

# Enjoying Justification 享受稱義

Romans 羅馬書 5

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An article in a Sydney newspaper about five years ago titled: *Cheer Up Sydney*. Sydneysiders possess a legendary preference for complaint.

大約 5 年前，一份悉尼的報紙上有一篇文章，標題是：高興起來悉尼。顯然，悉尼人對抱怨有著傳奇般的偏好。

What's more, Sydney is regularly ranked among the ten most liveable cities globally by organisations like the *Economist Intelligence Unit*.

更重要的是，悉尼經常被經濟學人智庫 (*Economist Intelligence Unit*) 等組織評為全球十大最宜居城市之一。

According to Psychologist Suzy Green, CEO of the Sydney-based *Positivity Institute*, the solution to our unhappiness is simple.

根據悉尼積極研究所 (*Positivity Institute*) 首席執行官、心理學家蘇茜·格林 (Suzy Green) 的說法，解決我們不快樂的方法很簡單。

She says: “*We live in one of the most beautiful cities globally, and generally, people are kind and caring. We aren't living in a war-torn country.*”

她說：「我們生活在世界上最美麗的城市之一，總的來說，人們都很善良和有愛心。我們不是生活在一個飽受戰爭蹂躪的國家。」

Her point is that we aren't a cheerier lot because of our negative circumstances.

她的觀點是，我們之所以不快樂，是因為我們的負面環境。

In a similar vein, *Happiness.com* reveals a list of the top 5 components for a life of happiness.

1. Have the basics like food, shelter, good health, and safety. 2. Get enough sleep. 3. Have relationships that matter to you. 4. Take compassionate care of yourself and others. 5. Have work that interests and engages you.

同樣，*Happiness.com* 也列出了幸福生活的 5 大要素。1. 擁有食物、住所、健康和 safety 等基本要素。2. 充足睡眠。3. 擁有對你很重要的關係。4. 善待自己 and 他人。5. 從事讓你真正感興趣並吸引你的工作。

On one level, it's a logical list. On another level, it is a ridiculous list. Most people, in most places, in most centuries, have never experienced anything like that list.

在一個層面上，它是一個合乎邏輯的列表，在另一個層面上，它是一個荒謬的列表。大多數人，在大多數地方，在大多數世紀裡，從來沒有經歷過這些事情。

What do we do with the people who have never had enough food, shelter, health, and safety? They will never have it. Or what about engaging and interesting work? That means most people in the workforce will never achieve personal happiness!

對於那些從未獲得足夠食物、住所、健康和安全的人，我們該怎麼辦？他們永遠不會擁有。或者引人入勝且有趣的工作呢？這意味著大多數人永遠無法實現個人幸福！

Our culture places the maximising of joy and happiness in life as one of life's greatest pursuits. 我們的文化將最大限度地享受生活中的快樂和幸福作為生活中最大的追求之一。

How many times have you heard: *do whatever makes you happy...the most important thing is that you are happy...he died doing what made him happy?*

你聽過多少次：做任何讓你快樂的事……最重要的是你很開心……他死的時候正在做讓他開心的事情？

Christianity is after the same thing; do what brings you the most joy, only that it would suggest that God is central to a life of joy.

基督教追求的是同樣的事情。做能給你帶來最大快樂的事。只是它表明上帝才是喜樂生活的核心。

Joy is one of the benefits of the Christian life. It benefits from being justified by faith and not dependent on our circumstances.

喜樂是基督徒生活的好處之一。受益於因信稱義而不是依賴於我們的環境。

Being made right with God makes a difference. It makes a difference in where we are heading and how we act and feel in our present and good and bad times. That is what Paul turns to now in chapter 5.

與神和好會有所不同。它不僅對我們前進的方向產生影響，而且對我們現在的行為和感受都有影響，無論是在順境或逆境中。這就是保羅現在在第5章談到的內容。

### Enjoying Justification 享受稱義

Chapter 5 begins with, "*Therefore, since we have been justified through faith...*" The benefits he is about to write about flow directly out of being justified by faith.

第5章以「所以，我們既因信稱義…」作開始。他即將寫到的好處直接來自因信稱義。

**The first benefit is in v.1 – PEACE WITH GOD.** This is different from the peace OF God, which might be described as a calm and satisfied heart during troubles and pressures. It's a peace about the cares of the world.

第一個好處在第1節…與神和好。這與可以被描述為在困難和壓力中平靜和滿足的心的上帝的平安不同。這是一個關於對世界的關懷的和平。

Peace WITH God means the state of hostilities between God and us is now over. Peace with God is at peace about God. It is objective and happens regardless of my circumstances in life.

與上帝和好意味著上帝與我們之間的敵對狀態現在已經結束。與上帝和好就是對上帝有平安。是客觀的，無論我的生活環境如何，都會發生的。

This means that before salvation in Jesus Christ, we are at war with God. When we live life our way without God, two things happen.

這意味著在耶穌基督裡得救之前，我們是在與上帝交戰。當我們在沒有上帝的情況下過著自己的生活時，會發生兩件事。

The first is we claim authority over ourselves and our world. But God claims authority over those things himself. When two parties claim sovereign control over the same thing, there is a war.

首先是我們宣稱對自己和我們的世界擁有權威。但上帝聲稱自己擁有對這些事物的權威。當兩方聲稱對同一事物擁有主權控制權時，就會發生戰爭。

The second thing that happens is that God has a problem with us. It's not just that we are hostile to him. We already know from Romans 1 that God's anger is upon us. God's anger is not the same as our anger. It is not vindictive. God's anger is legal. There is a sentence on humanity that cannot be just ignored. Humanity has a debt against God that cannot be wished away.

發生的第二件事是上帝定我們為有問題。不僅僅是我們對他懷有敵意。我們從《羅馬書》第1章已經知道上帝的怒氣臨到我們身上。上帝的憤怒與我們的憤怒不同。它不是報復性的。上帝的憤怒是合法的。關於人類有一判決是不能忽視的。人類欠上帝的債是不能揮之而去的。

That is why we cannot simply turn back to God, as though we can do all that is necessary to be at peace with God once more. We have seen that in the first four chapters. Peace with God is something that has been gifted to us.

這就是為什麼我們不能簡單地轉向歸回上帝，好像我們可以做一切必要的事情來再次與上帝和好共處。我們在前4章中已經看到了這一點。與神和好是賜給我們的恩賜。

**The second benefit is in v2 - *access by faith into this grace in which we now stand.*** The sense of the language here is to bring near or to introduce.

**第二個好處是在2節…因信得以進入現在所站立的這恩典中。**這裡的語言意義是接近或被介紹。

To develop a relationship with a powerful dignitary, you need an introduction. Access by faith to God's grace means we are given a favourable position to develop a personal relationship.

要與有權勢重要的人建立關係，您需要介紹。因信得以進入上帝的恩典意味著我們獲得了有利的位置，以便我們可以發展個人關係。

In Jesus Christ, we are ushered into the royal throne room of the universe. There the Christian stands, which means we remain there. Wherever we go, whatever is happening, we remain there in Jesus.

在耶穌基督裡，我們被領進了宇宙的皇位的寶座室。基督徒在那裡站立，意味著我們留在那裡。無論我們去哪裡，無論發生什麼，我們都留在耶穌裡。

This takes us beyond 'peace with God', the end of hostility. Justification is not merely the removal of a negative but the imparting of the positive. It is a friendship with God. Access to God.

這使我們超越了「與上帝和好」，不單敵意終結。稱義不僅是除去消極否定的東西，更是賦予積極肯定的東西。這是與上帝的友誼。得以接近上帝。

**The third benefit is also in v2: *the hope of the glory of God.*** This is the present benefit or anticipating of God's future glory. The word hope here means 'conviction'—a hope-filled certainty.

**第三個好處也在 2 節中：盼望上帝的榮耀。**這是目前的利益或對上帝未來榮耀的期待。希望這個詞在這裡的意思是「信念」…充滿了希望的確定性。

There is a progression that is happening here. The more we experience our peace and access with God, the more we want to see him face to face, and the more certain and thrilled we become about that prospect.

這裡正在發生一個進展。我們越是體驗到與上帝的平安和接近，我們就越想面對面的看到他，我們對這一種前景就越確定和興奮。

**The fourth benefit is in v.3-8: *we glory in our sufferings***

**第四個好處是在第 3-8 節中：就是在患難中也是歡歡喜喜的。**

In v2, Paul writes that we rejoice – that's what the word boast means - in the hope of the glory of God. In v3, he continues with we also glory – or REJOICE – in our sufferings.

在第 2 節中，保羅寫道，我們歡歡喜喜…這就是「誇口」這個詞的意思…盼望神的榮耀。在 3 節中，他繼續與我們一起在患難中歡歡喜喜的…自豪的。

He is saying, not only do we have these joys, but these joys remain joys even in our sorrows, and they help us find joy in our sorrows. Paul does not say we rejoice *FOR* our sufferings, but that Christians rejoice *IN* suffering. There is no joy in the actual troubles themselves.

他是在說，我們不僅擁有這些喜樂，而且即使在我們的悲傷中，這些喜樂仍然是喜樂，它們幫助我們在悲傷中找到喜樂。保羅並沒有說我們因受患難而喜樂，而是說基督徒在患難中也是喜樂的。在實際的麻煩本身中並沒有喜樂。

The Christian knows that the suffering will have a beneficial result. A Christian is not a stoic who grits their teeth and simply bears suffering; they look through the suffering to certainties. 基督徒知道患難會帶來有益的結果。基督徒不是一個咬緊牙關忍受患難的堅忍者，他們透過患難看到了確定性。

In that case, suffering starts a chain reaction of benefits. In v3, suffering leads to perseverance. It is a word that has the sense of being focussed on life. Suffering causes us to focus and what really matters in life. He helps us realign priorities and remove distractions.

在這種情況下，患難會引發有益的連鎖反應。在第 3 節中，患難生忍耐。這是一個詞，有專注於生活的意思。患難使我們專注於生活中真正重要的事情。他幫助我們重新調整優先事項並消除干擾。

In v.4, perseverance leads to character. The quality of confidence and growth comes from coming out the other side of a trial.

在第 4 節中，忍耐力老練。這是來自於經過試驗後的信心和成長的品質。

This, in turn, leads to growth in hope, which is a stronger assurance of and confidence in peace with and access to God and future glory. Suffering removes from us rival sources of confidence and hope. Suffering drives us to the one place where we can find real hope, real confidence, and certainty – God.

這會繼而導致盼望的增長，這是對與上帝和平相處和接近上帝以及未來榮耀的更強有力的保證和信心。患難把敵對我們的信心和希望的競爭對手消除。患難驅使我們到一個可以找到真正盼望、真正的信心和確定性的地方…上帝。

The placement of v5 right after the outcome of suffering seems to mean that Christians who focus single-mindedly on drawing closer to God in the tough times will experience more of his love during suffering. As it says in v5: *God's love has been poured out into our hearts.*

將第 5 節放在患難的結果之後，似乎意味著在艱難時期一心一意地與上帝親近的基督徒，將在患難中體驗到更多的愛。正如第 5 節所說：*上帝的愛已…澆灌在我們心裏。*

This is an amazing assertion Paul is making here. If we face suffering with a clear grasp of Justification by God's grace to us in Jesus Christ alone, our joy in that grace will deepen.

這是保羅在這裡所做的一個驚人的斷言。如果我們在面對患難時，清楚地領會上帝在耶穌基督裡對我們的恩典，我們在這恩典中的喜樂就會加深。

We will experience more of God's love. Possibly even a vivid, heightened, intense, even overwhelming assurance of God's presence and love.

我們曾經歷更多神的愛。甚至可能是對上帝的同在和愛的生動、高度、強烈、甚至壓倒性的保證。

Confidence in God's love for us during suffering is not just left up to the subjective because vv6-8 is God's provision of an objective assurance of his love.

在患難中對上帝對我們的愛的信心不只是留給主觀的，因為 6-8 節是上帝對他的愛的客觀保證。

In chapter 3, Paul says that God demonstrates his justice on the cross. Now he says it's a demonstration of God's love. In fact, a better word is God PROVES his love for us on the cross.

在第 3 章，保羅說上帝在十字架上彰顯了他的公義。現在他說這是上帝愛的證明。事實上，一個更好的說法是上帝在十字架上證明了他對我們的愛。

The more the gift costs the giver, and the less the recipient deserves to receive it, the greater the giver's love is on display. Measured by those standards, God's love for us in Jesus Christ is incalculable.

送禮者在禮物上花費的越多，而受禮者越不配得接受，就越能展示送禮者的愛有多大。以這些標準衡量，上帝在耶穌基督裡對我們的愛是無法估量的。

If we face suffering from a clear grasp of Justification by God's grace to us in Jesus Christ alone, our joy in that grace will deepen.

如果我們在面對患難時，清楚地領會上帝在耶穌基督裡對我們的恩典，我們在這恩典中的喜樂就會加深。

On the other hand, if we face suffering from a mindset of Justification for what we do, then suffering will break us rather than make us.

相反，如果我們以我所做的來稱義的心態面對患難，那麼患難將摧毀我們而不是塑造我們。

The self-justifier is always insecure at a deep level because they aren't living up to their own standards, but they can't admit it. When suffering hits, they immediately feel they are being punished for something they have done wrong.

自稱為義的人總是在深層次上沒有安全感，因為他們沒有達到自己的標準，但他們不能承認這一點。當遭受患難時，他們會立即感到自己是因做錯事而受到懲罰。

They don't find refuge in God or confidence in him because they think God is against them. Since their belief that God loves them was inadequately based, suffering shatters them.

他們沒有在上帝那裡找到避難所，也沒有對他有信心，因為他們認為上帝是敵對他們的。由於他們相信上帝愛他們的信念不充分，患難使他們崩潰。

Suffering drives them away from God rather than towards him. Suffering, trials, and hardship reveal whether Justification by faith or Justification by works is in the driving seat of our lives.

患難驅使他們遠離上帝，而不是接近走向神。患難、試煉、艱辛揭示了我們生活的動力是因信稱義還是因行為稱義。

Sometimes God does use suffering in the life of a Christian as a kind of intervention. But an intervention is done out of love. God can, and will, treat his children with toughness, as a parent does with a child who needs correction. It might feel like we are being roughed up, but it comes from the hand of a merciful Father with a deep concern for us to grow and persevere and enjoy him more.

有時上帝確實使用基督徒生活中的患難作為一種干預。但這樣的干預是出於愛。上帝可以，而且會，以強硬的態度對待他的孩子，就像父母對待需要糾正的孩子一樣。可能感覺我們被粗暴對待，但它來自一位仁慈的天父的手，他深切關心我們成長、堅持並更加享受他。

If that is you right now, Christian brother or sister, it is important for you to keep coming back to Justification by faith. As a Christian, God has sent all your punishments unto Jesus. All his just and settled anger for your past, present and future sin fell into Jesus's heart on the cross. Swallowed up and absorbed there by him.

如果這就是現在的的你，基督徒弟兄姊妹，重要的是你要不斷回到因信稱義。作為一個基督徒，上帝已經將你所有的懲罰都交給了耶穌。他對你…過去、現在和未來…的罪的所有公正、堅定的憤怒都落在十字架上的耶穌的心中，在那裡被他吞併並償清。

It disappeared forever. God has no wrath left for you. You are now free to view your suffering not as God crushing you but as God bringing you into a greater appreciation of the benefits you enjoy as his justified child. You are free to see suffering in a way that only Christian Faith can – as something that does not touch your joy, for what you have lost in your suffering was not where your joy is ultimately found.

它永遠消失了。神對你再沒有憤怒。你現在可以自由地把你的患難看作不是上帝在壓垮你，而是上帝讓你更加欣賞你作為他被稱義的孩子所享受的好處。你可以自由地看到只有以基督的信才能看到的患難…作為一種不會觸動干擾你的喜樂的東西，因為你在患難中失去的東西並不是讓你最終找到快樂的地方。

**The fifth benefit is in vv9-10 – we will be saved.** These verses assure us that Christ’s work for our salvation gives us hope for our ultimate future and our immediate future.

**第五個好處在 9-10 節…我們要因他的生得救。** 這些經文向我們保證，基督為我們的救恩所做的工作不僅給了我們對最終未來的盼望，也給我們近期的未來帶來了盼望。

We are assured that we will be preserved as ‘saved’ throughout our lives and through judgment day.

我們在這裡得到保證，我們將在我們的一生中一直被保存為「得救」，直到審判的那一天。

If Jesus stayed on the cross and saved us when we were his enemies, how much more will he keep us saved now that we are his friends.

如果耶穌當我們還是他的敵人的時候，留在十字架上拯救了我們，那麼現在我們是他的朋友，他不更會讓我們得救嗎？

If he saved us when we were his enemies, will he now fail us when we are his friends?

如果他在我們是他的敵人時拯救了我們，現在我們是他的朋友，他會辜負我們讓我們失望嗎？

And if he achieved salvation for us when he was dead, how much more will he keep us saved now that he is alive.

如果他在死的時候為我們實現了救贖，那麼現在他還活著，他不更會使我們得救嗎？

The God who brought us into faith will keep us going in our faith. The God who opened heaven up for us will ensure we arrive there.

帶領我們進入信心的上帝，必會使我們的信繼續前進。為我們打開天堂的上帝會確保我們到達那裡。

**The sixth benefit is in v11 – we rejoice in God.**

**第六個好處是在第 11 節中…我們以神為樂。**

Rejoice in God is not to rejoice in benefits but his mercy. It is not in our possession of him but his possession of us.

以神為樂，不是以恩惠好處為樂，而是以祂的慈悲憐憫為樂。不是在我們擁有了他，而是他擁有了我們。

**Confidently Enjoying Justification 自信地享受稱義**

It is widely agreed that the second half of Romans 5 is one of the greatest theological sections of the entire Bible. It is also widely agreed that these verses are among the most difficult of Romans, if not the New Testament.

人們普遍認為，《羅馬書》5章的後半部分是整本聖經最偉大的神學部分之一。人們也普遍認為，這些經文是《羅馬書》中，甚至是《新約》中，最難讀的。

It is connected to the previous verses with the word THEREFORE at the beginning of v12. Paul expands on Christians' confidence in God's salvation through Jesus Christ.

第12節開頭的「為此」一詞連接這部分到前面的經文。保羅正在擴展基督徒對上帝藉著耶穌基督的救恩應該有的信心。

Much can be drawn out of these verses, but I will exercise the gift of superficiality for clarity and application.

從這些經文中可以得出很多東西，但為了清晰和應用，我將運用膚淺的恩賜。

This section introduces us to the idea that all humanity lives in one of two realms. There is the realm of sin and death, inaugurated by Adam, or the realm of grace and life, inaugurated by Jesus.

這段經文向我們介紹了全人類生活在兩個領域之一的想法。由亞當開創的有罪和死亡的領域，或由耶穌開創的恩典和生命的領域。

That idea will be helpful for us to store away in our minds as we navigate chapters 6-8.

Nevertheless, it is a strange idea. All of humanity has solidarity with Adam in sin or Jesus in salvation.

將這個想法儲存在我們腦海中有助於我們去瀏覽第6-8章。然而，這是一個奇怪的想法。全人類都與亞當在罪中或與耶穌在救恩中團結一致。

It is not a common concept in Western relationships but much more familiar in eastern and ancient contexts.

這在西方關係中不是一個常見的概念，但在東方和古代背景下更為熟悉。

This concept of a representative, in theology and philosophy, is called 'federal headship'. A federal head is a person who, through a covenant relationship, represents or stands in for someone else.

這種代表的概念，在神學和哲學中，被稱為“聯邦領袖”。聯邦首腦是通過契約關係代表或代替他人的人。

They do this so that what they achieve, you achieve, and what they lose, you lose. A trade union gives a representative the right to negotiate and sign a contract on behalf of its members. Or a President declares war, and all citizens are impacted.

他們這樣做的方式是，他們所取得的成就，就是你的成就，以及他們失去的，也是你失去的。工會賦予代表代表其成員談判和簽署合同的權利。或者總統宣戰，所有公民都會受到影響。

The consequences of their actions overflow into those they represent. On the surface, this concept of a federal head doesn't sound fair at all! Why would I be judged for Adam's failure? We didn't elect him to represent us!

他們行為的後果溢出到他們所代表的人身上。從表面上看，這個聯邦首腦的概念聽起來一點也不公平！為什麼我會因為亞當的失敗而受到審判？我們沒有選他去代表我們！

But another way to look at it is that it is actually good news. Liberating news! If Adam's disobedience is our disobedience, then if there were an obedient man, a perfect second Adam, we could choose him to be our federal head instead! He could represent us before the judgement throne. It is wonderful news that God deals with us through a federal head.

但從另一個角度來看，這方式實際上是好消息。解放性的消息！如果亞當的不服從就是我們的不服從，那麼，如果有一個服從的人，完美的第二個亞當，我們可以選擇他作為我們的聯邦首腦！他可以在審判寶座前代表我們。上帝通過一位聯邦首腦與我們打交道，這是一個好消息。

In these verses, Paul wants us to see the cosmic significance of what God has done in Jesus. The whole history of humanity has been changed by the death and resurrection of Jesus Christ. 保羅希望我們在這些經文中看到的是神在耶穌身上所做的事的宇宙意義。耶穌基督的死和復活改變了整個人類歷史。

God has established a totally new realm of existence, in which it is possible for all people to be declared righteous and to be given eternal life.

上帝已經建立了一個全新的存在領域，在其中所有人都可以被宣佈為義並得永生。

These verses challenge our personal and parochial views of what God is doing in the world. Jesus' death is not simply a private event that benefits small groups of believers and me. God has changed the world, and everything is affected by it – past, present, and future.

這些經文挑戰了我們對上帝在世界上所做之事的個人和狹隘的看法。耶穌的死不僅僅是一件讓我和一小群信徒受益的私人事件。上帝改變了世界，一切都受其影響…過去、現在和未來。

Everyone who has ever lived is either in or out of the new realm in Jesus. We should gain a huge amount of confidence from this.

每個曾經生活過的人都在耶穌裡的新領域之內或之外。我們應該從中獲得巨大的信心。

As does the whole Bible, these verses reveal the secret to inconceivable and unconquerable joy. It is this, according to v20 & 21, if you are in Jesus Christ, your sin cannot outpace God's grace.

這些經文，就像整本聖經一樣，揭示了不可思議和不可戰勝的喜樂的秘密。就是這樣，根據第 20 和 21 節，如果你在耶穌基督裡，你的罪就不能超過神的恩典。

***The law was brought in so that the trespass might increase. But where sin increased, grace increased all the more, so that, just as sin reigned in death, so also grace might reign through righteousness to bring eternal life through Jesus Christ our Lord.***

而且加添了律法，使得過犯增加，只是罪在哪裏增加，恩典就在哪裏越發豐盛了。所以，正如罪藉著死掌權；照樣，恩典也藉著義掌權，使人因我們的主耶穌基督得永生。

The promise of those verses is thrilling. Those saved by God's grace through faith in Jesus Christ are freely and fully justified, having been forgiven, counted as right with God, and reconciled to God.

這些經文的應許是激動人心的。那些因信耶穌基督而蒙上帝恩典得救的人，被白白地、完全地稱義，被赦免，被算為在上帝面前是義的，並與上帝和好。

No sin can overcome God's abundant grace. He is more ready to forgive through Jesus than we are ready to sin. And, oh my goodness, how ready we are to sin! There is more grace in him than there is sin in us.

沒有任何罪可以勝過上帝豐富的恩典。他比我們準備好去犯罪更是願意藉著耶穌來赦免我們。而且，哦，天哪，我們多麼準備好去犯罪！他的恩典多超越我們的罪。

We may be inclined to think of faith in Jesus Christ, our conversion to the Christian faith, as a small thing. Maybe a change that brings modest reform to some areas of our lives.

我們可能傾向於認為信耶穌基督，我們歸向對基督教的信，是一件小事。也許這種變化會給我們生活的某些領域帶來適度的改革。

According to Paul, the differences between the two realms are infinitely great. The transfer from the realm of Adam to the realm of Christ should affect every part of our life.

根據保羅的說法，這兩個領域之間的差異是無限大的。從亞當的領域轉移到基督的領域應該影響我們生活的每一部分。

This chapter should instil confidence in the Christian. To be part of God's realm of grace in Jesus Christ is a gift. It is his abundant generosity. We can take no credit for it, so we praise him for his love and mercy.

這一章應該讓基督徒對自己充滿信心。在耶穌基督裡成為上帝恩典領域的一部分是一種恩賜。這是他豐富的慷慨。我們不能把它歸功於自己感到讚揚，所以我們讚美他的愛和憐憫。

I agree with John Stott's conclusion to this chapter in his commentary on Romans that the major hallmark of believers justified by faith in Jesus Christ is joy. Joy in God himself.

我同意約翰斯托特在他對《羅馬書》的解釋中對本章的結論，即因信耶穌基督而稱義的信徒的主要標誌是喜樂。以神自己為喜樂。

Christians should be the most positive people in the world. I'll close with a few signs of what it looks like to rejoice in God.

基督徒應該是最積極的人。最後，我將用一些跡象來說明在上帝中喜樂的樣子。

1. Your mind is deeply satisfied with the doctrine of Justification by faith. You rejoice in it by studying it, applying it to yourself, and speaking of it to others.

你的心對因信稱義的教義深感滿意。你通過研究它，將它應用到自己身上，並把它講給別人來歡歡喜喜的享受它。

2. You only think of your past in terms of it. You say: what me, a Christian! Despite my deep flaws and many failures? Yes, it is true...thanks be to God.

你只從它的角度來思考你的過去。你說：是我嗎，一個基督徒！儘管我有很大的缺陷和許多失敗？是的，這是真的……感謝上帝。

3. When you discover in yourself a new character flaw – like a fearfulness or a lack of self-control – the discovery does not cause you to doubt God’s love. In fact, it drives you closer to him, and his grace becomes more precious.

當你在自己身上發現一個新的性格缺陷…比如恐懼或缺乏自制力…這個發現不會讓你懷疑上帝的愛。事實上，它讓你更接近他，他的恩典變得更加珍貴。

4. When your conscience accuses you of How could God possibly love someone like you, you don’t look to your own positive performance as the response. You don’t excuse it with I had a bad day, or I was under pressure.

當你的良心指責你，上帝怎麼可能愛你這樣的人時，你不會把自己的積極表現作為回應。你不會以我今天過得很糟糕，或者我承受著壓力來作解釋。

5. When you face criticism, you don’t say *This is totally unfair*. You quietly rejoice inside with thoughts like *Oh, that isn’t the half of it; I’m much worse than that*. Even though you don’t see it, God does, he has cast them all away as far as the east is from the west.

當你面對批評時，你不會說：這完全不公平。你內心暗自歡喜：哦，這還未到其中一半；我比那更糟糕。即使你看不到，但上帝看到了，他已經把他們都扔走了像東離西有多遠的一樣。

6. When you face death, you do it with serenity because you are going to a friend.

當你面對死亡時，你會平靜地去做，因為你要去朋友那裡。

There is no hope without Jesus Christ, and there is certainly hope with and in him.

沒有耶穌基督就沒有盼望，與他同在和在他裡面有肯定的盼望。