

The Gospel & Pleasing God 福音與討神喜悅

1 Thessalonians 帖撒羅尼迦前書 4:1-12

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Dietrich Bonhoeffer was a German theologian and Lutheran pastor who was a critic of Adolf Hitler. He publicly opposed the Nazi euthanasia program and genocidal persecution of Jews. 迪特里希·潘霍華是一位德國神學家和路德宗牧師，他批評阿道夫·希特勒。公開反對納粹安樂死計畫和對猶太人的種族滅絕迫害。

He was eventually executed by the Nazi regime in Flossenbürg Concentration Camp in April 1945. Three weeks before the end of the war.

他最終於 1945 年 4 月在弗洛森堡集中營被納粹政權處決。距離戰爭結束前的三週。

Bonhoeffer was appalled by the shocking capitulation of the German church to Adolf Hitler in the 1930s. How could the church founded by Martin Luther, the great teacher of the gospel, lose sight of the gospel?

潘霍華對 1930 年代，德國教會向阿道夫·希特勒的驚人屈服深感震驚。偉大的福音導師馬丁路德所創立的教會，怎麼會忽視福音呢？

Bonhoeffer saw the gospel had been distorted into a message of God just loves and forgives everyone, so it doesn't really matter much how you live. God forgives; that's his job. He called it cheap grace.

潘霍華看到福音被扭曲成這樣一種訊息：上帝總會愛和寬恕每個人，所以你如何生活其實並不重要。上帝會饒恕；那是祂的職責。他稱之為廉價的恩典。

Bonhoeffer could see that the German church had lost hold of the brilliant balance of the gospel that Luther so persistently expounded “We are saved by faith alone, but not by faith which is alone.”

潘霍華可以看到，德國教會已經失去了路德堅持闡述的福音的輝煌平衡：「我們得救唯獨因信，但並非單單的因唯一的信。」

We are saved, not by anything we do, but by the grace of the Lord Jesus Christ. Yet if we have truly understood and believed the gospel, it will change what we do and how we live. Bonhoeffer wrote “only he who believes is obedient, and only he who is obedient believes.” 我們得救，並非靠我們所做的任何事，而是靠著主耶穌基督的恩典。然而，如果我們真正理解並相信福音，它就會改變我們的行為和生活方式。潘霍華寫道：「唯有信的人才會順服，唯有順服的人才是信。」

Anyone who truly understands how God's grace comes to us will have a changed life. Costly grace changes you from the inside out. Personal change, personal transformation, is what we want for you at St Paul's, for your joy.

任何真正理解上帝恩典如何臨到我們的人，都會擁有改變的生命。昂貴的恩典會從內而外改變你。個人的改變，個人的蛻變，正是我們在聖保羅教堂，為了你們的喜樂，想為你們帶來的。

LIVING TO PLEASE GOD 為討上帝喜悅而活

Vs.1-3…*As for other matters, brothers and sisters, we instructed you how to live in order to please God.* The word LIVE is literally TO WALK. Once again, Paul uses the word ‘walk’ to describe the Christian life. It implies slow, unspectacular but steady progress.

1-3 節…末了，弟兄們，…既然你們領受了我們的教導，知道該怎樣行事為人，討上帝的喜悅。「行事為人」這個字的字面意思是「行走」。保羅再次用「行走」這個字來形容基督徒的生命。它意味著緩慢、平凡卻穩定的進步。

Progress in turning away from sin, walking in obedience to God and all he has commanded as we wait for Jesus to return.

在等待耶穌歸來的同時，我們逐漸遠離罪惡，遵從上帝和祂所的一切命令取得進展。

This walking to please God is both the process and the goal and God’s plan for the Christian. It is the purpose for which they have been saved.

這種為討神喜悅而行事為人，既是過程，也是目標，是神對基督徒的計劃，也是他們得救的目的。

Verse 3: *it is God’s will that you should be sanctified*…God plan for all Christians is to be sanctified. The same word is used in v.7…*For God did not call us to be impure, but to live a holy life.*

第3節：上帝的旨意就是要你們成為聖潔…神對所有基督徒的計劃就是要使他們成為聖潔。「聖潔」一詞也出現在第7節…上帝召我們本不是要我們沾染污穢，而是要我們聖潔。

The word HOLY in the Bible means ‘separate,’ or ‘set apart.’ This is why God can easily call himself holy. He is set apart from every other being and thing. God stands outside of his creation.

在聖經中，「聖潔」一詞的意思是「分別」或「分別出來」。正因如此，上帝可輕易地稱自己為聖潔。祂與一切其他生命和事物都截然不同。上帝超越於祂的受造物之外。

God is in his own category. When God says *I am holy* he is saying there is none like him.上帝自有其獨特的地位。當上帝說「我是聖潔的」時，他是在說，沒有人能與他一樣。

In the OT book of Leviticus, we read that a holy item, like a pot or a table, is set apart for God’s exclusive use. It’s used only for God and worshipping God in the Temple.

在舊約《利未記》中，我們讀到聖物，例如鍋或桌，是分別為聖的，專供上帝使用。它只用於在聖殿裡敬拜上帝。

Holiness/sanctification is belonging to God, not simply a moral code. It is possible to be moral out of a sense of duty or self validation or meeting expectations of others or pragmatism.

聖潔/成聖屬於上帝，而不僅僅是一種道德準則。有道德可以是出於責任感、自我肯定、滿足他人期望或實用主義。

It is possible to be moral and not belong to God. Belonging to God is a heart issue not an activity issue first and foremost.

一個人有道德，卻不屬於上帝，是有可能的。是否屬於上帝，首先是一個心靈的問題，而非行動的問題。

There are only a few people in my life where I can say that their claims of love on my life are so great that I belong to them. They are my wife and children.

我生命中只有少數人，能讓我如此的愛，以至於我屬於他們。他們是我的妻子和孩子。

There are things that I do now that I would most likely not do if it wasn't because of those love relationships. For instance, I love you church family, but I won't be painting your toe or finger nails any time soon.

我現在做的一些事情，如果不是因為那些愛的關係，我很可能根本不會做。例如，我愛你們這教會的大家庭，但我不會在任何很快的將來給你們塗腳趾甲或手指甲。

To belong to God means to live on his terms, delighting in him, giving ourselves to him, obeying him, honouring him. It is not enough to be moral; to be holy we must belong to God. 屬乎神，意味著要按著祂的旨意而活，以祂為樂，將自己獻給祂，順服祂，尊崇祂。光有道德是不夠的；要成為聖潔，我們必須屬乎神。

For anyone to say, what is really important is that I am moral, but I don't need God means you might have morality, but you are not holy.

任何說，真正重要的是我有道德，但我不需要上帝，是意味著你可能有道德，但你並不聖潔。

Holiness means belonging to God, so the core of holiness is intensely relational. To be holy, to be sanctified, is to belong to God.

聖潔意味著屬於上帝，因此聖潔的核心是強烈的基於關係。成為聖潔，被分別為聖，就是屬於上帝。

The opposite of belonging to God is to live for yourself, so the principle of holy living is to not live for yourself, we live for God and others.

屬於上帝的反面就是為自己而活，所以聖潔生活的原則就是不為自己而活，我們為上帝而活，為他人而活。

HOW TO PLEASE GOD 怎樣才能討上帝喜悅

In chapter 4, Paul gives instructions on how pleasing God is worked out in three very practical areas of life, three major preoccupations for people—sex, work, and death.

在第4章中，保羅給出了行事為人如何討上帝的喜悅在生活中的三個非常實際的領域，人的三大關注 - 性、工作和死亡。

In these three things the early Christians were radically different to the people around them. One of the earliest Christian writings outside of the Bible contains a very interesting phrase. It says of Christians: *we share our table with all but not our bed with all.* (Epistle of Diognetus)

在這三件事上，早期基督徒與周遭的人截然不同。聖經以外最早的基督教著作之一包含一句非常有趣的話。它這樣描述基督徒：「我們會與眾人共用我們的餐桌，但不與眾人分享我們的床。」（《狄奧格尼圖書信》）

The Christians existed in a culture that shared the bed with everyone but did not share money with everyone. Money was sacred, but sex was mundane. Christians were the opposite. Christians guarded their sex life but were free and liberal with their hospitality.

基督徒生活在一個與所有人同床共枕，卻不與所有人分享金錢的文化中。金錢是神聖的，而性卻是世俗的。基督徒則恰恰相反。基督徒謹慎地對待他們的性生活，但在熱情好客上卻自由自在、慷慨大方。

There was something so wholesome and joyous and wise about the early Christian life, because although the pagan culture in the early centuries laughed at Christians for it, in the end, the Christian life changed the Roman empire for its good.

早期基督教徒的生活如此非常健康、喜樂且充滿智慧，儘管早期的異教文化因此嘲笑基督徒，但最終，基督徒的生活卻使羅馬帝國受益。

When Paul is urging the Thessalonian church, commanding them, not to capitulate to their culture and lose their revolutionary impact.

當保羅敦促帖撒羅尼迦教會，命令他們，不要屈服於他們的文化而失去他們的革命影響力。

I'm going to say something very briefly about sex and work and postpone death for another week.

我將非常簡短地談論性和工作，並將死亡推遲一周再談。

Pleasing God & Sex 討上帝的喜悅和性

Vs.3-8…*you should avoid sexual immorality; that each of you should learn to control your own body in a way that is holy and honourable, not in passionate lust like the pagans, who do not know God; and that in this matter no one should wrong or take advantage of a brother or sister. The Lord will punish all those who commit such sins, as we told you and warned you before. For God did not call us to be impure, but to live a holy life. Therefore, anyone who rejects this instruction does not reject a human being but God, the very God who gives you his Holy Spirit.*

3-8 節……遠避淫行；4 要你們各人知道怎樣用聖潔、尊貴控制自己的身體，5 不放縱私慾的邪情，像不認識上帝的外邦人。6 不准有人在這事上越軌，佔他弟兄的便宜；因為這一類的事，主必報應，正如我預先對你們說過，又切切警告過你們的。7 上帝召我們本不是要我們沾染污穢，而是要我們聖潔。8 所以，那棄絕這教導的不是棄絕人，而是棄絕那把自己的聖靈賜給你們的上帝。

Throughout history there's been two basic approaches to sex. The first is the deification of sex. Sex is the way to wisdom, the way to joy and personal realisation. The other side sees sex as degraded and debased.

縱觀歷史，人們對性有兩種基本看法。第一種是將性神化。性是通往智慧、喜悅和自我實現的道路。另一種則認為性是墮落和卑鄙的。

The Bible has a barefaced, hair on the back of your neck type of rejoicing in erotic marriage love but calls us to flee sexual immorality like it is the plague.

聖經中對婚姻中的性愛有一種赤裸裸、厚顏無恥、令人毛骨悚然的歡欣鼓舞，但卻呼籲我們遠離不道德的性行為，就像躲避瘟疫一樣。

The Bible never speaks about sex in whispers, nor lifts it up to be the core of our identity and self-fulfilment.

聖經從來沒有低聲談論性，也沒有將其提升為我們身分和自我實現的核心。

There are three very important principles with the Christian understanding of sex – the goodness of sex, the context of sex, and the purpose of sex.

基督教對性的理解有三個非常重要的原則——性的善、性的背景和性的目的。

The goodness of sex is implied. These verses don't say God's *will is for you to be holy so don't have sex!* It says abstain from immorality. Sex properly used is good and will function for your holiness, used it incorrectly and it will undermine your holiness.

性的美好是隱含的。這些經文並沒有說上帝的旨意是你要成為聖潔，所以不要有性行為！而是說要遠避淫行。正確使用性是好的，會幫你成為聖潔；使用不當則會損害你的聖潔。

Sex has an incredible power for good if used as God instructs, or an incredible power for destruction if not. Sex is good.

如果按照上帝的教導去使用，性擁有不可思議的力量，可以帶來美好的結果；如果不按照上帝的指示使用，性則擁有不可思議的毀滅力量。性是美好的。

The wonderful power of sex has to happen in a context. Back to v.3 & 4 again: ***you should avoid sexual immorality; that each of you should learn to control your own body.***

性的奇妙力量必須在特定的環境中才能彰顯。回到第 3 和 4 節：遠避淫行；4 要你們各人知道怎樣用聖潔、尊貴控制自己的身體。

Sexual immorality is translated for the Greek word *porneias*. Its meaning is much broader than pornography, it means the misuse of sex in general. It means all sexual violation outside of the Bible's context for it.

淫行的希臘文是 *porneias*。它的意義比色情作品更廣泛，指的是一般的對性的濫用。它指的是所有違背超越聖經的特定的環境中的性行為。

The context for it is in v.4 with the statement ***your own body***. It literally means to *live with your own wife* or *get a wife*. Paul is saying you can have sex in marriage, or you can misuse sex.

它的上下文在第 4 節中，「控制自己的身體」這句話。也可翻譯為「與自己的妻子相處」，或「娶一個妻子」。保羅的意思是，你可以在婚姻中發生性關係，也可以濫用性。

The Biblical sex context is simple. Sex is for monogamous, heterosexual marriage. It's not for outside of marriage. It is for the person you are married to.

聖經中關於性的特定的環境很簡單。性是為一夫一妻制的異性婚姻而設的。它不適用於婚姻之外。是為你的婚姻伴侶而設的。

I'll give just one reason why it is good. The freedom of sexual expression throughout history has always been bad for women. Women are the ones who have been exploited the most, abused the most, hurt the most.

我只想說一個它好的理由。縱觀歷史，性表達的自由對女性來說一直都是不利的。女性是被剝削最嚴重、虐待最嚴重、傷害最深的族群。

It was normal for a man living in Thessalonica, and the Roman Empire, to have a wife whose function was to have status, money, manage the affairs of the household and raise the legitimate children.

對於生活在帖撒羅尼迦和羅馬帝國的男人來說，擁有一個職責是擁有地位、金錢、管理家務並撫養合法的孩子的妻子是很正常的事。

They also had their mistress; they were the sexual partner whose main function was to be the man's intellectual equal and companion for recreation.

他們也有他們的情婦；作為性伴侶，其主要功能是成為男人的智力平等者和娛樂夥伴。

Then there was the concubine. They were often a servant in the home. They existed to do the chores and provide sex. If that wasn't enough, there were also prostitutes.

然後還有妾。她們通常是家裡的傭人，負責做家事和提供性服務。如果這還不夠，還有妓女。

Paul says here, we are done with that, brothers. One of the things that makes the Biblical sexual ethic work is it empowers women and gives children the stability of a long-term stable relationship.

保羅在這裡說，弟兄們，我們不再那樣做了。聖經性倫理之所以有效，原因之一就是它賦予女性權力，並賦予孩子長期穩定的關係。

This brings me to the third thing about sex these verse highlight and that is the purpose of sex. ***each of you should learn to control your own body in a way that is holy and honourable, not in passionate lust.***

這帶出了這些經文強調的關於性的第三件事，那就是性的目的。要你們各人知道怎樣用聖潔、尊貴控制自己的身體，**5 不放縱私慾的邪情。**

Take a wife in honour not in passionate lust. It is possible to be married but still not pursue the good purpose of sex. It is possible to abuse and take advantage of your spouse in marriage. It's not true that once you are married anything goes.

娶妻子是為了榮譽，而不是為了放縱私慾的邪情。即使結婚了，也可能不追求性愛的美好目的。婚姻中，虐待和利用配偶是可能的。並非一旦結婚，就萬事都可作。

The word *lust* means an ‘over-desire’ or ‘idolatry.’ The word *honour* means ‘reverence’ or ‘trembling awe.’ Even in marriage sex can be idolatrous lust, or a way of honouring and building up your spouse.

「私慾」一詞的意思是「過度慾望」或「偶像崇拜」。「尊貴」一詞的意思是「崇敬」或「戰慄的敬畏」。即使在婚姻中，性也可能是偶像崇拜的慾望，也可能是尊重和造就配偶的一種方式。

Sex can either objectify, dominate, dehumanise your spouse, or it can build them up, humanise them, respect them. The difference is whether we view sex as a way to give or receive. Is it how I feel loved, or a way to love?

性既可以物化、支配、剝奪你的配偶的人性，也可以建立他們，賦予他們人性，尊重他們。區別在於，我們視性為付出還是接受。是感受被愛的方法，還是一種愛的方式？

Pleasing God & Work 討上帝的喜悅與工作

There is so much more to unpack, but I need to spend some time on work. The other thing our culture is obsessed with. I want to be brief with this because we'll touch it a bit later in the series again.

還有很多事情要處理，但我需要花點時間關於工作。這是我們文化迷戀的另一件事。我想簡短地講一下，因為我們稍後會在本系列的後續部分再次討論它。

Take a look at vv.9-12: *Now about your love for one another we do not need to write to you, for you yourselves have been taught by God to love each other. And in fact, you do love all of God's family throughout Macedonia. Yet we urge you, brothers and sisters, to do so more and more, and to make it your ambition to lead a quiet life: You should mind your own business and work with your hands, just as we told you, so that your daily life may win the respect of outsiders and so that you will not be dependent on anybody.*

請看 9-12 節：有關弟兄間的手足之情，不用人寫信給你們，因為你們自己蒙了上帝的教導要彼此相愛。10 你們向全馬其頓的眾弟兄固然是這樣行，但我勸弟兄們要更加努力。11 要立志過安靜的生活，管自己的事，親手做工，正如我們從前吩咐你們的，12 好使你們的行為能得外人的尊敬，同時也不依賴任何人。

The first thing to note is there is no break between vv10 and 11 in the original language. Verses 9 and 10 are not a different subject to verses 11 and 12. The first two are about love, and the last two are about work. The Biblical work ethic that the Christian is called to walk in is about loving others with work.

首先要注意的是，原文中第 10 和 11 節之間沒有中斷。第 9 和 10 節與第 11 和 12 節並非不同的主題。前兩節講的是愛，後兩節講的是工作。基督徒被召要行在聖經中的職業道德，就是用工作去愛別人。

How do we love more and more, get to work. The Christian is not to be a drain on the community; they are an investor in the community. I mean by that society, and the church community.

我們如何愛得越來越多，那就行動起來吧。基督徒不應該成為社區的負擔；他們是社區的投資者。我指的是社會，以及教會社群。

Dorothy Sayers was an English crime novelist and playwright. She wrote an essay called "Why Work?" just after WW2. She says that society as a whole, and individuals in particular, are dying because they do not have the revolutionary Biblical doctrine of work.

多蘿西·塞耶斯是一位英國犯罪小說家和劇作家。二戰剛結束後不久，她寫了一篇名為《為什麼工作？》的文章。她認為，整個社會，尤其是個人，正在走向消亡，因為他們缺乏革命性的聖經工作教義。

The modern view is work is what you do for a living. We do it to make money so we can do what we really want to do. Sayers quotes a surgeon friend of hers which puts it succinctly: 現代觀點認為，工作是為了謀生。我們工作是為了賺錢，這樣我們才能做自己真正想做的事。塞耶斯引用了她一位外科醫生朋友的話，簡潔地表達了這一點：

Nobody works today for the sake of the thing they do. The result of the work is a by-product of the real aim. The real aim in work is money or status. Doctors practice medicine primarily for personal status and to make a living, not to relieve suffering. The patient is something that happens along the way.

如今，沒有人會為了工作而工作。工作的成果只是真正目標的副產品。工作的真正目標是金錢或地位。醫師行醫主要是為了個人地位和謀生，而不是為了減輕病痛。病人只是工作過程中偶然發生的事。

The Biblical doctrine of work is the gracious expression of creative energy in the service of others. What Sayers was saying is unless we understand the Biblical doctrine of work, we will never find rest. Modern, expressive individualism leads to a restless work because it is all about me and my identity and advancement. The Bible's view of work is a work that arises from a place of status, rest, contentment, and freedom and so is able to serve.

聖經中關於工作的教義，是在服事他人的過程中滿有恩典地展現創造力。塞耶斯的意思是，除非我們理解聖經中關於工作的教義，否則我們永遠無法找到安息。現代的、富於表現力的個人主義導致工作無休止，因為它關乎「我」、我的身分和進步。聖經對工作的看法是，工作源自於地位、安息、滿足和自由，因此能夠服事他人。

A work that arises from rest is a work that sees our work as an expression of God's creative energy as the Creator of all that is.

從休息中產生的工作是將我們的工作視為上帝作為萬物的創造者的創造力的表達。

THE GOSPEL & PLEASING GOD 福音與討上帝的喜悅

Living to please God is the opposite of living to appease God. Living to please God is living for the sheer pleasure of God.

為討神喜悅而活，與為討好神而活截然相反。為討神喜悅而活，就是純粹為了神的喜悅而活。

One of the greatest struggles in the Christian life is a failure to understand this basic pattern of obedience. By the time Paul gets to calling us to please God, he has already given us the foundation and motivation for it.

基督徒生命中最大的掙扎之一，就是未能理解這種順服的基本模式。當保羅呼籲我們討神喜悅時，祂已經為我們提供了基礎和動力。

The structure of Paul's letters, and all biblical ethics, is the indicative followed by an imperative. If we do not understand the indicative, the act of God, the cross of Jesus Christ, the gospel, it is impossible for us to fulfil, let alone joyfully obey, the commands of God.

保羅書信的結構，以及所有聖經倫理，都是陳述句後跟著命令句。如果我們不明白陳述句、上帝的作為、耶穌基督的十字架以及福音，我們就不可能履行，更遑論喜樂地遵行，上帝的誠命了。

In his book, *The Nature of True Virtue*, Jonathan Edwards wrote that unless a person has experienced the grace of God, unless we know we are not saved by our good work, and that God embraces us because of Jesus' work, then we live driven by self-interest.

喬納森·愛德華茲在《真美德的本質》一書中寫道，除非一個人經歷過上帝的恩典，除非我們知道我們不是靠自己的善行得救，除非上帝因為耶穌的工作而擁抱我們，否則我們就活在私利的驅使之下。

If we know God has embraced us, approved of us, accepted us because of the work of Jesus, then all our work and labour and walking and obedience is for the sheer joy of pleasing God. 如果我們知道上帝因為耶穌的工作而擁抱我們、認可我們、接納我們，那麼我們所有的工作、勞動、行走和服從都是為了討上帝的喜悅而產生的純粹的喜樂。

We can't please God without the pleasure of God. The gospel of Jesus Christ is the good news of the pleasure of God.

如果沒有神的喜悅，我們就無法討神的喜悅。耶穌基督的福音就是神的喜悅的好消息。

In Matthew 3:17, at the baptism of Jesus, a voice came from heaven, '***This is my beloved Son, with whom I am well pleased.***' God the Father was expressing his pleasure in his Son.

在《馬太福音》3:17中，耶穌受洗時，天上傳來一個聲音，「這是我的愛子，我所喜悅的。」天父表達了祂對祂的兒子的喜悅。

It is therefore no surprise that John 8:29 tells us that Jesus loved to please his Father. He said, '***I do nothing on my own but speak just what the Father has taught me. The one who sent me is with me; he has not left me alone, for I always do what pleases him.***'

因此，《約翰福音》8:29告訴我們耶穌喜愛討父喜悅，這並不奇怪。他說：「我沒有一件事是憑著自己做的。我說這些話是照著父所教導我的。29 差我來的那位與我同在；他沒有撇下我獨自一人，因為我一直行他所喜悅的事。」

Jesus knew the Father's pleasure and so lived to walk in obedience. Even obedience to the will of the Father to be crucified on a Roman cross for the sin of the world. He was humiliated. Stripped naked in front of his family and friends and nailed to a cross for our sin. 耶穌深知天父所喜悅的事，所以祂一生順服天父行事。祂甚至順服天父的旨意，為了世人的罪被釘在羅馬的十字架上。祂遭受羞辱，在家人朋友面前被剝光衣服，為了我們的罪被釘在十字架上。

The real cry of dereliction was ***My God, my God, why have you abandoned me.*** For the first time in all eternity, he experienced the displeasure of his Father. The Father in whose pleasure

he always enjoyed, the one who was always with him, the one he lived to please, turned his face away from him so that his approval might be given to us.

真正被拋棄的呼喊是「我的上帝！我的上帝！為甚麼離棄我？」這是他有史以來第一次體驗到天父的不悅。他一直享受天父的喜悅，一直與他同在，他活著就是為了取悅他，如今卻把臉轉開，好讓我們得到他的認可。

He obeyed the will of his Father to experience the rejection of his Father so that we might experience the approval, welcome, love, and acceptance of God. Jesus' approval becomes ours.

他順服父的旨意，經歷了父的拒絕，好叫我們能經歷神的認可、歡迎、愛和接納。耶穌的認可就成了我們的認可。

To the degree we see Jesus on the cross receiving the displeasure of God for our approval, the more we will seek to love him by living to please him.

我們越是看見耶穌在十字架上為了讓我們獲得認可而遭受上帝的不悅，我們就越會努力透過行事為人討上帝的喜悅來愛祂。

Paul is urging us here to be who we already are in the gospel of the Lord Jesus, holy and blameless. God's special possession. His much-loved children.

保羅在此敦促我們，要成為我們在主耶穌福音中已經存在的我們，成為聖潔，無可指責，成為神特別的子民，成為他深愛的兒女。