

引言 INTRODUCTION

我們每天都需要運用信心。聖經將信心定義為對預期結果的把握。一個男人去釣魚時需要信心，當他和女孩子約會時也需要信心。父母在養育小孩時更加需要信心。我仍然記得我的兩個兒子學游泳時的情況。我們的大兒子比較有運動細胞。他學新東西也很快。但是，我們的小兒子需要很長的時間才能掌握新的技能。即使當他在游泳課已經升到高級班，他仍然游得像一條半死的魚。我和我的太太非常擔心他隨時可能會沉下去。如果他有危險，我也救不了他。我不太會游泳。我不能相信我的兒子，更不能相信我自己。我唯有相信教練。他們既有知識也有經驗，他們知道發生事故時該如何應變。我對教練的信任使我覺得有安全感。這並不是因為我的信心有任何威力。乃是因為我相信的對象是一群專家。當我們接受基督時，我們是把信心放在信實的神身上。祂永遠不會讓我們失望。在《羅馬書》第4章中，保羅以亞伯拉罕為例子，說明了信心如何在一個人的生活中發揮作用。保羅使用亞伯拉罕作為例子，可能有幾個原因。他的猶太聽眾熟悉亞伯拉罕的故事。以色列整個民族是從亞伯拉罕一個人開始的。神與亞伯拉罕立約，應許祝福他的後代。此外，割禮儀式也是從亞伯拉罕開始的。猶太人視他為一個偉大的信心榜樣。但是，保羅說亞伯拉罕只是一個平凡人，以信心回應神的呼召。幾千年之後，事情並沒有改變。今天，我們以同樣的信心回應神救恩的呼召。我們所做的算不得什麼，因為唯有神為我們所做的才是重要的。

We need to exercise faith on a daily basis. The Bible defines faith as the confidence to anticipate a result before you arrive at the conclusion. A man needs faith to go fishing, or when he dates a lady. Parents need a lot of faith when raising their kids too. I still remember the time when my two boys learned how to swim. Our older son is more athletic. He is also a quick learner. However, our younger son takes longer to master a new skill. Even after he was promoted to an advanced level, he still swam like a half-dead fish. My wife and I were quite anxious that at any moment he might sink to the bottom. I could not save him if he was in danger. I do not quite know how to swim. I could not trust my son nor myself. I had to put all my faith in the coaches. They have all the knowledge and experience to know what to do when an accident occurs. My faith in the instructors made me feel secure. It was not because my faith could do anything. Rather, it was because the object of my faith was a group of experts. When we received Christ, we put our faith in our faithful God. He will never fail us. In chapter 4 of the Romans, Paul uses Abraham as an example to illustrate how faith operates in a person's life. Paul chose Abraham for a few possible reasons. His Jewish audiences were familiar with the stories of Abraham. It was from one person that the Israel race began. God made a covenant with Abraham and promised to bless his future descendants. Moreover, the rite of circumcision also started from Abraham. He was admired by fellow Jews as a great role-model of faith in God. However, Paul commented that Abraham was just an ordinary man who responded to God's calling by faith.

Nothing has changed after several thousand years. Today, we react to God's calling of salvation by the same faith. What we do does not count, because only what God did for us matters.

解釋 EXPLANATION

1. 恩典的賜予 Grace is Conferred

首先，保羅告訴我們，神賞賜恩典予所有相信祂的人。神將公義賞賜給亞伯拉罕。讓我們看看第 3 節：**經上說什麼呢？說：「亞伯拉罕信神，這就算為他的義。」**保羅引用了《創世紀》第 15 章的內容。在亞伯拉罕生平的幾個重要階段，他對神的信心是顯而易見了。他順服神的呼召離開家鄉。後來神第二次向亞伯拉罕顯現，並答應給他一個兒子。亞伯拉罕出門時已經 75 歲，而妻子撒拉比他小十歲。他們早就過了生育的年齡。神不僅答應亞伯拉罕一個兒子，還預言亞伯拉罕的後裔將會像天空的星星一樣眾多。亞伯拉罕憑著信心相信神的話，神就稱亞伯拉罕為義。那是在亞伯拉罕有孩子之前的事。那的確需要信心！就像你向好朋友尋求幫助時一樣。他向你保證：「沒問題。一定幫你辦妥！」根據你和那個人的友好關係，你相信他會把事情做好。即使他還沒有採取任何行動，你對他的信心會消除你的憂慮。我們對神的信心豈不是以同樣的方式增長嗎？神在聖經、其他人身上以及我們過去的經驗都證明祂是信實的。因此，在任何情況下我們都應該繼續相信祂。因著亞伯拉罕的信心，神就算他為義。「算」是這段經文中的關鍵詞。在十二節的經文中，保羅一共使用了八次！那是一個會計的術語，意思是被認為。假設你在超市結帳。你還差一分錢。你可以遞一張一美元的鈔票給收銀員，結果你口袋裡會有很多零錢。但是，那個店員從他的口袋裡拿出一枚硬幣，把它丟到抽屜裡。然後他告訴你：「搞定了！」他用自己的錢來替你付帳。你不欠商店任何債務。神把亞伯拉罕沒有的公義歸給他。那遠遠超過了數以億萬計的一分錢！在此段落中，「算」這個字都是以被動形態出現。神主動地算亞伯拉罕為義。同樣，當今天我們相信耶穌時，神就算我們得到了救恩。結果是沒人可以歸功勞給自己。保羅在第 4-5 節中用一個簡單的比較來解釋這一點：**4 做工的得工價，不算恩典，乃是該得的；5 惟有不做工的，只信稱罪人為義的神，他的信就算為義。**「該得的」這個用詞的字面意思是一個人所欠的東西。因此，我們的日常用語稱工資為補償是非常恰當的。當你上班時，老闆必須補償你的努力和時間。我們中間有一些雙職的夫婦。上班的妻子協助幫補家庭的生活費。很多時候，甚至妻子的收入比她的丈夫還多。因此，她覺得自己有權利購買新衣服。相比之下，如果丈夫允許一個沒有上班的家庭主婦買她喜歡的東西，那是叫作恩典。如果你認為這個例子用得不好，請你原諒我。我不想引起你的家庭糾紛。但我相信你明白這個例子所要說明的論點。亞伯拉罕沒有做任何事情來賺取神的恩典。猶太人的傳統讚賞亞伯拉罕堅定的信心。特別是他順服神的命令，將兒子以撒獻在祭壇上。這個故事記錄在創世記第 22 章中。最終，神提供了一隻公羊來代替以撒。一些猶太人認為神稱亞伯拉罕為義，是因為祂預先看見了亞伯拉罕將會表現出的信心。保羅否定了這個假設。亞伯拉罕相信神的應許，神就算他為

義。那是在神要求他獻上以撒至少十四年之前。亞伯拉罕後來為了保命而否認撒拉是他的妻子。這件事證明他是個沒有信心的人。他甚至兩次犯相同的錯誤！照樣，我們也不能誇自己的信心。在我們有任何好行為之前，神已經賞賜祂的恩典。而且當我們仍然是罪人時，祂就賜給我們恩典。保羅以大衛作為例子說明這一點。第 7-8 節是引用自詩篇 32 篇：**7 他說：得赦免其過、遮蓋其罪的，這人是有福的。8 主不算為有罪的，這人是有福的。**大多數人都應該記得大衛王搶別人妻子的事。大衛撒謊、犯姦淫、後來還謀殺了那位女士的丈夫來掩飾自己的罪。神藉著先知拿單來斥責大衛。大衛在認罪後被神管教。我們不知道詩篇 32 篇是否大衛對於這事件的回憶錄。無論如何，大衛是個明白神饒恕恩典的人。第 8 節中的「算」這個字與羅馬書中的「算」字具有一樣的義思。神沒有「算」大衛是罪有應得的。換句話說，當大衛還是罪人時，神把大衛「算」為一個義人。大衛沒有辦法贏得神的公義。如果我們將神的公義視為工資而不是禮物，那麼我們很容易就貶低了神的恩典。在耶穌時代，猶太宗教領袖自認為已經做足了神的要求。耶穌講了一個虛構的故事來責備他們的自以為義。一個法利賽人和一個稅吏去聖殿禱告。法利賽人的禱告聽起來像是一份個人業績報告。看看路加福音 18:11-12 - **11 ...『神啊，我感謝你，我不像別人勒索、不義、姦淫，也不像這個稅吏。12 我一個禮拜禁食兩次，凡我所得的都捐上十分之一。』**他禱告的對象到底是誰？如果我們期望別人而不是神聽到我們的禱告，那麼我們就必須小心。與之相比，耶穌描述了那個稅吏的謙卑和心裡的罪惡感。繼續閱讀第 13 節：**那稅吏遠遠的站著，連舉目望天也不敢，只捶著胸說：『神啊，開恩可憐我這個罪人！』**當我們祈禱時，我們的態度比較接近哪一個人？如果我們自認為配得到恩典，那麼恩典就不是恩典了。神拯救你不是因為你比你的朋友或同事更好。當我們以為自己有權利享受一切時，我們將永遠無法滿足。只有當我們真正意識到一切祝福都是來自神時，我們才會心存感激。下一次當你向神禱告，在你向神提出請求之前，不要忘記先感謝祂拯救了像你這樣不配的罪人，也感謝神給你的所有祝福。這樣做能使你保持謙卑。

First of all, Paul told us that God's grace is conferred to all those who believe in God. By saying "conferred," I mean grace is something God adds to us. God conferred righteousness to Abraham. Let us look at **verse 3**: What does the Scripture say? "Abraham believed God, and it was credited to him as righteousness." Paul is quoting from Genesis chapter 15. Abraham's faith in God was evident in a few key stages of his life. He submitted to God' calling by leaving his home country. God later appeared to Abraham a second time and promised him a son. Abraham was 75 years' old when he departed from home, and his wife Sarah was ten years younger. They were well-past the possible child-bearing ages. God did not only promise Abraham a son, He also foretold that Abraham's descendants would be as numerous as the stars in the sky. Abraham believed in God's words by faith, and God credited to Abraham as righteous. That was before Abraham had any child. That needs faith! It is like when you ask a good friend for help. He assures you: "No problem. Consider it done!" Based on your close relationship with that person you trust that he will take care of the matter. Your confidence in your friend lifts your worry away, even though he has not taken any action. Isn't that how our faith in God grows too? God proves that He was faithful in the Bible, in other people's lives and also in our past experience.

Therefore, we can continue to trust Him in any circumstance. Righteousness was credited to Abraham out of his faith in God. The word “credited” is a key word in this passage. Paul uses it eight times in 12 verses! It is an accounting term, meaning considered. Imagine you are at a grocery store check-out line. You are a penny short. You can hand the cashier another dollar bill and end up with a bunch of changes in your pocket. Instead, the store clerk grabs a coin from his pocket and drops it into the drawer. Then he tells you: “You are good!” The man credits you using his own money. You do not owe the store any debt. God credited Abraham with His righteousness that Abraham did not have. That was way more than billions and billions of pennies! The word “credited” always appears in a passive form in this passage. God took the initiative to credit Abraham. Likewise, today when we put our faith in Jesus, we will be credited salvation grace by God. The result is that no one can brag about his/her effort. Paul uses a simple comparison in [verses 4-5](#) to explain it: 4 Now when a man works, his wages are not credited to him as a gift, but as an obligation. 5 However, to the man who does not work but trusts God who justifies the wicked, his faith is credited as righteousness. The word “obligation” literally means something a person owes. That is why it is quite appropriate to call wage a compensation in our everyday terminology. When you go to work, your boss compensates you for your effort and time. We have some dual-income couples among us. A working-wife helps provide living expenses for the family. It is not unusual for a wife to make more than her husbands. Therefore, she feels she has the right to buy new clothes. In comparison, it is a free grace if a husband allows a stay-home mom to buy the things she likes. Please forgive me if this is a bad example. I do not want to cause any conflict in your family. Anyway, I believe you get my point. Abraham did nothing to earn God’s grace. Jewish tradition compliments Abraham for his great faith. In particular, he obeyed God’s command to sacrifice his son Isaac on an altar. The story is recorded in Genesis chapter 22. Eventually, God provided a ram to substitute Isaac. Some Jews believed that God credited Abraham because he foresaw a future faith that Abraham would display. Paul invalidated such a conclusion. Abraham believed in God’s promise, and he was credited righteousness. That happened at least 14 years before God asked him to offer Isaac. Abraham did not look like a man of faith later when he refused to admit that Sarah was his wife to save his own life. He made the same mistake twice! We cannot brag about our faith either. Not only does God confer His grace to us before we can do any good work, He does so even when we are still sinners. Paul uses David as an example to illustrate his point. [Verses 7-8](#) are cited from Psalm 32: 7 “Blessed are they whose transgressions are forgiven, whose sins are covered. 8 Blessed is the man whose sin the Lord will never count against him.” Most of you should remember the incident when king David stole someone’s wife. David lied, committed adultery and later murdered the lady’s husband to cover his tail up. God used prophet Nathan to confront David of his sins. God disciplined David after his confession. We do not know if David wrote Psalm 32 as a reflection of this particular incident. Nonetheless, David surely understood God’s forgiving grace. The word “count” in verse 8 has the same meaning as “credited” in the Romans passage. God did not credit David the penalty he well deserved. In other words, God credited David His righteousness when David was a sinner. There was no way for David to earn God’s righteousness. We can easily cheapen God’s righteousness if we treat it as a wage rather than a gift. In Jesus’s time, the Jewish religious leaders felt they did enough of the right things to meet God’s requirement. Jesus told a hypothetical story to condemn their self-righteousness. A Pharisee and a tax-collector both went to the temple to pray. The Pharisee’s prayer sounds more like an achievement report. Look at [Luke 18:11-12](#) – 11 ... ‘God, I thank you that I am not like other men – robbers, evildoers, adulterers – or even like this tax collector. 12 I fast twice a week

and give a tenth of all I get.’ Who was his targeted audience in the prayer? We must be careful if we expect other people instead of God to hear our prayer. In contrast, Jesus described how humble and crushed in the spirit the tax-collector was. Continue to read **verse 13**: “But the tax collector stood at a distance. He would not even look up to heaven, but beat his breast and said, ‘God, have mercy on me, a sinner.’” Whose attitude best describes us when we pray? Grace will not be grace if we think we deserve it. God saves you not because you are better than your friends or your colleagues. When we feel that we are entitled to everything, we will never be satisfied. We will only be thankful when we truly realize that it is all from God. Next time you pray to God, do not forget to thank Him for saving an unworthy sinner like you, thank Him for all His blessings to you before you bring your requests to Him. That will help you stay humble.

2. 恩典的印證 Grace is Confirmed

亞伯拉罕為我們樹立了信心的榜樣。神賞賜恩典予所有相信祂的人。然後，我們藉著行動來確認神的恩典。亞伯拉罕通過割禮確認了他對神的信心。猶太人為這個儀式感到自豪，以為它可以挽救他們。保羅在這裡再次否定了割禮是救贖的先決條件。請閱讀第 10 節：**是怎麼算的呢？是在他受割禮的時候呢？是在他未受割禮的時候呢？不是在受割禮的時候，乃是在未受割禮的時候。**如創世記第十五章所載，神稱亞伯拉罕為義。然後在第十七章，神要求亞伯拉罕進行割禮。根據猶太人的傳統，兩次事件相隔 22 年。保羅繼續解釋為什麼神要亞伯拉罕接受割禮。請看第 11 節的前半部分：**並且他受了割禮的記號，作他未受割禮的時候因信稱義的印證...**。割禮有兩個功用來確認亞伯拉罕的信心。首先，它是一個「記號」，表明一個男人是在神的約中。記號就像路邊的標誌。試想像你在 40 號高速公路上從東部開車回來。你看到一個路標告訴你還有 50 英里才會到達孟菲斯。標誌不是城市。標誌只是告訴你距離這個城市有多遠。第二個用詞是「印證」。印證的作用就像簽名一樣。當你簽署一份文件時，就表示你同意其中的內容。但是，如果沒有實質的話，記號和印證就沒有任何意義。一個人出生是猶太人並不表示他與神有真正的永恆關係。你可能聽說過有些學店出售畢業證書。他們的校園可能只是一個辦公室。你只要付錢就可以買到一張文憑，證明你具有某個學科的學位。人們拿著證書便可以在找工作時愚弄別人，說他們具有所需的學歷。如今，甚至在一些網站上，你都可以訂購任何學校的「真版」畢業證書。你可以欺騙朋友說你是從哈佛或斯坦福大學畢業的。你會懷疑：「這不是欺詐罪嗎？」那些網站強調文憑只是為了好玩而已。一張紙不能證明你學生的身份。保羅說，割禮只是亞伯拉罕被神稱義的記號和印證。儀式永遠不能使一個人稱義。因此，即使沒有接受割禮，外邦人如果遵循亞伯拉罕的信心榜樣，他們也可以得救。請看第 11 節的後半部分：**...叫他作一切未受割禮而信之人的父，使他們也算為義。**猶太人或外邦人的得救方式都一樣。當保羅稱呼亞伯拉罕為外邦人的父親時，猶太人可能會感到驚訝。猶太人以為只有他們才是亞伯拉罕的後裔。保羅在加拉太書 3:7-8 中解釋說：**7 所以，你們要知道：那以信為本的人，就是亞伯拉罕的子孫。8 並且聖經既然預先看明，神要叫外邦人因信稱義，就早已傳福音給亞伯拉罕，說：「萬國都必因你得福。」**當神呼召亞伯拉罕

時，祂老早就已經計劃要拯救外邦人了。任何種族的人，包括你和我，都可以憑著信心成為亞伯拉罕的屬靈後裔。有一次有一位牧師坐飛機。坐在他旁邊的男士跟他聊天。你可以預料到他們話題：住在什麼城市、要去哪裡和職業等等。然後那個人說：「我是個猶太人。」牧師回答：「真是巧合！我也是猶太人。」那個人覺得很希奇。這位牧師從任何角度來看都像華人。他猜想也許他的意思是他的父親是個猶太人。然後牧師引用了這段加拉太書的經文，向那個人傳福音。如果你是基督徒，那麼你也是個屬靈的猶太人。你可以與猶太籍的同事或鄰居分享相同的見證。這將是引進福音的一個很好的切入點。不僅外邦人可以通過信心得救，甚至連猶太人也可以藉著同樣的信心得救。保羅在第 12 節中說：**又作受割禮之人的父，就是那些不但受割禮，並且按我們的祖宗亞伯拉罕未受割禮而信之蹤跡去行的人。**保羅說割禮是次要的。對於猶太人來說，最重要的是依循亞伯拉罕的信心榜樣信靠神。通過耶穌，亞伯拉罕將有無數的後代的預言得到應驗。耶穌用自己的血與那些相信祂的人立了新約。如此，耶穌更新了神與亞伯拉罕所立的約，並把外邦人納入成為受益人。亞伯拉罕信靠神之時就被神稱義。亞伯拉罕信心的對象實際上是指向耶穌。那是怎麼操作的？我們經常用信用卡購買東西。我們不需要預先支付現金。信用卡公司為我們付款。到了月底，信用卡公司就寄帳單來。當亞伯拉罕相信神之時，他就好像提前向耶穌借了信用。在耶穌上十字架之前 2,000 年，神就將公義加給亞伯拉罕。我們今天得救也同樣是把信心放在耶穌身上。我們絕不應該把重點放錯位置。耶穌基督和祂的十字架才是我們信仰的核心教義。我們遵循主的吩咐施行浸禮。但是，基督徒接受浸禮就像猶太人接受割禮一樣。儀式永遠無法建立我們與神的關係。儀式卻是用作確認關係。因此，在接受浸禮的人進入水之前，我們必須確保他們對耶穌真誠的信心。我們引用相關的經文來解釋福音。首先，一個人必須承認他是個罪人，無法通過自己的努力來救自己。其次，憑著信心，這個人相信耶穌基督是唯一的真神。而且他相信耶穌為他的罪死在十字架上，但是祂三天之後復活。然後在最後一步，福音朋友願意接受耶穌成為他的救主和生命的主宰，將自己的生命獻給耶穌，願意一生跟隨主。如果他同意所有三方面，那麼我們會比較有把握相信他是個信徒。然後，我們透過浸禮，讓那個人公開見證他對耶穌的信心。但是浸禮只是一個起步點。作為教會，我們還需要幫助初信者在信仰上成長。

Abraham established an example of faith for us. God's grace is conferred to all who believe in Him. God's grace is also confirmed by our subsequent actions. Abraham's faith in God was confirmed by circumcision. The Jews took pride in the rite, thinking that it could save them. Here, Paul nullifies again that circumcision is a prerequisite for salvation. Please read **verse 10**: Under what circumstances was it credited? Was it after he was circumcised, or before? It was not after, but before! God credited Abraham as righteous, as recorded in Genesis chapter 15. Then in chapter 17, God asked Abraham to undergo circumcision. According to the Jewish tradition, 22 years had elapsed between the two events. Paul continues to explain why God asked Abraham to perform the ceremony. Look at the first half of **verse 11**: And he received the sign of circumcision, a seal of the righteousness that he had by faith while he was still uncircumcised... Circumcision serves two functions to confirm Abraham's faith. First, it is a "sign" to indicate

that a man is in God's covenant. A sign is like a marker by the road. Imagine you are driving back from the east on highway 40. You see a road sign telling you that you still have 50 miles before you reach Memphis. The sign is not the city. The sign only tells you how far you are from the city. The second word is a "seal." A seal functions like a signature. When you sign your name on a document, it testifies that you agree with its content. However, a sign and a seal mean nothing if there is no substance. Having a visible proof that a man is born Jew does not mean that he has a genuine relationship with God. You may have heard that there are some fake colleges that sell graduation certificates. Their campuses may only be an office. They can issue a diploma for a fee to show that you have a degree in a certain subject. People can cheat others that they have the required knowledge when applying for jobs. Nowadays, there are even websites where you can order an "authentic" graduation certificate from any school. You can fool your friends that you graduated from Harvard or Stanford. You wonder: "Isn't that a crime of fraudulence?" Well, those sites emphasize that the diplomas are just for fun. A paper does not give you the status of a student. Paul says that circumcision is only a sign and a seal of the righteousness Abraham received from God. The rite can never make a person righteous. Therefore, even without circumcision, the Gentiles can be saved if they follow Abraham's example of faith. Read the second half of **verse 11**: ...So then, he is the father of all who believe but have not been circumcised, in order that righteousness might be credited to them. Jews or Gentiles are saved in the same way. The Jews would be shocked when Paul calls Abraham the father of the Gentiles. The Jews thought that they were the only descendants of Abraham. Paul explains in **Galatians 3:7-8** – 7 Understand, then, that those who believe are children of Abraham. 8 The Scripture foresaw that God would justify the Gentiles by faith, and announced the gospel in advance to Abraham: "All nations will be blessed through you." The plan to save even the Gentiles had been in God's mind when He called Abraham. People of any race, including you and I, can become spiritual descendants of Abraham by faith. Once a pastor was flying on an airplane. The man sitting next to him started a conversation. You can expect the usual topics of where he lives and where he is going and profession, etc. Then the man said: "I'm a Jew." The pastor replied: "What a coincidence! I am a Jew too." His seat-mate was dumbfounded. This minister looks like a Chinese from every angle. He thought perhaps he meant his dad was a Jew. Then the pastor quoted the Galatians passage and shared the gospel with the man. If you are a Christian, then you are a spiritual Jew as well. You can share the same testimony with your Jewish colleagues or neighbors. It will be a good entry point to springboard to the gospel. Not only can the Gentiles be saved through faith, even the Jews are saved by the same faith. Paul states in **verse 12**: And he is also the father of the circumcised who not only are circumcised but who also walk in the footsteps of the faith that our father Abraham had before he was circumcised. Paul says that circumcision is only secondary. The most important thing is for the Jews to imitate after Abraham's faith to trust God. The prophecy that Abraham's offspring would be numerous was fulfilled through Jesus. He used His blood to make a new covenant with those who believe in Him. In doing so, Jesus renewed the covenant God made with Abraham and included the Gentiles as beneficiaries. Abraham was declared righteous when he put his faith in God. The object of Abraham's faith actually pointed to Jesus. How did that operate? Nowadays we buy things with a credit card. We do not need to pay cash up front. The credit card company pays for us. At the end of the month, the company will send us a bill. When Abraham believed in God, it was as if he borrowed the credit from Jesus in advance. God credited righteousness to Abraham 2,000 years before Jesus went to the cross. We are also saved today by putting our faith in Jesus. We should never misplace our focus. Jesus Christ and His cross are the core doctrines of our

belief. We follow the Lord's instructions to baptize people. But Christians receiving baptism is just like Jews receiving circumcision. The ceremony can never establish one's relationship with God. It is to confirm the relationship. Therefore, we have to make sure that baptism candidates have a genuine faith in Jesus before they go into the water. We have to explain the gospel by referring to relevant Bible verses. First, a person has to admit that he/she is a sinner and cannot save himself/herself by own effort. Second, by faith, the person believes that Jesus Christ is the only true God. He/she also believes that Jesus died for his/her sins on the cross, and He rose again on the third day. Then in the final step, the seeker is willing to commit his/her life to Jesus by accepting Him as his/her Savior and Lord. The person also expresses a desire to follow Jesus the rest of his/her life. We have a better confidence that the person is a believer if he/she agrees all three steps. Then we administer baptism as a public testimony to for the person to express his/her faith in Christ. Baptism is only a starting point. As a church, we also need to help new Christians to grow in their faith.

結論 CONCLUSION

救恩臨到罪人完全是出於神的恩典。我們所做的算不得什麼，因為唯有神為我們所做的才是重要的。亞當是所有墮落之人類的父親。我們一出生就成為罪人。亞伯拉罕是所有信靠神之人的父親。我們憑著信心成為他屬靈的孩子。耶穌基督是所有依靠信心回應神呼召之人的救主和生命的主。這一切都是因為神賜給我們的恩典。

Salvation is completely out of God's grace to sinners. What we do does not count, because only what God did for us matters. Adam was the father of the fallen mankind. We become sinners by birth. Abraham was the father of all who put their trust in God. We become his spiritual children by faith. Jesus Christ is the Savior and Lord of all who respond to God's calling by faith. It is all because of God's grace given to us.