

THE GOSPEL & COMMUNITY 福音與社群

1 Thess 帖撒羅尼迦前書 5:12-15

Nick Freestone 尼克·弗里斯通, 07Sep2025 年 9 月 7 日, 中文聖經以中文標準譯本 CSBT

The world seems at war with itself. Nations, peoples, marriages, friendships, all trending toward conflict. The more I age the more battles I witness against pain, debt, division and death. Peace does not grow or come nearer. The world only increases in complexity, quarrels, and broken human connections. What is the one thing our world needs most? My answer would be PEACE.

這個世界似乎在與自己交戰。國家、民族、婚姻、友誼，都趨向衝突。隨著年齡的增長，我目睹了更多與痛苦、債務、分裂和死亡的鬥爭。和平沒有增長，也沒有更近。世界只會變得更加複雜、爭吵不斷，人際關係也更加破裂。我們的世界最需要什麼？我的答案是「和平」。

Have you heard John Lennon's song 'Imagine'? I used to love that song. It invites us to imagine a world 'as one,' at peace. Lennon lists things that must end for peace to come to the world, including war, religion, heaven and hell. As fast as this song creates peaceful actions, the world is much faster at creating war. Every person craves peace. But we cannot find it in the world.

你聽過約翰連儂的歌《想像》嗎？我以前很喜歡這首歌。邀請我們去想像一個「團結一致」、和平共處的世界。連儂列舉了要世界和平必須終結的事物，包括戰爭、宗教、天堂和地獄。這首歌創造和平行動的速度有多快，世界創造戰爭的速度就有多快。每個人都渴望和平，但我們卻無法在世界中找到它。

Today's passage disagrees. That peace the world hungers for is found, and can only be found, in Christian community. The world cannot get what Christians can! Saying that the peace you want is here in the Christian Church is a huge claim. Can we, God's Church, really bring peace to the world? Paul is going to show us a way of living together as a Christian community that creates peace by the very power of God.

今天的經文卻不這麼認為。世界渴望的和平，只有在基督徒社群裡才能找到，也只有基督徒社群裡才能找到。世界無法得到基督徒能得到的東西！說你想要的和平就在基督教會裡，這是一個巨大的宣稱。我們，上帝的教會，真的能為世界帶來和平嗎？保羅將向我們展示一種藉著上帝的力量創造和平的基督徒社群共同生活的方式。

- Navigating relationships in Christian community 處理在基督徒社群中的關係

Who is the person who knows you best? At one point in your life, it was a member of your family. Have you ever experienced a similar closeness with a friend, to your parents, or children, or aunt, or uncle? Is there a Christian friend of yours closer than a sibling? Paul calls people together as Church Brothers & Sisters!

誰是最了解你的人？在你的生命中的某個時刻會是你的家人。你和朋友、父母、孩子、姑姑或叔叔，曾否有過類似的親密關係？你有沒有比兄弟姊妹更親密的基督徒朋友？保羅號召人們成為教會的弟兄姊妹！

- Brothers & Sisters and the nearness of family 弟兄姊妹和家人的親密關係 (5:12, 14)

You may not see me as your Brother, but if you follow Jesus, I am! For being saved by Jesus means we are made into family. It is like no family you have ever known, for our Father loves us perfectly. We are made family for eternity, an unbreakable family.

你或許不把我當兄弟，但如果你跟隨耶穌，我就是！因為被耶穌拯救意味著我們成為一家人。這不同於你所知的任何家庭，因為我們的天父完全愛我們。我們成為永恆的家人，一個牢不可破的家庭。

If we are honest, our daily experience of love from, or toward, our Church family is usually far less than our household family. But is not joking when he calls us family. We should experience deep sibling family relationship as Christian family! Are you committed in love to *these*, your sisters and brothers? Or do you tolerate one another on Sundays, pretending to be at peace, enduring your interactions in Church?

坦白說，我們每天從教會家庭感受到的愛，或對教會家庭的愛，通常遠少於我們自己的家人。但當他稱我們為家人時，他並非在開玩笑。作為基督徒家庭，我們應該體驗深厚的弟兄姊妹情誼！你是否忠於對這些弟兄姊妹的愛？還是在主日彼此容忍，假裝和平，忍受你們在教會中的互動？

This passage is two encouragements for *brothers and sisters*. Each encouragement is for all brothers and sisters, rather than one or the other, to show Christians how to live together in true peace with one another. If you want peace in your life, pay attention.

這段話是對弟兄姊妹們的兩句鼓勵。每一條鼓勵都是給所有弟兄姊妹的，而不是只針對某一個人，以此向基督徒們展示如何真正地和睦相處。如果你想擁有平安的生活，就請留意。

Appreciate & esteem Christians striving over you 欣賞並尊重為你勞苦的基督徒(12-13)

Paul's first encouragement for Christians is to ***acknowledge*** (v.12) and ***hold in the highest regard*** (v.13) a certain group of fellow believers. Acknowledge can also mean *respect* or *appreciate*. Verse 13 literally means '*esteem them exceedingly*.'

保羅對基督徒的第一個鼓勵是要**敬重**（12 節）並且**格外地看重**（13 節）某一群信徒。敬重是指尊重或欣賞。第 13 節的字面意思是「極度尊重他們」。

Who are the people Paul is asking us to respect and esteem exceedingly? Those who '***work hard among you***,' and those who '***care for you in the Lord and admonish you***' (v.12).

保羅要求我們要極度尊敬和敬重的人是誰？就是那些「***在你們中間勞苦做工***」，以及那些「***在主裏面帶領你們、勸戒你們的人***」（12 節）。

Who is 'taking the lead over you' as a Christian? Who is labouring over your growth in faith? We are not given titles of Christian leaders to respect. These people may have a formal role over you, or not. Such a leader is '***among you***' (v.12), not distant, uncaring, or lazy. They are family-level close. And they know you well enough to know what you need to grow in your faith.

作為基督徒，那些是「帶領你們」的人？為你們的信心成長而勞苦的人？我們不是尊敬基督徒領導的頭銜。這些人可能有正式的崗位去帶領你們，也可能沒有。這些領導是「***在你們中間***」（12 節），而不是疏遠、漠不關心或懶惰的人。他們就**像家人**一樣親密。他們非常了解你們，知道你們需要什麼才能在信仰上增長。

Paul asks Christians to acknowledge those ‘*working hard*,’ ‘*toiling over you*,’ straining to exhaustion over you. That you would highly esteem them, even as you are cared for or rebuked for your waywardness. Paul does not ask we ignore or mistreat our leaders, nor treat them like princes or Popes, but to show appreciation and affection in keeping with their work to disciple us.

保羅要求基督徒敬重那些「勞苦」、「為你們操勞」、為你而疲憊不堪的人。即使你們被管理或因任性而受到責備，你們也要格外尊重他們。保羅並沒有要求我們忽視或虐待我們的領袖，也沒有要求我們像對待王子或教宗那樣對待他們，而是要對他們表達感激和愛戴，以配合他們訓練我們成為門徒的工作。

Who are those in your life? Peace in our Christian community comes from appreciating and esteeming the leaders among us. In v.14, Paul has escalated from *asking* (v.12) is to respect and love our leaders, to now *urging* (v.14) us on. Perhaps he imagined Churches would struggle with this second encouragement even more.

你生命中的人是誰？我們基督徒群體的平安，源自於我們欣賞和敬重身邊的領袖。在第 14 節中，保羅的語氣從第 12 節 *請求* 我們尊敬和愛戴我們的領袖，升級到現在第 14 節 *勸* 我們繼續前進。或許他預料到，教會會更難以接受這第二個鼓勵。

- Admonish, encourage, & help Christians living alongside you (5:13-14)

- 勸誡、安慰並扶助與你生活在一起的基督徒 (5:13-14)

This time Paul encourages all Christian family, sisters and brothers, to serve a different group. They are the *idle*, the *disheartened*, and the *weak*. Paul calls for all believers to *admonish*, *encourage*, and *help* our fellow family members.

這次，保羅鼓勵所有基督徒家庭，包括弟兄姊妹，去服事不同的群體。他們是 *懶散的*、*膽怯的*、*軟弱的*。保羅呼籲所有信徒 *勸誡*、*安慰* 和 *扶助* 我們的家庭成員。

To know which your brother or sister is, the *idle*, *disheartened* or *weak*, we need to *know them*. Imagine bringing a strong word of warning to a faint-hearted friend? They may break. Or a gentle encouragement to someone speaking lies openly and aggressively in the Church. Would they hear? Our efforts to help our Christian family in how they live for Jesus together demand we choose the right response for their needs. So, we must know one another to know what to do for one another.

要知道你的哪一位弟兄姊妹是 *懶散*、*膽怯* 或 *軟弱*，我們需要了解他們。想像一下，對一個膽小的朋友發出強烈的警告？他們可能會崩潰。或者，對一個在教會裡公然說謊、咄咄逼人的人，發出溫柔的鼓勵。他們會聽嗎？我們努力幫助我們的基督徒家庭一起為耶穌而活，這要求我們根據他們的需要選擇正確的回應方式。所以，我們必須彼此了解，才能知道該如何為彼此做些什麼。

American preacher and writer John Piper says that the admonishing of the *idle* vs the ‘encouraging’ and ‘helping’ of the ‘fainthearted’ and ‘weak’ is a line between ‘*tough love and tender-hearted love*.’ We must know who our sister or brother is to love them well.

美國傳教士兼作家約翰·派博說，對懶散之人的勸誡與對「膽怯」、「軟弱」之人的「安慰」和「扶助」，是「嚴厲的愛和溫柔的愛」之間的分界線。我們必須了解我們的姊妹或兄弟，才能好好愛他們。

- Who are the *idle* 誰是懶散的人?

Who are the *idle*? Someone not doing something. Paul likely means those who are a part of Christian community but have switched off participating in their family.

懶散的人是誰？是不做事的人。保羅很可能指的是那些雖然屬於基督徒群體，卻不再參與家庭的事的人。

In the second letter in our Bibles to the Thessalonians, Paul warns of the threat the *idle* pose to the Church. In 2 Thess 3 the *idle* are disruptive and do not hold to the teachings of Jesus. Paul says to 'keep away' from such people, as if it has become worse between letter 1 and 2. Some think that the *idle* have misread the coming Day of the Lord as already come, bringing division and disheartening.

在《聖經》給帖撒羅尼迦人的第二封信中，保羅警告懶散對教會構成的威脅。在《帖撒羅尼迦後書》第三章中，懶散的人擾亂教會，不遵守耶穌的教導。保羅勸人「遠離」這樣的人，彷彿在第一和第二封信之間，情況變得更糟了。有些人認為，懶散的人誤以為主的日子已經到來，帶來分裂和膽怯。

We are *urged* to *admonish* the idle. Admonish is a kind of 'big brotherly' warning against bad behaviour and its consequences. It ought not to create an enemy but deliver truth closely to a friend. It is likely that bringing scripture open, the Gospel itself, to our brother or sister in friendship is what Paul has in mind. The Word the idle have walked away from ought be our call to one another to return to active participation in the peace of Christian family.

我們被勸要警戒懶散的人。警戒是一種「老大哥」式的警告，提醒人們警惕不良行為及其後果。勸誡是在親密的朋友之間傳遞真理而不應樹敵。保羅很可能就是想敞開聖經，把福音本身，講給我們彼此友好相處的弟兄姊妹。懶惰的人所遠離的聖經，應該成為我們彼此的呼召去回歸到積極參與其中的基督家庭的和平與和諧中。

- Who are the *disheartened* 誰是膽怯的人?

Who are the *disheartened*? The word *disheartened* literally means 'small-souled' someone unable to wrap their arms around the Gospel, its promises and joys; who can only see situation in front of them; blind to their hope beyond the present day. John Piper says their "capacity to feel the greatness of God is small." Their understanding and embrace of God "are narrow." How would you encourage this person?

誰是膽怯的人？「膽怯」一詞的字面意思是「心靈狹窄」，指那些無法擁抱福音、福音的應許和喜樂的人；他們只看到眼前的處境，看不到超越當下的希望。約翰派博說，他們「感受上帝偉大的能力很有限」。他們對上帝的理解和接納「很狹隘」。您會如何安慰這個人？

You bring a Word from Ephesians 1:18-19 as an encouragement to pray. There is great hope for those 'small of soul' to '**know the hope to which he has called you, the riches of his glorious inheritance in his holy people, and his incomparably great power for us who believe.**' God Himself will grow our capacity to see His greatness. God uses fellow believers to be His embrace of the fainthearted.

你引用《以弗所書》1:18-19 的話語來安慰禱告。對於那些「心靈渺小」的人來說，他們擁有巨大的希望，「使你們知道：屬他召喚的盼望到底是什麼；在聖徒中間，他繼業

榮耀的豐盛到底是什麼；並且在我們這些相信之人的身上，照著他力量的權能作為，他能力的無限偉大到底是什麼。」上帝會親自加增我們看見祂偉大之處的能力。上帝會使用信徒同工來擁抱那些心靈軟弱的人。

- Who are the weak 誰是軟弱的？

Who are the *weak*? These could be financially, physically, emotionally, or intellectually weak. Christians are to serve the weak in any way, meeting needs and giving costly help. So far Pauls has urged us to open our mouths and our Bibles, and now this includes any other practical help as needed to bring peace and wholeness to those in our Church family.

誰是軟弱的人？這些人可能在經濟、身體、情緒或智力上都軟弱。基督徒應該以任何方式服事軟弱的人，滿足他們的需要，並提供昂貴的幫助。到目前為止，保羅一直敦促我們敞開心扉，打開聖經，現在這包括任何其他必要的實際幫助，為教會大家庭的成員帶來平安和完整。

In our city there is a strong hesitation toward giving such help. I am talking about our reflect to self-protect against doing anything hard, or that might lead to a strain in us. Is Paul urging Christians to help until they break? In Acts 20:35 Pauls says, “***I showed you that by this kind of hard work we must help the weak, remembering the words the Lord Jesus himself said: ‘It is more blessed to give than to receive.’***”

在我們城市人們對提供這樣的扶助非常猶豫。我說的是，我們為了自我保護而不願意做任何困難的，或那些可能導致我們有壓力的事情。保羅勸基督徒扶助別人到他們崩潰嗎？保羅在《使徒行傳》20:35 中說：「**在一切事上，我都給你們做了榜樣：必須這樣地勞苦做工來扶助軟弱的人，並且要記住主耶穌自己說過的話：『施比受更加蒙福。』**」

John Piper says that “we do not just drain out into misery as we help, encourage, and admonish. But serving one another fuels joy in Jesus as we practice the love of (Jesus) to each other.” How willing are you to warn, encourage, and help those around you in need? Will you challenge your capacity to serve, trusting the blessings of service Jesus promised?

約翰·派博說：「我們扶助、安慰和勸誡別人，不只是讓自己陷入痛苦之中。但是，當我們實踐（耶穌）對彼此的愛時，彼此服事會激發我們在耶穌裡的喜樂。」你有多願意警告、安慰和扶助周遭有需要的人？你會挑戰自己的服事能力，相信耶穌應許的服事的祝福嗎？

- Patience at the heart of peace 忍耐是和平的核心 (5:14)

Do not misunderstand me today, I know that helping, encouraging and warning your Christian family is truly hard. You will want to give up. Look at v.14: ‘***be patient*** (or ‘long-suffering’ ***with everyone.***’ Is this just another impossible demand to add to the load of what it means to live in Christian community? We might be able to be patient with our blood relatives, or with those we love the most, but ***be patient with everyone***, really?

今天別誤會我的意思，我知道扶助、安慰和勸誡你的基督徒家庭真的很難。你會想要放棄。請看第 14 節：「**對所有的人都要恆久忍耐**」這是否只是基督徒群體生活中又一個不可能實現的要求？我們或許可以對我們的血親或最愛的人有耐心，但**對所有的人都要恆久忍耐**，真的嗎？

How many of you are teachers in schools? How many of you coach a sport, or tutor a student? How often have you shown a child something they cannot recall or keep getting wrong? How many times have you re-taught them?

你們當中有多少人是在學校的老師？你們當中有多少人擔任過體育教練或學生輔導老師？你們有多少次向孩子們展示他們記不住或總是出錯的東西？又重複教過他們多少次？

Every one of us will be idle, fainthearted and weak at some point our Christian life. Changing our patterns of thought and behaviour take time. But what if your Christian friend can only get tiny tastes of God each week, in a sermon, in a song, or in a moment with you? Are you willing to bear with them, and pursue patience with them as long as their journey takes? Christian community must grow in unworldly patience for the wayward, disheartened and weak of our city.

我們每個人在基督徒人生的某個階段都會變得懶散、膽怯和軟弱。改變我們的思維和行為模式需要時間。但是，如果你的基督徒朋友每週只能在一次講道、一首詩歌或與你相處的片刻中，感受到上帝的細微滋味，那該怎麼辦？你願意包容他們，並在他們人生旅程中一直保持耐心嗎？基督徒群體必須對我們城市中懶散、膽怯和軟弱的人培養超越世俗的耐心。

- Peace at the heart of Christian Community 和平是基督社群的核心 (5:13)

At the heart of our passage is the encouragement: *‘Live in peace with each other’* (v.13b). *‘Just go and do peace’* is an impossible command, about as useful as the song *Imagine*, but Paul has given us two encouragements which outline HOW we *can* create peace together!

這段經文的核心是鼓勵：「**你們要彼此和睦**」（13 節下）。「**只管去行和睦**」是一個不可能的命令，就像歌曲《想像》一樣無用，但保羅給了我們兩條鼓勵，概述了我們如何才能共同創造和平！

It is a peace created by those who patiently labour to see their brothers and sisters flourish following Jesus, while those sisters and brothers respect their leaders under God. In our human strength we cannot create this kind of peace in our Churches. We need God to do this through us.

這種平安是由那些耐心苦做工要見到弟兄姊妹跟隨耶穌興旺發展的人所創造的，這些弟兄姊妹也尊敬上帝所領導的領袖。我們憑著人的力量，無法在教會中創造這種平安。我們需要上帝透過我們來成就這一切。

- The Peace of Christian Community 基督徒社群的和平

Peace is a state defined by unity in relationships, the resolution of conflict, and the opposite of war. True peace seeps deep into the foundations of relationships, leaving them connected with a strength that can survive impatience, being wronged, leading even to forgiveness. Peace is not the absence of conflict, but the result of fighting the right battle.

和平是一種以人際關係的合一、衝突的解決以及與戰爭相反為特徵的狀態。真正的和平深深地滲透到人際關係的根基中，使它們與一種力量緊密相連，這種力量能夠經承受不耐煩、委屈，甚至走向寬恕。和平並非沒有衝突，而是打對的仗的結果。

- Enforced peace 強制和平(the peace of Rome 羅馬和平 Pax Romana)

A recent movie called Gladiator II starts with a battle between Roman ships and an army defending the harbour of the African city of Numidia. A battalion leader called 'Hanno' yells to his soldiers to inspire their rage at Rome: 'They have no lands but the ones they have stolen. Wherever they go, they leave destruction and call it 'peace'.'

最近一部名為《角鬥士 2》的電影以羅馬戰艦與保衛非洲城市努米底亞港口的軍隊之間的戰鬥開場。一位名叫「漢諾」的營長向士兵們大喊，以激起他們對羅馬的憤怒：「他們除了偷來的土地外，一無所有。無論他們走到哪裡，都留下一片廢墟，並稱之為「和平」。」

The PAX ROMANA, or 'the Peace of Rome' was Rome's famous promise of 'peace and security' which they created by conquering. They would obliterate a city's government, and all who resisted them. Then, they would enforce a 'peace and security' would financially and culturally enslave all people.

「羅馬和平」(PAX ROMANA) 是羅馬著名的「和平與安全」承諾以通過征服來締造。他們會摧毀一座城市的政府，以及所有反抗他們的人。然後，他們會強制推行「和平與安全」，並在經濟和文化上奴役所有人。

Thessalonica was such a city under Roman rule. The Thessalonian Church were freshly aware of the cost Christianity's challenge to Rome's 'peace.' Believers had died as soldiers enforced their 'peace of Rome.'

帖撒羅尼迦就是這樣的羅馬統治下的一座城市。帖撒羅尼迦教會深刻地意識到基督教挑戰羅馬「和平」的代價。信徒們在士兵強行維護「羅馬和平」的過程中喪生。

Earlier in our chapter Paul quotes the peace of Rome for the Thessalonian Church (5:3) 'While people are saying, "Peace and safety," destruction will come...'. He is leading them in a similar battle cry to the Numidian commander, scoffing at the false 'peace of Rome,' reminding us that the world's peace is false. Paul knows all people need a better peace, against an even worse enemy.

在本章開頭，保羅引用了羅馬為帖撒羅尼迦教會所預備的和平 (5:3)：「當人們正說「和平」、「安全」的時候，毀滅那時就突然臨到他們」。他帶領他們發出與努米底亞將領類似的戰鬥口號，嘲笑虛假的「羅馬和平」，提醒我們世界的和平是虛假的。保羅知道所有人都需要更美好的和平，以對抗更可怕的敵人。

- The Gospel of peace (The peaceless life and war of Jesus)

- 和平的福音（耶穌不平靜的生命和戰爭）

Paul does not see Rome as the barrier to Christian peace. He sees humanity's war with God over sin as the problem!

保羅不認為羅馬是基督和平的障礙。他認為問題在於人類與上帝為罪而戰！

It is there in 1 Thess 5:9 in the word **wrath**. Destined for **wrath** is the inevitable outcome of every woman and man's sin, as if our sin is our fight in a war against GOD, and he does not exclude anyone from who wins that war, not even the might Rome.

在《帖撒羅尼迦前書》5:9 的「震怒」一詞中可以見到。每個女人和男人都因罪注定要招致憤怒，就好像我們的罪就是我們在與上帝的戰爭中的戰鬥，祂不會排除任何贏得這場戰爭的人，甚至連強大的羅馬也不排除在外。

But that is not the outcome of the war for Christians. God has not destined us for wrath: v.9 ***“For God did not appoint us to suffer wrath but to receive salvation through our Lord Jesus Christ.”*** Instead of wrath, *we have a peace* with God, through salvation in Jesus.

但基督徒的戰爭結果並非如此。上帝並非注定我們遭受震怒：第 9 節，「**因為神不是預定我們到震怒裡面，而是預定我們藉著我們的主耶穌基督獲得救恩。**」我們不再遭受震怒，而是藉著耶穌的救恩，與上帝和好。

How did Jesus win such a result for us? By surrendering to God’s wrath in our place, on the battlefield of our sin. Jesus gave up His perfect life and peace with God, giving that up for a peaceless existence to death. The full measure of God’s wrath toward all who believe in Jesus, was poured out on His head. Jesus fought a ‘war’ against our peaceless future without God. He surrendered His victory and received our defeat.

耶穌是如何為我們贏得這樣的結果的？因為祂代替我們在罪的戰場上屈服於神的震怒。耶穌放棄了祂完美的生命以及與神之間的平安，選擇了一種不平靜的生命，甚至死亡。神對所有相信耶穌之人的震怒，全部傾倒在祂的頭上。耶穌與我們那沒有神的不平安的未來「開戰」。祂放棄了祂的勝利，承受了我們的失敗。

Anyone need only receive Jesus as their Saviour and Lord to find peace with God. At humanity’s core, this is the peace we long for, peace with our Maker.

任何人只要接受耶穌為救主和主，就能與神和好。在人類的內心深處，這正是我們所渴望的平安，與創造者和好。

- The battle for Christian community 基督徒社群的鬥爭

Christian community is founded on a peace with God which we have received through Jesus. How does Jesus do that among us? We receive the power to create an increasingly peaceful community of faith from Jesus, through the Holy Spirit.

基督徒社群建立在我們透過耶穌所獲得的與神的和平之上。耶穌如何在我們中間成就這和平？我們從耶穌那裡，藉著聖靈，獲得能力，去創造一個日益和平的信仰社群。

Power for our striving for patience 使我們恆久忍耐的力量(Gal 加 5:22-23)

In a letter to the Church of Galatia, Paul writes: (Gal 5:22-23) ***‘the fruit of the Spirit is love, joy, peace, patience, kindness, goodness, faithfulness, gentleness and self-control.’*** The Holy Spirit is where our patience for one another in Christian community comes from, not our own strength. The peace that Christian leaders seek is a promised fruit of the activity of the Holy Spirit in Christian community. The undaunted hope in Jesus that only the Spirit can bring fuels patience in His people and brings them peace.

保羅在寫給加拉太教會的信中寫道：（加拉太書 5:22-23）「**聖靈的果子是：愛心、喜樂、和平、忍耐、仁慈、良善、忠信、溫柔、自制。**」我們在基督徒群體中彼此忍耐的根源在於聖靈，而非我們自身的力量。基督徒領袖所尋求的平安，是聖靈在基督徒群體中活動所應許的果子。對耶穌的堅定盼望，只有聖靈才能帶來，這激勵祂的子民保持忍耐，並為他們帶來平安。

The pressure to make peace is not in your control, or in your nature to create. But through pursuing the fruit of the Holy Spirit in your life, the fruit of patience and peace will grow in you, and into your brothers and sisters!

締造和平的壓力並非由你掌控，也並非你天生具有創造精神。但藉著追求聖靈的果子，忍耐與和平的果子會在你的心中滋長，也會在你的弟兄姊妹心中滋長！

- Armour for our war for peace 為和平而戰的盔甲 (5:8)

Paul is aware that we will want to fight for such a community. He commands we put on armour (in 1 Thess 5:8) of a kind we may not expect. Not chain mail to stop a Roman arrow, but a spiritual armour of faith and love over our hearts, and hope of the Salvation of Jesus on our minds.

保羅知道我們渴望為這樣的群體而奮鬥。祂吩咐我們要穿上我們意想不到的盔甲（帖撒羅尼迦前書 5:8）。這盔甲並非用來抵擋羅馬箭矢的鎖子甲，而是用信和愛包裹我們心胸，用對耶穌救恩的盼望充滿我們意念的屬靈盔甲。

We put on this armour such as this when we see Jesus in the Bible. We wear this armour as the Spirit speaks to us through the pages of the Bible, as we sing together of Jesus and His saving works and value, when we talk of Him together, when we encourage one another with our Bibles open, and as we live it out. More and more, the colours of our forgiving King will be visible across our chest as we allow our faith to be grown and seek to grow it in our sisters and brothers.

當我們在聖經中看到耶穌時，我們就穿上了這副軍裝。當聖靈透過聖經向我們說話時，當我們一起歌頌耶穌、祂的救贖作為和價值時，當我們一起談論祂時，當我們打開聖經互相鼓勵時，當我們活出祂的救贖時，我們就穿上了這副軍裝。當我們讓自己的信不斷成長，並努力在弟兄姊妹中也不斷成長時，我們寬容君王的榮光將越來越清晰地展現在我們的胸前。

- Fighting for forgiveness and the good of one another 為寬恕和彼此追求美善而戰 (5:15)

In our final verse (v.15) we are called to fight for peace in our Church against unforgiveness. In the Lord's Prayer Jesus taught us to pray: '*Forgive us our sins, as we forgive those who sin against us*' (Matt 6:12). If we pray like this, the forgiveness of Jesus is in our hands each time we are wronged, to forgive our brothers and sisters with what His forgiveness He gave us first. Forgiveness comes from our desire to stay in peace with fellow Christians, but not in a fake way, or surface level. Fighting to forgive looks back to Jesus, thankful, and looks forward to our family member who has wronged us, finding patience for them from the Holy Spirit.

在最後一節（第 15 節）中，勸我們為教會的和平而戰，不要以惡報惡。在主禱文中，耶穌教導我們禱告：「願你饒恕我們的虧欠，如同我們也饒恕了虧欠我們的人」（馬太福音 6:12）如果我們這樣禱告，每當我們受到委屈時，耶穌的寬恕就在我們手中，我們都會先用祂賜給我們的寬恕去寬恕我們的弟兄姊妹。寬恕源自於我們渴望與基督徒同胞保持和睦，但並非虛假或浮於表面。努力寬恕，回頭仰望耶穌，心懷感恩，並期待那些得罪我們的家人，從聖靈那裡得到耐心。

Seeking the good of those who do good to us is easy, but not those who do us wrong. Forgiveness marks the Christian community of peace. Fight for it.

尋求善待我們的人的益處很容易，但尋求傷害我們的人的益處卻不容易。寬恕是基督徒和平社群的記號。為此而奮鬥。

- Fighting for forgiveness and the good of our enemies 為敵人的寬恕和美善而戰 (5:15)

These benefits of Christian community, goodness and forgiveness, can be shared, as the overflow to all people beside and beyond our Christian community. ‘...***always strive to do what is good for each other and for everyone else.***’ How can God’s good to you through this Church overflow into a heart that seeks the good of all, displaying God’s goodness, and even the forgiveness of Jesus, displayed in your life!

基督徒社群的這些好處，即美善和寬恕，是可以分享的，並溢出到我們基督社群以外的所有人。「**無論是彼此之間，還是對待眾人，總要追求美善**」上帝對你的恩惠如何透過這個教會溢出到一顆尋求所有人利益的心靈中，在你的生活中展現上帝的善良，甚至耶穌的寬恕！

Brothers and sisters, our city longs for peace, but cannot get it. They need peace with God, but do not know it, or what peace they could find as a Christian. Will you go to them in your friendships, at home, at work, with those you love, and testify to the joy of Christian community?

弟兄姊妹們，我們的城市渴望平安，卻無法得到。他們需要與神和好，卻不知曉，也不知道身為基督徒能找到怎樣的平安。你願意走到友誼中、家庭中、工作中、與你所愛的人，與他們去見證基督徒社群的喜樂嗎？

Brothers and sisters, we are family! Jesus has gathered us together to live out peace together flowing from God’s perfect peace with us. Until the Day Jesus returns and we are ‘caught up together with Him’ (1 Thess 4:17) we will have to fight for our peace with one another. Will you fight for peace with your leaders? Love your leaders, pray for them Will you fight for peace with your Church family? Love those you serve and pray for patience from the Spirit.

弟兄姊妹們，我們是一家人！耶穌將我們聚集在一起，是為了共同活出和平，這和平源自於上帝與我們同在的完美平安。直到耶穌再來，我們「與他們一同被提到雲裡，在空中與主相會」（帖撒羅尼迦前書 4:17）的那一天，我們都必須為彼此的和平而奮鬥。你願意與你的領袖們爭取和平嗎？愛你的領袖，為他們禱告。你願意與你的教會家人爭取和平嗎？愛你所服事的人，並祈求聖靈所賜的忍耐。

And those of you among us today, who are not yet my brother or sister in Jesus, will you join our Christian community by following Jesus? Only Jesus provides the peace all people long for, with God and one another.

今天在中間的你們，如果還不是我在耶穌裡的弟兄姊妹，你們願意跟隨耶穌，加入我們的基督徒社群嗎？只有耶穌能提供所有人所渴望的平安，與天主和彼此的平安。