

Certain Hope 確定的希望

1 Corinthians 哥林多前書 15:1-10

USED 使用: Easter Day 2025 年復活節

The Rise of Christianity: How the Obscure, Marginal Jesus Movement Became the Dominant Religious Force in the Western World in a Few Centuries, is a book by the late American sociologist Rodney Stark.

《基督教的興起：鮮為人知的邊緣耶穌運動如何在短短幾個世紀內成為西方世界的主導宗教力量》是已故美國社會學家羅德尼·斯塔克的著作。

Stark, not a Christian, showed that the early Christians were remarkably different from their neighbours.

不是基督徒的史塔克表明早期的基督徒與他們的鄰居有顯著的不同。

During two epidemics in AD165 and AD25, which killed up to a third of the whole population of the Roman Empire each time, as others fled cities and left their loved ones to die, Christians stayed ministering and caring for the sick.

在西元 165 年和西元 25 年的兩次流行病期間，每次都導致羅馬帝國三分之一的人口死亡，其他人逃離城市並留下親人等死，而基督徒則留在原地服務和照顧病人。

He also made the point that Christians did not fight against their persecutors by open violence or guerrilla warfare but willingly went to their martyrdom while praying for their captors.

他也指出，基督徒並沒有透過公開的暴力或遊擊戰來反抗迫害者，而是心甘情願地為俘虜他們的人祈禱，走向殉道。

A further reason was that as the Roman Empire expanded, it was Christians who crossed racial and cultural and social barriers to form united communities where those markers were of no importance.

另一個原因是，隨著羅馬帝國的擴張，基督徒跨越了種族、文化和社會障礙，形成了這些標誌在那裡不再重要的團結合一的社區。

Why were the Christians so much more compassionate to the sick, forgiving to their persecutors, and more ethnically inclusive than anyone had ever seen?

為什麼基督徒對病人有更多的同情心、更會寬恕迫害他們的人、並具有比以往任何人見過的更強的種族包容性？

Were they just ahead of their time? Were they more positive people? Were they just nicer people? No, it all depended on their hope. What they believed their future to be changed their lives in the present. As it does for all of us.

他們是否只是領先於時代？他們是更積極的人嗎？他們只是更友善的人嗎？不，這一切都取決於他們的希望。他們對未來的信念改變了他們現在的生活。對我們所有人來說都是如此。

Humans are hope driven. Whatever we perceive the future to be determines how we live in the present.

人類是由希望驅動的。我們對未來的看法決定了我們現在的生活方式。

The hope that radically changed the early Christians, what they declared, what the Bible says, and the Christian church has maintained throughout history, is that after Jesus was crucified, he came back to life and appeared to his followers.

徹底改變早期基督徒、他們所宣揚的、聖經所說的，以及基督教會在整個歷史中所堅持的希望是，耶穌被釘在十字架上之後，復活了，並向他的追隨者顯現。

The foundation and dynamic of the early Christian's hope was the resurrection of Jesus Christ. 早期基督徒希望的基礎和動力是耶穌基督的復活。

The Christian faith is of no value, it is not liveable or plausible or good, if Jesus just left us with a bunch of rules to follow and some morals to adopt, and if the resurrection of Jesus is mere symbolism of good triumphing over bad.

如果耶穌只給我們留下了一堆需要遵守的規則和需要採納的道德觀，如果耶穌的復活僅僅是善良戰勝邪惡的象徵，那麼基督教信仰就毫無價值，既不可行，也不合理，也不好。

As we read in 1 Corinthians 15:14: *if Christ has not been raised, our preaching is useless and so is your faith.*

正如我們在《哥林多前書》15:14 所讀到的：**基督若沒有復活，我們所傳的就是枉然，你們所信的也是枉然。**

We can have the same certain hope that the early Christians had, and that Paul had who wrote these sentences before us, if we allow the resurrection of Jesus to speak to our minds, our conscience, and our hearts.

如果我們讓耶穌的復活觸動我們的思想、良知和心靈，我們就能擁有早期基督徒和在我們之前寫下這些句子的保羅所擁有同樣確定的希望。

A CERTAIN HOPE 一個確定的希望

1 Corinthians 15:3-9 give us the historical case for the resurrection of Jesus. *What I received I passed on to you as of first importance: that Christ died for our sins according to the Scriptures, that he was buried, that he was raised on the third day according to the Scriptures, and that he appeared to Cephas, and then to the Twelve. After that, he appeared to more than five hundred of the brothers and sisters at the same time, most of whom are still living, though some have fallen asleep. Then he appeared to James, then to all the apostles, and last of all he appeared to me also, as to one abnormally born. For I am the least of the apostles and do not even deserve to be called an apostle, because I persecuted the church of God.*

《哥林多前書》15:3-9 向我們講述了耶穌復活的歷史案例。我當日所領受又傳給你們的，最重要的就是：照聖經所說，基督為我們的罪死了，而且埋葬了；又照聖經所說，第三天復活了，還顯給磯法看，又顯給十二使徒看，後來一次顯給五百多弟兄看，其中一大半到現在還在，卻也有已經睡了的。以後他顯給雅各看，再顯給眾使徒看，最

後也顯給我看；我如同未到產期而生的人一般。我原是使徒中最小的，不配稱為使徒，因為我曾迫害過上帝的教會。

There are three main lines of reasoning that draw the conclusion that the resurrection really happened.

復活確實發生的結論有三種主要的推理。

The first line of evidence is the empty tomb. It says in v3-4 that Jesus was dead, was buried, and on the third day rose again.

第一個證據就是空墓。第 3-4 節說耶穌死了，被埋葬了，第三天復活了。

The second line of evidence is the resurrection was witnessed by literally hundreds of people. People who saw and touched Jesus. Paul was writing this letter somewhere between 15–20 years after the first Easter.

第二個證據是，數百人親眼目睹了復活的主。看見並觸摸過耶穌。保羅是在第一個復活節後 15 至 20 年左右寫這封信的。

That's why he says in v.6: *most of whom are still living, though some have fallen asleep*. In other words, if you don't believe me talk to them.

這就是為什麼他在第 6 節中說：其中一大半到現在還在，卻也有已經睡了的。換句話說，如果你不相信我，就和他們談談。

The third line of evidence is the changed lives of the people who met the risen Jesus. Paul is example of that himself in v.9, but he also could not have included this as a line of evidence if the rest of the people who witnessed the resurrection had not been changed and were testifying to it themselves.

第三個證據是，遇見復活的耶穌的人們的生命發生了改變。在第 9 節中保羅自己就是一個例子，但如果見證復活的其他人沒有改變並親自證明這一點，他也不可能將此作為證據。

The empty tomb, the eyewitnesses, and changed lives are the three lines of evidence. Put together they are quite powerful. The early Christians could not have publicly declared the resurrection successfully if there wasn't an empty tomb and there weren't eyewitnesses.

空墳墓、目擊者和改變的生命是三個證據。把它們組合在一起，威力相當強大。如果沒有空墳墓也沒有目擊者，早期基督徒就不可能公開宣佈復活。

If there was only an empty tomb but no eyewitnesses, then people would believe the body was stolen. If there were only witnesses claiming to have seen him, but the tomb had a body in it then everyone would conclude they were hallucinating.

如果只有空墓而沒有目擊者，那麼人們就會相信屍體被偷了。如果只有目擊者聲稱見過他，但墳墓裡卻有一具屍體，那麼每個人都會認為他們出現了幻覺。

Only if all were true — the empty tomb, the sightings, the permanently changed lives of the eyewitnesses – could Christianity have ever begun.

只有當所有的事情都是真實的——空墳墓、目擊事件、目擊者的生命發生永久的改變——基督教才有可能開始。

That was them back then, but how are we supposed to believe in the resurrection now? I'm glad you asked because Paul shows us how in Acts 26.

那時候他們是這樣的，但我們現在該如何相信復活呢？我很高興你問這個問題，因為保羅在《使徒行傳》26章中向我們展示了如何做到這一點。

Paul is a political prisoner in Caesarea and is on trial before Festus, the Governor of Caesarea. Festus asks King Agrippa, the Roman appointed ruler of Judea and Galilee, for his opinion on Paul because Agrippa had been there when Jesus was there.

保羅是凱撒利亞的政治犯，正在凱撒利亞總督非斯都面前接受審判。非斯都問羅馬任命的猶太和加利利統治者亞基帕王對保羅的看法，因為耶穌在的時候亞基帕也在。

Paul talks about the birth, the life, death, and resurrection of Jesus. When he gets to the resurrection, Festus just mocks him: ***“You are out of your mind, Paul!” he shouted. “Your great learning is driving you insane.”*** (Acts 26:24). It's pretty derogatory. Paul, you've got PH.Ds, but you're crazy! That is the sense of it.

保羅談論了耶穌的誕生、生命、死亡和復活。當他講到復活時，非斯都只是嘲笑他：**大聲說：「保羅，你瘋了！你的學問太大，反使你瘋了！」**（《使徒行傳》26:24）這是相當貶義的。保羅，你擁有博士學位，但你瘋了！這就是它的意義。

Paul comes back respectfully in v25: ***I am not insane, most excellent Festus, Paul replied. What I am saying is true and reasonable.***

保羅在第 25 節中恭敬地回答：**「非斯都大人，我不是瘋了，我說的乃是真實和清醒的話。」**

Verse 26 is Paul's appeal to the true and reasonable. He turns to Agrippa: ***The king is familiar with these things, and I can speak freely to him. I am convinced that none of this has escaped his notice, because it was not done in a corner.***

第 26 節是保羅對真實和清醒的話的要求。他轉向亞基帕王說：**「王也知道這些事，所以對王大膽直言，我深信這些事沒有一件能向王隱瞞的，因為都不是在背地裡做的。」**

NOT DONE IN A CORNER! Paul is saying to Festus, I'm not talking about philosophy, I'm talking about history. Paul did not have a subjective experience of Jesus; he had an objective experience of Jesus. Paul didn't want to believe in Jesus, but he had no alternative with the resurrection.

都不是在背地裡做的！保羅對非斯都說，我不是在談論哲學，而是在談論歷史。保羅沒有主觀的經歷耶穌；他對耶穌有著客觀的經驗。保羅不想信耶穌，但復活讓他別無選擇。

Unlike Festus, Agrippa knows the facts. His family dynasty had lived in Judea for generations. The events surrounding around Jesus Christ were so significant that anyone living the area around Judea in the past 20 years could not laugh off what Paul had just said. Agrippa couldn't escape that. The events were public.

與非斯都不同，亞基帕知道事實。他的家族世代居住在猶太。圍繞耶穌基督發生的事件意義重大，以至於過去 20 年生活在猶太地區的人無法對保羅剛才說的話一笑置之。亞基帕無法逃避這一點。這些活動都是公開的。

Agrippa knew the tomb was empty, and what the guards said, and what the eyewitnesses claimed, but he didn't want to deal with them.

亞基帕知道墳墓是空的，也知道守衛說了什麼，也知道目擊者說了什麼，但他不想理會他們。

Paul says to Agrippa, *you know all about this stuff; you can't laugh that off. You know I am not crazy. You know there is a lot of evidence for what I'm talking about. You may not believe it, but you can't ignore the fact there is public evidence.*

保羅對亞基帕說，你對這些事都瞭若指掌；你不能對此一笑置之。你知道我沒有瘋。你知道我所說的有很多證據。此外，你可以不信，但你不能忽視有公開證據的事實。

Notice that Agrippa doesn't say, *You are mad Paul!* Notice he doesn't argue with Paul about the evidence, he jumps straight to a concession. Verse 28, ***“Do you think...you can persuade me to be a Christian?”***

請注意，亞基帕並沒有說，保羅，你瘋了！請注意，他並沒有與保羅爭論證據，而是直接做出了讓步。第 28 節，「你想…能說服我作基督徒了嗎？」

What's more, in the last two verses of the chapter Agrippa, and others, declare Paul's innocence. Agrippa is dodging the real issue because he doesn't want to submit to the evidence.

更重要的是，在本章的最後兩節中，亞基帕和其他人宣告保羅是無辜的。亞基帕正在回避真正的問題，因為他不想接受證據。

Christianity claims to be fact. It claims historical evidence that can be tested. Jesus Christ rose from the dead; that's the hearts of it.

基督教聲稱自己基於事實。它聲稱有可以檢驗的歷史證據。耶穌基督從死裡復活；這就是它的核心。

This is discomfoting to modern people. Many people prefer to say if it works for you to believe in Jesus then good for you, but don't insist on others believing it because it might not work for them.

這對現代人來說是不舒服的。許多人喜歡說，如果信耶穌對你有用，那對你來說是件好事，但不要堅持讓別人相信，因為這對他們可能不起作用。

Paul didn't believe in Jesus because it fulfilled him or worked for him. Jesus was a threat to everything he held dear in life. He believed in Jesus because he had to. The evidence left him with no choice.

保羅相信耶穌不是因為耶穌能滿足他或幫助他。耶穌對他一生所珍視的一切都構成了威脅。他信耶穌，因為他不得不相信。證據讓他別無選擇。

We are all in the same boat as King Agrippa and Festus. We must account for the evidence. Let the public facts of the resurrection of Jesus argue with you.

我們都和亞基帕王和非斯都在同一條船上。我們必須對證據負責。讓耶穌復活的公開事實來與你爭論。

How do we account for the fact that the enemies of Christianity would have loved nothing better than to be able to wheel the body of Jesus into Jerusalem in a wheelbarrow, and prove that it was all a hoax, but they couldn't.

我們如何解釋這樣一個事實，基督教的敵人最想做的就是用手推車把耶穌的遺體推到耶路撒冷，並證明這一切都是騙局，但他們卻做不到。

The Romans stationed their own soldiers at the entrance of the tomb, and it was empty. There was no dead body.

羅馬人派自己的士兵駐守在墓穴入口處，墓穴是空的。沒有屍體。

The view that the scared disciples who abandoned Jesus for fear of their lives, would suddenly agree among themselves to create a hoax and somehow steal the body, and then die for it, is ludicrous.

那些因害怕生命受到威脅而拋棄耶穌的門徒，突然同意製造騙局，以某種方式偷走耶穌的屍體，然後為此而死，這種觀點是荒謬的。

If we don't want to grapple with the evidence as it stands then we must come up with another historically plausible reason why the Christian movement exploded like it did and continues to do so across the world.

如果我們不想設法應付現有的證據，那麼我們必須想出另一個歷史上合理的理由來解釋，基督教運動為何在世界各地蓬勃發展並持續下去。

I mean historically plausible. To just say dead people don't rise is to talk philosophy not history. If that is the conclusion then it is despite the historical evidence.

我指的是從歷史上看是合理的。僅僅說死人不會復活是談論哲學而不是歷史。如果這就是結論，那麼它就違背了歷史證據。

The point of all this is simply to say that when we Christians say Jesus is risen from the dead, we are not speaking *mythically*, *blindly*, *symbolically*, *spiritually*, or *emotionally*. We are speaking *historically*.

所有這些的重點就是要說，就是當我們基督徒說耶穌從死裡復活時，我們並不是神話般地、盲目地、象徵性地、精神上或情感上地說話。我們是在從歷史角度談論。

Christianity, unlike any other religion or philosophical system, does not start with 'Here is how you are to live,' but 'Here is what Jesus has done for you in history.' He died for our sins and was buried; he was raised to life on the third day and appeared to many eyewitnesses.

基督教與任何其他宗教或哲學體系不同，它不是從「你應該如何生活」開始，而是從「耶穌在歷史中為你做了什麼」開始。祂為我們的罪而死並被埋葬；第三天祂復活了，並向許多目擊者顯現。

A GRACIOUS HOPE 滿有恩典的希望

The first step to certain hope is to accept the fact that the resurrection of Jesus really happened. However, accepting the facts doesn't automatically produce a life changing hope. We need to grasp also what it means if we are to know its power in our lives. The rest of 1 Corinthians 15 unpacks it.

獲得確定希望的第一步是接受耶穌的復活確實發生的事實。然而，接受事實並不會自動帶來改變生命的希望。如果我們想要瞭解它在我們生命中的力量，我們也需要理解它的意義。《哥林多前書》第 15 章的其餘部分對此進行了詮釋。

In v.9, Paul makes a reference to his past life where he persecuted, tortured, put in prison, and approved of the murder of innocent people.

在第 9 節中，保羅提到了他過去的生命，他迫害、折磨、監禁，並贊成殺害無辜的人。

When he looks at his past, he says I'm not worthy to be an apostle. Then in vv10-11, he says he is the most successful apostle. Why does he have such confidence with a past like that?

當他回顧自己的過去時，他說我不配稱為使徒。然後在 10-11 節中，他說他是最成功的使徒。有了這樣的過去，他為什麼還有如此的信心？

Three times in vv9-10 he uses the word grace. It's the gospel. The heart and centre of Christianity.

在第 9-10 節中，他三次使用了「恩典」這個字。這是福音。基督教的核心和中心。

The gospel of Jesus Christ declares that people are so wicked that Jesus had to step in to our shoes and die for us because we cannot save ourselves from God's judgement, but also that he was willing to do it.

耶穌基督的福音宣稱，人是如此邪惡，以至於耶穌必須代替我們而死，因為我們無法拯救自己免受上帝的審判，但祂也願意這樣做。

The Christian confidence is realistic. The Christian realises they are more sinful than they ever imagined and more loved and accepted and affirmed than they think possible. At the same time.

基督徒的信心是現實的。基督徒認識到他們同時比他們想像的更有罪，並且同時比他們想像的更受愛戴、接受和肯定。

Paul confidence is not because he is playing down his past, or simply ignoring it, or blaming it on extenuating circumstances. He is not crushed by his past failure, nor is he affirmed because of his current success.

保羅的自信並不是因為他淡化了自己的過去，或者乾脆忽略它，或者將其歸咎於情有可原的情況。他沒有因過去的失敗而被擊垮，也沒有以現在的成功來得到肯定。

It would feel like a death for him to admit such a failure in writing, but the resurrection is the guarantee he is forgiven. Easter Day declares the full debt of Paul's sin, and our sin, against God is paid.

以書面形式承認這樣的失敗，對他來說就像是死亡，但復活是他被寬恕的保證。復活節宣告保羅和我們對上帝的罪已經全部償還。

When a criminal completes his jail sentence they fully, completely, totally satisfy the sentence. When they walk out of prison the law has no more claim on them. They are free.

當罪犯服完刑期時，他們充分、徹底、完全地履行刑罰。當他們走出監獄時，法律就不再對他們有任何要求。它們是自由的。

Jesus Christ came to pay the penalty for our rejection of God, but on Easter Day he walked out free having satisfied it fully. In Jesus, God has stamped “PAID IN FULL” right across history so that no one can miss it...the resurrection is the historical proof of that deep spiritual reality.

耶穌基督來是為了為我們拒絕上帝而付出代價，但在復活節那天，他完全滿足了上帝的要求，自由地走了出來。在耶穌身上，上帝在歷史上打下了「全額付款」的印記，因此沒有人會錯過它……復活就是這深刻的屬靈現實的歷史證明。

That is why he writes in v.17: *if the dead are not raised, then Christ has not been raised either. And if Christ has not been raised, your faith is futile; you are still in your sins.*

這就是為什麼他在第 17 節中寫道：**因為死人若不復活，基督也就沒有復活了。基督若沒有復活，你們的信就是徒然，你們仍活在罪裡。**

Easter Day declares that Jesus has risen and because he has risen the debt of sin is paid in full. The Christian is no longer in sin, they are in Jesus.

復活節宣告耶穌已經復活，並且由於祂的復活，罪債已被全部償還。基督徒不再有罪，他們在耶穌裡面。

To be in Jesus Christ means that God doesn't look at us in terms of our sin, he regards us in terms of Jesus and his finished work of salvation for us.

在耶穌基督裡意味著上帝不會根據我們的罪來看待我們，而是根據耶穌和祂為我們完成的救贖工作來看待我們。

The more we grasp the reality of God's affirmation and approval because of Jesus, the more we are free from our past failure and our present moral and religious performance.

我們越能領悟上帝因耶穌的肯定和認可的現實，我們就越能擺脫過去的失敗和現在的道德和宗教表現。

Romans 8:1-2: *there is now no condemnation for those who are in Christ Jesus, because through Christ Jesus the law of the Spirit who gives life has set you free from the law of sin and death.*

《羅馬書》8:1-2，**如今，那些在基督耶穌裡的人就不被定罪了。因為賜生命的聖靈的律，在基督耶穌裡從罪和死的律中把你釋放出來。**

A PERSONAL HOPE 個人的希望

The resurrection of Jesus Christ speaks to our mind and worldview, and to our conscience, but also the deepest desire of our hearts.

耶穌基督的復活不僅觸動了我們的世界觀，也觸動了我們的良知，更觸動我們內心最深切的渴望。

The resurrection of Jesus doesn't just give Christians hope FOR the future, they have hope that comes FROM the future. Christian hope is a present hope that changes the way they live. 耶穌的復活不僅為基督徒帶來對未來的希望，也帶給他們來自未來的希望。基督教的希望是改變他們生活方式的現在的希望。

Notice what Paul writes in v.30-32: *as for us, why do we endanger ourselves every hour? I face death every day —yes, just as surely as I boast about you in Christ Jesus our Lord. If I fought wild beasts in Ephesus with no more than human hopes, what have I gained? If the dead are not raised, “Let us eat and drink, for tomorrow we die.”*

請注意保羅在第 30-32 節中寫道的內容，我們為什麼要時刻冒險呢？弟兄們，我在我們的主耶穌基督裡，指著你們——我所誇的極力地說，我天天冒死。從人的觀點看來，我當日在以弗所同野獸搏鬥，對我有甚麼益處呢？如果死人沒有復活，「讓我們吃吃喝喝吧！因為明天要死了。」

It's not clear what Paul is specifically referring to here. What is clear though is he is saying that every day he faces death because of his service of the gospel. He doesn't care what it costs him to love people and share the good news of the resurrection of Jesus.

保羅在這裡具體指的是什麼並不清楚。但可以肯定的是，他說他每天都因為傳福音而面臨死亡。他不在乎要付出什麼代價去愛別人並分享耶穌復活的好消息。

He says here that there would be no reason to do any of that if it wasn't for the resurrection of Jesus. Without the resurrection of Jesus there is no reason to live how he lives for others.

他在這裡說，如果不是因為耶穌的復活，就沒有理由做任何事。如果耶穌沒有復活，我們就沒有理由像他那樣為他人而活。

Without the resurrection he might as well just eat and drink because tomorrow we die.

如果沒有復活，他不如只吃吃喝喝，因為明天我們就會死。

However, because Jesus has risen, not only has sin been paid, but death has been defeated. The resurrection doesn't just free the conscience, it frees us from fear because death has been defeated.

然而，因為耶穌已經復活，不僅罪得到了償還，而且死亡也被戰勝了。復活不但解放了良知，也使我们擺脫了恐懼，因為死亡已被戰勝。

As he writes in v54: *“Death has been swallowed up in victory.” “Where, O death, is your victory? Where, O death, is your sting?” The sting of death is sin, and the power of sin is the law. But thanks be to God! He gives us the victory through our Lord Jesus Christ.*

正如他在第 54 節所寫的，「死亡已被勝利吞滅了」…「死亡啊！你得勝的權勢在哪裡？死亡啊！你的毒刺在哪裡？」死亡的毒刺就是罪，罪的權勢就是律法。感謝上帝，他使我們借著我們的主耶穌基督得勝。

Many large trucks have driven past this morning on Fullers Road. If you were step out on to that road right now, would you prefer to be hit by the truck or by the shadow of the truck?

今天早上，許多大型卡車駛過這條路。如果您現在踏出去，您願意被卡車撞到還是被卡車的影子撞到？

Jesus got hit by the truck of death so that those who put their hope in him only need to endure the shadow. George Herbert, speaking about death, said that what was once an executioner is not but a gardener.

耶穌被死亡的卡車撞倒了，所以那些對祂抱持希望的人只需要忍受陰影。喬治·赫伯特在談到死亡時說，曾經的劊子手，現在只不過是個園丁。

Only in the gospel of Jesus Christ do people find so much hope and confidence for life day by day. The resurrection means you can face the worst things in life with **joy** and **hope**.

只有在耶穌基督的福音中，人們才能對日復一日的的生活找到如此多的希望和信心。復活意味著你可以滿懷**喜樂**和**希望**地面對生命中最糟糕的事情。

If we allow the resurrection of Jesus to speak to our mind, then we can know the freedom of a clear conscience, and the power of a life lived without fear of even death itself.

如果我們讓耶穌的復活進入我們的心靈，那麼我們就能體會問心無愧的自由，以及無懼死亡的生命的力量。

The resurrection makes one **free** from this life enough to be **brave** and **courageous** and **sacrificial** and **generous** and **patient** and **joyful**. Free now despite the circumstances, because the resurrection of Jesus guarantees the best is yet to come.

復活使人從今生獲得自由，足以變得**勇敢**、**無畏**、**有犧牲精神**、**慷慨**、**有耐心**和**喜樂**。無論境遇如何，現在都是自由的，因為耶穌的復活保證了最好的事尚未到來。