

## Romans 羅馬書 4 – History of Righteousness 稱義的歷史

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I started doing parkrun last year. It was a regular gathering on Saturday morning to run or, in my case, walk 5 km around Willoughby with a big group of people. At the end of the run, we scan this bar code to record our time for the day.

我去年開始參加公園跑步。這是每週六早上和一大群人一起在威洛比市周圍跑，或者在我的情況下步行，5公里的活動。在運動結束時，我們會得到條形掃描碼以記錄當天用了的時間。

Apart from the exercise, I enjoyed being a walker in the lap around courses. I got to say hello to the group of people two to three times as they ran past me in different directions. I often finish within the top 5 longest times or, in real terms, being the last 5.

除了鍛煉之外，我享受在一個繞圈的跑道作一個步行者。當他們從不同的方向跑過我時，我不得不向這群人打招呼兩到三遍。若以最長時間作計算我通常在前 5 名中完成，或者實際上是當日的最後 5 名。

I try to be at least not the last to finish. As I walked the course slowly, it was most encouraging when someone joined to finish the course together at the same pace as me. 我嘗試至少不是最後一個完成。當我慢慢地走這條路時，若有人加入以與我相同的速度完成路程，這是最令人鼓舞的。

When working on something hard or requires endurance, having a pacesetter or companion can make the journey more doable and enjoyable. Sometimes that may be the key to a breakthrough in our quest or journeys.

在從事艱苦或需要耐力的事情，有一個領跑者或同伴可以使旅程更加可行和愉快。有時，這可能是我們探索或旅程取得突破的關鍵。

Paul provides the best companion or a pacesetter for us to follow in the passage we are looking into today.

保羅在我們今天要研究的經文中為我們提供了最好的同伴或領跑員去讓我們跟隨。

Abraham, a great figure in the Old Testament, is well known by the original audience, also become well known by three of the major religions in our modern days. Judaism, Christianity, and Muslim.

亞伯拉罕，《舊約》中的一位偉大人物，是起初的收信者所熟知，也被現代的三大宗教所熟知。猶太教、基督教和穆斯林教(回教)。

He had a right relationship with God based on faith alone. He is someone from way past to show us how God has always been crediting righteousness by faith.

他是僅憑信心與上帝建立正確關係。他是一個古時的人，向我們展示了上帝如何是從古至今一直以因信稱人為義。

### **Credited Righteousness 稱義**

Abraham was a man, a human being, just like anyone of us when God called him.

亞伯拉罕是一個人，一個普通的人，上帝呼召他時就像我們任何人一樣。

Let me explain. Abraham was a child to his parents, a husband to his spouse, and a parent to his children. He cared for his deceased brother's children and earned a living as a migrant in a foreign land.

讓我解釋。亞伯拉罕是他父母的孩子，是他配偶的丈夫，也是他孩子的父母。他照顧已故兄弟的孩子，並在異國他鄉作為移民去謀生。

He was well to do but at the same time cared a lot about his close relatives. He knew what to do to protect them if they got into trouble, willing to take a fight when needed. He was generous and valued relationships above other things. He was also a man of principle, giving honours where honours are due and not taking advantage of any situation to profit for himself. 他算是富有，但同時也很關心他的近親。他知道如果他們遇到麻煩，該怎麼做才能保護他們，願意在需要的時候進行戰鬥。他慷慨大方，重視人際關係高於其他事物。他也是一個有原則的人，在應給予榮譽時給與榮譽，而不是利用任何情況為自己謀取利益。

Driven by fear, he also did some not very honourable things. He told only a half-truth about his marital status on a few occasions and almost caused irreparable consequences. He took things into his hand to ensure there was someone to look after his family and his wealth when he died.

在恐懼的驅使下，他也做了一些不太光彩的事情。他幾次對自己的婚姻狀況只說了半句實話，幾乎造成了無法挽回的後果。他以自己的方法，以確保他死後有人照顧他的家人和他的財富。

If you don't know much about who is Abraham, let me encourage you to read the Old Testament book of Genesis, starting from chapter 12. But from what I just described, what do you think of him? He sounds like our kind of guy, just a normal human being, isn't he? He sounds alright, isn't he?

如果你不太了解亞伯拉罕是誰，我鼓勵你閱讀舊約《創世記》，從第12章開始。但是根據我剛才的描述，你對他有什麼看法？他聽起來就像我們，只是一個普通人，不是嗎？他聽起來不錯，不是嗎？

Paul says in verses 1-2,

保羅在 1-2 節說，

***1 What then shall we say that Abraham, our forefather according to the flesh, discovered in this matter? 2 If, in fact, Abraham was justified by works, he had something to boast about—but not before God.***

***1 這樣，那按肉體作我們祖宗的亞伯拉罕，我們要怎麼說呢？2 倘若亞伯拉罕是因行為稱義，他就有可誇的，但是在上帝面前他一無可誇。***

Even Paul says, looking at what Abraham did, based on his work, he had something to boast about but not before God. Why is it not before God? Because the Scripture said, 就連保羅也說，看看亞伯拉罕的所作所為，根據他的工作，他有一些值得誇口的地方，但在神面前卻一無可誇。為什麼不在神面前？因為聖經說，

**3 “Abraham believed God, and it was credited to him as righteousness.”**

**3 「亞伯拉罕信了上帝，這就算他為義。」**

Abraham’s right standing with God does not come from his obedience or works. It was credited to him. The word “credited” appears ten times in this passage, with the word “count” in verse 8, which came from the same original language of the New Testament, is an accounting term meaning “to count as.”

亞伯拉罕在神面前有正確的地位，不是來自他的順服或行為。是上帝算為他的。在這段經文中，「算為」或「稱為」這個詞出現了十多次，這個詞來自《新約》的同一原文，是一個會計術語，意思是「算作」。

One observation I have is so far in our journey in Romans. Paul tends to repeat the same phrase or word to highlight his points. In his introduction sermon a few weeks back on chapter one, our senior minister, Steve, pointed out that ‘*The word GOSPEL shows up more in the first 17 verses than anywhere else in Romans. The word gospel appears per phrase in these verses than anywhere else in the Bible.*’

在我們的《羅馬書》旅程中，到目前為止，我的一個觀察是保羅傾向於重複相同的短語或詞來強調他的觀點。在幾週前第一章的介紹講道中，我們的主任牧師史蒂夫指出，「福音這個詞在前17節經文中出現的次數比羅馬書其他任何地方都多。福音這個詞在這些經文中的每一個詞組出現的次數比聖經中的其他任何地方都多。」

In the second half of chapter one, Paul shows us a long and devastating critique of human nature and how we deserve only **God’s wrath** and His righteous anger. In chapter two, the theme of **judgement** shows how our religiosity and hypocrisy further inflame God’s wrath and justify God’s righteous judgement against us.

在第一章的後半部分，保羅向我們展示了對人性的長期而毀滅性的批判，以及我們如何只配得上帝的憤怒和他的義怒。在第二章，審判的主題顯示了我們以篤信作基本或虛偽的自以為是如何進一步激起上帝的憤怒，並證明上帝對我們的公義審判是正當的。

Last week, in chapter three, the word ‘**righteousness**’ took the podium position after leaving all the other runners behind, and in our chapter today, in chapter four, Paul shows us that the ‘righteousness’ that was leading the pack of runners has a special name. It was ‘**credited righteousness.**’

上週，在第三章，「義」這個詞在將所有其他跑者拋在後面之後登上了領獎台，而在我們今天的章節中，在第四章，保羅向我們展示了引領這群跑者的「義」有一個特殊的名字，就是「被認(稱…，算…)為義」。

To credit something is to confer a status that was not there before. It would be like at the end of parkrun, the person who ran first waited for me at the finish line and handed me his barcode to scan as my record. And not just that one person that finished first, but everyone that was there finished before me and after me all congratulated, celebrated and cheered that I came first with the shortest time.

認為，稱為，算為都是賦予以前不存在的地位。就像在 parkrun 結束時，跑第一名的人在終點線等我，並把他的條形碼交給我掃描作為我的記錄。不僅是第一個完成的人，而且在我之前和之後完成的每個人都祝賀、慶祝和歡呼我以最短的時間獲得第一。

Faith *counted* as righteousness means that God treated Abraham *as though* he lived a righteous life. His faith was not righteousness, but God counted it as if it were.

信被算為義是指神對待亞伯拉罕好像他過著公義的生活。他的信不是公義，但被神算為義。

*4 Now to the one who works, wages are not credited as a gift but as an obligation. 5 However, to the one who does not work but trusts God who justifies the ungodly, their faith is credited as righteousness.*

4 做工的得工資不算是恩典，而是應得的；5 但那不做工的，只信那位稱不敬虔之人為義的，他的信就算為義。

Faith credited as righteousness is a profound concept. I believe it is much easier for us human beings to understand the system of obligation we live in than to understand what it means to have faith credited as righteousness.

因信稱義是一個深刻的概念。我相信我們人類更容易理解我們生活的義務體系，而不是明白因信稱義意味著什麼。

People living in a democratic country often highlight the freedom and the right they enjoy and decry the lack of freedom of those living in others. But are you free? Can you truly be whoever and whatever you want to be? Can anyone truly disregard the law?

生活在民主國家的人們經常強調他們享有的自由和權利，並譴責生活在其他國家的人缺乏自由。但你真的是自由的嗎？你真的能成為你想成為的任何人嗎？真的有人可以無視法律嗎？

Relationally, when someone is nice to me, I feel obliged to return the favour, or I will feel indebted to that person. But on the other hand, if someone hurts or harms my family or me, I feel I have the right to harm them back. I am glad I am reframed from doing so overtly due to our legal system.

相對而言，當有人對我好時，我覺得有義務回報他，否則我會覺得欠那個人。但另一方面，如果有人傷害我或傷害了我的家人，我覺得我有權傷害他們。我很高興由於我們的法律制度使我不能公開這樣做。

A couple of weeks ago, in my personal Bible reading and reflection time, I read about a conversation Paul Tripp's father had with him during his last year of high school. "Son, you

*know, as soon as you finish school, you have to look for a job every day until you find one. Your success or failure will mean a good or bad reputation for our family.”*

幾週前，在我讀經和默想時，我讀到了保羅·特里普的父親在他高中最後一年與他的談話。「兒子，你知道嗎，一畢業，你就得天天找工作，直到找到為止。你的成功或失敗將意味著我們家的名聲好壞。」

We are obliged to do right by our family or our society. By human standards, we are considered right and good if we abide by the law of our society, live within our means, treat others nicely, and be generous and charitable. We should pack ourselves on our back and say, well done, mate.

我們有義務為我們的家庭或我們的社會做正確的事。按照人類的標準，如果我們遵守社會法律，量入為出，善待他人，慷慨和慈善，我們就被認為是好人。我們應該給自己安慰，說，幹得好，好傢伙。

And it is so easy for us to misunderstand God requires the same from us, that we need to earn favour from God, that we need to work for our righteousness. And on the flip side, we can also fall into thinking that we deserve God's grace.

我們很容易誤解上帝對我們的要求也一樣，我們需要贏得上帝的恩惠，我們需要為自己的義而努力。另一方面，我們也可能認為我們應該得到配得上帝的恩惠。

As soon as we think that we can earn God's favour and be righteous in His sight by our effort, we cheapen the grace that God has shown through His Son Jesus. We steal God's glory and do not know what saving faith is about.

一旦我們認為自己可以通過努力贏得上帝的青睞並在他眼中稱義，我們就會貶低上帝通過他的兒子耶穌所顯示的恩典。我們偷了神的榮耀，並且不知道拯救的信是什麼。

### **Our case study of Faith 給我們研究的信的案例**

I am glad Abraham has been highlighted as our case study for faith, showing us what saving faith is about. From verses 9-12,

我很高興亞伯拉罕被強調為我們信仰的案例研究，向我們展示了拯救的信是什麼。從第 9-12 節，

*9-12 ... Abraham's faith was **credited** to him **as righteousness** ... he received ... a seal of the righteousness that he had **by faith** ... So then, he is the father of all who believe ... in order that righteousness might **be credited to them** ... **who also follow in the footsteps of the faith** that our father Abraham had.*

9...因著信，就算亞伯拉罕為義...他受了...記號...因信稱義的印證，為使他作一切...信之人的父，使他們也算為義...使他作...父，就是那些...跟隨我們的祖宗亞伯拉罕...信的足跡的人。

Abraham is not just our pacesetter. He also is our guarantee because Paul says he is the father of all who believes, who follow in the footsteps of his faith. As we follow him, we experience the reality of being loved and accepted by God while we are sinful and imperfect.

亞伯拉罕不僅僅是我們的領跑員。他也是我們的保證，因為保羅說他是所有信的人的父，是跟隨他信的足跡的人的父。當我們跟隨他時，我們會體驗到被上帝愛和接納的現實，而同時我們還是有罪和不完美的。

Abraham was not himself righteous, perfect or blameless, but God treated him as though he were. God shows us through Abraham that our justification or credited righteousness is by faith in Him alone.

亞伯拉罕本身不是義人，不是完美的，也不是無可指摘的，但神對待他就像他是。神通過亞伯拉罕告訴我們，我們的被稱為義是單單憑著對他的信。

So, what does it mean to follow in faith? What is this faith that saved Abraham and which will save us also? Verse 5 tells us that faith equals “trusts God who justifies the ungodly.” It does not merely believe God exists but in what God has and will do for us.

那麼，憑信跟隨是什麼意思？這種拯救了亞伯拉罕並且也將拯救我們的信是什麼？第5節告訴我們，信等於「只信那位稱不敬虔之人為義的」。它不僅相信上帝的存在，而且相信上帝已經為我們所成就的和將為我們所做的。

Romans 4:17-25 shows us that “believe God” or “Trust God” is these three things.

《羅馬書》4:17-25 告訴我們「信上帝」有三件事。

Firstly, in verses 18-19,  
首先，在第 18-19 節中，

***18 Against all hope, Abraham in hope believed and so became the father of many nations, just as it had been said to him, “So shall your offspring be.” 19 Without weakening in his faith, he faced the fact that his body was as good as dead—since he was about a hundred years old—and that Sarah’s womb was also dead.***

***18 他在沒有盼望的時候，仍存著盼望來相信，就得以作多國之父，正如先前所說：「你的後裔將要如此。」 19 他將近百歲的時候，雖然想到自己的身體如同已死，撒拉也不可能生育，他的信心還是不軟弱，***

God promised Abraham that his offspring would be as numerous as the stars in the sky. But he was still childless when he was about a hundred years old. Abraham’s body appears hopeless, but he does not go on appearance.

上帝應許亞伯拉罕，他的後裔將像天上的星星一樣多。但他一百歲左右的時候還沒有孩子。亞伯拉罕的身體看起來毫無希望，但他沒有依賴表面看到的。

Faith is not opposed to reason, but it is sometimes opposed to feeling and appearances. It is not simply an optimism about life in general, not about going on singing ‘always look on the bright side of life.’ Nor faith in oneself, It does not keep saying ‘I think I can, I think I can’ as you climb up a mountain.

信不是反理性，但有時是反感覺和外表。這不僅僅是對一般生活的樂觀主義，也不是繼續歌唱「永遠看著生活光明的一面」。也不僅是相信自己，不是在當你爬上山時，一直說「我想我能，我想我能」。

Abraham shows that saving faith is a kind of death to self-trust. It is going on something despite our weakness, feelings and perceptions. He goes on God's promise.

亞伯拉罕表明，拯救的信是對自信心的一種死亡。是儘管我們有弱點、感覺和看法，仍在繼續。他信守仰望上帝的應許。

Secondly, verses 20-21

其次，第 20-21 節

***20 Yet he did not waver through unbelief regarding the promise of God, but was strengthened in his faith and gave glory to God, 21 being fully persuaded that God had power to do what he had promised.***

**20 仍仰望上帝的應許，總沒有因不信而起疑惑，反倒因信而剛強，將榮耀歸給上帝，21 且滿心相信上帝所應許的必能成就。**

Abraham goes on God's promise despite the apparent impossibility of being kept. He gave glory to God, being fully persuaded that God had power to do what he had promised.

儘管顯然不可能被實現，亞伯拉罕仍繼續持守上帝的應許。他把榮耀歸給神，完全滿心相信神有能力成就他所應許的。

He believed that the God who had promised him a child was 'the God who gives life to the dead and calls into being things that were not.' (V. 17) So, he insists on this ***measured reflection*** about God.

他相信應許他一個孩子的上帝是「賦予死者生命並造就沒有的東西的上帝」（17 節）因此，他堅持對上帝經過深思熟慮的認識。

Abraham shows us that saving faith and believing in God is not the absence of thinking but rather a profound insistence on acting out of our focus on facts about God. Saving faith is thinking about who God is and His power and focusing on facts about Him.

亞伯拉罕向我們表明，得救的信心和信上帝不是沒有思考，而是深刻地堅持依據我們專注上帝的事實而採取行動。得救的信心是思考上帝是誰和他的力量，並專注於關於他的事實。

Abraham did not have much to go on except God's word of promise. We have far more facts about God to focus on, a far greater demonstration of His love and power because we know that God raised his own Son, Jesus, to life as we just celebrated Easter only a month ago.

那時除了神應許的話，亞伯拉罕沒有什麼可依據。但我們有更多關於上帝的事實可以關注，更多地展示了他的愛和力量，因為我們知道上帝讓他自己的兒子耶穌復活，就在一個月前我們剛剛慶祝了復活節。

Thirdly, which is developed from what I just said, believes God means to trust the bare word of God. Abraham believed that God had the power to do what he had promised. He trusted in His word.

第三，從我剛才所說的，相信神就是相信神的話。亞伯拉罕相信神有能力成就他所應許的。他相信他的話。

***21 being fully persuaded that God had power to do what he had promised.***

***21 且滿心相信上帝所應許的必能成就。***

Are you willing to take God at His word when feeling, popular opinion, and common sense contradict God's promise? Are you going to look at what He has said and let that define reality for you?

當感覺、輿論和常識與神的應許相抵觸時，你願意持守神的話嗎？你是否願意去看看他所說的話，並讓它為你定義現實？

You can have lots and lots of strong faith that God exists, that he is loving, that he is holy. You can believe that the Bible is God's holy word. You can show great reverence for God. 你可以對上帝存在、他是慈愛的、他是聖潔的有很多很多的堅定信念。你可以相信聖經是上帝的聖言。你可以對上帝表現出極大的敬畏。

Yet seek to be your own saviour and justifier by trusting your performance in religion, moral character, job, and parenting. You can let those things define reality for you or have saving faith and transfer your trust in God and His word.

然而，卻同時通過對你在宗教、道德品質、工作和養育子女方面的表現的信心，尋求成為你自己的救世主和辯護者。您可以讓這些事情為您定義現實，相反地可擁有得救的信心，並轉移您的信任在上帝和他的話語。

When you do, you will enjoy your faith journey with Abraham and many others who have gone before you and after you to treasure Jesus together.

當你這樣做時，你將享受與亞伯拉罕和許多其他在你之前和之後一起珍惜耶穌的人的信仰之旅。

**How are we saved? 我們是如何得救的?**

Paul says in verses 23-25,

保羅在 23-25 節說，

***23 The words "it was credited to him" were written not for him alone, 24 but also for us, to whom God will credit righteousness—for us who believe in him who raised Jesus our Lord from the dead. 25 He was delivered over to death for our sins and was raised to life for our justification.***

***23 「算他為義」這句話不是單為他寫的，24 也是為我們將來得算為義的人寫的，就是為我們這些信上帝使我們的主耶穌從死人中復活的人寫的。25 耶穌被出賣，是為我們的過犯；他復活，是為使我們稱義。***

God's promise of credited righteousness is for us who believe in God who raised His son, Jesus, for our sins and justification. Tim Keller sums it up like this, 上帝這「算他為義」的應許是為我們這些信上帝為我們的過犯和稱義使我們的主耶穌從死人中復活的人寫的。蒂姆·凱勒是這樣總結的，

***Abraham's faith was in the promise of a descendant; our faith is in what God says one of his descendants has achieved. This is the promise which is to define our reality and shape our lives.***

***亞伯拉罕的信心是對後裔的應許。我們信的是上帝所說的他的後裔之一已經取得的成就。這是定義我們的現實並塑造我們的生命的承諾。***

As I illustrated before, being credited or counted as righteous is like the runner that finished first in the 5km parkrun, did it under 20 minutes, and waited at the finish line for another 30-40 minutes to give me his barcode to record as my time. But not just that, he also grapes my barcode as his record, and so I was counted with his best record, and he took my bad record onto himself.

正如我之前說的那樣，被稱為或算為義就像有一個跑手在 5 公里公園跑步首先完成，不到 20 分鐘就完成了，然後在終點線多等了 30-40 分鐘，把他的條形碼給了我記錄為我的時間。但不單如此，他還拿了我的條形碼作為他的記錄。所以他那完美的記錄被被算在我身上，而他背上了我的壞記錄。

The person who comes out victorious and waiting to trade places with us is no Abraham but our saviour, Jesus. The descendant of Abraham we look to is the author and perfecter of our faith who endured the cross for the joy set before him.

那已得勝並等待與我們交換位置的人不是亞伯拉罕，而是我們的救主耶穌。我們仰望的亞伯拉罕的一個後裔，是我們信心的作者和成終者，他為擺在他前面的喜樂忍受了十字架的苦難。

Our salvation has nothing to do with what is in us or what we have achieved but has everything to do with God's work of grace in His Son, Jesus.

我們的救恩與我們內在或我們已經取得的成就無關，而是完全關於神在他的兒子耶穌裡面成就的恩典工作。

Abraham is one of many witnesses that point us to Jesus, the pioneer and perfecter of faith. Hebrews 12:2-3 says, "***For the joy set before him he endured the cross, scorning its shame, and sat down at the right hand of the throne of God. Consider him who endured such opposition from sinners, so that you will not grow weary and lose heart.***"

亞伯拉罕是眾多向我們指出耶穌的見證人之一，耶穌是我們信心的創始成終者。《希伯來書》12:2-3 說，「他因那擺在前面的喜樂，輕看羞辱，忍受了十字架的苦難，如今已坐在上帝寶座的右邊。3 你們要仔細想想這位忍受了罪人如此頂撞的耶穌，你們就不致心灰意懶了。」

Jesus endured the cross for God to credit his righteousness to us. As we receive our righteousness, we also join in the joy that was before Jesus and give glory to God and have a hopeful humility about ourselves.

耶穌忍受了十字架的苦難，好讓神將他的義計算在我們身上。在我們接受我們的義的同時，我們也進入那擺在耶穌前面的喜樂，將榮耀歸給神，並對自己有希望的謙卑。

Crucifixion is the most shameful way to be punished. Jesus sconded its shame and credited us righteous so that we do not need to be ashamed of our sins or ourselves. Instead, we can be honest about our weaknesses and bring them out into the open for God to deal with them.

被釘十字架是最可恥的懲罰方式。耶穌輕看了它的羞辱，並稱我們為義，這樣我們就不必為我們的罪或為我們自己感到羞恥。相反，我們可以誠實地對待我們的弱點，並把它們公之於眾，讓神去處理它們。

Jesus sat down at the right hand of the throne of God to rule the world, and through faith, we also rule with him. Our life is never out of control under the kingship of Jesus. He rules over all the situations, locations, and relationships. Our purpose and identity in the world are to live as children of Jesus's credited righteousness and rule with Him.

耶穌坐在神寶座的右邊，統治世界，憑信我們也與他一起統治。在耶穌的王權下，我們的生命永遠不會失控。他掌管著所有的情況、地點和人際關係。我們在世界上的目的和身份是作為耶穌因信稱義與他一起統治的兒女去生活。

When we consider Jesus, who endured such opposition from sinners, we can live without fear of the future and despair at our failing. The power that raised Jesus to life is our justification and assurance that we will be raised to enjoy eternal life in a renewed world.

當我們仔細想想這位忍受了罪人如此頂撞的耶穌，我們就可以不害怕未來而生活，不對自己的失敗感到絕望。使耶穌復活的能力是我們的稱義也保證我們將復活，在更新的世界中享受永生。

Therefore, let us fix our eyes on Jesus, the pioneer and perfecter of faith, as we continue on our journey of being transformed by the gospel through Romans.

因此，在我們繼續通過《羅馬書》被福音改變的旅程上，讓我們一直不斷地仰望我們信心的創始成終者耶穌。