

Real Joy 真正的喜樂

– Philippians 腓立比書 3

John Lau 劉特正, 02 Oct 2022 年 10 月 2 日

We have been sitting under Paul's teaching over many weeks through Romans and now in Philippians. What kind of Christian would you say Paul is? Let us make a Wordcloud. Put in whatever comes to your mind and as often as you like. *Apostle Paul is such a _____ Christian.*
 通過《羅馬書》和《腓立比書》，我們已經坐在保羅的教導下好幾個星期了。你會說保羅是怎樣的基督徒？讓我們製作一個字雲。隨心所欲地輸入任何你想到的東西。使徒保羅就是這樣一個_____的基督徒。

What would you say about someone that is in this room right now? How about me? *John Lau is such a _____ Christian.* You can be brutally honest or as kind and nice as you want. I am ready to eat any humble pie that you want to throw at me this morning for breakfast. They will be very helpful for my growth.

對於現在在這個房間裡的人，你會說什麼？那我呢？*John Lau* 就是這樣一個_____的基督徒。你可以非常誠實，也可以非常善良和友善。我已準備好去吃你們今天早上想扔給我任何丟臉的評語做早餐。它們對我的成長很有幫助。

Finally, _____ is such a _____ Christian. If you put your name at the beginning of this sentence, what word would you use in the space before Christian to describe your Christian life?
 最後，_____是這樣一個_____的基督徒。如果你把你的名字放在這句話的開頭，你會在基督徒前面的空格中用什麼詞來描述你的基督徒生命？

In Paul's letter to the Philippians, the word 'grace' and 'thanks' comes from the same root in the original language of 'joy'. If you highlight these words and their related words like 'gracious', 'give thanks', 'rejoice with' and 'rejoice' as you read along the letter, it is very convincing that the theme of the letter of Philippians is "joy" which James has points out for us last two weeks.

在保羅寫給腓立比人的信中，「恩典」和「感謝」這兩個詞的原文與「喜樂」來自同一個詞根。如果你在閱讀這封信時突出顯示這些詞及其相關詞，如「恩典」、「感謝」、「同喜樂」和「喜樂」，那麼《腓立比書》的主題是「喜樂」是非常有說服力的，詹牧師在過去兩週已向我們指出了這一點。

Paul was in prison when he wrote the letter, but even as a prisoner, he was filled with joy, which permeates his letter. That being said, we have just read chapter 3. Do you notice how many times a word related to joy appears?

保羅寫這封信的時候是在監獄裡，但即使是在監獄裡，他也充滿了喜樂，這種喜樂貫穿了他的信。話雖如此，我們剛剛閱讀了第3章。你注意到與喜樂有關的詞出現了多少次嗎？

Once. Right at the beginning, in verse 1, 'rejoice in the Lord!' The lack of occurrence does not mean I am bad at counting or have contradicted myself about the theme of the letter. But it serves to reveal the secret of Paul's joy.

一次。就在開頭，在第1節中，「要靠主喜樂！」缺乏出現並不意味著我不擅長數數或對這封信的主題自相矛盾。但這有助於揭示保羅喜樂的秘密。

The secret of Paul's joy was his relationship with Jesus Christ. The proof is in the letter to the Philippians, which begins and ends with the name of Jesus. Paul mentioned his beloved Saviour's name **forty times** in the letter and **ten** times in chapter 3, which averages at least once every two verses.

保羅喜樂的秘訣在於他與耶穌基督的關係。證據就在給腓立比人的信中，這封信以耶穌的名字開頭和結尾。保羅在信中提到他心愛的救主的名字四十次，在第三章中有十次，平均每兩節至少一次。

The reason for Paul's joy was his relationship with Christ! We have observed two chapters of how Paul's joy was tested in Rome's prison and how he held on to his joy, his Saviour Jesus. If Paul's relationship to his Master, Jesus Christ, could bring him joy under those conditions, then surely we who also love the Saviour can learn to rejoice in any of our difficult times. And if you do not know Jesus, I hope you will get to know him soon and share that joy.

保羅喜樂的原因是他與基督的關係！我們已經觀察了兩章關於保羅如何在羅馬監獄中的喜樂以及他如何持守他的喜樂，他的救主耶穌。如果保羅與他的主耶穌基督的關係能夠在這種情況下給他帶來喜樂，那麼我們同樣愛救主的人肯定可以學會在任何困難時期去喜樂。如果你不認識耶穌，我希望你能盡快認識他並分享那種喜樂。

The last few years have not been easy for many people. It would be okay even to say the last few years have been difficult for many people. However, difficult times should not prove to be our killjoys, but there are things that we must watch out for which will kill our joy.

過去幾年對很多人來說並不容易。甚至可以說過去幾年對很多人來說都很艱難。然而，困難時期不應該成為我們的敗興，但有些事情我們必須注意，它們會扼殺我們的喜樂。

Let us check out a few of the Killjoys today and look at the Real Joy that Paul wants us to know. 今天讓我們看看一些敗興，和看看保羅想讓我們知道的真正的喜樂。

The Killjoys 敗興

1. Legalism 守律法主義

Please turn to chapter 3, and we are reading verses 1-4, 請翻到第3章，我們閱讀第1-4節，

1 Further, my brothers and sisters, rejoice in the Lord! It is no trouble for me to write the same things to you again, and it is a safeguard for you. 2 Watch out for those dogs, those evildoers, those mutilators of the flesh. 3 For it is we who are the circumcision, we who serve God by his Spirit, who boast in Christ Jesus, and who put no confidence in the flesh—4 though I myself have reasons for such confidence. If someone else thinks they have reasons to put confidence in the flesh, I have more:

1 末了，我的弟兄們，你們要靠主喜樂。我把這些話再寫給你們，對我並不困難，對你們卻是妥當的。2 應當防備犬類，防備作惡的，防備妄自行割的。3 因為真受割禮的，就是我們這藉著上帝的靈敬拜、以基督耶穌為誇耀、不依靠肉體的。4 其實，我也可以靠肉體；若是別人以為他可以依靠肉體，我更可以。

If we look back on the Wordcloud about what kind of Christian Paul is, I wonder how many words are related to joy. I think verses 2 to 4 seem more suited to my image of the Apostle Paul, hardline and strong-worded, very to the point. But Paul was never harsh. He spoke strongly and

compassionately on some issues to safeguard his audiences because it can become a matter of life and death.

如果我們回顧關於保羅是什麼樣的基督徒的字雲，我想知道有多少詞與喜樂有關。我認為第2至4節似乎更合乎我對使徒保羅的形象，強硬的且措辭剛烈的，非常一針見血的。但保羅從不嚴厲。他在一些問題上發表了強烈而富情感的講話，以保護他的聽眾，因為這可能成為生死攸關的問題。

Paul gave a very strong warning about a group of people. He called them dogs, evildoers and mutilators of the flesh. They claim to serve God by their teaching, are boastful and put confidence in their flesh. Further down in verses 18-19 he said,

保羅對一群人發出了非常強烈的警告。他稱他們為犬類，作惡的，妄自行割的人。他們自認為通過他們的教導來服侍上帝，自誇並相信可以依靠自己的肉體。在第18-19節中，他說，

18 For, as I have often told you before and now tell you again even with tears, many live as enemies of the cross of Christ. 19 Their destiny is destruction, their god is their stomach, and their glory is in their shame. Their mind is set on earthly things.

18 因為，我屢次告訴你們，現在又流淚告訴你們：許多人行事是基督十字架的仇敵。

19 他們的結局就是滅亡。他們的神明是自己的肚腹；他們以自己的羞辱為光榮，專以地上的事為念。

Verse 9 hints that they are people with a righteousness that comes from the law, from how well they observed the law and made sure others followed them in relying on their merit.

第9節暗示他們看自己的義是基於律法，來自他們有好好的遵守法律，並確保其他人跟隨他們去根據自己的功勞來定自己的義。

Paul gets very hardline about these intruders of faith, legalist that legalistically follows the law. They are joy killers that the Philippians and believers of God need to beware of. Legalism and those that bring such teaching is the first killjoy.

保羅對這些信的入侵者非常強硬，他們是依據律法遵守法律的律法主義者。他們是腓立比人和信上帝的人需要提防的喜樂的殺手。律法主義和那些帶來這種教導的人是第一個敗興。

God had warned his people throughout the Bible to beware of people or false teachers that are not of Him. In Isaiah 56:10-11, God says,

上帝在整本聖經中都警告他的子民要提防不屬於他的人或假教師。在《以賽亞書》56:10-11中，他說，

Israel's watchmen are blind, they all lack knowledge; they are all mute dogs, they cannot bark; they lie around and dream, they love to sleep. They are dogs with mighty appetites; they never have enough. They are shepherds who lack understanding; they all turn to their own way, they seek their own gain.

10 以色列的守望者都瞎了眼，沒有知識；都是啞狗，不會吠叫，只知做夢，躺臥，貪睡，11 這些狗貪食，不知飽足。這些牧人不知明辨，他們都偏行己路，人人追求自己的利益。

The people that Paul was warning the Philippians about were teaching *a form of work-salvation* where people must work for their own redemption and believed that their zeal in influencing others to follow them was a part of their being accepted by God. They required the believers to become a

Jew by circumcision to be saved. They were mutilating the flesh of their brothers. Their teaching is not the gospel because it was a teaching of Jesus plus something, in this case, ‘circumcision’ and ‘observing rituals’ for salvation.

保羅警告腓立比人的人正在教導一種依賴工作來得拯救的形式，人們必須為自己的救贖而工作，並相信他們熱心影響他人跟隨他們是他們被上帝接納的一部分。他們要求信徒受割禮成為猶太人才能得救。他們正在殘害他們兄弟的肉體。他們的教導不是福音，因為所教的是在耶穌之上加上一些東西，在這種情況下，「割禮」和「遵守儀式」以獲得救恩。

A legalistic mindset is one of the earthly mindsets that Paul refers to in verse 19. Legalism is pursuing good works to earn God’s favour to save oneself, which is not unique to Paul’s time. It is the backbone of all kinds of religions. It is in the air we breathe in this fallen world. It is so easy to fall into the trap of relying on good works and not believing that God justifies us by faith alone. So Paul needs to warn believers strongly.

律法主義心態所念的就是在第 19 節中所指的地上的事之一。律法主義是追求善行來贏得上帝的恩寵來拯救自己，這不是保羅時代所獨有的。它是各種宗教的成因。存在於我們在這個墮落世界中呼吸的空氣中。很容易掉入依賴善行的陷阱而不相信上帝單單因信稱義。所以保羅需要強烈地警告信徒。

A pastor once said, “*The essence of legalism is when faith is not the engine of obedience.*” We are not operating with faith when we work hard to earn God’s favour. Let me say this again. ***We are not operating with faith when we work hard to earn God’s favour.***

一位牧師曾經說過：「律法主義的本質是當信心不是順服的動力。」當我們努力工作以贏得上帝的青睞時，我們並沒有憑著信心行事。讓我再說一遍。**當我們努力工作以贏得上帝的青睞時，我們並沒有憑著信心行事。**

We may not say it out loud, but our actions and ways of life are saying that we must add to the finished work of Jesus on the cross. His work wasn’t enough; therefore, we must work to make God happy — we must take it into our own hands to be accepted by God.

我們可能不會大聲說出來，但我們的行為和生活方式在說，我們必須為耶穌在十字架上完成的工作添磚加瓦。他的工作還不夠；因此，我們必須努力讓上帝喜樂——我們必須自己動手才能被上帝接納。

Most new Christians, especially those that become one later in life or are not born into a Christian family, have a kind of legalistic view of what it means to be a Christian. I know I did. We seem to believe if I surrender myself to Jesus, He comes in, saves me, and forgives my sins, but I’ve got to stay surrendered to him. I’ve got to keep being committed, or he would, somehow, withdraw from me.

大多數新基督徒，尤其是那些成年後成為基督徒或不是出生在基督徒家庭的基督徒，對成為基督徒的意義有一種律法主義的看法。我知道我也曾是這樣想。我們似乎相信，如果我將自己降服於耶穌，他就會進來，拯救我，赦免我的罪，但我必須繼續順服他。我必須繼續承諾，否則他會以某種方式離我而去。

A legalistic mindset or legalism is the first killjoy. It treats the relationship with God as a religious activity. I believe the pandemic had turned the manifestation of legalism on its head. Instead of doing more to make us holy in front of God, we are all so tired and stressed out that we are looking to do the bare minimum and crave 1C&3P life. People think they will bring them joy, but they are the

killjoys. Are you looking for the 1 C & 3 P life? A Comfortable, Pleasurable, Predictable, and Problem-free life. What are you giving up to get them?

律法主義的心態或律法主義是第一個喜樂的掃興。它將與上帝的關係視為一種宗教活動。我相信新冠疫情已經徹底改變了律法主義的表態。與其做更多讓我們在上帝面前聖潔，我們都非常疲倦和壓力很大，以至於我們正在尋求做最低限度的工作並渴望 1C&3P 生活。人們認為這些會給他們帶來喜樂，但他們是殺戮喜樂的掃興。您在尋找 1 C & 3 P 的生活嗎？舒適、愉快、可預測和無問題的生活。你為了得到他們放棄了什麼嗎？

We bargained with God about our time to build a relationship with him vertically and with others horizontally. As if saying, as long as I made it to Sunday church or have watched church online to tick the attendance box with God and give money, God should be happy with me. Don't expect me to stay or reach out to others to have a real relationship. I have no time for that.

我們在要花時間與他建立縱向，和與他人建立橫向的關係與上帝討價還價。好像在說，只要我來到了主日崇拜或在網上看過聚會，在上帝的出席框中打勾並給錢奉獻，上帝就應該對我感到滿意。不要指望我留下來或與他人建立真正的關係。我沒有時間。

We ended up judging God's goodness based on how well life works for us rather than on what He *has done* and is *still doing* to make good on his redemptive promise.

我們最終根據我們生活的好壞來判斷上帝的良善，而不是根據他的所作所為並仍在努力去兌現他的救贖承諾。

Some legalistic believers may come to a realisation years after when they find themselves falling way down where even praying to God becomes hard. And they realise, "*My relationship with God has got to be based on something besides the state of my heart, my prayer life or how holy I am. It has to have an objective basis that doesn't change.*" And that's when they discover that they are saved through faith in Christ, not through their works.

一些律法主義的信徒可能會在多年後發現自己跌倒了，甚至向上帝祈禱都變得困難。他們意識到，「我與上帝的關係必須建立在我的心境、我的禱告生活或我的聖潔程度之外的其他東西上。它必須有一個不變的客觀基礎。」那時他們發現自己得救是靠信基督，而不是人依靠他們的行為。

If you are a believer, have you had your moment of realisation yet? What word did you put down to describe your Christian life earlier? One way to tell whether you are legalistic or not is, 'When you look at your Christian life, does your heart fill up with joy?' Is your obedience motivated by your faith in Christ and the grace of God?

如果你是一個信徒，你有過這樣的覺悟時刻嗎？你用了什麼詞來形容你的基督徒生命？判斷你是否一個律法主義者的一種方法是，「當你審視你的基督徒生命時，你的心是否充滿喜樂？」你的順服是出於你對基督和神的恩典的信心嗎？

2. All other kinds of ism 所有其他種類的主義

All kinds of religions surround us; if we listen to or follow them, their teachings will eventually become our killjoys and kill us. Their teachings manifested in different kinds of ism and mentalities. Let me list a few.

各種宗教圍繞著我們；如果我們聽從或跟隨他們，他們的教義最終將成為喜樂的敗興並殺死我們。他們的教義表現在不同的主義和心態上。讓我列舉幾個。

Consumerism - people become religious shoppers and don't have operational loyalty to the plan of God. Look for a comfortable religious experience that meets their felt needs. Have no problem moving when they are dissatisfied. And ended up moving from one dissatisfaction to another and killed their joy.

消費主義——人們成為宗教購物者，對上帝的計劃沒有實際的忠誠。尋找滿足他們感受需求的舒適宗教體驗。當他們不滿意時，轉換教會並沒有問題。最終從一種不滿轉移到另一種不滿，扼殺了他們的喜樂。

The “Good is Good Enough” Mentality – people are easily satisfied and thankful for the changes that grace has brought into their lives. A bit of biblical literacy and knowledge about God, a slightly better marriage, a little personal spiritual growth, and so on are good enough. They quit seeking and pursuing God. But God is far from finished with transforming his people. This kind of mentality kills the chance to experience transforming joy.

“好就是好”的心態——人們很容易滿足並感謝主恩給他們的生活帶來的改變。一點聖經知識和關於上帝的知識，稍微好一點的婚姻，一點個人的屬靈成長等等就足夠了。他們不再尋求和追求上帝。但神改變他的子民還遠未結束。這種心態扼殺了體驗轉化的喜樂的機會。

The “This bad Thing Can Work” Mentality – people work to make the best out of what God says is not good. For example, a married couple learns to negotiate one another's idolatries and ends up having their own thing outside their marriage rather than working toward a truly godly marriage. Their marriage life is no longer alive but dead, let alone enjoyable.

“壞事可以被接受”的心態——人們對上帝所說的不好的東西充分的使它們起作用。例如，一對已婚夫婦學會協商彼此的偶像崇拜，並最終在婚姻之外各自擁有自己的關係，而不是努力實現真正敬虔的婚姻。他們的婚姻生活不再是活著而是死去，更談不上享受。

The Event vs. Process Mentality – people all wanted instant fixes. People want God to do the good things he promised but don't want to persevere through a lifelong process to get them. We want God's work to be an event rather than a process; when it is not, our commitment begins to lag. We have no joy in growing together and belonging to each other.

結果與過程爭鬥的心態——人們都想要即時修復。人們希望上帝做他應許的好事，但不想持守一生的過程來得到它們。我們希望上帝的工作是一次性的結果而不是一個過程；如果不是這樣，我們的承諾就會開始滯後。我們共同成長的喜樂也彼此沒有歸屬感。

Humans are sinners living in a fallen world, we were made to glorify God with our life, but we rebelled against God's plan and bent on glorifying ourselves. A Christian, a Believer of God, would understand this predicament a little bit better than someone who does not believe in God but is by no way completely free of its peril.

人類是生活在墮落世界中的罪人，我們本應用生命榮耀上帝，但我們違背了上帝的計劃，一心要榮耀自己。一個基督徒，一個相信上帝的人，會比一個不相信上帝更能理解這種困境但絕不是完全擺脫了危險的人。

The list of killjoys can go on and on in the world we are living in. You can let these four mindsets or many others kill your joy or take up the safeguard that Paul leaves with the Philippians. To rejoice in the Lord! For Real Joy is Christ Jesus!

在我們生活的這個世界上，殺戮喜樂的清單可以繼續存在。你可以讓這四個或許多其他扼殺你的喜樂，或者可以聽從保羅留給腓立比人的保障。靠主為樂！因為真正的喜樂是基督耶穌！

The Real Joy 真正的喜樂

1. Consider loss and take hold 當作是有損的並得著

Between verses 7 to 14, Paul repeated the idea to “consider loss” and “take hold of” three times. And sandwiched between these two ideas are verses 10-11, which say, 在第 7 到 14 節之間，保羅重複了三次「當作是有損的」和「得著」的想法。夾在這兩個想法之間的是第 10-11 節，它們說，

10 I want to know Christ—yes, the power of his resurrection and participation in his sufferings, becoming like him in his death, 11 and so, somehow, attaining to the resurrection from the dead.
10 使我認識基督，知道他復活的大能，並且知道和他一同受苦，效法他的死，11 或許我也得以從死人中復活。

To know Christ is what Paul wants to do at this point in his life, not because he is stuck in prison and can't go anywhere. He looks over his life before he met Jesus and over the 30 years that he has been living to make Jesus known. He concluded to consider whatever things that were **gain** to him, his physical ancestry, his religious orthodoxy, his spiritual activity and his morality and social status **loss** because of Christ. He says in verse 8, 認識基督是保羅在他生命的這個階段想要做的，不是因為他被關在監獄裡，不能去任何地方。他回顧了他遇見耶穌之前的生活，以及他為使耶穌為人所知的 30 年生活。他總結要考慮任何對他有益的事情，他的血統，他的宗教正統觀念，他的屬靈活動以及他的道德和社會地位，因基督而當作是有損的。他在第 8 節中說，

8 What is more, I consider everything a loss because of the surpassing worth of knowing Christ Jesus my Lord, for whose sake I have lost all things. I consider them garbage, that I may gain Christ 9 and be found in him, not having a righteousness of my own that comes from the law, but that which is through faith in Christ...

8 不但如此，我已把萬事當作是有損的，因我以認識我主基督耶穌為至寶。我為他已經丟棄萬事，看作糞土，為要贏得基督，9 並且得以在他裏面，不是有自己因律法而得的義，而是有信基督的義……

To gain Christ and be found in Him make sitting in a dark prison cell of Rome not just bearable but enjoyable. Paul is thanking God for putting him in prison for the opportunity to look back on his past and recount all the situations Christ has taken him through. And to consider the possibility for the future where he can press on to take hold of that which Christ Jesus took hold of him.

為要贏得基督，9 並且得以在他裏面，讓坐在羅馬黑暗的牢房裡不僅可以忍受，而是愉快喜樂。保羅感謝上帝將他關進監獄，讓他有機會回顧他的過去並聯想起基督帶他經歷的所有情況。並考慮未來，他可以繼續得著基督耶穌所要他得著的東西的可能性。

12 Not that I have already obtained all this, or have already arrived at my goal, but I press on to take hold of that for which Christ Jesus took hold of me. 13 Brothers and sisters, I do not consider myself yet to have taken hold of it. But one thing I do: Forgetting what is behind and

straining toward what is ahead, 14 I press on toward the goal to win the prize for which God has called me heavenward in Christ Jesus.

12 這不是說我已經得著了，已經完全了；而是竭力追求，或許可以得著基督耶穌所要我得著的。13 弟兄們，我不是以為自己已經得著了；我只有一件事，就是忘記背後，努力面前的，14 向著標竿直跑，要得上帝在基督耶穌裏從上面召我來得的獎賞。

Paul wants to know Christ deeply by experiencing Christ with his life even after being Christ's ambassador for 30 years. He wants to know the power of Christ's resurrection and participation in his sufferings, becoming like him in his death. Paul desires to know Christ better and develop Christlikeness in his own life until his last breath.

保羅想通過用他的生命來深刻地認識基督，即使在成為基督的使者 30 年之後。他想認識基督，知道他復活的大能，並且知道和他一同受苦，效法他的死。保羅渴望更好地瞭解基督，並在自己的生命中發展培養基督的樣式，直到他最後一口氣。

The prize that he is pressing on towards is to permeate Christ Jesus through his life. It is like saying *Apostle Paul is such a Christian* without any need to add any adjective because he lives and breathes Christ.

他所追求的獎賞是透過他的生命滲透基督耶穌。這就像說使徒保羅是基督徒，不需要任何形容詞，因為他在活出並呼吸著基督。

The knowledge of the person of Jesus Christ sets Christianity apart from all religions. Our faith is not one of systems, doctrines, regulations and rituals. Our faith is personal and intimate. Christian knows **a Person** who has changed their lives, and they live **in fellowship** with Him. **He** lives within each Christian by His Spirit, and we can know Him better and better as we walk with Him daily.

對耶穌基督的認識使基督教有別於所有宗教。我們的信仰不是一種系統、教義、法規和儀式。我們的信仰是個人的和親密的。基督徒認識一位改變了他們生命的人，他們與他相交。他藉著他的靈住在每個基督徒裡面，當我們每天與他同行時，我們可以越來越了解他。

If you call yourself a Christian, do you have a personal and intimate faith in Jesus? Have you been getting to know Him better and better each day? Have you been observing a religion like what the rest of the world is doing? Or are you enjoying your relationship with God? Real joy is only found in a relationship with God. Consider and take hold of Christ.

如果你稱自己為基督徒，你對耶穌有個人和親密的信嗎？你是否每天都越來越了解他？你有沒有像世界其他的地方一樣在守教？還是你在享受與上帝的關係？只有在與上帝的關係中才能找到真正的喜樂。思想並得著基督。

2. Suffering and Maturing 苦難與成熟

Paul wants to participate in Christ's suffering and keep maturing in his knowledge of Christ. Paul had set himself and others as examples for Christ's followers. As those that have taken hold of Christ and are being like-minded with him. He calls us in verse 17 to join together in following their example as our model to keep our eyes on how they live.

保羅想同基督一同受苦，並在認識基督的過程中不斷成長。保羅把自己和其他人當作基督徒的榜樣。作為那些已經得著基督並與他志同道合的人。他在第 17 節中呼召我們一起效法他們，也留意看那些效法他們榜樣的人

When thinking about examples of faithful followers of God, I can not but think of Hebrews chapters 11 and 12 with the list of names including Enoch, Abraham, Joseph and Rahab. Such a great cloud of witnesses, and Hebrews 11:13 says,

在思考到上帝忠心的僕人的例子時，我不能不想到《希伯來書》第 11 和 12 章，其中列出了包括以諾、亞伯拉罕、約瑟和喇合在內的名字。許多見證人如同雲彩，《希伯來書》11:13 說：

13 All these people were still living by faith when they died. They did not receive the things promised; they only saw them and welcomed them from a distance...

13 這些人都是存著信心死的，並沒有得著所應許的，卻從遠處觀望，且歡喜迎接...

Verses 32 to 38 give us, the readers, a vivid picture that they are not afraid to suffer for their faith, and I find something that encourages me greatly in verses 39-40.

32 到 38 節給我們讀者一幅生動的畫面，說明他們不怕為自己的信心受苦，我在 39-40 節中發現了一些非常鼓舞我的東西。

39 These were all commended for their faith, yet none of them received what had been promised, 40 since God had planned something better for us so that only together with us would they be made perfect.

39 這些人都是因信獲得了讚許，卻仍未得著所應許的，40 因為上帝給我們預備了更美好的事，若沒有我們，他們就不能達到完全。

Since God had planned something better for us, the readers, so that only together with us, those who come to believe in God after seeing their example, would their faith be perfect. We are the key to their maturing in faith or being made perfect. Together with Christ, we are the keys to their maturing in faith. You made Abraham's faith perfect as you watched and imitated his way of life. You made Paul's faith perfect as you pursue knowing Christ like what Paul does.

因為上帝給我們，讀者們，預備了更美好的事，若沒有我們，那些在看到他們的榜樣后相信上帝的人，他們就不能達到完全，只有和我們一起他們的信心才會達到完全。我們是他們的信成熟或達到完全的關鍵。與基督一起，我們是他們在信心中成熟的鑰匙。在你觀察和模仿他的生活方式時，你使亞伯拉罕的信心達到完全。當你像保羅那樣追求認識基督，你使保羅的信心變得達到完全。

That is so incredible and glorious. I am lost for words when I think of God using me to make perfect the faith of all those faithful people. That fills my heart with Joy. Paul says back in Philippians 3:20-21 that,

這真是太不可思議和榮耀了。當我想到神使用我來使所有那些忠心的人的信心達到完全時，我找不出合適的言語。這讓我的心中充滿了喜樂。保羅在《腓立比書》3:20-21 中說，

our citizenship is in heaven. And we eagerly await a Savior from there, the Lord Jesus Christ, 21 who, by the power that enables him to bring everything under his control, will transform our lowly bodies so that they will be like his glorious body.

我們的公民身份在天堂。我們熱切地等待從那里而來的救主，主耶穌基督，21 憑藉使他能夠控制一切的力量，他將改變我們卑微的身體，使它們像他榮耀的身體一樣。

Transformed to be like his heavenly Saviour, the Lord Jesus, is what Paul eagerly awaits. And it is what gives him hope and joy even in the prison of Rome. He is certain that by the power that enables

Jesus to bring everything under his control, Jesus will transform our lowly bodies to be like his glorious resurrected body. His certainty comes from the fact that God alone made him right, not by anything he has or could have done. Is that what you are looking forwards to and living for?

改變卑微的身體，使它們像他榮耀的救主，主耶穌基督，的身體一樣是保羅熱切期待的。即使在羅馬的監獄裡，這也給了他希望和喜樂。他確信，憑藉使耶穌能夠控制一切的力量，耶穌將改變我們卑微的身體，使其像他榮耀的復活身體一樣。他的確定性來自這樣一個事實，即只有上帝使他正確，而不是他已經或本可以做的任何事情。這就是你所期待和為之而活的嗎？

Real joy is knowing Christ and being known by God. Real joy is pressing on to become more like Christ daily in suffering and maturing. Many earthly mindsets will capture us and kill our joy if we do not watch out for them. Let us join with Paul and others to rejoice in the Lord and wait for our transformation in Christ.

真正的喜樂是認識基督並被神認識。真正的喜樂是每天在苦難和成熟中努力面前要變得更像基督。如果我們不注意它們，許多世俗的心態會抓住我們並扼殺我們的喜樂。讓我們與保羅和其他人一起在主裡喜樂，等待我們在基督裡的轉變。

I hope whatever you have filled in for that space in front of Christian in your sentence at the beginning of today's sermon will become words related to JOY. That people will see that you are a Christian, one that permeates joy.

我希望你在今天講道開始的那句話中，在基督徒前面的那個空格處所填的，都會變成與喜樂有關的字眼。人們會看到你是一個基督徒，充滿喜樂的一位。

May God make it clear to you and mature you to the point that you can take such a view to rejoice in the Lord and take hold of Christ Jesus, the One that had taken hold of you!

願神把這些事指示你們，使你成熟到可以存這樣的心靠主喜樂，並且得著那已得著了你們的那一位耶穌基督！