

# *Who is the Church? Blessed* 誰是教會？有福之人

## Ephesians 以弗所書 1:1-16

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This year marks 125 years since this church was started. This term we are launching our vision of life and ministry for the next 5-10 years. As we get into the details of those plans and what we are hoping to do under God, it's crucial that we understand who we are -- who is the church.

今年是這間教會成立 125 週年。本季我們將啟動未來 5-10 年的生命與事工的異象。當我們深入探討這些計畫的細節，以及我們盼望在上帝帶領下所做的一切時，關鍵在於我們必須明白我們是誰——教會是誰。

Its not often we would think of the church like that. Normal think of church at an institution, or a building, or a destination. We think of plans, methodologies, vision, structures, programs, budgets. All have a place. First and foremost, we must understand who.

我們不常這樣思考教會。通常，我們把教會看作一個機構、一棟建築、或是一個目的地。我們想到的是計畫、方法論、異象、結構、項目、預算。這些都有其位置。但首先且最重要的，我們必須明白「誰」。

The bible overflows with powerful imagery of God's affection, his love, for his church. The church reflects God's eternal beauty and glory. The great English preacher, Charles Spurgeon, called the church the "dearest place on earth."

聖經充滿了上帝對祂教會強而有力的愛的意象。教會反映出上帝永恆的美麗與榮耀。偉大的英國講道者查爾斯·司布真稱教會為「世上最親愛的地方」。

The Apostle Paul's letter to the Ephesians will be our text this term. Ephesians explains what the Church's cosmic role is as the Body of the cosmic Christ. Ephesians reveals the position and job description of the Church in effecting God's grand plan for all time and eternity.

使徒保羅寫給以弗所人的書信將是我們本季的經文。《以弗所書》解釋了教會作為基督宇宙性的身體，其宇宙性的角色是什麼。《以弗所書》揭示了教會在實現上帝為一切時間與永恆所定偉大計畫中的角色與職責。

The eighteenth-century American pastor and theologian, Jonathan Edwards, said that God created the whole world so that the eternal Son of God might obtain a spouse.

十八世紀的美國牧師兼神學家約拿單·愛德華滋曾說，上帝創造整個世界，是為了讓永恆的神子可以得著一個配偶。

Edwards is picking up the Biblical imagery of the church being "the bride" of Christ. The church is beautiful to God. As we look ahead with plans for our next phase of life and ministry together, my prayer is that we would have our affections awakened for who God's church is, and why she exists.

愛德華滋所承接的是聖經中教會是基督「新婦」的意象。教會在上帝眼中是美麗的。當我們展望未來，為我們共同生活和事工的下一個階段制定計畫時，我的禱告是，我們能喚醒對上帝的教會是誰、以及她為何存在，的愛慕之心。

To quote Spurgeon again: *"nothing in the world is dearer to God's heart than his church; therefore, being his, let us belong to it, that by our prayers, our gifts, and our labours, we may*

*support and strengthen it.*" The first thing I want us to see is the church is Blessed.

再次引用司布真的話：「世上沒有什麼比祂的教會更蒙上帝心所愛；因此，既然屬乎祂，讓我們也歸屬教會，藉著我們的禱告、我們的恩賜和我們的勞苦，來支持並堅固它。」我首先要大家看到的是：教會是有福的。

## GOD HAS A PLAN 上帝有計畫

No English translation of the New Testament is able to capture this, but vv3-14 of Ephesians 1 is one long sentence in Greek. It contains 202 words. To get to the meaning of a sentence you need to find the subject, the who or what the sentence is about, and the predicate, which tells us what the subject is or does.

《新約》聖經的英文譯本都無法完全體現這一點，《以弗所書》1章3-14節在希臘原文中是一個長句。它包含了202個字。要理解一個句子的意思，你需要找到主語，即句子是關於誰或什麼，以及謂語，它告訴我們主語是什麼或做了什麼。

In this very long sentence, the subject is God. The predicate is a little harder to spot in the English because God is doing many things. But all those things point to the main purpose in vv9-11. God has a plan at the end of v.8 & 9: ***With all wisdom and understanding, he made known to us the mystery of his will according to his good pleasure, which he purposed in Christ.***

在這個非常長的句子中，主語是上帝。謂語在英文中較難辨識，因為上帝正在做許多事情。但所有這些事情都指向9-11節的主要目的。上帝在8節末和9節有一個計畫：「**他以諸般的智慧聰明，照自己在基督裏所立定的美意，使我們知道他旨意的奧秘，**」。

Everything in history is in the plan, v.10, ***to be put into effect when the times reach their fulfillment.*** Jesus is the point of the plan, the second half of v.10, ***to bring unity to all things in heaven and on earth under Christ.***

歷史中的萬事都在這計畫中，10節說：「**要照著所安排的，在時機成熟的時候，使天上、地上、一切所有的，都在基督裏面同歸於一。**」耶穌是這計畫的核心，10節後半段說：「**都在基督裏面同歸於一。**」

This means that Ephesians says Bertrand Russell was wrong, which is the basic secular view of time and space. In his book *The Free Man's Worship* he wrote: *Man is the product of causes which had no prevision of the end they were achieving; that his origin, his growth, his hopes and fears, his loves and beliefs, are but the outcome of accidental collocation of atoms; that no fire, no heroism, no intensity of thought and feeling, can preserve an individual life beyond the grave...* 這意味著《以弗所書》說伯特蘭·羅素對時間和空間的基本世俗觀點是錯的。他在《自由人的崇拜》一書中寫道：「**人是那些對所達到的目的毫無預見的因果的產物；他的起源、成長、希望與恐懼、愛與信仰，都只是原子偶然排列的結果；沒有熱情、沒有英雄氣概、沒有強烈的思想與情感，能保全個體生命超越墳墓...**」

In other words, everything is an accident. There is no plan. There is no creator. There is no purpose. No heroism, sacrifice, human achievement or advancement makes any difference in the long term. Now that we know that, he concluded, then the only safe way to live life is every day embrace the despair of purposelessness.

換句話說，一切都是偶然。沒有計畫。沒有造物主。沒有目的。從長遠來看，沒有英雄主

義、犧牲、人類成就或進步能帶來任何改變。他總結道，既然我們知道了這一點，那麼唯一安全的生活方式就是每天擁抱無目的的絕望。

Ephesians 1 says there is a plan. V.11. ***according to the plan of him who works out everything in conformity with the purpose of his will.***

《以弗所書》第 1 章說，是有一個計畫的。11 節：「***我們也在他裏面得了基業；這原是那隨己意行萬事的上帝照著自己的旨意所預定的***」

Everything is in the plan. This raises the big question of whether everything is determined verses human freedom to determine. Are we free or is there a plan we can't escape? The Bible's answer is...YES! The Bible is much more nuanced.

萬事都在計畫中。這就引發了一個重大問題：是一切都已命定，還是人類有決定的自由？我們是自由的，還是有一個我們無法逃脫的計畫？聖經的答案是...兩者皆是！聖經的觀點要細緻得多。

One view says that everything is fixed and our choices don't matter. That just saps a person of any hope. The other view says your future is whatever you make it; all your choices determine your destiny so make the right choices. If that is the case, then the best choice you can make is don't get out of bed. That view of history loads people up with fear. We can see it worked out in the younger generation being sucked into our culture of expressive individualism.

一種觀點認為，一切都是固定的，我們的選擇無關緊要。那只會耗盡人的一切盼望。另一種觀點認為，你的未來由你創造；你所有的選擇決定你的命運，所以要做出正確的選擇。如果真是這樣，那麼你能做的最好選擇就是不要起床。那種歷史觀使人充滿恐懼。我們可以從年輕一代被我們那種表達性個人主義文化吸引中看到這點的體現。

The Bible says both are wrong and right. The Bible says our choices matter, but ultimately God is in charge. It means we can be absolutely alert and at peace at the same time. Ephesians 1 tells us God has a plan for all things. Jesus is the centre of God's plan. It is a plan to bless.

聖經說這兩者都是錯也是對。聖經說我們的選擇很重要，但最終是上帝在掌管。這意味著我們可以既完全警醒又同時享有平安。《以弗所書》第 1 章告訴我們，上帝對萬事都有計畫。耶穌是上帝計畫的中心。這是一個賜福的計畫。

## **GOD'S PLAN IS TO BLESS 上帝的計畫是賜福**

1:3 is the summary verse of the chapter. It is an astonishing claim. ***Praise be to the God and Father of our Lord Jesus Christ, who has blessed us in the heavenly realms with every spiritual blessing in Christ.***

1:3 是本章的總結經文。這是一個驚人的宣告。「***願頌讚歸給我們主耶穌基督的父上帝。他在基督裏曾把天上各樣屬靈的福氣賜給我們。***」

***Has blessed us***, it has already happened, ***with every spiritual blessing***, which is absolute language. Nothing is lacking here. Nothing is overlooked. Nothing is held back.

「***曾賜給我們***」，這已經發生了，「***各樣屬靈的福氣***」，這是絕對性的語言。這裡毫無缺乏。沒有被遺漏的。沒有被保留的。

I sign off my emails with 'regards', 'kind regards', but most often 'blessings' or 'many blessings'. It means to wish someone well in our context. That is not what it means here. In the New Testament, the word 'blessed' is closer to the word 'Shalom'. It means every joy and benefit that your heart and soul needs and longs for. That is what it means to be blessed. A Christian is someone who has already been blessed.

我寫電子郵件結尾時用「致意」、「誠摯問候」，但最常用的是「祝福」或「滿滿的祝福」。在我們的語境中，這是祝某人安好的意思。但這裡的意思並非如此。在新約中，「有福的」這個詞更接近「沙龍」（平安）這個詞。它代表著你心靈和靈魂所需、所渴望的一切喜樂與益處。這就是蒙福的意義。基督徒就是已經蒙福的人。

How is that possible? The key is right at the end of v.3 -- *in Christ*. Again in v.4, God chose us *in him*, that is, in Christ; v.5, we are adopted *through Christ Jesus*; v.6, *in the One he loves*; v.7, *in him* we have redemption; v.9 God purposed these things *in Christ*; v.11 *in him* we were chosen.

這怎麼可能呢？關鍵就在第3節末尾——「**在基督裏**」。第4節又說，上帝揀選了我們「**在他裏面**」，即在基督裏；第5節，我們「**藉著耶穌基督**」得蒙收養；第6節，「**在他愛子裏**」；第7節，「**我們在他裏面**」蒙救贖；第9節，上帝在「**基督裏**」定下這些旨意；第11節，「**我們也在他裏面**」得了基業。

To become a Christian is not simply to get Jesus as your Lord to obey, although he is that, or as a model of life to follow, although he is that, or as a saviour to be grateful for, although that should happen. A Christian is someone who has been put **IN Christ** so that everything that is his is ours. A Christian is united with Jesus Christ. A Christian is legally united to Jesus. Imagine the scenario of a very poor person marrying an extremely wealthy person...without a pre-nuptial agreement!

成為一個基督徒，不僅僅是把耶穌當作你要順服的主（雖然祂是），或當作要效法的生活榜樣（雖然祂是），或當作要感恩的救主（雖然理當如此）。基督徒是一個被放在基督「裏面」的人，以致於一切屬於祂的都成為我們的。基督徒是與耶穌基督合為一。基督徒在法律上與耶穌結合。想像一個非常貧窮的人與一個極其富有的人結婚的場景...而且沒有婚前協議！

The poor person shares all the wealth, legally. It is their right by legal union. Everything that belongs to Jesus, everything he has accomplished, belongs to the Christian.

那個貧窮的人合法地分享所有的財富。這是透過法律結合而來的權利。一切屬於耶穌的，一切祂所成就的，都屬於基督徒。

We are also united to him vitally. The Holy Spirit comes into the life of the Christian and the church and brings character change into the likeness of Jesus and eventually glorification -- a perfect, flaw-free, sin-free, suffering-free existence forever.

我們也在生命上與祂合一。聖靈進入基督徒和教會的生命中，帶來品格的改變，成為耶穌的樣式，並最終得著榮耀——一種完美、無瑕疵、無罪惡、無痛苦、永恆的存在。

A Christian is in Jesus Christ with all his benefits, even though it takes us all our lives to work them into our lives. All Christians have every spiritual blessing. There are only two categories. Either we are in Christ, a Christian, and we have every spiritual blessing, or we are not in Christ, not a Christian, and so we have no spiritual blessing. The blessings come from being connected

to Jesus.

基督徒是在耶穌基督裏面，享有祂一切的益處，即使我們需要花費一生將這些益處實踐在我們的生命中。所有基督徒都擁有各樣屬靈的福氣。只有兩種類別。要麼我們在基督裏，是基督徒，擁有各樣屬靈的福氣；要麼我們不在基督裏，不是基督徒，因此沒有屬靈的福氣。福氣來自於與耶穌連接。

There is an interesting incident that occurred during the Paris Peace Conference at the end of WW1 in 1919-1920. The delegates from Arabia were astonished by the instant and endless supply of water that came out of the taps in their hotel rooms. They had never experienced water on tap in the desert. As they prepared to leave Paris, some members of the delegation were found trying to remove the taps out of the bathroom to take them back to the desert. They thought the 'magic water' was in the tap.

有一個有趣的事件發生在 1919-1920 年一戰結束後的巴黎和會期間。來自阿拉伯的代表對他們酒店房間水龍頭中即時且無盡的水供應感到驚奇。他們在沙漠中從未體驗過自來水。當他們準備離開巴黎時，有人發現代表團的一些成員試圖將水龍頭從浴室拆下來，帶回沙漠。他們以為「神奇的水」是在水龍頭裡。

T.E. Lawrence, who was acting as advisor and translator for the delegation, had to explain that the taps were useless without the connection to pipes and reservoir. We have no spiritual blessing unless we are connected to Jesus by faith. United to Christ, union with Christ, in Christ is who the Christian is, and every spiritual blessing flows from that.

擔任代表團顧問和翻譯的 T.E.勞倫斯 不得不解釋，水龍頭若沒有連接到水管和水庫是沒有用的。我們沒有屬靈的福氣，除非我們憑信心與耶穌連接。與基督合一，在基督裏，這就是基督徒的身份，各樣屬靈的福氣都由此流出。

The word *every* means it would be impossible to list them all, although Paul does mention some in this sentence. Even with what he has listed is overwhelming enough. In v.5, **we have been adopted**; v.7 includes, **redeemed and forgiveness of sins**; v.8 **lavished with all wisdom and understanding**; v.9 God has made known to us **the mystery of his plans**; v.13 **received the Holy Spirit**; v14 guaranteed an **eternal inheritance**.

「各樣」這個詞意味著不可能將它們全部列出，儘管保羅在這個句子中確實提到了一些。即使是他所列出的，也已經足夠令人震撼。在第 5 節，「**得兒子的名分**」；第 7 節包括「**蒙救贖**」和「**過犯得以赦免**」；第 8 節，「**充充足足地賞給我們的。他以諸般的智慧聰明**」；第 9 節，上帝使我們知道「**他旨意的奧秘**」；第 13 節，「**受了所應許的聖靈為印記**」；第 14 節，保證了「**基業的憑據**」。

Every one of those blessings is staggering enough in their richness by itself. Each one has had thousands of books written about them. For instance, v.5 and **adoption to sonship**. In Jesus Christ, God becomes our Father as we are included into his family. One implication is that we have **access** to him as his much-loved children.

每一個福氣本身都豐富到令人震驚。每一個都有成千上萬的書籍論述。例如，第 5 節和「**得兒子的名分**」。在耶穌基督裏，當我們被納入祂的家庭時，上帝就成了我們的父。其中一個含義是，我們作為祂深愛的兒女，可以「**親近**」祂。

One very famous photo of John F. Kennedy when he was President of the USA is of his young son John Jr playing under his desk in the Oval Office while he is having a meeting with other

officials. Anyone else try to get access like that they would be stopped. Or if they decided to rush at the President they would be shot. As a child of God, we can access him without appointments. We can boldly run into his arms.

有一張非常著名的照片，是美國總統約翰·甘迺迪在橢圓形辦公室與其他官員開會時，他的小兒子小約翰在他桌子底下玩耍。任何其他想這樣接近都會被阻止。或者，如果他們決定衝向總統，他們會被槍擊。但作為上帝的孩子，我們可以無需預約地親近祂。我們可以勇敢地奔入祂的懷抱。

Adoption also means **inheritance**. This is why the emphasis is on us being adopted as SONS of God. In the culture that Paul is writing too, only sons could be heirs and inherit the property of the father. As adopted sons we are co-heirs of the future. We don't know completely what that means but Jesus said the meek will inherit the earth. Adoption also means **security**.

得名分也意味著「繼承」。這就是為什麼重點放在我們被收養為上帝的「兒子」。在保羅所寫信的文化中，只有兒子可以成為繼承人，繼承父親的產業。作為被收養的兒子，我們是未來的共同繼承人。我們不完全知道那意味著什麼，但耶穌說溫柔的人必承受地土。得名分也意味著「安全感」。

If you are an employee, how long does an employer put up with your bad behaviour and failures? It varies I suppose, but everyone has their limits. But how long does a parent put up with the waywardness of a child. Kind of forever. God is our Father and we are secure in his love. The pride of place here though is **redemption**. In v7 we are told, *In him we have redemption...*

如果你是一個雇員，雇主能容忍你的惡行和失敗多久？我想這因人而異，但每個人都有其限度。但是父母能容忍孩子的任性多久呢？某種程度上是永遠。上帝是我們的父，我們在祂的愛裡有安全感。然而，這裡最重要的位置是「救贖」。在第7節我們得知：「**我們藉著這愛子的血得蒙救贖...**」

Redemption is a loaded word. It is the word for *ransom* which is a bit more than simply paying a debt. For instance, in NSW, for certain violations, your car will be impounded. Your car will be locked away until all fines are paid. When you pay what is owed your car gets released from 'captivity'. Redemption means paying a debt to be liberated from captivity.

救贖是一個含義豐富的詞。它對應「贖價」這個詞，其意義比僅僅償還債務要多一些。例如，在新州，對於某些違規行為，你的車會被扣押。你的車會被鎖起來，直到付清所有罰款。當你付清所欠的款項，你的車就從「被擄」狀態中釋放出來。救贖意味著償還債務以從被擄中得釋放。

Indian lawyer and activist Mahatma Gandhi said that both eastern and western religions all agree that human beings are not free. We are all slaves to selfishness and the ego. We are always grasping at things because our egos are so needy - power, money, beauty, status, popularity, recognition.

印度律師兼活動家聖雄甘地說，東方和西方的宗教都同意人類是不自由的。我們都是自私和自我的奴隸。我們總是在抓取東西，因為我們的自我是如此需要——權力、金錢、美麗、地位、名望、認可。

Gandhi went on to say that Christianity helps because in Jesus we have a way to be free from the selfishness and egocentricity that enslaves us by the example of his life. Jesus was the ultimate example of non-violence. The ultimate example of giving up power and wealth and influence.

The ultimate example of sacrificial service. He suggested that when we see Jesus Christ forgiving, loving, serving and dying for others, it will move us and liberate us from selfishness and ego.

甘地接著說，基督教有幫助，因為在耶穌身上，我們透過祂生命的榜樣，有了一條道路，可以從奴役我們的自私和自我中心得自由。耶穌是非暴力的終極榜樣。是放棄權力、財富和影響力的終極榜樣。是犧牲性服務的終極榜樣。他認為，當我們看到耶穌基督饒恕、愛人、服務並為他人而死時，會感動我們，並將我們從自私和自我中釋放出來。

With all due respect to his amazing achievements, Gandhi missed the crucial point of Christianity. Seeing the amazing life and service of Jesus and try to live the same way it will crush us. Trying to be him would end up crushing us under the weight of expectations that can't be met. We would be cursed not blessed. We don't need someone to live up to; we need someone to liberate us. This gets us to the centre of God's plan to bless. The key that unlocks every spiritual blessing. Verse 7: ***In him we have redemption through his blood, the forgiveness of sins.***

儘管甘地的成就令人驚嘆，我們應予以尊重，但他錯過了基督教的關鍵點。看到耶穌奇妙的生活和服事，並試圖以同樣的方式生活，這會壓垮我們。試圖成為祂，最終會在無法達到的期望重壓下壓垮我們。我們會受詛咒而非蒙福。我們不需要一個要去效法的人；我們需要一個來釋放我們的人。這就讓我們觸及上帝賜福計畫的中心。那把開啟各樣屬靈福氣的鑰匙。第7節：「***我們藉著這愛子的血得蒙救贖，過犯得以赦免，這是照他豐富的恩典。***」

If I see Jesus Christ loving, forgiving, serving and dying not for others but for ME, doing all that in my place, that's different. Jesus Christ, God the Son, came to earth and took on human flesh. He sided with us so that he could represent us to God. He not only took on our identity, but he also took on our biggest problem, sin.

如果我看到耶穌基督去愛、饒恕、服事並死去，不是為別人而是為「我」，代替我做這一切，那就不同了。耶穌基督，上帝的兒子，來到世上，取了人的樣式。祂站在我們一邊，以便祂能代表我們到上帝面前。祂不僅承擔了我們的身份，也承擔了我們最大的問題——罪。

He died on a Roman cross to pay the debt we owe to God, the debt that keeps us enslaved to our own egos. In paying that debt he has set us free, ransomed us back to God. The limitless God became limited by human flesh, nailed fast to a Roman cross, enclosed in a tomb to redeem us. To pay our debt and set us free. He was cursed that we might be blessed.

祂死在羅馬的十字架上，償還我們欠上帝的債，那使我們被自己私慾奴役的債。藉著償還那債務，祂釋放了我們，將我們贖回歸給上帝。那無限的上帝，為了救贖我們，成為受血肉之軀限制的，被緊緊釘在羅馬十字架上，被封閉在墳墓裡。為了償還我們的債務並釋放我們。祂受了詛咒，使我們可以蒙福。

Why on earth would God bother to do this for us? Verse.4, ***In love he predestined us.*** Verse.7, ***we have redemption...in accordance with the riches of his grace.*** Verse.9, ***he made known to us the mystery of his will...according to his good pleasure.*** All because of his love, grace, pleasure. 上帝究竟為何要為我們費心做這一切？第4節，「***滿有愛心。他按著自己旨意所喜悅的...***」第7節，「***我們...得蒙救贖...是照他豐富的恩典。***」第9節，「***照自己在基督裏所立定的美意，使我們知道他旨意的奧秘***」全都是因為祂的愛、恩典和美意。

## SHAPED BY GOD'S BLESSED PLAN 被上帝賜福的計畫所塑造

Receiving every spiritual blessing by God's grace to us in the Lord Jesus has a profound impact on your life. You spend the rest of your life realising this blessing by working it into your heart until it shapes your life. These verses give us one important way that it changes us; we praise his glory, his grace, his plan. We see the first in 1:6, *to the praise of his glorious grace*, and again at the end of v12, *for the praise of his glory*, and once more in v14 *to the praise of his glory*.

藉著上帝在耶穌基督裡賜給我們的恩典，領受各樣屬靈的福氣，會對你的生命產生深遠的影響。你將用餘生來實現這福氣，將它融入你的內心，直到它塑造你的生命。這些經文給了我們一個它改變我們的重要方式；我們讚美祂的榮耀、祂的恩典、祂的計畫。我們首先在 1:6 看到，「**使他榮耀的恩典得到稱讚**」；接著在 12 節末再次看到，「**頌讚他的榮耀**」；然後在 14 節又一次看到，「**使他的榮耀得到稱讚**」。

When you have every spiritual blessing through Jesus you don't just believe with your mind, it is glorious to you. It is beautiful to you. It captures you. It captures your imagination and heart. You praise God's grace. You lift your voice and you sing to it. This is not just evidence of having received every spiritual blessing, but the way the blessings work their way into your life.

當你透過耶穌擁有各樣屬靈的福氣時，你不僅是用頭腦相信，它對你來說是榮耀的。對你來說是美麗的。它抓住了你。它抓住了你的想像和心靈。你讚美上帝的恩典。你提高聲音，向它歌唱。這不僅僅是已經領受了各樣屬靈福氣的證據，更是福氣融入你生命的方式。

There is no more powerful story, no more moving moral narrative, than someone giving their life for others. We are amazed by the acts of those who intervened, at great risk to their own life, to save others during the recent Bondi massacre. Or those who jump into bloody water to rescue a shark attack victim.

沒有什麼比一個人為他人捨命更有力量的故事、更動人的道德敘事了。我們對最近邦代慘案中，那些冒著生命危險介入以拯救他人者的行為感到驚嘆。或是那些跳入血染的水中去救援鯊魚襲擊受害者的人。

What Jesus has done for us, to bless us, wasn't a rush of adrenaline, it was planned before the creation of the world. There is no more powerful narrative structure or moral beauty than sacrificial love. Especially a patient plan flowing from the heart of God in what Jesus Christ did for us. Jesus did all of it to secure for us the eternal blessing, glory and love that is his.

耶穌為我們所做的一切，為要賜福我們，不是一時衝動，乃是在世界創造以前就計畫好的。沒有什麼比犧牲的愛更有力量的敘事結構或道德之美了。尤其是從上帝心中流出的、在耶穌基督為我們所做之事上所顯出的恆久忍耐的計畫。耶穌做了這一切，是為了為我們確保那屬於祂的永恆福氣、榮耀和愛。

These blessings change the driving centre of your life. It will move you so that the things you used to find captivating no longer drive you. His glorious grace will capture you and lift your heart in praise. His glorious grace WILL change you.

這些福氣改變了你生命的驅動中心。它會感動你，使你過去覺得迷人的事物不再驅動你。祂榮耀的恩典會抓住你，並提升你的心來讚美。祂榮耀的恩典必會改變你。