

The Gospel & Deception 福音與欺騙

2 Thessalonians 帖撒羅尼迦後書 2

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The nature and timing of the second coming of Jesus have been a topic of concern for Christians for nearly 2000 years. Various individuals and groups have made attempt to predict the timing.

近兩千年來，耶穌再來的本質和時間一直是基督徒關注的議題。許多個人和團體都曾試圖預測耶穌再來的時間。

The most recent prediction was this past week. A South African pastor claimed in a YouTube video in June this year that the rapture, the coming of Jesus and the beginning of the end, would occur on 23rd September. Although, it may have been anytime between 23rd and 25th September due to time zone differences.

最近的一次預測是上週。今年 6 月，一位南非牧師在一段 YouTube 影片中聲稱，「被提」，耶穌的降臨和末日的開始將發生在 9 月 23 日。不過，由於時區差異，這個時間也可能在 9 月 23 日至 25 日之間的任何時間。

“Rapture Tok” is a corner of TikTok filled with videos of content creators who genuinely believe Jesus was coming back this month. Many of the videos are surprisingly practical to take careful steps to ensure that their anticipated disappearance will not leave a mess behind.

「被提抖」是抖音上的一個專欄，裡面充滿了內容創作者的視頻，他們真誠地相信耶穌本月會再來。許多影片都出乎意料地實用，提醒人們要謹慎行事，確保他們預期的消失不會留下任何麻煩。

Some are selling their cars, homes, quitting jobs, and even applying for ‘eternity leave’ from their employers. Others are stockpiling survival kits, leaving Bible’s with marked passages, and unlocking their mobile phones for their loved ones who will miss out. Unsure if their dogs will join them, some planned for their furry friends to be cared for.

有些人賣掉了汽車、房子，辭去了工作，甚至向雇主申請「永久休假」。還有一些人則囤積了生存工具包，留下標註了章節的聖經，並為即將失去親人的家人解鎖了手機。他們不確定自己的狗狗是否也會被提，有些人計劃著讓他們的毛茸茸的朋友得到照顧。

This has sparked a lot of ridicule and comedy. One poster laments the timing of the rapture as the day before pay day and a whole month of work was for nothing. Another posted it would make rent more affordable for those left behind. Others offered advised Christians to wear new and clean underwear so those left behind do not have to pick up your tatty and dirty underwear.

這引發了不少嘲諷和笑話。有一個上載者哀嘆「被提」發生的時間，竟然是在發薪日的前一天，整整一個月的辛苦工作都白費了。另一個上載者則表示，這將使留下的人更能負擔得起房租。還有人建議基督徒穿新的乾淨內衣，這樣留下的人就不必撿起你破舊骯髒的內衣了。

Some pranksters have tried to trick their Christian housemates and family by leaving piles of clothes randomly on the floor and hiding to make them think that they, the Christian, have missed out.

一些惡作劇者試圖欺騙他們的基督教室友和家人，將一堆一堆的衣服隨意地放在地板上並自己藏起來，讓他們，那些基督徒，認為自己錯過了機會。

Quite a lot of ink has been spilled on these verses in 2 Thessalonians over the past 200 years. They have sparked much debate about the return of Jesus. This has often produced confusion, hysteria, heresy, and discouragement.

過去兩百年來，人們對《帖撒羅尼迦後書》的這些經文灑了相當多的墨水。它們引發了關於耶穌再來的許多爭論，常常造成混亂、歇斯底里、異端和沮喪。

This chapter is one of the most difficult, if not the most difficult, of the entire New Testament to interpret. That means we need to be careful of how we read these verses.

這一章是整本新約聖經中最難解釋章節之一，甚至可以說是最難解釋的一章。這意味著我們需要謹慎解讀這些經文。

All of us come to passages like this with either a relatively blank slate or with a fervent theological system that we expect Thessalonians to fit into.

我們每個人讀到這類經文時，要不是一片空白，就是帶著一種熱切的期待《帖撒羅尼迦書信》能融入其中的神學體系。

The key to this chapter is focussing on the bits we can be certain of, rather than speculate on what we can not know, even if that is what we might want to know.

在本章的關鍵是在於要聚焦在我們所能確定的部分，而不是去推測我們無法知道的事情，即使那是我們可能想知道的。

THE PROBLEM OF DECEPTION 欺騙的問題

The first thing we can be certain of is, Paul writes, so the Thessalonians, and us, are not unsettled or alarmed by wrong thinking. False teaching rocks faith and diminishes hope.

我們首先可以確定的是，保羅寫這封信，是為了帖撒羅尼迦人和我們不會因錯誤的想法而輕易動心或驚慌。錯誤的教導會動搖我們的信，削弱我們的盼望。

The second half of v1: *we ask you, brothers and sisters, not to become easily unsettled or alarmed by the teaching allegedly from us—whether by a prophecy or by word of mouth or by letter...*

第 1 節中：弟兄們，…我勸你們：2 無論藉著靈，藉著言語，藉著冒我的名寫的書信…不要輕易動心，也不要驚慌。

The particular false teaching that has rocked their faith is in v.1, *concerning the coming of our Lord Jesus Christ and our being gathered to him* (v.1).

動搖他們信心的具體錯誤教導是在第 1 節中，關於我們主耶穌基督的來臨和我們到他那裏聚集（第 1 節）。

This is a massive topic. Paul has already taught and written to the Thessalonians about the second coming of Jesus in his first and now his second letter. All of this teaching is to instil future hope so as to live confidently for Jesus now.

這是一個宏大的話題。保羅在他的第一封信和現在的第二封信中，都曾教導並寫信給帖撒羅尼迦人有關耶穌再來的事。所有這些教導都是為了激發未來的盼望，使他們現在就能滿懷信心地為耶穌而活。

But have their hopes been dashed? What is unsettling and alarming them, according to v3, is teaching is circulating that they have missed it - *the day of the Lord has already come*.

但他們的盼望破滅了嗎？根據第 3 節，令他們不安和驚慌擔憂的是，流傳著這樣一種說法，說他們錯過了，*主的日子已經到了*。

If they have missed the coming of Jesus, then all that awaits them is to be condemned by God on judgement day. It is no wonder their faith has been rocked. I suspect the events of this past week has robbed some of hope across the world. Deception destroys.

如果他們錯過了耶穌的降臨，那麼等待他們的只有審判日被上帝定罪。難怪他們的信仰動搖了。我懷疑過去一周發生的事件已經奪走了世界各地一些人的希望。欺騙會毀滅一切。

Deception is the act of getting others to believe what is true or valid what is actually false and invalid. For the Thessalonians, their deception was unsettling and alarming and shook the foundations of who they thought they were in Jesus. Our deception might be to so live in the moment that we do not look to the second coming.

欺騙是指讓別人相信一些東西是真實或有效，但實際上卻是虛假和無效的。對帖撒羅尼迦人來說，他們面對的欺騙令人不安和震驚，動搖了他們認為自己在耶穌裡的根基。我們受到的欺騙可能是去活在當下，以至於不期待耶穌的再來。

The problem of both deceptions is they cause to take our eyes off our eternal hope and when that happens, we stop living for, and with, Jesus now. Paul writes this because he does not want us to be deceived. Verse 3, *Do not let anyone deceive you in any way*. Paul is writing this out of pastoral concern. He does not want our hopes dashed. He does not want to see ineffective Christian lives. He does not want faith to be shipwrecked.

這兩種欺騙的問題在於，它們會讓我們偏離永恆的盼望。一旦發生這種情況，我們就會停止為耶穌而活，不再與耶穌同在。保羅寫下這些，是因為他不想我們被欺騙。第 3 節，「**不要讓任何人用甚麼法子欺騙你們。**」保羅是出於牧養的關懷寫下這些。祂不想讓我們的盼望破滅。他不想看到基督徒生活毫無成效。他不想讓我們的信心沉淪。

Paul's whole goal here is not to give them some secret insights into the future. His goal is pastoral. He does not want them to be able to predict the future, he wants them to live confidently in Christ now. This is what is at stake. As we move into the rest of these verses, we need to have these certainties in mind. We must not miss the forest for the trees.

保羅在這裡的目的並非要向他們提供一些關於未來的秘密洞見解。他的目的是牧養。他不希望他們能夠預知未來，而是希望他們現在就滿懷信心地活在基督裡。這才是關鍵所在。當我們深入研讀這幾節經文時，我們需要牢記這些確定性。我們絕不能只見樹木而錯過森林。

THE POWER OF DECEPTION 欺騙的力量

This brings us to the most confusing part of the chapter with its missing pieces. Paul says in v3 that they have not missed the second coming of Jesus because ***that day will not come until the rebellion occurs and the man of lawlessness is revealed.***

這讓我們看到了本章中最令人困惑，其中有許多內容缺失的部分。保羅在第 3 節說，他們並沒有錯過耶穌的再來，***因為那日子以前必有叛教的事，並有那不法的人，那沉淪之子出現。***

The return of Jesus to usher in the end of all things will be preceded by a rebellion, and the coming of the ‘*man of lawlessness.*’ This is where it gets tricky. Who is the man of lawlessness? Paul does not give enough distinguishing features for us to point him out in a police lineup.

耶穌再來，引領萬物的終結的日子以前必有叛教的事，以及「不法的人」的出現。這正是經文變得棘手的地方。誰是「不法的人」？保羅並沒有給予足夠的特徵，讓我們可在疑犯的列陣中指認出來。

For 1900 years Christians have been diligently trying to find a contemporary as the leading candidate who fits the bill. In the early days of the church the prime candidate was the Roman Emperor. In particular, Emperor Caligula who set up a statue of himself in the Jewish Temple in Jerusalem and demanded to be worshipped.

1900 年來，基督徒們一直在努力尋找一位符合條件的當代人作為主要候選人。在教會早期，主要候選人是羅馬皇帝。尤其是卡利古拉皇帝，他在耶路撒冷的猶太聖殿裡建立了自己的雕像，並要求人們去敬拜。

Muhammed was a prime candidate. In the 16th & 17th century, Martin Luther identified the role of Pope as the man of lawlessness. The Pope returned the favour by declaring Luther as the man of lawlessness. Other popular contenders through history have been Napoleon Bonaparte and Adolf Hitler. The founder of Scientology, L. Ron Hubbard, even declared himself to be the man of lawlessness.

穆罕默德是主要候選人。16 和 17 世紀，馬丁路德將教宗視為不法的人。教宗也回敬了馬丁路德，稱之為不法的人。歷史上其他受歡迎的候選人包括拿破崙·波拿巴和阿道夫·希特勒。山達基教的創始人羅恩·哈伯德甚至宣稱自己是那不法的人。

All wrong. Scholars have suggested it might be either a movement, or an ideology, an institution. Maybe a political, religious or military leader? Who knows?

全都錯了。學者認為，它可能是一場運動，一種意識形態，一個機構。也可能是政治、宗教或軍事領袖？誰知道呢？

Verse 6 does not help clear things up. It tells us that the ‘*man of lawlessness*’ is currently being held back. Who is doing the restraining? Multiple options over the centuries have been put forward.

第 6 節並沒有幫助我們澄清事情。它告訴我們，那「不法的人」目前正被攔阻。是誰在攔阻他呢？幾個世紀以來，人們提出了多種選擇。

To add confusion, the reference to '*holding back*' is in the present tense, suggesting the man of lawlessness has been held back for over 1900 years since this was written. That is an old person. Or is it multiple people?

更令人困惑的是，「攔阻」一詞用的是現在式，暗示著自從這書信寫下以來，這個不法的人已被攔阻了 1900 多年。那是一位老人。還是說是多個人？

It is also difficult to know what temple is being referred to in v4. The temple in Jerusalem does not exist, and there is no reference to the temple being rebuilt in physical form. The point is, we do not need answers to these questions to have clarity. Put it this way. If I were an Israelite reading all the prophecies about the coming Messiah before he came, what would I conclude about the nature and timing of his coming?

我們也很難知道在第 4 節中指的上帝的殿是哪一座。耶路撒冷的聖殿不再存在，經文中也沒有提到聖殿的實體重建。關鍵在於，我們不需要這些問題的答案就能弄清楚。這麼說吧。如果我是一個以色列人，在彌賽亞來臨之前讀過所有關於彌賽亞降臨的預言，我會對祂降臨的本質和時間得出什麼結論？

The reality is when Jesus Christ arrived, they looked the other way because he was certainly not what they thought the prophecies were predicting. We need to tread carefully and make sure we focus on what we can know. We can be confident about some things regarding the '*man of lawlessness*.'

事實上，當耶穌基督降臨時，他們視而不見，因為他顯然不是他們所認為的預言所預指的那樣。我們需要謹慎行事，確保我們專注於我們能知道的事情。關於「不法的人，」有一些事情是我們可以確信的。

Firstly, he is quintessentially lawless. Lawlessness is not the same as being a lawbreaker. A lawbreaker acknowledges the rightness of law but fails to obey it fully. '*Lawlessness*' means '*without law*.' This lawless one specifically rejects the eternal, absolute law of God. They reject God being the determiner of right and wrong and absolute truth.

首先，他本質上是無法無天的。不法與違法是不同的。違法者承認法律的正確性，但卻未能完全遵守。「不法」的意思是「沒有律法」。不法的人明確地拒絕上帝永恆、絕對的律法。他們拒絕承認上帝是對錯和絕對真理的裁定者。

The second thing we can be certain of is, he rejects God. He does not do this by arguing that God does not exist, he sets himself up to be worshipped as God.

我們可以確定的第二件事是，祂拒絕上帝。他並非透過爭辯上帝不存在來拒絕上帝，而是將自己樹立為上帝，讓人敬拜。

Thirdly, he will work real signs and wonders with great power, but all in the service of a great lie. He is empowered and driven by Satan. Animated by Satan. Serving Satan. Accomplishing Satan's purposes. All that together means, four, he will be unparalleled in his ability to deceive the masses.

第三，他會用大能行真實的神蹟奇事，但一切都是為了一個彌天的大謊言。他被撒但賦予力量，靠撒但運作，受其鼓動，為撒但服務，實現其目的。所有這些加在一起意味著，第四，他欺騙大眾的能力是無與倫比的。

However, Paul carefully records in v.10 that only those who are perishing will be deceived. This word for “*perishing*” is the same word Paul uses elsewhere to describe those who reject the gospel of Christ (1 Cor. 1:18; 2 Cor. 2:15; 4:3).

然而，保羅在第 10 節謹慎地指出，只有那些正在沉淪的人才會被欺騙。「沉淪」這個字與保羅在其他地方用來描述那些拒絕基督福音的人的字相同（哥林多前書 1:18；哥林多後書 2:15；4:3）。

The followers of lawlessness have failed to love the truth of Christ’s gospel. Instead of loving truth, v12 literally says, they take pleasure in unrighteousness.

不法的人的跟隨者不領受愛基督福音真理的心。第 12 節明指，他們不愛真理，倒喜愛不義。

The final certainty about the ‘*man of lawlessness*’ is he is going to be destroyed. He is quintessentially lawless, opposes God, and so condemned by the Law of God he opposes and doomed by God.

關於「不法的人」的最後的確定性是，他將被摧毀。他本質上無法無天，對抗上帝，因此被他所對抗的上帝的律法定罪，並被上帝注定滅絕摧毀。

Verse 8 tells us ***the Lord Jesus will overthrow with the breath of his mouth and destroy by the splendour of his coming.*** Jesus will only need to exert as much effort as a mere breath to defeat the lawless one.

第 8 節告訴我們，**主耶穌要用口中的氣滅絕他，以自己來臨的光輝摧毀他。**耶穌只需要用一口氣的力量就能打敗不法的人。

Despite all the uncertainty and darkness of this chapter, we can be certain that the man of lawlessness is not God. Only God is all powerful and sovereign. God has no equal. Whatever is in the future, God reigns, and all of his deceiving is fulfilling God’s plans and purposes.

儘管本章充滿了不確定性和黑暗，但我們可以肯定，不法的人並非神。唯有神才是全能的、至高無上的。神無與倫比。無論未來如何，神都掌權，所有的欺騙都是為了實現神的計畫和旨意。

That is what we know about the ‘man of lawlessness.’ To avoid deception, we do not need to know the identity of the deceiver, we need to know their playbook. Verse 7 helps us: ***the secret power of lawlessness is already at work.*** We need to know the secret power of lawlessness, not the mystery of the secret identity of the powerful man of lawlessness.

這就是我們對「不法的人」的了解。為了避免受騙，我們不需要知道騙子的身份，我們需要知道他們的伎倆。第 7 節對我們有幫助：**那不法的隱秘已經運作。**我們需要了解不法的隱秘的運作，而不是那位有權勢之人是不法的人的神秘身分。

Before the ‘*man of lawlessness*’ is revealed, lawlessness is operating secretly. The Greek word translated secret in v.7 is actually ‘mystery.’ The literal translation is the *mystery of iniquity*...the mystery of sin. What is the mystery of sin that is at play now? This is the mystery we need to unravel as we are to avoid the Satan’s deception.

在「不法的人」出現之前，不法的事一直在暗中運作。第 7 節翻譯為「隱秘」的希臘文其實是「奧秘」。字面意思是不法的奧秘……罪的奧秘。現在正在運作的罪的奧秘是什麼？我們需要解開這個奧秘，才能避免被撒但欺騙。

Verse 4 is the key clue: *he sets himself up in God's temple*. Literally, *he takes his seat in the temple*. Some have interpreted this as the man of lawlessness will be a great political leader and rebuild the temple in Jerusalem. That is importing a theological framework into the passage.

第 4 節是關鍵線索：**坐在上帝的殿裏**。字面意思是，他坐在聖殿裡。有些人將這段經文解讀為，這個不法的人將成為一位偉大的政治領袖，要重建耶路撒冷的聖殿。這等於在把這段經文套入一個神學框架。

This is talking about the role and purpose of the temple. The Temple was the place where God met with his people in Old testament times. The Temple represented ultimate reality.

這裡是在談論聖殿的作用和目的。聖殿是舊約時代上帝與祂子民相會的地方。聖殿代表著終極現實。

In the centre of the Temple was something that reveals what is at the centre of ultimate reality. What was it? It was not an image of God; it was a piece of furniture that pointed to an event.

聖殿的中心，有一樣東西揭示了終極現實的核心。它是什麼？不是上帝的形像；而是一件指向某個事件的家具。

It was a wooden box called the ark of the covenant, the chest containing the two stone tablets inscribed with the Ten Commandments, was the most sacred object in the temple. Inside the Ark was the Law of God and was the centre of reality.

那是一個被稱為約櫃的木箱，裡面裝著兩塊刻有十誡的石板，是聖殿中最神聖的物品。約櫃裡是上帝的律法，是現實的中心。

The lid at the top of the ark was a golden slab. Each year on the Day of Atonement, the high priest sprinkled the blood of animals sacrificed for the atonement of the sins of God's people on that slab.

約櫃頂部的蓋子是一塊金板。每年贖罪日，大祭司要把為上帝子民贖罪而獻祭的動物的血灑在這塊金板上。

The slab the blood was sprinkled on was called the mercy seat. With the offering of blood, the condemnation of the Law could be taken away and violations of God's laws covered.

灑上血的石板被稱為施恩座。藉著獻血，律法的定罪得以消除，違反上帝律法的行為得以遮蓋。

The mystery that God gave Israel in their Temple is the same he gives us now. It is the mystery from which all life flows, it is the mystery of my life for yours. That is the central mystery of all reality.

上帝在聖殿中賜給以色列人的奧秘，如今也賜給我們。是一切生命之源的奧秘，就是我的生命代替你的生命的奧秘。這是一切現實的核心奧秘。

The reality of lawlessness is the opposite; it is your life for me. That is the mystery of sin. God's law says lay down your life for others. Sin says you lay down your life for me. I take you, use you, exploit you.

不法的現實恰恰相反；是你為了我而生存。這就是罪的奧秘。上帝的律法說，要為他人捨命。罪卻說，你為我捨命。我佔有你，利用你，剝削你。

The secret power of lawless is a philosophy, an ideology, a belief, that goes back the first rebellion against God in the Garden of Eden. It is a power that set people against each other, their very self, the creation and God himself.

不法的隱秘的運作是一種哲學、一種意識形態、一種信仰，追溯到伊甸園中第一次反抗背叛上帝的事件。是一種使人彼此對抗，甚至自我對抗，與受造物對抗，甚至與上帝對抗的力量。

My life for yours is the central reality of the Godhead, creation, the Jewish Temple, and the Christian faith. Jesus Christ talked about the Law and obeyed the Law of God like no other. He did not do away with the Law. He upheld all the demands of the Law perfectly.

我的生命為你而活，是三一神、創造、猶太聖殿和基督教信仰的核心。耶穌基督談論律法，無人可做到地服從遵守上帝的律法。他沒有廢除律法。他完美地達成了律法的所有要求。

Galatians 4:4-5 puts it like this: ***God sent his Son, born of a woman, born under the law, to redeem those under the law, that we might receive adoption to sonship.***

《加拉太書》4:4-5 是這麼說的：上帝就差遣他的兒子，為女子所生，且生在律法之下，5 為要把律法之下的人贖出來，使我們獲得兒子的名分。

2 Corinthians 5:21 tells us that ***God made him who had no sin to be sin for us, so that in him we might become the righteousness of God.***

《哥林多後書》5:21 告訴我們，上帝使那無罪的，替我們成為罪，好使我們在他裏面成為上帝的義。

Jesus exchanged his life for ours. That is the central message of Christianity. It is the gospel. 耶穌用祂的生命來換取了我們的生命。這是基督教的核心信息。這是福音。

Jesus has satisfied the demands of the Law of God. In Jesus we are forgiven. Loved by God. That creates a love for every word that proceeds from the mouth of God. The secret power of lawlessness, that is at play right now, utterly hates God's word.

耶穌滿足了上帝律法的要求。在耶穌裡，我們被赦免，被上帝所愛。這創造了對從上帝口中發出的每一句話的愛。如今，那在運作的不法的隱秘，完全憎恨上帝的話語。

DISEMPowering DECEPTION 削弱欺騙

The first step to disempowering this secret deception is first see that the principles of lawlessness are at work in us now. We cannot avoid what we do not see and acknowledge.

要想破除這秘密騙局，第一步就是要體認到，那些不法的原則正在我們身上運作。我們無法逃避，我們看不見、也承認不了的事。

Everyone operates on the default principle of your life for mine. All of us want to rule our own lives, be masters of our own destiny, and determines of what is right and wrong. All destruction in our life flows from it, and we justify it all.

每個人都遵循著「你為我，我為我」的預設原則。我們都想主宰自己的生活，主宰自己的命運，決定什麼是對的，什麼是錯的。我們生命中所有的毀滅都源自於此，而我們卻為這一切找藉口。

The second step to disempowering deception is do the same thing that overcomes the man of lawlessness. The end of v.8, it is, ***by the splendour of his coming***.

解除欺騙的第二步，就是同樣做戰勝不法的人的事情。正如第 8 節末所說，***以自己來臨的光輝摧毀他***。

Look to the splendour of Jesus Christ. He is better than any offer of unrighteousness we might think lawlessness will give us. Look at the splendour of the mystery of God's grace to me, a sinner, in Jesus. Marvel at the gospel of the Lord Jesus and all its implications.

仰望耶穌基督的光輝榮耀。祂勝過我們以為不法所能給予的任何不義。看看神在耶穌裡賜給我這個罪人恩典的榮耀奧秘。驚嘆於主耶穌的福音及其所有意義。

Marvel at the gospel that declares the Christian is loved by God, not because of our lovability, but because it was his initiative to choose to set his love on us in Jesus. Marvel at the truth that despite the evidence of lawlessness in our lives the Holy Spirit is sanctify us through belief in the truth.

驚嘆宣告基督徒蒙神所愛，並非因為我們可愛，而是因為神主動選擇在耶穌裡將祂的愛傾注在我們身上的福音。驚嘆真理：儘管我們生命中有不法的證據，聖靈卻因我們信靠真理而使我們成聖。

To disempower the deceiver, to stand firm in the truth, to grow confident in the gospel and stable in life, v.15 calls us to hold fast to the teaching of God's word. God's word is the key instrument to marvel at the splendour of the gospel and avoid deception.

為了擊退欺騙者，在真理中站立得穩，對福音更有信心，並在生活中更加穩定，第 15 節呼籲我們堅守神話語的教導。神的話語是讓我們驚嘆福音的輝煌，並避免受騙的關鍵工具。

In 1987 a pilot was flying an empty plane in the USA when he heard a noise in the back of the plane. Leaving the co-pilot to fly the plane he went to investigate.

1987 年，一名飛行員在美國駕駛一架空飛機時，聽到飛機後方傳來噪音。他讓副駕駛繼續駕駛飛機，然後前往查看情況。

He discovered a door open and while trying to close it he fell out. The plane was travelling at over 300 km/h at over 4000 feet. The co-pilot saw what happened and called for a search to begin and conducted an emergency landing.

他發現一扇門開著，試圖關上時，他掉了出去。當時飛機在超過 4000 英尺的高度以每小時超過 300 公里的速度飛行。副駕駛目睹了這一幕，立即呼叫搜救，並進行了緊急降落。

When the plane landed, emergency services discovered the pilot was hanging on to the railing of the stairs. He was holding on so tight, they literally had to peel his hands off. He would not let go.

飛機降落時，緊急救援人員發現飛行員正緊緊抓住樓梯扶手。他抓得太緊，救援人員不得不把他的手掰開。他不肯放手。

Hold tight to God's word, to the gospel, the love of God in Jesus for sinners. That is how we stand firm and know and grow joy and confidence in the Christian life.

緊緊堅守抓住神的話語、福音，以及神在耶穌裡對罪人的愛。如此，我們才能站立得穩，並在基督徒生命中認識並增長喜樂和信心。