

Sermon – Galatians 3:23-29
講道信息-加拉太書 3:23-29
One in Christ
基督裡合一
By Mark Forrester

Good morning. I have been given the privilege today of speaking about Galatian chapter 3, and also about some of my reflections from my Missions trip to Mexico.

早上好。今天，我有幸談到加拉太書第 3 章，以及我在墨西哥宣教之旅中的一些反思。

But first I'd like to thank all of you for your support, for your donations, and for your prayers regarding my trip to Mexico.

但首先，我要感謝你們所有人的支持，感謝你們的捐款，感謝你們為我的墨西哥之行祈禱。

It was reassuring to know that people from the church were constantly in prayer, lifting up our team and the work we were doing there throughout our trip.

令人欣慰的是，教會的人一直在禱告來托住我們的團隊和我們在整個旅程中在那裡所做的工作。

If you haven't already heard, I was recently in Monterrey Mexico on a missions trip which was run by an organization called Discipleship International.

如果你還沒有聽說過，我最近在墨西哥蒙特雷參加一個名叫國際門徒的組織管理的宣教之旅。

We were able to visit four prisons, share the gospel door to door as well as on the street, and we were also able to preach and lead worship at a local church.

我們探訪了四所監獄，挨家挨戶和在街上分享了福音，我們還在當地教會講道和帶領敬拜了。

In Mexico evangelism is quite different from Vancouver.

在墨西哥，傳福音與溫哥華完全不同。

When we were going door to door many of the people we met were part of a church,

當我們挨家挨戶走訪時，我們遇到的許多人都是教會的一員，

many were catholic, and so, many people were familiar with the bible and consider it to be a source of authority.

許多人是天主教徒，因此，他們都熟悉聖經，並認為它是權威的來源。

The people there were also very welcoming.

那裡的人也非常熱情。

Many people let us into their homes and their yards to sit down and talk.

許多人邀請我們進入他們的家和院子裡坐下來交談。

It seemed like every second or third house there was someone who was willing to open the door and listen to our gospel presentation.

似乎每隔二三所房子就有人願意打開門，聽我們講福音。

Over the ten days we were able to share the gospel with many people.

在這十天里，我們與許多人分享了福音。

And one of the biggest challenges that we dealt with over and over again was the assumption that the way people go to heaven is by being a good person.

我們一遍又一遍需要應對的大挑戰之一就是人們都認為進入天堂的方式是做一個好人。

If we try our best, and if we haven't done anything terribly bad in life then we go to heaven when we die.

如果我們盡力而為，如果我們在生活中沒有做任何可怕的壞事，那麼我們死後就會去天堂。

And we had to work through this with almost everyone we talked to, to show them from the Bible that it is by grace that we are saved and not by our own merit or our own virtue.

我們必須與幾乎所有與我們交談的人一起解決這個問題，從聖經中向他們表明，我們得救是本乎恩典，而不是靠我們自己的功績或美德。

We were also able to evangelise on the streets downtown.

我們還在市中心的街道上傳了福音。

We were able to street preach, hand out tracts, and share the gospel with several people there as well.

我們在街上講了道，分發了小冊子，並與那裡的幾個人分享了福音。

On Sunday we were also able to lead the morning and evening services at one of the local churches.

星期天，我們還在當地的一個教會領導了早晚聚會。

Part of our team led worship that morning.

那天早上，我們團隊的一部分成員帶領了敬拜。

I was also able to preach in the morning, and Jason, the leader of our team, gave the sermon in the evening.

我也在早上講了道，我們團隊的領導傑森在晚上講了道。

All of this was done through a translator and we were very grateful to have three very good Christians translators who followed us wherever we went and even stayed at our hotel throughout the trip.

所有這些都是通過翻譯完成的，我們非常感恩有三位非常好的基督徒翻譯，無論我們走到哪裡，他們都跟著我們，甚至在整個旅程中都和我們住一樣的酒店。

The meat of the trip was visiting the prisons.

此行的重點是探訪監獄。

We were able to visit four prisons in Monterrey.

我們探訪了蒙特雷的四所監獄。

There were two men's prisons, a women's prison, and a juvenile prison where there were people my age and younger.

有兩所男子監獄，一所女子監獄和一所少年監獄，裡面有我這個年齡和更年少的人。

Most of the time we were talking to believers.

大多數時候，我們都在和信徒交談。

The prisons there are fairly large so normally we weren't talking to the entire prison, but the prisoners could decide if they wanted to hear us speak or not.

那裡的監獄相當大，所以通常我們不會和整個監獄交流，但囚犯可以決定是否想聽我們說話。

So many of the ones that did come were believers.

所以很多來的人都是信徒。

Many of them had bibles, and in two of the prisons they even had chapels where believers would gather regularly to worship and hear from the word of God.

他們中的許多人都有聖經，在其中兩個監獄中，他們甚至有小教堂，信徒會定期聚集在那裡敬拜和聆聽上帝的話語。

We couldn't bring our phones into the prisons with us, so we weren't able to take pictures while we were inside but here is a photo that we took outside the juvenile prison.

我們不能把手機帶進監獄，所以我們在裡面的時候不能拍照，但這是我們在少年監獄外拍的照片。

And here is another photo from outside of the woman's prison.

這是另一張來自女子監獄外的照片。

Now if you can see, our group had two shades of yellow shirts.

現在，如果你能看到的話，我們小組有兩種色調的黃色襯衫。

The women in the dark yellow are the people who got us into the prisons.

深黃色襯衫的女仕是把我們帶入監獄的人。

They visit these prisons on a regular basis.

她們會定期探訪這些監獄。

Some of them go two or three times a week to talk with the believers inside, to encourage them, and teach them about the bible.

她們中的一些人每周去兩到三次，與裡面的信徒交談，鼓勵他們，並教導他們聖經。

I'll be talking a bit more about our time in the prisons as we look at our passage for this morning.

在我們聆聽今天早上的經文後，我將繼續談論我們在監獄里的時間。

So allow me to read the text once again.

因此，請允許我再次閱讀經文。

If you have your bibles please turn with me to Galatians 3:23-29.

如果你有聖經，請和我一起看加拉太書 3：23-29。

And I will be reading from the NASB 1995. That is Galatians 3:23-29.

我將閱讀 NASB 的 1995 頁。那就是加拉太書 3：23-29。

Let us pray.

讓我們禱告。

Father, I thank you for Your unchanging love toward Your people.

天父啊，我感謝你對祢子民不變的愛。

For the unspeakable privilege of being called Your sons and daughters in Christ.

為了在基督里被稱為祢兒女的不可言喻的特權。

For being counted among Your children only because of Christ's work on our behalf.

因為我們因著基督為我們所做的工作可以歸做祢的孩子。

As we open Your word this morning send Your Spirit to soften our hearts.

當我們今天早上閱讀祢的話語時，求祢的聖靈軟化我們的心。

Show us the reason You have preserved these words for us.

告訴我們祢為我們保存這些話語的原因。

In Jesus' name, Amen.

奉耶穌的名，阿門。

In the book of Galatians Paul is faced with the task of defending the gospel against men who are teaching a false gospel and a salvation that is based on the works of the Law rather than the work of Christ on the cross.

在加拉太書中，保羅面臨著捍衛福音的任務，反對那些教導虛假福音和救恩的人，他們的救恩來自律法，而不是基督在十字架上的工作。

The Galatians have begun to welcome in a false gospel;

加拉太人已經開始接受虛假的福音了；

one that has been distorted by these false teachers.

一個被這些假教師歪曲的福音。

It says in Galatians chapter 1:6-9 “I am amazed that you are so quickly deserting Him who called you by the grace of Christ, for a different gospel; which is *really* not another; only there are some who are disturbing you and want to distort the gospel of Christ. But even if we, or an angel from heaven, should preach to you a gospel contrary to what we have preached to you, he is to be accursed! As we have said before, so I say again now, if any man is preaching to you a gospel contrary to what you received, he is to be accursed!”

加拉太書 1：6-9 如此說：「我很驚訝你們這麼快就離開那位藉着基督之恩呼召你們的神，而去隨從別的福音；⁷其實並沒有另一個福音，不過有些人騷擾你們，要把基督的福音更改了。但無論是我們或是天上來的使者，若傳福音給你們，與我們所傳給你們的不同，他該受詛咒！我們已經說了，現在我再說，若有人傳福音給你們，與你們以往所領受的不同，他該受詛咒！」

So it is very possible for a person to preach a different gospel, a false gospel, and a gospel that cannot save.

因此，一個人完全可以傳講不同的福音，一個虛假的福音，一個不能拯救的福音。

We know that Paul has always been a strong advocate of unity within the church.

我們知道保羅一直堅定地提倡教會的合一。

He often urges us to leave behind our debates and useless arguments about minor, secondary issues that separate us as the people of God.

他經常敦促我們拋棄辯論和無用的爭論，討論次要的問題，這些問題使我們上帝的子民分裂。

But is the gospel worth arguing for?

但是福音值得為之爭論嗎？

Is it worth confronting someone else about if they get it wrong?

如果他們做錯了，是否值得面對？

Is this an essential issue?

這是一個根本問題嗎？

Paul says that it is.

保羅說是的。

Throughout Paul's letter to the Galatian church he is primarily seeking to defend one central truth.

在保羅寫給加拉太教會的信中，他主要尋求的是去捍衛唯一的真理。

A truth that lies at the heart of the gospel.

一個在福音中心的真理。

And that is justification by faith alone.

而那就是唯獨因信稱義。

What this means is that the way a person is brought into right standing with God;

這意味著一個人無愧地站在神面前;

the way a person is saved is by placing their faith in Christ, not by keeping the law and the commandments.

一個人得救的方式是相信基督，而不是遵守律法和誡命。

In the words of Paul from 2:16, “...a man is not justified by the works of the Law but through faith in Christ Jesus, even we have believed in Christ Jesus, so that we may be justified by faith in Christ and not by the works of the Law; since by the works of the Law no flesh will be justified.”

用保羅在 2：16 的話說，「可是我們知道，人稱義不是因律法的行為，而是因信耶穌基督，我們也信了基督耶穌，為要使我們因信基督稱義，不因律法的行為稱義，因為，凡血肉之軀沒有一個能因律法的行為稱義。」

The problem of the Galatian church came from a misunderstanding of God's intention for the Law.
加拉太教會的問題來自對神的律法的意圖的誤解。

They knew there had to be a reason why God gave His Law and His commandments to His people.
他們知道神把他的律法和誡命賜給他的子民一定是有原因的。

And they began to believe that the Law had been given for the purpose of *earning* right standing with God;
他們開始相信律法是為了**贏得**與神同在的權利;

earning justification by way of obedience to the Law.

通過服從律法來**贏得**稱義。

Their view would very closely align with many people today, many other religions, and tragically, many people within the church who believe that the Law was given as a means to salvation.

他們的觀點與今天的許多人，許多其他宗教，以及可悲的是，如今教會中的許多人非常一致，他們相信守律法是得救贖的手段。

And what Paul is saying is that the Law was never meant to save us, it was meant to condemn us.

保羅的意思是，律法從來不是為了拯救我們而存在的，而是為了定我們的罪而存在的。

Romans 3:19-20 says, "Now we know that whatever the Law says, it speaks to those who are under the Law, so that every mouth may be closed and all the world may become accountable to God; because by the works of the Law no flesh will be justified in His sight; for through the Law comes the knowledge of sin."

羅馬書 3：19-20 說，「我們知道律法所說的話都是對律法之下的人說的，好塞住各人的口，使普世的人都伏在 神的審判之下。所以，凡血肉之軀沒有一個能因律法的行為而在 神面前稱義，因為律法本是要人認識罪。」

In Romans 7:7 Paul says, "I would not have come to know sin except through the Law."

在羅馬書 7：7 中，保羅說：「但是，若不是藉着律法，我就不知何為罪；」

So the purpose of the Law was not to save us, but to condemn us;

因此，律法的目的不是拯救我們，而是定我們的罪；

to show us that we are sinners who are in desperate need of a Saviour.

向我們表明我們是迫切需要救主的罪人。

Let us now go to our text in Galatians 3 starting in verse 23, "But before faith came, we were kept in custody under the law, being shut up to the faith which was later to be revealed. Therefore, the Law has become our tutor to lead us to Christ, so that we may be justified by faith."

現在讓我們來看加拉太書 3 章從 23 節開始的經文，「但這「信」還未來以前，我們被看守在律法之下，像被圈住，直到那將來的「信」顯明出來。這樣，律法是我們的啟蒙教師，直到基督來了，好使我們因信稱義。」

This is God's intention for the Law.

這是神對律法的心意。

To act as a tutor, a guide, or a guardian.

充當啟蒙教師、嚮導或監護人的角色。

The Law convicts us of sin, it shows us that we are guilty before a holy God, and it takes away all hope in self.

律法使我們認罪，它向我們表明我們在聖潔的神面前是有罪的，帶走了對自我的所有希望。

The Law causes us to realize that our own merit and our own righteousness will not be enough to save us,

律法使我們認識到，我們自己的功德和公義不足以拯救我們，

and we are left saying with the tax collector, “O, God, have mercy on me, a sinner.”

我們只剩下跟稅吏一起說：「哦，神啊，憐憫我這個罪人。」

The Law points us to Christ.

律法把我們轉向基督。

We turn to Him because He is our only hope.

我們轉向祂，因為祂是我們唯一的希望。

He is the only way to the Father.

祂是通往天父的唯一道路。

He is the only door by which His sheep may enter His fold.

祂是祂的羊群進入祂羊圈唯一的一扇門。

In his commentary on Galatians John Stott wrote these words, “We cannot come to Christ to be justified until we have first been to Moses to be condemned. But once we have gone to Moses, and acknowledged our sin, guilt and condemnation, we must not stay there. We must let Moses send us to Christ.”

約翰·斯托得在對加拉太書的評論中寫道：「在我們被摩西定罪之前，我們不能來到基督面前稱義。但是，一旦我們去了摩西，承認了我們的罪、內疚和懲罰，我們就不能呆在那裡。我們必須讓摩西把我們送到基督面前。」

So Paul has now established that faith in Christ is the entrance, and the starting point for all believers.

所以保羅現在已經確立了對基督的信心是所有信徒的入口和起點。

Now he is going to move on to some of the effects of our justification.

現在他要繼續討論我們稱義的一些果效。

Having explained that justification is by faith in Christ, Paul sets forth three results that proceed from our justification.

在解釋了稱義是因信基督之後，保羅從我們的稱義出發，提出了三個結果。

After placing our faith in Christ we are made sons of God (verse 26), we are one with every other believer (verse 28), and heirs of the promise (verse 29).

在信基督之後，我們就成了神的孩子（26 節），我們與其他信徒合而為一（28 節），是應許的後嗣（29 節）。

So let us read Galatians 3:25-26, “But now that faith has come, we are no longer under a tutor. For you are all sons of God through faith in Christ Jesus.”

所以讓我們讀加拉太書 3: 25-26，「但這「信」既然來到，我們從此就不在啟蒙教師的手下了。其實，你們藉着信，在基督耶穌裏都成為 神的兒女。」

So firstly, verse 26 says that we are all *sons of God* through faith in Christ Jesus.

所以首先，第 26 節說，因信基督耶穌，我們都是 *神的孩子*。

This language of adoption is central to understanding the new relationship between God and the believer.

這種收養的語言是理解神和信徒之間新關係的核心。

John 1:12 says, “But as many as received Him, to them He gave the right to become children of God, even to those who believe in His name.”

約翰福音 1: 12 說：「凡接納他的，就是信他名的人，他就賜他們權柄作 神的兒女。」

I think it is important to see that there is a condition for being called a child of God.

我認為重要的是要看到被稱為神的孩子是有條件的。

And that condition is faith in Christ.

這個條件就是對基督的信心。

Paul and John would together say that it is those who are in Christ, those who receive Him, those who believe in His name who are children of God.

保羅和約翰都說過，那些在基督里的人，那些接受他的人，那些相信他名的人，都是神的兒女。

Although God is the Father of all men creatively, He is not the Father of all men redemptively.

雖然神在創造上是所有人的父，但從救贖的角度來說他並不是所有人的父。

The right to become children of God has been reserved for those who come to Him by His grace.

成為神兒女的權利是留給那些靠著他的恩典來到他面前的人的。

So to say that all people are God's children would be to disagree with what Paul is saying here.

因此，說所有人都是神的兒女，和保羅在這裡所說是不一樣的。

Before being adopted into God's family we were "by nature children of wrath" it says in Ephesians 2:3.

在被收養進入神的家之前，在以弗所書 2: 3 中說的我們「生來就是該受懲罰的人。」

Like the Pharisees in John 8 we were sons of the devil, Jesus says.

耶穌說，就像約翰福音 8 章中的法利賽人一樣，我們是魔鬼的兒子。

He says to them in verses 42-44, "If God were your Father, you would love Me, for I proceed forth and have come from God, for I have not even come on My own initiative, but He sent Me. Why are you not

understanding what I am saying? It is because you cannot hear My word. You are of your father the devil."

他在 42-44 節對他們說：「假如 神是你們的父，你們會愛我，因為我本是出於 神，也是從 神而來，我不是憑着自己來，而是他差我來的。你們為甚麼不明白我的話呢？無非是你們聽不進我的道。你們是出於你們的父魔鬼。」

It says in John 8:42-44.

約翰福音 8: 42-44 如是說。

So as believers in Christ we are given this unique privilege of being called children of God.

因此，作為基督的信徒，我們被賦予了被稱為神兒女的特權。

Galatians 3:28 says this, "There is neither Jew nor Greek, there is neither slave nor free man, there is neither male nor female; for you are all one in Christ Jesus."

加拉太書 3: 28 這樣說：「不再分猶太人或希臘人，不再分為奴的自主的，不再分男的女的，因為你們在基督耶穌裏都成為一了。」

On the evening before we visited the woman's prison in Mexico I was told that I would be giving a message of encouragement to the prisoners the next day.

在我們訪問墨西哥女子監獄的前一天晚上，我被告知第二天我將向囚犯帶來鼓勵的信息。

At that point I did not have a message of encouragement.

在那一刻我完全沒有準備振奮人心的信息。

Each time I have preached here at Trinity I have been given at least a full month to prepare, and plan, write, and rewrite, edit, and revise and proofread the sermon.

每次我在三一教會講道時，我都有至少整整一個月的時間來準備、計劃、寫作、重寫、編輯、修改和校對講道。

That night I spent about three hours at the desk in my hotel room writing notes in the margin of my bible.

那天晚上，我在酒店房間的書桌前花了大約三個小時，在聖經的空白處寫筆記。

The next day we arrived at the prison, we went through security, and while we were walking along the outside of the chapel coming around to the far side where the entrance was, this verse came to mind.

第二天，我們到達監獄，通過安檢，當我們沿著教堂的外面走到入口所在的遠處時，我想到了這節經文。

And I leaned over to the translator and told her that I was going to rearrange the message that I had shown her a little earlier and that instead I was going to begin with this verse.

我向翻譯靠了過去，告訴她，我要重新安排我剛才給她看的信息，我要從這節經文開始。

So we turned the corner and entered into this chapel that was inside of the prison.

於是我們轉過彎，進入了監獄裡的小教堂。

The sanctuary itself was larger than the one here at Trinity and there were over a hundred women who came to hear us speak.

禮堂本身比三一教會的禮堂要大，有一百多名婦女來聽我們講道。

Immediately when we walked in they stood up and welcomed us with clapping and cheering.

當我們走進去時，她們立即站起來，鼓掌和歡呼歡迎我們。

The women who were there were not being forced to be there.

在那裡的婦女不是被迫出席的。

These women were almost entirely believers who chose to come and listen to us.

這些婦女幾乎完全是信徒，她們選擇來聽我們說話。

Most of them had their bibles, pens, and notepads with them.

他們中的大多數人都帶著聖經、鋼筆和記事本。

And when it came time for me to give the message I came up to the pulpit and I read this verse from Galatians 3, “There is neither Jew nor Greek, there is neither slave nor free man, there is neither male nor female; for you are all one in Christ Jesus.”

當我該講道的時候，我走到講臺上，讀了加拉太書 3 章的這節經文，「不再分猶太人或希臘人，不再分為奴的自主的，不再分男的女的，因為你們在基督耶穌裏都成為一了。」

And I said to them,

我對她們說，

“We are not from the same country. We do not speak the same language. I do not know life here in Mexico. But you are my sisters and brothers in Christ. We are all one in the Spirit, we have one Father, and one Lord, Jesus Christ.”

「我們來自不同的國家。我們說的是不同的語言。我不了解墨西哥的生活。但你們是我在基督裡的兄弟姐妹。我們在聖靈里都是一體的，我們有一位父親，一位主，耶穌基督。」

And I remember there was a very very special unity and fellowship in that room.

我記得在那個房間里有一種非常非常特別的團結和團契。

I was standing before a group of women who I did not know, in a prison, in a foreign country, but I could see their love for Christ.

我站在一群我不認識的女仕面前，在監獄里，在異國他鄉，但我可以看到她們對基督的愛。

Despite all of our differences we were one in Christ.

儘管我們存在種種差異，但我們在基督里是一體的。

And there was an overwhelming joy in experiencing this with them.

與她們一起體驗這一點有一種壓倒性的喜悅。

So when we are adopted into the family of God through faith there is a special oneness that we have not only with Christ, but also with our brothers and sisters; all those who are in Christ; who know and love the Lord Jesus.

因此，當我們因信被收養進入神的家時，我們不僅與基督，而且與我們的兄弟姐妹都有一種特殊的合一；所有在基督里的人；認識並愛主耶穌的人。

One day, near the beginning of Jesus’ ministry His mother and His brothers were outside looking for Him.

有一天，在耶穌的傳道即將開始時，他的母親和他的兄弟們在外面尋找他。

And it says in Mark 3:32 “a crowd was sitting around Him, and they said to Him, “Behold, Your mother and Your brothers are outside looking for You. Answering them, He said, “Who are My mother and My brothers?”

Looking about at those who were sitting around Him, He said, “Behold My mother and My brothers! For whoever does the will of God, he is My brother and sister and mother.”

在馬可福音 3: 32 中說：「有許多人在耶穌周圍坐着，他們就告訴他說：「看哪！你母親、你兄弟和你姊妹在外邊找你。」耶穌回答他們：「誰是我的母親？誰是我的兄弟？」就環視那周圍坐着的人，說：

「看哪，我的母親，我的兄弟！凡遵行 神旨意的人就是我的兄弟姐妹和母親。」

So when we place our faith in Jesus we are adopted into the family of God as His sons and daughters.

因此，當我們信耶穌時，我們就被收養進入神的家，成為他的兒女。

We are also brought into fellowship with one another and made one with all those who are in Christ.

我們也彼此相交，與所有在基督里的人合而為一。

And then finally, Paul says in Galatians 3:29, “And if you belong to Christ, then you are Abraham’s descendants, heirs according to promise.”

最後，保羅在加拉太書 3: 29 說：「既然你們屬於基督，你們就是亞伯拉罕的子孫，是照着應許承受產業的了。」

So firstly, God is redefining what it means to be the people of God.

因此，首先，神正在重新定義作為神子民的意義。

His chosen people are no longer those who have the same blood as Abraham, but they are those who share the same faith as Abraham.

他的選民不再是那些與亞伯拉罕有相同血統的人，而是那些與亞伯拉罕擁有相同信仰的人。

Earlier in Galatians Paul makes the case that Abraham himself was justified by faith.

在加拉太書的前面，保羅指出亞伯拉罕自己因信稱義。

He says in Galatians 3:6 quoting from Genesis, “Even so Abraham believed God and it was reckoned to him as righteousness. Therefore, be sure that it is those who are of faith who are sons of Abraham.”

他在加拉太書 3: 6 引用創世記說：「正如亞伯拉罕「信了 神，這就算他為義」。所以，你們知道：有信心的人才是亞伯拉罕的子孫。」

Whereas the common belief of Judaism taught that if you were a blood relative of Abraham;

而猶太教普遍的教導是，如果你是亞伯拉罕的血親；

if you were his biological descendant, then you were part of God’s chosen people.

如果你是他的親生後裔，那麼你就是神選民的一部分。

And now Paul is saying here, and at the end of Galatians 3, that it is those who belong to Christ through faith who are Abraham’s descendants.

現在保羅在這裡說，在加拉太書 3 章的結尾，那些因信屬於基督的人是亞伯拉罕的後裔。

So God’s chosen people are no longer those of the same blood as Abraham, but they are those of the same faith as Abraham.

因此，神的選民不再是與亞伯拉罕有相同血統的人，而是與亞伯拉罕具有相同信仰的人。

Exactly what Jesus is talking about when he says, “Whoever does the will of God, he is My brother and sister and mother.”

這正是耶穌所說的，「凡遵行神旨意的，他就是我的兄弟姐妹和母親。」

And then in Galatians 3:29 Paul goes on and says, “And if you belong to Christ, then you are Abraham’s descendants, **heirs according to promise.**”

然後在加拉太書 3: 29 中，保羅繼續說：「既然你們屬於基督，你們就是亞伯拉罕的子孫，**是照着應許承受產業的了。**」

The eternal salvation and blessing that God promised to Abraham is also given to all those who believe in Christ.

神應許給亞伯拉罕的永恆救恩和祝福也賜給所有相信基督的人。

It is by faith in Christ that a person is brought into the family of God and given the inheritance that was promised to Abraham and his descendants.

正是因著對基督的信心，一個人被帶入神的家，並被賜予亞伯拉罕和他的後裔的產業。

Romans 4:16 says, “For this reason it is by faith, in order that it may be in accordance with grace, so that the promise will be guaranteed to all the descendants, not only to those who are of the Law, but also to those who are of the faith of Abraham, who is the father of us all.”

羅馬書 4: 16 說，「所以，人作後嗣是出於信，因此就屬乎恩，以致應許保證歸給所有的後裔，不但歸給那屬於律法的，也歸給那效法亞伯拉罕之信的人。亞伯拉罕所信的是那叫死人復活、使無變為有的神，在這位 神面前亞伯拉罕成為我們眾人的父。」

So since the time of Abraham God has given the promise of eternal salvation to those who believe in Him.

因此，自亞伯拉罕時代以來，神就把永恆救恩的應許賜給那些相信他的人。

So God has given us His Law to show us our sin and to lead us to Christ.

因此，神賜給了我們他的律法，向我們顯明了我們的罪，並帶領我們歸向了基督。

All who put their faith in Him are adopted into the family of God as His sons and daughters, they are made one with all other believers, and they become heirs of the promise of eternal life that God has reserved for all who believe in Him.

所有信他的人都被收養到神的家裡，成為他的兒女，他們與所有其他信徒合而為一，他們成為神為所有相信他的人保留的永生應許的繼承人。

Let's pray.

讓我們祈禱。

Father, I thank You for sending Your one and only Son; the good shepherd who lays down His life for the sheep. I thank You that through Christ we are brought together as one. And I thank You for the hope of eternal life; for the inheritance that is reserved for us in heaven. Guard us and keep us until that day, we ask in Jesus' name, Amen.

天父啊，我感謝你差遣你的獨生子；為羊捨命的好牧人。我感謝你，通過基督，我們合而為一。我感謝你賜下永生的盼望；感謝你在天堂為我們保留的產業。保護我們，保守我們，直到那一天，我們奉耶穌的名祈求，阿門。