

The Gospel & Death 福音與死亡

1 Thessalonians 帖撒羅尼迦前書 4:13-18

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Mark Ashton was a minister in Cambridge, England. At the age of sixty-two, he was diagnosed with inoperable gallbladder cancer. He wrote a book about his journey towards Jesus in his final months.

馬克·阿什頓曾是英國劍橋的牧師。62歲時，他被診斷出患有無法手術的膽囊癌。在生命的最後幾個月裡，他寫了一本書，記錄自己走向耶穌的歷程。

His joy in Jesus Christ meant he showed a great deal of confidence and anticipation in the face of dying, despite his keen recognition of the sadness of his family.

他對耶穌基督的喜悅意味著，儘管他敏銳地意識到家人的悲傷，他在面對死亡時仍然表現出極大的信心和期待。

Over his last fifteen months of life, he talked with virtually everyone he met about his coming death with ease, eloquence, and poise. This unnerved many people, who found not only his attitude but even his presence difficult to take.

在他生命的最後十五個月裡，他幾乎與他遇到的每個人都輕鬆、雄辯、鎮定地談論他即將到來的死亡。這讓許多人感到不安，他們不僅覺得他的態度難以接受，甚至連他的存在也難以接受。

While getting his haircut, he was asked how he was. He replied he had just a few more months to live. In that moment the ordinary friendliness and chattiness of the salon stopped.

在理髮時，有人問到他感覺如何時。他回答說，自己只剩幾個月的生命了。那一刻，理髮店裡尋常的友善和閒聊戛然而止。

No matter how much he tried to talk to the hairdresser, he could not get another word out of her for the rest of the haircut. None of us can avoid death.

無論他怎麼嘗試跟理髮師溝通，在接下來的理髮過程中，她一句話也說不出來。我們誰都無法避免死亡。

It has been said that all the wars and plagues have never raised the death toll—it has always been one for each and every person. Death makes a claim on each and every one of us, pursuing us relentlessly through all our days.

據說，所有的戰爭和瘟疫都沒有增加死亡人數——死亡人數始終是每一個人都有一次死亡。死亡對我們每個人來說都是一個威脅，它會無情地追趕我們度過每一天。

Yet we seem far less prepared for it than our ancestors, and not even able to talk about it in our modern secular society.

然而，我們似乎對此的準備遠不及我們的祖先，甚至無法在現代世俗社會中談論它。

We all know intellectually and rationally that we can't beat the statistics, but deep down we repress it, or act as if we will not die. Rather than accept and prepare for the inevitable, we

only avert and deny it. Death has replaced sex as the new unmentionable topic in polite company.

我們理智和理性上都知道，我們無法戰勝統計數據，但在內心深處，我們壓抑它，或表現得好像我們不會死一樣。我們沒有接受並為不可避免的事情做好準備，而是選擇逃避和否認。死亡已經取代性，成為社交場合中新的禁忌話題。

FEAR OF DEATH 對死亡的恐懼

Take a look at v.13: *Brothers and sisters, we do not want you to be uninformed about those who sleep in death, so that you do not grieve like the rest of mankind, who have no hope.*

看看第 13 節：弟兄們，至於已睡了的人，我們不願意你們不知道，恐怕你們憂傷，像那些沒有指望的人一樣。

Death is a universal problem. Everybody struggles with death. There are at least two main ways people traditionally handle the fear of death. The stoic way acknowledges that death is terrible, and the normal reaction is anger and grief, but the way to handle it is shut down the emotions. Don't give into them. Be strong because nothing good will come out of the grief. 死亡是一個普遍的問題。每個人都在與死亡抗爭。人們傳統上至少有兩種應對死亡恐懼的主要方式。堅忍派承認死亡是可怕的，正常的反應是憤怒和悲傷，而應對死亡的正確方法是封閉情緒。不要屈服於情緒。要堅強，因為悲傷不會帶來任何好處。

The more recent approach in how to handle the inevitability of death in our secular age is to deny anything about death that is terrible and horrible about death. This approach just sees death as a natural process that is simply our next step in the circle of the world. It is all part of the life cycle and death is simply a slip into a state of not being. Fear is natural so there is nothing to fear.

在我們世俗時代，如何處理死亡的必然性的最新方法是否認與死亡有關的任何可怕和極可憎的事情。這種方法將死亡只看為一個自然過程，只是我們在世界循環中的下一步。都是生命週期的一部分，死亡只是滑入不存在的狀態。恐懼是自然的，所以沒有什麼好害怕的。

Secularism says there is no God, or soul or supernatural. Life is constrained to this earthly life. Instead of fearing death, live life now. Discover whatever gives you meaning and purpose and go for it and don't think about death.

世俗主義認為沒有上帝、靈魂或超自然存在。生命局限於今生今世。與其懼怕死亡，不如活在當下。去發現賦予你意義和目標的一切，並為此努力，不要去想死亡。

The problem with that is death takes everything we live for away. Whatever we build our life on ends at death. If the greatest joy of your life is loving relationships, death is the thing that strips that all away. Bit by bit death will strip you of all your loved ones, and eventually it will strip your loved ones of you. Death destroys everything meaningful.

這個方式的問題在於，死亡會奪走我們賴以生存的一切。我們賴以生存的一切在死亡時結束。如果你生命中最大的快樂是愛的關係，那麼死亡就是將這一切剝奪殆盡的。死亡會一點一點奪走你所有摯愛的人，最終也會把你所愛的人奪走。死亡摧毀一切有意義的事物。

The other reason we should fear death is because we don't know what happens after death. It is a leap of faith to say we just slip into non-consciousness. There hasn't been a culture in history that has approached death so shallowly and given its people so little tools to handle the inevitability of death.

我們害怕死亡的另一個原因是，我們不知道死後會發生什麼事。說我們只是陷入無意識狀態，是一種信仰的飛躍。歷史上，還沒有一種文化如此膚淺地對待死亡，也沒有一種文化給予其人民如此少的工具來應對不可避免的死亡。

To say, "death is just natural" is to harden and perhaps kill a part of our heart's hope that makes us human. We know deep down that we are not like trees or grass. We were created to last.

說「死亡是自然的，」只會讓我們內心深處的希望變得冷漠，甚至可能抹殺掉我們內心讓我們成為人類的希望的那一部分。我們內心深處知道，我們並非草木。我們被創造出來是為了長存。

We don't want to be fleeting, to be inconsequential. The deepest desires of our hearts are for love that lasts.

我們不想轉瞬即逝，也不想變得無關緊要。我們內心最深處的渴望，是永恆的愛。

Death is not the way it ought to be. It is abnormal, it is not a friend, it isn't right. Grieve, cry, with hope. In these verses, and the Christian faith, we have the resource all humanity needs – hope in the face of death.

死亡非生命應有的樣子。是不正常的，它不是朋友，是不對的。心懷希望地悲傷，哭泣。在這些經文和基督教信仰中，我們擁有全人類所需的資源...面對死亡時的希望。

In v.13 Paul writes *so that you do not grieve like the rest of mankind, who have no hope*. It's a double negative. Its literally, "grieve hopefully".

在第 13 節中，保羅寫道，**恐怕你們憂傷，像那些沒有指望的人一樣**。這是一個雙重否定。字面意思是「懷著希望悲傷」。

He doesn't say, "Instead of grieving I want you to have hope," nor does he say, "There's really no hope, so just cry and grieve."

他沒有說「與其悲傷，我希望你心懷希望，」也沒有說「真的沒有希望，所以只管哭泣和悲傷吧。」

He says Christians can and must both grieve profoundly and fully because death is wrong, and yet do so with hope because grief, while good, can turn into bitterness, darken your life, and stifle joy.

他說，基督徒可以且必須深切而充分地因為死亡是錯誤的而悲傷，但同時要滿懷希望地這樣做，因為悲傷雖然是好的，但會變成痛苦，使你的生活變得黑暗，扼殺快樂。

The most remarkable example of this is Jesus at the tomb of his mate Lazarus in John 11.

最引人注目的例子是《約翰福音》第 11 章耶穌站在他的伴侶拉撒路的墳墓前。

Jesus did not come up to Mary and Martha, the bereaved sisters, and say, "There, there. Keep a stiff upper lip. Chin up. Be strong." He didn't do any of that.

耶穌並沒有走到失去親人的瑪利亞和馬大姊妹面前，對他們說：「好了好了，咬緊牙關，抬起頭來，堅強起來。」他什麼都沒做。

He did bring words of future hope. He reminded them that Lazarus will rise again. That is not all though. We are told, in the shortest verse in the Bible, “*Jesus wept*” (John 11:35).

他確實帶來了未來希望的話語。他提醒他們拉撒路必復活。但這還不是全部。聖經中最短的經文告訴我們：「**耶穌哭了**」（約翰福音 11:35）。

He doesn't just speak truth, he weeps. He is grieved. Think about this. Here is Jesus, the Son of God, who knew quite well that he was going to do a great miracle and raise his friend from the dead.

他不只說出真理，他還哭了。他很悲傷。想想看。耶穌，上帝的兒子，他很清楚自己要行一個偉大的奇蹟，讓他的朋友從死裡復活。

I would think he would be walking to the tomb quietly smiling and thinking to himself, “Wait till you see what I'm going to do! Everything is going to be fine!” Instead, he is weeping, grieving, but with hope.

我以為他會靜靜地走向墳墓，面帶微笑，心裡想著：「等著看我接下來要做什麼吧！一切都會好起來的！」然而，他卻在哭泣，在悲傷，但心中充滿希望。

Paul calls the Thessalonians to do the same.

保羅呼籲帖撒羅尼迦人也這麼做。

DEATH TO DEATH 死亡已死

The key to grieving hopefully is in v.14: *we believe that Jesus died and rose again...* The key benefit of the Christian faith is that Jesus defeated death. If death is our greatest fear, so much so we can't handle even talking about, and we spend our lives avoiding it, then the gospel of Jesus Christ is what we need.

帶著希望去悲傷的關鍵在於第 14 節：**既然我們信耶穌死了，復活了...** 基督教信仰的核心好處在於耶穌戰勝了死亡。如果死亡是我們最大的恐懼，以至於我們甚至不敢談論它，並且我們一生都在逃避它，那麼耶穌基督的福音就是我們所需要的。

One of the interesting things about the Lazarus narrative is Jesus doesn't go home. He weeps, he grieves, he gives some words of hope, and then he heads to the tomb.

在拉撒路的故事中，有趣的一點是耶穌沒有回家。他哭泣，他悲傷，他說了一些充滿希望的話，然後就去了墳墓。

As Jesus goes to Lazarus's tomb, we are told in John 11:38 that Jesus was again *deeply moved*. When we read that we assume he is still weeping as he was three verses earlier.

當耶穌來到拉撒路的墳墓時，《約翰福音》11:38 告訴我們，耶穌又**心裏悲嘆**。讀到這裡，我們推測他仍在哭泣，就像三節經文之前。

Instead of *deeply moved* it literally means Jesus was “snorting with rage”. Jesus went roaring to the tomb and he was angry. How could the Creator of the world be angry at something in his world? Only if death is an intruder. Death was not in God's original design for the world and human life.

與其說是「耶穌又心裏悲嘆」，不如說是耶穌「怒火中燒。」耶穌怒吼著走向墳墓，怒氣沖沖。世界的創造者怎麼會對他的世界裡的東西感到憤怒？除非死亡是入侵者。死亡並不在上帝最初對世界和人類生命的設計中。

Genesis 1-3 tells us we were not meant to die. We were meant to last. We were meant to get more and more beautiful as time goes on, not more and more debilitated. We were meant to get stronger, not to weaken and die.

《創世記》1-3 章告訴我們，我們本不是注定要死，而是注定長存。我們生來應該隨著時間的流逝變得越來越美麗，而不是越來越衰弱。我們注定要變得更強大，而不是衰弱和死亡。

Romans 8:18-23 says that when we turned from God to be our own meaning, ruler and rescuer, everything broke. Creation, our bodies, our hearts, our relationships. Nothing works the way it was originally designed by God. Everything is marred, distorted, broken.

《羅馬書》8:18-23 說，當我們背棄神，不再以神為我們的人生意義、統治者和拯救者時，一切都崩潰了。受造界、我們的身體、我們的心靈、我們的人際關係，一切都不再按照神最初的設計運作。一切都被毀壞、扭曲、破碎。

Death is our executioner because it is the punishment of rejecting the author of life. 死亡是我們的劊子手，因為它是對拒絕生命創造者的懲罰。

Jesus grieves and is angry at the monstrosity of death. It is a deep distortion of the creation he loves. Death is hideous and frightening and cruel and unusual. It is not the way life is supposed to be, and our grief in the face of death acknowledges that.

耶穌因死亡的殘酷而悲痛憤怒。死亡深深地扭曲了他所愛的創造。死亡醜陋、可怕、殘忍、不尋常。並非生命應有的樣子，而我們面對死亡時的悲痛恰恰表明了這一點。

Jesus weeps as he sees and experiences the destruction of death, and he storms to Lazarus's tomb angry.

當耶穌看到並經歷死亡的毀滅時，他哭了，他憤怒地衝向拉撒路的墳墓。

Jesus knows something that no one else could even imagine. We get a glimpse of it later in John 11 after he raised his friend Lazarus from the dead. When they see Lazarus alive after being dead for four days, all of his opponents said, "Well, we've got to kill Jesus now."

耶穌知道一些別人無法想像的事。在《約翰福音》11 章中，當他使他的朋友拉撒路從死裡復活時，我們瞥見了這一點。當他們看到死去四天的拉撒路復活時，所有反對他的人都說：「好吧，我們現在必須殺了耶穌。」

Jesus knew that to raise Lazarus from the dead would push his enemies toward extreme measures and plan his death. He knew that the only way he could give Lazarus life was for him to give his. The only way to get Lazarus out of the tomb was if he put himself into it.

耶穌知道，讓拉撒路從死裡復活，會迫使他的敵人採取極端手段，策劃他的死。他知道，唯一能使拉撒路復活的方法，就是他獻出自己的生命。唯一能讓拉撒路從墳墓裡出來的方法，就是他把自己放進墳墓裡。

If he is to guarantee resurrection for all who believe in him, he must put himself into the grave. Jesus Christ, the eternal Son of God, came into his broken creation and chose death. 如果他要保證所有信他的人都能復活，他就必須將自己葬身。耶穌基督，永恆的上帝之子，來到祂破碎的創造物中，選擇了死亡。

On the cross he died as our substitute for our sin against God. He lived the life we should have lived and died the death we should have died. He faced our greatest enemy and executioner, and he was the victor.

祂在十字架上代替我們受死，代替我們為罪受死。祂活出了我們本該活出的生命，承受了我們本該承受的死亡。祂直面我們最大的敵人和劊子手，最終得勝。

Every Easter Day we celebrate that he walked out of the tomb on the third day triumphant over sin and death.

每年復活節，我們都會慶祝他第三天戰勝罪惡和死亡，走出墳墓。

Paul is reminding the Thessalonians that because of Jesus's death and resurrection, those who believe in him, put their trust in him, are released from sin and death and share in his resurrection.

保羅提醒帖撒羅尼迦人，由於耶穌的死亡和復活，那些相信他、信靠他的人，將從罪惡和死亡中解脫出來，並分享他的復活。

LIVING IN THE FACE OF DEATH 面對著死亡而活

Remember, Paul is writing these words because the Thessalonians were grieving the death of some of their members. He points them to the hope of the gospel in the face of death.

記住，保羅寫這些話是因為帖撒羅尼迦人正在為他們一些成員的去世而悲痛。他向他們指出，面對死亡，福音仍是他們的盼望。

Then he adds: *Therefore encourage one another with these words.* The word *encourage* is an active word. He doesn't simply call them to take heart and have some perspective.

然後他補充說：「所以，你們當用這些話彼此勸勉。」「勸勉」這個字是個主動詞。他不是簡單地呼籲他們振作起來，有正確的觀點。

What he has written is not to feed some fascination in how the future plans out. He calls the Thessalonians to take this gospel and together drill them down into the heart until they become people who can face anything in life.

他所寫的並非為了滿足人們對未來規劃的迷戀。他呼籲帖撒羅尼迦人接受這福音，並一同將之銘刻在心，直到他們成為能夠面對人生一切的人。

The way to do that is understand the uniqueness of Christian hope. Firstly, Christian hope is **personal**.

要做到這一點，就必須理解基督教希望的獨特性。首先，基督教的希望是個人的。

Notice what Paul says in v16-17: *For the Lord himself will come down from heaven, with a loud command, with the voice of the archangel and with the trumpet call of God, and the dead in Christ will rise first. After that, we who are still alive and are left will be caught up*

together with them in the clouds to meet the Lord in the air. And so we will be with the Lord forever. (Thessalonians 4:16–17)

注意保羅在 4:16-17 所說的話：「因為，召集令一發，天使長的呼聲一叫，上帝的號角一吹，主必親自從天降臨；那在基督裏死了的人必先復活，然後我們這些活著還存留的人必和他們一同被提到雲裏，在空中與主相會。這樣，我們就要和主永遠同在。」

The future of those who die in Christ is a world of infinite love. See all the references that we will be with one another. You will be with all people in Jesus that we've lost.

那些在基督裡死去的人，他們的未來是一個充滿無限愛的世界。看全部關於我們將彼此同在的經文。你將與所有在耶穌裡失去的人同在。

We will also be with the Lord together forever. These are words that mean personal relationships—perfect relationships of love that go on forever.

我們也會和主永遠同在。這些字詞指的是個人關係——完美永恆的愛的關係。

Jonathan Edward's famous sermon *Heaven Is a World of Love* begins by arguing that the greatest happiness we can know is to be loved by another person. However, he adds that even best love relationships are like a pipe so clogged that only a little love actually gets through.

喬納森愛德華著名的講道《天堂是一個充滿愛的世界》開頭就指出，我們所能感受到的最大幸福，就是被他人所愛。然而，他補充道，即使是最美好的愛情關係，也像一條堵塞的管道，只有極少的愛能夠真正流過。

In heaven all blockages are removed and the love we will experience will be infinitely, inexpressibly greater than anything we have known here.

在天堂，所有的障礙都會被消除，我們所體驗到的愛將比我們在這裡所知道的任何事物都更加無限、更加難以言喻。

Right now, we hide behind facades for fear of being rejected, and so we never experience the transforming power of being fully known and loved at the same time. We also love selfishly and enviously, which disrupts, weakens, and even ends love relationships.

現在，我們因為害怕被拒絕而躲在偽裝的背後，因此從未體驗過被完全了解和被愛所帶來的轉變力量。我們也帶著自私和嫉妒去愛，這破壞、削弱甚至終結了愛的關係。

Our love relationships are also darkened by the fear of losing the other person. This can make us controlling, which often drives people away. Or, in other cases, become fearful of making any commitments at all.

害怕失去對方也會讓我們的愛的關係變得黯淡。這會讓我們變得控制欲強，常常會把對方拒於門外。或者，在某些情況下，我們會變得害怕做出任何承諾。

All these things that reduce love in this world to a trickle at the bottom of a riverbed are removed when we get to heaven. In heaven love is an endless deluge and fountain of delight and bliss flowing in and out of us infinitely and eternally.

世間所有這些將愛貶低為河床底部涓涓細流的事物，當我們到達天堂時，都會被清除。在天堂，愛是無盡的洪流，是喜悅幸福的泉源，無限而永恆地流淌在我們心中。

The Christian hope is for a personal future of infinitely free love relationships.

基督徒的希望是擁有無限自由的愛的關係的個人未來。

Christian hope is **physical**. Notice that Paul does not say merely that we will go to heaven. He says that the “*dead in Christ will rise*.”

基督徒的盼望是物質的。請注意，保羅不僅說我們會上天堂，他還說「**在基督裡死了的人必復活**」。

The climactic end of our salvation, at the end of all things, is a brand-new body. We will be raised like Jesus was raised.

我們得救的最終結局，萬物的末日，是一個全新的身體。我們將像耶穌一樣復活。

When the risen Jesus met his disciples, he insisted that he had “flesh and bones,” that he was not a spirit. He ate in front of them to prove the point.

復活後的耶穌與門徒見面時，堅稱自己有「血肉之軀，」並非靈體。為了證明這一點，他當著門徒的面吃東西。

No other religion, except biblical Christianity, promises a renewed heavens and earth, a perfected material world from which all suffering, tears, disease, evil, injustice, and death have been eliminated. Christian hope is physical.

除了符合聖經的基督教，沒有其他宗教承諾過一個更新的天地，一個完美的物質世界，在那裡，一切苦難、眼淚、疾病、邪惡、不公和死亡都將被消除。基督教的盼望是物質的。

We’re going to walk, eat, hug, and be hugged. We’re going to love. We’re going to sing. We will do all this in degrees of joy, excellence, satisfaction, beauty, and power we cannot now imagine. This is not merely a consolation in heaven for the material life we lost. This is a restoration of that life. It’s getting the love, the body, the mind, the being we’ve always longed for.

我們將一起走路、一起吃東西、一起擁抱，也被擁抱。我們將去愛。我們將歌唱。我們將以如今難以想像的喜悅、卓越、滿足、美麗和力量去完成這一切。這不僅是在天堂慰藉我們失去的物質生活。這是對生命的回歸。這代表我們得到了我們一直渴望的愛、身體、心靈和存在。

Christian hope is also a **radiant hope**. Paul does not say we will simply be together with others in a lovely world. The main thing in his mind, the biggest emphasis, is that we will be “*with the Lord forever*” (1 Thessalonians 4:17).

基督徒的盼望也是一種**光芒四射的盼望**。保羅並不是說我們只是要與他人一同生活在一個美好的世界。他心中最重要的，也是最強調的，是我們將「**和主永遠同在**」（帖前 4:17）。

It means we will be in perfect communion with him, we will see the Lord face-to-face. When we look into the face of Christ it will completely transform us because, as Paul says, we will finally be fully known yet fully loved.

這意味著我們將與祂完美地共融，我們將與主面對面。當我們仰望基督的面容時，我們將徹底改變自己，因為正如保羅所說，我們最終將被完全了解，並被完全愛著。

We were originally created to know and love God supremely. Created to commune with his love and see his beauty. At some level our human restlessness and drive for approval, comfort, beautiful experience, love, power, accomplishment are all ways of filling what Saint Augustine famously called the “God-shaped hole” in us.

我們被造的初衷，就是至高無上的去認識和愛上帝。我們被造是為了與祂的愛相通，並領悟祂的榮美。在某種程度上，我們人類的躁動和對認可、舒適、美好體驗、愛、權力、成就的追求，都是為了填補聖奧古斯丁所說的我們內心的「上帝形狀的洞」。

In every set of arms we are seeking God’s arms, in every loving face we are seeking God’s face, in every accomplishment we are looking for God’s approval. The future for the Christian is the face of God, the embrace of God, and the approval of God.

我們在每一張臂膀中尋求上帝的擁抱，在每一張慈愛的面容上尋求上帝的面，在每一項成就中尋求上帝的認可。基督徒的未來在於上帝的面、上帝的懷抱和上帝的認可。

The hope of the gospel eliminates the fear of death and fuels transformation in life. This is Paul’s hope for the Thessalonians, that their reception of the gospel will not be in vain. He wants them to continue to have a revolutionary impact on society with their lives, in sex and work, and in their death.

福音的盼望消除了對死亡的恐懼，並激發生命的轉變。這是保羅對帖撒羅尼迦信徒的盼望，願他們接受福音的果效不致於落空。他希望她們能夠透過自己的生活、性、工作以及死亡繼續對社會產生革命性的影響。

Last week, I mentioned the German theologian, and outspoken critic of Adolf Hitler and Nazi Party. He was appalled by the way the German church had lost the gospel and capitulated to Hitler out of fear.

上週，我提到了一位德國神學家，他直言不諱地批評阿道夫·希特勒和納粹黨。他對德國教會失去福音並因恐懼而向希特勒屈服的方式感到震驚。

Bonhoeffer was imprisoned and finally executed by the Nazi’s on the 9th of April 1945. He was led naked into the execution yard. Here is the account of one eyewitness:

1945年4月9日，潘霍華被納粹監禁，最後被處死。他被赤裸裸地帶入刑場。以下是一位目擊者的描述：

I saw Pastor Bonhoeffer... praying fervently to God. I was most deeply moved by the way this lovable man prayed, so certain that God heard his prayer. At the place of execution, he again said a short prayer and then climbed the few steps to the gallows, brave and composed. In the almost fifty years that I worked as a doctor, I have hardly ever seen a man die so entirely submissive to the will of God.

我看見潘霍華牧師……虔誠地向上帝祈禱。這位可愛的男士祈禱的方式深深地觸動了我，他如此確信上帝聽到了他的祈禱。在行刑現場，他再次做了一個簡短的禱告，然後勇敢而鎮定地爬上幾個台階，走向絞刑架。在我近五十年的行醫生涯中，我幾乎從未見過一個人死得如此完全順服上帝的旨意。

Death used to be able to crush us, but now all death can do is plant us in God’s soil, so we become something extraordinary forever.

死亡曾經能夠擊垮我們，但現在死亡所能做的就是將我們種植在神的土壤中，讓我們永遠成為非凡的人。

The famous 19th Century Christian evangelist, Dwight L. Moody, said not long before he died, *Soon you will read in the newspaper that Dwight L. Moody has died. Don't you believe it! I will be more alive than I've ever been.*

19世紀著名的基督教佈道者德懷特·穆迪在去世前不久說，很快你就會在報紙上讀到德懷特·穆迪去世了。你不要信！我會比以往任何時候都更有活力。