

## 引言 INTRODUCTION

We have finished our study of the first four chapters of Romans. Paul spent much effort to explain that a person can only be justified by God's grace through faith. The whole mankind is sinful and cannot live up to God's standard of righteousness. Jews and Gentiles alike are destined for God's judgment. But Jesus died for our sins when we are lost and helpless. As we come to chapter 5, Paul starts a new section. In Christ, we have been justified. We will go to heaven when we leave the world. But then, we will continue to struggle in this life. But thanks to God! He lives in us the moment we become Christians. Therefore, Christian faith matters to our daily life as much as our eternal destiny. In the opening statements of chapter 5, Paul brings a transition from what he has said so far. Let us look at **verses 1-2** again: 1 Therefore, since we have been justified through faith, we have peace with God through our Lord Jesus Christ, 2 through whom we have gained access by faith into this grace in which we now stand. And we rejoice in the hope of the glory of God. In our previous studies, we learned three analogies that describe our salvation – justification, redemption and atoning sacrifice. Jesus justifies us by bearing our penalty before God, the righteous Judge. Jesus redeems us by becoming the ransom to settle our sin debt. Jesus also offers Himself as the ultimate atoning sacrifice to quench God's wrath on our sins. Here, Paul introduces “peace” as the fourth picture to illustrate our salvation. Peace is a relational term. Our peaceful relationship with the Father was broken by our sins. But through Christ, our sins are forgiven and we are reconciled with God. Paul states that this peace is achieved by God's grace. As a result of our peace in God, we can look forward to the future hope. In our study today, we will focus on these three concepts – grace, peace and hope. We shall learn that Jesus is for us yesterday, today and through eternity.

## 解釋 EXPLANATION

### 1. 救贖的恩典 Atoning Grace (v. 6-8)

We will rearrange the orders of the passage by looking at God's atoning grace first. This grace is about Jesus' death for us. Please read **verse 6**: You see, at just the right time, when we were still powerless, Christ died for the ungodly. Paul tells us that Jesus died for us when we were still powerless. Without power to do what? It was when we were spiritually weak. It was when we were held bondage in sin, blinded to the truth and had no interest in God. In John chapter 8, Jesus pronounced that the truth would set people free. The religious leaders were unhappy when they heard that. They maintained that they had never been slaves of anyone. Jesus then explained in **verse 34** that “everyone who sins is a slave to sin.” We are enslaved in sins when we do not know God. In another occasion, Jesus healed a man who was born-blind. Jesus then used the miracle as a teaching opportunity to point out the spiritual blindness of mankind. The Pharisees on the scene again protested, because they thought that their vision was perfectly clear. Jesus responded in **John 9:41**: “If you were blind, you would not be guilty of sin; but now that you claim you can see, your guilt remains.” We are blinded to the truth when we go astray away from God. Back to the Romans passage. Jesus died while we are still spiritually death. Paul adds that Jesus died “at just the right time.” God had His perfect plan and timing all along. Paul says in

**Galatians 4:4-5** that: But when the set time had fully come, God sent his Son, born of a woman, born under the law, 5 to redeem those under the law, that we might receive the full rights of sons. There is no coincidence in God's plan. Jesus came into the world in the first century when Rome was in authority. Jesus arrived in Israel, born into a Jewish family and became a descendant of king David. Every detail about Jesus' prophecies was thus fulfilled. Jesus came to die on the cross. Paul specifies that Jesus died for sinners. He presents a comparison in **verses 7-8**: 7 Very rarely will anyone die for a righteous man, though for a good man someone might possibly dare to die. 8 But God demonstrates his own love for us in this: While we were still sinners, Christ died for us. Bible scholars tried to distinguish the difference between "righteous man" and "good man." Some people suggested that the first group are those who are morally upright, while the latter refers to someone with whom one has a close relationship. But more importantly, the contrast is between verse 7 and verse 8. Only a handful of people may voluntarily die for another individual. However, Jesus died for everyone. He offered this atoning grace while we were hostile to God. Paul concludes: this is God's love! We often see in the news about policemen, fire-fighters and soldiers putting their lives on the line to save people. We should always be grateful for their contribution. We also read in the news these days that many doctors and nurses commit themselves to treat people contracted with the coronavirus. They are short-handed, overworked and lacking protective gears. They expose themselves to a huge risk of infection. Once I watched an interview of a nurse on TV. She shared that she could have relaxed after going home and completely forgotten about her work. But she missed her patients and her colleagues. It is more than a job and some responsibilities to her. It shows a dedicated heart to serve people. We are deeply touched by such courage and sacrifice. However, will any of those professionals intentionally choose to die for a person they try to save? Not every one of them will. But Jesus Christ willingly died the most gruesome way when we do not deserve His grace. That is God's love. Brothers and sisters: we are called to imitate after such grace. We are born to be selfish. Jesus' example should motivate us to help others. If you always keep in mind that someone owes you a favor, then perhaps you will be too stingy to help that person. God gives us everything first! Through what we do, we can also tell people about Jesus. We should not selectively decide who may welcome the message or deserve God's grace. No one does. If God can save sinners like you and me, He can save anyone.

## 2. 同在的平安 Abiding Peace (v. 3-5)

In Christ, we have received an atoning grace. Our sins are forgiven. Paul tells us that in Christ we also have an abiding peace to help us in our suffering. Hardship can easily disturb our peace in God. Paul gives us a list of adversities in **Romans 8:35**: Who shall separate us from the love of Christ? Shall trouble or hardship or persecution or famine or nakedness or danger or sword? Christians in the first century suffered from religious persecution. The Romans oppressed believers because they worshipped Jesus instead of Caesar and pagan gods. The Jews also went after Christians because they betrayed their traditional belief and claimed Jesus to be the Messiah. Therefore, believers in those days suffered from physical dangers, imprisonment, torture and even death. But Paul says no matter what it is, nothing can separate us from the love of God. Also, we can face hardship with peace if we know that God has a purpose for us. Please go back to Romans 5 as we look at **the second half of verse 3 to verse 5**: 3 ... we know that suffering produces perseverance; 4 perseverance, character; and character, hope. 5 And hope does not disappoint us, because God has poured out his love into our hearts by the Holy Spirit,

whom he has given us. “Perseverance” is more than a negative resistance. It is a steadfast patience that looks forward to a good outcome. I always say that pregnant moms have great perseverance. They endure the discomfort and inconvenience of bearing a baby, and the great pain in delivery. They are willing to suffer all that agony for a coming new life. The next word we will consider is “character.” The word means an approval upon examination. Nowadays there are certification processes for various professions. The series of tests are to prove that applicants have the required knowledge and skills. God wants to use trials to verify our faith. We have to rely on Him to persevere. In our tribulations, God also wants us to understand that we are transitioning to the glory He has prepared for us. A similar passage about trials is in **1 Peter 1:6-7** – 6 In this you greatly rejoice, though now for a little while you may have had to suffer grief in all kinds of trials. 7 These have come so that your faith – of greater worth than gold, which perishes even though refined by fire – may be proved genuine and may result in praise, glory and honor when Jesus Christ is revealed. Peter admits that trials are tough to endure. They are like fire that scorches us. But the pain is incomparable to how majestic the praise, glory and honor we will receive at Jesus’ return. God has a two-fold purpose in our trials. He is refining us like purifying gold. Also, our success will qualify us for eternal rewards. Just think of it like doing exercises. If you are not an active person, working out may be a heavy burden for you. You will be sore all over your body after walking, jumping, lifting and stretching. But if you stick with your schedule with perseverance, then gradually your muscle will develop greater strength and endurance. You will be able to run faster and longer, and you can lift heavier weights. You will not feel like a piece of dead-meat the next morning either. On the contrary, you feel energized and ready to do more exercise. Your ultimately goal is not to beat down on your body. But it is to achieve a better health. Similarly, God has His good purposes in our suffering. He does not want us to fail. He gives us strength when we feel that we cannot hold it anymore. He intends to mature our faith. What kind of hardship are you facing now? Many companies and employees are under great financial stress in the current situation. There will be many more layoffs and bankruptcies. The stay-home order forces most of us to remain indoors. Some people may feel lonely because they cannot interact with family and friends face-to-face. But some employees still have to go to their work-place because of their job nature. Therefore, they have fear of infection. We can find an abiding peace in God in those and many other trials. We have to maintain a routine of Bible reading and prayer to stay strong in our faith. We may have more time at home. We may sleep more and hook on the internet all day. Many Christian organizations provide free online Bible study resources for adults and kids. Technology also enables us to connect with one another. We can care and pray for each other.

### 3. 確實的盼望 Assuring Hope (v. 9-11)

Through Christ, we have an atoning grace. With Christ, we have an abiding peace to navigate through struggles. Thirdly, in Christ, we also have an assuring hope for eternity. Let us look at **verses 9 to 10**: 9 Since we have now been justified by his blood, how much more shall we be saved from God's wrath through him! 10 For if, when we were God's enemies, we were reconciled to him through the death of his Son, how much more, having been reconciled, shall we be saved through his life! These two verses are parallel to each other. Picture in your mind two columns with verse 9 on the left and verse 10 on the right. “Justified by his blood,” corresponds to “reconciled... through the death of his Son.” Both expressions are about Jesus’ atonement on the cross. Both “justified” and “reconciled” are in the past tense. We are saved the

moment when we received Christ, and we will be saved forever. We also see the word “wrath” in verse 9, and it pairs up with “enemies” in verse 10. God sees us as “enemies” when we do not know Him, and our sins trigger His “wrath.” God loves us, but He hates sins. It is like we will be mad when our kids intentionally disobey us. We dislike what they do, but we still love them. God sees us the same way. That is why He provides a way for us to return to Him. The next phrase “shall be saved” appears in both verses. It is in a future form. We have been saved in this life when we accepted Jesus. However, when we go to heaven we will be saved from God’s judgment. Then we see the same phrase “how much more” in both verses. Paul emphasizes that since our sins have been forgiven in Christ, “how much more” we can expect God to exempt us from the future judgment. It is like you win a prize to a sold-out event. You are excited when you get the ticket. How much more thrilling it will be when you get there. The assuring hope in God will fill us with joy instead of fear when we see God. The apostle John says in **1 John 4:17-18** that: 17 In this way, love is made complete among us so that we will have confidence on the day of judgment, because in this world we are like him. 18 There is no fear in love. But perfect love drives out fear, because fear has to do with punishment. The one who fears is not made perfect in love. We have a certainty that God has accepted us. Therefore, there is no fear when we meet Him. Christians should have no fear about death either. I once attended two memorial services at the same funeral home. The first one was for a non-believer in his 40’s. Colleagues and family members shared beautiful memories about the man. He was a great physician, a wonderful husband and dad. Sorrow and tears filled the room. People recollected many things about his past. But they did not have any hope about his future! A few weeks later, I attended another memorial service for an elderly sister in her 90’s. There was joy and laughter. The lady was a great-grandma. She was well-loved by her family members too. But most importantly, there was an assuring hope in people’s sharing. Believers will see her again! Brothers and sisters: where is your hope? Our hope is certain if it is rooted in God’s unfailing promises. Paul encourages us in **2 Corinthians 4:17-18**: 17 For our light and momentary troubles are achieving for us an eternal glory that far outweighs them all. 18 So we fix our eyes not on what is seen, but on what is unseen. For what is seen is temporary, but what is unseen is eternal. No matter what great difficulties we may be in, they are light and momentary. Those troubles are incomparable to the weighty and eternal glory that we will enjoy. Therefore, Paul encourages us not to focus on what is visible and temporary but focus on the invisible and eternal things. Yes, we will grow old, and there will be aches and pains all over the places. You still have to go to work tomorrow because there are mouths to feed at home. We do not know when this viral outbreak will be over and how many more people will suffer. We do not know when the global economy will recover. There are more serious hardships that will agonize us and drain our energy. But we have an assuring hope in God. He is always there with us. He has prepared a bright future for us.

## 結論 CONCLUSION

Jesus is for us yesterday, today and through eternity. He died for us while we were still sinners. That is our past. He walks with us when we are in this world. That is our present. He waits for us to return home. That is our future. God’s salvation plan is an all-inclusive package for our lives. It is much better than any vacation bundle, and it has a complete coverage more thorough than any insurance plan. Jesus is always there for us when we need Him.

## 引言 INTRODUCTION

我們已經完成了羅馬書前四章的學習。保羅花了很多工夫來解釋一個人只能通過信心接受神的恩典來稱義。全人類都是有罪的，不能達到神公義的標準。猶太人和外邦人都注定要接受神的審判。但是，耶穌在我們迷失和無助的時候為我們的罪而死。當我們進入第 5 章時，保羅開始一個新的段落。在基督裡，我們已經被稱義了。我們離開世界時將前往天堂。但是在那之前，我們這一生中仍然會面對許多挑戰。但是感謝神！當我們成為基督徒後，神就住在我們裡面。因此，基督信仰不只是關乎我們永恆的去向，它也影響我們的日常生活。在第 5 章的開始，保羅放了一個轉接點。讓我們再來看第 1-2 節：**1 我們既因信稱義，就藉著我們的主耶穌基督得與神相和。2 我們又藉著他，因信得進入現在所站的這恩典中，並且歡歡喜喜盼望神的榮耀。**在我們之前的學習中，我們看到了三個對於救恩的形容 – 稱義、救贖和挽回祭。耶穌在神這位公義的審判官面前代替我們受刑，使我們稱義。耶穌是我們罪債的贖金，把我們贖回來。耶穌也獻上自己作為終極的贖罪祭，以消除神對我們的罪的憤怒。保羅在這裡介紹「相和」作為第四幅圖畫來說明我們的得救。和好是一個關係的術語。我們與天父原來和好的關係因著罪而被破壞。但是通過基督，我們的罪得到赦免，我們能夠與神和好。保羅說，這種和好是靠神的恩典而達成的。由於我們已經與神和好，我們可以期待將來的盼望。在今天的學習中，我們的重點就是恩典、平安和盼望這三個概念。我們將了解到耶穌眷顧我們的昨天、今天以致永恆的需要。

## 解釋 EXPLANATION

### 1. 救贖的恩典 Atoning Grace (v. 6-8)

我們重新安排段落的順序。我們首先來看神的救贖恩典。這份恩典是關於耶穌為我們而死。請看第 6 節：**因我們還軟弱的時候，基督就按所定的日期為罪人死。**保羅告訴我們，當我們仍然軟弱時，耶穌就為我們而死。我們無能為力去做什麼？保羅是指我們靈裡的軟弱。那時我們被罪束縛、對真理是瞎眼的、對神也不感興趣。耶穌在約翰福音第 8 章中說，真理能使人得自由。宗教領袖聽到這個說法後感到不高興。他們堅稱自己從未成為任何人的奴隸。然後，耶穌在第 34 節中解釋說：**「我實實在在的告訴你們，所有犯罪的就是罪的奴僕。」**當我們不認識神時，我們就被罪所奴役。在另一個場合，耶穌醫治了一個天生是眼瞎的人。然後，耶穌利用這個神蹟作為教導的課題，指出了人類在屬靈上的瞎眼。現場的法利賽人再次抗議，因為他們認為自己的視力非常清晰。耶穌在約翰福音 9:41 中回答：**「你們若瞎了眼，就沒有罪了；但如今你們說『我們能看見』，所以你們的罪還在。」**當我們遠離神偏行己路時，我們就看不到真理了。回到羅馬書的經文。耶穌在我們靈裡死亡時就為我們死。保羅補充說，耶穌是在最恰當的時候死的。神有祂最完美的計劃和時間。保羅在加拉太書 4:4-5 中

說：4 及至時候滿足，神就差遣他的兒子，為女子所生，且生在律法以下，5 要把律法以下的人贖出來，叫我們得著兒子的名分。在神的計劃裡沒有巧合這回事。耶穌出生在第一世紀羅馬統治的時期。耶穌出生在以色列，祂出生於一個猶太人的家庭，成為了大衛王的後裔。這樣就應驗了關於耶穌預言的每個細節。耶穌來是要死在十字架上。保羅強調耶穌是為罪人而死。他在第 7-8 節中作了比較：7 為義人死，是少有的；為仁人死、或者有敢做的。8 惟有基督在我們還作罪人的時候為我們死，神的愛就在此向我們顯明了。聖經學者試圖區分「義人」和「仁人」之間的不同。有人認為「義人」是道德上正直的人，而「仁人」是指與之有密切關係的人。但更重要的對比是比較第 7 節和第 8 節。只有少數人自願為另一個人而死。但是，耶穌是為每個人而死。當我們仍然與神敵對時，祂就提供了贖罪的恩典。保羅得出一個結論：這就是神的愛！我們經常在新聞中看到有關警察、消防員和軍人為了拯救別人而喪命的報導。我們應該永遠感謝他們的貢獻。最近我們在新聞中還讀到，許多醫生和護士委身於治療新染冠狀病毒的人。他們人手不足、疲於奔命、且缺乏防護裝備。他們冒著巨大的感染風險。有一次，我在電視上看到一位護士的採訪。她分享說回家後本可以放鬆一下，完全忘記自己的工作。但是她卻想念她的病人和她的同事。對她來說，這不僅僅是一份工作和一些責任。她顯示出願意服務他人的奉獻精神。這樣的勇氣和犧牲使我們深受感動。但是，這些專業人士中有誰會故意選擇為想要拯救的人而死嗎？不是每個人都會。但是當我們不配得到耶穌基督的恩典時，祂願意以最可怕的方式死去。那是神的愛。兄弟姐妹：神要求我們效法這份恩典。我們都天生自私。耶穌的榜樣應該激勵我們去幫助別人。如果你老是記住某人欠你的人情，那麼你可能不會願意幫助那個人。神先給了我們一切！通過我們所做的事情，我們可以向人們介紹耶穌。我們不應該有選擇地決定誰會喜歡聽福音或配得到神的恩典。沒有任何人是該得的。如果神能拯救像你我這樣的罪人，祂就能拯救任何人。

## 2. 同在的平安 Abiding Peace (v. 3-5)

在基督裡，我們得到了救贖的恩典。我們的罪被赦免了。保羅告訴我們，在基督裡，我們也享受神同在的平安以幫助我們渡過苦難。苦難很容易擾亂我們在神裡面的平安。保羅在羅馬書 8:35 中列出一些我們可能會面對的困難：因為我深信無論是死，是生，是天使，是掌權的，是有能的，是現在的事，是將來的事。(都不能叫我們與神的愛隔絕) 第一世紀的基督徒遭受到宗教迫害。羅馬人之所以壓迫信徒，是因為他們敬拜耶穌，而不敬拜凱撒大帝和假神。猶太人追捕基督徒，因為他們背叛了傳統的信仰，並聲稱耶穌是彌賽亞。因此，當時的信徒遭受人身危險、監禁、酷刑、甚至死亡。但是保羅說，無論是什麼事情，沒有什麼因素能使我們與神的愛隔絕。同樣，如果我們明白神對我們有祂獨特的心意，我們就可以在困難中保持心中的平安。請回頭看羅馬書第 5 章，我們看第 3 節的下半節至第 5 節：3 ... 因為知道患難生忍耐，4 忍耐生老練，老練生盼望；5 盼望不至於羞恥，因為所賜給我們的聖靈將神的愛澆灌在我們心裡。「忍耐」不是指勉為其難的硬撐。它是一種堅定的耐心，期待美好的結果。我常常說懷孕的媽媽們是最會忍耐的人。她們忍受著懷孕過程的不適和不便，還有分娩時的巨大痛苦。她們願意為即將來臨的新生命遭受所有的痛苦。我們下一個來

看的單詞是「老練」。它的意思是通過了審查的驗證。如今，有各種專業的認證過程。申請人需要通過一系列的考試，證明他具有所需的知識和技能。神希望通過困難來驗證我們的信心。我們必須依靠神堅持忍耐。在我們的苦難中，神還希望我們了解我們正在過渡到祂為我們預備的榮耀。彼得前書 1:6-7 是教導同樣真理的經文：**6 因此，你們是大有喜樂；但如今，在百般的試煉中暫時憂愁，7 叫你們的信心既被試驗，就比那被火試驗仍然能壞的金子更顯寶貴，可以在耶穌基督顯現的時候得著稱讚、榮耀、尊貴。**彼得承認試煉是很難受的。它就像是烤我們的火。但是那些痛苦卻無法與耶穌回來時我們將得到的稱讚、榮耀和尊貴比擬。在我們的試煉中，神有兩個目的。祂像淨化黃金一樣在提煉我們。同樣，我們通過考驗後將使我們有資格獲得永恆的獎賞。我們可能把試煉看為鍛煉身體一樣。如果你不是一個活躍的人，鍛煉身體可能對你來說是沉重的負擔。走路、跳躍、舉重和伸展後，全身都會酸痛。但是，如果你堅持不懈地繼續下去，那麼你的肌肉就會逐漸增強力量和耐力。你將能夠走得更快、更持久、並且可以舉起更重的重量。第二天早晨，你也不會覺得像死去活來那麼樣。相反，你會感到精力充沛，可以做更多的運動。你的最終目標是不是要把身體打殘。卻是為了獲得更好的健康。同樣，神在我們的苦難中也有祂美好的旨意。祂不希望我們失敗跌倒。當我們感到無法忍受時，祂會給我們力量。祂希望我們的信心更加成熟。你現在面臨什麼樣的困難？在當前形勢下，許多公司和員工都承受著巨大的經濟壓力。將會有更多的裁員和破產。居家命令迫使我們大多數人呆在室內。有些人可能會感到孤獨，因為他們無法與家人和朋友面對面交流。有些人由於工作性質，仍然必須去工作場所上班。因此，他們害怕被感染。在這些和許多其他考驗中，我們可以在神裡面找到祂同在的平安。我們必須維持讀聖經和禱告的習慣，以保持自己的信心堅強。我們大部份人現在可能有更多時間在家。有些人可能會睡懶覺，或是整天上網。許多基督徒的機構為大人和小孩提供免費的在線學習聖經的資源。通訊技術也幫助我們能夠相互聯繫。我們可以互相關心和禱告。

### 3. 確實的盼望 Assuring Hope (v. 9-11)

藉著基督，我們有了救贖的恩典。有基督的伴隨，我們享受祂同在的平安來渡過人生的挑戰。第三，在基督裡，我們對永恆也有確實的盼望。讓我們看看第 9 至 10 節：**9 現在我們既靠著他的血稱義，就更藉著他免去神的忿怒。10 因為我們作仇敵的時候，且藉著神兒子的死，得與神和好；既已和好，就更因他的生得救了。**這兩節經文彼此平行。在你的腦海中想像兩列，第 9 節在左側，第 10 節在右側。「靠著他的血稱義」對照「藉著神兒子的死，得與神和好」。兩種表達方式都是關於耶穌在十字架上的贖罪。「稱義」與「和好」兩個用詞都是過去式，表示當我們接受基督的那一刻我們就得救了，而且我們將永遠得救。我們在第 9 節中也看到了「忿怒」一詞，它與第 10 節的「仇敵」並排。當我們不認識神之時，祂視我們為「仇敵」，而我們的罪惹起了神的「忿怒」。神愛我們，但祂恨惡罪。就像我們的孩子故意不聽話時，我們會生氣。我們不喜歡他們的行為，但我們仍然愛他們。神以同樣的方式看待我們。這就是為什麼祂為我們提供了一個回轉的機會。兩節經文中都出現「得救」這個詞（第 9 節是翻譯為「免去」，但是在希臘文聖經是相同的字）。它是未來的時態。當我們接受

耶穌時，我們已經得救了。但是，當我們到天堂時，我們將免受神的審判。然後我們在兩節經文中都看到「就更要」這個短語。保羅強調，既然我們的罪已經被基督赦免，那麼我們「就更要」指望神免除我們將來的審判。就像你贏到一張門票，該活動所有的票已經售罄。拿到票時你會很興奮。但當你到達會場時，你將會更激動。當我們看到神之時，對神確實的盼望將使我們充滿喜樂而不是帶著恐懼。使徒約翰在約翰一書 4:17-18 中說：**17 這樣，愛在我們裡面得以完全，我們就可以在審判的日子坦然無懼。因為他如何，我們在這世上也如何。18 愛裡沒有懼怕；愛既完全，就把懼怕除去。因為懼怕裡含著刑罰，懼怕的人在愛裡未得完全。**我們可以確定神已經接納了我們。因此，當我們見到祂時就不會有恐懼。基督徒也不必懼怕面對死亡。我曾經在同一個殯儀館參加兩個不同的追悼會。第一個是為一位 40 多歲的非信徒。同事和家人分享了對於這個人的美好回憶。他是一位傑出的醫生，一個很好的丈夫和父親。整個房間充滿了悲傷和眼淚。人們可以回想起他過去的許多事情。但是他們對他的未來卻毫無盼望！幾週後，我參加了一位 90 多歲的姐妹的追思禮拜。聚會充滿喜樂和歡笑。這位姐妹是個曾祖母。她得到家人的愛戴。但最重要的是，人們的心中充滿盼望。信徒們將來會與她相見！弟兄姐妹：你的盼望在哪裡？如果我們的盼望是植根於神永恆不變的應許中，那麼我們的盼望就是確實的。保羅在哥林多後書 4:17-18 中鼓勵我們：**17 我們這至暫至輕的苦楚，要為我們成就極重無比、永遠的榮耀。18 原來我們不是顧念所見的，乃是顧念所不見的；因為所見的是暫時的，所不見的是永遠的。**無論我們面對什麼巨大的困難，它們都是至暫至輕的。這些苦難無法與我們將來享有極重無比而永遠的榮耀無比。因此，保羅鼓勵我們不要專注於看得見和暫時的事物，而應專注於看不見和永遠的事物。有一天我們都會變老，全身到處都會有疼痛。有很多人明天仍然必須去上班，因為家人還要吃飯。我們不知道目前這個病毒疫情何時會結束，還有多少人要受苦。我們也不知道全球經濟何時會復甦。還有更嚴重的困難使我們擔憂並消耗我們的精力。但是我們對神有確實的盼望。祂總是和我們在一起。祂為我們準備了光明的未來。

## 結論 CONCLUSION

耶穌眷顧我們的昨天、今天以致永恆的需要。當我們還是罪人時，祂為我們而死。那是我們的過去。當我們在這個世界上時，祂與我們同行。那是我們的現在。祂在等我們回天家。那就是我們的未來。神的救贖計劃解決我們人生各方面的需要。它比任何渡假套餐都要好得多，並且其覆蓋範圍比任何保險計劃都更徹底。當我們需要耶穌時，祂都一直在我們身邊。