

We Are Being Transformed 我們正在被轉變

Ephesians 以弗所書 4:17-5:21

USED 使用: 15th March 2026 年 3 月 15 日

We've been working our way through Ephesians under the title WHO IS THE CHURCH? In Ephesians we see the church from God's perspective. God loves his church. There is nothing in this world more dear to him than his church.

我們一直在「誰是教會？」這個標題下，逐步研讀《以弗所書》。在《以弗所書》中，我們從神的角度來看教會。神愛祂的教會。在這世上，沒有什麼比祂的教會更珍貴。

The church is central to God's plan for history to unite all things under Jesus Christ. It's a plan he achieves through the death and resurrection of Jesus Christ. It's a plan that is being worked out right now, in time and space, through his church as both Jew and Gentile are united together in Jesus.

教會是神在歷史中計劃的核心，要使萬有在耶穌基督裡同歸於一。這是祂透過耶穌基督的死和復活所成就的計劃。這是一個正在此時此地、在時間和空間中進行的計劃，藉著祂的教會，猶太人和外邦人在耶穌裡合而為一。

That is a summary of chapters 1-3 and God's grand plan. Chapter 4 begins with... *live a life worthy of the calling you have received.*

這是對第 1-3 章和神宏大計劃的總結。第 4 章以... **既然蒙召，行事為人就要與你們所蒙的呼召相稱** 開始。

Christianity isn't about giving ourselves a little boost to live a better version of the life we're living. It's nothing less than a sweeping revolution that changes every part of life.

基督教不是要給我們自己一點推動力，去過我們現有生活的更好版本。它不亞於一場徹底的革命，改變生命的每一個部分。

This is what Paul is addressing in the opening verse of our section today: ***So, I tell you this, and insist on it in the Lord, that you must no longer live as the Gentiles do.*** Be who you are, not what you were.

這就是保羅在我們今天這段經文的開頭所處理的問題：**所以我這樣說，且在主裏鄭重地說，你們行事為人，不要再像外邦人。**要活出你現在的樣子，而不是你過去的樣子。

ALREADY TRANSFORMED 已經被轉變

The key to this passage is vv22 and 24, putting off the old self and putting on the new self. I need to get a bit technical. In the language of the original NT text, they are both in the aorist tense.

這段經文的關鍵是第 22 和 24 節，脫去舊我和穿上新我。我需要稍微專業一點。在新約聖經原文中，這兩個動詞都是不定過去時態。

It means a single action in the past that has ongoing implications. That means the Ephesians have put off the old self and have put on the new self already. A conscious, decisive decision has been made. It's the decision to turn away from an old life towards a new life.

這意味著過去一次性的行動，但具有持續的影響。這意味著以弗所人已經脫去了舊我，並且已經穿上了新我。他們已經做出了一個有意識的、決定性的決定。這是一個轉離舊生命、轉向新生命的決定。

What they have turned away from is described in verses 17-19, *you must no longer live as the Gentiles do, in the futility of their thinking. They are darkened in their understanding and separated from the life of God because of the ignorance that is in them due to the hardening of their hearts. Having lost all sensitivity, they have given themselves over to sensuality so as to indulge in every kind of impurity, and they are full of greed.*

他們所轉離的，在第 17-19 節有描述：**不要再像外邦人存虛妄的心而活。他們心地昏昧，因自己無知，心裏剛硬而與上帝所賜的生命隔絕了。既然他們已經麻木，就放縱情慾，貪婪地行種種污穢的事。**

That is Paul's psychology of unbelief. This is how people's minds and hearts and lives work when they are separated, or alienated, from the life of God.

這就是保羅對不信之心的心理分析。這就是當人與神的生命隔絕或疏離時，他們的頭腦、心靈和生命如何運作。

In particular, they are marked by futility or vanity. The mark of our lives apart from God is a sense of doing an awful lot of work and doing an awful lot of things and not getting anywhere. Not accomplishing anything. This futility leads to, v.19, *Having lost all sensitivity, they have given themselves over to sensuality so as to indulge in every kind of impurity, and they are full of greed.*

特別是，他們的特徵是虛妄或虛空。我們與神隔絕的生命，其標誌是感覺做了很多工作、很多事，卻毫無進展，一事無成。這種虛妄導致，第 19 節：**既然他們已經麻木，就放縱情慾，貪婪地行種種污穢的事。**

This futility in life means we eventually give ourselves over to things. On the surface they seem like pleasures and activities and indulgences that will sooth the underlying sense of futility.

生命中的這種虛妄意味著我們最終會沉溺於各種事物。表面上，它們似乎是能緩解潛在虛妄感的快樂、活動和放縱。

There are things we say, "Well, maybe the futility I experience will not be so bad if I can run a marathon in under 3 hours, or have a financially secure retirement, or get 2000 friends on Facebook, or get an ATAR over 98."

我們會說這樣的話：「嗯，如果我能三小時內跑完馬拉松，或者有財務穩定的退休生活，或者在臉書上擁有 2000 個朋友，或者 ATAR 超過 98 分，也許我所經歷的虛妄就不會那麼糟糕了。」

Then these things become addictions. We're given over to things. They exist to keep the sense of futility at bay. And all is fine until we are forced to think about it.

然後這些東西就變成了癮。我們被這些事物轄制。它們的存在是為了擋開那種虛妄感。一切看起來都很好，直到我們被迫去思想它。

This is what has happened for the Ephesians as vv20-22 points out: *That, however, is not the way of life you learned when you heard about Christ and were taught in him in accordance with the truth that is in Jesus. You were taught, with regard to your former way of life, to put off your old self, which is being corrupted by its deceitful desires.*

這就是發生在以弗所人身上的事，正如第 20-22 節所指出的：*但你們從基督學的不是這樣。如果你們聽過他的道，領了他的教，因為真理就在耶穌裏，你們要脫去從前的行為，脫去舊我；這舊我是因私慾的迷惑而漸漸敗壞的。*

There are three verbs in those verses that are also in the aorist tense, a decisive action in the past that has consequences for their present.

在這些經節中有三個動詞也是不定過去時態，表示過去一次性的決定性行動，對他們的現在具有影響。

Becoming a Christian involves a radical change. In Christian circles we call it conversion, God calls in re-creation, or new birth. It involves the rejection of our former self without God, and the starting of a new self under the Lordship of Jesus.

成為基督徒意味著根本性的改變。在基督徒圈子裡，我們稱之為歸信，神稱之為再造，或新生。這包括棄絕我們過去沒有神的舊我，並開始一個在耶穌主權下的新我。

Verse 20, they *learned* Christ, they *heard* Christ and were *taught* in the *truth that is in Jesus*. What happened to them in the past is they heard about Christ, heard the voice of Christ speaking to them, and discovered the truth that everything is about Jesus.

第 20 節，他們從基督學的，聽過基督的，領了他的教，因為真理就在耶穌裏。他們過去所發生的是，他們聽說了基督，聽到了基督對他們說話的聲音，並發現一切都是關乎耶穌的真理。

Jesus is the subject, the teacher and the classroom!

耶穌就是主題、老師和教室！

Paul is reminding the Ephesians of their conversion from the old self to the new self when the truth of Jesus Christ broke into their lives. They are already transformed.

保羅是在提醒以弗所人，當耶穌基督的真理闖入他們生命時，他們從舊我轉向新我的歸信經歷。他們已經被轉變了。

Notice that from v25 onwards there are various moral actions and behaviours that Paul is calling the Ephesians to both put off and put on. It's crucial to see that vv17-24 come first. Verses 22 and 24 talk about putting off the old self, and putting on the new self, not putting on and off behaviours.

請注意，從第 25 節開始，保羅呼籲以弗所人要脫去和穿上各種道德行為和舉止。至關重要的是，要先看到第 17-24 節。第 22 和 24 節講的是脫去舊我和穿上新我，而不是脫去和穿上行為。

Christianity is being someone before it is doing something. It is becoming a whole new self. It's a comprehensive revolution to changes who you are before it is a revolution in how you live.

基督教是關於「成為誰」，然後才關乎「做什麼」。是成為一個全新的自我。這是一場徹底的革命，在改變你如何生活之前，先改變了你是誰。

This is possibly the biggest and most common mistake people make about Christianity. Morality is not Christianity. Christianity is not about becoming more moral.

這可能是人們對基督教最常見、也最大的誤解。道德不是基督教。基督教不是要變得更有道德。

This is where most people go to first. It goes something like this: *I'm interested in becoming a Christian, but I'm just wondering, if I do become a Christian, will I need to stop having sex with my married co-worker? Will I have to give money away? Do I need to come to church at all? Do I have to forgive my parents for not giving me a Porsche on my 18th birthday -- I haven't spoken to them in 10 years?*

這就是大多數人首先會想到的。大概是這樣：「我有興趣成為基督徒，但我只是想知道，如果我成為基督徒，我需要停止與我已婚的同事發生性關係嗎？我需要奉獻金錢嗎？我需要來教會嗎？我需要原諒我父母在我 18 歲生日時沒給我保時捷嗎——我已經十年沒跟他們說話了？」

The answer is yes, ultimately. All those behaviours are in the verses following. But they are the wrong questions. They are wrong questions because you haven't understood what Christianity is about.

答案是，最終是的。所有這些行為都在接下來的經節中。但這些是錯誤的問題。它們是錯誤的問題，因為你沒有理解基督教是關於什麼。

Becoming a Christian is becoming a new person before you live with a new set of behaviours and attitudes. Verse 22 & 24 are reminding the Ephesians, and the Christian, they have already been transformed.

成為基督徒，是在你以一套新的行為和態度生活之前，先成為一個新造的人。第 22 和 24 節提醒以弗所人，以及所有基督徒，他們已經被轉變了。

KEEP TRANSFORMING 持續被轉變

Verse 25 starts with *therefore* and so what follows is the implications of them having already *put off and put on*. Therefore...because you have made the decision to throw off your old self once and for all, you must now throw off all conduct which belongs to your old self.

第 25 節以「所以」開頭，接下來的內容就是他們已經「脫去和穿上」之後的含義。所以.....因為你已經做出決定，一次徹底的丟棄你的舊我，你現在必須丟棄一切屬於你舊我的行為。

The new self is not something we will naturally drift into, we must actively put it on. In 4:1 he calls the Christian to 'live worthy' of the kingdom they have been called into. In 4:17 he says stop living the old life. In 5:3 Paul refers to the old life as being improper for God's people.

新我不是我們會自然漂流的狀態，我們必須主動去穿上。在 4:1，他呼籲基督徒要活出與所蒙召的恩相稱的生命。在 4:17，他說不要再像外邦人那樣生活。在 5:3，保羅指出舊的生活方式在神的子民中不合乎體統。

Instead, he calls us to *Follow God's example, therefore, as dearly loved children and walk in the way of love, just as Christ loved us and gave himself up for us as a fragrant offering and sacrifice to God.* (5:1-2).

相反，他呼籲我們：**所以，作為蒙慈愛的兒女，你們該效法上帝。要憑愛心行事，正如基督愛我們，為我們捨了自己，當作馨香的供物和祭物獻給上帝。** (5:1-2)。

Ephesians 2 points out that the very essence of sin is a life where the centre of my being is curve in on itself. It is fundamentally selfish. That is the old self. The new self, and all its behaviours and attitudes, is the opposite. It is love and sacrifice and giving and serving forgiving. It is living a life of love.

《以弗所書》第 2 章指出，罪的本質是生命以自我為中心，彎向自身。這是根本上的自私。那就是舊我。而新我及其所有行為和態度，則正好相反。是愛、犧牲、給予、服事、饒恕。是活出愛的生命。

HOW TO BE TRANSFORMED 如何被轉變

How then do we change? The first thing is we need a different motive. Why we do the things we do is critical. It matters so much because it is possible to do the right things for the wrong reason.

那麼我們如何改變？首先，我們需要一個不同的動機。我們做事的動機至關重要。這之所以非常重要，是因為有可能出於錯誤的動機去做正確的事。

For instance, you want to raise a child that is truthful. The main way we train children to be truthful is fear or pride. Fear says things like: *you better tell the truth or I will punish you. God will be angry with you. You will get found out. People won't like you.* Pride goes something like this: *awful people lie. Truthful people are good people. God will bless you if you tell the truth.*

例如，你想培養一個誠實的孩子。我們訓練孩子誠實的主要方式是恐懼或驕傲。恐懼會說：「你最好說實話，否則我會懲罰你。神會對你發怒。你會被人發現。人們不會喜歡你。」驕傲則會說：「糟糕的人才說謊。誠實的人是好人。如果你說誠實話，神會祝福你。」

Both are external pressure to tell the truth. What develops in the child is a motivation to tell the truth because it works for me. Being truthful is not about the people I am lying to, or about God and pleasing him.

這兩種都是說誠實話的外部壓力。在孩子心中形成的動機是：說誠實話是因為這對我有利。誠實不是關乎我欺騙的對象，也不是關乎神和討祂喜悅。

That might work for a while, but when there is a time that telling the truth doesn't work for you because there is a deeper identity that I've pinned my hopes on, like getting rich, that is when you will lie, falsify, or embezzle.

這可能暫時有效，但當有一天說誠實話對你不再有利，因為你有一個更深的、寄託了希望的身份認同，比如想要致富，那時你就會說謊、造假或貪污。

Why? You never actually changed on the inside. You have been practicing new self behaviours out of an old self heart because it has been working for you.

為什麼？因為你內心從未真正改變。你一直用一顆舊我的心去操練新我的行為，因為這對你來說行得通。

In churches all over this country today there are people sitting beside each other doing the same things, living with similar moral frameworks, but doing it with different motives.

今天在這個國家的各個教會裡，有許多人並肩而坐，做著同樣的事情，生活在相似的道德框架中，但卻出於不同的動機。

There are those who are doing it because they hope God approves of them or because it makes them feel superior to others. Then there are those doing it simply out of gratitude for God's grace to them in Jesus Christ taking them from darkness to light, from death to life, from the old self to the new self.

有些人是因為希望得到神的認可，或者因為這讓他們感覺比別人優越而這樣做。還有些人這樣做，純粹是因為感激神在耶穌基督裡賜給他們的恩典，將他們從黑暗帶入光明，從死亡帶入生命，從舊我帶入新我。

The first thing we need to really change is a different motive than external compliance.

要真正改變，首先需要的是與外部順從不同的動機。

Secondly, the source of that new motive is a new identity. We have seen that we have been made an entire new person in Jesus Christ. 5:1 is the the Christian's new identity... ***Follow God's example, therefore, as dearly loved children...v.3, God's holy people...v.8 children...light in the Lord.***

其次，這個新動機的源頭是一個新身份。我們已經看到，我們在耶穌基督裡被造成了一個全新的新人。5:1 是基督徒的新身份...所以，作為蒙慈愛的兒女，你們該效法上帝...第3節，聖徒...第8節要像光明的子女。

God loved us, chose us, called us, forgiven us, redeemed us, filled us, is changing us and will one day glorify us. The Almighty God who alone is holy and all powerful has set his unconditional, undeserved, sacrificial, adopting, redeeming love on the Christian.

神愛我們、揀選我們、呼召我們、赦免我們、救贖我們、充滿我們、正在改變我們，並將在末日使我們得榮耀。那獨一聖潔、全能的至高神，將祂無條件、不配得、犧牲、收養、救贖的愛，傾注在基督徒身上。

It is all a gift. None of is earned or deserved. He knows everything there is to know about our old self. He knows the darkness, the hard hearts, the greed, debauchery, the impurity. He knows that all of us have turned to our own way and yet he loved us still.

這一切都是禮物。沒有任何部分是賺取或配得的。祂知道關於我們舊我的一切。祂知道那些黑暗、剛硬的心、貪婪、放蕩、污穢。祂知道我們所有人都偏行己路，然而祂仍然愛我們。

And because of who the gift giver is in his sovereign grace, it will never be taken away. It is the only secure identity because it isn't one we have built for ourselves. Every other identity is so fragile.

並且，因為那賜禮物者在祂主權恩典中的屬性，這禮物永遠不會被奪去。這是唯一穩固的身份，因為它不是我們為自己建立的。其他所有身份都如此脆弱。

Deep and enduring change in life comes from an internal motive. The only energising motive is a new identity. As we grow to understand who we are, it will shape our hearts in such a way that we will take on his new framework for what is right and wrong and how to live well.

生命中深刻而持久的改變來自內在的動機。唯一能賦予力量的動機是一個新的身份。當我們逐漸明白自己是誰時，這會塑造我們的心，使我們接受祂對是非對錯和如何活得好的新框架。

Where did you get your ethical framework from? Television, family, culture, friends, social media, or maybe a vibe or a feeling. Or is it from God and his word? It is not until the source of right and wrong shifts to God's word do; we actually change.

你的倫理框架從哪裡來？電視、家庭、文化、朋友、社交媒體，或者只是一種氛圍或感覺？還是來自神和祂的話語？直到是非對錯的源頭轉向神的話語，我們才會真正改變。

In a parallel passage in Colossians 3:16, Paul writes: *Let the word of Christ dwell among you richly*. This is not just reading the Bible; it is having God's word imminently present in heart and mind. It is pushing it down into the centre of our being.

在《歌羅西書》3:16 的平行經文中，保羅寫道：**把基督的道豐富豐富的存在心裏**。這不僅僅是讀聖經；而是讓神的話語時時存在於我們的心和思想中。是把它深深植入我們存在的核心。

Remember I said that verses 22 and 24 were in the aorist tense -- a single past action with present consequences? The have already taken off the old self and put on the new self.

還記得我說過第 22 和 24 節是不定過去時態——過去一次性的行動，對現在有持續的影響嗎？他們已經脫去了舊我，穿上了新我。

Verse 23 is how it happens. This verse is not in the aorist tense; it is a passive middle infinitive verb. Putting on and putting off is a continuous action that you do, while it is being done to you. 第 23 節描述了這個過程如何發生。這節經文不是不定過去時態；而是被動關身的永恆式動詞。脫去和穿上是一個持續的行動，是你正在做的，同時也是在你身上被完成的。

A good way to read verse 23 is, *constantly be made new in the spirit of your thinking*. What does Paul mean by *spirit of your thinking*? It's more than rational thought. it is more the direction of your thinking. Your state of mind. The inner life of your thinking. To have your imagination captivated.

理解第 23 節的一個好方法是，**在你們的心志上要常常被更新**。保羅所說的「心志」是什麼意思？它不僅僅是理性思考。它更多是你思想的傾向，你的心態，你思想的內在生命，是你想像力被抓住的狀態。

Verse 20 and 21 is it: *That, however, is not the way of life you learned when you heard about Christ and were taught in him in accordance with the truth that is in Jesus.*

第 20 和 21 節就是答案：但你們從基督學的不是這樣。如果你們聽過他的道，領了他的教，因為真理就在耶穌裏。

The way to be constantly renewed in the spirit of our thinking is not to focus Christian principles, Christian ethics or key doctrines, it is to focus on a person.

要在我們心志上常常更新的方法，不是專注於基督教原則、基督教倫理或關鍵教義，而是要專注於一個人。

Verse 21 is the only time in Ephesians that Christ is called Jesus. Ephesians normally emphasises his Lordship over all things. Here he draws their attention to the man Jesus, the Christ.

第 21 節是《以弗所書》中唯一一次稱基督為耶穌的地方。《以弗所書》通常強調祂超乎萬有的主權。在這裡，他將他們的注意力引向那個人耶穌，就是基督。

The key to being transformed from the inside out, to putting off the old self and all its behaviours and putting on the new self with all its characteristics -- more loving, more selfless, more forgiving -- is for Jesus to capture your attention.

從內到外被轉變、脫去舊我及其一切行為、穿上新我及其所有特質——更有愛心、更無私、更饒恕——的關鍵，在於讓耶穌抓住你的注意力。

The Christian life, Christian ethics, make no sense at all if they are not seen through the lense of the person Jesus Christ. Everything is senseless rules to be debated and reinterpreted and minimalised unless Jesus captures our imagination.

基督徒生命、基督教倫理，如果不用耶穌基督這個人這個視角來看，就完全沒有意義。除非耶穌抓住我們的想像力，否則一切都只是些需要辯論、重新解釋、盡量簡化的無意義規條。

Jesus who moved in the opposite direction to us, for us. We can only take off the old corrupt self of darkness, death, decay and eternal destruction, and put on the new self of light, life, renewal and glory because Jesus did the opposite for us.

耶穌為我們走向與我們相反的方向。我們之所以能脫去那個屬於黑暗、死亡、敗壞和永恆毀滅的敗壞舊我，穿上屬於光明、生命、更新和榮耀的新我，完全是因為耶穌為我們做了相反的事。

Philippians 2 says he was equal with God in all his perfect love, splendour, majesty and glory but he lay that aside and entered all the suffering, darkness, evil, sin and corruption of this world to identify with us.

《腓立比書》第 2 章說，祂本與神同等，擁有一切完全的愛、榮光、威嚴和榮耀，但祂放下這一切，進入這世界的所有苦難、黑暗、邪惡、罪惡和敗壞中，與我們認同。

He traded places with us. He took on our old self so we could have his perfect self. He took on the corruption so we could have his holiness. He was hated so we could be loved. He was put to death so we could have life.

祂與我們交換了位置。祂承擔了我們的舊人，使我們可以得到祂完美的自我。祂承擔了敗壞，使我們可以得到祂的聖潔。祂被恨惡，使我們可以被愛。祂被置於死地，使我們可以得到生命。

When we are captivated by Jesus doing the opposite for us our new identity grows and so does the internal motive of wanting to please him and be like him.

當我們被耶穌為我們所做的相反之事吸引時，我們的新身份就會成長，想要討祂喜悅、像祂一樣的內在動機也會隨之增長。

SIGNS OF TRANSFORMATION 轉變的標誌

I'm going to shoot very quickly through the last point of what Christian transformation looks. Here is the evidence, the markers, that the change is actually happening.

我將很快地講最後一點，關於基督徒的轉變看起來是什麼樣子。這裡是證據，是標誌，表明改變真正在發生。

Firstly, in 5:5-14, the transforming Christian knows sin and walks obediently. As the Christian grows, they have a growing sense of how comprehensive sin is and power of it in the hearts, and the guilt of sin and the forgiveness of sin in their own life. The transforming Christian holds in balance that there is no sin so small it is not damnable, and there is no sin so great that it is not forgivable.

首先，在 5:5-14，正在被轉變的基督徒認識罪，並活出順服。隨著基督徒成長，他們對罪的全面性、罪在心中的權勢，以及在自己生命中罪的罪咎和罪的赦免，有越來越深的體會。正在被轉變的基督徒能保持平衡：沒有小到不致定罪的罪，也沒有大到不可赦免的罪。

Secondly, in vv15-17, knowing the time and walking in wisdom. The transforming Christian knows that obedience is not simply obeying the rules, it is also knowing the right way to live in when the Bible is silent on a specific issue. They are careful and thoughtful and maximise the time they have now in view of the end. They don't compartmentalise Jesus to one part of their life.

其次，在第 15-17 節，明白時機，活出智慧。正在被轉變的基督徒知道，順服不僅僅是遵守規則，也是在聖經對特定問題沒有明確指示時，知道如何正確生活。他們謹慎、深思熟慮，並在面對終局時，最大化利用現在擁有的時間。他們不把耶穌限制在生活的某個部分。

Captivated by Jesus Christ, the growing Christian doesn't just look for a rule to obey, they seek to make Jesus look great. They redeem the time to pursue God's eternal kingdom.

被耶穌基督吸引，成長中的基督徒不只是尋找要遵守的規則，他們尋求的是讓耶穌顯為偉大。他們愛惜光陰，追求神的永恆國度。

Thirdly, in vv18-21, knowing the Lord and walking in joy. Why does Paul drunk on wine as the opposite of being filled with the Spirit? Why not don't be greedy but instead be filled with the Spirit?

第三，在第 18-21 節，認識主，活出喜樂。為什麼保羅用醉酒作為被聖靈充滿的相反例子？為什麼不說不要貪婪，乃要被聖靈充滿？

It because of verses like there. Psalm 104:15, *wine that gladdens human hearts*. Judges 9:13, *Should I give up my wine, which cheers both gods and humans*. Zechariah 10:7, *their hearts will be glad as with wine*.

因為有像這樣的經文。《詩篇》104:15，*得酒能悅人心*。《士師記》9:13，*我豈可停止出產使神明和人歡樂的新酒*。《撒迦利亞書》10:7，*他們心中暢快如同喝酒*。

One of the markers of the new self is joy, despite the circumstances in life. Instead of wine to sooth the futility of life, the Spirit working through the Word of God fill's the heart with hope and purpose that overflows in singing.

新我的標誌之一是喜樂，無論生活中的環境如何。聖靈透過神的話語工作，不是用酒來緩解生活的虛空，而是用盼望和目的充滿人心，以至滿溢歌唱。

Joy grows as you are captivated by Jesus because you see more and more that you can lose everything in life and still have everything in him.

當你被耶穌吸引時，喜樂就會增長，因為你越來越看到，即使在生活中失去一切，在祂裡面你仍然擁有一切。

All of our seven rhythms of grace exist to get us into the habit of being captivated by Jesus, that he might fill our imagination and lives, and that we might change...more confident of forgiveness, more wise, more joyful.

我們所有的七個恩典節奏，都是為了讓我們養成被耶穌吸引的習慣，讓祂充滿我們的想像和生命，使我們得以改變...對赦免更有確據，更有智慧，更加喜樂。