

The Gospel & Thanksgiving 福音與感恩

2 Thessalonians 帖撒羅尼迦後書 1

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In 1644, the cloud of emotional darkness descended on the Puritan minister Richard Baxter. There were a number of colliding factors. A civil war had virtually shut down his very successful parish ministry. He was shunned as an army Chaplain by the nation's leadership because he was too spiritual. Close friends died in the war. His father was a political prisoner. His health also broke down rendering him ill and weak, and thinking death was near.

1644 年，情緒陰雲驟然籠罩清教徒牧師理查德·巴克斯特。諸多因素相互衝突。一場內戰幾乎讓他原本非常成功的教區事工陷入癱瘓。由於過於屬靈，國家領導層拒絕讓他擔任軍事牧師。他的親密朋友在戰爭中犧牲。他的父親是一名政治犯。他的健康狀況也每況愈下，體弱多病，總覺得死亡近在咫尺。

As the despair set in, Baxter wrote what became one of the most popular devotional books for generations, *The Saints' Everlasting Rest* (1650). Baxter calls Christians to contemplate our eternal heavenly rest as a way of life. He exhorts us not to seek our promised rest and comfort here on earth, but to keep the new heavens and new earth at the forefront of our minds. As we marvel at that end, it fuels a life of faith, love and hope now.

隨著絕望的情緒逐漸蔓延，巴克斯特寫了後來成為幾代人最受歡迎的靈修書籍之一，《聖徒的永恆安息》(1650)。巴克斯特呼籲基督徒將我們永恆的天堂安息視為一種生活方式。他勸誡我們，不要在地上尋求應許的安息和安慰，而要將新天新地放在我們心中的首位。當我們驚嘆於那最終的結局時，它便會點燃我們當下充滿信心、愛和盼望的生命。

Baxter's book was echoing the Apostle Paul in Thessalonians. The moment Paul started the church, there was persecution. It had never known a time of peace. Paul's first letter was designed to strengthen a church under pressure and encourage a church that was immature and vulnerable. Paul urged them to keep turning away from sin, to walk obediently to God's word, and to set their minds, hearts and hopes on the return of Jesus and their future glory.

巴克斯特的書與使徒保羅在《帖撒羅尼迦書信》的教導如出一轍。保羅創立教會的那一刻，教會就遭受了迫害。教會從未有過太平的時期。保羅在前帕中旨在堅固處於壓力之下的教會，並鼓勵這尚未成熟、脆弱的教會。保羅敦促他們遠離罪惡，順服神的話語，並將他們的思想、心靈和盼望放在耶穌的再來和他們未來的榮耀上。

In 2 Thessalonians we see their trials have not diminished. Paul again strengthens them by pointing them to the glorious end of all things when Jesus returns in glory. He will again encourage them with the perspective that until that day the Christian life will always be a battle. Their trials and suffering are not a sign that God has abandoned them, but how God is gloriously changing them.

在《帖撒羅尼迦後書》，我們看到他們的試煉並未減少。保羅再次向他們指出耶穌榮耀再來時萬物的榮耀結局來堅固他們。他以這樣的視角鼓勵他們：直到那日，基督徒的生活始終是一場爭戰。他們的試煉和苦難並非神拋棄了他們的標誌，而是神正在榮耀地改變他們。

THANKSGIVING FOR PAST GRACE 為過往的恩典感恩

In his first letter, Paul remembered gratefully that their faith, love and hope were productive, now, however, he emphasizes that these qualities are growing more and more. The original language means their faith is growing like a plant in the tropics, and their love for all is overflowing like when floodgates are opened on a dam. Although Paul does not go on to mention 'hope', he does refer to the perseverance or endurance which in 1 Thessalonians 1:3 he had written was 'inspired by hope'.

在前書中，保羅感恩紀念他們的信心、愛心與盼望結出果子，但如今他強調這些品質正「愈發增長」。原文的意思是，他們的信心像熱帶的植物一樣不斷生長，他們對所有人的愛就像大壩的閘門打開一樣源源不絕。雖然保羅沒有繼續提到「希望」，但他談到的「堅忍」是《帖撒羅尼迦前書》1:3 中他稱為「因盼望所存」的毅力或忍耐。

He doesn't say their perseverance is growing like their faith and love, but he does boast about it among other churches, and it was flourishing even in all the persecutions and trials which they were enduring. Paul says that growth in faith, love and hope is not just evidence of God's grace in their lives, but also evidence that God's judgment in making them his is right. Their growing faith, love and hope in the midst of trials is evidence of God's gracious and sovereign work in their lives.

他並沒有說他們的堅忍像他們的信心和愛一樣增長，但他確實卻在其他教會中誇耀他們的忍耐正於他們所受的一切逼迫患難中茁壯成長。保羅指出，信心、愛心、盼望的增長，不只是神在他們生命中施恩的證據，也是神審判，揀選他們為屬自己的子民的憑據。他們在試煉中不斷增長的信心、愛心、盼望，正是神在他們生命中施行恩典和主權的明證。

Paul wants them to keep growing so he once again lifts their eyes to the future day of judgement.

保羅希望他們繼續成長，所以他再次讓他們展望未來的審判日。

HOPE OF FUTURE GLORY 將來榮耀的盼望

All religions in the world believe in some concept of judgement or karma. All have some idea of a reckoning. Every person will have a day in a cosmic court and face their record and satisfy the demands of an eternal absolute justice. The secular worldview rejects a final judgement because it asserts there are no moral absolutes and therefore no cosmic justice.

世界上所有宗教都相信某種審判或因果報應的概念。所有宗教都對清算有所了解。每個人終有一天會在宇宙法庭上接受審判，面對自己的記錄滿足永恆絕對正義的要求。世俗世界觀拒絕最終審判，因為它斷言沒有絕對的道德，因此也沒有宇宙性的公義。

For instance, Sam Harris, a prominent atheist, begins his book *Free Will* by recounting a set of callous crimes committed by two men against an innocent family. It's stomach-churning stuff. He concludes that while we might seek some level of restorative justice to stop them doing it again, we cannot hold these men morally accountable.

例如，著名無神論者薩姆·哈里斯在其著作《自由意志》的開篇，就講述了兩名男子對一個無辜家庭犯下的一系列殘酷罪行。這些內容令人反胃。他的結論是，雖然我們可能會尋求某種程度的恢復性司法來阻止他們再次犯下這種罪行，但我們不能讓這些人承擔道德責任。

The Western world hates the idea of judgement. Why would we want to believe and embrace the Bible's teaching on Judgement Day? Let's consider just two reasons to believe it.

西方世界痛恨審判的概念。我們為什麼要相信並接受聖經中關於審判日的教導呢？讓我們來思考一下相信它的兩個理由。

Firstly, because the Christian teaching on the coming day of judgement is good news. The problem with removing a final judgement day is it doesn't just mean that moral wrongs are never made right, it also means that no act or life of moral courage is never rewarded. It means nothing. Judgement Day means every sacrifice we make for others actually matters in the end even if no one notices it now. Those sacrifices are never forgotten. There is someone who sees and so everything means something.

首先，因為基督教關於即將到來的審判日的教義是好消息。取消最後審判日的問題在於，它不僅意味著道德惡行永遠無法被糾正，還意味著任何具有道德勇氣的行為或生命都不會得到獎勵。這毫無意義。審判日意味著，即使現在無人察覺，我們為他人所做的每一次犧牲最終都意義非凡。這些犧牲永遠不會被遺忘。因為有人在乎，所以一切都有意義。

If, on the other hand, there is no judgement day, there is no judge at the end, and human suffering and injustice goes on until the sun burns out and history ends, then nothing means anything. No one sees you when you fall or when you rise. There are only two views of life. Either everything means something, or nothing means anything. The difference is judgement day. The big secular thinkers of history - Fredrich Nietche, John-Paul Sartre, Bertrand Russell - all explained away a final judgement day, and they were all honest enough to suggest it took away all meaning in history. Jean-Paul Sartre once said: *Atheism is a long, hard, cruel business*. 另一方面，如果沒有審判日，沒有最終的審判者，人類的苦難和不公持續下去，直到太陽熄滅，歷史終結，那麼一切都毫無意義。無論你跌倒還是站起來，都沒有人會注意到你。人生只有兩種視角。或一切都有意義，或一切都毫無意義。其區別就是審判日。歷史上偉大的世俗思想家——尼悉、薩特、羅素——都否定末日審判的存在，並且他們都坦誠地指出，末日審判剝奪了歷史的一切意義。薩特曾說過：「無神論是一個漫長、艱難、殘酷的課題。」

Judgement day is also good news because it means forgiveness is possible. Take a look at v.6: **God is just: He will pay back trouble to those who trouble you.** That seems a bit harsh, but it is liberating because we don't have to be the judge. Being the judge of someone else when they have wronged us is a job we are not qualified for. If we keep putting ourselves in the role of judge, jury and sentencer then we are the ones who become imprisoned in our own bitterness. Some of us can't get past the wrongs perpetrated against us because we don't believe in judgement day, or we haven't understood it and reflected on it. The more the good news of judgement day goes into our hearts, the more patient and loving and forgiving we will be.

審判日也是個好消息，因為它意味著寬恕是可能的。請看第 6 節：「上帝是公義的，他必以患難報復那加患難給你們的人。」這看似嚴厲，但卻令人感到解脫，因為我們不必擔任審判官。在他人得罪我們時擔任審判官，是我們無法勝任的角色。如果我們總是把自己當成法官、陪審團和行刑者，最終只會被禁錮在自己的怨恨之中。有些人無法走出受

害的陰影，因為我們不相信審判日，或者我們還沒有理解和反思它。審判日的福音越深入我們內心，我們就越有耐心、愛和寬容。

The second reason to believe in a final judgement day is because Jesus tells us it is a reality. Judgement day is good news, but what we need to believe it is evidence for it. Like millions upon millions of people throughout history, I came to believe in Jesus because of the facts about who he is. Jesus combines things that we don't see in other people. He is incredibly confident and so totally humble. He is both courageous and tender. People are overwhelmed by his moral perfection and attracted by his love.

要相信末日審判的第二個原因是耶穌告訴我們這是真實存在的。審判日是好消息，但我們需要的是證據。就像歷史上數以百萬計的人一樣，我因為了解耶穌的身份而開始信服祂。耶穌身上融合了我們在別人身上看不到的特質。他無比自信，卻無比謙卑。他既勇敢，又溫柔。人們被他完美的道德所折服，被他的愛所吸引。

And yet, Jesus talks about judgement day more than all the other biblical writers together. Jesus comes to us not just as a Saviour and friend of sinners, but as a judge. His salvation means nothing with judgement. What the Bible says about judgement day is quite distinctive and it has big implications for how we live.

然而，耶穌談論審判日的次數比其他所有聖經作者加起來還要多。耶穌來到我們中間，不只是作為救主和罪人的朋友，更是作為審判者。他的救贖若無審判便毫無意義。聖經中關於審判日的說法非常獨特，對我們的生活有著重大的影響。

The first distinctive is the nature of God's judgement. Have a look at vv8-9: ***He will punish those who do not know God and do not obey the gospel of our Lord Jesus. They will be punished with everlasting destruction and shut out from the presence of the Lord...*** Sentences like those should stir up an emotional response. There is no nice way to smooth over words like everlasting destruction. What is important here is to see what this everlasting destruction is. Notice the statement ***shut out from the presence of the Lord.***

第一個特點是神審判的本質。請看第 8-9 節：**要報應那些不認識上帝和不聽從我們的主耶穌福音的人。他們要受懲罰，永遠沉淪，與主的面和他權能的榮光隔絕。…**這樣的經文應激起情感反應。「永遠沉淪」這樣的詞，沒有什麼好方法美化。這裡重要的是看清楚這「永遠沉淪」是什麼。注意「**與主的面…隔絕**」這句話。

Everlasting destruction is the complete removal of God's presence. To not have God is to be eternally destroyed. The presence of God is the source of all life, love and beauty. A person walking in the countryside on a beautiful sunny day is living off the presence of the sun. They feel it, and experience it, and know it. In the same moment, a person working in a mine shaft 3km underground is also living off the presence of the sun, even though they can't see it, feel it, and don't know it. If the sun ceased to exist, both would freeze to death. It matters not where you are on the earth, we live off the sun's presence.

永遠沉淪意味著與主的同在被徹底移除。沒有上帝就意味著永遠毀滅。與主的同在是一切生命、愛與美的泉源。在陽光明媚的日子裡，漫步在鄉間的人，正靠著陽光的同在而生存。他們感受著陽光，體驗著陽光，知道陽光的存在。同一時刻，在地下 3 公里深的礦井中工作的人，也靠著太陽的同在而生存，儘管他們看不見、摸不著、也不知道陽光

的存在。如果沒有陽光，他們都會凍死。無論身處地球何處，我們都靠在陽光的面前而生存。

What the Bible tells us is that every person in history has lived off the presence of God while they have lived. It matters not whether we have sought and trusted and followed him, or we have rejected him and gone our own way. Every person has breathed his air, drunk his water, and lived off his gracious presence. If God's presence goes then everything goes. There is no life, no joy, no beauty, no good. The Bible's teaching on God's judgement day is perfect justice in the sense that the punishment fits the crime.

聖經告訴我們，歷史上每個人在世時都靠著神的同在而活。無論我們尋求、信靠並跟隨祂，或是拒絕祂、偏行己路，都無關緊要。每個人都呼吸著祂的空氣，飲著祂的水，並靠著祂恩典的同在而活。如果上帝的同在消失了，一切都會消失。沒有生命，沒有喜樂，沒有美麗，沒有善良。聖經關於上帝審判日的教導是完美的公義，是懲罰與罪行相稱。

The Bible's often uses the imagery of fire for eternal destruction. Its figurative language. That shouldn't relieve us though because figurative language is symbolic of something that is worse. God doesn't poke people with pitchforks or hire anyone to do it. It is much worse; his presence is removed. There is only two ways to live, its either God's will be done, or our will be done. The person destined for eternal destruction are getting what they have chosen and wanted all their life, existence without God.

聖經常用火來比喻永恆的毀滅。這是比喻，但不該讓我們感到寬慰，因為比喻象徵更糟糕的事。上帝不會用草叉戳人，也不會僱人來做這件事。這更糟；他收回他的同在。人生只有兩種選擇：或遵行上帝的旨意，或遵行自己的意願。注定永遠沉淪的人，正得到終其一生所選擇和渴望的一切，沒有上帝的同在。

The Christian teaching on judgement day is not about good and bad. Judgement Day gives us what we have been after all of our life. If we have sought communion with God or distance from God in life, then we will get it on judgement day. It is unbelievably just. The confirmation of this is Jesus Christ on the cross. He is the only person in history who has gone through the great judgement day. Jesus Christ is the only one in history to be abandoned by God in the most final way.

基督教關於審判日的教義並非關乎善惡。審判日會給予我們一生所追求的一切。無論我們一生尋求與上帝溝通，或是遠離上帝，審判日都會如願以償。這真是難以置信的公正。耶穌基督在十字架上證實了這一點。他是歷史上唯一經歷過大審判日的人。耶穌基督是歷史上唯一一個被神以最終極方式離棄的人。

When Jesus Christ was being crucified there was no sulphur or fire. What happened is God turned his back on him. His cry of dereliction was ***My God, my God, why have you forsaken me!*** The hell that Jesus experienced on the cross was deeper than any hell that anyone will ever experience. On the cross Jesus faced God, obeyed God, and God turned his back on him. That has not and will not ever happen to another person in history.

耶穌基督被釘在十字架上時，沒有硫磺，也沒有火。上帝背棄了他。他痛苦地呼喊：**「我的上帝，我的上帝，你為什麼離棄我！」**耶穌在十字架上經歷的地獄比任何人將經歷的任何地獄都更深。在十字架上，耶穌面對上帝，順服上帝，而上帝卻轉背離棄他。歷史上從未發生過這樣的事，也永遠不會發生在任何人身上。

This is why he, one man, could pay the penalty for the sin of humanity? God faces all of humanity and we turn our back on him, and so on judgement day when we stand before him accounting for our lives, he will turn his back on us. Not Jesus Christ. Jesus is the only one who experienced the presence of God perfectly. He obeyed God perfectly, and on the cross, the 'sun went out'. He was facing God and God turned his back on him. His hell was deeper than anyone's, and it pays fully for our sin. No matter who you are or what you've done.

這就是為什麼他，一人，就能擔當人類的罪的刑罰。上帝面對全人類，而我們背棄了他，所以在審判日，當我們站在他面前為自己的生命負責時，他也會背棄我們。但耶穌基督不同。耶穌是唯一完美體驗上帝同在的人。他完美地順服上帝，而在十字架上時，「日頭變黑」。他面對上帝，上帝卻轉背離棄他。祂的地獄比任何人都深，它為我們的罪付出了全部代價。無論你是誰，無論你做過什麼。

The Bible's teaching on judgement day is justice. The punishment fits the crime. Judgement day explains the cross, and the cross explains what happens on judgement day. The final judgement day is profoundly good news.

聖經關於審判日的教導是公義。懲罰與罪行相稱。審判日解釋了十字架，十字架解釋了審判日會發生什麼。最後的審判日是意義深遠的好消息。

Every Christian needs to keep their eye on the end in the midst of suffering, temptations and sin. Verse 10 is the perspective: ***on the day he comes to be glorified in his holy people and to be marvelled at among all those who have believed.*** There is a little word in that verse that is easy to miss, but it is very important. In fact, the way it is put together in the original language is so unique, it is used in only one other place in the New Testament: in v.12. It's the 'IN'.

每個基督徒在苦難、誘惑和罪惡中都需要著眼於最終的結局。第 10 節就是這個視角：「**這正是主再來，要在他聖徒的身上得榮耀，就是要使一切信的人感到驚訝的那日子。**」這節經文裡有一個很容易被忽略的小詞，但它卻非常重要。事實上，它在原文中的組合方式非常獨特，在新約聖經中只在其他地方出現過：第 12 節。就是「在...身上」。

When he comes on judgement day, Jesus will not be glorified 'among' his holy people, as if they will be the stadium in which he appears. Neither is it 'by' them, as if they will be the spectators who applaud his appearing. Neither is it 'through' them, as if they will be mirrors which reflect his image and glory. He will be glorified 'in' them. His people are like a filament in a light bulb, which itself glows with light and heat when the electric current passes through it.

當耶穌在審判日降臨時，他並非在祂的聖徒「中間」得榮耀，彷彿他們是祂顯現的體育場。也不會「藉著」他們得榮耀，彷彿他們是為祂顯現喝采的觀眾。也不會「透過」他們得榮耀，彷彿他們是映照祂形象和榮耀的鏡子。祂將要「要在他們身上」得榮耀。祂的子民就像燈泡裡的燈絲，電流通過時，燈絲本身就會發光發熱。

A theatre is not changed by the play which is performed in it. An audience is not necessarily moved by the drama enacted before it. A mirror is certainly not affected by the images it reflects. A filament in a light bulb is changed when the electricity flows it glows.

劇場不會因為上演的戲劇而改變。觀眾也未必會被眼前上演的戲劇所感動。鏡子當然不會因為其反射的影像而受到影響。但燈泡裡的燈絲在電流通過而發光時會發生變化。

When Jesus is revealed in his glory on judgement day, he will be glorified in his people. We will not only see, but share, his glory. More than a filament which glows temporarily, only to become dark and cold again when the current is switched off. We will be radically and permanently changed, being transformed into his likeness.

耶穌在審判日榮耀顯現時，祂要在他聖徒的身上得榮耀。我們不只會看見祂的榮耀，更會分享祂的榮耀。較之暫時發光、電流關閉復歸黑暗寒冷的燈絲，我們將徹底、永久改變，被塑造成祂的樣式。

The best example we have of this is the Transfiguration of Jesus. On that occasion Jesus was glorified in his physical body. His face shone like the sun. His skin and clothing gleamed and became as white as light. His body became a vehicle for his glory. The Christian will be transfigured by the glory of Christ eternally. Everything that attracts us to Jesus will be ours.

最好的例子就是耶穌的變像。那時，耶穌的肉身顯為榮耀。祂的面容像太陽一樣閃耀。祂的皮膚和衣服閃閃發光，變得潔白如光。祂的身體成為祂榮耀的載體。基督徒將永遠被基督的榮耀所改變。一切吸引我們歸向耶穌的事物都將屬於我們。

It will be ours because, as v.10 says, we are marvelling at him. What is it we will be marvelling at? In particular, it will be the love of God for us displayed in what Jesus has done for us on the cross. To marvel is more than admire, it is to have expectations, desires and imagination exceeded. It means to have the mind and heart overflow. Jesus will be glorified in the Christian on judgement day because we are marvelling at him.

這將是我們的，因為正如第 10 節所說，**我們感到驚訝**。我們會驚訝什麼呢？特別是，是耶穌在十字架上為我們成就的一切，彰顯了上帝對我們的愛。驚訝不只是欽佩，更是超越期待、渴望和想像。它意味著思想和心靈的澎湃滿溢。在審判日，耶穌將在基督徒身上得到榮耀，因為我們對祂感到驚訝。

There are plenty of people, even in the church, who believe in a God of love, but don't have a place for the justice of God. There are even those in society who accept a God of love, but reject belief in Jesus, the cross, and judgement day. Their view of God's love doesn't exceed their expectations, desires and imagination. God's love is more about God giving them permission to be who they want to be. They aren't marvelling at God's love and so it hasn't changed them. It's the marvelling at the wonder of the gospel of the Lord Jesus that changes us. 即使在教會裡，也有很多人相信慈愛的上帝，卻不接受上帝的公義。甚至在社會上，也有人接受慈愛的上帝，卻拒絕相信耶穌、十字架和審判日。他們對神之愛的理解並沒有超越他們的期望、渴望和想像。神的愛更多的是允許他們成為他們想要成為的人。他們沒有對神的愛感到驚訝，所以神的愛並沒有改變他們。改變我們的是我們對主耶穌福音奇妙的驚訝。

If we don't see what it cost God to love us, we have nothing to marvel at. When we see that we deserved God to turn his back on us eternally, but that Jesus took it, we marvel in every way. This is where transformation of faith, love and hope happens.

如果我們不明白上帝愛我們付出了多少代價，我們就沒有什麼值得驚訝的。當我們明白我們本該被上帝永遠拋棄，但耶穌卻為我們承擔了這一切，我們便會無比驚訝。這正是信心、愛心與盼望得以轉化的地方。

PRAYING FOR PRESENT POWER 為現今能力祈禱

Future glory in Jesus is what Paul wants the Thessalonians to keep their lives focussed on. Paul's constant prayer for the Thessalonians is their future glory will be worked out in them now. He prays that they will continue to radiate the glory of Jesus Christ now. He has already given thanks for their growth in faith, love and hope. His prayer is they will continue on that trajectory.

他已經為孩子們在信心、愛心和盼望上的增長感恩。他祈禱孩子們能夠繼續沿著這條軌跡前進。保羅希望帖撒羅尼迦人將生命聚焦於耶穌裏的將來的榮耀。保羅不斷為帖撒羅尼迦信徒禱告，願他們將來的榮耀現在成就在他們身上。他禱告他們現在就能繼續散發耶穌基督的榮耀。

Verse 11-12: *With this in mind, we constantly pray for you, that our God may make you worthy of his calling, and that by his power he may bring to fruition your every desire for goodness and your every deed prompted by faith. We pray this so that the name of our Lord Jesus may be glorified in you, and you in him, according to the grace of our God and the Lord Jesus Christ.*

第 11-12 節：為此，我們常為你們禱告，願我們的上帝看你們與他的呼召相配，又用大能成就你們一切良善的美意和因信心所做的工作，12 使我們主耶穌的名，照著我們的上帝和主耶穌基督的恩，在你們身上得榮耀，你們也在他身上得榮耀。

Paul wants to see the Thessalonian Christians, the church, this church, us, to be strong and encouraged and growing despite what life throws at us. He wants us to live now worthy of the future God is calling us to in Jesus. This happens by marvelling at the gospel of the Lord Jesus now. Marvelling at the gospel of Jesus Christ is what glorifies him in us and us in him.

保羅希望看見帖撒羅尼迦的基督徒、教會、我們這間教會、以及我們，無論生命如何，都能堅強、充滿鼓勵、不斷成長。祂希望我們現在的生活配得上神在耶穌裡呼召我們去到的未來。這透過現在對主耶穌的福音感到驚訝而實現。對耶穌基督的福音感到驚訝，使祂在我們裡面得榮耀，也使我們在祂裡面得榮耀。

In a day when we're bombarded with competing objects of focus - from e-mail to social media to breaking news - never has there been a greater need to lift our eyes to the gospel of the Lord Jesus Christ and eternal hope of glory that awaits all those in him.

在這個專注力被電郵、社交媒體、突發新聞等競逐對象轟炸的時代，我們比以往任何時候都更需要將目光投向主耶穌基督的福音和等待所有在他裡面的人的永恆榮耀盼望。

To do that we need to let the dust form on our technology, not our Bibles. We need to be walking with God in prayer. We need to be lifting our voices in worship. We need the fellowship of brothers and sisters in Christ pointing us to the glory that awaits.

要做到這一點，我們需要讓灰塵堆積在我們的科技上，而不是我們的聖經。我們需要在禱告中與神同行。我們需要在敬拜中高聲呼喊。我們需要基督裡弟兄姊妹的團契，指引我們走向那等待我們的榮耀。