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譯者：STH/DeepL；

校對：JFX。

定義

基督徒生活是指基督徒透過聖靈的力量，在蒙恩之道的幫助下活出悔改、信心和善行的生活，並使基督徒越來越有基督的形像，最終將榮耀歸給神。

摘要

基督徒生活是基於神在新生命、稱義、聖靈的恩賜、罪得赦免和我們與基督的聯合等方面的工作。基督徒生活的目標是越來越有基督的形像，並因此參與神在地上的治理，將榮耀歸給神。神使用各種蒙恩之道，如聖經、禱告、教會和聖禮，通過聖靈使基督徒越來越有基督的樣式。健康的基督徒生活體現爲信靠順服、善行、犧牲的生活和奉獻，以及參與教會在地上的宣教工作。

沒有什麼生活比基督徒生活更好。我們將在五個主要標題下思考這個宏大的主題。我們從基督徒生活的基礎開始：它的根基是什麼？第二，在討論基督徒生活的日常現實問題之前，我們先來展望一下終點，基督徒生活的目標是什麼？它的方向是什麼？然後，我們考慮基督徒生活的核心：它是一個關於心的問題。第四，我們思考一下神引導基督徒生活的方式，即有時被稱爲「蒙恩之道」（means of grace）。然後，在最後一個標題下，我們追溯基督徒生活的一些突出特點。

基督徒生活的基礎

我們只有掌握了建立基督徒生活的根基，才能理解我們當前的基督徒生活。聖經至少以下面七種方式談到這一點。

悔改和信心

神吩咐各處的人都要悔改（徒17:30-31）。彼得在五旬節宣告了這個命令（徒2:38），這也是新約的一貫教導。我們要離開我們的罪、相信耶穌基督是救主和主，沒有這種悔改和信心，就不可能開始基督徒生活。事實上，悔改和信心不僅僅是基督徒生活的開始；它們也日復一日地塑造基督徒生活的方方面面。

但有一個問題；除非神在我們身上作工，否則我們既不願意也不能悔改和相信基督，因爲悔改和信心最終是神的恩賜（參見提摩太後書2:25）。其餘六種基督徒生活都取決於神主權的行動。儘管我們在自己的悔改和信心方面經歷了基督徒生活的開端，但我們會明白，除非神首先以祂的慈愛在我們身上做工，否則這一切都不會發生。

新生命

從本質上講，我們在靈性上死在自己的過犯罪惡中（弗2:1）。我們不能做什麼來拯救自己。神必須重生我們，即賜我們新生（約3:1-8），我們才能活過來。

聖靈的恩賜

這種新生命由進入我們心中賜予我們生命的聖靈來實現，透過信心，我們迎來所應許的聖靈（加3:14）。

神收納我們爲兒女

在賜給我們新生命的同時，聖靈已收納我們進入神的家庭（羅8:15）。我們成爲神的兒女。有時聖經使用「神的兒子」來指代男人和女人。這個短語不是性別歧視；它表達了一個奇妙的事實，即我們每個人——無論男女——都因著恩典進入了耶穌作爲神兒子的特權中。成爲神的兒女是一件美妙的事情（約壹3:1-2）。所有得收納進入神家庭的人都可以分享這樣的確據：神在祂的愛中預定了我們成爲祂的兒女（弗1:5）。

赦免我們的罪

從基督徒生活開始的第一天，我們就可以確信我們所有的罪都被赦免了；赦罪是福音信息的核心部分，也是基督徒生活開始的基礎要素（例如，太26:28；路24:47；徒10:43；弗1:7）。

稱義

基督的公義因著恩典而被算爲或歸給我們，因爲我們的罪已經在十字架上被算到了基督的帳上。因此，我們得以在神面前「稱義」或「被宣告是義的」，因爲耶穌爲我們的罪死了（羅3:21-26，5:1）。

「在基督裡」聯合

收養、赦罪、稱義、聖靈的恩賜、新生，所有這些特權在新約中都涵蓋在「在基督裡」這個重要短語裡了。這並不意味著我們肉身在基督裡；這意味著我們與基督聯合。這是一個深刻的聯合。這意味著祂的死代表我們（老我）的死，祂的復活是我們（現在的靈性和未來的身體）的復活，祂的升天預示著我們將來也一定會的升天（例如，羅6，8:1；加3:26；弗2:5-6；西3:3）。

基督徒生活的目標

基督徒生活的目的是什麼？它的目標是什麼？聖經至少給出了四個答案。

照著神的形像成爲像耶穌一樣的人

我們從個人層面開始：我們是「預先定下要效法祂（神）兒子的形像」（羅8:29）。神的兒子是神完美無缺的形像，是人類本應該成爲的樣子（如西1:15）。神正在使每個信徒像耶穌一樣。如果我們在基督裡，這是祂在你和我身上的偉大工程。

成爲全世界、被成全教會的一部分

接下來，還有一個共同的層面：我們注定要成爲「許多的人，沒有人能數過來，是從各國、各族、各民、各方來的」（啓示錄7:9）一部分。基督徒生活是個人性的生活，一個接一個；但從本質上講，它並不是個人的事。神正在通過各個時代完成基督的全球教會；而我們是其中的一部分。

參與到治理新創造中

神應許亞伯拉罕，他的後裔（基督和所有在基督裡的人），將要承受世界（羅馬書4:13）。「聖徒」（信徒）「要審判」（即管理）「世界」（林前6:2）。雖然這基業是爲我們「存留在天上」的（彼前1:4），但我們將在復活的身體，在新天新地中得以享受（啓21:5；參看羅8:18-25；彼後3:10-13）。

榮耀神

最深刻的目的是，我們受造是爲了榮耀神（例如，弗1:6）。宇宙將驚奇地聯合起來，驚歎於神在完成基督教會中奇妙和榮耀的恩典。這就是基督徒生活的最大目標。

基督徒生活的核心

　　在談到我們的言行之前，基督徒生活首先關於心，因爲一生的果效乃是由心發出（箴言4:23）。心的墮落是我們所有問題的根源（例如，馬可福音7:6、7、14-23）。基督徒生活中最重要的是內心的慾望和情感得到醫治。那些自稱在過「基督徒生活 」但卻忽略內心慾望的人，只能是假冒爲善的。

基督徒生活的方式

　　基督徒生活的開始、繼續和結束完全都是神白白的恩典，然而神也選擇了使用一些將祂的恩典帶入我們生活的工具。這些工具的過去常常被稱爲「蒙恩之道」（the means of grace）。我們將考慮其中四種。

聖經

　　詩篇第1篇宣稱，「喜愛耶和華的律法」並「晝夜思想」的人是有福的（詩1:2）。主的 「律法 」是指祂的指示，也就是聖經。耶穌在世時，最喜愛的就是這些經文（參見路加福音2:41-51）。聖經——在新約的光照下閱讀的舊約，以及舊約是爲新約做準備——使我們「因信耶穌基督有得救的智慧」（提後3:15）；也就是說，聖經引導我們走向最終的拯救。基督徒生活是由聖經培育的，既包括私下裡和家庭生活中的閱讀，也包括公開的聆聽，特別是在地方教會中聽道。

教會

　　在地方教會的團契中，我們彼此相顧、激發愛心，勉勵行善。我們彼此勸勉，等候耶穌的再來，不斷地悔改與相信（參見希伯來書10:24-25）。每個基督徒都需要委身在地方教會中。

禱告

　　「藉著（耶穌基督），我們（猶太人和外邦人）都可以被一個聖靈所感，得以進到父面前」（弗2:18），這是基督徒生活的一個非常大的特權。我們向天父禱告；我們能有這樣的通道，是因爲主耶穌的死承擔我們的罪孽；聖靈在我們心中工作，使我們能夠在禱告中使用這一特權（羅8:26）。因此，只要「凡事」——基督徒生活中的所有試煉和喜樂——「藉著禱告、祈求和感謝」，我們可以把我們所要的帶到神面前（腓4:6）。

聖禮

　　耶穌給了祂的教會兩個可見的聖禮/福音的標誌：洗禮（太28:19）和主的晚餐或聖餐（例如，太26:26-28；林前11:23-26）。洗禮是進入基督徒生活的標誌，主的晚餐標誌著繼續參與基督爲我們而死的益處。通過這些外在的標誌，堅固我們對基督福音的信心。

基督徒生活的外在表現

聖靈加力的生活

　　保羅寫給腓立比教會的信中說「當恐懼戰兢做成你們得救的工夫。因爲你們立志行事都是神在你們心裡運行，爲要成就他的美意。」（腓2:12-13）神在我們裡面工作，但祂並不是把我們當作拉線木偶那樣操控我們；祂通過祂的靈在我們裡面工作，使我們開始「願意」（渴望或想要），然後以討神喜悅的方式「行事」。我們能「行出來」（在「外在表現」或付諸實踐的意義上）首先是神在我們裡面「做工」。

　　在羅馬書8:1-14中，使徒保羅爲我們大致勾勒出了基督在實際生活中與我們的不同。在沒有神的情況下，在救贖發生之前，我們的生活被罪和「肉體」所支配。我們不是以神爲中心，而是爲自己而活。但在基督裡，一個新的控制因素佔據了上風；我們不再「屬肉體」，乃屬「聖靈」了，「被神的靈引導」（第14節），進入公義的地位。這就是上面提到的「聖靈的恩賜」。在祂的幫助下，我們現在可以在神面前坦然無懼地生活，正如下面幾段所描述的那樣。

　　我們考慮其中的五個方面，每個都是健康的基督徒生活的特徵。

信靠順服

　　聖經中的信心不僅僅是一種認知上的認同或同意某些事情是真的。真正的信心與順服密不可分。保羅寫到「信服真道」（羅1:5,16:26）。雅各也同意保羅的觀點，並堅持認爲「信心」如果沒有順從神的律法就不是真信心（雅2:14-26）。信心生活的外在表現是由神的律法，特別是十誡（出20:1-17）總結出的宏大道德原則來塑造。

　　基督徒生活是認真對待愛神和愛鄰舍的誡命（例如，太22:37-39）。這在本質上是一條誡命，而不是兩條不同的誡命：盡心、盡性、盡意、盡力愛我們的神；而對神真正的愛所帶出的結果將是愛神安排在我們身邊的鄰舍。這包括我們親密的家人和那些生活在我們當地的人，但也包括許多在工作場所，在我們國家和世界上的其他人。

敬虔和善行

　　與 「信靠順服」緊密相連的是一種實際的敬虔生活，顯出善行的生活。保羅寫給提多的信中強調了基督徒生活的這個方面。保羅教導提多自己要成爲「善行的榜樣」，同時強調我們的救主耶穌基督「爲我們捨了自己，要贖我們脫離一切罪惡，又潔淨我們，特作自己的子民，熱心爲善。」（多2:7、14）這不是律法主義，即試圖通過我們的好行爲在神面前獲得公義的地位；這是完全由恩典給予我們救贖的結果。

釘死老我和成爲活祭

　　另一種基督徒生活的外在表現方式涉及到釘死老我。主耶穌在談到祂的受苦和受難後立即說到：「若有人要跟從我，就當捨己，背起他的十字架來跟從我。」（可8:34）。

　　「我實實在在地告訴你們，一粒麥子不落在地裡死了，仍舊是一粒，若是死了，就結出許多子粒來。」（約12:24）。耶穌首先說的是祂自己的犧牲；通過祂的死，祂結出了許多果子。但這也是祂對每一個要跟隨祂的男人和女人說的。

奉獻

　　神的恩典在基督徒身上的一個美麗表現就是奉獻的恩典。這完全出於我們對神的回應，甘心樂意和喜樂的回應神在耶穌裡賜給我們的恩典（林後8-9）。

基督徒傳講福音

　　當耶穌談到釘死老我時，祂繼續應許說：「凡爲我和福音喪掉生命的，必救了生命。」（可8:35）認真對待聖經中對基督福音優先權的強調是很重要的。對一個基督徒來說，光是讀經、加入教會、禱告、過敬虔的生活和行善是不夠的。我們對鄰舍最大的愛是盡自己所能把福音的信息帶給他們。耶穌復活後說：「天上地下所有的權柄都賜給我了。所以，你們要去，使萬民作我的門徒……」 （太28:18-19）不是每個基督徒都會成爲有特別天賦的傳道人，但每個基督徒都應該致力於傳道和基督教使命的工作，無論是在他們所在的地區還是在全世界。

結語

　　爲了過好基督徒生活，我們最好記住其恩惠的基礎和榮耀的目標。我們每天都爲神在耶穌裡爲我們所做的一切歡呼。神把祂的兒子賜給我們，就等於把一切關乎生命和敬虔的事賜給了我們（羅8:32；彼後1:3）。我們記得，基督徒生活的核心是心的問題。我們感恩神賜給我們的所有蒙恩之道，將祂的恩典放在我們的心中。我們高興地活出神最初藉著祂的靈首先在我們身上成就的事。

進一步閱讀

　Graham Beynon, Heart Attitudes: Cultivating Life on the Inside

　Ian Hamilton, The Faith-Shaped Life

　萊爾（J. C. Ryle），《聖潔》（Holiness）

　巴刻（J. I. Packer），《認識神》（Knowing God）

　Kevin DeYoung, The Good News We Almost Forgot

　Tim Chester, The Ordinary Hero: Living the Cross and Resurrection

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https://tc.tgcchinese.org/essay/the-christian-life

The Christian Life

AN ESSAY BY Christopher Ash

DEFINITION

　　The Christian life is the life of repentance, faith, and good works lived through the power of the Spirit and with the help of the means of grace as the Christian is conformed to the image of Christ to the glory of God.

SUMMARY

　　The Christian life is based upon the work of God in the new birth, justification, the gift of the Spirit, the forgiveness of sins, and our union to Christ. The goal of the Christian life is to be conformed into the image of Christ and, as a result, to share in God’s rule on the earth to the glory of God. Using various means of grace, such as Scripture, prayer, the Church, and the sacraments, God conforms the Christian into the image of Christ by the Spirit. The healthy Christian life is shown in faith and obedience, good works, sacrificial living and giving, and participation in the worldwide mission of the Church.

　　There is no better life to live than the Christian life. We shall consider this tremendous subject under five main headings. We begin with the basis of the Christian life: on what is it founded? Second, before addressing the daily realities of the Christian life, we take a look ahead to the end and ask: what is the goal of the Christian life? To what is it heading? Then, we consider the heart of the Christian life: that it is a matter of the heart. Fourth, we take a look at the means by which the Christian life is led, what are sometimes called “means of grace.” Then, in our final section, we trace out some of the salient features of the Christian life.

The Basis of the Christian Life

　　We shall only understand the Christian life in the present if we grasp the foundation upon which it is built. The Bible speaks of this in at least the following seven ways.

Repentance and Faith

　　God commands all people everywhere to repent (Acts 17:30–31). Peter gives this command on the Day of Pentecost (Acts 2:38) and it is the consistent teaching of the New Testament. We are to turn from our sin and to trust in Jesus Christ the Savior and Lord. Without this repentance and faith, there is no Christian life. Indeed, repentance and faith are not simply the shape of the beginning of the Christian life; they are the shape of all of the Christian life, day after day after day.

　　But there is a problem; we are neither willing nor able to repent and believe in Christ unless God works in us, for repentance and faith are ultimately the gift of God (cf. 2 Tim. 2:25). The remaining six ways of speaking about the basis of the Christian life all focus on the sovereign action of God. Although we experience the beginnings of the Christian life in terms of our own repentance and faith, we come to understand that none of that would have happened unless God had first worked in us in his kindness.

New Birth

　　By nature, we are spiritually dead in our trespasses and sins (Eph. 2:1). We can do nothing to save ourselves. God must give us birth from above, or new birth (John 3:1-8).

The Gift of the Spirit

　　This birth comes to us by the Holy Spirit who enters our hearts to give us life. By faith we receive the promised Holy Spirit (Gal. 3:14).

Adoption as God’s children

　　In giving us new birth, the Holy Spirit brings us into the family of God by adoption (Rom. 8:15). We become children of God. Sometimes the Bible uses the phrase “sons of God” for both men and women. This is not sexist; it expresses the wonderful truth that each of us, male or female, enters by grace into the privilege of the sonship of Jesus. It is a wonderful thing to be a child of God (1 John 3:1–2). All who are adopted into God’s family may share the assurance that God has predestined us for this in his love (Eph. 1:5).

The forgiveness of our sins

　　Right from the first day of the Christian life we may be sure that all our sins have been forgiven; the forgiveness of sins is a core part of the gospel message and a foundational element in the start of the Christian life (e.g. Matt. 26:28; Luke 24:47; Acts 10:43; Eph. 1:7).

Justification

　　The righteousness of Christ is reckoned, or imputed, to us by grace, because our sin has been reckoned to Christ’s account on the cross. We are therefore “justified” or “declared righteous” in God’s sight because of the atoning death of Jesus as the propitiation for our sins (Rom. 3:21–26; 5:1–2).

Being incorporated “in Christ”

　　All these privileges—adoption, forgiveness, justification, the gift of the Spirit, new birth—are summed up in the New Testament by the important phrase “in Christ.” This does not mean that we are physically inside of Christ; it means we are in union with Christ. This is a deep union. It means that his death is accounted as our death, his resurrection as our (present spiritual and future bodily) resurrection, and his ascension as our certain future ascension (e.g. Rom. 6; 8:1; Gal. 3:26; Eph. 2:5–6; Col. 3:3).

The Goal of the Christian Life

　　To what end is the Christian life heading? What is its goal? The Bible gives at least four answers.

To be made like Jesus in the image of God

　　We begin with an individual answer: we are “predestined to be conformed to the image of (God’s) Son” (Rom. 8:29). The Son of God is the flawless image of God, what humankind was meant to be (e.g. Col. 1:15). God is making each believer like Jesus. This is his great project in you and in me, if we are in Christ.

To be a part of a worldwide completed church

　　Next, there is a corporate answer: we are destined to be a part of “a great multitude that no one could number, from every nation, from all tribes and peoples and languages” (Rev. 7:9). The Christian life is lived individually, one by one; but it is not, in its essence, a matter for the individual alone. God is bringing to completion the worldwide church of Christ through all the ages; and we are a part of that.

To share in ruling the new creation

　　The promise to Abraham is that in his seed (Christ and all who are in Christ) he will inherit the world (Rom. 4:13). The “saints” (believers) “will judge” (that is, govern) “the world” (1 Cor. 6:2). Although our inheritance is “kept in heaven for” us (1 Pet. 1:4), it will be enjoyed, in resurrection bodies, in the new creation, the heavens and earth made new (Rev. 21:5; cf. Rom. 8:18–25; 2 Pet. 3:10–13).

To shine to the glory of God

　　Most deeply, our destiny is to shine to the glory of God (e.g. Eph. 1:6). The universe will unite in wonder at the astonishing and glorious grace of God in the completed church of Christ. This is the greatest goal of the Christian life.

The Heart of the Christian Life

　　The Christian life is a matter of the heart before it concerns our words and deeds. From the heart flow the springs of all of life (Prov. 4:23). The corruption of the heart is at the root of all our problems (e.g. Mark 7:6, 7, 14–23). The healing of the desires and affections of the heart is the most significant affair of the Christian life. What passes for the “Christian life” but by-passes the desires of the heart can never be more than rank hypocrisy.

The Means of the Christian Life

　　The Christian life begins, continues, and ends entirely by the free unmerited grace of God, yet God has chosen to use instruments through which to bring his grace into our lives. The old-fashioned expression for these is “the means of grace.” We shall consider four.

The Scriptures

　　Psalm 1 declares a blessing on the one whose “delight is in the law of the Lord” and who “meditates” on that law “day and night” (Ps. 1:2). The “law” of the Lord means his instruction, that is, the Scriptures. Jesus supremely is the man whose delight was in these Scriptures, during his life on earth (cf. Luke 2:41-51). These Scriptures, the Old Testament as read in the light of the New, and the New as prepared for by the Old, make us “wise for salvation through faith in Jesus Christ” (2 Tim. 3:15); that is, they lead us in the way that leads to our final rescue. The Christian life is nurtured by the Bible, both read privately and in the life of the home, and heard publicly, especially in the preaching of the Scriptures to the local church.

The Church

　　In the fellowship of a local church, we stir one another up to love and good works. We encourage one another to wait for Jesus’ return, to repent and believe day by day (cf. Heb. 10:24–25). Every Christian needs to belong to the fellowship of a local church.

Prayer

　　It is a very great privilege of the Christian life that “through (Jesus Christ) we both (Jew and Gentile) have access in one Spirit to the Father” (Eph. 2:18). We pray to the Father; we can have this access because by his sin-bearing death the Lord Jesus has opened the way; the Holy Spirit works in our hearts and enables us to use this privilege in prayer (Rom. 8:26). And so, “in everything” – all the trials and joys of the Christian life – “by prayer and supplication with thanksgiving” we may bring our requests to God (Phil. 4:6).

The Sacraments

　　Jesus gave his church two visible sacraments, or signs of the gospel: baptism (Matt. 28:19) and the Lord’s Supper or Holy Communion (e.g. Matt. 26:26–28; 1 Cor. 11:23–26). Baptism is the sign of entry into the Christian life and the Lord’s Supper signifies a continuing participation in the benefits of Christ’s death for us. By these outward signs we are reassured of the trustworthiness of the gospel of Christ.

The Outworking of the Christian Life

The Spirit-Enabled Life

　　Paul writes to the Philippian church: “work out your own salvation with fear and trembling, for it is God who works in you, both to will and to work for his good pleasure” (Phil. 2:12). God works in us, but he does not pull the strings as if we were puppets; he works in us by his Spirit so that we begin to “will” (to desire or want) and then to “work” in ways that please God. We “work out” (in the sense of “outworking” or putting into practice) what God first “works in” us.

　　In Romans 8:1–14 the apostle Paul sketches out for us, in broad strokes, the difference Christ makes in terms of practical living. Life without God, before salvation, was dominated by sin and “the flesh.” We lived not with godward aims but for ourselves. But in Christ a new controlling factor has taken over; we are no longer “in the flesh” but “in the Spirit”, “led by the Spirit” (v. 14) into righteousness. This is the “gift of the Spirit” mentioned above. With his enablement, we are now free to live unto God as the following paragraphs describe.

　　We consider five aspects of this each of which characterizes a healthy Christian life.

Faith and Obedience

　　Faith in Scripture is more than a cognitive assent or agreement that certain things are true. Authentic faith is inseparable from obedience. Paul writes of “the obedience of faith” (Rom. 1:5; 16:26). James agrees with Paul and insists that a so-called “faith” that does not involve obedience to the law of God is not a true faith (James 2:14-26). The outworking of the life of faith will be shaped by the law of God, and especially the grand moral principles summarized in the Ten Commandments (Exod. 20:1-17).

　　The Christian life takes seriously the commandment to love God and love neighbor (e.g. Matt. 22:37-39). This is at heart one commandment, not two distinct commandments: we love God with heart, mind, soul, and strength; and the outworking of genuine love for God will be a love for the neighbor whom God sets before us. This includes our close family and those who live in our locality, but also many others, in the workplace, in our nations, and in the world.

Godliness and Good Works

　　Closely allied to “the obedience of faith” is a life of practical godliness, of good works. The letter to Titus emphasizes this aspect of the Christian life. Titus himself is to be “a model of good works” while teaching that Jesus Christ our Savior “gave himself for us to redeem us from all lawlessness and to purify for himself a people for his own possession who are zealous for good works” (Titus 2:7, 14). This is not legalism, which is the attempt to gain a righteous standing before God through our good works; it is the out-working of the redemption that is given us entirely by grace.

Self-denial and Sacrifice

　　Another way of speaking of the outworking of the Christian life is that it involves denial of self. “If anyone would come after me,” says the Lord Jesus immediately after speaking of his sufferings and crucifixion, “let him deny himself and take up his cross and follow me” (Mark 8:34).

　　“Truly, truly, I say to you, unless a grain of wheat falls into the earth and dies, it remains alone; but if it dies, it bears much fruit” (John 12:24). Jesus speaks first of his own sacrifice; by his death he bears much fruit. But he speaks also to every man and woman who will follow him.

Giving

　　A beautiful outworking of the grace of God in the Christian is the grace of giving. This is entirely a willing and cheerful response to the grace God has given us in Jesus (2 Cor. 8–9).

The service of the gospel in Christian mission

　　When Jesus speaks of the denial of self, he goes on to promise that “whoever loses his life for my sake and the gospel will save it” (Mark 8:35). It is important to take seriously the Bible’s emphasis on the priority of the gospel of Christ. It is not enough for a Christian to read the Scriptures, to belong to a church, to pray, to live a life of godly piety, and to do good works. The highest form of love for neighbor will involve doing all he or she can to bring them the message of the gospel. “All authority in heaven and on earth has been given to me,” says the risen Jesus. “Go therefore and make disciples of all nations…” (Matt 28:18–19). Not every Christian will be a particularly gifted evangelist, but each Christian ought to be committed to evangelism and the work of Christian mission, both in their locality and throughout the world.

Conclusion

　　To live the Christian life, we do well to remember its gracious basis and its glorious goal. We rejoice daily in all that God has done for us in Jesus. In giving us his Son, God has, with the Son, given us all that we need for life and godliness (Rom. 8:32; 2 Pet. 1:3). We remember that, in its core, the Christian life is an affair of the heart. We gratefully make use of all the means God has given us to press home his grace to our hearts. And we gladly live out what God has first worked in us by his Spirit.

FURTHER READING

　Graham Beynon, Heart Attitudes: Cultivating Life on the Inside

　Ian Hamilton, The Faith-Shaped Life

　J. C. Ryle, Holiness

　J. I. Packer, Knowing God

　Kevin DeYoung, The Good News We Almost Forgot

　Tim Chester, The Ordinary Hero: Living the Cross and Resurrection

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https://www.thegospelcoalition.org/essay/the-christian-life/