

Generous Gratitude 慷慨的感恩

Luke 路加福音 17:11-19

What if I told you there is a trait that can make people happier without working on their happiness, and make them better — & by ‘better,’ I mean more generous, more honest, more kind, more everything good — without a single lesson in morality.

如果我告訴你有一種特質可以讓人們在不努力去提高他們的幸福的情況下變得更快樂，並且讓他們變得更好——我所說的「更好」是指更慷慨、更誠實、更仁慈，更多一切美好的東西——而不需要上沒有任何教授道德的課堂。

So, what then is this “magical attribute?” (drum roll) it’s “gratitude.”

那麼，這個「神奇屬性」到底是什麼呢？（擊鼓）就是「感恩」。

There are any number of psychology manuals & even scientific studies that will tell us of the benefits of gratitude: greater energy levels, better sleep, reduced blood pressure, feeling less lonely, improved emotional & mental health, increased joy ...

有許多心理學手冊，甚至科學研究，都會告訴我們感恩的好處：更高的能量、更好的睡眠、降低血壓、減少孤獨感、改善情緒和心理健康、增加快樂……

People who are grateful typically feel more optimistic & better about their lives. People who have a disposition of gratitude report lower levels of depression and stress.

感恩的人通常會對自己的生活感到更加樂觀和美好。傾向感恩的人在抑鬱和壓力方面的指數會較低。

The spiritual discipline of gratitude may have some of the same impact on mental health, but it is a different thing altogether. Its focus is on the giver - the generous God who is the source of all beauty, goodness, love and joy in this life.

感恩的屬靈操練可能對心理健康有一些相同的影響，但完全是另一回事。它的焦點是給予者 - 慷慨的上帝，他是今生所有美麗、善良、愛和喜樂的源泉。

When we are grateful to God, when we treasure Jesus, we are ‘thankful’ no matter what circumstances we find ourselves in, or how out of control the world may seem, we open our eyes to the evidence that our Heavenly Father loves us beyond all measure. Goodness flows from gratitude **BUT** nothing much good flows from the opposite; ungratefulness.

當我們感謝上帝，當我們珍視耶穌時，無論我們處於什麼環境，或者世界看起來多麼失控，我們都是「感恩」，我們會睜開眼睛去看天父對我們的愛超越一切的證據，無比地愛我們。善良美好源自感恩，但沒有多少好東西從相反的，忘恩負義，流露出來。

Being unthankful is not new to our time. But it is also true that people are becoming less grateful.

忘恩負義對於我們這個時代來說並不新鮮。但人的感恩之心也確實是卻越來越少。

Why? Cause people are growing more & more entitled. The more people think they should get **what they want** ... the more people feel a sense of **self-importance**; even if they get what they want, they will be less grateful because of their high view of themselves *I deserved it in the 1st place*. And if they **DON'T** get what they want they'll be unhappy, even angry. **Think about it:**

The less you feel entitled, the more grateful you will be for whatever you get & the happier you will be. As a result, we can almost guarantee we will be unhappy if we're ungrateful.

為什麼？因為人變得越來越注重權利。越多人認為自己應該得到自己想要的東西……就越有自我重要感；即使他們得到了他們想要的東西，他們也不會那麼感恩，因為他們對自己的評價很高，這是我應得的。如果他們沒有得到他們想要的東西，他們會不高興，甚至生氣。想一想：你越不覺得自己有權利，你就會越感恩你所得的一切，你就會越快樂。因此，我們幾乎可以肯定，如果我們忘恩負義，我們就會不快樂。

Ungratefulness, though flourishing in our culture, has always been endemic to the human soul. Christian culture is not immune especially if we feel entitled or have an inflated opinion of our own self-importance.

忘恩負義，雖然在我們的文化中盛行，但一直是人類靈魂的通病。基督教文化也不能倖免，特別是當我們覺得自己有權利或對自己的自我重要性有誇大的看法時。

The **contemporary diseases** that afflict others attach to Christians as well. In some cases, apart from hasty prayers of thanks at meals, often no one would even know Christians have every reason to be grateful people as the recipients of the grace of God.

折磨他人的當代疾病也折磨基督徒。在某些情況下，除了在吃飯時匆忙的感謝祈禱之外，通常沒有人知道基督徒-作為上帝恩典的接受者-有充分的理由去作為感恩的人。

The account of the **10 lepers in Luke 17** addresses the issue in a powerful way. 10 men crying out to Jesus in various stages of decay.

《路加福音》17章中對十個麻瘋病人的描述有力地對待了這個問題。十個在不同階段的腐爛的人向耶穌呼求。

They had a highly infectious nerve disease. Their clothing torn, extremities curled & gnarled; blotches of discoloured skin, the stench of rotting flesh, their skeletal heads uncovered; death by inches. They would have looked as though they had climbed out of the grave.

他們患有高度傳染性的神經疾病。他們的衣服被撕破，四肢捲曲且粗糙多節；皮膚變色有斑點，散發著腐肉的惡臭，他們的頭骨露出；接近死亡。他們看起來就像是從墳墓裡爬出來的。

But they were alive, sensitive human beings, feeling souls, living in the nether world of society's fringe while they rotted away.

但他們是活生生、有感覺，有感情的靈魂的人，在腐爛的同時生活在社會邊緣的陰暗世界。

Immediately when the leprosy was discovered they would have been driven out of the village...not even time to pack a bag.

一旦發現有麻瘋病，他們就會被趕出村子……甚至連收拾行李的時間都沒有。

No longer to experience human touch; a kiss of their spouse, or a hug from their children. Cut-off from society, no shopping, no eating out with friends, no holidays. Your working life is over.

You watch as your extremities rot away and become deformed.

不再會體驗到與其他人的接觸；配偶的親吻，或孩子的擁抱。與社會隔絕，不可購物，不可與朋友出去吃飯，沒有假期。你的工作生涯結束了。眼睜睜地看著自己的四肢腐爛並變形。

The following instruction to God's people is found in Leviticus 13:45

《利未記》13:45 中有以下對上帝子民的指示

Anyone with such a defiling disease must wear torn clothes, let their hair be unkempt, cover the lower part of their face and cry out, 'Unclean! Unclean!' As long as they have the disease, they remain unclean. They must live alone; they must live outside the camp.

「患有癩瘋災病的人，他的衣服要撕裂，也要蓬頭散髮，遮住上唇，喊著說：『不潔淨！不潔淨！』災病還在他身上的時候，他就是不潔淨的；既然不潔淨，他就要獨居，住在營外。」

It is the lonely life of the living dead.

這是活死人的孤獨生活。

In v.11 while we are NOT given a specific location, but we're told where Jesus is heading when he confronts these 10 men from the living dead.

在第 11 節中，雖然沒有給我們具體地點，但我們被告知當耶穌面對這 10 個活死人時他正要去哪裡。

Now on his way to Jerusalem... earlier in Chapter 9:51, we read *Jesus resolutely sets his face to Jerusalem.* This theme continues ... Jesus is determined to head towards the place of his death by crucifixion.

耶穌往耶路撒冷去……在前面的 9 章 51 章中，我們讀到他決定面向耶路撒冷走去。這個主題繼續……耶穌決心前往他受難被釘十字架受死之地。

The cross, the place of mercy and rescue and healing from a disease of the spiritual equivalent of leprosy ... the sin that alienates and leaves us amongst the living dead.

十字架，是憐憫、拯救和醫治像癩瘋病等屬靈疾病……使我們疏遠異化，讓我們成為活死人的罪的地方。

Luke tells us that this mercy and rescue and healing is the reason Jesus came. He tells us that again now, as if this story has something to say about that mercy, rescue and healing.

路加告訴我們，這種憐憫、拯救和醫治就是耶穌來的原因。他現在再次告訴我們，好像這個故事對憐憫、拯救和醫治有話要說。

On his way to Jerusalem Jesus is confronted by 10 lepers. It's on the outskirts of an unnamed village in 'no-man's land' between Samaria and Galilee. Just the place for the living dead - the land of 'limbo'.

在前往耶路撒冷的路上，耶穌遇到了十個癩瘋病人。是位於撒瑪利亞和加利利之間「無人區」的一個無名村莊的郊區。正是活死人的棲息地——「地獄邊境」。

From a safe distance they shouted the traditional plea; v13, "Jesus, Master, have pity on us!" They were loud and persistent. Literally, "Have mercy on us!" "Master, have mercy!" "Mercy please!"

站在遠遠的安全距離外，他們高喊著傳統的懇求，13 節，「耶穌，老師啊，可憐我們吧！」他們大聲而執著。字面意思是，「憐憫我們！老師，可憐我們！求你憐憫！」

Once Jesus saw them, he immediately responded. However, this time there was no touch as he had previously given a leper. Neither was there the pronouncement, "Be clean!" - like in Luke 5:13. He simply told them **"Go show yourselves to the priests"**.

耶穌一看到他們，就立刻回應。然而，這一次沒有像他之前給痲瘋病人那樣觸碰。也沒有像《路加福音》5:13 中那樣，「你潔淨了吧！」的宣告。他只是告訴他們「**你們去，把身體給祭司檢查。**」。

The command was for them to do what a cured leper would do. The regulations in Leviticus 14 required examination by a priest. If they were cured, they would joyfully undergo an 8-day cleansing ritual and then be reunited with their families.

這命令是讓他們去做一個治癒了痲瘋病的人會做的事情。《利未記》第 14 章的規定要求由祭司作檢查。如果是治癒了，他們會高高興興地接受為期 8 天的潔淨儀式，然後與家人團聚。

Jesus' command required them to **step out in faith**. After all, it was a long way to the temple. What fools they would be if they tried to see a priest but were still leprous.

耶穌的命令要求他們**憑信心走出去**。畢竟，去聖殿的路是很遠的。如果他們去見祭司，但仍然患有痲瘋病，那他們會是何等的傻瓜。。

On the other hand, they had everything to gain and nothing to lose. So, they set off at their shuffling lepers' pace.

另一方面，他們可能得到一切，卻沒有什麼可失去的。於是，他們以痲瘋病患者拖著腳步的步伐出發了。

The 2nd half of v14 says: *"as they went, they were cleansed"*.

14 節後半節說：「**他們正去的時候就潔淨了。**」

It was a mass healing! There were no mirrors to reflect the dramatic change; they felt it, they saw it in each other instantly.

這是一次集體療愈！沒有鏡子來反映戲劇性的變化；他們感覺到了，他們瞬間在彼此的身上看到了。

Energy flooding through their veins, in an instant, in a moment, warmth where there had been numbness, strength where there had been atrophy. No longer stooped, but standing tall, heads lifted, cleaned; healed. It was like ten new-births. A wild celebration would have quickly begun. 能量在他們的血管中湧動，剎那間，剎那間，曾經麻木的地方有溫暖，曾經萎縮的地方充滿力量。不再彎腰，而是昂首挺胸，頭抬起，潔淨了；痊癒了。就像十個新生兒一樣。必然是很快就開始一場歡喜約狂的慶祝活動。

Among those ten lepers was a Samaritan. According to John 4:9 Jews did "not associate with Samaritans", and likewise Samaritans with Jews, but these men had been united by their common misery. Nine Jews and one Samaritan in a suffering community.

這十個痲瘋病人中有一個撒瑪利亞人。根據《約翰福音》4 章 9 節，猶太人「和撒瑪利亞人沒有來往」，撒瑪利亞人對猶太人也同樣，但這些人因共同的苦難而團結在一起。九名猶太人和一名撒瑪利亞人在一個受苦受難的群體中。

When the healing occurred, the Samaritan was seized with an irresistible emotion of gratitude. Captive to this spontaneous gratitude, he put off going to the temple to rush back to Jesus. 當醫治發生時，撒瑪利亞人充滿了難以抗拒的感恩之情。他被這種自發的感恩之情所俘虜，推遲了去聖殿的時間，而是急忙回到耶穌身邊。

The **official** clean bill of health could wait. His family and friends and business could wait. 官方的清潔認證可以等待。他的家人、朋友和生意都可以等待。

The thankful Samaritan knew he had **TWO** to thank for this healing — God and Jesus. He did not know that the two were one. 感恩的撒瑪利亞人知道他要感謝兩個人的醫治——上帝和耶穌。他並不知道這兩個人是一體的。

His **generous gratitude**: 1st he said thank you to God, v15, **One of them, when he saw he was healed, came back, praising God in a loud voice.**

他慷慨的感恩：首先，他感謝上帝，15節，其中有一個見自己已經好了，就回來大聲歸榮耀給上帝。

Earlier he had loudly called out for healing, and now he was loud with his praise. 早些時候他大聲呼求醫治，現在他大聲讚美。

The original language for "loud voice" here is recognisable to the English ear, it is *phone megales*. It is where we get the word *megaphone*. 這裡「大聲」的原文在英語聽來像，*phone megales*。就是我們得到擴音器 *megaphone* 這詞的地方。

He was mega-voiced in his praise to God. Then he thanked Jesus in v16: **He threw himself at Jesus' feet and thanked him — and he was a Samaritan.** 他大聲地讚美上帝。然後他在第16節感謝耶穌：又俯伏在耶穌腳前感謝他。這人是撒瑪利亞人。

He literally **fell upon his face** at Jesus' feet. At the very least, he recognised Jesus as an agent of God. 他實際上是五體投地的伏在耶穌腳前。至少，他承認耶穌是上帝的代理人。

More likely, he realised that Jesus was king. He returned to Jesus with a heart overflowing with **generous gratitude & glory to God** and thanks to Jesus. He recognised God's power in Christ. 更有可能的是，他意識到耶穌是王。他帶著充滿對上帝的慷慨感恩和榮耀，感謝耶穌的心，回到耶穌面前。他認出神在基督裡的大能。

Jesus then asks 3 closely coordinated questions in vv17-18: **Were not all ten cleansed? Where are the other nine? Was no one found to return & give praise to God except this foreigner?** 然後，耶穌在第17-18節問了3個緊密相連的問題：「潔淨了的不是十個人嗎？那九個在哪裏呢？除了這外族人，再沒有別人回來歸榮耀給上帝嗎？」

The questions aren't rhetorical. Jesus expected all ten to return glorifying God, and then to receive the ultimate blessing he had prepared for them. Jesus was disappointed!

這些不是反問性不需回答的問題。耶穌期望這十個人都回來榮耀上帝，然後接受他為他們準備的終極祝福。耶穌很失望！

Evidently the *other nine lepers* were so caught up in their new wholeness that it did not occur to them to return to Jesus.

顯然，其他九個癩瘋病人都沉浸在新的完整之中，以至於沒有想到要回到耶穌身邊。

This is understandable at one level. After all, Jesus had told them to show themselves to the priests. Of course, they were thankful.

在某種程度上是可以理解的。畢竟，耶穌告訴他們去把身體給祭司檢查。當然，他們很感恩。

How could they be otherwise?

他們怎麼可能不這樣呢？

They were deeply happy & they were eager to get back to everyday life

他們非常高興，並且渴望回到日常生活

How prone we are to be anxious to receive but too careless to give thanks. And yet, there is a deadly problem here — God was not the centre of their gratitude.

我們多麼容易急於接受，卻又粗心大意而忽略了感恩。然而，這裡有一個致命的問題——上帝並不是他們感恩的中心。

Note Jesus' final question in v18: ***Was no one found to return and give praise to God except this foreigner?*** Only the foreigner, the Samaritan, gave praise to God!

請注意耶穌在第 18 節中的最後一個問題：**除了這外族人，再沒有別人回來歸榮耀給上帝嗎？**只有這外族人，這撒瑪利亞人，歸榮耀給神！

The vague gratitude of the other nine was not an adequate response to what had happened.

其他九人的含糊不清的感恩並不足以回應所發生的事情。

Christ wanted their hearts! By failing to glorify God and returning to thank Jesus, they missed the greatest possible moment of their existence.

基督想要得到他們的心！由於沒有回來歸榮耀給上帝並感謝耶穌，他們錯過了生命中最偉大的時刻。

It's there in v19: ***Rise and go; your faith has made you well.*** Or more literally, "*Your faith has saved you.*"

19 節中所指的：「**起來，走吧，你的信救了你！**」確切地說，「**你的信拯救了你！**」

This is the studied opinion of the most prominent scholars in the world on Luke's gospel. We must let Jesus' declaration, "***Your faith has saved you,***" have its deepest meaning.

這是最著名的學者對《路加福音》的研究意見。我們必須讓耶穌的宣告，“**你的信救了你！**”有其最深刻的含義。

The Samaritan, the one held in contempt by Jews who saw them as unspiritual half-breeds, received *forgiveness, reconciliation, eternal life*, and the healing not only of his physical

uncleanliness, but his spiritual moral sickness; the alienation and distance between God because of his sin was completely removed.

撒瑪利亞人，這個被猶太人視為不屬靈的混血兒鄙視的人，得到了寬恕、和解、永生，不僅治癒了他身體上的不潔，而且治癒了他的屬靈道德疾病；因他的罪而與神之間的疏遠和距離被完全消除了。

Jesus' words are clear: only the Samaritan who returned to praise God and offer thanksgiving to Christ himself had saving faith.

耶穌的話很清楚：只有回來歸榮耀給神上帝並感謝基督的撒瑪利亞人才有得救的信心。

His gratitude and praise to God were signs of his saving faith.

他對神的感恩和讚美是他得救信心的標誌。

No one is saved by virtue of having a pleasant, optimistic, or thankful spirit. **Jesus is not teaching salvation by disposition.**

沒有人會因為有愉快、樂觀或感恩的靈而得救。耶穌教導的不是靠性情得救。

But Jesus **is** teaching that where there is true faith there are profoundly thankful hearts.

但耶穌**是**在教導，哪裡有真正的信，哪裡就有深深的感恩之心。

Thanksgiving is a normal result of a vital union with the Lord Jesus, and a direct measure of the extent to which we are experiencing the reality of that relationship in our daily lives.

感恩是與主耶穌緊密結合的正常結果，也是我們在日常生活中體驗這種關係現實的程度的直接衡量標準。

Generous gratitude to God is at the heart of authentic faith.

對上帝的慷慨感恩是真誠的信的核心。

Conversely, the hearts of those who do not know Christ are ungrateful. Romans 1:21 says that sin is an attitude that not only ignores God but refuses to thank him.

相反，那些不認識基督的人的心是忘恩負義的。《羅馬書》1:21 說罪是一種不僅忽視神而且拒絕感謝他的態度。

It says: *For although they knew God, they neither glorified Him as God nor gave thanks to Him...*

它說：*因為，他們雖然知道上帝，卻不把他當作上帝榮耀他，也不感謝他……*

It is not just those outside the church who don't give thanks to God; the religious inside the church do the same thing.

不只是教會以外的人不感謝神，教會內自命虔誠的宗教人士也做同樣的事情。

2 Timothy 3:1-5 says, some have a form of godliness but don't recognise the daily work of God in their lives, Instead they are *lovers of themselves... lovers of money ... proud ... conceited ... entitled ... boastful ... without love... unforgiving... ungrateful.*

《提摩太后書》3:1-5 說，有些人有敬虔的外貌，卻不認得神在他們日常生活中的工作，相反，他們專愛自己...貪愛錢財...狂傲...自高自大...自誇...沒有親情...抗拒和解...忘恩負義。

Generous gratitude is at the core of those who love God—they're thankful

慷慨的感恩是愛神的人的核心——他們心懷感恩

The German Philosopher *Friedrich Nietzsche*, who was a classical scholar & a self-confessed critic of Christianity, once said that *he would believe in the redeemer if the redeemed looked a little more redeemed.*

德國哲學家弗里德里希·尼采是一位古典學者，也是一位自認的基督教批評者，他曾說過，如果被救贖的人看起來更多一點像被救贖了的，他就會相信那救贖者。

What he was saying was that he never got the impression from Christians that they had a life to be joyous about or a future to rejoice in

他的意思是，他從來沒有從基督徒那裡得到，他們有一個值得喜樂的生命或一個值得喜樂的未來，的印象。

If it was true that Jesus was God, died on the cross for their sin, had **risen** from the dead, rules sovereignly over all things for their good, and offers forgiveness & the hope of eternal joy; he certainly didn't get that impression from the serious, thankless, stern Christians he met.

如果耶穌確實是神，為他們的罪死在十字架上，從死裡復活，為了他們的益處主權地統治萬物，並提供寬恕和永恆喜樂的希望；他當然沒有從他所遇到的那些嚴肅、吃力不討好、嚴厲的基督徒身上得到這種印象。

Taking for granted all the worldly provisions and spiritual blessings that God has so richly lavished on us - and therefore failing to give him thanks - **is one of the sins that we seem to just accept.**

將上帝如此豐富地賜給我們的所有世俗供應和屬靈祝福視為理所當然 - 因此沒有感謝他 - 似乎是我們習以為常的罪的其中之一。

Too many of us might not even regard it as a sin. We don't even bat an eyelid if someone **complains** on the way into church, or **grumbles** over morning tea.

我們中有太多人甚至可能不認為這是一種罪。如果有人去教會的路上抱怨，或在喝早茶時抱怨，我們甚至不會眨眼。

How many of us in that moment just go silent in the presence of the habitual grumbler and fail to point them to all the blessings of Christ?

在那一刻，我們中有多少人只在習慣性抱怨的人面前保持沉默，沒有向他們指出基督的所有祝福？

To be a Christian & be thankless & ungrateful is a contradiction in terms. Gratitude is the **life-blood** of the Christian. We are saved from God's judgement & the **wrath** to come, loved, forgiven, made His children.

做一個基督徒，與不道謝，忘恩負義，這是一個矛盾的說法。感恩是基督徒的生命。我們從上帝的審判和即將到來的憤怒中被拯救出來，被愛，被寬恕，成為他的孩子。

Beyond our **biggest worries** is an even **bigger God** who did not withhold His one and only Son from us.

在我們最大的擔憂之外，是一位更偉大的神，他沒有將他獨一的兒子留下不給我們。

Jesus, tempted in the wilderness / without sin, living on the fringe, preaching & healing on the outskirts of towns, praying in lonely places, an outcast, shunned, rejected, trading places with spiritual lepers, nailed to a cross in our place, becoming unclean, lonely, shunned & despised ... in a phone megale voice, he cried, *it is finished*; so that we can be made clean & welcomed by God.

耶穌，在曠野受試探/沒有罪，生活在邊緣，在城鎮的郊區傳道和醫治，在偏僻的地方祈禱，被遺棄，被迴避，被拒絕，與屬靈癡瘋病人交換位置，代替我們釘在十字架上，變成不潔、孤獨、被迴避和鄙視……大聲的喊道，成了；使我們得以潔淨並受到上帝的歡迎。

We need a reminder to, **count our blessings**, to cling to the cross. We're not entitled to God's grace, we have nothing to offer God, there can be no pride. Like the leper, we can only fall to our knees before Jesus with **generous gratitude**.

我們需要被提醒去，**數算我們的祝福**，緊緊抓住十字架。我們沒有資格享受得到神的恩典，我們沒有什麼可以獻給神，沒什麼可以驕傲。就像癡瘋病人一樣，我們只能懷著**慷慨的感恩**跪在耶穌面前。

Even when we have been **wounded** by a friend. Even when things aren't the way we want them to be in society, or our family, or church. Even when **sickness** hits us. Even when the finances don't reach. **To actually be able to say, God is still so good to me.**

即使我們被朋友**傷害**了。即使社會、家庭或教會的事情並非我們所希望的那樣。即使疾病襲擊我們。即使錢財不達目標。**仍然能夠說，上帝對我還是那麼好。**

Thankfulness is not linked to whether our circumstances are good or not. That is how every human lives. The Christian has a reason and a hope to be thankful in all things.

感恩與我們的環境好壞無關。這就是每個人的生活方式。基督徒有理由和希望對一切事物表示感謝。

We have so much to be thankful for. The Scriptures remind us

我們有太多值得感恩的事情。聖經提醒我們

Lamentations 3:22-23: "*The steadfast love of the Lord never ceases. His mercies are new every morning; great is Your faithfulness.*"

《哀歌》3:22-23，「因耶和華的慈愛，我們不致滅絕，因他的憐憫永不斷絕，每早晨，這些都是新的；你的信實極其廣大！」

1 Thessalonians 5:18: "*In everything give thanks, for this is the will of God in Christ Jesus concerning you.*"

《帖撒羅尼迦前書》5:18，「凡事謝恩，因為這是上帝在基督耶穌裏向你們所定的旨意。」

Psalms 9:1: "*I will give thanks to you, Lord, with all my heart; I will tell of all your wonderful deeds.*"

《詩篇》9:1，「我要一心稱謝耶和華，傳揚你一切奇妙的作為。」

When we have the **big story** of God's love for us in Jesus, our **little stories** seem manageable. We can always look at the problem from another window, and the other window is...in Jesus I have everything.

當我們有了上帝在耶穌裡對我們的愛的大故事時，我們的小故事似乎就很容易處理了。我們總是可以從另一個視窗來看待問題，而另一個視窗是……在耶穌裡我擁有一切。

I am loved and secure in the God of the universe, and there is a future of eternal joy that awaits. The Samaritans response reveals what true faith looks like; *thankyou Jesus.*

我在宇宙的上帝中被愛和被保護的，並且有一個永恆喜樂的未來在等待著。撒瑪利亞人的回應揭示了真正的信是什麼樣子的；是感謝耶穌。

Does that characterise us? Does the good news of the free gift of life in Jesus still grip us and move us to be **generous in our gratitude**?

這是我們的特點嗎？在耶穌裡白白賜予我們生命的好消息是否仍然吸引著我們並激勵我們慷慨地表達感恩？

“Gratitude is what we feel. Thanksgiving is what we do.” We need to regularly practice gratitude; it starts by giving thanks to God.

「感恩是我們的感受。道謝是我們所做的。」我們需要經常練習感恩；首先要感謝上帝。

John Milton, C17th Puritan, “*Gratitude (towards God) bestows reverence allowing us to encounter everyday epiphanies, those transcendent moments of awe that change forever how we experience life and see the world.*”

17世紀清教徒，約翰·彌爾頓，說「（對上帝）感恩給予我們敬畏，讓我們能夠遇到日常的頓悟，那些超越的敬畏時刻，永遠改變我們體驗生活和看待世界的方式。」

What are you grateful for? What a different world if we could all be grateful to God, shining the magnificence of what Jesus has done for us, given us, & is doing in us.

你有什麼感恩的？如果我們都能感謝神，彰顯耶穌為我們做了的、賜給我們的、以及正在我們裡面所做的一切偉大的事，那世界將會多麼不同啊！

As we treasure Jesus together for God’s glory, the world will see a reason for our gratitude, our hope, and joy for all people.

當我們為了上帝的榮耀一起珍惜耶穌時，世界將看到我們的感恩、希望和為所有人喜樂而活的理由。