

Revealing Righteousness 顯明公義

Romans 羅馬書 1:1-17

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THE POWER OF ROMANS 羅馬書的力量

Paul's letter to the Romans is one of the most powerful and influential pieces of literature ever written. It has been the force behind some of the most significant transformations in history. St. Augustine, the most brilliant theologian of the early centuries, came to conviction of sin and salvation after reading some verses from the thirteenth chapter.

保羅給羅馬人的信是有史以來最強勁和有影響力的文學作品之一。一直是歷史上一些最重大轉變背後的力量。早期世紀最傑出的神學家聖奧古斯丁，是在閱讀了第十三章的一些經文後，才對罪和救贖有更確實的信念。

Martin Luther recovered the doctrine of salvation by faith from his study of Romans 1:17 and led the Protestant Reformation.

馬丁路德從他對《羅馬書》1:17的研究中恢復了因信得救的教義，並領導了新教改革。

John Bunyan was so inspired as he studied the great themes of Romans in the Bedford jail that he wrote the immortal Pilgrim's Progress. It is regarded as one of the most significant works of theological fiction in English literature. It has been translated into more than 200 languages and has never been out of print since it was written in 1678.

約翰班揚在貝德福德監獄研究《羅馬書》的偉大主題時深受啟發，寫下了不朽的《天路歷程》。被認為是英國文學中最重要的小說作品之一。自1678年寫成以來，已被翻譯成200多種語言，從未絕版。

While listening to the reading of Luther's preface to the book of Romans, John Wesley felt his heart "strangely warmed" in conversion. It became the catalyst of the great evangelical revival of the eighteenth century.

約翰衛斯理在聆聽路德的《羅馬書》序言時，感到自己的心因歸信而「異常溫暖」，它成為十八世紀福音派大復興的催化劑。

Then there is the great English pastor, John Stott, had a great impact on the church in the UK, USA, Australia, and the developing world in the last century. He wrote of his:

還有偉大的英國牧師約翰·斯托特，他在上個世紀對英國、美國、澳大利亞和發展中國家的教會產生了巨大的影響。他寫道：

"love-hate relationship with Romans, because of its joyful-painful personal challenges...it was Paul's devastating exposure of universal human sin and guilt in Romans 1:18-3:20 which rescued me from that kind of superficial evangelism which is preoccupied only with people's 'felt needs.'"

「與《羅馬書》的愛恨關係，因為它是快樂與痛苦的個人挑戰…正是保羅在《羅馬書》1:18-3:20 中對人類普遍的罪惡和罪疚的毀滅性揭露，才將我從那種膚淺的只專注於滿足人們的「感覺需求」的傳福音中解救出來。」

There is no doubt about the power of the book of Romans to radically change lives. The reason Romans has proved to be so life-changing and history-shaping is because it is about the gospel. The gospel changes lives.

《羅馬書》從根本上改變生命的力量是毫無疑問的。《羅馬書》被證實為如此改變生命和塑造歷史的原因是因為它是關於福音的。福音改變生命。

Including the author of Romans, the Apostle Paul. He was formerly known as Saul of Tarsus. A Jewish, law-abiding Pharisee, famous for his aggressive attempts to stop Christianity.

包括《羅馬書》的作者使徒保羅。他以前被稱為大數的掃羅。一個遵紀守法的猶太法利賽人，以積極阻止基督教而聞名。

Until that was, the resurrected Jesus appeared to him on his way to persecute more Christians. Saul of Tarsus became Paul – his Greek name – apostle to the Gentiles. We see that in the first verse: *Paul, a servant of Christ Jesus, called to be an apostle and set apart for the gospel of God.*

直到，復活的耶穌在他去迫害更多基督徒的路上向他顯現。大數的掃羅成為了保羅…他的希臘名字…外邦人的使徒。我們在第一節經文中看到：**基督耶穌的僕人保羅，蒙召為使徒，奉派傳上帝的福音。**

The Gospel is what Paul's life is all about.

福音是保羅生命的一切。

Paul was writing this letter to the Christian church at Rome in about AD57. He was most likely writing to them during his third missionary journey while he was in Corinth.

保羅在公元 57 年左右給羅馬的基督教會寫了這封信。他很可能是在哥林多，在他的三次的傳教旅程中給他們寫信。

He was writing to a group of Christians he had never met, because he wanted them to understand this gospel, and to experience gospel freedom. His goal for them was transformation. He describes this goal in v13 as *a great harvest amongst them.*

他寫給一群他素未謀面的基督徒，因為他希望他們明白這個福音，體驗福音的自由。他對他們的目標是轉變。他在 13 節中描述他的目標是「**要在你們中間得些果子。**」

He wants the Christians to be encouraged to apply the gospel in all areas of life, and for the non-Christians to discover gospel freedom.

他希望鼓勵基督徒在生命的各個方面應用福音，並讓非基督徒發現福音的自由。

WHO IS THE GOSPEL 誰是福音？

The word GOSPEL shows up more in the first 17 verses than anywhere else in Romans. In fact, the word gospel appears per phrase in these verses than anywhere else in the Bible.

「福音」這個詞在《羅馬書》一章的前 17 節中出現的次數比整本書的其他任何地方都多。事實上，「福音」這個詞在每節經文中出現的次數比聖經中任何其他地方都多。

The word GOSPEL is literally, 'GOOD HERALD'. In the first century, if on a far-flung battlefield an emperor won a great victory which secured his peace and established his authority, he would send heralds to declare his victory, peace and authority. The gospel is an announcement – a declaration.

「福音」這個詞的字面意思是「好訊息」。公元一世紀，如果一位皇帝在遙遠的戰場上大獲全勝，獲得了和平，確立了自己的權威，他就會派使者宣布他的勝利、和平和權威。「福音」是一個宣告…一個宣言。

The Christian gospel is NOT good advice to be followed; it is news, good news about what has been done. The essence of the Christian message is good, joyful, news.

基督教福音不是要用來遵循的好建議。是信息，關於已經完成的事情的好消息。基督教信息的精髓是好的、快樂的、新聞。

This is the difference between the Christian faith and every other philosophy and religion. Only Christianity is good news, and not advice on how to get connected with God. It's about something that's been done for us.

這是基督教信仰與其他所有哲學和宗教的區別。只有基督教是好消息，而不是關於如何與上帝聯繫的建議。是關於已經為我們所完成做好了的事情。

I reckon the average person on the street thinks the essence of Christianity would be to live like Jesus or follow the 'golden rule' of do to others as you would want them to do to you. That's a great idea by the way. Imagine what good could come of that!

我估計大街上的普通人都會認為基督教的精髓是像耶穌一樣生活，或遵循你們想要人怎樣待你們，你們也要怎樣待人的「守則」。順便說一句，這是個好主意。想像一下會帶來什麼好處！

I'm all for it, but its not good news. It's not the heart of Christianity. What do you think the essence of Christianity is? Is it mainly about what you need to do, or is it mainly about what he has done outside of you but for you?

我完全贊成，但這不是好消息。這不是基督教的核心。你認為基督教的精髓是什麼？主要是關於你需要做什麼嗎，還是主要是關於他在你之外而為了你做了什麼？

What we are told here is that Paul has been commissioned by God to be the herald of this news to the Gentile world. This gospel is not Paul's, it is OF GOD as we are told in v1.

這裡告訴我們的是，上帝委託保羅向外邦人傳講這個消息。這福音不是保羅的，而是上帝的，正如我們在第 1 節中所看到那樣。

Neither is the gospel a new idea. We are told in v.2 that God promised the gospel **beforehand through his prophets in the Holy Scriptures**. The whole Bible points forward to this announcement. They are the platform on which Paul stands, so to speak, as God's herald.

福音也不是一個新的觀念。第 2 節告訴我們，「這福音是上帝從前藉眾先知，在聖經上所應許的。」整本聖經都指向這個宣告。可以說是保羅作為上帝的使者所站的平台。

It is not until we get to v.3 that we see the gospel is not an idea but a person. It's a WHO not so much as a WHAT. The content of the gospel is God's Son. We never grasp the gospel, or experience its implications, until we understand that it is not fundamentally a message about our lives, dreams and hopes.

直到我們讀到第3節，我們才看到福音不是一個想法，而是一個人。與其說「什麼是」，更應說是「誰」。福音的內容是神的兒子。我們永遠不會領會福音，或體驗它的含義，直到我們明白它根本不是關於我們的生命、夢想和希望的信息。

The gospel speaks about, and transforms, all those things, but only because it isn't about us. It is a declaration about God's Son.

福音談論並改變了所有這些事情，但這只是因為它與我們無關。福音是關於上帝的兒子的宣言。

Verse 3 tells us this Son was fully human. He was also the one who fulfilled the promises of Scripture as the descendant of David – King of Israel about a millennium before Paul. God had promised to David that through his family he would produce the ultimate, universal, final King. The Christ. The Messiah.

第3節告訴我們，這個兒子是個完全的人。他也是作為大衛…約在保羅之前一千年的以色列國王…的後裔來履行《聖經》應許的人。上帝應許大衛，藉著他的家庭，他將產生最終的、普遍的、最終的君王。基督。彌賽亞。

Verse 4 tells us this Son is also divine. The Son was *declared with power to be the Son of God, by his resurrection from the dead*. This is simply saying that the empty tomb is the great declaration of who Jesus is, and that his resurrection declares his right to rule all things as the only one to conquer death.

第4節告訴我們，這個兒子也是神聖的。聖子因從死人中復活，用大能顯明他是上帝的兒子。這就是說空墳墓是耶穌是誰的偉大宣言，他的復活表明他有權統治萬物，是唯一戰勝死亡的人。

It is not until the end of v4 that we get a name: *Jesus Christ our Lord*. This is who Paul proclaims.

直到第4節的結束，我們才得到一個名字：我主耶穌基督。這就是保羅所宣告的。

WHAT IS THE GOSPEL 什麼是福音？

To get to the WHAT of the gospel we need to skip down to verse 17: *For in the gospel the righteousness of God is revealed —a righteousness that is by faith from first to last, just as it is written: “The righteous will live by faith.”*

要了解福音的內容，我們需要跳到第17節：因為上帝的義正在這福音上顯明出來；這義是本於信，以至於信。如經上所記：「義人必因信得生。」

This the verse that transformed the Roman Catholic German monk, Martin Luther. He had been taught that God required him to live a righteous life to be saved. He had grown to hate God for requiring him to do what he could not, and for leaving him alone to fail.

是這節經文改變了德國的羅馬天主教僧侶馬丁路德。他被教導上帝要求他過正義的生命才能得救。他因為上帝要求他做他做不到的事情，並讓他獨自在失敗，而越來越恨他。

This is how he explains his transformation. *“I laboured diligently and anxiously as to how to understand Paul’s word...the expression ‘the righteousness of God’ blocked the way, because I took it to mean that righteousness whereby God is righteous and deals righteously in punishing the unrighteous.*

以下是他如何解釋他的轉變。「我為如何理解保羅的話努力而焦急…「神的義」這個詞擋住了路，因為我認為它是指神的公義並公義地懲罰不義的人。

Although an impeccable monk, I stood before God as a sinner...therefore I did not love a righteous and angry God, but rather hated and murmured against him...then I grasped that the righteousness of God is that righteousness by which through grace and sheer mercy God justifies us by faith.

雖然我是一個無可挑剔的修道士，但站在神面前我是個罪人…所以我不愛一個公義憤怒的神，而是恨他、埋怨他…然後我領悟到神的公義就是藉著恩典和純粹憐憫神憑信使我們稱義。

Thereupon I felt myself to be reborn and to have gone through open doors into paradise...I broke through.

於是我覺得自己重生了，穿過敞開的大門進入天堂……我突破了。

The gospel is about Jesus Christ and the achievement of it is that in it a **righteousness from God is revealed.**

福音是關於耶穌基督的，而成就的是在其中上帝的義正在這福音上顯明出來。

We get a pretty good handle on what ‘righteousness’ means by simply asking what it means to be right with your school, workplace, government, or another person? It’s a positional word. It means to have a good standing, to be in a right relationship with. They accept you because there is no record of wrong against you. There aren’t debts or liabilities against your name.

藉著簡單地詢問與您的學校、工作場所、政府或其他人正確相處表示什麼，我們可以很好地理解這「義」的含義。這是一個位置的詞。表示有良好的信譽，與正確的關係。他們接受你是因為沒有對你不利的記錄。您的名字上沒有欠債或負債。

Verse 17 says that this right position before God comes FROM God. God has done something through his Son Jesus that means we have a right standing before him. Jesus has done something to change God’s regard for us...his relationship to us.

十七節說，這在神面前的正確地位是從神而來的。上帝藉著他的兒子耶穌做了一些事情，表示我們因此在他面前有正確的地位。耶穌做了一些事情來改變上帝對我們的看法…他與我們的關係。

In fact, regard us to such a degree that in v7 he boldly declares that these Christians in Rome are **loved by God.**

事實上，把我們放在這樣的程度，以至於他在第7節中大膽地宣稱在羅馬的這些基督徒是為上帝所愛。

What is that? What is it that Martin Luther discovered and caused him to – in his words – *break through*. He discovered the gospel is more than just forgiveness. Forgiveness is one of the wonderful benefits of the gospel but not the only.

那是什麼？馬丁路德發現了什麼並讓他…用他的話來說…**突破了**。他發現福音不僅僅是寬恕。寬恕是福音的奇妙益處之一，但不是唯一的。

Imagine a person in prison for life, guilty of crimes they have committed against humanity. How do they get a new life? They need to be pardoned. Imagine that happens. The Governor of NSW gifts them with a pardon, and they are walked to the front door and released.

想像一個被終身監禁的人，因犯下了危害人類的罪行。他們如何獲得新的生命？他們需要被赦免。想像一下這種情況發生了。新州的州長赦免了他們，他們被帶到大門並被釋放。

Wow, they have a new life! Well, not really. There is a long road ahead to rebuild life. The salvation that the Christian Gospel brings is not so much a pardon that gets you out of prison, its also getting an Order of Australia Medal, a home, family, overflowing bank accounts, a social life on top of that.

哇，他們有了新的生命！嗯，卻不是真的。還有很長的路要走去重建生命。基督教福音所帶來的救贖不單是讓你出獄的赦免，更包括獲得澳大利亞勳章，一個家，一個家庭，滿溢的銀行賬戶，還有重要的社交生命。

Some imagine that the Christian gospel is like the richest person in Australia paying off the debt of a bankrupt individual. Its more like the richest person in Australia swapping bank accounts.

有些人認為基督教福音就像澳大利亞最富有的人還清了一個破產人的債務。它更像是與澳大利亞最富有的人交換銀行賬戶。

2 Corinthians 5:21 captures it for us: ***God made him who had no sin to be sin for us, so that in him we might become the righteousness of God.***

《哥林多後書》5:21 精確的指明給我們：**上帝使那無罪的，替我們成為罪，好使我們在他裏面成為上帝的義。**

That means Jesus was treated the way our sins deserved. The sinless one took our sin on himself and received the just punishment for it, so that we might be right with God. It's a legal declaration of right standing. We are covered with all of Jesus' awards, and assets, and friends, and family, and worth...so to speak. We are covered with his glory. All the honour that he deserves in on us. The immeasurable, holy, limitless, glorious God delights in us! In Jesus, God approves of you.

這表示耶穌得到了的對待是我們跟據我們的罪應得的。那無罪的將我們的罪轉嫁到他自己身上，並因此受到公正的懲罰，這樣我們就可以與神和好。這是正確位置的法律聲明。我們，可以這麼說是，擁有了耶穌所有的獎賞、資產、朋友、家人和價值。我們被他的榮耀所覆蓋。他應得的所有榮譽都歸於我們。無量、聖潔、無限、榮耀的神喜悅我們！在耶穌裡，上帝對你作出認可。

THE POWER OF THE GOSPEL 福音的力量

We've touched on who the Christian gospel is and what it achieves, and lastly, its also important to get a grasp on the power of the gospel to be transformed.

我們已經談到了基督教福音是誰以及它所取得的成就，最後，掌握福音轉變的力量也很重要。

Verse 16: *I am not ashamed of the gospel, because it is the power of God that brings salvation to everyone who believes.*

第 16 節，*我不以福音為恥；這福音本是上帝的大能，要救一切相信的。*

This is not saying the gospel brings the power of God, or it results in the power of God, or leads to the power of God. It IS the power of God.

並不是說福音帶來神的大能，或成為神的大能，或導致神的大能。福音本是上帝的大能。

When we hear it, and understand it, and grasp hold of it, to the degree that we get the gospel into our lives, is the degree that the power of God is working in our lives.

當我們聽到它、理解它、抓住它時，我們將福音帶到我們生命中的程度，就是上帝的能力在我們生命中運行的程度。

There is a difference between understanding the gospel as an idea and experiencing it as a power in your life. Which is what I assume Luther means when he writes of breaking through. 將福音理解為一種想法與將其視為生命中的一種力量是有區別的。這就是我認為路德寫突破時的意思。

What might the power of God look like in our lives? One thing is the gospel becomes offensive to us. Notice that connected to the power of God in v.16 is Paul's statement that he is not ashamed of it. That means there are people who are ashamed or offended by it.

上帝的力量在我們的生命中會是什麼樣子？一件事是福音變得冒犯了我們。請注意，在第 16 節中，保羅與有關上帝的大能的聲明是，他並不以福音為恥。這表示有些人對它感到羞恥或冒犯。

Everybody who hasn't experienced gospel transformation finds it crazy. But it's one of the necessary steps to experiencing its power. It's offensive because it tells us that salvation is free and undeserving. It tells us we are such spiritual failures that the only way to gain salvation is for it to be a complete gift.

每個沒有經歷過福音轉變的人都會覺得這很瘋狂。但這是體驗其力量的必要步驟之一。這是冒犯的，因為它告訴我們救恩是免費的和配不來的。它告訴我們，我們是如此的屬靈失敗，以至於獲得救恩的唯一方法就是讓它完全成為一個的禮物。

It also tells us that we are so wicked that only the death of the Son of God could save us. That's offensive to modern self-expression and the belief in the innate goodness of all people.

它還告訴我們，我們是如此邪惡，以至於只有上帝兒子的死才能拯救我們。這是對現代自我表達和對所有人與生俱來的善良的信念的冒犯。

Its also offensive because it says that no so called 'good' person can be saved. The nice person cannot find God in their own way.

也因為它說沒有所謂可以得救的「好」人很冒犯，。好人無法以自己的方式找到上帝。

Its also offensive because the gospel tells us salvation came through suffering and serving not conquering and destroying. That's offensive to those who want a comfortable and easy life. It's offensive to conservatives and progressives, East and West, male and female, rich and poor, the wise and foolish, young and old, to everyone.

也是因為福音告訴我們救恩來自苦難和事奉，而不是征服和毀滅而令人反感的。對那些想要舒適輕鬆生命的人來說是一種冒犯。對保守派和進步派、東方和西方、男性和女性、富人和窮人、聰明人和愚蠢的人、年輕人和老年人、每個人都是冒犯的。

If you don't feel the offensive of the gospel, you don't know what it claims and so can't be experiencing its power. When you start to wrestle with it then it unsettles you and disturbs you. 如果你沒有感受到福音的冒犯，你就不知道它聲稱什麼，所以就無法體驗它的力量。當你開始與它搏鬥時，它會讓你不安並打擾你。

The second way evidence that we are breaking through and the gospel power of God is at work in our lives is in v.7: ***To all in Rome who are loved by God and called to be his holy people.***

The gospel declares that we are loved by God in Jesus Christ. But if we are loved and know we are loved then we called, invited, attracted to be ***his holy people***.

第二個證明我們正在突破和神的福音大能在我們的生命中運行的證據是在第7節：***給你們在羅馬、為上帝所愛、蒙召作聖徒的眾人***。福音宣告我們在耶穌基督裡被神所愛。但是，如果我們被愛並且知道我們是被愛，那麼我們就會被喚、被邀請、被吸引成為***他的聖徒***。

We never have the righteousness of God put on us in Jesus without it, at the same time, starting to develop with in us. If it is not developing within you, then you have not received it upon you. If you are loved, you are called and attracted into a life of holiness. A life being shaped into the likeness of Jesus Christ. You long for it. You want to look like the one who has loved you. You want to please him.

我們永遠不會在耶穌裡有上帝的義放在我們身上而沒有它，同時，開始在我們裡面發展。如果它沒有在你內裡發展，那麼你就沒有在你身上接受了它。如果你被愛，你就是蒙召並被吸引進入聖潔的生命。一個被塑造成耶穌基督的樣式的生命。你渴望它。你想看起來像那個愛你的人。你想取悅他。

I would invite each reader to offer the following prayer as we begin the study of this great book. 當我們開始學習這本偉大的書時，我會邀請每位讀者作以下的祈禱。

Father, I know that a humble spirit is indispensable to learning. And I pray that as I now consider the themes of Romans—so great, so history-changing, and sometimes so familiar—that through the study of them you will give me a spirit of humility, that I will be constantly learning even from the familiar. I pray that the power that was exhibited in the lives of Augustine, Luther, Calvin, Wesley, Bunyan, Stott, and so many others—that

power which comes from understanding the fundamental doctrines of the faith and appropriating them in life—will be seen in me. Give me a continued spirit of humility. May I continue in prayer throughout this study. May your blessing rest upon my life. I pray this in Jesus' name, Amen.

天父，我知道學習離不開謙卑的靈。我祈禱，當我現在考慮《羅馬書》…如此偉大，如此改變歷史，有時如此熟悉…的主題時，你會藉著對它們的研究，給我一個謙卑的靈，使我會不斷學習，甚至從熟悉的。我祈求像奧古斯丁、路德、加爾文、衛斯理、班揚、斯托特和其他許多人的生命中所展現的力量…這種來自於理解信的基本教義並在生命中運用它們的力量…將在我裡面被看到。給我持續謙卑的靈。願我在整個學習過程中繼續祈禱。願你的祝福停留在我的生命中。我奉耶穌的名祈禱，阿門。