

Romans 羅馬書 3 - Right with God 與神和好

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There is a psychological phenomenon called Illusory superiority. It is a mental bias where people overestimate their qualities or abilities.

有一種心理現象叫做虛幻優越感。這是一種使人高估自己的品質或能力心理偏見。

When 100 people were asked, the vast majority rated themselves as better drivers than the average, which can't be true if you ask 100 people.

當 100 個人受訪，絕大多數都會認為自己的駕駛技術比平均水平更好，但如果你同時問 100 個人，結果必定不一樣。

The same goes for asking people to rate their intelligence, how funny they are, their attractiveness, or how charitable and generous they are. All rated that they were better than 50%.

要求他人去評價他們的智力、他們有多有趣、他們的吸引力或他們有多慈善和慷慨也是如此。所有人都認為他們是優於中上的。

Positive traits like these are often hard to define, and there is wiggle room to make us all fit. We can build an overinflated sense of self.

像這樣的積極特質通常很難定義，並且有迴旋餘地讓我們所有人都可包括在內。我們可以建立一種過度膨脹的自我意識。

There is one group that is immune to this. Those that are depressed or have anxiety would often do the opposite. And the more severe the depression, the more likely they are to underrate themselves.

有一個群體對此免疫。那些抑鬱或焦慮的人往往會做相反的事情。抑鬱症越嚴重，他們就越有可能低估自己。

Now, we are not going to do a survey here. I could ask you to look around and rate whether you think you are a better driver or funnier, but we are not going to do that. But it points out how we view ourselves. We have a skewed sense of self.

現在，我們不打算在這裡進行調查。我本可以請您環顧四周，並評價您是否認為自己是一個更好的司機或更有趣的人，但我們不會這樣做。但這指出了我們如何看待自己。我們有一種扭曲的自我意識。

Is it possible that we bring this skewed view of ourselves before God? If we were to compare ourselves to others, would we think that we are more deserving of his love and forgiveness?

我們有可能把這種扭曲的自我觀點帶到上帝面前嗎？如果我們將自己與他人比較，我們會認為我們更配得他的愛和寬恕嗎？

Is it possible to extend this illusionary superiority to all people and say that person has something good and valuable? God should love them.

有沒有可能把這種虛幻的優越感擴展到所有人身上，說那個人有什麼好東西和有價值的東西？上帝應該愛他們。

We are swimming in a culture that tells us that you can have it all, not only that, but you deserve everything good, whatever that good is.

我們在一種文化中游泳，這種文化告訴我們你可以擁有一切，不僅如此，而且你應該得到一切美好的東西，無論那種美好是什麼。

So when it comes to righteousness with God, is it possible we view ourselves and others as deserving. Deserving of good things from God, including his love. I was walking home the other day, and I saw a sign that said, you deserve a break, have a kit-kat.

因此，當談到在上帝面前成為義時，我們是否有可能認為自己和他人是應得的。配得從上帝那裡得到美好的東西，包括他的愛。前幾天我走回家的路上，我看到一個牌子，上面寫著，你應該休息一下，吃排 kit-kat。

Every other religion says you can do it yourself too! It is on you. Other religions have people build up a performance record: following the eightfold path, removing all suffering, or doing the duty of your caste. Each is something that goes on a performance record to present on the day of judgement.

其他所有宗教都說你也可以自己做到！就在你身上。其他宗教讓人們建立業績記錄：遵循八正道，消除所有痛苦，或履行您的種姓義務。每一個都是在評判當天記錄在績效記錄上的東西。

So when we come to the good news of the Gospel, we expect that it is earned. Hold this contradictory view that good from God must be earned, but I am also special, superior, above average and deserve good from God.

因此，當我們聽到福音的好消息時，我們認為是要賺取的。持有這種自相矛盾的觀點，即必須從上帝那裡來的好處是要賺取的，但我也很特別，優越，高於平均水平，應該配得到上帝的好處。

So when we heard “*justified freely by Grace.*” Yes, but. Doesn’t everyone have something to offer? What kind of God not love everyone in the country of a fair go!

因此，當我們聽到「以恩典白稱義」時。對，但是。不是每個人都有東西可以提供嗎？什麼樣的上帝不愛這個每個人都是公平的國家的所有人！

We are continuing in Romans. The last three weeks have seen Paul build up the argument that no one deserves anything good from God.

我們在繼續看《羅馬書》。在過去的三週裡，保羅建立了這樣一個論點，即沒有人配得從上帝那裡得到任何好處。

Now come to what Martin Luther, the German reformer, called the centre of the bible.

現在來看德國改革家馬丁路德所說的聖經中心。

Today’s challenge will be to see the beauty of justification by faith that meets us when we don’t deserve anything good from God and know how to respond.

今天的挑戰將是要看到當我們不配得從上帝那裡得到任何好處並知道如何回應時被稱為義的因信稱義的美麗。

1. You Deserve Nothing - Romans 3:1-20

1. 你什麼都不配 - 羅馬書 3:1-20

Paul builds up a big argument about what we deserve from God. And it is not pretty. 保羅建立了一個關於我們應該從上帝那裡得到什麼的大爭論。它並不漂亮。

Paul has been cutting away any grounds to think we are above average in God's sight. It has made for uncomfortable listening to those in church and those not in church. In the first 20 verses of chapter 3, Paul moves forward to how he concludes in verse 20, '*no one will be declared righteous in God's sight*'.

保羅一直在消除任何認為我們在上帝眼中高於平均水平的理由。那些在教堂裡和在教堂外聽到的人，也會感覺得不舒服。在第3章的前20節中，保羅推向他在第20節中的結論，「沒有一個能……在上帝面前稱義」。

Paul goes back and forward in the first nine verses asking himself questions and then answering them. I am not going to go through each of them. But they amount to what is the advantage of being a Jew. Is there any advantage to having the very words of God, the Old Testament?

保羅在前九節經文中反復提出問題，然後自己回答。我不打算逐個介紹。但它們相當於成為猶太人的優勢。擁有上帝的話，舊約聖經，有什麼好處嗎？

It is a comparison question, and surely the Jews are above average before God. They have been God's people. They have had his law, and surely God will judge them more favourably than those who have been far away from him. Surely the Jews are closer to righteousness, and they are closer to being accepted by God?

這是比較問題，猶太人在上帝面前肯定高於平均水平。他們一直是上帝的子民。他們有他的律法，而且上帝肯定會在審判他們時比那些遠離祂的人更有利。猶太人必然是更接近公義，更接近被神接納。

But it is not about comparing ourselves to others. All It is about is our position before God, our legal position. Verse 9 describes us as all under the power of sin.

但這不是將自己與他人進行比較。一切都是關於我們在上帝面前的地位，我們的合法地位。第9節描述我們都在罪惡的權勢之下。

Imagine three people were going to go for a swim. They were going to try to swim from Sydney to New Zealand. One can't swim at all, and he sinks in Sydney harbour. The next is a weak swimmer who flounders and flops his way out 300 metres before drowning.

想像有三個人去游泳。他們打算從悉尼游到新西蘭。一個人根本不會游泳，他在悉尼港便沉了下去。下一個是一個弱的游泳者，他掙扎著游了300米後也溺水了。

The last, well, she is a champion swimmer. And she swims easily for the first 50 kilometres, struggles for 100, and is just floating along for the next 50. She makes it 200 kilometres and falls just short by 2000 kilometres. Is she more drowned than the others?

最後一個，嗯，她是游泳冠軍。前 50 公里她游得很輕鬆，100 公里時在掙扎著，接下來的 50 公里只是漂浮著。她游了 200 公里，只差 2000 公里。她比其他淹死人更不幸嗎？

No, it doesn't matter. None of the swimmers gets anywhere near their destination. The person who considers themselves moral and good and who runs to indulge every fleeting emotion and sin doesn't come anywhere near a righteous heart. They are equally alike.

不，沒關係。沒有一個游泳者能接近目的地。認為自己有道德和善良的人，以及放縱每一種稍縱即逝的情緒和罪惡的人，都是離正義的中心很遠。他們同樣不詳達標。

There is such a gulf between righteous and unrighteous that our moral standing cannot contribute to our salvation.

正義與不正義之間有如此大的鴻溝，以至於我們的道德地位無法幫助我們得救。

Paul gives a full picture of what it means to be far from God, how fully we sin, and the reality of our sinfulness.

保羅完整地描述了遠離神意味著什麼，我們犯罪的程度，以及我們有罪的現實。

Firstly, our legal standing before God. Verse 10, *no one is righteous*. It is a legal position, like innocent or guilty. There is no in-between. When it comes to our relationship with God, we are either righteous and fully obey or unrighteous.

首先，我們在上帝面前的法律地位。第 10 節，「沒有義人，連一個也沒有。」這是一個法律的立場，就像無罪或有罪一樣。沒有中間的。當談到我們與上帝的關係時，我們要麼是義的是完全順服的，要麼是不義的。

Verse 11; *our minds*. No one understands God and the truth of the world. We can see God's goodness to us all around in the rising of the sun and his provision of rain for food - but we can't see it. We are blind to him. We can't see the reality of the created order of the world.

第 11 節；*我們的思想*。沒有人明白上帝和世界的真相。我們可以從我們周圍，從太陽的升起和上帝為我們提供的食物和雨水中看到他對我們的美善…但我們卻是看不到。我們對他視而不見。我們看不到被創造的世界秩序的真實性。

Verse 11 again, our motives. We don't seek God. None of us wants to find him. We are running and hiding from him.

第 11 節，*我們的動機*。我們沒有尋求上帝。我們誰都不想找到他。我們跑著躲著他。

Verse 12, *Our will*, we have chosen to turn away.

第 12 節，*我們的意志*，我們選擇去偏離正路。

Verse 13. Our mouths are deceitful, poisonous, bitter, and full of slander and gossip. Verse 13 is this picture of our mouths like an open grave - a sign of the decay of the whole body. Only rotteness comes out.

第 13 節。我們的口舌充滿詭詐、毒害、苦毒，充滿毀謗和流言蜚語。第 13 節描繪了我們的嘴就像一個敞開的墳墓…整個身體在腐爛的標誌。只有腐爛從口中出來。

Verse 15. Our relationships with people are damaged. Shedding blood brings ruin and misery. We don't know peace.

第 15 節，我們與人的關係受損。我們流血，帶來毀滅和痛苦。我們不知道和平。

And our relationship with God, we don't fear him. We don't see him as the one in control, but we place ourselves over him.

我們與上帝的關係，我們不懼怕他。我們不認為他是控制者，我們將自己置於他之上。

It is a detailed and depressing list. But this is all people before God, in a position of being unrighteous. But who also expects to be in the best position. Again, that illusionary superiority views us as deserving good from God despite the evidence we ignore.

這是一份詳細而令人沮喪的清單。但這就是所有在神面前處於不義地位的人。但也同時認為自己正處於最佳位置。再一次，儘管我們忽略了證據，但這種虛幻的優越感認為我們應該得到上帝的好處。

Can you imagine if Paul was writing a dating profile of humanity?

你能想像如果保羅正在寫人類的約會資料嗎？

Okay, it says that he is 5'11", has orangey blonde, brown hair, and likes to walk on the beach. And He is guilty and condemned. Hmmm ... interesting. His mind is twisted and deranged. His heart is selfish. He only ever chooses himself (how would we split the bill?). Whenever he speaks, he puts down all those around him. He is a bully and belittles people, full of cursing and bitterness. He's brought shame to his family. He has destroyed all his relationships, some by shedding blood, and he thinks he is God. Would you want to be with that kind of person or to have your child or family member with them?

好的，上面寫著他是 5 尺 11 吋，有一頭橙黃的，棕色的金頭髮，喜歡在沙灘上散步。而且他是有罪的，是被定了罪的。嗯...有趣。他的心是扭曲和瘋狂的。他的心是自私的。他總只是為自己著想（我們將如何分攤賬單？）。每當他說話時，他都會否定周圍的人。他是一個欺負人、輕視人的人，充滿了詛咒和苦毒。他給家人帶來了恥辱。他摧毀了他所有的關係，其中一些是流血的，他認為自己是上帝。你想和那種人在一起，或讓你的孩子或家人與他在一起嗎？

That is the person that Paul describes all of us to be. No one seeks God. No one does good.

這就是保羅對我們所有人的描述。沒有尋求上帝。沒有行善的。

But God chooses to have a relationship. How thankful should we be!

但上帝選擇與我們建立關係。我們應該多麼感恩！

God chose to send his own Jesus for a despicable people. The theology of total depravity is that we are completely sinful, and even when we try to do good, it is twisted by evil.

上帝選擇為卑鄙的人差遣他自己的耶穌到來。完全墮落的神學論是指我們完全有罪，即使我們試圖行善，也會是被邪惡扭曲了的。

2. You get everything Romans 3:21-31

2. 你得到了羅馬書 3: 21-31 的一切

“But”. Verse 21 has one of the greatest’s usages of the word ‘but’ in the bible. The other is Ephesians 2, which you can read later.

「但」。第 21 節是在聖經中對「但」這個詞最偉大的使用之一。另一個處是《以弗所書》2 章，你可以稍後自己閱讀。

Verse 21.

第 21 節。

21 But now, apart from the law the righteousness of God has been made known

21 但如今，上帝的義在律法之外已經顯明出來，有律法和先知為證

But now. In contrast to what Paul has just said about people.

但如今。這與保羅剛剛所說的人作對比。

Before, we were in a position of condemnation, unable to move. But a new position is offered. We spoke earlier about how other religions have people build up a performance record to bring to God to show how worthy we are. But now, Paul says that an unheard-of approach has been made known. The good looking resume didn’t work. The righteousness of God, the performance record is given. Verse 22

以前，我們處於被譴責的位置，無法動彈。但有一個新的職位置提供了。我們之前談到了其他宗教如何讓人們建立一個績效記錄來呈現給上帝，以顯示我們是多麼配得。但如今，保羅說，一種聞所未聞的方法已經被顯明出來。好看的簡歷沒有用。上帝的義，表現記錄被賦予了。第 22 節

This righteousness is given through faith in Jesus Christ to all who believe

上帝的義，因信耶穌基督加給一切信的人。

What an amazing, ridiculous and radical thing. Given freely, offered, not earned. You can try to swim to New Zealand, but God is offering a free spot on his plane. There is no comparison. We can try with all our effort and fail, or have it given for free.

多麼令人驚奇、荒謬和激進的事情。免費給予，提供，而不是賺取。你可以嘗試游到新西蘭，但上帝在他的飛機上提供了一個免費的位置。沒有可比的。我們可以竭盡全力嘗試並失敗，或者接受免費的提供。

We come to what Luther argued was the centre of the bible. It is worth meditating on, memorising, and recalling good days and bad.

我們來到路德所說的聖經的中心。是在好日子和壞日子都配得沉思、記憶和回憶的。

Verse 3:23.

23 節。

23 for all have sinned and fall short of the glory of God, 24 and all are justified freely by his grace through the redemption that came by Christ Jesus.

23 因為世人都犯了罪，虧缺了上帝的榮耀，24 如今卻蒙上帝的恩典，藉著在基督耶穌裏的救贖，就白白地得稱為義。

How horrid would it be if Paul stopped there? All have sinned - but there is grace for all. Rather than pay the penalty, the judge's son took our place, and we were given his place and redeemed and bought back.

如果保羅停在這裡會有多可怕？所有人都犯了罪…但所有人都蒙上帝的恩典。取代了我們去付上懲罰的是法官的兒子，我們得到了他的位置，被贖回並買回了。

It is a beautiful scandal of the cross. That the one who was not, verse 23, had not sinned and fallen short would take the place of the unjust.

這是一個十字架的美麗醜聞。第 23 節，那個沒有犯罪和虧缺了上帝的人代替不義的人。

This beautiful undeserved joy has so many layers. Just like our layers of sin and rebellion, this too is multifaceted.

這種美麗不配得的喜樂有很多層次。像我們層層的罪惡和叛逆一樣，這也是多方面的。

Verse 22 says that this righteousness

第 22 節說，這義

22 This righteousness is given through faith in Jesus Christ to all who believe.

22 就是上帝的義，因信耶穌基督加給一切信的人。

Belief in a god is not enough. It is specific. It is the object of our belief, Jesus himself.

相信有神是不足夠的。要具體的。是我們信仰的對象，耶穌本人。

Paul has made painfully clear that it has nothing to do with us. Our salvation is a work of God.

保羅明確地表示是與我們無關的。我們的救恩是神的工作。

And that wonderful verse 24, our faith in Jesus is given freely.

而那美妙的第 24 節，我們藉著在基督耶穌裏的信心，就白白地得稱為義。

We can think of God's gift of faith in Jesus as an intense attitude. I am 100% certain that Jesus saved me! I know he did and have no doubts. But that would become another work.

我們可以把上帝給與對耶穌的信心的禮物看作是一種強烈的態度。我有 100% 的把握，耶穌救了我！我知道他做到了。我毫不懷疑。但這成為另一項工作。

Our faith doesn't save us, but the one in who the faith is. And that is freely given.

我們的信不會拯救我們，而是信賴的那個人。是白白地給予的。

Finally, it is not just faith in Jesus, but specifically his work at the cross, verse 25.

最後，不僅僅是對耶穌的信，特別是他在十字架上的工作，第 25 節。

25 God presented Christ as a sacrifice of atonement, through the shedding of his blood to be received by faith

25 上帝設立耶穌作贖罪祭，是憑耶穌的血，藉著信，要顯明上帝的義；

His death, his blood instead of mine. Instead of yours. This gift of grace is received by faith.
他的死，他的血代替了我的血。代替了你的血。這種恩典的禮物是憑信接受的。

Imagine we still need to get to New Zealand. We have all realised now that swimming is not the way to go.

想像一下，我們仍然需要去新西蘭。我們現在都明白游泳不是可行的方法。

So, flying is the best option.

所以，坐飛機是最好的選擇。

We have the spot freely offered. It does not just believe that flying is the best option. It is not just faith in and of itself that saves. The 'glad you have faith' mentality doesn't work.

Otherwise, I could believe hard and jump off the harbour bridge and fly to New Zealand.

我們有免費提供的位置。不僅是相信飛行是最佳選擇。不僅僅是對自己的信心作為拯救。「很高興你有信心」的心態是行不通的。不然的話，我可以努力地信，從雪梨橋跳下，飛到新西蘭。

The place of our faith is important. Saving faith is only faith that is placed in Jesus.

我們信什麼是十分重要。只有是放在耶穌裡的信心才是得救的信心。

Has anyone been on a plane recently? Are you a good flyer?

最近有人坐過飛機嗎？你是一個好的乘客嗎？

Flying can be very stressful. Imagine you are on a plane, and there is turbulence. And you are worrying, am I going to make it alive. You are breathing into a bag, so you don't hyperventilate. White knuckles at every bump and gust of air. Their faith in the aeroplane and the pilot is very weak.

飛行可能會帶來很大壓力。想像一下，你在一架飛機上，並遇上氣流。你在擔心，我會否安全到步。你向著一個袋裡呼吸，所以你不會過度換氣。每次顛簸都使指關節因緊握而變為白色，發出震驚的聲音。他們對飛機和飛行員的信心很弱。

Then there is someone else on the plane whose faith in the plane is very strong. I love flying because I am locked into watching movies and reading books for hours. Even during takeoff and landing, I am not thinking about those things. I leave that up to that captain, and I enjoy the journey.

另外有一位人，他對那飛機的信心很強。我喜歡飛行，因為我有幾個小時可專注的看電影或看書。即使在起飛和降落期間，我也不會多考慮正在發生的事情。我把它們留給那位機長，我很享受這段旅程。

The person whose faith is weak is stressed the entire flight, and those who are strong get to the same destination.

信心弱的人會在整個飛行過程中緊張受壓，而信心強的人與他們同到達同一個目的地。

The captain doesn't come to the back and say, I am sorry, sir/ma'am. You don't have enough faith to keep this plane up. We are going to have to throw you out of the exit. You don't get to the destination. You don't trust enough.

機長不會走到後面說，對不起，先生/女士。你沒有足夠的信心來保持這架飛機的飛行。我們將不得不把你趕出出口。你不會到達目的地。你不够信任。

It is the power of God to save us, not the power of my faith. We fix our eyes on Jesus, the pilot pointing us to God.

拯救我們的是上帝的力量，而不是我信的力量。我們定睛在耶穌身上，將我們引向神的領航員。

He doesn't say, your on the plane, but you must also flap your wings, or we will crash. You have got to work hard.

他沒有說，你在飛機上，但你也必須擺動翅膀，否則我們會墜毀。你必須努力工作。

Jesus is the object of our faith, the one our faith is in, not us! This faith is a wonderful gift that has been given.

耶穌是我們信的對象，是我們所信的那位，而不是我們！這信是已被賜予的奇妙禮物。

That is what justification by faith is. It is a very important piece of theology for Christians. But it is not just theology, something important to know. It is also intensely personal for us all.

這就是因信稱義。對於基督徒來說，它是非常重要的神學教義。但這不僅僅是神學，或一些重要的知識。這對我們所有人來說也是非常個人化的。

All of us will one day stand before our God. And Justification by faith tells us that we can't appeal to our performance record. We can't point out that well. I am at least better than 50% of the people in line behind me.

有一天，我們所有人都會站在我們的上帝面前。因信稱義告訴我們，我們不能訴諸我們的表現記錄。我們不能指出，正好，我至少比排在我後面的人的 50% 的人更好。

Justification by faith is vital because it reminds us of the very heart of the Gospel, our standing and acceptance before God - is entirely from God.

因信稱義是至關重要的，因為它提醒我們福音的核心，我們在上帝面前的地位和被接受...完全來自上帝。

So, as Paul says in verse 27, there is no boasting.

所以，正如保羅在第 27 節所說，「沒有可誇的。」

But instead, there is joy and celebration because God has poured out his good grace.

但取而代之的是喜樂和慶祝，因為上帝傾倒了他的恩典。

So, if I was to ask 100 Christians, are you more deserving of salvation than everyone else? Justification teaches us to say NO, to say It is not me. I don't deserve anything. But, brothers and sisters, we are so richly blessed in Jesus, freely offered through God's grace to us in his blood.

那麼，如果我要問 100 位基督徒，你是否比其他人更配得救？因信稱義教導我們去說不是，說不是我。我不配得任何東西。但是，兄弟姐妹們，我們在耶穌裡得到了如此豐富的祝福，通過藉著他的寶血的恩典，上帝白白地獻給了我們。