

Sermon 讲道信息
We Are Free!我们自由了!
April 四月 12, 2026

Christians have traditionally gathered on Sundays, the "first day of the week," since early believers recognised themselves as "resurrection people," basing their faith, hope, and purpose on the truth that Jesus is alive.

基督徒历来都在星期日——“一周的第一天”——聚会，因为早期信徒将自己视为“复活的子民”，并将他们的信仰、希望和人生目标建立在耶稣复活这一真理之上。

When the angels at the tomb challenged the women: "*Why do you look for the living among the dead? He is not here, he is risen!*" (Lk.24:5) they were essentially announcing an astounding truth: everything is different now!

当坟墓旁的天使向妇女们发问：“你们为什么在死人中找活人呢？他不在这里，他已经复活了！”（路加福音 24:5）时，他们实际上是在宣告一个惊人的真理：一切都已不同了！

A tomb no longer represents death! The ageless enemy that confounded all mankind is defeated!
坟墓不再象征死亡！那个令全人类困惑不已的永恒仇敌已被击败！

The fact of the resurrection of Jesus is more than a theological concept. It is a truth which impacts our everyday life in real and practical ways.

耶稣复活的事实不仅仅是一个神学概念。这是一个以切实可行的方式影响我们日常生活的真理。

Jesus offended the religious leaders of his day by suggesting that they were not "free". He declared: "*So, if the Son sets you free, you will be free indeed!*" (Jh.8:36).

耶稣曾指出当时的宗教领袖并不“自由”，此言令他们感到不快。祂宣告说：“所以，神的儿子若使你们自由，你们就真正自由了。”（约 8:36）。

The ultimate implication of the resurrection is that we are *free*.

复活的终极意义在于：我们获得了自由。

Since the tomb is empty and Jesus lives, we are free! The empty tomb makes all the difference!

既然坟墓是空的，耶稣还活着，我们就自由了！空坟墓带来了天翻地覆的变化！

Because Jesus is alive, we are....

正因为耶稣活着，我们才……

Free from the power of sin. 脱离罪的权势。

Jesus' reply to the protestation of the religious leaders was: "*Very truly I tell you, everyone who sins is a slave to sin.*" (Jh.8:34).

面对宗教领袖们的抗议，耶稣回答说：“我实实在在地告诉你们，所有犯罪的人就是罪的奴隶。”（约 8:34）。

No doubt the proud religionists among the crowd took offence to Jesus' implication that they were sinners.

毫无疑问，人群中那些自视甚高的宗教人士对耶稣暗示他们是罪人的言论感到愤怒。

On the other hand, they could hardly claim to be sinless. They knew, as we know, that everyone sins. 但另一方面，他们也难以声称自己毫无罪过。他们知道，正如我们所知，人人都会犯罪。

The Apostle Paul was unequivocal: "*There is no difference between Jew and Gentile for all have sinned and fall short of the glory of God.*" (Rom. 3:23). Therefore, instead of asking "*is everyone a sinner?*", the real question is "*is everyone enslaved by sin?*"

使徒保罗的表述十分明确：犹太人和外邦人并没有分别“因为世人都犯了罪，亏缺了神的荣耀。”（罗 3:23）。因此，与其问“人人都犯了罪吗？”，真正的问题应该是“人人都被罪所奴役了吗？”

It is not that we all are "*as bad as we could be*", or that we can't from time to time win a battle here and there in our own strength.

这并不是说我们每个人都“坏到了极点”，也不是说我们不能偶尔凭自己的力量在这儿那儿赢一场小胜。

The point is: we have lost the war against the natural pull to walk in our own way, contrary to God's will.

关键在于：我们已经输掉了这场战争——这场与生俱来的诱惑，它驱使我们违背神的旨意，随心所欲地行事。

Isaiah declares: *“We all, like sheep, have gone astray, each of us has turned to our own way.”* (53:6a).

以赛亚宣告：“我们都如羊走迷，各人偏行己路。”（53:6a）。

The Apostle Paul observed this battle in his life and recognized it for what it was, *“sin living in me”*, admitting with searing honesty: *“I am sold as a slave to sin...For what I want to do I do not do, but what I hate I do...For I do not do the good I want to do, but the evil I do not want to do—this I keep on doing.”* (Rom.7:14,15,19).

使徒保罗观察到自己生命中的这场争战，并认清了它的本质，即“罪在我里面”，他以刺痛人心的坦诚承认：“我却是属肉体的，是已经卖给罪了……因为我所做的，我自己不明白。我所愿意的，我并不做；我所恨恶的，我反而去做……我所愿意的善，我不去做；我所不愿意的恶，我反而去做。”（罗7:14, 15, 19）。

So, we can understand Paul's profound joy in the truth that, because of the resurrected Christ, the “shackles of sin” can be broken and we can find freedom and victory in Christ.

因此，我们可以理解保罗为何因这一真理而深感喜乐：因着复活的基督，“罪的枷锁”得以打破，我们能在基督里得着自由与胜利。

He declared: *“For we know that our old self was crucified with Jesus so that the body ruled by sin might be done away with, that we should no longer be slaves to sin.”* (Rom.6:6)

他宣告：“因为我们知道，我们的旧人已经与基督同钉十字架，使罪身灭绝，叫我们不再作罪的奴仆。”（罗6:6）

Because Jesus is alive, we are free from the “law”. 正因耶稣活着，我们便从“律法”中得释放。

The Apostle Paul declared: *“For sin shall no longer be your master because you are not under the law but under grace.”* (Rom. 6:14)

使徒保罗宣告：“罪必不能作你们的主，因你们不在律法之下，而是在恩典之下。”（罗6:14）

By *“the law”* he is referring to the Torah, or what we might consider the Old Testament law.

这里所说的“律法”，指的是《妥拉》，也就是我们所说的《旧约》律法。

Both *“the law”* and *“grace”* are presented as powerful influences in our life.

“律法”与“恩典”都被呈现为对我们生命产生深远影响的力量。

Paul makes it clear that the law was given because of our bent to sin and rebellion against our Creator (*“Why, then, was the law given at all? It was added because of transgressions...”* Gal.3:19a).

保罗明确指出，律法之所以被赐下，是因为我们有犯罪的倾向，并且悖逆造物主（“这样说来，为什么要有律法呢？律法是为过犯的缘故而加上去的……”加拉太书3:19a）。

But this too, was an act of grace on God's part, for the law also served the purpose of a *“guardian”* (Gal.3:24), that is, a *“tutor”* or *“custodian”* responsible for a child's moral and educational development.

但这同样是神恩典的作为，因为律法也起到了“监护人”的作用（加拉太书3:24），即负责儿童道德与教育发展的“导师”或“保管人”。

But, living *“under the power of the law”* only reminds us of our inability to keep it. In the end the law always condemns us.

然而，“活在律法之下”只会让我们意识到自己无法遵守律法。最终，律法总是定我们的罪。

So Paul proclaims: *“Now that this faith [in the resurrected Saviour] has come, we are no longer under a guardian.”* (Gal.3:25).

因此，保罗宣告：“但这“信”（即对复活救主的信）既然来到，我们从此就不在启蒙教师的手下了。”（加拉太书 3:25）。

Living under the power or the influence of *grace* which is God's kindness, frees us from condemnation, as we know that Jesus fulfilled the law for us. This does not mean that we are now lawless.

活在恩典——即神的慈爱——的权能或影响之下，使我们脱离被定罪，因为我们知道耶稣已为我们成全了律法。这并不意味着我们现在可以无法无天。

It means that instead of living our lives in fear of falling short of the law, we live to fulfill the *“first and greatest commandment”*: to *“Love the Lord your God with all your heart and with all your soul and with all your mind”* and *“your neighbour as yourself”* (Mt.22:37,39).

这意味着，我们不再因害怕无法遵守律法而战战兢兢地生活，而是活出“第一且最伟大的诫命”：要“尽心、尽性、尽意爱主你的神”，并“爱人如己”（太 22:37,39）。

Because Jesus is alive, we have freedom from fear! 正因耶稣活着，我们才得以从恐惧中得释放！

One of the most common phrases in the Bible is *“fear not”*. The angel attendants at the empty tomb implored the alarmed women: *“Do not be afraid.”* (Mt.28:5)

“不要怕”是圣经中最常见的短语之一。空墓旁的天使对惊慌失措的妇女们说：“不要怕。”（太 28:5）

God, through His Prophet Isaiah declared: *“Do not fear, for I am with you; do not be dismayed, for I am your God. I will strengthen you and help you; I will uphold you with my righteous right hand”*. (Is.41:10)

上帝借着先知以赛亚宣告：“你不要害怕，因为我与你同在；不要惊惶，因为我是你的神。我必坚固你，帮助你，用我公义的右手扶持你。”（赛 41:10）

The psalmist testified: *“I sought the Lord, and he answered me; he delivered me from all my fears.”* (34:4).

诗人见证道：“我曾寻求耶和华，他就应允我，救我脱离一切的恐惧。”（诗 34:4）。

From time-to-time Jesus darkly warned his disciples of a coming persecution which might result in physical harm, so he comforted them with this truth: *“I tell you, my friends, do not be afraid of those who kill the body and after that can do no more.”* (Lk.12:4).

耶稣时常以隐晦的言辞警告门徒，即将到来的迫害可能会导致肉体上的伤害，因此祂用这一真理安慰他们：“我的朋友，我对你们说，那最多只能杀人身体而不能再做什么的，不要怕他们。”（路加福音 12:4）。

The implication is this: although this world can yet harm our bodies directly through violence or indirectly through disease, illnesses, and aging, our indestructible *spirit*, the essence of who we are, is safely abiding in the resurrected Christ who overcame our greatest enemy, death! We are free from fear!

其含义是：尽管这个世界仍能通过暴力直接伤害我们的身体，或通过疾病、病痛和衰老间接伤害我们，但我们那不可摧毁的灵——即我们存在的本质——正安然住在复活的基督里面，而祂已经战胜了我们的最大敌人——死亡！我们已从恐惧中得释放！

Because Jesus is alive we have freedom from worry. 正因耶稣活着，我们才得以从忧虑中得释放

“Worry is wasting today's time to clutter up tomorrow's opportunities with yesterday's troubles.” (Maya Angelou)

“忧虑就是浪费今天的时间，用昨天的烦恼来堆砌明天的机会。”（玛雅·安杰卢）

Worry drags yesterday into today, holding us back from being all that God wants us to be in the future.

忧虑将昨天拖入今天，阻碍我们成为上帝希望我们在未来成为的那样。

Worry truly is “a prison of our own making”.

忧虑确实是“我们自己筑起的牢笼”。

“Worry distorts our thinking, disrupts our work, disquiets our soul, disturbs our body, disfigures our face. Worry destroys our friendships, demoralizes our life, defeats our faith, and deflates our energy.”

“忧虑扭曲我们的思维，扰乱我们的工作，使我们的灵魂不安，折磨我们的身体，扭曲我们的面容。忧虑摧毁我们的友谊，摧毁我们生活的士气，击败我们的信仰，并耗尽我们的精力。”

In the Sermon on the Mount in Matthew chapter 6, Jesus directly commands us: *“do not worry”*. This is so easy to say, yet so difficult to practice! Fortunately for us, Jesus gives us many solid reasons in the 6th chapter of Matthew to free us from the tyranny of worry.

在《马太福音》第六章的“登山宝训”中，耶稣直接吩咐我们：“不要忧虑”。这话说来容易，做起来却很难！值得庆幸的是，耶稣在《马太福音》第六章中给了我们许多充分的理由，帮助我们摆脱忧虑的桎梏。

- He tells us that our life is about more than “food and clothes” (24). Our life is spiritual and eternal, and he is the Lord of these things, so we need not worry.
- 祂告诉我们，我们的生命不仅仅关乎“衣食”（24）。我们的生命是属灵的、永恒的，而祂是这些事的主，因此我们无需担忧。
- He points out that just as God cares for *“the birds of the air”*. *“the flowers”* or the fleeting *“grass of the field”* (26,28,30), so will he care for us, His creation, upon which His image is stamped.
- 祂指出，正如上帝眷顾“空中的飞鸟”、“野地里的花”或转瞬即逝的“田间的草”（26、28、30节），祂也必眷顾我们——祂的受造物，我们身上烙印着祂的形象。
- Jesus reminds us that worry is counterproductive and a wasteful use of energy. He challenges us with this rhetorical question: *“Can anyone of you by worrying add a single hour to your life?”* (27). The answer of course is “no”, but I wonder how many productive hours we have stolen from our life though pointless worry!
- 耶稣提醒我们，忧虑不仅适得其反，更是对精力的浪费。祂用这样一个反问句向我们发问：“你们哪一个能藉着忧虑使寿数多加一刻呢？”（27）。答案当然是否定的，但我不禁想，我们究竟因无谓的忧虑而从生命中白白浪费了多少本该充实的时光！

So why worry about the material things of this world, for *“your heavenly Father knows that you need them.”* (32)

既然如此，何必为世上的物质操心呢？因为“你们需要这一切东西，你们的天父都知道。”（32）

To drive worry from our mind and neutralize its power in our spirit we must keep our focus on God’s triumphant *Kingdom* and steadfast righteousness (33).

要将忧虑从心中驱除，并削弱它对我们灵性的影响，我们必须将目光聚焦于上帝得胜的国度与坚定的公义之上（33）。

The Greek word for *worry* used in this text can mean *“to be divided or distracted”* or to be *“of two minds”*.

本段经文中“忧虑”一词的希腊原文，既可译为“心神不宁或分心”，也可译为“心怀二意”。

I am burning much needed energy when I am trying to maintain a “mind” in this world and one focused on God. May He be my sole focus, and worry will evaporate!

当我试图在世上保持一种“心思”，同时又将另一种心思专注于神时，我便在消耗本就十分宝贵的精力。愿祂成为我唯一的焦点，忧虑便会烟消云散！

Because Jesus is alive, we are free from *hopelessness*. 正因耶稣活着，我们才得以摆脱绝望。

Nick Vujcic, an Australian evangelist who, due to a rare disease, was born without arms and legs declared: *“I was never crippled until I lost hope.”* Hope is everything. *“When hope is lost, all is lost”*.

澳大利亚传道者尼克·武伊契奇因患罕见疾病，天生没有四肢，他曾宣告：“在我失去希望之前，我从未残废过。”希望就是一切。“一旦失去希望，一切便都失去了。”

In his First Letter the Apostle Peter sang: “*Praise be to the God and Father of our Lord Jesus Christ! In his great mercy he has given us new birth into a living hope through the resurrection of Jesus Christ from the dead.*” (1:3).

使徒彼得在《彼得前书》中写道：“愿颂赞归于我们主耶稣基督的父 神！他曾照自己的大怜悯，藉着耶稣基督从死人中复活，重生了我们，使我们有活泼的盼望。”（1:3）。

As believers our hope is more than merely a principle it is a person. Paul declared: “*Christ Jesus [is] our hope*” (1Tim.1:1)

作为信徒，我们的盼望不仅仅是一个原则，更是一位活生生的人。保罗宣告：“基督耶稣就是我们的盼望”（提摩太前书 1:1）。

Our hope is *objective*, based in fact, while also *subjective*, a reality I can know, feel, and live in.

Ultimately hope based in the living Christ is confidence in a *good future* regardless of the present realities!

我们的盼望既是 *客观的*，根植于事实；同时也是 *主观的*，是我能够认识、感受并活在其中的现实。归根结底，以活着的基督为根基的盼望，就是无论当下现实如何，都对 *美好的未来* 充满信心！

Because Jesus is alive, I am free from a meaningless life.

正因为耶稣活着，我才得以摆脱毫无意义的生活。

Introducing your book like Solomon does in Ecclesiastes may not help it become a bestseller:

像所罗门在《传道书》中所做的那样来介绍你的书，或许并不能让它成为畅销书：

“Meaningless! Meaningless!”

²传道者说：

says the Teacher.

虚空的虚空，

“Utterly meaningless!

虚空的虚空，

Everything is meaningless.”

全是虚空。

³ What do people gain from all their labors
at which they toil under the sun?

³ 人一切的劳碌，

就是他在日光之下的劳碌，有什么益处呢？

⁴ Generations come and generations go,
but the earth remains forever.

⁴ 一代过去，一代又来，

地却永远长存。

⁵ The sun rises and the sun sets,
and hurries back to where it rises.

⁵ 太阳上升，太阳落下，

急归所出之地。

⁶ The wind blows to the south
and turns to the north;
round and round it goes,
ever returning on its course.

⁶ 风往南刮，

又向北转，

不停旋转，

绕回原路。

⁷ All streams flow into the sea,
yet the sea is never full.

⁷ 江河都往海里流，

海却不满；

To the place the streams come from,
there they return again.

江河从何处流，

仍归回原处。

⁸ All things are wearisome,
more than one can say.

⁸ 万事令人厌倦，

人不能说尽。

The eye never has enough of seeing,
nor the ear its fill of hearing.

眼看，看不饱；

耳听，听不足。

⁹ What has been will be again,
what has been done will be done again;
there is nothing new under the sun.” (Eccl.1:2-9)

⁹ 已有的事，后必再有；

已行的事，后必再行。

日光之下并无新事。（传道书 1:2-9）

What a downer! Clearly Solomon was having a bad day when he wrote these words so many centuries ago.

真是扫兴！显然，所罗门在几个世纪前写下这些话时，正经历着糟糕的一天。

Yet, we must reluctantly admit that he is speaking truth, even if it is only “his truth”.

然而，我们不得不勉强承认，他所言不虚，哪怕这只是“他个人的真理”。

Sometimes, in the quiet times, we wonder: *does my life have any real and lasting meaning?*

有时，在静谧的时刻，我们会不禁思索：*我的生命是否具有真实而持久的意义？*

Am I simply a hamster on a wheel keeping the wheel turning for no real reason?

我难道只是一只在转轮上奔跑的仓鼠，毫无缘由地让转轮不停转动吗？

Take heart! The resurrection of Jesus assures and equips us for a meaningful life!

振作起来！耶稣的复活向我们保证，并赋予我们力量，使我们能活出有意义的人生！

The Apostle Paul illustrates this connection in his letter to the Ephesians.

使徒保罗在致以弗所人的书信中阐明了这种联系。

He reminds us that “*we once were dead in our transgressions and sins*”, on the “hamster wheel” if you will, mindlessly following the ways of this world simply living to “*gratify the cravings of our flesh and following his desires and thoughts*”. But then something wonderful happened on that first Easter morning: “*God who is rich in mercy made us alive with Christ even when we were dead in transgressions*” and “*raised us up with Christ and seated us with him in the heavenly realms in Christ Jesus*”, the result of which “*we are God's handiwork created in Christ Jesus to do good works which God prepared in advance for us to do.*” (Eph. 2:2-10).

他提醒我们：“我们从前在过犯和罪恶中死了”，若用比喻来说，就像被困在“仓鼠轮”里，盲目地追随这个世界的方式，仅仅是为了“满足肉体的私欲，随从肉体 and 心思的意愿”而活。但就在那个复活节的清晨，一件美妙的事情发生了：“那满有怜悯的上帝，在我们因过犯而死的时候，便叫我们与基督一同活过来”，并且“又叫我们与基督一同复活，一同坐在天上，在基督耶稣里”，其结果是“我们原是上帝所造的，是在基督耶稣里造成的，为要叫我们行善，就是上帝所预备叫我们行的。”（以弗所书 2:2-10）

Because Jesus is alive my life has meaning.

正因为耶稣活着，我的生命才有了意义。

Because Jesus is alive, I'm assured that my loving Heavenly Father has intentionally planned my life even before I was born.

正因为耶稣活着，我确信慈爱的天父早在我在母腹中成形之前，就已经精心规划了我的生命。

Because Jesus lives my life has cosmic and eternal meaning!

正因为耶稣活着，我的生命才具有宇宙性的、永恒的意义！

Because Jesus threw off the prison of death and was raised to new life we have true, real, and lasting freedom.

正因耶稣挣脱了死亡的桎梏，复活进入新生命，我们才拥有了真实、切实且永恒的自由。

We no longer live under the crushing weight of sin and the law.

我们不再生活在罪恶与律法沉重的压迫之下。

Our lives are not dictated by fear and worry.

我们的生命不再受恐惧与忧虑的支配。

We are fueled by hope and resonate with real and lasting meaning!

我们因盼望而充满力量，生命中回荡着真实而永恒的意义！