

We Are Alive 我們已活過來了

Ephesians 以弗所書 2:1-10

USED 使用: 15th February 2026 年 2 月 15 日

We are in the book of Ephesians discovering WHO IS THE CHURCH as we look forward to WHAT GOD is calling us to over the next 5-10 years of life and ministry together.

我們正在《以弗所書》中探索「誰是教會」，同時展望神在未來 5-10 年的共同生活和事工中對我們的呼召。

More than anything this term, our goal should be for our affections to be awakened to who God's church is to God. This is essential. Nothing we do in God's name in the coming weeks and years will matter at all if we are not captivated by the love and glory of God.

本季最重要的目標，是我們的情感能被喚醒，看見神的教會在神眼中是何等寶貴。這至關重要。如果我們不被神的愛和榮耀所吸引，那麼未來幾週、幾年我們奉神之名所做的一切都將毫無意義。

How does that happen? Ephesians 1 is spectacular news. Paul writes that every dream and desire and longing of our hearts has been gifted to the Christian in Jesus Christ. We have received every spiritual blessing already. Then he adds the spectacular hope of future glory in God's presence. We have, and what we are yet to receive. Overwhelmingly good news.

這如何發生？《以弗所書》第 1 章是極其奇妙的消息。保羅寫道，我們心中的每一個夢想、渴望和期盼，都在耶穌基督裡賜給了基督徒。我們已經領受了各樣屬靈的福氣。然後他加上了未來在神面前得稱讚的榮耀盼望。我們已經擁有的，以及我們將要領受的。是極其豐盛的好消息。

He then prays that we would grow into everything we have and are yet to receive. That these things would capture our hearts and imaginations and shape our lives. The only way our hearts and lives will be captivated is to be struck by how underserving we are of God's love. How much we do not deserve anything from God except condemnation.

他接著禱告，我們能長成我們所擁有和將要領受的一切。願這些事抓住我們的心和想像力，並塑造我們的生命。我們的心和生命唯一能被抓住的方式，是被我們多麼不配得的神的愛所震撼。我們從神那裡除了定罪，本不配得任何東西。

Paul wants us to be captivated by the love and grace of God that has ripped us from the grip of condemnation and raised us to the place of honour with Jesus Christ. These verses make the message of chapter 1 even more astonishing.

保羅希望我們被神的愛和恩典所吸引，這愛和恩典將我們從定罪的權勢中奪回，並將我們提升到與耶穌基督同得榮耀的地位。這些經文使第 1 章的信息更加令人驚嘆。

DEATH BY NATURE 本為死人

The first three verses are a comprehensive, panoramic picture of the human condition outside of God. It says, quite bluntly, *dead in your transgressions and sins*.

前三節經文是一幅全面、全景式的畫面，描繪了人在神之外的光景。它非常直接地說：
「你們因著自己的過犯罪惡而死了」

Death is not a figure of speech here. These people are absolutely dead not in danger of death or dying. Paul refers to Gentiles in verse 1 and his fellow Jews in verse 3. All people are dead in transgressions and sins. Spiritual death is universal. All humanity from top to bottom. All people are spiritually dead apart from Jesus.

這裡的「死」不是比喻。這些人不是面臨死亡或正在死去的危險，而是完全死了。保羅在第 1 節提到外邦人，在第 3 節提到他的猶太同胞。所有人都在過犯罪惡中死了。屬靈的死是普世性的。所有人類，從上到下，所有人都與耶穌隔絕，在屬靈上是死的。

The key to understanding what he means is the word **'followed'** in v.2 and **'following'** in v3. The word means *to be mastered, to be controlled, enslaved*. Spiritually, humanity is as helpless as a dead body, completely controlled, totally mastered, unable to move or act on our own.

理解他意思的關鍵，是第 2 節的「隨從」和第 3 節的「放縱」。這詞的意思是「被轄制」、「被控制」、「被奴役」。在屬靈上，人類就像屍體一樣無助，完全被控制，完全被轄制，無法自己行動。

There are three things to which we are enslaved. Firstly, in v2 it says we are enslaved to *the ways of this world*. Secondly, in v2 again we are enslaved to the *ruler of the kingdom of the air*. That is the Devil. Thirdly, in v.3: *gratifying the cravings of our flesh and following its desires and thoughts*.

我們被三件事奴役。首先，第 2 節說我們被奴役於「今世的風俗」。其次，第 2 節又說我們被奴役於「空中掌權者的領袖」，就是魔鬼。第三，第 3 節：「放縱肉體的私慾，隨著肉體和心中的意念去做」

When he refers to *our flesh*, Paul does not mean the human body of flesh and bones as if Christianity is against the body and the physical world. It is literally referring to self-centred human nature. Notice the words *cravings, desires, thoughts*. He is talking about the inner life. This is the thing that drives us, master us, and controls us.

當保羅提到「我們的肉體」時，他並非指血肉之軀的人體，好像基督教反對身體和物質世界。實際上是指以自我為中心的人性。請注意「私慾」、「肉體的意念」、「心中的意念」這些詞。他談論的是內在生命。是驅動我們、轄制我們、控制我們的事物。

According to the Bible, the reason we are *dead in our trespasses and sins* is because the human heart is profoundly self-centred.

根據聖經，我們之所以「因著自己的過犯罪惡而死了」，是因為人心是極其以自我為中心的。

The 16th Century church reformer and theologian, Martin Luther, put the condition of the human heart quite succinctly. He described it as *curved in on itself* (Latin: *Incurvatus in se*). So deeply curved in on itself, he said, that it *wickedly, 'curvedly,' and viciously seeks to use all things, even God, for its own sake*.

十六世紀的教會改革家兼神學家馬丁·路德非常簡潔地描述了人心的狀況。他形容人心是「彎向自身的」。他說，它如此深地彎向自身，以至於它「邪惡地、彎曲地、惡毒地尋求利用萬事萬物，甚至神本身，來為自己謀利。」

Profoundly self-centred is what it means to be a human being apart from God. It is like all of us have a little computer in the centre of heart that never, ever, ever, stops. It is constantly analysing everything - every person, every object, every interaction, every event, every setting - *what is in it for me?*

極其以自我為中心，這就是人與神隔絕的意義。就像我們每個人內心深處都有一台永不停止的小計算機。它不斷分析每一件事——每個人、每個物體、每次互動、每個事件、每個環境——「這對我有什麼好處？」

Everything is being analysed by how it benefits my happiness. My glory. My reputation. My comfort. My control of things. Everything gets put through that grid.

萬事萬物都被分析，看它如何增進我的快樂、我的榮耀、我的名聲、我的舒適、我對事物的掌控。一切都透過那個濾網來衡量。

Self-centredness can make a person **cruel**. History is full of the dictators and tyrants who were egotistical and proud and self-centred and murderous. They want to get their own way, be at the centre.

以自我為中心可以使人變得「殘忍」。歷史充滿了那些自負、驕傲、以自我為中心、殺戮成性的獨裁者和暴君。他們想為所欲為，成為中心。

Mostly though, self-centredness creates **moral people**. Someone that others look up to and want to be like. If everything is about my need to feel good about myself, then there is no better way for that to happen than to be a good person.

然而，大多數情況下，以自我為中心會創造出「**有道德的人**」。別人仰望並想成為的那種人。如果一切都是關於我需要自我感覺良好，那麼成為一個好人，沒有比這更好的方式了。

Self-centredness drives most people into serving the needy, being a good child to parents or a good parent to children. A good friend who assists whenever possible. A dutiful person who does what is expected of them. What lies beneath is a self-centredness that does it for our own affirmation. We help for our sake. We do good things to be noticed by people and to receive the applause of others.

以自我為中心驅使大多數人去服務有需要的人、成為孝順父母的好孩子或成為愛護兒女的好父母。成為一個盡可能提供幫助的好朋友。成為一個盡職盡責、做他人期望之事的人。這背後隱藏的是為獲得自我肯定而行的自我中心。我們為了自己而幫助人。我們行善是為了被人注意，得到別人的掌聲。

I am sure most of you will remember one of the greatest Hollywood classics of the last century, the movie **Rocky** starring *Sylvester Stallone*. His love interest in the movie asked him why he was fighting the world champion. It was a spectacle fight that he was not expected to win. His reply was: *I just want to go the distance, then I will know I am not a bum.*

我相信大多數人都會記得上一世紀最偉大的好萊塢經典之一，由史泰龍主演的電影《洛奇》。片中的女主角問他為什麼要與世界冠軍比賽。那是一場表演賽，大家預料他會輸。他回答說：「我只想打到完場，這樣我就知道我不是個廢物。」

Outside of God, every person is trying to prove to themselves that they are worthy of affirmation because we need affirmation more than anything. Luther's point is, we evaluate everything in terms of whether it makes us look good or not. None of it ever will be enough and so we are enslaved to the pursuit.

在神之外，每個人都在試圖向自己證明他們值得被肯定，因為我們最需要的就是肯定。路德的意思是，我們根據一件事是否能讓我們看起來不錯來評估一切。但這一切永遠都不夠，所以我們被這追求所奴役。

There is one more. Self-centredness can also make you a **religious person**. We can devote ourselves to obeying God, and turning up to church, and reading the Bible and praying and giving. All good and right things too, but for the wrong reason.

還有一點。以自我為中心也可以使你成為一個「宗教人士」。我們可以致力於順服神、按時去教會、讀經、禱告和奉獻。這些也都是好事、對的事，但卻是出於錯誤的動機。

How can we tell? When things are not going well in life we start to pull away from those good things because we are doing these good things expecting God to come through for us. It is possible to get into Christianity, and stay there, to have God serve us rather than us serve God. That is the issue if our obedience and Christian life is conditional.

我們如何分辨？當生活不順遂時，我們開始遠離那些善事，因為我們做這些善事是期望神為我們成就事情。有可能我們進入基督教並留在其中，是為了讓神服事我們，而不是我們服事神。如果我們的順服和基督徒生活是有條件的，那就是問題所在。

Verse 3 uses the word *craving* to describe our self-centredness. It is a word that means *inordinate desire*. It means that our egos are addictive. It means that if we are living for our own glory, it will never be enough, in the same way a hit of heroin is never enough for an addict.

第3節用了「私慾」這個詞來形容我們的自我中心。這個詞的意思是「過度的慾望」。這意味著我們的自我是會上癮的。意思是，如果我們為自己的榮耀而活，那永遠都不夠，就像癮君子永遠覺得海洛因的劑量不夠一樣。

No amount of glory, acclaim, recognition, comfort, will ever be enough to settle our hearts. It makes a person miserable despite what their social media profiles attempt to portray. CS Lewis wrote that there is *nothing more enslaving and miserable than self-centredness*.

再多的榮耀、讚揚、認可、舒適，都不足以使我們的心安定。它使人痛苦，不管他們的社交媒體資料試圖描繪什麼。路德寫道：「沒有比以自我為中心更令人受奴役和痛苦的了。」

The default setting of every human heart being, without Jesus that is, is you give YOUR LIFE FOR ME. You exist to serve me. My interests first. That is even how we relate to our Creator, our Sustainer, our God, you exist for me.

沒有耶穌的人，其內心的默認設定是：**你為我而活**。你存在是為了服事我。我的利益優先。這也是我們與造物主、我們的支持者、我們的神相處的方式：**你為我而存在**。

The Bible's view of sin is that every part of the human person is tainted by sin. The consequence of this is shocking, v.3: ***Like the rest, we were by nature deserving of wrath.***
聖經對罪的看法是，人的每一部分都被罪玷污了。其後果是驚人的，第 3 節：**「和別人一樣，生來就是該受懲罰的人」**

Not only spiritually dead but condemned by God. Our self-centredness means we are deserving of God's wrath...anger, condemnation, judgement.
不僅是屬靈上死亡，而且被神定罪。我們的自我中心意味著我們配得神的憤怒——忿怒、定罪、審判。

The Bible reveals that God's anger is not like human anger. It is not spite, nor malice, nor animosity, nor revenge. It is not arbitrary. It is predictable and not governed by mood, or whim.
聖經揭示，神的憤怒不像人的憤怒。它不是怨恨、惡意、敵意或報復。它不是隨意的。它是可預測的，不受情緒或一時興起所支配。

It is God's personal, righteous, perfect, constant hostility to evil, injustice and sin. It is his settled refusal to compromise with it, and his resolve to condemn it.
這是神對邪惡、不義和罪惡所持有的個人性、公義、完美、持續的敵意。是祂拒絕與之妥協的堅定立場，以及祂定罪罪惡的決心。

This is the spiritual death that all people are enslaved to that leads to physical death, and eternal death under the just condemnation of God.
這就是所有人被奴役的屬靈死亡，它導致肉體的死亡，以及在神公義定罪下的永恆死亡。

In the constant state of spiritual death, unable to even know we are dead, let alone help ourselves, we need intervention from beyond ourselves. A corpse cannot even push and emergency button to call for help. Neither can we spiritually.
在持續的屬靈死亡狀態中，我們甚至無法知道自己已死，更不用說自救，我們需要來自外界的干預。屍體甚至無法按下緊急按鈕求救。我們在屬靈上也是如此。

ALIVE BY GRACE 靠恩典活過來

We are dead by nature but made alive by grace. Look at vv4-7: ***because of his great love for us, God, who is rich in mercy, made us alive with Christ even when we were dead in transgressions---it is by grace you have been saved. And God raised us up with Christ and seated us with him in the heavenly realms in Christ Jesus.***

我們本為死人，卻靠恩典活過來。請看 4-7 節：**「然而，上帝有豐富的憐憫，因著他愛我們的大愛，竟在我們因過犯而死了的時候，使我們與基督一同活過來——可見你們得救是本乎恩——他又使我們在基督耶穌裏與他一同復活，一同坐在天上。」**

Verse 6 says that God has raised us up with Christ and seated us with him in the heavenly realms. What does that mean?

第 6 節說，神使我們在基督耶穌裏與他一同復活，一同坐在天上。這是什麼意思？

In the first century Roman world the conquering warrior who returned from a great victory was given the greatest place of honour upon their return to the capital, the seat on the right side of the throne of the emperor.

在第一世紀的羅馬世界，從偉大勝利歸來的征服者，在返回首都時會被授予最高的榮譽席位，即皇帝寶座右邊的座位。

Jesus died, was raised again and given the place of greatest honour, the seat on the right of the throne in the heavenly realms. It is the most honourable seat in the universe. So, notice again v6: ***God raised us up with Christ and seated us with him.*** That is all past tense. It is done.

耶穌死了，又復活了，並被賜予最高的榮譽席位，即天上寶座右邊的座位。那是宇宙中最尊貴的座位。所以，請再次注意第 6 節：「他又使我們在基督耶穌裏與他一同復活，一同坐在天上」這都是過去時態。已經完成了。

It cannot mean that we are raised from the dead physically because I have not died yet. It cannot mean that I am in heaven yet either because I am here. It means legally seated there. When a person trusts in Jesus Christ all their sins are so hidden, so covered, that they are treated as though they have done everything that Jesus has ever done.

這不可能指我們身體從死裡復活，因為我還沒死。也不可能指我已經在天上，因為我還在這裡。這是指在法律地位上坐在那裡。當一個人信靠耶穌基督時，他們所有的罪都被隱藏、被遮蓋，以至於他們被視為好像已經完成了耶穌所做的一切。

God delights and honours and accepts and rejoices over us in the way he does his own Son. How can that be? Verse 7 is the key: ***he might show the incomparable riches of his grace, expressed in his kindness to us in Christ Jesus.*** The word KINDNESS means COSTLY ACTION.

神以對待自己兒子的方式來喜悅、尊榮、接納我們，並為我們歡欣。這怎麼可能？第 7 節是關鍵：「為要把他極豐富的恩典，就是他在基督耶穌裏向我們所施的恩慈」
「恩慈」這個詞的意思是「付出昂貴代價的行動」。

The first three verses tell us that the essence of sin is putting ourselves where only God should be - the centre of our lives, on the throne of our lives, in control of our lives. Sin is putting ourselves where only God deserves to be. Salvation in Christianity is God putting himself where only we deserve to be.

前三節經文告訴我們，罪的實質是將自己放在唯獨神應在的位置——我們生命的中心、我們生命的寶座、掌管我們生命。罪是將自己放在唯獨神配得的位置。基督教中的救恩，是神將自己放在唯獨我們配得的位置。

Jesus Christ took the just and righteous punishment from God we deserve for putting ourselves in the place where only God belongs - on the throne as rulers of our lives. The punishment he took on the cross was much more than the cruel and excruciating physical punishment of crucifixion, he took the wrath of God that v3 says we deserve.

耶穌基督承擔了我們因將自己放在唯獨神應在的位置——即作為我們生命統治者的寶座——而配從神而來的公義刑罰。祂在十字架上所承受的刑罰，遠超過殘酷難忍的釘十字架的肉體刑罰，祂承擔了第 3 節所說我們配得的神的憤怒。

The one who's very essence was flawless selflessness, was cut off from his Father. He experienced the agony we would experience if we were cut off from God for all eternity. The essence of sin is us substituting ourselves for God, while the essence of salvation is God substituting himself for us. He sat in our seat so that now we can sit in his.

那本質上是完美無私的一位，與祂的父隔絕了。祂經歷了如果我們與神永遠隔絕時會經歷的痛苦。罪的實質是我們以自己取代神，而救恩的實質是神以自己來取代我們。祂坐在我們該坐的位置上，好叫我們現在能坐在祂的位置上。

We have put ourselves where only God deserves to be, and so God chooses to put himself where we deserve to be. The way to be blasted out of our self-centredness is to see that Jesus saved us through the most radically unselfish thing anyone has ever done.

我們把自己放在唯獨神配得的位置，所以神選擇把自己放在我們配得的位置。要將我們從自我中心中轟出來的方法，就是看見耶穌透過史上最徹底無私的行為拯救了我們。

Though he was equal with God, he emptied himself of his glory and he came down and took the place of a servant. Verses 4-5 are startling: ***But because of his great love for us, God, who is rich in mercy, made us alive with Christ even when we were dead in transgressions—it is by grace you have been saved.***

祂本與神同等，卻倒空自己的榮耀，降世為人，取了奴僕的形象。4-5 節令人震驚：「然而，上帝有豐富的憐憫，因著他愛我們的大愛，竟在我們因過犯而死了的時候，使我們與基督一同活過來——可見你們得救是本乎恩」

We were dead in our transgressions, but God intervened. We were enslaved to sin, but God intervened. We were objects of wrath, but God intervened. God who is rich in mercy intervened.

我們死在過犯罪惡之中，但神介入。我們被罪奴役，但神介入。我們本為可怒之子，但神介入。滿有憐憫的神介入。

Verses 8 & 9 emphasise salvation is all by God's grace: ***For it is by grace you have been saved, through faith---and this is not from yourselves, it is the gift of God--- not by works, so that no one can boast.***

第 8-9 節強調救恩完全是本乎神的恩典：「你們得救是本乎恩，也因著信；這並不是出於自己，而是上帝所賜的；也不是出於行為，免得有人自誇。」

God's salvation is a gift. The new life is a gift. Every spiritual blessing is a gift. The hope of future glory is a gift. Even faith is a gift. Faith is not mere intellectual agreement. Faith means trust. It means resting. A Christian is a person who is at rest. They are characterised by what v9 says - not boasting.

神的救恩是禮物。新生命是禮物。各樣屬靈的福氣是禮物。未來榮耀的盼望是禮物。甚至信心也是禮物。信心不僅僅是理性上的認同。信心意味著信靠，意味著安息。基督徒是一個安息的人。他們的特點是第 9 節所說的——不自誇。

Boasting in the first century Roman world was to give yourself the confidence to face something hard. Boasting in that sense is not bragging about an achievement but about where your confidence is placed in a hard situation.

在第一世紀的羅馬世界，自誇是給自己面對困難的信心。這種意義上的自誇不是吹噓成就，而是指在困境中你的信心放在哪裡。

Here we are told that one of the great things about the Christian life is it brings an end to our boasting. It brings an end to placing our confidence in our fickle personal hope.

這裡告訴我們，基督徒生命的一大優點是它終結了我們的自誇。它終結了將信心放在我們善變的個人希望中。

As I said earlier, we are all looking for something to boast in, to have confidence in, to trust in, to rest in, to pump up sense of worth and face life. Anything to give us a sense of value and worth.

正如我之前所說，我們都在尋找可以誇耀、可以信賴、可以依靠、可以安息的事物，來提升價值感並面對生活。任何能給我們價值感和歸屬感的東西。

It might be a career, financial success, happy children, smart children, moral decency, religious performance, sporting success, popularity, love. A life looking for something to boast in is a life of scrambling for identity. It is exhausting. It is enslaving because we are giving our all to something that was never designed to deliver us an identity.

可能是事業、財富、快樂的孩子、聰明的孩子、道德高尚、宗教表現、體育成就、名望、愛情。尋找可誇耀之物的生命，是拼命追逐身份的生命。這令人筋疲力盡。這是奴役人的，因為我們把一切都投入在那些從未被設計來賦予我們身份的事物上。

The new life God gives us is a gift of his grace. The one worthy of all praise has denied himself to elevate us to the place of honour. His selflessness has overcome our selfishness. We have all the acclaim, honour, approval, acceptance that we could possibly want.

神賜給我們的新生命是祂恩典的禮物。那配得一切讚美的那位，捨棄了自己，把我們提升到尊榮的地位。祂的無私戰勝了我們的自私。我們擁有了我們可能想要的一切讚譽、尊榮、認可、接納。

There is only one boast that will stop all our boasting in self. One boast that liberates from the enslavement of scrambling through life trying to figure out a way to find the confidence we need to face whatever life throws at us.

只有一種誇耀能終止我們所有對自我的誇耀。只有一種誇耀能將我們從拼命追逐、試圖找到面對生活一切所需信心的奴役中釋放出來。

In Galatians 6 the Apostle Paul says *may I never boast in anything else but the cross of our Lord Jesus Christ through which the world has been crucified to me and I to the world.*

在加拉太書第 6 章，使徒保羅說：「但我絕不以別的誇口，只誇我們主耶穌基督的十字架；因這十字架，就我而論，世界已經釘在十字架上；就世界而論，我已經釘在十字架上。」

No longer searching for a boast to feel alive, made alive in Jesus and now he is his boast. What a boast it is. Verse 10 gives one of the most exalted images of a Christian in all the Bible... ***we are God's handiwork***. It literally means his *work of art*, his *masterpiece*. Psalm 19 says God made the galaxies, the stars, the solar systems, the oceans, the mountains, billions of creatures.

不再尋找誇耀來感受生命，在耶穌裡活過來了，如今祂是他的誇耀。這是何等的誇耀。第 10 節給了聖經中對基督徒最高昂的描述之一：「**我們是祂所造之物。**」它字面意思是祂的「工藝品」，祂的「傑作」。《詩篇》第 19 篇說神創造了星系、星辰、太陽系、海洋、山脈、億萬生物。

Genesis 1 tells us people are made in his image as the pinnacle of creation. He made the angels and the spiritual realm. None of it is referred to as his *masterpiece*. The ultimate workmanship of God is a people, despite being dead in transgressions and sins, are made alive in Jesus Christ.

《創世記》第 1 章告訴我們，人是按祂的形象造的，是創造的頂峰。祂創造了天使和屬靈領域。但這些沒有一樣被稱為祂的「傑作」。神終極的工藝品是一群人，他們雖然死在過犯罪惡之中，卻在耶穌基督裡活過來了。

God's greatest masterpiece is his new humanity saved from condemnation, made alive, set free from slavery, blessed beyond comprehension with the promise of getting even more life beyond death and for eternity. It is all a gift. A gift we were not looking for, did not know we needed, and do not appreciate enough now we have it. Amazing grace indeed.

神最偉大的傑作是祂的新人類，他們從定罪中得救、活過來、從奴役中得釋放、蒙受無法測度的福氣，並擁有死後和永恆中得著更豐盛生命的應許。這一切都是禮物。是我們沒有尋找、不知道自己需要、如今擁有了卻不夠珍惜的禮物。真是奇異恩典。

LIVING IN GRACE 活在恩典中

In v.10 we see God's great purpose: ***we are God's handiwork, created in Christ Jesus to do good works, which God prepared in advance for us to do.***

在第 10 節，我們看到神偉大的目的：「**我們是祂所造之物，在基督耶穌裏創造的，為要我們行善，就是上帝早已預備好要我們做的。**」

We know that it is by God's grace we have been saved and not by good works. We know we have been saved for good works. We know that we have been saved for good works that God has prepared in advance. Even these good works are an act of grace and empowered by grace. 我們知道，我們得救是本乎神的恩典，而不是因著善行。我們知道，我們得救是為了行善。我們知道，我們得救是為了行神所預備的善行。甚至這些善行也是恩典的行動，並靠恩典得力。

It would be nice if Paul elaborate on what those good works are. We tend to import into this verse what we want those works to be. Generally, a list of activities.

如果保羅能詳細說明那些善行是什麼就好了。我們往往會將我們希望的那些行為代入這節經文。通常是一系列的活動。

There is a big picture here that we should not miss. If the life we needed rescuing from is characterised by self-centredness, and what rescued us from it was the selfless act of Jesus, surely the good works we have been saved for is a life of selflessness. A life of other-person-centredness.

這裡有一個我們不應錯過的宏大畫面。如果我們需要被拯救出來的生命是以自我中心為特徵，而拯救我們脫離這生命的是耶穌無私的行為，那麼我們的得救為了要行的善行，無疑就是一種無私的生命。一種以他人為中心的生命。

God is doing everything in history to reconcile a people to himself through the selfless grace of Jesus Christ. Those people, God's church, therefore, ought to be characterised by selflessness more than anything else. In every sphere of life. This is what will be unpacked in the coming weeks.

神在歷史中正透過耶穌基督無私的恩典，做一切事來使人與祂和好。因此，那群人，神的教會，理當最顯著的特徵是無私。在生活的各個層面皆是如此。這將是未來幾週要詳細闡述的內容。

None of it is possible unless we are broken by how sinful, undeserving, evil and weak we truly are, and filled with joy by how forgiven, affirmed and loved we are in Jesus Christ.

除非我們被自己真實的罪惡、不配、敗壞和軟弱所破碎，同時又被我們在耶穌基督裡所得的赦免、肯定和慈愛的喜樂所充滿，否則這一切都是不可能的。