

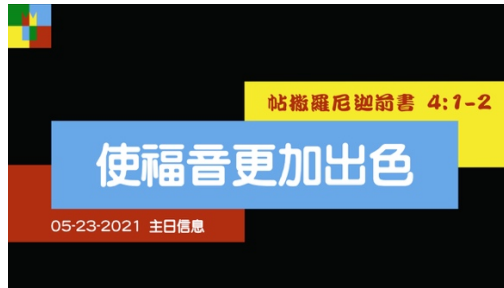
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使福音更加出色

Adorn the Gospel

帖撒羅尼迦前書 4:1-2

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經文：

1弟兄們，我還有話說：我們靠著主耶穌求你們、勸你們，你們既然受了我們的教訓，知道該怎樣行，可以討神的喜悅，就要照你們現在所行的，更加勉勵。

2 你們原曉得我們憑主耶穌傳給你們甚麼命令。

前言：

As Paul pivots away from the very extended thanksgiving section of this letter here at 4:1 he moves from reminding them about the past to calling them live for Christ right now in the present.

保羅在4:1離開這封信中非常詳盡的感恩節時，他從提醒他們過去，到呼招他們現在要為基督而活。

And the heart of his admonition to the Thessalonians is to “**Adorn the Gospel.**”

這個訓誡核心就是「使福音更加出色」

That **ethical call to the believer to adorn the gospel is located** in the command to “excel still more!”

要求使福音生色的道德呼召位於命令中「要更加出色」！”

Paul says, “you’ve made a **great start**, but the **finish line** is a long way away --- so **keep sprinting!**”

保羅說：「你已經有了一個很好的開始，但是終點線還有很長的路要走—所以，繼續衝刺！」

中心思想：

The purpose of our text is to convince all believers of their duty to **adorn** the gospel by abounding more.

今天的經文的目的是要說服所有的信徒他們的責任，就是要以更多的方式來使福音生色

I want to expound our text this morning from the perspective of **adorning the gospel** and I will make **3 points**:

我今天要從「使福音出色」的角度來闡述我們的經文，我將提出三點意見：

- The gospel basis of the command 這個誠命的福音基礎
- The ethical substance of the command 這個誠命的道德本質
- The sovereign authority of the command 這個誠命的權柄主權

經文解釋：

Let's begin with...

- I. The **gospel basis** of the command

這個誠命的福音基礎

Verse 1: Finally then, brethren, we request and exhort you in the Lord Jesus, that as you received from us *instruction* as to how you ought to walk and please God (just as you actually do walk), that you excel still more.

第一節：「弟兄們，我還有話說：我們靠著主耶穌求你們、勸你們，你們既然受了我們的教訓，知道該怎樣行，可以討神的喜悅，就要照你們現在所行的，更加勉勵。」

I want to **seize** on the word "**then**" (therefore) because it **signals connection** to the prior context in Thessalonians and the connection is two-fold: near and far.

我想抓住「所以」（因此）這個字，因為它標示了與前面經文的關係，並且是雙重的關係：近的關聯和遠的關聯。

We will begin with the first...

A. Near context 近的背景

We **connect to the near context** by reaching 3:12: may the Lord cause you to increase and abound in love for one another, and for all people, just as we also *do* for you.

從3:12節可以把我們連接到最近的背景：「12 又願主叫你們彼此相愛的心，並愛眾人的心，都能增長、充足，如同我們愛你們一樣；」

We note that it is...我們注意到這是...

1-a **specific call** v12 特別的呼召 第12節

Paul calls believer to “love another” and “all people” and qualifies that call with the words **increase and abound**.

保羅呼召信徒要「彼此相愛」並且「愛眾人」並且用「增長」和「充足」來描述這個呼召

The words “**increase**” and “**abound**” are synonymous and both speak of richness and abundance.

「增長」和「充足」說兩個同義字，都講到豐富和大量

The idea is that **Paul is seeking an overflowing love**.

保羅要說明的觀念是：一種滿溢出來的愛

But we note that call comes with ...我們注意到這個呼召是伴隨著

3-a **gospel emphasis** 福音的強調點

We find the gospel connection in Paul **appeal to the Lord to give what is commanded v12:** may the Lord **cause** you to increase and abound.

我們發現保羅的命令中與福音的關聯，他是向主發出呼籲要賜下的，第12節說：「願主使你增長，充足」

The **ethical “increase”** can only come from the Lord!

道德上的「增長」只會是從主而來的！

Only the Lord can give what He commands.

只有主才能賜給保羅所命令的

In order for us to **love ourselves less** and God and **our neighbor more** we need **grace**; we need the help of Christ.

為了要愛我們自己更少，和愛神和我們的鄰舍更多，我們需要恩典，我們需要基督的幫助。

The **Lord must CAUSE** us to increase and abound.

主必須造成我們「增長和充足」

The **point** is that I cannot live up to the calling of the gospel without the **grace of God in providing it!**

重點是：沒有神的恩典提供給我們這些，我們是無法達到福音呼召的標準的，

We must keep it clear in our thinking that **Paul having expounded the gospel is not now tacking on a legalistic standard to it since it flows from and is grounded in the prior experience of gospel grace.**

我們必須清楚的知道，保羅已經說明了福音，現在不是要在上面釘上一個律法的標準，因為這是出自於和建立在先前福音恩典的基礎上的。

That brings us not the...這把我們帶到了更遠的背景

B. Far context

To think about this “far context” we turn to consider Paul’s **prior gospel proclamation** in 1 Thessalonians.

要思想關於這個「更遠的背景」我們要考慮到保羅在帖撒羅尼迦前書前面所講的福音。

The text that stands out here is 1 Thessalonians 1:5 which testifies to Thessalonian experience of grace.

凸顯出來的經文是：帖前1:5，這節經文證明了恩典的經驗

Verse 5: for our gospel did not come to you in word only, but also in power and in the Holy Spirit and with full conviction; just as you know what kind of men, we proved to be among you for your sake.

第1:5節說：「因為我們的福音傳到你們那裡，不獨在乎言語，也在乎權能和聖靈，並充足的信心。」

The **key words** here “our gospel did not come to you in word only, but also in power and in the Holy Spirit....”

這裡關鍵的句子是：「我們的福音傳到你們那裡，不獨在乎言語，也在乎權能和聖靈」

Paul says the “**gospel**” came to the Thessalonians “in power” and “in the Holy Spirit.”

保羅說：「福音『在全能中』和『聖靈中』傳到帖撒羅尼迦」

He is literally saying the gospel came to them “**by means of power** and **by means of the Holy Spirit.**”

他直接的說，福音傳到他們是「透過權能」和「透過聖靈」

The word “**power**” is significant because it **accounts** for the whole conversion experience.

「權能」是一個重要的字，因為它代表了整個「更新轉變」的經歷。

Paul says that the **word of God** came not in “word only” but also **in power.**

保羅說「神的話」傳開，不是「僅僅靠文字」還要靠「權能」

The gospel **didn't come** as a dead letter, it came with power.

福音不是在傳一封死的信，它的到來是帶著「權能」的

The **reason why** they have been saved is because the gospel came in “power.”

他們已經得救的原因，是因為福音是帶著「權能」來到的。

But then we take up the next clause “and in **the Holy Spirit.**”

但是，我們來看下面的句子「在聖靈中」

It is important for us to note the conjunction “**and**” since it joins “power” and “Holy Spirit.”

重要的是，要注意到這裡的連結詞「和」，因為它把「權能」和「聖靈」連接在一起。

The fact that Paul joins these **2 elements together** indicates that he is explaining the meaning of “power.”

保羅把這兩個元素連接在一起，表示他是在解釋什麼是「權能」的意思

The reason why the gospel did not come in word only but **also in power** is because it came in the Holy Spirit who drove the message home to the hearts of the Thessalonians.

為什麼福音沒有在字句中傳到，而是還要在權能中傳到的原因是：因為它是在聖靈中來到，聖靈把訊息帶到了帖撒羅尼迦人的心中。

It was because of the **Holy Spirit's work** that the **word sunk into their hearts** and minds and led them to consciously embrace Christ in the gospel.

因為是聖靈的工作，把字句刻寫在他們心中和思想中，導致他們有意識地在福音中擁抱基督。

So the **reason the Thessalonians stand in grace** is because **the Holy Spirit brought the word home to their hearts in His power and grace.**

所以，帖撒羅尼迦教會的人在恩典中，是因為聖靈藉著祂的權能和恩典把字句帶到了他們的心中

So what we have done is reach for both the near and far context of 1 Thessalonians 4:1 to establish gospel basis of the ethical calling presented here.

我們現在已經找到了帖撒羅尼迦前書4:1，最近的和最遠的經文背景，建立了這裡道德呼召的福音基礎。

And the point of it all was to establish the claim that believers who have received the sovereign and saving grace of Christ must seek to by God's help to bring forth its ethical

fruit in their lives-- to increase and abound in love for one another so that their hearts may be established without blame in holiness before our God and Father

這樣做的目的是要建立一個陳述：信徒已經領受了基督權柄和恩典的救恩，必須追求靠著神的幫助，在他們的生活中帶出其道德上的果子——在彼此相愛中增長和充足，以致於他們的心在我們的神和天父面前，可以沒有責備地在聖潔中被建立。

It is that **experience of grace** which now forms the basis of the ethical call to adorn the 就是這種恩典的經歷，現在形成這個道德呼召的基礎，使福音更加出色。

So let's move on to see...現在我們要來看第二點

II. The **ethical substance** of the command – “abound more”
第二，這個誠命的道德本質-「更充足」

The **language is fairly simple** and easy to understand so we won't spend too much time here --- just enough to **grasp the substance** and then we will settle in on our next point which is about the sovereignty of the command.

這裡的用語是很簡單的，容易明白的。所以，我們不會在這裡花太多的時間---只要抓住內容就好了，然後我們會在下一個重點，就是：誠命的權柄主權。

Paul says “**excel still more.**”保羅說：「更加出色/勉勵」

The word “**excel**” (*perisseuō*) means to **be in abundance**, to abound, to **cause to be more**. 「出色」這個字的意思是「豐富」，使得更加豐富

The word “**more**” intensifies the verbal action of abounding---- such that they are not just to “abound” –they are to “abound **more and more.**”

「更加」是一個極烈的豐富行動——不僅是「豐富」——而是「越來越豐富」

Paul's **objective for the believer** is to **never stand still** or rest on our laurels—it is to reach for more and to tirelessly strive for excellence.

保羅的目的是要信徒絕對不要站著不動，或著自滿不求進步——而是要追求更多，並且要毫無倦怠的追求更長進

This is an **ethical demand** of the highest common denominator— **not the lowest**. 這是一種道德要求最高的共同點——不是最低的

And when we **read of this calling** in connection with the Thessalonians it is all the **more striking** since Paul has **spent so much time** speaking of their start in the Christian life with such **glowing terms**.

當我們讀到這個呼召，與帖撒羅尼迦教會的人的關係的時候，是非常惹人注意的，因為保羅花了很多時間，用這些閃亮的用語，來講他們在基督徒生命中的開始

But **instead of telling them** they have **arrived**—he says they have **just begun**—they **must abound more**.

他並沒有告訴他們已經達到了——他說他們是剛剛開始——他們必須更加出色。

They must **forget what is behind** and **race toward what lies before** them which is the upward call of God in Christ.

他們必須忘記背後，努力往前的目標賽跑，就是神在基督裡的從上來的呼召。

I love how **Heidelberg Catechism Q114** deals with this: **can those who are converted to God keep these commandments perfectly?** (Q114)

我很喜歡海德堡要理問答114問如何處理的：那些歸向神的人能夠完全遵行這些誡命嗎？

The answer of the Heidelberg is as **concise as it is grimly realistic**: **NO**, even the **holiest** of men in this life have **SMALL beginnings** of this obedience.

海德堡的回答是非常簡單的，堅定實際的：不，甚至在最聖潔的人的生命中，也只是一個小開頭

It is **so plain and clear** that we simply **cannot and will not reach the goal!**

所以，非常簡單和清楚的，我們完全無法，也不會達到目標。

But then we remember that is **not where Q114 ends** as it goes on to say: **yet so** with **earnest purpose** they **begin to live not only according to some**, but according **to all** the commandments of God.

但是，我們知道，那不是114問的結尾，它繼續說：他們若有忠誠目標，就不僅照著這些誡命，也照著神所有的誡命開始生活。

This people of God is **precisely what Paul means** by **“excell still more”**: we are to relentlessly **aim** at the increase which God’s commands even though we will never **reach it**.

神的百姓，這正是保羅說的「要更加出色」的意思：我們要持續的按照神的命令長進，即使我們永遠不會達到。

Because we have tasted and experienced grace we are **called to abound in duty**.

因為，我們已經唱到，並且經歷到恩典，我們是被呼召有責任更出色。

But to impress the force of this call upon our hearts, let’ move on to see...

III. The **sovereign authority** of the command

第三，誠命權威性的權柄

Verse 1: Finally then, brethren, we request and exhort you in the Lord Jesus, that as you received from us *instruction* as to how you ought to walk and please God (just as you actually do walk), that you excel still more

第一節：「弟兄們，我還有話說：我們靠著主耶穌求你們、勸你們，你們既然受了我們的教訓，知道該怎樣行，可以討神的喜悅，就要照你們現在所行的，更加出色。」

We start then with the...

A. Words of appeal 請求的話

1-verbs of appeal 請求的動詞

a-request 勸/請求

The word for “**request**” (erotao) is a bit more forceful than it sounds in English since it really means something like “**urge**.”

「求」這個字比中文聽起來還要更有力道，因為它真正的意思是「催促/強烈要求」

I can **request** something all day long and someone may not pay attention to me but if I “**urge**” someone to do something they just might spring into action.

我可以整天勸/請求，人也許不會注意我說的，但是如果我「催促，強烈要求」某人去做某事，他們就可能會產生行動。

That is the sense here: **I urge you**.

著就是「求你們」在這裡的意思。

But Paul adds to it...但是保羅加上了

b-exhort 勸你們

The word “**exhort**” (*parakaleō*) is a bit stronger than “urge” since it means to **ask for earnestly**, to plead.

「勸」這個字，比「求」要強烈的多，因為它的意思是：「真誠地請求」「懇求」

The word expresses **persuasive force** in that it communicates the sense of “**winning over**.”

這個字表現了「說服力」，其中表達出「贏過來」的意思。

To “**exhort**” is to admonish with urgency and seriousness but **not harshness**.

「勸」是「迫切和嚴重的告誡」但不是「嚴厲的」

So 2 verbs are used **in combination** to communicate urgency and weightiness but not sharpness.

所以，兩個動詞聯合起來，表達了「迫切和重要」但不是尖銳的言語

But now notice the....但是現在注意請求的模式：「在主耶穌基督裡」

2-mode of appeal "in the Lord Jesus Christ"

The request and exhortation is "in the Lord Jesus Christ."

請求和勸告是「在主耶穌基督裡」

By qualifying the request and exhortation with "in the Lord Jesus Christ" --- highlights the authority of the appeal.

把請求和勸告限定在「主耶穌基督裡」——強調了請求的權柄

IT **does not come** from a mere pastor or elder or even an apostle--- the call abound more and adorn the gospel flows from divine authority.

這不是僅僅發自於牧師，或者甚至是使徒——這個要使福音更出色的呼召是源自於神的權柄

Now let's take up the...讓我們來看「責任」

B. Words of duty

Verse 1: that as you received from us *instruction* as to how you ought to walk and please God (just as you actually do walk)

「你們既然受了我們的教訓，知道該怎樣行，可以討神的喜悅，就要照你們現在所行的」

We need to **be persuaded** that Paul proclaims...我們需要被說服，保羅在宣告你們要知道「該怎樣行」

a-a word of duty: how you ought to walk

This word for "**ought**" (dei) means should, ought, a necessity.

「該」的意思是：應該，必須。

The force of the term is to speak of binding duty.這個字的力道是講到約束性的責任。

That leads us to think of the **specific**...這讓我們想到特定的

b-duties prescribed 指定的責任

We see the **specific moral duties** prescribed: how you ought to walk and please God.
(present tense)

我們看到這裡所指定的特定道德責任：「你該按照神所喜悅的行」

We take up the first word...我們來看第一個字：「行」

-1-walk 「行」

This word for “**walk**” (*peripateō*) is used metaphorically to refer to moral **behavior** and conduct.

「行」是一種比擬的說法，用來指道德行為和表現。

The call to “**walk**” is a **call to action**; it is to say to the believer that words and professions are meaningless that are not confirmed by conduct.

「行」的呼召是行動的呼召；這是對信徒說，如果沒有透過行為，空口白話和表白是無意義的，

Henry puts it like this: the **design of the gospel** is to teach men not only what they should believe, but also how they ought to live...the **apostle taught them how to walk**, not how to talk.

馬太亨利這樣指出：「福音的設計，是要教導人不僅他們該相信什麼，而且教導他們該如何生活...使徒教導他們要如何行，而不是要如何說。」

“**Walk**” is about righteous moral action. 「行」是講到「公義的道德行動」

The next term is related...下面一個關係字是「討神的喜悅」

-2-please God 「討神喜悅」

Here in this word “**please**” we have the ultimate ground and basis for obedience.

「討喜悅」這個字最高的基礎是順服。

The **deepest motive of obedience** is a heart-felt and sincere desire to please the Lord.
順服最深的動機是一種心裡感動和真誠的慾望要討神喜悅。

And that “**pleasing**” is a pleasing of genuine obedience to God by faith.

並且，這種「討喜悅」是一種在信心中真正的順服神。

Here then in these **2 words**, “walking” and “pleasing,” we have a summary of the moral obligation of the believer.

那麼，這裡的兩個字「行」「討喜悅」，我們可以總結為信徒道德上的責任。

What they have **received as authoritative** instruction is that they are duty bound to walk uprightly to please the Lord by obeying His commandments.

他們已經領受具有權柄的教導就是：他們有責任要行得正直，討神喜悅，順服祂的誠命。

And just as a **word of encouragement** and reinforcement, you will notice the parenthesis here in verse 1: (just as you actually do walk).

這裡有一句鼓勵和堅固的話，你看到第一節這樣說：「照你們現在所行的」

Paul **makes it clear** that the message had already gotten through; they had understood the call to duty and were seeking to respond to it; they knew they had been called to righteous moral action.

保羅清楚的說明了，信息已經被領受了；他們已經明白了呼召和責任，他們已經追求和回應了；他們知道他們已經被呼召要有公義的道德行動

So far we have seen the words of duty and the appeal to duty, now let's move on to see the 3rd element of the sovereign authority of the command...

我們目前已經看到了「責任的要求」和「責任的請求」，現在讓我們來看權威權柄的誠命的第三個元素

C. Words of command 命令的言語

Verse 2: For you know what commandments we gave you by *the authority of* the Lord Jesus.

第二節：「2 你們原曉得我們憑主耶穌傳給你們甚麼命令。」

The word “**commandments**” is plural so it speaks of **multiple commands** not just a general summary but a set of specific duties.

「命令」這個字是複數的，所以是講到許多的誠命，不僅是一般性的總結，而是一套特別的責任。

And this word “**command**” (*parangelia*) is a word which strikes a **powerful note of authority**; it is used in **military contexts** of orders given by superiors to subordinates.

「誠命」這個字，是會激起人注意到權柄，這個字的用法具有軍隊的背景，講到上級頒布給屬下的命令

Paul says that they **know of the commandments** they received which were “by the authority of the Lord Jesus Christ.”

保羅說，他們知道這些誡命是「藉著主耶穌基督的權柄」所領受的。

Paul is **tracing the authority** of the commandments not to the apostles or to the church but to Christ!

保羅是在追溯這個權柄的源頭，不是出自於使徒，也不是出自於教會，而是出自於基督。

The **commandments** are of the Lord therefore they are of sovereign authority.

這些誡命是主的，因此他們具有權威性的權柄。

The call to **adorn the gospel** by “excelling more” was from Christ Himself.

要使福音更出色的呼召是出自於基督祂自己

The command is **given to those** who have experienced grace, it is a simple and clear call to abound more, and it **flows from** Christ’s divine and sovereign authority.

誡命是給那些已經經歷到恩典的人的，這是一個簡單和清楚的呼召要更出色，並且它是源自於基督的神聖的權威性的權柄。

People of God we know what **Jesus Christ has called us to**---it is very clear—we are called to adorn the gospel by abounding more in righteous obedience to Christ.

神的百姓，我們知道耶穌基督呼召我們要作什麼——非常清楚——我們被呼召要使福音更出色，在公義的順服基督上更豐富

應用：

Well let’s conclude by way of...讓我們作一個結論

IV. Application 應用

In his very excellent article, John Murray, the late professor of systematic theology at Westminster Seminary wrote an article entitled “Adorning the Gospel” and as he introduced his article he said he was **convinced** of **2 things**: 1) how difficult the subject is and 2) how far short we come in adorning the gospel.

在一篇傑出的文章中，約翰莫里，西敏斯特神學院已故的系統神學教授，用了這樣的標題：「使福音更出色」。在他介紹這篇文章的時候，他說他確信兩件事：第一，這個主題太難了，以及，第二，我們離使福音更生色差多麼不足

As we **bring our message to conclusion** having examined the call to adorn the gospel, I think we can admit John Murray was **on to something**: it is difficult and we fall far short of it.

在查考要使福音更生色的呼召之後，我們要為我們的信息作個結論。我想我們可以承認約翰莫里所說的的確有些道理：這實在太難了，我們實在差的太遠了。

The **problem with the call** to adorning the gospel is **not** that it is **hard to understand** – its easy to understand --- its **just hard to fulfill**.

問題是：「要使福音更出色」的呼召並不是難以明白的事，是容易理解的——只是要實現它是困難的

So I thought it **would be useful** for us to conclude by thinking about motives to obeying this call in order to **strengthen us** to commit ourselves to this task.

所以，我想我們的結論是來要思想順服這個呼召的動機，可以堅固我們，對這項工作的投入。

And it seems to me that there are **3 main motives** to obedience located here in our text: knowledge, authority, and gospel grace.

我認為這裡有3個主要的順服的動機，在我們的經文中：知識，權柄，和福音的恩典

Let's take up the first motive...

A. Knowledge 知識

We **know what it means** to adorn the gospel; it means that we are **under divine obligation** to excel still more at walking and pleasing God.

我們知道「使福音更生色」是什麼意思。它的意思就是：我們有神聖的責任要在「行出來」和「討神喜悅」上更出色。

One of the **primary and essential** requirements for doing anything well is having a **clear knowledge** of what we are supposed to do.

要把任何事情做好，其中一個主要和重要的條件就是：對於我們要做的事，有清楚的知識

A **challenge** to do anything well is having to **figure things out as you go**.

要把任何事情做好的一個挑戰就是：在你做的同時弄明白你要做的事

The **entry point** to fulfilling this calling then is to **have this spoken** into our ears again and again.

這樣看來，要實現這個呼召的切入點就是：把這句話對我們的耳朵重複又重複的說

And we **don't just know** the bare meaning of the command, we know what it looks like in **practice and action** because **Paul's testimony about the Thessalonians** scattered over the first part of the letter **illustrates** what it looks like.

並且，我們不僅只是知道這個誠命赤裸裸的意思，而是從實踐和行動上知道這是什麼意思，因為保羅把帖撒羅尼迦教會的人的見證，分散在這封書信的第一部分裡，告訴我們這個誠命的意思，

Remember how **Paul opens this great letter**: We give thanks to God always for all of you, making mention of *you* in our prayers; **3** constantly bearing in mind your work of faith and labor of love and steadfastness of hope in our Lord Jesus Christ in the presence of our God and Father. (1:2-3)

還記得保羅如何開始這一封偉大的書信嗎？「2 我們為你們眾人常常感謝神，禱告的時候提到你們，3 在神我們的父面前，不住地記念你們因信心所做的工夫，因愛心所受的勞苦，因盼望我們主耶穌基督所存的忍耐。」（帖前1:2-3）

By **prefacing the testimony** of the Thessalonian's lifestyle with words of thanks to God he places his **seal and approbation** upon what follows in verse.

在給帖撒羅尼迦教會的人的生活方式做見證的開場白中，用對神感謝的字句，做了下面經文的封印和認證

Notice the **3 things** he highlights: 他強調了三件事情：

- **Work** of faith 信心所做的功夫
- **Labor** of love 愛心所受的勞苦
- **Steadfastness** of hope in the Lord 在主中盼望的堅定

This is **what it looks like** to excel still more!

這就是「更加生色」的意思

People of God, **on Paul's own testimony**, they are already walking and pleasing God—and **these things** which **he highlights** illustrate what walking and pleasing God looks like.

神的百姓，在保羅自己的見證中，他們已經行出來了，並且討神的喜悅——這些他所強調的事情，說明了什麼是「行出來」和「討神的喜悅」

So **Paul is not asking** them to **do something different**, he is calling them to **double down** on what they have already begun to do and excel more!

保羅沒有要求他們去做不同的事情，他呼召他們加倍地去做他們已經開始做的事，去做，並且更加出色的做

We **know what it looks like** to excel still more.

我們知道什麼是「更加出色」

Knowledge is a **motive** to adorning the gospel === and we **know what it looks like** in practical terms.

「知識」是一個「使福音更出色」的動機，我們知道知道，在實踐上它的是什麼意思。

We need to **ask ourselves** today: How can we apply this call?

今天，我們需要問我們自己的是：我們如何實踐這個呼召

- How can we **abound more** in works of faith? 我們如何在信心的功夫上更出色？
- How can **labor in love** more for others? 我們如何為他人在愛心中更受勞苦？
- How can I become a **better example** of Christ's grace to others by bearing the fruit of the gospel? 我們如何成為他人在基督的恩典中的更好的榜樣，結出福音的果子

The next motive is... 下一個動機是權柄

B. Authority 權柄

Another **critical motive** to adorning the gospel is to **know the authority** of its call; it comes from Christ.

「使福音更出色」的另外一個關鍵性的動機就是：知道這個呼召的權柄，是從基督來的。

2 times our text **highlights** the sovereign authority of Christ: we request and exhort you in the Lord Jesus (v1) and commandments we gave you by the authority of the Lord Jesus. (v2)

我們的經文兩次強調了基督權威性的權柄：「我們靠著主耶穌求你們、勸你們」（第一節），和「我們憑主耶穌傳給你們什麼命令」（第二節）

An **essential element of motive** is constraint of duty; it is feeling compelled to duty; it is being convinced of duty.

動機的一個必要的元素就是責任的約束；就是難以抗拒的責任感；就是對責任的確信

By the way we can be **sure that “authority”** is an important element of motive since as we pointed out already, **Paul appeals** to the **divine basis** of the ethical calling no less than **8 times** in 2 chapters.

對了，我們可以確定，「權柄」是動機一個重要的元素，因為就像我們已經指出的，保羅的請求道德呼召的神聖基礎，在第2章中出現不下8次之多。

The **emphatic stress** Paul repeatedly placed upon the authority of the call to action tells us that being convinced of the authority of the call **is essential to its performance**. 保羅有力的強調，重複地把「行出來」的呼召放在權柄上，這告訴我們，確信這個呼召的權柄，對實踐呼召是一件重要的事。

We need to **be persuaded** of **Christ's authority**; Paul refers to Him **twice** in 2 verses as the "Lord Jesus."

我們需要被說服關於基督的權柄；保羅在第2節中兩次用「主耶穌」來提到祂的權柄。

Jesus is Lord; He is God---and therefore He has **a right to command me** and He has **authority** to issue commands and duties.

耶穌是主，祂是神——因此，祂有權力命令我，並且祂有權柄發出命令和要我們負責

Since Jesus has **bought me** and **paid for me** with His precious blood He has a right to command me; HE has a right to my allegiance; He has a right to call me to moral action. 因為，耶穌用祂的寶血買贖了我們，祂有權利命令我們，祂有權利要求我們對祂忠誠；祂有權利呼召我們在道德上行出來。

Paul means for this call to **sound urgent**: you are **already** walking---BUT---**EXCELL STILL MORE!**

保羅的意思是要這個呼召凸顯其緊急性：你們已經在行出來了——但是——還要行的更出色！

Embracing the authority of the call is a **critical motive** of obedience because it will **compel us** to do what we don't naturally want to do.

擁抱這個呼召的權柄是順服的一個關鍵性的動機，因為這會強迫我們去做我們本來自然不會去做的事。

Finally we have...最後我們要來看：福音的恩典

C. Gospel grace

We need to be persuaded that an **essential motive** to adorning the gospel comes to those who have **experienced the saving grace and power of the gospel** and the testimony to that is **on the surface** of the text: finally then brothers!

我們需要被說服，「使福音更出色」的一個重要的動機，是出自於那些已經經歷到福音的救贖的權能和恩典的人，經文的用字表面就見證了這一點：經文說：「弟兄們！我還有話要說」

The call comes to “**brothers**” ---to those who have experienced grace; who have had the **word of God** come in power and in the Holy Spirit and full conviction; who have been **granted repentance unto life** to turn from idolatry to serving the living God.

這個呼召的對象是「弟兄們」——對那些已經經歷過恩典的人；那些已經領受權能和聖靈中領受了神的話，並且完全確定的人；那些已經被賜予悔改得生命的人，從偶像崇拜到服事永生神的人。

What is more the **call comes with the knowledge** that it can only be fulfilled by the help of the Lord as Paul instructs us in how **he prays** for the Thessalonians: **may the Lord cause** you to increase and abound.

另外，這個呼召出自於知識，知道這個呼召唯有靠主的幫助才能實現，就像保羅教導我們他如何為帖撒羅尼迦人禱告：願主使你們增長，更加出色。

You see the **great motive** to take up this call is **not just** that we have received gospel grace it is also that **God continues to give grace** to will and to do according to His good pleasure when we **seek it** of Him in prayer.

你看！這個偉大的動機去執行這個呼召，不僅是我們已經領受了福音的恩典，也是當我們在禱告中追求祂的時候，神繼續賜下恩典，使我們立志和行事都能照著祂所喜悅的去做。

So as we hear this call to “**abound more**” let us say in our hearts: **Lord command what you will** and grant what you command.

所以，我們聽到這個呼召「要更出色」，讓我們在我們心中這樣說：主！按照你的旨意命令我們，賜下你的命令

May God strengthen us to **commit** ourselves to **these motives**: knowledge, authority, and gospel grace.

願神堅固我們，把我們自己投入這些動機中：知識，權柄，和福音的恩典。