for the Thessalonians to be his crown on that day.

保羅指的是耶穌基督在末世重返人類歷史的未來。保羅的異像是，帖撒羅尼迦人在那一天將成為他的冠冕。

He says the same thing at the end of chapter 3: ***May he strengthen your hearts so that you will be blameless and holy in the presence of our God and Father when our Lord Jesus comes with all his holy ones.***

他在第 3 章末說了同樣的話：**好堅固你們的心，使你們在我們的主耶穌同他眾聖徒來臨的時候，在我們父上帝面前，成為聖潔，無可指責。**

Notice the word ***blameless***. Paul uses the same word in Ephesians 5 where he writes to husbands: ***Husbands, love your wives, just as Christ loved the church and gave himself up***

for her to make her holy...to present her to himself as a radiant church...holy and blameless.

「無可指摘」這個詞。保羅在《以弗所書》5 章寫信給丈夫們時也使用了同樣的詞：作丈夫的，你們要愛自己的妻子，正如基督愛教會，為教會舍己，…好獻給自己，作榮耀的教會，…聖潔沒有瑕疵的。

This passage isn't just about ministers and the relationship with their church. This is about all relationships. It's remarkable that Paul connects the relationships in the church to that of marriage.

這段經文不僅關乎牧師及其與教會的關係，也關乎所有的關係。值得注意的是，保羅將教會中的關係與婚姻關係連結起來。

Christian relationships have the same purpose, commitment and goal that Christian marriage is built on...a commitment to the final glory of each other. Why would Paul serve the Thessalonians like this? Why Give himself away? Why risk speaking the truth of God's word when it has cost him so much?

基督教關係與基督教婚姻有著相同的目的、承諾和目標…就是致力於彼此的最終榮耀。保羅為何要這樣服事帖撒羅尼迦人？為何要捨棄自己？傳講神的真理要付出如此巨大的代價，他為何還要冒險？

Paul's life of service is love and truth was not a principle or an ideal. It was not his natural disposition. He wasn't a sucker for punishment. He didn't have a victim mentality. It's what Jesus Christ had done for him. At the beginning of chapter 3 Paul talks about his loss and pain and risk in sending Timothy back to the Thessalonians to strengthen and encourage them in their faith, in the hope they would not be lost to him.

保羅的服事生命是愛和真理不是原則或理想。也不是他的天性。他不是那種喜歡受罰的人。他沒有受害者心態。都是因為耶穌基督為他所做的。在第三章的開頭，保羅談到他差遣提摩太回到帖撒羅尼迦人那裡去堅固和鼓勵他們的信心，希望他們不會失去他，這讓他感到失落、痛苦和危險。

Timothy is so dear to Paul. In 1 Timothy 1:2 he calls him *my true son in the faith*. His love for the Thessalonians caused Paul to send Timothy, his true son in the faith. In doing this he is reflecting the gospel that save him. *For God so loved the world that he gave his only Son, that whoever believes in him should not perish but have eternal life.* (John 3:16).

保羅非常愛提摩太。在《提摩太前書》1 章 2 節，保羅稱他為「那因信主作我真兒子的」。他對帖撒羅尼迦人的愛 造成 保羅派遣提摩太，他信作真兒子。他這樣做，就是在彰顯那拯救他的福音。神愛世人，甚至將他的獨生子賜給他們，叫一切信他的，不至滅亡，反得永生。（約翰福音 3:16）

It's this sending of the Son of God, Jesus Christ, as a sacrifice for the sin of humanity, that changed everything for Paul. Hebrews 12 says that Jesus is the author and perfecter of our faith. Jesus has lived the life of trust in God we should have lived, and he died the death we should have died because we have failed to do it.

是上帝之子耶穌基督作為人類罪的犧牲品被派遣而來，改變了保羅的一切。《希伯來書》12 章說，耶穌是我們信心的創始成終者。耶穌活出了我們本該活出的信靠神的生命，而祂卻為我們受了本該受的死，因為我們沒有做到。

As Jesus was crucified, his enemies mocked his claim to be the King of all Kings by making a crown of thorns and put it on his head. The King of the universe, the one who owns everything, the one who flung the stars into space and put the planets in their orbit, surrendered his hands and feet to nails. He lay aside his power and glory crown. Why? Hebrews 12 says it was because OF THE JOY THAT WAS SET BEFORE HIM.

當耶穌被釘在十字架上時，他的敵人用荊棘編了一頂冠冕，戴在他頭上，以此嘲諷他自稱萬王之王。這位宇宙之王，擁有一切，將星辰拋向太空，將行星置於軌道之上，卻將自己的手腳交托給釘子。他放棄了自己的權力和榮耀和王冠。為什麼？希伯來書 12 章說，**因那擺在前面的喜樂。**

The joy that was before him, his vision, his goal, his aim, was to bring us back to God blameless and holy. He gave away his life with joy so that we might receive forgiveness, his approval, the presence of his Holy Spirit, eternal life, and a crown that will never perish or spoil.

他面前的喜悅、他的遠象、他的目標、他的宗旨，就是把我們無可指摘、聖潔地帶回到上帝面前。祂滿懷喜悅地獻出了自己的生命，以便我們能夠得到寬恕、祂的認可、祂的聖靈的存在、永生以及永遠不會消亡或損壞的王冠。

Jesus had a vision for what Paul could be at the throne of God. Paul had a vision of what the Thessalonians could be at the throne of God. Our vision for each other is what we could be at the throne of God.

耶穌對保羅在神寶座前會是怎樣有異像。保羅對帖撒羅尼迦人在神寶座前會是怎樣有異像。我們對彼此的異象就是我們在神寶座前可以成為的樣子。

Paul's joy and goal is their final glory. He is so filled with joy that they are making progress, and he longs to see them take their next steps. 3:12 is his prayer for the Thessalonians. It is a summary of his service of them, and he prays they will do the same for each other...

保羅的喜樂和目標是他們最終的榮耀。他為他們不斷進步而感到無比喜悅，並渴望看到他們邁出下一步。3:12 是保羅為帖撒羅尼迦信徒的禱告，這是他服事帖撒羅尼迦信徒的總結，他禱告他們也能如此彼此服事...

May the Lord make your love increase and overflow for each other and for everyone else, just as ours does for you. May he strengthen your hearts so that you will be blameless and holy in the presence of our God and Father when our Lord Jesus comes with all his holy ones.

又願主使你們彼此相愛的心，和愛眾人的心，都能增長，充足，如同我們愛你們一樣，**13 好堅固你們的心，使你們在我們的主耶穌同他眾聖徒來臨的時候，在我們父上帝面前，成為聖潔，無可指責。阿們！**