

Advent Series: God For Us: Joy

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降臨節系列：神為了我們：喜樂

阿利克斯·萊斯勒

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詩歌一：天使歌唱在高天 Angels We Have heard on High

1. 天使歌唱在高天，美妙歌聲遍平原
四周山嶺發回聲，響應天使歡樂音。

榮-----耀，榮耀，歸於至高真神！

榮-----耀，榮耀，歸於至高真神！

2. 牧人有何大喜悅，快樂歌聲不休歇
有何喜訊感心弦，齊發歌聲美難言？

3. 請君同往伯利恆，天使所唱聖嬰生
前來跪拜同聲唱，基督救主新生王！

詩歌二：普世歡騰 Joy to the World

普世歡騰，救主降臨！全地接祂為王；
萬心為主預備地方，宇宙萬物歌唱，
宇宙萬物歌唱，宇宙，宇宙萬物歌唱。

大地歡騰，主治萬方！萬民高聲頌揚；
田野，江河，平原，山崗，響應歌聲嘹亮，
響應歌聲嘹亮，響應，響應歌聲嘹亮。

世上一切罪惡憂傷，從此不再生長；
普世咒詛變為恩典，主愛澤及四方，
主愛澤及四方，主愛，主愛澤及四方。

主以真理，恩治萬方，要在萬國民中，
彰顯上主公義榮光，主愛奇妙豐盛，
主愛奇妙豐盛，主愛，主愛奇妙豐盛。

詩歌三：齊來崇拜 O Come, All Ye Faithful

詩集：生命聖詩，88

齊來，忠信聖徒，大家喜樂盈盈，
齊來，一齊來，大家上伯利恆；
來朝見聖嬰，天使君王降生。

天使詩班歌唱，頌聲喜樂洋洋，

光明眾天軍，都來高聲頌揚：
「在至高之處，榮耀歸與真神。」

我眾虔誠恭賀，救主今日降生，
榮耀，眾榮耀，全歸於主聖名；
大哉父真道，在肉身中顯明。

副歌：齊來崇拜我救主，齊來崇拜我救主。
齊來崇拜我救主，耶穌基督。

Intro: God is For Us 簡介：神是為了我們

For 2,000 years, the church has taken time to prepare their hearts for Christmas Day. That time has been called the “Advent” season. Today marks the beginning of the third week of Advent.

2000年來，教會花了很多時間為聖誕節讓他們的心做好準備。那個時期被稱為「降臨節」。今天標誌著降臨節第三週的開始。

“Advent” means “arrival,” specifically Jesus's arrival. Each week leading up to Christmas Eve, we're looking at a different implication of the Advent story.

“降臨”的意思是“到來”，特別是耶穌的到來。平安夜前的每個星期，我們都會探討降臨故事的不同意義。

What does the Arrival of Jesus mean? 耶穌的到來意味著什麼？

Week 1 - Hope. God will fulfill his promises. 第一周 - 希望。神會實現祂的應許。

Week 2 - Peace. God is with us. 第 2 週 - 和平。神與我們同在。

This week- Joy. God is FOR us. 本週 - 喜樂。神是為了我們。

So here is the proposition: The Arrival of Jesus into the world signifies that God is FOR us. This is why it is Good News. God is not angry with you. Scolding you from heaven. Rolling his eyes at your mistakes and blunders. He isn't disinterested, disengaged, and distant. He is not mean, vindictive, or finger-pointing. He does oppose sin, and it's a corrosive and destructive force in your life and our world. But he isn't against you.

所以這裡的命題是：耶穌來到世上意味著神是為了我們。這就是為什麼它是好消息。神沒有對你的憤怒。從天上責罵你。對你的錯誤和失誤翻白眼。他並不是不感興趣、冷漠、疏遠。他不刻薄，不懷恨在心，也不互相指責。祂確實反對罪，罪是你的生活和我們的世界中的一種腐蝕性和破壞性的力量。但他並不反對你。

No. He is wildly and relentlessly and deeply in love with you. As a Good Father loves their children, he sees all of who you are, yet he still chooses you. And he doesn't just say that.

不，祂瘋狂地、不顧一切地、深深地愛著你。正如一位好父親愛他們的孩子一樣，他看到了你的全部，但他仍然選擇了你。他不只是這麼說。

Actions speak louder than words. 行動勝於雄辯。

In Matthew's Gospel, when the angel arrives to proclaim to Joseph and Mary the Advent of Jesus he quotes an ancient prophetic text from the book of Isaiah which says, 在馬太福音中，當天使來向約瑟和瑪利亞宣告耶穌的降臨時，他引用了《以賽亞書》中的一段古老的預言文本：

23 “The virgin will conceive and give birth to a son, and they will call him Immanuel” (which means “God with us”).-Matthew 1:23

1:23 「童女將懷孕生子，人會給他起名叫以馬內利」(意思是「神與我們同在」)。-馬太福音 1:23

In other words, God showed up. Ancient prophecy comes to life. 換句話說，神出現了。古老的預言成真了。

There is a big fancy theological word for this- it's called the “Incarnation.” God stepped into the human story by taking on a human body. He subjects himself to the constraints and limitations of a human being while never losing even an ounce of his divinity.

有一個很奇特的神學術語來形容這一點——它被稱為「道成肉身」。神以人類的身體介入了人類的故事。他讓自己受到人類的約束和限制，但又不失去、哪怕一點點的神性。

The God of the universe did NOT have to prove his love for us. But He did AND at great cost of himself. And not FOR himself. What does he get out of this deal? No. It is ENTIRELY for our good from His Goodness. And so the Advent story shows us the character of God.

宇宙之神不必證明祂對我們的愛。但他做到了，也付出了巨大的代價。而且不是為了他自己。他能從這過程中得到什麼？不，這完全是出於祂的仁慈，為了我們的好處。因此，降臨的故事向我們展示了神的品性。

The God who “shows up” is the only one who can rescue you from sin, redeem you from your brokenness, and reconcile you to himself. He is the only way.

「顯現」的神是唯一能將你從罪惡中拯救出來、將你從破碎中救贖出來、並使你與祂和好的神。他是唯一的出路。

And that is the Good News that causes Great Joy for all the people! 這就是帶給所有人巨大喜樂的福音！

Transition: 過渡:

Today, we are going to look at this more in-depth. 今天，我們將更深入地探討這一點。

To examine a part of the Christmas story that highlights: 檢查一下聖誕節故事的一部分，其中突出是：

1. God is FOR us and 神是為了我們，並且

2. The result of God's work in your life is Joy. And a joy that is like no other.

神在你生命中工作的結果是喜樂。一種無與倫比的喜樂。

Luke 2 in your Bibles. 聖經中的路加福音第 2 章。

MVMT 1: In Our Story | Luke 2:1-7

MVMT 1: 在我們的故事中 | 路加福音 2:1-7

1 In those days Caesar Augustus issued a decree that a census should be taken of the entire Roman world. 2 (This was the first census that took place while Quirinius was governor of Syria.) 3 And everyone went to their own town to register. 4 So Joseph also went up from the town of Nazareth in Galilee to Judea, to Bethlehem the town of David, because he belonged to the house and line of David. 5 He went there to register with Mary, who was pledged to be married to him and was expecting a child. 6 While

they were there, the time came for the baby to be born, 7 and she gave birth to her firstborn, a son. She wrapped him in cloths and placed him in a manger, because there was no guest room available for them.

2:1 當那些日子，凱撒亞古士督有旨意下來，叫天下人民都報名上冊。

2:2 這是居里扭作敘利亞巡撫的時候，頭一次行報名上冊的事。

2:3 眾人各歸各城，報名上冊。

2:4 約瑟也從加利利的拿撒勒城上猶太去，到了大衛的城，名叫伯利恆。因他本是大衛一族一家的人，

2:5 要和他所聘之妻馬利亞一同報名上冊。那時馬利亞的身孕已經重了。

2:6 他們在那裡的時候，馬利亞的產期到了，

2:7 就生了頭胎的兒子，用布包起來，放在馬槽裡，因為客店裡沒有地方

Luke, the author of this Gospel account, intentionally includes details about the historical setting of this story. 這本福音書的作者路加有意包含了有關這個故事的歷史背景的細節。

Why? 為什麼？

Well, because he isn't afraid of his claims being verified. He wants you to know that this all actually happened. As strange as it may sound, there is a breaking in of Heaven into our very familiar story. 是的，因為他不怕自己的說法被證實。他想讓你知道這一切都是真的。雖然這聽起來很奇怪，但天堂在我們非常熟悉的故事中有一個突破。

Including these details would be akin to us saying today, "This all took place while President Biden was in office, and Tina Kotek was governor of Oregon."

包含這些細節就像我們今天談論的樣子，“這一切都發生在拜登總統任職期間，蒂娜·科特克擔任俄勒岡州州長。”

It indicates a time and a space. 它包含了時間和空間。

When you hear "Ceaser," what comes to mind? 當你聽到「凱撒」時，你會想到什麼？

Caesar, the real one, would have probably had you crucified if you had told him his legacy would be a potent combo of pepperoni pizza and typically overdressed salad. 凱撒，真正的凱撒，如果你告訴他他的遺產將是義大利辣香腸披薩和典型的重調味沙拉組合，他可能會把你釘在十字架上。

Caesar Augustus- The first and (according to many) the most significant Roman Emperor (31BC - AD 14). Having replaced the republic with an imperial form of government, he expanded the empire to include the entire Mediterranean world, established the famed Pax Romana, and ushered in the golden age of Roman literature and architecture. Augustus (which means exalted one) was a title conferred on him by the Roman senate in 27 BC. 凱撒奧古斯都 - 第一個也是（根據許多人的說法）最重要的羅馬皇帝（公元前 31 年 - 公元 14 年）。他用帝國政體取代了共和國，將帝國擴張到了整個地中海世界，建立了著名的羅馬和平，並開創了羅馬文學和建築的黃金時代。奧古斯都（意為崇高者）是羅馬元老院於西元前 27 年授予他的頭銜。

If you are ever curious about where George Lucas found his inspiration for The Empire in Star Wars, read about Augustus' story. 如果您對喬治盧卡斯在《星際大戰》中的《帝國》的靈感來源感到好奇，請閱讀奧古斯都的故事。

In Rome, there is one who sits on the throne of the entire world. He is proclaimed the “exalted one,” conferring not just political authority but also religious authority.在羅馬，有一個人坐在全世界的王座上。他被宣稱為“尊貴者”，不僅賦予政治權威，也賦予宗教權威。

He referred to himself as “Imperator Caesar divi filius,” meaning “Commander Caesar, son of the deified one.”他稱自己為“凱撒大帝”，意思是“凱撒指揮官，聖神的兒子”。

He initiated the Imperial Cult, so worshipping Caesar (himself) became a national religion. Religious Nationalism is not a new thing.他創立了帝國崇拜，因此崇拜凱撒（他本人）成為一種國教。宗教民族主義並不是什麼新鮮事。

Luke is SO Brilliant. ALL of this would have been known information about Caesar. The Imperial propaganda machine was alive and well.路加太聰明了，所有這些都是有關凱撒的已知資訊，帝國的宣傳機器仍然運作良好。

While today we know Caesar as a salad or a \$5 pepperoni pizza 今天我們知道凱撒是一種沙拉或 5 美元的意大利辣香腸披薩

There was one day when his fame was spread all over the world. He was known as... 有一天，他的名聲傳遍了全世界。他被稱為...

“King of the Eternal Empire of Rome & Son of god (the deified one)” “羅馬永恆帝國之王、神子(稱神者)”

Without saying much, Luke says everything. 路加沒有多說什麼，就把一切都說出來了。

Jesus, the true King of the Universe and heir of Heaven, the true Son of God, shows up in our story. 耶穌，真正的宇宙之王、天國的繼承者、真正的神之子，出現在我們的故事裡。

Augustus was born into opportunity. He came from a family that was connected deeply to the Roman powers. He was the adopted great-nephew of Julius Caesar and heir of his estate and political power of Caesar. His arrival on the scene was chaos: backstabbing, civil wars, consolidation of power, elimination of political rivals. Take and keep power by all means. He would be familiar with the palace and the political forum.奧古斯都出生於機會之中。他出身於一個與羅馬列強有著密切聯繫的家庭。他是朱利葉斯·凱撒的養侄孫，也是凱撒的財產和政治權力的繼承人。他的到來引起了混亂：背後刺傷、內戰、鞏固權力、消滅政治對手。不惜一切手段奪取並維持權力。他對宮殿和政治論壇都很熟悉。

And then there is Jesus.然後是耶穌。

Luke points out that Mary and Joseph, by Augustus’ decree, must return to their ancestral hometown for a census. Why? Because Ceasar said so. “Go home, register so that you can pay more taxes.” 路加指出，根據奧古斯都的法令，瑪利亞和約瑟必須返回他們的祖籍進行人口普查。為什麼？因為凱撒是這麼說的。“回家去登記一下，這樣你就可以繳納更多的稅。”

This is a display of the might and power of Rome. They speak, and everyone listens.這就是羅馬帝國威力和權力的體現。他們說的話，每個人都聽。

But by doing so, Mary and Joseph go to the town of Bethlehem- a place of former kings. Bethlehem is the home of the former king of Israel, David.但藉著這樣做，瑪利亞和約瑟去了伯利恆——一個以前君王們居住的地方。伯利恆是曾經以色列君王大衛的故鄉。

What a scene set for such an incredible story.這是一個多麼令人難以置信的故事的場景。

2 Kings who come into the world in radically different ways.兩位君王以截然不同的方式來到這個世界。

One born into pomp and circumstance. From a royal line that launched him into the palace, power, and the political arena. The other was born in a stable. A trough for a bed. To two poor minority nobodies in a small corner of that other king's empire.一個出生在盛況和背景之家。出身於皇室血統，他進入了宮殿、權力和政治舞台。另一個出生在馬廄，一個床槽，和兩個可憐的少數民族無名小卒在另一個王的帝國的一個小角落裡。

If you wanted to make up a story of a king from heaven coming into the world, which one would you choose?如果你要編一個天上君王降臨人間的故事，你會選擇哪一個？

This is one of the reasons why I am so willing to trust that this story is true. If you made it up, nobody would believe it. You would never script it this way. And yet, cemented in the history of the time of Augustus and Quirinius, you have this story in a backwater district of Rome that would forever change the world. 這就是為什麼我如此願意相信這個故事是真實存在的原因之一。如果你編出來的，沒有人會相信。你永遠不會以這種方式編寫腳本。然而，鐵定在奧古斯都和奎里尼烏斯時代的歷史中，你會在羅馬帝國的一個水流氾濫的省區看到這個永遠改變世界的故事。

The claim is that the true King of Heaven has come into our story. 聲稱真正的天上君王已經進入我們的故事。

He comes in the most relatable way. He comes as one of us. Someone we can identify with. 他以最有親和力的方式出現。他是作為我們中的一員而來，我們可以認同的人。

This is one of the most astounding realities of the Christmas story. 這是聖誕節故事中最令人震驚的現實之一。

Of all the ways he would show up in the story, he chooses the most humble. 在他在故事中出現的所有方式中，他選擇了最謙卑的方式。

“Immanuel,” or God is with us, literally means that. All of us. And He is with us because He is FOR us. “以馬內利”，或神與我們同在，字面意思就是這個意思，我們所有人。祂與我們同在，因為祂是為了我們。

Transition: This Christmas, we reflect on this truth: He is the God that shows up, sometimes in the most unexpected ways. We reflect on this truth, that while He may arrive in unexpected ways that can be hard to recognize, they are also the ways we most need him to show up. 過渡：今年聖誕節，我們沈思在這個事實：祂是神，有時以最意想不到的方式出現。我們也沈思在這個事實，他可能以難以識別的意想不到的方式到來，但這也是我們最需要祂出現的方式。

He did it then. He does it now. 祂之前這樣做過。祂現在也可以這樣做。

Advent is full of surprises. 降臨是充滿驚喜的。

MVMT 2: Surprised Shepherds | Luke 2:8-15 第二：意外的牧羊人 | 路加福音2:8-15

Back to Luke 2, starting at verse 8 回到路加福音第二章，第八節

8 And there were shepherds living out in the fields nearby, keeping watch over their flocks at night. 9 An angel of the Lord appeared to them, and the glory of the Lord shone around them, and they were terrified. 10 But the angel said to them, "Do not be afraid. I bring you good news that will cause great joy for all the people. 11 Today in the town of David a Savior has been born to you; he is the Messiah, the Lord. 12 This will be a sign to you: You will find a baby wrapped in cloths and lying in a manger." 13 Suddenly a great company of the heavenly host appeared with the angel, praising God and saying, 14 "Glory to God in the highest heaven, and on earth peace to those on whom his favor rests." 15 When the angels had left them and gone into heaven, the shepherds said to one another, "Let's go to Bethlehem and see this thing that has happened, which the Lord has told us about." -Luke 2:8-15

2:8 在伯利恆之野地裡有牧羊的人，夜間按著更次看守羊群。

2:9 有主的使者站在他們旁邊，主的榮光四面照著他們。牧羊的人就甚懼怕。

2:10 那天使對他們說，不要懼怕，我報給你們大喜的信息，是關乎萬民的。

2:11 因今天在大衛的城裡，為你們生了救主，就是主基督。

2:12 你們要看見一個嬰孩，包著布，臥在馬槽裡，那就是記號了。

2:13 忽然有一大隊天兵，同那天使讚美神說，

2:14 在至高之處榮耀歸與神，在地上平安歸與他所喜悅的人。〔有古卷作喜悅歸與人〕

2:15 眾天使離開他們升天去了。牧羊的人彼此說。我們往伯利恆去。看看所成的事，就是主所指示我們的。

There's nothing more mundane and ordinary in the first century than the profession of a shepherd. This is astounding, and again, if you were making up a story, this would be the most unlikely group of people you would ever include. Their testimony would hold little value to the world around them. There's no advantage for Luke to have this story included in this Gospel account unless, of course, it is, in fact, true. 在第一世紀，沒有什麼比牧羊人的職業更普通平常的了。這是令人震驚的，而且，如果你要編一個故事，這將是你最不可能包括的一群人。他們的證詞對周圍的世界沒有什麼價值。當然，除非它是真實的，否則路加將這個故事納入福音書的記載中並沒有什麼好處。

Surprise. 驚喜

A host of spiritual beings arrive and pronounce that the most significant event in human history is about to unfold. This is the message to some blue-collar workers in a field in Bethlehem. God shows up in an extraordinary way to ordinary people. 一群屬靈的天物出現並宣佈人類歷史上最重大的事件即將展開。這個消息是傳給伯利恆田裡的一些藍領階層的人。神以一種非凡的方式向平凡人顯現。

Not in the capital of the Empire in Rome 不在羅馬帝國的首都

Not in the epicenter of Jewish worship in Jerusalem. 不在耶路撒冷猶太人敬拜的中心。

As you will see, the people in those spaces will not be left out. (Good News/Great Joy for ALL)

But he arrives to ordinary people like you and me. 正如你將看到的，那些高貴地方的人也不會被排除在外。(好消息/大喜樂是為所有人)但他卻來到了像你我這樣的普通人身邊。

Surprise. 驚喜

Could you imagine how seen these shepherds must have felt? Like, of all people in the world, the God of the universe sees them? 你能想像這些牧羊人被看見時的感受嗎？就像世上所有的人，宇宙之神看見他們一樣？

This is true of us, too. He is not so busy running the universe that he cannot meet you at your most profound need. Even if you think you are somehow not important enough to be noticed, valued, or seen, the Advent story is a surprise- he is for you, too! In fact, he had a unique plan and purpose for these shepherds, and their story would be immortalized in human history. 我們也是如此。他並沒有忙於管理宇宙而無法滿足你最深刻的需要。即使你認為自己在某種程度上還不夠重要，不足以被注意到、重視或看到，降臨節的故事也會帶給你驚喜——祂也適合你！事實上，祂對這些牧羊人有一個獨特的計劃和目的，他們的故事將在人類歷史上永垂不朽。

Wild! 超乎尋常！

But as surprising as the appearance to the shepherds is, the message is even more so: 然而，如同向牧羊人的顯現那樣讓人驚訝，傳達的訊息更加令人驚訝：

“I bring you good news that will cause great joy for all the people.” -Luke 2:10 路加福音 2:10 那天使對他們說，不要懼怕，我報給你們大喜的信息，是關乎萬民的。

I want you to think about this for a moment. Heaven's first public statement about the arrival of Jesus is that Good News will cause great joy for all the people. 我想此時請你思考一下。天堂的第一個公開宣告耶穌來到世上聲稱、是好消息，將為所有人帶來大歡樂。

Let's focus on the Good News part. 讓我們先著重在這福音上。

I recently went to the Civil War football game with a friend. As we were walking in, there were men at every entrance with 12-foot signs and bullhorns shouting at every person coming into the game that they were all going to Hell if they did not repent. The signs were full of the typical sins you see on them. Everyone was trying to ignore them. Wide berths. Some people mocked them. Most just tuned them out. 我最近和朋友一起去看了俄羅岡內戰橄欖球比賽。當我們走進去的時候，每個入口處都有人拿著 12 英尺的標誌和擴音器，對每個進入比賽的人大喊，如果他們不悔改，他們都會下地獄。這些標誌充滿了你會看到的典型罪惡。每個人都試圖忽視他們。寬泊位。有些人嘲笑他們。大多數人只是將他們排除在外。

I completely agree that sin separates us from God. Both now and in the age to come. The Advent of Jesus is about your rescue from Sin and death. The gospel is not some passive form of nicety that is a false politeness to people while they persist in their sin and brokenness. A Savior is born to SAVE YOU. 我完全同意罪使我們與神分離。無論是現在還是未來。耶穌的降臨是為了將你從罪惡和死亡中拯救出來。福音不是某種不得已的善意形式，對那些堅持犯罪和破碎的人的虛假禮貌。救世主的誕生就是為了拯救你。

But as I walked past the blaring bullhorn, I just kept hearing this quiet whisper: “I bring you Good News of Great Joy for All the People.” 但當我走過響亮的擴音器時，我一直聽到這樣的低語：“我給你們帶來了萬民大喜的好消息。”

And I wondered... What if these guys put that on their boards instead? What if Luke 2:10, and they took a page out of Heaven's book and pronounced: "Good News of Great Joy for All The People. in the town of David a Savior has been born to you; he is the Messiah, the Lord." 然後我想.....如果這些人把這句話放在他們的板上會怎麼樣？如果路加福音 2 章 10 節，他們從天書上取下一頁，宣告：「為萬民帶來大喜的好消息。在大衛城裡，為你們誕生了一位救主；他是彌賽亞，是主。」

Do you know what happened to the Shepherds? They became curious. "Let's go look into this!" 你知道牧羊人做了什麼嗎？他們變得好奇。“我們去看看這個吧！”

Should we recapture the methodology of heaven?我們是否應該重新啟用天國的方法？

Transition: 過渡:

When CS Lewis wrote his autobiography of his journey from Atheism to Faith in Jesus, he titled it Surprised by Joy 當CS·劉易斯 寫他從無神論到信仰耶穌的旅程的自傳時，他將其命名為“被喜悅驚喜”

Why? Because it was his experience with heavenly Joy. Joy from God and God alone changed his heart. It wasn't a rational argument, it wasn't an intellectual idea, it wasn't an awareness of guilt and shame. It was Joy- as Augustine said in Confessions, 為什麼？因為這是他體驗天國喜樂的經歷。來自神的喜樂，只有神改變了他的心。這不是理性的論證，不是理智的想法，不是內疚和羞恥的意識。這就是喜樂 — 正如奧古斯丁在《懺悔錄》中所說的那樣，

“Our hearts are restless o God, until they find their rest in Thee.” - St. Augustine “神啊，我們的心焦躁不安，直到在你那裡找到安息。” - 聖奧古斯丁

Like the shepherds, the Advent story taps into the deepest longing of every human heart to lean in and say- come, let's go find out what this is all about!? 就像牧羊人一樣，降臨的故事觸及了每個人內心最深處的渴望，讓我們靠近，說：來吧，讓我們去看看這到底是怎麼回事！

Something deep, hidden, longing in your hearts, in theirs, finds its rest in the arrival of Jesus in your lives. 在你和他們的心中，有一些深處的、隱藏的、渴望的東西，在耶穌降臨到你的生活中找到了安息。

It is the surprising Joy that Lewis talks about. Beckoning to you, come to the manger, find out what this whole thing means. It is good news, and you will experience the great Joy you yearn for. 劉易斯所說的就是令人驚訝的喜悅。向你招手，到馬槽來，看看這整件事意味著什麼。這是個好消息，你將體驗到你所渴望的巨大喜悅。

MVMT 3: Surprised by Joy 被喜樂驚喜

CS Lewis - Surprised by Joy C S 路易斯 —— 被喜樂驚喜

Lewis gives a stunning definition of the “Joy from Heaven.” 魯益師對“來自天國的喜樂”給出了令人驚嘆的定義。

“I call it Joy... As I stood beside a flowering currant bush on a summer day there suddenly arose in me without warning, and as if from a depth not of years but of centuries, the memory of that earlier morning at the Old House when my brother had brought his toy garden into the nursery. It is difficult to find words

strong enough for the sensation which came over me; Milton's 'enormous bliss' of Eden (giving the full, ancient meaning to 'enormous') comes somewhere near it. It was a sensation, of course, of desire; but desire for what?... Before I knew what I desired, the desire itself was gone, the whole glimpse... withdrawn, the world turned commonplace again, or only stirred by a longing for the longing that had just ceased... In a sense the central story of my life is about nothing else... The quality common to the three experiences... is that of an unsatisfied desire which is itself more desirable than any other satisfaction. I call it Joy, which is here a technical term and must be sharply distinguished both from Happiness and Pleasure. Joy (in my sense) has indeed one characteristic, and one only, in common with them; the fact that anyone who has experienced it will want it again... I doubt whether anyone who has tasted it would ever, if both were in his power, exchange it for all the pleasures in the world. But then Joy is never in our power and Pleasure often is. — C.S. Lewis, Surprised by Joy

「我稱之為喜樂.....夏日里，當我站在一棵開花的醋栗叢旁時，我突然毫無預兆地想起了在老房子裡的那個清晨的記憶，彷彿來自幾個世紀而不是幾年之久的深處——我哥哥把他的玩具花園搬進了嬰兒房。很難找到足夠強烈的言語來形容我的感受。彌爾頓所說的伊甸園的「巨大的幸福」（需要賦予「巨大」其完整的、古老的意義）就在某種程度上接近它。當然，這是一種渴望的感覺。但渴望的是什麼呢？.....在我知道自己想要什麼之前，渴望本身就消失了，這驚鴻一瞥.....又馬上被撤回，世界再次變得平凡，或者只是被對剛剛停止的渴望的渴望所攪動.....從某種意義上說，我生命的中心故事與其他無關.....這三種經驗的共同特徵.....是一種未滿足的渴望，它本身比任何其他滿足都更令人渴望。我稱之為喜樂，這在這裡是一個特別的術語，必須與幸福和快樂區分開來。喜樂（在我看來）確實有一個特徵，也是唯一一個與它們相同的特徵；就是任何經歷過它的人都會再次想要它的事實.....我懷疑，如果兩者都在他的能力範圍內，任何嚐過它的人是否會用它來交換世界上所有的快樂。但喜樂永遠不在我們的掌控之內，而快樂常常可以在我們的掌控之中。——C.S.劉易斯，《被喜樂驚喜》

“Joy is never in our power, and pleasure often is.” "喜樂永遠不在我們的掌控之內，而快樂常常可以在我們的掌控之中"

He distinguishes between the happiness we can manufacture or experience and the Joy with a source entirely out of our power. 他區分了我們可以製造或體驗的快樂和完全超出我們能力範圍的喜樂。

The Bible calls this Joy. And it has unique and enduring characteristics because its source is found only in God. 聖經稱為喜樂。它具有獨特而持久的特徵，因為它的源頭只能在神身上找到。

Biblical Joy 符合聖經的喜樂

“Joy” in the Bible is difficult to define because words feel inadequate. They fall short. It’s like a combination of Blessedness, Happiness, pleasure, excitement, and fulfillment. But since its source is God, it is also somewhat alien to our experience here. 聖經中的「喜樂」很難定義，因為言語感覺不夠充分，不能完全表達。它就像是祝福、幸福、快樂、興奮和滿足的結合。但由於它的源頭是神，它也與我們在這裡的經驗有些差異。

Some things create all of these experiences. Experiences that are not, in and of themselves, bad. But they can only point to a more incredible experience; they cannot embody all of what Joy is in and of themselves. 有些東西帶來了所有這些體驗。體驗本身並不壞，但它們只能指向更令人難以置信的體驗；它們無法體現喜樂本身的全部。

1. Joy is a “Fruit of the Spirit.”: In Galatians, Paul says that Joy is a fruit of the Spirit. This means that Joy’s source is God. It is something that you experience in your life as you have a

relationship with God. As you walk with, talk with, and enjoy a life in communion with God, Joy will result. 1. 喜樂是「聖靈所結的果子」：在加拉太書中，保羅說喜樂是聖靈所結的果子。這意味著喜樂的源頭是神。這是在生活中因著與神建立關係而會經歷的事情。當你與神同行、交談並享受與神交通的生命時，就會產生喜樂。

“Fellowship with the Father and the Son is most vivid and sweet, and Christian joy is greatest, when the cross is heaviest.” 1 –J. I. Packer “當十字架最沉重時，聖父和聖子的團契也是最生動和甜蜜的，基督徒的喜樂也是最大的。” 1 – J. I. 帕克

2. Joy is not dependent on your circumstances: It is possible to simultaneously experience bottomless Joy and Great Suffering and Pain. 2. 喜樂不取決於你的環境：有可能同時體驗無底的喜樂和巨大的痛苦。

6 “In all this, you greatly rejoice, though now for a little while you may have had to suffer grief in all kinds of trials.” -1 Peter 1:6

彼得前書 1:6

6 因此，你們是大有喜樂；但如今，在百般的試煉中暫時憂愁，

This is really important. In this life, we will experience pain and suffering. This is the experience of every person; it's unavoidable. But the Good News is that you can experience Joy in your pain. There is a sustaining Joy that cannot be stolen by your circumstances. It cannot be taken away from you by anyone or anything because it comes from God and God alone. You have a power that can flow through your life. 這真的很重要。在這一一生中，我們會經歷痛苦和磨難。這是每個人的經驗；這是不可避免的。但好消息是，你可以在痛苦中體驗到喜樂。有一種持續的喜悅，不會被你的環境所竊取。它不能被任何人或任何事從你手中奪走，因為它來自神，而且唯獨來自神。你有一種力量可以貫穿你的一生。

One of the primary themes of the Apostle Paul's letter Philippians is JOY. It's all over the letter. And do you know where he wrote it? Prison. He had access to Joy that no power on this earth could take away from him. And as he heard about others standing firm in their faith, he experienced great Joy, even if it cost him his physical freedom. 使徒保羅書信腓立比書的主要主題之一是喜樂。信裡都寫滿了。你知道他在哪裡寫的呢？監獄。他可以獲得世上任何力量都無法從他手中奪走的喜樂。當他聽到其他人堅定信仰時，他體驗到了巨大的喜樂，即使這讓他失去了人身自由。

The Joy God gives us is transcendent. 神給我們的喜樂是超越的。

3. Joy is not seasonal: “It's the Hap, Happiest time of the year.” For some. For others, it is an excruciating time. If Joy finds its source in God and is not dependent on your circumstances, you can also have it this holiday season. As Joy is only found in one person, Jesus. AND Joy is not found in your circumstances aside from your relationship with Jesus. It is not just for some times but not for others. 喜樂不分季節：“這是一年中最高興的時刻。”對於一些。對其他人來說，這是一段痛苦的時期。如果喜樂的根源在於神，並且不依賴你的環境，那麼你也可以在這個假期擁有它。因為喜樂只能在一個人身上找到，那就是耶穌。除了與耶穌的關係之外，在你的環境中找不到喜樂。這不僅適用於某些時候，也適用於其他時候。

Psalm 1 says that “blessed” or “happy/joyful from God” are the ones who do not walk, stand, or sit in the way of sin. But delight in the word of the LORD. Meditating on the goodness of God day and night. The result is that you will be like a tree planted by a constant source of life. You will produce fruit in season, but you will be sustained in the other seasons when you just endure loss, pain, and anticipation of spring and summer again. 詩篇 1 篇說, 「有福」或「從神而來的幸福/喜樂」是指那些不走、不站, 不坐罪的道路的人。卻要以耶和華的話為樂。晝夜默想神的良善。結果是, 你會像一棵樹一樣, 擁有源源不絕的生命泉源。你會在季節裡結出果實, 但在其他季節裡—當你忍受失落、痛苦和對春天和夏天的再次期待時——你仍得到維持。

Transition: All of this can be yours... 過渡: 這一切都可以是你的...

Response:

1. You can come to Jesus- A savior has been born 你可以信靠耶穌—救世主已經誕生
2. You can have this Joy. (If you are not experiencing Joy, get some prayer. I did this week!) 你可以擁有這樣的喜樂。(如果你沒有體驗到喜樂, 請祈禱。我這週做了!)
3. You can be a herald of Good News of Great Joy: Writing Good News Great Joy cards - handed at the door, stamps, and mailbox at the info center. 你可以成為大喜福音的使者: 寫福音大喜樂卡片 - 在門口遞上, 郵票和資訊中心的郵箱。
4. You can invite people to come and see Jesus- Invite them to C-Eve 11,1, 3, 5 你可以邀請人們來看耶穌—邀請他們參加聖誕前夜 11點, 1點, 3點, ,5點

Benediction + Closing 祝禱+結束

Benediction: 祝禱

13 May the God of hope fill you with all joy and peace as you trust in him, so that you may overflow with hope by the power of the Holy Spirit. -Romans 15:13

羅馬書 15:13

13 但願使人有盼望的神, 因信將諸般的喜樂、平安充滿你們的心, 使你們藉著聖靈的能力大有盼望。