

The Gospel & Integrity 福音與正直

1 Thessalonians 帖撒羅尼迦前書 2:1-16

USED 使用: 8th August 2025 年 8 月 8 日

In recent weeks, a Christian pastor and his wife in Denver, Colorado, have been accused of running a cryptocurrency scam and using the proceeds to pay for a home renovation and vacations.

最近幾週，科羅拉多州丹佛市的一名基督教牧師和他的妻子被指控進行加密貨幣詐騙，並用所得款項支付房屋裝修和度假費用。

The couple were indicted on 40 counts of theft, securities fraud and racketeering. Prosecutors say the couple solicited \$3.4 million from investors for a business venture, but only a small amount went to the business venture.

這對夫婦被控 40 項盜竊、證券詐欺和敲詐勒索罪。檢察官稱，這對夫婦向投資者募集了 340 萬美元用於商業投資，但只有一小部分資金用於了商業投資。

Instead, the couple spent at least \$1.3 million of those proceeds on personal expenses, including a home renovation that they said “the Lord” told them to do. They also spent it on airline tickets, motel rooms and high-end retail merchandise, and other personal expenses.

相反，這對夫婦將其中至少 130 萬美元用於個人開支，包括一場他們聲稱是「上帝」指示他們進行的房屋裝修。他們也把這筆錢用於購買機票、汽車旅館房間、高端零售商品等個人開銷。

When Christians, and especially Christian leaders, live lives inconsistent with their belief, it drags the credibility of the Christian faith into the gutter, and it weakens the faith of many.

當基督徒，特別是基督教領袖的生命與他們的信仰不一致時，基督教信仰的可信度就會被拖入低谷，並削弱許多人的信。

You may recall from last week that the Apostle Paul took the message of Christianity to the city Thessalonica about 20 years after Jesus was crucified. When people became Christians, the city went into riot and so Paul and his team had to escape for their lives under the cover of darkness.

你可能還記得上週，使徒保羅在耶穌被釘十字架大約二十年後，將基督教的信息帶到了帖撒羅尼迦城。當人們成為基督徒時，這座城市陷入了騷亂，保羅和他的團隊不得不在夜幕的掩護下逃命。

This gave some opponents of the new Christians ammunition. They attempted to undermine the Christian faith of these new Christians by discrediting Paul.

這給了一些對新的基督徒的敵對者提供了彈藥，他們試圖透過詆毀保羅來破壞這些新基督徒的基督教信仰。

Reading between the lines we could imagine they said something like: *He ran away and hasn't been heard from since. He is not sincere. He is just another one of those phoney philosophers who are always dropping into Thessalonica. He is a charlatan. He is in it for*

what he gets out of it...sex, money, prestige, power. At the first sign of trouble, he slipped out of town. He doesn't care about you.

字裡行間，我們可以想像他們說的是：他逃跑了，從那以後就再也沒有消息了。他不真誠。他只是那些經常來帖撒羅尼迦的虛偽哲學家之一。他是個江湖騙子。他來這裡是為了得到好處……性、金錢、名聲、權力。只要一有麻煩的跡象，他就溜走了。他根本不在乎你。

PAUL'S ARGUMENT 保羅的論點

As Paul defends himself in chapters 2 and 3, he is giving us a philosophy of Christian ministry, and a pattern for the Christian life. While these verses have a lot to say to those in Christian ministry, they actually apply to all Christians.

保羅在第 2 和 3 章中為自己辯護，為我們提供了基督徒事工的哲學，以及基督徒生活的模式。雖然這些經文對從事基督徒事工的人們有許多啟示，但它們實際上適用於所有基督徒。

The way he defends himself is simply by reminding them of what they already know. Six times in these verses — 1, 2, 5, 9, 10, 11 — Paul says, “you know,” or “you remember,” or “you are witness.”

他為自己辯護的方式，只是提醒他們已經知道的事。在這幾節經文中——1、2、5、9、10、11——保羅六次提到「你們知道」，「你們記念」，或「有你們作證」。

He is simply reminding them of what they actually saw, heard and experienced with Paul – a life consistent with being in Christ. He is open and transparent.

他只是在提醒他們，他們在保羅身上所見所聞和所經歷的——一種與基督相符的生命。他是坦誠透明的。

The first thing they know about Paul is his COURAGE. Verse 1 & 2: *You know, brothers and sisters, that our visit to you was not without results. We had previously suffered and been treated outrageously in Philippi, as you know, but with the help of our God we dared to tell you his gospel in the face of strong opposition.*

他們對保羅的了解首先是他的「勇氣」。第 1-2 節：弟兄們，你們自己知道我們來到你們那裏並不是徒然的。2 我們從前在腓立比蒙難受辱，這是你們知道的，可是我們還是靠著上帝給我們的勇氣，在強烈反對中把上帝的福音傳給你們。

The word for DARED means to speak freely, openly, fearlessly. It is to be outspoken, frank, clarity of speech. It is to speak with courage. He courageously spoke the gospel of Jesus Christ to them. He did it despite having *previously suffered and been treated outrageously in Philippi*.

「靠…勇氣」這個字的意思是自由、公開、無所畏懼地說話。意味著直言不諱、坦率、清晰的表達就是勇敢地說話。他勇敢地向他們傳講耶穌基督的福音。儘管我們從前在腓立比蒙難受辱，他仍然堅持這樣做。

When he arrived in Thessalonica he was bruised and wounded. He was humiliated, beaten, flogged and thrown into prison in Philippi. He would have turned up with cuts and bruises because he preached the gospel, and he did it all again...and again after he left.

他抵達帖撒羅尼迦時，遍體鱗傷。他在腓立比遭受羞辱、毆打、鞭笞，甚至被關進監獄。他本應因為他傳揚了福音帶著傷痕和淤青而出現，而他再一次同樣的傳福音……離開之後，他又同樣的傳福音。

Paul gave himself and suffered for the Thessalonians. He was courageous.

保羅為了帖撒羅尼迦人獻出自己並受苦，他很勇敢。

The second thing the Thessalonians know about Paul is that he didn't exploit the Thessalonians for personal gain. Verse 3, ***For the appeal we make does not spring from error or impure motives, nor are we trying to trick you.***

帖撒羅尼迦人所知道的第二件事是，保羅沒有利用帖撒羅尼迦人來謀取私利。第 3 節說：「我們的勸勉不是出於錯誤，也不是出於污穢，也不是用詭詐。」

He did not call them to faith in Jesus Christ to gain a following and mislead them, or get sexually involved with anyone, or try to deceive them in any way so he can feel more powerful. He gave them the truth and kept himself pure.

他呼召他們信靠耶穌基督，並非為了吸引信徒，誤導他們，也並非為了與任何人發生性關係，更不是為了用任何方式欺騙他們，讓自己感覺更強大。他傳授真理，並保守自己的純潔。

He also wasn't driven to please people. Verse 4, ***We are not trying to please people but God, who tests our hearts.*** Verse 6, ***We were not looking for praise from people, not from you or anyone else.***

他也不是為了取悅他人。第 4 節說：「不是要討人喜歡，而是要討那考驗我們的心上帝喜歡。」第 6 節說：「雖然可以受人尊重，卻沒有向你們或向別人求榮耀」

People pleasing usually comes from a place of deep insecurity. A people-pleaser don't give themselves; they only give angles on themselves that they hope will get your approval. You never really know them. You only know what they want you to know about them in order to extract praise. A people-pleaser uses people, so they feel pleased with themselves.

要取悅他人通常源自於內心深處的不安全感。取悅他人的人不會奉獻自己；他們只會展現出他們希望得到你認同的一面。你永遠不會真正了解他們。你只知道他們想讓你看到的那些東西，以便獲得讚美。取悅他人的人利用他人，來讓他們對自己感到滿意。

Paul did not flatter or position himself for money. Verse 5, ***You know we never used flattery, nor did we put on a mask to cover up greed —God is our witness.***

保羅沒有為了錢財奉承或擺架子。第 5 節說：「因為我們從來沒有用過諂媚的話，這是你們知道的，也沒有藏著貪心，這是上帝可以作證的。」

Flattery is using language not for the sake of truth, but for the sake of manipulation. You want something. In this case, Paul was being accused of buttering them up as a cloak to cover greed. They say he wanted their money, not their souls.

奉承諂媚就是不為了真理，而是為了操縱，而使用言語。你想要某種東西。在這裡，保羅被指控用奉承來掩蓋貪婪。他們說他想要的是他們的錢，而不是他們的靈魂。

According to v.9, that was not the case, ***Surely you remember, brothers and sisters, our toil and hardship; we worked night and day in order not to be a burden to anyone while we preached the gospel of God to you.*** He was not after their money. He was after their souls for their good.

根據第 9 節，情況並非如此：「弟兄們，你們記念我們的辛苦勞碌，晝夜做工，傳上帝的福音給你們，免得你們任何人受累。」他不貪圖他們的錢財，他是為要叫他們得益處而追求他們的靈魂。

The Thessalonians know of Paul's COURAGE, his refusal to EXPLOIT OTHERS, and thirdly, Paul's SERVICE OF OTHERS. He was there to give them himself. When you give yourself, you don't flatter, and you don't position yourself for money, and you don't expect to be served. You are there to give. That's who you are in Christ — a giver.

帖撒羅尼迦人知道保羅的「勇氣」，他拒絕「剝削他人」，以及第三點，保羅「服事他人」。他在那裡是為了奉獻自己。當你奉獻自己時，你不會奉承，不會為了錢財而定位自己，你也不會期望被服侍。你在那裡是為了奉獻。這就是你在基督裡的身分——一個奉獻者。

Verses 6-8 reveal the heart of Paul: ***even though as apostles of Christ we could have asserted our authority. 7 Instead, we were like young children among you. Just as a nursing mother cares for her children, 8 so we cared for you. Because we loved you so much, we were delighted to share with you not only the gospel of God but our lives as well.***

6-8 節顯明了保羅的心意：我們作為基督的使徒，雖然可以受人尊重，卻沒有向你們或向別人求榮耀，反而在你們當中心存溫柔，如同母親哺乳自己的孩子。 8 既然我們這樣愛你們，不但樂意將上帝的福音給你們，連自己的性命也樂意給你們，因為你們是我們所疼愛的。

What they know of Paul is he exchanged a relationship of power as the great apostle for a relationship of gentle, tender affection and service of them. Instead of wielding authority, he became like a child. He didn't just come to them with a message, but he also gave them himself, the messenger. Not just words, but a life. Not just doctrines, but a heart.

他們所知道的，是保羅放棄了作為偉大使徒的權力關係，轉而與他們建立溫柔、親切、充滿愛心、樂於服事的關係。他沒有行使權柄，而是變得像個孩子。他不但帶著信息來到他們中間，也把自己，一個信使，賜給他們。他不但帶著話語，更帶著生命；不但帶著教義，更帶著一顆心。

What he says in v7 is quite startling: ***Just as a nursing mother cares for her children, so we cared for you.*** The breastfed infant is dependent on the mother's milk for nourishment and life. It's a powerful image of Paul's ministry.

他在第 7 節所說的話令人震驚：「在你們當中心存溫柔，如同母親哺乳自己的孩子」母乳哺育的嬰兒依靠母親的乳汁獲得營養和生命。這有力地描繪了保羅的事工。

It's an all-consuming role for the nursing mother as they baby requires milk 6–10 times a day. When not feeding the mother is caring for the other needs of the child and refuelling herself for the next round.

哺乳的母親需要全心投入，因為寶寶每天需要 6 到 10 次的奶。不餵奶的時候，母親還要照顧孩子的其他需求，並為下一輪餵奶補充能量。

Being a nursing mother requires significant sacrifices. Sacrifices like dietary, time, physical discomfort, sleep deprivation, and emotional strain. It is around the clock care. Twenty-four-hour commitment. The mother gives herself away mentally, physically, emotionally.

身為哺乳母親需要做出巨大的犧牲。犧牲品 飲食、時間、身體不適、睡眠不足、情緒壓力。這是全天候的護理，二十四小時的投入。母親在精神上、身體上和情感上都付出了全部。

His gentleness, tenderness, love, and care for the Thessalonians was deep. The Thessalonians are not a new set of employees that require training. They are not new friends to share experiences with. Paul empties himself for the sake of these new disciples of Jesus Christ.

他對帖撒羅尼迦信徒的溫柔、親切、愛和關懷是深沉的。帖撒羅尼迦信徒不是需要訓練的新進員工，也不是需要分享經驗的新朋友。保羅為了這些耶穌基督的新門徒，甘願犧牲自己。

And he says in v.9: *Surely you remember, brothers and sisters, our toil and hardship; we worked night and day in order not to be a burden to anyone while we preached the gospel of God to you.*

他在第 9 節說：弟兄們，你們記念我們的辛苦勞碌，晝夜做工，傳上帝的福音給你們，免得你們任何人受累。

Paul then summarises his defence in v.10: *You are witnesses, and so is God, of how holy, righteous and blameless we were among you who believed.*

保羅在第 10 節總結了他的辯護：我們對你們信主的人是何等聖潔、正直、無可指責，這有你們作證，也有上帝作證。

With that, he raises the bar of Christian discipleship and ministry. Don't balk at this, as though he was saying he was sinless. What this means is: *We honoured God in boldly preaching the gospel, we treated people rightly in line with the gospel, and we gave no one a legitimate reason to accuse us of bad behaviour or lacking integrity.* He was above reproach.

由此，他提高了基督徒門徒訓練和事工的標準。不要對此猶豫不決，彷彿他聲稱自己無罪。這意味著：我們勇敢地傳講福音來榮耀了神；我們按照福音的教導正確地對待他人；我們沒有給任何人一個合理的理由來指責我們行為不良或缺乏正直。他是無可指責的。

PAUL'S APPEAL 保羅的呼籲

In my preparation I noticed that the most common way to apply these verses is to the Pastor, or Christian leadership, or pastoral ministry. It's true that Paul does provide a lot of insight concerning the manner and motive of Christian ministry, but also the Christian life in general.

我在準備過程中註意到，這些經文最常見的應用對像是牧師、基督教領袖或教牧事工。保羅確實對基督教事工的方式和動機，但也是對基督徒生活的整體情況提供了許多深刻的見解。

Paul is writing to new Christians under the sway of a people who wanted them to abandon their trust in Jesus. They were doing that by undermining the person who brought the gospel to them.

保羅寫信給那些受著他人影響的新基督徒，這些人想讓他們放棄對耶穌的信靠。他們是通過破壞那位把福音帶給他們的人來做到這一點。

Paul declared that his visit to them was not in vain. It was not empty or fruitless. The Thessalonian church is evidence of his gospel proclamation. He writes this letter because he is concerned that it will be in vain if they believe the lies and give in to the pressure.

保羅宣稱他來到他們那裏並不是徒然的，並非毫無意義或毫無成果。帖撒羅尼迦教會就是他所宣講的福音的證據。他寫這封信，是因為他擔心，如果他們相信謊言，屈服於壓力，他的到訪就毫無意義了。

Having laid out his defence he then calls the Thessalonians to follow his pattern of life in verses 11–12: ***For you know that we dealt with each of you as a father deals with his own children, 12 encouraging, comforting and urging you to live lives worthy of God, who calls you into his kingdom and glory.***

在陳述了自己的辯護之後，他在第 11-12 節中呼籲帖撒羅尼迦人效仿他的生活模式：**正如你們知道，我們待你們好像父親待自己的兒女一樣。12 我們勸勉你們，安慰你們，囑咐你們，使你們行事對得起那召你們進他自己的國、得他榮耀的上帝。**

He shifts from the metaphor of being a nursing mother with care and tenderness and sacrifice, to that of the father. In the first century, sons followed their father. If the father was a farmer, so was the son.

他不再用母親的關懷、溫柔和犧牲來比喻哺乳，而是變為用父親的比喻。在公元 1 世紀，兒子跟隨父親。如果父親是農民，兒子也是。

The father would prepare the son to take over from them, through encouragement, comfort and urge their sons as they followed them in life and vocation.

父親會透過鼓勵、安慰和督促兒子在生活 and 職業上追隨他們，幫助兒子做好接替他們的準備。

Paul was tender as he encouraged and comforted these new believers faint-hearted under pressure. But he was also uncompromising in his appeal to them...his charge to them to: ***live lives worthy of God, who calls you into his kingdom and glory.***

保羅溫柔地鼓勵和安慰這些在壓力下膽怯的新信徒。但他也毫不妥協地呼籲他們……他囑咐他們：**行事對得起那召你們進他自己的國、得他榮耀的上帝。**

Paul's appeal here is the same as what he wrote in 1:6: ***You became imitators of us and of the Lord.*** In vv11-12. Paul is appealing to them to continue in imitating him lest their faith be in vain.

保羅在這裡的呼籲與他在 1:6 所寫的相同：「你們成為效法我們，更效法主的人」在 11-12 節中，保羅呼籲他們繼續效法他，免得他們的信落了空。

Paul had lived among them in such a way that he can point to his life and say, “*I imitated Jesus. Jesus was working in me and through me when I came to Thessalonica, and my ministry was the ministry of Jesus to you.*” He is saying to them that his pattern of life is a life that is shaped by, and in step with, the gospel.

保羅在他們中間生活的方式是如此，以至於他可以指著自己的生活說：「我效法了耶穌。當我來到帖撒羅尼迦的時候，耶穌在我裡面作工，也透過我工作，我的服事就是耶穌對你們的服事。」他告訴他們，他的生活方式是由福音塑造，並與福音步調一致的生命。

The gospel of Jesus Christ is not simply about sin management. The gospel means that rebellious creatures who have walked away from their creator God are brought back to God. 耶穌基督的福音不只是關於罪的管理。福音意味著那些背離造物主上帝的叛逆的受造物將被帶回上帝身邊。

The Christian has been rescued from the kingdom of the world and its future judgement, and into the kingdom of God and its glory.

基督徒已從世俗的國度及其未來的審判中被拯救出來，進入了上帝的國度及其榮耀。

The Christian is in Christ, in his kingdom, a new creation, and awaiting the final glory of it to be revealed. The life we now live is the life of Jesus Christ being lived out in us. The Christian is under the rule of Jesus.

基督徒是在基督裡，在他的國度裡，是一個新造的人，等待著最終榮耀的彰顯。我們現在所過的生活，就是耶穌基督在我們裡面活出的生命。基督徒在耶穌的統管之下。

It's significant that Paul writes to the Thessalonian Christians, God ***calls you into his kingdom and glory.*** In the original language of the New Testament that is in the present tense. 保羅寫信給帖撒羅尼迦的基督徒，意義重大，上帝**召你們進他自己的國、得他榮耀。**在新約原文中，這是現在式。

It means God never stops calling the non-Christian and the Christian into his kingdom. God's call into his kingdom is always coming at us, and that call is live lives worthy of him.

這意味著上帝從未停止呼召非基督徒和基督徒進入祂的國。上帝呼召我們進入祂的國，這呼召就是要活出配得上祂的生命。

It's the call to live each moment knowing who our king is. It's the call into his glory. The word glory means prestige, power, or influence. The reason Paul didn't seek glory from others is because he already had the ultimate glory in Jesus Christ. The constant call of God in over our lives is to enter his spectacular glory of Christ being king. That is the essence of the appeal in v.12: ***live lives worthy of God.***

這是呼召我們每時每刻都活出認識誰是我們的君王。這是呼召我們進入祂的榮耀。「榮耀」一詞的意思是威望、權力或影響力。保羅不尋求他人的榮耀，是因為他已經在耶穌基督裡擁有了終極的榮耀。神不斷呼召我們進入祂的榮耀，就是進入基督作王的榮耀。這就是 12 節呼籲的精髓：活出**行事對得起…上帝**的生命。

It's a call that literally means *to walk worthily of God*. The metaphor of 'walking' to describe the Christian life is often used in the Bible. Walking is something nondramatic, rhythmic. It consists of steady, repeated actions you can keep up in a sustained way for a long time.

這呼召的字面意思是行事配得上神。聖經中常用「行走」來比喻基督徒的生活。行走是一種平和、有節奏的行為。是你可以長時間持續地穩定、重複的堅持下去的動作。

When God called Abraham in Genesis 17, he didn't tell him to "somersault before me" or even "run before me". No one can keep such behaviour up day in and day out. He called him to *walk before me faithfully*.

當神在《創世記》17章呼召亞伯拉罕時，並沒有叫他「在我面前翻筋鬥」，甚至沒有叫他「在我面前奔跑」。沒有人能日復一日地維持這樣的行為。神呼召他要忠心在我面前行走。

Walking is day in and day out praying; day in and day out hearing from God in the Bible; day in and day out obeying, building and loving Christian friends, and corporate worship, committing yourself to and fully participating in the life of a church, generosity, service, entrusting the gospel to others. It is rhythmic, on, and on and on. To walk with God is a metaphor that symbolises slow and steady progress. Walking with God means treating God as God and as present in all of life.

行走是日復一日地禱告；日復一日地在聖經中聆聽神的聲音；日復一日地順服，建立並愛基督徒朋友，參與集體敬拜，委身於教會生活並全身心投入，慷慨解囊，服侍他人，將福音託付給他人。它是有節奏的，持續不斷的。與神同行是一個象徵緩慢而穩定的隱喻。與上帝同行意味著將上帝視為上帝，並存在於生命的各個方面。

I commend to you our seven rhythms of grace as our expression of Christian living to see each other please God with our lives.

我向你們推薦我們的七種恩典節奏，作為我們基督徒生活的表達，以看到彼此用我們的生命悅上帝。

God is together calling us into the life of courage, sacrifice, and service that Paul models. He is calling us into these kinds of relationships not only because of *our need to get it*, but because of our calling to *give it*. To give ourselves. To take a risk of sharing our soul, to put away all deceit and exploitation, to renounce people-pleasing, to be done with flattery and greed; to express tender, mother-like affection and care for people; to be holy, righteous, and blameless in our conduct; to encourage and comfort and urge others to heed the call of God to live worthy of him.

上帝呼召我們要效法保羅所榜樣的勇氣、犧牲和服事的生命。祂呼召我們建立這樣的關係，不僅因為我們需要得著它，更因為我們蒙召去給予。奉獻自己。冒險分享我們的靈魂，棄絕一切欺騙和剝削，棄絕討好他人，遠離奉承和貪婪；表達溫柔、母愛般的關愛和關懷；行為聖潔、公義、無可指摘；鼓勵、安慰並敦促他人聽從上帝的呼召，活出配得上祂的生命。

PAUL'S POWER 保羅的力量

All of us need a power to live like this. All of us need to be exhorted, encouraged and urged to take our next steps. What empowered Paul to live courageously and sacrificially as he gives himself away for the sake of others? He tells us in v.1, 8, and 9...THE GOSPEL.

我們每個人都需要一種力量來活出這樣的生命。我們每個人都需要被勸勉、鼓勵和督促，去踏出下一步。是什麼賦予保羅力量，讓他勇敢地、無私地為他人捨己？祂在第1、8和9節告訴我們...「福音」。

The Christian gospel is the message that God, out of his unconditional choosing love, has given his only Son, the Lord Jesus Christ, to be the substitute for sinners as our rescuer.

基督教福音所傳達的信息是，上帝出於無條件的選擇之愛，賜與他的獨生子，主耶穌基督，作為我們的救世主來代替罪人。

Jesus lived the perfect life we all should have lived as God requires and also died the death we should die for rejecting God and living our own way.

耶穌過了我們都應該按照上帝要求而過的完美生活，也因我們拒絕上帝和按照自己的方式生活而遭受了我們應有的死亡。

Paul was an extremely devout religious man whose zeal led him to savagely persecute Christians and the early church. Not unlike the persecutors of the church in Thessalonica. Then God called him into his kingdom through Jesus on the Damascus Road.

保羅是一位極度虔誠的宗教人士，他的狂熱導致他殘酷地迫害基督徒和早期教會。這與帖撒羅尼迦教會的迫害者如出一轍。後來，在大馬士革路上，上帝透過耶穌呼召他進入祂的國。

All of Paul's suffering, sacrificing, church planting, preaching, service and loving was not an attempt to please people, nor was it an attempt to gain approval from God.

保羅的一切苦難、犧牲、建立教會、傳道、服事和愛都不是為了取悅人，也不是為了獲得上帝的認可。

All of it was to please the God whose approval he enjoyed in the gospel. As it says in v4, he was ***approved by God***. So, it didn't really matter that there were those who were persecuting Paul.

這一切都是為了為了取悅他在福音中蒙悅納的神的喜悅。正如第4節所說，***上帝既然認定我***。所以，有人逼迫保羅其實不重要。

It didn't really matter to him that he faced humiliation, rejection, hardship, persecution, slanderous accusations, he had been called into God's glory, he was approved by God, and so he pressed on turning away from idols to serving God.

他所面臨的羞辱、拒絕、困難、迫害、誹謗指控對他來說並不重要，他已經被召喚到上帝的榮耀中，他得到了上帝的認可，所以他堅持遠離偶像來侍奉上帝。

If we are stuck in a ditch, meandering, getting weary, afraid, then do what Paul did and look to Jesus.

如果我們陷入困境、徘徊不前、疲憊不堪、心生恐懼，那麼就應該像保羅一樣，仰望耶穌。

Jesus left his Father's glory and lived among us. He lived a life of absolute integrity. Sinless, blameless, perfect in every way. Impeccable and flawless. Even his enemies said he was a person of integrity who obeyed God and not swayed by people.

耶穌離開了父的榮耀，活在我們中間。祂的一生絕對正直。無罪，無可指摘，各方面都完美無缺。無可挑剔，毫無瑕疵。連祂的敵人也說，祂是個正直的人，順服上帝，不受人左右。

Yet he was considered mad by his family, slandered as a lawbreaker, called a child of Satan, and charged with blasphemy, and died the agonising death of a common criminal.

然而，他被家人卻認為他瘋了，被誹謗為違法者，被稱為撒旦之子，並被指控為褻瀆神，最終像普通罪犯一樣痛苦地死去。

Jesus was despised, rejected, mocked, abandoned, beaten, whipped, humiliated, so that we might be brought in to God with all the love and approval and glory that Jesus had always known.

耶穌被鄙視、被拒絕、被嘲笑、被拋棄、被毆打、被鞭打、被羞辱，以便我們能夠帶著耶穌一直所知道的一切愛、認可和榮耀來到上帝面前。

To the degree that we look to Jesus and the gospel, is the degree that we will live a life worthy of God.

我們仰望耶穌和福音的程度，就是我們活出對得起上帝的生命的程度。