

Righteous Anger 義怒

Romans 羅馬書 1:18-32

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I've lived in Chatswood for just over 13 years now. I can still remember my first experiences living here. Rain was one of them, coming from unpredictable directions. I thought rain always came from the west until I moved here.

我在 Chatswood 住了 13 年多了。我仍然記得我在這裡生活的第一次經歷。雨就是其中之一，來自不可預測的方向。在我搬到這裡之前，我以為雨總是從西邊來的。

Secondly, the noise never stopped.

其次，噪音從未停止。

Thirdly, I remember not being able to sleep well because it was so bright at night. Light pollution is a real thing. That is not good for sleeping, but it is good if you want to go for a walk at night and forget a torch.

第三，我記得我睡不好覺，因為晚上太亮了。光污染是真實存在的。這不利於睡覺，但如果你想在晚上散步而忘記手電筒，那是很好的。

But the major downside is we miss something spectacular. I have never experienced the wonder of a glittering night sky in Chatswood, never seen the Milky Way or a shooting star. Every light in the sky I see is either tracking to land at Sydney airport or flashing on top of a building or a crane.

但主要的不好是我們錯過了一些壯觀的東西。我從未體驗過 Chatswood 夜空閃閃發光的奇觀，從未見過銀河系或流星。我看到的天空中的每一點光要麼是將要降落在悉尼機場，要麼是在建築物或起重機頂部閃爍的燈。

What makes the heavenly night lights so bright and attractive is they are set against the ink blackness of the sprawling universe. The darker the night, the brighter the stars. It is the same with the Christian Gospel.

天上的夜色之所以如此明亮和迷人，是因為它們與廣闊宇宙的墨黑相映成趣。夜越黑，星星越亮。基督教福音也是如此。

Last week, from 1:16-17, we investigated the Apostle Paul's thesis in a nutshell about the Christian faith. Right standing before God is gifted to us through Jesus Christ.

上週，從 1:16-17，我們簡要地研究了使徒保羅關於基督教信仰的論文。在上帝面前的義是藉著耶穌基督賜給我們的。

Jesus Christ, the innocent one, took our sin on himself and received the just punishment for it so that we, the guilty ones, might be right with God.

耶穌基督，那無罪的，將我們的罪孽轉嫁到他自己身上，並為此接受了公正的懲罰，這樣我們這些有罪的人就可以與上帝和好。

Why is receiving God's righteousness through Jesus Christ the only way to have a right standing with our Creator God?

為什麼藉著耶穌基督接受上帝的義是與我們的創造主上帝享有正確地位的唯一途徑？

We get the answer in 1:18-3:20. It is a long and devastating critique of human nature. A dark picture of humanity shows us why we cannot earn, deserve, or attain righteousness. And yet, it is against this spiritual backdrop of the blackest night that the light of good news of the Gospel shines even brighter.

我們在 1:18-3:20 得到答案。這是對人性的長而毀滅性的批判。一幅黑暗的人性圖景向我們展示了為什麼我們無法賺取、配得或獲得義。然而，正是在這個最黑夜的屬靈背景下，福音好消息的光芒更加閃耀。

REVEALING RIGHTEOUS ANGER 揭露義怒

The end of last week's text is Paul's summary of the heart of Christianity: *I am not ashamed of the Gospel because it is the power of God that brings salvation to everyone who believes: first to the Jew, then to the Gentile. 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."*

上週經文的結尾是保羅對基督教核心的總結：我不以福音為恥；這福音本是上帝的大能，要救一切相信的，先是猶太人，後是希臘人。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。」

In the original language, v.18 begins with the word "FOR". It flows out of verses 16-17. The connection shows us that the Gospel is necessary not simply to make us happy but because we have a big problem that needs to be resolved.

在原文中，第 18 節以「原來」一詞作開頭。是接著第 16-17 節。這種聯繫向我們顯明，福音不僅是為了讓我們快樂，而且因為我們有一個大問題需要解決。

Paul's confidence, joy and passion for the good news rest on the assumption that all human beings are, apart from Jesus, under God's wrath. Without a clear understanding of God's righteous anger, the gift of righteousness to us in Jesus does not thrill, empower, or transform us.

保羅對福音的信心、喜悅和熱情建立在所有人，即除了耶穌之外，都在上帝的憤怒之下這樣的假設之上。如果沒有對上帝義怒有一個清晰的理解，那麼在耶穌裡給我們的義的禮物不會使我們激動、增強或改變我們。

God's anger against human sin is settled, fair, right, and present reality. In v.18, we are told God's wrath is BEING revealed, not it WILL be revealed. God's wrath is a reality now, which prompts two questions, why and how?

上帝對人類罪孽的憤怒是確定的、公平的、正確的和當前的現實。在第 18 節中，我們被告知神的忿怒正在顯明，而不是將會顯明。上帝的憤怒現在成為現實，這引發了兩個問題，為什麼以及如何？

Verse 18 tells us God is angry because of humanity's godlessness and wickedness.

'Godlessness' is a disregard for God and a breaking of that relationship, and 'wickedness' is a disregard for people and breaking that relationship.

第 18 節告訴我們，上帝憤怒是因為人的不虔不義。「不敬虔」是對上帝的漠視和對與祂的關係的破壞，「不義」是對人的漠視和對與人的關係的破壞。

Mark 12:29-31 tells us that the greatest commandment is to love God and love people. Verse 19-20 says we are all responsible: *since what may be known about God is plain to them, because God has made it plain to them. For since the creation of the world God's invisible qualities—his eternal power and divine nature—have been clearly seen, being understood from what has been made, so that people are without excuse.*

《馬可福音》12:29-31 告訴我們，最大的誡命就是愛神愛人。第 19-20 節說我們都有責任：上帝的事情，人所能知道的，原顯明在人心裏，因為上帝已經向他們顯明。自從造天地以來，上帝的永能和神性是明明可知的，雖然眼不能見，但藉著所造之物就可以了解看見，叫人無可推諉。

The beginning of v21 goes so far as to say all human beings, everywhere and in all times, "knew God." God has made himself plain to them...since and in the creation of the world. Creation reveals a God of eternal power and divine nature. A God to whom we are utterly dependent and completely accountable.

第 21 節的開頭甚至說所有人，無論何時何地，「都知道上帝」。自從造天地以來，上帝是明明可知的。創造顯明了上帝的永能和神性。一位可以依賴，叫人無可推諉上帝。

Creation doesn't reveal everything to know about God, but it isn't hard to conclude that if the universe is great, then its maker is immensely great. Verse 18 says that we suppress that truth. If we suppress that truth, we will never understand who we are or why the world is as it is.

創造並沒有顯明關於上帝的一切，但不難得出結論，如果宇宙是偉大的，那麼它的創造者就非常偉大。第 18 節說我們壓制了這個真理。如果我們壓制這個真相，我們將永遠無法理解我們是誰或世界為何如此。

Paul says *we are without excuse*. As v21 says, every human knows God, but no human glorifies God or gives thanks to him. God's issue with humanity is not that we are rude or got bad manners. It's not that we forgot to say, 'thank you, 'please', 'pardon me.

保羅說叫人無可推諉。正如第 21 節所說，人類雖然知道上帝，卻不把他當作上帝榮耀他，也不感謝他。上帝與人類的問題不是我們粗魯或不禮貌。並不是我們忘記說，「謝謝你」，「請」，「原諒我」。

The issue is we are glory stealers. We take what God has made and pass it off as ours, which is another way of saying that we don't acknowledge our dependence upon our Creator and claim independence instead. We live under the illusion we call the shots and decide what is right and wrong.

問題是我們是榮耀竊取者。我們把上帝所造的東西當作我們的，這是我們不承認我們對造物主的依賴，而是聲稱獨立的另一種說法。我們生活在意為我們可做主並決定什麼是對什麼錯的幻覺之下。

What is interesting in these verses is what it says about how we practice this suppression of knowledge of God. We are made to worship God, and when we reject God, we don't stop worshipping. But we shift our worship to another object.

這段經文的有趣之處在於，它講述了我們是如何去壓制這個對上帝的知識。我們是為了敬拜神而被造，當我們拒絕神時，我們不會停止敬拜。但是我們將崇拜轉移到另一個對象上。

Have a look at v23: (they) **exchanged the glory of the immortal God for images made to look like a mortal human being and birds and animals and reptiles.**

看看第 23 節：（他們）將不能朽壞之上帝的榮耀變為偶像，仿照必朽壞的人、飛禽、走獸、爬蟲的形像。

It is there again in vv25: ***They exchanged the truth about God for a lie, and worshiped and served created things rather than the Creator***

再次在第 25 節：**他們將上帝的真實變為虛謊，去敬拜事奉受造之物，不敬奉那造物之主**

People are created for worship, and if they don't worship their Creator God, they will worship something else. There must be something that captures our attention and becomes our hope and security. It becomes our centre, the thing we must have for validation and worth.

Whatever it is, we serve it.

人是為了崇拜而被造的，如果他們不崇拜他們的造物主上帝，他們就會崇拜別的東西。一定有什麼東西能引起我們的注意，成為我們的希望和安全感。它成為我們的中心，我們必須擁有的東西去驗證和價值。不管它是什麼，我們為它服事。

We give ultimate affection to a created and good thing rather than to God, who alone is worthy of ultimate affection. Rather than worshipping the immortal, we worship what he has made.

我們將最終的愛意給予一個被創造的美好事物，而不是上帝，只有他才值得最終的愛意。我們不崇拜不朽者，而是崇拜他所創造的。

Having built his case as to WHY God's anger is being revealed against humanity, Paul also explains HOW God's anger is being revealed in the present. Verse 24: ***Therefore, God gave them over in the sinful desires of their hearts.***

在論證了為什麼上帝顯明對人類的憤怒之後，保羅還解釋了上帝的憤怒是如何在現在顯明。第 24 節：**所以，上帝任憑他們隨著心裏的情慾行污穢的事，以致彼此羞辱自己的身體。**

In that verse, the two words 'sinful desires' come from a single word in the original New Testament language, which means 'over-desire'. It means an all-controlling drive and longing. 在那節經文中，**情慾**這個詞在新約原文中是來自一個詞，意思是「過度渴望」。它意味著一種控制一切的驅動力 and 渴望。

The main issue is not our desire for bad things but our -over-desires for good things. We turn good, created things into ultimate 'god' things. The worst thing that can happen to us is to be given what our hearts over-desire.

主要問題不是我們對壞事的渴望，而是我們對好事的「過度渴望」。我們將好的、被創造的事物變成終極的「神」。可能發生在我們身上的最糟糕的事情就是得到我們內心過度渴望的東西。

Not a Christian himself, Oscar Wilde summed it up well: *When the gods wish to punish us, they answer our prayers.*

不是基督徒的王爾德，總結得很好：**當眾神想要懲罰我們時，他們會答應我們的祈禱。**

God's judgement on godlessness and wickedness is to give us what we want. Since our hearts were made to be centred on God, since he is our Creator and provider of satisfaction and significance, every alternative we set our hearts on will not satisfy us.

上帝對不虔不義的審判是把我們想要的給我們。既然我們的心被造以上帝為中心，既然他是我們的創造者和滿足和意義的提供者，每一個我們選擇的代替品的都不會滿足我們。

God gives us over to whatever it is we have exchanged worship of God for. We will worship and serve those things. They will control us because they are not infinite, so they will not infinitely satisfy us. We will always want more.

上帝任憑我們隨著心裏去取代上帝來崇拜的任何東西。我們會敬拜和服侍這些東西。他們會控制我們，因為他們不是無限的，所以他們不會無限地滿足我們。我們將永遠想要更多。

The tragedy of humanity is we strive for and fail to find in the creation what we could simply receive and enjoy from the Creator. We suppress the truth, which would free and satisfy us.

人類的悲劇在於，我們努力追求卻未能在創造中找到我們可以簡單地從造物主那裡得到和享受的東西。我們壓制那會使我們自由和滿足的真理。

REVEALING THE CONSEQUENCES OF SIN 顯明罪的後果

Until v24, Paul has been focusing on humanity's vertical relationship with our Creator. While not everything about him is obvious, he has made his presence and power known in the fabric of what he has made.

直到第 24 節，保羅一直關注人類與造物主的垂直關係。雖然並非關於他的一切都是顯而易見的，但他已經在他所創造的結構中展現了他的存在和永能。

Sin is where we suppress the truth and give honour to created things instead of honouring him by living in dependent gratitude. It all started in Genesis 3, at the beginning of the Bible, with the very first people God created.

罪惡是我們壓制真理並尊敬受創造之物，並沒有藉著生活在依賴的感恩中來尊敬他。這一切都始於在聖經的開頭的《創世記》第 3 章，上帝創造的第一對人類那裡。

Sin doesn't just ruin our relationship with God. It ruins everything. Damaging our vertical relationship with God also damages our horizontal relationships with people.

罪不僅破壞了我們與上帝的關係。並毀壞了一切。破壞我們與上帝的縱向關係也會破壞我們與其他人的橫向關係。

The word 'EXCHANGED' is key in understanding what sin is in v23 & 25. We exchange the Creator God for a created thing and make it our 'god'. It is an upheaval of the created order. This exchanging and disordering of creation continue because of the fracturing of our relationship with God.

「變為」這個詞是理解第 23 和 25 節中的罪的關鍵。我們將真實的上帝變為被造物，並使其成為我們的「神」。去敬拜事奉受造之物，不敬奉那造物的主，這是對已創建秩序的劇變。由於我們與上帝的關係破裂，這種創造的變換和混亂繼續存在。

Verses 26 and 27: Because of this, God gave them over to shameful lusts. Even their women exchanged natural sexual relations for unnatural ones. In the same way the men also abandoned natural relations with women and were inflamed with lust for one another. Men committed shameful acts with other men and received in themselves the due penalty for their error.

第 26 和 27 節：**因此，上帝任憑他們放縱可羞恥的情慾。他們的女人把自然的關係變成違反自然的；27 男人也是如此，放棄了和女人自然的關係，慾火攻心，男的和男的彼此貪戀，行可恥的事，就在自己身上受這逆性行為當得的報應。**

Verses 26 and 27 are one of the more controversial passages in the Bible and the longest passage in the Bible on homosexuality.

第 26 和 27 節是聖經中最具爭議的段落之一，也是聖經中關於同性戀的最長的段落。

More recently, many have attempted to suggest that the traditional understanding of these verses is mistaken.

最近，許多人試圖顯明對這些經文的傳統理解是錯誤的。

For instance, there is the suggestion that these verses refer to people who act against their OWN nature. However, the reference to ‘unnatural relations’ in vv26 & 27 is literally ‘against nature’ in the original language.

例如，有人建議這些經文指的是那些違背自己本性行事的人。然而，在 26 和 27 節中提到的「違反自然的關係」在原文中是字面上就是指「違反自然」。

That is, homosexual practice is a violation of the created nature of God.

也就是說，同性戀行為違反了上帝的創造本質。

Another argument is that Paul only refers to promiscuous homosexual sex and not long-term settled relationships. However, there is nothing in the text to suggest Paul only has some kinds of homosexual acts in mind.

另一個論點是，保羅只指濫交的同性戀性行為，而不是長期穩定的關係。然而，文本中沒有任何內容顯明保羅只考慮了某種同性戀行為。

As a cultured and travelled Roman citizen, Paul would have been very familiar with long-term, stable, loving relationships between same-sex couples. Yet, that does not stop him from identifying them as not the Creator’s intention for human flourishing.

作為一個有教養和遊歷的羅馬公民，保羅應該非常熟悉同性伴侶之間長期、穩定、充滿愛的關係。然而，這並沒有阻止他將它們認定為不是造物主對人類繁榮的意圖。

Paul says: *Here is a way in which God has, in his righteous, settled, just anger for human sin, given humans over to their over-desires, and to experience its consequences.*

保羅說：這是一種，上帝以他對人類罪的義、堅定、公正的憤怒，讓人類任憑他們過度的慾望，並經歷其後果的方式。

This is how the end of v.27 should be understood. The **due penalty for their error** in v27 is simply reaping the results of exchanging God for a lesser thing, our idolatry, which means whatever the ‘due penalty’ is, it is not restricted to homosexuality. There is a ‘due penalty’ for all sin.

第 27 節的結尾就是應該這樣理解。在 27 節中的**受這逆性行為當得的報應**就是收到以較低劣的東西來了取替上帝的結果，即我們的偶像崇拜，這意味著無論「當得的報應」是什麼，都不限於同性戀。所有的罪都有一個「當得的報應」。

The Bible is clear, both in the Old Testament and New Testament, that practising homosexual sex as a settled, unrepentant pattern of behaviour is indicative of an attitude of rejection of Jesus' lordship. According to 1 Corinthians 6, this leaves people outside of his kingdom but never beyond the reach of his mercy.

聖經在舊約和新約中都清楚地顯明，將同性戀作為一種固定的、不悔改的行為模式顯明了一種拒絕耶穌主權的態度。根據《哥林多前書》6章，這些人都不能承受上帝的國，但不會是永遠超出他憐憫的範圍。

Much more could be said, but I want to make two observations. Firstly, notice that the first thing Paul highlights in these verses is all sex outside of the biblical definition of marriage in v24 before he gets to homosexual sex in vv26 & 27.

可以說的更多，但我想說兩點。首先，請注意保羅在這些經文中強調的第一件事是在第24節中的在聖經婚姻定義之外的所有的性行為，然後他才在第26和27節中談到同性戀的行為。

Both result in and are an outworking of God's 'giving over' judgement. All forms of sex outside of a marriage between a man and woman are in view here. All are a form of exchanging God's good order and are therefore idolatry. All result in a 'due penalty'.

兩者都是上帝任憑他們放縱所導致的判斷結果。男人和女人之間的婚姻之外的所有形式的性行為包括在這裡。所有這些都是將上帝的真實變為虛謊，去敬拜事奉受造之物，不敬奉那造物的主的一種形式，因此都是偶像崇拜。所有這些都會導致受這逆性行為「當得的報應」。

Let me take this point further. Elsewhere in Paul's letters, he mentions other examples of idolatrous behaviour. In Colossians 3:5, he calls GREED idolatry. Greed is the over-desire for more. Greed is as indicative of idolatry as sexual immorality.

讓我進一步說明這一點。在保羅的其他書信，他提到了其他拜偶像的例子。在《歌羅西書》3:5，他稱貪婪為拜偶像。貪婪是對更多的過度渴望。貪婪與性不道德一樣是拜偶像的象徵。

I'll go even further. In Galatians 4:8-9, Paul addresses Christians who had been pagans before they came to trust in Jesus and were now tempted to take on all the Jewish religious laws to be saved.

我會更進一步。在《加拉太書》4:8-9中，保羅向那些在信靠耶穌之前曾是異教徒，現在很想去接納所有的猶太宗教律法以求得救的基督徒說話。

He says: *Formerly, when you did not know God, you were slaves to those who by nature are not gods. But now that you know God—or rather are known by God—how is it that you*

are turning back to those weak and miserable forces? Do you wish to be enslaved by them all over again?

他說：但從前不認識上帝的時候，你們是給那些本來不是上帝的神明作奴隸；9 現在你們既然認識上帝，更可說是被上帝所認識的，怎麼還要轉回那懦弱無用的粗淺學說，情願再給它們作奴隸呢？

His point is that seeking blessing and salvation through biblical morality and religious practice is just as much idolatry as greed and all forms of sexual sin. We worship what we think we need to give us fulfilment.

他的觀點是，藉著聖經道德和宗教實踐來尋求祝福和救贖，與貪婪和所有形式的性犯罪一樣，都是偶像崇拜。我們崇拜我們認為需要用來給我們成就的東西。

If we do not worship our Creator God, we will worship something else – sexual gratification, increasing our wealth and possessions and practising religion. The point is that none of these is more or less serious than the others.

如果我們不敬拜我們的造物主上帝，我們就會拜別的東西——性滿足、增加我們的財富和財產以及實踐宗教。關鍵是，這些都與其他同樣的嚴重。

This leads me to the second observation: while homosexual sin is NOT the worst sin, it is a sin. All sexual immorality is sinful, and he will list more sins in the following verses. He calls all these acts ‘wickedness’ that flow out of our rejection of the truth about God.

這使我想到了第二個觀察：雖然同性戀罪不是最嚴重的罪，但它仍是一種罪。所有的淫亂的行為都是罪惡的，他將在下面的經文中列出更多的罪惡。他將所有這些行為稱為「邪惡」，這些行為源於我們拒絕有關上帝的真理。

The line I want us to walk as a church is to have such confidence in God and his word that we call sin what he calls sin.

我希望我們作為一個教會走的路線是對上帝和他的話語有這樣的信心，以至於我們把他稱之為罪的稱為罪。

I want to avoid the error of some churches, possibly in a desire for relevance, and to be welcoming and loving to homosexual people who have downplayed or denied the clear teaching of Scripture on homosexuality.

我想避免一些教會，可能是出於渴望入流，並為歡迎和愛那些淡化或否認聖經關於同性戀的明確教導的同性戀者的錯誤。

I also want to avoid the error of those who take the Bible seriously on homosexuality but do so in a very self-righteous way. For them, this sin is THE sin that really matters. They may not do it overtly, but they speak and live as if it is.

我也想避免那些以非常自以為是的方式認真對待聖經的人的錯誤。對他們來說，這個罪是**最真正嚴重**的罪。他們可能不會公開地表示，但他們說話和生活行為顯明像是那樣。

They do not seek to love and welcome gay people, but they seek to love and get alongside their Hindu neighbours or friends who are committing adultery or other sexual sins.

他們不尋求愛和歡迎同性戀者，但他們尋求愛並與在犯姦淫或淫亂的印度教鄰居或朋友相處。

Romans 1 is not doing either here. He is not saying: that *it doesn't matter what you do. God is okay with it so long as you are happy*. But he is also NOT saying: *What you do matters so much that I don't want to love or witness to you as if you are somehow beyond the Gospel and God's mercy*.

《羅馬書》1章兩者都不是。他並不是說：你做什麼都無所謂。只要你快樂，上帝就可以接受。但他也沒有說：你所做的事情如此重要，以至於我不想愛你或對你作見證如果你是有任何超出了福音和上帝的憐憫的人。

You can always tell if the latter is your attitude because you see homosexuality as a perversion. Still, you don't think your gossip, lying, boasting, pride, greed, anger, or impatience is a perversion or depravity.

你總是可以分辨出後者是否是你的態度，因為你認為同性戀是一種變態。儘管如此，你並不認為你的閒話、說謊、吹噓、驕傲、貪婪、憤怒、不耐煩是一種變態或墮落。

The first step needed to break through to gospel hope, joy, and freedom is to confront our sinfulness. We need to come to the place where we realise, like Paul in 1 Timothy 1:15, that I am the worst sinner I know. If Jesus would come and die for my sin, then there is no one he would not die for.

要突破福音的希望、喜樂和自由所需的第一步是面對我們的罪惡。我們需要來到，像保羅在《提摩太前書》1:15中那樣意識到的地方。在罪人中我是個罪魁。如果耶穌會來為我的罪而死，那麼他就不會不為任何人而死。

SEEING OURSELVES 看到我們自己

That means, my final point in your outline, we must see ourselves in this text. Romans 1 is not about some people. It is about all of us, one way or another.

這意味著我來到了在你大綱中的最後一點，我們必須在本文中看到自己。《羅馬書》1章不是關於某些人的。它是無論如何都是關於我們每一個人。

In vv28-32, we have an unsettling list but not an exhaustive one of the outworking of idolatry. It's the outworking of suppressing the knowledge of God, or as v.28 says, not thinking *it worthwhile to retain the knowledge of God*.

在 28-32 節中，我們有一個令人不安，但不是一個詳盡的拜偶像的結果的清單。這是壓制知道上帝的結果，或者如第 28 節所說，**故意不認識上帝**。

The list is all-encompassing. It includes economic disorder in v29 with GREED. Again in v.29, there is a social disorder with MURDER, STRIFE, DECEIT and MALICE. In v30, there is a family disorder with DISOBEYING PARENTS. In v31, the further relational disorder is expressed as SENSELESS, FAITHLESS, HEARTLESS, and RUTHLESS. 這份清單包羅萬有。它包括 29 節中的貪婪的經濟混亂。再次在第 29 節中，惡毒，兇殺、紛爭、詭詐是一種社會的混亂。在 30 節中，忤逆父母的家庭混亂。在 31 節中，進一步的關係障礙表示為頑梗不化的、言而無信的、無情無義的、不憐憫人的。

This points to what is known as the Christian doctrine of total depravity. It means that sin has touched every part of who we are and everything we do. It doesn't mean we are as bad as we could be because God's grace to all people is he doesn't hand us over to the full extent of our sin.

這指向了所謂的完全墮落的基督教教義。這代表罪已經觸及了我們的每一部分以及我們所做的每一件事。這並不意味著我們盡可能地糟糕，因為上帝對所有人的恩典是，他沒有放任我們到我們的罪的全部程度。

This is a dark view of humanity, but it does fit into the reality of the world we live in. Every religion and system of thinking must account for the awesomeness of the universe, the goodness of which people are capable, and the brokenness of the world, our societies, and our lives and relationships.

這是對人性的黑暗看法，但它確實符合我們生活的世界的現實。每一種宗教和思想體系都必須解釋宇宙的偉大，人類能夠做到的善良，以及世界、我們的社會、我們的生活和人際關係的破碎。

Why is there so much beauty? Why is it so flawed? The Bible's answer is GOD. In the beauty of the world, we are to see God's existence, and in the brokenness of the world, we are to see God's justice which ultimately takes us to the cross of Jesus Christ, where both of those things collide to display God's mercy towards us.

為什麼有這麼多的美麗？為什麼有這麼多缺陷？聖經的答案是上帝。在世界的美好中，我們要看神的存在，在世界的破碎中，我們要看神的義，最終把我們帶到耶穌基督的十字架上，這兩者碰撞在一起，展現了神對我們的憐憫。

This dark view of humanity also draws us into it—every one of us. There is no 'us' and 'them'. These verses blow away self-righteous pride. If this doesn't do it for you, come back next week where Paul turns his guns on the religious, moral person. The thing is, self-righteousness is always self-condemnatory, and it is the playing field of the moralist.

這種對人性的黑暗看法也將我們吸引到其中——我們每個人。沒有“我們”和“他們”之分。這些段經文把自以為是的驕傲毀掉。如果這對你不起作用，請在下週回來，保羅將把槍口對準那些高舉宗教道德的人。要點是，自以為是總是自我譴責的，也是道德家的競技場。

This dark view of humanity must also be read in the light of verses 16 & 17. Considering those verses, we don't need to fear God's anger because we can receive his righteousness. The Gospel is the motivation, freedom, and power that we need to stop suppressing the truth through idolatry and instead give God the praise and gratitude he deserves.

這種人性的黑暗觀點也必需根據第 16 和 17 節來閱讀。考慮到這些經文，我們不需要害怕上帝的憤怒，因為我們可以接受他的義。福音是我們停止藉著拜偶像壓制真理，反而給予上帝應得的讚美和感激，所需要的動力、自由和力量。