

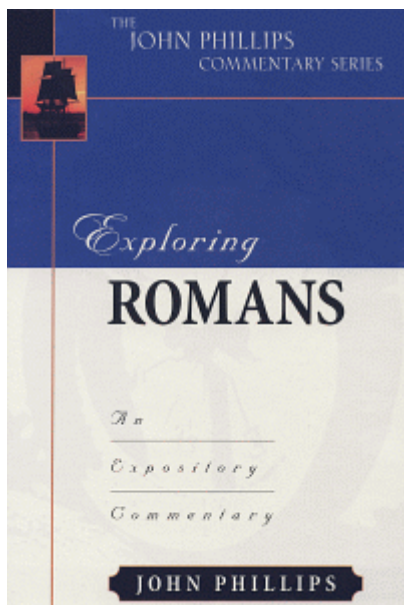
The John Phillips Commentary Series

Exploring Romans

An Expository Commentary

by

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引言

Introduction

「條條大路通羅馬。」這是保羅時代的諺語和格言。從羅馬金色的里程碑開始，往外呈放射狀的大道，將觸鬚伸往世界各地。從羅馬，保羅可以接觸全世界；因為，倘若條條大路通羅馬，那麼條條大路也是從羅馬開始。因此，保羅，這位策劃基督教宣教大計的宗師，就在他的宣教時程表上，反覆地寫著「羅馬」兩個字。即使屢次受阻，他仍持續不懈地說，「我一定要去羅馬，我非去羅馬不可。」

"All roads lead to Rome." It was a byword and a proverb in the days of Paul. From the golden milestone in Rome great arterial highways flung their tentacles across the world. From Rome, Paul could reach the world; for if all roads led *to* Rome, just as surely all roads led *from* Rome. So time and again this master strategist of Christian missions wrote "Rome" boldly at the top of his itinerary plans. And though something always hindered, he persisted in his purpose. "I must see Rome," he said. "I must see Rome."

後來，保羅在哥林多時，聽說附近的堅革哩教會，一位非常熱心的姊妹非比，正計劃要去凱撒坐鎮之城，保羅便說，「非比，我可以替妳寫一封推薦信給在羅馬的聖徒。」

Then, while at Corinth, Paul heard that Phebe, an active member of the church at nearby Cenchrea, was planning a visit to the city of the Caesars. "I'll write you a letter of commendation to the saints at Rome, Phebe," he said.

他真的開始寫了。當他終於擱筆時，卻寫出一卷神學鉅著，也是世界史上最重要的文獻——保羅的致羅馬人書。不輕易稱許人的雷南（Renan），讚譽此書說：「當非比姊妹從哥林多搭船離岸時，她多褶的衣襟下藏著的，是基督教神學的整個未來。」誠哉斯言。

And so he did. By the time he came to put down his pen, however, Paul had written his theological masterpiece and one of the most important documents in the history of the world—his epistle to the Romans. The skeptic Renan is credited with the statement that when Phebe sailed away from Corinth she "carried beneath the folds of her robe the whole future of Christian theology." [1] He was right.

羅馬人書可說是保羅福音。講道王子懷特（Alexander Whyte）在他所寫的一本描繪聖經人物的書中說，保羅受洗之後，並沒有回到耶路撒冷，而是立刻前往亞拉伯曠野。他去大馬士革時，是像個王子，但前往亞拉伯時，已經是個天路客，隨行的只有他的手杖，也只帶著一些書卷，和簡單的行囊。

Romans is *the gospel according to Paul* In his great book on Bible characters, that prince of preachers, Alexander Whyte, pictures Paul setting out for Arabia, right after his baptism, instead of returning to

Jerusalem. He had come like a prince into Damascus but departed for Arabia like a pilgrim armed only with his staff and taking but his parchments and a few of life's basic needs.

保羅的這一程，一開始似乎是受到安靜而孤寂的亞拉伯曠野所吸引。但事工的結尾，則逐漸被羅馬的繁華喧鬧所吸引。在何烈山的山蔭之下，三年的日子，成果豐碩。就如懷特流暢的語句所寫的，「保羅在行囊中帶去的是摩西五經、先知書以及詩篇，但再回到大馬士革時，腦子和口裡已多了蘊釀中的羅馬書、以弗所書及歌羅西書。」

At the beginning of his ministry Paul seems to have been drawn into the silences and solitudes of Arabia as, at the end of his ministry, he was drawn increasingly toward the rush and bustle of mighty Rome. The three years he spent beneath the shadow of Horeb were fruitful years indeed. He took with him, as Whyte so eloquently phrases it, "Moses and the Prophets and the Psalms in his knapsack, and returned to Damascus with the Romans, the Ephesians and the Colossians in his mouth and in his heart." [2]

只有保羅能把整個基督教的神學意涵，如此通澈完整地思索，這是毫無疑問的。只有保羅能從加略山的角度，來深入地咀嚼舊約的意義；大馬士革路上與拿撒勒耶穌面對面的經歷，幫助他指認出，耶穌就是那復活升天得榮耀的主。只有保羅能鑄造出這麼多新約的詞彙。只有保羅能將基督再來的意義，以及他現今在父神右邊，那尊榮的地位，作真確的詮釋。只有在保羅的羅馬書中，他才能充份展現他自己對福音那恢宏的領悟。凡是想從事牧職，佈道、教導或個人工作，或想更理解神如何在人心靈中工作的所有人，對羅馬書都必須好好的研讀領會——這是保羅所寫的福音書。

There can be little doubt that it was Paul who thought through the theological implications of Christianity. It was Paul who thought through the deeper meaning of the Old Testament in the light of Calvary and in the light of that great experience which was his when, on the Damascus road, he came face to face with Jesus of Nazareth and recognized Him at last as the risen, ascended and glorified Lord. It was Paul who coined the vocabulary of the New Testament. It was Paul who did justice to the cross. It was Paul who expounded the true meaning of Christ's coming and His present glorified position at God's right hand. It is in Paul's epistle to the Romans that his magnificent grasp of the gospel is most fully displayed. All who would exercise the ministry of a pastor, evangelist or teacher, engage in personal work or have an intelligent understanding of the work of God in a human soul must have a good grasp of Romans—the *gospel according to Paul*.

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當保羅寫羅馬書時，他並未去過羅馬的教會，因此，一開頭，自然要先簡短地介紹自己，以及他在教會中的特殊地位。羅馬教會中，固然有些人已經是他的朋友，也信了主，但他畢竟還只是個陌生人。他信中的引言，包括了自我介紹，他與主的關係，與他們的關係，以及他寫這封信的主題——福音。

When he wrote this letter Paul had never been to Rome, so naturally he begins with a brief description of himself and his special status in the church. True, some at Rome were his friends and converts, but to most he was a stranger. His introduction gives a picture of himself, his relationship to the Lord and to them, and a glimpse of the major theme of his letter—the gospel.

I 福音的意義（一1-4）

I. The Significance of the Gospel (1:1-4)

保羅在第一節就傳達他的主題為「福音」，並一直以此作為他每段開頭的主軸（1、9、15、16）。

Paul announces his theme in the first verse as "the gospel" and allows it to dominate his opening remarks (vv. 1, 9, 15, 16).

A. 福音的使命（一1）

A. *The Mandate of the Gospel (1:1)*

「耶穌基督的僕人保羅，奉召為使徒，特派傳神的福音」（1節）這福音，四處埋伏，要將人逮回歸主。保羅自身就是一個好例證，因為他形容自己成了耶穌基督的僕人（奴僕）（1節）。我們若說，保羅這麼寫時，腦中想到的是古代的希伯來奴僕，這一點兒不為過。奴僕因為太敬愛主人了，甘願一輩子跟在他身邊伺候到終老，也不願得回自由身。就像那個老忠僕一樣，保羅也是在說，「我愛我的主人，…不願意自由出去（出二十一5）。就像舊約那個刺了耳洞的僕人，表明他絕不反悔，要跟隨到底一樣，保羅也可以說，「我身上帶著耶穌的印記〔stigma，『奴僕的記號』〕」（加六17）。

"Paul, a servant of Jesus Christ, called to be an apostle, separated unto the gospel of God" (v. 1). The gospel arrests men for God. And of this Paul is himself a striking example, for he describes himself as a servant (a bondsman) of Jesus Christ (v. 1). It is not improbable that Paul had in mind here the Hebrew servant of old who so loved his master that he chose a lifetime of bondage rather than have the freedom of independent action. Like him, Paul could say, "I love my master... I will not go out free" (Exodus 21:5). As that Old Testament servant's ear was pierced in token of his irrevocable surrender, so Paul could say, "I bear in my body the marks [the stigmata, the "slave brands"] of the Lord Jesus" (Gal. 6:17).

再沒誰比保羅對自由更有概念了。在保羅的時代，許多人都是奴隸，保羅享受的是，罕有的自由之身，而且更少人有的，他生來就是羅馬公民。他卻說，成為耶穌基督的奴僕，才是他至高無上的榮耀。他當時的讀者群，對販賣奴隸的市場熟悉無比，甚至，有些人本身就是奴僕，對保羅這樣的開場白，一定感到十分親切。

Nobody was more conscious of his freedom than Paul. In a day when most men were slaves, Paul enjoyed the rare and much-prized privilege of being a free-born citizen of Rome. Yet he counted it his highest honor to be the bondsman of Jesus Christ. His readers, familiar enough with the slave market, and many of them slaves themselves, would appreciate this opening phrase of Paul's.

福音的使命，不僅使保羅甘願成為基督的奴僕，更賦予他一種特別的尊嚴。福音使他成了使徒。這個意思是「受差遣的人」，它背後要傳達的，正好就是我們今日所用「宣教士」的意思。不過，保羅蒙召喚來作使徒，還有一個額外的特權，使他能與彼得、雅各及約翰（林後十一5）平起平坐。保羅履行使徒的特權，使他成為教會史上最偉大的拓荒者，最崇高的發言人。當他死時，大約是加略山事蹟發生後三十年，整個西羅馬帝國的主要大城，已經都設有教會，供基督徒聚會，這些教會，絕大部份是他辛苦建立的，這充份證明了他的使徒職份（羅十五19）。

The mandate of the gospel not only made Paul Christ's willing slave, but it conferred on him a special dignity. It made him an *apostle*. The word means "one who is sent" and the thought behind it is conveyed exactly in our word "missionary." Paul's calling as an apostle, however, carried extra privileges, and ranked him with Peter, James and John (II Cor. 11:5). In discharging his apostleship, Paul became the greatest pioneer and foremost spokesman of the church. When he died, some thirty years after Calvary, there was a church for Christian worship in every major city of the western Roman Empire, largely through his efforts. He made full proof of his apostleship (Rom. 15:19).

福音使命，在保羅身上還有另一種影響。福音將他分別出來（按：和合本譯為特派）（1節）。這個服事神最為有力的人，必須有破釜沉舟的決心。當科地斯的西班牙探險隊在墨西哥的海岸登陸時，他們那個握有大權的船長就下了一道命令，把靠岸的船隻，全數燒毀。從此以後，只能拼個死活。保羅從此也將自己在有關基督與福音的事上，一切妥協的可能性，全都斬斷。

The mandate of the gospel did something else for Paul. It *separated* him (v. 1). The man who would be most effective in the service of God must burn all bridges. Soon after the Spanish adventurers of Cortez landed on the shores of Mexico their forceful captain ordered their boats to be burned on the beach. From then on it was victory or death. Paul cut himself adrift from all possibility of compromise so far as Christ and the gospel were concerned.

本段經文中「分別」（特派）的希臘文，含有「眼界」的概念。保羅整個人的思想，都被基督掌握。他的活動疆界，由主所定。保羅在悔改歸信之前就被神分別出來了（加一15）。悔改歸信時，被基督分別出來（徒九15），悔改歸信之後，則被聖靈分別出來（徒十三2）。他「被分別出來，為要傳神的福音。」

The Greek word for "separated" in this passage contains the thought of "the horizon." Paul's whole horizon was dominated by Christ. All his boundaries in life were determined by Him. Paul was separated by God *before* his conversion (Gal. 1:15), by Christ *at* his conversion (Acts 9:15), and by the Holy Spirit *after* his conversion (Acts 13:2). He was "separated unto the gospel of God."

B福音的信息（一2-4）

B. *The Message of the Gospel* (1:2-4)

基督是福音的核心信息。保羅在接下來的三節經文中，從三個角度來呈現基督。基督是(1)被顯明出來的那一位，「在應許中的」那一位（2節），因為「神的福音」在舊約有深固的根基。

Christ is at the heart of the gospel message. Paul sets Him before us in a threefold way in the next three verses. He is (1) *the revealed One*, the One "promised afore" (v. 2), for the "gospel of God" has its roots deep in the Old Testament.

神的啟示，整全而有系統，並在福音上，發展到了頂峰。保羅蒙受特別的呼召，要將舊約所隱藏有關基督的事，從加略山的角度，逐一闡明。保羅獲得的啟發，共有三件偉大的真理或「奧祕」，他的教會書信，也都與這些真理相關。請查看下列根據提摩太後書三章16節的教訓所立下的模式。

The revelation of God is an organic whole and it reaches its highest climax in the gospel. It was Paul's special calling to take the things of Christ latent in the Old Testament and explain them in the light of Calvary. Three great truths or "mysteries" were given to Paul, and his church epistles are all related to these truths. Trace the following pattern based on II Timothy 3:16.

I. 羅馬書：基督十架的奧祕

A 林前、林後——教訓督責（道德缺失）

B 加——使人歸正（針對教義的錯誤）

II 以弗所書：基督教會的奧祕

A 腓——教訓督責（道德缺失）

B 西——使人歸正（針對教義的錯誤）

III 帖前、帖後：基督再來的奧祕

1. Romans: The Mystery of Christ's *Cross*

1. I and II Corinthians—Reproof (moral failure)

2. Galatians—Correction (doctrinal error)

2. Ephesians: The Mystery of Christ's *Church*

1. Philippians—Reproof (practical failure)
2. Colossians—Correction (doctrinal error)
3. I and II Thessalonians: The Mystery of Christ's *Coming*

這些「奧秘」，全都是新的啟示，卻沒有一樣與神在舊約中所啟示的，不相一致的。十字架、教會，與主的再來，都早就在舊約中，以預表及預言的方式隱藏著。

These "mysteries" were all new revelations, yet none of them are inconsistent with what God had revealed in Old Testament times. The cross, the church, and the coming again of the Lord are all hidden away in types and shadows of the Old Testament.

有關耶穌福音的信息，他不僅是被顯明出來的一位，也是(2)具備王權的那一位。他「按肉體說，是從大衛後裔生的」（3節）。

The message of the gospel concerns Jesus not only as the revealed One but also as (2) *the reigning One*. He is "*Jesus Christ our Lord, which was made of the seed of David according to the flesh*" (v. 3).

新約聖經的開頭與末了，都有提到耶穌是大衛的子孫（太一1；啟二十二16）。彌賽亞的家譜，到他，就已經完全終止了。馬太和路加分別引用了舊約的家譜，來追溯出，他確能合理承繼大衛的王權。在加略山，沒有人在乎以賽亞發出的挑戰：「誰能宣稱為他的後代？」（賽五十三8，按英譯），這一點很重要。這樣作，等於公開宣告，他是大衛王位合法的繼承人。他的的確確是「猶太人的王」。

The New Testament begins and ends with a reference to Jesus as the son of David (Matt. 1:1; Rev. 22:16). The Messianic line was exhausted in Him. Using the various genealogies of the Old Testament, both Matthew and Luke trace His rightful claim to the throne of David. It is significant that at Calvary no one cared to accept Isaiah's challenge and "declare his generation" (Isa. 53:8). To have done so would have been to publicly proclaim His sole right to the throne of David. He was in very fact "the King of the Jews."

保羅從兩方面來指出基督的王權。地位上，他就是「大衛的後裔」。位格上他是「我們的主耶穌基督」。大多數的世人，可能對他握有大衛王權這事無法接受，但是，每一位信徒都必須承認，他既是主，也是基督。

Paul states Christ's right to reign in two ways. *Positionally* He is "the seed of David." *Personally* He is "Jesus Christ our Lord." The world at large may deny Him His throne rights as the seed of David during this age, but every believer is duty bound to own Him as both Lord and Christ.

福音信息的第三方面，與基督的再來相關。他是(3)從死裡復活的那一位，「按聖善的靈說，因從死裡復活，以大能顯明是神的兒子」（4節）。

The message of the gospel has to do with a third aspect of Christ's advent. He is (3) *the resurrected One*, the One "declared to be the Son of God with power, according to the spirit of holiness, by the resurrection from the dead" (v. 4).

「聖善的靈」這個片語意謂，主耶穌的生命，勝過罪的權勢，事實上，他的生活全然聖潔。他從未色眯眯的盯著人看；他從未說急躁的話語，以惡言或輕浮之言待人；也不曾讓自己浸淫在不潔的思想中。他從不讓良心受煎熬，從不曾欲火攻身，從不拂逆神的旨意。他從不浪費時間，從未作錯誤的判斷。他從不需要為所作的任何事道歉，也不需要收回哪一句說過的話。他對時間的拿捏正正好，不曾過早或太遲；他不曾遷怒於人；不曾乏善可陳，膚淺或懼怕。他在世上總共活了約一萬兩千個日子，每一天都聖潔如玉。他是「聖潔、無邪惡、無玷污、遠離罪人」（來七26）。在變像山上，他本可直接步入榮耀。從伯利恒那個馬廄，他吸著第一口氣開始，直到在加略山的十字架上闔了雙眼死去為止，每一時刻都是得勝的。他「按著聖善的靈說，因從死裡復活，以大能顯明是神的兒子。」

The expression "spirit of holiness" suggests that the Lord Jesus lived a life of victory over the *power of sin*, and indeed, His life was perfectly holy. He never looked with lust; He never uttered a hasty, unkind, untrue or frivolous word; and He never entertained an impure thought. He was never accused by conscience, never inflamed by wrongful passion, never out of step with the will of God. His time was never wasted, His talents never debased for selfish ends, His influence never bad, His judgment never wrong. He never had to apologize for anything He did or retract a single word He said. He was never too late or too soon; never upset; never insipid, shallow or afraid. He lived on earth approximately twelve thousand days and every one of them was a marvel of holiness. He was "holy, harmless, undefiled, separate from sinners" (Heb. 7:26). From the summit of the Mount of Transfiguration He could have stepped straight into glory. He had absolute victory from the moment He first drew breath in that Bethlehem barn until the moment He closed His eyes in death on the cross of Calvary. He was "declared to be the Son of God with power, according to the spirit of holiness."

「從死裡復活」這個片語，意謂他得勝了罪惡的刑罰。他從死裡復活。法國大革命時，有某位叫黎保的，來向塔列朗抱怨說，他新近所信的宗教，他以為是將老式基督教作了大幅改革了，卻還是吸引不了民眾。他問塔列朗有什麼建議。塔列朗只就事論事地說，「黎先生，你若要確保新的信仰成功有效，你什麼都不必作，只需要將自己釘在十字架上，然後第三天從死裡復活即可！」

The expression "by the resurrection from the dead" suggests His victory over the *penalty of sin*. He rose from the dead. During the time of the French Revolution, a certain M. Lepeau complained to Tallyrand that a new religion of his, one he considered a great improvement over Christianity, had failed to catch on with the people. He asked Tallyrand for some suggestions. Tallyrand dryly said, "M. Lepeau, to insure success for your new religion, all you need do is have yourself crucified and then rise from the dead on the third day!"

基督能吸引保羅的，就正是這一點——基督復活了！保羅與耶穌第一次相遇，是在大馬士革的路上，耶穌那時就已經從死裡復活又升天（徒九1-6）。耶穌基督活著，並且得了榮耀，這個不爭的事實，使保羅確信，他真是神的兒子。

It was this very thing about Christ which impressed Paul—His resurrection! Paul first met Jesus as the risen and ascended Lord from heaven on the Damascus road (Acts 9:1-6). The fact that Jesus Christ was indisputably alive and glorified convinced Paul that He was indeed the Son of God.

當耶穌在十字架上垂下頭，斷氣而死時，他看起來真是一無所能，軟弱到極點。第三天清晨，卻站在洞開的墓門口。「守衛們，快追拿他！看是誰膽敢把墓石挪開，膽敢撕掉凱撒大帝的封印！奉羅馬帝國的名，快抓住那個人的雙臂，他正要跨步離開墳墓。快點抓住他！」然而，一切正好相反，守衛早已躺在地上，像死人一樣。基督掌管這一切——「我有權柄捨了，也有權柄取回來」（約十18）；他現在已經取回來了。他勝過死亡！他永遠活著，活在永恒的大能中。按著肉體，他是大衛的後裔；但按著聖善的靈，他是神的兒子。

See Him there on the cross in utter weakness as He bows His head and dies. Now stand by that open grave on the third morning. "Ho guards, arrest Him! See how they roll away the stone and break proud Caesar's seal. In the name of imperial Rome, seize the arm of that lone Man as He marches from the tomb. Lay hold on Him!" But no, those guards are as dead men upon the ground. Christ staked everything upon this—"I have power to lay down my life, and I have power to take it again" (John 10:18); and He has taken it again. He has conquered death! He lives forever in the power of an endless life. According to the flesh, He is the seed of David; but according to the spirit of holiness, He is the Son of God.

II 福音的僕人（一5-16）

II. The Servant of the Gospel (1:5-16)

這一段，保羅最常用的字，便是他個人的代名詞「我」「我的」。這裡說出了他寫羅馬書的主要原因。

The most frequently used words in this section are Paul's personal pronouns "I," "me" and "my." He here lays bare his chief reasons for writing to Rome.

A 保羅對羅馬基督徒的教導（一5-7）

A. *Paul's Instructions to the Roman Christians (1:5-7)*

他一開始先提到(1)他受的託付。「我們從他受了恩惠並使徒的職份，在萬國之中叫人為他的名信服真道。」（5節）。恩典先於使徒的職份，救恩先於服事。耶穌先說，「到我這裡來」然後才說「你們往普天下去。」先委身於真理，然後才能委身工作。有許多出於一片好意的人，事先沒有看清楚這一點。約翰·衛斯理要出發前往宣教地的途中，才發現自己根本還未悔改歸信，需要一位救主。

He begins by stating (1) *his commission*. "*We have received grace and apostleship, for obedience to the faith among all nations, for his name*" (v. 5). Grace comes before apostleship, salvation before service. Jesus says, "Come unto me," before He says, "Go ye into all the world." Commitment to the truth comes before commitment to the task. Many well-meaning people have failed to see this. John Wesley was on his way to the mission field before discovering that he himself was an unconverted man in need of a Saviour.

保羅的一生，就是繞著「為他的名信服真道」這句話打轉，」他在信的結尾，幾乎是逐字地覆述著這句話（十六26）。我們的心態必須是「信服真道」；我們的指派任務則是「普天下」；我們的權柄是「他的名。」保羅不斷將普世的福音需要，陳明在我們面前。

Paul's whole life revolved around the words, "obedience to the faith among all nations, for his name," and he repeats them almost word for word at the end of the epistle (16:26). Our *attitude* must be "obedience to the faith"; our *assignment* is "all nations"; our *authority* is "His name." Paul keeps before us the pressing need for world evangelism.

保羅說完他受的託付之後，他開始討論(2)他們所受的呼召「其中也有你們這蒙召屬耶穌基督的人」（6節）。保羅稍後在他的信裡頭有討論到這召喚的內容（八28-30），但這裡則只提到三件事。

Having stated his commission, he next discusses (2) *their call*. "*Ye are also the called of Jesus Christ*" (v. 6). Later in the epistle Paul discusses in detail what is involved in this call (8:28-30), but at this point he mentions only three things.

神的呼召，是由主所發出。保羅的讀者，是在「羅馬」（7節）。但無論是古代的羅馬，或現代的紐約、芝加哥，神的呼召，都是由神發出。他知道每個人在哪裡。「主認識誰是他的人」（提後二19）。

The called of God are *located* by Him. In the case of Paul's readers, they were "*in Rome*" (v. 7). But whether it be in ancient Rome or modern New York or Chicago, the called of God are located by Him. He knows where each one is. "The Lord knoweth them that are his" (II Tim. 2:19).

神所呼召的，也是被他所愛的；他們是「為神所愛」（7節）。他們被他救起；「奉召作聖徒」（7節）。這時期（徒十五14）神已從世人中，召出一批蒙揀選的人，稱他們作「教會」（在新約中，「教會」這個字希臘文是*ecclesia*..「一群蒙召之人的聚集」）這群蒙召出來的人，被認定為「聖徒」，這是新約聖經中，我們所知道的，對神子民諸多稱呼中的一個稱呼。「聖徒」這個字，並非指教會中，

某些特別等級的人，而是指所有信了基督的人。這個字與「教會」這個字，概念相近，意思指「一群分別出來歸給神的人。」

The called of God are also *loved* by Him; they are "*beloved of God*" (v. 7). They are *lifted* by Him; they are "*called to be saints*" (v. 7). During this age (Acts 15:14) God is calling out from the world a select society of people called "the church." (The very word for "church" in the New Testament is *ecclesia*—"an assembly of called-out ones.") These called-out ones are designated "saints," one of the names by which the people of God are known in the New Testament. The word "saint" is not used of a special class within the church, but describes all those who have trusted Christ. The word carries a companion thought to the word "church" and means "one set apart for God."

B 保羅為羅馬基督徒代禱（一8-9）

B. *Paul's Intercession for the Roman Christians (1:8-9)*

保羅的代求，一開始是(1)讚美。「第一，我靠著耶穌基督，為你們眾人感謝我的神，因你們的信德傳遍了天下。」（8節）

Paul's intercession began (1) *with praise*. "*First, I thank my God through Jesus Christ for you all, that your faith is spoken of throughout the whole world*" (v. 8).

保羅一點兒不嫉妒！羅馬教會本可算為他引以為傲和引以為樂的成績。他本可以憑自己是外邦使徒的頭銜，來分沾「羅馬教會開拓者」的光榮。只是，他有顧全大局的觀念，更宏偉的眼光，使他不願小家子氣地計較這些，讓別人享受又何妨。不是所有人都能像保羅這麼大氣的。羅馬教會本身，就有人很不情願保羅造訪這城。因為後來，保羅以尼祿囚犯之身，果真到了羅馬時，他們還以嫉妒和紛爭之心，來傳講基督；就希望在保羅的苦楚和鎖鍊之外，再讓他更為痛心（腓一15-16）。保羅的心靈，卻一點兒不是這樣。

Paul was not cast in a jealous mold! The church at Rome would have been his pride and joy. He might well have coveted the honor of planting the church at Rome in his capacity of apostle to the Gentiles. His overall strategic concepts, however, were too great for him to be small-minded simply because others had this joy. Not all are like Paul in this. In Rome itself were those who deeply resented Paul's planned visit to their city. For when finally he did arrive as Nero's prisoner, they actually preached Christ out of envy and strife, hoping thereby to add to Paul's affliction and bonds (Phil. 1:15-16). Paul knew no such spirit.

保羅繼續為他們代禱（2）。「我在他兒子福音上，用心靈所事奉的神，可以見證我怎樣不住的提到你們，在禱告之間，常常懇求」（9節）。就如以色列人的祭壇之火從不熄滅一樣，保羅心中為人靈魂而燃燒的火焰，也不曾熄滅。他代禱的馨香，日夜升往神的寶座前。我們很多人，為自己的家人和

朋友的代禱都嫌不足了，更遑論為那些異鄉異地從未謀面之人，恒切的代禱了。但保羅，當他教導帖撒羅尼迦信徒要「不住的禱告」（帖前五17）時，他正是以身作則，鼓勵他們跟隨他的腳步。

Paul's intercession continued (2) *with prayer*. "*For God is my witness, whom I serve with my spirit in the gospel of his Son, that without ceasing I make mention of you always in my prayers*" (v. 9). As the fires on Israel's altars were never to be extinguished, so Paul's great heart burned unceasingly for the souls of men. The smoke of his intercession rose day and night to God. Most of us are faithless enough in praying for our own family and friends, and how much less do we pray unceasingly for those in other cities and lands whose faces we have never seen. But Paul, when he admonished the Thessalonians to "pray without ceasing" (I Thess. 5:17), was simply urging them to follow in his steps.

C 保羅對羅馬基督徒的關懷（一10-12）

C. Paul's Interest in the Roman Christians (1:10-12)

他渴望見到他們，服事他們，堅固他們。從他強調終能（10節）這一詞，就可感受到他十足的誠意。我們可說，這好像獻給神的一張簽了名的空白支票。保羅等於在說，「主啊，我很想去羅馬，但我會完全聽你安排。我願意以你所定的任何方式去。」神按著它的面值收納了這張支票，簽上最高額度，讓他以被囚之身去了羅馬。但保羅從未以身上的鎖鍊為恥，從未看自己為尼祿之囚，而是以耶穌基督的奴僕自居。

He longed to see them, to serve them and to strengthen them. His absolute sincerity is underlined in the phrase "*by any means*" (v. 10). It was a blank check, so to speak, signed and offered to God. In effect Paul said, "Lord, I want to go to Rome, but I am absolutely at Your disposal in this regard. I will go any way You choose." God took his offer at its face value, filling in that check for the maximum amount and sending him there in chains. Paul was never ashamed of those chains, never regarded himself as the prisoner of Nero, always as the prisoner of Jesus Christ.

對羅馬，保羅心中有他特別的打算。「到末了」（英譯）他解釋自己的渴望，「使你們可以得堅固」（11節）。他確信，他若去羅馬，對他們會帶來祝福，而他們的信心，也可以帶給他安慰（12節）。他完全正確！後來，他被囚送往羅馬時，還能在給腓立比朋友的信中，這樣寫著：「弟兄們，我願意你們知道，我所遭遇的事更是叫福音興旺，以致我受的捆鎖在御營全軍和其餘的人中，已經顯明是為基督的緣故。並且那在主裡的弟兄多半因我受的捆鎖就篤信不疑，越發放膽傳神的道，無所懼怕。」（腓一12-14）。

Paul had some specific goals in mind for Rome. "*To the end*," he says, explaining his longing, "*that ye may be established*" (v. 11). He was confident that his coming would be a source of blessing to them and that their fellowship would be an inspiration to him (v. 12). He was right! Writing later, during his first captivity in Rome, to his friends at Philippi, Paul could say: "But I would ye should understand, brethren, that the things which happened unto me have fallen out rather for the furtherance of the gospel; so that my bonds in

Christ are manifest in all the palace, and in all other places; and many of the brethren in the Lord, waxing confident by my bonds, are much more bold to speak the word without fear" (Phil. 1:12-14).

D保羅對羅馬基督徒的願望（一13-16）

D. Paul's Intentions with the Roman Christians (1:13-16)

請注意，保羅去羅馬的計劃(1)如何受阻。「弟兄們，我不願意你們知道，我屢次定意往你們那裡去。」（13節）。有時候，保羅的計劃受阻，是撒但之計（帖前二18）。但在此的受阻，似乎是因為聖靈要引導他在別處傳道，因此，阻止他去羅馬。

Notice how Paul's plans for Rome (1) *had been frustrated*. "*Now I would not have you ignorant, brethren, that oftentimes I purposed to come unto you, (but was let hitherto)*" (v. 13). Sometimes it was Satan who hindered Paul's plans (I Thess. 2:18). But in this case it seems more likely that gospel preaching in other parts under the direction of the Holy Spirit had prevented Paul from coming to Rome.

接著，保羅去羅馬的計劃(2)如何成形。主要有三點——他的負擔（「我都欠他們債」），他的勇氣（「我都準備好」），他的信念（「我不以福音為恥」）。

Then notice how Paul's plans for Rome (2) *had been formulated*. They were based on three things—his burden ("I am debtor"), his boldness ("I am ready"), and his belief ("I am not ashamed of the gospel").

「無論是希利尼人、化外人、聰明人、愚拙人，我都欠他們債」（14節）。這是保羅的負擔。無論是有文化或是粗魯的人，知識份子或目不識丁的人，對保羅都一樣，他都有相同的熱情，要向他們傳講基督；像逃跑的奴隸阿尼西母，或傲慢的國君亞基帕王。認識基督真理的人，就欠了所有人的債。他們就像古代那些癡瘋病患，遇見了滿山滿谷的豐富資源，而他們後方的同胞，卻仍身陷重圍，熬熬待斃；他們不得不說，「我們所作的不好：今日是有好信息的日子，我們竟不作聲」（王下七9）。找到福音珍寶的人，必須去和所有人分享。這是還債。

"I am debtor both to the Greeks, and to the Barbarians; both to the wise, and to the unwise" (v. 14). Here was *Paul's burden*. It made little difference to Paul whether a man was cultured or crude, an intellectual or an ignoramus. He would proclaim Christ with equal passion to a runaway slave like Onesimus or to a proud monarch like King Agrippa. Those who know the truth in Christ are debtors to all mankind. They are like those lepers of old who, having stumbled on vast resources when their fellows were starving in a besieged city, must say, "We do not well: this day is a day of good tidings, and we hold our peace" (II Kings 7:9). That is the spirit exactly. Those who have found the treasure of the gospel must share it with all mankind. It is a debt.

「所以情願盡我的力量，將福音傳給你們在羅馬的人」（15節）。這就是保羅的膽量。夏卡爵士（Sir Henry Rider Haggard）曾說，「羅馬！即使是古代的墨西哥擁有的最高文明，也不會超過這些最低等的化外文化。羅馬人有許多的知識份子，她的天才菁英所留下的成果，幾乎無人可以超越；她的法律，至今仍是現代法典的依據；她的藝術固然是外來的，但仍受人激賞；她的軍事體系，至今仍是世界的佼佼者；她的偉人，在一大群的競爭對手中，仍然無可匹敵。然而，她又是多麼的可憐！一隻凶悍的母老虎！留至今日的廢墟中，我們找不到一所救人濟世的醫院，我也相信，找不出一間孤兒院——那時代不知製造了多少孤兒。敬虔的渴望和個人的努力，並無法觸及人的良心。羅馬生就沒有良心；她只有慾念，她是吞噬人的野獸，並且，她的狡慧和輝煌，使她比禽獸更狂野。」

"As much as in me is, I am ready to preach the gospel to you that are at Rome also" (v. 15). Here was Paul's boldness. Rome! Says Sir Henry Rider Haggard, "Nowhere, not even in old Mexico, was high culture so completely wedded to the lowest barbarism. Intellect, Rome had in plenty; the noblest efforts of her genius are scarcely surpassed; her law is the foundation of the best of our codes of jurisprudence; art she borrowed but appreciated; her military system is still the wonder of the world; her great men remain great among a multitude of competitors. And yet how pitiless she was! What a tigress! Amid all the ruins of her cities we find none of a hospital, none I believe of an orphan school in an age that made many orphans. The pious aspirations and efforts of individuals never seem to have touched the conscience of the people. Rome incarnate had no conscience; she was a lustful, devouring beast, made more bestial by her intelligence and splendor."[1]

保羅卻渴望去到羅馬傳福音。他在當時的宗教中心耶路撒冷傳福音時，還是個無名小卒。他在當時的學術中心雅典傳道時，屢受嘲諷。他在當時的法律中心羅馬傳福音時，成了殉道者。他早已有了心理預備。他準備好了要去羅馬傳福音。

Paul was ready to preach the gospel at Rome. When he preached it at Jerusalem, the religious center of the world, he was mobbed. When he preached it at Athens, the intellectual center of the world, he was mocked. When he preached it at Rome, the legislative center of the world, he was martyred. He was ready for that. He was ready to preach the gospel at Rome.

「我不以福音為恥：這福音本是神的大能，要救一切相信的人；先是猶太人，後是希利尼人」（一16）。這就是保羅的信念。

"I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek" (1:16). Here was Paul's belief.

保羅對福音全然的信靠，是基於福音的至高性。他知道，這信仰超越世上任何的宗教或哲學。保羅當時代主要的思潮有三——希臘、羅馬及希伯來；但希臘的邏輯、羅馬的法學，及希伯來的光，在福音面前，都黯然失色。保羅面對這三者，可以昂然的說，「我不以基督的福音為恥。」這絕不是土包子所發出無知的吹噓。保羅不是目不識丁，而是高瞻遠矚，有國際眼光的人，他受了人文教育，氣度恢宏，知識高超。這是一個對世界學問造詣精深之人的見證。他以出色的手法，宣揚十字架的信息。保羅深深知曉福音的至高性。

Paul's absolute confidence in the gospel was based on its *supremacy*. He knew it to be far superior to any religion or philosophy ever known on earth. The world of Paul's day was dominated by three lines of thought—the Greek, the Roman, and the Hebrew; but Greek logic, Roman law and Hebrew light all paled before the gospel. In the face of all three Paul could say, "I am not ashamed of the gospel of Christ." This was not the boast of an ignorant provincial. Paul was no illiterate but a cosmopolitan man with a world vision, a liberal education, a wide catholicity of interest and great intellectual power. It was the testimony of a man well versed in the ways of the world and outstandingly successful in proclaiming the message of the cross. Paul knew the supremacy of the gospel.

保羅對福音的信心，是依據福音的充足性。他寫道，「它本是神的大能，要救一切相信的，」世人需要的並不是更多的教育，更多的社會改革，更多的新宗教。世人需要的是福音。福音信息抓住人的頭腦，刺入剖開人的良心，安慰人的情緒，拯救人的靈魂，聖化人的生命。它能幫助酒鬼不再酗酒，使惡棍走上正路，放蕩的女人返璞歸真。這信息本身，就足以改變任何信徒的生命。

Paul's confidence in the gospel was based on its *sufficiency*. "*It is the power of God unto salvation*," he wrote. The world does not need a better system of education, more social reform, new ideas in religion. It needs the gospel. The gospel message grips the mind, stabs the conscience, warms the heart, saves the soul and sanctifies the life. It can make drunken men sober, crooked men straight and profligate women pure. It is a message sufficient to transform the life of any who believe.

保羅對福音的信心，也依據它的單純性。它本是神的大能「要救一切相信的。」還有比這個更簡單的嗎？福音發出的呼喚，是要人來相信神的兒子，就是主耶穌基督，作為每個人脫離罪的救主。

Paul's confidence in the gospel was based on its *simplicity*. It is the power of God unto salvation "*to every one that believeth*." Could anything be simpler than that? The gospel call is to a simple trust in God's Son, the Lord Jesus Christ, as personal Saviour from sin.

III 福音的撮要（一17-18）

III. The Summary of the Gospel (1:17-18)

保羅高瞻遠矚的引言，以一句簡短的福音撮要作結。

Paul's far-reaching introduction is concluded by a brief summary of the gospel.

A 它彰顯神的義（一17）

A. *It Reveals God's Righteousness (1:17)*

「義」這個關鍵字，以及它的詞類變化，在羅馬書出現約五十次。保羅首先指出(1)義，對我們的啟示，「神的義，…顯明出來是本於信以致於信」（17節）。「義」的意思是「合乎規矩」，也就是，合乎神對人的要求。義是「神的所是，所有，所賜。」神本身所有的義，都在基督裡賜給我們。它必須從信心入手，唯獨藉著信靠，也只需藉著信靠，神才算人為義。」

The key word "righteousness" and its cognates occur some fifty times in Romans. First, Paul spells out (1) *the revelation of that righteousness to us* with the statement, "*for therein is the righteousness of God revealed from faith to faith*" (v. 17). Righteousness means "conformity to the right," that is, to the divine claims on man. Righteousness is "that which God *is, has* and *gives*" The righteousness which God is in Himself He provides in Christ. It must be accepted by faith, for on the sole and simple condition of trust, God will reinstate man in righteousness.[2]

魏斯特（Wuest）說，「馬丁路德有很長一段時間認為，神的義就是定罪人，因為他對罪相當恨惡。但是，他一旦理解到：這義，你若拒絕它，你就被定罪，你若接受他，你就得救時，福音的光，就射入、破解了他黑暗的靈魂。保羅說，這義，就在這福音上顯明出來。」

"For a long time," says Wuest, "Martin Luther saw only the condemning righteousness of God and hated it. When he saw that that righteousness that condemns when rejected, saves when accepted, the light of the gospel broke into his darkened soul. This righteousness, Paul says, is revealed in the good news of salvation." [3]

神是義的，人是不義的。福音告訴我們，神可以把他的義賜給有罪的人，那就是透過「本於信，以至於信」。換言之，我們是因信而獲得神的義，又因信而再產生義。W.E.Vine這麼說：「『本於信』指出開頭的一步；『以至於信』則指出因信而產生的信心的生活。」

God is righteous; man is unrighteous. The gospel shows how the righteousness of God can be bestowed on sinful man. It is "from faith to faith." In other words, the righteousness of God is *received* by faith and *reproduced* by faith. W. E. Vine puts it this way: "'From faith' points to the initial act; 'to faith' to the life of faith which issues from it." [4]

保羅又指出(2)這義，要在我們裡面產生改變，更新。他說，「義人必因信得生」（因注意我們像神；因而變成「義人」。又因注意到我們從神得生命；因而「得以生存」）。

Paul spells out also (2) *the revolution of that righteousness in us*. "*The just,*" he says, "*shall live by faith.*" (Notice our likeness to God; we become "just." Notice also our life from God; we "live.")

這個偉大的陳述，是引自哈巴谷書二章4節，保羅用它來指出，「因信稱義」並不是他自創的新觀念，而是有舊約聖經根據的堅固真理。這句話，在新約聖經另外出現兩次（加三11；哈十38）是聖經最偉大的陳述之一。它何時碰觸到馬丁路德，這很難說，可是有些人判斷，至少是當他跪在羅馬聖彼得教堂的台階爬行，想藉著這種悔罪的苦行來稱義，卻發現徒勞無功的時刻。帶著他，快速步下那些台階，讓他心中燃起火焰，並從此延燒到整個歐洲的，一定是「義人必因信得生」這句話，

This great statement is a quotation from Habakkuk 2:4 brought in by Paul to show that "righteousness by faith" is not a new idea propagated by him but a truth solidly founded on the Old Testament revelation. The expression occurs in two other places in the New Testament (Gal. 3:11; Heb. 10:38) and is one of the great statements of Scripture. When it reached the soul of Martin Luther it is difficult to say, but in the thinking of some at least it was as he was crawling on his knees up the staircase of St. Peter's at Rome in a vain effort to win righteousness by works of penance. It brought him down those stairs on his feet in a hurry and burned itself into his soul, until all Europe rang with the words, "The just shall live by faith." [5]

賴特福（Lightfoot）主教論到這段經文時曾說，律法頒給摩西的，有六百十三條細目。大衛在詩篇十五篇把它們濃縮成十一個領域。以賽亞縮為六項，彌迦減成三樣，以賽亞在晚期時，又減為兩樣。但哈巴谷將所有濃縮成一句話：「義人必因信得生。」

Bishop Lightfoot says of this text that the whole law was given to Moses in six hundred and thirteen precepts. David in Psalm 15 brings them all within the compass of eleven. Isaiah reduces them to six, Micah to three, and Isaiah, in a later passage, to two. But Habakkuk condenses them all into one: "The just shall live by faith." [6]

B福音顯明神的怒氣（一18）

B. The Gospel Reveals Gods Wrath (1:18)

我們若忽視基督的教訓中嚴厲的一面，那是犯了嚴重的錯誤。他論到地獄的部份，比論到天堂的還多，這足以發人深醒。保羅介紹福音時，是先論到人的罪，以及神怒氣的壞消息，然後才談到我們可以透

過基督得救的好消息。「原來，神的忿怒，從天上顯明在一切不虔不義的人身上，就是那些行不義阻擋真理的人」（18節）。保羅說，神從天上顯明的怒氣有三個原因。

It is a mistake to neglect the severer side of Christ's teaching. Significantly enough, He spoke more about hell than He did about heaven.[7] In Paul's presentation of the gospel, the *bad* news of human sin and God's wrath comes before the *good* news of salvation through Christ. "*For the wrath of God is revealed from heaven against all ungodliness and unrighteousness of men, who hold the truth in unrighteousness*" (v. 18). Paul states that God's wrath is revealed from heaven for three reasons.

(1)神發怒，是因人的不虔。不虔的問題，以及不虔這無可推諉的事實，成了保羅這封書信的第一個重要主題。

It is revealed because of (1) *human ungodliness*. The whole question of ungodliness and the fact that ungodliness is inexcusable becomes Paul's first major topic in this epistle.[8]

(2)神發怒，是因人的不義。不虔，主要是人得罪神的部份，不義，則是人得罪人的部份。它都是指對神或對人的不正直。人類在伊甸園的第一項罪，使人與神有了隔闔；人類的第二項罪（該隱殺了亞伯），使人與人有了隔闔（創三、四）。人錯待鄰舍，會使神發怒，就如同人錯待他的造物主，會使神發怒一樣。

Next, God's wrath is revealed from heaven against (2) *human unrighteousness*. While ungodliness is chiefly sin against God, unrighteousness is also sin against man. It is the condition of not being straight with either God or man. Man's first sin in the garden of Eden separated man from God; his second sin (Cain's murder of Abel) separated man from man (Gen. 3 and 4). God *is* as indignant at man's wrong treatment of his neighbor as He is at man's wrong treatment of his Creator.

(3)神發怒，是因人的不信。「行不義，阻擋真理」的人（18節），或如別的英文版本所譯的「壓制」或「澆熄」真理。神要每個人對一些最基本的真理負責，凡執意拒絕並抵擋這真理的人，必受審判。

Finally, God's wrath is revealed from heaven against (3) *human unbelief*. Paul speaks of men who "*hold the truth in unrighteousness*" (v. 18) or, as other versions render the expression, "suppress" or "stifle" the truth. God holds all men accountable for certain basic truths and the deliberate rejection of these truths in unbelief will be judged.

保羅便如此介紹完自己和福音的信息。羅馬書剩下的部份，都是以此引言為骨幹，而加以擴展的。

Thus Paul introduces himself and his message. The rest of Romans is an expansion of this introduction.

I 福音的原則（一19-八39）

Part 1.

The Principles of the Gospel

1:19-8:39

異教徒的罪 一19-32

The Guilt of the Heathen

1:19-32

I 異教徒故意視而不見（一19-20）

- A 神的證據無誤（一19）
- B 神的證據遍及整個宇宙（一20）
 - 1.神已向每個人顯明
 - 2.每個人應該都可以看見

II 異教徒的惡念（一21-25）

- A 人類不敬虔而自負的心思（一21）
 - 1.人的心思變為虛妄（一21節上）
 - 2.人變成無知心地昏暗（一21節下）
- B 人類自雕偶像的下場（一22-25）
 - 1.偶像被人類型塑（一22-23）
 - 2.人被偶像欺騙（一24-25）
 - a.他的感官被奴化（一24）
 - b.他的靈被奴化（一25）

III 異教徒放蕩的行為（一26-32）

- A 他們在性倫理上的倒錯（一26-27）
 - 1.男人逆性的罪（一26）
 - 2.女人逆性的罪（一27）
- B 他們在智性上的倒錯（一28-32）
 - 1.思想倒錯的主因（一28）
 - 2.思想倒錯的結果（一29-32）
 - a 貶低人類的品格
 - b 貶低人類的行為
 - c 貶低人類的言談
 - d. 貶低人類的觀念
 - e. 貶低人類的同伴情誼

1. The Willful Blindness of the Heathen (1:19-20)
 1. God's Witness Is Unmistakable (1:19)
 2. God's Witness Is Universal (1:20)
 1. All Men Are Exposed to It
 2. All Men Are Exposed by It
2. The Wicked Beliefs of the Heathen (1:21-25)
 1. The Inflation of Man's Own Godless Imagination (1:21)
 1. Man Has Become Consciously Irreligious (1:21a)
 2. Man Has Become Consequently Irrational (1:21b)
 2. The Influence of Man's Own Graven Images (1:22-25)
 1. The Idol Is Conceived by the Man (1:22-23)
 2. The Man Is Deceived by the Idol (1:24-25)
 1. His sensual enslavement (1:24)
 2. His spiritual enslavement (1:25)
3. The Wanton Behavior of the Heathen (1:26-32)
 1. They Become Morally Perverted (1:26-27)
 1. The Unnatural Sins of Men (1:26)
 2. The Unnatural Sins of Women (1:27)
 2. They Become Mentally Perverted (1:28-32)
 1. The Cause of Wrong Thinking (1:28)
 2. The Consequences of Wrong Thinking (1:29-32)
 1. Debased human character
 2. Debased human conduct
 3. Debased human conversation
 4. Debased human concepts
 5. Debased human companionships

羅馬書探討的第一個重要的部份，是福音的教義（一至八章）。在這些篇章裡，佔據保羅心靈的，共有三個主題——罪、救恩及成聖之路。

The first major division of Romans deals with the *doctrine* of the gospel (chaps. 1-8). Three themes occupy the mind and heart of Paul in these chapters—sin, salvation and sanctification.

聖經中，再沒有哪一處的經文，能比得上羅馬書開頭的這幾章，更深入的講論罪的主題了。那場景就好像一間法庭，帶進來一批批的異教徒、偽君子及希伯來人——在神面前，他們都要俯首認罪。到最後，所有的人類也都要受審，接受神對人的控告，總括的罪名，著實可怕。起訴狀一開始，就寫了神對異教徒所定的罪。

Few chapters in the Bible deal so devastatingly with the subject of sin as the opening chapters of Romans. The scene suggests a courtroom into which are brought the heathen, the hypocrite and the Hebrew—each to be found in turn to be utterly guilty before God. Finally humanity at large is arraigned and exposed to a

fearful summary of God's case against mankind. The indictment begins with God's condemnation of the heathen.

羅馬書一章19-32節，是對異教主義的起因和結局，所作的廣泛概論。這一段經文顯示，不僅有野生的異教主義——人崇拜自己所雕刻的形像；也有文明的異教主義——人崇拜自己無神的思想。有些人拜山腳下的偶像，有些人拜神壇上的理想。在哥林多，保羅寫這封信時居住的城市，這兩種的異教，他都接觸到了，也目睹他列在本章結尾那各式各樣嚴重無恥的罪。

Romans 1:19-32 is a broad survey of the causes and consequences of heathenism. This section reveals that there is not only a *crude* paganism, an unblushing worship by man of graven images; but there is also a *cultured* paganism, a worship by man of his own godless imagination. Some grovel at the foot of an *idol*, others worship at the shrine of an *ideal*. At Corinth, where he was residing when he wrote this epistle, Paul had contact with both kinds of paganism and could see the shameless practice of those high-handed sins he catalogs at the end of the chapter.

當然，「異教徒」不應只限於那些向木頭、石頭屈身的人。任何不認識主耶穌的人，從一角度而言，也都是異教徒。有許多住在已開化的西方世界中的人，他們對於神的事，一知半解，模糊不清，因此，生活也不合神的心意，他們其實也是異教徒。

The "heathen," of course, are not to be limited to those who bow down to wood and stone. All those who have no knowledge of the Lord Jesus are, in a sense, heathen. Many people in enlightened Western lands who have a vague knowledge of the things of God but who leave Him out of their lives are practicing heathen too.

保羅形容淪為異教徒的三階段。第一，故意視而不見，對真理刻意排拒。這之後，便是在心思上或信仰本質上，心存惡念。最後，便導至放蕩的行為。

Paul depicts three downward steps into paganism. First, there is willful blindness, a deliberate rejection of the truth. This is followed by wicked beliefs of either a rationalistic or religious nature. These, in turn, lead to wanton behavior.

I 異教徒刻意的視而不見（一19-20）

I. The Willful Blindness of the Heathen (1:19-20)

撒母耳（Leith Samuel）說，「有許多宣教士都指出，異教徒對神的認識，比我們想像的多，他們知道有一位神。在異教徒當中，其實沒有無神論者，至今尚未有人發現，世間的哪一支民族，（無論它是多麼的弱小或原始）是沒有敬拜神的觀念的…在所謂的最原始族群中的異教徒，他們都會覺察到自己有罪。當基督徒去到他們中間，談到罪時，他們往往都已經預備好要承認這項事實。異教徒似乎都知道，他們的罪必要受到懲罰。他們害怕懲罰，害怕死亡（這一點是普世都有）。他們也知道，罪需要贖罪，因此，會想盡辦法來安撫他們的眾神祇，或某位神。」

"Many missionaries point out that the heathen know more than we think," says Leith Samuel. "They know that there is a God. There are no atheists among heathen tribes. There has never been discovered upon earth a tribe of people, however small or depraved, which has not believed in some kind of god or had some system of worship.... The heathen found in so-called primitive tribes know that they have sinned. When a Christian comes to them and talks about sin he often finds ready acknowledgment that this is true. The heathen seem to know that their sins must be punished. They seem afraid of punishment, and afraid of death (as are most men everywhere). They know that sin must be atoned for, and they seek ways of appeasing their angry deities or deity." [1]

A. 神的證據無誤（一19）

A. *God's Witness Is Unmistakable (1:19)*

保羅所說的第一點是：真神並非沒有給異教徒證據。「神的事情，人所能知道的，原顯明在人心裡」（19節）萬國既都源自一族（創十；徒十七26），因此，萬國最初就曾獲得所賜與人類的真理。考古學及歷史都證明，古人宗教，普遍都有獻祭的行為。Merrill F. Unger說，有相當多的相似度存在，可證明「人類在墮落之後，神曾賜與人類相同的啟示。最初的宗教起源，隨著人類愈形墮落，遂變得愈發腐敗，直到成了異教，這可從以色列鄰國多神教的獻祭儀式中反映出來。」

That the heathen are not without a witness to the true God is Paul's first point. "That which may be known of God is manifest in them; for God hath shewed it unto them," he says (v. 19). Since all nations come from one original family (Gen. 10; Acts 17:26), it follows that all nations once had some knowledge of the truth originally given to mankind. Archaeology and history both demonstrate the universality of sacrifice in human religions from earliest times. Unger says that sufficient similarity exists to "demonstrate a *common origin* in a God-given revelation to the human race just after the Fall. This original source was corrupted and perverted as mankind lapsed more and more into paganism, and was reflected in the systems of sacrifice prevailing among the polytheistic neighbors of Israel." [2]

埃及歐西里斯（Osiris）的神話故事顯示，有許多國家的宗教起源，受異教之國所影響。依照歐西里斯的神話，良善之靈，曾為了那群背棄他的邪惡之民奉獻自己。當歐西里斯在阿曼地成為人民的審判者時，從他與掌管大自然的「聖母」，產生出另一個靈，來保護地上的信徒。這是歐西里斯的神話。這神話的光，朦朧不清，且多所扭曲，但它卻存在著。

The Osiris myth in Egypt shows how much light was possessed by heathen nations. According to this myth, Osiris, the bright Spirit of Good, offered himself up for the evildoing of the human race that had dethroned him. From him and the "Divine Mother," of whom all nature is, sprang another spirit to protect the believing on earth as Osiris was their Justifier in Amenti. So ran the Osiris myth. The truth was dim and distorted but it was there.

B. 神的證據遍及整個宇宙（一20）

B. *Gods Witness Is Universal* (1:20)

除了遠古社會的啟示之外，神還有另一個證明自己的證據，這個證據是無法被人類所腐化的——創造的證據。保羅宣告，「自從造天地以來，神的永能和神性是明明可知的，雖是眼不能見，但藉著所造之物，就可以曉得，叫人無可推諉」（20節）。

God has another witness to Himself besides the primeval revelation, a witness which cannot be corrupted by man—the witness of creation. Paul declares, *"The invisible things of him from the creation of the world are clearly seen, being understood by the things that are made, even his eternal power and Godhead; so that they are without excuse"* (v. 20).

所有的人都(1)有創造的證據向他顯明（通常稱為大自然）。詩人朗費羅曾用一個美麗的詞彙來形容大自然，他稱大自然是替神發聲的，「神最古舊的經典」。

All men are (1) *exposed to this witness* of creation (often called "nature"). The poet Longfellow has colorfully described how nature, "God's oldest testament," speaks for God.

並且，大自然這位年邁的保姆，
抱起孩子坐上膝蓋，
說：「來看這本故事書，
你爹爹寫給你讀的！」

And Nature, the old nurse, took

The child upon her knee,

Saying: "Here is a story book

Thy Father has written for thee!"

「跟我去漫遊吧」她說，
「到你不曾去過的地方；
讀你不曾讀過的東西

神留下來的文稿！」

"Come, wander with me," she said,

"Into regions yet untrod;

And read what is still unread

In the manuscripts of God!"

他便漫遊著，又漫遊著
與大自然，這位親愛的保姆。
保姆每天日夜都唱給他聽的
宇宙的童謠。

And he wandered away and away

With Nature, the dear old nurse,

Who sang to him night and day

The rhymes of the universe.[3]

~朗費羅 "The Fiftieh Birthday of Agassig"

神期待我們從大自然的真理，來學習認知他永恒的大能，及他掌管宇宙萬物的真理。若對這兩項真理有正確認知，自然會對神產生頌讚與愛慕之情。單是閃耀於空中的天使天軍，就無處不在的見證著這兩項真理，他們的見證，也的確遍及全宇宙。詩篇十九篇就確認「諸天述說神的榮耀；穹蒼傳揚他的手段…無一處不能聽見他的言語和聲音（按英譯）。」亞伯拉罕林肯曾說，「我們若俯視人間，因而成為無神論者，這我可以理解，但人若仰視天空，而說，沒有神，這我著實無法理解。」法國有一個革命主義者，向某農夫吹噓說，「我們就是要來拆毀那些讓你們想起神的東西。」那農夫沈著的說，「同胞，那你先把星星扯下來再說！」

God expects men to learn from nature the truth of His eternal power and the truth of godhood. These two truths, properly learned, should result in a universal desire both to praise and to please God. The heavenly hosts alone, blazing in the sky, give ample testimony to these two truths, and their witness is truly universal. Psalm 19 affirms that "the heavens declare the glory of God; and the firmament sheweth his handywork.... There is no speech nor language, where their voice is not heard." Abraham Lincoln once said, "I can see how it might be possible for a man to look down upon the earth and be an atheist, but I cannot conceive how he could look up into the heavens and say there is no God." One of the French revolutionaries boasted to a peasant, "We are going to pull down all that reminds you of God." Said the peasant dryly, "Citizen, pull down the stars then!"[4]

不過，保羅也指出，光是從大自然要認識神，那是不夠的。大自然指向一位永恒、無所不能、無所不知、無所不在的創造者，可是，在此之外，它的聲音略顯支吾，傳遞有限。F. W. Boreham說，「當這個人說，他不需要教會來敬拜神時，我就跟他分道揚鑣了。他在大自然界中找神。我們都知道，伊安麥克拉倫的朋友，從一次瑰麗的夕陽中，心靈獲得的餵養，多過他所聽過的所有講道。我對這人的評論是：他明顯不夠周延，不夠誠實。他說，他在大自然界找到神。但其實，他所說的不是神。他腦中所服膺的只是詭辯學中最差勁的一派。他說，他在大自然界中找到神。其實他是說在紫羅蘭中找到神。但，大自然不是紫羅蘭。大自然除了紫羅蘭，還包括暴力…若夠誠實的話，那麼，他所崇拜的，除了紫羅蘭暗暗的清香之外，還得包括毒蛇那恐怖的毒牙。他除了崇拜金絲雀那悅耳的囀聲之外，還不能逃避禿鷹血腥的喙啄。他除了崇拜瞪羚的溫柔之外，還得收納惡狼的拳爪。」

Paul, however, limits what can be learned about God from nature. Nature points to an eternal, omnipotent, omniscient, omnipresent Creator, but beyond that its voice falters and fails. "It is just here," says F. W. Boreham, "that I part company with the man who tells me he does not need a church in order to worship. He finds God in nature. We all know Ian Maclaren's friend who got more good to his soul out of one glorious sunset than out of all the sermons he ever heard. My only criticism of this man is that he is so obviously disingenuous and dishonest. He *says* that he finds God in nature. But he *means* nothing of the kind. He practices a doctrine of mental reserve of a worst kind than is to be found in any other school of casuistry. He says that he finds God in *nature*. He means that he finds God in *violets*. But nature is not violets. Nature consists of *violets and vipers*.... To be perfectly honest he must worship, not only the subtle fragrance of the violets, but the horrible fangs of the viper. He must worship, not only the delightful trill of the lark, but the bloodied beak of the vulture. He must worship, not only the tender grace of the gazelle, but the dripping jaws of the wolf." [5]

Robert Louis Stevenson將這一切總結成如下攪動人心的詩句：

Robert Louis Stevenson sums this up in stirring lines:

那綠色的謀殺者，繁茂地蔓延著，
淹沒覆蓋了對手，蠶食吞嚥，
以攀爬，纏繞之能，坐擁一片江山。
它奮勇的根莖，在地裡搏鬥。
好像受了驚嚇的，絕望的鬼魔，
枝葉爭相競吐，搶著嶄露頭角。
綠色的征服者，從頭頂
蔓蓋過一群群手下敗將！
瞧！在枝葉形成的窟窿中，
蘭花如癌，正在滋長！
森林裡的戰役，如此靜悄悄地上演著
不曾停息，緘默不語的仇敵
以攀鉤，窒礙，壓縮，緊纏，
不出一聲，不費一息。

There the green murderer throve and spread,

Upon his smothering victims fed,

And wantoned on his climbing coil.

Contending roots fought for the soil.

Like frightened demons, with despair,

Competing branches pushed for air.

Green conquerors from overhead

Bestrode the bodies of their dead!

And in the groins of branches, lo!

The cancers of the orchids grow!

So hushed the woodland warfare goes

Unceasing, and the silent foes

Grapple and smother, strain and clasp,

Without a cry, without a gasp.[6]

大自然說，「有一位神！」，指向四季、星辰和日月；「他的永能和神性。」但人類需要的，尚不止這些。人類需要一位救主，而大自然無法滿足這些需要，因為，大自然不能提供赦免寬恕。大自然律是無情無義的，凡違反大自然律的，它一視同仁的立刻施與懲處。它也不能教導道德法則。原始的族群，在大自然中居住了一個又一個世紀，只能養育出野蠻之民！大自然會放聲，但是它沒有心靈，它所提供的，解決不了人類最大的問題——罪的問題。它不曾論及救主。所有創造之工，所見證的神，與救贖之工，所見證的神，兩者無法相比。創造之工，告訴我們，神大能的手；只有加略山，將神的心顯露。

"There is a God!" says nature, pointing to seasons, stars and suns; "He is eternal in His power." But man needs much more than that. Man needs a personal Redeemer, and nature cannot satisfy that need, for nature knows nothing of forgiveness. Its rules are relentless and ruthless, visiting swift retribution on all infringement of its laws. It teaches no moral codes. Savage tribes have dwelt with nature for ages and produced cannibals! Nature has a voice but it has no heart, and it offers no solution to man's greatest problem, that of sin. It makes no mention of a Saviour. There can be no comparison between God's witness to Himself in creation and His witness to Himself in redemption. Creation will tell us somewhat of the work of His hands; Calvary alone unveils His heart.

保羅又進一步指出，不僅有神創造大工的證據，向世人顯明，**(2)也有神為他自己作的見證向人類顯明**。有時候，這見證的光會略為黯淡，可是，它一直都在，也足以建構神的「永能和神性」，使人無可推諉。不過，雖然有神這麼明確無誤的證據和普世的見證顯明，有些人仍然否認這真理，執意要作無神論者；另一些人沉淪更深，*扭曲*真理，成為拜偶像者。這是保羅的下一個主題。

Paul points out further that all men are not only exposed *to* God's witness in creation but also *(2) exposed by this witness* of God to Himself. The light may be dim at times but it is always there and always enough to establish God's "eternal power and Godhead," leaving men without excuse. Yet despite God's unmistakable and universal witness, some men *deny* the truth and become atheists; others sink still deeper, *distort* the truth and become idolaters. This is Paul's next theme.

II. 異教徒的惡念（一21-25）

II. The Wicked Beliefs of the Heathen (1:21-25)

故意拒絕神「有關他自己的啟示」的人，導致的一個結果便是無神論，以及誇耀自己的智能；另一個結果便是虛假的宗教。人高舉人類的理性，貶低神的啟示。其結果便是，人類崇拜自己的思想，另一個結果便是，崇拜偶像。

One result of a willful rejection of God's revelation of Himself is atheism and the glorification of the human intellect; another is false religion. Men enthrone *human reasoning* and dethrone *divine revelation*. One result is the worship by man of his own ideas, and another is the worship of idols.

A. 人類不敬虔而自負的心思（一21）

A. *The Inflation by Man of His Own Godless Imagination* (1:21)

「因為他們雖然知道神，卻不當作神榮耀他，也不感謝他，他們的思念變為虛妄，無知的心就昏暗了」（21節）。保羅在這一節中，指出兩件事。當人的心思不尊榮神時，他就會**(1)心變為虛妄，無宗教**。他愈有學問，愈高舉理性，愈堅持不信。他覺得，人類有科學，哲學當作信仰就足夠，不需要神。

"When they knew God, they glorified him not as God, neither were thankful: but became vain in their imaginations, and their foolish heart was darkened" (v. 21). Paul points out two things in this verse. When a man dethrones God from his thinking, he becomes *(1) consciously irreligious*. The more he learns, the more he becomes high and mighty in his rationalism and confirmed in his unbelief. He feels that human science and philosophy make belief in God unnecessary.[7]

可是，結果他反而變為**(2)不理性**。神再三申明，這樣的人，心地昏暗。儘管他宣稱有智慧，將神摒棄於自己的才智之外，他反而受到矇蔽，成了愚昧，或蠢笨的（亦即愚蠢的）人。顯然，這樣的人，

從錯誤的前設來作推理，以為沒有神，或以為神與他的一切不相關，不論再用多少邏輯步驟來推理，都會作出錯誤的結論來。

But then he becomes (2) *consequently irrational*. God emphatically declares that such a man's heart is darkened. All his claims to wisdom notwithstanding, the man who has dethroned God from his intellect becomes conceited and stupid or unintelligent (i.e., foolish). Obviously the man who reasons from the false premise that there is no God or that God is irrelevant will arrive at a false conclusion no matter how logical the intervening steps may be.

舉一個明顯的例子。現代的異教主義者，如何從晚近的分子生物的領域中，表達自己的無神主義。科學家在自己的研究領域中認為，他們已發現了生命本身一些最基本的奧秘。科學家研究去氧核醣酸（即DNA），從中發現了基因排序，知道它模塑著地球每一種生命的形成。有些牽涉到的複雜程度，令人咋舌。儘管如此，仍然有一位英國科學家作出這樣的聲明：「對我們而言，可十分明確的認為，生命的形成，純是化學作用產生。還有，我十分確定，只要再多個十年、二十年，我們人類可以自己創造出生命。我不再認為我們需要相信上帝。」

A striking illustration of man's modern heathenism expressing itself in atheism comes out of recent developments in the field of molecular biology. Scientists working in this field feel that they have discovered some of the basic secrets of life itself. Working with deoxyribonucleic acid, scientists are unfolding the basic genetic patterns that shape every living thing on earth. Some of the concepts involved are almost unbelievably complex. Despite this, one British scientist made the statement, "It seems pretty certain to me that life resulted from purely chemical events. What's more, I feel certain that in another decade or two we ourselves will be able to create life. I no longer find it necessary to believe in God." [8]

B. 人類自雕偶像的下場（一22-25）

B. *The Influence On Man of His Own Graven Images (1:22-25)*

從無神論，下一步就淪為拜偶像。保羅指出(1)當偶像被人類型塑時，人「自稱為聰明，反成了愚拙，將不能朽壞之神的榮耀，變為偶像，彷彿必朽壞的人，和飛禽走獸昆蟲的樣式。」（22-23節）

The next step down from atheism is idolatry. Paul shows what happens when (1) *the idol is conceived by man*. "Professing themselves to be wise, they became fools, and changed the glory of the uncorruptible God into an image made like to corruptible man, and to birds, and fourfooted beasts, and creeping things" (vv. 22-23).

魏斯特指出，本段的「聰明」這個字，希臘人是用來描述一個有文化有學問，擅長書寫的人。「愚拙」這字，則與我們所說的「魯鈍」（“moron”）相關，很能傳達希臘文的意思。拜偶像據說是從古巴比倫開始，由那裡遍及全世界，在絕大多數的異教中確定地位，一直到如今。它持續佔據著人心，即使是現代人中有最高文化的人也不例外。

Wuest points out that the word for "wise" in this passage was used by the Greeks to describe a cultured and learned man, skilled in letters. The word for "fools" is related to the word from which we get "moron," which gives a good understanding of what the Greek means.[9] Idolatry is said to have commenced in ancient Babylon.[10] From there it spread around the world, entrenched itself in most pagan religions and is with us to this day. It maintains its hold on even the most cultured of modern men.

保羅指出，偶像一旦被人孕育出來，不用太久，(2)人就被偶像所矇蔽。撒但的勢力，盤踞在所有拜偶像的人心中，就如聖經所清楚指明的，「他們…反與他們混雜相合，學習他們的行為，事奉他們的偶像，這就成了自己的網羅。把自己的兒女祭祀鬼魔，流無辜人的血，就是自己兒女的血，把他們祭祀迦南的偶像」（詩一〇六35-38；亦見利十七7；代下十一15；林前十19-21）。

Paul shows that once the idol is conceived by man, it is not long before (2) *man is deceived by the idol*. Satanic forces entrench themselves in all idolatrous systems of worship, as Scripture clearly testifies.

"They... mingled among the heathen, and learned their works. And they served their idols: which were a snare unto them. Yea, they sacrificed their sons and daughters unto devils, and shed innocent blood, even the blood of their sons and of their daughters, whom they sacrificed unto the idols of Canaan" (Ps. 106:35-38; see also Lev. 17:7; II Chron. 11:15; I Cor. 10:19-21).

偶像崇拜，充斥於現今世界的每個角落。教育文化及繁榮進展，也救不了人類從偶像崇拜的桎梏中出來，因為，它基本上是個屬靈的問題。迷信佔很大的因素，但最深的根，源自於撒但；而現代教育卻忽略他，如同忽略神一樣。

Idolatrous worship prevails in all parts of the world to this day. Education, culture and advancement do little to free men from idolatry since the problem is basically spiritual. Superstition plays a part in idolatry, but at its deepest roots is Satan, and modern education ignores him as much as it ignores God.

例如，在印度，所有的生靈都被視為神明。蛇、鱷魚、獅子、牛隻，都受到不同程度的尊敬。殺牛，你就成了糟糕的凶手，吃牛肉，更是野蠻行為。印度本身有千千萬萬的飢民，卻容許千千萬萬的牲畜大軍悠遊其間，與人分搶食物大餅，踐踏農作物。即使印度政府也無能為力，救國家免於敬牛如神的信仰，他們所曾作過的努力，一碰到受迷惑之民的堅決反對，就莫可奈何。

In India, for example, all living things are looked upon as sacred. Snakes and crocodiles, monkeys and cows are all venerated in varying degrees. To kill a cow is as bad as murder, and to eat its flesh is an act of cannibalism. India cannot feed its own starving millions, yet two hundred million head of cattle are allowed to wander far and wide competing with man for food and damaging standing crops. Not even the government of India can liberate the nation from the cow's divinity, its efforts to do so being met with stubborn opposition from the deluded people.[11]

古代也是一樣。希臘人是古代最追求智性發展的民族，然而，征服他們的羅馬人，嘲諷他們說「在雅典，要找一位神祇，比找到一個人更容易！」

It was the same in olden times. The Greeks were the great intellectuals of antiquity, yet their Roman conquerors sarcastically remarked that "it was easier to find a god than a man" in Athens!

虛假的宗教，奴役人民，不僅在感官上，也在屬靈上。保羅形容感官上的奴隸，用了如下的字：「神任憑他們逞著心裡的情慾，行污穢的事，以致彼此玷辱自己的身體」（24節）。

False religious systems enslave people both sensually and spiritually. Paul describes the *sensual enslavement* in these words: "*God gave them up to uncleanness through the lusts of their own hearts, to dishonour their own bodies between themselves*" (v. 24).

迦南人拜偶像，可以作為一例。「迦南人受制於一種可怕、最低等的偶像崇拜模式，從它衍生了淫亂。一九二九~三七年在Ras Shamra（古代的烏加利，現在的北敘利亞）發現的宗教文物顯示，淫亂的宗教神祇如：伊勒、巴力及神妓亞拿特、亞舍拉和亞斯他錄。這些文字充份證明了舊約聖經所指出的，迦南人在宗教上的淫蕩和道德敗落。從祭祀物品、雕像及文學三種文物綜合觀之，即可看出迦南人的宗教是以性雜交為中心，還有殺人獻祭、拜蛇、廟妓、太監祭司等慣見的習俗。迦南的宗教，專注在情色方面，致使社會道德淪喪之深，遠不是我們能以想像的。」

The idolatry of the Canaanites is an example of this. "The Canaanites were enslaved by one of the most terrible and degrading forms of idolatry, which encouraged immorality. Discovered in 1929-37, Canaanite religious literature from Ras Shamra (ancient Ugarit in North Syria) reveals the worship of the immoral gods El and Baal and the sacred courtesans Anath, Asherah and Astarte. This literature fully corroborates the Old Testament notices of the religious debauchery and moral degradation of the Canaanites. Cult objects, figurines and literature combine to show how sex-centered was Canaanite religion, with human sacrifice, cult of serpents, sacred courtesans and eunuch priests excessively common. The sordid depths of social degradation to which the erotic aspects of Canaanite cults led can scarcely be imagined." [12]

保羅從感官奴役繼續描述到屬靈的奴役，這些都是因拜偶像而起。他說，神任憑「他們將神的真實變為虛謊，去敬拜事奉受造之物，不敬奉那造物之主，主乃是可稱頌的，直到永遠。阿們」（25節）。

Paul moves on from describing the sensual enslavement to describing the *spiritual enslavement* which results from idolatry. He says that God gave up those "*who changed the truth of God into a lie, and worshipped and served the creature more than the Creator, who is blessed for ever. Amen*" (v. 25).

最初，人造偶像時，是想藉此來代表神。他想藉此提醒自己要有宗教的心思，以最鮮明的方式來代表追求聖潔。但其結果都一樣。自己變成了偶像的奴隸。教會歷史有無數怵目驚心的例子。歷史學者Miller說，「護教學家或許認為，可以把肖像歸類為幫助敬拜尊奉的物品，但毫無疑問的是，因著無知和迷信的觀念所致，這樣的崇拜、尊奉肖像，無論是畫片或雕像，都無法避免會淪為偶像崇拜。」

Originally, when a man makes an idol, his idea is to have his image represent God. He wants it to bring religious thoughts to his mind by having it remind him, in the strongest way, of holy things. But the end

result is always the same. He becomes a slave to his idols. The pages of church history provide striking examples of this. As the historian Miller says, "The apologist may draw fine distinctions between images as objects of reverence and objects of devotion, but there can be no doubt that with ignorant and superstitious minds the use, the reverence, the worship of images, whether in pictures or statues, *invariably degenerates into idolatry.*"[13]

第二誡，明令禁止製造、崇拜及事奉任何刻畫的有形肖像（出二十）。神警告我們，與此誡命相關的，凡干犯這誡的，必招致神公義的懲處，自父及子孫數代。羅馬書一章接下來的幾節，都證明的確如此。

The second commandment forbids the making, the worshiping and the serving of graven images (Exodus 20). God warns in connection with this commandment that the breaking of it awakens His righteous jealousy and brings penalties which have far-reaching results for posterity. The remaining verses of Romans 1 show that this is indeed so.

Ⅲ.異教徒放蕩的行為（一26-32）

III. The Wanton Behavior of the Heathen (1:26-32)

凡是棄絕神的人，最終必發現，自己被神棄絕。他要任憑人走自己的路，那是很可怕的路。

Those who abandon God find themselves abandoned by God at last. He gives men up to their own way, and a terrible way it is.

A.他們在性倫理上的錯誤（一26-27）

A. *They Become Morally Perverted* (1:26-27)

保羅在這兩節經文中描述，那些離棄神的，神就任憑他們最終淪入可怕的羞恥及逆性的情慾，那正是所多瑪的罪，最終導致神在羅得的日子，要從天降下硫磺與火（創十九）。這些罪，一直都與叛道者如影隨行（彼後二6；猶7）。至今仍在我們的世界中，持續猖狂，明目張膽，攻勢凌厲，。

Paul describes in these two verses how those who turn away from God give themselves over at last to shameful horrors and unnatural vices, to the very sins of Sodom, sins which caused God to rain fire and brimstone from heaven in the days of Lot (Gen. 19). These sins ever accompany apostasy (II Peter 2:6; Jude 7). They are with us today and are becoming more blatant, more aggressive and more evident all the time.

在美國，任憑自己陷入這種可怕的逆性情慾中的那些人，已結合一起，要求公眾認可他們這樣的逆性生活方式。色情傳媒每一年傳銷數百萬計的刊物，其中，跳脫傳統框架的性，已蔚為主題。故事、特寫文章，對社會中有關這類活動的報導，已愈來愈頻繁，甚至連一向負有聲譽的報章雜誌也不例外。

In the United States, those who have abandoned themselves to these fearful vices are banding together and demanding public recognition for their perverted way of life. The pornographic press is circulating millions of pieces of literature every year in which offbeat sex is the theme.[14] Stories and feature articles reporting the activities of this segment of society are becoming increasingly common in even respectable periodicals.

美國如此，英國也一樣，崇尚這種逆性之道的人，已愈來愈掌握國家的公眾領域，他們多半與共產組織密切相關。據英國內政部的一項調查報告指出，幾年前，有一位資深的政府官員，被查獲，他暗中蒐集派駐在青少機構員工的行蹤，刻意選擇一些逆性者從事某些任務。當這樣的行蹤，有官方掩護、默認、暗中鼓勵時，社會的根基必趨於腐化。

What is true of the United States is also true of Great Britain where those who practice these disgusting vices are gaining an increasing hold on the public life of the nation. Often they are closely linked with Communist organizations. A survey of the subject made for the British Home Office reported a few years ago that a senior government official, responsible for scrutinizing appointments of staff in residential youth establishments, was deliberately choosing perverts for certain jobs.[15] The very foundations of society are rotten when such practices can be officially countenanced.

B. 他們在智性上的倒錯（一28-32）

B. *They Become Mentally Perverted* (1:28-32)

道德上的倒錯，必定帶來心智上的倒錯。保羅形容(1)錯誤思想的主因。「他們既然故意不認識神，神就任憑他們存邪僻的心，行那些不合理的事」(28節)這一章共有三次告訴我們，神就任憑他們(24、26、28節)。從神的角度，這正是合理的懲處，因為，這是人甘願選擇的途徑，邁向可怕的結局。就如道德上的逆性，會導致各樣的性犯罪，智性上的倒錯，也會造成各式的邪惡。

With moral perversion comes mental perversion. Paul describes (1) *the cause of this mental perversion*. "And even as they did not like to retain God in their knowledge, God gave them over to a reprobate mind, to do those things which are not convenient" (v. 28). Three times in the chapter we are told that God gives up those who give up Him (vv. 24, 26, 28). This is simply righteous retribution on God's part as He allows men to pursue to its fearful end the path they have chosen. Just as moral perversion produces wholesale sins of sex, so mental perversion gives rise to all manner of wickedness.

保羅繼續描述(2)倒錯思想的結果，並且以接二連三的列出罪名，來顯示：人類一旦失控，就會陷入無盡的邪惡。29-32節所形容的罪，可分為好幾類。

Paul goes on to describe (2) *the consequences of this mental perversion* and does so by piling up one word after another in an attempt to show that man's wickedness knows no bounds when unrestrained. The sins described in verses 29-32 fall into several categories.

錯誤的思維，會導致(a)貶低人類的品格。人會變為不義、邪惡、貪心、惡毒、嫉妒、詭詐。他們心中充滿惡毒，怨恨神，侮慢人，狂傲，無親情，不憐憫人。(b)貶低人類的行為。人類會去犯淫蕩、仇殺的罪。他們不尊重父母的權柄，不看重約的義務。(c)貶低人類的言談。人變得好爭執，好讒言，背後說人，愛吹噓。(d)貶低人類的觀念。人變成行惡的高手，神說，這樣的人變得無知。最後(e)貶低人類的同伴情誼。保羅說，「他們雖知道神判定，行這樣事的人是當死的，然而他們不但自己去行，還喜歡別人去行」（32節）。

Wrong thinking results in (a) *debased human character*. Men become unrighteous, wicked, covetous, malicious, envious and deceitful. They become full of malignity, God haters, spiteful, proud, without natural affection, implacable and unmerciful. It results also in (b) *debased human conduct*. Men become guilty of fornication and murder. They defy parental authority and treat contractual obligations with contempt. Wrong thinking results in (c) *debased human conversation*. Men become quarrelsome, whisperers, backbiters and boasters. It results in (d) *debased human concepts*. Men become inventors of evil things and God says that they are without understanding. Finally, wrong thinking results in (e) *debased human companionships*. "Who," says Paul, "knowing the judgment of God, that they which commit such things are worthy of death, not only do the same, but have pleasure in them that do them" (v. 32).

這是神對異教徒的判定。難怪他要說，他們是「無可推諉」（20節）。無論「異教徒」是保羅時代的希臘、羅馬人、或是我們這時代深陷於原始叢林的人，或是享有特權，原本居住在基督王國中，卻因自以為是的思想而離開神的人，全都無可推諉，在神面前，都必須俯首認罪。就如約翰所說的，人的罪「已經定了」（約三18）。除非神統御全地的恩典介入，他是無藥可救的。

This then is God's case against the heathen. No wonder He says that they are "without excuse" (v. 20). Whether the "heathen" are those of Paul's day in pagan Greece and Rome, those of our day living deep in primeval jungles, or those in the privileged lands of Christendom who simply leave God out of their thinking, all are without excuse and guilty before God. As John has said, man is "condemned already" (John 3:18). His case is hopeless apart from the intervention of sovereign grace.

虛偽的罪 二1-16

The Guilt of the Hypocrite

2:1-16

I 偽君子的論斷（二1-6）

- A.他覺得（二1-2）
- B.他發現（二1、3）
- C.他忘記（二4）
- D.他面臨（二5-6）

II 偽君子要受到的審判（二7-16）

A.按他的工作（二7-10）

- 1.神按人的行為動機來衡量（二7-8）
- 2.神按人的行為結果來衡量（二9-10）

B.按他的價值（二11-16）

- 1.神的審斷有區分性（二11-15）
 - a.他按一個人享有的權利來審斷（二11-12）
 - b.他按一個人的態度來審斷（二13-15）
- 2.神的審判很嚴重（二16）

1. Judgment by the Hypocrite Described (2:1-6)

1. What He Feels (2:1-2)
2. What He Finds 2:1, 3)
3. What He Forgets (2:4)
4. What He Faces (2:5-6)

2. Judgment on the Hypocrite Described (2:7-16)

1. Judged According to His Works (2:7-10)
 1. God Weighs the Reasons for a Person's Behavior (2:7-8)
 2. God Weighs the Results of a Person's Behavior (2:9-10)
2. Judged According to His Worth (2:11-16)
 1. God's Judgment Is Discriminating (2:11-15)
 1. He weighs a person's advantages (2:11-12)
 2. He weighs a person's attitudes (2:13-15)
 2. God's Judgment Is Devastating (2:16)

關於羅馬書二章1-16節所指的對象為何，各有不同的看法。司可福認為這一段是神對外邦道德教化者的審判，他們其實沒有比一般異教徒好多少。保羅當代受高等教育的外邦哲學家，瞧不起那些沒受什麼教育，迷信偶像，只知蜂擁群聚在廟宇中的異教徒。但是，他們雖然自恃甚高，態度傲慢，其實，他們崇拜的偶像就是自己。此外，他們雖推崇美德，自己卻淪於惡行中。這些教化師雖然滿腹經綸，高談道德，但屢屢言行不一，犯淫亂之罪。例如，羅馬皇帝**Marcus Aurelius**，奧熱流，本身也是著名的哲學家。他有十分崇高的理念，也發人深省，歷久不衰。可是他的在位期，對基督徒輒以苦毒、殘忍的逼迫出名，這些基督徒，唯一的罪，顯然就是因為宣揚一種比奧熱流更偉大的信念。

There is a difference of opinion as to who is indicated in Romans 2:1-16. Some, like Scofield, see in this passage God's judgment on Gentile pagan moralizers who were really no better than other pagans. The sophisticated Gentile philosophers of Paul's day sneered at the superstitious idolatry of the less cultured pagans who thronged the temples. But for all their superior airs they had no real substitute for idolatry themselves. Moreover, while applauding virtue they practiced vice. While proclaiming lofty ideals, these moralizers were often guilty of immorality and inconsistency. Marcus Aurelius, the Roman emperor, for example, was a notable philosopher. His ideals were lofty, inspiring and enduring. Yet his reign was marked

by persistent bitter and cruel persecution of Christians whose only sin, apparently, was that of proclaiming a creed greater than that of Aurelius.

另有些解經家認為，這段經文是神對猶太人的定罪，他們愚蠢地自以為是天堂的受寵兒，比其他人人都高過一等。猶太人總以傲慢的睥睨之姿看外邦人，認為這些人未受啟蒙，視之為「不潔淨」者，貼上「狗輩」的標籤。但猶太人對他們所宣稱專有的真理，卻是白佔地土，自己不肯來享受在基督裡的祝福，還對外邦人能享受到這樣的祝福而忿忿不平（徒二十二21-23）。猶太人經常也是十足的偽君子。

Other commentators see in this passage God's condemnation of the Jew who fondly imagined himself to be heaven's favorite and a cut above his fellowmen. The Jew looked with lofty disdain, contempt and loathing upon his unenlightened Gentile neighbors, whom he classed as "unclean" and labeled as "dogs." But the Jew had a dog-in-the-manger attitude toward the truth he professed to hold. Unwilling to enjoy the blessings offered to him in Christ, he was nevertheless angered at any suggestion that these blessings be offered to the Gentiles (Acts 22:21-23). He was often a thoroughgoing hypocrite too, a point Paul makes more than once in the opening chapters of Romans.

可能羅馬書二章1-16節正確的看法應是：它在描述神對一切（不論種族、宗教、文化、信仰）偽君子的控訴。猶太人或外邦人都有份，而外邦人，出現得比猶太人更頻繁。看起來，神對希伯來人的正式控訴，似乎要一直到17節，我們讀到「你稱為猶太人的」，才算數。

Probably the correct view of Romans 2:1-16 is that it describes God's indictment of all hypocrites regardless of race or religion, culture or creed. Both Jews and Gentiles figure in the discussion, the Gentile often appearing in a better light than the Jew. It would seem too, that God's formal case against the Hebrew does not begin until we reach the words, "Behold, thou art called a Jew" in verse 17.

I .對偽君子的審判（二1-6）

I. Judgment by the Hypocrite Described (2:1-6)

保羅在前章剛剛說完神對那些不敬虔、不順服剛硬之罪的控訴，現在，他轉而敘述那些「受人景仰」、自以為比別人優秀的罪人，他們也陷入那些他們瞧不起的罪人相同的罪。

Paul has just finished the indictment of God against the gross and flagrant sins of the openly ungodly. Now he turns his attention to "respectable" sinners who, thinking themselves better than others, fall into the selfsame sins as those they pretend to despise.

A. 偽君子是怎樣的人（二1-2）

A. *What the Hypocrite Feels (2:1-2)*

「你這論斷人的，無論你是誰，也無可推諉，你在什麼事論斷人，就在什麼事上定自己的罪。因為這論斷人的，自己所行卻和別人一樣」（1節）。偽君子認為，別人的罪比自己的糟糕。他與酒鬼、妓女、流氓相較，對自己擁有教會會籍，有高道德，受人景仰，更是引為得意。當然，這樣的比較太奉承自己了。只是，這樣的人所犯的錯誤非常明顯，容易辨識。他只是把自己跟一個錯誤的標準相較。

"Therefore thou art inexcusable, O man, whosoever thou art that judgest; for wherein thou judgest another, thou condemnest thyself; for thou that judgest doest the same things" (v. 1). The hypocrite feels that other men's sins are worse than his own. He compares himself with the drunkard, the harlot and the hoodlum, and prides himself on his own church membership, morality and respectability. The comparison is, of course, very flattering to himself. The mistake this person makes, however, is very simple and very common. He is measuring himself alongside the wrong standard.

當神審判人時，可不是讓人自己挑選衡量的標準，而是要按神自己的準則。神的標準是律法，而這律法，又特別經由耶穌基督在講登山寶訓時，加以詮釋、擴大。而主耶穌這些崇高又聖潔的講論，當他自身在日常生活中遭遇極大的逼迫和壓力時，他都一一的實踐出來了。人若要以別人的行為來衡量自己時，一定只能以基督為標準；只有如此，才能免除淪為偽君子之譏。

When God judges men it will not be by the standards they choose; it will be by His own. God's standard is the law, and the law especially as explained and amplified by the Lord Jesus in the Sermon on the Mount. Those high and holy utterances of the Lord Jesus were lived out by Him in the crush and pressure of daily living. If people are going to measure themselves by somebody else, then they must measure themselves alongside of Christ; and when they do that, all grounds for hypocrisy and smugness will be swept away.

偽君子的罪在於，寬以待己，嚴以律人。大衛干犯了人最深、最不體面的罪。他引誘自己英勇的部屬之妻，而且是值這婦人的丈夫正在前線不顧一切的替他賣命之際。他又假惺惺地把部屬從前線召返，意圖遮掩自己的罪，然後發出一封刺令給總司令約押，把烏利亞害死在戰場上。最後，當前線傳來這人的死訊時，大衛就娶了這名新寡。

The sin of the hypocrite is that of being *indignant* at other people's shortcomings and of being *indulgent* of his own. David is the classical biblical example of this. David had sinned as deeply and as shabbily as is humanly possible. He had seduced the wife of one of his own mighty men when the woman's husband, loyal to David almost to the point of fanaticism, was on the front line fighting David's wars. Then he had recalled the man from the front in a futile attempt to cover up his sin. Next he had issued sealed orders to Joab, his commanding general, to have Uriah slain in the heat of battle. Finally, when confirmation had arrived from the front that the man was dead, David had married the widow.

有一度，一切似乎都順理成章，他以為自己的罪可以被遮掩過去，他若無其事地照常耶路撒冷視事，判案；突然，先知拿單出現在宮廷，要求為一件不公的案子申請賠償。他講起一個窮人的故事。他窮得只剩下一頭依偎在他懷中的羔羊。隔鄰的富豪卻將羊搶去，做了宴客的下酒菜。大衛一聽，怒不可遏地說，「我指著永生的耶和華起誓，行這事的人該死，他必償還羊羔四倍，因為他行這事，沒有憐恤的心。」（撒下十二5-6）。拿單毫不客氣地直接對他說，「你就是那人」。

For some time all seemed to go well and it looked as if he had successfully covered his sin, for the king continued to dispense judgment in Jerusalem as if nothing had happened. Then suddenly the prophet Nathan appeared at court to demand redress of a grievous wrong. The story he told concerned a certain poor man who owned nothing but a cherished ewe lamb. He had been robbed of even that by a rich neighbor who used the stolen lamb to furnish a feast for the rich man's guest. David was indignant. "As the Lord liveth, the man that hath done this thing shall surely die: and he shall restore the lamb fourfold, because he did this thing, and because he had no pity," he said (II Sam. 12:5-6). "Thou art the man" was Nathan's conscience-smiting reply.

「你在什麼事上論斷人，就在什麼事上定自己的罪。」要定別人的罪太簡單，要縱容自己的罪也一樣。這就是偽君子的本質。「偽善」這個字，源自一個字，意為「在舞台上，演一個角色」。偽君子就是一名戲劇演員。他演一齣戲，為了取悅觀眾，但是，就如大衛曝露的，也如保羅指出的，偽君子騙不了神。「我們知道，這樣行的人，神必照真理審判他」（二2）。

"For wherein thou judgest another, thou condemnest thyself." It is all too easy to be indignant at other people's sins and indulgent of our own. This is the very essence of hypocrisy. "Hypocrite" comes from a word which means "to act a part as on a stage." The hypocrite is a playactor. He puts on a show for the benefit of other people but, as David found and as Paul declares, the hypocrite does not deceive God. *"But we are sure that the judgment of God is according to truth against them which commit such things"* (2:2).

B. 偽君子發現了什麼（二3）

B. *What the Hypocrite Finds* (2:3)

「你這人哪，你論斷行這樣事的人，自己所行的，卻和別人一樣，你以為能逃脫神的審判麼？」偽君子發現，他自己的罪，必然會找上他；他種什麼也必收什麼。有個印尼的古老故事，說到宗教的偽君子，十分貼切。這故事是講到一頭老虎的尾巴。

"And thinkest thou this, O man, that judgest them which do such things, and doest the same, that thou shalt escape the judgment of God?" The hypocrite finds that his sin has a way of finding him out; he reaps what he sows. A classic Indonesian story exposing religious hypocrisy perfectly illustrates this. It is the story of the tiger's tail.

有個印尼農夫，要回村落時，突然呆立在叢林的小徑，雙眼往前瞪視，汗毛悚立。因為小徑上，躺著一條老虎尾巴，他仔細一看，尾巴連著的，是一隻龐大凶猛的老虎。老虎正等著他。出於本能反應，農夫立刻放下鋤頭，跑向前，抓住老虎尾巴。老虎怒吼起來，企圖掙脫。可是牠愈吼，農夫揪得愈緊牠的尾巴。

According to this tale, an Indonesian farmer was returning to his village when he suddenly stopped on the jungle trail and stared ahead with growing alarm. Lying across his path he could see a tiger's tail and,

looking carefully, he could see that the tail belonged to a very large and very fierce tiger. This tiger was waiting for him. Acting on impulse the farmer put down his scythe, ran forward and seized the tiger by the tail. With an angry snarl the tiger tried to free his tail, but the more he roared and plunged, the harder the farmer held on.

掙扎了好一會兒，當農夫發現自己已精疲力竭時，小徑走來一位印尼的聖哲。聖哲停下腳步，仔細察看了眼前的這一幕，又準備離去，農夫就叫住他。

The struggle went on for a while, and then, just as the farmer felt he could hang on no longer, who should come along the path but an Indonesian holy man. The holy man stopped, surveyed the scene with interest and was about to pass on when the farmer called to him.

「親愛的聖哲，請拿起我的鋤頭，砍死這頭老虎。我快沒力氣抓牠的尾巴了。」

"Dear holy man," he cried, "please take my scythe and kill this tiger. I can't hold on to it much longer."

聖哲嘆了一口氣說，「朋友，這我可不能作。我所信的宗教，不許我殺生的。」

The holy man sighed. "My friend," he replied, "that I cannot do. I am forbidden by the rites of my religion to kill any living thing."

農夫再使盡力抓著虎尾。「可是聖人先生，你難道不知道，若不殺老掉老虎，我就會命喪虎口？人命不是比禽獸的命更珍貴？」

The farmer renewed his failing grip. "But holy man," he said, "don't you see that if you fail to kill this tiger then it will kill me. Surely the life of a man is of more value than the life of a beast!"

聖哲把雙臂交在胸前，衣襟隨風飄逸著。「這個嘛，很難說喔。整座叢林我看到的都是物物相咬相吞，這不是我的責任，我也幫不上忙。可是，要我殺生…喔，我辦不到。」

The holy man folded his arms in the depths of his flowing robe. "About that," he said, "I cannot speak. All around me in the jungle I see things killing and being killed. I am not responsible for these things, neither can I help them. But for me to kill... ah, this I cannot do."

這時，老虎又大吼一聲，大力甩著牠的尾巴。農夫汗如雨下。聖哲準備離開了。「親愛的聖人，」農夫絕望地哀求，「別走！如果殺禽獸會破了你的殺戒，那麼，至少你來幫忙拉住尾巴，我來殺老虎好了。」

Just then the tiger gave a vicious snarl and a furious pull on its tail. Sweat poured from the farmer. The holy man prepared to leave. "Dear holy man," sobbed the farmer in despair, "don't go! If it is against the rules of your faith to kill this beast, at least come and hold its tail while I kill him."

聖哲停下腳步，沉思了一會。「我想，這個忙我可以幫」他終於讓步。「抓住動物的尾巴，這沒什麼妨礙吧。」他小心翼翼地靠近那頭猛獸，與農夫一同抓起老虎尾巴。「聖人哪，你抓緊了沒？」農夫喘著氣問他。「你抓緊了沒？」

The holy man paused and considered. "I suppose I could do that," he conceded at last. "There can be no harm in holding the animal's tail." Cautiously he approached the infuriated beast and joined the farmer in holding on to the tail. "Do you have him, holy man?" panted the farmer. "Do you have him fast?"

聖哲回答道「抓緊了，抓緊了，但是，你動作要快一些，以免牠跑掉了。」農夫悠閒地穿上自己的衣服，慢條斯理地拾起帽子戴上，小心的扛起鋤頭，向聖哲一鞠躬，準備離去。

"Yes, yes," said the holy man, "but hurry up before he gets loose." Leisurely the farmer brushed off his clothes. Slowly he picked up his hat and put it on. With great deliberation he picked up his scythe. Then bowing to the holy man the farmer prepared to leave.

「嘿，你要去哪兒呀？」聖哲突然警覺起來，「你不是要殺這頭老虎嗎？」

"Here, where are you going?" demanded the suddenly alarmed holy man. "I thought you were going to kill this tiger."

農夫停了一下腳步，把雙臂又在外套胸前，嘆了一口氣。「親愛的聖人啊，你真是最佳的老師。你已完全感化了我，歸依你最崇高的宗教。我現在知道，過去我犯了太多錯，我現在不可以再殺這頭老虎了，因為這會犯殺生的戒呀。你才教導了我，在這叢林中，物物相咬相吞。我們也幫不了忙，但我們這些聖人若要殺生，就如你說的，不可以。我現在要回村裡去了，你就在這兒跟這頭老虎對峙，等著下一個不受教化的老粗來，他不曾像我們尊奉不殺生的崇高理想，或許，你可以再感化他，像你感化了我一樣吧。」說完這一切，農夫就走了！

The farmer paused, folded his arms in the sleeve of his coat and sighed. "Dear holy man," he replied, "you are a most excellent teacher. You have completely converted me to your most noble religion. I can see now how wrong I have been all these years. I cannot kill this tiger, for it is against the rules of our holy religion. As you have taught me, all around us in the jungle we see things killing and being killed. We are not responsible for these things, but for us holy men to kill, as you say, this cannot be. I am now going into the village yonder, so you will just have to hang on to this tiger until some coarser soul comes along not so motivated by the high ideals of our holy faith. Perhaps you will be able to convert him too, as you have converted me." And with this parting shot, the farmer left!

這故事會觸動我們的心。沒有人喜歡偽君子。我們都喜歡想，他的虛偽總有一天會報應他。這是神向我們保證的。「你這人哪，你論斷行這樣事的人，自己所行的卻和別人一樣，你以為能逃脫神的審判嗎？」

The story strikes a chord in our hearts. Nobody likes the hypocrite. We like to think that at last his hypocrisy will find him out. God assures us that it will. "And thinkest thou, O man, that judgest them that do such things, and doest the same, that thou shalt escape the judgment of God?"

我們從這個印尼的故事，轉回到神的話語中，回想起浪子故事中的哥哥。倘若世上有什麼假敬虔的人，那他就會是一個。倘若有什麼自欺的偽君子，他就是。他看見那個悔改的年輕小伙子，竟然受到家人寬恕，張開雙臂歡迎，這他受不了，拒絕去吃那個接風宴。當老父出來，好言相勸時，大兒子滔滔不絕的演說詞，充滿自義。他說，「囉，這些年我這麼盡心服事您，沒有拂逆過您哪一項吩咐：你連個子兒都沒賞，好讓我可以跟朋友開開心的，可是您這敗家子，跟風塵女郎花天酒地，揮霍用盡一切，您倒替他宰了最肥的牛隻吃喝」（路十五29-30）。

We turn from the Indonesian legend to the Word of God and we recall the case of the elder brother in the story of the prodigal son. If ever there was a pious fraud, it was he. If ever a hypocrite betrayed himself, it was he. He was so angry that the repentant younger son had been received back fully forgiven into the bosom of the family, he refused to have any part in the celebrations. When the father came out to urge him to participate, the older brother made a speech, a speech simply oozing with self-righteousness. "Lo," he cried, "these many years do I serve thee, neither transgressed I at any time thy commandment: and yet thou never gavest me a kid, that I might make merry with my friends: but as soon as this thy son was come, which hath devoured thy living with harlots, thou hast killed for him the fatted calf" (Luke 15:29-30).

請注意他話語中這個「我」，「我的」，也注意他不屑於說自己是浪子的哥哥，而是說「你這個兒子」。還要注意到，他也有一個遙遠的國度，只是他一直隱藏在自己的心中，過著偽君子的生活。他也想去享樂一番，他也想脫繮廝野，過自己要的放蕩生活！兩人差別只在：小弟比較敢，不虛偽。小兒子的罪在於放縱肉體，而大兒子呢，驕傲、固執、苦毒、虛偽，是性格上的罪，屬靈的罪。他跟弟弟一樣，都是背逆父親的兒子，而且是更難悔改歸信的。羅馬書此處提到的控告，「和別人一樣，」可以寫成大字，蓋在他看起來完美無瑕，受人尊敬的外表生活上。

Notice the "I," the "me" and the "my" in that speech. Notice also how he refused to be identified as the penitent prodigal's brother—"this thy son," he said. Notice too how he had the far country in his own deceitful, hypocritical heart all the time. He wanted to make merry too! He wanted to kick the traces, live it up and sow his wild oats! The only difference between the two boys was that the younger brother had more courage and was no hypocrite. The younger son was guilty of sins of the flesh, but the older brother, with his pride, stubbornness, bitterness and hypocrisy, was guilty of dispositional sins, sins of the spirit. He was just as much a rebel against the father as the younger brother, and much harder to win. The indictment, "Thou doest the same things," can be written in large letters across his outwardly blameless and respectable life.

我們也要來看稅吏及法利賽人如何禱告的（路十八9-14）。（主耶穌已先說明，這比喻是要曝露那些『仗著自己是義人，藐視別人的。』人的罪行），稅吏，深深意識到自己的墮落，捶著胸，雙眼低垂的呼求神的憐憫。但法利賽人，在他的言詞中充滿了我我我，不斷告訴別人自己是多麼了不起的典範。「神哪，我感謝你，我不像別人，勒索不義，姦淫，也不像這個稅吏。我一個禮拜禁食兩次，凡我所得的，都捐上十分之一。」主耶穌怎麼說這個自鳴清高的罪人呢？「他自言自語，」這是耶穌給的嚴苛的斷語。他是偽君子，他的虛偽終會追上他。

Look also at the story of the publican and Pharisee at prayer (Luke 18:9-14). (The Lord Himself declared that this parable was intended to expose those "which trusted in themselves that they were righteous, and despised others.") The publican, conscious of his deep degradation, smote his breast and cried to God for mercy with downcast eye. But the Pharisee, in a speech full of personal pronouns, proceeded to tell what an exemplary man he was. "God," said the Pharisee, "I thank thee, that I am not as other men are, extortioners, unjust, adulterers, or even as this publican. I fast twice in the week, I give tithes of all that I possess." And what did the Lord say concerning this smug sinner? "He prayed thus with himself," was His pungent comment. The man was simply a hypocrite and his hypocrisy had found him out.

C. 偽君子忘記的是什麼？（二4）

C. *What the Hypocrite Forgets (2:4)*

「還是你藐視他豐富的恩慈，寬容，忍耐，不曉得他的恩慈是領你悔改呢？」

"Or despisest thou the riches of his goodness and forbearance and longsuffering; not knowing that the goodness of God leadeth thee to repentance?"

西元前五九七，巴比倫強悍的君王尼布甲尼撒圍攻耶路撒冷，擄走猶太的貴族菁英，這批人便淪為階下囚；巴比倫王又在耶路撒冷另設一個傀儡王，然後便撤退。這次的擄掠，是猶太人三次被流放中的第二次。後來猶太人又得以回返耶路撒冷，卻不顧先知耶利米和以西結一再的警告，忘記先前的教訓，又自鳴得意起來。他們以為自己是天堂的寵兒，因為，他們居然可以逃過被擄的命運，卻沒看見，他們實際上犯了藐視神的罪。神以憐憫寬容對待，又不輕易發怒，是希望他們可以悔改；他們卻以為，自己夠好，*配得上神的偏愛和恩寵*。這錯得多麼離譜啊！他們執意要留在罪中，最後，神只好以審判侍候。西元前五八六年，尼布甲尼撒再度揮軍，因為猶太人作為藩屬，卻口是心非。他攻入耶路撒冷，毀了聖殿，掠奪全國，終止王朝，並擄去絕大多數的猶太人。神對猶太人一再的容忍，這容忍卻一再被踐踏，最終，審判非降臨不可。

In 597 b.c. Nebuchadnezzar, the mighty king of Babylon, besieged Jerusalem and carried away the cream of Judean nobility into captivity. He installed a puppet king in Jerusalem and retired from the scene. This deportation was the second of three stages in the deportation of the Jews into exile. Back in Jerusalem, despite the warnings of Jeremiah and Ezekiel, the Jews who were left behind began to congratulate themselves. They imagined themselves to be heaven's favorites because they had escaped the deportation. They failed to see that they were actually guilty of despising the goodness, forbearance and longsuffering of God, not knowing that the goodness of God was intended to lead them to repentance. They actually thought

they *deserved* preferential treatment. How mistaken they were! Their persistence in their sinful ways resulted ultimately in full and final judgment. In 586 b.c. Nebuchadnezzar came back, enraged by the duplicity of the Jews. He sacked Jerusalem, destroyed the temple, plundered the country, ended the monarchy and deported the greater part of the population. Divine patience, persistently abused, leads to certain judgment.

再看另一個例子，更顯出神恒久忍耐和慈愛的例子。將近兩千年前，猶太人和外邦人聯手，在加略山釘死神的兒子。這其實是一種應遭天譴，引發神降天軍，傾倒忿怒的行徑。然而，將近兩千年了，神以容忍，不輕易發怒的豐富慈愛，抑住他公義的懲罰，遲不發出。神的慈愛，是要人悔改，人卻還虛偽的自以為，神的恩寵，是因為人配得。神一直未立刻懲處，人就以為他永不懲處；一直這麼以為，以致當戰爭飢荒或個人的痛苦臨到時，人竟控訴、責怪神，為什麼讓這些事臨到。

Think of another example, an even greater marvel of divine patience and love. Nearly two thousand years ago Jew and Gentile joined hands at Calvary in the crucifixion of the Son of God. It was an act which cried for the unleashing of the armies of God and the outpouring of His wrath. Yet for nearly two thousand years the riches of God's goodness, forbearance and longsuffering have held up His righteous retribution. The goodness of God in this matter should lead men to repentance, yet men hypocritically believe that the favors of God are bestowed because, somehow, they deserve them. Because God does not exact immediate judgment, men imagine He never will; more, they persuade themselves He has nothing to avenge, so much so that when wars and famines do break out or personal sorrows come, they accuse and blame God for what has happened.

賽珍珠的小說主角王龍就有這種態度。王龍小時候生活困厄，及長，卻發達起來；坐擁良田無數，兒子個個壯碩。在鄰舍眼中，他是個大戶人家。有一天，長工阿慶來報告說，村裡的河水氾濫了。王龍擔心今年的收成會泡湯，竟向上天抱怨起來，「老天爺就高興這樣，他就喜歡看到人淹死，餓死，那該死的，就喜歡這樣。」他的褻瀆之言，令阿慶聽了害怕。「可是」賽珍珠說，「王龍因為有錢，天不怕地不怕，毫不在乎；口不擇言的出聲怪罪；在回家的路上，王龍想到河水氾濫，淹沒良田，席捲收成，就不斷的咒罵。」神的慈愛、寬容和不輕易發怒，這農夫全不放在眼裡。他不僅不悔改，還以為自己配得這一切，但與神的統御權能相較，王龍是大大的褻瀆著神。

This attitude is perfectly expressed by Wang Lung, the central figure in one of Pearl Buck's popular novels. Wang Lung had prospered after the adversities of his youth. He had wide, fertile fields and strong, healthy sons. He was looked on by his neighbors as a man of means. Then one day Ching, his foreman, told him that the river was in flood. Wang feared for some of his crops and expressed his resentment against God in bitter words. "Now," he said, "now that old man in heaven will enjoy himself, for he will look down and see people drowned and starving, and that is what the accursed one likes." His blasphemy frightened Ching. "But," comments Pearl Buck, "since he was rich, Wang Lung was careless; and he was as angry as he liked and he muttered as he walked homeward to think of the water swelling up over his land and over his crops." [1] The goodness of God, His forbearance and longsuffering were all despised by this farmer. Far from leading him to repentance, they left him with the feeling that he had a right to that goodness and, when it was mingled with reminders of God's sovereignty, Wang Lung blasphemed.

D. 偽君子面臨的處境（二5-6）

D. *What the Hypocrite Faces (2:5-6)*

偽君子面臨的處境。「你竟任著你剛硬不悔改的心，為自己積蓄忿怒，以致神震怒，顯他義審判的日子來到；他必照各人的行為報應各人。」

The hypocrite faces certain judgment. *"But after thy hardness and impenitent heart treasurest up unto thyself wrath against the day of wrath and revelation of the righteous judgment of God; who will render every man according to his deeds."*

「為自己積蓄忿怒」這句話令人震驚，因為它刻劃出罪人每天累積新的罪行，逼使審判更加臨近的光景。當神的審判終於臨到時，那必是公義的審判，他要鑑察每一個心思意念，每一次的言行。該作的沒作，不該作的卻去作了，這都包括在內。每個罪的影響，都會從各個角度來衡量——它對犯罪者，對別人，對神的影響。就如石頭丟入池塘，引發無數往外擴展的漣漪一樣，那紛擾就會一直到它抵達岸邊為止，罪行引發的影響，也是罪人無法控制的。這一切都要被審判，神要按每個人的言行來量刑。因此，當偽君子準備論斷別人時，自己其實是立足於薄冰之上。他面臨的是神自己的審判。

The expression "treasurest up unto thyself wrath" is striking, for it pictures the sinner storing away day by day a fresh deposit of wickedness for judgment in a coming day. The judgment of God when it finally comes will be righteous judgment. He will weigh every thought and word and deed. The sins of omission as well as the sins of commission will be considered. The effect of each sin will be considered in all its aspects—its effect on the sinner, on others and on God. As a stone cast into a pond starts the ripples flowing in ever expanding circles till the disturbance reaches the furthestmost shore, so sin sets in motion events over which the sinner has no control. All this will be weighed. God will render to every man according to his deeds. Thus, when the hypocrite sets out to judge others he puts himself on very thin ice indeed. He faces the judgment of God himself.

II. 對偽君子的審判（二7-16）

II. Judgment On the Hypocrite Described (2:7-16)

神對偽君子的審判，主要是依據他們的行為、品格、工作及個人價值來審斷。

God's judgment of the hypocrite is based on His evaluation of the hypocrite's behavior, character, works and personal worth.

A. 依據他的工作來審斷（二7-10）

A. *The Hypocrite Is Judged According to His Works (2:7-10)*

這是羅馬書中最困難的一段，因為，表面上看來，它似乎在教導：人可因行為得救，永生可以因不斷行善而獲得。但是，這樣的觀念與整本聖經不合。為了解決這個困難，我們必須先記住，這段經文與神的審判依據相關。在聖經中，審判的工作是按我們的行為而定；而救恩則是按我們的信心而定。尋求榮耀、尊貴和不能朽壞之福的，是信心的果效，那是得救恩的證明，而不是得救恩的基礎。保羅的這書信，在此並不是在討論一個人如何得救，如何獲得永生。那些，在稍後才會觸及。在此，他是在談：論到罪，猶太人和外邦人，在神面前都一樣的光景。

This is one of the most difficult sections in Romans, because on the surface it seems to teach that salvation is by works; that eternal life can be earned by patient continuing in well-doing. Such an idea, however, is foreign to the whole tenor of Scripture. To resolve the difficulty we must bear in mind that this passage has to do with God's basis of *judgment*. In the Bible judgment is according to our works; salvation is by faith. Seeking for glory, honor, incorruption and eternal life in well-doing is the outcome of faith, the evidence—not the ground—of salvation. At this point in the epistle Paul *is* not discussing how a person is saved and receives eternal life. That comes later. Here he is showing that Jew and Gentile are on the same ground before God in the matter of sin.

當「照各人的行為」（6節）審判一個人時，神首先(1)衡量這個人如此行為的理由。「凡恒心行善，尋求榮耀尊貴和不能朽壞之福的，就以永生報應他們。惟有結黨不順從真理，反順從不義的，就以忿怒惱恨報應他們」（二7-8）。

When judging a person "according to his deeds" (v. 6), God first weighs (1) *the reasons for a person's behavior*. "To them who by patient continuance in well doing seek for glory and honour and immortality, eternal life: but unto them that are contentious, and do not obey the truth, but obey unrighteousness, indignation and wrath" (2:7-8).

其次，神(2)衡量這個人行為的結果。「將患難困苦加給一切作惡的人，先是猶太人，後是外邦人（按英譯），卻將榮耀、尊貴、平安，加給一切行善的」（二9-10）。「先是猶太人，後是外邦人」凸顯出，多給誰亮光，他的責任也愈多。偽君子的責任比異教徒的更重，理由很簡單，因為他的機會比別人多更多。

Then God weighs (2) *the results of a persons behavior*. "Tribulation and anguish, upon every soul of man that doeth evil, of the Jew first, and also of the Gentile; but glory, honour, and peace, to every man that worketh good, to the Jew first, and also to the Gentile" (2:9-10). The expression "to the Jew first, and also to the Gentile" highlights the fact that increased light brings increased responsibility. The hypocrite's portion will be worse than the heathen's for the simple reason his opportunities have been so much greater.

B. 依據他的價值來審斷（二11-16）

B. *The Hypocrite Is Judged According to His Worth (2:11-16)*

我們必須注意(1)神在判斷時，如何作區分。首先，神衡量一個人享有怎樣的特權。「因為神不偏待人。凡沒有律法，犯了罪的，也必不按律法滅亡，凡在律法以下犯了罪的，也必按律法受審判。」(11-12節)保羅說，擁有律法的人，他們獲得的啟示亮光也較多。擁有聖經敞開啟示的人，當然更有責任要去瞭解神的旨意。但亮光就是光，不論它多麼微弱或多麼明亮。人若在暗夜叢林中走迷，一點點的微光，都可以引起他的注意；倘若他願意從漆黑中脫身，他一定會朝向微光前進，欣喜若狂。可是，倘若他有什麼罪想遮掩，他就不歡迎這光，不想曝光，或想逃避，不論這光是多麼微弱，或多麼明亮。拒絕這光的人，有禍了；而享有更多光照特權的人，就更沒藉口推諉，必被判處更重的罪。

We must observe (1) *how discriminating God's judgment is*. First, God weighs a person's *advantages*. "*For there is no respect of persons with God. For as many as have sinned without law shall also perish without law: and as many as have sinned in the law shall be judged by the law*" (vv. 11-12). Those who have the law have much more light than those without it, says Paul. The possession of an open Bible greatly increases our ability to know God's will. But light is light regardless of how dim or how bright it might happen to be. If a person were lost in a dark forest at night, the least glimmer would attract him; and if he desired deliverance from the darkness, he would move toward the light and hail it with joy. However, if he had some guilt to hide, he would not respond to the light, except to hide or flee from it, regardless of its dimness or brilliance. Doom awaits all who reject the light; but for those who have had a greater advantage, there is less excuse and consequently greater guilt.

此外，神也要衡量人的態度。「原來在神面前，不是聽律法的為義，乃是行律法的稱義。沒有律法的外邦人若順著本性行律法上的事，他們雖然沒有律法，自己就是自己的律法。這是顯出律法的功用刻在他們心裏，他們是非之心同作見證，並且他們的思念互相較量，或以為是，或以為非。」(13-15節)

God also weighs a person's *attitude*. "*For not the hearers of the law are just before God, but the doers of the law shall be justified. For when the Gentiles, which have not the law, do by nature the things contained in the law, these, having not the law, are a law unto themselves: which shew the work of the law written in their hearts, their conscience also bearing witness, and their thoughts the mean while accusing or else excusing one another*" (vv. 13-15).

外邦人的律法，不是在法典上，而是在良心裡。他們不像猶太人，有摩西律法一條一條清楚地論及各項相關的命令；但他們的確有基本的道德觀念，作為這律法的基礎，因為，神的普遍法則，已經在遠古時就交賦與人。事實上，這些法則是寫在與生俱來的良心裡，因此，就以良心為證據。

The law which the Gentiles had was not in *code* but in *conscience*. True, they did not have the specific injunctions codified and spelled out in precept after precept as did the Jew in the law of Moses. But they did

have the basic moral concepts which underlie that law, for God's general laws have been handed down from antiquity. Indeed, they are written into the innate consciousness of the soul and to them conscience bears witness.

但是，良心原是要作為警鐘，而不是嚮導。人若說，「要讓良心作主，」這是誤解了良心的功能。良心是神設立在人心中的警犬。良心也可能變為啞啞，甚至枯萎；以致人犯了錯時，還可能獲得良心的稱許呢。

Now, conscience is intended to be a *goad*, not a *guide*. The man who says, "Just let your conscience be your guide," is mistaking the function of conscience. Conscience is God's watchdog in the soul. Conscience can be silenced and even seared. It is quite possible to obtain the approval of conscience on a wrong act.[2]

狄更生對人性有深刻的評斷，他寫了一篇有關良心的好文章。柯爾普太太剛才做了一件她很不情願作的事，幫她那醜惡的老公完成一個計謀。狄更生說，「柯爾普一想起她剛剛有份的那件事，心中的折騰，難以形容，她把自己鎖在房內，頭埋進床單裡，為自己的罪過難受悲泣，比任何硬心的人更為哀痛；對絕大多數人而言，良心是有彈性，可隨時調整的東西，可以拉得很緊，適應各類的環境要求。有些人，經過審慎的處理，把它像在熱天處理法蘭絨背心一樣的，必要時一件件脫不穿；但有些人，會穿在身上，但隨時都可丟下；這一類人，是最擅於見風使舵，方便取捨的。」

Dickens, that shrewd critic of human character, has a great passage on conscience. Mrs. Quilp has just been an unwilling partner in one of her odious husband's schemes. Says Dickens, "Mrs. Quilp, who was afflicted beyond measure by the recollection of the part she had just acted, shut herself in her chamber, and smothering her head in the bedclothes bemoaned her fault more bitterly than many less tenderhearted persons would have mourned a much greater offence; for, in the majority of cases, conscience is an elastic and very flexible article, which will bear a deal of stretching and adapt itself to a great variety of circumstances. Some people, by prudent management and leaving it off piece by piece like a flannel waistcoat in warm weather, even contrive, in time, to dispense with it altogether; but there be others who can assume the garment and throw it off at pleasure; and this, being the greatest and most convenient improvement, is the one most in vogue." [3]

據說，當胡司被判為異端，要綁在柱子上遭受火刑時，有個窮寡婦，背了一捆柴來見他。她請求負責的官員，在這殉道士的身邊，添加這一捆柴，愈近愈好。胡司並不認識這寡婦，因此，便問她，是否他曾作過什麼對不起她，傷害她的事，以致她會如此憎恨他。她告訴胡司，說，他不曾傷害過她。此外，雖然這捆柴很貴，她又窮，但她省吃儉用，就是要買這捆柴。她說，因為他是異端份子，而在燒死異端份子的火刑中添上一捆柴，是一件善事。胡司的良心說，「容你的身體任人燒毀吧。」寡婦的良心卻說，「添一捆柴去燒死他。」

It is said that when John Huss was burned at the stake, a poor widow came along bearing a faggot of wood. She requested the officials to put the faggot on the pile as close as possible to the martyr. She was a stranger to him, so John Huss asked the woman what he had ever done to her or hers that she should hate him so much. She said that John Huss had never personally injured her. Moreover, although wood was scarce and

expensive and she was very poor, she had pinched and saved to buy that faggot for a purpose. He was a heretic, she said, and it was a good work to give a faggot to have him burned. Conscience said to John Huss, "Give your body to be burned." Conscience said to the widow, "Give your faggot to burn him."

因此，良心絕不是嚮導，只是警鐘。良心需要受到神的話語教導、監督。聖靈光照人，使人知罪的工作，就是要抓住良心，以大能把神的話語加在它上頭。若沒有神的話語，良心會變成人心中很不穩定的器皿。古代異教徒，會出於最誠摯的良心，把兒女送進摩洛神燒得紅紅的火圈；恪遵教義的佛教徒，連打一隻蒼蠅良心也會受遣責，這兩種極端都一樣地錯誤。

So conscience is not a guide but a goad. It must be educated and monitored by the Word of God. In the work of conviction, the Holy Spirit seizes upon conscience and brings God's Word to bear upon it with mighty power. Apart from God's Word, conscience is a very uncertain faculty of the soul. While the ancient pagan would put his children into the red hot lap of Molech with the hearty endorsement of conscience, the strict Buddhist would have agonies of remorse over killing a fly. The one extreme is as wrong as the other.

良心是人判斷自己言行並由此衍生歉疚的功能。它證明，人是活在一個道德宇宙中，最後並要向神交帳的事實裡。凡是以神的話語來引導自己良心的人，要比那些沒有聖經來向他們顯明神旨意的人，更常受良心的譴責規範，但是，言行上，也會更為檢點，合乎道德義行。因此，神的審判是有分別的，是按著每個人受到多少的啟發，以及他所存的心態來區分。這一切，都使偽君子的罪更加無可推諉。

Conscience is the mental faculty by which man judges his actions and passes sentence thereon. It bears witness to the fact that man lives in a moral universe and is ultimately answerable to God. Those who have the Word of God to guide their conscience are a great deal more culpable than those who, not having the advantage of a Bible to reveal to them God's will, nevertheless behave in a moral and righteous manner. So then, God's judgment is *discriminating*, taking into account a person's advantages and attitudes. All this increases the guilt of the hypocrite.

最後，作一個總結，注意(2)神的審判是何等的嚴重，無可掉以輕心。保羅談到要來的日子「就在神藉耶穌基督審判人隱秘事的日子，照著我的福音所言」（16節）。人的隱秘事！當神要把所有在暗中所作的事都揭露時，那是何等可怕的日子啊。每個人都有隱秘的罪行，做了不該做的事，該做的事又沒做。神都沒有輕忽，也沒有忘記。有一日，偽君子隱秘的罪行，都要曝光，他自己的真相也要被揭露。

In conclusion, observe (2) *how devastating God's judgment is*. Paul speaks of the coming day "*when God shall judge the secrets of men by Jesus Christ according to my gospel*" (v. 16). The secrets of men! What a fearful day that will be when God begins to call to light the hidden works of darkness. All men have guilty secrets, things they have done which they ought not to have done, and things they have left undone which they ought to have done. They have not been overlooked nor forgotten by God. One day the hypocrite's secrets will all be exposed and he will be shown up for what he really is.

I. 宗教道統 (二17-24)

A. 享有獲得真理的特權 (二17-20)

- 1 確認真理 (二17-18)
- 2 對真理胸有成竹 (二19-20)

B. 需要對真理負責 (二21-24)

1. 屬靈的不真誠 (二21節上)
2. 屬靈的麻木 (二21節下-22)
3. 屬靈的破產 (二23-24)

II. 宗教儀式 (二25-29)

A. 儀式價值的有限性 (二25-27)

1. 神所賜的律法 (二25)
2. 人所擁有的光 (二26-27)
 - a. 未遵守儀式的人，也可能比那遵守的人更算為義 (二26)
 - b. 遵守儀式的人，可能比那未遵守儀式的人責任更大 (二27)

B. 真理的價值無限 (二28-29)

1. 外顯的表現 (二28)
2. 內在的認可 (二29)

III. 宗教人士的敵對 (三1-8)

A. 爭辯，以是為非 (三1-2)

B. 爭辯，以非為是 (三3-8)

1. Religious Orthodoxy Examined (2:17-24)

1. A Person's Access to the Truth (2:17-20)

1. Being Confirmed in the Truth (2:17-18)
2. Being Confident of the Truth (2:19-20)

2. A Person's Accountability to the Truth (2:21-24)

1. Spiritual Insincerity Exposed (2:21a)
2. Spiritual Insensitivity Exposed (2:21b-22)
3. Spiritual Insolvency Exposed (2:23-24)

2. Religious Ordinances Examined (2:25-29)

1. The Limited Value of Rituals (2:25-27)

1. The Law That God Has Given (2:25)
2. The Light That a Person Has (2:26-27)

1. A man devoid of rituals may be more righteous than the man devoted to them (2:26)

2. A man devoted to rituals may be more responsible than the man devoid of them (2:27)
2. The Limitless Value of Reality (2:28-29)
 1. In Outward Appearance (2:28)
 2. In Inward Approval (2:29)
3. Religious Objections Examined (3:1-8)
 1. Those Who Argued That Right Was Wrong (3:1-2)
 2. Those Who Argued That Wrong Was Right (3:3-8)

異教徒就是，一個人擁有倒錯的宗教信仰；偽君子則是一個人虛偽地徒有信仰；希伯來人則代表人擁有一個無能力的信仰。雖然在羅馬書二章17-三章8節中，受到審判的，特別是指希伯來人，但是，卻是給所有信宗教的人作為一種測試。希伯來人提供我們一個例子，他們的信仰，是蒙啟示的信仰，這著實令人艷羨，然而，他們對基督卻像個陌生人。基督的國度，充滿許多這樣的人，他們要像對手希伯來人一樣，被顯為有罪。

The heathen is a man with a perverted religion; the hypocrite is a man with a pretended religion; the Hebrew represents the man with a powerless religion. Although in Romans 2:17-3:8 it is the Hebrew particularly who is on trial, his case is, nevertheless, a test case for any religious person. The Hebrew sets before us the man who is zealous for revealed religion but who is a stranger to Christ. Christendom is full of people like this who really stand convicted on the same count as their Hebrew counterparts.

很可能，有宗教的人，要接受福音最為困難。沒有一個人，壞到基督無法救他，但重點是，有千千萬萬的人，認為自己夠好，不需救恩。羅馬書的這一段，就是在講，神關心這樣的人。有宗教的人，他們的宗教道統，聖禮以及敵意，就如濃縮在猶太人身上的一樣，都要被鑑察。

Probably the religious person is the hardest to reach with the gospel. There is nobody too bad for Jesus Christ to save, but there are millions who think themselves too good. It is with this class of people that God is concerned in this section of Romans. The orthodoxy, ordinances and objections of religious people, as epitomized in the Jew, are now examined.

I 宗教道統（二17-24）

I. Religious Orthodoxy Examined (2:17-24)

極少人能比大數的年輕人掃羅更合乎道統的了。「是按著我們教中最嚴謹的教門，作了法利賽人」。這是他在亞基帕王面前的見證（徒二十六5）。保羅知曉宗教道統的一切知識，這也令他成為最真心、熱切與耶穌基督為敵的人。「從前我自己以為應當多方攻擊拿撒勒人耶穌的名，」他說（徒二十六9）。保羅並不是因為自己反猶太，才指控猶太人。他本身就是猶太人，只是，他是一個大聲疾呼，要將沉睡在宗教危機和困境中的猶太人喚醒的猶太人，這些猶太人即使有聖經啟示的宗教，可是，當這宗教與主耶穌這人和他的事工背離時，就是危機和困境。

Few people were more orthodox than young Saul of Tarsus. "After the most straitest sect of our religion I lived a Pharisee" was his own testimony to King Agrippa (Acts 26:5). Paul knew all about religious orthodoxy and how it can make a sincere and zealous person the very enemy of Jesus Christ. "I verily thought with myself, that I ought to do many things contrary to the name of Jesus of Nazareth," he said (Acts 26:9). Paul was not indicting the Jew because he was anti-Semitic. He was a Jew himself, but a Jew wide awake to the perils and pitfalls of religion, even revealed biblical religion, when it is divorced from the person and work of the Lord Jesus.

宗教道統的前提有兩項基本要素——能獲得真理，能對真理負責。獲得通往真理的路，就增加了這人要在神面前承擔的責任。

Orthodoxy in religion presupposes two basic requirements—access to the truth and accountability to the truth. To have access to an open Bible greatly increases a person's responsibility in the sight of God.

A. 有特權獲得真理（二17-20）

A. *Access to the Truth* (2:17-20)

保羅的第一步是先指出，猶太人不僅已經有機會接近真理，而且(1)確認了真理，「你稱為猶太人，又倚靠律法，且指著神誇口，既從律法中受了教訓，就曉得神的旨意，也喜愛那美好的事」（二17-18）。

Paul's first step is to show that the Jew not only had ready access to the truth, he was (1) *confirmed* in that truth. "*Behold, thou art called a Jew, and retest in the law, and makest thy boast of God, and knowest his will, and approvest the things that are more excellent, being instructed out of the law*" (2:17-18).

依據這幾節經文，猶太人獲得兩項特權。第一，他與生俱來就是希伯來人，從小就在會堂中受教，遵守安息日；知道按需要獻祭；知道分別為聖的教義。這些，乃非同小可的特權，尤其是周圍的異教徒都沉浸在迷信與偶像的年代。當所有人都在黑暗中，獨有猶太人可以仰仗著律法。保羅不僅生來就是猶太人，他還擁有希伯來文聖經。此外，他還是個專家，對於神啟示給他的真理，有洞察秋毫的分辨力。

There were two advantages which accrued to the Jew according to these verses. First, he had the advantage of a Hebrew *birth*. From a child he was taught in the synagogue; was made to revere and keep the Sabbath;

was made aware of his need of a sacrifice; and was indoctrinated in the truth of separation. These were no trivial advantages in a day and age when most men were pagans and steeped in superstition and idolatry. When all others groped in darkness, the Jew could lean back upon the law. So he not only had the advantage of a Hebrew birth, he also had the advantage of a Hebrew *Bible*. Moreover, he was an expert in making fine hairline distinctions over trivialities connected with the truth of God which had been revealed to him.

此外，猶太人(2)對這真理胸有成竹。「又深信自己是給瞎子領路的，是黑暗人中的光，是蠢笨人的師傅，是小孩子的先生，在律法上有知識和真理的模範。」（二19-20）。

The Jew, moreover, was (2) *confident* of that truth. "*And art confident that thou thyself art a guide of the blind, a light of them which are in darkness, an instructor of the foolish, a teacher of babes, which hast the form of knowledge and of the truth in the law*" (2:19-20).

換言之，猶太人自以為是別人的聖經教師，而且滿懷傲氣，輕視別人，認為他們不如自己幸運。「蠢笨」這個字，按字面意義就是「愚蠢」。猶太人對底鄰的外邦人無比輕蔑，認為：連目不識丁的猶太人都一清二楚的，神最基本的律法，這些外邦人卻全然無知。

In other words, the Jew set himself up as a teacher of others and did so with contemptuous pride and with deep scorn for the ignorance of others not so fortunate as himself. The word for "foolish" in this passage *is* literally "stupid." The Jew looked with infinite disdain upon his Gentile neighbors for their abysmal ignorance of even the first principles of matters made so clear to the most illiterate Hebrew in the law of God.

因此，保羅的第一項指責，便與猶太人對真理享有的特權相關，在保羅的時代，猶太人對外邦人，頤指氣使的態度，使得保羅對猶太人擁有的這種特權，徒呼負負。

Thus the first point in Paul's indictment has to do with the Jews' access to the truth, an access so sadly advertised in Paul's day by the snobbish Jewish attitude toward the Gentiles.

擁有進入真理的特權，能夠出生於一個有普遍的聖經教導，得以認識神的家庭，這是很嚴肅的特權，這樣的特權，也被賦與重要的責任；若以為一切是理所當然，他就有禍了。若從小成長於屬靈環境，享有這樣的特權，卻造就自大的性格，那就要受到羅馬書二章這嚴重的咒詛。

It is a solemn thing to have access to the truth, to have been born into a family where the things of God are common knowledge and where the Bible is a well-read book. Such privileges are weighted with awesome responsibilities, and woe betide the person who takes them for granted. To have been raised in circumstances of spiritual privilege and to become a religious prig exposes a person to the searing condemnation of Romans 2.

B. 需要對真理負責（二21-24）

B. *Accountability to the Truth* (2:21-24)

保羅接著開始交叉質問猶太人，藉此凸顯出他們只累積真理知識，但在生活中完全對神不順服的，這種表裡不一，一定會受到懲處。宗教若變成只會口裡講，而沒有活出真理時，將來就通不過審判之日的考驗。

Paul next begins to cross-examine the Jew in order to underline the condemnation which goes with a mere head knowledge of truth divorced from a life of obedience to God. A religious experience which is all talk and no walk will not stand the test of the day of judgment.

例如，(1)屬靈的不真實「你既是教導別人，還不教導自己麼」（二21）。這是宗教圈普遍的毛病，也是人人易犯的錯。既然真理教導的目標，就是要改變行為，教師就一定先要能應用自己所教的概念，才能教導別人。以賽亞就是一個榜樣。這位偉大的福音先知，在以賽亞第五章中，對別人傾倒他審判的忿怒。「禍哉，那些以房接房，以地連地…禍哉，那些清早起來，追求濃酒…禍哉，那些稱惡為善，稱善為惡…禍哉，那些自以為智慧，自看為通達的人…」他共說了六次禍哉。但到了第六章時，他發現自己是曝露在一位聖哉聖哉聖哉的神面前時，他大叫「禍哉我滅亡了！」他是個聰明人，會告誡自己。他一旦看出真理的原委，便毫不猶疑的，要儘速應用到自己身上。若只想教訓別人，而不是應用到自己身上，那是高度的屬靈失真。

There is, for example, the matter of (1) *spiritual insincerity*. "*Thou therefore which teachest another, teachest thou not thyself?*" (2:21). This is a common enough fault in religious circles and one into which it is easy to fall. Since true teaching has as its goal the changing of behavior, the teacher must apply his precepts to himself before applying them to others. Isaiah is a good example. This great evangelical prophet poured out his vials of judgment on *others* in chapter 5 of his book. "Woe unto them that join house to house... woe unto them that rise up early in the morning, that they may follow strong drink... woe unto them that call evil good, and good evil... woe unto them that are wise in their own eyes...." Six times he spoke thus, but in chapter 6 he finds himself in the presence of a thrice-holy God and he cries, "Woe is *me!*" He was a wise man; he taught himself. When he saw things in their true perspective, he did not hesitate to make the application to himself. It is the height of spiritual insincerity to teach others and not to learn the lesson for oneself.

接著，有(2)屬靈的麻木。「你講說人不可偷竊，自己還偷竊嗎？你說人不可姦淫，自己還姦淫嗎？你厭惡偶像，自己還偷竊廟中之物嗎？」（二21-22）。

Then there was the matter of (2) *spiritual insensitivity*. "*Thou that preachest a man should not steal, dost thou steal? Thou that sayest a man should not commit adultery, dost thou commit adultery? Thou that abhorrest idols, dost thou commit sacrilege?*" (2:21-22).

有一位巡迴各地的講道者，向以信息深奧，教導嚴格在圈內著稱。每回講道，對罪的討伐，還有地獄之火總不輕易放過。多年來，都是如此，一直到有一回，某個主日早晨，他的人生遇上一個大風暴。原來，數年前，他趁講道之便，到達遠方一個小城時，與一位未信的婦人犯了姦淫。當那天早上，他步上主日講台時，眼前出現的，不是他犯罪的那一幕，而是那個婦人；她剛剛信主得救。當她發現，他就是當天的講員時，兩個人都震驚不已。她當眾就揭穿他，質問他的罪。他經年以嚴格著稱的講道，原來不過是要掩飾自己良心控告的一件外衣。他講給別人聽，自己的靈命卻麻木不仁，如今，被他自己的罪追上。

A certain itinerant preacher was well known in the circles in which he ministered for the hardness of his message and the harshness of his delivery. He invariably thundered away at sin, and hell-fire was never long out of his preaching. For many years he continued in this vein, until one Sunday morning he received the shock of his life. Years before, his preaching career had taken him to a remote city where he had fallen into sin and committed adultery with an unsaved woman. When he walked into the service that Sunday morning, far from the scene of his sin, who should be there but this very woman, recently saved. Her shock was almost as great as his when she discovered that he was a preacher, and she confronted him publicly with his guilt. His harsh and bitter preaching over the years had been nothing but a cloak for a guilty conscience. He had preached to others but had remained spiritually insensitive himself, and now his sin had found him out.

保羅在這幾節經文中指出，猶太人這樣的行徑，從倫理、道德、屬靈的角度，都是有罪的。自己傳講高超聖潔的標準，只是，自己的生命卻是個活生生的謊言。

Paul points out in these verses that ethically, morally, and spiritually the Jew was guilty of just such behavior. He preached the high and holy standards of the law but was not concerned that his own life was a living lie.

此外是(3)屬靈的破產。「你指著律法誇口，自己倒犯律法，玷辱神嗎？神的名在外邦人中，因你們受了褻瀆，正如經上所記的」（二23-24）。猶太人享有獲得真理的特權，結果，不僅沒有成為資產，他們反而要為此向審判法庭中的神負責；因為，再沒有哪一項東西，比口稱是信徒，卻言行不一，更會使陌生人轉離真理的。

There was also the matter of (3) *spiritual insolvency*. "*Thou that makest thy boast of the law, through breaking the law dishonourest thou God? For the name of God is blasphemed among the Gentiles through you, as it is written*" (2:23-24). Far from being an asset, the Jew's access to the truth was a liability for which he was terribly accountable at the bar of God; for there is nothing that will turn strangers away from the truth faster than misbehavior on the part of a professed believer.

當亞伯拉罕在埃及時，因否認撒萊是妻子，而使妻子被帶入法老王的宮中，亞伯拉罕就此無法成為埃及人蒙福的管道，反而成為咒詛和瘟疫的來源。最後，法老王發現，引起境內麻煩的原因，因而問責於亞伯拉罕：「你這向我作的是什麼事呢，為什麼沒有告訴我他是你的妻子？為什麼說，他是你的妹子？」這些嚴厲的質問，尷尬的亞伯拉罕，一句也答不出來。從人的角度而言，他為耶和華向法老作見證的機會，就自此告終了。整段故事在創世記十二章10-20節。

When Abraham denied his wife in Egypt and Sarai was taken into Pharaoh's harem, Abraham ceased to be a source of blessing to the Egyptians and became instead a source of cursing and plague. Eventually Pharaoh discovered the source of his troubles and demanded an accounting from Abraham. "What is this that thou hast done unto me? Why didst thou not tell me that she was thy wife? Why saidst thou, She is my sister?" To none of these indignant questions did the embarrassed Abraham have a reply. Humanly speaking, his testimony for Jehovah was finished so far as Pharaoh was concerned. The full story is in Genesis 12:10-20.

當大衛與拔示巴犯罪時，也有類似的情況。先知拿單以精彩的比喻和應用，刺入大衛的良心，並且以直搗龍穴的方式，來控訴大衛的罪，「叫耶和華的仇敵，大得褻瀆的機會」（撒下十二¹⁴）。而事實上，直到今天，大衛仍是未信者嘲笑的對象，這怎麼會是「合神心意的人」呢？當保羅提到猶太人的行徑，會使外邦人褻瀆神時，他心中很可能想到大衛的這個例子，因而加上「經上記著說」。

When David sinned with Bathsheba, a similar situation arose. Nathan the prophet, having wrung David's conscience with his masterly parable and its application, charged home to him the full implications of David's guilt in the unforgettable words, "Thou hast given great occasion to the enemies of the Lord to blaspheme" (II Sam. 12:14). It is a remarkable fact, too, that to this day David is held up deridingly by unbelievers as an example of "a man after God's own heart." Probably Paul had this example of David in mind when he added "as it is written" after his statement concerning the behavior of the Jews making the Gentiles blaspheme.

因此，在宗教上更合乎道統，不一定就會使一個人更被神悅納，也不一定更會感動人，因為，他們在尋找宗教裡的真理，對於單單只有一副敬虔模樣的人，是會看穿的。人若享有獲得真理的特權，他就得對真理負更大的責任。就如保羅最後對偽君子的提醒，「原來在神面前，不是聽律法的為義，乃是行律法的稱義」（13節）。

So then, mere orthodoxy in religion does not make one more acceptable with God. Nor does it impress men either, for they look for reality in religion and quickly detect a mere pious pose. A person's access to the truth increases his accountability to the truth. For as Paul has just finished reminding the hypocrite, "Not the hearers of the law are just before God, but the doers of the law shall be justified" (v. 13).

II. 宗教儀式（二25-29）

II. Religious Ordinances Examined (2:25-29)

宗教人士常常以為：他在神面前有特殊地位，不僅因為他有特權獲得真理，他所信的最為正統，也因為他很盡心，把所信的宗教道統禮儀，維繫得很好。保羅在此要指出，光是儀式，一點兒得不到神的喜悅。

The religious person usually feels that he has a special standing before God not only because he is orthodox in his intellectual assent to the truth but also because he is scrupulous in keeping the ordinances, the rites, and the rituals of his religion. Paul now shows that mere rituals give no preference with God.

保羅在此關注的不是世上沒完沒了的宗教中，那沒完沒了的禮儀。這些，明顯沒有價值，經不起神的道的檢驗。他關切的是，舊約聖經時代，要求以色列民要按神所啟示的律法遵行的儀式。他尤其關切猶太人獨特的儀式，割禮，也就是亞伯拉罕之約的外在記號，是每位猶太男子自小要守的儀式。就像今日的基督教，許多人自以為從小受了嬰兒洗，就是基督教會中的一員，猶太人也認為，割禮使他在神面前獲得特殊地位。保羅要指控的，就是這種觀念：以為宗教儀式就可以給人帶來益處，而不知，只有建立真實的、個人的屬靈關係才有意義。他將宗教儀式有限的價值，與真理無限的價值作了對比。

Paul is not concerned here with the endless rituals of the countless religions of the world. Obviously they have no value, not being authorized by the Word of God. He is concerned with the ordinances required in Old Testament times under the ceremonial section of Israel's divinely inspired legal code. Particularly is he concerned with the distinctive rite of the Jew, circumcision, the outward seal of the Abrahamic covenant, an ordinance administered to every Jewish male in infancy. Like so many in Christendom today who imagine themselves members of the church of Christ and heirs of heaven because of baptism in infancy, the Jew thought that his circumcision gave him special status with God. It is this idea that a mere religious ordinance can profit the soul apart from a vital, personal, spiritual experience which Paul next condemns. He contrasts the limited value of rituals in religious matters with the limitless value of reality.

A. 儀式價值的有限性（二25-27）

A. *The Limited Value of Rituals (2:25-27)*

神所訂定的宗教儀式，直接與下列幾點相關：(1)神所賜與的律法。「你若是行律法的，割禮固然於你有益，若是犯律法的，你的割禮就算不得割禮。」（25節）換言之，宗教禮儀，只有當你是誠於中，形於外，才有它的價值意義。外在禮儀的本身，沒有任何價值，除非它出自活的，個人化，合乎聖經的，屬靈的經驗。

The value of any divinely authorized ritual is directly related to (1) *the law that God has given*. "*For circumcision verily profiteth, if thou keep the law: but if thou be a breaker of the law, thy circumcision is made uncircumcision*" (v. 25). In other words, a rite or ritual is meaningful only insofar as it is the outward expression of an inward experience. No outward ceremonial act can have any value if it is not related in some way to a dynamic, personal, scriptural spiritual experience.

這就是癥結點了！以割禮來說，若要符合它本身所代表的意義，猶太人就要遵守神的律法——這卻又是沒有人辦得到的事，因此，人一旦違背律法，就等於是判了這個儀式死刑，空有這個儀式。

And there's the rub! For circumcision to be of any practical value, the Jew must keep the law of God—something humanly impossible, and to break the law is to render the ritual null and void.

神所訂立的儀式，不僅與神所頒佈的律法相關，也與(2)人所擁有的啟發相關。沒有儀式的人，也可能比遵守儀式的更合乎義，而遵守儀式的人，在神眼中也可能比沒有儀式的人要負更多責任。「所以那未受割禮的，若遵守律法的條例，他雖然未受割禮，豈不算是有割禮嗎？而且那本來未受割禮的，若能全守律法，豈不是要審判你這有儀文和割禮竟犯律法的人嗎？」(26-27節)保羅在此爭辯的重點是，一個遵守宗教儀式的人，若輕看神的話語教導，事實上，他等於抵銷了神所賦與儀文的意義。而那些從未獲賜外在儀文教導，但在神面前有正確心態的人，事實上已享有儀文所代表的一切意義。

The value of a divinely authorized ritual is related not only to the law that God has given, but also to (2) *the light that a person has*. A man devoid of rituals may be more righteous than a man devoted to them, and a man devoted to rituals may be more responsible in the sight of God than a man devoid of them. *"Therefore if the uncircumcision keep the righteousness of the law, shall not his uncircumcision be counted for circumcision? And shall not uncircumcision which is by nature, if it fulfil the law, judge thee, who by the letter and circumcision dost transgress the law?"* (vv. 26-27). Paul's argument here is simply, that if a religious person flouts the clear teaching of the Word of God, in effect he cancels everything for which the divinely given ritual stands. On the other hand, a person who has never received an outward ceremonial confirmation of his faith, but whose heart is right with God, is really enjoying all that for which the ritual stands.

保羅並不是要說，一切外在的儀文都沒有價值。他是在說，因人內心的狀態，儀文的價值也會受限。關於人與神的關係，絕對沒有任何機械式的，自動化的或表面儀式可循，人若在生活中缺乏真實的行動，也無法以儀式來彌補。或許可舉一個簡單的例子。每一個希伯來男孩滿十三歲時，都要去參加傳統的成年禮，這是因為猶太人相信，男孩滿十三歲時，就可以賦與「肩負責任，參與宗教服事」的任務。可是，參加這典禮之後，並不代表他就由小男孩轉為大人，要真正成為男人，還有比這儀式更多的要務。因此，成為基督徒，也不只是一項儀式而已，比這儀式還多許多。

Paul is not saying that a divinely appointed ritual is without value. He is saying that the value is limited by the condition of a person's heart. There is never anything mechanical, automatic, or superficial about a person's relationship with God, nor can a mere ceremony make up what is deficient in a person's life. Perhaps a simple illustration will help make this clear. At the age of thirteen, Hebrew boys go through a ceremony known as bar mitzvah. For when a boy reaches his thirteenth birthday, he is believed to have attained the age of responsibility and religious duty. But performing the ceremony of bar mitzvah does not make a man out of a boy. There is far more to manhood than that. Nor does performing a ceremony make a person a Christian; there is far more to it than that.

B. 真理的價值無限 (二28-29)

B. The Limitless Value of Reality (2:28-29)

「因為外面作猶太人的，不是真猶太人，外面肉身的割禮，也不是真割禮，惟有裡面作的，才是真猶太人；真割禮也是心裡的，在乎靈，不在乎儀文。這人的稱讚不是從人來的，乃是從神來的。」這不是保羅新創的思想。關於「割禮並不能使猶太人變成真猶太人」這項真理，與律法及先知們一般久遠（見申十16；結四十四9）。我們太容易滿足於只守律法的表面字意，而忽略它屬靈的實質意義。但神是看內心——這項功課，連敬虔的撒母耳都得學習。當撒母耳受命去耶西的眾子中，替以色列民尋找一個王時，他對高大的以利押，就印象深刻，「可是」我們卻讀到，「耶和華卻對撒母耳說，不要看他的外貌和他身材高大，我不揀選他：因為耶和華不像人看人；人是看外貌，耶和華是看內心」（撒上十六7）。一直到大衛出現（後來撒母耳及哥利亞都認為他太稚嫩）神才告訴撒母耳，「這就是他，你起來膏他」（撒上十六12；十七33、42、56）。大衛有王的內在，而非外在的特質。

"For he is not a Jew, which is one outwardly; neither is that circumcision, which is outward in the flesh: but he is a Jew, which is one inwardly; and circumcision is that of the heart, in the spirit, and not in the letter; whose praise is not of men, but of God." This was no new idea with Paul. The truth that the mere rite of circumcision did not make a man a Jew was as old as the law and the prophets (see Deut. 10:16; Ezek. 44:9). We are far too prone to be satisfied with trying to keep the letter of the law and to ignore its deep spiritual implications. But God looks on the heart—a lesson even godly Samuel had to learn. When Samuel was sent to find a king for Israel among the sons of Jesse, he was greatly impressed by Eliab, the tall and striking eldest son. "But," we read, "the Lord said unto Samuel, Look not on his countenance, or on the height of his stature; because I have refused him: for the Lord seeth not as man seeth; for man looketh on the outward appearance, but the Lord looketh on the heart" (I Sam. 16:7). It was not until David came (whom both Saul and Goliath later discounted as a mere youth) that God said to Samuel, "Arise, anoint him: for this is he" (I Sam. 16:12; 17:33, 42, 56). The kingly qualities of David were inward, not outward.

因此，保羅對猶太人的第二項指控，就是，他們只靠外表行禮如儀，而沒有在內心真實的經歷神。只是，任何人若抨擊一個宗教人士的道統與儀式而不會遇見風暴，那幾乎是不可能的事。因此，保羅接下來就要我們看宗教人士典型的敵對之聲，也顯出他們是何等的膚淺。

So then, Paul indicts the Hebrew on the second count, that of putting his trust in a ritual rather than in the reality of a true experience with God. Now, nobody can attack a religious person's orthodoxy and rituals without having to face a storm of protest. So Paul next looks at typical objections raised by religious people and shows how shallow and superficial they are.

Ⅲ．宗教人士的敵對（三1-8）

III. Religious Objections Examined (3:1-8)

本段因猶太人所引起的許多爭議，令人眼花瞭亂，目不暇給。當問題討論到個人與神的關係時，人最擅長這一招，這實在叫人嘆為觀止。就像井邊的婦人。當她覺得真理逼近她，快令她喘不過氣時，她立刻轉到不相關的話題，問說，敬拜的地方，哪一個才是合神心意的（約四20）。她不在乎話題直繞著一般的「宗教」打轉，只要探照燈不掃射到她的內心就好。

The arguments raised by the Jews in this section were just so many red herrings drawn across the path to confuse the issue. It is amazing how adept people are at this sort of thing when it comes to a question of their relationship with God. Take, for example, the woman at the well. When she felt that the truth was coming uncomfortably close to home, she raised the irrelevant issue as to which of two places was the more favored by God as a place where He should be worshiped (John 4:20). She did not mind the discussion centering on the general topic of "religion" so long as the searchlight did not come near her own soul.

這些宗教敵對，明顯是猶太人所提出，保羅先逐一引入，看得出是一些很膚淺的反對之言。

It is quite clear that the religious objections raised by the Jews, and introduced here by Paul in anticipation, were shallow and superficial in the extreme.

A. 爭辯，以是為非（三1-2）

A. *Those Who Argued That Right Was Wrong (3:1-2)*

「這樣說來，猶太人有什麼長處呢？」這些人一直堅持，認為保羅所提出的真理是錯的。他們會這樣想，因為他們認為這些真理會損及猶太人的特權。保羅立刻對此想法施與痛擊。「猶太人有什麼長處呢？…凡事大有好處。第一，是神的聖言交託他們」（1-2節）猶太人出生最大的特權是，從小就接觸神的話。

"What advantage then hath the Jew? or what profit is there of circumcision?" These people were maintaining that the devastating truths marshaled by Paul were all wrong. They were wrong, they thought, because they undermined the privileges and prerogatives which belonged to the Jew. Paul soon dealt the deathblow to this idea. "What advantage hath the Jew?... Much every way: chiefly, because that unto them were committed the oracles of God" (vv. 1-2). The greatest advantage of a Jewish birth was the exposure it gave to the Word of God from earliest infancy.

B. 爭辯以非為是（三3-8）

B. *Those Who Argued That Wrong Was Right (3:3-8)*

針對保羅簡單的反問（第一個問題），引來兩個十分錯誤的問話。第一個錯誤是想爭辯**(1) 人的不信可以凸顯神的信實**，因此，多鼓勵人的不信吧！「即使有不信的，這有何妨呢？難道他們的不信，就廢掉神的信嗎？」（3節）Beck的翻譯更清楚：「如果有人不信呢？他們的不信，讓神更不信實嗎？」保羅的回答一語中的，「斷乎不能，不如說，神是真實的，人都是虛謊的，如經上所記『你責備人的時候，顯為公義，被人議論的時候，可以得勝。』（4節）。保羅回答說，神從未失信，徒未背乎他自己的話語，並從詩篇五十一篇引出大衛悔罪的偉大詩篇，更深入的指出光照人心，使人知罪的真理。這詩顯出大衛誠心悔罪，神才能在責備他時，顯為公義；所引用的詩也證明了保羅指出的：神雖賜下應許給以色列民，但這些應許並非意謂著，以色列民即使不悔改，也可逃避審判的災難。

There were two absolutely wrong positions taken in response to Paul's simple rebuttal of the first question. The first of these false positions was to argue that (1) *unbelief actually enhances God's faithfulness* and should therefore be encouraged! "For what if some did not believe? shall their unbelief make the faith of God without effect?" (v. 3). Beck's translation is clearer: "What if some were unfaithful? Will their unfaithfulness make God unfaithful?"[1] Paul's answer was manifestly to the point: "God forbid: yea, let God be true, but every man a liar; as it is written, That thou mightest be justified in thy sayings, and mightest overcome when thou art judged" (v. 4). Paul replied that God is never unfaithful, never goes back on His Word, and quoted from Psalm 51, David's great penitential psalm, to hammer home still further convicting truth. The psalm shows that David was willing to condemn himself utterly so that God might be seen to be righteous in His judgment of him; and the quotation proves Paul's point that although God had given His promises to Israel, those promises did not mean that the unrepentant Jew could escape doom.

保羅抨擊的第二個錯誤是**(2) 不義，正可以凸顯神的赦免之恩**，所以，犯罪很好啊！神不應該去計較猶太人犯罪，因為，罪可以使他的美德更彰顯。「可是，倘若我們的錯，可以顯出神多麼地公正，那有什麼不好？神若發怒懲處人，那麼神會不會犯錯了？（我是照著常人說話的方式）（Beck，第5節），保羅再度義正詞嚴的回答「斷乎不可！」（一6）。神既公正，也公義。他的話語充滿這樣的特質。既然如此，上述的假設（人的罪可以凸顯神的義）顯然大錯特錯。

The second of the false positions repudiated by Paul was that of claiming that (2) *unrighteousness actually enhances God's forgiveness* and therefore it is commendable to sin! God ought not to find fault with the Jew for his sin because that sin helps magnify His own character. "But if our wrong shows how right God is, what'll we say? Is God wrong (I'm talking like a man) when He's angry and He punishes" (Beck, v. 5).[2] Once again Paul replied with a resounding "God forbid!" (1:6). God is both just and righteous, something woven into the warp and woof of His Word. Since that is so, it is obviously a false assumption that man's sin enhances God's righteousness.

保羅的仇敵事實上就在散佈這樣的謠言，說保羅傳講這樣的信息，鼓勵人多犯罪，好使神的榮耀更得彰顯。保羅對這樣的假教訓嚴加否認，並指出，散佈這種毀謗之言的人，自己要承受這種加在他身上的咒詛（7-8節）。

Paul's enemies were actually spreading the lie that Paul preached this very thing and encouraged sin as a means of enhancing God's glory. Paul indignantly denied any such false teaching and showed that his detractors by spreading this slander stood condemned in their very condemnation of him (vv. 7-8).

至此，保羅完成了他對猶太人的指控。猶太人以為自己生為猶太人，就可倖免於審判，神對這樣的宣稱，毫不看在眼中。宗教本身無法使任何人倖免於神的審判。無論是猶太人或外邦人，有宗教或無宗教的人，都要站立在神面前，以罪人之身，承受神的怒氣。

Thus Paul concludes his case against the Jew. God pays no attention to the Jewish claim to be exempt from judgment on the grounds that he is a Jew. Religion in itself cannot exempt anyone from the judgment of God. Jew and Gentile, religious and irreligious alike, all stand before God, exposed to His wrath on the ground that they are sinners.

所有人類的罪 三9-20

The Guilt of All Humanity

3:9-20

I 整體人類的罪（三9-12）

- A. 種族方面（三9）
- B. 宗教方面（三10-12）
 - 1. 人不義（三10）
 - 2. 人無知（三11節上）
 - 3. 人沒有回應（三11節下）
 - 4. 人不悔改（三12）

II 人類犯罪的種類（三13-18）

- A. 人類邪惡的言語（三13-14）
 - 1. 醜陋的墳墓（三13）
 - 2. 像虺蛇的毒氣（三13-14）
- B. 人類邪惡的道路（三15-18）
 - 1. 殺人（三15）
 - 2. 悲慘境遇（三16-17）
 - 3. 背逆（三18）

III 人類犯罪該受的懲處（三19-20）

- A. 律法顯示人的狀況已無藥可救（三19）
 - 1. 他被顯為有罪
 - 2. 他被定罪
- B. 律法顯示，人的狀況是毫無希望（三20）

1. The Catholicity of Human Sin (3:9-12)

1. The Racial Aspect (3:9)

2. The Religious Aspect (3:10-12)
 1. Men Are Unrighteous (3:10)
 2. Men Are Unreasonable (3:11a)
 3. Men Are Unresponsive (3:11b)
 4. Men Are Unrepentant (3:12)
2. The Criminality of Human Sin (3:13-18)
 1. Man's Wicked Words (3:13-14)
 1. Are Like the Vileness of the Sepulcher (3:13)
 2. Are Like the Venom of the Serpent (3:13-14)
 2. Man's Wicked Ways (3:15-18)
 1. Murder (3:15)
 2. Misery (3:16-17)
 3. Mutiny (3:18)
3. The Culpability of Human Sin (3:19-20)
 1. The Law Shows Man's Condition Is Helpless (3:19)
 1. He Is Convicted
 2. He Is Condemned
 2. The Law Shows Man's Case Is Hopeless (3:20)

書信中，神控訴人類的案子，已來到作結辯的地方。異教徒、偽君子，及希伯來人，分別都受到審問，被判為有罪。現在，整體人類都被起訴，要在神的法庭中，聆聽神對人類的指控。

The place has come in the epistle for the summation of God's case against the human race. The heathen, hypocrite, and Hebrew have each in turn been arraigned and found guilty. Now humanity at large is summoned to the bar of God to hear His indictment against mankind.

I . 整體人類的罪（三9-12）

I. The Catholicity of Human Sin (3:9-12)

請注意，本段文中數次提到「沒有一個」以及「連一個也沒有」。亞當墮落的後裔中，沒有一個能倖免；這個指控是全面的，網羅全人類，統統包括在內。保羅從種族及宗教兩個層面，來看人類的罪。

Note the constant repetition of the words "none" and "no not one" in this section. Not a single member of Adam's ruined race is excepted; the indictment is sweeping, comprehensive, and all-inclusive. Paul begins by reviewing both the racial and religious aspects of human sin.

A. 種族方面（三9）

A. *The Racial Aspect (3:9)*

「這卻怎麼樣呢？我們比他們強嗎？決不是的！因我們已經證明：猶太人和希臘人都在罪惡之下。」論到罪，在神面前，所有人的狀況都相同。猶太人、外邦人、東方人、西方人，紅、黃、黑、白——都沒有兩樣。所有人在神面前都是罪人。

"What then? are we better than they? No, in no wise: for we have before proved both Jews and Gentiles, that they are all under sin." All men are on the same footing before God when it comes to a matter of sin. Jew and Gentile, Oriental and Occidental, red and yellow, black or white—there is no difference. All men are sinners in the sight of God.

B. 宗教方面（三10-12）

B. *The Religious Aspect (3:10-12)*

接下來，保羅細細列舉指控的項目，都是引自舊約聖經；他先從人與神的關係(1)沒有一個義人，並引詩十四3為佐證：「沒有義人，連一個也沒有」（三10）。人天生就無能遵行神眼中看為正的事。

There follows a detailed, step-by-step enumeration of the items in the indictment, each one being actually a quotation from the Old Testament. Paul shows first that in their relationship to God (1) *men are unrighteous* and supports the charge by quoting Psalm 14:3: *"As it is written, There is none righteous, no, not one"* (3:10). Man is incapable by nature of doing that which is right in the sight of God.

其中一件最怵目驚心的，就是來自充滿背逆、謬誤的士師時代的例子。在士師記中，我們兩次讀到「各人作自以為對的事」（英譯）（士十七6；二十一25）——提醒你，它是說：當各人作自以為對的事，而不是錯的事。即使當每個人都作自以為對的事時，仍然產生了以色列歷史中最黑暗的世紀。

One of the most graphic and terrible illustrations of this comes from the days of the judges, days which were black with apostasy and foul with glaring immorality. Yet twice in the book of Judges we read, "Every man did that which was right in his own eyes" (Judges 17:6; 21:25)—did that which was *right*, mark you, not that which was wrong. Every man doing that which was right in his own eyes produced one of the darkest eras in Israel's history.

許多人認為自己所作的是對的，這可能是按人的標準。但是當神審判人時，卻不是按人的標準來審判，而是要按他那絕對完全的標準來審判。有個自以為義的人，有一次，向一個基督徒吹噓說，「阿翰，你知道，我並不是太壞的人，還有比我更差的！」他的朋友回答，「阿弗，你用錯了量尺，你用吃喝嫖賭的標準來量，相較之下覺得自己很不錯。可是，若跑去和耶穌基督相比，看你該怎麼辦。」若與無可比擬的基督，他完美的生活相比，就沒有人能真正出其右了。主耶穌的一生，只會令我們汗顏，看見自己的生命何等彎曲背謬，污穢不堪。難怪神說，「沒有義人，連一個也沒有。」

Many people think their behavior is right—and so it may be according to human standards. But God does not try men by human standards; He tries them by His own standards of absolute perfection. A self-righteous man once boasted to a Christian friend of his, "You know, John, I'm not such a bad fellow. There are many worse than I!" His friend replied, "Ivor, you are measuring yourself by the wrong standard. You measure yourself by the harlots and drunkards you see on Skid Row and you feel quite satisfied by comparison. But go and measure yourself alongside Jesus Christ and see how you make out." No person's life cuts much of a figure when placed alongside the peerless and perfect life of Christ. The life of the Lord Jesus simply shows us how crooked and defiled our own lives really are. It is no wonder God says, "There is none righteous, no, not one."

其次，保羅又指出，世人與神的關係（2）不可理喻。「沒有明白的，」（三11節上）。保羅寫給哥林多的信徒說，「屬血氣的人，不領會神聖靈的事，反倒以為愚拙，並且不能知道，因為這些事，惟有屬靈的人才能看透」（林前二14）。保羅寫給歌羅西的信徒，也指出這樣的真理：你們從前與神隔絕，因著惡行，心裡與他為敵（西一21）。

Next, Paul shows that in their relationship to God (2) *men are unreasonable*. "*There is none that understandeth*" (3:11a). Writing to the Corinthians, Paul said, "The natural man receiveth not the things of the Spirit of God: for they are foolishness unto him: neither can he know them, because they are spiritually discerned" (I Cor. 2:14). The same truth appears in Colossians where Paul declares that men in their natural state are alienated from God and enemies in their mind (Col. 1:21).

人類的思考力，使人類與禽獸有別。在現今科技進步的時代，人類從各方面都可證明自己有聰明智慧。但奇怪的是，同時間，屬靈方面卻又特別的不清明；雖然人類在許多領域中顯露天份，在屬神的事上，卻洩露出自己最明顯的魯鈍。人在這方面，完全沒有與生俱來的理解力。人的心思，在許多方面非常敏銳，但一碰到永恒、屬靈的議題，就變得無能為力，扭曲不堪。對人類的思考力，罪所帶來的損傷，既深且重。人類的想像力，多半污穢；記憶力不可靠；推論演繹能力不行；結論多半犯錯。

Man's power to think lifts him above the beasts of the field. In this age of scientific enlightenment and advanced technology, we have every evidence that man has a brilliant intellect. Yet at the same time it is strangely clouded to spiritual realities; for despite his genius in so many realms, man betrays a most remarkable denseness when it comes to the things of God. He has no natural understanding in this realm at all. His mind, incisive in so many ways, is warped and twisted when it comes to eternal and spiritual issues. The damage wrought by sin runs deep into the very roots of the thinking processes of man. His imaginations

are often filthy; his memories often betray him; his deductions are often false; and his conclusions are often wrong.

這其中最嚴重的因素，就是因為人類已經盲目。例如，有人只要聽到一種宗教就信，這真令人吃驚。有人告訴你說，「信什麼都一樣，只要心誠則靈」——事實上，他若在課堂上，聽數學老師這樣教他算術，他一刻都不會容忍，馬上反駁；為什麼碰上信仰就接受這樣的論點呢？又有一個人告訴你，「我會展開新的一頁。」快活地將「神使已過的事重新再來」這句話拋諸腦後（傳三15）。你若是生意人，聽到一個欠你債的人跟你這樣說：我欠你的，一筆勾銷吧，你會怎麼反應呢？想像，某個早晨你打開自己的郵箱，接到一封欠你五千美元的人寫的信說：「敬啟者，我知道我欠了你五千美元，但是，今天起我決定展開新帳本的一頁。從今以後，我會按生意誠信的最高標準來還我的債務。從今以後，出現任何的債務，我都會付清。過去的事，就一筆勾銷了。阿王敬上」沒有人會相信他的話，然而，信仰上，我們若接到一封這樣的信，說他痛改前非，放下屠刀，立地成佛，可能嗎？

On the things that matter most, man is blind. For example, the things that a person will believe in the name of religion are astounding. One person will tell you, "It doesn't matter what you believe so long as you're sincere"—a philosophy he would not tolerate for a moment in a professor of mathematics teaching him arithmetic or calculus. Another will tell you, "I'm going to turn over a new leaf blithely forgetting that "God requireth that which is past" (Eccles. 3:15). Nor if he were a businessman would he accept such a philosophy from one of his debtors. Imagine his reaction on opening his mail one morning if he were to find a letter from a man who owed him five thousand dollars which read like this: "Dear Sir: I realize that I owe you five thousand dollars, but today I have turned over a new leaf in my ledger and intend from now on to pay my debts and live up to the highest standards of business integrity. Any obligations incurred from now on will be met in full. I am ignoring the past. Sincerely—" Yet the same man who would be astounded to receive a letter like that uses exactly this philosophy in matters of the soul.

「沒有明白的」，對神的態度，是全然的無知。人完全不明白，他的罪在神面前有多麼糟糕。他不知道，神是多麼聖潔；也不知道擺在眼前要作抉擇的天堂或地獄是怎麼回事；更不知道，他所忽視的神，為了拯救他，付出多大的代價。人若明白這一切，他就會急著要快快蒙拯救。事實上，這正是人蒙聖靈光照，眼睛被打開時，會發生的事。

"There is none that understandeth." Man is unreasonable in his attitude to God. Man does not understand how abhorrent his sin is to God. He does not understand how holy God is; nor what is involved in the alternatives of heaven or hell which lie ahead; nor at what cost God has provided the very salvation he ignores. If men understood these things they would be in a hurry to be saved. Indeed, this is exactly what happens when a man's eyes at last are opened by the convicting work of the Holy Spirit.

保羅接著指出，人與神的關係中(3)人沒有回應。「沒有尋求神的」（三11節下）。問題來了。我們放眼望去，異教之地，各式各樣的廟宇，善男信女充斥，怎麼會說沒有尋求神的？聖經的回答是：「外

邦人所獻的祭，是祭鬼，不是祭神」（林前十20）。保羅在指控外邦人的罪時，已經指出，外邦人故意背離神的真理，轉去拜偶像。在世上操控這些錯誤信仰的背後，乃是「世界的神」（林後四3-4），就是魔鬼。我們有神自己的話說，不能使人重生的宗教，是無益的。他說，「若不是差我來的父吸引人，就沒有人能到我這裡來」（約六44）。

Then Paul shows that in their relationship to God (3) *men are unresponsive. "There is none that seeketh after God"* (3:11b). The question naturally arises, How can this be possible in view of the fact that pagan lands are filled with temples and worshipers? The Bible gives the answer: "The things which the Gentiles sacrifice, they sacrifice to demons, and not to God" (I Cor. 10:20). Paul has already shown in his indictment of the Gentiles that the Gentile world has deliberately turned its back upon the truth of God and has gone off into infidelity and idolatry. Behind the world's false beliefs is the "god of this world" (II Cor. 4:3-4), the devil. We have the Lord's own word for it, that religion apart from regeneration is vain. He said, "No man can come to me, except the Father draw him" (John 6:44).

魏斯特指出，此處「尋求」這個字ekzēteō，他定義為「尋找出來」，意為：定意要尋找出某些東西來。大多數的人，都不會那麼獨立思考，而是傾向接受既成的宗教信念。某些人，則是從一個宗教逛到另一個宗教，直到找到一種合他口味的，但是，除非神吸引人，聖靈光照人，否則，到頭來，仍舊是另一場幻滅。

Wuest points out that the word for "seeketh" here is ekzēteō, which he defines as "'to seek out, search for' and (which) speaks of a determined search after something." [1] Most people are not that independent but tend to accept their religious convictions ready-made. Some people, it is true, shop around from one religious system to another until they find something that better suits their religious tastes, but apart from the drawing and convicting work of the Holy Spirit they end up in just another brand of delusion.

神說，「你們尋求我，若專心尋求我，就必尋見」（耶二十九13），這是只有聖靈能作在人心中事。讚美神，他會主動來尋找！耶穌說，「人子來，為要尋找拯救失喪的人」（路十九10）。聖經把人比喻成迷途的羊，這意義深遠，因為羊很不聰明，不靈巧，又軟弱，一旦走迷，自己沒能力，不懂得要怎麼找到牧者。人類對神這麼的不理不睬，以至於神在救恩的事上，要採取所有的主動。他又多麼的費心費力。他賜下他的兒子；他賜下聖經；他賜下聖靈，即便如此，絕大多數的人還是不回應。說到世人，誠然是，「沒有尋求神的。」

God says, "And ye shall seek me, and find me, when ye shall search for me with all your heart" (Jer. 29:13), something which cannot be done apart from the work of the Holy Spirit in the soul. Praise God, He has taken the initiative! Jesus said, "The Son of man is come to seek and to save that which was lost" (Luke 19:10). It is significant that the Bible likens men to lost sheep, for a sheep is an animal which is not smart, swift nor strong, and which has no power or inclination to seek its shepherd when once it has strayed. Man is so unresponsive to God that *all* the initiative in salvation has to be on God's side. And how much He has done! He has given His Son; He has given the *Scriptures*; and He has given the *Spirit*, and most men still will not respond. It can be truly said of the natural man, "There is none that seeketh after God."

接著，保羅指出(4)人不悔改。「都是偏離正路，一同變為無用。沒有行善的，連一個也沒有」(三12)。這些話，把人自以為不錯的想像，絞得粉碎。人常拍胸脯保證說，「我會盡力作到最好，」根本不可能。從來沒有一個人真的盡善盡美；從來不曾有過一件，是盡善盡美的善行，不需要再加上一點點的改善或更多的關切的。作這樣宣告的人，得要按自己所信的宗教受審判。

Next, Paul shows that (4) *men are unrepentant. "They are all gone out of the way, they are together become unprofitable; there is none that doeth good, no, not one"* (3:12). These words rip apart all man's imagined goodness. The frequently used assertion, "I am doing the best I can," is simply not true. No man has ever done his best; there has never been a time when a good deed might not have been improved with a little more effort or concern. People who make this claim are condemned by their own religion.

神對人的評估是，他的生命是「無用的。」他的善行，沒有盈餘來彌補他的惡行；他的宗教資產，都被罪所蝕光了。保羅本身曾誇口自己的宗教「大有用處」，直到神指出，他所信的完全無用。他從此視萬事如糞土，唯獨以基督為至寶，「我先前以為與我有益的，我現在因基督，都當作有損的」(見腓三4-9)。

God's assessment of man is that his life is "unprofitable." His good deeds do not outweigh his bad deeds; his religious assets are all consumed by the guilt of sin. Paul himself once boasted in his religious "gains" until God showed him how utterly worthless were all the things in which he was trusting. Then he was glad enough to cast them all aside in favor of Christ. "But what things were gain to me, those I counted loss for Christ" (see Phil. 3:4-9).

也別忘記，透過這些指控：人不義，人無知，人不回應，人不悔改之外，整個人類都要被審問。每個人都被包括在這項整體人類的罪中。

Remember too that throughout this indictment concerning man's unrighteousness, unreasonableness, unresponsiveness and unrepentantness, the entire human race is arraigned. Every human being is included in this exposure of the catholicity of human sin.

II 人類犯罪的種類 (三13-18)

II. The Criminality of Human Sin (3:13-18)

所有人類不僅在神面前有罪，而且是罪孽深重。保羅把人所說所作的羅列出來，以資證明。

Not only are all men guilty before God, but they are deeply guilty. Paul proves this by drawing attention to the things men both say and do.

A. 人類邪惡的言語（三13-14）

A. *Man's Wicked Words* (3:13-14)

保羅繼續引用舊約聖經，累積證據。他指出，人的言語特色(1)*醜陋的墳墓*——「他們的喉嚨是敞開的墳墓」（13節上）這是多麼生動的形容詞，描繪人類墮落的言語啊！敞開的墳墓，惡臭難聞，不是因為墳墓本身，而是因為裡面腐化的東西。因此，人類不潔、不友善、不真實的言語，也出自一顆低賤、輕蔑、欺瞞的心。

Paul is still quoting from the Old Testament and piling up the evidence. He points out that man's speech is characterized by (1) *the vileness of the sepulcher*—"Their throat is an open sepulchre" (v. 13a). What an expressive way of depicting the corruption of so much of human speech! The offensive stench exhaling from an open sepulcher is due not to the grave itself but to the rottenness within. Just so, the unclean, unkind, untrue utterances of man betray a defiled, spiteful and deceitful heart.

接著，保羅又指出，人類的言語特色(2)*虺蛇的毒氣*——「他們用舌頭弄詭詐，嘴唇裡有虺蛇的毒氣：滿口是咒罵苦毒。」（13節下-14節）Newell指出「毒蛇能致人於死命的毒牙，通常是縮藏在上顎；但牠昂起頭來攻擊時，那些毒牙就會降下，當牠啃咬對手時，毒牙會自「舌根下」噴出致命的毒液，從傷口進入。你我都是天生就俱有這種毒液。」我們人類彼此也以狠毒的言語相咬相吞。

Then Paul points out that men's speech is characterized by (2) *the venom of the serpent*—"with their tongues they have used deceit; the poison of asps is under their lips: whose mouth is full of cursing and bitterness" (vv. 13b-14). Newell points out that "the fangs of a deadly serpent lie, ordinarily, folded back in its upper jaw; but when it throws up its head to strike, those hollow fangs drop down, and when the serpent bites, the fangs press a sack of deadly poison hidden 'under its lips' at the root, thus injecting the venom into the wound. You and I were born with moral poison sacks like this." [2] We strike at one another with venomous words.

污穢的言語，不僅得罪人，也得罪神。主耶穌警告我們「凡人所說的閒話，當審判的日子必要句句供出來」（太十二36）。每個人平均每日會用到數千個字。我們在一生當中所說的這些日用詞彙，可以構成相當大的容積，充滿一座大學的圖書館。每一份容積，代表說這些話語的人的思想，每個字，也都要在神面前領受檢驗、審判。此外，沒有一個字可以收回，也沒有一個容積可以撤換。保羅在此指出，人類邪惡的言語，也構成神對我們每個人的指控。

Foul speech is not only an offense against man, it is an offense against God. The Lord Jesus warned that "every idle word that men shall speak, they shall give account thereof in the day of judgment" (Matt. 12:36).

The average articulate person uses thousands of words a day. These daily words would comprise a fair sized volume and enough volumes in a lifetime to fill a college library. Each of these volumes represents the thoughts of the speaker in his own words, and every word is open to the inspection and judgment of God.

Moreover, not one of the words can be recalled nor one of the volumes withdrawn. Paul points out here that man's wicked words form an important part of God's indictment of each one of us.

B. 人類邪惡的道路（三15-18）

B. *Man's Wicked Ways* (3:15-18)

不僅我們的言語要受審判，我們所作的亦然。首先，神指出，人類行為的特色(1)殺人。「殺人流血他們的腳飛跑」（15節）。在伊甸園外，第一件有記錄的罪就是殺人，這意義重大（創四8）。罪惡已深深進入人類的經驗裡。人類的第一項罪，使人與神隔絕；人類的第二項罪，使人與人隔絕。該隱的宗教，如此精緻，以致不願殺一頭羔羊，卻如此不精緻，以致可以殺掉亞伯。保羅說，人的腳飛跑要去流人的血。胡佛（J. Edgar Hoover）提醒我們，即使像美國這樣的一個國家，也每十四分鐘發生一宗謀殺案。

It is not only what we say that exposes us to judgment, it is also what we do. First, God points to (1) *murder* as a characteristic of human behavior. "*Their feet are swift to shed blood*" (v. 15). It is significant that the first recorded sin outside of Eden was murder (Gen. 4:8). Sin leaped full grown into human experience. Man's first sin separated man from God; his second sin separated man from man. Cain's religion which was too refined to slay a lamb was not too refined to murder Abel. Paul says that men are *swift* to shed blood. J. Edgar Hoover reminds us that, even in a country like the United States, there is a murder every forty minutes.

神的指控，毫不誇張，也不落伍，近代的歷史即可為證。第二次世界大戰近尾聲時，納粹戰犯被帶往紐倫堡法庭受審，受到四項罪名指控。其中第三項——戰犯之罪，包括謀殺罪及惡待平民及戰俘之罪，奴役戰俘及殺害人質之罪。第四項罪名是違反人性——包括以政治及種族立場，來進行謀殺、剿滅、奴役及逼迫等罪。

God's indictment is not exaggerated nor outdated, as recent history proves. At the close of the second World War, the Nazi war criminals were brought to justice at Nuremberg and were indicted on four counts. Count three—war crimes—included prosecution for the murder and ill-treatment of civilian populations and prisoners of war, the deportation of populations for slave labor and the killing of hostages. Count four—crimes against humanity—included prosecution for murder, extermination, enslavement, persecution on political and racial grounds.

傑克森大法官，在開庭審問謀殺罪時，描述了納粹黨的崛起、掌權，然後開始數算他們反猶太人的罪行。「最野蠻，為數最眾的罪行就是他們有計劃的涉入殺害猶太人的罪…猶太社區成了一座壓力測試的實驗室…屠殺猶太人上手之後，納粹又試圖以相同手法要加害波蘭、塞爾維亞及希臘人。」在納粹掌權的歐洲，有百分之六十的猶太人，亦即五百七十萬猶太人遭殺害。他說「有這麼多人無辜犧牲，以如此殘酷的手法殺害，這是史無前例的記錄。」他描述那些在集中營裡無比殘酷，折磨，飢餓，集體屠殺的罪行，以及「科學化」的實驗，以醫學之名，進行最野蠻及違反自然的實驗。

Justice Jackson, in opening the case for the prosecution, described the rise of the party to power and then went on to tell of the crimes against the Jews. "The most savage and numerous crimes were planned and committed by the Nazis.... The ghetto was a laboratory for testing repressive measures.... Extermination of the Jews enabled the Nazis to bring a practiced hand to similar measures against Poles, Serbs, and Greeks." Sixty percent of the Jews in Nazi-dominated Europe were murdered—or about 5.7 million Jews. "History," he said, "does not record a crime perpetrated against so many victims or ever carried out with such calculated cruelty." He described the sadistic cruelty, torture, starvation and mass murder in concentration camps, and the "scientific" experiments of the most brutal and depraved nature made in the name of medicine.

開庭審問時，從放映的記錄片可看到橫屍遍野，致使殘廢的各樣刑具，斷頭台，成籃的頭顱；斷肢殘骸吊掛在街燈柱上；婦人為死去的家人哭泣；集體葬禮；被姦殺的婦人；小孩的頭被擊扁；焚化爐，毒氣室；堆積成山的衣服；綑成一包包的婦女的頭髮。

During the trial films were shown visualizing acres of corpses, the torture instruments, mutilated bodies, guillotines and baskets of heads; bodies hanging from lampposts; women weeping over their dead; mass burial services; raped and murdered women; children with heads bashed in; the crematoria and gas chambers; the piles of clothes; the bales of women's hair.

終審時，Hartley Shawcross 爵士代表英國作總結。他不斷細數被告無比駭人聽聞的罪行，簡直難以想像。他提到，許多大城變為廢墟，戰後，有千千萬萬人無家可歸，傷殘以終，或喪親無數，飢荒遍野，疾病蔓延。他又描述，納粹黨使奴役制度再起，他們無比殘暴、粗魯，婦孺被迫流離失所，過著比禽獸不如的生活，挨餓，挨打，被殺害。談到屠殺猶太人的恐怖手段，Shawcross說，連金牙都被挖出來融解，給德國銀行鑄錢幣，整籃的人髮，作商業用途，還有，剝下有刺青的人皮來作燈罩。他說，「集體屠殺，成了國家工業，並且還有生產副產品」。我們不可忘記，這些罪行，是由歐洲一個最先進、最受啟蒙、最有文化的國家所為。

At the end of the trial, Sir Hartley Shawcross summed up for the British delegation. He spoke eloquently of the crimes committed by the defendants, crimes so frightful that the imagination staggers at their contemplation. He spoke of the great cities which had been reduced to rubble, of the millions who had been left homeless and maimed and bereaved and of the hunger and disease which stalked the world as a result of the war. He described the revival of slavery by the Nazis and told of its callousness and brutality and how women and children had been taken from their homes to be treated worse than beasts, to be starved, beaten

and murdered. Describing the horrors of the extermination of the Jews, Sir Hartley Shawcross told of the cynical melting down of gold teeth into ingots for the Reichbank, of the baling of human hair for commercial purposes and of the flaying of tattooed human flesh for lampshades. "Mass murder," he said, "was becoming a state industry with by-products." [3] It must be remembered that these crimes were committed or condoned by one of the most enlightened, cultured, and advanced nations of Europe.

我們也很容易自鳴得意地聳聳肩，把責任推卸地說，「我可從來不曾作過這些！」重點不是這個。人的心，可以繼承每一種想像得出的罪。主耶穌就追究到：色眯眯地看人，就是犯了淫亂罪，內心恨惡人，就是殺人（太五21-22、27-28）。罪源所在之處，只有神制止罪的恩典，可以防止它結出整棵樹的果實來。

It is easy to be complacent and smug, to shift the blame and say, "I've never done anything like that!" That's not the point. The human heart is heir to every imaginable crime. The Lord Jesus traced adultery to the lustful look, murder to the angry thought (Matt. 5:21-22, 27-28). And where the root is, it is only God's restraining grace which prevents the full harvest of the fruit.

其次，神指出人類的第二項邪惡特質是(2)悲慘境遇。所經過的路，便行殘害暴虐的事」（16-17節）在紐倫堡大審中，普世的人都聯合起來呼喊，「絕不許再發生！」可是，結果怎樣？完全相反！

Next, God points to (2) *misery* as characteristic of man's wicked ways. "*Destruction and misery are in their ways: and the way of peace have they not known*" (vv. 16-17). At the Nuremberg trials, the peoples of the world united to say, "Never again!" But with what result? None whatsoever!

例如，中共就曾佈下舉世最浩大最無情的勞改營，讓納粹的規模大為失色，大概只有蘇聯的集中營足堪比擬。中國大陸曾經是世上最大的監獄。「勞改營」遍佈全國，其運作方式是以廣徵強迫勞役，來為集權政府建造紀念碑，就像古埃及的金字塔和中國的萬里長城。

Today, for example, the People's Republic of China operates the most extensive and merciless slave labor system the world has even seen, utterly dwarfing the efforts of the Nazis and comparable only to that of the Soviet Union. Communist China is one vast prison. "Reform through labor" camps are nationwide and are operated on the same style as the slave camps which supplied the forced labor for such monuments to tyranny as the pyramids of Egypt and the Great Wall of China.

勞改制度，訴諸恫嚇的手段，這是國家認可的政策。家庭實質上已分裂，小孩在學校被教導，回家要監視父母和其他的親朋好友。小孩要學習一種「調查研究」的課程（按普通話就是——監視告密）並派給特殊的作業。雖然民不聊生，但毛澤東仍執意要以集權制度的鬥爭手段來面對所有人。據說，他隨時準備好要在某些狀況下，發動核子戰爭，會造成中國大陸三十億人口及世界半數人口喪生」，等

於是「在死亡的廢墟中，建設社會主義新中國。」中國既然是世界上擁有核武的國家，飛彈勢力也愈來愈強，這種可怕的威脅，只會愈形囂張。

In China, terror is a recognized policy of state. Families are broken up systematically as little children are taught in school to spy on their parents, other relatives and friends. Children are given a course on "Investigation and Research" (in plain language—spying) and are given specific assignments. Despite terrible conditions in mainland China, Mao Tse-tung cherishes vast schemes for ultimate aggression against mankind. He is reported as being prepared to precipitate, under certain conditions, a nuclear war which would "sacrifice the lives of 300 million mainland people and wipe out half the people of the world" so as to "establish Socialism on the debris of death." Since China is now a world nuclear power with a growing arsenal of missiles, this horrible threat becomes an increasing possibility.

「平安的路，他們未曾知道。」從聯合國組織提供的統計數字，估計在二戰的死亡人數，約有三千二百萬人死於戰場；二千五百萬人死於空襲轟炸；二千五百萬人死於集中營；二千九百多萬人受傷或殘廢。當我們想到，最受啟蒙的二十世紀的人類，卻以最不人道的手段對待別人時，我們不禁想把這些數字逐出腦袋，因為，我們實在無法面對這麼龐大的統計數字。

"The way of peace have they not known." From figures furnished by the United Nations organization, it is estimated that during World War II thirty-two million people were killed on the battlefields; some twenty-five million died in bombing raids; twenty-five million died in concentration camps; more than twenty-nine million were wounded or mutilated. When we consider enlightened twentieth century man's inhumanity to man, we put such figures out of our minds because we can no longer cope with the enormity of the statistics involved.

據統計，在二戰時期，殺掉一個敵軍，需要二十二萬五千美元，因此，盟軍的戰爭支出，總共用掉八千億美元。儘管設立了各式各樣仲裁機構，想在會議桌上來解決國際問題，人類至今還是沒找到和平之路。

It is estimated that it cost \$225,000 to kill an enemy soldier in World War II and that the war cost the Allies a total of \$800 billion. Despite all the apparatus set up to arbitrate international problems at the conference table, man still cannot find the way of peace.

今日的美國，勞力人口中，每十人就有一人是從事國防工業，據估計，美國可以在二十四小時內，展開全面攻擊，約等於發出一百六十億噸黃色炸藥的威力，這是四千倍於二戰的總體火力。倘若「首波」攻擊能穿越敵軍的國防，則蘇聯二億人口的百分之八十至九十都會滅亡，所有主要城市也成廢墟，蘇聯百分之八十五的工業，都會癱瘓。

In the United States today, one of every ten persons in the labor force is engaged in defense activities. It is estimated that in the first twenty-four hours of all-out war, the United States could unleash the equivalent of

sixteen billion tons of TNT—four thousand times the total dropped in World War II. If most of the "first wave" pierced the enemy defenses, 80 to 90 percent of Russia's 200 million people would die, all major cities would be devastated, and 85 percent of Soviet industry would be wiped out.

大約二千年前，世界曾經誕生一位名為「和平之子」（賽九6）的人。他降生時，天使環繞著猶大城的山坡頌讚，「在至高之處，榮耀歸於神，在地上，平安歸於他所喜悅的人」（路二14）。然而，世人卻聚集在加略山，將他釘死在十字架上；人心只知「打仗和打仗的風聲」（太二十四16），這一切，會持續到他再來的日子。同時，世人不僅要容忍悲慘的狀況，還要在神的寶座前，按罪接受審判。

Nearly two thousand years ago there came to this world One whose name had been given as "the Prince of Peace" (Isa. 9:6). At His birth the angels chanted across the hills of Judah, "Glory to God in the highest, and on earth peace, good will toward men" (Luke 2:14). But the world united at Calvary to crucify Him, and will know nothing but "wars and rumors of wars" (Matt. 24:6) until He comes again. In the meantime, man's misery is not only something to be endured; it is something for which man is criminally liable at the throne of God.

最後，神指出人類的特色(3) *背逆*——「他們眼中不怕神」（18節）。本來，神的同在，應能引起人覺察自己的妄行而不安，不料，世人卻毫不放在眼裡；不僅不尊敬他，還視若無睹，彷彿沒有神存在。例如，為了順從蘇聯的要求，聯合國同意在議程中，不承認神的名。然而，在奧林匹克，卻在顯眼之處，展示著異教宙斯神的雕像。世間的無神主義，日復一日的猖獗。

Finally, God points to man's (3) *mutiny* as being characteristic of man's ways—"*There is no fear of God before their eyes*" (v. 18). God, whose very presence should inspire men with fear of wrongdoing, is completely ignored by men. Far from regarding Him, men treat Him as if He did not exist. In deference to the Soviet Union, for example, the United Nations organization agreed not to acknowledge God at its sessions. Yet it displays in a prominent place a statue of Zeus, the pagan thunderer of Olympus. In the world, atheism is on the march and becoming bolder every day.

III 人類犯罪該受的懲處（三19-20）

III. The Culpability of Human Sin (3:19-20)

看過人類犯罪的普遍性及種類之後，就不必奇怪保羅會作出結論，對人的良心下槌重揮，判定人類在神面前有罪，該為自己的狀況受懲。

In view of the catholicity and criminality of human sin, it is little wonder that Paul concludes the indictment by hammering home to the human conscience man's blame for his condition and God's sentence of guilt. To do this, he brings to bear the law of God.

A. 人類的狀況已無藥可救（三19）

A. *Man's Condition Is Helpless* (3:19)

律法立即曝露出人的行徑。人(1)被判有罪，他的罪，源自他違背了神的律法。「我們曉得律法上的話，都是對律法以下之人說的，好塞住各人的口」（19節）。這裡提到的「律法」應該是指整本舊約聖經的啟示。保羅才剛剛引用過聖經所陳述的十四條有關人類的罪行。凡看過這幅圖畫的人，應該都無話可說，難以辯駁了，在神面前，道德和屬靈地位，都不過像個癡瘋病患，搗著嘴說，「我是不潔的人！」（利十三45；參賽六1-5）。他要像稅吏一樣的喊著「開恩可憐我這個罪人」（路十八13）。凡是這樣看待自己的人，必蒙憐恤，就如保羅接下來要證明的一樣；但是，那些執意爭辯，不肯承認的，當他們最終在白色大寶座前無話可說時，就沒有憐憫可求了（啟六15-17；二十11-15）。

The law soon exposes human conduct. Man is (1) *convicted* and his conviction of sin stems from his violation of God's law. "*Now we know that what things soever the law saith, it saith to them that are under the law: that every mouth may be stopped*" (v. 19). The "law" mentioned here seems to be the entire Old Testament revelation. Paul has just been referring to fourteen sweeping statements of Scripture on the subject of human sin.[5]The person who has seen himself in this picture will certainly have nothing to say in his defense. His mouth is stopped. He will take the place of a moral and spiritual leper before God, strike his hand over his mouth and say, "I am unclean!" (Lev. 13:45; cf. Isa. 6:1-5). Like the publican, he will cry, "God be merciful to me a sinner" (Luke 18:13). For those who take this position, mercy is extended, as Paul will prove next; but to those who continue to argue the point, there will be no mercy when at last their mouths are stopped at the great white throne (Rev. 6:15-17; 20:11-15).

按神的律法世人不僅有罪，他也要(2)被律法定罪。他被宣判為「有罪！」神頒佈律法的一個原因是「叫普世之人都伏在神的審判之下！」（19節）。我們不必等到死後才發現將來在聽審時自己的地位；我們現在就能知道。約翰和保羅都一致認為，我們「已被定罪」（約三18）。神的白色大寶座的裁決，只是確證我們在羅馬書一至三章的罪行；世人的狀況真是無可救藥。

Man is not only convicted by God's law, he is (2) *condemned* by that law. He is found "Guilty!" One reason God gave the law was that "*all the world may become guilty before God*" (v. 19). We do not have to wait until we die to find out where we shall stand in the judgment; we can know right now. John and Paul agree that we are "condemned already" (John 3:18). The verdict of God at the great white throne will merely ratify what we have in Romans 1-3. Truly, man's condition is helpless.

B. 人類的狀況是毫無希望（三20）

B. *Man's Case Is Hopeless* (3:20)

「所以凡有血氣的，沒有一個因行律法能在神面前稱義，因為律法本是叫人知罪。」（20節）。有人冀望以自己的善行來彌補過犯，期望自己可以修正到讓神悅納的地步，然而這卻是徒勞無功的幻想。他要被神的律法判罪，因為神的律法主要的功能不是在救贖，而是判刑。人若想藉著盡心、真誠，努力，遵守神的律法，以贏取神的悅納，都無法成功——律法本身就要判定，它必然無法成功。真的，人的狀況不僅無藥可救，他的案子也是無藥可救。

"Therefore by the deeds of the law there shall no flesh be justified in his sight: for by the law is the knowledge of sin" (v. 20). It is vain for a person to cling to the forlorn hope that somehow, even yet, his good deeds will outweigh his bad ones; that somehow he will be able to conduct himself acceptably before God. He is condemned by God's own code—the law, the chief function of which is not to save but to condemn. The best, the sincerest, the most strenuous attempts to please God by keeping His law fail—and the law itself exposes that failure. Truly man is not only helpless as to his condition, he is hopeless as to his case.

福音的原則

人若要得救，必須由神來拯救。這是保羅在這封書信中要陳述的下一個主題。

If man is to be saved, God must save him. And that is Paul's next great theme in this epistle.

救恩是白白賜與 三21-31

Salvation Is Free

3:21-31

I 神救恩的計劃已顯示（三21-23）

A. 它全然合乎聖經（三21）

1. 它符合律法的標準（三21節上）

2. 它符合先知的啟示（三21節下）

B. 它全然管用（三22-23）

1. 它獨特的進路（三22）

2. 它合乎普世的需求（三23）

II 神救恩的計劃是公義的（三24-26）

A. 人類敗壞的光景（三24-26節上）因此，救恩是依據

1. 重要的原則（三24節上）

2. 救贖的代價（三24節下-25節上）

3. 尊貴的宣告（三25節下-26節上）

B 神公義的特質（三26節下）

III 神的救恩計劃合理（三27-31）

A. 它消除人類的驕傲（三27-28）

B. 它消除人類的偏見（三29-30）

C. 它消除人類的預設（三31）

1. God's Plan of Salvation Is Revealed (3:21-23)

1. It Is Thoroughly Scriptural (3:21)

1. It Conforms to the Standards of the Law (3:21a)

2. It Conforms to the Statements of the Prophets (3:21b)

2. It Is Thoroughly Suitable (3:22-23)

1. It Is Unique in Its Approach (3:22)

2. It is Universal in Its Appeal (3:23)

2. God's Plan of Salvation Is Righteous (3:24-26)

1. The Ruined Condition of Man (3:24-26a) Salvation is therefore based on

1. A Remarkable Principle (3:24a)

2. A Redemptive Price (3:24b-25a)

3. A Royal Proclamation (3:25b-26a)

2. The Righteous Character of God (3:26b)

3. God's Plan of Salvation Is Reasonable (3:27-31)

1. It Eliminates All Human Pride (3:27-28)

2. It Eliminates All Human Prejudice (3:29-30)

3. It Eliminates All Human Presumption (3:31)

「但如今…」(三21)。要留意聖經中所有的「但是」！就如厚重的大門，是由普通不起眼的鉸鏈來固定它，聖經中戲劇化的轉折，通常也是由這個非常普遍的字眼來串場。例如，在所羅門的故事中，*但是*(王上十一1)，在烏西雅的生活(代下二十六16)，法老(出八15)，挪亞(創六8)，以及浪子的故事中(路十五20)。

"But now..." (3:21). Mark well those *buts* of the Bible! Just as great doors swing on very ordinary hinges, so dramatic changes in Scripture often hinge upon this very common word. Note, for example, the *but* in the life of Solomon (I Kings 11:1), in the lives of Uzziah (II Chron. 26:16), Pharaoh (Exodus 8:15), and Noah (Gen. 6:8), and in the story of the prodigal son (Luke 15:20).

保羅已經描述出人類的罪，那是何等得黑暗的一幅畫；狂風暴雨時的天空，烏雲是多麼的厚重，忿怒的一道道閃電之光又是何等嚇人！但是，看！在空中有一個裂縫，太陽破雲而出。神為罪人預備救恩的計劃，即使是頭號罪魁也能得救。保羅講述救恩時，第一件令我們難忘的便是，這道藍色裂口流出的救恩是白白賜與的，它不是人的設想，它是出自神的點子。

What a black picture Paul has been painting of human sin; how heavy are the storm clouds in the sky and how fearful the lightning flashes of wrath! But look! There is a rift in the sky where the sun breaks through. God has a plan of salvation for sinners, even the chief of sinners. The first thing Paul will impress upon us about this rift of blue is that salvation is free. It is not of man's devising but of God's.

I 神救恩的計劃已顯示 (三21-23)

I. God's Plan of Salvation Is Revealed (3:21-23)

為人類預備的救恩計劃，不是出自人類的推理和努力，從頭到尾完全是神的計劃，並且在神的話語中啟示出來。保羅很費心的，先找出舊約聖經中談到救恩，所有清楚的教導，而他要講解的真理，都有這些堅固的依據。

Salvation for man is not the product of human reasoning and effort. It is God's plan from beginning to end and is unfolded by God in His Word. Paul takes pains to show first of all that the truth concerning salvation he is about to expound is based solidly on the teaching of the Old Testament.

A. 它全然合乎聖經（三21）

A. *It Is Thoroughly Scriptural* (3:21)

它符合（1）律法的標準。「但如今神的義在律法以外，已經顯明出來，有律法…為證」（三21節上）。神不能降低他的標準。他若要將人從罪的錯誤和敗壞中拯救出來，一方面必須不違反摩西律法中清楚彰顯的義的要求。舊約聖經的律法，既有關道德，也有關儀文。道德律的設計，為要曝露出罪來；儀文之律的設計，則要提供「罪被曝露之人」暫時的遮蓋。神在福音中的救恩計劃，既要支持神在道德律中所啟示的義，也要提供比牛羊的血有效洗潔罪的方式。不過，儀文之律雖然有它的不足之處，仍是一種證據，證明，神以無限的代價，並個人極大的犧牲，又要符合他聖潔要求的方式，來洗淨我們罪，除去我們的罪。

It conforms to (1) *the standards of the law*. "*But now the righteousness of God without the law is manifested, being witnessed by the law*" (3:21a). God cannot lower His standards. If He is to save men from the folly and ruin of sin, it must be in a way that will not violate the righteous demands so clearly revealed in the law of Moses. The Old Testament law was both moral and ceremonial. The moral law was designed to uncover sin; the ceremonial law was designed to provide temporary cover for the sinner thus exposed. God's plan of salvation given in the gospel upholds the righteousness of God as revealed in the moral law, and also provides a more satisfactory method of cleansing sin than could ever be provided by the blood of bulls and goats. The ceremonial law was a witness however, despite its evident shortcomings, to the fact that God intended to cleanse and cancel sin at infinite cost and at great personal sacrifice and in a way which would be consistent with His holiness.

神的救恩計劃，（2）…和先知的話為證。「有律法和先知為證」（三21節下）。以賽亞五十三章立刻提醒我們，基督不僅代替我們受死（6節）也使我們得以基督的義為義（11節）。

God's plan of salvation conforms to (2) *the statements of the prophets*. "*Being witnessed by the law and the prophets*" (3:21b). Isaiah 53 comes at once to mind reminding us not only of the substitutionary death of Christ on our behalf (v. 6) but also of the accrediting to our account of the righteousness of Christ (v. 11).

因此，神的救恩計劃，使罪人不是靠律法或人的功德而稱為義，這是完全符合聖經的。

So then, this plan of God for making sinners righteous apart from the law or human merit is thoroughly scriptural.

B. 它完全適切（三22-23）

B. *It Is Thoroughly Suitable* (3:22-23)

如保羅已經提出的，我們的案子要翻身是不可能的；因此，接下來要談的便是，我們若要得救，其方式必須完全合乎我們的狀況。神自己「設法使逃亡的人不至成為趕出回不來的」（撒下十四14）。這個，神辦到了。保羅指出，神的救恩計劃有（1）它獨特的進路。他談到「神的義，因信耶穌基督，加給一切相信的人：並沒有分別」（22節）。因為我們不可能自救，神賜給我們基督那全然的義，我們若肯信靠主耶穌，神就要以此方式來拯救我們。

Our case is hopeless, as Paul has already shown; so it follows that if we are to be saved at all it must be in a way that suits our lost condition. God Himself must "devise means that his banished be not expelled from him" (II Sam. 14:14). This He has done. Paul shows that God's plan of salvation is (1) *unique in its approach*. He speaks of "*the righteousness of God which is by faith of Jesus Christ unto all and upon all them that believe: for there is no difference*" (v. 22). Since we cannot save ourselves, God will save us by giving to us a perfect righteousness, even the righteousness of Christ, if only we will put our faith in the Lord Jesus.

神的救恩計劃，便因此與人心籌算的自救計劃分道揚鑣。研究了世界上各類錯誤的宗教之後，我們可以得知，無論各自的教義多麼不同，他們都有一個共同點，就是普遍認為，救恩是要藉著善行努力爭取的，人要為自己累積功德，才能贏得上帝的恩寵。主耶穌的福音，它以顛覆的概念，強調：唯獨藉著信才能得救，因而與其它的宗教有別，顯得獨特而出眾。「你們得救是本乎恩，也因著信，這並不是出於自己，乃是神所賜的，也不是出於行為，免得有人自誇。我們原是他的工作，在基督耶穌裡造成的，為要叫我們行善，就是神所預備叫我們行的。」（弗二8-10）。在福音書中，「善行」不能累積成救恩，善行是出自救恩。

It is here that God's plan of salvation parts company with every plan devised in the human heart. A study of the world's false religious systems will show that no matter how divergent their incidental doctrines may be they all have one major tenet in common. One and all they affirm that salvation must be earned, that it is by works, that man must do something to merit the favor of God. The gospel of the Lord Jesus, with its revolutionary concept of salvation by faith alone, is set sublimely and uniquely apart from all such systems. "For by grace are ye saved through faith; and that not of yourselves: it is the gift of God: not of works, lest any man should boast. For we are his workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them" (Eph. 2:8-10). In the gospel, "works" do not result *in* salvation, they result *from* salvation.

因此，神的救恩計劃就十分適切，因為它合乎（2）普世的需求。「因為世人都犯了罪，虧缺神的榮耀」（23節）。因為世人都是罪人，因此都需要保羅所宣揚的這樣的救恩。保羅描述罪為：虧缺神的榮耀，達不到神聖的標準。

Then, God's plan of salvation is suitable because it is (2) *universal in its appeal*. "*For all have sinned, and come short of the glory of God*" (v. 23). There is a universal need for the kind of salvation Paul proclaims because all men are sinners. Paul describes sin as a coming short of the glory of God. It is a failure to meet the divine standard.

有兩個人要去倫敦投考警衛隊。警衛的身高標準是至少要六呎高。其中一個人比另一個人高，可是兩人去量身高時，都不及格。比較矮的那一位，只有五英呎七，差太多了；他的同伴則有五英呎十一吋半，無論他再怎麼伸長脖子，就是沒辦法再多一些，求情無效。他老爹是警衛隊員也不管用，他承諾會作個盡忠職守的好兵，而且他已熟背一切軍規法則，那也沒用。他就是身高不合標準。

Two men went to the recruiting office in London to join a guards regiment. The standard height for a guardsman was a minimum of six feet. One man was taller than the other, but when they were measured officially both were disqualified. The shorter of the two measured only five feet seven inches and was far too short; his companion measured five feet eleven and a half inches and, stretch to his utmost as he did, he could not make it any more. Nor did his pleas avail. It mattered nothing that his father was a guardsman, that he promised to be a good soldier, that he had already memorized the drills and knew army regulations by heart. He was short of the standard.

罪，虧缺了神的榮耀。有些人，有明顯的虧缺，鐵定不配進天國。另有些人，從人的眼中看來，很有道德，為人正直、虔誠、有良心，按人的標準，應該很有機會贏得神的恩寵吧。然而，這不是按人的標準，而是神在審核；當神以主耶穌所活出的完美來作標準時，他們還是「虧缺神的榮耀。」這是為什麼，只有神的救恩計劃管用。這計劃是專為罪人設計，「而世人都犯了罪，虧缺神的榮耀。」

Sin is a coming short of the standard of God. Some people come far short and are obviously unfit for the kingdom of heaven. Others, to the eye of the beholder, are moral and upright, sincere and conscientious and, by human standards, might be thought to have a good chance of winning the approval of God. However, they are not measured here by human standards but by God's; and when measured by His standards of perfection as displayed in the Lord Jesus, they still "come short of the glory of God." That is why the plan devised by God is so suitable. It is a plan devised for sinners, "and all have sinned, and come short of the glory of God."

II 神的救恩計劃是公義的（三24-26）

II. God's Plan of Salvation Is Righteous (3:24-26)

接著，保羅要告訴我們，神如何可以「使人知道他自己為義，也稱信耶穌的人為義」（26節）因為，雖然神深入到人所墮落的深處來拯救，但他並不能令自己的聖潔公義退讓、妥協。神的救恩計劃是公義的，這有兩個理由。

Paul is now going to show how God can "be just, and the justifier of him which believeth in Jesus" (v. 26). For while reaching down to the depths into which man has fallen God, in offering to men a free salvation,

has in no way compromised His own inherent holiness, justice and righteousness. God's plan of salvation is righteous for two reasons. It takes into account:

A. 人類殘破的狀況（三24-26節上）

A. *The Ruined Condition of Man (3:24-26a)*

基督教科學會對罪和死亡這問題的解決辦法就是，把頭埋進沙堆，然後快樂地安慰自己說，根本沒有罪的存在，那都是人類「錯得要命的思想。」神的話語卻與此截然不同。罪與疾病，都是可怕的事實，不是形上學裝模作樣地否認就能消散無蹤。神的救恩計劃，對人迷失的光景，不會視若無睹。它會樣樣追究。

The Christian Scientist's solution to the problem of sin and death is to put its head into the sand and blithely assure us they do not exist, that they are an "error of mortal mind." The Word of God is party to no such folly. Sin and sickness are dreadful facts and are not to be airily dismissed by metaphysics. God's plan of salvation does not turn a blind eye to man's lost condition. It takes it fully into account.

因著人類殘破的光景，救恩按照（1）一個重要的原則來設立。我們「蒙神的恩典…白白稱義」（24節上）。請注意「稱義」、「白白」及「救恩」，因為這些都凸顯出神的原則，完全滿足了人類殘破光景的需要。

freely by his grace" (v. 24a). Notice the words "justified," "freely" and "grace," for they summarize the principle whereby God meets ruined man in all his need.

W. E. Vine的羅馬書註釋這麼說：「稱義在此是個法律上的名詞，由神這位大法官正式宣判無罪、釋放，並宣告，所有相信神的罪犯，在神眼中已被算為義。所用的動詞是現在進行式，等於指出：凡相信的人，就是在一種持續被算為義的過程。」

"Justification is here the legal and formal acquittal from guilt by God as Judge, and the pronouncement of the believing sinner as righteous in His sight. The verb is in the present continuous tense and thus indicates a constant process of justification in the succession of those who believe and are justified." [1]

這與世上的法律界作法迥然不同：被寬恕與被算為義，完全是兩回事。假設有個婦人，曾向一家公司的分行貸款，結果無力償還。公司知道後，若打算塗銷這筆欠款，那就是寬恕。在此情況下，她就不必再償還，只是她個人不免還會對這項和解有牽掛。倘若，該公司的法律部門決定要對她追討，那就是按正義行事。假設，這婦人在等待清償官司期間，突然有機會下嫁該公司有錢的小開，新郎個人替她背負責任，還清一切。那法律上就再沒有任何對她不利的控告，而在法庭中，這個幾乎不可能發生

的事件上，她可以請求在所有對她求償的控告中，她都被宣判為「無罪」，因為，她的丈夫都替她清償了。法庭會說，她因請求宣判「無罪」，而得以算為義，她的案子也要終結。

There is all the difference in the world between being forgiven and being justified. Suppose a woman were to incur a debt at a branch store of a large company over and above her means to pay. If after hearing her case the store were to cancel her debt, that would be *forgiveness*. Under these circumstances, the woman would be no longer liable for the account, but would always have a feeling of personal discomfort about the whole transaction. If, on the other hand, the legal department of the company decided to press for payment, that would be *justice*. Suppose that while awaiting trial for her undischarged account the woman were to marry the wealthy son of the store owner who personally assumed responsibility for her account and paid it in full. There would be no legal claim against her any more and in the unlikely event of her case ever getting to court, she could plead "not guilty" to all charges on the grounds that her debts had been fully paid by her husband. The court would say that she was *justified* in pleading "not guilty" and her case would be dismissed.

人若要獲得寬恕，他必須先被控「有罪」而訴請憐恤。人若要被算為義，他必須訴請「無罪」並證明控方沒有任何控告的理由。當然，我們的救恩中，既有寬恕，也有算為義，但保羅在羅馬書中所說的算為義，還有更高一層的真理。主耶穌已經完全清償我們的罪債，由此，再也沒有法律立場來控告我們。此外，他又在神面前賜給我們一個完滿的地位，使我們在神眼中成為全然可接納的兒女。

If a person is to be forgiven, he must plead "guilty" and sue for mercy. If a person is to be justified, he must plead "not guilty" and show that the opposition has no case against him at all. Of course both forgiveness and justification enter into our salvation, but it is the higher truth of justification that Paul is presenting in Romans. The Lord Jesus has fully discharged all our obligations so that there is no legal ground for charges to be pressed against us anymore. Moreover, He has given us a perfect standing before God so that we are fully acceptable in His sight.

我們「白白的」稱義。那就好像神！他不曾向我們索賠過一毛錢。他對人類完全免費，又慷慨大方的賜與。撒種期間，收割期間，陽光溫暖，細雨輕刷，一切都來自神免費的賜與。神拯救我們也是如此。

We are justified "freely." That is just like God! He does not charge us for anything. He is liberal and lavish in His dealings with men. Seedtime and harvest, warm sunshine and soft, refreshing rain, everything is free from God. Nor does God charge for saving us.

故事說到有一名寡婦，她的獨生女病重，需要吃新鮮的水果。可是冬天的葡萄和橘子都貴，寡婦又窮。她走在街頭上，不知不覺來到皇宮面前。她從大門望入，看見皇室的暖房有成串令人垂涎的葡萄，她看得好生羨慕。公主正好走過來，見到眼前的一切，便親手剪下一整籃碩大的葡萄給這名寡婦。寡婦顫抖的雙手，從錢包裡掏出幾個小銅板，想付給這位公主，但公主沒有接受，只告訴她，「太太，這

些葡萄不是要賣的。我父親就是國王，他什麼都有，不必賣葡萄，而且，你也付不起。這是白白送給妳的，拿去吧。」我們的天父就是這樣，他是王。他不販賣。他白白賜下救恩。

The story is told of a widow whose only daughter was very sick and in need of fresh fruit. But it was winter; grapes and oranges were expensive, and the widow was poor. Walking the streets of the city, the woman found herself outside the royal palace. She looked through the gate and saw in the royal greenhouse great clusters of the most appetizing and tempting grapes. As she gazed at them wistfully, the princess came by and, taking in the situation at a glance, with her own hands cut for the widow a magnificent basketful of fruit. With trembling hands the widow offered the royal lady in payment the few coppers she had in her purse, but she received instead this noble reply, "Madam, these grapes are not for sale. My father is a king and he's much too rich to sell, and besides, you are much too poor to buy. You can have these grapes free or not at all." That's it! Our Father is a King. He does not sell. He offers salvation free or not at all.

接下來我們看「恩典」這個字。恩典就是，不是憑靠功勞而得的幸寵，是我們得到了不配獲得的東西。因為我們專橫的叛逆，我們唯一配得的就是在永恒中接受神的懲處；然而，他不但不懲處，反而藉著他兒子在加略山付出無限的代價，為我們預備了救恩。因此，我們就「因著恩典，而得以白白的稱義。」神的救恩計劃，何等令人詫異。

Then there is that word "grace." Grace is unmerited favor. It is getting something we do not deserve. All we deserve from God is His eternal punishment for our high-handed rebellion; but instead He offers us salvation through His Son at the infinite cost of Calvary. So we are "justified freely by his grace." Truly God's righteous plan of salvation is based on a most remarkable principle.

這計劃又根據（2）救贖的代價。保羅接著又說「…因基督耶穌的救贖…設立耶穌作挽回祭，是憑著耶穌的血，藉著人的信」（24節-25節上）。請把福音中「救贖」「挽回祭」「信」及「血」，這些偉大的字，標記出來。

It is also based on (2) a *redemptive price*, for Paul goes on to speak of "*the redemption that is in Christ Jesus: whom God hath set forth to be a propitiation through faith in his blood*" (vv. 24b-25a). Mark well those great gospel words "redemption," "propitiation," "faith" and "blood."

我們蒙了救贖。救贖這個字，在此的意思，不只是指從奴隸市場被買贖回來；它還包括，被釋放，從此獲得自由身。被買，是一回事，因著被買，而獲得自由身，那是更棒、更偉大的事。

We are *redeemed*. The word used here for redemption suggests more than being purchased out of the slave market; it means to be delivered, to be set free. It is one thing to be purchased, but it is something else, something far better, to be set free as a result of that purchase.

在一般的用法裡，*挽回祭*這個字意思是求情；但聖經不是這個意思。聖經的意思是，藉著犧牲而止息忿怒。神因著基督在加略山的工作，而息了怒氣；也就是說，他聖潔的要求，已經完全獲得滿足，因此，可以再重新悅納人。

In regular usage, the word *propitiation* means to appease; but this is not the biblical idea. The Bible word means to expiate by sacrifice. God has been propitiated through the work of Christ at Calvary; that is, His holiness has been so fully satisfied that He can now look again in favor on men.

我們可以得益於救贖，得益於挽回祭，都是藉著信心。W. E. Vine說：「英文ASV版本中，在『藉著信』這詞之前與之後的逗點，非常重要。信心不是對血而言…『憑著耶穌的血』表達了挽回祭的方式」。血，固然對我們的救恩很重要，但我們不是信靠血，而是信靠基督，這位永活的救贖主。信心，是對一位有位格的神。我們對基督的信靠，使信心生效。

The means by which we come into the benefits of this redemption and this propitiation is *faith*. W. E. Vine says: "The commas which precede and follow 'through faith' [in ASV[2]] are important. Faith is never said to be in the blood... the phrase 'by his blood' expresses the means of propitiation." [3] Important as the blood is to our salvation, we do not trust in it, but in Christ, a living Redeemer. Faith is in a Person. It is trusting in Christ which makes faith valid.

關於信心，有兩個常見的錯誤。許多人對於信心的大小，有錯誤的認知，因而以為，信心不夠，所以永遠享受不到救恩的喜樂。這樣的人，其實在追求的是自己的信心，而不是在主耶穌基督裡的信心。第二個錯誤也類似，是有關信心的對象。信心其實是一個再普通不過的東西。事實上，它是生活中，我們每個人都不可或缺的必需品，沒有它，我們一天都活不下去。每天我們在各方面都需運用信心，只是自己沒有意識到而已。我們相信別人所說的話；相信今天的傳媒及報章雜誌和書籍；我們把錢存進銀行，我們敢搭車，看醫生，信任電梯小姐，理髮師；毫不遲疑地吃下外賣的食物，吞下藥品。這些，還有其他無數的場合裡，我們都把信心看為稀鬆平常，是生命中的一部份。只是，這樣的信心，不是得救的信心。只有信主耶穌基督，才能使我們得救。神非常合理的宣佈，「我們既領受人的見證，神的見證更該領受了，因神的見證是為他兒子作的。信神兒子的，就有這見證在他心裡；不信神的，就是將神當作說謊的，因不信神為他兒子作的見證。這見證就是神賜給我們永生；這永生也是在他兒子裡面」（約壹五9-11）。

Two common mistakes are often made about faith. Many people make a mistake concerning the amount of faith they have, and feeling that it is insufficient they never enter into the joy of their salvation. Such persons are seeking to have faith in their faith instead of having faith in the Lord Jesus Christ. The second mistake is similar and concerns the object of faith. Faith is a common enough commodity. Indeed, it is a common denominator of life, something we all possess and without which we could not live through a single day. Every day we exercise faith, quite unconsciously, in a thousand ways. We take people at their word; we believe what we read in newspapers, periodicals and books; we trust our money to the bank, and our persons to the bus driver, the doctor, the elevator operator, or the hairdresser; we eat what is set before us without suspicion, and swallow pills without question. In all these and countless, other situations, we exercise faith

as a normal, integral part of our lives. But such faith is not saving faith. Faith becomes saving faith when it is placed in the Lord Jesus Christ. God very reasonably declares, "If we receive the witness of men, the witness of God is greater: for this is the witness of God which he hath testified of his Son. He that believeth on the Son of God hath the witness in himself: he that believeth not God hath made him a liar; because he believeth not the record that God gave of his Son. And this is the record, that God hath given to us eternal life, and this life is in his Son" (I John 5:9-11).

神藉著我們的信心，賜我們救恩，因著基督的**血**，作了挽回祭。救恩是免費的，卻不是廉價的。它犧牲了神的獨生愛子，它使主耶穌付上淒慘的代價，死在十字架上。神已說過，主耶穌為我們所流的血，是「寶血」（彼前一18-19），它的確是。加略山的代價極高，遠遠不是人能夠衡量的；耶穌所流的血，其價值也不是我們能夠全然理解的。難怪，神要嚴嚴的懲處那些對寶血不屑一顧的人。「人干犯摩西的律法，憑兩三個見證人，尚且不得憐恤而死，何況人踐踏神的兒子，將那使他成聖之約的血當作平常，又褻慢施恩的聖靈，你們想，他要受的刑罰該怎樣加重呢？」（來十28-29）。

God can offer us redemption through faith and can be propitiated because of the shedding of Christ's *blood*. Salvation is free, but it is not cheap. It cost God His only begotten and well beloved Son, and it cost the Lord Jesus a death of shame and agony on the cross. God has declared that the blood shed for us is "precious blood" (I Peter 1:18-19), and so it is. The cost of Calvary is beyond all human computation; the value of the shed blood of Jesus is beyond all our comprehension. It is no wonder that God speaks so forcibly of the punishment awaiting those who treat this blood as of no account. "He that despised Moses' law died without mercy under two or three witnesses: of how much sorer punishment, suppose ye, shall he be thought worthy, who hath trodden under foot the Son of God, and hath counted the blood of the covenant, wherewith he was sanctified, an unholy thing, and hath done despite unto the Spirit of grace?" (Heb. 10:28-29).

當然，舊約聖經，在百姓逃出埃及的當晚，設立了逾越節，是要我們從血學到救贖的偉大真理（出十二），逾越節被殺羔羊的血，要彈在每一家大門門楣的兩側及上欄，而不是灑在進口的地板上，理由很簡單，血不是要讓人踐踏的。

The great object lesson of redemption through blood in the Old Testament was, of course, given in the Passover instituted on the night of the exodus from Egypt (Exodus 12). The blood of the slain Passover lamb was to be sprinkled on the two side posts of the door of each house and on the upper door post. No blood was to be sprinkled on the door step or threshold for the simple reason that there was to be no trampling on the blood.

因此，這救恩對人類敗壞的光景，顯然十分有功效，這是依據很重要的原則，也付清了救贖的代價。它又是按照（3）尊貴的宣告。保羅這樣說：「要顯明神的義。因為他用忍耐的心，寬容人先時所犯的罪，好在今時顯明他的義」（25節下-26節上）。

This salvation, then, so eminently suited to the ruined condition of man, is based on a remarkable principle and on a redemptive price. It is also based on (3) *a royal proclamation*. Paul puts it this way: *"To declare his righteousness for the remission of sins that are past, through the forbearance of God; to declare, I say, at this time his righteousness"* (vv. 25b-26a).

十字架是一項公開的宣告，表明神已經按公義之法，處理了罪的問題。在舊約時期，看起來彷彿神是輕描淡寫的處理著罪。動物的血，根本無法除罪，而且有時候，神似乎只能睜一隻眼閉一隻眼似的（神「不鑑察」，如保羅在徒十七30所說）；但加略山顯示，這並不真確。舊約中整個的獻祭系統都在宣告，神是聖潔的，加略山顯示：多麼聖潔的神，已經以公義的手法處理了罪的問題。因此，尊貴的宣言便宣告說，神已找到一條公正的路，使信徒得以稱義，這就是保羅要說的下一點。救恩不僅能拯救敗壞的人，它更考慮到：

The cross is the public declaration that God is righteous in the way He has handled the sin question. During the Old Testament era it looked as if God dealt lightly and superficially with sin. Animal sacrifices could not remove sin, and there were times when it seemed that God overlooked sin altogether ("winked at" it, is the way Paul puts it in Acts 17:30); but Calvary reveals that this was not really true. The entire sacrificial system of the Old Testament declared that God is holy, and Calvary reveals how a holy God has righteously dealt with sin. The royal proclamation then declares that God has found a way of being just while in the very act of justifying the believer, which is Paul's next point. Salvation not only meets the need of ruined man, it takes into account:

B. 神公義的特質（三26節下）

B. *The Righteous Character of God* (3:26b)

「使人知道他自己為義，也稱信耶穌的人為義。」神絕不忽視罪，而是公然地封殺它，藉此可以榮耀自己公義的特質。

"That he might be just, and the justifier of him which believeth in Jesus." God does not overlook sin, but He forces it out into the open where He can deal with it in a way that honors His own righteous character.

當罪人接納基督為救主時，所發生的全然的轉變，我們可用舊約的兩個重要的祭禮來描繪它。一個是贖罪祭，一個是燔祭。從某一程度而言，這兩種祭有類似之處，因為獻這兩種祭的人，把羊帶來時，都要把手按在羊的頭上，以代表自己。但是，這兩種祭禮的意義很不相同。獻上贖罪祭時，罪人所有罪惡，都被轉到那個代罪者身上；而燔祭呢，代罪者所有的美德，都被轉到罪人身上。當保羅寫信給哥林多信徒談加略山的意義時，心中可能就是這樣想，因此，他寫道：「神使那無罪的，替我們成為罪；好叫我們在他裡面成為神的義」（林後五21）。加略山的十字架，使得神可以既公義，又能使人成為義。

Two of the great Old Testament offerings can be taken together to illustrate perfectly the transaction which takes place when a sinner accepts Christ as Saviour. These were the sin offering and the burnt offering. To some extent the ritual was similar in both sacrifices, for in both cases the offerer brought his lamb and placed his hands upon it to identify himself with the sacrifice. The typical meaning of the two sacrifices, however, was very different. In the sin offering, all *the vileness of the sinner* was transferred to *the substitute*; but in the burnt offering, all *the virtue of the substitute* was transferred to *the sinner*. Probably Paul had this in mind when, reminding the Corinthians of the significance of Calvary, he wrote: "For he hath made him to be sin for us, who knew no sin; that we might be made the righteousness of God in him" (II Cor. 5:21). The cross of Calvary makes it possible for God to be both just and the Justifier.

不過，使人稱義，只能給那些「信耶穌的人」。這是再怎麼強調都不為過的真理。神只能使那些信耶穌的人為義。每個人都相信某些人，某些事。有些人會刻意有系統地提供自己一套信念，有些人則隨興地，甚至漫不經心地相信。F. W. Boreham警告我們，選擇我們的信仰時，若像我們選傢具一樣的原則，會有什麼危險。結果呢，我們很可能只會收集到一些看起來頗順眼，令我舒服的信念，一小撮合我們胃口的信念，然後便鬆口氣的慶幸自己很有眼光，品味高超。若只選擇相信一些對自己很便捷的東西，那很危險。對神算得了數的，只有一條路，就是信靠主耶穌基督。

Justification, however, is only for "him which *believeth in Jesus*." This cannot be overemphasized. God justifies only those who believe in Jesus. Everybody believes in something or someone. Some people provide themselves with a stock of beliefs deliberately and systematically; others do so casually, even absent-mindedly. F. W. Boreham warns of the danger of selecting the articles of our faith on the same principle that we select articles of furniture. There is a possibility that we will just gather together a few agreeable conclusions, a fairly comfortable creed, a neat little stock of congenial beliefs and then lean back and congratulate ourselves on our discernment and good taste.[4] There is danger in believing a thing simply because it is convenient. The only belief that counts with God is belief in the Lord Jesus Christ.

III 神的救恩計劃合理（三27-31）

III. God's Plan of Salvation Is Reasonable (3:27-31)

它很合理，因為它是由一位從不失敗的神所預備的，也一視同仁地，不分貴賤，都要透過依靠他才能得救。

It is reasonable because it casts all upon a God who cannot fail and reduces all men to the same level of dependence on Him.

A. 它消除人類的驕傲（三27-28）

A. *It Eliminates Human Pride (3:27-28)*

假設神是按人所累積的功德來決定誰上天堂，那麼，那些最終上得了天堂的，按人一貫的習性，到了天堂不免會自吹自擂。這個人會得意地說，他有什麼豐功偉業，他又捐輸了多少。另一個人，會要大家圍攏來聽他有什麼美德。吹噓，乃是內在驕傲訴諸言詞的外在表現；而驕傲乃是罪的根源，也就是撒但在遠古以前所犯的罪（賽十四12-17；結二十八12-19）。驕傲，若以吹噓自捧重現於天堂，那神又得採取類似之前的行動了。吹噓者，只好又被逐出天堂。神已消除了這種可能性，因為他把人類的驕傲丟入塵土中，也否決了人可以靠善行得救的可能性。

Suppose God were to take people to heaven on the basis of human merit. Human nature, being what it is, the saved person would soon be boasting in heaven. One person would parade some great deed he had done or some tremendous sacrifice he had made. Another would have all men listen to a list of his virtues. Boasting is the outward, verbal expression of pride; and pride was the original sin, the sin of Satan in a distant past (Isa. 14:12-17; Ezek. 28:12-19). The reemergence in heaven of pride in the form of boasting would call for action on the part of God similar to that taken before. The boaster would be cast out of heaven. God has eliminated such a possibility, for He levels human pride to the dust and denies the possibility of salvation by works.

因此，保羅寫道，「既是這樣，哪裏能誇口呢？沒有可誇的了。用何法沒有的呢？是用立功之法嗎？不是，乃用信主之法。所以，我們看定了：人稱義是因著信，不在乎遵行律法。」（27-28節）。

Thus Paul writes, "*Where is boasting then? It is excluded. By what law? of works? Nay: but by the law of faith. Therefore we conclude that a man is justified by faith without the deeds of the law*" (vv. 27-28).

難怪，聖徒會傳唱這樣的詩歌：

No wonder the saints have sung for a century:

除了他所立的功勞，
我不知何處還有，
全然沒有，只除了榮耀所在
以馬內利之境。

I stand upon His merit,

I know no other stand,

Not e'en where glory dwelleth

B. 它消除人類的偏見（三29-30）

B. *It Eliminates Human Prejudice (3:29-30)*

沒有哪一國、哪一族、哪一個教會、哪一個宗派，可以將神獨佔為己有。事實上，猶太人，幸承上帝特別對亞伯拉罕和大衛的應許，而佔有獨特的地位，但若以為，神專專只愛這個國家，那就錯了。J. B. Phillips指出某些人信念上的錯誤，他們以為神偏愛他們，也偏愛他們的宗派信仰。他在討論某些不去教會的人，對宗派林立採取懷疑態度時，說道，「有關基督教的教會，塞在他喉中未說出的一句話，不只是：為什麼會有這麼多宗派，還包括：充斥於宗派之間的本位主義，大家都瞧不起別的宗派。他們似乎捉住了某些事物，這些東西是那麼的龐大，以致於無法塞進人工製造的小盒子，也就是貼了他們自家宗派標籤的小盒子，所以還要加以馴服和訓練…『倘若』他似乎覺得教會在對他們說，『你只要跳進來，藉由我們特有的訓練或記號，沿著我們特有的標線走，我們就可以引介你到神那裡去。可是若不從這些進入，你就找不到神。』這些，J. B. Phillips認為是很荒謬，也是很高傲令人討厭的態度。」

No nation or people, no church or denomination has a monopoly on God. The Jew, indeed, by virtue of God's special promises to Abraham and David, occupies a unique position, but it is a mistake to think that God reserves His love for one nation alone.[6] J. B. Phillips exposes the false notion some people have that God is especially partial to them and their brand of belief. Discussing the skepticism of the unchurched individual toward the various denominations, he says, "What sticks in his throat about the Christianity of the churches is not merely their differences in denomination, but the spirit of 'churchiness' which seems to pervade them all. They seem to have captured and tamed and trained Something that is really far too big ever to be forced into little man-made boxes with neat labels upon them.... 'If,' the churches appear to be saying to him, 'you will jump through our particular hoop or sign on our particular dotted line then we will introduce you to God. But if not, then there's no God for you.' This seems to him to be nonsense, and nasty arrogant nonsense at that." [7]

保羅這樣說：「難道神只作猶太人的神嗎？不也是作外邦人的神嗎？是的，也作外邦人的神。神既是一位，他就要因信稱那受割禮的為義，也要因信稱那未受割禮的為義。」（29-30節）。

Paul puts it this way: "*Is he the God of the Jews only? is he not also of the Gentiles? Yes, of the Gentiles also: seeing it is one God, which shall justify the circumcision by faith, and uncircumcision through faith*" (vv. 29-30).

C. 它除滅人類的預設（三31）

C. *It Eliminates Human Presumption (3:31)*

有些人認為，只因信就能稱義的教義，會減弱律法的權威及神的權柄。保羅不認同這樣的信念。「這樣，我們因信廢了律法麼。斷乎不是，更是堅固律法」（31節）如司可福所說的，「律法的正確用途在於它可以使人知罪，並且承認，按著律法，他是該受懲處的，因此，罪人堅固了律法。基督為了罪人而受刑罰致死，也是藉此堅固了律法。」人若嚴肅地看出自己的罪，以及蒙救贖的意義，就不敢指望神會開恩可憐他。他意識到了，自己是從罪中被拯救，而不是得救為了去犯罪——保羅稍後在這封書信中還會再仔細討論。

There are some who feel that somehow the doctrine of justification *by faith alone* undermines the authority of the law and divine authority too. Paul discounts the notion. "*Do we then make void the law through faith? God forbid: yea, we establish the law*" (v. 31). As Scofield points out, "the sinner establishes the law in its right use and honor by confessing his guilt, and acknowledging that by it he is justly condemned. Christ, on the sinner's behalf, establishes the law by enduring its penalty, death." [8] A person who has truly seen the seriousness of his own sin and the significance of his redemption is not going to presume upon the grace of God. He realizes he is saved *from* sin, not saved *to* sin—something Paul will discuss at length later in the epistle.

因此，神白白的恩典，是按照他啟示給我們的，公義又合理的計劃，這計劃帶給我們神即刻、無條件及喜樂的接納。

So then, God's free salvation is based on a plan which is revealed, righteous and reasonable. It calls for instant, unconditional and joyful acceptance.

因信得救 四1-25

Salvation Is by Faith

4:1-25

I. 想靠努力而得救的問題（四1-25）

A. 靠自己義行的人（四1-8）這條路走不通，例證如下

1. 亞伯拉罕的例子——希伯來民族之父（四1-5）

a. 亞伯拉罕之例的訴求（四1-3）

b. 亞伯拉罕之例的應用（四4-5）

2. 大衛的例子——希伯來王族之父（四6-8）

a. 救恩白白賜與（四6）

b. 罪永遠除去（四7-8）

B. 靠自己宗教的人（四9-15）

1. 依靠宗教禮儀（四9-12）

a. 注意亞伯拉罕是何時蒙賜禮儀的（四9-10）

b. 注意亞伯拉罕為何蒙賜禮儀（四11-12）

2. 依靠宗教的教規（四13-15）

a. 主的應許能拯救（四13）

b. 律法的規章扼殺人（四14-15）

II. 因信得救的問題（四16-25）

A. 向我們闡明信心的原則（四16）

1. 信心帶我們進入神的恩寵

2. 信心帶我們進入神的家

B. 向我們解釋信心的原則（四17-22）

1. 亞伯拉罕接受神的話（四17-18）

2. 亞伯拉罕相信神的話（四19-22）

C. 帶我們經歷信心的原則（四23-25）

1. 朝向相同的目標（四23-24節上）

2. 藉著相同的過程（四24節下）

3. 依據相同的基礎（四25）

1. The Question of Trying for Salvation (4:1-15)

1. People Who Depend on Their Own Righteousness (4:1-8) This practice is refuted by

1. The Case of Abraham—Founder of the Hebrew Racial Family (4:1-5)

1. The appeal to Abraham's case (4:1-3)

2. The application of Abraham's case (4:4-5)

2. The Case of David—Founder of the Hebrew Royal Family (4:6-8)

1. Salvation freely bestowed (4:6)

2. Sin forever banished (4:7-8)
2. People Who Depend on Their Own Religiousness (4:9-15)
 1. Trusting in the Rites of Religion (4:9-12)
 1. Note when Abraham was given the rite (4:9-10)
 2. Note why Abraham was given the rite (4:11-12)
 2. Trusting in the Rules of Religion (4:13-15)
 1. The promise of the Lord saves (4:13)
 2. The precepts of the law slay (4:14-15)
2. The Question of Trusting for Salvation (4:16-25)
 1. The Principle of Faith Is Expounded to Us (4:16)
 1. Faith Brings Us into God's Favor
 2. Faith Brings Us into God's Family
 2. The Principle of Faith Is Explained to Us (4:17-22)
 1. How Abraham Received God's Word (4:17-18)
 2. How Abraham Believed God's Word (4:19-22)
 3. The Principle of Faith Is Experienced by Us (4:23-25)
 1. For the Same Purpose (4:23-24a)
 2. By the Same Process (4:24b)
 3. On the Same Principle (4:25)

羅馬書四章是聖經中論及「單單因信得救」最偉大的篇章。有許多篇章也論及因信得救，但不是單單因信得救。「單單」這個字，是天主教與基督教的分水嶺，也是更正教的口令標語。例如，羅馬天主教相信「因信得救」，但不是單單因信得救；他們信基督寶血的功用，但不單單因寶血的功用；他們接受，基督是上帝與人之間的中保，但中保不只是基督；他們承認聖經的權威，但不只是聖經的權威。在羅馬書四章，保羅顯明單單因信得救，排除了任何的人為功勞或功德。

Romans 4 is the great Bible chapter on salvation by faith alone. Many claim to believe in salvation by faith, but not in salvation by faith *alone*. The word "alone" is the watershed which divides the Catholic from the Protestant, and it was the watchword of the Reformation. The Romanist, for example, believes in salvation by faith, but not by faith *alone*; he believes in the value of the blood of Christ, but not in the value of that blood *alone*; he accepts the fact that Christ is Mediator between God and man, but not that Christ is Mediator *alone*; he acknowledges the authority of the Scriptures, but not their authority *alone*. In Romans 4 Paul demonstrates that salvation is by faith alone apart from any work or merit of man.

I . 靠努力而得救的問題（四1-15）

I. The Question of Trying for Salvation (4:1-15)

保羅在談到深入掌握「單單因信得救」的意思之前，他先談「靠功德得救」的問題。他先以兩個聖經人物來顯示：這樣的觀念不符合聖經，亞伯拉罕及大衛，就是試圖依靠自己的義和宗教，因而陷入錯誤。

Before coming to grips with the implications of salvation by faith alone, Paul deals with the whole question of works as a means of salvation. He shows how unscriptural such an idea is by pointing to two biblical characters, Abraham and David, and by discussing the fallacy of depending on one's own righteousness and religiousness.

A. 靠自己義行的人（四1-8）

A. *People Who Depend On Their Own Righteousness (4:1-8)*

在所有錯誤中，人類最敝帚自珍的一樣便是，以為一點點善行的火花，就可把它煽成巨大的火焰。保羅斥責這樣的觀念，他舉舊約聖經中，最偉大的先祖，最重要的聖徒亞伯拉罕為例，來說明，關於救恩的問題，沒有任何人可以使自己得救；他又舉舊約聖經中，最偉大的王，最重要的罪人大衛為例，來說明，沒有任何人可以被排除於救恩之路。

One of the most cherished of all fallacies is that man has some spark of goodness which needs only to be fanned into flame. To refute this idea, Paul appeals to the case of *Abraham*, the greatest of the patriarchs and one of the chiefest of Old Testament *saints*, to show that no human being may be exalted in this matter of salvation; and to *David*, the greatest of the kings and one of the chiefest of Old Testament *sinner*s, to show that no human being need be excluded.

保羅先從（1）亞伯拉罕的例子開始，他是希伯來民族之父（四1-5）。在他族人眼中，倘若有哪個人可以算是聖徒的，那必然是亞伯拉罕。保羅選他作為第一個例子，真是再恰當不過了，因為，若是連亞伯拉罕都不能靠善行得救，誰都沒有希望了。請注意，以亞伯拉罕的例子來看（四1-3）。「如此說來，我們的祖宗亞伯拉罕憑著肉體得了甚麼呢？倘若亞伯拉罕是因行為稱義，就有可誇的；只是在神面前並無可誇。」（1-2節）換言之，一個人的善行固然可以贏得人的掌聲，但無法贏得神的掌聲，因為神的標準比人所能想像的都更高、更聖潔。不過，亞伯拉罕並不依靠自己的善行，總之，當神呼召他離開迦勒底的吾珥時，他還是個拜偶像的異教徒。

Paul begins with (1) *the case of Abraham*, founder of the Hebrew racial family (4:1-5). If ever a man was canonized in the thinking of his fellows, that man was Abraham. It was particularly fitting that Paul should select him as his first illustration, for if Abraham could not be saved by works then nobody can. Notice the *appeal* to Abraham's case (4:1-3). "*What shall we say then that Abraham our father, as pertaining to the flesh, hath found? For if Abraham were justified by works, he hath whereof to glory; but not before God*" (vv. 1-2). In other words, a man's works might earn him the applause of men, but never the applause of God, for God's standards are higher and holier than anything conceived by man. Abraham, however, did not trust in his own merits. In any case, when God called him out of Ur of the Chaldees, Abraham was a pagan idolater.

人的善行，無論是道德方面、屬靈方面甚至物質方面，都還是有不夠完美的特徵。神的工作，則具有完美的特質。舉個簡單的例子即可明白。試比較人類可磨出最精細的刮鬍刀緣，和蜜蜂的刺；或比較最細密的牛皮紙表面與一片葉面的組織。把人類所作的，放在顯微鏡下，立可看出它的粗糙及不完美的外觀，但神所造的，同樣在顯微鏡下，顯得無比榮美、完好。在道德及屬靈方面也是如此。人類的努力，在神全知、無所不察的眼裡，一經鑑別，立顯瑕疵。但基督所完成的救恩大工，愈細察，愈顯得無比美好。因此，我們立刻就知道，亞伯拉罕在神面前沒什麼可誇的。

Imperfection characterizes all man's works whether of a moral, spiritual or even physical nature. Perfection characterizes all the works of God. A simple illustration will make this clear. Compare the edge of the sharpest razor man can hone with the sting of a bee, or the surface of the finest vellum with the texture of a leaf. Put the work of man beneath a microscope and at once its flaws and imperfections appear, but put the work of God to the same test and increasing glories of perfection appear. It is the same in the moral and spiritual spheres. When put to the test and examined by the all-seeing eye of God, man's efforts are full of flaws. But the finished work of Christ reveals more beauties the more it is examined. So at once we are told that Abraham had nothing of which to boast before God.

「經上說什麼呢，說，亞伯拉罕信神，這就算為他的義」（3節）。若說，因善行得救的特色是，不夠完全，那因信得救的特色就是轉嫁。本章中，「清算」這個字，共出現十一次。在神的會計簿中描述：罪從我們的帳簿裡被轉出，義被轉入我們的帳簿裡。

"For what saith the scripture? Abraham believed God, and it was counted unto him for righteousness" (v. 3). If imperfection marks salvation by works, imputation characterizes salvation by faith. The word "reckon" ("impute" or "count") occurs eleven times in this chapter. In God's system of bookkeeping it depicts sin being transferred from our account and righteousness being transferred to our account.

亞伯拉罕作了一件事，那是人類所作的「不必作任何事的」那件事，也就是相信神（創十五6）。加拉太書三章16節說得很清楚，亞伯拉罕相信神所說的，關於應許給他的那一個子孫，從最後的結果來看，就是指基督。

Abraham did the only thing a person can do without doing anything—he believed God (Gen. 15:6). Galatians 3:16 makes it clear that Abraham's belief in what God had to say concerning the promised Seed was, in the last analysis, a belief in Christ.

因此，我們就要來看（2）亞伯拉罕例子的應用。保羅用下列的話來作總結「做工的得工價，不算恩典，乃是該得的；惟有不做工的，只信稱罪人為義的神，他的信就算為義。」（4-5節）。在靠功德稱義的系統裡，每件事都要憑靠罪人；但在恩典的系統裡，每件事都靠著救主。靠前者的話，神要對你作一個公平的審判，但靠後者的話，他會白白的寬赦你。對於凡是意識到，「審判愈公正，我們愈

是罪無可赦」的人而言，「稱罪人為義的那一位」這句話，真是充滿了希望。不要忘記一件事，神所要審判的對象，乃是一群不知敬虔的世人。神的審判，乃是要個別地針對每個罪人，而不是聖人。聖徒若在恩典和對神的知識上長進，並不會使他更能稱義，他若失敗，也不會使他更不能稱義。但在法庭中，一個人若要請求寬赦或憐恤，他首先要認罪。凡堅持自己「無罪」的，只能等著一場嚴謹無私的審判。而訴求「認罪」的，才有希望蒙憐憫。神讓罪人上天堂，不是因為他們配得，而是因為神的恩。

Then comes the *application* of Abraham's case. Paul drives home his point with the words, "*Now to him that worketh is the reward not reckoned of grace, but of debt. But to him that worketh not, but believeth on him that justifieth the ungodly, his faith is counted for righteousness*" (vv. 4-5). Under a system of works, everything depends on the sinner; under grace, everything depends on the Saviour. Under the first, God gives a fair trial, but under the second He gives a free pardon. The expression "Him that justifieth the ungodly" is one full of hope for those who realize that the fairer the trial, the more certain we are of judgment. It is of importance to note that it is the *ungodly* that God justifies. God's justification is extended to the individual as a sinner, not as a saint. His growth in grace and in the knowledge of God as a saint does not increase that justification nor do his failures decrease it. But to obtain a pardon and to sue for mercy in a court, a person must first plead guilty. The man who pleads "not guilty" can hope only for a fair trial. The man who pleads "guilty" can hope only for mercy. God does not take sinners to heaven because they deserve it, but because of His grace.

保羅接著探討（2）大衛的例子，希伯來皇族之父（四6-8）。大衛的例子與亞伯拉罕的十分不同。保羅在此是引用詩篇三十二篇，這是大衛在他祕而不宣的罪曝光之後所寫（撒下十一—十二）。他與拔示巴發生關係後，他連著干犯了貪戀、姦淫、謀殺、等十誡中的三條誡命。他引誘拔示巴，他密謀殺害烏利亞，這兩件事，都非判死罪不可，按照摩西嚴謹的律法，他是無藥可救了。舊約的獻祭制度對於蓄意的罪，完全沒有對應條款。因此大衛在另一首懺悔詩（為著同一事件）寫道，「你本不喜愛祭物，若喜愛，我就獻上。燔祭你也不喜悅，神所要的祭，就是憂傷的靈。神啊，憂傷痛悔的心，你必不輕看」（詩五十一16-17）。大衛把絕望到谷底的事件，全然丟給神。不過，經歷過這一切後，大衛學習到兩件有關救恩的重要真理，就是他寫的詩篇三十二篇，保羅在此引用，來進一步佐證他的論點。

Next Paul deals with (2) *the case of David*, founder of the Hebrew royal family (4:6-8). The case of David is far different from that of Abraham. Here Paul quotes from Psalm 32, which was written by David after the public exposure of his secret sins (II Sam. 11-12). In connection with Bathsheba, David had coveted, committed adultery, and murdered, breaking three of the Ten Commandments. His seduction of Bathsheba and his camouflaged murder of Uriah exposed David to the death penalty on two counts, and according to the strict letter of the Mosaic law, there was no hope for him. The sacrificial system of the Old Testament made no provision for willful sin. This is why David cried in another of the penitential psalms, born in this same period, "For thou desirest not sacrifice; else would I give it: thou delightest not in burnt-offering. The sacrifices of God are a broken spirit: a broken and a contrite heart, O God, thou wilt not despise" (Ps. 51:16-17). David's desperate case cast all on God. Out of this experience, however, David learned two vital

truths concerning salvation, truths which he wrote into Psalm 32 and which Paul picks up here to further his argument.

第一項真理就是，救恩是白白賜與的。「正如大衛稱那在行為以外，蒙神算為義的人是有福的」（6節）。大衛發現了邁向真正快樂、真正聖潔之路——不是靠好行為。大衛該怎麼賠償拔示巴的貞節，還有烏利亞的性命呢？他又如何恢復他自己失落的純潔呢？毫無辦法！他的情況完全無可救藥。可是，神介入了，他以統管一切的恩典，白白賜與大衛，塗抹了大衛的罪，並算他為義！大衛唯一作的事就是，藉著單純信靠神清楚的應許；但這就夠了：「耶和華已經除掉你的罪，你必不至於死」（撒下十二13）。救恩是白白賜與的。

The first of these truths is that *salvation is freely bestowed*. "*Even as David also describeth the blessedness of the man, unto whom God imputeth righteousness without works*" (v. 6). David discovered the way to true happiness and to true holiness—without works. What could David do to restore to Bathsheba her chastity and to Uriah his life? What could he do to restore his own lost innocence? Nothing! His case was hopeless. But then God stepped in and in sovereign grace freely cancelled David's sin and counted him righteous! Simple faith in the naked promise of God, "The Lord also hath put away thy sin; thou shalt not die" (II Sam. 12:13), was all that David had, but that was enough. Salvation is freely bestowed.

大衛學到的第二項真理是，被塗抹的罪，就永遠被忘卻。「得赦免其過，遮蓋其罪的，這人是有福的，主不算為有罪的，這人是有福的」（7-8節）。大衛找到了邁向罪得赦免，罪不再被記念的路；不僅被塗抹，而且被忘卻。

David learned moreover that cancelled *sin is forever banished*. "*Blessed are they whose iniquities are forgiven, and whose sins are covered. Blessed is the man to whom the Lord will not impute sin*" (vv. 7-8). David had discovered a way to have his sins not only forgiven but forgotten; not only covered but cancelled.

幾年前，有一位英籍富商，買了一輛勞斯萊斯的車，很快就開新車前往法國。到達南法時，車子拋錨了。他打電話給在英國的車商。製造商立刻空運一份零件到法國，修好了富商的車子。他以為這下子要收到一張鉅額的修理費，不料，等了好幾個月，都沒有報帳單來，便寫信給勞斯萊斯汽車公司，準備付款。他接到從公司來的一封信，信上說，他們沒有任何有關該車的維修記錄！換言之，勞斯萊斯公司拒絕承認他們的產品有任何瑕疵。從屬靈角度而言，這正是發生在大衛身上的事。「主不算為有罪的，這人是有福的。」當神赦免時，他就把記錄塗銷。

Some years ago a wealthy English businessman purchased a Rolls Royce and soon afterward took his new car to France. When in the south of France, it broke down and he phoned the Rolls Royce people in Britain. The manufacturer flew a mechanic to France and the man's car was repaired. He expected to receive a sizable bill for this unprecedented service, but as months passed and no invoice arrived the businessman wrote to the Rolls Royce company asking for his account to be rendered. By return mail he received a

courteous note from the company assuring him that they had no record of anything having gone wrong with his car! In other words, the Rolls Royce company refused to acknowledge any imperfection in their product. That is exactly what happened to David in a spiritual sense. "Blessed is the man to whom the Lord will not impute sin." When God forgives, He blots out the record.

Moon博士在〈時間與永恒〉這部影片中，很戲劇化的呈現出這一點。Moon博士先舉出一些與時間有關的事物，然後作結論，「我們都仰望過清亮的夜空，看見閃閃發光的星星。但有多少人知道，我們看見的星星，其實不是它們的現貌？每一次看星空時，我們看見的，都是它的過去，看它們過往的形貌…但這要從兩方面進行。假設你現在是在這些星辰中的其中一個，又有一副足夠倍數的望遠鏡，那麼，你所看見的地球，是它的過去。因為從嚴謹的科學角度而言，你從天狼星看到的地球，是九年前的地球。沒錯，你作過的每一件事，都會持續留痕。你的過往像鬼魅一般，啃蝕著這個宇宙。但是，也不要忘了，我們知道，神是無所不在的，這意思是說，對神而言，你所犯的每一項罪，你所幹的每一件惡事，都還留在宇宙間，也會一直留著，除非蒙神赦免了。只有全能、永在的神，他掌管所有的時空物質因素，他才能除去你的罪。神說，「惟有我為自己的緣故塗抹你的過犯。我也不記念你的罪惡」（賽四十三25）。當神塗抹了罪，他就叫它不存在；罪不僅被赦免、被遺忘，還被消滅。

Dr. Moon dramatically underlines this in the film *Time and Eternity*. After showing the various relationships of time, Dr. Moon concludes, "All of us have looked up, on a clear night, and seen the sparkling, twinkling stars. But how many of us have realized that we cannot see the stars as they now are? Every time we look, we are looking into the past, seeing them as they were.... But this works both ways. If you were on one of the stars you would, assuming an adequate telescope, see the earth as it was sometime in the past. From the star Sirius, you could see what you were doing nine years ago, because in a profoundly true scientific sense you are still doing it. Yes, everything you have ever done, you are still doing. The ghost of your past haunts the universe. But remember, we have noted that God is omnipresent. This means that, for God, every sin you have ever committed, every evil thing you have ever done, you are still doing, and will continue to do forever, apart from God's forgiveness. Only the omnipotent, eternal God, who controls all the factors of time, space and matter, could ever remove sin. God says: 'I, even I, am he that blotteth out thy transgressions for mine own sake, and will not remember thy sins' (Isa. 43:2s)."[1]When God cancels sin, He wills it out of existence; it is not only forgiven and forgotten, it is annihilated.

B. 靠自己的宗教（四9-15）

B. People Who Depend On Their Own Religiousness (4:9-15)

凡是想靠自己努力得救的人，通常有兩根拐杖——自己所以為的善行以及遵守某一類的宗教教規。保羅在前文剛剛挪走了第一根錯誤的拐杖，現在，他要接著指出第二根拐杖的不可靠——宗教的禮儀或規條。關於「靠自己的宗教」這條路為什麼不可靠，保羅最有資格來詮釋它的錯誤了。他可以講自己未悔改歸主前的日子，「我…比我本國許多同歲的人更有長進」（加一14）。此外，猶太教還是唯一蒙神認可的「宗教」呢。

Those who are *trying* for salvation often lean on two crutches—their own imagined goodness is the first, and some kind of religious observance is the second. Paul has just taken away the first of these false props and he now removes the other by showing the folly of depending on either the rites of religion or the rules of religion. Of course he was well qualified to deal with the error of trusting in one's own religiousness. He could say of his unconverted days, "I... profited in the Jew's religion above many my equals in mine own nation" (Gal. 1:14). Moreover, the Jew's religion was the only "religion" ever given divine sanction.

保羅先指出（1）*依靠宗教禮儀的錯誤*（四9-12）。針對這一點，他又回頭提到亞伯拉罕，來證明，宗教禮儀並不能帶下救恩，他特別針對猶太人最重要的宗教禮儀——割禮。他強調亞伯拉罕蒙賜這禮儀的*時間*，這是整個論點最重要的一環。「如此看來，這福是單加給那受割禮的人嗎？不也是加給那未受割禮的人嗎，因我們所說，亞伯拉罕的信，就算為他的義，是怎麼算的呢？是在他受割禮的時候呢？是在他未受割禮的時候呢？不是在受割禮的時候，乃是在未受割禮的時候。」（9-10節）。當然，割禮是亞伯拉罕之約的記號（創十七7-14）。在保羅的時代，許多猶太籍的基督徒仍認為，救恩無法與這項禮儀分割（徒十五1-29；加二1-4），因而主張，外邦人悔改歸信時，也要施行割禮。今天，許多人則認為，救恩無法與教會所施行的禮儀分割。保羅的論點，就是拼命要澄清這一點。亞伯拉罕在設立並施行割禮之前的十四年，就已經因信稱義了（創十五6；十七10）。這項禮儀，與他得救完全無關。

Paul shows then the folly of (1) *trusting in the rites of religion* (4:9-12). He returns to Abraham at this point to prove that religious rites do not bestow salvation and he focuses on the most important religious rite of the Jew—circumcision. He emphasizes *when* Abraham was given the rite, and this is one of the most important points in the argument. "*Cometh this blessedness then upon the circumcision only, or upon the uncircumcision also? for we say that faith was reckoned to Abraham for righteousness. How was it then reckoned? when he was in circumcision, or in uncircumcision? Not in circumcision, but in uncircumcision*" (vv. 9-10). Circumcision, of course, was the sign of the Abrahamic covenant (Gen. 17:7-14). In Paul's day, many Jewish Christians maintained salvation was impossible apart from the administration of this rite (Acts 15:1-29; Gal. 2:1-14) and wanted all Gentile converts to be circumcised. Nowadays people tend to think that salvation is impossible apart from the administration of the rites of the church. Paul's argument here is devastating to such a view. Abraham was a justified man fourteen years before the rite of circumcision was imposed (Gen. 15:6; 17:10). The rite had nothing to do with his redemption at all.

其次，保羅指出，亞伯拉罕為何蒙賜這項禮儀。它並不在傳達「義」，它只是確認亞伯拉罕已經被算為義。猶太人的割禮，是國族的印證，但尚不止於此。亞伯拉罕蒙賜割禮，還有兩個原因。第一「並且他受了割禮的記號，作他未受割禮的時候因信稱義的印證，叫他作一切未受割禮而信之人的父，使他們也算為義；又作受割禮之人的父，就是那些不但受割禮，並且按我們的祖宗亞伯拉罕未受割禮而信之蹤跡去行的人。」（11-12節）。「保羅把猶太人引以為傲的東西推翻。不是外邦人要效法猶太人行割禮而得救，反而是猶太人要效法外邦人信主的方式，就如亞伯拉罕信主的時刻，更早於他受割禮的時刻。」這是James M. Stiffer在他的《羅馬書》著作說的。

Next Paul points out *why* Abraham was given the rite. It did not confer righteousness, it merely confirmed the righteousness Abraham already had. Circumcision to the Jew was a pledge of nationality but it was more than that. Paul tells us that there were two reasons for the rite as it was given to Abraham. It was given "*first, that Abraham might be the spiritual father of all who since that time, despite their uncircumcision, show the faith that is counted for righteousness. Then, secondly, that he might be the circumcised father of all those who are not only circumcised, but are living by the same sort of faith which he himself had before he was circumcised*" (vv. 11-12).[2] "Paul has turned the Jews' boast upside down. It is not the Gentile who must come to the Jew's circumcision for salvation; it is the Jew who must come to a Gentile faith, such a faith as Abraham had long before he was circumcised." [3]

保羅指出宗教禮儀不可靠之後，接著又指出（2）宗教教規不可靠（四13-15）。罪人想靠自己的善行上天堂，便努力想達到宗教教規的要求。保羅指出，要得救，唯一有效的教規便是「信靠」。他將主的應許與律法的規條作比較。主的應許，從任何角度而言，都與亞伯拉罕及摩西的律法有牽扯。因為，亞伯拉罕死後數百年，才有摩西律法，所以怎可能有牽扯呢？「因為神應許亞伯拉罕和他後裔，必得承受世界，不是因律法，乃是因信而得的義」（13節）。雖然聖經中有許多應許是附帶著條件，但，給亞伯拉罕和他後裔的，卻是無條件的，並且是神以信實保證的，而不是靠人的信（加三17-18；羅四13-18）。

Having shown the folly of trusting in the rites of religion, Paul next shows the folly of (2) *trusting in the rules of religion* (4:13-15). The sinner, trying to work his way to heaven, tries hard to live up to the rules of his religion. Paul shows that the only valid rule for salvation is the rule of faith. He contrasts the promise of the Lord with the precepts of the law. *The promise of the Lord* was not contingent in any way on Abraham's adherence to the Mosaic law. How could it be when that law was not given until centuries after Abraham's death? "*For the promise, that he should be the heir of the world, was not to Abraham, or to his seed, through the law, but through the righteousness of faith*" (v. 13). While many of the promises in the Bible are conditional, those made to Abraham and his seed were unconditional and are guaranteed by the faithfulness of God, not the faithfulness of man (Gal. 3:17-18; Rom. 4:13-18).

後來，在摩西律法中賜與猶太人的規條與要求，一點兒不影響起初無條件的應許。摩西的律法，乃是對一支蒙救贖的子民，在與神立約的關係中，指出當受的行為規範，其用意在於保護他們作為神子民可以享受的健康、快樂與聖潔。保羅已經說明得很清楚，亞伯拉罕的真後嗣，乃是那些跟隨亞伯拉罕未受割禮而信之蹤跡去行的人（12節）。在此，我們可以作一類似的比較。使徒書信中一些實際的要求，對今日的基督徒而言，與我們得救與否並不相關；而是與我們成為神兒女之後，屬靈的平安、興盛及能力相關。

The rules and requirements given to the Jews in the Mosaic law at a later date do not affect in any way the original unconditional promise. The Mosaic law had to do with the behavior of a redeemed people already in a covenant relationship with God, and were aimed at securing their health, happiness and holiness as God's people. Paul has already made it clear that Abraham's true seed were those who walked in Abraham's steps and exercised faith as Abraham did (v. 12). We can draw a parallel here. The practical requirements of the

epistles which are incumbent on Christians today do not add to our salvation. They have to do rather with our spiritual peace, prosperity and power as God's sons.

相對於「主的應許」的是「律法的規條」。保羅對此作了相當週延的觀察。第一，律法損害信心。「若是屬乎律法的人，才得為後嗣，信就歸於虛空，應許也就廢棄了」（14節）。換言之，猶太人若能以自己的努力來承受應許，也就是說，來遵守摩西的律法，那麼，神無條件的應許就無價值了。一個應許，要嘛就是無條件，要嘛就不算是應許；沒有中間地帶。倘若救恩是靠「努力」得來，那麼，它就用不著「信靠」了。但救恩是信靠而得，不是努力以善行而獲得；是恩典，而非律法；是信仰，而非行為，它一切的基礎，都出自神的賞賜。

In contrast with the promise of the Lord are *the precepts of the law*. Paul makes two very sobering observations about these. First, the law undermines faith. "*For if they which are of the law be heirs, faith is made void, and the promise made of none effect*" (v. 14). In other words, if the Jew could inherit the promises by his own efforts, that is, by keeping the rules of the Mosaic law, then the unconditional promise of God is made invalid. A promise is either unconditional or it isn't; there is no middle ground. If salvation is on a basis of "trying," then it is not on a basis of "trusting." But it is faith, not works; grace, not law; belief, not behavior, which is the basis and foundation of all that God gives.

律法不僅破壞信心，也凸顯出失敗。「因為律法是惹動忿怒的，哪裡沒有律法，哪裡就沒有過犯」（15節）。摩西律法的實際果效是要定罪，而不是拯救，因為它顯示出：人距離神的標準多麼的遙遠。人若是被律法的巨雷敲醒，一定會死命的逃離，要敢緊逃到「應許」那裡去，而不是企圖攀登那天搖地動，充滿火焰的西乃山麓。

The law not only undermines faith, it also underlines failure. "*Because the law worketh wrath: for where no law is, there is no transgression*" (v. 15). The practical outcome of the law of Moses was to condemn not save, for it showed just how far a person had come short of God's standards. A soul awakened by the thunderings of the law surely should flee back to the promise, not try to scale the quaking, fire-bathed sides of Sinai.

因此，保羅從根砍起，繼絕了所有想靠自己努力得救的地基。他們的義，達不到神的標準。他們的宗教教規也無力，因為不論是禮儀或規條，甚至宗教，都無法拯救。救恩是憑著信，也唯獨信才能得救，保羅已清楚說明，清楚證明。

So then, Paul has cut away all the ground from underneath the feet of those who insist on trying for salvation. They have no righteousness acceptable to God. Their religious exercises are futile, for neither the rites nor rules even of religion can save. Salvation is by faith and by faith alone, as Paul has already declared and will now conclusively prove.

II 因信得救的問題（四16-25）

II. The Question of Trusting for Salvation (4:16-25)

保羅現在要專注於討論「唯獨因信得救」的問題

Paul now hammers hard at the truth that salvation is by faith alone.

A. 向我們闡明信心的原則（四16）

A. *The Principle of Faith Is Expounded to Us (4:16)*

首先（1）信心使我們進入神的恩寵。既然人的努力無法達成，顯然，若要得救，必得另尋他法。保羅說，「所以…是本乎信，因此就屬乎恩」（16節上）我們已經指出，恩典就是不憑功勞而得的恩寵。是信心，使我們得與恩典，也就是神所賜的不勞而得的恩寵作聯結。是信心的手，得以觸及那眼不能見的，並且被神所伸出的慈愛的手抓住。信心真的可以被形容好像一種第六感。它的功能，在於使靈界的一切，變得觸手可及那般真實。藉著信心，我們得以接受神樂於賜給我們的一切益處和祝福。就如希伯來書的作者所說，「信心是所望之事的實底，未見之事的確據」（來十一1）。

First of all (1) *faith brings us into God's favor*. Since human effort cannot do this, it is obvious that if we are to be saved there must be another way. "*Therefore it is of faith*" says Paul, "*that it might be by grace*" (v. 16a). We have already noted that *grace is unmerited favor*. It is faith which links us to that grace, that unmerited favor of God. It is the hand of faith reaching up into the unseen that is grasped by the kindly outstretched hand of God. Faith indeed might be described as a kind of sixth sense. Its function is to make tangible and real the verities of the spiritual world. By faith we appropriate the benefits and blessings God would bestow on us. As the writer of Hebrews puts it, "Faith is the substance of things hoped for, the evidence of things not seen" (Heb. 11:1).

其次（2）信心帶領我們進入神的家。保羅說「所以人得為後嗣是本乎信，因此就屬乎恩，叫應許定然歸給一切後裔；不但歸給那屬乎律法的，也歸給那效法亞伯拉罕之信的。」（16節）。凡相信的，不論是猶太人或外邦人，都是亞伯拉罕屬靈的後嗣，也是神家中的一員。

Then (2) *faith brings us into God's family*. Paul says, "*Therefore it is of faith, that it might be by grace; to the end the promise might be sure to all the seed; not to that only which is of the law, but to that also which is of the faith of Abraham; who is the father of us all*" (v. 16). All who believe, be they Jew or Gentile, are the spiritual children of Abraham and members of the family of God.

在信心裡，沒有一件事是不確定的！凡是對自己得救與否不確定的人，是因為他信心的眼沒有注目在基督所完成的工作上；他以懷疑的眼看著這工——他應該存信心來注目的。保羅說，藉著信，應許就會確定。確定，是因為應許是來自神，是信心所堅持的對象。

There is nothing uncertain about faith! The man who is uncertain about his salvation is not looking at the finished work of Christ with the eye of faith; he is looking with doubt at his own works—and well he might. Paul says that it is of faith so that the promise might be *sure*. It is sure because the promise is divine, and faith lays hold of that.

亞伯拉罕及雅各生命中所發生的事，就可以說明，神作我們的保證人，與人所作的保證，是多麼的不同，在創世記中，我們讀到，亞伯拉罕買了一塊地，要作家族的墓園。買賣成交後，聖經說，「從此，那塊地和田間的洞就藉著赫人定準歸與亞伯拉罕作墳地。」（創二十三20）。這買賣有多可靠呢？好幾年後，亞伯拉罕的孫子雅各，還得再花一筆錢才能買回這一塊墓地（創三十三19；徒七16）。我們的救恩，不像人間不可靠的承諾，而是與全能的神立約。信心就能享有這樣的承諾。

An incident in the lives of Abraham and Jacob illustrates how different is the security when God is the Guarantor than when man is. In Genesis we are told how Abraham purchased a piece of real estate for a family burial ground. The deal having been made, we read, "And the field, and the cave that is therein, were made sure unto Abraham for a possession of a burying place by the sons of Heth" (Gen. 23:20). How sure was that transaction and guarantee? Some years later, Abraham's grandson Jacob had to regain possession of this same burial plot by repurchase (Gen. 33:19; Acts 7:16). Our salvation does not rest on the uncertain promise of man, but on the mighty covenant of God. Faith delights that this is so.

B. 信心的原則向我們解明（四17-22）

B. The Principle of Faith Is Explained to Us (4:17-22)

保羅又向我們指出，亞伯拉罕接受、相信神的話。請注意（1）亞伯拉罕如何接受神的話。保羅回到創世記十七章，談到亞伯拉罕蒙神賜約。「亞伯拉罕所信的，是那叫死人復活、使無變為有的神，他在主面前作我們世人的父。如經上所記：『我已立你作多國的父。』」他在無可指望的時候，因信仍有指望，就得以作多國的父，正如先前所說：『你的後裔將要如此。』」（17-18節）。我們的注意力被吸引到亞伯拉罕信心的高明之處。他所信的神，是能叫死人「復活」的神。他信賴的是全能的神，創世記十五章指出，當應許「你的後裔必…」尚未賜與亞伯拉罕時，神就領他注目看那星辰無數的天空。對一個能創造無垠宇宙的神，沒有哪件事是不可能的。亞伯拉罕若看著自己行將就木的身體，他一定很難相信。但他望向星空。他定睛在那位使無變有、創造星辰、使枯骨復生的神。他的信心，十分有智慧。

Paul points out next how Abraham received and believed God's word. Notice (1) how Abraham *received* God's word. Paul goes back to Genesis 17 and the giving of the Abrahamic covenant. "*As it is written, I have made thee a father of many nations, before him whom he believed, even God, who quickeneth the dead, and*

calleth those things which be not as though they were. Who against hope believed in hope, that he might become the father of many nations; according to that which was spoken, So shall thy seed be" (vv. 17-18). Our attention is drawn to the *intelligence* of Abraham's faith. His faith was in a God who could "quicken" (make alive) the dead. He counted on the omnipotence of God. The context in Genesis 15 shows that just before the promise "so shall thy seed be" was given, God had directed Abraham's attention to the countless stars of space. To a God who could create a hundred million universes, nothing is impossible. Had Abraham looked at his own dead body, he would have found it impossible to believe. But he looked up to the stars. He looked at a God who could create stars out of nothing and command death to blossom into life. His was an intelligent faith.

我們的注意力，又被引到亞伯拉罕信心的密度，在無指望中，仍然相信有盼望。從人的角度而言，他的狀況真是無可救藥；但他的狀況，就因人的束手無策，而全然由神接手。既在神手中，盼望就為亞伯拉罕的生命光譜，帶來樂觀的色調。

Our attention is drawn further to the *intensity* of Abraham's faith, for against hope Abraham believed in hope. Humanly speaking, his case *was* hopeless; but his case had been taken out of human hands altogether. Now that it was in God's hands, hope could add again its glorious tint of optimism to the spectrum of Abraham's life.

以致於亞伯拉罕接受了神的話。保羅現在更深入一點，向我們顯示（2）亞伯拉罕如何相信神的話。他從兩方面相信神的話。第一，相信神的應許。「他將近百歲的時候，雖然想到自己的身體如同已死，撒拉的生育已經斷絕，他的信心還是不軟弱；並且仰望神的應許，總沒有因不信心裡起疑惑，反倒因信心裡得堅固，將榮耀歸給神。」（19-20）。他將人類不可能（成為人父）的事，對比於神的不可能（不守承諾），因而下結論：神若是神，他就沒有難成的事。亞伯拉罕的信心堅定，不僅因為他信靠神的應許，也因他信靠神的能力。「且滿心相信神所應許的必能做成。所以，這就算為他的義。」（21-22節）。

So much then for the way Abraham received God's word. Paul now probes a little deeper and shows us (2) how Abraham *believed* God's word. He believed God's word in two ways. First, by exercising faith in God's *promise*. "*And being not weak in faith, he considered not his own body now dead, when he was about an hundred years old, neither yet the deadness of Sarah's womb: he staggered not at the promise of God through unbelief: but was strong in faith, giving glory to God"* (vv. 19-20). He weighed the *human* impossibility (of becoming a father) against the *divine* impossibility (of God being able to break His word) and decided that if God was God, then nothing was impossible. His faith was strong not only because he exercised faith in God's promise but also because he exercised faith in God's *power*. "*And being fully persuaded that, what he had promised, he was able also to perform. And therefore it was imputed unto him for righteousness"* (vv. 21-22).

這樣便向我們解說了信心的原則。它就是只需要：在任何光景中，都接受神的話，並且讓神是神。

Thus the principle of faith is explained to us. It is simply taking God at His word and allowing God to be God in any and every situation.

C. 帶我們經歷信心的原則（四23-25）

C. *The Principle of Faith Is Experienced by Us (4:23-25)*

保羅結束這一段對因信得救的重要討論後，將他們所講的真理，來作應用。他將原則更新，對我們今日仍意義深長，例如，因信得救的原則，既然對亞伯拉罕那麼有功效，我們也應當（1）以相同的目標去經歷。「算為他義的這句話，不是單為他寫的，也是為我們將來得算為義之人寫的」（23-24節上）也是為我們而寫的！神拯救亞伯拉罕，算他為義的方法，也是拯救我們，算我們為義的方法。亞伯拉罕走到一個光景，只有信可以派上用場，我們也是。

Paul concludes this great discussion on salvation by faith by making application of the truths of which he has been speaking. He brings the principle up to date and makes it practical and meaningful for us today, for the principle of salvation by faith, so effective in the case of Abraham, is to be experienced by us (1) *for the same purpose*. "*Now it was not written for his sake alone, that it was imputed to him; but for us also*" (vv. 23-24a). But for us also! God's method of saving Abraham and counting him righteous is also God's way of saving us and counting us righteous. Abraham was put into a situation where only faith could avail, and so are we.

我們也要經歷這原則，不僅是為了相同的目標，也是（2）依據相同的過程。保羅說，這也是我們的「就是我們這信神使我們的主耶穌從死裡復活的人」（24節下）。亞伯拉罕面臨死裡復生這不可能的困境，但他堅決相信，神沒有難成的事。我們基本上也是面臨相同的「不可能」，因為我們也是相信，神叫耶穌從死裡復活（羅十9）。當保羅向當時世界文化及知識頂尖的雅典人宣講這個教義時，受到眾人的嘲笑（徒十七32）。直到今日，還是有許多人拒絕相信，主耶穌超自然地從死裡復活。但這卻是我們信仰的核心。當我們相信時，神就以基督的義回報我們（羅十9）。

This principle is experienced by us not only for the same purpose but also (2) *by the same process*. Paul says that it is for us also "*to whom it shall be imputed, if we believe on him that raised up Jesus our Lord from the dead*" (v. 24b). Abraham was faced with the impossibility of death being transformed to life, yet he resolutely believed that even this was no impossibility for God. We are faced with basically the same "impossibility," for we have to believe that God has raised Jesus from the dead (Rom. 10:9). When Paul preached this doctrine at Athens, the cultural and intellectual capital of the world, he was mocked (Acts 17:32). To this day there are many who refuse to believe that the Lord Jesus is supernaturally alive from the dead. Yet it is at the very heart of the faith. We believe it, and God imputes to us the righteousness of Christ in return (Rom. 10:9).

最後，救恩帶給我們的益處是（2）*依據相同的基礎*。在舊約聖經與新約聖經中，神救恩的本質是相同的。都是按著信心的原則。因為保羅說到主耶穌「被交給人，是為我們的過犯，是為叫我們稱義」（25節）。亞伯拉罕得救的方式，與我們得救的方式相同。他是以信心遠遠眺望著基督所完成的工；因為耶穌在世時，曾對不信的猶太人說過；「你們的祖宗亞伯拉罕歡歡喜喜的仰望我的日子」（約八56）。我們則是回顧基督所已完成的工，並享受與亞伯拉罕所享受的同樣救恩。

Finally, salvation is made good to us (3) *on the same principle*. The salvation of God in Old Testament times was substantially the same as in New Testament times. It was based on the same principle of faith. For Paul says of the Lord Jesus that He was "*delivered for our offences, and was raised again for our justification*" (v. 25). Abraham was saved the same way as we are. He looked forward by faith to the finished work of Christ; for Jesus said to the unbelieving Jews of His day, "Your father Abraham rejoiced to see my day: and he saw it, and was glad" (John 8:56). We look back by faith to the finished work of Christ and enjoy the same salvation Abraham enjoyed.

這便是兩種救恩的比較與對照——努力的救恩與信靠的救恩。亞伯拉罕找到的，大衛找到的，保羅找到的，也是我們必須找到的。因信得救，而且，單單因信得救。

Thus the two ways are compared and contrasted—salvation by *trying* and salvation by trusting. What Abraham found, what David found, Paul found, and we must find. Salvation is by faith and by faith alone.

救恩的永恒性（五1-21）

I 神如何救拔我們（五1-5）

A.關於我們的地位（五1-2）

1.我們蒙接納（五1）

2.我們有進路（五2）

B.關於我們的生命光景（五3-5）

1.向我們展現成熟（五3節上）

2.在我們裡面培育成熟（五3節下—5節上）

3. 為我們預定的成熟（五5節下）

II 神多麼愛我們（五6-11）

A.神愛我們的明證（五6-8）

1.無條件的愛（五6）

2.無比的愛（五7-8）

B.神的愛供應我們（五9-10）

1.基督為我們捨命（五9-10節上）

2.基督賜我們生命（五10節下）

C.神愛的結果（五11）

III 神如何釋放我們（五12-21）

A.提到罪的問題（五12-14）

1. 罪的臨到（五12節上）

2. 罪的刑罰（五12節上）

3.罪的勢力（五13-14）

B. 對付罪的問題（五15-21）

1. 在神的恩賜中解決（五15-19）

2. 在神的恩典中解決（五20-21）

Salvation Is Forever

5:1-21

1. How God Has Lifted Us (5:1-5)

1. As to Our Standing (5:1-2)

1. We Have Acceptance (5:1)

2. We Have Access (5:2)

2. As to Our State (5:3-5)

1. How Maturity Is Displayed by Us (5:3a)

2. How Maturity Is Developed in Us (5:3b-5a)

3. How Maturity Is Determined for Us (5:5b)

2. How God Has Loved Us (5:6-11)

1. The Proof of God's Love (5:6-8)

1. It Is Unconditional Love (5:6)

2. It Is Incomparable Love (5:7-8)

2. The Provision of God's Love (5:9-10)
 1. Christ Gave His Life *for* Us (5:9-10a)
 2. Christ Gives His Life *to* Us (5:10b)
3. The Products of God's Love (5:11)
3. How God Has Loosed Us (5:12-21)
 1. The Problem of Sin Is Stated (5:12-14)
 1. The Presence of Sin (5:12a)
 2. The Penalty of Sin (5:12a)
 3. The Power of Sin (5:13-14)
 2. The Problem of Sin Is Studied (5:15-21)
 1. Its Solution in the Gift of God (5:15-19)
 2. Its Solution in the Grace of God (5:20-21)

「因信永遠得救」的教義，讓許多真誠的基督徒反感，而這又是第五章的主題，因此，我們有必要先廣泛地來討論這個題目。首先，沒有人能否認說，新約聖經也有不少經文似乎意味要警告我們：蒙了救恩的人，後來也有可能失落。這些經文，明顯都在非保羅書信中，尤其是希伯來書，這卷書從某個角度而言，是可與羅馬書對照來讀的書卷。這些經文最引爭議的解釋，當屬：它們不是針對真誠的基督信徒，而是虛假的信徒。讀者可以參考Ironsides的小冊The Eternal Security of the Believer，對此段經文有深入的探討。這類經文，在保羅所寫的福音——羅馬書中付諸闕如。

Since the doctrine of the eternal security of the believer is in disfavor with many sincere Christians, and since it appears to be the topic of Romans 5, a few preliminary remarks need to be made about the subject in general. First, no one would deny that there are several warning passages in the New Testament which seem to imply that there is a possibility of loss of salvation. These passages are prominent in the non-Pauline epistles and especially in Hebrews, an epistle which in some ways is a companion piece to Romans. One satisfactory explanation of these passages is that they apply not to true believers but to false professors of Christianity. A full discussion of all these passages can be found in Ironside's booklet on the subject.[1] These passages are absent from Romans, the gospel according to Paul.

其次，某些虔誠的聖經教師也認為，一次得救，永遠得救的教義，本身的確有點危險。他們認為，告訴一個人，他得救後，就永遠不會再失落，救恩之門等於許可各種各樣的人進來。這個特別的觀點是羅馬書第六章的重要主題之一，我們待下一章時會再詳細討論。

Secondly, some sincere Bible teachers believe there is something inherently dangerous in the doctrine of eternal security. Tell a person he is saved and can never be lost, they maintain, and the door is opened to all kinds of license and loose living.

Since this particular view is one of the great themes of Romans 6, it will be considered further in the next chapter.

第三，我們要區分，在聖經中，一個人有基督徒的*地位*，與他基督徒的*生命光景*，兩者有別。我們的地位是完美無瑕，並由神的話語、基督的工作及聖靈的見證所保障。我們的生命光景則尚未完全，在改變中，並且很大一部份是端看我們自己的心志。我們在神面前的地位，是羅馬書第五章的主題，我們的生命光景則是羅馬書第六—八章的主題。

Thirdly, it should be recognized that a distinction is made in the Bible between a person's *standing* as a Christian and his *state* as a Christian. Our standing is perfect, immutable and guaranteed by the Word of God, the work of Christ and the witness of the Spirit. Our state is imperfect, changeable and, in a large measure, dependent on us. Our standing before God is the subject of Romans 5; our state is the subject of Romans 6-8.

I 神如何救拔了我們（五1-5）

I. How God has Lifted Us (5:1-5)

保羅一開頭，就提到，我們藉著基督，得與神相和。相和，意謂，之前的爭戰已過；叛逆的武器已經繳械；神所頒發的特赦令已經收到。

Paul begins at once with the fact that we have peace with God through the work of Christ. Peace simply means that the war is over; the arms of rebellion have been laid down; God's terms of amnesty have been accepted.

A. 關於我們的地位（五1-2）

A. A Preview of Our Standing (5:1-2)

有兩個字可以總結保羅在這兩節的教導——「接納」與「進路」。因此，在第一項中，我們蒙（1）接納。「我們既因信稱義，就藉著我們的主耶穌基督，得與神相和」（1節）保羅在此就是在說，藉著前文所看過的，基督已完成的工作（四24-25），我們可以十分確定，我們在神面前的地位。信者得以稱義。這個字在原文中是不定過去式，W. E. Vine認為，「意指每一位信徒在各自特定的時間，因著信心，在神眼中被算為義。」他就與神和好了。他從此不必再為著自己獲救與否而努力掙扎，也不必再活在叛逆與自我中而掙扎。他被算為義了。他所得著的，不是這個世界能給的，也不是這個世界能奪去的——在神裡面的平安。

There are two words which sum up Paul's teaching in these two verses—"acceptance" and "access." In the first place, then, we have (1) *acceptance*. "Therefore being justified by faith, we have peace with God

through our Lord Jesus Christ" (v. 1). Paul is simply saying here that, in view of the finished work of Christ which he has just been presenting to us (4:24-25), we can be quite sure of our standing before God. The believer is justified. The word in the original is in the aorist tense "and indicates the definite time at which each believer, upon the exercise of faith, was justified in the sight of God." [2] He is at peace with God. He is no longer striving to earn his salvation and no longer struggling in rebellion and self-will. He is justified. He has something the world cannot give and cannot take away—peace with God.

信徒在神面前的地位，不僅是蒙接納，還獲得（2）進路。保羅說：「我們又藉著他，因信得進入現在所站的這恩典中，並且歡歡喜喜盼望神的榮耀」（2節）「得進入」這個字，意為「帶入、引進」W. E. Vine說，「羅馬書五章2節，這裡的觀念，比較是指那些被算為義的人，蒙神接納，得以享受他的恩典。」

The believer's standing before God gives him even more than acceptance. It gives him (2) *access*. Paul says: *"By whom also we have access by faith into this grace wherein we stand, and rejoice in hope of the glory of God"* (v. 2). The word "access" means "a bringing in, an introduction." "Here in Romans 5:2 the thought is rather that of our acceptance with God and the enjoyment of His grace, as those who have been justified." [3]

有一次，有個小男孩站在倫敦白金罕宮的大門外。他想跟國王說說話，但被門前的禁衛軍斥退了。他揉著髒髒的小手，抹去雙頰的眼淚。這時刻，正好有個穿著華服的男士走過來，問這個小男孩怎麼了。他聽完小男孩說明原委之後，笑著對他說，「來，我兒，牽我的手，我帶你進去。不要理那些士兵。」小男孩牽起那隻手，突然，嚇了一跳，當他和這名新朋友走過時，士兵紛紛立正，舉起長槍行禮。走過衛兵之後，鋪展在眼前的是紅毯大廳，宏偉的大門，穿越一大群隨從後，直達國王的王座前。原來，牽他手的是威爾斯的王子，國王的兒子！藉著他，他就有了門路可以晉見國王。

A little boy once stood outside the gates of Buckingham palace in London. He wanted to talk to the king but was sternly repulsed by the guard at the gate. He rubbed a grimy hand to his cheek to wipe away a tear. Just then along came a well-dressed man who asked the little fellow to explain his trouble. When he heard the story, the man smiled and said, "Here, hold my hand, sonny. Ill get you in. Just you never mind those soldiers." The little boy took the proffered hand and, to his surprise, saw the soldiers leap to attention and present arms as his new-found friend approached. Past the guard he was led, along carpeted halls, through wide-flung doors and on through a glittering throng right up to the throne of the king. He had taken the hand of the Prince of Wales, the king's son! Through him he had gained access.

蒙接納知道對峙已經過去，神不再與我們敵對、發怒，這是何等光彩的事。而獲得進路，這是更好的事。凡是能牽起天君之子釘痕的手的人，就真有進路可以上達天庭。這是何等的地位！

It is a glorious thing to have acceptance, to know that the war is over and that God no longer looks upon us with disfavor and wrath. It is far better to have access. And those who have taken the pierced hand of the King's Son have access indeed. What a standing!

B. 關於我們的生命光景（五3-5）

B. A Preview of Our State (5:3-5)

我們的地位是完美無瑕的；但我們的生命光景仍在改善中。這是保羅在隨後幾節中的主題。他呼籲：「邁向成熟！」。他指出（1）我們要展現的成熟。他說「在患難中，也覺榮耀」（按英譯）（3節）。十字架與冠冕並轡；憂傷與榮耀並行。在患難中仍覺榮耀，那是真正成熟的記號。

Our standing is perfect; our state is progressive. This *is* Paul's theme in the next few verses. "On to maturity!" is his cry. He shows (1) *how maturity is displayed by us*. "*We glory in tribulations*," he says (v. 3). The cross and the crown go together; the grief and the glory go hand in hand. To glory in tribulations is a real sign of maturity.

但是，如何達到這樣的成熟？保羅繼續解釋（2）*如何在我們裡面培育成熟*。這當中不能缺少軟化、圓熟、重塑、成熟的過程。保羅說「知道患難生忍耐；忍耐生老練；老練生盼望；盼望不至於羞恥」（3節下-5節上）。這個對保羅，一點兒不是說說而已的理論，因為他太知道患難的滋味和產生的能力了，那是基督徒以正確的心靈來接受時，會培育出的品格。隨便從他的日記中撕下一兩頁，都可以讀到他寫的，「我們四面受敵，卻不被困住；心裡作難，卻不至失望；遭逼迫，卻不被丟棄；打倒了，卻不至死亡。身上常帶著耶穌的死，使耶穌的生也顯明在我們身上。」（林後四8-10）。

But how is such maturity attained? Paul goes on to explain (2) *how maturity is developed in us*. There is a melting process, a mellowing process, a molding process and a maturing process. "*Knowing*," says Paul, "*that tribulation worketh patience; and patience, experience; and experience, hope; and hope maketh not ashamed*" (vv. 3b-5a). This was no mere theory with Paul, for he knew much about tribulation and its ability, when accepted in the right spirit, to develop Christian character in the believer. Tearing a page or two from his diary, he could write, "We are handicapped on all sides, but we are never frustrated; we are puzzled, but never in despair. We are persecuted, but we never have to stand it alone; we may be knocked down but we are never knocked out! Every day we experience something of the death of Jesus, so that we may also know the power of the life of Jesus in these bodies of ours" (II Cor. 4:8-10).[4]

患難使人成熟的能力，在約伯記中有最佳的刻繪。約伯記中，我們看見這個義人，先是在撒但的手中，然後在人的手中，最後在神的手中。在撒但手中時，約伯接受患難，結果帶給他忍耐。在人手中時，他受到極痛苦的試煉，但這帶給他老練。例如，他比在撒但手中受患難時，從朋友帶給他的批評責難更容易勝過。在神手中時，約伯最後因著盼望不至於羞恥，而終能得勝。在全書結尾，我們看到是比開卷時更為義的約伯。

The maturing power of tribulation is well illustrated in the case of Job. In the book of Job we see this righteous man first in the hands of Satan, then in the hands of men, and finally in the hands of God. At the hand of Satan, Job received tribulation and it wrought in him patience. At the hand of man his patience was sorely tried, but through it all he gained experience. It was far easier for Job, for example, to triumph over the calamities he received at the hand of Satan than to triumph over the criticisms he received from his friends. In the hands of God, Job came triumphantly through at last to that hope which maketh not ashamed. It is a far more righteous Job we meet at the end of the book than the one we meet at the beginning.

保羅接著指出（3）為我們預定的成熟。「所賜給我們的聖靈，將神的愛澆灌在我們心裡」（5節下）。在此，是本封書信首度提到愛，也是首度正式提到聖靈。神的旨意是要賜下救恩的確據給每一個信他的人，而作這項工作的便是聖靈。神的旨意也是要使每個屬他的人，像他，使每一位都能長大成熟，而為了這項偉大工作，他也賜下他的聖靈來。「我深信那在你們心裡動了善工的，必成全這工，直到耶穌基督的日子」（腓一6）。對神而言，沒有半途而廢這回事；終有一天，我們的生命光景，要與我們的地位相符。

Then Paul shows (3) *how maturity is determined for us. "The love of God is shed abroad in our hearts by the Holy Ghost which is given unto us"* (v. 5b). Here we have the first mention of love and the first formal mention of the Holy Spirit in the epistle. God's purpose is to give full assurance of salvation to each believer, and the Agent for this is His Spirit. God's purpose is also to make each of His own into His own likeness, to bring each one to complete maturity, and for this great work too He has given His own Spirit to each one. "Being confident of this very thing, that he which hath begun a good work in you will perform it until the day of Jesus Christ" (Phil. 1:6). There are no half measures with God; our state will one day be as perfect as our standing.

II 神多麼愛我們（五6-11）

II. How God has Loved Us (5:6-11)

是神的愛，保障我們能永遠的得救。也是這愛，在永恒中就作成救恩計劃，使主耶穌捨命在十字架上，最終並大開榮耀之門。歡迎我們歸回天家。

It is the love of God that guarantees our eternal security. That same love that planned our redemption in the far reaches of a past eternity, that yielded up the Lord Jesus to the death of the cross will fling wide at last the gates of glory to welcome us home.

A. 神愛我們的明證（五6-8）

A. *The Proof of God's Love (5:6-8)*

愛的明證，從他的賞賜就可知道。「神愛世人，甚至將他的獨生子賜給他們」（約三16）。「基督愛教會，為教會捨己」（弗五25）。「他是愛我，為我捨己」（加二20）。聖經講到神的愛，不論是給世人，給教會或是給我，那份量，那彰顯方式，都是一樣的。賞賜基督，永遠是、一直是神愛的明證。保羅向我們指出（1）神無條件的愛。「因我們還軟弱的時候，基督就按所定的日期為罪人死」（6節）

The proof of love is ever in its gift. "For God so loved the world, that he gave his only begotten Son" (John 3:16). "Christ loved the church, and gave himself for it" (Eph. 5:25). "He loved me, and gave himself for me" (Gal. 2:20). Whether the Bible talks of the love of God for the *world*, for the *church*, or for *me*, the measure and manifestation of that love is always the same. The gift of Christ is ever and always the proof of God's love. Paul shows us that (1) *God's love is unconditional*. "*For when we were yet without strength, in due time Christ died for the ungodly*" (v. 6).

基督為罪人死。有一首古老的詩描寫這個。詩文說到，有個年輕人，愛上一個邪惡的女人，她要求年輕人，去挖他母親的心來餵她的狗，以此證明他的愛。年輕人拿了一把刀，弑了母親，挖出心來，當他朝向那邪惡的女人飛奔而去時，摔了一跤，跌倒在地。他母親的心從手中滑落出去，滾在地上，還發出小小的聲音，急切的問道，「你摔疼了嗎，我兒？」

Christ died for the *ungodly*. There is an old poem which illustrates this. The verses tell of a young man who gave his love to a vicious woman who demanded of him as proof of his love that he bring to her his mother's heart to feed to her dog. The young man took a knife, slew his mother, and cut out her heart. As he was running back to the evil woman, the young man stumbled and fell, and his mother's heart flew from his grasp. As it rolled by, that mother's heart was heard to cry in a still, small voice, "Are you hurt, my child, are you hurt at all?"[5]

基督為罪人而死！倘若母親的心，都可以被這樣描繪；神在加略山上的愛，豈不更該彰顯？羅馬人那粗劣的鐵釘，穿過被釘十字架基督的手掌，他們又該承受多大的忿怒啊。他大可以咒詛整個罪惡的世界，並從天堂召集十二營的帶著閃亮刀劍的天軍，在各處開展阿米吉多頓之役。然而，這個可愛的人卻呼叫，「父啊，赦免他們，因為他們所作的，他們不知道。」基督為罪人死。這是神愛的明證；無條件的愛。

Christ died for the ungodly! If a mother's love can be so depicted, what of the love of God as manifested at Calvary? Those iron bolts of Rome in the pierced hand of the crucified Christ could well have become thunderbolts of wrath. He could have hurled His anathemas across a guilty world, summoned from the ramparts of heaven twelve shining legions with drawn and flaming swords, and marched to Armageddon then and there. Instead yon lovely Man cried, "Father, forgive them, for they know not what they do." Christ died for the ungodly. This is the proof of God's love; it is unconditional.

此外(2) 神的愛是無比的愛。「為義人死，是少有的；為仁人死，或者有敢做的。惟有基督在我們還作罪人的時候為我們死，神的愛就在此向我們顯明了。」(7-8節)。在我們還作罪人時！耶穌說，「我來本不是要召義人，乃是要召罪人」(太九13)。「基督耶穌降世，為要拯救罪人」(提前一15)，並不是因為我們配得神的幫助和拯救，我們不值半文錢，只配得他全部的怒氣和懲處。瞧瞧，我們的罪把這個可愛世界搞得多麼地烏煙瘴氣，當初，神創造時，他曾給與多大的祝福啊(創一31)。罪觸怒了神，也破壞了天地。罪帶來叛逆，也妨礙了他至高的統御權。這世界被魔鬼、疾病、死亡所吞噬，也四處佈下墳場、醫院、監獄和精神病院。世界被邪惡、污穢、悲苦、仇恨、戰爭、飢荒、挫敗、瘟疫、死亡與衰殘所毀壞——這一切都是罪的產品。

Moreover, (2) *God's love is incomparable. "For scarcely for a righteous man will one die: yet peradventure for a good man some would even dare to die. But God commendeth his love toward us, in that, while we were yet sinners, Christ died for us"* (vv. 7-8). While we were yet sinners! Jesus said, "I am not come to call the righteous, but sinners to repentance" (Matt. 9:13). "Christ Jesus came into the world to save sinners" (I Tim. 1:15). It isn't that we deserve God's help and salvation, for we merit nothing but His undiluted wrath and unmitigated punishment. Look at what sin has done to that fair and lovely world, the world upon which God uttered His benediction in the day of creation (Gen. 1:31). Sin has outraged God and defiled both heaven and earth. It has introduced rebellion and ruin where once He reigned supreme. The world is haunted by demons, disease, and death, and dotted with graveyards, hospitals, prisons, and mental institutions. It is ruined by vileness and squalor, misery and hatred, war and famine, blight and pestilence, death and decay—all products of sin.

人類卻與罪交好。當神差他的兒子來作世人的救主時，人吐痰在耶穌臉上，鞭笞他的背，剝去他的衣物，以荊棘為冠冕戴在他頭上，嘲笑他，鄙視他，讓他受盡一切患難，連太陽都在午正時分羞愧得別過臉去，大地在恐懼中，劇烈震動，河床巨岩崩裂，作為抗議。儘管如此，神卻「藉著他在十字架上所流的血，成就了和平」(西一20)，這誠然是神的話語中，最令人震驚的一句話。我們即使讀到：神藉著那戰爭，來回報所流的寶血及受咒詛的十字架，我們都能理解它絕不為過；不料，我們卻讀到：他藉著那寶血，成就了和平。神的愛，是無比的愛。

And man is hand in glove with sin. When God sent forth His Son to be their Saviour, men spat into the face of Jesus, plowed His back with a scourge, spiked Him naked and thorn-crowned to a tree, sneered and mocked Him in His anguish until the sun hid its blushing noonday face in shame and the earth quaked in terror and the bedrock granite rent wide in protest. Yet despite it all, God has "made peace through the blood of his cross" (Col. 1:20), surely one of the most astounding statements in the Word of God. We could understand if it were to read that God had made war over that precious, outpoured blood and that cursed cross; but we read instead that He made *peace* through that very blood. God's love is incomparable.

B. 神的愛供應我們 (五9-10)

B. *The Provision of Gods Love (5:9-10)*

神的愛，提供我們救恩。保羅告訴我們（1）*基督為我們捨了他自己的生命（9-10節上）*。「現在我們既靠著他的血稱義，就更要藉著他免去神的忿怒。因為我們作仇敵的時候，且藉著神兒子的死，得與神和好；既已和好，就更要因他的生得救了。」（9-10節）。我們不僅稱義，還要和好。「聖經不僅一次提到神要我們與他和好。敵對，全是因我們的緣故。是我們需要與神和好，而不是神需要與我們和好；是他的公義和憐憫，提供了贖罪祭，使得凡接受贖罪祭的人，可以與神和好。」W. E. Vine 這麼說。我們的得救，是一種免去「忿怒」的得救。保羅說。基督為我們捨了他的性命。哈利路亞！如詩歌作者所寫的：

God's love has provided for our salvation. Paul tells how (1) *Christ gave His life for us* (vv. 9-10a). "*Much more than, being now justified by his blood, we shall be saved from wrath through him. For if, when we were enemies, we were reconciled to God by the death of his Son, much more, being reconciled, we shall be saved by his life*" (vv. 9-10). We are both justified and reconciled. "Not once in the Bible is God said to be reconciled. The enmity is alone on our part. It was we who needed to be reconciled to God, not God to us; and it is propitiation which His righteousness and mercy have provided that makes reconciliation possible to those who receive it." [6] We are "saved from wrath," says Paul. Christ gave His life for us. Hallelujah! As the hymn writer puts it:

神不會一罪兩罰

救主既已流出寶血

我就不必再受刑罰

God will not payment twice demand,

First at my Saviour's bleeding hand

And then again at mine.

請注意這個詞「更要」，在偉大的這一章中一直出現。基督的工作，不只使亞當所失落的得以復原（亞當所犯的罪，從摩西律法所規定的贖罪祭中就可以得知）。其法規是：凡是有過犯的人，他不僅要賠償對方，而且要多加五分之一，作為彌補。因此，受傷害的人，變成獲得的人。基督在加略山的工作，不僅給神帶來無限的榮耀，也使信靠的罪人，有所得著。當人留在無罪的伊甸園中時，很可能仍不安穩，只作個亞當的後裔。但有了加略山之後，我們就成為神的兒子，並能享受與神的關係，比亞當所享受的更為親密。

Mark well the expression "much more," which occurs repeatedly in this great chapter. The work of Christ did more than restore what Adam lost. This fact is illustrated by the trespass offering required under the Mosaic law. It was mandatory that the trespasser not only make good the actual loss he had inflicted on his victim but he must add a fifth to it by way of restitution. The injured party thus became a gainer. The work

of Christ at Calvary has not only brought infinite glory to God but great gain to the believing sinner. It would have been possible for man to have remained in innocence in the garden of Eden indefinitely and still have remained a son of Adam only. Because of Calvary, however, we become the sons of God and enjoy a relationship to God far closer than that enjoyed by Adam.

基督為我們捨命。我們「藉著他的血得以稱義」「因著他而免去忿怒」。我們是「藉著神兒子的死，得與神相和」，但還不止於此。保羅又告訴我們，（2）**基督賜我們生命**。「既已和好，就更要因他的生得救了」（10節下）。換言之，倘若以前，當我們還在罪中時，神的愛已臨到我們，現在，我們與他兒子有生命的聯結了，神的愛豈不更要臨到？我們與他的合一，確保我們會一直在救恩中，最後並且要抵達榮耀中。基督為我們捨命，使我們脫離罪的刑罰；基督賜下生命給我們，使我們脫離罪的權勢，將來，還要救我們脫離罪。

Christ gave His life for us. We are "justified by his blood" and "saved from wrath through him." We have been "reconciled to God by the death of his Son." But there is more to it than that. Paul tells us how (2) *Christ gives His life to us. "Being reconciled, we shall be saved through his life"* (v. 10b). In other words, if God's love reached us *before*, when we were in our sins, how much more *now* when we are vitally linked with His Son. Our union with Him guarantees a continuing salvation and an ultimate arrival at glory. Christ giving His life *for* us saves us from the *penalty* of sin; Christ giving His life *to* us saves us from the *power* of sin, as it will one day save us from the *presence* of sin.

C. 神愛的結果（五11）

C. *The Products of God's Love (5:11)*

人類的經驗中，罪的第一個果實，便是對神及他的陪伴生出反感。亞當和夏娃他們吃了禁果之後，一聽到神的聲音，便飛快的躲藏起來。相對的，救恩的第一個果實完全相反——在神裡面的喜悅。保羅說，「不但如此，我們既藉著我主耶穌基督，獲得贖罪（按英譯），也就藉著他，以神為樂。」（11節）「獲得贖罪」這字，也就是10節的「與神和好」。我們可以想像浪子從遠方回來時，在父家中與父和好、復原、喜樂的樣子。他很可能會向每個願意聽他故事的人喊道：「你看，你看，還有哪個人比得上我的父親呢！」我們豈不更當以神為樂！

The first fruit of sin in human experience was an aversion to God and to His company. Adam and Eve flew to hide at the first sound of God's voice after they had eaten of the forbidden fruit. By contrast, the first fruit of salvation is the very opposite—it is exultation in God. Paul says, "*We also joy in God through our Lord Jesus Christ, by whom we have now received the atonement*" (v. 11). The word "atonement" here is "reconciliation" as in verse 10. One can imagine the prodigal son returned from the far country reconciled and restored, exulting in his father. "Behold and see," he might have exclaimed to all who would hear his story; "behold and see whether there be any father like unto my father!" How much more should we exult in God!

III 神如何釋放我們（五12-21）

III. How God has Loosed Us (5:12-21)

救恩是永遠的。保羅處理過罪的果子（它帶來的罪惡感及對生命的影響）之後，現在要繼續探討它的根源。他回溯到罪的源頭，亞當及亞當的墮落。在亞當裡面，他看見亞當所代表的敗壞人性並與耶穌這末後的亞當作比較，耶穌代表得救的人類。在亞當裡，所有人都是罪人；在基督裡，所有人都是聖徒。在亞當的家裡，死亡掌權；在基督的家中，釋放掌權。以亞當為例，神注重他的過犯；在耶穌裡，神注重他的順服。在基督裡，神對付了罪，無論是根源或分支，並設計了一個途徑，救出亞當家中的信徒，將他們帶入神的家中。

Salvation is forever. Having dealt with the *fruits* of sin (its guilt and its outworking in the life), Paul now goes on to deal with its *root*. He goes back to the origin of sin, to Adam and the fall. He sees in Adam the representative of *ruined* humanity and contrasts him with Jesus, the last Adam, the Representative of *redeemed* humanity. In Adam all men are *sinners*; in Christ they are *saints*. In Adam's family, *death* reigns; in Christ's family, *deliverance* reigns. In the case of Adam, God places the emphasis on *his offense*; in the case of Jesus, God places the emphasis on *His obedience*. In Christ, God has dealt with *sin*, root and branch, and has devised a means of taking the believer out of Adam's family and of placing him into the family of God.

R. E. D. Clark博士，有一本重要的護教學著作，是針對演化論寫的，書中有一章的章標題很意思「人中之人」。這一章是在探討「胚中預存說」這理論的觀點，嚐試來解釋，人類或任何生物，如何從一顆卵子產生生命。

Dr. R. E. D. Clark, in his important apologetic against evolution, has an interesting chapter with the intriguing title "Men Within Men." The chapter deals with "preformationism," one of the views which tries to explain how a human being, or any other creature for that matter, can be born from an egg.

Clark博士說，「胚中預存說，很快就在神學及哲學中找到一席之地。荷蘭生物學家Swammerdam經由法國哲學家Malebranche的建議之後，用它來解釋原罪。他說，當我們的先祖犯罪時，我們因為已在他們裡面，既是他們的一部份，我們就必然也犯了罪…他甚至更擴大應用，從聖經的角度，以「胚中預存說」來作為一種合理的證明。依照希伯來書七章9-10節，利未還沒出生前，就已納了十分之一，因此，當亞伯拉罕納給撒冷王麥基洗德十分之一時，利未必然已在亞伯拉罕裡面，佔有小小的一席。

"Preformation," says Dr. Clark, "soon found its place in theology and philosophy. Swammerdam, as a result of a suggestion made by Malebranche, used it to explain original sin. He said that if we were present inside

our parents when they sinned, it followed that we, being a part of them, must have sinned too.... He even went so far as to produce a delightful proof of preformation from the Bible. According to Hebrews 7:9-10, Levi paid tithes before he was born, and must, therefore, have existed as a tiny fellow inside Abraham when the latter gave tithes to Melchizedek, king of Salem!"[7]

其實，若真要按字面意義來採納，也是很符合神學的（羅三23；五12）。關於罪性遺傳的教義，有深深的聖經依據。關於人類，罪起源於亞當，並自此代代傳遞下去。演化論則對於聖經這方面的教義，大加撻伐，它給基督教信仰帶來的打擊，一般人很難理解。只是，若將亞當從那個犯罪架構廢掉，羅馬書五章，以及聖經的核心教義，人的本性，罪的結局，就得統統從聖經中剔除了。

Actually there are good theological grounds for taking this literally (Rom. 3:23; 5:12). The doctrine of the hereditary nature of sin is deeply written into the Word of God. So far as the human race is concerned, sin had its rise in Adam, and has been transmitted by him to all his posterity. The theory of evolution strikes hard at this biblical doctrine, far closer to the heart of the Christian faith indeed than most people realize. Banish Adam from the scheme of things, and Romans 5 must be torn from the Word of God and with it the very heart of the Bible's teaching on the cause, nature and consequences of sin.

A. 提到罪的問題（五12-14）

A. *The Problem of Sin Is Stated (5:12-14)*

這問題包括了（1）罪的臨到。保羅說，「罪是從一人入了世界」（12節）。亞當、夏娃的故事，不是神話、民間傳說，而是人類歷史中的事實。聖經把人類罪性的究責，完全歸在亞當，人類的始祖身上。也就是說，所有尚未出生的人，都「在亞當裡」。這就是神學家所說的，所有的人類，按「組織架構或按生物學架構，都是在亞當裡」。也就是說，亞當既代表我們，也涵括了我們。他是按神的形像和樣式造的（創一26-27）。不過，當亞當墮落後，他的後裔開始出現時，聖經用了一個形容詞，「亞當生了一個兒子，形像樣式和自己相似」（創五3）。亞當的後裔不再擁有神的形像和樣式，而是墮落後的亞當的形像和樣式。

The problem concerns (1) the *presence* of sin. Paul says, "*By one man sin entered into the world*" (v. 12). The story of Adam and Eve is no mere myth, folklore or legend but an actual event in human history. Scripture puts the full blame for human sin on the shoulders of Adam, the father of the human race. All the unborn generations of men were "in Adam," so to speak, when Adam fell. Theologians speak of man as being in Adam "federally and seminally." That is, Adam both represented us and contained us. He was created in the image and likeness of God (Gen. 1:26-27). However, when Adam's family began to arrive after the fall, we are expressly told that "Adam... begat a son in his own likeness, after his image" (Gen. 5:3). Adam's descendants do not bear the image and likeness of God, but the image and likeness of fallen Adam.

其次，還有一個問題（2）罪的刑罰。「罪是從一個人入了世界，死又是從罪來的」（12節）。神的話很清楚「你…必定死」（創二17）；而蛇大言不慚的謊言是「你不一定死」（創三4）。當亞當一犯罪，他的靈命立即死亡了；好幾年後，他的肉身也一樣死去。那個悲慘的諭令，就涵括了全人類：「你本是塵土，仍要歸於塵土」（創三19）。「於是死就臨到眾人，因為眾人都犯了罪」（12節）死亡立刻從亞當，進入到他的每一個後裔。所有人既然都在亞當裡犯了罪，死亡也就立刻從亞當進入每一個人類。

Then there is the problem of (2) the *penalty* of sin. "*By one man sin entered into the world, and death by sin*" (v. 12). "Thou shalt surely die" was God's clear word (Gen. 2:17). "Ye shall not surely die" was the serpent's blatant lie (Gen. 3:4). The moment Adam sinned he died spiritually; years later he died physically as well. The dread decree, "Dust thou art, and unto dust shalt thou return" (Gen. 3:19) embraces all mankind. "*So death passed upon all men, for that all have sinned*" (v. 12). Death was imputed immediately from Adam to each individual descendant of his. All sinned in Adam and death was imputed immediately and directly from Adam to each individual human being.

最後，保羅提醒我們（3）罪的勢力。「沒有律法之先，罪已經在世上；但沒有律法，罪也不算罪。然而，從亞當到摩西，死就作了王，連與那些不與亞當犯一樣罪過的，也在他的權下。亞當乃是那以後要來之人的預像。」（13-14節）雖然罪已經進入世界這麼多世紀，但人類一直未負起這個罪責，直到摩西來（這實在令人吃驚），摩西時代，律法才頒佈下來。不過，人類早已有死亡的刑罰存在。人類死亡，不是因為他們犯罪，而是因為亞當犯了罪。雖然罪責並未追究到他們身上，但人類還是一樣的有死亡臨到，關於這件可怕的事，亞當要承受所有責任。嬰兒的死亡就是個明證，證明死亡掌權，即使是一個「天真無邪」的小嬰孩。這就是罪的權勢如何因亞當的犯罪，而進入了他整個兒的後裔族類。

Finally Paul reminds us of (3) the *power* of sin. "*For until the law sin was in the world: but sin is not imputed when there is no law. Nevertheless death reigned from Adam to Moses, even over them that had not sinned after the similitude of Adam's transgression, who is the figure of him that was to come*" (vv. 13-14). The remarkable fact is that although sin was in the world for centuries, it was not formally charged to men's accounts until Moses came, because it was not until then that the law was given. Yet men died. They died primarily not because they had sinned but because Adam had sinned. While sin was not charged to their account, so to speak, men died just the same, and for this fearful state of affairs Adam was responsible. The death of an infant is proof enough that death reigns even over an "innocent" babe. Such is the power of sin introduced by Adam to his race.

現在，罪的問題來了。因亞當犯罪，使致命的罪的毒菌入了他的後裔，即使未出生的也不例外。我們不是因為我們犯了罪，所以成為罪人，而是因為我們是罪人，所以會犯罪。而且，因為我們在亞當裡犯了罪，所以死亡就進入我們裡面。因此，我們都會死亡，有人早死，有人晚死，但遲早都會死。

Here then is the problem of sin. Adam, by the fall, introduced to his race, as yet unborn, the deadly virus of sin. We are not sinners because we sin; we sin because we are sinners. And because we sinned in Adam, death is imputed to us. Therefore we die, some younger, some older, but sooner or later we die.

B. 對付罪的問題（五15-21）

B. *The Problem of Sin Is Studied (5:15-21)*

罪的問題，到底有沒有解決的辦法？真的有——末後的亞當，這第二個人類，就是答案；當第一個亞當刻意違背神的命令而犯罪，使得一切都失去時，因這一人的順服，就使得一切可以恢復。這個解決罪的辦法，包括了兩方面。（1）神的恩賜。「只是過犯不如恩賜，若因一人的過犯，眾人都死了，何況神的恩典，與那因耶穌基督一人恩典中的賞賜，豈不更加倍地臨到眾人嗎？」（15節）。這告訴我們，神的恩賜，救我們脫離破產的狀態。這個觀念，在Phillips的英文譯本，表達得更好：「神藉著基督所帶來的恩賜，與亞當所帶來的罪的『請款單』，有天壤之別。當人類的罪，帶來死亡的結果，成為人類普遍無可逃遁的命運時，神卻以慷慨大量，藉著耶穌基督一人，白白的賜下恩典，使得神的愛，可以湧流而至，使所有的人類受益。罪的「請款單」真的會叫我們破產；但相對的，神的恩賜，卻使我們可以成為他的兒女，與耶穌基督同為後嗣。

Is there any solution to this problem of sin? There is indeed—a second Man is the answer, a last Adam; One who through His obedience can restore all that which the first Adam threw away by willful rebellion against the command of God. The solution is twofold. It is found in (1) the *gift* of God. "*But not as the offence, so also is the free gift. For if through the offence of one many be dead, much more the grace of God, and the gift by grace, which is by one man, Jesus Christ, hath abounded unto man*" (v. 15). This tells us that God's gift releases us from *bankruptcy*. The thought is brought out better in the Phillips' translation which reads: "But the gift of God through Christ is a very different matter from the 'account rendered' through the sin of Adam. For while as a result of one man's sin death by natural consequence became the common lot of men, it was by the generosity of God, the free giving of the grace of the one man Jesus Christ, that the love of God overflowed for the benefit of all men." [8] The "account rendered" of sin leaves us bankrupt indeed; but by contrast, the gift of God makes us sons of God and joint heirs with Jesus Christ.

此外，神的禮物，救我們脫離罪咎。「因一人犯罪就定罪，也不如恩賜，原來審判是由一人而定罪，恩賜乃是由許多過犯而稱義。」（16節）。Phillips的譯本在此也對我們有助益：「神的恩賜帶來的果效，也與一人犯罪帶來的影響，大異其趣。因為一人犯罪，帶來無可逃遁的審判，那結果就是死亡，但是，另一方式呢，那無數人的過犯，與白白恩典的賞賜相遇時，帶來的結果卻是在神面前稱義。」罪的可怕罪咎已經除去。

God's gift, moreover, releases us from *blame*. "*And not as it was by one that sinned, so is the gift: for the judgment was by one to condemnation, but the free gift is of many offences unto justification*" (v. 16). Phillips is helpful here too: "Nor is the effect of God's gift the same as the effect of that one man's sin. For in the one case one man's sin brought its inevitable judgment, and the result was condemnation. But, in the other,

countless men's sins are met with the free gift of grace, and the result is justification before God." [9] Sin's awful guilt is gone.

此外，神的恩賜也救我們脫離**網綁**，也就是死亡的**網綁**。「若因一人的過犯，死就因這一人作了王，何況那些受洪恩又蒙所賜之義的，豈不更要因耶穌基督一人在生命中作王嗎？」（17節）Phillips的翻譯是：「倘若因一人的過犯，使所有人都成為死的奴僕，何況那些受洪恩，又蒙所賜之義的，豈不更要因耶穌基督一人在生命中作王嗎？」因此，保羅以熱情洋溢的字詞來傳達神恩賜的好消息，這好消息是關於神要藉著基督所完成的工，救我們脫離罪所造成的破產狀態，罪咎，以及**網綁**。

In addition, God's gift releases us from *bondage*, that is, from bondage to death. "*For if by one man's offence death reigned by one; much more they which receive abundance of grace and of the gift of righteousness shall reign in life by one, Jesus Christ*" (v. 17). Or again as J. B. Phillips puts it: "For if one man's offence meant that men should be slaves to death all their lives, it is a far greater thing that through another man, Jesus Christ, men by their acceptance of his more than sufficient grace and righteousness should live all their lives like kings." [10] So Paul reports in glowing words the good news of the gift of God which releases us from sin's bankruptcy, blame and bondage through the finished work of Christ.

可是，這個有關我們可以完全得救的好消息，似乎好得令人無法用一句話就叫人相信接受。因此，保羅不斷重複神恩賜的好消息。「如此說來，因一次的過犯，眾人都被定罪；照樣，因一次的義行，眾人也就被稱義得生命了。因一人的悖逆，眾人成為罪人；照樣，因一人的順從，眾人也成為義了。」（18-19節）。讚美神！神的供應，足以應付所有的難題。他不僅救拔我們，愛我們，也救我們脫離罪的**網綁**。而且是白白的，全然的，永遠的「無償無價的」賞給我們。

But this good news of our complete salvation is just too good, it seems, to be believed with one statement of the case. So Paul repeats this good news of the gift of God. "*Therefore as by the offence of one judgment came upon all men to condemnation; even so by the righteousness of one the free gift came upon all men unto justification of life. For as by one mans disobedience many were made sinners, so by the obedience of one shall many be made righteous*" (vv. 18-19). Praise God! The provision is as wide as the problem. He has not only lifted us and loved us, He has loosed us from our sins. And done so freely, fully and forever, and all "without money and without price."

但是，解決罪的問題，不僅靠神的賞賜，也（2）靠神的**恩典**。有恩典才可能有賞賜。保羅在結束這偉大的一章之前，又提到信徒的穩妥（a）**神豐富的恩典**。當神最後頒佈律法時，很顯然，人類已罪盈滿貫；但是，他立刻又彰顯出恩典，那是罪人不必靠善行即可獲得的恩寵。「律法本是外添的，叫過犯顯多；只是罪在哪裡顯多，恩典就更顯多了。」（20節）凡是意識到自己犯了窮凶極惡之罪的人，愈能感受到什麼叫做神恩豐沛。因此，班恩寫下《豐富恩典》（*Grace Abounding*），約翰牛頓這位昔日的奴隸之販，寫下無人能出其右的詩歌「奇異恩典」。

The solution of the problem of sin, however, depends not only on the gift of God but also on (2) the *grace* of God. Grace made that gift possible. In bringing to a close this great chapter on the security of the believer, Paul shows us something of (a) the *abundant supply* of God's grace. When God finally gave the law, it was so that the guiltiness of sin might become apparent; but then at once He manifested His grace, His unmerited favor, to guilty sinners. *"Moreover the law entered, that the offence might abound. But where sin abounded, grace did much more abound"* (v. 20). Those who have sinned the most flagrantly are often the most conscious of what this abundant supply of God's grace really means. Thus John Bunyan wrote his book *Grace Abounding*, and John Newton, the one-time slave of slaves, wrote his matchless hymn "Amazing Grace."

神的恩典是永不枯竭的主題。鄧坎南（**Sam Duncannan**）不算聰明，但他有心想為神作點事。因此他便將舊卡片及過期雜誌的圖片剪下，再加上合適的聖經章節及短詩，將這些簡單的禮物送給一些他認為可以從中蒙受祝福的人。有一天，鄧坎南找到一幅尼加拉瀑布的圖片，但遲遲找不到合適的短詩。後來，他聽到山奇所唱的一首詩，他一聽見，就知道這是他苦尋不得的。詩詞這樣寫：

The grace of God is an exhaustless theme. Sam Duncannan, a simple soul with very few talents, had a great desire to do something for the Lord. So he made it his practice to cut out pictures from cards and magazines and to paste on to these pictures appropriate verses and poems, and then to give these simple gifts to those whom he felt would be blessed by them. One day, Sam came across a picture of Niagara Falls, but for a long time could find no poem appropriate for this picture. Then he heard Sankey sing a hymn and the moment he heard it, Sam Duncannan knew he had found the poem for which he had looked so long. Sankey's hymn went like this:

你信主了嗎？

還有更多會接著來。

你接收到他的恩典了嗎？

還有更多會接著來。

喔，父的恩典固已顯明，

還有更多會接著來；

他賞賜了白白的恩，

還有更多會接著來。

更多，更多，更多，更多，

總是還有更多會接著來；

喔，他無比的，無盡的愛，

還有更多會接著來！

Have you on the Lord believed?

Still there's more to follow.

Of His grace have you received?

Still there's more to follow.

Oh, the grace the Father shows,

Still there's more to follow;

Freely He His grace bestows,

Still there's more to follow.

More and more and more and more,

Always more to follow;

Oh, His matchless, boundless love,

Still there's more to follow!

在瀑布圖片的下欄，鄧坎南抄下這歌詞，並加上一個合適的標題：「還有更多會接著來！」還有什麼比這更能描繪神豐富的恩典呢？「罪在哪裡顯多，恩典就更顯多了。」

Underneath his picture of Niagara Falls, Sam wrote these lines and titled the picture with the appropriate words: "More to Follow!" What better illustration could there be of the abundant supply of God's grace! "Where sin abounded, grace did much more abound."

還不只這樣！保羅在本章結尾又提醒我們（b）神恩典有絕對的統御權。「就如罪作王叫人死，照樣，恩典也藉著義作王，叫人因我們的主耶穌基督得永生。」（21節）。神恩典的路，絕不受任何人事物攔阻。它有絕對的統御權，藉著耶穌基督我們的主，必能達至永生。讚美他的名！

But that's not all! Paul ends this great chapter by reminding us of (b) the *absolute sovereignty* of God's grace. *"That as sin hath reigned unto death, even so might grace reign through righteousness unto eternal life by Jesus Christ our Lord"* (v. 21). Nothing can stand in the way of God's grace. It is absolutely sovereign. Eternal life through Jesus Christ our Lord is assured. Praise His name!

解釋得勝之路（六1-七25）

The Way of Victory Explained

6:1-7:25

I 從死亡的權勢中得釋放（六1-11）

A. 我們與基督同死的事實（六1-5）

1. 它的真理（六1-2）
2. 它的得勝（六3-5）

B. 我們與基督同死的原因（六6-7）

1. 罪對生命的掌權（六6節上）
2. 罪對生命的壓制（六6節下-7）

C. 我們與基督同死的結果（六8-11）

1. 感謝基督的得勝（六8-10）
2. 擁有基督的得勝（六11）

II 從罪的權勢中得釋放（六12-23）

A. 罪，這個老王，已被擊退（六12-14）

B. 罪，這個老主人，已被罷黜（六15-23）

1.新的自由（六15-18）

2.新的效忠（六19-20）

3.新的生命（六21-23）

III 從律法的權勢中得釋放（七1-25）

A.律法與屬靈人（七1-6）

1. 他知道 律法的效力，止於死亡（七1-3）

2. 他證明 律法的效力，止於死亡（七4-6）

B.律法與天然人（七7-13）

1.律法曝露罪隱藏的特質（七7-9）

2.律法曝露人邪惡的罪性（七10-13）

C.律法與屬肉體的人（七14-25）

1. Deliverance From the Domain of Death (6:1-11)

1. The Reality of Our Death with Christ (6:1-5)

1. The Truth of It (6:1-2)

2. The Triumph of It (6:3-5)

2. The Reason for Our Death with Christ (6:6-7)

1. Sin's Stronghold in the Life (6:6a)

2. Sin's Stranglehold on the Life (6:6b-7)

3. The Results of Our Death with Christ (6:8-11)

1. Appreciation of the Victory of Christ (6:8-10)

2. Appropriation of the Victory of Christ (6:11)

2. Deliverance From the Dominion of Sin (6:12-23)

1. Sin, the Old Monarch, Is Now Defeated (6:12-14)

2. Sin, the Old Master, Is Now Deposed (6:15-23)

1. A New Liberty (6:15-18)

2. A New Loyalty (6:19-20)

3. A New Longevity (6:21-23)

3. Deliverance From the Demands of the Law (7:1-25)

1. The Law and the Spiritual Man (7:1-6)

1. He Knows the Law's Power Ends at Death (7:1-3)

2. He Shows the Law's Power Ends at Death (7:4-6)

2. The Law and the Natural Man (7:7-13)

1. The Law Exposes the Hidden Nature of Sin (7:7-9)
2. The Law Exposes the Hideous Nature of Sin (7:10-13)
3. The Law and the Carnal Man (7:14-25)

當然，第五章與第六章原本是連在一起的；它們的論證也是連在一起。保羅仍然在談罪的主題，而不是罪行的問題，但現在他要證明，基督在加略山的得勝，不僅釋放我們從罪的刑罰中出來，也從罪的權勢中出來。我們的得救，並不能成為我們「繼續犯罪」的藉口（六1）相反的，我們這些「曾死在過犯中」的，現在要「向罪死去」。信者永遠得救的教義，不僅不是給我去犯罪的自由，它反而是給我們有自由不去犯罪。「脫離了罪」這個詞，在羅馬書六章總共出現三次（7、18、22）。

There is, of course, no literary break between Romans 5 and Romans 6; the one chapter continues the argument begun in the other. Paul is still dealing with the subject of *sin* rather than *sins*, but now he is going to show that Christ's victory at Calvary liberates us not only from sin's penalty but also from its power. Our security gives us no excuse to "continue in sin" (6:1). On the contrary, we who were once "dead in sin" are now "dead *to* sin." Far from the doctrine of eternal security of the believer resulting in freedom *to* sin, it actually sets before us our freedom *from* sin. The expression "free from sin" occurs three times in Romans 6 (__Rom 6__ vv. 7, 18, 22).

I 從死亡的權勢中得釋放（六1-11）

I. Deliverance From the Domain of Death (6:1-11)

根據保羅，無法過得勝生活的一個主要因素是「無知」。「豈不知」在這封書信的這一章中，共出現三次（六3、16；七1）我們可以按此將本章分成幾部份。「藉著我們的主耶穌基督」這也是一個重要詞彙，分別在這幾部份各出現一次（六11、23；七25）。保羅所討論關於「無知」的領域，第一部份與死亡的權勢相關。死亡，曾是我們的仇敵，如今，因基督勝過死亡，死亡已經轉而可以為信徒效勞。

According to Paul, ignorance is a key factor in hindering a life of victory. The expression "know ye not" occurs three times in this section of the epistle (6:3, 16; 7:1) and helps us divide the section into its component parts. The expression "through Jesus Christ our Lord" is another key expression and occurs once in each of these parts (6:11, 23; 7:25). The first area of ignorance with which Paul deals has to do with the domain of death. Death, once our enemy, is now actually made to minister to the believer the benefits of Christ's victory over the tomb.

A. 我們與基督同死的事實（六1-5）

A. *The Reality of Our Death with Christ* (6:1-5)

「信徒已死」的概念，相當的顛覆，以致保羅先要從（1）它的真理來說明。「這樣，怎麼說呢，我們可以仍在罪中、叫恩賜顯多嗎？斷乎不可！我們在罪上死了的人豈可仍在罪中活著呢？」（1-2節）。再沒有哪種狀態比一個人死亡更無力回應的了。你想想看，有沒有哪個人能成功地激怒一具屍體！儘管你怎麼去撫摸、命令、踢它，都不會有反應的，理由很簡單，因為它對一切的刺激都已死亡，失去反應能力。神看信徒是：罪已無法刺激得動的死人。

The idea that the believer has already died is so revolutionary that Paul begins by asserting (1) *the truth of it*. "What shall we say then? Shall we continue in sin, that grace may abound? God forbid. How shall we that are dead to sin, live any longer therein?" (vv. 1-2). Nothing can be more unresponsive than a person who is dead. Imagine someone trying to evoke a reaction from a corpse! It can be caressed, commanded, or kicked and no response will come, for the simple reason that it is dead to all such stimuli. God reckons the believer to be dead to the promptings of sin.

在某個教會，有一位心胸心狹窄而頑固的老執事，喜抱殘守缺，排斥任何的新觀念、新事物。他的心靈枯竭，專門論斷任何不與他聖經觀點相同的人，脾氣古怪刁鑽，無趣至極。雖然這不是他的真名，但我們姑且稱他麥亞當。有一天，有個年輕人，來到這個教會，神的恩膏在他身上如清新朝露，這年輕人滿有異象、恩賜，平易近人，對聖經的理解，有十分難得的睿見，智慧過人。這個年輕人的服事，無論是帶領人歸主，或是激勵神子民愛主事主，都罕見地蒙受神的祝福。但是，可能也是無可避免的，他的一些觀點，就是不合這個蘇格蘭老執事的胃口。好多年，這個老執事就是拼全力打擊，既反對又

批評這個年輕人。有一天，教會的另一個會友問這個年輕人，他對老執事不慍不怒，究竟是怎麼辦到的。他的答覆，令人嚇一跳，「我五年前就已向著他死去。」這個年輕人充份理解了信徒與基督同死的奧祕。讓我們來理解它的真理吧——「我們在罪上死了的人，豈可仍在罪中活著呢？」我們的生命，應該要有這種與基督同死的體驗，使罪不再能激動我們。接著，保羅強調（2）它的得勝；為了清楚解釋這一點，他提出兩項說明。「豈不知我們這受洗歸入基督耶穌的人是受洗歸入他的死嗎？所以，我們藉著洗禮歸入死，和他一同埋葬，原是叫我們一舉一動有新生的樣式，像基督藉著父的榮耀從死裡復活一樣。」（3-4節）。

In a certain church was a narrow, bigoted old deacon, wedded to the old paths and suspicious of anything new. A dried up old die-hard was he, sitting in judgment on all who refused to be ruled by his view of Scripture, acid of temperament and barren of soul. Although that was not his real name, we shall call him Macadam. To this church came a young man with the fresh dew of God's anointing upon him, a young man of vision, gift, charm and possessed of an unusual grasp of Scripture and a distinct measure of wisdom. This young man's ministry was singularly blessed of God to the salvation of souls and the quickening of many of God's people. But, inevitably perhaps, some of his views did not coincide with those of the dour old Scot who ruled the deaconate. For years the deacon did all in his power to discourage, oppose and criticize the younger man. One day another member of this church asked the younger man how he managed to put up with this deacon. "William," was the startling reply, "I died to Macadam five years ago." This young man had grasped the secret of the believer's death with Christ. Let us grasp the truth of it—"How shall we that are dead to sin, live any longer therein?" There should be in our lives such an experience of the reality of our death with Christ that sin can evoke no response from us at all.

魏斯特對這一節的解釋，很能幫助我們。『受洗』baptised這個字，希臘原文並不是受洗的意思，在此是一種字譯，按它的拼法，轉成一個英文字。古時的鐵匠使用這個字，來形容冶煉：把鐵燒熱後，浸入水中；希臘軍人也如此冶煉劍尖，而化外之人，則把矛尖浸入一盆血中…上述這些例子的使用法，都可以幫助我們理解baptizō這個字隨後發展的意思：『引介或引導一個人或一事物，進入一種新的情境，或與另一個人的結合，以便改變它的狀況，或改變它與前一種情境或狀態的關係。』這就是羅馬書六章的用法，它是指神的作為，將信徒罪人引介進入耶穌基督中，與他合一，使得信徒能破碎自己罪的本性，並因著願與基督同死同葬同復活，而使基督聖潔的性情，得以在這信徒心中生根；藉此，使罪人與從前的情境和狀態的關係被改變，帶領他進入新的情境，神的國。」

Next Paul asserts (2) *the triumph of it*; and to drive home his point, he gives two illustrations. "*Know ye not, that so many of us as were baptized into Jesus Christ were baptized into his death? Therefore we are buried with him by baptism into death: that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life*" (vv. 3-4).

Wuest has a helpful comment on this verse. "The word 'baptized' is not the translation of the Greek word here, but its transliteration, its spelling in English letters. The word is used in the classics of a smith who dips a piece of hot iron in water, tempering it; also of Greek soldiers placing the points of their swords, and barbarians, the points of their spears, in a bowl of blood.... The usage of the word as seen in the above examples resolves itself into the following definition of the word baptizō, 'the introduction or placing of a person or thing into a new environment or into union with someone else so as to alter its condition or its

relationship to its previous environment or condition.' And that is its usage in Romans 6. It refers to the act of God introducing a believing sinner into vital union with Jesus Christ, in order that the believer might have the power of his sinful nature broken and the divine nature implanted through his identification with Christ in His death, burial and resurrection; thus altering the condition and relationship of that sinner with regard to his previous state and environment, bringing him into a new environment, the kingdom of God." [1]

換言之，在這個自傳式的例子中，保羅提到我們受洗進入基督。這是我們悔改歸正時的經歷。當然，還有人堅持，這裡的洗禮，指的是水的洗禮，而不是聖靈的洗。不論接受哪一種觀點，事實都是：保羅強調，要我們真正經歷與基督同死。

In other words, in this biographical illustration, Paul refers to our baptism into Christ. This is something that happens at conversion so far as our experience is concerned. There are others who maintain, of course, that the baptism referred to here is water baptism and not Spirit baptism.[2] Whichever view is adopted, the fact remains that Paul is driving home the reality of our death with Christ by pointing to a real and actual personal experience.

第二個例子，「我們若在他死的形狀上與他聯合，也要在他復活的形狀上與他聯合；」（5節）「聯合」這個字真正的意思就是「合在一起」魏斯特說，這個字可用來指連體嬰。Sanday翻譯作「連在一起成長」又說「這個字真正要表達的是一種過程，像接在某棵植物上的枝子一樣。因此，基督徒就成了「接枝在基督」上的「枝子。」我們成了活生生與他聯合的狀態。我們享用他的生命。

The second illustration follows. *"For if we have been planted together in the likeness of his death, we shall be also in the likeness of his resurrection"* (v. 5). The word "planted" here is literally "united together." Wuest says the word could be used of Siamese twins. Sanday translates it "united by growth" and adds, "The word exactly expresses the process by which a graft becomes united with the life of a tree. So the Christian becomes 'grafted into' Christ." [3] We become vitally united to Him. We share His very life.

這兩個例子（一個是自傳及神學式，另一個是生物性）保羅都要傳達一項重要的真理，就是：基督的死亡，也要成為我們的死亡；他的埋葬，也要成為我們的埋葬；他的復活，也要成為我們的復活。他不僅為我死；他是我的身份而死！關於神，到此為止，我們已來到墳墓旁的復活，以及墳墓本身。但這一切是要使我們理解這真理，享有它，並擁有得勝的確據。

In these two illustrations, the one biographical and theological and the other biological, Paul is seeking to convey the remarkable truth that Christ's death was our death; His burial was our burial; His resurrection was our resurrection. He not only died *for* me; He died *as* me! So far as God is concerned, we are already on the resurrection side of the grave and it but remains for us to realize this truth and appropriate it, and victory is assured.

B. 我們必須與基督同死的理由（六6-7）

B. *The Reason for Our Death with Christ (6:6-7)*

藉著我們認同並與基督保持這種獨特而美好的關係，神可以擊碎（1）罪對生命的掌權。保羅說，「因為知道我們的舊人，和他同釘十字架」（6節上）。「舊人」這個詞，也在以弗所書四章22節及歌羅西書三章9節出現過，司可福說，「它的意思一直都是指人類老舊、敗壞的本性，與生俱來邪惡的傾向。在羅馬書六章6節就是指人天然的性情；在弗四22、西三9，則是指舊的生活方式。從地位上而言，在神的眼中，舊人已經被釘死，保羅勸勉信徒要如此的經歷，並藉著『脫去』舊人，『穿上』新人，來確認它。」

Through our identification with Christ in this unique and wonderful way, God has broken (1) *sins stronghold in the life*. "Knowing this," says Paul, "that our old man is crucified with him" (v. 6a). The expression "the old man" occurs in Ephesians 4:22 and in Colossians 3:9, as well as here, "and always means the man of the old, corrupt human nature, the inborn tendency to evil in all men. In Romans 6:6 it is the natural man himself; in Ephesians 4:22 and Colossians 3:9 his ways. *Positionally*, in the reckoning of God, the old man is crucified, and the believer is exhorted to make this good in *experience*, reckoning it to be so by definitely 'putting off the old man' and 'putting on' the new." [4]

因此，舊人就是指老我，我們悔改歸信之前的人。我們需要認清這個老我：他現在已經死了！他已經與基督一同釘死。十字架這個東西非常嚇人，沒有誰可以自己釘死自己。要執行十字架的死刑，一定得假手他人。在加略山，神藉著將我們與基督同釘死，來對付己以及罪的問題。這是我們不可不知的事，因為，若沒有這樣的認知，我們就永遠沒希望經歷到，如何從我們與生俱來的一切中得釋放。

The old man, then, is the man of old, the man we used to be before our conversion. There is something we should know about this old man: he is now dead! He has been crucified with Christ. The figure of crucifixion is very striking, for no man can crucify himself. In death by crucifixion the execution is of necessity at the hands of another. At Calvary, God has dealt with the question of *self* as well as the question of *sin* by putting us to death with Christ. This is something we need to know, for without this knowledge we can never hope to experience deliverance from all that we are by natural birth.

此外，藉著我們與基督同釘死，神也擊潰（2）罪對生命的壓制。「因為我們知道的舊人和他同釘十字架，使罪身滅絕，叫我們不再作罪的奴僕，因為已死的人是脫離了罪。」（6-7節）W. E. Vine說，「『罪身』的意思，是指『聽命於罪的工具』，*sōma*這個字『是指，天然生命的運作器具；在此用來表達它的本質…『罪身』這個詞彙中，罪被視為一種權勢，透過肢體來運作，雖然罪的根本是源自意志。』」「信徒要看自己的身子是死的」，這是從「它向來聽命於罪而運作」的角度來說的。

Through our identification with Christ, furthermore, God has broken (2) *sin's stranglehold on the life*. "Knowing this, that our old man is crucified with him, that the body of sin might be destroyed, that henceforth we should not serve sin. For he that is dead is freed from sin" (vv. 6-7). "The body of sin" has been defined

as "the instrument for carrying out sin's orders." W. E. Vine says that the word *sōma* "denotes the body as the organic instrument of natural life; it is used here figuratively with that as its essential significance.... In the phrase, 'the body of sin,' then, sin is regarded as an organized power, acting through the members of the body, though the seat of sin is in the will." [5] The believer is to regard his body as dead so far as being an instrument through which sin can work, is concerned.

當然，我們的身體並不會感覺到「對罪死亡」這件事，但這不是本章的重點；而是神如此說了。追求救恩的罪人必須學到一件事：救恩並不依靠感覺，而是依靠基督的工作及神的話語。我們必須相信這些事實，以信心接受基督。然後，憑著神的話語權柄，罪人就能明白，他的罪已被赦免，無論他自己對此覺得如何。聖徒就是如此。他必須接受一項事實：在加略山上，神已對付了我們「罪身」的問題，他也要相信，神在羅馬書六章6節的話，他說到作到。感覺則是次要的，也是偶發的。

Now, of course the body does not *feel* dead to sin, but that is quite beside the point; God says it *is*. A sinner seeking salvation must learn that salvation does not depend upon feelings but upon certain facts related to the work of Christ and the Word of God. These facts must be believed, and Christ must be received by faith. Then, on the authority of God's Word, the sinner can know his sins are forgiven no matter how he may *feel* in this regard. Just so with the saint. He must accept the fact that at Calvary God dealt with "the body of sin" and he must believe that God means what He says in Romans 6:6. Feelings are quite secondary and incidental.

有個人，習慣每天六點早起，趕七點的火車。他的妻子每天早上也會送他出門；可是某天晚上小孩特別吵鬧，因此當鬧鐘響時，他的太太還沒睡夠。她嘟囔道，「天哪，真的六點了嗎？」老公說「沒錯！」，她說，「可是我感覺不像六點了。」重點在此。雖然她覺得不像六點，但日、月、星辰、地球軌道上的運轉，整個天體的運行，都證明是清晨六點鐘。她覺得不像六點鐘！信徒與基督同死這個偉大的聖經真理就像這樣。信徒可能覺得還沒完全死，但那不是重點。神說了信徒已死，整個救贖大工也宣告了這項事實。

A certain man was accustomed to rising at six o'clock to catch a train each morning at seven. His wife usually saw him off to work; but one night the little ones had been particularly restless and his wife was just settling down to a deep sleep when the alarm clock went off. "Oh, dear," she groaned, "is that six o'clock?" When her husband told her it was, she said, "It doesn't *feel* like six o'clock." Now here's the point. It didn't feel like six o'clock but the sun, the moon, and the stars, the earth on its orbit, and the whole machinery of the heavens declared that it was six o'clock. But it didn't *feel* like six o'clock! It is the same with this great biblical truth that the believer is dead with Christ. He may not feel very dead, but that is beside the point. God says that he is, and the whole machinery of redemption declares it to be a fact.

在相信這件事實上，我們又顯得多麼遲鈍啊。有這個基本事實，才有門為我們打開，可以進入基督榮耀的生命！有一個故事說到愛爾蘭人，派特與邁克，看到一隻很特別的烏龜。這動物的頭，已經完全

和身子脫離，但烏龜仍然四處走著，彷彿沒事的樣子，派特認為，烏龜已經死了，但是邁克堅決認為還沒，兩人爭論，愈吵愈大聲，直到奧布連出現，他們決定請這人來仲裁，由他說的算。奧布連看了這隻特別的烏龜一眼，說，「牠已經死了——只是牠自己還不相信！」這正是許多基督徒的問題：他們已經死了，可是自己不相信。這很可悲，只有全然接受、相信這節經文的真理，罪對人生命的壓制，才能完全破除。

How slow we are to believe this great, basic fact which opens for us the door to victorious Christian living! The story is told of two Irishmen, Pat and Mike, who found a most unusual turtle. The animal's head had been completely severed from its body, but the turtle was still running around as though nothing had happened. Pat maintained that it was dead, but Mike denied it stoutly and the argument waxed louder and louder until presently along came O'Brien. They decided that O'Brien should arbitrate the matter and that his verdict would be final. O'Brien took one look at this remarkable turtle and said, "It's dead—but it don't believe it!" That is exactly the problem with many Christians: they are dead but they do not believe it. This is a tragedy, for it is the truth of this verse fully and unreservedly believed that breaks sin's stranglehold in the life once it is believed.

C. 我們與基督同死的結果（六8-11）

C. The Results of Our Death with Christ (6:8-11)

神已經讓死替我們效勞，現在，得勝的大門，又為我們展開，就好像到後來，若主尚未再來，它也要為我們廣開，讓我們進入榮耀。基督從死裡復活是一項釋放我們的真理。我們必須學到（1）感謝基督的得勝。「我們若是與基督同死，就信必與他同活。因為知道基督既從死裡復活，就不再死，死也不再作他的主了。」（8-9節）保羅希望我們能明白基督受死與復活的重要性。他極力主張，我們若相信與基督同死，也要相信與他一同復活。這兩者密不可分。使基督從死裡復活的大能（一4），今天仍然在信徒生命中運行。這段經文主要不是在說最後號角響起時將有的復活，而是指內住聖靈的大能，今日直接在生命中彰顯，帶來基督復活的祝福和益處。保羅在第八章時，會再次論述這個主題。

God has made death to work on our behalf. It swings open for us now the door to victory, just as later, if the Lord has not come, it will swing open for us the door to glory. The resurrection of Christ from the dead is a liberating truth. We must learn to (1) *appreciate the victory of Christ*. "Now if we be dead with Christ, we believe that we shall also live with him: knowing that Christ being raised from the dead dieth no more; death hath no more dominion over him" (vv. 8-9). Paul wants us to grasp the *significance* of Christ's death and resurrection. It stands to reason, he argues, that if we are identified with Christ in His death, then likewise we are identified with Him in His resurrection. The two go together. The same mighty power which raised up Christ from the dead (1:4) is at work in the believer's life today. This statement does not refer primarily to the coming resurrection at the last trump, but has immediate application to the present power of the indwelling Holy Spirit who ministers to us the blessings and the benefits of Christ's resurrection. Paul returns to this theme in Romans 8.

保羅希望我們不僅理解基督復活的重要性，也理解它的輝煌。「基督既從死裡復活，就不再死，死也不再作他的主了。」有些教會犯了最大的錯誤便是對基督的觀點不對；要嘛，視他為聖母懷中的小嬰，要嘛就是還懸在十字架上。但是，基督老早已不在搖籃中，不在聖母懷中，不在十字架上，也不在墳墓裡。他從死裡復活了，永遠勝過死亡的權勢。「死亡不再作基督的主」，這是保羅立論的基礎，因此，罪也不再能轄制我們。「他死是向罪死了，只有一次，他活是向神活著」（10節）。我們若要經歷得勝，就必須先感謝基督的得勝。

Paul wants us to grasp not only the significance of Christ's resurrection but also its *magnificence*. "Christ being raised from the dead dieth no more; death hath no more dominion over him." One of the great shortcomings of some churches lies in their inadequate concept of Christ. They present Christ either as an infant in the arms of His mother, or as still on the cross. But Christ is no longer in the cradle, in the arms of the Virgin, on the cross, or in the tomb. He is alive from the dead and forever beyond the power of death. The fact that death has no more dominion over Christ is the basis for Paul's argument that sin has no more dominion over us. "*He died unto sin once: but in that he liveth, he liveth unto God*" (v. 10). If we are to enjoy victory we must first appreciate the victory of Christ.

其次，我們必須（2）擁有基督的得勝。「這樣，你們向罪也當看自己是死的；向神在基督耶穌裡，卻當看自己是活的。」（11節）。「知道」是一回事（9節）；「進帳擁有」是另一回事。許多人對本章的一些真理，都有普遍的認知，但從未進入享有的境界，因為他們在經歷中，從未擁有過。*reckon* 這字是「清算、入帳」的意思。認知這個會計名詞，能幫助我們真正明白保羅的意思。

Then we must (2) *appropriate the victory of Christ*. "*Likewise reckon ye also yourselves to be dead indeed unto sin, but alive unto God through Jesus Christ our Lord*" (v. 11). It is one thing "to know" (v. 9); it is something else "to reckon." Many people have a general knowledge of the truths of these chapters but never enter into the good of them because they fail to reckon them true in experience. The word "reckon" is "to count, compute, to take into account." To recognize it as an accounting term will help us understand what Paul is saying.

假設，有個商人要跟他的會計說，「這個月的帳冊到底要支出多少？」他的會計仔細算過之後說，「先生，總共兩萬美金；可是銀行的存款只有五千元。」商人可能會說，「開支票湊合一下，但先別送出去，等我再說。」商人接著便打電話給銀行，申請一筆三萬元的貸款，再叫會計來，「現在可以送出支票了。銀行的數目，比這個還多。」不久，第一個員工拿著支票來辦公室了，會計若告訴他「對不起，我現在不能支付你這一筆款。面值是兩萬元不錯，但銀行只有五千元，你可以自己看看這帳簿。」這個會計犯了什麼錯誤？他沒有清算進帳，沒有把那筆遠遠超過支付的進帳計算進去。當然，他犯了這個清算的錯誤，就會使得他的僱主蒙羞，也使自己陷入錯誤的光景。

Suppose a businessman were to say to his accountant, "What is the total sum needed to meet this month's payroll?" After some calculation his bookkeeper says, "Twenty thousand dollars, sir; but there's a balance of only five thousand dollars in the bank right now." "Make out the checks," the businessman might say, "but do not give them to the men until you receive further word from me." Then the businessman pays a call on his banker, arranges for a loan of thirty thousand dollars, and calls his accountant and says, "You can now pass out the checks. The bank has more than covered the payroll." Presently the first employee calls at the

office for his paycheck. "I'm sorry," says the accountant, "I cannot let you have this check right now. The total payroll is twenty thousand dollars and there's only five thousand in the bank. Here, you can look at the ledger and see for yourself." What would that accountant be failing to do? He would be failing to *reckon*, failing to take into account the fact that adequate provision had been made for far more than the needs of the payroll. And, of course, by failing to reckon, he would be dishonoring his employer and would be putting himself in a false position.

在加略山上，神替罪人作了適切的供應。他全然並永遠地解決了罪的問題。我們對此一定要清算清楚，當試探來臨時，我們要把這項進帳算入。神說，信徒已向罪死亡。他向我們保證，在基督的受死，以及我們與他的同死當中，他已提供了足夠的供應，使我們可以面對任何的試探。因此，藉著我們的主耶穌基督，我們已從死亡的轄制中得釋放，並且，如保羅接下來要向我們證明的，我們也已從罪的轄制中得釋放。

At Calvary God made adequate provision for the sinner. He dealt fully and forever with all aspects of the question of sin. We have to reckon this to be so. We have to take this into account in the moment of temptation. God says that the believer has died to sin. He assures us that adequate provision has been made in the death of Christ and in our identification with Him for any temptation that might arise. Thus, through Jesus Christ our Lord we have been delivered from the domain of death, and as Paul is now going to demonstrate, with that we have also been delivered from the dominion of sin.

II. 從罪的權勢中得釋放（六12-23）

II. Deliverance From the Dominion of Sin (6:12-23)

本章接下來的經文中，罪以兩種面貌出現。第一，它好像一個老王，但是已經被擊潰的老王；它又好像一個老主人，現在已經被罷黜了。

In the remaining verses of this chapter sin is set before us in two graphic illustrations. It is likened to an old monarch, but an old monarch who is now defeated; and it is likened to an old master, but an old master who is now deposed.

A. 罪，這老王，已經被擊潰（六12-14）

A. *Sin, the Old Monarch, Is Now Defeated (6:12-14)*

就如我們之前思想的，脫離罪的權勢，這裡，也有三個原則。第（1）*身體上的原則*。「所以不要容罪在你們必死的身上作王，使你們順從身子的私慾」（12節）。罪透過身體上的器官來頤指氣使，也透過這個管道，掌控天然的我，屬肉體的我。不過，這樣的狀況，不該是信徒的特質；因為他的身體已經脫離了罪的轄制。為了經歷得勝，信徒必須與神合作，並堅持認定：藉著神的恩典，罪必被制伏。保羅致哥林多書信中如此寫道：「凡較力爭勝的，諸事都要節制，他們不過是要得能壞的冠冕；我們卻是要得不能壞的冠冕。所以，我奔跑不像無定向的；我鬥拳不像打空氣的。我是攻克己身，叫身服我，恐怕我傳福音給別人，自己反被棄絕了。」（林前九25-27）。運動員必須以自己的意志來操練身體，使它可以保持在最佳狀態，才能贏得勝利。信徒為了勝過自己的罪，豈能比這更散漫嗎？

As we think of our deliverance from the dominion of sin, we discover three principles. There is (1) *a physical principle involved*. "Let not sin therefore reign in your mortal body, that ye should obey it in the lusts thereof" (v. 12). Sin expresses itself through the organs of the body and through this channel reigns in both the natural man and the carnal man. Such a state of affairs, however, should not be characteristic of the believer; for his body is set free from the reign of sin. In order to enjoy this victory, the believer must cooperate with God and determine that by God's grace sin shall not be sovereign. Paul puts it this way in his letter to the Corinthians: "And every man that striveth for the mastery is temperate in all things. Now they do it to obtain a corruptible crown; but we an incorruptible. I therefore so run, not as uncertainly; so fight I, not as one that beateth the air: but I keep under my body, and bring it into subjection: lest that by any means, when I have preached unto others, I myself should be a castaway" (I Cor. 9:25-27). An athlete will bring his body into subjection to his will to keep fit for the fight or the race. Can the believer do any less in order to win through to victory over sin?

除了身體的原則，還有（2）*道德的原則*。「也不要將你們的肢體獻給罪作不義的器具」（13節上）。本章中有三個字，總括了如何在實際生活中得勝的密訣。這三個字是「知道」「看（清算）」「容讓」，保羅告訴我們，我不要對罪讓步。我們不要以情慾的眼光戀慕人事物，耳朵不要聽讒言，舌頭不要傳事非、惡毒之言。在這些方面，需要有意志的行動，因為，身負道德責任，我們要對自己的肢體負責。

In addition to the physical principle, there is (2) *a moral principle involved*. "Neither yield ye your members as instruments of unrighteousness unto sin" (v. 13a). Three great words in this chapter summarize the secret of making practical in the life the principles of victory. These words are "know," "reckon" and "yield." Paul tells us that we are not to yield to sin. We are not to permit our eyes to look with lust, our ears to listen to gossip, our tongues to employ vileness and untruth. There has to be an act of the will in this regard, for as moral agents we are responsible for the use to which we put our bodily members.

第（3）*屬靈的原則*。光是下決心，不讓肢體作罪的器具還不夠。許多人曾下決心要這樣過活，但很少人成功；因為「得勝」最終並不是靠我們的道德決心，而是屬靈操練。注意有三個步驟，才能把原則付諸實踐。我們要向神的旨意降服。「將自己獻給神，並將肢體作義的器具獻給神」（13節下）只有向神降服，我們才能得勝。我們先將雅各書常被誤用的一節經文好好默想一番：「要抵擋魔鬼，魔鬼就必離開你們逃跑了」（雅四7）。若光是這樣引用，你會發現，這節經文根本就不真確。魔鬼不會逃跑，他根本不怕我們；他對我們而言，是老相好一個。這節經文真正要說的是：「你們要順服神。」

務要抵擋魔鬼，魔鬼就必離開你們逃跑了。」這跟前面的引用很不一樣。只有當我們降服在神面前，那扇傾注他能力的門才會大開。他的靈住在每位信徒裡面；但只有當我們降服於他，他才釋放我們從罪的腳鐐中脫離。

Then there is (3) *a spiritual principle involved*. It is not enough to make a resolution that the members will not be yielded to sin. Many people have tried this method of living, with little or no success; for victory does not rest ultimately upon our moral resolve but upon a spiritual principle. Notice the three steps involved in translating the principle into practice. We must *give in to God's will*. "*Yield yourselves unto God, as those that are alive from the dead, and your members as instruments of righteousness unto God*" (v. 13b). It is only as we give in to God that we have the victory. Think for a moment of a much misquoted verse from the book of James: "Resist the devil, and he will flee from you" (James 4:7). Quoted that way, this verse is simply not true. The devil is not going to flee from us; he is not the least bit afraid of us; he is more than a match for us. What the verse actually says is this: "Submit yourselves unto God. Resist the devil, and he will flee from you." That is quite different. It is as we yield, as we submit to God, that we swing wide the door for the outpouring of His power. His Spirit is resident in every believer; but only as we submit to Him does He liberate us from the shackles of sin.

這裡有一個非常重要的原則。我們是如此受造的：我們碰到試探，總是會降服，但請注意，我們其實不必降服於試探，相反的，我們可以降服於神，在這樣降服的行動中，我們就可以嚐到勝過罪權勢的滋味。

There is a very important principle here. We are so made that when we are tempted we have to give in; but notice this. We do not have to give in to the temptation. Instead, we can give in to God, and in that act of yielding know complete victory from all the power of sin.

下一個原則是緊抓住神的話語。「罪必不能作你們的主」（14節上）這是神的話語——「罪必不能作你們的主。」你一定要緊緊抓住這句話。神原先創造時的旨意，是要人治理照管這個世界（創一26）；可是亞當在伊甸園時，卻投降撒但，使自己的後裔成了罪的奴僕。不過，主耶穌從此也介入人間的事務，在十字架上，擒拿了我們的老仇敵，因而恢復了我們的治理權。「我實實在在的告訴你們，」主耶穌說，「所有犯罪的，就是罪的奴僕…兒子若叫你們自由，你們就真自由了」（約八34、36）。我們一定要清楚抓住神的話語，「罪不能作你們的主。」

The next spiritual principle is to *get hold of God's Word*. "*For sin shall not have dominion over you*" (v. 14a). That is God's Word—"sin shall not have dominion over you." We must get a firm grasp on that. It was God's original plan for man to have dominion (Gen. 1:26); but when in the garden of Eden Adam surrendered his sovereignty to Satan, he doomed his posterity to slavery to sin. Since then, however, the Lord Jesus has invaded the arena of human affairs, come to grips with our old enemy at the cross, and restored our lost dominion. "Verily, verily, I say unto you," said the Lord Jesus, "Whosoever committeth sin is the servant of sin.... If the Son therefore shall make you free, ye shall be free indeed" (John 8:34, 36). We need to get hold of this clear Word of God, "sin shall not have dominion over you."

罪，這個老王，現在被罷黜了。要實踐真理，還需要有下一步。我們要行在神的道路中。「因你們不在律法之下，乃在恩典之下」（14節下）。換言之，信徒脫離罪，過得勝的生活，並不是靠自己的努力，而是靠神豐富恩典的供應，可以滿足每一項的需要。

Sin, the old monarch, is now deposed. There is one more step to the realization of this truth. We must go *on in God's way*. "*For ye are not under the law, but under grace*" (v. 14b). In other words, continuing victory for the emancipated believer does not depend on his own efforts but on the abundant supply of God's grace, sufficient for every need.

B. 罪，老主人，已被罷黜（六15-23）

B. Sin, the Old Master, Is Now Deposed (6:15-23)

保羅的下一個比喻，是老主人和奴僕，奴僕得以脫離老主人的管轄，帶來（1）新的自由。這種新自由，始於一項態度。保羅說，「這卻怎麼樣呢？我們在恩典之下，不在法律之下，就可以犯罪嗎？斷乎不可！豈不曉得你們獻上自己的奴僕，順從誰，就作誰的奴僕嗎？或作罪的奴僕，以致於死；或作順命的奴僕，以致成義。」（15-16節）。人若不想得勝，就無法勝過罪。任何人若對罪採取柔和的態度，就無法勝過罪。當神向那群背逆的以色列人說「你們尋求我，若專心尋求我，就必尋見」（耶二十九13）時，他到今日仍在期待有人真誠的回應。除非我們真心要獲得這種釋放的新自由，否則，神不會隨意帶我們進入這項祝福中。凡以為恩典是賜給我們「可以多多犯罪」的許可證的人，正好使得「脫離罪」成為不可能。倘若繼續縱容這種態度，罪就會繼續主掌你，我們也就會繼續作奴僕。

Paul's next illustration is that of master and slave, for emancipation from the old master brings (1) *a new liberty*. This new liberty begins with *an attitude*. Paul says, "*What then? shall we sin, because we are not under the law, but under grace? God forbid! Know ye not, that to whom ye yield yourselves servants to obey, his servants ye are to whom ye obey; whether of sin unto death, or of obedience unto righteousness?*" (vv. 15-16). No person can expect victory who doesn't really want victory. No person can expect victory who has a soft attitude toward sin. God expects sincerity as much today as He did when He said to rebellious Israel, "And ye shall seek me, and find me, when ye shall search for me with all your heart" (Jer. 29:13). God is not going to bring us into the blessedness of this new liberty unless we really want it. The attitude that grace gives us license to sin, makes deliverance from its power impossible. So long as that attitude is indulged, sin will remain the master and we shall remain the slaves.

這種新自由，始於正確的態度，最後也會圓滿達成。「感謝神！因為你們從前雖然作罪的奴僕，現今卻從心裡順服了所傳給你們道理的模範。你們既從罪裡得了釋放，就作了義的奴僕。」（17-18節）。大約兩千年前，主耶穌來到罪的奴隸市場，付清了我們的贖價，使我們獲得自由。當我們決志相信福音時，會帶出永恆的結果，它不僅是一種智力上對真理的同意，更是「發自內心」的接受。請注意，這個道理和蒙釋放，兩者是並列的。保羅提到「這道理的模範」對我們的得釋放，扮演不可或缺的角色。

色。「模範」的意思，是指將金屬燒至融化後倒入的一種模子，如此會得出它的固定模樣。信徒就是融化的金屬融液，福音的道理或教訓，則是模子。魏斯特提醒我們說，「並不是道理的模範使你們得救」；而是『進入道理模範，才能使你們得救。』當我們得救時，神把我們裡面的舊性情逼出來，進入羅馬書第六章所述的模子。福音不僅釋放我們脫離罪的刑罰及權勢；更要型塑我們。讓我們脫離罪的轄制。引入真理中。就如保羅說的，你們既從罪裡得了釋放，就作了義的奴僕。」

If this new liberty commences with an attitude, it consummates in *an attainment*. "*But God be thanked, that ye were the servants of sin, but ye have obeyed from the heart that form of doctrine which was delivered you. Being then made free from sin, ye became the servants of righteousness*" (vv. 17-18). Nearly two thousand years ago the Lord Jesus came down into the slave market of sin, paid the full price of our redemption and set us free. Our decision to believe the gospel bears permanent results provided it *is* no mere intellectual assent to truth but "from the heart." It should be observed that the doctrine and the deliverance go together. Paul speaks of "that form of doctrine" as playing a vital part in our emancipation. The word "form" suggests a mold into which molten metal is poured so as to take its destined shape. The believer is the molten metal, the doctrine or teaching of the gospel is the mold. Wuest reminds us that it is not "that form of doctrine which was delivered you"; it is rather "that form of doctrine into which you were delivered." [6] When we were saved, God cast our inward natures into the mold described in Romans 6. The gospel not only delivers us from the penalty and power of sin; it shapes our character as well. We have been delivered from sin's mastery and delivered over to the truth. As Paul puts it, "Being then made free from sin, ye became the servants of righteousness."

從老主人得釋放，不僅獲得新自由；更帶來（2）新的效忠。「我因你們肉體的軟弱，就照人的常話對你們說。你們從前怎樣將肢體獻給不潔不法作奴僕，以至於不法；現今也要照樣將肢體獻給義作奴僕，以至於成聖。因為你們作罪之奴僕的時候，就不被義約束了。」（19-20節）

Emancipation from the old master brings more than a new liberty; it brings (2) *a new loyalty*. "*I speak after the manner of men because of the infirmity of your flesh: for as ye have yielded your members servants to uncleanness and to iniquity unto iniquity; even so now yield your members servants to righteousness unto holiness. For when ye were the servants of sin, ye were free from righteousness*" (vv. 19-20).

聖經中，凡是有「從前怎樣…現今也要照樣」這種類比的，都要詳加注意：「摩西在曠野怎樣舉蛇，人子也必照樣被舉起來」（約三14）；或是像耶穌在橄欖山的大講論：「挪亞的日子怎樣，人子降臨也要怎樣」（太二十四37）。保羅說，「你們從前怎樣將肢體獻給不潔不法作奴僕，…現今也要照樣將肢體獻給義作奴僕。」我們從前效忠於老主人，將肢體獻給罪作奴僕。現在，我們要忠於新主人，因為他在加略山以自己的血，將我們買贖回來，我們也要把肢體作義的器具獻給神。保羅已經把「獻」這個字解釋得很徹底。

The scriptural comparisons introduced by the expression "as... even so" should always be noted. Think, for example, of the parallel drawn by the Lord Jesus in His conversation with Nicodemus: "As Moses lifted up the serpent in the wilderness, *even so* must the Son of man be lifted up" (John 3:14); or of the parallel He

drew in His great Olivet Discourse: "But *as* the days of Noe were, so shall also the coming of the Son of man be" (Matt. 24:37). "*As*," says Paul, "ye have yielded your members servants to uncleanness... *even so* now yield your members servants to righteousness." Once we were loyal to the old master and yielded our members as slaves to sin. Now we must be loyal to our new Master, who has purchased us with His own life's blood at Calvary, and yield our members as instruments of righteousness. Paul has already driven home the significance of that word "yield."

脫離老主人得釋放，還可以帶來（3）新的生命，事實上，還是新品質的生活。我們應以舊的生活方式為恥。保羅說，「你們現今所看為羞恥的事，當日有什麼果子呢？那些事的結局就是死。」（21節）舊式的罪的生活，無法永久存留，相反的，它會加速我們往某些方面死去。對比之下，新的生活則可以確保我們。「但現今，你們既從罪裡得了釋放，作了神的奴僕，就有成聖的果子，那結局就是永生。因為罪的工價乃是死；惟有神恩賜，在我們的主基督耶穌裡，乃是永生。」（22-23節）。我們既從罪得釋放，就可以確保今生有全然的得勝。「成聖的果子」；也全然確保來世的生活，「在我們主基督耶穌裡的永生。」（英譯）老主人令我們羞愧，還以死亡作我們的工資。新主人則令我們成聖，並賜我們永遠的生命。

Emancipation from the old master brings (3) *a new longevity*, in fact, a new quality of life altogether. We are to be *ashamed of the old way of life*. Paul says, "*What fruit had ye then in those things whereof ye are now ashamed? for the end of those things is death*" (v. 21). There was nothing lasting about the old life of sin. On the contrary, it hurried us along to certain death. In contrast with this, we are to be *assured of the new way of life*. "*But now being made free from sin, and become servants to God, ye have your fruit unto holiness, and the end everlasting life. For the wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord*" (vv. 22-23). Our emancipation from sin guarantees unqualified success in this life, "fruit unto holiness"; and unqualified security for the next life, "eternal life through Jesus Christ our Lord." The old master shamed us and paid us the wages of death. The new Master makes us holy and gives us life forevermore.

III 從律法的權勢中得釋放（七1-25）

III. Deliverance From the Demands of the Law (7:1-25)

保羅已解釋過，信徒的得勝，端賴不同的生活原則（六15）。律法，強調人的力量。保羅則要強調，沒有任何人為的力量，可以持續維持基督徒過得勝的生活。

Paul has already explained that victory for the believer rests upon a different principle from that of the law (6:15). The law emphasizes human effort. Paul is now going to underline the fact that no system of human effort can sustain a victorious Christian life.

A. 律法與屬靈人（七1-6）

A. *The Law and the Spiritual Man (7:1-6)*

保羅以三類型來描述人：天然、肉體及屬靈。天然人是指尚未得救的人，他最多只能以他的智力、道德或意志力來提昇自己。他由自己的感官來判斷行事。屬肉體的人，是指得救的人，但仍然有部份聽命於罪的力量，被老我的性情所掌控。屬靈人則是指信徒過著被聖靈管理的生活。這三類型的人，在羅馬書七章都看得到。

Paul describes men as being either natural, carnal or spiritual. The *natural man* is the unsaved man who can rise no higher than his intellectual, moral or volitional powers can lift him. He is ruled by his senses. The *carnal man* is a saved man still dominated at least partially by the power of sin and under the control of the old nature. The *spiritual man* is the believer whose life is controlled by the Holy Spirit. These three "men" are in view in Romans 7.

保羅最先談到屬靈的人，並指出，他是從律法的網綁中得釋放。屬靈人（1）知道律法的效力，終止於死亡。「弟兄們，我現在對明白律法的人說，你們豈不曉得律法管人是在活著的時候嗎？就如女人有了丈夫，丈夫還活著，就被律法約束；丈夫若死了，就脫離了丈夫的律法。所以丈夫活著，她若歸於別人，便叫淫婦；丈夫若死了，她就脫離了丈夫的律法，雖然歸於別人，也不是淫婦。」（1-3節）。

First, Paul deals with the spiritual man and shows that he is delivered from the law. The spiritual man (1) *knows that the law's power ends at death. "Know ye not, brethren, (for I speak to them that know the law,) how that the law hath dominion over a man as long as he liveth? For the woman which hath an husband is bound by the law to her husband so long as he liveth; but if the husband be dead, she is loosed from the law of her husband. So then if, while her husband liveth, she be married to another man, she shall be called an adulteress: but if her husband be dead, she is free from that law; so that she is no adulteress, though she be married to another man"* (vv. 1-3).

保羅以婚姻作例子，這非常生動，因為它凸顯出，律法有效而有力的權限，一直延續到死時。想像，對一樁不幸福的婚姻，其誓約遂變成一種令人憎惡的枷鎖，無可逃躲，要一直鎖到死亡終止這份關係為止。律法，將婚姻誓約的枷鎖，固定住，鎖得緊緊——至少在神的眼中是如此。可是，一旦丈夫死了，妻子就自由了。從律法的角度看，丈夫一死，使這婦人「為人妻」的身份就失效。保羅清楚指出。律法的效力，止於死亡。屬靈的信徒，深深瞭解此理。他從原則及應用上，都看出這道理。

Paul's marriage illustration is very graphic, for it emphasizes how valid and vital are the claims of the law up to the time of death. Picture for a moment an unhappy marriage in which the marriage vows have become a hateful bondage. There is no release from this bondage until death severs the relationship. The law rivets firm and fast the bond of the marriage vow—at least in the sight of God. But then the husband dies and the woman is free. The death of the husband makes void the woman's status as a wife in the eyes of the law.

Paul is driving home the truth that the law's power ends at death. The spiritual believer knows this. He sees it to be true both in principle and in practice.

此外，屬靈人（2）證明，律法的效力，止於死亡。他再也不必為著要勝過什麼而「掙扎」，只要「努力」依靠救恩。他要發現（a）有一條更引人入勝的得勝之路。保羅除了指出律法終止於死亡之外，又說，「我的弟兄們，這樣說來，你們藉著基督的身體，在律法上也是死了，叫你們歸於別人，就是歸於那從死裡復活的，叫我們結果子給神。」（4節）因為當我們看自己與基督同死了，律法的效力就終止了。

The spiritual man, moreover, (2) *shows that the law's power ends at death*. He is no longer "trying" for victory anymore than he is "trying" for salvation. He has discovered (a) *a more thrilling way to victory*. Driving home his argument that the law's power ends at death, Paul says, *"Wherefore, my brethren, ye also are become dead to the law by the body of Christ; that ye should be married to another, even to him who is raised from the dead, that we should bring forth fruit unto God"* (v. 4). Because of our identification with Christ in His death, the claims of the law are broken.[7]

保羅的例子確令人興奮。原先那可憎的、緊束的、難以承受的罪的綑綁，更糟的是律法的箝制，現在都成了過去。那個像枷鎖的婚姻束縛已經鬆綁，不是藉著離婚，而是因為死亡。現在，信徒已「改嫁給另一位」我們所有的信徒，都要記得，當聖靈臨到，並指著神的愛子，鼓勵我們與他聯合的那一日。他問「你要接受這人成為你的救主嗎？」「不論貧賤或富有，健康或病弱，順境或逆境，今世到永遠，都願與他長相廝守嗎？」「我願意」一聲清亮愉悅的回答。在神聖的那一刻，與罪的關聯已經解除，信徒改嫁給另一位，「就是歸於那從死裡復活的。」如今，信徒是屬基督的，我們所有的愛、生命和忠誠，都要歸屬於他。我們要與從死裡復活的這一位緊密相依，他除去了一切罪，戰勝死亡，付清贖價，不欠律法一文錢。這是多麼驚人的得勝！

Paul's illustration is thrilling indeed. The old marriage to sin, hateful, intimate and unbearable, and made even worse by the law, is over. That marriage is now dissolved, not by divorce but by death. Now the believer is "married to another." All of us as believers can remember the day the Holy Spirit came and pointed to God's beloved Son, urging us to link our life with His. "Will you take this Man to be your Saviour?" He asked. "Will you take Him for richer or for poorer, for sickness or for health, for better or for worse, for time and for eternity?" "I will!" was the glad reply. In that holy moment the old marriage to sin was dissolved and the believer was married to Another, "even to him who is raised from the dead." Now the believer is Christ's, and his love, life and loyalty all belong to Him. He is to live on terms of closest intimacy with that risen One who has cancelled sin and conquered death and satisfied the law. What a thrilling way to victory!

不過，屬靈人在證明律法因死亡的效力終止時，還發現（b）一個更有效的得勝之路。肉體的失敗，不會再啃蝕他的心。「因為我們屬肉體的時候，那因律法而生的惡慾就在我們肢體中發動，以致結成

死亡的果子。」（5節）。保羅在7-13節將再深入辯證。律法對肉體的天性有害，實際上是更激發肉體去犯罪，而生出死亡的果子來。神將我們從律法的規條移出，藉此而將所有這類的恐懼怕除去。

The spiritual man, however, in showing that the law's power ends at death, has discovered (b) *a more thorough way to victory*. The failure of the flesh no longer *haunts* him. "*For when we were in the flesh, the motions of sins, which were by the law, did work in our members to bring forth fruit unto death*" (v. 5). This is an argument Paul develops further in verses 7-13. The law has a baneful influence on the fleshly nature, actually stimulating it to action and bringing to fruition its deadly seeds. By removing us from the law principle, God has removed all fear of such failure now.

律法的字句，不再能威脅恐嚇他。「但我們既然在捆我們的律法上死了，現今就脫離了律法，叫我們服事主，要按著心靈的新樣，不按著儀文的舊樣。」（6節）當然，並不是將律法處死，而是將信徒看為死的。信徒不再是從外表的形式上遵守律法的「字句」（亦即，由律法所訂下的那些行為規則），而是因聖靈的內住，來達到律法精意的標準。基督徒的生活，並不是只在遵守一系列的規條規章；而是主耶穌自身的生命與愛，藉著神的靈，得以在我們身上彰顯。

The letter of the law no longer *daunts* him. "*But now we are delivered from the law, that being dead wherein we were held; that we should serve in newness of spirit, and not in the oldness of the letter*" (v. 6). It is not the law, of course, that has been put to death, but the believer. Instead of seeking an outward conformity to the "letter" (the external rules of conduct prescribed by the law), the believer, indwelt by the Holy Spirit, fulfills the spirit of the law. The Christian life does not consist in mere conformity to a list of rules and regulations; it is the very life and loveliness of the Lord Jesus being wrought out in us by the Spirit of God.

B. 律法與天然人（七7-13）

B. *The Law and the Natural Man (7:7-13)*

倘若屬靈人是從律法中得釋放，那麼天然人則是被律法所咒詛。本章中，保羅描述自己的經歷，究竟是指一個被擊敗的聖徒，還是指他過去身為受咒詛罪人時的經歷，這是廣受辯論的問題。因為動詞是過去式的，若說他在此是在描述他尚未悔改歸信時的日子，這頗為合理。14-25節則為現在式，指保羅悔改歸信後的經歷。他尚未歸信時，努力追求得救之道，嚴守律法，卻徒然無功。律法只會定他罪。按他的經歷，他已來到一個用盡一切力量的地步，只得全然降服於基督。這是他在7-13節的經歷。他在14-25節所刻劃的平行經文也很清楚——身為信徒，他也同樣走到自己力量的盡頭，卻仍無法得勝。

If the spiritual man is delivered from the law, the natural man is *doomed* by the law. It has been much debated whether in this section Paul is describing his present experience as a defeated saint or his past experience as a doomed sinner. Since the verbs are in the past tense it seems a fair assumption that he is here going back to his unconverted days. The verbs in verses 14-25 are in the present tense and refer to Paul's experiences after his conversion. In his unconverted days he sought salvation in vain efforts to keep the law. The law only condemned him. There had to come a time in his experience when he came utterly to an end of

himself and all his own efforts, and he surrendered completely to Christ. This is the experience he describes in verses 7-13. The parallel he draws in verses 14-25 is clear—as a believer, he must likewise come to an end of his own efforts if he is to know victory.

當他還是一個尚未得救的天然人時，他發現（1）律法會指出罪隱藏的特質，它以兩種方式來進行。第一，它先曝露出人有罪的天性。「這樣，我們可說甚麼呢？律法是罪嗎，斷乎不是！只是非因律法，我就不知何為罪。非律法說『不可起貪心』，我就不知何為貪心。」（7節）摩西律法的一大功能就是要指出罪來。人總是想遮掩罪，找藉口美化，給它冠冕堂皇的名字。像：人不叫酒鬼，而叫作酒精中毒；酗酒不算罪，算一種毛病。人不叫騙子，而叫搪塞者，或如某些人建議的，叫「流露豐富想像力的人」！人類說某種情結、恐慌或壓抑。人類寫的書，按神看，那是污穢骯髒、淫亂，人卻說「外遇出軌」是「風流韻事」。這是人類玩的遊戲，致命而危險的遊戲。這就像是高度愚蠢的人，把一瓶貼有骷髏頭，惹人討厭、粗體字的「毒藥」標籤撕去，換上迷人的字體「薄荷精」，這只能掩蓋瓶中物的真相，並且對不疑有他的人，引來致命的危險。這樣的作法，不僅愚蠢，也是有罪的；這卻是現代人碰到罪的醜陋真相時的作法。律法的功能是要正確地指出罪來，並把它的真相曝露出來。

As a natural man, an unsaved man, he found that (1) *the law exposed the hidden nature of sin* and did so in two ways. First of all, it *revealed* his sinful nature. "*What shall we say then? Is the law sin? God forbid. Nay, I had not known sin, but by the law: for I had not known lust, except the law had said, Thou shalt not covet*" (v. 7). The great function of the Mosaic law is to expose sin. Men try to cover sin, excuse it, and camouflage it. They call it by respectable names. A person is not a drunkard, he is an alcoholic; drunkenness is not a sin, it is a disease. A person is not a liar, he is a prevaricator or, as someone has suggested, "an extrovert with a lively imagination"! Men speak of people as having complexes, phobias and inhibitions. They speak of a book as being daring; God would call it filthy. They say a man has had "an affair"; God says he has committed adultery. This is one of the games men play, and a deadly and dangerous game it is. It would be the height of folly to take a bottle from the shelf and remove the unpleasant label with its skull and crossbones and its bold letters, "Poison," putting on instead an attractive label bearing the words, "Essence of Peppermint." This would only conceal the true nature of the contents of the bottle and invite the unsuspecting to drink and die. Such a practice would not only be folly but criminal as well; yet this is the practice of modern man when faced with the ugly fact of sin. The function of the law is to give sin its proper name and to expose it for what it is.

保羅說，「非因律法，我就不知何為罪。非律法說，『不可起貪心』，我就不知何為貪心。」很可能當保羅尚未悔改歸信，作一個虔誠的法利賽人時，他對十誡中的前九條誡命完全沒煩惱。他可大言不慚地說，「這些，我從小都遵守了。」但第十誡是針對內心的慾望，保羅也心知肚明，自己的內心世界常常是犯錯的。即使沒付諸行動，在慾念上，保羅就已算是罪人，要受律法的咒詛。

Paul says, "I had not known sin, but by the law; for I had not known lust, except the law had said, Thou shalt not covet." Probably in his unconverted days as a conscientious Pharisee, Paul had little trouble with the first nine commandments of the Decalogue. He could say, "All these have I kept from my youth up." But the

tenth commandment dealt with inward desire, and Paul knew very well that his inward desires were often wrong. In desire, if not in deed, Paul had become a sinner and exposed to the curse of the law.

不過，律法不僅指出人的罪性；它還會挑旺人類的罪性。「然而，罪趁著機會，就藉著誡命叫諸般的貪心在我裡頭發動；因為沒有律法，罪是死的。我以前沒有律法是活著的；但是誡命來到，罪又活了，我就死了。」（8-9節）。律法頒佈之前，人類可以不受良心的控告，這是虛假的平安，只因人類故意裝作不知道有與神的敵對存在。律法一來，一切就都改變了。它筆直的刀鋒，顯示人類天性的彎曲，甚至更進一步，強行揭露人心中那與生俱來的叛逆。就好像夏日的豔陽，落在一片空曠的地，暖化了土壤，使掩藏的種籽冒出嫩芽，土地長滿野草，神的律法，曬到人的心中，會使與生俱來的罪惡種籽，滋長顯露。這項真理表達得足夠清楚了。君不見，「請勿踐踏草坪」的牌子一插，我們心中那股與生俱來的不服之氣，反而更旺，就想至少去踩它一腳才甘心？「限速二十公里」的牌子，不更會刺激我們的心，想開到三十？寫著「雷達測速照像」的牌子，總會讓我們心中不快，為什麼沒機會像賽車那樣，可以不顧速限的奔馳？律法曝露人隱藏的罪性。

The law, however, did more than reveal his sinful nature; it *revived* his sinful nature. *"But sin, taking occasion by the commandment, wrought in me all manner of concupiscence. For without the law sin was dead. For I was alive without the law once: but when the commandment came, sin revived, and I died"* (vv. 8-9). Before the law came there was freedom from an accusing conscience, a kind of false peace brought about by man's ignorance of his alienation from God. The coming of the law changed all this. Its straight edge reveals the crookedness of human nature and even goes a step further and forces into the open all the latent rebellion of the human heart. As the summer sun shines on a vacant lot and warms the soil, causing the hidden seeds to spring to life, covering the lot with weeds, so the law of God, shining on the human heart, causes the latent seeds of sin to germinate and reveal themselves. The truth of this is evident enough. Does not the sign "Keep off the grass" arouse the latent rebellion of our hearts, prompting us to at least put a foot on the forbidden ground? Does not the sign "Speed Limit 20 mph" provoke a desire to try to get away with driving 30 mph? Does not the sign "Speed Checked by Radar" arouse a mild resentment that we do not have even a sporting chance of successfully breaking the law? The law exposes the hidden nature of sin.

一個富有的地主，有次無意間聽到他的園丁在怪罪亞當，都是他惹來的咒詛，使得雜草叢生，自己也要汗流滿面的辛苦工作。「該死的亞當」園丁在大太陽底下工作時，不住地咒罵。富人要園丁解釋，園丁說，「這個嘛，都要怪亞當，倘若亞當沒犯罪，就不會有野草來煩我，對不對？」他的僱主辯解道，即使今天是園丁來扮演亞當，他恐怕還會犯同樣的罪，這個假設，可不是園丁樂意聽見的。

A wealthy land owner once overheard his gardener blaming Adam for the weeds which cursed the soil and for the sweat which bathed his brow. "Curse Adam!" cried the gardener as he labored through the heat of the day. The rich man asked the gardener to explain himself. "Well," replied the gardener, "it's Adam's fault. If Adam had not sinned there'd be no weeds to plague me, would there?" His employer argued that had the gardener been in Adam's place he would probably have done the same, a proposition which the laborer refused to entertain.

紳士又說，「這個嘛，你今晚來我家吃晚餐，你就會知道了。」稍晚，園丁出現在富人家，被引入餐廳，一張大桌子，擺了滿滿的菜，都是這個飢腸轆轆的人想吃的。每道菜都掀開蓋子，飄著熱騰騰的香氣，只除了一道：桌子中央有一大盤菜，始終蓋著蓋子。

"Well," said the gentleman, "you come up to my place for supper tonight and we'll see." Later in the day the gardener presented himself at the rich man's home and was ushered into the dining room where a large table was spread with everything a hungry man could desire. All the dishes were open, steaming hot and filling the air with a most appetizing fragrance, except one. In the center of the table was a large dish covered with a lid.

園丁和主人正要入席，一個僕人走了進來，通知地主去接個電話。「對不起」富人向客人說，「我幾分鐘後就回來。你何不先吃？每道菜都儘管吃，只除了中央那一道。那道菜是為我保留的，我希望你連碰都不要碰。這是命令！」

The gardener and his host were about to sit down to their meal when a servant entered and summoned the land owner to the phone. "You will excuse me," said the rich man to his guest; "I shall be back in a few minutes. Why don't you start? You are welcome to everything on the table except what is in the covered dish. That dish is reserved for me and I do not want you to so much as touch it. That's a command!"

園丁一下子就從眼前的食物揀滿了一大盤佳肴。他開始好奇那盤神祕加蓋的食物，到底是什麼。「那一定是特別美味的東西，」他想。「我為什麼不能吃。我當然可以先看看裡面是什麼。」

It wasn't long before the gardener, having filled his plate from the wide choice of good things before him, began to grow increasingly curious about that mysterious covered dish. "There must be something exceptionally good in there," he thought. "I wonder why I can't have some. I'd certainly like to know what it is."

主人遲遲未回來。最後，園丁實在止不住好奇心了。他繞到桌前，掀開蓋子，至少看看是什麼嘛。他一掀開蓋子，成堆的小羽毛飄了出來，越過餐桌四處飛著。這時，富人回來了，「該死的亞當！」他露齒微笑著！

The host was a long time in returning. At last the gardener could restrain his curiosity no longer. Reaching across the table he lifted the cover of the dish, at least to find out what was inside. He pulled off the lid and hundreds of tiny feathers flew out of the dish scattering far and wide across the table. And just then the rich man walked in. "Curse Adam!" he said with a grin!

保羅身為天然人時，他還發現（2）律法會曝露罪的邪惡本性。這也會從兩種方式來進行。第一，它曝露罪的嚴重性「那本來叫我活的誡命，反倒叫我死；因為罪趁著機會，就藉著誡命引誘我，並且殺了我。」（10-11節）因為律法不僅包括規章，也包括刑罰。它有能力指出罪，但無能力移除罪，甚至即使是摩西所訂的祭禮，也不過是一種表徵。律法並不會因我們遵守它，就給我們回饋；卻在我們違背時，懲處我們。有誰曾經被警察攔下，然後告訴你，因為你在限速區開車很規矩，在每個路口都沒闖紅燈，現在趕快到警局去領獎！這不是律法的基本功能，它不是要獎賞守法的公民，它只是要曝露違犯律法者，並加以判處，執刑。神律法的懲處十分嚴格。你仔細查考舊約，會看出，若違反十誡中的任何一誡，或與之相關的誡命，就是懲處死刑。在神眼中，罪是何等嚴重的事，在今生要處死，在來生，還有永恒的懲處。

As a natural man, Paul found moreover that (2) *the law exposed the hideous nature of sin* and again did so in two ways. First it exposed the *seriousness* of sin. "*And the commandment, which was ordained to life, I found to be unto death. For sin, taking occasion by the commandment, deceived me, and by it slew me*" (vv. 10-11). For the law contained punishments as well as precepts. It had power to reveal sin but no power to remove sin, for even the sacrifices of the Mosaic system were but shadows. The law does not reward us for keeping its commands; it only punishes us for breaking them. Who has ever been stopped by a police officer and told to report at once to the police station to be rewarded for driving in an orderly fashion through a speed zone and for stopping correctly at all the marked intersections! It is not the normal function of the law to congratulate the law-abiding citizen, only to expose, condemn and punish the lawbreaker. The law of God punished severely. A careful study of the Old Testament shows that the death penalty was either appended to or associated with the breaking of every commandment in the Decalogue.[8] That's how serious sin is in God's sight. It carries a death penalty in this life and eternal punishment in the next.

一個脾氣凶猛的憲兵，若要在營區警告一個士兵，可能是關幾天的禁閉。不過，他若要對一個上士下馬威，可能會處三個禮拜的禁閉，但若是對付軍官，他可能要三個月。不過，倘若他想懲處來視察的總統，他可能反而被總統的侍衛就地正法。上述的每個例子，相同點都是在論懲處同袍。但因尊嚴及軍階不同，愈高階，嚴重性愈增，因此處罰相對地愈重。既然所有的罪都得罪神（詩五十一4；路十五18、21），因此，才會有永恒的懲處這樣的嚴重性。律法的一個重要功能便是顯出罪的嚴重性。

Suppose a hot-tempered GI were to smite a fellow soldier in the barrack room. The punishment for thus breaking the peace would be perhaps a few *days* detention. If he were to hit a sergeant, however, his punishment would more likely be three *weeks* detention, while for assaulting an officer he would get three *months*. If, however, he were to attempt to strike the visiting President of the United States, he would be executed on the spot by the President's bodyguard. In each case, the act would be the same—striking a fellow man. But as the dignity and rank of the person assaulted increases, so the seriousness of the offense increases in proportion. Now, all sin is against God (Ps. 51:4; Luke 15:18, 21) and is therefore an act of such seriousness that it earns eternal damnation. One of the great functions of the law is to reveal the seriousness of sin.

不過，保羅也發現，律法在曝露罪的邪惡特質時，不僅曝露它的嚴重性，也曝露它的罪性。「這樣看來，律法是聖潔的，誡命也是聖潔、公義、良善的，既然如此，那良善的是叫我死嗎？斷乎不是，叫我死的乃是罪。但罪藉著那良善的叫我死，就顯出真是罪，叫罪因著誡命更顯出是惡極了。」（12-13節）。在舊約聖經中，至少有十五個字是用來指罪的，其中涵括了對神、對人各種可能的錯誤、態度。在新約聖經中，也大約有這麼多不同的希臘字，用來指罪，包括如罪、邪惡、惡、不敬虔、不順服、過犯、罪愆、錯誤、失誤。兩約中，會有這麼多詞彙，這顯示神是怎麼看待各種形式的罪的。就是罪大惡極。律法所要求的聖潔、高超的行為，使罪人曝光、迷失、無可辯駁。律法又無法拯救人——那是恩典才有的獨特功能。身為罪人，保羅發現，他使盡最大力氣，想贏得救恩，充其量，仍是徒勞無功。他面對的律法，「聖潔、公義、美善」，是他永遠攀登不上的高峰。此外，它的火焰與雷鳴，也令人心生害怕。

Paul found, however, that the law, while exposing the hideous nature of sin, revealed not only its seriousness but its *sinfulness* as well. *"Wherefore the law is holy, and the commandment holy, and just, and good. Was then that which is good made death to me? God forbid. But sin, that it might appear sin, working death in me by that which is good; that sin by the commandment might become exceeding sinful"* (vv. 12-13). There are at least fifteen Hebrew words in the Old Testament for sin, covering the entire spectrum of all possible kinds of wrong attitude to God and man. There are about as many different words in the Greek New Testament too, covering such ideas as sin, wickedness, evil, ungodliness, disobedience, transgression, iniquity, error and fault. Such a rich vocabulary in both Testaments reveals fully what God thinks about sin in all its forms. It is exceeding sinful. The high and holy standard of behavior demanded by the law leaves the sinner exposed, lost and defenseless. The law cannot save—that is the prerogative of grace. Paul found, as a sinner, that his best efforts to win salvation were unavailing. He was confronted with a law which was "holy, and just, and good," the lofty pinnacles of which he could never climb. Moreover, its fires and thunders struck terror to his heart.

C. 律法與屬肉體的人（七14-25）

C. *The Law and the Carnal Man* (7:14-25)

倘若屬靈人能從律法被釋放，天然人被律法所咒詛，則屬肉體的人，是被律法擊敗。律法的要求，與肉體所產生的，兩者間有巨大的鴻溝。請注意，這鴻溝多麼明顯，無法視而不見（1）「我們原曉得律法是屬乎靈的，但我是屬乎肉體的，是已經賣給罪了。」（14節）「屬肉體」這個字，並不是用來描述未得救的人，而是指得救的基督徒，但仍受肉體的力量所綑綁。律法是屬靈的，James M. Stifler說，「在律法與屬肉體的人之間，缺乏一種道德調適。彼得想走在海面上，卻開始下沉，因為他所來自的領域，只會出產有懷疑之心的人。」屬肉體的基督徒，無法過著神所期望的生活，理由很簡單，套一句奴隸市場的用語，他「賣給了罪」。

If the spiritual man is *delivered* from the law and the natural man is *doomed* by the law, by the same token the carnal man is *defeated* by the law. Between what the law demands and what the flesh can produce, there is a great gulf fixed. Observe (1) *how clearly this gulf is to be seen. "For we know that the law is spiritual: but I am carnal, sold under sin"* (v. 14). The word "carnal" is not used to describe an unsaved person, but a Christian who though saved, is still in bondage to the power of the flesh. The law is spiritual. "Between the

law and one who is carnal there is a lack of moral adjustment. Peter, in his attempt to walk on the water, began to sink, because he was out of the sphere suited to mere doubting man." [9] The carnal Christian cannot behave the way God expects for the simple reason he is, to use language borrowed from the slave market, "sold under sin."

我們要看的下一點是（2）這鴻溝已經被清楚看見。請注意三個重複的字「因為」。鴻溝存在第一，因為有互相衝突的力量。「因為我所做的，我自己不明白；我所願意的，我並不做；我所恨惡的，我倒去做。若我所做的，是我所不願意的，我就應承律法是善的。既是這樣，就不是我做的，乃是住在裡頭的罪做的。」（15-17節）這裡所指的兩種力量的衝突，非常真實。每一個真正的信徒，都會有兩種性情。老我，與生俱來，屬於亞當的性情，它無法行出善來（見18節）；信徒還有另一個新的性情，屬於神的性情，它不會行惡（約壹三9）。這兩種性情會不斷的衝突（加五17），他們不相配、不相和的理由很簡單。

The next thing to observe is (2) *how carefully this gulf has been surveyed*. Note the threefold repetition of the word "for." The gulf exists first in terms of *conflicting potentialities*. "*For that which I do I allow not: for what I would, that do I not; hut what I hate, that do I. If then I do that which I would not, I consent unto the law that it is good. Now then it is no more I that do it, but sin that dwelleth in me*" (vv. 15-17). There is a clash of potentialities here that is very real. Every true believer has two natures. He has an old nature, an Adamic nature, a nature with which he was born, which can do nothing right (see v. 18); and he also has a new nature, the nature of God, which can do nothing wrong (I John 3:9). These two natures are in constant conflict (Gal. 5:17), for the simple reason they are incompatible and irreconcilable.

其次，鴻溝存在，因為有互相衝突的目標。「我也知道，我在裡頭，就是我肉體之中，沒有良善。因為，立志為善由得我，只是行出來由不得我。故此，我所願意的善，我反不做；我所不願意的惡，我倒去做。若我去做所不願意做的，就不是我做的，乃是住在我裏頭的罪做的。」（18-20節）在本封書信的前幾章，保羅已經清楚言明「沒有行善的，連一個都沒有。」人所稱道的「善」，其實，根本還不能算善，因為，人的生命，若離開神，就不可能真正的行善。屬肉體的信徒，會發現自己來到交叉路口，同時間，出現兩種不同品質的生活來。

The gulf exists moreover in terms of *conflicting purposes*. "*For I know that in me (that is, in my flesh) dwelleth no good thing: for to will is present with me; but how to perform that which is good I find not. For the good that I would I do not: but the evil which I would not, that I do. Now if I do that I would not, it is no more I that do it, but sin that dwelleth in me*" (vv. 18-20). In an earlier section of the epistle, Paul has already driven home the fact that "there is none that doeth good, no not one." What man applauds as being "good" is not good at all, for nothing can be truly good that springs from a life out of touch with God. The carnal believer finds himself at cross purposes, desiring two different qualities of life at the same time.

此外，鴻溝存在，因有相衝突的原則。「我覺得有個律，就是我願意為善的時候，便有惡與我同在。因為按著我裡面的意思，我是喜歡神的律；但我覺得肢體中另有個律和我心中的律交戰，把我擄去，叫我附從那肢體中犯罪的律。我真是苦啊！誰能救我脫離這取死的身體呢？」（21-24節）保羅在此看到兩種屬靈的原則或權柄，一個是我們所說的（1）西乃之律，神的律。這律法是聖潔、公義、美善的，指引他往天堂而去。它要求行為上絕對的完全，因為，「完全」是神最起碼的要求，才能與他的聖潔一致。

The gulf exists, furthermore, in terms of *conflicting principles*. "I find then a law, that, when I would do good, evil is present with me. For I delight in the law of God after the inward man: but I see another law in my members, warring against the law of my mind, and bringing me into captivity to the law of sin which is in my members. O wretched man that I am! who shall deliver me from the body of this death?" (vv. 21-24). Paul sees two spiritual laws or authorities at work here. There is what can be called (1) *the law of Sinai*, the law of God. This law is holy, just and good; it points him heavenward. It demands absolute perfection as a standard of behavior, for perfection is God's minimum requirement consistent with His own holiness.

此外，另有一個律，保羅稱之為（2）*罪的律*。當亞當在伊甸園墮落時，他把所有人類都拖下水，置於罪的律之下。保羅又稱之為「罪和死的律」（8:2）。在人類的行為科學中，凡是忽視罪之律的，至終，都會偏離真理，走到無可救藥的岔路去。只是，今日我們的中小學、大學，所教的每一種律，都只鑽研科學，而忽略罪之律。不過，真正能解釋人類為何會如此行的，仍然是罪之律，這是事實。它是人類行為難題的根源。保羅發現，西乃之律，指引他往天堂，但罪之律，拉扯他往地獄。它在道德領域中運作，就好像物質界地心引力的運作，總有往下拉的力量。

Then there is an opposite law which Paul calls (2) *the law of sin*. When Adam fell in the garden of Eden, he placed the whole human race under this law. Paul also calls it "the law of sin and death" (8:2). Any science of human behavior which ignores the law of sin must ultimately wander hopelessly astray from the truth. Yet our schools and universities teach every law known to science, except the law of sin. The fact remains, however, that it is the law of sin that really explains why people do what they do. It is at the very root of all behavioral problems. Paul finds that while the law of Sinai points him heavenward, the law of sin pulls him hellward. It acts in the moral realm exactly as the law of gravity operates in the physical realm. It exerts a downward pull.

保羅接著又指出在他心中運作的兩個律，一個是他稱為（1）*我心中的律*。這律似乎就是22節所實際指出的神的律。不管在何種情況中，它都站在神的律這邊，因為保羅承認了「我以內心順服神的律」（25節）換言之，他裡面的人，喜歡神的律。每個真誠的信徒都知道，保羅在這裡所說的是什麼。我們的理性同意神的律。我們研讀登山寶訓時，會說，「不錯，這就是我想要過的生活。」我們查考耶穌的生平時，會說，「不錯，我要像耶穌那樣過活。」理智上，對於行為的拿捏，每個信徒都會與神站在同一邊。

Paul next describes two principles he sees at work within himself. (1) There is what he calls *the law of my mind*. This law seems to be practically identical with the law of God in verse 22. In any case it takes sides

with the law of God, for Paul confesses that "with the mind I myself serve the law of God" (v. 25). In other words, his inner man delights in God's law. Every true believer knows what Paul is talking about here. We give intellectual assent to God's laws. We read the Sermon on the Mount and say, "Yes, I should like to live like that." We study the life of Jesus and say, "Yes, I would like to be like Jesus." Mentally every believer sides with God on the question of conduct.

但是，保羅說，還有另一個律（2）*我肢體的律*（23節）。這個律似乎向罪的律認同。事實上，保羅說，它是「我肢體中犯罪的律」（23節）。罪的律，嗾使信徒的肢體，因此，常常不由己的以情慾的眼光看人，以貧嘴之舌說人長短，豎起耳朵去聽那些靡靡之音或不堪入耳的話語。

But there is an opposite principle which Paul defines as (2) *the law in my members* (v. 23). This law seems to be identical with the law of sin. In fact, Paul says that it is "the law of sin in my members" (v. 23). It is the law of sin asserting itself in the members of the believer's body so that often involuntarily the eyes look with lust, the tongue wags in gossip, the ears strain to hear that which is improper and impure.

律法所要求，與肉體所產生的，兩者的鴻溝，明顯存在。兩相衝突的力量、目標與律，使信徒幾乎快被扯碎。他呼喊著，「我真是苦啊！誰能救我脫離這取死的身體？」

The gulf between what the law demands and what the flesh can produce is vast indeed. What with conflicting potentialities, purposes, and principles the believer is well-nigh pulled apart. He cries, "O wretched man that I am! who shall deliver me from the body of this death?"

有人認為，保羅在此是在作一種類比。羅馬人對某些罪犯，會執行極殘忍的刑罰。有時，若犯了謀殺罪，他會被處一種刑罰，與那個被他殺死的屍體，以手對手，臉對臉的方式綁在一起，然後，扔在地中海的大太陽底下。當死屍開始腐化時，它的死開始侵蝕到這個活人身上時，會使這人確實的變成一個「活死人」。保羅看屬肉體的信徒，是如此地體貼舊性情，就好像那個活死人一樣。

例如，某個生物學家，想作一種實驗，將一隻尚未完全化為蝴蝶的蟲蛹，與一隻蜘蛛聯結在一起，觀察他們如何長大。這兩隻昆蟲被綁成這樣的怪物，一定彼此覺得格格不入。一個是天性喜愛天空的清澈，另一個則是成天在陰暗的角落張著網，噬血為生。這樣的怪物會有怎樣的結局？除了一起死，不會有別了。從一個角度而言，在伊甸園時，撒但對人類所作的就是這種恐怖的手術。我們可以這麼說，他把自己一部份的性情，注入人類的性情中，聯結產生出「屬肉體」這個東西，神要對付它，只有一個辦法，就是讓它死去。他也真的如此作了，讓我們與基督同死。肉體是極敗壞的，無法作出任何討神喜悅的事。我們唯一的出路是，依靠神所設立的辦法，來脫離這樣的轄制。當然，這辦法就是羅馬書六章及八章的主題。

Some believe Paul is drawing an analogy here. Certain types of criminals were executed by the Romans with special brutality. Sometimes if the man had committed a murder, he was bound hand to hand, face to face with the corpse of his victim and then thrown out into the heat of the Mediterranean sun. As the corpse

decayed, it ate death into the living man and became to him, in the strictest literal sense, "a body of death." Paul *sees* the carnal believer thus bound to the old nature and truly a wretched man. Suppose a biologist were to perform an experiment by grafting at a given stage of development a butterfly to a spider and do so in such a way that the two creatures were fused into one and thus grew to maturity. What a clash of instincts there would be in a monstrosity like this. One part of the creature's nature would long for the clear vault of heaven, while the other part would crave a web in a dark corner and a diet of blood. What could be done with such a creature? Nothing, except put it to death. There is a sense in which, in the garden of Eden, Satan performed just such diabolical surgery on the human race. Part of his own personality, so to speak, was grafted onto the human personality and the product of this union is the "flesh." There is only one thing God can do to the flesh and that is to put it to death. This is exactly what He has done by identifying us with Christ in His death. The flesh is hopelessly corrupt and can produce nothing acceptable to God. Our hope is to escape from it in the way that God has appointed. That way, of course, is the great theme of Romans 6 and 8.

最後還要探討的是（3）*這個鴻溝已經被彌補了*。保羅最後的答案是什麼？當他寫出自己走投無路的困境後，他看出有一個脫離的辦法。「感謝神，靠著我們的主耶穌基督就能脫離了。」（25節）就如永生是「藉著我們的主耶穌基督」，脫離肉體也是要藉著他。在十字架上，主耶穌不僅有效地對付了罪及撒但的問題，也對付了己的問題。接下來，保羅要以六、七兩章的篇幅向我們指出，如何經歷這樣的得勝。

The final thing then to observe is (3) *how completely this gulf has been spanned*. What is Paul's final answer? Brought at last to a complete end of himself, he sees the way of escape. "*I thank God through Jesus Christ our Lord*" (v. 25). Just as eternal life is "through Jesus Christ our Lord," so escape from the flesh is through Him. On the cross the Lord Jesus dealt effectively not only with the problem of sin and with the problem of Satan, but with the problem of self as well. In the next chapter Paul shows how this victory, explained at such length in chapters 6 and 7, can be experienced.

經歷得勝的路 八1-39

The Way of Victory Experienced

8:1-39

I 新的律（八1-4）

A 不再定罪（八1）

B 不再被罪轄制（八2）

C 不再陷於罪中（八3-4）

II 新的主（八5-13）

A 聖靈掌管信徒的心思（八5-7）

B 聖靈掌管信徒的動機（八8-9）

C 聖靈掌管信徒的肢體（八10-13）

III 新的生活（八14-39）

A 強調兒子的身份（八14-27）

1 被收納進入神的家（八14-17）

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a 因為它影響所有的受造（八18-22）

b 因為它影響基督徒（八23-25）

c 因為它影響聖靈（八26-27）

B 強調

1 信徒預定要得榮耀（八28-30）

2 信徒預定蒙保守得榮耀（八31-39）

a 盼望的原因（八31-32）

b 盼望的實現（八33-34）

（1）全然勝過敵對（八33）

（2）保惠師全然為我們辯護（八34）

c 盼望的最高點（八35-39）

（1）沒有任何仇敵可以打倒我們（八35-37）

（2）沒有任何恐懼可以折磨我們（八38-39）

1. The New Law (8:1-4)
 1. No More Condemnation for Sin (8:1)
 2. No More Control by Sin (8:2)
 3. No More Continuance in Sin (8:3-4)
2. The New Lord (8:5-13)
 1. The Holy Spirit Controls the Mind (8:5-7)
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 1. The Emphasis on Sonship (8:14-27)
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 2. Adaption for the Family (8:18-27)
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 3. As it affects the Comforter (8:26-27)
 2. The Emphasis on Security (8:28-39)
 1. The Believer Is Predestinated for Glory (8:28-30)
 2. The Believer Is Preserved for Glory (8:31-39)
 1. The foundation of this hope (8:31-32)
 2. The fullness of this hope (8:33-34)
 1. The perfect defeat of our adversary (8:33)
 2. The perfect defense of our Advocate (8:34)
 3. The finality of this hope (8:35-39)
 1. No foe can daunt us (8:35-37)
 2. No fear can haunt us (8:38-39)

保羅剛剛解釋完那些「使基督徒陷入罪的綑綁和己的綑綁中」的屬靈的律之後，他告訴我們「藉著我們的主耶穌基督」，就有可能脫離這種長期的、苦悶的掙扎。保羅要指出，這種脫離，可以成為每天的經歷。

Paul has just finished explaining the spiritual laws which hold the carnal Christian in bondage to sin and self. He has intimated that there is a way of escape from the constant, wearying struggle "through Jesus Christ our Lord." He will now show how that way of escape can become a practical reality in daily experience.

I 新的律（八1-4）

I. The New Law (8:1-4)

根據這個新的律，信徒得以全然的脫離罪的懲罰及罪的權勢。

According to this new law there is complete freedom for the believer both from the penalty and power of sin.

A. 不再定罪（八1）

A. *There Is No More Condemnation for Sin* (8:1)

羅馬書第八章，一開始是「不再定罪」，結束時是「不能隔絕」。「如今，那些在基督裡的就不定罪了。」（1節）。Sandy指出，本節中的這句話，「不隨從肉體，只隨從聖靈的人身上」，這是一種插入的詞句，而且似乎從第4節尾巴又引進第1節中。恩典帶來的是無條件的保證，保證我們得以無條件地不被定罪。

This great eighth chapter of Romans begins with "no condemnation" and ends with "no separation." *"There is therefore now no condemnation to them which are in Christ Jesus"* (v. 1). The words, "who walk not after the flesh, but after the Spirit," are, as Sanday says, an interpolation in this verse. They seem to have been imported into verse 1 from the end of verse 4 where they are also to be found. There are no conditions attached to our freedom from condemnation; grace writes an unconditional guarantee.

「在基督裡」是保羅最愛的用語。每一封的書信都出現，指出悔改歸信的信徒所進入的一種新領域。「在基督裡」的概念，若不用比喻，不太容易懂；此時，舊約聖經就很有用了，舊約的最大功能之一，就是要作為新約聖經的一種比喻、啟發。我們若仔細查考，幾乎新約聖經中每一個重要的教導或概念，都可以在舊約聖經中找到例證。「在基督裡」這種安穩的概念也不例外。

The expression "in Christ" is one of Paul's favorites. It occurs in all his epistles and denotes a new sphere into which the believer is brought at conversion. The concept of being "in Christ" is not an easy one to grasp apart from an illustration; and here the Old Testament is helpful, for one of the great functions of the Old Testament is to cast light illustratively upon the New Testament. Probably by patient investigation every major teaching or concept of the New Testament could be found illustrated in the Old Testament. This concept of being secure "in Christ" is no exception.

例如，挪亞的例子。當方舟造好，提供一種方式，讓人可以全然逃脫神的憤怒；其邀請的方式更清楚：「你和你全家都要進入方舟。」（創七1）。還有，方舟的「裡外都要抹上松香」，這相當有意思。在方舟內得救的一群，及方舟外被洪水審判的人，介於兩者之間的是砍伐下來的木頭及松香。挪亞及他的一家人在方舟內得救，我們讀到「耶和華就把他關在方舟裡頭」（創七16）。在裡面全然的安穩。

神並未跟挪亞說，方舟一造好，「你去找八隻鐵釘來，釘在方舟外面的木頭上，只要你和一家人好好的抓住，就可以得救，可是你們一旦鬆手，就會完蛋。」不是的，神把他們關在裡面。對挪亞「在裡頭」的意思，就是我們「在基督裡」的意思。在基督裡，就是神把我們安置在一個領域中，是他的怒氣不會波及的意思，而且，基督會一直的保護我們。我們再也不會因罪而受審判。

Take, for instance, the case of Noah. When the ark was finished and a perfect way of escape from divine wrath provided, the invitation went forth, "Come thou and all thy house into the ark" (Gen. 7:1). Now, the ark was pitched "within and without with pitch" and, interestingly enough, the Hebrew word for "pitch" is the identical word used elsewhere for "atonement." Between the saved in the ark and the waters of judgment without was the hewn wood and the pitch. Once Noah and his family were safely in the ark, we read that "the Lord shut him in" (Gen. 7:16). Here was complete security. God did not say to Noah, once the ark was finished, "Now, Noah, I want you to take eight spikes and drive them into the outside timbers of the ark. So long as you and your family hang on you will be saved, but if you once let go you will be lost." No! God shut him in. What it meant for Noah to be "in the ark," it means for us to be "in Christ." In Him, God has placed us in a sphere where His wrath can never reach us and we are secure as Christ can make us. There is no more condemnation for sin.

B. 不再被罪轄制（八2）

B. There Need Be No More Control by Sin (8:2)

這也是新的律臨到之處。保羅說，「因為賜生命聖靈的律，在基督耶穌裡釋放了我，使我脫離罪和死的律了。」（2節）。想像，一個銅板因地心引力之故，掉落地板。銅板本身沒有能力克服地心引力所造成的下墜，只能往下掉。但是，若有人這時伸出一隻手，緊緊接住它，然後，將它舉得高高的，就可以抵抗地心引力。那個人的膀臂，就好像賜生命聖靈之律，可以克服地心引力。這並不是說，原先的律，已經停止功能，但的確是有一個更高的律在運作。我們天性會犯罪，因為我們是墮落人類的後裔，墮落之後的本性就是會犯罪。但是「在耶穌基督裡」，有更高的律在運作，「賜生命聖靈之律」；這律救我們脫離那次等的，罪與死亡之律。當然，銅板的比喻有它的極限，主要是因為銅板本身是無意志力的，而我們卻有自由意志。我們可能因不信或不順服，而無法享受脫離罪之掌控的喜樂。

This is where the new law comes in. Paul says, "*For the law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death*" (v. 2). Picture a coin falling toward the ground under the influence of the law of gravity. In itself, that coin is powerless to overcome the downward pull of this earth. It is in its very nature to fall. But before it has gone far, someone reaches out an arm, holds the coin firmly in his hand, and then lifts it higher and higher in defiance of the law of gravity. The law of the spirit of life in that person's arm overcomes the law of gravity. This does not mean that the original law has ceased to operate, but it does mean that a higher law has come into force. We sin by nature because we are victims of the fall and because it is the nature of fallen man to sin. But "in Christ Jesus" a higher law operates, "the law of the Spirit of life"; and this law sets us free from the lesser law of sin and death. The limitation of the coin illustration, of course, lies in the fact that the coin has no will of its own, whereas we do. It is possible for us to fail to enjoy release from the control of sin by disbelief or disobedience.

C. 不再陷於罪中（八3-4）

C. There Should Be No More Continuance in Sin (8:3-4)

我們永遠不可能靠自身的力量去遵守摩西的律法，成功地脫離罪的掌控。「律法既因肉體軟弱，有所不能行的，神就差遣自己的兒子，成為罪身的形狀，作了贖罪祭，在肉體中定了罪案，使律法的義成就在我們這不隨從肉體、只隨從聖靈的人身上。」（3-4節）。律法「因肉體軟弱，有所不能行」。神並非要求我們過高，但他就是只能接受全然的完美，而屬肉體的人，卻無法達到神律法的要求。

Deliverance from the control of sin could never come through our own efforts to keep the Mosaic law. *"For what the law could not do, in that it was weak through the flesh, God sending his own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh: that the righteousness of the law might be fulfilled in us, who walk not after the flesh, but after the Spirit"* (vv. 3-4). The law was "weak through the flesh." It was not that God asked too much of man, for He can be satisfied with nothing less than absolute perfection. It was that man in the flesh simply could not and cannot live up to the claims of God's law.

但是，耶穌道成肉身後，凡事與我們一樣，只是他的肉身是無罪的，因為沒有墮落玷污。他在世上三十三年，住在一個血肉之軀，從未屈服於一次污穢的思想，說過不該說的話，或行過不恰當的行為。

他的生命，就「在肉體中定了罪案」。有些人以為，基督的生命，只是給我們立下一個榜樣去效法，這是極大的錯誤。耶穌基督的生命，可以定我們的罪。就像聖殿中的布幔，阻止我們進到神面前；也像那個從上到下裂為兩半的布幔一樣，基督的身體，在加略山上裂開。就如他無瑕疵的生命，才能完成救贖的計劃（這是重要的關鍵），能救贖我們的，不是他的生命，而是他的死亡。四卷福音書都十分強調基督的死亡。他的一生，證明神的律法，可以在一個肉身之軀中實現。藉著基督內住在信徒心中的這個神蹟，耶穌所活出的生命，如今，可以透過聖靈，也在我們身上再現。這不是由我們所活出，而是，倘若我們「不隨從肉體，只隨從聖靈」時，在我們裡面的生命。

But then Jesus came in flesh, just like ours, except that His flesh was sinless, untainted by the fall. For over thirty-three years He lived in a body of flesh without ever once yielding to a sinful thought, speaking a wrong word, or committing an improper act. His life was a condemnation of "sin in the flesh." People who imagine that Christ's life was given us merely as an example to follow, make a great mistake. It condemns us utterly. Like the veil in the temple, it bars us from the presence of God; and like that veil which was rent in twain, so the body of Christ had to be rent at Calvary. Essential as His immaculate life was to the completion of redemption's plan, it is not His life that saves; it is His death. The four Gospels place heavy emphasis on the death of Christ.[1] During His life, the Lord Jesus demonstrated the possibility of God's law being fulfilled in a human life, a life lived in the flesh; that is, in the body. Through the miracle of Christ's indwelling the believer, the life that Jesus lived can now be reproduced in us by His Spirit. It is not reproduced by us, but in us if we "walk not after the flesh but after the Spirit."

II 新的主（八5-13）

II. The New Lord (8:5-13)

我們查考羅馬書第七章，就會發現，有許多的「我」「我的」。相形之下，第八章則有許多「由聖靈主導」的字，不下十九次之多。信徒生命中的新的主，就是聖靈。

A study of Romans 7 shows how much that chapter is dominated by the words "I," "me" and "my." In contrast, Romans 8 is dominated by the Holy Spirit, who is mentioned no less than nineteen times in the chapter. The new Lord in the believer's life is the Holy Spirit of God.

A. 聖靈掌管信徒的心思（八5-7）

A. *The Holy Spirit Controlling the Mind of the Believer* (8:5-7)

「因為，隨從肉體的人體貼肉體的事；隨從聖靈的人體貼聖靈的事。體貼肉體的，就是死；體貼聖靈的，乃是生命、平安。原來體貼肉體的，就是與神為仇；因為不服神的律法，也是不能服，」（5-7節）。

"For they that are after the flesh do mind the things of the flesh; but they that are after the Spirit the things of the Spirit. For to be carnally minded is death; but to be spiritually minded is life and peace. Because the carnal mind is enmity against God: for it is not subject to the law of God, neither indeed can be" (vv. 5-7).

信徒在生命中，仍充滿屬肉體的心思，最明顯的例子，應該算是以撒了。他的生活中，充滿屬肉體的心思，最容易看到的便是他喜愛野味。創世記二十七章「野味」「美味」「吃」，共出現了二十次之多。而有關這事件的線索，可從前一章我們讀到的「以撒愛以掃，因為常吃他的野味」（創二十五28）看到。我們讀到的不是「以撒愛以掃，因為以掃敬畏神。」若是那樣，就會是另一回事。但是故事卻不是這樣。以掃不是屬神的人；事實上，他以掌控父親的胃，以父親嗜吃的食物來掌控父親的心。

The great example of the carnal mind operating in the life of a believer is found in the story of Isaac. The exercise of the carnal mind is seen in Isaac's love of venison. In Genesis 27 the words "venison," "savory meat" or "eat" occur about twenty times. The clue to all this is in a preceding chapter where we are told that "Isaac loved Esau, because he did eat of his venison" (Gen. 25:28). We do not read that Isaac loved Esau because Esau was a holy man of God. That would have been something else. But no such statement is found. Esau was not a man of God; in fact, he held empire over his father by catering to his appetite, his inordinate love of food.

體貼肉體的心，錯在哪裡？我們可從創世記二十七章的記載，看到以撒一連串的錯誤。首先，他以為自己快死了（創二十七2），其實，他至少又活了四十年。他的感官，一次又一次地騙了他。他完全看不見，或差不多都看不見了。他的口腹之慾騙了他，因為他可以把燉羊肉誤認為田間野味。他的手，觸摸著雅各包了羊皮的手腕，竟會相信雅各所騙他的，以為那就是以掃多毛的雙手。他聞著雅各身上的田野之味，就以為那是以掃的野味。只剩聽覺沒有背叛他，但他已不信任自己的聽覺了。

The *errors* of the carnal mind are illustrated in Isaac's successive mistakes recorded in Genesis 27. In the first place, he thought he was going to die (Gen. 27:2), whereas he lived for at least another forty years. His senses failed him one by one. He was blind, or nearly so. His sense of taste deceived him, for he mistook stewed goat for dressed venison. His hands, feeling the goat skin Jacob presented to him, wrongly told him he was feeling Esau's hairy hands. He smelled the smell of the field on Jacob and thought it was Esau. Only his hearing did not deceive him, and he couldn't trust that.

體貼肉體的心思，會產生敵對；當以撒定意將長子名份的祝福賜給以掃，但後來知道神的旨意是要給雅各時，就清楚顯明了這種敵對（創二十五23-26；二十七1-4；24-33）。「體貼肉體的，就是與神為仇。」

The *enmity* of the carnal mind is illustrated in Isaac's determination to give the patriarchal blessing to Esau when he knew full well that it was God's will that it go to Jacob (Gen. 25:23-26; 27:1-4, 24-33). "The carnal mind is enmity toward God."

聖經中有無數這樣的例子，可看見體貼肉體的影響敵對的後果。想想亞伯拉罕娶夏甲；羅得選擇所多瑪；摩西打死埃及人；約書亞與基便人立約；掃羅留下亞瑪力人的牲畜；所羅門的政治聯姻；約拿逃亡他施；彼得削掉馬勒古的耳朵。這些，還有許多別的，在在說明了一個原則。要避免體貼肉體所帶來的錯誤，只有一個辦法，那就是，要有「基督的心」（腓二5；林前二6）。要有基督的心，唯一的辦法是，肯容讓基督的靈來掌管我們的心思意念。

There are countless examples in Scripture of the working and enmity of the carnal mind. Think of Abraham marrying Hagar; Lot choosing Sodom; Moses smiting the Egyptian; Joshua making a deal with the Gibeonites; Saul sparing the Amalekite cattle; Solomon's political marriages; Jonah fleeing to Tarshish; Peter smiting Malchus. These and many others illustrate the principle. There is only one way to avoid the mistakes made by the carnal mind and that is to have "the mind of Christ" (Phil. 2:5; I Cor. 2:16). The only way to have the mind of Christ *is* to allow the Spirit of Christ to control the mind.

B. 聖靈掌管信徒的動機（八8-9）

B. The Holy Spirit Controlling the Motives of the Believer (8:8-9)

「屬肉體」與「屬聖靈」，兩者有極大的差別。保羅指出：「而且屬肉體的人不能得神的喜歡。如果神的靈住在你們心裡，你們就不屬肉體，乃屬聖靈了。人若沒有基督的靈，就是屬基督的。」（8-9節）屬肉體，就是讓肉體的慾望來主宰自己，屬聖靈的，則是讓神的靈來掌管自己。這一段經文，區分出得救與未得救的，凡得救的，就有聖靈的內住。

There is a great difference between being "in the flesh" and being "in the Spirit." Paul points this out next: *"So then they that are in the flesh cannot please God. But ye are not in the flesh, but in the Spirit, if so be that the Spirit of God dwell in you. Now if any man have not the Spirit of Christ, he is none of his"* (vv. 8-9). To be in the flesh is to be motivated by the desires of the flesh, but to be in the Spirit is to be motivated by the Spirit of God. This passage distinguishes between the saved and the unsaved, for the unsaved do not have the indwelling Holy Spirit.

只要降服於聖靈，就能保證，我們的動機會討主喜悅，因為，如耶利米所說，「人心比萬物都詭詐，壞到極處，誰能識透呢？我耶和華是監察人心，試驗人肺腑的…」（耶十七9-10）。信徒即使存著最大的善意，也無法正確地衡量自己的動機，除非聖靈將聖經的光，光照他的良心。我們需要禱告：

Surrender to the Holy Spirit alone guarantees that our motives will be pleasing to God, for as Jeremiah said, "The heart is deceitful above all things, and desperately wicked: who can know it? I the Lord search the heart, I try the reins..." (Jer. 17:9-10). Even the best intentioned believer cannot properly evaluate his own motives except the Holy Spirit shine the light of Scripture on his conscience. We need to pray:

監察我心，喔主，察驗我行，

使我生命全然顯露

於你無所不見之眼前：

使我道路得趨朗明。

監察我的心思，知道我的意念，

那不易查覺的一切；

使最深處，最隱藏的部份

全然敞開，無所遁形。

求賜光明，照射心靈暗室，

那被濫情統御之處；

求喚醒我的良知，直到

察覺罪污之痛楚。

監察我的思維，萬事源起之處，

察驗我的動機，

那掌控我心靈，

密謀一切污穢的密室。

Search me, O God, my actions try,

And let my life appear

As seen by Thine all-searching eye:

To mine my ways make clear.

Search all my sense, and know my heart,

Who only canst make known;

And let the deep, the hidden part

To me be fully shown.

Throw light into the darkened cells,

Where passion reigns within;

Quicken my conscience till it feels

The loathsomeness of sin.

Search all my thoughts, the secret springs,

The motives that control,

The chambers where polluted things

Hold empire o'er the soul.

C. 聖靈掌管信徒的肢體（八10-13）

C. The Holy Spirit Controlling the Members of the Believer (8:10-13)

保羅在第七章討論到心靈的律以及肢體的律。現在，他又指出，神的靈可使信徒的身體從死裡復活，因而，掌管信徒的肢體，使他能勝過一切。「基督若在你們心裡，身體就因罪而死，心靈卻因義而活。然而，叫耶穌從死裡復活者的靈若住在你們心裡，那叫基督耶穌從死裡復活的，也必藉著住在你們心裡的聖靈，使你們必死的身體又活過來。弟兄們，這樣看來，我們並不是欠肉體的債去順從肉體活著。你們若順從肉體活著，必要死；若靠著聖靈治死身體的惡行，必要活著。」（10-13節）。

Paul has discussed in Romans 7 the law of the mind and the law of the members. Now he shows how the Spirit of God can raise the believer's body from the dead and, incidentally, control the very members of the believer's body and bring him victory in this realm. *"And if Christ be in you, the body is dead because of sin; but the Spirit is life because of righteousness. But if the Spirit of him that raised up Jesus from the dead dwell in you, he that raised up Christ from the dead shall also quicken your mortal bodies by his Spirit that dwelleth in you. Therefore, brethren, we are debtors, not to the flesh, to live after the flesh. For if ye live after the flesh, ye shall die: but if ye through the Spirit do mortify the deeds of the body, ye shall live"* (vv. 10-13).

「必死的」與「不死的」一直都是指身體。「這必朽壞的」在復活時，要穿上「不朽壞的」（林前十五53-54）。因為罪的緣故，未得救之人，身體仍然屈服於死亡之下。但是在重生時，聖靈已使我們活過來。復活時，我們的身體，還要穿上不朽壞的。

The words "mortal" and "immortal" always refer to the body. It is "this mortal" which will put on immortality at the resurrection (I Cor. 15:53-54). The body is still subject to death in the ordinary course of events because of sin. The spirit has been made alive by the Holy Spirit at the time of regeneration. At the time of the resurrection these bodies of ours will be clothed with life immortal too.

在11節使用「耶穌」，這很有意思。除了這裡，羅馬書只有在三章26節這樣單獨的稱呼主名。當然，「耶穌」是基督在人間的名字。保羅要我們注意到，耶穌曾為我們成為軟弱，但神叫他藉著聖靈從死裡復活。使耶穌從死裡復活的那位聖靈，如今正內住在我們中間！這幾節經文雖然主要在指未來的復活，但也意謂，聖靈可以使我們今日就勝過肢體的律。保羅在書信稍後也吩咐信徒，要將身體當作活祭獻給神（十二1）。這樣的降服一切與神，是過得勝生活最重要的步驟之一。信徒的身體是聖靈的殿（林前三16-17；六19-20），他要全然地統御他自己的殿。他一旦掌管了信徒的身體，神的靈就可以將那勝過罪的能力注入，這包括我們的肢體。

The use of the name "Jesus" (v. 11) is of interest here, the only other place in the epistle where this single title is used being 3:26. The name "Jesus," of course, was Christ's human name. Paul wants to call attention to the fact that Jesus was once in the place of weakness, but God raised Him from the dead by the Spirit. The same Spirit who thus raised Jesus is dwelling in us! While these verses primarily refer to the coming resurrection, they imply also that the Holy Spirit can give us victory over the law of our members even now. Later in the epistle, Paul demands that the believer hand over his body to God as a living sacrifice (12:1). This act of surrender is one of the most important steps to a life of victory. The believer's body is the temple of the Holy Spirit (I Cor. 3:16-17; 6:19-20), and He desires complete sovereignty over His temple. Once He has control of the believer's body, the Spirit of God can then impart victory over sins which involve the use of the body's members.

III 新的生活（八14-39）

III. The New Life (8:14-39)

賜下新的律，使信徒脫離罪的律；又賜下新的主，就是三一真神中的第三位格之後，顯而易見的，新的生活必然跟著而來。保羅接下來的主題，就是要談新的生活，兒子的身份，及它所保證的一切。

Granted a new law which liberates from sin; granted also a new Lord who is none other than the third Person of the Triune Godhead, it is obvious that a new life must follow. Paul's theme for the rest of this monumental chapter is this new life and the sonship and security it implies.

A. 強調兒子的身份（八14-27）

A. *The Emphasis On Sonship (8:14-27)*

人若要成為神的兒女，他必須先重生，這是福音最基本的真理（約一11-13；三3-8；彼前一23-25；約壹三9；四7；五1、4、18）。但是，藉著重生的神蹟而生入神的家，這是一回事，能成為長大的兒女，這是另一回事。保羅並不是在講悔改歸信的那種新生，而是在詳論屬靈後嗣及長大成熟這個主題。

It is a basic truth of the gospel that a person must be born again before he can be viewed as a child of God (John 1:11-13; 3:3-8; I Peter 1:23-25; I John 3:9; 4:7; 5:1, 4, 18). It is one thing, however, to be born into God's family through the miracle of regeneration, it is something else to become an adult son. Paul does not speak much about conversion in terms of a new birth, but he does speak at length on the subject of spiritual sonship and maturity.

保羅先討論的問題是（1）被收納進入神的家。按法定程序被一個家庭收納的這個概念，比較是羅馬人而非猶太人或希臘人的觀念。羅馬人似乎有一種透過收養而產生的公民地位。是聖靈使信徒得以擁有神家中的成年兒女的地位。這項真理，有三個要點。這些被收納的，是蒙聖靈引導，因為保羅說，「凡被神的靈引導的，都是神的兒子」（14節）。得兒子的名份，進入神的家，有一個證據，就是，信徒會樂意與神的靈合作，接受他的引導和工作。神樂意引導他的兒女，這是毫無疑問的。在舊約聖經時代，他以雲柱、火柱引導以色列民，行經茫茫的曠野。這樣的引導清楚、持續又顯著，連最小的孩子都可以看見雲柱的移動。今日，神對信徒的引導不同，但仍然是清楚的。許多信徒在生活中，對神的引導，缺乏感受力，攔阻感受力最主要的原因，可能就是缺乏每日在神面前的安靜時刻。我們若不默想神的話，神如何對我們說話呢？其次的攔阻是，拒絕順服聖靈已顯明的引導。神的兒女，會與聖靈的引導合作。

Paul discusses first the question of our (1) *adoption into the family of God*. The idea of legal adoption into a family is more a Roman than a Jewish or Greek concept. The Romans seem to have associated adoption with full civil status. It is the Holy Spirit who places the believer as an adult son in the family of God. There are three thoughts associated with this truth. Those so adopted are *led by the Spirit*, for Paul says, "*As many as are led by the Spirit of God, they are the sons of God*" (v. 14). One evidence of sonship in the divine family is cooperation on the part of the believer with the guiding and leading ministry of the Spirit of God. There can be no doubt that God delights to guide His children. In Old Testament times He provided Israel with a fiery, cloudy pillar to lead them through the trackless wilderness. Their leading was clear, continuous and conspicuous, for even the smallest child could see when and where the cloudy pillar moved. The principles of guidance for the believer today are different, but they are nonetheless clear. Many believers lack a clear sense of divine leading in their lives. Probably the greatest hindrance to a continual sense of divine leading is a lack of a daily quiet time with God. How can God speak to us if we do not meditate on His Word? The second major hindrance is the refusal to follow once the Spirit's leading is revealed. Sons of God cooperate with the Spirit's leading.

凡蒙接納，進入神家中的兒女，不僅蒙聖靈引導，也蒙父所愛。「你們所受的，不是奴僕的心，仍舊害怕；所受的，乃是兒子的心，因此我們呼叫：『阿爸！父！』聖靈與我們的心同證我們是神的兒女。」（15-16節）。呼叫「阿爸、父」這事，非常有意思。W. E. Vine說，「阿爸」（Abba）是嬰兒叫爸爸的方式，簡單、無助的表露出全然的信靠，是情感上的影響，大於知識上的認知。這是亞蘭文（參英文的papa）。這種稱呼，在猶太人中間，作奴僕的是不許對一家之長如此使用的。‘Abba’的翻譯，並不是「父」（希臘文及拉丁文pater），「父」是另一種稱呼方式。只有如此稱呼的人，充份明白他所要表達的那種親情之間的信任、交流及允諾，也是對父神那令人愉悅的愛，表露出一種欣喜。這兩種稱呼放在一起，就指出作兒女的，那種愛，及有見地的信靠。

Those adopted as sons into the family of God are not only led by the Spirit, they are *loved by the Father*. "*For ye have not received the spirit of bondage again to fear; but ye have received the Spirit of adoption, whereby toe cry, Abba, Father. The Spirit itself beareth witness with our spirit, that we are the children of God*" (vv. 15-16). The cry, "Abba, Father," is very interesting. W. E. Vine tells us that "'Abba' is the cry of an infant, the simple, helpless utterance of unreasoning trust, the effect of feeling, rather than knowledge. It is an Aramaic word (cf. English 'papa'). It was a form of address forbidden among the Jews to be used by a

slave to the head of the family. 'Father' (Greek and Latin *pater*) is not a translation of 'Abba.' It is another mode of address. It is relationship intelligently realized by the one who utters it, a word of filial confidence, communion and obedience, answering to, and expressing, the enjoyment of the complacent love of God the Father. The two expressions together indicate the love and intelligent trust of the child." [2]

在客西馬尼時，主耶穌用了這種稱呼「阿爸，父」（可十四36）。藉著重生的神蹟，我們得與天父建立親密的關係，像耶穌自己所享有的親密。「聖靈的明證」在這份關係上，相當重要。神的靈作見證，在新約聖經中，共提到三次。他_向我們作見證（來十15），他_在我們裡面作見證（約壹五10），以及他_同我們一起作見證（羅八16）。事實、信心及感覺，正是這三處經文的不同著眼點。當然，在本卷是著眼於感覺；神的靈與我們的靈同證，因而呼喊出「阿爸，父」。

In Gethsemane the Lord Jesus used this identical expression, "Abba, Father" (Mark 14:36). Through the miracle of regeneration, we have been brought into the closest intimacy with our heavenly Father, the kind of intimacy Jesus Himself enjoyed. The "witness of the Spirit" in this connection is significant. This function of the Spirit of God is mentioned three times in the New Testament. He witnesses *to* us (Heb. 10:15), *in* us (I John 5:10), and *with* us (Rom. 8:16). Fact, faith, and feelings are successively in view in these three references. Here, of course, it is feeling, for the witness of the Spirit of God with our spirits gives rise to the joyful cry, "Abba, Father."

此外，蒙收納進入神家的，是被神的兒子所高舉。「既是兒女，便是後嗣，就是神的後嗣，和基督同作後嗣。如果我們和他一同受苦，也必和他一同得榮耀。」（17節）。這裡的「如果」，與第9節的「如果」是相同的，是指已被採納為事實，並非受質疑的假設。按一些專家建議，若譯作「因此」或「既然」可能更好。像帖後一10；林前十五23；西三4；約壹三2，都確認這樣的真理：所有的信徒，將來都要與基督「同得榮耀」。

Furthermore, those adopted into the family are *lifted by the Son*. "*And if children, then heirs; heirs of God, and joint-heirs with Christ; if so be that we suffer with him, that we may be glorified together*" (v. 17). The "if" here is similar to the "if" in verse 9, the hypothesis being assumed to be an actual fact, no doubt being thrown upon the supposition. "Inasmuch" or "since" might be a better rendering according to some authorities. Such scriptures as II Thessalonians 1:10; I Corinthians 15:23; Colossians 3:4; and I John 3:2 confirm the truth that all believers will be "glorified together" with Christ.

而要分享這樣榮耀的條件便是「與基督」一同受苦，而不是單單受苦。這樣看起來，保羅便認為，這種條件一定會實現。很重要的是，新約聖經只有另一處提到「一同受苦」（林前十二26：『若一個肢體受苦，所有的肢體就一同受苦』林前的上下文，是有關於基督身體的合一。在一個身體內受苦，那不是選擇，而是同一個身體中，肢體彼此間必然有的感覺。基督既是身體的頭，讓頭疼痛的，必然也會讓肢體疼痛。蒙收納進入神的家後，藉著基督，我們也就要與他一同受苦，一同得榮耀；包括讓他心痛的事與讓他得榮耀的事，他的十字架與他的冠冕。

The condition for enjoying the inheritance is suffering "*with Christ*," not mere suffering. Paul, it would seem, takes for granted that this condition will be realized. Significantly, the only other place in the New Testament where the expression "suffer with" is found is in I Corinthians 12:26: "And whether one member suffer, all the members suffer with it." The context in I Corinthians has to do with the oneness of the body of Christ. Suffering in a body is not a matter of choice but something necessitated by the relationship one member of a body has with every other member. Since Christ *is* the head of this body, it follows that the things that pain the head will pain the members. Adoption into the family of God, then, involves being lifted by Christ so that we can share both His sufferings and His glory, His heartache and His heritage, His cross and His crown.

蒙神收納進入他的家，這是白白得來的特權，但也帶來作門徒的挑戰。神一定要造就我們，使我們與那崇高聖潔的呼召相配。因此保羅接下來就談到（2）為神的家而修剪製作。先是收納；然後是修剪。修剪當然是痛苦的過程，在緊接著下來的經文，就三次提到「歎息勞苦」。想像，一個有錢又有教養的紳士，從大城的貧民窟收養一個男孩，接他來到自己家中。收養之後，便是調教。男孩起初對新家一定覺得格格不入，因此，要交給家教來調教，言行、舉止，如何變成彬彬有禮。過程對他一定痛苦萬分，可能要花數年時間，才能脫胎換骨。但是，他的施主，為了造就男孩，一定會堅持下去，即使有時看起來好像原地踏步，沒有進展。這正是神在今日要對我們作的事。

Since adoption into the family of God is a priceless privilege, it involves a process of discipline. God must fit us for our high and holy calling. So Paul next discusses our (2) *adaption for the family of God*. First there is adoption; then there is adaption. And since adaption can be a painful process, "groaning" is mentioned three times in the immediate context. Picture a wealthy, cultured gentleman adopting a boy from the slums of a great city and putting this boy into his family. After the adoption comes the adaption. The lad would be totally unfit for his new family so would be put into the hands of tutors to be taught how to speak and how to behave in polite society. The process would be irksome to him, and it might take years before he is fitted for his lofty destiny. But his benefactor, in the interests of the boy himself, would patiently pursue the boy's discipline and education even though progress might at times be slow. This is exactly what God is doing with us in this age.

為著神的家而受修剪，這有極大的意義。保羅提到萬物歎息勞苦（18-22節），這過程絕對無法避免——「我們知道一切受造之物，一同歎息勞苦，直到如今」（22節）。人類墮落之後，拖累了受造的萬物，至少，我們這個星球上的是如此。植物世界受牽連，因為受試探是從一棵樹開始；禽獸界也受牽連，因為試探是由蛇引入；人類當然也在內，因為試探是向著人而來。墮落之後的咒詛，臨到所有受造。保羅說，「因為受造之物，服在虛空之下，不是自己願意，乃是因那叫他如此的」（20節）「虛空」這字，在新約聖經中，只出現於此，及弗四17、彼後二18。在羅馬書本段中，意為「令人失望的愁苦」。在七十士譯本中所譯的希臘字，就是傳道書中希伯來文的「虛空」這字。它描述某些事物，無法達成它意欲達到的。因此萬物歎息勞苦。

Adaption for the family of God is of wide significance. Paul speaks of *the groaning of the creation* (vv. 18-22) as being inextricably bound up with the process—"*For we know that the whole creation groaneth and*

travaileth in pain together until now" (v. 22). The fall of man involved all of creation, at least so far as this planet is concerned. The vegetable world was involved since the temptation centered around a tree; the brute creation was involved since the temptation was introduced by a serpent; and, of course, the human creation was involved since the temptation was presented to man. The curse which followed the fall involved all. Paul says, *"The creature [creation] was made subject to vanity, not willingly, but by reason of him who hath subjected the same in hope"* (v. 20). The word "vanity" occurs in the New Testament only here, in Ephesians 4:17, and in II Peter 2:18. It means "disappointing misery" in this passage in Romans. The same Greek word is used frequently in the Septuagint to translate the Hebrew for "vanity" in Ecclesiastes. It describes something which does not measure up to that for which it was intended. So creation groans.

顯然，曾有一時，萬物既不歎息勞苦，也不曾覺得虛空。L. Merson Davies博士指出，創世記第三章凸顯出對大自然三種咒詛。他說這些「就特別代表著萬物界將有的荒涼與互相殘殺的糾紛。」例如，蛇被奪去四肢，從此只能以肚腹蛇行；荊棘長不出枝芽，綠葉，而蒺藜那令人不舒服的特質，源自沒有花萼的荒涼。

Clearly there was a time when the whole creation neither groaned nor travailed in pain. Dr. L. Merson Davies points out that the third chapter of Genesis underlines three structures as typifying the general curse upon nature. He says that these "are all peculiarly representative of abortion and internecine strife." The serpent, for example, is deprived of limbs and made to glide upon its belly; thorns are aborted branches and leaves, and the unpleasant character of thistles results from an aborted state of the calyx.[3]

保羅告訴我們說，「受造之物，切望等候神的眾子顯出來」（19節），或如Phillips所譯的，「受造萬物都墊著腳跟，引頸以待，要看見神的眾子顯明出來。」前面的確有更光明的未來在等著受造的萬物（賽十一6-9；六十五25；啟二十二3），因為，當時候到了，咒詛就要除去，萬物要恢復到它起初的榮耀。如保羅所說的「我想，現在的苦楚若比起將來要顯於我們的榮耀就不足介意了。」（18節）。他寫給哥林多人的第二封信，也有類似的消息，「我們這至暫至輕的苦楚，要為我們成就極重無比、永遠的榮耀。」（林後四17）。保羅說的「至暫至輕的苦楚」，若給今日的基督徒來承受，大概都會全軍覆沒（林後十一23-33）。那「極重無比永遠的榮耀」，我們現在還沒辦法目睹，因為按我們現今的光景，我們沒辦法承受。

Paul tells us that *"the earnest expectation of the creature waiteth for the manifestation of the sons of God"* (v. 19), or as Phillips renders it, "the whole creation is on tiptoe to see the wonderful sight of the sons of God coming into their own." [4] Brighter days indeed lie ahead for the whole creation (Isa. 11:6-9; 65:25; Rev. 22:3), for the time is coming when the curse will be removed and creation will be restored to its pristine splendor. As Paul says, *"I reckon that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us"* (v. 18). He has a similar passage in his second letter to the Corinthians, "For our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory" (II Cor. 4:17). What Paul called "light affliction" would overwhelm most modern Christians (II Cor. 11:23-33). We shall have to wait to see what is involved in that "eternal weight of glory," for it is certain that it would crush us now.

保羅接著又說到基督徒的歎息勞苦，並指出，他歎息勞苦是因為他還未接受到榮耀的身體。「不但如此，就是我們這有聖靈初結果子的，也是自己心裡歎息，等候得著兒子的名分，乃是我們的身體得贖。我們得救是在乎盼望；只是所見的盼望不是盼望，誰還盼望他所見的呢？但我們若盼望那所不見的，就必忍耐等候。」（23-25節）

Paul next speaks of *the groaning of the Christian* and points out that the Christian groans because he has not yet received his glorified body. *"And not only they, but ourselves also, which have the firstfruits of the Spirit, even we ourselves groan within ourselves, waiting for the adoption, to wit, the redemption of our body. For we are saved by hope: but hope that is seen is not hope: for what a man seeth, why doth he yet hope for? But if we hope for that we see not, then do we with patience wait for it"* (vv. 23-25).

我們因盼望而得救，這概念，起初不免令人大吃一驚，因為我們通常想到救恩，都是與信心相關，而不是盼望。當然，這裡所提到的，並不是指靈魂的得救，而是指身體的贖回，與保羅在別處所說的相關，「等候所盼望的福，並等候至大的神，和我們救主耶穌基督的榮耀顯現」（多二13）。基督徒通常容易以為「盼望」是針對一些不確定的事物，因而認為，是一種貧瘠的詞彙。倘若我們問一個人，你是否已經得救，他若回答「我希望能是」，那是最令人不滿意的答覆；因為，這種答覆，是以「盼望」來取代「信心」。但盼望在適切的情境下，也有它的地位。假如一個作母親的，告訴她那個不乖的兒子說，等爸爸下班回來，非揍你屁股不可。又假設，這時有人問小男孩，「你覺得，爸爸回來會不會處罰你？」小男孩可能會說，「我想會」但他絕不會說，「我盼望會！」盼望一定是與未來相關的事，但也一定是愉快的事。

The idea that we are saved by hope is a startling one at first glance since we normally think of salvation as being by faith rather than by hope. The reference, of course, has nothing to do with the salvation of the soul but with the redemption of the body and is linked with what Paul elsewhere calls "that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ" (Titus 2:13). Christians tend to link "hope" with uncertainty and regard it therefore as a somewhat anemic word. It is most unsatisfactory to ask a person if he is saved and to receive the reply, "I hope so"; for in that case, hope usurps the place of faith. But hope comes into her own in its proper context. Suppose a mother were to tell her disobedient son that he would be spanked when his father arrived home from work. Suppose too, someone were to ask the boy sometime during the day, "Do you think you will be punished when your father gets home?" The boy might say, "I believe I will," but he is not likely to say, "I hope I will!" Hope not only has to do with the future, but it has to do with something pleasant in the future.

現在這階段，我們還在經歷歎息勞苦，因為受限於肉身，以及肉體的試探。但是當那一日來臨時，我們這卑賤的身軀就要改變，「他要按著那能叫萬有歸服自己的大能，將我們這卑賤的身體改變形狀，和他自己榮耀的身體相似。」（腓三21）。這是我們得贖的一部份；並且，雖然現在仍在等候中，但就像基督的復活一樣，確定會臨到。

At this stage of our experience, we groan because of the limitations of the body and temptations from the flesh. The day is coming, however, when we shall have this body of humiliation changed "that it may be fashioned like unto his glorious body, according to the working whereby he is able even to subdue all things unto himself" (Phil. 3:21). This is part of our redemption; and although we are still hoping for it, it is as certain as the resurrection of Christ.

不過，萬物的歎息勞苦與基督徒的歎息勞苦，若與保羅接下來所提到的奧祕的歎息——保惠師的歎息併列，前者就顯得簡單多了。「況且，我們的軟弱有聖靈幫助，我們本不曉得當怎樣禱告，只是聖靈親自用說不出來的歎息替我們禱告。鑒察人心的，曉得聖靈的意思，因為聖靈照著神的旨意替聖徒祈求。」（26-27節）我們有一位中保，他在天上與父及子主耶穌同在（約壹二1），他也在我們心中，他會在神面前陳明我們心靈中最深的需要。

The groaning of creation and the groaning of the Christian, however, are comparatively easy to understand when placed alongside the mysterious groaning Paul mentions next—the *groaning of the Comforter*. *"Likewise the Spirit also helpeth our infirmities: for we know not what we should pray for as we ought: but the Spirit itself maketh intercession for us with groanings which cannot be uttered. And he that searcheth the hearts knoweth what is the mind of the Spirit, because he maketh intercession for the saints according to the will of God"* (vv. 26-27). We have an Advocate with the Father in heaven in the Person of the Lord Jesus (I John 2:1), and we have One within our hearts as well who can lay bare before the eye of God the deepest needs of our souls.

我們當中許多人，對於禱告，特別感到無助。我們有時還不免為自己內心竟然那麼不想禱告，而感到害怕。我們常常潦草地唸完禱告詞，卻沒有真正的禱告。唸完禱詞，這本身毫無意義，即使未得救的人也會唸，只有蒙聖靈教導的信徒，才算真正的禱告。這是因為，禱告的事奉，是純然的屬靈事奉，我們十分需要聖靈來幫助我們，克服這樣的軟弱。

Most of us feel particularly helpless in the matter of prayer. We stand appalled at times before the deep antipathy of our own hearts to prayer. Perfunctorily enough we say our prayers, but seldom do we ever really pray. There is not much merit in saying prayers; even an unsaved person can do that. Only a Spirit-taught believer can really pray. It is because the ministry of prayer is a purely spiritual ministry that we stand in such deep need of the Holy Spirit to help our infirmities in this matter.

此處經文中的「幫助」，在新約聖經中，另外只出現在路十40，那裡的意思，很能帶來啟發。那是馬大馬利亞接待耶穌到家中作客的故事。馬利亞坐在主的腳前，馬大則在廚房憤憤不平地忙著。顯然她的火氣愈來愈大。憑什麼只叫我一個人在這裡作奴才，馬利亞卻可以到客廳納涼？她終於爆發了，「主啊，我的妹子留下我一個人伺候，你不在意嗎？請吩咐她來幫助我。」這就是羅馬書八章這個字背後的意思。我們在禱告時，需要幫助——實質的，腳踏實地的，就像馬大在廚房時需要的那種幫助。當主耶穌用「保惠師」這個名字，指聖靈應許要帶來新的供應時，他實際上就是在說「一個蒙召在旁的

協助者。」，他所提供的幫助，就像醫生被請來病床邊幫助一樣；又像消防員被請來幫助滅火；也像律師被請來接下案子幫助我們一樣。這是怎樣的幫助者啊！

The word for "helpeth" in this passage occurs elsewhere in the New Testament only in Luke 10:40 where its use is most enlightening. It is found in the story of Martha and Mary when the Lord Jesus was the guest in their home. Mary was found at the Master's feet. But Martha could be heard banging the pots and pans around in the kitchen. Evidently her irritation was growing. Why should she have to slave at the sink while Mary sat on the rug in the living room? Suddenly she burst out, "Lord, dost thou not care that my sister hath left me to serve alone? bid her therefore that she *help* me." That is the very idea behind the use of the word in Romans 8. What we need in prayer is help—the practical, down-to-earth, everyday kind of help that Martha needed in the kitchen. The very name "Comforter," used by the Lord Jesus when promising a new dispensation of the Holy Spirit, means literally, "one called alongside to help." The kind of help He gives *is* the help a doctor gives when he is called alongside the sick bed; the kind of help a fireman gives when he is called alongside a burning building; the kind of help a lawyer gives when he is called alongside to undertake our case. What a Helper!

這樣的幫助，是以「說不出來的嘆息」幫助我們，J. B. Phillips譯作，「他的靈住在我們裡面，以那種痛苦到說不出話來的渴望，為我們禱告。」「歎息」這個字，是*stenagmos*，只在此處以及徒七34，司提反在向公會人士辯證時使用過。司提反描述摩西的蒙召，並提到神當時所說的：「我的百姓在埃及所受的困苦，我實在看見了，他們悲歎的聲音我也聽見了」這多麼的生動！以色列民受到的重壓，只能仰天長歎。聖靈也以相同的歎息，來表達他對我們屬靈狀態的負擔。喔，我們生命中的那些事，竟然會令神的聖靈擔憂！

This help expresses itself in "groanings which cannot be uttered" or as J. B. Phillips translates it, "his Spirit within us is actually praying for us in those agonizing longings which never find words." [5] The word for "groanings" here is *stenagmos*, found only here and in Acts 7:34 where Stephen used it in his defense before the Sanhedrin. Stephen had been describing the call of Moses and recalling the words God had used on that occasion: "I have seen, I have seen the affliction of my people which is in Egypt, and I have heard their *groaning*...." How suggestive! The burden of the oppressed Israelites could only find expression in groans. The Holy Spirit, in expressing His burden for our spiritual state, groans with the same type of groans. Oh, the things in our lives which must grieve the Holy Spirit of God!

聖靈的禱告大有功效，這毫無疑問。保羅提出三個非常好的理由。第一，神監察我們的內心，因為只有他能。第二，他知道聖靈的心意：「曉得聖靈的意思。」第三，他按神的旨意替我們祈求。有一日，這些歎息都要退去，只留下榮耀給我們這些已被接納為神家中的人，並且，被修剪得合適，要承受榮耀的身體，進入神的新天新地中。

It cannot be doubted that the prayers of the Holy Spirit are effective. Paul states three very good reasons why they must be. First, God knows and searches our *hearts* as only He can. Second, He knows the Spirit's *mind*: "knoweth what is the mind of the Spirit." Third, He prays according to the *will* of God. One day this

groaning will give place to *glory* as we, who have been adopted into the family, are finally fully adapted for that family and receive our glorified bodies and enter into God's new creation.

B. 強調穩固（八28-39）

B. *The Emphasis On Security* (8:28-39)

本章的結尾，更廣泛的述及信徒永遠的穩固這主題。信徒（1）預定要得榮耀（28-30節）。這樣的預定，永不會改變，因為它包括了現今以及永恒的過去及未來。它與人每日的言行相關，保羅提醒我們，「萬事互相效力，叫愛神的人得益處，就是按他旨意被召的人」（28節）這是很重要的一節經文，常常被引用來安慰在患難中的人。不過，它需要從上下文來解讀。就像繁複的機器裡的一個小齒輪，萬事都要為那些蒙神所召的人互相效力，原因很簡單，因為神的旨意必不落空。雖然我們可能一時還看不清，但有一日必能看出，它是神完美計劃中的一部份。

The closing verses in this chapter expand more fully the great theme of the believer's eternal security. The believer is (1) *predestinated for glory* (vv. 28-30). This predestination cannot be altered, for it includes the present moment of time as well as the vast reaches of eternity past and future. It relates itself to *the daily concerns of men*, for Paul reminds us that "*all things work together for good to them that love God, to them who are the called according to his purpose*" (v. 28). This is a great verse, often quoted in times of distress. It needs to be looked at, however, in the light of its context. Like the cogs in an intricate piece of machinery, all things work together for good to the called of God for the simple reason that God's purposes cannot be thwarted. Although we may not see it now, everything will one day be seen to fit into God's perfect plan.

雅各的故事就有清楚的刻劃。他年輕時所種下的，現在開始嚐到苦果。約瑟失蹤，流便作了丟臉的事；猶大作了不光彩的事，西緬和利未傷透了他的心；滴拿被污；後來西緬甚至下監；心愛的拉結死了；全家面臨飢荒的威脅。更糟的是，埃及傳來消息，一定要把小兒子便雅憫送去埃及，他們才要繼續供糧。雅各老淚縱橫：「你們使我喪失我的兒子，約瑟沒有了，西緬也沒有了，你們又要將便雅憫帶去，這些事都歸到我身上了」（創四十二36）。他錯得多麼離譜啊！如故事結尾呈現的，「這些事」以及許多事，正在悄悄的為了他的益處而互相效力。「萬事互相效力。」

The principle is beautifully illustrated in the story of Jacob. He was reaping the harvest of his younger years. Joseph was gone; Reuben was disgraced; Judah was dishonored; Simeon and Levi had broken his heart; Dinah was defiled; Simeon even now was in prison; beloved Rachel was dead; famine threatened the family. Then came the demand from Egypt that young Benjamin must appear there before its awesome governor before any further supplies would be released. Old Jacob wept: "Me have ye bereaved of my children: Joseph is not, and Simeon is not, and ye will take Benjamin away: *all these things are against me*" (Gen. 42:36). How wrong he was! "These things" and many more were secretly working to his own good, as the end of the story proved. "All things work together for good."

我們預定要得榮耀，這事必改變，第二個原因是，「預定」本身，不僅與我們的日常所行相關，也與神永恒的智慧相關。「因為他預先所知道的人，就預先定下效法他兒子的模樣，使他兒子在許多弟兄中作長子。預先所定下的人又召他們來；所召來的人又稱他們為義；所稱為義的人又叫他們得榮耀。」（29-30節）。這一段重要但難解的經文，幾個關鍵字是「預先所知道的」「預先定下」「所召來的」「稱為義」「得榮耀」，它們涵括了永恒的過去，飛逝的現在以及尚未來臨到的將來。這些，將神的揀選，對比於人類的自由意志，凸顯出這個深奧的難題，這個有關榮耀的難題，至今仍是無解。

The fact that we are predestinated for glory cannot be altered for another reason. Predestination relates itself not only to the daily concerns of men but also to *the eternal counsels of God*. "*For whom he did foreknow, he also did predestinate to be conformed to the image of his Son, that he might be the firstborn among many brethren. Moreover whom he did predestinate, them he also called: and whom he called, them he also justified: and whom he justified, them he also glorified?*" (vv. 29-30). The key words in this great but admittedly difficult passage are the words "foreknow," "predestinate," "called," "justified" and "glorified." They embrace an eternity past, the present fleeting moments of time and an eternity yet to come. They bring into sharp focus the whole difficult problem of divine election versus human free will, a problem for which we have no absolute answers this side of glory.

有人說，「預先所知道的」是解答這個難題的關鍵。所有知識都是要根據事實，然後再依次加以辯證；而不是讓事實來依照知識。應先有事實存在，人才能夠累積知識。人類的知識，絕大多數是從既存的事實而來，但神不受限於事後知識。他是全知的，因此，他可以預先知道。但無論是事後知道或事先知道，這知道都是依據事實。例如約翰布朗在他人生的某一天接受了基督作為救主，因此，建立了一件可以為人所知的事實。他的朋友及親戚在事後都知道這件事，但神可以在此事的前一週，前個月，前一年，永恒之前，就知道會發生這件事。只不過，他的知道，跟布朗朋友的知道，都是根據布朗接受基督的事實。「他預先所知道的人，就預先定下。」

Some have thought that the word "foreknown" is the key to the problem. All knowledge is based on fact, the argument runs; fact is not based on knowledge. A fact has to be established before it can be known. Human knowledge is largely after-knowledge of a given fact, but God is not restricted to after-knowledge. He is omniscient and therefore has foreknowledge. But whether it is after-knowledge or foreknowledge, the knowledge is based on fact. For example, John Brown accepts Christ as Saviour on a given day in his personal history and thereby establishes a fact which can be known. His friends and relatives come to know of this fact after it happens, but God can see the same fact a week, a month, a year, an eternity before it happens. Nevertheless, His knowledge, like that of John Brown's friends, is based on *the fact* of John Brown's acceptance of Christ. "*Whom he did foreknow, he also did predestinate.*"

這樣的推理，只有一個地方錯了。經文接著又說，「預先所定下的人，又召他們來。」把問題減化到最簡單的語句時，可以這麼說：神揀選我，是因為我選了他呢，還是，我選擇神，是因為他選了我？若說，「神揀選了我，因為他預先知道我會選擇基督。」這個摧殘了神的統御權。這意謂：對那些選擇基督的人，他毫無選擇，只能揀選他們了——他的揀選，是受限於我們的選擇。這樣，把主動權拋給我們了。但神是統御一切的，並且按他的旨意行作萬事，如保羅在下一章所宣示的，他並不是聽命

於任何人（九15-23）。另方面，若說，我選擇了基督，因為他先揀選了我，這又摧殘了我的自由意志（亦即道德責任），使我成了一個傀儡。人類的自由意志相形之下不過成了神話。

There is only one thing wrong with this line of reasoning. The text goes on to say, "Moreover whom he did predestinate, *them* he also called." Reduced to its simplest terms the problem can be stated thus: Did God choose me because I chose Him, or did I choose Him because He chose me? To say that God chose me because with His ability to foreknow the future He saw me choose Christ, robs God of His sovereignty. It would mean He has no alternative but to choose those who choose Christ—His choice is governed by ours. It throws the initiative on man. But God *is* sovereign and acts in accordance with His own will and, as Paul demonstrates in a later chapter, is under an obligation to nobody (9:15-23). On the other hand, to say that I chose Christ because He chose me robs me of my free will (i.e., moral responsibility) and makes me a mere puppet. Human free will then becomes a myth.

到底，神的旨意與人的自由意志，能不能相和、不抵觸呢？還是，我們只能不斷地繞著這問題打轉，永無寧日？顯然，至今還沒有恰當的答案。倘若有，這問題就不至於讓基督徒產生分歧那麼多世紀了。不過，有一個例子，或許能幫助我們明白，神在運用他統御一切的旨意時，並不會廢掉人的自由意志。想像兩個人，在玩撲克牌；其中一個是個大師，另一個不過是業餘玩家。大師熟知許多開牌、追殺及結束的技巧，業餘玩家只會盲目的應付，及有限的布局和廝殺的技巧。兩人都可自由運用自己的意志、技巧，但是大師在沒有攔阻對手的自由意志之下，可以化解這個業餘玩家的每一項技巧，把他逼到死角，因而奪冠。

Can the will of God and the will of man be reconciled, or must we everlastingly go round and round in circles on this question? Obviously there is no pat answer. If there were, this problem would not have divided Christians for centuries. An illustration, however, might help us see that God, in the exercise of His sovereign will, does not necessarily deprive man of his free will. Imagine two men playing a game of chess; the one player is a master at the game, the other is very much an amateur. The master knows hundreds of moves for opening, pursuing, and closing the game, whereas the amateur plays blindly from one move to the next with little skill and only limited forethought. Both players have free will to make whatever moves they wish. But the master of the game, without in any way violating his opponent's free will, uses every move the amateur makes to drive him into a corner and take his king.

這就是我們生命的光景。我們每個人都有自由意志，數千年來，我們都是這樣過日子。我們所作的抉擇，會決定我們生命的下一步。但在我們之上，在我們之外，是神在作我們的總指揮。他掌管我們的每一步，讓每一步都在實踐他的旨意。當我們成為基督徒時，神事實上在說，「我的孩子，我的旨意就是你會贏得生命中這個棋盤。我會告訴你，要走哪一步，你若夠聰明，就應該把生命投效我的旨意中。」神從不拆毀人的自由意志，即使到最後，神使一個迷失的人，墮入審判的深淵，也仍然符合這個原則。那時，神要告訴那個拒絕基督的人，「是你不願意讓我兒作你的救主，你選擇拒絕耶穌進入你的生命。現在，我就尊重你自己的選擇。你就在永世中，過著沒有耶穌的日子；你要永遠過著沒有神，沒有基督，沒有盼望的日子。」如此，人有自己的自由意志，神也有他的統御全能。這樣的例子或許還有不足之處，但的確能幫助我們看到，兩者如何並存。

That is just how it is in the game of life. Each of us has a free will and we exercise that will in a thousand ways. The choices we make determine the way we move through life. But above and beyond us and our choices is God. He overrules our every move to make each one conform to His own sovereign will. When one becomes a Christian, God says in effect, "Now, My child, it is My will that you should win in this game of life. I will tell you which moves to make. If you are wise, you will bring your life into line with My will." God never violates a person's free will. Even when at last God destines a lost soul to the caverns of the damned, it will be in keeping with this principle. At the last God says in effect to the Christ-rejector, "You would not have My Son to be your Saviour; you chose to deny the Lord Jesus a place in your life. Now I will honor your choice. You shall live forever without Him; you shall spend eternity without God and without Christ and without hope." Thus, man has his free will and God His sovereignty. The illustration is not perfect perhaps, but it does help us see how the two can be reconciled.

神將我們（a）帶入他的智慧中。他預先知道我們——無論是好是壞；討他喜悅或使他傷痛的事。接著，他將我們（b）帶入他旨意的統御之下。他預定我們得榮耀，效法他兒子的模樣。他又將我們（c）帶入他完全的話語中。他呼召我們。他將我們（d）帶入他翅膀的蔭下。他使我們稱義，使我們可以在他面前站立、純全、毫無瑕疵，世上或陰間沒有任何控告可以擊倒我們。最後，他將我們（e）帶入他的榮耀世界中。他使我們得榮耀。這個字是用過去式。所召來的人「又稱他們為義，所稱為義的人，又叫他們得榮耀。」我們不必等到死時，才知道自己是否能上天堂。在神永恒的智慧中，我們已經得榮耀！信徒預定要得榮耀。

God brings us (a) *into the sphere of His wisdom*. He foreknew us—all the bad and all the good; all that would please Him and all that would cause Him pain. Then He brings us (b) *under the sovereignty of His will*. He predestinates us for glory, to be conformed to the image of His Son. He brings us (c) *under the sound of His Word*. He calls us. He brings us then (d) *under the shadow of His wing*. He justifies us, gives us a standing before Himself so impeccable, so immaculate, so pure and spotless that no power in earth or hell or heaven can bring any accusation against us. Finally, He brings us (e) *into the splendor of His world*. He glorifies us. Actually the verb is in the past tense. It says that whom He called "them he also justified: and whom he justified, them he also glorified." We do not have to wait until we die to see whether or not we are going to heaven. In God's eternal counsels we are already glorified! The believer is predestinated for glory.

可是，信徒從悔改歸信到他身體全然得贖，兩者之間的歲月呢？會不會有一種可能，在這段經歷試探、試煉的期間，會不會出錯，以致於失去了救恩呢？不！因為信徒不僅預定了要得榮耀，他也（2）蒙了保守，要得榮耀（31-39節）。本章結尾，就是在探討所有可能致使我們與救恩分離的景況。並發現，在基督耶穌裡，每一項都蒙神的恩典阻擋和保護。保羅在這些章節中，探討（a）我們的盼望和榮耀的根基，知道它是不會被撼動的。「既是這樣，還有甚麼說的呢？神若幫助我們，誰能敵擋我們呢？神既不愛惜自己的兒子，為我們眾人捨了，豈不也把萬物和他一同白白地賜給我們嗎？」（31-32節）。盼望的根基是神的恩典與神的恩賜。「神若幫助我們，誰能敵擋我們呢？」在此的「若」，並沒有任何懷疑的意思。神要幫助我們，這是毫無疑問的事。這字意為「神既然是幫助我們的，誰還能抵擋我們呢？」任何可能有的抵擋力量，相較於神的全能，就全然無足掛齒。

But what about all the years between the believer's conversion and his consummation? Is there not a possibility that during these years of testing and trial something might go wrong which will cause him to forfeit his salvation? No! For the believer is not only predestinated for glory, he is also (2) *preserved for glory* (vv. 31-39). The closing verses of this magnificent chapter explore all possible avenues of departure from the salvation which is in Christ Jesus only to find every one blocked and guarded by the grace of God. Paul considers in these verses (a) *the foundation of our hope of glory* and finds it unshakable. "*What shall we then say to these things? If God be for us, who can be against us? He that spared not his own Son, but delivered him up for us all, how shall he not with him also freely give us all things?*" (vv. 31-32). The foundation of our hope is the grace of God and the gift of God. "If God be for us, who can be against us?" The "if" in this statement in no way implies a doubt. There is no question as to whether or not God is for us. The word means "*since* God is for us, who can be against us?" The strength of any possible adversary is utter weakness compared with the omnipotence of God.

我們榮耀的盼望，是根據一項事實：神如此愛我們，把他的兒子賜給我們。他連自己的兒子都不吝惜！蘇格蘭長老會的詩人傳道師，也是我們喜愛的聖詩作者Haratius Bonar，以詩歌捕捉羅馬書八章32節的精意如下：

Our hope of glory rests on the fact that God is graciously for us and has given us His Son. He spared not His Son! Horatius Bonar, the Scottish Presbyterian poet-preacher and author of many of our best loved hymns has caught the spirit of Romans 8:32:

讚美神，我們的神，

將他愛子賜給我們，

那是禮物中的禮物，集千萬美善於一；

讚美神，我們的神！

他還有什麼不給的呢！

既然已賜下這無處可得的至寶，

這不配獲得，不曾留意，遍尋不著的，

他還有什麼不給的？

他不吝惜自己的兒子！

這足以平息所有的擔憂，

這足以驅散所有的思慮；

他不吝惜自己的兒子！

有神稱他為義了！

誰能撤銷他的赦免或恩典？

誰能取代他已擊碎的罪咎之鏈？

有神稱他為義了！

Blessed be God, our God,

Who gave for us His well beloved Son,

The gift of gifts, all other gifts in one;

Blessed be God, our God!

What will He not bestow!

Who freely gave this mighty gift unbought,

Unmerited, unheeded and unsought,

What will He not bestow?

He spared not His Son!

'Tis this that silences each rising fear,

'Tis this that bids the hard thought disappear;

He spared not His Son!

'Tis God that justifies!

Who shall repeal His pardon or His grace?

Or who the broken chain of guilt replace?

'Tis God that justifies!

摩利亞山是亞伯拉罕經歷的最高點（創二十二），這位信仰的先祖，在他跟隨神的路上，先是放下自己的父親，現在則要放下自己的兒子。介於他所經歷的這兩個危機的中間，他還必須放棄肥沃的約旦平原；所多瑪王豐厚之禮；埃及女孩夏甲；甚至所愛的兒子以實馬利。但是，放下以撒，還是他生命中最痛的事，也是神要確認的事。「你不可在這童子身上下手，」神說，「一點不可害他：現在我知道你是敬畏神的了，因為你沒有將你的兒子，就是你獨生的兒子，留下不給我」（創二十二12）。在七十士譯本中「留下」這個字，用的希臘文，就是羅馬書八章32節的「不愛惜」，就如亞伯拉罕不吝於獻上以撒，神也不吝於賜下耶穌。保羅可說是作了非常好的比喻。亞伯拉罕既然連以撒都肯獻上，自此，他就不會有什麼不能獻給神了。神既然連兒子都賜給我們，他也就不會還留下什麼好的不給我們了。我們所需要的稱義、成聖及得榮耀，都涵括在神賜下兒子這最大的禮物中。

Mount Moriah was the high point in Abraham's experience (Gen. 22) as this pilgrim patriarch who began his walk with God by giving up his *father* ended it by giving up his *son*. Between these two crisis points in his experience he gave up the well-watered plains of Jordan; the offered gifts of the king of Sodom; Hagar, the Egyptian; and even his beloved Ishmael. The giving up of Isaac, however, was the greatest single act in his life as God Himself acknowledged. "Lay not thine hand upon the lad," said God, "neither do thou anything unto him: for now I know that thou fearest God, seeing thou hast not withheld thy son, thine only son from me" (Gen. 22:12). In the Septuagint the word "withheld" is rendered by the same Greek word translated "spared" in Romans 8:32. Just as Abraham spared not Isaac, so God spared not Jesus. Paul may well have been drawing a deliberate parallel. It is difficult to believe that Abraham could ever have held back anything from God after sparing not his son. It is difficult to see how God could hold back anything from us after giving up His Son for us. Whatever is necessary for our justification, sanctification and glorification is given in the gift of God's Son.

有個羅馬富翁，他的兒子讓他傷透了心，卻有個奴僕深得他稱許。他在臨終前決定，不把遺產留給兒子，而是全部轉給奴僕馬賽魯繼承。他簽了遺囑後，把兒子叫進來告訴他作的決定。「我已經把一切遺產都留給馬賽魯了，」他說。「不過，你可以從我的產業中，給自己選一樣東西。」兒子回答：「我選馬賽魯！」當我們選擇了基督，我們就有了一切。衛斯理就抓住這個概念，寫出聖詩，「愛我靈的耶穌」

A wealthy Roman had a son who broke his heart and a slave who commanded his admiration. He decided on his deathbed to disinherit his son and leave everything to his slave, Marcellus. He drew up the papers and

called in his son to tell him what he had done. "I have deeded everything to the slave Marcellus," he said. "However, you may choose one item from my estate for yourself." "I'll take Marcellus!" was the son's reply. When we take Christ, we take all. Charles Wesley captured the idea and expressed it in his well-known hymn, "Jesus, Lover of My Soul."

喔，基督，你是我所需的一切，

在你裡面，我得到遠超我所需。

Thou, O Christ, art all I want;

More than all in Thee I find.

保羅接著探討（b）實現我們所盼望的榮耀。任何控告都不可能擊倒我們。保羅在此強調，我們的仇敵全然被擊退，「誰能控告神所揀選的人呢，有神稱他們為義了」（33節）。

Then Paul considers (b) *the fullness of our hope of glory*. There is no possibility of any charge being brought against us. Paul emphasizes in this connection *the perfect defeat of our adversary*. "*Who shall lay anything to the charge of God's elect? It is God that justifieth*" (v. 33).

在撒迦利亞書三章，記載的一幕，非常傳神。大祭司約書亞站在主的使者面前，撒但也站在約書亞的右邊，與他作對，控告他。約書亞穿著污穢的衣服，這是在神面前最不恰當的服裝。撒但控告的是什麼，我們無從得知，但從上下文，似乎暗示，撒但竭力控告約書亞邪惡及不名譽。撒但專門說謊、騙人，但可悲的是，每逢他現身作弟兄的控告者時（啟十二10），他總不需要捏造事實。他總是握有一堆我們留下的事實。約書亞啞口無言，無從辯解。可是，他未開口前，神就接過案子來了。「天使又指給我看：大祭司約書亞站在耶和華的使者面前；撒但也站在約書亞的右邊，與他作對。耶和華向撒但說：『撒但哪，耶和華責備你！就是揀選耶路撒冷的耶和華責備你！這不是從火中抽出來的一根柴嗎？』約書亞穿著污穢的衣服站在使者面前。我說：『要將潔淨的冠冕戴在他頭上。』他們就把潔淨的冠冕戴在他頭上，給他穿上華美的衣服，耶和華的使者在旁邊站立。」（撒三1-5）。「誰能控告神所揀選的人呢，有神稱他們為義。」

There is a dramatic incident recorded in Zechariah 3 that well illustrates this. There we see Joshua the high priest standing before the angel of the Lord with Satan standing at his right hand to accuse him. Joshua was arrayed in filthy garments, a most expressive figure of his own personal unfitness for the presence of God. What Satan's arguments were we are not told, but the context seems to imply that he was urging on God Joshua's evident vileness and disgrace. Satan is a liar and a deceiver, but sad to say, when he appears as the accuser of the brethren (Rev. 12:10), he does not have to use falsehoods. There *is* plenty of ground for his telling the truth about us. Joshua had no word to use in his own defense. But before he could even speak, God took up his case. "And the Lord said unto Satan, The Lord rebuke thee, O Satan; even the Lord that

hath chosen Jerusalem rebuke thee: is not this a brand plucked out of the fire... and he answered and spake unto those that stood before him, saying, Take away the filthy garments from him. And unto him he said, Behold, I have caused thine iniquity to pass from thee, and I will clothe thee with change of raiment. And I said, Let them set a fair mitre upon his head. So they set a fair mitre upon his head, and clothed him with garments. And the angel of the Lord stood by" (Zech. 3:1-5). "Who shall lay anything to the charge of God's elect? It is God that justifieth."

我們實現榮耀的盼望，不僅是因為仇敵被擊退，而且也因為有中保的護衛。「誰能定他們的罪呢？有基督耶穌已經死了，而且從死裡復活，現今在神的右邊，也替我們祈求。」（34節）甚至，即使遭控告了，那是誰來主持審判？審判官不是別人，正是主耶穌，他要使審判不致定罪（八1）。他死了，又活了；升天；他代求——這一切都是為了我們！仇敵儘管去控告吧；那位使我們振作，為我們而雙手留下釘痕的代求者，他要替我們答辯。有這一切就夠了。信徒蒙保守要得榮耀。

The fullness of our hope of glory rests not only on the perfect defeat of our adversary but also on *the perfect defense of our Advocate*. "Who is he that condemneth? It is Christ that died, yea rather, that is risen again, who is even at the right hand of God, who also maketh intercession for us" (v. 34). Even if a charge is made, who will condemn? The Judge is none other than the Lord Jesus, the very One who makes condemnation impossible (8:1). He died; He arose; He ascended; He intercedes—and all for us! Let the adversary make any charge he will; the perfect answer is the upraised, pierced hand of our Intercessor. That is all that is needed. The believer is preserved for glory.

保羅在結束他的辯證之前，又指出（c），我們榮耀的盼望最後的成全，他宣告，沒有任何事物，可以奪去信徒的確據。「誰能使我們與基督的愛隔絕呢？難道是患難嗎？是困苦嗎？是逼迫嗎？是飢餓嗎？是赤身露體嗎？是危險嗎？是刀劍嗎？如經上所記；我們為你的緣故終日被殺；人看我們如將宰的羊。然而，靠者愛我們的主，在這一切的事上已經得勝有餘。」（35-37節）。換言之，沒有任何仇敵可以嚇阻我們！這七種仇敵，可說是初代教會最普遍的仇敵。保羅全都碰上了，但從自身的經歷，他深知，沒有任何仇敵可以擊倒在基督裡的信徒，不僅不能，反而激發信心，要更緊緊依靠主。神許可這一切臨到，並不意謂他不愛我們了，「因為主所愛的，他必管教」（來十二6）。

In concluding his argument, Paul shows (c) *the finality of our hope for glory* and declares that nothing, absolutely nothing, can shake the believer's security. "Who shall separate us from the love of Christ? shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword? As it is written, For thy sake we are killed all the day long; we are accounted as sheep for the slaughter. Nay, in all these things we are more than conquerors through him that loved us" (vv. 35-37). In other words, no foe can *daunt* us! These seven enemies have been the common foe, more or less, of Christians from the earliest days of the church. Paul himself had faced them all and knew from personal experience that none of them had power to sever a soul from Christ. On the contrary, they but drew the believing heart closer to the Lord. That they are allowed by God is no proof that He has ceased to love us, "for whom the Lord loveth he chasteneth" (Heb. 12:6).

共產黨曾被描述為「休假中的死人」遠在馬克斯、列寧的門徒，採取這樣的觀點來看待自己時，基督徒早就看自己是「將宰的羊」。對於世事，我們不僅能夠得勝，而且「靠著愛我們的主，得勝有餘。」彼得後半生的寫照，就足以說明這一切，他被希律王逮捕，判處死刑，緊接著就要行刑。雅各更早前已死於希律手中，彼得深知希律王是個狠傢伙。我們若有機會在那天晚上看見牢房中的彼得，看他願為基督赴死的決心，或能知道什麼叫作得勝者，但其實我們看到的是，他捲著舖蓋，睡得香甜，毫不把希律王的計謀放在眼裡（徒十二1-10）。那就叫得勝有餘！

Communists have been described as "dead men on furlough." Long before the disciples of Marx and Lenin took such a view of their relationship to the world, Christians had been accounting themselves "as sheep for the slaughter." In these things we can not only be conquerors but "more than conquerors through him that loved us." Peter illustrates what this means. He had been arrested by Herod and the sentence of death had been passed upon him. On the morrow he was to die. James had already died at Herod's hands, and Peter knew that the Herods knew no mercy. If looking into his cell that night we had seen him bravely resolving to die nobly and unflinchingly for Christ, we would have seen a conqueror. Instead, we see him rolled up in his blanket, sleeping peacefully with fine contempt for the plans of Herod (Acts 12:1-10). He was *more* than conqueror!

保羅說「因為我深信無論是死，是生，是天使，是掌權的，是有能的，是現在的事，是將來的事，是高處的，是低處的，是別的受造之物，都不能叫我們與神的愛隔絕；這愛是在我們的主基督耶穌裡的。」（38-39節）。換言之，沒有任何恐懼可以吞吃我們！死能叫我們與神的愛隔絕嗎？當然不能！死亡只是把信徒領進榮耀中。死亡只是提供服務，使我們「離開現今的身體」隨即「與主同住」（林後五8）。生能使我們與這愛隔絕嗎？真的不能，因為耶穌說，「我就與你們同在，直到世界的末了」（太二十八20）。這是李文斯敦的故事。他生命中屢遭威脅，以至於波罕（F. W. Boreham）說，「李文斯頓是把馬太福音二十八章20節的經文，以日記方式，融進自己的生命中。波罕說，「這是一個最聖潔、尊榮的紳士（按：指主耶穌）所留下的文字，因此，這當中具有一個目標。」

"For," says Paul, "I am persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord" (vv. 38-39). In other words, no fear can haunt us! Can death separate us from the love of God? Of course not! Death ushers the believer into glory itself. Death but renders the service of making us "absent from the body" and consequently "present with the Lord" (II Cor. 5:8). Can life separate us from that love? No indeed, for Jesus said, "Lo, I am with you always, even unto the end of the world" (Matt. 28:20). This was David Livingstone's text. Again and again, at the crisis points in his life, says F. W. Boreham, "Livingstone would enter Matthew 28:20 into his diary with the words, 'It is the word of a Gentleman of the most strict and sacred honor, so there's an end of it.'"[6]

天使能使我們與神的愛隔絕嗎？不能！「天使豈不都是服役的靈、奉差遣為那將要承受救恩的人效力嗎？」（來一14）。他們佈滿於肉眼不能見的世界中，為要幫助我們這群天路客可以安抵天家。掌權的、有能的能夠嗎？不能，我們穿上神所賜的全副軍裝，就能抵擋他們（弗六12-17）；這原因很簡

單，因為基督已經在加略的十字架上「曝露他們，擊敗他們，倒空他們，擊退他們」（西二15，Phillips 譯本）。

Can *angels* separate us from God's love? No! "Are they not all ministering spirits, sent forth to minister for them who shall be heirs of salvation?" (Heb. 1:14). They crowd the unseen world to aid us in our journey home. Can *principalities* or *powers*? No, for arrayed in the whole armor of God, we can put them to flight (Eph. 6:12-17); and this for the simple reason that Christ has already "exposed them, shattered, empty and defeated" at the cross of Calvary (Col. 2:15, Phillips).

現今的事，可以使我們與神的愛隔絕嗎？當然不能，因為他是現今的神，他永遠居住於現今的時刻中（出三14；約八58）。將來的事呢；能使我們與神的愛隔絕嗎？不能，因為主耶穌是將要再來的那一位，不管前途如何，他是最高、最有能力的將來者（約十四1-3；啟二十二20）。有什麼高處的或低處的，可使我們與基督耶穌隔絕呢？沒有，因為他已經下到最深之處，上到最高之處為我們預備一切，並在那裡享有最高的榮耀。

Can *things present* separate us from the love of God? Of course not, for He is the I AM, the One who dwells eternally in the present (Exodus 3:14; John 8:58). Then what about *things to come*; can they come between us and God's love? No, because the Lord Jesus is the coming One, and of all things to come, the supreme and vital future advent is His (John 14:1-3; Rev. 22:20). Can *height* or *depth* separate us from the love of God which is in Christ Jesus? No, because He has plumbed the deepest depth for us and scaled the highest height and is enthroned yonder on the highest pinnacle of glory.

沒有任何仇敵可以吞吃我們；沒有任何驚嚇可以糾纏我們！還有哪些受造物可以使我們與神隔絕呢？沒有，因為受造物畢竟是受造物，而神已經把我們圈在他的愛中，「他是在萬有之上，是可稱頌的神」（九5）因此，無論是所經歷到的事物，或靈界的事物；無論是時間或空間，沒有什麼可以使我們與神的愛隔絕。那將我們從愁苦的泥淖中救拔出來的愛，也必將我們救拔到天堂。還有什麼比這個更值得追求的呢？

No foe can daunt us; no fear can haunt us! Can any other creature come between us and God? No, for after all, a creature is but a creature and He who has enveloped us in His love is the Creator "over all, God blessed for ever" (9:5). So then, whether it be things from experience or beings from the realm of spirits; whether it be matters of time or matters of space, nothing can separate us from God's love. The love that took the initiative in lifting us from the miry clay will lift us to the halls of heaven. What more could we ask for than that?

II 福音的難題 九1-十一36

神與之前的以色列民九 1-33

Part 2.

The Problems of the Gospel

9:1-11:36

GOD'S PAST DEALINGS WITH ISRAEL

9:1-33

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B 證明其重要性（九1節下）

C 十分嚴重的評估（九2-3節）

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 2. Explained scripturally (9:33)

現在，保羅要結束這封書信的第一大段。他已探討過福音的律，抽出許多條的絲線織出有關人類的罪、救恩及成聖的圖畫。接下來的三章，他要探討福音的難題，尤其是與猶太人相關的難題。

Paul has now come to an end of the first major portion of his epistle. He has discussed the *principles* of the gospel, drawing together the various threads that make up the tapestry picture of man's sin, salvation and sanctification. In the next three chapters he discusses the *problems* of the gospel, particularly as these problems relate to the Jewish people.

神已賜給亞伯拉罕以撒、雅各、摩西及所羅門許多偉大而寶貴的應許。這些寶貴的應許，都繞着彌賽亞，主耶穌基督為中心，他卻在加略山上被猶太人殺害。在他的愛中，神給與這個國家第二次的機會，藉著悔改信主，接受基督為救主，可以翻轉那已判決的懲處。保羅在使徒行傳中扮演相當重要的角色，他就記錄下這個第二次的機會。不過，猶太人相當頑梗。先是猶太人的故鄉，接著是散居各地的猶太人，都有份於這罪，排拒拿撒勒耶穌。

God had made many exceeding great and precious promises to Abraham, Isaac and Jacob, to Moses, David and Solomon. Many of these promises centered in the person of the Messiah, the Lord Jesus Christ, murdered by the Jews at Calvary. In His love, God gave the nation a second chance, an opportunity to reverse its terrible verdict and, by repentance and faith, to accept Christ as Saviour. The book of Acts, in the history of which Paul himself plays a prominent part, records this second chance. The Jews, however, were

obdurate. First the Jews of the homeland and then the Jews of the Diaspora endorsed the original verdict concerning Jesus of Nazareth and rejected Him again.

當保羅寫羅馬書時，聖殿仍然屹立於耶路撒冷；仍然日日有人獻祭；今日已毫無意義的祭禮，當年仍然是猶太教的重要禮儀。國家命運的陰霾，尚未全然籠罩。但是，保羅已經知道，基督教正在敲響猶太教的喪鐘。即使在他悔改歸主之前，他已心中瞭然，這兩者是無法併存的，因此，他對基督教恨之入骨，他的火熱之心，就是要踐踏它。他變為成熟的信徒，並成為外邦人的使徒後，深深知道，這個福音難題非解決不可，因為它與猶太人息息相關。那些古老的應許該怎麼辦？要一筆勾消嗎？在神的計劃中，猶太人是站在什麼位置上呢？任何對福音的解讀，都無法規避這類問題。這也是為什麼這封書信要插入這麼重要的一段。

When Paul wrote the letter to the Romans, the temple was still standing in Jerusalem; the sacrifices were still being offered; the elaborate ritual of Judaism, now meaningless, was still being continued. The shadow of the nation's fate had not yet begun to darken the horizon. Paul knew, however, that Christianity was the death knell of Judaism. Even before his conversion, he knew the two systems could not coexist, hence his bitter hatred of Christianity in those days and his zeal to stamp it out. As a mature believer and the very apostle of the Gentiles, he knew he must come to grips with the problems of the gospel as they related to the Jew. What about all those ancient promises? Were they cancelled now? Where does the Jew stand in relation to God in this new dispensation? No thoroughgoing exposition of the gospel could evade questions like these. That is why this great parenthesis appears at this point in the epistle.

保羅在這些篇章中，首先回顧過去，然後著眼現在，最後瞻望未來。他在連續的幾章中，指出，神在過去對以色列民的作為，證明他的統御權能；而他現今對以色列民的作為，證明他是施行救恩的神；而要解讀神對以色列民所有的應許，關鍵點在於，他是信實的神。然後在羅馬書九章，他仔細估量了神過去對以色列民的作為，因而發現，這些作為，都是依據他神聖的統御權。

In these chapters Paul looks first at the past, then at the present, and finally at the future. He shows in each successive chapter that the key to all of God's *past* dealings with Israel is the *sovereignty* of God; that the key to all God's *present* dealings with Israel is the *salvation* of God; and that the key to all God's *promised* dealings with Israel is the *sincerity* of God. In Romans 9, then, he weighs carefully God's past dealings with Israel and finds that all those dealings are based on the simple principle of divine sovereignty.

I 保羅為猶太民族擔憂（九1-3）

I. Paul's Anguish for the Jewish People (9:1-3)

保羅在這幾章中所要探討的問題，不只是出於學術興趣，他個人情感也涉入甚深，心靈不斷受到痛苦的折騰。

The problem with which Paul grapples in these chapters is not merely one of academic interest to him. It is one in which he is deeply and emotionally involved, one which wrung out his heart in deepest, bitterest agony.

A. 十分嚴肅的對待（九1節上）

A. *How Solemnly This Is Avowed (9:1a)*

保羅以下列的字，來確證他對同胞的愛和憂心，「我在基督裡說真話，並不謊言。」猶太人打他，下到監裡，咒詛他，嚴苛批評他。無論到哪裡，都鼓動群眾起來反對他。儘管有耶路撒冷大會的許可（徒十五），許多信主的猶太人，仍然把保羅帶領信主的人貶為次等的基督教徒，以藉此加重他的苦惱；他們主張，要遵守猶太教的教規、禮儀，卻不知這使福音受損。保羅或許預料到，他愛的誓言，不被人接受，因此，他以極度嚴肅的語言來陳述。

Paul affirms his love and anguish for his own nation in the words, "*I say the truth in Christ, I lie not.*" The Jews had beaten him, imprisoned him, cursed and castigated him. Wherever he went, they stirred up the populace against him. Despite the emancipating verdict of the Jerusalem conference (Acts 15), even Christian Jews added to his burdens by subverting his converts to a lower form of Christianity in which Judaistic rules and rituals undermined the gospel. Paul perhaps expected that his avowal of love would be denied, so he states it in language hedged about with solemn affirmations.

這樣的愛，不是天生俱有的，這是超自然，也是聖靈的果子（加五22）。就是這樣的愛，讓今日的宣教士願意去到癡瘋病患區；去到那些不友善的，未開化的原住民族群；還有世界各大城的貧民區。也是這樣的愛，得以寫下教會歷史中燦爛的一頁。是這樣的愛，讓巴騰（Paton）願意去到西太平洋的小島；讓李文斯敦願意到非洲的蠻荒；讓耶德遜願意去緬甸的叢林。這是大水不能淹沒的愛，比死更堅強的愛，是哥林多前書十三章的愛，是聖靈將基督的愛澆灌在我們心裡的愛。是愛，使神的兒子願意從高天下來，在加略山的十字架上流血受辱，並死於痛苦中。「我在基督裡說真話，並不謊言。」保羅以此來向他的猶太同胞保證他對他們所懷的愛。

Such a love is not of nature; it is supernatural and a fruit of the Spirit (Gal. 5:22). This same supernatural love today sends missionaries to labor in leper colonies; to unlovely, primitive, dangerous tribes; and into the vile slums of the world's great cities. It is this kind of love which writes the glowing pages of the church's history. It sends a Paton to the cannibals of the New Hebrides; a Livingstone to blaze a trail through the wilds of Africa; and a Judson to the jungles of Burma. It is the love which many waters cannot quench, the love which is stronger than death, the love of I Corinthians 13. It is the love of Christ shed abroad in our hearts by the Holy Ghost. It is love which drew God's Son down from the highest heaven to die in agony,

blood and shame upon the cross of Calvary. "I say the truth in Christ, I lie not!" says Paul as he affirms his love for his Jewish kin.

B 證明其重要性（九1節下）

B. *How Significantly This Is Attested (9:1b)*

關於他對同胞的愛，保羅想要說的是，這愛非常驚人，超絕豐富，又十分顛覆，以至於他覺得，非舉出一個特別的見證，來證明他話語的真誠不可。「我在基督裡說真話，並不謊言，有我良心被聖靈感動，給我作見證。」他的良心，是被聖靈所堅固的，能夠替他話語的真實度作見證。人的良心，不總是一直是可靠的，但是被聖靈甦醒因而敏銳的良心，則是可靠的。保羅的良心，不是隨隨便便，而是被聖靈所督責、光照，因此，能夠為保羅所宣告的真理作可靠的見證。

What Paul is about to say concerning his love for his people is so startling, so abounding in superlatives, so revolutionary that he feels he must call in a witness extraordinary to attest to his honesty in the statement he is about to make. *"I say the truth in Christ, I lie not, my conscience bearing me witness in the Holy Ghost."* His conscience, strengthened by the Holy Spirit, attests to the truth of what he is going to say. A person's conscience cannot always be trusted as reliable, but a conscience quickened and made sensitive by the Holy Spirit can. Paul's conscience was not left to itself, but it was informed and enlightened by the Holy Spirit and was therefore able to bear reliable witness to the truth of Paul's confession.

C.這十分嚴重的評估（九2-3）

C. *How Soberly This Is Assessed (9:2-3)*

現在，講到保羅所憂心的。「我是大有憂愁，心裡時常傷痛，為我弟兄，我骨肉之親，就是自己被咒詛，與基督分離，我也願意。」Alford指出，「被咒詛」這個字，「並不是指被驅逐出群體，開除會籍，而是指，一心只想下地獄——一種咒詛。有人想在此辯解，認為只能解讀為開除會籍；或甚至只是指自然死亡；但開除會籍其實已包括了咒詛、交付撒但的涵意。而克里梭多模強烈的指陳：主張自然死亡的觀點，其實是太輕忽了這段經文所卻表達的嚴重性。保羅對人（特別是對他的同胞）失落的靈魂心焦如焚，以至於情詞迫切的表達，即使下地獄永遠受罰，也在所不惜，倘若這能使他的同胞有從彌賽亞，主耶穌基督得救的智慧。難怪保羅成為如此出色的領人歸主者！

Now comes the statement concerning Paul's anguish. *"I have great heaviness and continual sorrow in my heart. For I could wish that myself were accursed from Christ for my brethren, my kinsmen according to the flesh."* Alford points out that this word "accursed" is "anathema," and says, "It never denotes simply an exclusion or excommunication, but always a devotion to perdition—a curse. Attempts have been made to explain away the meaning here, by understanding *excommunication*; or even *natural death* only; but excommunication included cursing and delivering over to Satan: and the mere wish for natural death would, as Chrysostom eloquently remarks, be altogether beneath the dignity of the passage." [1] Paul's soul-winning passion for men, especially for his own countrymen, was such that he could actually, soberly, honestly say

that he would be willing to go to hell and be eternally damned, if that were possible, if by so doing it would lead his kinsmen to a saving knowledge of their Messiah, the Lord Jesus Christ. It is no wonder that Paul was such a successful soul winner!

II 保羅分析猶太民族的問題（九4-33）

II. Paul's Analysis of the Jewish Problem (9:4-33)

保羅對猶太民族問題的分析，十分中肯而不偏頗，不僅符合學術，也嚴謹而具挑戰。他首先說明他怎麼看待問題，接著把所觀察的加以歸納。

Paul's analysis of the problem of the Jew is clear and comprehensive. It is not only completely satisfying to the intellect but also sobering and challenging as well. First, he tells how he sees the problem, and then he summarizes his findings.

A 他如何看問題（九4-29）

A. *How Paul Sees the Problem* (9:4-29)

當保羅要透過猶太人拒絕彌賽亞所造成的問題，以及這個對猶太人在神的國度中未來的特殊地位有何影響時，他首先從（1）神過去如何恩待以色列民來開始。猶太人會被神特別揀選，這一點毫無問題。保羅說到他們時，他說，「他們是以色列人；那兒子的名份、榮耀、諸約、律法、禮儀、應許都是他們的。列祖就是他們的祖宗；按肉體說，基督也是從他們出來的。他是萬有之上，永遠可稱頌的神，阿們！」（4-5節）。

The first thing Paul sees, as he thinks through the problem of the Jewish rejection of the Messiah and the consequent question mark this raised as to the future of the special status the Jew had in the economy of God, is (1) *God's gracious dealings with Israel in the past*. There can be no doubt that the Jewish people were marked off by God for special treatment. Paul says of them that they "*are Israelites; to whom pertaineth the adoption, and the glory, and the covenants, and the giving of the law, and the service of God, and the promises; whose are the fathers, and of whom as concerning the flesh Christ came, who is over all, God blessed for ever. Amen*" (vv. 4-5).

這是最顯著的特權清單。以色列不僅是國名，也是尊榮之名（創三十二28；何十二3；約一47；林後十一22；腓三5）。兒子的名份可以是引自出埃及記四章22節及何西阿十一章1節，神稱以色列民為兒子，並指出，這個國家較之其他國家，與他更有特殊的關係。榮耀是指停在會幕以及後來的聖殿中的

雲彩（出四十34-35；王上八10-11；代下五13）。約包括亞伯拉罕之約（創十二1-3；十五1-7；十七1-8）；與以撒及雅各更新之約（創二十六2-5；二十八1-3、12-15）；摩西之約則關係到律法（出二十-二十一）及應許地（申二十九-三十）；大衛之約（撒下七16；代上十七7-15；詩八十九27）；新的約（耶三十一33；結三十四）。當然，律法是指摩西的律法，是有史以來所曾頒佈的最大規模的立法項目。禮儀是指在出埃及和利未記中、與律法相關的獻祭儀式。應許是指編入舊約聖經的經緯中，那宏大的彌賽亞及千禧年的應許。列祖指舊約聖經中信仰的先賢先祖，他們輝煌的故事，以及記載在聖經中猶太民族的信仰傳承。

This is a most remarkable list of privileges. The name *Israelites* was not only the national name, it was a name of honor as well (Gen. 32:28; Hosea 12:3; John 1:47; II Cor. 11:22; Phil. 3:5). The word *adoption* may refer to Exodus 4:22 and Hosea 11:1 where God spoke of Israel as a son and indicated that the nation had a special relationship to Himself in contrast to other nations. The *glory* was the Shekinah cloud of fire which rested on the tabernacle and later on the temple (Exodus 40:34-35; I Kings 8:10-11; II Chron. 5:13). The *covenants* included the Abrahamic covenant (Gen. 12:1-3; 15:1-7; 17:1-8); the renewals of this covenant with Isaac and Jacob (Gen. 26:2-5; 28:1-3, 12-15); the Mosaic covenant concerning the law (Exodus 20-21) and the land (Deut. 29-30); the Davidic covenant (II Sam. 7:16; I Chron. 17:7-15; Ps. 89:27); and the new covenant (Jer. 31:33; Ezek. 34). The *law*, of course, was the Mosaic law, the greatest legislative code ever given and the foundation of all true legal codes ever since. The *service* was the ceremonial ritual of worship associated with the law and given in Exodus and Leviticus. The *promises* were the great Messianic and millennial promises woven into the warp and woof of the Old Testament. The *fathers* were the patriarchs and the other great worthies whose illustrious stories are the national heritage of the Jewish people and the living fiber of the Old Testament.

儘管有這麼多的特權，他們還是漏失了最重要的，因而全盤皆輸。保羅把好酒留在最後頭。「按肉體說，基督也是從他們出來的，他是在萬有之上，永遠可稱頌的神。阿們！」（5節）。這還有什麼話可說呢？神對以色列民的恩待，現在來到最高、最尊貴的榮耀點，本可以給任何一個族群的。基督卻是首先來到他們當中。他由猶太籍母親所生，在希伯來的家庭中成長。他參與猶太人的會堂，受猶太人民的教育。他住在應許之地，在應許之地以勞力為生，服事「以色列家迷失的羊」（太十五24）。「他到自己的地方來，自己的人倒不接待他」（約一11）。

Great as all these privileges were, there was one that eclipsed them all. Paul, as it were, saves the best wine until last. "And of whom as concerning the flesh Christ came, who is over all, God blessed for ever" (v. 5). What more could be said than that? God's gracious dealings with Israel were crowned with the highest and noblest honor which could conceivably be bestowed upon any people. To them Christ came. He was born of a Jewish mother and reared in a Hebrew home. He attended a Jewish synagogue and was given a Jewish education. He lived and labored in the promised land, ministering to "the lost sheep of the house of Israel" (Matt. 15:24). "He came unto his own, and his own received him not" (John 1:11). He sang to His beloved the song of the vineyard, but the grapes of Israel were wild (Isa. 5:1-7).

保羅深受神過去對以色列民的愛所感動。他又為著(2)神過去對以色列民的治理而受感動。他清楚看見，神在治理時，從來不會濫用恩典。而且，神在治理時，總是滿有智慧，實踐旨意，合乎主的道。神從來不會任性行事；總是遵守明確又正義的原則。

Paul was impressed by God's gracious dealings with Israel in the past. He was just as impressed with (2) *God's governmental dealings with Israel in the past*. He saw clearly that grace is never administered at the expense of government and that God's past dealings with Israel were always in keeping with His wisdom, His will and His Word. There is nothing capricious about God's ways; they follow fixed and righteous principles.

神過去對待以色列民的方式，就是依據他超絕的智慧。神認得屬他的子民。保羅說，「這不是說，神的話是落了空，」「因為從以色列生的，不都是以色列人，也不因為是亞伯拉罕的後裔，就都作他的兒女」(6-7節上)。神棄絕大部份的猶太人，並不意謂神的應許落了空，因為，按著神的智慧，那些被棄絕的猶太人，本來就不在應許之中。「算為以色列民」，不是按肉身的後裔來算，而是按神的智慧。

God's past dealings with Israel were based on His *superlative wisdom*. God knows them that are His. "*Not as though the word of God hath taken none effect*" says Paul. "*For they are not all Israel, which are of Israel: neither, because they are the seed of Abraham, are they all children*" (vv. 6-7a). The rejection by God of the majority of the Jews does not mean that God's promises have failed, because in the wisdom of God the rejected Jews were never included in the promises at all. The number of those who are "of Israel" is not determined by natural descent but by God's wisdom.

保羅舉了兩個例子來說明，都是從早期列祖的歷史故事中擷出，旨在說明，即使生在列祖的家中，也不必然就能承繼屬靈的特權。他先舉以實馬利和以撒的故事。兩人都出生在同一家庭，但一個是蒙揀選，另一個被棄絕。接著他又舉以掃和雅各的例子。兩人也都生在同一個家庭，也是一個蒙揀選，另一個被棄絕。保羅從這兩個例子作了小結：「從以撒生的才要稱為你的後裔。這就是說，肉身所生的兒女不是神的兒女，惟獨那應許的兒女才算是後裔。因為所應許的話是這樣說：『到明年這時候我要來，撒拉必生一個兒子。』不但如此，還有利百加，既從一個人，就是從我們的祖宗以撒懷了孕，(雙子還沒有生下來，善惡還沒有做出來，只因要顯明神揀選人的旨意，不在乎人的行為，乃在乎召人的主。)神就對利百加說：『將來，大的要服事小的。』正如經上所記：雅各是我所愛的；以掃是我所惡的。」(7節下-13節)。

Paul gives two examples of what he means, both taken from early patriarchal history and both intended to show that birth into the patriarchal family did not of itself automatically confer spiritual privilege. First, he takes the case of Ishmael and Isaac. Both were born into the same family, but one was chosen—the other rejected. Then he takes the case of Esau and Jacob. These too were born into the same family, but again, one was chosen—the other rejected. Here is Paul's summary of the two cases: "*In Isaac shall thy seed be called. That is, They which are the children of the flesh, these are not the children of God: but the children of the promise are counted for the seed. For this is the word of promise, At this time I will come, and Sarah shall*

have a son. And not only this: but when Rebecca had also conceived by one, even by our father Isaac; (for the children being not yet born, neither having done any good or evil, that the purpose of God according to election might stand, not of works, but of him that calleth;) it was said unto her, The elder shall serve the younger. As it is written, Jacob have I loved, but Esau have I hated" (vv. 7b-13).

神的恩典揀選以撒而不選以實馬利，神的恩典揀選雅各而不選以掃。這兩個例子，從歷史看來，充份流露著神揀選的智慧。以實馬利的後裔是阿拉伯人，直到今日仍是以色列的死對頭，長久以來，緊抱著伊斯蘭信仰不放。從以掃至以東，一直是以色列最麻煩、最難纏的鄰邦。時間證明，以實馬利和以掃一直對神的事情顯出厭惡，而以撒和雅各則喜愛追求屬神的事。

The wisdom of God chose Isaac and rejected Ishmael, and the wisdom of God chose Jacob and rejected Esau. In both instances the outworking of history has demonstrated the farseeing wisdom of God's choice. From Ishmael have come the Arab nations, bitter foes of Israel to this day, and for long centuries passionate adherents of Islam. From Esau came Edom, bitterest and most vengeful of all Israel's ancient neighbors. As time went by, both Ishmael and Esau personally manifested hostility to the things of God, whereas Isaac and Jacob personally manifested love for the things of God.

神的揀選都是出於他超絕的智慧，而不是人本身有什麼功勞可誇。保羅所提出的兩個例子，那兩個不蒙揀選的人，都生在列祖家中，他們的父親也都巴不得這兒子也能繼承應許。亞伯拉罕為著以實馬利向神祈求（創十七18），以撒也盡其所能的想要把列祖的祝福傳給以掃（創二十七1-4、30-33）。保羅的重點在於：神與以色列民的關係，神治理以色列民，都是憑他的智慧和統御的權能，而不是要讓亞伯拉罕、以撒和雅各的所有肉身後裔，都算為應許中的子女。

God's choice is based upon His superlative wisdom, not upon the merit of a given individual. In the two cases cited by Paul, both the rejected men had been born into the patriarchal family and in each case the parent wished to see the rejected one inherit the promise. Abraham pleaded with God for Ishmael (Gen. 17:18), and Isaac did his best to pass on the patriarchal blessing to Esau (Gen. 27:1-4, 30-33). Paul's point is that in His dealings with Israel, God dealt with them on governmental lines in accordance with His wisdom and His sovereignty, never intending that all the natural descendants of Abraham, Isaac and Jacob should be counted as children of the promise.

此外，神過去治理以色列民，除了憑他超絕的智慧，也憑著他統御一切的旨意。神沒有義務向人解釋他為何如此行事。他有絕對的統御權，作他看為美好的事。因為他是神，他所作的，一定是對的。人沒有權利質問他，因為人受限於時空及有限的智慧，而且人的道德及屬靈能力，都因罪而受損。羅馬書接下來的這一段，是聖經中論及神的統御權，最偉大的篇章之一。保羅再次回顧猶太人的歷史，指出神有超絕的主權，赦免以色列民的錯誤（14-15節），而懲處法老王（16-18節）。兩個例子都十分具啟發性。

God's past dealings with Israel, moreover, were based not only on His superlative wisdom but also on *His sovereign will* God is under no obligation to explain His ways to men. He is sovereign and does whatever He pleases. Since He is God, what He does is always right and cannot legitimately be questioned by men who are limited in intelligence and in knowledge and whose moral and spiritual capacities are impaired by sin. This next section of Romans is one of the greatest passages in the Bible on the subject of the sovereignty of God. Paul goes back again into Jewish history and shows God in His sovereignty *pardon*ing erring Israel (vv. 14-15) and *punish*ing erring Pharaoh (vv. 16-18). Both illustrations are most enlightening.

第一個例子，引自以色列民在曠野中的叛逆。摩西史無前例的獲頒石版的律法，結果，步下西乃山的當兒，發現以色列民已經背叛了雅巍，鑄了一頭金牛犢（出三十二）。他怒氣騰胸地摔碎石版，把金牛犢研成粉，把粉攪了水，強迫這群叛逆的子民喝下。然後他發出一個挑戰，「誰要站在雅巍這一邊？」只有利未支派回應。摩西命令利未支派將其餘的叛逆者都殺死。接著他為所存留的百姓向上主求告，那種洶湧澎湃之情，與保羅在羅馬書九章痛苦的呼求不相上下（見出三十二31-33）。只是，神的怒氣難平，他告訴摩西，從今以後，他不想再帶領以色列民，改派一名天使替他擔綱。摩西只好再度大力求情，神回答摩西的話，保羅就在此引用，充份顯示神在赦免他子民時的統御權。「這樣，我們可說甚麼呢？難道神有甚麼不公平嗎？斷乎沒有！因他對摩西說：我要憐憫誰就憐憫誰，要恩待誰就恩待誰。據此看來，這不在乎那定義的，也不在乎那奔跑的，只在乎發憐憫的神。」（14-16節）。保羅的結論是什麼？神還是憐憫了以色列民。這群子民辜負了所有的祝福，可是神還是憐憫他們。因此，在神的統御權中，他並未排除他對人的憐憫。凡是能夠蒙他祝福的人，都全然是出於神的憐憫。這個講憐憫的例子，多少能緩和保羅接下來所舉的例子：法老的硬心及受懲。

The first illustration is drawn from Israel's rebellions in the wilderness. The law had scarcely been given to Moses on the tables of stone when, coming down from Sinai, he found that Israel had apostatized against the Lord by making a golden calf (Exodus 32). In a deeply significant act he smashed the tables of stone, ground the golden calf to powder, mingled the cursed gold with their water supply, and forced the rebellious nation to drink it. Then he issued his great challenge, "Who is on the Lord's side?" Only the tribe of Levi responded. Moses commanded the Levites to put the rebels to the sword. Then he went in to intercede with God for the remainder in a way that is hauntingly like Paul's impassioned, agonizing cry in Romans 9 (see Exodus 32:31-33). The Lord's anger, however, was very fierce, and He informed Moses that henceforth He would no longer lead the nation but would assign an angel to do so in His place. Once again Moses pleaded with God in words of majesty and power, and by way of answer God spoke words to Moses that Paul now quotes to illustrate the sovereignty of the divine will in pardoning His people. "*What shall we say then? Is there unrighteousness with God? God forbid. For he saith to Moses, I will have mercy on whom I will have mercy, and I will have compassion on whom I will have compassion. So then it is not of him that willeth, nor of him that runneth, but of God that sheweth mercy*" (vv. 14-16). What is Paul's conclusion? That God showed mercy on Israel. The nation had forfeited all right to blessing, yet God showed mercy. Thus, God's sovereignty does not exclude His mercy. That any come into blessing at all is of His mercy alone. This incident of mercy softens somewhat Paul's next illustration, the hardening and punishing of Pharaoh.

「因為經上有話向法老王說：『我將你興起來，特要在你身上彰顯我的權能，並要使我的名傳遍天下。』如此看來，神要憐憫誰就憐憫誰，要叫誰剛硬就叫誰剛硬。」（17-18節）我們要避免兩種極端。一種是，過度強調神的憐憫，以致把神變成一個善心者，不會判處人下到永恒地獄之罪。另一種極端則是，過度強調神的嚴厲，使得神（譬如，此例）變成法老硬心的罪魁禍首。既然聖經不能「按私意解讀」（彼一後20），我們就不能把一段經文從它的上下文孤立出來，或者不與神在其他處更清楚論及這主題的話語互相參照。因此，這一段的經文，若要獲得故事的全貌，就更需要如此作。神對待法老王的歷史背景，請看出埃及記一至十四章。

"For the scripture saith unto Pharaoh, Even for this same purpose have I raised thee up, that I might shew my power in thee, and that my name might be declared throughout all the earth. Therefore hath he mercy on whom he will have mercy, and whom he will he hardeneth" (vv. 17-18). There are two extremes we must always avoid. The one extreme is to overemphasize the mercy of God and conclude that God is too kind to condemn a person to an eternity of woe. The other extreme is to overemphasize the severity of God and make God (in this instance, for example) the author of Pharaoh's stubbornness. Since no scripture is of "private interpretation" (II Peter 1:20), no scripture should be isolated from its context and from other parts of God's Word which illuminate the subject. It is especially important, therefore, in a difficult portion such as this to get the full biblical picture. The historical account of God's dealings with Pharaoh is in Exodus 1-14.

Alfred Edersheim有關於神使法老心硬的問題，所作的解釋，對我們很有幫助。「這段故事，硬心這個用詞，與法老有關的出現二十次。英文版本只有用‘harden’（使剛硬）這字，但在希伯來文中，事實上用了三種不同的詞彙。其中一個（如出七3）意思是使變硬或使之不靈敏；另一個（在十1）是，使變得沉重，亦即無法受感動；第三個（在十四4）是，使堅決或堅硬，因而無法更動。更值得注意的是，提到法老心剛硬的二十處經文中，事實上只有十次是法老自己硬心，另十次是神使他硬心，因此，這兩種情況各自都用了以上三種詞彙。因此描寫心，「使堅硬」「使沉重」「使堅決」這三種詞彙，用指法老自己如此，或指神使他如此，兩種的次數正好相等…

Alfred Edersheim is most helpful in explaining what actually happened when God hardened Pharaoh's heart. "Twice ten times in the course of this history does the expression *hardening* occur in connection with Pharaoh. Although in our English version only the word 'harden' is used, in the Hebrew original three different terms are employed, of which one (as in Exodus 7:3) literally means *to make hard* or *insensible*; the other (as in __Exodus__ 10:1) *to make heavy*, that is, unimpressionable; and the third (as in __Exodus__ 14:4), *to make firm or stiff*, so as to be immovable. Now it is remarkable, that of the twenty passages which speak of Pharaoh's hardening, exactly ten ascribe it to Pharaoh himself, and ten to God, and that in both cases the same three terms are used. Thus, the making 'hard,' 'heavy,' and 'firm' of the heart is exactly as often and in precisely the same terms traced to the agency of Pharaoh himself as to that of God....

「若進一步研究，我們發現，除了兩次經文的例外：遠在向摩西宣佈時，神就已提到要使法老的心剛硬；其他硬心的過程，都是隨著故事的發展而形成，並且是法老自己先硬心的。因此，遠在十災來臨之前，當亞倫先以變杖為蛇來佐證他的神聖使命時，「法老的心就剛硬，」亦即，是法老自己硬心（七

13-14) 同理，隨後的五災（七22；八15、19、32；九7）也都指向法老自己硬心。只有在第六災之後，因他還是硬心，我們才第一次讀到「耶和華使法老的心剛硬」（九12）。但即便如此，一定還是留有悔改的空間，因為我們在第七災之後再次讀到（九34）「法老…硬著心」；只有在第八災後，「使心硬」的作為，才指向神。

"Proceeding further, we find that, with the exception of the two passages in which the divine agency in hardening is beforehand announced to Moses for his instruction, the hardening process is during the outworking of the actual history, in the first place, traced to Pharaoh himself. Thus, before the ten plagues, and when Aaron first proved his divine mission by converting the rod into a serpent, 'the heart of Pharaoh was hardened,' that is, by himself (__Exodus__ 7:13-14). Similarly, after each of the first five plagues (__Exodus__ 7:22; 8:15, 19, 32; 9:7) the hardening is also expressly attributed to Pharaoh himself. Only when still resisting after the sixth plague do we read for the first time that 'the Lord made firm the heart of Pharaoh' (__Exodus__ 9:12). But even so, space for repentance must have been left, for after the seventh plague we read again (__Exodus__ 9:34) that 'Pharaoh made heavy his heart'; and it is only after the eighth plague that the agency is exclusively ascribed to God.

「此外，我們還要思想，法老自己心剛硬的過程，這是最終導致他的罪大惡極，不能不受審判的原因。他不僅抵擋摩西的請求，甚至在目睹有神蹟奇事來佐證摩西的使命時，仍然如此；但正因如此，神的手就一步步顯明，以致到最後，如他自己招認的「罪無可赦」。若說，變杖為蛇的第一個奇事，埃及的術士從某方面來看，也能夠與之抗衡，不過終究亞倫的杖還是強過他們的，它把術士的吞了下去（七12）。但是，在第三災時，術士們就承認他們已無能為力再作競賽，他們宣告：「這是神的手段」（八19）。法老即使心中還 有什麼疑問，也應該在第五災之後都消除了（九7），那時，他看到「以色列人的牲畜連一個都沒死。」後來，有些埃及人就從這次教訓中受益，因此當第七災宣佈降臨時，連忙要家中的牲畜進屋，因而免去冰雹和火的災（九20-21）

"Moreover, we have to consider the *progress* of his hardening on the part of Pharaoh, by which at last his sin became ripe for judgment. It was not only that he resisted the demand of Moses, even in view of the miraculous signs by which his mission was attested; but that, step by step, the hand of God became more clearly manifest, till at last he was, by his own confession 'inexcusable.' If the first sign of converting the rod into a serpent could in a certain manner be counterfeited by the Egyptian magicians, yet Aaron's rod swallowed up theirs (__Exodus__ 7:12). But after the third plague, the magicians themselves confessed their inability to carry on the contest, declaring; 'This is the finger of God' (__Exodus__ 8:19). If any doubt had still been in his mind, it must have been removed by the evidence presented after the fifth plague (__Exodus__ 9:7), when 'Pharaoh sent, and, behold, there was not one of the cattle of the Israelites dead.' Some of the Egyptians, at least, had profited by this lesson, and on the announcement of the seventh plague housed their cattle from the predicted hail and fire (__Exodus__ 9:20-21).

「最後一點，在第七災之後，法老自己承認有罪，犯了錯（九27），允許以色列民離去（28節）。可是，後來一看他們要動身，他又硬心反悔（35節）。我們難道還要詫異，這麼專橫，自己心硬到底，罪無可赦的叛逆者，該不該受到罪有應得的審判嗎？在受造物膽敢驕橫地與上主大能較勁，這兩造的

競賽中，神清楚地宣告他的真理：『其實，我叫你存立，是特要向你顯我的大能，並要使我的名傳遍天下』（出九16）。』

"Lastly, after the seventh plague, Pharaoh himself acknowledged his sin and wrong (__Exodus__9:27), and promised to let Israel go (__Exodus 9__v. 28). Yet, after all, on its removal, he once more hardened his heart (__Exodus 9__v. 35). Can we wonder that such high-handed and inexcusable rebellion should have been ripe for the judgment which appeared in the divine hardening of his heart? Assuredly in such a contest between the pride and daring of the creature and the might of the Lord God, the truth of this divine declaration had to be publicly manifested: 'Even for this purpose have I raised thee up, that I might show My power in thee, and that My name might be declared throughout all the earth' (Exodus 9:16)."[2]

保羅提出這些例子，顯明神統御的大能之後，他接著便解釋統御全地的旨意。神並不需要回答人的質疑，因為身為神，他既是無限的，也是不受制於任何人事物（19-24節）。「這樣，你必對我說，他為什麼還指責人呢？」（19節）。提出異議的人似乎有點惱火。這問題可能會改成這樣：「倘若使罪人心硬，是出自神的旨意，罪人又沉溺在罪中，那他不是在抵擋神，反而是在實踐神的旨意了。」這樣的態度是錯的，至少基於兩個理由。第一，它以為，人這個受造物很夠聰明，可以來質問神這位創造主；第二，它忽略掉一項事實：神的統御權，一直都是義的，並且一直都有憐憫調和。

Having given *examples* of the sovereignty of God's will, Paul next gives an *explanation* of that sovereign will. God does not have to answer to man because being God He is both infinite and independent (vv. 19-24). "*Thou wilt say then unto me, Why doth he find fault? For who hath resisted his will?*" (v. 19). There seems to be some irritation on the part of the objector. The question may be rephrased, "If it be God's will to harden the sinner, and the sinner goes on in his sin, he does not resist, but goes with the will of God." [3] Such an attitude is wrong on at least two counts. In the first place, it supposes that man, a mere creature, is wise enough to question God, the Creator; and in the second place, it ignores the fact that God's sovereignty is always expressed righteously and ever tempered with mercy.

人卻定意與造物主對抗，這是多麼愚蠢的事。保羅舉出窯匠的例子來作說明（20-24節）。就如窯匠必須有絕對的主權來捏造陶土，神造人，也對人有絕對的主權。「你這個人哪，你是誰，竟敢向神強嘴呢？受造之物豈能對造他的說：『你為什麼這樣造我呢？』窯匠難道沒有權柄從一團泥裡拿一塊做成貴重的器皿，又拿一塊做成卑賤的器皿嗎？倘若神要顯明他的忿怒，彰顯他的權能，就多多忍耐寬容那可怒、預備遭毀滅的器皿，又要將他豐盛的榮耀彰顯在那蒙憐憫、早預備得榮耀的器皿上。這器皿就是我們被神所召的，不但是從猶太人中，也是從外邦人中。這有甚麼不可呢？」（20-24節）。

How foolish it is for man to set himself up against the Creator. Paul illustrates this by referring to the potter (vv. 20-24). Just as the potter, must be granted absolute sovereignty over the clay, so God must be granted absolute sovereignty over men. "*Nay but, O man, who art thou that repliest against God? Shall the thing formed say to him that formed it, Why hast thou made me thus? Hath not the potter power over the clay, of the same lump to make one vessel unto honour, and another unto dishonour? What if God, willing to shew his wrath, and to make his power known, endured with much longsuffering the vessels of wrath fitted to*

destruction: and that he might make known the riches of his glory on the vessels of mercy, which he had afore prepared unto glory, even us, whom he hath called, not of the Jews only, but also of the Gentiles?" (vv. 20-24).

W. E. Vine認為，在表達「預備遭毀滅」及「預備得榮耀」這兩種詞彙之間，有顯著的轉換。前者是用“fitted to destruction”（適合毀滅），但這並不意謂是神使他們適合毀滅，彷彿說，相較於那些預備得榮耀的器皿，神製作這些器皿，就是預備要承受忿怒似的。

There is a remarkable change in the form of expression used to describe those destined for destruction and those destined for glory. Those marked for destruction are "fitted to destruction," but it is not stated that God so fitted them, as if God had prepared those vessels for wrath in contrast with those He prepared for mercy.[4]

神創造人，並不是為了要咒詛他們。不過，當人像法老王那般充份流露與生俱來的邪惡行徑時，神也會適時以對，因而成為神懲處的對象。

God does not create people in order to damn them. However, when people behave like Pharaoh, God so deals with them that the inbred wickedness reveals itself in such a way that they become fit objects for His punishment.

保羅結束這一段論述時強調，外邦人與猶太人一樣，都是神施憐憫的對象——這一點很重要，一定要記住。神並不是後來才有外邦人也要蒙恩得救的想法。（真的，有人說得好，世人得救，並不是神的事後想法，而是神早就預料到的必要措施！）保羅接著從舊約來證明，神治理以色列民時，從未減少他對世人的愛。

Paul concludes the whole argument of this section by stressing the fact that the Gentiles are as much an object of God's mercy as are the Jews—an important fact to bear in mind. The salvation of Gentiles is not an afterthought with God. (Indeed, someone has well said that all the saved are not God's afterthoughts, but His forethoughts!) Paul is now going to demonstrate from the Old Testament that God's governmental dealings with Israel have never been at the expense of His love to all men.

神過去治理以色列民，是依據他超絕的智慧，統御全地的旨意，以及他已說出的話。神的話，清楚預告，他必要在外邦人的一次大復興中，賜下最高的祝福。「就像神在何西阿書上說：那本來不是我子民的，我要稱為『我的子民』；本來不是蒙愛的，我要稱為『蒙愛的』。從前在甚麼地方對他們說：你們不是我的子民，將來就在那裡稱他們為『永生神的兒子』。」（25-26節）。原先，那個心碎的何西阿，對著犯淫亂罪的以色列民所說的話，使徒保羅也引用來表達他的心意。外邦人從不曾被稱作

神的子民。主耶穌在世上還曾經稱外邦人為「狗」（這是個需要從上下文來解讀的字，可七24-30）；可是，如今猶太人和外邦人在他裡面被升高到以色列民無法想像的位置。我們竟成了永活神的兒女！

God's past dealings with Israel, then, were based on His superlative wisdom and on His sovereign will. They were also based on *His spoken word*. The Word of God predicted very clearly the ultimate blessing of God in a great Gentile revival. "*As he saith in Osee, I will call them my people, which were not my people; and her beloved, which was not beloved. And it shall come to pass, that in the place where it was said unto them, Ye are not my people; there shall they be called the children of the living God*" (vv. 25-26). The words originally spoken by the brokenhearted Hosea to the adulterous nation of Israel are adapted by the apostle to his purpose. No Gentile peoples were ever called the people of God. The Lord Himself once referred to the Gentiles as "dogs" (an expression which needs to be studied in its context, Mark 7:24-30);[5] but now both Jews and Gentiles in Him are lifted far higher than anything the nation of Israel will ever know. We are sons of the living God!

這同一本預告了神要賜下最高的祝福給外邦人舊約聖經，也清楚提到，他要賜下祝福給猶太人的餘數。「以賽亞指著以色列人喊說：『以色列人雖多如海沙，得救的不過是剩下的餘種；因為主要在世上施行他的話，叫他的話都成全，速速地完結。』又如以賽亞先前說過：若不是萬軍之主給我們存留餘種，我們早已像所多瑪、蛾摩拉的樣子了。」（27-29節）神的道路始終一致。從歷史角度而言，列祖的後裔，不是全部都算為以色列民。神的真子民只有少少的餘數，其他的人，神遲早要對他們施行公義的審判。

The same Old Testament which predicted the ultimate blessing of God on the Gentiles, also spoke clearly of the blessing of God on a small Jewish remnant. "*Esaias also crieth concerning Israel, Though the number of the children of Israel be as the sand of the sea, a remnant shall be saved: for he will finish the work, and cut it short in righteousness: because a short work will the Lord make upon the earth. And as Esaias said before, Except the Lord of Sabaoth had left us a seed, we had been as Sodoma, and been made like unto Gomorrha*" (vv. 27-29). God's ways are perfectly consistent. Historically, not all the descendants of the patriarchs were counted as Israelites. God's true people have ever been a mere remnant, and for the rest, sooner or later God acts toward them in righteous judgment.

查考舊約，就會清楚看到神對待人的方式。他恒久忍耐；然後突然出手，作一次短短的審判。洪水，對所多瑪、蛾摩拉的審判，在曠野中叫那些叛逆者仆倒，被亞述，以及後來的巴比倫國入侵，在在都說明了這一點。加略山之後，神等待了四十年，突然有維斯帕先及提多，像洪水一般揮軍橫掃全地，將整個以色列國作了恐怖的終結。神的作為，向來符合他所說過的話，並且在審判中仍存憐恤，總是為自己留下忠於他的餘數，也就是真以色列民。神的智慧、旨意及話語，都一致呈現出：無論是施憐憫或作審判總是按公義的原則，並有清楚的預知，強勁的能力以及立場始終一致的公允。這是保羅的觀察所見。

A study of the Old Testament clearly brings to light God's ways with men. For a long time He waits in longsuffering patience; then suddenly He acts, making a short work of judgment. The flood, the judgment of

Sodom and Gomorrah, the cutting off of the rebels in the wilderness, the Assyrian and later the Babylonian invasions, all illustrate the point. After Calvary, God waited for forty years, and then suddenly the armies of Vespasian and Titus swept through the land like a flood, bringing to an awful end the nationhood of Israel. God acts in accordance with His spoken word and in judgment remembers mercy, always reserving to Himself a faithful remnant, the true Israel. The wisdom, the will, and the Word of God all agree that God deals in both mercy and in judgment according to righteous principles with clear foresight, with compelling force, and with consistent fairness. That is how Paul sees the problem.

B. 保羅如何歸納總結（九30-33）

B. *How Paul Summarizes the Problem (9:30-33)*

保羅很清楚簡要地將許多條線靠攏在一起。猶太人並不能因為生為猶太民族就能得救。得救之路顯明得很清楚，只是他們不肯走上去。他們誠然在奔跑前程，只不過是往下坡而去，而外邦人呢，卻聽到了福音，欣喜地作出回應，因此得著了救恩，那是猶太人苦尋不得的。保羅強調（1）外邦人已經因信稱義。「這樣，我們可說什麼呢？那本來不追求義的外邦人反得了義，就是因信而得的義。」（30節）事實上，當好消息臨到外邦人時，他們其實並不在追求稱義之道。外邦人之城，滿是迷信邪惡偶像。只是事實一再證明，他們一聽見福音，就有千千萬萬的人悔改，「你們是怎樣離棄偶像歸向神；…等候他兒子從天降臨」（帖前一9-10）。

Clearly and concisely, Paul draws the various threads together. The Jews have no claim to salvation as a national right. The way of salvation was plain but they refused to go that way. They ran indeed, but down the wrong path, whereas the Gentiles, hearing the gospel, gladly responded and so attained the salvation vainly sought by the Jews. Paul emphasizes that (1) *the Gentiles have attained righteousness—by faith*. "*What shall we say then? That the Gentiles, which followed not after righteousness, have attained to righteousness, even the righteousness which is of faith*" (v. 30). Actually, the Gentiles were not pursuing after righteousness when the glad tidings of the gospel broke upon them. Gentile cities were centers of superstition, vice and idolatry. Yet again and again, no sooner did they hear the gospel than in hundreds and thousands they "turned to God from idols to serve the living and true God; and to wait for his Son from heaven" (I Thess. 1:9-10).

雖然外邦人如此歡喜的接受了福音，同城的猶太人，除了信主的餘數之外，卻都咬牙切齒、仇恨以對那些傳道人，丟石頭、咒詛，發起暴動來反對，而且還一城一城地追索迫害。保羅強調（2）猶太人想追求律法的義——只是失敗了。「但以色列人追求律法的義，反得不著律法的義。這是甚麼緣故呢？是因為他們不憑著信心求，只憑著行為求；他們正跌在那絆腳石上。就如經上所記：我在錫安放一塊絆腳石頭，跌人的磐石；信靠他的人必不至於羞愧。」（31-33節）。每個以色列民都相信，擁有摩西的律法就夠了，只要他盡力作到即可，但這卻是個永遠達不到的目標。而且，讓猶太人叛逆的罪又加一等的是，當彌賽亞真的來臨了（他就是律法和先知所預言的那一位），猶太人卻被他絆倒了。猶太人想要的是個軍事領袖彌賽亞，一頭勇猛的獅子；神卻差了一頭羔羊來。猶太人想要他坐在寶座上，神卻賜下一個十字架。

While the Gentiles so gladly embraced the gospel, the Jews in those same cities, except for a believing remnant, turned in hatred, anger, and bitterness on the missionaries, stoning them, cursing them, raising insurrection and riot against them, and pursuing them from city to city. Paul emphasizes that (2) *the Jews have attempted righteousness—but failed. "But Israel, which followed after the law of righteousness, hath not attained to the law of righteousness. Wherefore? Because they sought it not by faith, but as it were by the works of the law. For they stumbled at that stumblingstone; as it is written, Behold, I lay in Sion a stumblingstone and rock of offence: and whosoever believeth on him shall not be ashamed"* (vv. 31-33). Every Israelite believed that possession of the law of Moses was all that was required so long as he tried to live up to it. It was an unattainable goal at which he aimed. And to add to the tragedy of Jewish perversity, when the Messiah came, the One of whom the law and the prophets all spoke, the Jew stumbled over Him. The Jew wanted a militant Messiah, a Lion; God sent a Lamb. The Jew wanted a throne; God gave a cross.

到此為止，我們探討神過去與以色列民的關係，看出，他是按著全能統御的權能治理他們。

So far, then, as God's past dealings with Israel are concerned, God has dealt with them in accordance with His sovereignty.

神今日與以色列民的關係 十1-21

God's Present Dealings with Israel

10:1-21

I 基督被顯明為救主（十1-4）

A 保羅言明猶太人是迷失的（十1）

B 保羅說明猶太人為什麼是迷失的（十2-4）

1 因為他們的宗教修行被誤導（十2）

2 因為他們的宗教投資被誤導（十3-4）

II 基督被接納為救主（十5-15）

A 思考基督為救主（十5-9）

1 「想藉律法稱義」這與生俱來的困難（十5）

2 「信主而稱義」這個必要的原則（十6-9）

藉著主（十6-9）

a 智慧的攔阻（十6-7）

（1）不要想領下基督，亦即，再次的道成肉身（十6）

（2）不要想領基督上來，亦即，再次的復活（十7）

b 簡單的供應（十8-9）

（1）聖經是最容易的入口（十8）

（2）救主是最容易的入口（十9）

B 承認基督為救主（十10-15）

1 承認基督，這有作證的功能（十10-13）

a 它作出個人「尊基督為主」這樣的宣告（十10-11）

（1）這是信心的表現（十10）

（2）這是信心的確認（十11）

b 它公開認信基督為主（十12-13）

（1）他是全地的主（十12）

（2）他為全地而作主（十13）

2 承認基督，這有福音的功能（十14-15）

III 基督被拒絕為救主（十16-21）

A 猶太人不信基督，這事很不合理（十16-20）

1 他們大可相信（十16-18）

2 他們應該相信（十19-20）

B 猶太人的不信，很是無情（十21）

1. Christ Revealed As Saviour (10:1-4)
 1. Paul Declares That the Jew Is Lost (10:1)
 2. Paul Describes Why the Jew Is Lost (10:2-4)
 1. By His Misguided Religious Exercise (10:2)
 2. By His Misguided Religious Enterprise (10:3-4)
2. Christ Received As Saviour (10:5-15)
 1. Considering Christ As Saviour (10:5-9)
 1. The Problem Inherent in Acquiring Righteousness by the Law (10:5)
 2. The Principles Inherent in Accepting Righteousness Through the Lord (10:6-9)
 1. The sensible prohibitions (10:6-7)
 1. Don't try to bring Christ down, i.e., to repeat the incarnation (10:6)
 2. Don't try to bring Christ up, i.e., to repeat the resurrection (10:7)
 2. The simple provisions (10:8-9)
 1. The Scripture is most accessible (10:8)
 2. The Saviour is most accessible (10:9)
 2. Confessing Christ As Saviour (10:10-15)
 1. The Evidential Value of Confessing Christ (10:10-13)
 1. It gives personal expression to the lordship of Christ (10:10-11)
 1. It is a revealing of faith (10:10)
 2. It is a reassuring of faith (10:11)
 2. It gives public exposure to the lordship of Christ (10:12-13)
 1. He is Lord of all (10:12)
 2. He is Lord for all (10:13)
 2. The Evangelistic Value of Confessing Christ (10:14-15)
3. Christ Rejected As Saviour (10:16-21)
 1. Jewish Unbelief Is Unreasonable (10:16-20)
 1. They Could Believe (10:16-18)
 2. They Should Believe (10:19-20)
 2. Jewish Unbelief Is Unrelenting (10:21)

要理解神過去治理以色列人的關鍵字，就是「統御權」。要理解神今日與以色列人關係的關鍵字，就是「他的救恩」。今日，神仍在呼喚猶太人，要如同外邦人一樣，靠救恩得救，根本沒有國族的分別。這階段，不分猶太人、外邦人，只有教會才是神賜下祝福給人類的管道。猶太人原先的特權和使命，已經暫停了。倘若今日的猶太人想要獲得神的恩寵，他必須以迷失的罪人的身份，來到加略山面前，接受彌賽亞為救主和主。這就是羅馬書十章的主題。

The key to God's past dealings with Israel is His sovereignty. The key to His present dealings is His salvation. Today God is offering salvation to the Jew on exactly the same terms as to the Gentile, and He makes no national difference at all. In this dispensation it is not the Jew nor the Gentile but the church which is God's channel of blessing for mankind. The special privileges and prerogatives of the Jew are in abeyance.

If a Jew today wants to come into God's favor, he must come to Calvary as a lost sinner and accept his Messiah as Saviour and Lord. This is the theme of Romans 10.

I 基督被顯明為救主（十1-4）

I. Christ Revealed As Saviour (10:1-4)

從整體而言，猶太人這個民族，因棄絕了拿撒勒人耶穌，因而引發神對整個民族的咒詛（太二十七25）。從個人而言，猶太人需要認知，他和其他任何人一樣，是迷失的，因此，需要接受基督為個人救主，加入餘數，成為神的真以色列民。

Nationally the Jew has rejected Jesus of Nazareth and invoked the curse of God upon the nation (Matt. 27:25). Individually, the Jew needs to recognize his lost condition the same as anyone else and join the remnant, the true Israel of God, by a personal acceptance of Christ.

A 保羅言明猶太人是迷失的（十1）

A. Paul Declares That the Jew Is Lost (10:1)

保羅立即指出，猶太人在此時期所面臨的問題。「弟兄們，我心裡所願的，向神所求的，是要以色列人得救」（1節）。「弟兄們」這個柔性詞彙，可以緩和他之前及之後要發出的嚴詞。保羅就好像柔聲地在解釋一項真理，只是毫不加以稀釋。猶太人需要被拯救。

Paul wastes no words in coming to grips with the problem which faces every Jew in this dispensation. "Brethren" he says, "my heart's desire and prayer to God for Israel is, that they might be saved" (v. 1). The tender word "brethren" softens both what has preceded and what follows. Paul may use a gentle tone of voice, but not for one moment will he water down the truth. The Jew needs to be saved.

B 保羅說明猶太人為什麼是迷失的（十2-4）

B. Paul Describes Why the Jew Is Lost (10:2-4)

他以兩個基本的道理指出猶太人的迷失，這原因也是許多外邦人適用的。猶太人迷失，因為（1）他們的宗教修行被誤導。「我可以證明，他們向神有熱心，但不是按著真知識。」（2節）。「向神有熱心」原本是美好的事，只要不被誤導；但若使一個人走向錯誤的路，那就很可悲。保羅知道他要說的是什麼。幾年後，他向亞基帕王陳述時，就是如此的作證，「從前我自己以為應當多方攻擊拿撒勒

人耶穌的名，我在耶路撒冷也曾這樣行了。既從祭司長得了權柄，我就把許多聖徒囚在監裡。他們被殺，我也出名定案。在各會堂，我屢次用刑強逼他們說褻瀆的話，又分外惱恨他們，甚至追逼他們，直到外邦的城邑。」（徒二十六9-11）還有，當他為基督被囚在羅馬時，還寫信給在腓立比的朋友，追憶他尚未悔改歸信的日子。「其實，我也可以靠肉體；若是別人想他可以靠肉體，我更可以靠著了。我第八天受割禮；我是以色列族、便雅憫支派的人，是希伯來人所生的希伯來人。就律法說，我是法利賽人；就熱心說，我是逼迫教會的；就律法上的義說，我是無可指摘的。只是我先前以為與我有益的，我現在因基督都當作有損的。」（腓三4-7）。

He spells out two basic reasons why the Jew is lost, reasons which apply in a general sense to many Gentiles also. The Jew is lost because of (1) *his misguided religious exercise*. "*For I bear them record that they have a zeal of God, but not according to knowledge*" (v. 2). "A zeal of God" is a great thing so long as it is rightly directed; but it is a tragic thing if it drives a person along a wrong religious road. Paul knew what he was talking about here. Speaking to King Agrippa in later years he could testify, "I verily thought with myself, that I ought to do many things contrary to the name of Jesus of Nazareth. Which thing I also did in Jerusalem: and many of the saints did I shut up in prison, having received authority from the chief priests; and when they were put to death, I gave my voice against them. And I punished them oft in every synagogue, and compelled them to blaspheme; and being exceeding mad against them, I persecuted them even unto strange cities" (Acts 26:9-11). Then too, when he himself was imprisoned in Rome for the cause of Christ, he could write back to his friends at Philippi and reminisce about his unconverted days. "If any other man thinketh he hath whereof he might trust in the flesh, I more: circumcised the eighth day, of the stock of Israel, of the tribe of Benjamin, an Hebrew of the Hebrews; as touching the law, a Pharisee; concerning zeal, persecuting the church; touching the righteousness which is in the law, blameless. But what things were gain to me, those I counted loss for Christ" (Phil. 3:4-7).

保羅終於到一個地步，覺悟自己過去的宗教熱心都是有害的。他發現，他以為的盈收淨益，其實都是負值。他所作的，不值一文，與基督相較，只配得棄如糞土。他悔改歸信之前，他「向神有熱心，但不是按著真知識」，即使他受了當時代最好的聖經教育。

Paul himself had come to the place where at last he realized that all his supposed religious assets were actually liabilities. He must take all of them from the profit side of the balance sheet and put them on the loss side. He must write them off as worthless and put Christ in their place. Before his conversion, he had "a zeal of God, but not according to knowledge" even though he had received the finest religious Bible-centered education possible in his day.

被誤導的宗教修行，世事再沒有比這更糟的了。加拿大的某一座城，可分由四條路銜接。一條往北，可通到阿拉斯加的高速路。另一條往南，可達美國邊境。一條往東，可到洛磯山脈的山腳，而且是戛然而止的銜接。另一條往西，碰到太平洋海岸。假如有人往南開車想到美國邊境，可是，沒有獲得詳細的指引，反而是憑自己喜好的上路——往北的路，看來更美，就這樣快活地開吧，他加足馬力的往北衝。這就是一個誤導熱心的例子。他沿路開愈快，走愈久，就離他的目的地愈遠。許多人也是這樣

的投入錯誤的宗教活動，不顧已淪入錯誤熱心的事實，因此，反而讓自己陷入更錯誤的路徑。「有一條路，人以為正，至終成為死亡之路」（箴十四12）。

Nothing can be worse than misguided religious exercise. A certain town in Canada has four roads leading from it. One goes north until it joins the Alaska Highway. One runs south toward the American border. One leads east to the foothills of the Rockies where it comes to an abrupt end. The other goes west to the Pacific coast. Suppose a motorist wants to drive south to the American border but instead of obtaining specific directions, he decides to take the road which most appeals to him. The road north looks the best, so he blithely starts off along this road at top speed. This would be a case of misguided zeal. The faster and the farther he drives along that road, the farther and farther he gets away from his desired destination. Just so, many people plunge into zealous religious activity, careless of the fact that their zeal is misguided and is actually hurrying them along a totally false path. "There is a way which seemeth right unto a man, but the end thereof are the ways of death" (Prov. 14:12).

猶太人迷失，不只是因為他的宗教修行被誤導，還因為（2）他的宗教投資被誤導。「因為不知道神的義，想要立自己的義，就不服神的義了。律法的總結就是基督，使凡信他的都得著義。」（3-4節）。猶太人的宗教投資是建基於靠自己的力量，在西乃山所頒的誡命上，為自己建造「義的建物」，這卻是一件完全不可能的任務。「義」這回事，只能由加略山進入，而不是由西乃山行；它不是靠著接受一套誡命，而是藉著那一位；不是靠著臣服於一套誡命，而是靠著順服基督。臣服於神的義，意謂著，將自己的「義」棄置，承認它全然無效。這正是猶太人及某些「宗教」人士普遍無法接受的。但若不能如此臣服，則人不僅是迷失，還是罪無可赦的迷失，因為基督已被顯明他是救主。

The Jew is lost not only because of his misguided religious exercise but also because of (2) *his misguided religious enterprise*. "For they being ignorant of God's righteousness, and going about to establish their own righteousness, have not submitted themselves unto the righteousness of God. For Christ is the end of the law for righteousness to every one that believeth" (vv. 3-4). The great enterprise of the Jew was to build for himself an edifice of righteousness in his own strength based on the edicts of Sinai—an utterly impossible task. Righteousness is to be found not at Sinai but at Calvary; it lies not in the acceptance of a precept but of a Person; not in servitude to commandments but in submission to Christ. To submit to God's righteousness means to lay aside one's own "righteousness" and acknowledge complete failure. This is something the Jew and all "religious" persons generally refuse to do. But without such submission a person is not only lost but inexcusably lost since Christ has been revealed as Saviour.

II 基督被接受為救主（十5-15）

II. Christ Received As Saviour (10:5-15)

保羅接著又指出，接受基督之前及之後，需要知道的事。接受基督之前，需要對他有正確的認識，然後向他徹底的認罪。

Paul next shows that there is something that precedes an acceptance of Christ and something that follows it. An acceptance of Christ is preceded by a fair consideration of Him, and it is followed by a frank confession of Him.

A 接受基督為救主（十5-9）

A. *Considering Christ As Saviour (10:5-9)*

在指引我們加略山之路前，保羅要我們看西乃最後一眼，重新想清楚（1）想藉律法稱義，這與生俱來的困難。「摩西寫著說：『人若行那出於律法的義，就必因此活著。』」（十章5節）。這是引自利未記十八章5節，並向我們指出，人若要靠律法得救，就要遵守全律法，不能違背任何一條。若有人能夠如此做到，他就可獲得上天堂的資格。這個已凸顯出律法與生俱來的難題，因為沒有任何人可以如此的完美。「你若能行，就必因此活著」對那些無能為力達到律法要求的人，不過是句無濟於事的安慰之言。保羅對猶太人說，律法不是你可以呼求籲請，使你稱義的對象，主耶穌才是。也不是摩西，而是基督——他正是你們棄絕的那一位。

Before pointing us away to Calvary, Paul would have us take one last look at Sinai and consider afresh (1) *the problem inherent in acquiring righteousness by the law. "For Moses describeth the righteousness which is of the law, That the man which doeth those things shall live by them" (10:5).* The quotation is from Leviticus 18:5 and points out that in order to be saved by the law a person must live according to all the precepts of the law without violating a single one. Should a person be able to do this, he would have earned his title to heaven. This underlines the inherent problem in the law because nobody can live such a perfect life. "This do and thou shalt live" is cold comfort for the person who realizes his impotence to live according to the divine decree. It is not the *law* that you must appeal to for righteousness, says Paul to the Jew, it is the *Lord*. It is not Moses, it is Christ—the very One you have rejected.

為了凸顯這個對比，他又指出（2）「因信主而稱義」這個必要的原則。請注意（a）他所強調的那個智慧的攔阻。「惟有出於信心的義如此說：『你不要心裡說：誰要升到天上去呢？（就是要領下基督來；）誰要下到陰間去呢？（就是要領基督從死裡上來。）』」（6-7節）。這是引自申命記三十三章11-14節，但也引發一些不易解釋的點。有人質疑，摩西這句話是有關於律法的，卻被保羅引用，而且扭曲的應用在福音身上。不過，它的對比不是要在律法和信心之間，而是要對比：從這兩者所能獲得的稱義地位。此外，保羅是進入原始經文的精意；就如摩西所說的，我們不需要上到天堂才能把律法帶下，我們也不需要上到天堂把彌賽亞帶下。又如摩西所說的，我們不需要誰「遠渡重洋」才能找到律法，我們也不需要誰「上窮碧落下黃泉」地去尋找彌賽亞。

To emphasize the contrast he spells out (2) *the principles inherent in accepting righteousness through the Lord. Notice (a) the sensible prohibitions he underlines. "The righteousness which is of faith speaketh on this*

wise, Say not in thine heart, Who shall ascend into heaven? (that is, to bring Christ down from above:) or, Who shall descend into the deep? (that is, to bring up Christ again from the dead)" (vv. 6-7). The quotation is from Deuteronomy 30:11-14 and is not without its difficulties. Some have contended that Moses' words concerning the law are taken by Paul and twisted to apply to the gospel. However, the contrast is not between the law and faith but between the righteousness which stems from the two. Moreover, Paul enters into the spirit of the original passage. Just as Moses had said that there was no need for anyone to go up to heaven to bring down the law, so it is true that no one needs to go up to heaven to bring the Messiah down. Just as Moses had said that there was no need for anyone to go "across the sea" to find the law, so no one need search the depths to find the Messiah.

亦請注意（b）他所凸顯的，簡單的供應。「他到底怎麼說呢？他說：這道離你不遠，正在你口裡，在你心裡--（就是我們所傳信主的道）」（8節）。就如摩西時代，道可以輕易獲得一樣，現在，藉由主，也是最容易的入口。基督教的信息，從未有任何教規，是對罪人採一種譏諷的態度，就好像需要上到天堂去把基督請下來，或下地獄請他上來那般的困難。「信主的道」就是涵括了福音的信息，以及基督已經從天上來臨，也已經從死人中復活這樣好的消息。基督教信仰中最大的兩個神蹟就是道成肉身（告訴我們，基督已經從天降臨）以及復活（告訴我們，他從墳墓中復起）。我們只需要心裡相信即可。聖經「信主的道」就是最容易的入口。

Notice also (b) *the simple provisions he underlines. "But what saith it? The word is nigh thee, even in thy mouth, and in thy heart: that is, the word of faith, which we preach"* (v. 8). Just as in Moses' day the Word was most accessible, so now the Lord is most accessible. The Christian message stipulates no impossibilities to mock the sinner such as bringing Christ down from heaven or up from the abyss. The "word of faith" includes the whole message of the gospel with its glorious tidings that Christ *has* come down from heaven; He *has* ascended from the regions of the dead. The two greatest miracles of the Christian faith are the *incarnation* which tells us that Christ has come down from heaven, and the *resurrection* which tells us that He has come up from the grave. They only have to be believed in the heart. The Scripture, "the word of faith," is most accessible.

但是，還有一樣，救主也是最容易的入口。保羅說「你若口裡認耶穌為主，心裡信神叫他從死裡復活，就必得救。」（9節）。它在強調，耶穌是主，亦即，強調他的神性，它也在強調，因信稱義，對比於因行為稱義。福音的核心信息，是有關主耶穌那個鏗鏘有力，得勝一切的明確斷語：「神已叫他從死裡復活。」基督從死裡復活，是一件最受驗證，無可質疑的史實。從未有任何人提出的假設，可以推翻它。它是初代教會強勁有力的嬰兒啼聲，這事實屢受檢驗，卻無人能否定它。「他被人看到，他被人看到！」這是初代基督徒的吶喊，每個人都知道，事實的確如此（林前十五5-8）。

But then the Saviour is most accessible too. Paul says, "*If thou shalt confess with thy mouth the Lord Jesus [Jesus as Lord], and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved*" (v. 9). The emphasis is on Jesus as *Lord*, that is, on His deity. The emphasis is also on righteousness by faith in contrast to righteousness by works. At the heart of the gospel message is the resounding, victorious assertion concerning the Lord Jesus, "God hath raised him from the dead." The resurrection of Christ from

the dead is one of the best proved facts in history. No theory ever propounded can explain it away. It was the mighty shout of the infant church, and the fact was so well attested that none could deny it. "He was seen! He was seen!" cried the early Christians, and everyone knew it was so (I Cor. 15:5-8).

保羅說，「心裡相信神已叫他從死裡復活，」。福音的訴求，主要是對著我們的心，而不是頭腦的需求。神不僅是要讓我們的智性同意一些教理，更是要我們個人甘心委身於耶穌，承認他為主。希伯來人認為「心」構成整個人。若將羅馬書十章9節，與哥林多後書四章4、6節相對照，會發現很有意思的事：撒但矇蔽人的理性，但神要開啟我們的心。

"Believe in thine heart that God hath raised him from the dead," says Paul. The gospel appeal is primarily to the heart rather than to the head. God does not ask merely for intellectual assent to dogma but for personal committal to Jesus as Lord. In Hebrew thought "the heart" comprised the whole man. It is interesting to

救主是最容易的入口。我們只要心裡相信，口裡承認。「口裡承認耶穌為主」保羅說。這正是猶太人不肯作的事，直到如今仍然拒絕。他們不肯承認耶穌的神性。這樣的認信，是驗證一個人是否悔改歸信最重要的證據。認信，包括了向神這一方，以及向人這一方。保羅在接下來的經文中還會詳細說明。

The Saviour is most accessible. He must be believed on in the heart and confessed with the mouth. "Confess with thy mouth Jesus as Lord," says Paul. This was the one thing the Jews refused to do, and refuse to do to this day. They will not confess the deity of Jesus. Such a confession is one lasting evidence that conversion has taken place in the soul. The confession seems to be both Godward and manward. Paul has more to say about this in the verses that follow.

B 承認基督為救主（十10-15）

B. Confessing Christ As Saviour (10:10-15)

承認基督的意義在於（1）作證。首先，它提供（a）作出個人「尊基督為主」的宣告。這有兩項意義：一是，表露個人的信仰，二是個人信仰的確據。「因為人心裡相信，就可以稱義，口裡承認，就可以得救」（10節）。這裡把「心」和「口」的次序調換；第9節的次序是摩西的次序，而第10節則是人的體驗。相信先於承認。這裡的承認，並不是法定的要求。這並不是指：要得救必須作某件事。它只是真誠相信的自然結果。耶穌說，「因為心裡所充滿的，口裡就說出來」（太十二34）。

The value of confessing Christ is (1) *evidential*. In the first place, it gives (a) *personal expression to the lordship of Christ*. Two values are here: one is that there is a revealing of personal faith, and the other is that there is a reassuring of personal faith. "*For with the heart man believeth unto righteousness; and with the mouth confession is made unto salvation*" (v. 10). There is a change in the order of "heart" and "mouth" here because in verse 9 Paul is following Moses' order and in verse 10 the order of experience. Believing comes before confessing. The "confessing" here is not a legalistic requirement. It is not something which must be

done in order to be saved. It is a natural consequence of true faith. Jesus said, "Out of the abundance of the heart the mouth speaketh" (Matt. 12:34).

Stifler說，「人若心裡相信，這樣的信，會帶領他進入稱義的地位，在神面前要建立正確的關係；人若在生活中，公開承認他是屬於耶穌的，末世時也必能得救。因此，救恩有兩個先決元素：心裡信靠，以及真誠的宣告。只是這兩者是一體的兩面；因為宣告若無心裡真實的信靠，就是自欺或欺人，而心裡的信靠，若無宣告，也是懦夫一個（約十九38）。W. E. Vine有相同的觀點：「這裡指出實踐的次序：先有信，再有宣信。若要稱義得救，必須被認可，而這取決於內心相信；但這信又必須有公開的認信。不公開認信，等於沒有信。」Sanday的評論也一樣：「基督徒生命，始於兩方面：內在方面，始於心中的改變，意指信心；這會帶來稱義，亦即在神面前蒙接納；外在方面，意指『認信基督被釘…』只是Sanday延伸過度了，他說這樣的認信是因受洗而成。

Stifler says, "If one believes with the heart, that belief brings him into righteousness, right standing before God; and if now he confesses openly in his life his adherence to Jesus, that confession leads on to final salvation. Thus salvation is resolved into its two elements, a heart trust that provokes a true confession. And yet the two are one; for confession without belief is either self-deception or hypocrisy, while trust without confession may be cowardice (John 19:38)."[1] W. E. Vine takes a similar position: "The actual order is now given: faith first, then confession. In order to be saved righteousness must be reckoned, and this depends on faith; but faith necessarily leads to confession. Absence of confession betokens lack of faith."[2] Sanday's comment is similar: "The beginning of the Christian life has two sides: internally it is the change of heart which faith implies; this leads to righteousness, the position of acceptance before God: externally it implies the 'confession of Christ crucified....'"[3] Sanday goes too far when he says that this confession is made in baptism.

個人認信基督的主權，這第一個意義是為了表露信仰。當然，它是神在人心中先採取主動，但有無數的解經家也同意：它也是外顯的，並且是個人作出了回應。第二個意義是為了確認信仰。「經上說，『凡信他的人，必不至於羞愧。』」（11節）這並不是如欽定本所意謂的，信徒必不至於以在人面前承認基督為恥。而是，凡信靠主耶穌的，「必不至於羞愧」或如J. B. Phillips譯的，「必不至於失望。」這經文引自賽二十八16。

The first value then in giving personal expression to the lordship of Christ lies in the fact that it is a revealing of faith. Doubtless this takes place Godward first, in the heart, but numerous commentators are agreed that it is also outward and manward. The second value lies in the fact that it is a reassuring of faith. "For the scripture saith, Whosoever believeth on him shall not be ashamed" (v. 11). This does not mean, as the Authorized Version implies, that the believer will not be ashamed of confessing Christ before men. It means rather that whoever believes on the Lord Jesus will "not be put to shame" or, as J. B. Phillips renders it, "will not be disappointed." The quotation is from Isaiah 28:16.

公開認信基督，這意義十分明顯，不僅讓我們個人可以言詞來表達對他主權的順服，也（2）讓基督的主權可以對外表露。保羅在此似乎要強調兩點。他要我們看重「基督是全地的主」這一項事實：「猶太人和希臘人並沒有分別，因為眾人同有一位主；他也厚待一切求告他的人。」（12節）。稍早，他已在書信中證明了「世人都犯了罪」。現在，他又指出，世人都可以被拯救。無論是猶太人或外邦人，無論是怎樣的罪，無論誰要得救，論到救恩，基督的主權，都一樣有效。

The value of confessing Christ is evidential not only because it gives personal expression to the lordship of Christ but also because it gives (b) *public exposure to the lordship of Christ*. Paul's emphasis here seems to be twofold. He draws attention to the fact that Christ is Lord of all: "*For there is no difference between the Jew and the Greek: for the same Lord over all is rich unto all that call upon him*" (v. 12). Earlier in the epistle Paul had proved that "all have sinned." Now he shows that all can be saved. There is no difference or distinction between Jew and Gentile either in the matter of sin or in the manner of salvation. The lordship of Christ in this matter of salvation is equally applicable to both.

接著，保羅又指出，耶穌是為全地作主：「因為凡求告主名的就必得救。」（13節）。還有什麼詞彙，可比這寥寥數語，更精簡的表達出福音呢？只用了短短的一節，就能看出福音的適用對象（凡）簡要性（求告主名）及本質（就必得救），你還能在何處找到同時具有這特質的？任何人都可以呼求，猶太人或外邦人，或老或少，或奴僕或自由身，或貧或富，有教化的，或野蠻的——所有人都可以來呼求而得救。承認耶穌的名，承認耶穌是主，就是作個人的信仰表明，並公開承認耶穌救贖的事實。這是它明顯的價值。

Then Paul points out that Jesus is Lord for all: "*For whosoever shall call upon the name of the Lord shall be saved*" (v. 13). Could the gospel message ever be reduced to simpler terms than that? Where, within the compass of one short verse, can be found a better statement of the scope ("whosoever"), the simplicity ("call upon the name of the Lord") and the substance ("shall be saved") of the gospel? Anyone can call. Jew or Gentile can call. The young and the old, the bond and the free, the rich and the poor, the cultured and the crude—anyone can call. Confessing the name, confessing Jesus as Lord gives personal expression and public exposure to the fact that Jesus saves. Here is its evidential value.

這當然就帶來另一種意義（2）佈道。救恩既是透過基督為所有人預備，當然就要向所有人傳揚。「然而，人未曾信他，怎能求他呢？未曾聽見他，怎能信他呢？沒有傳道的，怎能聽見呢？若沒有奉差遣，怎能傳道呢？如經上所記：『報福音、傳喜信的人，他們的腳蹤何等佳美！』」（14-15節）

This leads on, quite naturally, to the fact that the value of confessing Christ is (2) *evangelistic*. Since salvation through Christ has been provided for all men, it must be proclaimed to all men. "*How then shall they call on him in whom they have not believed? and how shall they believe in him of whom they have not heard? and how shall they hear without a preacher? and how shall they preach except they be sent? as it is written, How beautiful are the feet of them that preach the gospel of peace, and bring glad tidings of good things!*" (vv. 14-15).

III 基督被拒絕作為個人救主（十16-21）

III. Christ Rejected As Saviour (10:16-21)

保羅轉向令人傷痛的現實，是前面幾章一直在他心中盤據不去的懸念。猶太人不肯接受基督為救主。保羅要結束神如何對待以色列民的這一段論述前，他要指出，猶太人拒絕相信主耶穌，這實在是很不合理，也是很無情的事。

Paul now returns to the sad fact that occupies his mind all through these chapters. The Jew has rejected Christ as Saviour. Before drawing to a close the section which treats of God's present dealings with Israel, Paul shows how unreasonable and how unrelenting Jewish disbelief in the Lord Jesus really is.

A 猶太人不信基督，這事很不合理（十16-20）

A. Jewish Unbelief in Christ Is Unreasonable (10:16-20)

保羅認為，猶太人不信基督，這事很不合理，原因有二。（1）他們大可相信的。請注意（a）神的道，有獨特的力量，能使人相信基督。「只是人沒有聽從福音，因為以賽亞說：『主啊，我們所傳的有誰信呢？』可見，信道是從聽道來的，聽道是從基督的話來的。」（16-17節），保羅為著同胞的不肯相信，與以賽亞一同哀哭（賽五十三1），因為，福音並不是一件新事；它在舊約聖經中早已深深紮根，屹立不搖。

Paul maintains that Jewish unbelief in Christ is unreasonable on two counts. (1) *They could believe.* Note (a) that the *unique power* of God's Word makes belief in Christ possible. "*But they have not all obeyed the gospel. For Esaias saith, Lord, who hath believed our report? So then faith cometh by hearing, and hearing by the word of God [lit. the word of Christ]*" (vv. 16-17). Paul mourns with Isaiah (Isa. 53:1) over the unreasonable unbelief of his people, for the gospel is not some new thing; it is rooted and grounded firmly in the Old Testament.

信是從聽道來的。只有將信息傳出，才能引發人作出回應。最悲哀的是，人拒絕聽。以色列民拒絕聽。主耶穌一次又一次的呼籲，「有耳可聽的，就應當聽」（太十一15；十三9、43）。而通常同意聽道的，又常常聽而不聞。不過，道的力量很大，它能確保凡聽而回應的人，必能產生信心。彼得談到「蒙了重生，不是由於能壞的種籽，乃是由於不能壞的種籽，是藉著神活潑常存的道」（彼前一23），也是相同的道理。正因如此，猶太人的不信，就愈顯得不合理。

Faith cometh by *hearing*. It is only as the message is proclaimed that a response can be kindled. The supreme tragedy is that people refuse to hear. Israel refused to hear. The Lord Jesus again and again cried, "He that hath ears to hear, let him hear" (Matt. 11:15; 13:9, 43). Often, too, those who consent to *listen* fail to *hear*. The energizing power of the Word guarantees, however, that those who hear and respond have their faith quickened. Peter emphasizes a similar truth when he speaks of "being born again, not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth for ever" (I Peter 1:23). So then, because there is power in the word of Christ for those who hear, Jewish unbelief is unreasonable.

不僅道的獨特力量，使得信仰成為可能（b）往普天下傳播的道，也更使得信仰成為可能。保羅說「但我說，人沒有聽見嗎？誠然聽見了。他們的聲音傳遍天下，他們的言語傳到地極。」」（18節）

Not only does the unique power of the Word make belief possible, but (b) the *universal proclamation* of the Word makes belief possible. Paul says, "*But I say, Have they not heard? Yea verily, their sound went into all the earth, and their words unto the ends of the world*" (v. 18).

猶太人的不信，很不合理，不僅因為他們可信而不信，也因為（2）他們應該信，卻不信。保羅說，連外邦人都擁有了福音，這項事實，應該激起猶太人的良心。「我再說，以色列人不知道嗎？先有摩西說：我要用那不成子民的惹動你們的憤恨；我要用那無知的民觸動你們的怒氣。又有以賽亞放膽說：沒有尋找我的，我叫他們遇見；沒有尋訪我的，我向他們顯現。」（19-20節）。保羅舉摩西、以賽亞為證，希伯來聖經都預告了外邦人的悔改歸信。猶太人本來就應該信，即使不為別的理由，光是嫉妒外邦人搶在他們前頭這一點事實，他們就該急起直追才對。

Jewish unbelief is unreasonable not only because they could believe but because (2) *they should believe*. The Gentiles have embraced the gospel, Paul argues, and this fact alone should arouse the Jewish conscience. "*But I say, Did not Israel know? First Moses saith, I will provoke you to jealousy by them that are no people, and by a foolish nation I will anger you. But Esaias is very bold, and saith, I was found of them that sought me not; I was made manifest unto them that asked not after me*" (vv. 19-20). Paul cites Moses and Isaiah as witnesses that the Hebrew Scriptures themselves foretold the conversion of the Gentiles. The Jews should believe, if for no other reason, out of sheer jealousy of the fact that the Gentiles have stolen a march, so to speak, on them.

B 猶太人不信基督，這很是無情（十21）

B. Jewish Unbelief in Christ Is Unrelenting (10:21)

雖然神給了猶太人特權，雖然神對他們恒久忍耐，又屢屢向他們招手、警告，以色列民仍然執意叛逆，不肯回轉。就如上主透過以賽亞所說「我整天伸手招呼那悖逆頂嘴的百姓」（21節）。「悖逆」這個字，意為「不肯被勸服」，強調猶太人不信的那種無情。

In spite of God's privileges to the nation of Israel, in spite of His longsuffering and in spite of His repeated invitations and warnings, Israel has persisted in rebellion and remonstrance. As the Lord says through Isaiah, *"All day long have I stretched forth my hands unto a disobedient and gainsaying people"* (v. 21). The word "disobedient" means "to refuse to be persuaded," emphasizing the unrelenting character of Jewish unbelief.

到此為止，談過神對以色列民的關係後，神又對個別的猶太人說話，提供外邦人一樣的救恩給他們。外邦人蜂擁而入神的國，猶太人卻只有相對的少數留心聽福音的呼召。

So far then as God's present dealings with Israel are concerned, God is speaking to the individual Jew. He is offering him salvation on the same basis as the Gentile. Gentiles are pressing into the kingdom but only comparatively few Jews pay any heed to the gospel call.

神對以色列民的應許 十一1-36

God's Promised Dealings with Israel

11:1-36

I 神以公平對待以色列民（十一1-10）

A 保羅以自己為例（十一1）

B 保羅以歷史為例（十一2-10）

1 神與有信心的少數（十一2-6）

2 神與頑梗不化的大多數（十一7-10）

II 神對以色列民有遠大的眼光（十一11-29）

A 神不以為然的作為（十一11-22）

1 但心中存有以色列民將要復原的展望（十一11-16）

2 心中也存有外邦人如今要獲得救恩的意念（十一17-22）

B 神在此時期的作為（十一23-29）

1 神的大能要復原以色列民（十一23-24）

2 神的旨意要復原以色列民（十一25-29）

a 神的組織保證（十一25）

b 神的基督論保證（十一26）

c 神的約保證（十一27-29）

III 神對以色列民的信實（十一30-36）

A 神充滿憐憫的作為（十一30-32）

1 他對外邦人的憐憫（十一30）

2 他對猶太人的憐憫（十一31）

3 他對世人的憐憫（十一32）

B 神莊嚴宏偉的作為（十一33-36）

1 超過所有人的推斷（十一33-35）

2 超過所有人的干預（十一36）

1. The Fairness of God's Dealings with Israel (11:1-10)

1. Paul Cites Himself As an Example (11:1)

2. Paul Cites History As an Example (11:2-10)

1. God's Dealings with the Believing Minority (11:2-6)

2. God's Dealings with the Blinded Majority (11:7-10)

2. The Farsightedness of God's Dealings with Israel (11:11-29)

1. God Acts Disapprovingly (11:11-22)

1. But with the Prospective Restoration of Israel in Mind (11:11-16)

2. And with the Present Redemption of the Gentiles in Mind (11:17-22)

2. God Acts Dispensationally (11:23-29)

1. It Is Within the Power of God to Restore Israel (11:23-24)

2. It Is Within the Purpose of God to Restore Israel (11:25-29)

1. His constitutional guarantee (11:25)

2. His Christological guarantee (11:26)

3. His contractual guarantee (11:27-29)

3. The Faithfulness of God's Dealings with Israel (11:30-36)

1. The Mercy of God's Ways (11:30-32)

1. His Mercy to the Gentiles (11:30)

2. His Mercy to the Jew (11:31)

3. His Mercy to the World (11:32)
2. The Majesty of God's Ways (11:33-36)
 1. Beyond All Human Inferences (11:33-35)
 2. Beyond All Human Interferences (11:36)

神對以色列民的應許，最關鍵的地方在於他的誠意，他認真應許亞伯拉罕及他的後裔必要成為大國（希伯來族），他認真應許大衛及他的後裔必要作王，這些應許都沒有取消——只是有延宕。這些應許都是以基督為中心，並且要延後直等他再來。當這個拒絕基督的民族，最終也賀他為王，稱他為民族的救贖主時，應許才會全然成就，也是基督要再臨的時候。現今，則如我們所見到的，無論是猶太人或外邦人，每個人都可以因信基督而得救。凡接待耶穌為救主的，都要成為教會的肢體，並能獲得新約聖經所應許的特權及赦免。我們若不將羅馬書十一章的主題解釋為是指教會，就能避免掉許多錯誤。這時期，能夠享有（猶太人因不信而無法享有的）信仰特權的，就是外邦人了，當然，猶太人只要信，還是可以的。

The key to God's promised dealings with Israel is His sincerity. The solemn promises made to Abraham and his seed concerning the Hebrew *racial* family and to David and his seed concerning the Hebrew *royal* family have not been cancelled—only postponed. They are centered in Christ, and until His return they are in abeyance. Their ultimate fulfillment awaits His coming again when the nation which rejected Him will hail Him at last as Messiah and Kinsman-Redeemer. During the present age, as we have seen, God is offering salvation to Jew and Gentile alike on an individual basis. Those who accept Jesus as Saviour become members of the church and heirs of the privileges and prerogatives set forth in the New Testament. Mistakes in interpreting Romans 11 can be avoided by observing that its theme is *not* the church. It is the Jewish nation, and also the Gentile nations which occupy, for this dispensation, the place of religious privilege temporarily forfeited by the unbelieving Jew.

十一章，保羅指出，猶太人目前雖然暫時不珍惜他們的信仰特權，但有一日，神必要再工作，全然實現他的應許。基督徒並非承繼那專為猶太人的應許，而是成了亞伯拉罕屬天的後裔（創十五5-6；加三8、29）並且有份於亞伯拉罕之約的屬靈祝福（創十五18）。猶太人是上帝屬地的子民，而織入舊約聖經中，關於在地實際國度的，那些偉大的應許，也要實現。「因為神的恩賜和選召是沒有後悔的」（羅十一29）。神不會改變他的心意。保羅在這一章中指出，神以公平宏大的視角及信實不變的真誠，來對待他自古以來的子民以色列人。

In chapter 11 Paul shows that although the Jew has forfeited his national religious privileges for the time being, the day will come when God will reactivate the promises and bring them to fulfillment. The Christian is not heir to the distinctively Jewish promises but is rather the *heavenly* seed of Abraham (Gen. 15:5-6; Gal. 3:8, 29) and a partaker of the spiritual blessings of the Abrahamic covenant (Gen. 15:18). The Jew is God's *earthly* people and the great promises woven into the fabric of the Old Testament concerning a literal, earthly kingdom will yet be fulfilled. "For the gifts and calling of God are without repentance" (Rom. 11:29). God does not change His mind. In this chapter Paul sets forth the fairness, the farsightedness and the faithfulness of God in His dealings with His ancient people Israel.

I 神以公平對待以色列民（十一1-10）

I. The Fairness of God's Dealings with Israel (11:1-10)

保羅開始先指出，神以明確的原則來對待子民。此外，他統御全地的權能，也一直混合著恩典。

Paul begins by showing that God deals with peoples on fixed principles. Moreover, His overruling government is ever mingled with grace.

A 保羅舉自己為例（十一1）

A. *He Cites Himself As an Example (11:1)*

神並未完全棄絕他舊有的子民，這可以從大數掃羅的悔改得救，清楚看出。掃羅原是福音最大的勁敵，也是教會的頭號逼迫者。「我且說，神棄絕了他的百姓嗎？斷乎沒有！因為我也是以色列人，亞伯拉罕的後裔，屬便雅憫支派的。」（十一1）

That God has not given up His ancient people entirely is evidenced by the conversion of Saul of Tarsus, once one of the bitterest enemies of the gospel and an archpersecutor of the church. *"I say then, Hath God cast away his people? God forbid. For I also am an Israelite, of the seed of Abraham, of the tribe of Benjamin"* (v. 1).

B 保羅以歷史為例（十一2-10）

B. *He Cites History As an Example (11:2-10)*

保羅接著將猶太人分為兩類，相信主的少數，以及硬心眼瞎的大多數。他希望他的同胞手足可以看見，神對待猶太人一直是那麼公平一致。先是（1）相信的少數。神對待這些相信的餘數，是依據他測不透的智慧（2-4節）及他已完成的工（5-6節）。「神並沒有棄絕他預先所知的百姓。你們豈不曉得經上論到以利亞是怎麼說的呢？他在神面前怎樣控告以色列人說：『主啊，他們殺了你的先知，拆了你的祭壇，只剩下我一個人；他們還要尋索我的命。』」神的回話是怎麼說的呢？他說：『我為自己留下七千人，是未曾向巴力屈膝的。』」（2-4節）他從口中發出對以色列民的抱怨。這是以利亞個人最沮喪、黑暗的時刻，也是全國最叛逆的時期，故事見於王上十八-十九章。

Paul next divides Jews into two classes, a believing minority and a blinded or hardened majority. He wants his brethren to see that God's dealings with the Jews have been fair and perfectly consistent. Look first at (1) *the believing minority*. God's dealings with this believing remnant is based upon His fathomless wisdom (vv.

2-4) and His finished work (vv. 5-6). *"God hath not cast away his people which he foreknew. Wot ye not what the scripture saith of Elias? how he maketh intercession to God against Israel, saying, Lord, they have killed thy prophets, and digged down thine altars; and I am left alone, and they seek my life. But what saith the answer of God unto him? I have reserved to myself seven thousand men, who have not bowed the knee to the image of Baal"* (vv. 2-4). Elijah's complaint against Israel was wrung from his lips in the darkest hour of personal depression and in the midst of fearful national apostasy. The story is found in I Kings 18-19.

保羅提到的迦密山上的勝利，是對耶洗別勢力以及它所依據的，出於撒但的巴力邪教，一個重大的打擊。可是這個勝利，還不是終場。詭詐的耶洗別，並未把她所有的先知，全數投入迦密的對決，而是保留了四千個先知在叢林裡，她可是拼足了全力要藉此來對抗以利亞的勝利，要來撼動那位火爆先知的鐵腕，激怒他。果然，以利亞起身逃命了！當他逃到精疲力盡時，他已遠離一切的衝突之境，而來到歷史上有名的懸岩，何烈山腳下。這先知又羞又失望的倒地不起。然而，神以溫和的聲音向這神人說：「以利亞，你在這裡作什麼？」（王上十九9）。

The mighty victory on Carmel, to which Paul refers, had dealt a devastating blow to Jezebel's power structure and to the Satanic cult of Baal on which it was based. But that victory had been incomplete. The wiley Jezebel had not sent all her prophets to the Carmel duel but had kept in reserve the four hundred prophets of the groves. Thus she was ready to counter Elijah's victory, which she did with energy and resolve, shaking even that fiery prophet's iron nerve. He fled! When he finally pulled himself up exhausted, it was to find himself far from the scene of conflict and beneath the historic crags of Horeb. Ashamed and disappointed, the prophet flung himself down. Then, tenderly the voice of God came to the man of God: "What doest thou here, Elijah?" (I Kings 19:9).

就如保羅所指出的，先知的回答，充滿哀怨之情，對以色列民氣憤難平。接著便是暴風、地震及烈火，樣樣都像這個先知的脾氣；也都是他很想拿出來教訓以色列民的武器。但是神卻不在其間。他轉而以一陣微小的聲音，向先知說：「以利亞，你在這裡作什麼？」這是一項有關恩典的功課；只是，以利亞被以色列民激起的怒氣，還沒辦法平息。他以完全相同的話，一字一字的回答耶和華。「自己在曠野走了一日的路程，來到一棵羅騰樹下，就坐在那裡求死，說：『耶和華啊，罷了！求你取我的性命，因為我不勝於我列祖。』」（王上十九14）。突然間，神清楚地下了一道新的命令，「膏哈薛作亞蘭王…並寧示的孫子耶戶作以色列王。並膏…沙法的兒子以利沙作先知接續你」（15-16節）

In reply the prophet interceded, as Paul so pointedly puts it, against Israel. Then came the tempest, the earthquake and the fire, each suited to the prophet's mood; the very weapons he would have liked to have had at his command in his anger against Israel. But God was in none of these things. Instead, there came a still small voice, and in that tender voice God dwelt and with it spoke: "What doest thou here, Elijah?" It was a lesson of grace; but Elijah's wrath kindled now against Israel was not to be pacified thus. In answer to the question he gave the same answer word for word. "I have been very jealous for the Lord God of hosts: because the children of Israel have forsaken thy covenant, thrown down thine altars, and slain thy prophets with the sword; and I, even I only, am left; and they seek my life, to take it away" (I Kings 19:14). Suddenly there came a new command from Him who would not be denied. "Anoint Hazael to be king over Syria...

Jehu the son of Nimshi... to be king over Israel: and Elisha the son of Shaphat... *to be prophet in thy room*" (vv. 15-16).

神為什麼不在暴風、地震及烈火中？神為什麼不把這些有效的工具，交在以利亞的手中？神為什麼不再派遣他的僕人新的任務，去對抗那些叢林中的先知？當他千里迢迢逃到何烈山時，他怒氣填膺，現在不是針對耶洗別，而是對以色列民。以利亞不像摩西為以色列民求情，而是求神報復以色列民。因此，神不能把這麼有威力的戰爭武器託給他，因為，散佈在那群不信的大多數以色列群眾中的，是一群信神的少數，這個以利亞不知道，神卻惦記於心。先知只會抱怨「只剩下我一人」。神卻說「我為自己留下七千人，是不曾向巴力屈膝的。」

Why was not God in the tempest, the earthquake, or the fire? Why were not these effective instruments placed into the hands of Elijah? Why did God not send His servant back with a fresh commission against the prophets of the groves? By the time he had brooded all the way to Horeb, Elijah's anger had been kindled, now not against Jezebel's prophets but against Israel. Unlike Moses who had interceded *for* Israel, Elijah interceded *against* them. Hence, he was not to be trusted with such mighty weapons of war, for sprinkled among the godless majority of Israel, unknown to Elijah but known to God, was a believing minority. "I only am left," complained the prophet. "I have reserved to myself seven thousand men, who have not bowed the knee to Baal," said God.

以利亞的時代如何，保羅的時代也如何，而且，到今天還是。神絕不會不替自己保留一群餘數。在教會歷史中，曾有過這樣的時期，就好像以色列民一樣，見證的燈光看似只剩餘燼，卻從來不曾熄滅。

As it was in Elijah's day, so it was in Paul's and ever has been. God never leaves Himself without a remnant. There have been times in the history of the church, as it was with Israel, when the lamp of testimony has burned dim, but it has never gone out.

神對待以色列民，不僅是依據他測不透的智慧，也是依據他已完成的工。「如今也是這樣，照著揀選的恩典，還有所留的餘數。既是出於恩典，就不在乎行為；不然，恩典就不是恩典了。」（5-6節）神的餘數就是那些肯接受「靠恩典因信得救」原則的人。例如，如F. F. Bruce所說的，「基督第一批的跟隨者，當下立刻成了舊約群體中的餘數，也是新約群體中第一批核心份子。」

God's dealings with Israel were based not only on a fathomless wisdom, but also on a finished work. "*Even so then at this present time also there is a remnant according to the election of grace. And if by grace, then is it no more of works: otherwise grace is no more grace. But if it be of works, then is it no more grace: otherwise work is no more work*" (vv. 5-6). God's remnant has always been those who have accepted the principles of salvation by faith through grace. For example, "The first followers of Christ were at one and the same time the last believing remnant of the old community and the first nucleus of the new." [1]

對比於有信心的少數人，尚有（2）頑梗不化的大多數。在以色列民中只有像「海峽」那般少的信徒，在全以色列民中還有像海洋那般多的，不信的大多數。保羅對此的描述，很令人傷痛。他提到所求的，以色列民沒有得著所求的。「這是怎麼樣呢？以色列人所求的，他們沒有得著。惟有蒙揀選的人得著了；其餘的就成了頑梗不化的。」（7節）頑梗不化的這個字，就是「硬心」或「冷淡」的意思。在福音書中，曾用來形容那些對「耶穌竟然於安息日在會堂中醫好病人」大表不滿的法利賽人（可三5）。保羅後來用來形容未悔改得救的外邦人「所以我說，且在主裡確實地說，你們行事不要再像外邦人存虛妄的心行事。他們心地昏昧，與神所賜的生命隔絕了，都因自己無知，心裡剛硬。」（弗四17-18）。猶太人最重要的任務就是要追求義。希臘人是求智慧，羅馬人是追求權勢；但猶太人是要追求義。他們錯失了基督，這就等於整個民族都走向錯的目標，因此，說他們是硬心的，除了那些蒙揀選的餘數。

In contrast with the believing minority is (2) *the blinded majority*. While God ever had His "Gulf Stream" of believers in Israel, there was also the ocean of the nation, the unbelieving majority. The picture Paul gives of the nation as a whole is sad. He speaks of *the search*, the unavailing search of the nation. "*What then? Israel hath not obtained that which he seeketh for; but the election hath obtained it, and the rest were blinded*" (v. 7). The word "blinded" is "hardened" or "calloused." It is used in the Gospels to describe Pharisees who were angered at the Lord Jesus for healing a man in the synagogue on the sabbath day (Mark 3:5). It is used later by Paul to describe unconverted Gentiles who "walk in the vanity of their mind, having the understanding darkened, being alienated from the life of God through the ignorance that is in them, because of the blindness of their heart" (Eph. 4:17-18). The great business of the Jewish nation was its search after righteousness. The passion of the Greek was for knowledge; the passion of the Roman was for power; but the passion of the Jew was for righteousness. They missed their national goal by missing Christ and so were hardened, except for the elect remnant.

保羅又提到那些昏朦的百姓。「如經上所記：神給他們昏迷的心，眼睛不能見，耳朵不能聽見，直到今日。」（8節）。百姓變成對屬靈真理如此的不敏銳，以致於帶來硬心的後果。保羅已經提到過神如何對付法老王，那就是變成硬心的一個例子。以賽亞也非常嚴肅的提到類似的後果（賽二十九10）。將來有一日，神也要對基督徒以相同的方式對待（帖後二11-12）。就像癲瘋病患的肉身失去神經敏銳度，猶太人民也同樣對基督失去敏銳度。

Paul speaks of *the stupor* of the nation. "*According as it is written, God hath given them the spirit of slumber, eyes that they should not see, and ears that they should not hear; unto this day*" (v. 8). The nation became so insensible to spiritual realities that it became the subject of judicial hardening. Paul has already cited God's dealings with Pharaoh as an example of judicial hardening. Isaiah speaks very solemnly of a similar doom for Israel (Isa. 29:10). In a coming day, God will deal with apostate Christendom in the same way (II Thess. 2:11-12). As leprosy renders the flesh insensitive, so the soul of the Jewish nation has been rendered insensitive to Christ.

保羅提到全體人民的網羅。「大衛也說：願他們的筵席變為網羅，變為機檻，變為絆腳石，作他們的報應。」（9節）。在以色列民的會幕的中央是一張桌子。以色列民的最高神聖特權是，可以在雅巍的桌前與他共餐，這特權不僅是祭司才有，也是當百姓獻上馨香素祭時，都可共享的特權（出二十四

11；利六16；七18、20）。以色列百姓在吃這宴席時，是與雅巍一起的（利二十三6；民十五17-21；十八26-31；申十二7、18；十四23；二十七7）。這原本是百姓最高、最神聖、最快樂的特權，結果卻成了百姓不信的網羅。他們變成更在意於外在的儀式，而忽略了屬靈的實質。

Paul speaks of *the snare* of the nation. "*And David saith, Let their table be made a snare, and a trap, and a stumblingblock, and a recompence unto them*" (v. 9). In the holy place of the tabernacle of Israel was a table. Israel's high and holy privilege was to eat with Jehovah at His table, a privilege not reserved for the priests alone, but in their peace offerings for the people as well (Exodus 24:11; Lev. 6:16; 7:18, 20). In their feast days also Israel sat at table, so to speak, with Jehovah (Lev. 23:6; Num. 15:17-21; 18:26-31; Deut. 12:7, 18; 14:23; 27:7). This, the highest, holiest, and happiest of all national privileges, became a snare to the nation in its unbelief. They became more occupied with the outward ceremonial than with the spiritual reality.

保羅說到百姓淪入的奴役。「願他們的眼睛昏矇，不得看見；願你時常彎下他們的腰。」（10節）。彎下腰，就明顯是個服苦、懼怕的景況。猶太人一代又一代地從一地流離到另一地，不斷受到反猶太主義者的追擊逼迫。因拒絕基督，而斷續淪亡於說不盡的悲慘列車中。希特勒的死亡集中營，只不過是猶太人在流亡的傷痛中一個顯著的高峰。從聖經中所記載先知預言的扉頁裡，我們知道，那些恐怖局面不會就此終止；因為擺在前面的，還有百姓的大災難。不過，在此之後，神說「我必將那施恩叫人懇求的靈，澆灌大衛家和耶路撒冷的居民。他們必仰望我，就是他們所扎的：必為我悲哀，如喪獨生子，又為我愁苦，如喪長子。那日，耶路撒冷必有大大的悲哀，如米吉多平原之哈達臨門的悲哀。境內一家一家地都必悲哀。大衛家，男的獨在一處，女的獨在一處。拿單家，男的獨在一處，女的獨在一處。」（亞十二10-12）

Paul speaks of *the servitude* of the nation. "*Let their eyes be darkened, that they may not see, and bow down their back alway*" (v. 10). The bowing of the back, the loosening of the loins, is a vivid picture of servitude and fear. From generation to generation the Jew has fled from land to land, ever pursued by the vicious curse of anti-Semitism. The national rejection of Christ has brought in its train untold miseries from age to age. Hitler's death camps have been but one more high tide mark in the sorrows of the wandering Jew. From what is written on the prophetic page of Scripture we know those horrors will not be the last; for still ahead of the nation are the horrors of the great tribulation. After that final agony, however, God "will pour upon the house of David, and upon the inhabitants of Jerusalem, the spirit of grace and of supplications: and they shall look upon me whom they have pierced, and they shall mourn for him, as one mourneth for his only son, and shall be in bitterness for him, as one that is in bitterness for his firstborn. In that day shall there be a great mourning in Jerusalem, as the mourning of Hadadrimmon in the valley of Megiddon. And the land shall mourn, every family apart" (Zech. 12:10-12).

因此，我們看見了神公平地對待以色列民。那相信的少數，在神眼中蒙悅納，得以加入教會。而頑梗不化的大多數，會嚐到硬心，有眼不能看，有耳不能聽的審判，這是先知早已預先警告的。

So then, we have the fairness of God's dealings with Israel. The believing minority have found favor in the sight of God and have been added to the church. The blinded majority have tasted that judicial hardening and blindness of which the nation was forewarned in the prophets.

II 神對以色列民有遠大的眼光（十一11-29）

II. The Farsightedness of God's Dealings with Israel (11:11-29)

神暫時把以色列民擺在一邊，是為了一個更長遠的目標。對外邦人也有立即的好處。雅弗後來會住在閃的帳棚裡（創九27）。以色列民暫時擺在一旁，這並不是神永久的計劃，因為那會遷涉到他對亞伯拉罕及後裔不取消承諾，要信實守約的問題，他是嚴肅、無條件的保證過那約的。關於應許不取消，只是會延後實現的問題，是保羅在本章的第二部份的主題。

The setting aside of Israel as a nation for the time being is in keeping with God's long-range goals for the Jewish people. It also has some immediate benefits for the Gentile nations. Japheth has come to dwell in the tents of Shem (Gen. 9:27). The setting aside of Israel is not a permanent move on God's part, for that would involve the cancellation of promises secured to Abraham and his seed by solemn and unconditional guarantees. That the promises have not been cancelled but their fulfillment merely postponed is Paul's theme in the second part of this chapter.

A 神對以色列民不以為然的作為（十一11-22）

A. *Today God Is Dealing with Israel Disapprovingly* (11:11-22)

這個主題主要是從外邦人的角度來探討。保羅擔心外邦人會以現今的特殊地位為傲，而重蹈古代以色列民的覆轍。就像古代的猶太人，認為自己是天之驕子，老瞧不起外邦人，現代的外邦人也有這個危險，會認為自己是天之驕子，而瞧不起猶太人。這一段經文保羅在解釋今日的猶太人與外邦人相關的地位，並強調神對以色列民未來的計劃時，充滿了警示，提醒人，不要有這種宗教的優越感。

This subject is dealt with mainly from the Gentile standpoint. Paul is afraid that the Gentiles will become proud of their present position of privilege and fall into the same error as Israel of old. As in olden times the Jew regarded himself as heaven's special favorite and despised the Gentile, so in this dispensation there is danger of the Gentile regarding himself as heaven's favorite and despising the Jew. The section is filled with warnings against such religious pride, as Paul explains the relative positions of Jew and Gentile in this present age and highlights some of God's plans for the nation of Israel in the future.

今天，雖然神對以色列民大不以為然，但仍然（1）心中存有以色列民將要復原的展望。首先，保羅解釋這事實。「我且說，他們失腳是要他們跌倒嗎？斷乎不是！反倒因他們的過失，救恩便臨到外邦人，要激動他們發憤。若他們的過失為天下的富足，他們的缺乏為外邦人的富足，何況他們的豐滿呢？」（11-12節）。保羅已在羅馬帝國一個接一個的城市中看見這原則，他轉向外邦人，總是毫不例外的受到猶太群體的仇視。他對這一切的體驗，沒齒難忘，例如他住在哥林多城，寫這封信的當下，猶太人就一如以往，表達他們誓死反對福音的決心。不過，即使對神大放褻瀆之詞，仍受到神的制止，無法對保羅作人身攻擊。（徒十八）。後來，當保羅向耶路撒冷群眾作見證時，猶太人起初仍耐性的聽，直到聽見保羅提起神如何對他說，「我要差你遠遠的往外邦人那裡去」時，他們「就高聲說，這樣的人，從世上除掉他罷。他是不當活著的。眾人喧嚷，摔掉衣裳，把塵土向空中揚起來。千夫長就吩咐將保羅帶進營樓去。」（徒二十二21-24）。猶太人受不了外邦人竟然可以獲得他們猶太人所鄙視的東西，這深深激怒他們。

In this age, although God is dealing with Israel disapprovingly, it is (1) *with the prospect of Israel's restoration in mind*. First, Paul explains this fact. *"I say then, Have they stumbled that they should fall? God forbid: but rather through their fall salvation is come unto the Gentiles, for to provoke them to jealousy. Now if the fall of them be the riches of the world, and the diminishing of them the riches of the Gentiles; how much more their fulness?"* (vv. 11-12). Paul had seen this principle work in city after city of the Roman Empire, where invariably his turning to the Gentiles was followed by deep resentment and jealousy on the part of the Jewish community. These experiences would be very fresh in his mind, for at Corinth, where he was residing as he wrote this epistle to Rome, the Jews had manifested their usual opposition to the gospel. They had in this case, however, been divinely restrained from a personal attack on Paul although vehemently blaspheming the Lord (Acts 18). Later, when Paul was giving his testimony to the Jerusalem mob, the Jews heard him patiently until he told how God had said to him, "I will send thee far hence unto the Gentiles." Then they "lifted up their voices, and said, Away with such a fellow from the earth: for it is not fit that he should live. And as they cried out, and cast off their clothes, and threw dust into the air, the chief captain commanded him to be brought into the castle" (Acts 22:21-24). It enraged the Jews to think that the Gentiles should have even that which they themselves despised.

他們很嫉妒外邦人，很憎恨他們也可享有宗教的特權。只是，誰教他們是白佔地土呢。他們自己不想接受福音，就也不許外邦人享有福音。

They were bitterly jealous of the Gentiles and resented any extension of religious privilege to them. Theirs, however, was strictly a dog-in-the-manger attitude. They did not want the gospel and they did not want the Gentiles to have it either.

雖然以色列民目前對福音採取這樣的態度，但保羅仍預期有一日百姓要悔改歸主。那會是何等特別的一天！倘若因為他們的執拗、嫉妒及背逆，尚且使外邦人可以獲得這樣的福份，當以色列民被復原，享有他原本的權利地位時，那帶給世界的祝福會是何等的大！神並未忘記他最終要完成的目標。

Despite the present attitude of Israel toward the gospel, Paul looks forward to the day when the nation will be converted. What a day that will be! If through their stubbornness, jealousy and rebellion the Gentiles have fallen heir to such blessings, what riches are in store for the world when Israel is restored to its rightful position! God has not lost sight of His ultimate goal.

保羅不只解釋了神正在作的事，他也利用了神所作的事。「我對你們外邦人說這話；因我是外邦人的使徒，所以敬重我的職分，或者可以激動我骨肉之親發憤，好救他們一些人。若他們被丟棄，天下就得與神和好，他們被收納，豈不是死而復生嗎？所獻的新麵若是聖潔，全團也就聖潔了；樹根若是聖潔，樹枝也就聖潔了。」（13-16節）。保羅希望藉著自己投入向外邦人傳福音的工作，可以激發他的同胞得救，即使是出於嫉妒之情。

Paul not only explains what God is doing, he *exploits* what God is doing. *"For I speak to you Gentiles, inasmuch as I am the apostle of the Gentiles, I magnify mine office: if by any means I may provoke to emulation them which are my flesh, and might save some of them. For if the casting away of them be the reconciling of the world, what shall the receiving of them be, but life from the dead? For if the firstfruits be holy, the lump is also holy: and if the root be holy, so are the branches"* (vv. 13-16). Paul hoped that by throwing himself into his great life's work of Gentile world evangelism, some of his Jewish brethren would be saved even if jealousy were the motive.

保羅再次提到，他期待看到以色列民有擁抱主耶穌的一天。他比喻這種復原的結果好像「死而復生」。到那日，「認識耶和華的知識要充滿遍地，好像水充滿洋海一樣。」（賽十一9）。保羅接著提到根與枝子，藉此引出下文。亞伯拉罕似乎是根，因為他是應許的受託人。（有人認為是指基督，因為在同一封信中，就使用過「耶西的根」[賽十一10；羅十五12]這個稱呼，他最終也要成為天上、地下每一項祝福的根源）。樹是指亞伯拉罕之族。下一段，保羅會指出，這樹是橄欖樹，提醒我們在耶利米十一章16節，先知告訴以色列民，「耶和華給你起名叫青橄欖樹。」原來的枝子是指猶太人，就是最先享有橄欖根肥汁的人。我們再過幾節即可讀到，許多猶太人因為不信，已從神對亞伯拉罕的祝福中被隔絕，在大災難之後，一些餘數要重新被接上，也有更多人要藉著以色列民而蒙福。被接上的枝子，是指外邦人，被接在根上，而不是樹幹或枝子上。外邦人並不是成為猶太人或成為「屬於猶太人的」，而是直接進入神藉亞伯拉罕向外邦人所應許的祝福（創十二3）。這是保羅接下來要探討的主題。

Again Paul anticipates the day when the nation of Israel will embrace the Lord Jesus. He likens the resulting world revival to "life from the dead." In that day "the earth shall be full of the knowledge of the Lord, as the waters cover the sea" (Isa. 11:9). Paul's reference to the root and the branches introduces what follows.

Abraham seems to be the *root* since he was the depository of the promises. (Some see Christ as the root here since He is described in this same epistle as "the root of Jesse" [Isa. 11:10; Rom. 15:12] and is ultimately the root of every blessing, earthly and heavenly). The *tree* is the race of Abraham. In the next paragraph Paul will define the tree as an olive tree, reminding us of Jeremiah 11:16 where the prophet says to Israel, "The Lord called thy name, A green olive tree." The *natural branches* are the Jews, those who first partook of the tree's root and fatness. As we shall see a few verses further on, many of the Jews were broken off from the place of divine blessing in Abraham because of unbelief. A remnant will be grafted in again after the

tribulation, and once more blessings will flow to men through Israel. The *ingrafted branches* are the Gentiles, placed upon the root, not the trunk or branches. The Gentile does not become a Jew nor does he become "of Israel" but enters directly into the blessing promised by God to the Gentiles through Abraham (Gen. 12:3). This is the theme Paul develops next.

神雖然不同意以色列民，但未來要復原以色列民的計劃仍存在心。他也有（2）外邦人現今要獲得救恩的計劃。保羅在這一段（17-22節）發展他著名的有關橄欖樹的比喻。「若有幾根枝子被折下來，你這野橄欖得接在其中，一同得著橄欖根的肥汁，你就不可向舊枝子誇口；若是誇口，當知道不是你托著根，乃是根托著你。你若說，那枝子被折下來是特為叫我接上。不錯！他們因著不信，所以被折下來；你因為信，所以立得住；你不可自高，反要懼怕。神既不愛惜原來的枝子，也必不愛惜你。可見，神的恩慈和嚴厲向那跌倒的人是嚴厲的，向你是有恩慈的，只要你長久在他的恩慈裡，不然，你也要被砍下來。」（17-22節）。這裡有好幾個重要的教訓。第一是，外邦人代表野橄欖樹，被接入好樹的樹根。保羅後來又提醒我們這過程是「逆著性」。因此，我們在24節時要再作討論。

While God is acting disapprovingly with Israel but with the prospective restoration of Israel in mind, He is also acting (2) *with the present redemption of the Gentiles in mind*. It is in this section (vv. 17-22) that Paul develops his famous parable of the olive tree. *"And if some of the branches be broken off, and thou, being a wild olive tree, wert grafted in among them, and with them partakest of the root and fatness of the olive tree; boast not against the branches. But if thou boast, thou bearest not the root, but the root thee. Thou wilt say then, The branches were broken, that I might be grafted in. Well; because of unbelief they were broken off, and thou standest by faith. Be not highminded, but fear: for if God spared not the natural branches, take heed lest he also spare not thee. Behold therefore the goodness and severity of God: on them which fell, severity; but toward thee, goodness, if thou continue in his goodness: otherwise thou also shalt be cut off"* (vv. 17-22). There are several important lessons here. The first is that the Gentiles are represented as being a wild olive tree grafted into the root of a good tree. Later on Paul will remind us that this process is "contrary to nature," so comment will be reserved until we come to verse 24.

這一段引發一個問題。它似乎與第八章有關信徒永遠得救的教導相矛盾。保羅在此所說的枝子被折下，用意是要清楚警告外邦的讀者；不免引發一些人思想：基督徒也可能失去救恩嗎。這一點，我們在申論時要特別小心。當保羅說「神既不愛惜原來的枝子，也必不愛惜你」時，他到底要說的是什麼？神在第八章曾說，沒有什麼可使我們與他的愛隔絕，此處卻說到，有可能被「折下」。

This section raises a problem. It seems to contradict the teaching of Romans 8 regarding the eternal security of the believer. Paul's reference here to branches being broken off, intended as a clear warning to his Gentile readers, has led some to think that Christians can lose their salvation. We need to proceed with caution at this point. What does Paul mean when he says, "If God spared not the natural branches, take heed lest he also spare not thee"? God says in chapter 8 that nothing can separate the child of God from His love, yet here God speaks of the danger of being "cut off."

我們要小心觀察此處的上下文，這很重要。第八章相關的主體是教會；而十一章此處相關的主體是猶太人與外邦人。這三類型必須按健全的解經法，分開來處理，因為神是以不同的方式對待這三類型。在羅馬書九章、十章，保羅討論的是猶太人。而十一章，他明確指出，是「我對你們外邦人說這話」（十一13）。因此，這一段警告，根本不是在指教會。

It is important to observe the context here with care. The subject matter of Romans 8 was the *church*; here in chapter 11 it is the *Jew* and the *Gentile*. The three classes must be dealt with separately in sound exposition because God does not deal with each alike. In Romans 9 and 10, as we have seen, Paul has been discussing the Jews. Now he distinctly says, "I speak to you Gentiles" (11:13). The warnings of this section, then, are not addressed to the church at all.

其次，我們要注意此處所用的象徵。橄欖樹是舊約中用來象徵以色列的三種樹之一。無花果象徵以色列全民的特權；葡萄樹是以色列屬靈的特權，橄欖樹是以色列的宗教特權。這可以幫助我們明白保羅指出的警告。猶太人暫時失去了宗教特權。舊約聖經有大約二十五段經文，曾警告以色列民，會被懲處像死刑（不一定是永遠的死亡）一般的「從他子民中被驅逐」。那些被折下的，當然就失去與亞伯拉罕的約相關的特權。在保羅時代，除了那些信的餘數，這個就要成為以色列民全體的懲處。這種「折下」的懲處，是因為猶太人的不信所致。

Next, we need to observe the symbolism used. The olive tree was one of three to which Israel is compared in the Old Testament. The fig tree symbolizes Israel's *national* privileges; the vine, Israel's *spiritual* privileges; and the olive, Israel's *religious* privileges.[2] This gives us the clue to Paul's warning. The Jew has lost his religious privileges for the time being. In the Old Testament some twenty-five passages threatened the Israelite with the penalty of being "cut off from his people," judicial death (not necessarily eternal death) being meant. Those so cut off, of course, lost all privileges connected with the covenant of Abraham. Except for the believing remnant, this was happening to Israel on a national scale in the time of Paul. This judicial breaking off was the result of unbelief on the part of the Jews.[3]

外邦人，因為信了基督，就被接上，替代那折下的枝子，因此，就有了一切的宗教特權，那曾是猶太人曾得意展現的，外邦人也要警惕自己不要重蹈別人驕傲的覆轍。外邦人已經進入神主動與亞伯拉罕立約而帶來的祝福系統中；但就如猶太人一樣，他們也可能失去以橄欖樹作比喻，所生動描寫的這些特權。神絕不偏心。但是關於永遠得救的問題，並不是本章的主題。此處談的是宗教特權，而不是在基督裡的永生。本章的主體是猶太人與外邦人，而不是教會。當然，我們可以把它應用在個別信徒上，強調濫用在基督裡享有的福份會招致的危險；但真正的詮釋並非在指教會，而是指外邦人和猶太人，這點不可不知。

Gentiles, through faith in Christ, were being grafted in to replace the broken branches. Since Gentiles now have all the religious privileges once proudly displayed by the Jews, they must beware of religious pride. They have come into the system of blessing initiated by God with Abraham; but, like the Jews, they can be cut off from those privileges which are so graphically pictured by the olive tree. God does not play favorites. The question of eternal salvation, however, does not arise since it is not the subject matter of the chapter.

Religious privilege is the theme, not eternal life in Christ. The subjects of the chapter are Jews and Gentiles, not the church. It is perfectly true that we can make an *application* to the individual believer underlining the dangers of abusing privileges enjoyed in Christ; but the true *interpretation* belongs not to the church, but to Gentile and Jew.

B 神在這時期對以色列民的作為（十一23-29）

B. *Today God Is Dealing with Israel Dispensationally (11:23-29)*

保羅尚有一些沒說完的。他繼續之前的比喻，指出神全心希望在末期時恢復以色列原有的特權。他指出（1）神有能力復原以色列。「而且他們若不是長久不信，仍要被接上，因為神能把他們重新接上。你是從那天生的野橄欖上砍下來的，尚且逆著性得接在好橄欖上，何況這本樹的枝子，要接在本樹上呢！」（23-24節）。以色列的復原，完全在神的能力範圍內。外邦人被接上，是「逆著性」。

Paul has not finished with the theme introduced in the above section. He continues with the same symbolism to show that God has every intention of ultimately restoring Israel to all her former privileges. He shows (1) *it is within the power of God to restore Israel. "And they also, if they abide not still in unbelief, shall be grafted in: for God is able to graft them in again. For if thou wert cut out of the olive tree which is wild by nature, and wert grafted contrary to nature into a good olive tree: how much more shall these, which be the natural branches, be grafted into their own olive tree?"* (vv. 23-24). The restoration of Israel is well within God's power. The ingrafting of the Gentiles was "contrary to nature."

Thomson對橄欖樹及接枝的過程，有一些很有意思的論述。「橄欖，按它原本野生的狀態，是很少結果子的，即使有，也很小，很難榨油。野生橄欖…必須用好品種來接上它，才能結果；但使徒保羅在此提起的是：野生的接到好樹上，而不是用好的來接上野生的…請注意，他用了詞彙逆著性，的確如此。我要特別強調一點：一般而言，在大自然界中，橄欖樹當然也是如此，（好的來接上野生的）；而使徒所介紹的方式則從未成功過。根據阿拉伯人，接枝，是將好的接上野生的，好的可以征服野生的；若反過來，就不成功。你若把野生的接上好樹，它反而會破壞好樹。只有在恩典的國度，這種逆著性，違反自然的方式才會成功；這也是使徒保羅緊抓不放的特點，強調向外邦人所賜的憐憫，將野生的族類，逆著性，以違反運作的原則，來接上好的橄欖樹…使徒保羅居住在橄欖樹之地，他的立論，絕不可能對橄欖的生長環境有錯誤的認知。」

Thomson gives some interesting comments on the olive and the grafting process. "The olive, in its natural wild state, bears no berries, or but few and these small and destitute of oil. The olive... is wild by nature and must be grafted by the *good* before it will bear fruit; but here the Apostle speaks of grafting the wild into the good, not the good *upon* the wild.... Observe, he expressly says that this is *contrary* to nature, as it really is. I have made particular inquiries on this point, and find that in the *kingdom of nature* generally, certainly in the case of the olive, the process referred to by the Apostle never succeeds. Graft the good upon the wild and, as the Arabs say, it will *conquer* the wild; but you cannot reverse the process with success. If you insert a *wild* graft into a good tree, *it will conquer the good*. It is only in the kingdom of grace that a process thus contrary

to nature can be successful; and it is this circumstance which the Apostle has seized upon with admirable tact, to magnify the mercy shown to the Gentiles by grafting them, a wild race, *contrary to the nature* of such operations, into the good olive tree.... The Apostle lived in the land of the olive, and was in no danger of falling into a blunder in founding his argument upon such a circumstance in its cultivation."[4]

以橄欖樹來描述神對待猶太人和外邦人，這是多麼合適的比喻！保羅說，倘若這種逆著性的嫁接，外邦人尚且能如此的碩果豐盈，那麼，當以色列這原本的枝子接回來時，那會是何等的局面！

What a fitting picture the olive is to portray God's dealings with Jew and Gentile alike! If, Paul says, the grafting in, *contrary to nature*, of the Gentiles has been so fruitful, what will it be when Israel, the natural branches, come back into their own!

介紹了神有復原以色列民的大能之後，保羅接著指出（2）復原以色列民，是神的旨意。關於這，有三點可以說明（a）組織上的保證。「弟兄們，我不願意你們不知道這奧秘（恐怕你們自以為聰明），就是以色列人有幾分是硬心的，等到外邦人的數目添滿了。」（25節）關於外邦人，新約聖經中有兩個偉大的論述，值得我們細讀。第一是「外邦人的時候」（路二十一24），另一個是此段經文所提的「外邦人數滿足時」。這兩段經文類似，但不完全一樣。「外邦人的時候」與耶路撒冷淪入外邦權勢的時期相關。這時期，始於尼布甲尼撒，一直到基督再來，那時，他必清楚獲得王權，治理這地。值得注意的是，當被擄的歸回應許地時（在所羅巴伯及以斯拉時期），他們並非建立起一個獨立國家，而是附庸；也不是蓋起皇宮，而是聖殿；不是設立王權，而是祭壇。因此「外人邦的時候」這句話，就與外邦人的政治治權相關。尼布甲尼撒是第一個被神治理的外邦統治者（但二37）。

Having shown that it is within the power of God to restore Israel, Paul next shows (2) *it is within the purpose of God to restore Israel*. There is indeed a threefold guarantee that God will ultimately do just that. The first of these is (a) the *constitutional* guarantee. "*For I would not, brethren, that ye should be ignorant of this mystery, lest ye should be wise in your own conceits; that blindness in part is happened to Israel, until the fulness of the Gentiles be come in*" (v. 25). There are two great expressions in the New Testament concerning the Gentiles which repay careful study. The first is "the times of the Gentiles" (Luke 21:24) and the other is "the fulness of the Gentiles" mentioned in this passage. The two expressions are similar but not the same. The "times of the Gentiles" have to do with the period during which Jerusalem is under Gentile power. This period began with Nebuchadnezzar and will continue until the return of Christ when the throne rights will be visibly assumed by Him whose right it is to reign. It is noteworthy that when the exiles returned to the promised land during the days of Zerubbabel and Ezra, they went not to found an independent kingdom but a dependency; not to build a palace but a temple; not to set up a throne but an altar. The expression "the times of the Gentiles," then, has to do with the *political* ascendancy of the Gentiles, Nebuchadnezzar being the first Gentile sovereign to reign by divine right (Dan. 2:37).

相形之下，「外邦人數滿足」則與外邦人的屬靈實況相關。當以色列民的背逆達到頂峰，將彌賽亞釘在十字架上，又抵擋聖靈的工作（如使徒行傳所記載的一切）時，神也將他們的屬靈特權挪去。使徒行傳的重心，便逐漸轉向外邦人。不久，耶路撒冷本位於屬靈影響力的核心地位，便轉由安提安、哥林多、以弗所及羅馬取代；主後七十年，羅馬皇帝提多將耶路撒冷夷為平地，在教會中，猶太人所握有的權柄，也全數瓦解。

In contrast with this, the "fullness of the Gentiles" has to do with the *spiritual* ascendancy of the Gentiles. When Israel crowned all its former rebellions with the crucifixion of the Messiah and then endorsed that act by resisting the Holy Spirit as recorded in the book of Acts, God took away from the nation its spiritual privileges too. Increasingly in the book of Acts the emphasis is on the Gentiles. It was not long before Antioch, Corinth, Ephesus and Rome eclipsed Jerusalem as centers of spiritual influence; and when in a.d. 70 Titus razed Jerusalem to the ground, all semblance of Jewish authority in the church collapsed.

因此，「外邦人數滿足」便指外邦人所蒙的祝福，如彼得的話語，「神當初怎樣眷顧外邦人，從他們中間選取百姓歸於自己的名下」（徒十五14）。當外邦人數滿足時，教會要被提，這時，神要再次藉著以色列民賜福全地。世人要看見猶太人向外邦人傳福音。Algernon J. Pollock說，「但是我們可以輕易明白，福音的光、能力和祝福，是在外邦人手中，而非猶太人手裡。外邦人會成立宣教差會，來向猶太人傳福音，就是一個很好的明證。」這些事，都一直在證明「直到」（25節）。當「直到人數滿足」這個字實現時，所出現的組織，便要確保猶太人會再次在屬靈上，居重要地位。

"The fullness of the Gentiles," then, refers to the spiritual blessing of the Gentile described by Peter in the words, "God at the first did visit the Gentiles, to take out of them a people for his name" (Acts 15:14). The fullness of the Gentiles will be complete at the rapture, at which time God will once more bless men through Israel. The world will then see the Jew evangelizing the Gentile. "But in the meantime one glance will tell us that the light and energy and blessing of the gospel lie in Gentile hands, and not in Jewish. That the Gentiles should form missionary societies to the Jew is proof enough of the state of things." [5] This state of affairs is only to continue "until" (v. 25). There is a constitutional guarantee that the Jew will again come into prominence spiritually when the moment covered by that word "until" arrives.

神不僅在組織上要確保以色列民，（b）基督論也確保。「於是以色列全家都要得救。如經上所記：必有一位救主從錫安出來，要消除雅各家的一切罪惡。」（26節）。當然，拯救者是主耶穌，希伯來文Goe！意謂至親的救贖、報仇者。大多數的以色列民在大災難時會滅亡（耶三十5-三十一40；但十二1；啟七），但當主耶穌再來時，那些倖存的餘數都要悔改（亞十二10-14），因此「以色列全家都要得救」。保羅引用了以賽亞的兩段經文來佐證（賽五十九20-21；二十七9）。當然「以色列全家」不是指所有活過的猶太人，而是指末期大災難時仍然存活的。保羅認為基督的再來是一項保證，證明神要復原以色列。

There is not only the constitutional guarantee that God will restore Israel; there is (b) the *Christological* guarantee. "And so all Israel shall be saved: as it is written, *There shall come out of Sion the Deliverer, and shall turn away ungodliness from Jacob*" (v. 26). This Deliverer, of course, is the Lord Jesus, the

Kinsman-Redeemer-Avenger as the Hebrew word *Goel* implies. The greater part of the nation of Israel will perish during the judgments of the great tribulation (Jer. 30:5-31:40; Dan. 12:1; Rev. 7), but at the return of the Lord Jesus the surviving remnant will all be converted (Zech. 12:10-14), and "so all Israel shall be saved." Paul appeals to two passages in Isaiah to support this (Isa. 59:20-21; 27:9). "All Israel," of course, does not refer to all the Jews who have ever lived, but to all those alive at the end of the great tribulation. Paul sees in the return of Christ a Christological guarantee that God will restore Israel.

此外，還有（c）約的保證。「又說：我除去他們罪的時候，這就是我與他們所立的約。就著福音說，他們為你們的緣故是仇敵，就著揀選說，他們為列祖的緣故是蒙愛的。因為神的恩賜和選召是沒有後悔的。」（27-29節）。保羅在此指的是耶利米書三十一章所提到的新的約。神並未改變他的心意，他的目光也很遠大。他蓋樓也會先計算花費（路十四28-29），他在追逐最終的目標時，也不會低估將遭遇到的敵對（路十四31-32）。任何突發事件，都在他事先預料掌握之中，也早就有備而來。他與列祖所訂的約（無條件的約），不會因人的失信而毀約。這關乎神榮耀的尊名，以及他王權的尊榮，這是摩西曾兩度在重要的時機裡，謙卑又中肯的提醒過雅巍的（出三十二7-14；民十四11-20）。

In addition, there is (c) the *contractual* guarantee. *"For this is my covenant unto them, when I shall take away their sins. As concerning the gospel, they are enemies for your sakes: but as touching the election, they are beloved for the fathers' sakes. For the gifts and calling of God are without repentance"* (vv. 27-29). Paul looks here to the new covenant mentioned in Jeremiah 31. God does not change His mind, nor is He shortsighted. He does not begin to build a tower without first counting the cost (Luke 14:28-29), nor does He underestimate the opposition He will encounter in the pursuit of His ultimate objectives (Luke 14:31-32). No contingency can arise which He has not already taken fully into account and for which He has not made provision. His contractual agreements with the fathers (unconditional as so many of them were) are not to be thwarted by human failure. The glory of God's great name and the honor of His throne are involved, as Moses so pertinently, yet humbly, reminded the Lord on two notable occasions (Exodus 32:7-14; Num. 14:11-20).

因此，保羅在論及神對以色列的應許時，他就提到了神的公平及遠見。他還有一點要討論，然後會再回到書信的主題。

So then, in speaking of God's promised dealings with Israel Paul explains both the fairness and the farsightedness of God's dealings. He has but one more point to make and then he will come back to the main theme of the epistle.

III 神對以色列民的信實（十一30-36）

III. The Faithfulness of God's Dealings with Israel (11:30-36)

本章結尾的幾節，將立論作了摘要，然後轉入一段偉大、敬拜神的頌歌，頌揚神對人奇妙又奧妙的作為。

The closing verses of the chapter summarize the argument and break into a mighty doxology of worship to God for the marvel and mystery of God's dealings with men.

A 神的作為充滿憐憫（十一30-32）

A. *The Mercy of God's Ways* (11:30-32)

保羅在這幾節中，四次提到神的憐憫。（1）他對外邦人的憐憫。「你們從前不順服神，如今因他們的不順服，你們倒蒙了憐恤。」（30節）他再次強調，神治理以色列民，是要藉此成為施恩於外邦人的途徑。憐憫，是神的寶座上最明亮的光。其次是（2）猶太人。「這樣，他們也是不順服，叫他們因著施給你們的憐恤，現在也就蒙憐恤。」（31節）。保羅在此引用了很正確的對比。外邦人曾經是不信的，但因著猶太人的不順服，而獲得憐憫。如今，猶太人雖是不信者，但因著外邦人所蒙的憐恤，他們也可獲得憐恤。這句話，可以激發人向猶太人傳福音。最後，還有（3）他對世人的憐恤。「因為神將眾人都圈在不順服之中，特意要憐恤眾人。」（32節）。換言之，神掌握了人的不順服，無論是猶太人或外邦人，要使所有人都可以蒙他憐恤。這個論點，又將我們帶回第三章。

Four times in these verses Paul points to God's mercy. First, there is His mercy to (1) *the Gentiles*. "*For as ye in times past have not believed God, yet have now obtained mercy through their unbelief*" (v. 30). He reemphasizes the fact that God's dealings in government with Israel have been a means of His extending His grace to the Gentiles. Mercy is the brightest light that plays upon the throne of God. Then there is His mercy to (2) *the Jews*. "*Even so have these also now not believed, that through your mercy they also may obtain mercy*" (v. 31). Paul is drawing here an exact parallel. Once the Gentiles were the unbelievers, but through disobedience of the Jews have found mercy. Now the Jews are unbelievers, but by the mercy of the Gentiles they too may find mercy. This statement should stimulate Jewish evangelism. Finally, there is His mercy to (3) *the world*. "*For God hath concluded them all in unbelief, that he might have mercy upon all*" (v. 32). Or, as some have rendered it, "God has shut up all unto disobedience, that He might have mercy upon all." In other words, God has overruled the disobedience of men, Jew and Gentile alike, that He might offer to all His mercy. The argument takes us back to chapter 3.

莎士比亞藉著波西亞（Portia）的口，說得很好：

Well might Shakespeare put into the lips of Portia the words:

慈悲不應出於勉強；

它應像天上甘霖，
降於人世：帶來雙重祝福；
既祝福那施予者，也祝福那承受者：
它的偉大，無可比擬；它是
君王的寶座，比皇冠更尊貴；
王的權柄只代表短暫的權勢，
威武和莊嚴，
傳達著君王令人生畏的凜冽；
但慈悲卻高於權杖；
它掌管著君王內心的權座，
是來自神的屬性。
當慈悲與公義調和時，
人間的權勢就能酷像神。因此，猶太人啊，
雖然你訴求的是公道，但請你思想——
要走公道之路的話，我們沒有一人
可以獲得拯救，我們都需要憐恤。

The quality of mercy is not strained;

It droppeth as the gentle rain of heaven

Upon the place beneath: it is twice blest;

It blesseth him that gives and him that takes:

'Tis mightiest in the mightiest; it becomes

The throned monarch better than his crown;

His sceptre shows the force of temporal power,

The attribute of awe and majesty,

Wherein doth sit the dread and fear of kings;

But mercy is above this sceptered sway;

It is enthroned in the heart of kings,

It is an attribute of God himself;

And earthly power doth then show likest God's

When mercy seasons justice. Therefore, Jew,

Though justice be thy plea, consider this—

That in the course of justice none of us

Should see salvation: we do pray for mercy.[6]

B 神莊嚴宏偉的作為（十一33-36）

B. *The Majesty of Gods Ways (11:33-36)*

保羅以聖經中最偉大的一段頌歌來作結，頌揚神宏偉的作為。它（1）*超過所有人的推斷*。「深哉，神豐富的智慧和知識！他的判斷何其難測！他的蹤跡何其難尋！誰知道主的心？誰作過他的謀士呢？誰是先給了他，使他後來償還呢？」（33-35節）。人類是偉大思想家！從世上的圖書館就可以為證。他不停息的思考，上窮碧落下黃泉的要去推證宇宙大自然的一切，並探索其原因。但是，神的作為和道路，仍然遠超人的推斷能力。「因為我的意念非同你們的意念，我的道路，非同你們的道路，天怎樣高過地，照樣我的道路，高過你們的道路，我的意念高過你們的意念」（賽五十五8-9）。當這些道路向我們顯明時，我們唯一能作的，就是俯伏敬拜。

Paul concludes with one of the greatest doxologies in the Bible celebrating the majesty of God's ways. Those ways are (1) *beyond all human inferences. "O the depth of the riches both of the wisdom and knowledge of God! how unsearchable are his judgments, and his ways past finding out! For who hath known the mind of the Lord? or who hath been his counsellor? Or who hath first given to him, and it shall be recompensed unto him again?"* (vv. 33-35). Man is a great thinker! The world's libraries attest to that. His restless intellect probes the heights above and the depths beneath as it inquires into the nature of the universe and seeks the reason why. But God's ways and dealings are beyond all human inferences. "For my thoughts are not your thoughts, neither are your ways my ways, saith the Lord. For as the heavens are higher than the earth, so are my ways higher than your ways, and my thoughts than your thoughts" (Isa. 55:8-9). When those ways are revealed to us, all we can do is to bow and worship.

同樣的，這些道路（2）*超過所有人的干預*。「因為萬有都是本於他，倚靠他，歸於他。願榮耀歸給他，直到永遠，阿們！」（36節）。他是宇宙的創造者與維持者。他一世代又一世代的實踐著他的計劃和旨意。沒有任何人的背逆作為，可以阻撓他最終要完成的旨意。他所有的目的，最終都要達成。當世人怒吼，「外邦為甚麼爭鬧？萬民為甚麼謀算虛妄的事？世上的君王一齊起來，臣宰一同商議，要敵擋耶和華並他的受膏者，說：我們要掙開他們的綑綁，脫去他們的繩索。那坐在天上的必發笑；主必嗤笑他們。」（詩二1-4）。

Those ways, likewise, are (2) *beyond all human interferences. "For of him, and through him, and to him, are all things: to whom be glory for ever. Amen"* (v. 36). He is the Creator and Sustainer of the universe. He pursues His plans and purposes from age to age. No act of human rebellion can thwart the ultimate fulfillment of His will. His goals will all be reached at last. When the people rage and "the kings of the earth set themselves, and the rulers take counsel together, against the Lord, and against his anointed, saying, Let us break their bands asunder, and cast away their cords from us. He that sitteth in the heavens shall laugh: the Lord shall have them in derision" (Ps. 2:1-4).

他對待以色列民的作為，是超越所有人的干預。他的公平、遠見、信實保證，也毫無疑問的證明，他應許以色列民的一切都要實現。

His dealings with Israel are beyond all human interferences. His fairness, His farsightedness, His faithfulness guarantee beyond all question that His promised dealings with Israel shall come to pass.

III 福音的實踐（十二1-十六24）

Part 3.

The Practice of the Gospel

12:1-16:24

基督信徒 十二1-2

THE CHRISTIAN AS A BELIEVER

12:1-2

I 基督徒受到的挑戰（十二1）

A 心甘情願的獻上為祭

1 理所當然的事

2 務實的事

B 獻上無瑕疵的祭

C 獻上理所當然的祭

II 基督信徒被改變（十二2）

A 道德上

B 知性上

C 動機上

1. How the Christian Is Challenged As a Believer (12:1)

1. To Give an Unbridled Sacrifice

1. The Proper Thing to Do

2. The Practical Thing to Do

2. To Give an Unblemished Sacrifice

3. To *Give* an Unbiased Sacrifice
2. How the Christian Is Changed As a Believer (12:2)
 1. Morally
 2. Mentally
 3. Motivationally

保羅寫完他岔出去的講論之後，現在又回轉到他的論證主題。他探討了福音的**原則**及**難題**之後，現在要開始談福音的**實踐**，這也是本書信最後這一段的主題。這是典型的書信模式，闡明信仰之後必定接著論述相襯的行為；教義之後必定有應當實踐的行為。

Paul has completed his digression and now returns to the main stream of his thesis. Having discussed the *principles* of the gospel and the *problems* of the gospel, he now begins to deal with the *practice* of the gospel, and this is his theme throughout the remainder of the epistle. It is typical of the teaching of the epistles that belief is followed by behavior; doctrine, by deeds.

羅馬書最後這一段有兩個主要部份。第一，保羅先談論**基督徒的生活之律**（十二1-十三7），接著又討論**基督徒的愛之律**（十三8-十六24）。這些段落的第一段可分三部份，分別談到信徒的屬靈、社會及世俗生活。讀者可以參考本書前頭的總綱大要。要探討基督徒屬靈生活，可分成兩部份來讀。首先，保羅談基督徒作為**信徒**這部份（十二1-2），接著談基督徒作為**弟兄**這部份（十二3-13）。

This last section of Romans is in two parts. First, Paul discusses *the laws of Christian life* (12:1-13:7), and then he discusses *the laws of Christian love* (13:8-16:24). The first of these sections is in three parts and deals respectively with the believer's spiritual, social and secular relationships of life. The reader is referred to the overall analysis of the epistle on page 7-8 to get the general perspective.

The discussion of the spiritual life of the Christian is in two parts. First, Paul deals with the Christian as a *believer* (12:1-2), and then with the Christian as a *brother* (12:3-13:13).

I 基督徒作為信徒，受到怎樣的挑戰（十二1）

I. How the Christian Is Challenged As a Believer (12:1)

這挑戰與信徒的身體相關，保羅在此指出，它是基督徒要過得勝生活的最高祕訣。若不肯把身體獻上，好讓基督的生命，可以在每天日常生活中流露，則光知道六-八章真理的理論，是沒什麼用的。

The challenge has to do with the believer's body, which Paul now reveals to be the ultimate key to the practice of the victorious Christian life. It is of little avail to know theoretically the truths of Romans 6-8 if the body is not surrendered so that the life of Christ can be expressed in the everyday affairs of life.

A 心甘情願獻身體為祭（十二1）

A. *The Body As an Unbridled Sacrifice (12:1)*

神並不勉強、逼迫信徒把身體獻上，他也不是用捕捉的方式，像給馬套上嚼環，強迫牠順服一樣。他是好言相勸的方式對信徒。他要的是心甘情願的順服。他很清楚的顯明，信徒把身體獻給神，其實是為本身好，因為是（1）理所當然之事。「所以，弟兄們，我以神的慈悲勸你們，將身體獻上，當作活祭，是聖潔的，是神所喜悅的；你們如此事奉乃是理所當然的。」（1節）。

God does not compel and coerce the believer into presenting his body. He does not corral him and bridle him like a horse and force him to obey. He beseeches him. He wants an unbridled sacrifice. He makes it clear that to present the body to God is, for the believer, (1) *the proper thing to do*. "*I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service*" (v. 1).

查考聖經之時，若碰到「所以」，就要停下看看，是因為怎樣，才有這個所以！這是通則。以本例來看，它把神對信徒身體的吩咐，與保羅在前面有關教義及各種時期的教導，所提到的那些「憐憫」作連結。神已拯救我們脫離罪，脫離刑罰及權勢。他也拯救我們脫離形形色色的老我的綑綁。他翻轉了萬國的命運。他的恩典得勝一切，並賜下更多的憐憫。他一直以憐憫保抱我們，陪伴我們渡過無數次難關，以恩典為防護堤，圍繞著我們的靈魂，在我們破裂的心靈傷痕中，裹上無盡的恩慈。他以我們不配得的恩寵，淹沒我們，將所有的人，圈在他無可抵抗的愛的膀臂中。保羅說，「我以神的慈悲勸你們，將身體獻上，當作活祭。」這是理所當然的，我們唯一該作的事，也是我們對「如此神聖，如此奇妙的愛」唯一恰當的回應。

It is an axiom of Bible study that when we come across the word "therefore" we should pause and see what it's *there for*! In this case it links God's demand for the believer's body with those "mercies" Paul has been describing in both the doctrinal and dispensational sections of the epistle. God has saved us from sin, from its penalty and its power. He has saved us from self in all its features and all its forms. He has overruled the destinies of nations. He has triumphed in His grace and multiplied His mercies. He has, as it were, besieged us with His mercies, brought them up against us in countless number, built the bulwarks of His grace against our souls, poured a ceaseless cannonade of kindness in upon the breaches in our hearts. He has overwhelmed us with unmerited favor and carried all before Him on the resistless arms of love. "I beseech you therefore," says Paul, "by the mercies of God, that ye present your bodies." It is the proper thing to do. It is the only possible thing to do. It is the only fitting answer we can give to "love so amazing, so divine."

它不僅是應該作的事，也是（2）*很務實的事*。它使得羅馬書一至八章的原則，可以化為十二至十六章的實踐。它也使得我們可以步出滿腦子的神學雲霧，享受去實踐成聖的真理所帶來的喜樂。神要我們過一種聖潔的生活，無論是在家中，或在高速路上，是在工作檯上，櫃檯或辦公桌上。這兩者的聯結，就是獻上身體。當我們獻上身體給神時，那是作基督徒最具策略的關鍵，的確如此。

It is not only the proper thing to do, it is (2) *the practical thing to do*. It makes possible the translation of the principles of Romans 1-8 into the practice of Romans 12-16. It is all very well to have our heads in the theological clouds and enjoy the great truths of positional sanctification. God wants us to live a holy life in the home and on the highway, at the bench, the counter or the desk. The link between the two is the presented body. There is a very real sense in which to present our bodies to God is the most strategic thing we can do as Christians.

作為信徒，可能會有三種生活方式。分別是感官式的，屬魂的，屬靈式的。例如，由身體的感官來管制，那是感官式的，感官式的，並不意謂著總是過著放縱肉體，最糟的生活方式。它只是意謂，我們全憑感官的指使而行事。

It is possible for us, as believers, to live lives on one of three levels. We can live lives that are sensual, soulish or spiritual. A person, for example, who is ruled by the physical is *sensual*. To be sensual does not necessarily mean that we live in the constant indulgence of the worst forms of carnality. It simply means that we are ruled by the senses.

請思想下列的詞句：「我不喜歡這味道」「太熱了」「我太累。」「它嚐起來很棒嗎？」「你覺得怎樣？」「別這麼作，會痛。」「很醜吧？」「我跟你講，貝蒂說了什麼。」每一句都呈現出一種肉身的反映。被這樣的思想掌控的，就是感官型式的——憑藉著所見所聞，嗅覺、味覺、聽覺而定。由這類源頭所產生的動機，有可能很詭異、偽裝，故作優雅；但是許多人就是憑這樣的感官來思考。即使成了基督徒，仍然可能是感官式的。他可能因為太熱而不去禱告會，因為太臭，而不去貧民窟工作，不喜歡某某人，因為他的文法太髒腳。換言之，他是感官式的基督徒。他可以得救，但是僅只生活在最低的平原。

Think of each of the following expressions: "I don't like the smell." "It's too hot." "I'm too tired." "Does it taste good?" "What does it feel like?" "Don't do that, it hurts." "Isn't it ugly?" "Let me tell you what Betty said." Each one of these statements reflects a physical reaction. People who are ruled by such considerations are ruled by the senses—by what they see, feel, hear, taste or smell. The motivation from this source may be very subtle, very well disguised, very genteel; but, nevertheless, people motivated by such considerations are sensual. It is possible for a Christian to be sensual. He will not go to prayer meeting because it is too hot. He will not work in the slums because they are too smelly. He doesn't like John Jones because he uses bad grammar. In other words, he is a sensual Christian. He may be saved, but he is living his life on the lowest possible plane.

從另一方面而言，在表達信仰時，我們也可能是屬魂的，被智性、情緒或意志所掌控。這就更為詭異了。這樣的生命，可能很靠近真正的屬靈，因而很難偵測出它的瑕疵。例如，有的信徒，有可能是為了智性上的追求而來過基督徒的生活。他研讀聖經，為要變成一本活的聖經百科全書。他追求成為偉大的神學家，為了在信仰上爭辯過人，以致人人欽羨、佩服他對真理有如此偉大的卓見。但是他卻不一定屬靈。這些卓見充其量只是智性上，仍可能是屬魂的。

On the other hand, it is possible for us to be *soulish* in our expression of the faith, to be ruled from the intellect, the emotions or the will. This is a far more subtle possibility. A life so lived can come so close to genuine spirituality that it can be very difficult to detect the flaw. For example, a believer may give himself over to *intellectual* pursuits in his practice of Christianity. He studies his Bible and becomes a walking Bible encyclopedia. He becomes a great theologian, a great controversialist for the faith. People admire and respect him for his great grasp of truth. He is not necessarily spiritual, however. This grasp of truth all too often is merely intellectual. It may be soulish.

也或者，他也可能很感性化。守主餐，思想加略山時，他會掉淚、哭泣。禱告會時，大聲呼叫哈利路亞，會為韓戰的孤兒或印度的貧民深受感動而在籲請奉獻時，掏光口袋，然而，卻不一定就是屬靈。多半是一種過渡的感性。未得救的人也可能如此。

Or he may be strongly given to *emotion*. At the Lord's Supper, the thought of Calvary brings tears to his eyes and he weeps. At the prayer meeting he gets so worked up he shouts his hallelujahs. He is so deeply moved at the thought of the poverty of Korean orphans or the masses of India that he will empty his pocketbook into the offering when an appeal is made. He is not necessarily spiritual, however. All too often such displays are mere excesses of emotion. An unsaved man might do as much.

從另一角度而言，信徒也可能有鐵腕意志。當他得救時，他可能知道要戒煙，因此立刻把煙扔進火爐，再也不抽一根。這也未必是屬靈的得勝，只因為他是有堅強意志的人。事實上，有可能是兩種的混合，甚至是知、情、意，三種的混合，因此，一個模範的基督徒，也有可能是不真正屬靈，這是非常詭異的陷阱。

On the other hand, a believer might have an iron *will*. When he is saved he learns he should give up smoking, shall we say, so he immediately throws his cigarettes into the fire and never smokes again. That may not be a spiritual victory, it may simply be the assertion of a strong will. Indeed, there may be a combination of two, or even all three factors—intellect, emotions and will, so that a person appears as an exemplary Christian without being truly spiritual at all. It is a very subtle trap.

當然，這並不是說，知、情、意對屬靈的基督徒不重要，它們很重要。但若只是知、情、意，並無法構成屬靈的特質。在感官方面，人是受魂的掌控，這人誠然是具有好品種的人性。但他仍不是屬靈，因此，甚至可能尚未得救。

Now, of course, this is not to say that the intellect, emotions and will play no part in the life of a spiritual Christian, because they do. But just to be intellectual, emotional or determined does not constitute the essence of spirituality. If the sensual side of a man is controlled by the soulish side, the person is indeed a fine specimen of humanity. But he is not spiritual and may not even be saved at all.

對我而言，屬靈必須是完全受聖靈掌管，它的祕訣在於，要將身體全然獻上，降服於主。因為人是透過身體接受外在的感知，而後形諸於外的。所以，人的身體若受聖靈掌管，聖靈就能掌管全人。要成為真正屬靈的信徒，就必須把身體獻上給神，讓他充滿、使用。因此，不僅感官受聖靈掌控，連知情意也受掌控，如此，全人就能成為屬靈的基督徒，能在所有的言行舉止中，流露主耶穌的美。

那麼，我們該如何確定，某個舉止是屬魂或屬靈的呢？當然，這條線的劃分非常微妙。事實上，這當中的區分只有一件工具可以區別，那就是神的道。「神的道是活潑的，是有功效的，比一切兩刃的劍更快，甚至魂與靈，骨節與骨髓，都能刺入、剖開，連心中的思念和主意都能辨明。」（來四12）我們只有每天等候神，容許他以他的道來檢視我們的動機，我們才能藉著聖靈的光照，分辨我們言行舉止的真正動機。Kritikos，這個字譯為「辨明」，這特別重要。The Companion Bible 說，「神用過一次，而且只用過這一次kritikos這個字；限定是指：他的道是一個評定者…將靈與魂『剖開』意指，它不僅要分辨出個人是從肉身生或從靈生的（約三6），還要分辨出是天然人（希psuchikos）或屬靈人（希pneumatikos）。」

For me to be *spiritual* the Holy Spirit must have complete control of me, and the key to this lies in the surrender of the body. For it is through the members of the body that all impressions are received and all impulses expressed. If, therefore, the Holy Spirit has control of the body He can control the whole man. To be truly spiritual a believer needs to hand over his body to God for Him to fill and use. Then, not only are the senses controlled, but the intellect, emotions and will are controlled, and the person is a spiritual Christian expressing in all his ways the beauties of the Lord Jesus, How then can we decide whether or not a given act is to be traced back to the soul or to the spirit? Surely the line drawn here is very fine. In fact, there is only one instrument which can cleave between the two and that is God's Word. "For the word of God is quick, and powerful, and sharper than any twoedged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discerner of the thoughts and intents of the heart" (Heb. 4:12). It is only as, in our daily waiting upon God, we allow Him to bring His Word to bear upon our motives that we can discern, through the Spirit's enlightenment, the true reasons for our conduct and conversation. The word translated "discerner" is especially significant. It is the word kritikos. "Once, and only once, has God used kritikos; thus confining it to His own Word as a 'critic'... 'Dividing asunder' of soul and spirit means not only differentiating between that which is begotten of the flesh and that which is begotten of the Spirit (John 3:6) in the individual, but also between the natural (Gr. psuchikos) man and the spiritual (Gr. pneumatikos) man." [1]

B. 身體作為無瑕疵的祭（十二1）

B. The Body As an Unblemished Sacrifice (12:1)

當聖靈掌管身體時，他便可以透過信徒的肢體，作為基督獻祭所獲的果實。因此，對比於舊約的祭，信徒獻身為祭，便是一種活祭。在舊約聖經中，要獻上祭物時，祭牲一定要先宰殺。現在，當信徒獻上自己的身體時，他反而成為真正的活著。

When the Holy Spirit has control of the body, He can express through the believer's members the fruits of Christ's sacrifice. The offering of the believer's body is therefore a living sacrifice in contrast with the sacrifices of the Old Testament. In the Old Testament, when a body was offered the animal was slain. Now, when the believer offers his body, he begins to really live.

保羅告訴我們，這樣的獻上（1）是活祭，與舊約聖經中所有死的祭物不同；因為，當聖靈掌管信徒的身體時，加略山所帶來的得勝，就成為我們所經歷的得勝。當主耶穌得勝的生命，透過信徒的身體而流露時，所有的死亡都被取代了。它也是（2）聖潔的祭，因為當聖靈得以在信徒身上掌管時，神的美德，透過加略山，也就能成為我們所經歷的美德。所有的敗壞，都要被基督完全無瑕的純潔和敬虔所取代。還有，它是（3）可喜悅的祭，因為當聖靈在信徒身上掌管，以他的方式工作時，基督在加略山上獻為祭的價值，也會被信徒所經歷。他不僅被「接納在愛子裡」，他的生命，也要成為一個活的、聖潔的祭，討神喜悅，蒙神悅納。再也沒有比這個更有意義的。

Paul tells us that the offering is to be (1) a *living* sacrifice in contrast with the Old Testament sacrifices which were all dead ones, for when the Spirit controls the believer's body the *victory* resulting from Calvary is made good in our experience. All deadness is displaced as the triumphant life of the Lord Jesus is expressed through the members of the believer's body. It is to be (2) a *holy* sacrifice, for when the Spirit has His way with the believer's body the *virtue* resulting from Calvary is made good in our experience. All defilement is displaced by the perfect and unblemished purity and piety of Christ. It is to be (3) an *acceptable* sacrifice, for when the Holy Spirit has His way in the believer's body all the *value* of Christ's sacrifice is experienced by the believer. He is not only "accepted in the Beloved" but his life becomes a living, holy sacrifice, pleasing and acceptable to God. Nothing less will do.

C 獻上理所當然的祭（十二1）

C. *The Body As an Unbiased Sacrifice (12:1)*

保羅說，這樣的祭是我們「理所當然的服事」，或如另外的翻譯，我們理所當然的敬拜。這裡沒有勉強，沒有高壓，不強迫意志，或壓制性情，要人去同理神的旨意。神當我們是講理的人，這樣的要求，明顯合理，該當立即作出回應。

Paul says that such a sacrifice is our "*reasonable service*" or, as some render it, our reasonable worship. There is no coercion here, no high pressure, no forcing of the will, no bending or biasing of the personality to make it conform to the divine will. God takes it that we are reasonable people, that the reasonableness of this demand will be so evident that there will be an immediate and prompt response.

當我思量奇妙十架，
榮耀之主在上懸掛；
平生所愛頓看有損，
昔日所誇今覺鄙下。

若得萬物獻主為報，
難償深恩仍嫌微少；
主愛如此聖善奇妙，
今獻身心，全力圖効。

When I survey the wondrous cross,
On which the Prince of glory died,
My richest gain I count but loss,
And pour contempt on all my pride.

Were the whole realm of nature mine
That were an offering far too small;
Love so amazing, so divine,
Shall have my heart, my life, my all.

這就是基督徒作為信徒，所受到的挑戰。被神的慈悲所激勵，所保抱，他要全然投効於加略山得勝的智慧。神要的不多不少。其他的宗教，以獻祭為根本，但基督教以獻祭為結果實的花朵。

This, then, is how the Christian is challenged as a believer. Beseeched and besieged by the mercies of God he capitulates to the winsome logic of Calvary. God asks for nothing more and nothing less than that. All other faiths make sacrifice the root, Christianity makes it the flower.

II 基督徒作為信徒如何被改變（十二2）

II. How the Christian Is Changed As a Believer (12:2)

獻上身體，會帶來生命的改變。信徒的身體，是表露新生命的器皿。我們並不是像古代的希臘人，去開發身體，崇拜它的美與力，然後向奧林匹克運動會中的藝術雕刻作品獻上敬拜，後者，絕不只是運動員的競賽，更是參與一種有宗教實質的慶典。我們釘十字架，並不是像禁慾主義者那樣的，認為身體是邪惡的，要餓它，要惡待它。例如，Simeon Stylites，據說就曾坐在一隻桿頂上三十年不下來。另有人穿著粗皮毛衣，以如坐針氈來懲罰自己。我們不是。我們只是將自己的身體獻上分別為聖，成為聖靈居住的殿，讓他可以自由進出身體的每一座殿，掌管身體的所有舉止動作。信徒可以因著這樣的獻上而被改變。

The presentation of the body results in a transformed life. The body of the believer is the vehicle through which the new life is expressed. We do not *cultivate* the body like the ancient Greeks, who worshiped its beauty and its strength and glorified their worship in sculptured works of art and in their Olympic games, which were far more than mere athletic contests, partaking indeed of the nature of a sacred celebration. We do not *crucify* the body like the ascetics who considered it evil and starved and mutilated it. Simeon Stylites, for example, is said to have sat for thirty years on top of a column. Others wore hair skirts and scourged themselves with cruel whips. We simply *consecrate* the body that the Holy Spirit, who has made it His temple, might have free access to all its courts and free control over all its activities. The believer who thus presents his body is changed.

A 他的道德被改變（十二2）

A. He Is Changed Morally (12:2)

保羅說，「不要效法這個世界」。「效法」這個字是 *suschēmatisō*，是指「一個人外在的舉止動作，不是出自他內心，也不是代表他內心的生命。」（Kenneth S. Wuest）。效法，只注重外在的。我們不應當被世界同化。J. B. Phillips 將這句譯得很好，「別讓你週遭的世界，將你擠壓進入它的模型中。」這裡的「世界」，是指「人類自從墮落之後，就淪入屬靈的黑暗狀態，天性就有一種被黑暗所掌控的傾向和影響力，想要與神敵對，因此就被世界之子所掌控。」世界有它的潮流和流行，代代在更改，它對我們運用壓力，不僅從小處的服飾飲食著手，更從大處如生命中的道德標準宗教信仰等所影響。世界就是魔鬼對罪人撒謊，向聖徒施誘惑之處。它是人類生命及社會中，不想讓神插手的地方。

"Be not conformed to this world," says Paul. The word "conformed" is *suschēmatisō*, which "refers to the act of an individual assuming an outward expression that does not come from within him, nor is it representative of his inner heart life." [2] It lays stress on that which is external. We are not to be fashioned by the world. J. B. Phillips expressively renders the sentence, "Don't let the world around you squeeze you into its own mold." The word for "world" here "signifies the condition of humanity, which, since the fall, is in spiritual darkness, with a nature, tendencies, and influences controlled by the powers of darkness in opposition to

God, and now under the prince of this world." [3] The world has its fads and fashions and they change with each generation. Its mold exerts pressure on us all, not only in such relatively minor matters as dress and diet, but in such far more serious areas of life as morals, ethical standards and religious beliefs. The world is the devil's *lair* for sinners and his *lure* for saints. It is human life and society with God left out.

信徒的身體若獻在祭壇上給神，就不會被世界所同化。他的道德會改變，他的生命，也不會從外頭型塑，而是發自內心的改變，耶穌談到所羅門時，給我們一幅相當生動的比喻，他指著野地的花朵說，「所羅門榮華的時候，他所穿戴的，還不如這花一朵呢」（太六29）。所羅門的榮華，是外面的穿戴，百合花的美，是發自內心。信徒有一種內住的力量，可以克服世界的壓力，而他所獻上的身體，可以使得這力量被釋放出來。他不是被世上的道德所型塑；他要為這個世界立下道德標準。

The believer whose body has been laid on the altar for God will not be conformed to the world. He is morally changed. His life is not molded from without but from within. Jesus provided us with a picturesque illustration when speaking of Solomon He pointed to the flowers of the field and said, "Solomon in all his glory was not arrayed like one of these" (Matt. 6:29). Solomon's splendor was put on from without, the glory of the lily grows from within. The believer has an inward power to overcome the pressures of the world, and his presented body makes it possible for that power to be unleashed. He is not molded by the world's morals; he sets the standard for the world.

B 他的知性改變了（十二2）

B. *He Is Changed Mentally* (12:2)

「只要心意更新而變化」保羅說。這是一項呼召，要讓生命改變的呼召。在此出現的希臘文「更新而變化」這字，在新約其他地方，只出現三次。兩次是描述主耶穌的變像（太十七2；可九2），還有一次描述：信徒專心注目主耶穌時，會帶來榮耀的轉變（林後三18）。

"Be ye transformed by the renewing of your mind," says Paul. This is a call for a transfigured life. The Greek word translated "transformed" in this passage occurs in only three other places in the New Testament. It is used to describe the transfiguration of the Lord Jesus (Matt. 17:2; Mark 9:2) and it is used to describe the glorious change wrought in the believer when he steadfastly contemplates the Lord Jesus (II Cor. 3:18).

希臘文 *metamorphoomai* 這字，就是英文 *metamorphosis* 這字的根源。字典給它的定義是「改變外形或改變特質」。舉個例子，毛毛蟲，在經歷蛻變時，是由蛹而轉變成美麗的蝴蝶。這同一種動物起初囚在那狹窄的墳墓，最後經歷蛻變，但那蛻變是如此的驚人，以致沒有人可以認出它原來的樣子。聖靈要在信徒身上作的改變也是如此，但他若要這麼工作，必須先掌管這身體，可以自由地在人心中工作。

The Greek word is *metamorphoomai* from which our word "metamorphosis" is derived. The dictionary defines metamorphosis as "change of form or change of character." An example is the caterpillar which

undergoes metamorphosis in its chrysalis and emerges a glorious butterfly. The same creature which enters the filmy tomb eventually emerges, but the change is so remarkable that it cannot be recognized as the same. It is this kind of change the Holy Spirit wishes to work in the life of the believer, but to do it He must have control of the body and free access to the mind.

聖經中有顯著的兩處，談到信徒生命的蛻變，如此清晰，人人都看得出來。它留下印記在臉上。當摩西經過四十晝夜與神同在，從山上下來時，他「不知道自己的面皮…發了光」（出三十四29）。此外，司提反也因聖靈充滿，在會堂面對仇敵時，他們「都定睛看他，見他的面貌，好像天使的面貌」（徒六15）。每一位信徒，當他與主耶穌面對面時，也都要經歷這樣的改變。「親愛的弟兄啊，我們現在是神的兒女，將來如何，還未顯明；但我知道，主若顯現，我們必要像他，因為必得見他的真體。」（約壹三2）。

On two notable occasions recorded in Scripture, the metamorphosis in the life of a believer was so complete as to be evident to all to see. It left its imprint on the face. When Moses came down from the mount after forty days and nights alone with God, he "wist not that the skin of his face shone" (Exodus 34:29). Likewise Stephen, filled with the Holy Spirit, faced his enemies in the Sanhedrin and they "looking stedfastly on him, saw his face as it had been the face of an angel" (Acts 6:15). Every believer will experience a change like this when he comes face to face with the Lord Jesus. "Beloved, now are we the sons of God, and it doth not yet appear what we shall be: but we know that, when he shall appear, we shall be like him; for we shall see him as he is" (I John 3:2).

聖靈渴望現在就將酷似主耶穌的形像，刻劃在我們的性格裡，好讓它自此就可以從我們的臉上映照一些出來。我們都遇見過一些基督徒，他們那聖徒的生命，會在眉宇間，甚至言語中，留下一種無可磨滅的寧靜與平安。畢竟，臉龐就是「靈魂的指標。」亞伯拉罕林肯有一次受人託請，要指派某人擔任他政府中的一個高位時，他說，「我不喜歡他的臉！」請求的人說，「可是這人不該為自己的臉負責啊」林肯說，「每個人過了四十歲就該為自己的臉負責。」

The Holy Spirit desires to etch this likeness to the Lord Jesus into our characters now, so that it might be reflected to some degree in our faces here below. We have all met Christians whose saintly lives have left an indelible mark of serenity and peace upon their brow and in their eyes and even in the set of their mouth. The face, after all, is "the index of the soul." When asked to appoint a certain man to a high post in his government, Abraham Lincoln once said, "I don't like his face!" "But surely," said the petitioner, "the man isn't responsible for his face." Said Lincoln, "Every man over forty *is* responsible for his face."

聖靈不是替人在臉上擦脂抹粉，好增加貴氣的容顏。他是在人的心裡工作。也更新人的心思，轉變人的靈魂。

The Holy Spirit does not apply a mere cosmetic to the skin to bring about this nobility of countenance. He works within. He renews the mind and transforms the soul.

C 他的動機被改變（十二2）

C. *He Is Changed Motivationally (12:2)*

「叫你們察驗何為神的善良、純全可喜悅的旨意。」每個基督徒都有責任，要為自己察驗，神對我的生命有何旨意。透過每日與主交談，會漸漸明白神所顯明的旨意，可以領會，因為那是善良的旨意。神不可能要求我們去作任何對我們的永恒有害的事務。神的要求，可能會與我們的意見，我們的野心、喜好相左，就好像神吩咐彼得去外邦人哥尼流的家一樣（徒十）。神對我們的計劃一定是最好的，因為那是全知的智慧與神聖的愛所凝聚的。「神的意思原是好的」這是約瑟的見證；當那些疑懼的烏雲終於散開，他可以來回顧，看見神的引導，神對他生命的照護是何等奇妙時（創五十20）他能如此的說。只有撒但才會慫恿人說：神不可靠；說他的計劃總是要讓人吃苦頭；說他總是叫人低沉，讓人抑鬱受苦，受損。撒但會恐嚇我們，讓我們陷入對神缺乏信靠的光景。但神的旨意是美善的。

"That ye may prove what is that good, and acceptable, and perfect will of God." Every Christian is responsible to discover for himself what God's will is for his life. When through the process of his daily communion with the Lord he discovers some aspect of the revealed will of God, he will embrace it, because it is *good*. God cannot ask us to do anything that is not for our eternal good. The demand may cut right across our opinions, our ambitions, our tastes, as it did Peter's when God commanded him to go to the house of the Gentile Cornelius (Acts 10). What God plans for us will be the very best that omniscient wisdom and divine love can conceive. "God meant it unto good" was Joseph's testimony when the dark clouds of uncertainty had finally rolled away and he could look back and see how marvelous were God's leadings and providential overrulings in his life (Gen. 50:20). It is Satan who suggests that God is not to be trusted; that He plans for us some unpleasant experience; that He will let us down and leads us into anguish, pain and loss. Satan ever seeks to frighten us into a lack of trust of God. But God's will is good.

神的旨意也是可悅納的。神不會叫我們作那些我們無法接受的事。他帶領我們走生命的路徑，讓我們更成熟，好叫我們在遇見迦南地的巨人時，能夠有備而來，或至少我們應當如此。這是以色列民的經歷。我們看一眼地圖，就會明白，從埃及往迦南，最短的路應該是往東走。但神卻領他們往南去，沿著西乃半島的邊緣而去，讓他們在生命中一次又一次經歷神的大能，使神的兒女學習更信靠神。他真的決定，要他們走最長的路，反而是最快抵家的路。他非常清楚，迦南的巨人多麼令以色列民喪膽，到最後，在加低斯要進迦南時，他的旨意對大多數人都還是很難接受。成年人中，似乎只有約書亞及迦勒學到曠野中的功課。只有這兩人能接受神的旨意。其他的以色列都覺得，神要他們進迦南的旨意太難接受；不過，他們的觀點太說不過去了，因此遭到神的審判（民十三-十四章）。

It is also *acceptable*. God will not ask us to do that which we cannot accept. He brings us along life's path, maturing us as we go, so that when we come to Canaan and its giants, we are ready for them, or at least, we should be. This was Israel's experience. A glance at the map will show that when the nation left Egypt the

shortest route to Canaan lay due east. But God led them far to the south, all along the rim of the Sinai peninsula, bringing experience after experience into their lives that these children of His might learn to trust Him more. He decided indeed that the longest way around was the shortest way home. Well He knew what a pall of fear the giants of Canaan would cast upon the stoutest heart and how unacceptable His will would seem to the majority when at last, at Kadesh-barnea, the time came to move forward into Canaan. Of the adult population only Joshua and Caleb seemed to have learned the lessons of the wilderness. To these two alone was the will of God acceptable. When the bulk of the nation decided that God's will was unacceptable, their decision was inexcusable and was met with summary judgment from God (Num. 13-14).

在亞伯拉罕身上，我們也看到榜樣，神的旨意是多麼可喜悅，即使從人的角度看來幾乎不可能。在創世記二十二章，亞伯拉罕知道，神對他生命的旨意是，要他把以撒帶到某個地方，然後獻為燔祭。亞伯拉罕雖然萬般不捨，仍然認為神的旨意是可接受的。他雖然不明白，為何神會要求他獻這樣的祭；也不明白，神會怎樣履行他的承諾——畢竟，以撒一直是這些應許的核心呀。但他確信，神會叫以撒從死裡復活（來十一19）即使神從未實際向他這樣的保證。亞伯拉罕毫不懷疑神的旨意。

In Abraham also we find an example of how acceptable God's will is, even when it confronts us with the humanly impossible. In Genesis 22 Abraham discovered that God's will for his life meant taking Isaac to a certain place and offering him up as a burnt offering. Hard as the demand was, Abraham considered the will of God to be acceptable. He did not know why God demanded this sacrifice, nor did he know how God would make good His promises which were all centered in Isaac. But he did believe that God could raise Isaac from the dead (Heb. 11:19) even though he had no actual guarantee that He would. He accepted God's will without question.

我們之前就曾指出，亞伯拉罕剛剛踏上信仰之路時，就將他的父親獻給主，在他信仰之路的末了，神則吩咐他，把兒子獻上。當然，要獻上獨生子比獻上父親更難，但這兩次的獻上，中間隔的歲月，亞伯拉罕已體驗了更多讓他成熟的經歷。神總是會留意，「他的誠命不是難守的」（約壹五3）。他的旨意總是可喜悅的。倘若有任何原因，讓他的旨意看起來似乎很難以接受，那一定是因為我們忽略了一些他曾經指給我們看的東西；神一定不會叫我們跳出我們尚未預備好的那一步。在此，我們再度看見，撒但想要騙我們相信：神對我們的要求太難，作不到。然而，神的旨意是可喜悅的，凡是獻上自己身體作為活祭的，都可以證明的確如此。

We have previously noted that at the beginning of his pilgrimage God told Abraham to surrender his father, and at the end of his pilgrimage God told him to surrender his son. It is far harder, of course, to give up one's only son than it is to give up one's father, but between the two surrenders were years of maturing experiences in Abraham's life. God always sees to it that "His commandments are not grievous" (I John 5:3). His will is always acceptable. If for any reason God's will seems unacceptable to us, it must be because we are blindly overlooking something He is showing us, for God never asks us to take a step for which we are not ready. Here again, Satan tries to deceive us into believing that God makes impossible demands upon us. However, God's will is acceptable, and those who have presented their bodies in living sacrifice will prove it so.

最後，神的旨意是純全的。我們沒有誰的計劃可以比神的更好。我們所能預估的，不過是零碎有限的片段；他看的是全面全局。我們看到的過去只是片段。我們估量的事物也只能從現今的視野來看。他卻是以過去、現在和未來，全面與永恒的關係來判斷。他會考量我們的生命在何時、何地與何人碰觸。他衡量所有的作為。他掌管所有的情境。他的旨意是純全的。

Finally, God's will is *perfect*. No plan of ours can improve on the plan of God. We only see bits and pieces; He sees the whole. We see only fragments of the past. We measure things by the narrow horizon of our present vision. He sees past, present and future in its total context as related to eternity. He sees when, where and why we touch the lives of others. He weighs all actions. He controls all circumstances. His will is perfect.

因此，基督徒作為信徒，不僅既受到挑戰，也是被改變。他把身體獻給神，又獲得一個新的身體，可以活出更高、更廣層次的生命。這種新的生命品質會如何影響著各層次的人際關係，這是本卷書餘下來要討論的主題。

So then, the Christian is both challenged and changed as a believer. He presents his body to God and takes on a whole new, higher, greater dimension of living. How this new quality of life touches on all human relationships is the subject of the rest of the book.

基督徒作為弟兄 十二3-13

The Christian As a Brother

12:3-13

I 他與別的弟兄的關係（十二3-15）

A 是智慧的關係（十二3）

B 是緊密的關係（十二4-5）

II 他對別的弟兄的責任（十二6-13）

A 在運用恩賜上（十二6-8）

1 運用恩賜來詮釋神的話語（十二6-8節上）

- a 啟示真理（預言）
- b 道成肉身（服事）
- c 真理的解釋（教導）
- d 真理的動機（勸化）

2 運用恩賜來擴展神的工作（十二8節下）

- a 捐獻
- b 管理
- c 去

3 恩典的運用（十二9-13）

- 1 他的特質（十二9）
- 2 他的接觸點（十二10）
- 3 他的作為（十二11）
- 4 他的光照（十二12）
- 5 他所關切的（十二13）

1. His Relationship to Other Brethren (12:3-5)

- 1. It Is to Be an Intelligent Relationship (12:3)
- 2. It Is to Be an Intimate Relationship (12:4-5)

2. His Responsibilities to Other Brethren (12:6-13)

- 1. In the Exercise of Gift (12:6-8)
 - 1. Those Gifted to Expound the Word of God (12:6-8a)
 - 1. The inspiration of truth (prophecy)
 - 2. The incarnation of truth (minister)
 - 3. The interpretation of truth (teach)
 - 4. The intention of truth (exhort)
 - 2. Those Gifted to Expand the Work of God (12:8b)
 - 1. By giving
 - 2. By guiding
 - 3. By going
- 2. In the Exercise of Grace (12:9-13)
 - 1. His Character (12:9)
 - 2. His Contacts (12:10)
 - 3. His Conduct (12:11)

4. His Convictions (12:12)

5. His Concern (12:13)

保羅仍然在探討基督徒的屬靈生活。作為個人信徒，他要將身體獻給神，作為活祭，好讓耶穌的生命可以在日常生活中流露；而作為弟兄，從與其他主內信徒關聯的角度來看，他就是要透過教會生活不同的關係和責任，來流露基督豐盛的生命。

Paul is still discussing the spiritual life of the Christian. As an individual *believer*, he is to present his body to God as a living sacrifice that the life of Jesus may be expressed in daily living. As a *brother*, related to other believers in the Lord Jesus, he is to express the abundant life in all the varying relationships and responsibilities of the local church.

I 基督徒與其他弟兄姊妹的關係（十二3-5）

I. The Christian's Relationship to Other Brethren (12:3-5)

當我們成為基督徒時，我們就與神，也與神的子民進入新的關係。但這樣的新關係，需要在新信徒的思想和態度上，有重要的調整。信徒與神的關係如何調整？就是藉著信徒將自己的身體獻給神，來作調整。信徒與別的信徒的關係如何調整？那要藉著信徒肯為新的身體（奧祕的身體，教會）著想，而作調整；信徒乃是被引介進入這個新身體的。他與信徒所組成的身體，既需要有智慧也需要有緊密的關係。

When a person becomes a Christian he enters into a new relationship with God and into a new relationship with God's people. Both these new relationships call for major adjustments in the new believer's thinking and attitudes. His relationship to God is adjusted by the believer's consecration of his own body to God. His relationship to other believers is adjusted by the believer's consideration for the new body (the mystical body, the church) into which he has been introduced. His relationship to the body of believers is to be both intelligent and intimate.

A 需要有智慧的關係（十二3）

A. *It Is to Be an Intelligent Relationship* (12:3)

基督徒需要正確理解他與教會其他人的關係。「我憑著所賜我的恩對你們各人說：不要看自己過於所當看的；要照著神所分給各人信心的大小，看得合乎中道。」（3節）換言之，信徒被引介入基督徒的教會群體產生屬靈關係之後，對自己、對別人，都當有正確的看法。這裡有兩種危機。他若不是看

自己太過，就是看別人太過，以致低看自己，而產生不正確的自卑。魯益師（C. S. Lewis）在他的著作“小心魔鬼很聰明”（校園）（Screwtape letters）一書中，描述了這兩種極端。這書以一系列的書信來寫一個老魔鬼，教導一個小魔鬼，如何以騙術引誘人類犯罪。小魔頭有個宿主剛剛作了基督徒，這很令老魔鬼生氣。為了教訓小魔鬼，老魔鬼從這個初信者與教會的關係著手，想要好好利用它來引導小魔鬼。

The Christian is to understand exactly how he relates to others in the church. *"For I say, through the grace given unto me, to every man that is among you, not to think of himself more highly than he ought to think; but to think soberly, according as God hath dealt to every man the measure of faith"* (v. 3). In other words, the believer, introduced into a local fellowship of Christians, is to have a proper opinion of himself and others. There are two dangers here. He may either overestimate his own importance, or he may go to the other extreme and depreciate himself to the point of false humility. C. S. Lewis describes both these extremes in his interesting and penetrating book *Screwtape Letters*. The book contains a series of imaginary letters from a senior devil to a junior devil in which the junior is instructed in the art of temptation. Wormwood, the junior devil, has a client who, much to Screwtape's indignation, has just become a Christian. Having castigated Wormwood, Screwtape instructs his understudy in ways to make the most out of the new Christian's first contacts with the church.

他說，「當前最能為我方效力的搭擋之一，老實說，就是教會本身。千萬別誤會，我指的不是那個跨越一切時空，植根於永恒，旗幟鮮明，儼然一支常勝軍的教會。那個教會，我承認，連我們當中最勇猛的勾魂高手，看了都要膽顫心驚，好在這些人類沒有慧根，根本無法體會它的存在。你那小子所見的，只是一座半完成的仿哥德式尖塔，矗立在新型的建築之上。他一進去，迎面走來的是附近雜貨店的老闆，臉上泛著油光，精神抖擻遞給他一本發亮的小冊，其中闡述著誰也摸不著頭緒的禮拜儀式；另有一本舊舊的薄書，收錄了一些殘缺不全的宗教詩歌，大多數爛透了，字體又小。坐定之後，他四下看看，見到的恰都是一些自己向來退避三舍的鄰居。你可要充分利用這些左鄰右舍，讓他的思緒游移在「基督的身體」這類的修辭和坐在隔壁排椅子那一張張活生生的臉龐之間。當然，隔排坐著的到底是些什麼樣的人無關緊要，你也許知道其中有人還是敵方的勇士呢！但又何妨？你那傢伙，託我們在地下的父之大鴻福，是個愚昧人，假如這些鄰居中有人唱詩走調，或者穿了一雙嘎吱作響的靴子，或有雙下巴，或者穿著礙眼，他便會因此遽下斷言：這些人信的教想必有點滑稽可笑。現階段的他，心理自有他對「基督徒」的定見，他認為基督徒應該是屬靈的。不過，那浮現在他心頭的，卻大抵是圖樣式的（以上引自「校園」版，曾珍珍中譯）。

"One of our great allies at present," he says, "is the Church itself. Do not misunderstand me. I do not mean the Church as we see her spread out through all time and space and rooted in eternity, terrible as an army with banners. That, I confess, is a spectacle which makes our boldest tempters uneasy. But fortunately it is quite invisible to these humans. All your patient sees is the half-finished, sham Gothic erection on the new building estate. When he goes inside, he sees the local grocer with rather an oily expression on his face bustling up to offer him one shiny little book containing a liturgy which neither of them understands, and one shabby little book containing corrupt texts of a number of religious lyrics, mostly bad, and in very small print. When he gets to his pew and looks round him he sees just that selection of his neighbours whom he has hitherto avoided. You want to lean pretty heavily on those neighbours. Make his mind flit to and fro

between expressions like 'the body of Christ' and the actual faces in the next pew. It matters very little, of course, what kind of people that next pew really contains. You may know one of them to be a great warrior on the Enemy's side. No matter. Your patient, thanks to Our Father Below, is a fool. Provided that any of those neighbours sing out of tune, or have boots that squeak, or double chins, or odd clothes, the patient will quite easily believe that their religion must therefore be somehow ridiculous. At his present stage, you see, he has an idea of 'Christians' in his mind which he supposes to be spiritual but which, in fact, is largely pictorial." [1]

魯益師筆下的這些圖樣式的片段，描繪出一種極端，是信徒對其他弟兄也可能產生的極端。他可能想像自己比他們優秀。他可能「看自己比別人都強。」他可能勢利眼，驕傲，虛張聲勢，自以為銳不可當，比其他信徒都強。但也可能相反，產生一種自卑情結，因為他無法像別人那樣熱切有力的傳道或在作個人工作時，有超強的吸引力或穿透力，因此，他可能認為自己沒有恩賜，因而失去信心。而最糟的是，他可能認為謙卑很重要，因而戴上假謙卑的面具，或擺出自以為謙卑的姿態，卻完全不瞭解真謙卑是什麼。在《小心魔鬼很聰明》中，大魔鬼告訴小魔鬼，如何在人族中施展這種伎倆。「我看目前只一件事還可以有所作為。那小子已經變得謙虛起來了，你引誘他自己注意到這現象沒？只要他一注意到自己還真有些美德，那我們就可有見縫插針遇洞灌水的機會了，尤其是謙虛這回事…

This graphic piece of prose from the pen of C. S. Lewis describes one extreme to which the believer can go in his relationship with other brethren. He can imagine himself to be superior to them. He may "think of himself more highly than he ought to think." He can become snobbish and proud, put on all kinds of airs and graces and picture himself to be a cut above other believers. But there is also the opposite possibility. He may develop an inferiority complex, and, because he cannot preach with passion and with power or hold people spellbound with penetrating and persuasive private conversation, he may think he has no gift or is lacking in full measure of faith. Worse still, he may be so convinced of the necessity of being humble that he dons a mask of false humility or assumes a pose of humility without any idea as to what true humility is. In *The Screwtape Letters* C. S. Lewis has Screwtape tell Wormwood how to develop this kind of warp in the human personality. "I see only one thing to do at the moment. Your patient has become humble; have you drawn his attention to the fact? All virtues are less formidable to us once the man is aware that he has them, but this is specially true of humility....

「你一定得用盡心機讓那小子忘記謙虛的真貌。讓他以為謙虛不在於忘我無私，只在於對自己的才能和特質採取一種特殊的觀點（主要就是輕蔑）。我想，你那小子確定有些才能。設法讓他以為謙虛就是要認為這些才能的價值比自己所想的還要低。無疑地，這些才能的價值的確比他自己所想的還低，但是重點不在這裡。重要的是，要讓宿主們重視某一觀點過於它的真正價值。如此一來，就將虛謊和作偽添加進原本有可能成為美德的事物當中。結果，成千上萬的俗人認定所謂謙虛就是，美女要認為自己是醜女無鹽，智者要認為自己是愚人張三…老賊頭（按，上帝）一心想要使我們那些宿主具有這樣的胸襟：即使他們能夠設計出最好的教堂，並且自知那是世上最好的教堂，然而不論建造那教堂的是他自己或別人，他都能夠與有榮焉，感到莫大的喜悅。到最後，老賊頭希望他能夠不再拘泥於自我，以致能夠滿感恩，為自己及鄰舍的才能…」（校園版，曾珍珍譯）

"You must therefore conceal from the patient the true end of Humility. Let him think of it, not as self-forgetfulness but as a certain kind of opinion (namely, a low opinion) of his own talents and character. Some talents, I gather, he really has. Fix in his mind the idea that humility consists in trying to believe those talents to be less valuable than he believes them to be. No doubt they *are* less valuable than he believes, but that is not the point. The great thing is to make him value an opinion for some quality other than truth, thus introducing an element of dishonesty and make-believe into the heart of what otherwise threatens to become a virtue. By this method thousands of humans have been brought to think that humility means pretty women trying to believe that they are ugly and clever men trying to believe they are fools.... The Enemy wants to bring the man to a state of mind in which he could design the best cathedral in the world, and know it to be the best, and rejoice in the fact, without being any more (or less) or otherwise glad at having done it than he would be if it had been done by another. The Enemy wants him, in the end, to be so free from any bias in his own favour that he can rejoice in his own talents as frankly and gratefully as in his neighbour's talents...."[2]

B 必須是緊密的關係（十二4-5）

B. *It Is to Be an Intimate Relationship* (12:4-5)

保羅在此介紹的是他最愛的一種比喻。「正如我們一個身上有好些肢體，肢體也不都是一樣的用處。我們這許多人，在基督裡成為一身，互相聯絡作肢體，也是如此。」（4-5節）再也沒有哪一樣事物，比身上的肢體各在恰當的位置上配搭得合適，而產生正確的功能更美的事了。在一個身體上，肢體之間彼此不敵對，而是互相尊重，融洽和睦。此外，一個身體上的各肢體，彼此也有密切的關係，肢體在某角度上，都需要別的肢體協助幫補。此外，每個肢體都要聽頭的指揮，不要求獨立行動。這個，生動地刻劃出：信徒在教會中，必須與他的弟兄姊妹，保持這樣的關係，教會乃是基督奧祕的身體。

Paul here introduces one of his favorite illustrations. "*For as toe have many members in one body, and all members have not the same office: so we, being many, are one body in Christ, and every one members one of another*" (vv. 4-5). Nothing could be more beautifully coordinated than a body with each member fitted to its proper place and carrying out its rightful function. There is no rivalry between the members of a body, only mutual respect and harmony. There is also the closest intimacy between members of a body, each one depending for certain things upon every other member. Then, too, each member is controlled by the head and seeks no independent action. All this illustrates the relationship the believer must have to his brethren in the church, the mystical body of Christ.

II 基督徒對其他弟兄的責任（十二6-13）

II. The Christian's Responsibilities to Other Brethren (12:6-13)

基督徒對其他弟兄的責任有兩方面。一個是有關恩賜的操練運用，另一個是有關恩典的運用。

The Christian's responsibilities to his brethren are twofold. He has a responsibility in the exercise of gift and a responsibility in the exercise of grace.

A 操練恩賜（十二6-8）

A. *In the Exercise of Gift (12:6-8)*

一般而言，關於保羅在羅馬書本章中所列舉的恩賜，與神的道的解明以及神的工的擴展相關。這兩方面是緊緊相關。每個信徒都有一項恩賜，還有的人不只一項，每個信徒也都要在神面前尋求，我的恩賜是什麼，然後藉著操練發展恩賜來運用在神的國度上。恩賜可分（1）*解明神的道*。「按我們所得的恩賜，各有不同。或說預言，就當照著信心的程度說預言；或作執事，就當專一執事；或作教導的，就當專一教導；或作勸化的，就當專一勸化」（6-8節）。

Generally speaking the gifts enumerated by Paul in this section of Romans have to do with expounding the Word of God and with expanding the work of God. The two are intimately related. Every believer has a gift, some have several, and every believer is responsible before God to find out what his gift is, develop it through exercise and use it in the work of the kingdom. There are (1) *those gifted to expound the Word of God. "Having then gifts differing according to the grace that is given us, whether prophecy, let us prophesy according to the proportion of faith; or ministry, let us wait on our ministering; or he that teacheth, on teaching; or he that exhorteth, on exhortation"* (vv. 6-8a).

這裡分別提到四種不同的恩賜。第一種是真理的啟示——說預言的恩賜，初代教會，先知就是受聖靈感動的教師。「這種預言將要發生的事，並不是像預測一般事情的靈感獲得方式，而是來自至高，超越人間的教導，像使徒保羅的層次「說方言比…多」，Herry Alford說，「由聖靈所引導在有意識的狀態中所說出的話。」這項恩賜，因聖靈直接的促動，而說出的神的旨意，在初代教會，新約正典尚未完備的時期，非常重要。如使徒的恩賜一樣，與教會的設立和基督奧祕的啟示（弗三5）密切相關（弗二20）。這是一種過渡的恩賜，其運用，與個人信心的大小成比例。從這角度而言，教會已不再有先知（但從低一點的層次而言，傳道師也就是站在這角色）。現代的傳道師的恩賜，比較多是有啟發的特質，而較少說預言的特質。

There are four specific gifts mentioned here. The first deals with the *inspiration* of truth—the gift of prophecy. In the early church prophets were inspired teachers. "The foretelling of future events was not the usual form which their inspiration took, but that of an *exalted and superhuman teaching*, ranked by St. Paul 'above speaking with tongues/ *being the utterance of their conscious intellect informed by the Holy Spirit.*' [3] This gift of being able to utter God's will under direct impulse of the Holy Spirit was necessary in the infant church when as yet the New Testament was incomplete. Like the apostolic gift, it was associated with the foundation of the church (Eph. 2:20) and with the revelation of the mystery of Christ (Eph. 3:5). It was a transitional gift and was exercised in proportion to a man's faith. Prophets in this sense are no longer

in the church, although in a lesser degree preachers occupy their role. The modern preaching gift has the element of *illumination* rather than the element of prophetic inspiration.

列出的第二種恩賜，是指真理之道，成了肉身，也就是事工的恩賜。事工就是所有服事的總稱，就是將神的道，應用在日常生活中。它與被迫服勞役正好相反，是志願服務。馬可福音十章45節告訴我們「人子來不是要受人的服事，乃是要服事人，並且要捨命，作多人的贖價。」這節經文，不僅指出福音的兩個特點（人子在服事中捨命，以及人子獻上自己的生命為祭），也描繪出，服事的意義。主耶穌在日常生活實踐他所教導的來服事別人，我們也當如此。這是每個信徒都可以獲得的恩賜。

The second gift in the list illustrates the *incarnation* of truth, the gift of ministry. Ministry is service of all kinds. It is the practical application of the Word of God to daily living. It is voluntary service in contrast with bondservice. In Mark 10:45 we are told that "the Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many." This verse not only sets before us the twofold division of that gospel (the Son of man giving His life in service and the Son of man giving His life in sacrifice), but it perfectly illustrates what is meant by ministering. Just as the Lord Jesus incarnated His teaching in daily living for others, so should we. This is one gift within the reach of every believer.

第三項恩賜，強調真理的詮釋。亦即教導的恩賜。教師就是勤快的研讀聖經，多將經文作對比，使用健全的解經法，講道法，護教法，分析，綜合，如此以自己辛勤而得的果實來造就別人。教導的恩賜，在恩賜列表中，佔相當高的位置（林前十二28）。教師的任務就是要將聖經中最基要的真理，建立起來，以便造就其他聖徒。

The third gift in the list emphasizes the *interpretation* of truth, the gift of teaching. The teacher is the man who studies the Bible diligently, comparing scripture with scripture, using sound methods of exegesis, hermeneutics, homiletics, analysis and synthesis, and who edifies others with the fruits of his efforts. The gift of teaching is listed high in the enumeration of gifts (I Cor. 12:28). The teacher's task is to set forth the fundamental truths of the Bible for the building up and edification of the saints.

第四項恩賜是去凸顯真理的主旨，也就是一種勸化的恩賜，勸化最常見的，就是喚醒人的良心，而教導呢，比較多是對人的智性說話。歐洲有許多人的家庭、房間，是靠壁爐來取暖。標準的配備是，有個升火的火鉗，夾一塊鐵在火爐裡，要不時的去翻轉，讓冒煙的餘燼可以繼續的挑旺不熄。這就是勸化的工作，他要把神子民的良心挑旺，好讓真理不至於只剩下抽象的神學，而是付諸實踐，在實際生活中彰顯。

The fourth gift in the list emphasizes the *intention* of truth, the gift of exhorting. Exhortation is most frequently addressed to the conscience and the heart, whereas teaching is more often addressed to the mind. In many European homes, rooms are heated by small open fireplaces. Standard equipment with such a fireplace is a poker, a piece of metal used from time to time to stir up the smoldering embers so that they

burst back into flame. This is the work of the exhorter. He must stir up the consciences of God's people so that truth does not become merely abstract theology but is worked out in practical, down-to-earth living.

除了闡明主的道，這類的恩賜之外，還有（2）運用恩賜來擴展神的工作「施捨的，就當誠實；治理的，就當殷勤；憐憫人的，就當甘心。」（8節下）。這裡所提到三種恩賜，都與福音的傳播及神的事工相關。神的工可以藉著我們的捐款而擴展。捐獻必須出於單純的心，而不是複雜、可疑的動機，如亞拿尼亞和撒非喇（徒五）。真實的基督徒對物質財物的態度不是「我的錢要給神多少」，而是，「神的錢，我要留多少給自己」（林前六20；七23）。愛，永遠會受「給予多少」所衡量。例如，「神愛世人，甚至賜…」（約三16）；「基督愛教會，為教會捨…」（弗五25）；「他是愛我，為我捨…」（加二20）；「約拿單愛他，如同愛自己的性命…就給…」（撒下十八1、4）。

Besides those gifted to expound the Word there are (2) *those gifted to expand the work of God. "He that giveth, let him do it with simplicity; he that ruleth, with diligence; he that sheweth mercy, with cheerfulness"* (v. 8b). The three gifts mentioned here have to do with the forward outreach of the gospel and the work of God. The work of God can be extended by our *giving*. Giving must be done with singleness of heart and not from mixed or doubtful motives, as was the case with Ananias and Sapphira (Acts 5). The true Christian attitude toward material goods is not "how much of my money shall I give to God" but rather, "how much of God's money shall I keep for myself (I Cor. 6:20; 7:23). Love *is* ever measured by its gift.[4]

神的工，可以因為我們的管理而擴展。有些人有恩賜作領導，能夠督導神的事工。神的事工，需要受到有管理長才的長老，能夠在教會中工作領導、管理，而步上合乎聖經的軌道，並多結果實。據說在舊約時代，以薩迦支派「通達時務，知道以色列人所當行的」（代上十二32）。今日的教會，十分需要這樣的人材。安提安的長老，當他們按手在巴拿巴及掃羅的身上，差派他們去西方世界傳揚神的福音時，他們深知聖靈的引導及他們所處的時代（徒十三1-3）。

The work of God can be extended by our *guiding*. There are some who have special gifts of leadership and are able to oversee the work of God. God's work needs well-taught elders, able to preside over the work in a given church and guide it into scriptural and fruitful paths. It is said of the men of Issachar in Old Testament times that they "had understanding of the times, to know what Israel ought to do" (I Chron. 12:32). There is a great need for such men in the church today. The elders of Antioch had an understanding of the Spirit's leading and of the times in which they lived when they laid hands on Barnabas and Saul and sent them forth to evangelize the western world for God (Acts 13:1-3).

神的工，還要因我們的出去而擴展。有些人有特別的恩賜，可以幫助那些沮喪的人，向他們流露神的慈愛。當年大衛就如此對待米非波設（撒下九）。好撒瑪利亞人也如此對待那個被盜賊打傷的人（路十30-37）。有人認為，這樣的恩賜特別是給那些蒙神呼召去作探病及關懷受苦者。這些工作，不能拉長臉，而是要能「鼓舞人心」，或另有人譯作，充滿「歡欣的心情」！所羅門說得好，「喜樂的心，乃是良藥」（箴十七22）。

The work of God can be extended by our *going*. There are some who have a special gift for going after those in distress and showing them the kindness of God. David did this for Mephibosheth in his day (II Sam. 9) and the Good Samaritan did it for the man who fell among thieves (Luke 10:30-37). Some feel that this gift is given especially to those who are called of God to do visitation work among the sick and afflicted. It is not to be done with a long face but with "cheerfulness" or, as some have rendered it, with "hilarity"! Solomon well said, "A merry heart doeth good like a medicine" (Prov. 17:22).

B 恩典的運用（十二9-13）

B. In the Exercise of Grace (12:9-13)

我們對其他弟兄的責任，除了運用恩賜，也要運用恩典。這樣的運用，影響基督徒各方面的生活。（1）它影響我們的性格。「愛人不可虛假。惡，要厭惡；善，要親近。」（9節）J. B. Phillips譯為，「讓我們不虛假作態地流露基督徒的愛。讓我們與邪惡真實地劃清界限，與良善真實地結合。」仿冒的愛，在神國度中，是沒有價值的偽幣。「虛假」這個字，背後的思想就是虛偽。在古時，「偽君子」這個字就是指一個人在舞台上演戲。當我們假裝出我們不真正擁有的品格時，我們就是在演戲。

Our responsibilities to other brethren extend to the exercise of grace as well as to the exercise of gift. This exercise affects all aspects of the Christian's life. (1) It affects our *character*. "Let love be without dissimulation. Abhor that which is evil; cleave to that which is good?" (v. 9). J. B. Phillips renders that, "Let us have no imitation Christian love. Let us have a genuine break with evil and real devotion to good." Counterfeit love is worthless coin in the kingdom of God. The thought behind the word "dissimulation" is that of hypocrisy. In olden times the "hypocrite" was a man who played a part on a stage. When we assume a character we do not have, we play the hypocrite.

真實基督徒的品格，可以在真實基督徒的愛中看見，並且會流露出厭惡邪惡，喜愛良善的品格。一個顯著的例子就是喬治穆勒。他早年的生活真是無比邪惡，雖然受了高等教育，也在教會受了堅振禮，仍然不是基督徒，過著陷於罪中的生活，終於鋌鐺入獄。將近二十歲時，他去拜訪莫拉維亞差會，終於清楚得救。最後，穆勒從德國來到英國，住在布里斯托。神引導他，成立了著名的穆勒孤兒院。他相信，只要藉著信心和禱告，神必供應他當前的需要及屬靈的需要。穆勒一生服事那些遭遺棄的孤兒，先後經手了八百萬美金，始終如一的熱心行善，死時個人遺下的財產，不到一千美金。孤兒院共照顧了超過一萬名的孤兒，直到今天，仍然是信心和愛心大能的見證。

True Christian character is founded on true Christian love and is expressed in a hatred of evil and a love for good. An outstanding example is that of George Müller. His early life was one of gross wickedness, and although well educated, confirmed and in the communion of the church, he was not a Christian. Living deep in sin, he had spent time in jail when, at about the age of twenty, he visited a Moravian mission and was soundly saved. Eventually, Müller moved from Germany to England where he took up his residence in Bristol and was led of God to found the famous orphan homes that bear his name. He believed that through faith and prayer alone God would supply temporal as well as spiritual needs. During his life of service for

the destitute, George Müller handled some eight million dollars, and at his death, so consistent was he to his passion for doing good, his personal possessions totaled less than a thousand dollars. More than ten thousand orphans had been cared for in his orphan homes, which remain to this day as a testimony to the power of faith and the passion of love.[5]

另一個見證是來自Harold Begbie的，也就是倫敦救世軍成立初期時的年刊故事。這系列，一開始是關於一個「拳擊手」“the puncher”的故事。他是個到處惹事生非，令學校、警局頭疼不已，不受管束，野性十足的孩子。他以拳擊為業，打贏過十六場著名的比賽。好多次進入拳擊賽場時，醉到一種程度，連裁判都反對他上場。可是即使爛醉，他還是贏得每一場比賽。他有錢揮霍，結了婚，作起生意，闊綽渡日。

Another example comes from Harold Begbie's chronicles of the early days of the Salvation Army in London. He begins his series of case histories with the story of "the Puncher." The Puncher started out on his career of wildness and daring as a boy by getting into trouble at school and with the police. He was wild and ungovernable. He took to fighting as a career, fought sixteen famous fights and won them all. Many times he entered the ring so drunk that the referees objected but although blind drunk he never lost a fight to anyone his own weight. With money to burn, the Puncher married, bought a business and lived in high style.

當拳擊生涯慢慢告一段落後，他開始經營賽馬生意。衝著他的名氣，以各種不光明的手段營利，最後，騙局被揭穿，身敗名裂，也從巨富淪為一文不名，拖累一家子，只得在貧民窟安頓，看人臉色。老婆常常離家出走。他為了討一杯酒喝，只能進酒館，店家也二話不說的給，好打發他走。食物對他毫無吸引力，一心只想喝酒；他是個酒國能手，現在只能棲身於最卑微低下的地區，也沒有人敢惹他。他的眼神閃著凶光，這人已經像個鬼了。有一天，拳擊手的大兒子，穿著救世軍的制服，把他從巢穴中拉出來，勸他成為基督徒。拳擊手大大嘲笑兒子一頓。

As his fighting days drew to a close he started a racing business, traded on his famous name, and tricked and cheated in a hundred ways. At last he was exposed and lost his fame, his popularity and his good name. He fell from wealth to poverty, dragging his family with him into the gutter and earning their scorn and contempt. His wife left him time and time again. To obtain drink he simply walked into a tavern and demanded liquor. It was given to him without question so long as he would go away. Food had no attraction to him, only drink; he was a blazing mass of alcohol, living now in common lodgings occupied by the lowest of the low. No one dared to interfere with him. Murder shone in his eyes, the man had become a demon. One day the Puncher's eldest son, wearing the uniform of the Salvation Army, sought him out in his low haunts, and pleaded with him to become a Christian. The Puncher laughed him to scorn.

第二天禮拜天。拳擊手被捕下獄，乾渴萬分，又因如囚籠困獸而大肆咆哮，咒罵神的名。他一面回想大半生的日子，憎惡自己，也憎惡自己還想作什麼回頭改變的大夢。他決心求死。他想先殺掉自己的

老婆，然後勇敢地結束自己的生命在絞刑台上。這個念頭如此的揮之不去，以致忘了快要渴死的困境。一個魔鬼離開，又進來另一個鬼。

The next day was Sunday. The Puncher was spending it in jail, tortured by thirst, mad with the rage of a caged beast, cursing God and furious at his imprisonment. He spent the time reviewing his life, loathing it but also loathing his intention to reform it. He decided to commit suicide. He would murder his wife and end his life by dying gamely on the scaffold. So fixed did the idea become that it destroyed his craving for drink. One demon went out and another came in.

他出了獄，又跟一群酒友去痛飲，因為他們再三慫恿他，借錢給他買一把屠刀。他就出去找他老婆，先誑言和好，並提議去當地的一家音樂廳。她接受了提議，但顯然是更怕他的拳頭。兩人離開家，在街上走著。有個認得拳擊手和他兒子的救世軍同工，過來打招呼。為了甩開這個討厭的不速之客，拳擊手閃身進了一間酒館，要他老婆在門口等這個想置她於死地的老公。拳擊手坐在酒館椅子上，眼前突然出現令他震撼的一幕。他看到一堆嚇人的白骨，他自己因謀殺罪被吊死，世人則在旁，對他真心所愛的那兒子指指點點。他走出酒館，心中又羞又怕，雖然剛喝了黃湯，他還是不遲疑地往救世軍直去。他老婆緊跟在後。兩人就在懺悔椅上跪了下來，接受基督為救主。

He left the prison, drank himself drunk with some friends because they pressed him, borrowed some money and bought a butcher's knife. He went to his wife, proposed a reconciliation and suggested a visit to a local music hall. She accepted the proposal, apparently out of fear of his fists, and together they left the house and went down the street. A Salvationist who knew both the Puncher and his son joined them. To get rid of this unwelcome company, the Puncher struck across the street and entered a tavern, leaving his wife at the door to await her would-be murderer. While sitting at the bar, the Puncher had a sudden and shaking vision. He saw the dreadful deed done, himself hanged for murder, and the world pointing the finger of scorn at his son, who in reality he really loved. He walked out of the bar, deeply smitten by shame and horror, and although drunk went straight to the Salvation Army. His wife went with him. Together they knelt at the penitent's bench and accepted Christ as Saviour.

過去的一切全都洗除乾淨了。他成了一個閃亮的基督徒，開始向過去的老朋友作見證，也加入救世軍；家中成了舒適又快樂的天地。他奉獻自己，專心引領倫敦貧民窟的老朋友和舊鄰居來信基督。隨著歲月過去，他只一次短短的故態復萌，但很快就又回悔改，復原。不過他的妻子則沉醉在一些不討神喜悅的事上。Begbie說，「陰影對他愈來愈深。他的妻子缺乏同情心，一直讓家中的氣氛低迷沉悶。他的孩子也不看重父親的信仰。他又必須在非基督徒中間討生活，他們對他可是毫不客氣。但儘管有這一切，拳擊手仍然繼續在鄰居中傳福音，可能是當中最常以個人談道來關心那些憂傷、心靈破碎及失喪，在街頭浪蕩的人。

The past dropped clean away. He became a shining Christian and a clear testimony to his old companions. He joined the Salvation Army and his home became comfortable and happy. He gave himself to the task of winning to Christ his friends and neighbors in the London slums. The years passed by with only one brief relapse followed by swift and lasting restoration. But his wife's interest in the things of God waned. "The

shadows," says Begbie, "have deepened for him. His wife's lack of sympathy is an increasing distress and discomfort in the house. His children do not care about their father's religion. He has to earn his living among men who are not Christians and who do not show him sympathy. But in spite of this the Puncher remains in the neighborhood, perhaps the greatest force for personal religion among the sad, the sorrowful, the broken, and the lost who cram its shabby streets."[6]

「愛人不可虛假，惡要厭惡，善要親近。」這個信徒運用恩典而改變了自己的性格。

"Let love be without dissimulation. Abhor that which is evil; cleave to that which is good." The exercise of grace transforms the believer's character.

恩典的運用還有（2）它影響我們的接觸點。「愛弟兄，要彼此親熱；恭敬人，要彼此推讓。」（10節）。信徒在接觸弟兄姊妹時，必須彰顯恩典。他要流露弟兄姊妹的愛，這愛是屬靈生命的證明（約壹3:14），但要真正的以這樣的愛彼此對待，那是稀有的恩典。有人這麼說：

The exercise of grace does more. (2) It affects our *contacts*. "*Be kindly affectioned one to another with brotherly love; in honour preferring one another*" (v. 10). In his contacts with his brethren, the believer has a responsibility to show grace. He is to show brotherly love. Love for the brethren is a proof of spiritual life (I John 3:14), but to be really kindly affectioned to the brethren is a rare grace. Someone has put it this way:

住在天上，與聖徒相愛，
那真是榮耀；
與相識的聖徒同住人間
那又是另一回事！

To dwell above, with saints in love,

That will indeed be glory;

To dwell below with saints we know,

Well, that's a different story!

但它是可以辦到的。當約拿單發現，大衛比他自己更討神喜悅，神將來要讓大衛，而不是自己的後裔作王時，約拿單對大衛流露出弟兄之情，並尊榮他更甚於自己。他誠心替大衛高興。後來，當大衛即位時，他也為了約拿單的緣故，寬恕忘記掃羅對他狠心追殺之仇，反而細心呵護約拿單可憐的兒子米非波設，向他顯出神的慈愛（撒下九）。

But it can be done. When it became obvious to Jonathan that David was preferred before him and that David, not Jonathan, was God's heir-apparent to the throne, Jonathan showed brotherly love to David and in honor preferred him. He was glad for David's sake. Then when David came to the throne he forgot and forgave for Jonathan's sake the bitter hatred of the house of Saul, sought out Jonathan's unfortunate son Mephibosheth and showed to him the very kindness of God (II Sam. 9).

恩典的運用（3）會影響我們的作為「殷勤，不可懶惰；要心裡火熱，常常服事主。」（11節）。羅馬書前十一章都在強調因信稱義；但來到這裡，我們就看見要因行為而顯出「義」。「殷勤不可懶惰，」這是外顯的工作，「要心裡火熱」這是內在的功夫；「常常服事主」，這是向上的工作。

The exercise of grace (3) affects our *conduct*. "*Not slothful in business; fervent in spirit; serving the Lord*" (v. 11). The first eleven chapters of Romans emphasize justification by faith; here we have "justification" by works. "Not slothful in business," that's the *outward look*; "fervent in spirit," that's the *inward look*; "serving the Lord," that's the *upward look*.

「殷勤不可懶惰」這句話，並非指在世俗中的工作，從上下文來看，是指蒙神所賜的諸般恩賜的運用，以拓展他的事工而言。殷勤「作工」這字，與第8節的就當殷勤同字。保羅心中所想的是指屬靈的事工，而不是世俗的工作。對照別處的翻譯就很清楚。NASV譯此節為「在殷勤服事這方面，不可慢吞吞的，服事主要熱心。」Williams譯為，「不可偷懶，要認真，靈裡火熱，總要服事主。」NEB譯作，「不要偷懶，在靈裡火熱，服事主。」「火熱」這個字，令我們聯想到，提水澆油。信徒生命中的力量源泉，必須來自聖靈點燃的火焰，為服事主而不斷地焚燒。

The expression "not slothful in business" has nothing to do primarily with secular work. It has to do, as the context reveals, with the exercise of the gifts God has given for the furtherance of *His* work. The word "business" is the word translated "diligence" in verse 8. Spiritual activity rather than secular activity is in Paul's mind. Other translations bring this out very clearly. The New American Standard Version renders the verse, "Not lagging behind in diligence, fervent in spirit, serving the Lord." Williams translates it, "Never slack in earnestness, always on fire with the Spirit, always serving the Lord." The New English Bible renders it, "With unflagging energy, in ardour of spirit, serve the Lord." The word "fervent" reminds us of water brought to the boil. The inner springs of the believer's life must be so fired by the Spirit that he continually boils over with enthusiasm in his service for the Lord.

恩典的運用，還有（4）影響我們的信念。「在指望中要喜樂；在患難中要忍耐；禱告要恆切。」（12節）讚美！忍耐！禱告！基督徒的未來若有這樣的船錨，就有盼望，不是一種含糊的、濫情的樂觀主義，而是如神的應許那般明亮的盼望。基督徒在困厄中，不會背逆或粗暴地控告神。他會耐性地等候，知道神有智慧，必不犯錯，他有慈愛，他的膀臂不致短縮，必要完成他的旨意。

The exercise of grace (4) affects our *convictions*. "*Rejoicing in hope; patient in tribulation; continuing instant in prayer*" (v. 12). Praise! Patience! Prayer! The Christian has an anchor for the future; he has hope. Not just a vague and sentimental optimism, but hope as bright as the promises of God. The Christian does not rebel in tribulation nor rashly accuse God. He is patient, knowing that God is too wise to make any mistakes, too loving to be unkind and too powerful to be thwarted in His ultimate aims.

新約聖經沒有任何一處應許教會必不致遭受苦難。相反地，這種免受苦難的承諾，完全違反神的常規（約十六33；徒十四22；帖前三4）。教會在苦難中誕生，有三百年之久，常在水火中渡日，以殉道士的血寫下它最高貴的篇章。它今日仍在經歷苦難；真的，據估計，這一世代，教會中為基督而殉道的總人數，已經超過歷世歷代的總和。我們只要讀韓國、中國、蘇聯及非洲許多新興國家的教會歷史就不難相信。因此，使徒的話十分正確——「在患難中要忍耐」

Nowhere in the New Testament is the church promised freedom from tribulation. On the contrary, such freedom is far from the norm (John 16:33; Acts 14:22; I Thess. 3:4). The church was born in tribulation and for three hundred years passed through fire and flood, writing with martyr blood some of its noblest chapters. It is going through tribulation today; indeed, it is claimed by some that more people have been martyred for the cause of Christ in this generation than in all the previous generations of the church. This is not hard to believe when one studies the history of the church in Korea, China, Russia and many of the emerging nations of Africa.[7] It is, then, a very practical and pertinent word of the apostle—"patient in tribulation."

基督徒也是「要恒切禱告」，意思是，要堅持禱告，而大概再沒什麼比苦難更能增添我們火熱恒切的禱告了。患難使信徒的希望更真實，也使他的禱告更真切。它使得信徒的信念，增添一個新的領域。

The Christian is also "instant in prayer." That is, he is persevering in prayer, and probably nothing adds more passion and importunity to his prayer than tribulation. Tribulation makes the believer's hope more real, and it makes his prayers more real as well. It adds a whole new dimension to his convictions.

最後，恩典的運用（5）影響我們的關切「聖徒缺乏，要幫補；客，要一味地款待。」（13節）。這裡實際要表達的意思是指：盡力把握接待別人的機會，不是消極的等待機會來臨。能慷慨地以世俗生活中所有的財物來款待，是真正的門徒訓練的標記。

Finally, the exercise of grace (5) affects our *concern*. "*Distributing to the necessity of saints; given to hospitality*" (v. 13). The thought here is of actually pursuing opportunities for hospitality, not just passively waiting for them to come. A lavish generosity with one's worldly goods is a mark of true discipleship.

Harold St. John寫道，「（在耶路撒冷聖殿的廣場），有十三座奉獻箱，每一座都有個銅質、號角型狀的投入口，來獻祭的人，可以把奉獻投入；其中九個刻有「歸耶和華」，另四個，刻有「為窮人」，即使寡婦也可以顯出她對上主及鄰舍的愛。她若投入棉薄小錢，進入耶和華的錢櫃，天上也能知道，上主所愛的人，那天已入帳於天了；她若投入那個刻了「為窮人」的櫃子，也能顯出她對同胞的愛，但要如何才不會看起來好像是把人的需要高過對神的崇拜呢？她採用的解決辦法雖簡單但價值崇高，既可以有屬天的得著，也兼顧人間的需要：她在兩個奉獻箱，分別投入幾個小錢。主耶穌十分喜悅她這樣的作法，要十二個門徒好好注意，而且拋出一個天堂的數學難題。她既可表達對上主的愛，也表達了對鄰舍的愛。」

"There (in the temple court in Jerusalem) stood thirteen chests, each with a brazen, trumpet-shaped receiver into which the worshippers dropped their offerings; nine of them were marked 'for Jehovah,' and four of them were marked 'for the poor.' The widow would fain manifest her love to the Lord and to her neighbour as well. If she casts the mite into His chest it will be known in heaven that one of the Lord's lovers has been in the treasury that day; if she casts it into the box marked 'for the poor' it will show her care for her fellows, but will it not seem to place human need above divine worship? The solution she adopts is both simple and costly; she will balance the claims of heaven and earth, and drop two mites into separate chests. With eager joy the Lord called the attention of the twelve to her actions, and offers them a problem in the arithmetic of heaven. She loved God and her neighbour." [8]

亞伯拉罕熱誠款待路過的背包客（創十八），結果，竟接待了天使而不自知（來十三2），更別提是受天使敬拜的那一位！到那一天，要接受神的表揚時，上主要跟他說「你接待了我」。「我餓了，你給我吃；我渴了，你給我喝；我作客旅，你接待我；我赤身露體，你們給我穿；我病了，你們看顧我；我在監裡，你們來看我。義人就回答說：『主啊，我們甚麼時候見你餓了，給你吃，渴了，給你喝？甚麼時候見你作客旅，留你住，或是赤身露體，給你穿？又什麼時候見你病了，或是在監裡，來看你呢？』王要回答說：『我實在告訴你們，這些事你們既做在我這弟兄中一個最小的身上，就是做在我身上了。』」（太二十五35-40）。

Abraham pressed his hospitality upon the wayfarers that were journeying past his door (Gen. 18) and thereby entertained angels unawares (Heb. 13:2), not to mention the One whom the angels worship! "Ye took me in" will be the Lord's commendation to the righteous in that coming day. "I was an hungered, and ye gave me meat: I was thirsty, and ye gave me drink: I was a stranger, and ye took me in.... Then shall the righteous answer him, saying, When... when... when...? And the King shall answer and say unto them, Verily I say unto you, Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me" (Matt. 25:35-40).

凡是效法神的方式而施予的人，絕對不會吃虧。有個農夫，他很有錢，但也以樂善好施而聞名，他這樣解釋：「我不斷地鏟穀子進神的穀倉，神也接著補鏟穀子進入我的穀倉，重點是，他的鏟子總是比我的大！」

Nobody can lose who follows God's pattern for giving. A farmer, known for his prosperity and his lavish giving to the cause of Christ, explained it this way: "I keep shoveling into God's bin, and God keeps shoveling back into mine, and God has the bigger shovel!"

保羅接著描寫基督徒作弟兄姊妹之道。他享受與弟兄姊妹的關係，也承擔對弟兄姊妹的責任。如此，他可同時運用恩賜與恩典，結果，便會愈來愈像主自己。

Here then is Paul's portrait of the Christian as a brother. He enjoys his relationship to his brethren and he shoulders his responsibilities to other brethren. In so doing he exercises both gift and grace, and as a consequence becomes increasingly like his Lord.

基督徒的社會生活 十二14-21

The Social Life of the Christian

12:14-21

與非基督徒的相處之道

When dealing with non-Christians we are to

I 學習趣味相投（十二14-15）

A 卸下敵意（十二14）

B 尋找機會（十二15）

II 注意我們的禮節（十二16）

A 不要偏心

B 不要驕傲

III 注意以下幾個方法（十二17-21）

A 順服的生活（十二17節上）

B 傑出的生活（十二17節下）

C 和平的生活（十二18）

D 積極的生活（十二19-21）

1 報復討公道，是神的任務

2 報復的原則，由神定奪

1. Match Their Moods (12:14-15)

1. Disarming Opposition (12:14)

2. Discovering Opportunity (12:15)

2. Mind Our Manners (12:16)

1. Don't Be Partial

2. Don't Be Proud

3. Mark These Methods (12:17-21)

1. Live Passively (12:17a)

2. Live Peerlessly (12:17b)

3. Live Peaceably (12:18)

4. Live Positively (12:19-21)

1. The Prerogative of Vengeance Is God's

2. The Principle of Vengeance Is God's

基督徒的生活原則，不僅與屬靈層面相關，也與社會相關。信徒生命不僅與教會相關，也與世界相關。保羅就我們每天日常生活與外人接觸的角度來看，從三方面可以探討。我們要向未信者流露同情及體諒之情，我們要留意自己的態度，我們要活出好見證，好榜樣。

The laws of Christian life deal not only with the *spiritual* life of the Christian but with his *social* life as well. The believer sustains a relationship to the world as well as to the church. Paul has three things to say about our daily contacts with those outside of Christ. We are to show the unbeliever sympathy and understanding, we are to take good heed to our attitude, and we are to live before men unimpeachable and exemplary lives.

I 學習趣味相投（十二14-15）

I. Match Their Moods (12:14-15)

許多基督徒，有時是無意識的，有時卻會擺出一種神態，故作高雅，令未信主的鄰舍很反感。信徒一定要留意這一點，當我們要對主耶穌絕對忠誠時，其實完全沒必要去惹惱那些未信者，與我們週遭的人。我們若一直持負面的姿態，一定無法達到這目標。我們要努力尋找與未信者的接觸點，跟他們建立「福音友誼」。Paul Little對此作了非常好的評論。

Consciously or unconsciously, many Christians assume airs and graces which are highly objectionable to their unsaved neighbors. The believer must be careful that, while maintaining absolute loyalty to the Lord Jesus, he does nothing to unnecessarily antagonize his nonchristian associates. This cannot be done merely by being negative. We must seek points of contact with unbelievers and form "redemptive friendships" with them. Paul Little has some very excellent comments on this.

他說，「如果看到賽門對著一個竹簍，一根小釣桿，愁眉苦臉的傷心說，『怎麼都釣不到魚呢』，我們都會覺得好笑。我們會說，『笨蛋，魚怎麼會自己跳進簍子呢？你要到有魚群的地方啊。』可是，我們怎麼傳福音呢？我們把竹簍放好，然後想邀魚群來，自動跳入簍子，等看到他們一個個隨波逐流地游開時，我們又傷心不已。如Harold Wildish有一次說的，『聖靈無法拯救聖徒或那些空位。一定要有一些未信者坐上去』…

"We are all rather amused," he says, "by Simple Simon, who sets up his barrel, drops in his little line, and is very saddened because he doesn't catch any fish. And we think, 'How stupid can you be? Fish don't come and jump in barrels: you have to go where the fish are.' But what do we do in evangelism? We set up barrels and we invite the fish to come and jump in, and we are very sad when they bypass us in droves. As Harold Wildish said one time, The Holy Spirit cannot save saints or seats. There have to be some non-Christians.'...

「當然，我們在佈道會時邀請人來，這是一個方式，但，基本上，我們的主教導我們的佈道方式是，要去到人群之處。這有許多可實際應用的。其一是，我們要了解，與世界有別，並不等於從世界孤立出來…有些人很驕傲地跑來告訴我（一副準備領賞的姿態）說，他的朋友，沒有一個不是基督徒，我聽了大搖其頭，詫異怎麼可能誤會新約的教導，到這樣的地步。

"There is a place for evangelistic meetings to which we invite people, of course, but basically the method of evangelism that our Lord taught was to go where the people are. Now this has several implications. One is that we must realize that separation from the world is not the same thing as isolation from the world. ... I have had people come up to me with pride in their voices to tell me, waiting to be congratulated, that they had not one single non-Christian friend. I have had to shake my head in amazement as to how they could have missed the plain teaching of the New Testament.

「第二個應用。有時候，非基督徒一番好意地向我們說，「欸，跟我一起去…吧」或「哪，這裡有…」我們卻本能地拒絕，「不，謝了，我不作這個。我是基督徒。」碰，你幾乎可以聽見鐵門降下來的聲音。有的人會這麼想，「哇，這是我作見證的大好時機。」但我認為，我們在兩方面誤會了，太掃人

興。第一，我們在對方還滿頭霧水時，很快地就把人打入異教徒的行列。第二，我們把主耶穌基督的福音斷章取義，以為作了基督徒，就是不作對方碰巧邀我們去作的那些事...

"There is a second implication. Sometimes in all good faith and generosity, the non-Christian says, 'Come with me to do such and such,' or 'Here, have such and such.' And we respond almost instinctively, 'No thanks, I don't do such and such. I am a Christian.' Bang, you can hear the iron curtain clang down. Some think to themselves, 'My, I had a tremendous opportunity to witness.' But in my opinion we have done two very serious things. One, we have condemned the person out of hand as a pagan in a way he doesn't really understand. Secondly, we have garbled the gospel of the Lord Jesus Christ because we have suggested that inherent in being a Christian is not doing whatever it happened to be at the moment he asked us to do....

「對非基督徒，我們可以尋找一些誠心推薦的替代品，而且我們如果夠敏銳，一定能找到。因此，當有人邀我們去作某事時，你就可以說，「不，謝謝。可是，你什麼時候可以跟我去玩...就告訴我。」立刻提供一個替代的建議，就不會顯得很無情、掃興。因為我們不必為了拒絕他而道歉。你若邀一位非基督徒來打橋牌，他不會支吾以對的說，「不，謝謝，我不打橋牌。我是非基督徒。」而是會說，「不，謝謝，我對橋牌沒興趣，可是，你下回要打乒乓時，邀我。」

"With non-Christians we must look for that which we can honestly commend, and if we are alert, we can find it. And when a person invites us to do something, you might say, 'No thanks, but let me know when you are going to do such and such.' Immediately make an alternative suggestion so that you do not seem to reject him or his friendship. We do not need to be apologetic about it. If you invite a non-Christian to play chess, he doesn't hem and haw around about it and say, 'Well, no thanks, I don't play chess, I am a non-Christian.' He just says, 'No thanks, chess leaves me cold, but when you are going to play ping-pong let me know.'"[1]

因此，第一，我們要學會趣味相投；這會產生兩種挑戰，化解對方的敵意，並開啟新機。

First, then, we have to learn to match their moods, and this brings with it a twofold challenge, that of disarming opposition and that of discovering opportunity.

A 化解敵意的挑戰（十二14）

A. *The Challenge of Disarming Opposition (12:14)*

登山寶訓的許多崇高的概念，在使徒書信中都再次出現。這是其中一個，「逼迫你們的，要給他們祝福；只要祝福，不要咒詛。」（14節）「祝福」這個字，就是讚揚（eulogize）這字的源頭。當我們讚揚一個人時，我們一定說到他的好。保羅的意思就是，對那些惡待我們的，我們要養成這樣的習慣、態度。阿拉伯人有一個習慣（倒不一定是真心）稱讚人時，有碰觸頭、唇及心。這動作表示，「我高度重視你，我稱讚你，我的心為你而跳動。」這是我們對那些敵對我們的人，應有的態度。我們必須

化解敵意，化敵為友。敵意，只能以愛去化解。有人堅持認為基督教已經輸了。如果說，它經歷罕見的試煉，可能更正確。

Many of the noblest concepts of the Sermon on the Mount are repeated in the epistles. Here is one of them, *"Bless them which persecute you: bless, and curse not"* (v. 14). The word for "bless" here is the same word from which we get "eulogize." When we eulogize a person we speak well of him. Paul commands that this should be our habitual attitude toward those who ill-treat us. The Arabs have a custom (not always sincere) of touching the head, the lips and the heart in turn when paying a compliment. The gesture means, "I think highly of you, I speak well of you, my heart beats for you." This is to be the attitude we should bear toward those opposed to us. We must disarm opposition by opposing his black piece on the chessboard of life with our white piece. Hatred is to be countered with love. Some maintain that Christianity has failed. It would be more correct to say that it has very rarely been tried.

穆迪在一次的證道中，如此描繪主耶穌。他復活後，告訴彼得一個方向。「去，去找那個人，那個以槍矛刺我肋旁的人，告訴他，刺我的心會更快。去找那個以荊棘冠加在我頭上的人，告訴他，我很想給他一頂生命的冠冕。」這真是能生動刻劃基督教精神的好圖畫。耶穌豈不是實踐他所傳講的道理？在十字架，他為那些輕視他的人禱告。他為那個幾分鐘前，還對著他的主出言咒詛的強盜，開啟通往天堂的門。他就是這樣，全然贏得那個釘他十字架的百夫長的心。「這真是神的兒子」他喊道（太二十七54）。我們從中看到化解敵意的典範，在那個羞辱人的髑髏地，看見榮耀的得勝。基督在他十字架上，所結的果子，是以祝福對待那些咒詛他的人，在那一天，贏得了一個外邦人，一個猶太人的心。

D. L. Moody, in one of his sermons, pictures the Lord Jesus after His resurrection giving directions to Peter. "Go, find the man," He says, "who thrust his spear into My side and tell him there's a much quicker way to My heart. Find the man who crowned Me with thorns and tell him I should like to give him a crown of life." It is a dramatic way of depicting the true spirit of Christianity. Did not Jesus practice what He preached? On the cross He prayed for them that spitefully used Him. He opened the gates of paradise for that thief who moments before had been pouring curses on His head. It was this that won completely the centurion in charge of the crucifixion. "This was the Son of God," he cried (Matt. 27:54). Thus we see the challenge of disarming opposition exemplified and gloriously successful on that skull-shaped hill of shame. Christ's policy of blessing those that cursed Him won to Himself that day a Gentile and a Jew, blessed firstfruits of His cross.

我們有可能活出這樣的生命嗎？教會的記錄，充滿這樣的圖畫。例如，耶德遜的故事。他從一個未知論者，悔改信了主，蒙主呼召，到緬甸去服事基督。他和妻子面對敵意，吃了很多苦頭，最後才領了一個人歸主。有一回，耶德遜瘦成皮包骨，被迫要穿越一座沙漠，途中還不斷受到鞭笞，以致他禱告求死。另有一次，他被囚禁將近兩年，受盡殘酷野蠻的對待。那時期，他的妻子正要分娩。剛生下孩子，房舍就被人放火燒了，留下這個年輕的母親，看著所有家當被燒一空，連一把可以歇腳的坐椅都不可得。此外，大兒子又患了天花，讓這個受苦的母親，陷入絕境。

Can we hope to live like that? The annals of the church are filled with illustrations. Take, for instance, the case of Adoniram Judson. Judson was converted from agnosticism and called by God to serve the cause of Christ in Burma. He and his wife were to pay a terrible price in opposition before their first convert was won. On one occasion Judson, reduced to a mere skeleton, was driven beneath a lash across a burning desert until he prayed for death. On another occasion, he was imprisoned for nearly two years and subjected to every conceivable barbarity and cruelty. In the meantime his wife was giving birth to a child. Soon after the birth the mission house was burned down, leaving the young mother bereft of every comfort and with not even a chair or seat to sit on. Added to this the eldest child developed smallpox and the distracted mother was driven to the verge of despair.

後來，耶德遜要宣判刑期了。這對年輕夫婦有心理預備，要面對最糟的結局，不料，這期間耶德遜竟又被擄往他地，妻子遍尋不著。後來再重逢時，他受到的折磨，罄竹難書。這丈夫滿身是傷疤，成了殘廢，患難使他衰弱不堪；妻子原本黑亮捲曲的頭髮被剃得如狗啃的，穿得一身破爛，幾乎無法辨認。

Then Judson's execution was announced. The young couple prepared for the worst, but in the meantime Judson was smuggled away and his wife was unable to discover where he was. By the time they were reunited, the cost in suffering was terrible. The husband was scarred and maimed and worn down by suffering; the wife's glossy black curls had been shaved from her head and she was dressed in rags and reduced to utter destitution.

然而，這一切沒有叫耶德遜夫婦失去盼望——仍然愛他們的仇敵，要領他們進神的國。在所有的患難中，仍被加略山上主耶穌無可比擬的愛所扶持。耶德遜的兩項抱負是，翻譯聖經為當地語言，並期望在死前，能成立一間有一百個會友的教會。藉著祝福那些逼迫他的人，（只有祝福，沒有咒詛），耶德遜化解了敵對，經歷了得勝。

Yet through it all the Judsons never lost sight of their goal—to love their enemies into the kingdom of God. In all their sufferings they were sustained by the matchless Calvary love of the Lord Jesus. Judson's two ambitions were to translate the Bible into the native tongue and to see a church of one hundred members established before his death. He more than realized both these goals. By blessing them that persecuted, by blessing and cursing not, Adoniram Judson disarmed opposition and came through more than conqueror.

B 尋找機會的挑戰（十二15）

B. The Challenge of Discovering Opportunity (12:15)

有許多的經歷，可以與人分享，也合適作幫助我們進入尚未得救的鄰居、親朋好友的家庭與生命的接觸點，「與喜樂的人要同樂；不要志氣高大，倒要俯就卑微的人。不要自以為聰明。」（15節）約翰福音所記載，耶穌行的第一個神蹟，是在一場婚禮中，他行的最後一個神蹟，是在一場葬禮中，這當

然很耐人尋味。一個是人生最歡喜的時刻，一個是人生最悲傷的時刻。耶穌在其中一個場合與人同歡，在另一個場合與人同泣。

There are many experiences we share in common with all men, and these can often be made legitimate points of contact by which we can build bridges into the hearts, lives and homes of our unsaved neighbors, associates and friends. *"Rejoice with them that do rejoice, and weep with them that weep"* says Paul (v. 15). It is significant, surely, that the first of John's "signs" in his gospel was performed by the Lord at a wedding, the last at a funeral. The one was performed in life's gladdest hour, the other in life's saddest hour. In the one Jesus rejoiced with those that rejoiced, and in the other He wept with those that wept.

這原則可以用骨牌遊戲（Dominoes）來作比喻。F. W. Boreham說，「我們在玩時，我突然想到，人生不也就是一場骨牌遊戲？最高的藝術就在於你能與牌友的牌相搭。他歡喜？我們就與他同歡喜。他悲傷？我們就與他同哭泣。當然，這也意謂，如果你每次都回應這樣的挑戰，你手中的牌很快就會用光了。若能反過來想，得勝不光是基於累積多少，而是使用多少。手中空無餘牌的玩家，贏得一切…

The principle is illustrated by the game of dominoes. "It occurred to me whilst we were playing," says F. W. Boreham, "that life itself is but a game of dominoes. Its highest art lies in matching your companion's pieces. Is he glad? It is a great thing to be able to rejoice with those who do rejoice. Is he sad? It is a great thing to be able to weep with those that weep. It means, of course, that if you answer the challenge every time, your pieces will soon be gone. But, as against that, it is worth remembering that victory lies not in accumulation, but in exhaustion. The player who is left with empty hands wins everything....

「這遊戲最美好的點在於，每個人都可以玩。你只要掌握兩個原則。首先，一定要弄清楚，每一回，都要送出相搭的牌色，他出六，你搭配六，他出三，你也要搭三，以此類推。第二，要贏得全局，不在於累積多少，而在於你能派發出去多少。勝利歸屬於那些可以把一張小小的象牙骨牌，儘可能每次都派發出去的人。玩這種遊戲，就是要給出去，而不是保留著。要玩骨牌，就寧可派出一張十二個黑點的，勝過一張兩點的。骨牌教我「衡量我的生命，寧願損失，勝於得著，寧願傾酒給人，勝於喝盡一切…

"The beauty is that anyone can play the game. You have but to grasp two essential principles. You must clearly understand in the first place that, at every turn, you must match your companion's play, laying a six beside his six, a three beside his three, and so on. And you must clearly understand in the second place that the whole success lies, not in hoarding, but in spending. Victory lies in paying out the little ivory tablets with as prodigal a hand as possible. It is better in dominoes to give than to keep. It is better to play a domino with twelve black dots on it than a domino with only two. Dominoes teaches me to 'measure my life by loss instead of gain, not by the wine drunk, but by the wine poured out'....

「而保羅又如何？他以前豈不也是玩骨牌的高手？他深知得勝之道，不是要為自己積攢那些骨牌，而是要儘快給出。『因此，最好的莫過於』他說，『我寧願給出去，而且是為你們而給。』還有誰能比他更高明的呢？他說『我甘心作僕人，為要得著奴僕；向猶太人，就作猶太人，為要得著猶太人；向律法以下的人，就作律法以下的人，好得著律法以下的人；向沒有律法的人，我就作沒有律法的人，為要得沒有律法的人…向軟弱的人，我就作軟弱的人，為要得軟弱的人。向什麼樣的人，我就作什麼樣的人。無論如何，總要救些人。』這是最高明的骨牌玩家！」

"And what about Paul? Was not Paul a past master at both the principles that govern a game of dominoes? He knew that the secret of success was not to save your pieces but to get rid of them. 'Most gladly, therefore,' says he, 'will I spend and be spent for you.' And was there ever one as clever at matching his companion's play? 'I made myself a slave,' he says, 'that I might win slaves; unto the Jews I became as a Jew, that I might gain Jews; to them that are under the law, as under the law, that I might gain them that are under the law; to them that are without law, I became as without law, that I might gain them that are without law. To the weak became I as weak, that I might gain the weak; I am made all things to all men, that I might by any means save some.' That was the greatest game of dominoes ever played!"[2]

II 注意我們的禮節（十二16）

II. Mind Our Manners (12:16)

對未信者，我們不僅要表同情，要體恤，要友善，還要留意我們的態度，不要偏頗，不要驕傲。

Not only are we to show sympathy, understanding and friendship to the unsaved, we are to take good heed to our attitude, avoiding both partiality and pride.

A 不要偏頗（十二16節上）

A. *Don't Be Partial* (12:16a)

保羅說，「要彼此同心」，保羅要的不是制式的齊一性，而是意念相同。我們要容許每個人有自己可轉寰的餘地。主耶穌對待井旁的婦人（約四），就有這樣的度量、禮節及同情，就如對待那個地位顯赫的尼哥底母一樣（約三），他對待那個將死的賊，與對待自己的母親，一樣的慈憐可親。他對猶大與對約翰，同樣的有耐心。

Says Paul, "*Be of the same mind one toward another.*" Paul is not asking for uniformity but for unanimity. We are to make allowances for each other. The Lord Jesus treated the woman at the well (John 4) with the same consideration, courtesy and compassion as He treated the knightly and polished Nicodemus (John 3).

He was as charitable to the dying thief as He was to His own mother. He was as patient with Judas as He was with John.

B 不要驕傲（十二16節下）

B. *Don't Be Proud* (12:16b)

驕傲在基督徒的生命中，肯定是沒地位的。「不要志氣高大，倒要俯就卑微的人。不要自以為聰明。」像新約中丟特腓的例子「好為首的」（約叁9）就是。這樣的特質，與真實的基督徒特質不相符。

Pride has no place in the Christian life. "*Mind not high things, but condescend to men of low estate. Be not wise in your own conceits.*" We have in the New Testament the example of Diotrephes "who loveth to have the preeminence" (II John 9). Such a spirit is foreign to true Christianity.

「俯就」（condescend），在現代英文中，帶有一種施主的印記。保羅的心裡，不會有一絲絲這樣的意思。我們不可對卑微的人擺出高傲的施主姿態；相反的，我們要與他們「一同被帶走」（carried away），這是經文原來的意涵。（參加二13，彼後三17，這是新約聖經另兩處使用同一個字源的經文）。保羅的意思，究竟是要我們跟隨卑微的人，或卑微的事而去，這不清楚。不論是哪一種狀況，他強調的都是，我們不可驕傲。當這個世界的每個人都在競逐地位、顯赫名聲時，甚至在已得救的人當中，都很少能看見有人刻意保持低調、謙遜。

The word "condescend" in modern English bears the stigma of patronage. Nothing could be further from Paul's mind. We are not to court humble people with a patronizing air; on the contrary, we are to get "carried away" with them, for that is what the original suggests. (Compare Gal. 2:13 and II Peter 3:17, the only other places in the New Testament where the word occurs.) It is not clear whether Paul means that we are to be carried away with humble men or with lowly things. Whichever is the case, it is clear he is advocating the opposite of pride. In a world where everyone is scrambling for position, prominence and recognition, it is rare, even in the ranks of the redeemed, to find those who are deliberately courting the lowly and the meek.

要有這樣的恩典，就必須來坐在耶穌腳前。他說，「我心裡柔和謙卑；…學我的樣式」（太十一29）。有人說得好，主耶穌的生與死，是「對人類所矜持的驕傲的一種斥責。人誇口自己可傲的身世和階級——『這不是木匠的兒子？』（太十三55）；人誇口自己的財富——『人子沒有枕頭的地方』（路九58）；人誇口自己的尊貴——『拿撒勒還能出什麼好的？』（約一46）；人誇口自己的容顏——『他沒有佳形美容』（五十三2）；人誇口自己的美名——『他是稅吏和罪人的朋友』（路七34）。人誇口自己的學識——『這個人沒學過，怎麼明白書呢？』（約七15）；人誇口自己的優越——『我在你們中間，如同服事人的』（路二十二27）；人誇口自己的成就——『他被藐視，被人厭棄』（賽五十三3）；人誇口自己的能力——『我憑著自己不能作什麼』（約五30）；人誇口自己的主張——『我不求自己的意思，只求那差我來者的意思』（約五30）；人誇口自己的才智——『我說這些話，乃是照著父所教訓我的。』（約八28）」

The way to learn this grace is to sit at the feet of Jesus. He said, "Learn of me; for I am meek and lowly in heart" (Matt. 11:29). It has been well said of the Lord Jesus that His life and death are "a standing rebuke to every form of pride to which men are liable. Pride of birth and rank—'Is not this the carpenter's son?' (Matt. 13:55); pride of wealth—'The Son of man hath not where to lay his head' (Luke 9:58); pride of respectability—'Can any good thing come out of Nazareth?' (John 1:46); pride of personal appearance—'He hath no form nor comeliness' (Isa. 53:2); pride of reputation—'A friend of publicans and sinners' (Luke 7:34); pride of learning—'How knoweth this man letters, having never learned?' (John 7:15); pride of superiority—I am among you as he that serveth' (Luke 22:27); pride of success—'He is despised and rejected of men' (Isa. 53:3); pride of ability—I can of mine own self do nothing' (John 5:30); pride of self-will—I seek not mine own will, but the will of the Father which hath sent me' (John 5:30); pride of intellect—'As my Father hath taught me, I speak' (John 8:28)."[3]

因此，基督徒要避免驕傲。「不要自以為聰明，」保羅說。這節經文在聖經中出現七次：羅十一25；十二16；箴三7；二十六5、12、16；二十八11。所羅門說，愚昧人比這樣的人更有指望。他說，這樣的人是懶惰鬼。這樣的懶惰，就很難致富。只有青稞會挺得高昂，熟稞一定低垂著穗。

So then, the Christian is to shun pride. "Be not wise in your own conceits," says Paul. This expression occurs seven times in Scripture: Romans 11:25; 12:16; Proverbs 3:7; 26:5, 12, 16; 28:11. Solomon says there is more hope for a fool than for such a man. He says such a man is a sluggard. This sin is a snare for the rich. Only green corn stands upright, ripe corn bends low.

III 看重這些方法（十二17-21）

III. Mark These Methods (12:17-21)

基督徒在社會中的言行，應該以登山寶訓所刻劃的為典範。使徒歸納出四個原則。

The Christian in his social contacts is to follow along the highway marked out by the Sermon on the Mount. Four principles are highlighted by the apostle.

A 不為自己申訴的生活（十二17節上）

A. *Live Passively* (12:17a)

「不要以惡報惡」是第一個原則。有人會故意惡待神的子民，這已成為理所當然的事實。想報復那是很自然的事。要把另一邊臉頰給人打，要以德報怨，那是神才有的美德。約瑟對他的哥哥們就完全是

這樣。他們逼迫他，嘲笑他，把他賣為奴隸。他卻供應他們，保護他們，原諒他們，提升他們。這也是大衛對掃羅及掃羅一家人的方法。掃羅存心要殺大衛，不斷地要追剿大衛，暗殺他。大衛卻對掃羅縮手，即使掃羅已淪入他的勢力範圍，之後，是掃羅的家被毀，大衛仍盡力營救，向他們「彰顯神的慈愛」。保羅也是如此對待他的同胞。他們想方設法要捉他，打擊他的工作，在他所設立的教會中，播下分歧、異端，而且不停地策動他所帶領歸主的人來與他作對。他卻熱切地為他們能悔改禱告，從不停止帶領人歸向基督。

"Recompense to no man evil for evil" is the first of these rules. It takes for granted the fact that some will do evil to the child of God. To retaliate in kind is natural. To turn the other cheek and to go further and reward good for evil is divine. It was exactly in this way that Joseph treated his brothers. They persecuted him, ridiculed him and sold him into slavery. He provided for them, protected them, pardoned them and promoted them. This was David's attitude toward Saul and his house. Saul, murder-bent, persistently sought to corner David and assassinate him. David held back his hand from Saul, even when he was in his power, and then sought out refugees from Saul's fallen house to show "the kindness of God" to them. Thus, too, Paul himself treated his own people. They sought to slay him, did their best to undermine his work, sowed discord and heresy in the churches he had planted and never ceased to turn even his converts against him. He prayed passionately for their conversion and never ceased trying to win them to Christ.

B 無與倫比的生活（十二17節下）

B. *Live Peerlessly* (12:17b)

第二個原則是「在眾人的眼中，行事誠實」（英譯）。基督徒在社會中的言行，必須無可指摘，要十分誠實，無論多麼不方便，仍要言行一致，之後必能從中得益。他不可說一樣，作另一樣。

The second rule is *"provide things honest in the sight of all men."* In all his social dealings the Christian is to live beyond reproach. He is to be scrupulously honest in all his dealings with his fellowmen. His word must be his bond no matter how inconvenient it may be later to make it good. He is not to profess one thing and practice another.

我們若觀察保羅如何實踐他自己所傳講的道，那真的能叫我們領悟良多。我們可以思想他所教導有關金錢的原則，無論是在本章或新約聖經其他地方的教導。他十分留意，鼓勵別人和他一起參與轉交公眾的捐款，好讓不足的，可以獲得捐助（林前四11-12；九9-12、18-19），甚至支持別的宣教隊員（徒二十34），好讓剛信主的及新設立的教會，不會誤以為他在運用神的錢財來經營商業（林後十二14-18）。他小心設立一些原則，使得教會收取奉獻時，會眾不覺得有壓力（林前十六1-2）。他不希望以自己的個人魅力或親臨現場，來影響刺激人捐獻。他大可以挑戰教會長老，指出他的言行有什麼不宜之處（徒二十33-35）。他十分歡迎公眾對他處理財務的方式作監督，完全無可指摘。甚至，即使他稍稍買通囚禁他的守衛，就可以立即獲釋，他仍不屑為之（徒二十四26）。在這些事上，他的言行高貴，無與倫比。

It is instructive to trace how Paul practiced the principles he preached. Think of his financial dealings as they are mentioned here and there throughout the New Testament. He was careful to associate others with him in the handling of public funds so that there should be no hint of misappropriation (I Cor. 16:3-4). He worked with his own hands (I Cor. 4:11-12; 9:9-12, 18-19), even supporting other members of the missionary team (Acts 20:34), so that new believers and infant churches might not feel he was making merchandise of them in the things of God (II Cor. 12:14-18). He laid down careful rules so that high-pressure methods might be avoided in church collections (I Cor. 16:1-2). He did not want his personality and presence to stimulate giving. He could challenge church elders to show one thing wrong in his conduct (Acts 20:33-35). He gladly welcomed a public accounting of his dealings. He was beyond reproach. Even when a bribe to a corrupt official would have secured his release from prison, he scorned such misconduct (Acts 24:26). In this matter he lived peerlessly.

C 和平的生活（十二18）

C. *Live Peaceably* (12:18)

第三個原則是，「若是能行，總要盡力與眾人和睦。」保羅是個寫實主義者，他從個人經驗清楚知道，福音在四處以大能傳講時，定會遭受極大的攻擊。他個人即被視為是一個擾亂天下的人。甚至，有人認為路加寫使徒行傳，就是為了在凱撒面前為保羅提供無辜的證明。不論是否真的如此，使徒行傳中的辯證主題十分明確。路加用心良苦地要去證明，基督教是十分奉公守法的，也要證明，一切的騷亂，是敵對者所引起。他也不斷地指出，那些控訴保羅擾亂天下的案子，羅馬官員都一一駁回。我們要與所有的人都和睦同處，這不太可能，但開啟爭端，就不該是基督徒的份內事。

The third rule is, *"If it be possible, as much as lieth in you, live peaceably with all men."* Paul was a realist and he knew full well from personal experience that the gospel would be resisted with great violence wherever it was preached with power.[4] He himself was looked upon as a disturber of the peace. Indeed some have argued that Luke's reason for writing the book of Acts was to provide Paul with a brief to prove his innocence when he appeared before Caesar. Whether or not this is true, the apologetic motive in Acts is very evident. Luke takes pains to prove the law-abiding character of Christianity and to demonstrate the fact that all disturbances were instigated by its enemies. He shows repeatedly how Roman officials discharged cases brought before them in which Paul was accused of disorderly conduct. It is not always possible to live peaceably with all men, but the initiative in disturbing the peace should never lie with the Christian.

D 積極的生活（十二19-21）

D. *Live Positively* (12:19-21)

敵對、恨意、逼迫，我們都要以善去克服。無論受到怎樣的傷害，基督徒都不可尋求報復。他要承認（1）怎麼報應，那是神的事。保羅說，「親愛的弟兄，不要為自己申冤，寧可讓步，聽憑主怒；因為經上記著：『主說，『伸冤在我，我必報應。』』」（19節）。

Opposition, hatred and persecution are to be repaid positively with good. On no account is a Christian to seek revenge for injuries done to him. He is to recognize that (1) *the prerogative of vengeance is Gods*. Paul says, "*Dearly beloved, avenge not yourselves, but rather give place unto wrath: for it is written, Vengeance is mine; I will repay, saith the Lord*" (v. 19).

法農 (Geoffrey Farnol) 就把這個當作他所寫的一本著名的歷險記的主題。主角馬丁 (Martin Conisby) 原是大筆土地的繼承人，但他的家族，因受累於一樁騙案而和鄰近的布蘭登家族纏訟多世紀。布蘭登爵士殺了馬丁的父親，又把馬丁拐賣給西班牙的一艘船隻作划槳手。「公義的神，」這個可憐的人，划著沉重的木槳時呼喊著「看我現在受到的虐待，看我被鞭被打的痛苦，我非報復不可，喔，神啊，向我的仇敵報復！」

Geoffrey Farnol makes this the theme of one of his great tales of adventure. Martin Conisby, heir to a landed estate, was the victim of a feud which had dragged on for centuries between his family and the neighboring Brandons. Sir Richard Brandon had killed Conisby's father and sold Martin to a living death as an oar-slave on a Spanish galleon. "O God of justice," cried the wretched man as he toiled at the heavy oar, "for the agony I needs must now endure, for the bloody stripes and bitter anguish give me vengeance—vengeance, O God, on mine enemy!"

故事說到，馬丁逃脫了，要去尋仇。他終於在西班牙的調查庭的地窖，找到他的世仇。他一心尋仇，因此讓自己被西班牙官員逮捕，進入他仇敵被關的牢房中。他被囚在一間暗房，臭氣沖天。在牢房的角落，他看見一個乾癟的老頭，以無力的膝蓋蹲俯著。而加諸於身上的拷問，更是雪上加霜。他的身體上有「許多可怕的新舊傷疤，熱鐵的烙痕，鞭傷，殘酷的打擊，關節腫脹，化膿，他看得出那是反覆折磨凌虐的痕跡。」這個人就是他的世仇布蘭登！他以為可以找到一個雄壯威武的男人，來承受他所要報的仇，賞幾頓結實的老拳，折磨折磨他。不料，眼前竟是這個殘廢的老頭，全身烙著痛苦的痕跡。

The story tells how Martin escaped and went seeking his vengeance. It tells how he found his enemy at last in the dungeons of the Spanish inquisition in Nombre de Dios. In his blind hate Martin Conisby had himself arrested by officers of the inquisition in the hope that he might find himself in the same cell as his foe. He was taken to a dark cell, choked with foul air. In a corner of this cell he found an old, withered creature crouched on feeble knees. Upon him the tormentors had done their worst. His body bore "many grievous scars of wounds old and new, the marks of hot and searing iron, of biting steel and cruel lash, and in joints swollen and inflamed, he read the oft-repeated torture of the rack." It was his enemy, Richard Brandon! He had come seeking a man hale and strong on whom he could wreak his hate and slake his thirst for retribution. Instead he found a man broken in body and ennobled by his sufferings.

法農繼續描寫他的主角英雄，怎麼幫助他的仇敵逃出裁判所的地窖，並且一起越過大荒野。途中，馬丁對眼前這位一度是他的仇人布蘭登，從心中滋生憐惜和愛意，而布蘭登也愛上這個他曾為了自己的

獨生子而苦待的仇家子。布蘭登因不堪旅途的勞頓而死去時，馬丁為這個他真正愛過，孝順過的人而哀哭，這故事十分感人，也把「申冤在神」的主題，巧妙地編入作品中。凡是想親手施與報復的人，最後只會讓傷痛穿透自己的心，並且品嚐復仇的苦果。若由神來報應，他能作到絕對的公平、正義，而且不致落入人類在設計復仇時，常滿懷的那種怨恨的心。

Farnol tells how his hero helped his foe escape from the clutches of the inquisition and how together they fled across the wild wastes of Darien. And all the time Martin grew to love and honor his one-time foe, while Brandon came to love the man he once had wronged as he would love an only son. When Sir Richard died on the weary journey to the sea, Martin Conisby wept for the only man he had ever truly loved and honored.[5]It is a great tale and is skillfully woven around the theme that vengeance is God's prerogative. Those who take revenge into their own hands are apt to pierce themselves through with many sorrows and find at last that vengeance is a bitter fruit. When God avenges a wrong He does so with perfect equity and justice, never in that spirit of retaliation which so characterizes human schemes of vengeance.

基督徒不僅要承認，申冤在神，他也要承認（2）報復的原則也在於神。保羅說，「你的仇敵若餓了，就給他吃。若渴了，就給他喝；因為你這樣行就是把炭火堆在他的頭上。你不可為惡所勝，反要以善勝惡。」（20-21節）。神在加略山所作的，就完全是按這原則。十字架呈現的是，人類對神最深的恨意。同時，也呈現神對人最深的愛。刺入耶穌肋旁的槍矛，所流出的血，也是救贖的寶血。

The Christian is not only to recognize that the prerogative of vengeance is God's, he is to recognize (2) *the principle of vengeance that is God's*. Paul says, "*Therefore if thine enemy hunger, feed him; if he thirst, give him drink: for in so doing thou shalt heap coals of fire on his head. Be not overcome of evil, but overcome evil with good*" (vv. 20-21). It was in this very way that God reacted to Calvary. The cross represents the very highest manifestation of the hatred in the heart of man toward God. At the same time it represents the very highest manifestation of the love in the heart of God toward man. That very spear which pierced the Saviour's side drew forth the blood that saves.

基督徒的世俗生活 十三1-7

The Secular Life of the Christian

13:1-7

信徒要承認

I 一國領袖的職責（十三1-6）

A 他們承受由神所託付的責任（十三1-2）

1 政府是神所指派（十三1）

2 政府由神所認可（十三2）

B 他們擔任的政責（十三3-6）

1 他們要負起國安的責任（十三3-5）

a 保護群體（十三3-4節上）

（1）抵制群體中的違法份子（十三3節上）

（2）認可群體中的傑出份子（十三3節下-4 節上）

b 懲處罪犯（十三4節下-5節）

2 負責稅收（十三6）

II 一國領袖的職權（十三7）

A 我們當以納稅來支持他們的財政

1 我們當納的所得

2 我們當納的稅

B 我們當以道德來支持所立的法

1 懼怕——對惡法

2 尊敬——對良法

The believer is to recognize

1. The Responsibilities of a Nation's Leaders (13:1-6)

1. Their Godward Responsibilities (13:1-2)

1. Governments Are Appointed by God (13:1)

2. Governments Are Approved by God (13:2)

2. Their Governmental Responsibilities (13:3-6)

1. They Are Responsible for National Safety (13:3-5)

1. To Protect the Community (13:3-4a)

1. By Resisting Outlawed Members of the Community (13:3a)

2. By Recognizing Outstanding Members of the Community (13:3b-4a)

2. To Punish the Criminal (13:4b-5)

2. They Are Responsible for National Solvency (13:6)
2. The Rights of a Nation's Leaders (13:7)
 1. Their Right to Our Monetary Support
 1. To Our Tribute
 2. To Our Custom
 2. Their Right to Our Moral Support
 1. Fear—Rendered to Bad Rulers
 2. Honor—Rendered to Good Rulers

保羅教導我們，基督徒生活法則應與屬靈層面及社會層面建立怎樣的關係之後，接著又指出，這些法則也應當掌管我們與世俗的關係。信徒與世間政府的關係，就好像信徒與教會長老們的關係。保羅在這卷書信中，在本段的觀點，很看重一國的領導人，他從這觀點來指出，基督徒當有的態度。

Having shown that the laws of the Christian life regulate the believer's spiritual and social relationships, Paul next shows that they control his secular relationships as well. The believer's relationship to human government is as much a matter of divine revelation as his relationship to elders in the church. Paul's viewpoint in this section of his epistle places the emphasis on the leaders of a nation and from this perspective shows how a Christian is to act.

I 一國領袖的責任（十三1-6）

I. The Responsibilities of a Nation's Leaders (13:1-6)

一國領袖的責任，既要向神負責，也要向人負責。基督徒既然要將「凱撒的物，歸給凱撒」，保羅便也強調，凱撒應該要有怎樣的官箴。基督徒只有在極罕見的情況下，才不遵守政府的命令（徒五29）。聖經是反對「公民不服從」的。神站在政府當局這邊。

The responsibilities of a nation's leaders are both Godward and manward. Since it is the Christian's duty to "render unto Caesar the things which are Caesar's," Paul emphasizes how Caesar is to behave. They are clearly rare occasions when a Christian must respectfully decline to obey a governmental order (Acts 5:29). The Bible frowns on civil disobedience. God is on the side of constituted authority.

A 統治者要向神負責（十三1-2）

A. *The Godward Responsibilities of Rulers (13:1-2)*

世間政府的權柄是從神而得。保羅指出，政府是（1）神所命的。他說，「在上有權柄的，人人當順服他，因為沒有權柄不是出於神的。凡掌權的都是神所命的。」（1節）。世間的政府是在洪水審判之後，神重新設立的，也就是把治理的劍交在挪亞的手中。「凡流人血的，他的血也必被人所流，因為神造人是照自己的形像造的。」（創九6）。政府最大的功能就是要秉公行義，這是神的律法所強調的。政府的其他功能，都蘊含這個要點。

Human government derives its authority from God. Paul shows that governments are (1) *appointed by God*. He says, "*Let every soul be subject unto the higher powers. For there is no power but of God: the powers that be are ordained of God*" (v. 1). Human government was inaugurated by God after the flood when He placed into Noah's hand the sword of the magistrate. "Whoso sheddeth man's blood, by man shall his blood be shed" (Gen. 9:6) were the words which launched man on the road to self-government under God. The highest function of government is the judicial taking of life, the one thing emphasized in the divine decree. All other functions of government are implied in that.

但就像神交託給人類的每一件事物一樣，人間的政府也很快就失敗了。治理的劍，變成了征服的劍。立法、治理權，結果成了墮落一族所喝的酩酊大醉的酒。巴別塔的故事顯示，人類想用他新獲得的權利來策劃集體背逆神權的把戲。在此之前，背逆都只是個人為之，現在成了犯罪的聯盟。世間第一個「聯合國」的總部，是設立在巴比倫，就是犯罪聯盟的象徵。創世記十一、十二章，預表了啟示錄十三、十七-十八章。

Like everything else entrusted to man, human government soon failed. The sword of the magistrate became the sword of the conqueror. The right to legislate and govern man proved to be a heady wine for a fallen race. The story of the tower of Babel shows how man used his new-found authority to plan organized

rebellion against the very throne of God itself. Up until this time rebellion had been on an individual basis, now it had become federated. The world's first "united nations" with headquarters at Babylon symbolizes the last one. Genesis 11 and 12 foreshadow Revelation 13, 17-18.

除了濫用治理權之外，人間政府仍然是神設立的組織。「凡掌權的，都是神所命的」，「掌權」這個字，在此指「代表權柄」，「所命的」指「設立的」。惡人也可能被選為有權有勢者，或掌握了權勢。他們可能眼中沒有神，但是，神許可他們掌權治理，意思是，他即使透過這些惡人的謬行，也能完成他的旨意。有一句話很值得深思，「人有怎樣的政府，都是他們應得的。」政府有強有弱，公義或不義，注重慈善或殘暴，聰明或愚蠢，無論哪一種，都在神的手中，神的計劃都能繼續實現。民主或專制，都在他的掌控中。神讓一國制衡另一國，用一國制裁另一國。各國的興衰，國度的輪替，帝國的崛起、淪亡，這一切背後，都是神在掌控，掌管人間的事務。戰爭，有關戰爭的傳言、飢荒、瘟疫、不景氣、災禍——這一切都織進歷史的扉頁中。從我們的觀點，這些織線可能看起來紊亂，無意義，不勻稱，錯誤百出。但是神的織錦是完美的；無所不能，無所不知的神，都可以使撒但的勢力，人類的罪，變成榮耀。請看James Russell Lowell所說，有關個人或國家的一段話：

漫不經心似乎是最大的復仇者；歷史扉頁不乏記錄著

死亡的毒鉤，夾在舊制度與新約的道之間的黑暗中

真理永遠在絞刑臺上，歪理永遠在王座上——

然而，絞刑臺也撼動著未來，而且藏身在朦朧的未知裡，

代表著隱藏在陰影中的神，正不斷垂顧著屬他的子民。

Despite the abuses of governmental power, human government is still a divine institution. "The powers that be are ordained of God." The word "powers" here means "delegated authorities" and the word "ordained" means "appointed." Evil men may be elected to power or may seize power. They may have no thought of God at all, but the very fact that He permits them to seize the reigns of government means that He has a purpose to fulfill even through their misrule. It is a saying well worth considering that "people get the kind of government they deserve." Governments may be weak or strong, just or oppressive, benevolent or cruel, wise or foolish, but in each case God has His way and moves His own plans forward. Democracies and dictatorships alike are under His control. God balances one nation off against another. He uses one nation to chastise another. Nations come and go, kingdoms rise and fall, empires wax and wane, but behind them all is God, overruling in the affairs of men. Wars and rumors of war, famines and pestilences, depressions and disasters—all are woven into the fabric of history. From our viewpoint the strands may seem tangled, meaningless, hopelessly knotted, unequal and wrong. But the tapestry He is weaving is perfect, and all the pressures of Satanic force and human sin are gloriously overruled by a God who is both omnipotent and omniscient. What James Russell Lowell said of individuals is just as true of nations:

Careless seems the great Avenger; history's pages but record

One death-grapple in the darkness 'twixt old systems and the Word.

Truth forever on the scaffold, Wrong forever on the throne-

Yet that scaffold sways the future and, behind the dim unknown,

Standeth God within the shadow, keeping watch above His own.

但以理書最重要的教訓之一是，神的膀臂從不短縮。巴比倫的威武之王尼布甲尼撒，都要學習到「諸天掌權」（但四26）。當他經歷過一場恐怖的教訓後，他發表正式的公告，宣佈：「日子滿足，我一尼布甲尼撒舉目望天，我的聰明復歸於我，我便稱頌至高者，讚美尊敬到永遠的神。他的權柄是永有的；他的國存到萬代。世上所有的居民都算為虛無；在天上的萬軍和世上的居民中，他都憑自己的意旨行事。無人能攔住他手，或問他說，你做甚麼呢？」（但34-35）。整本聖經歷史都在強調：「凡掌權的，都是神所命的。」這項真理。

One of the great lessons of the book of Daniel is that God keeps a firm hand on history. Nebuchadnezzar, mighty king of Babylon, had to learn that "the heavens do rule" (Dan. 4:26). When after a terrible experience this truth was brought home to him, he issued a formal state document in which he asserted: "I blessed the most High, and I praised and honoured him that liveth for ever, whose dominion is an everlasting dominion, and his kingdom is from generation to generation: and all the inhabitants of the earth are reputed as nothing: and he doeth according to his will in the army of heaven, and among the inhabitants of the earth: and none can stay his hand, or say unto him, What doest thou?" (Dan. 4:34-35). The whole of Bible history is intended to reinforce the truth that "the powers that be are ordained of God."

保羅繼續指明，政府乃是（2）神所許可的。他說，「抗拒掌權的就是抗拒神的命；抗拒的必自取刑罰。」（2節）。不順服政府的權柄，就是不順服神，必受到審判。當人要對治理的法則作判定，哪些律法是善法，哪些是惡法時，人總會想按自己的喜好來決定順服還是不順服。這樣的哲學，會導致混亂、政變及四分五裂。律法若不公，必須訴諸立法程序，而不是不順服。

Paul goes on to show that governments are (2) *approved by God*. He says, "*Whosoever therefore resisteth the power, resisteth the ordinance of God: and they that resist shall receive to themselves damnation*" (v. 2). Disobedience to governmental authority is disobedience to God and will be judged. The rule of law militates against the right of an individual to decide which laws are right and which laws are wrong, and to take it upon himself either to obey or disobey just as he pleases. Such a philosophy leads to anarchy, riot and national disintegration. If a law is unjust it must be repealed through legal channels not just disobeyed.

政府既然是神所設立，就是要順服政府。換言之，執政者也要認知到一項事實：我們的權柄是由上帝所賦予。能擔任政府官，不是為了謀求個人的利益。能在其位，是代表神來治理這地。因此，在治理國事時，要承認皇天之上仍有神主掌。要堅守神的公義之律，而且治理者本身，要有良知，避免立下那種抑制個人自由敬拜神的權利。舊約聖經中把王比喻為牧者，這理念相當重要。

Since governments are appointed by God they must be obeyed. On the other hand, those in positions of government must recognize the fact that their authority is derived from God. They are not appointed to public office in order to promote their own selfish interests. They are there to represent God's rule on the earth. Therefore they must acknowledge God in the administration of national affairs. They must uphold divine principles of righteousness and they must refrain from legislation which would undermine the individual's right to worship God according to the dictates of his conscience. It is significant that the divine ideal of an Old Testament king was a shepherd.

B 政府作為治理者的責任（十三3-6）

B. *The Governmental Responsibilities of Rulers (13:3-6)*

政府的主要職責有兩方面——保衛國家安全，不致陷入無法無天，並維持國家財政健全。保羅稍後會討論到政府的這兩項功能。

A government's prime responsibilities are twofold—to secure the nation against all forms of lawlessness and to keep the nation financially solvent. Paul discusses these two functions of government next.

政府是（1）保衛國家安全。這意思是（a）保護群體。可從兩方面著手，一個是負面的，一個是正面的。負面的要在群體中防止犯罪因素；正面的，要獎勵回饋群體中的善良風俗。對第一項，保羅說「*作官的原不是叫行善的懼怕，乃是叫作惡的懼怕，你願意不懼怕掌權的嗎？（3節上）。*只有犯法的人，才需要害怕那些代表律法的執法人員。

Governments are (1) *responsible for national safety*. This means they must (a) *protect the community*. There are two ways in which this can be done, one negative in character and the other positive. The negative method is to *resist* the criminal elements in the community; the positive method is to *reward* the conscientious members of the community. Paul sets forth the first of these by asserting that "*rulers are not a terror to good works, but to the evil. Wilt thou then be afraid of the power?*" (v. 3a). The only people who should live in fear of the representatives of the law are those who break the law.

我們今日活著的世界，是把神的道大喇喇擺在一旁的政府，即使在所謂的基督教國家也是如此。因此，我們就更要留意這段經文及其他的經文，所談到的有關不遵守法律或苛政厲法的情況。

We are living in days when God's Word has been largely set aside so far as government goes, even in lands nominally Christian. It is all the more important, therefore, that we give heed to what these and other scriptures have to say regarding lawlessness and law enforcement.

聖經教導說，在末後的世代，不法的事要增多。耶穌在他偉大的預言講論中也說道，「不法的事要增多」（太二十四12）。Wilbur M. Smith博士指出，在希臘文新約聖經中有四個字，用來描述激烈不法的事。我們稍加研讀就可理解，為什麼需要強有力的政府來致力保護群體，免受人間罪犯的攻擊。

The Bible teaches that the last days will be marked by increasing lawlessness. Jesus, in His great prophetic discourse, said, "Iniquity [lawlessness] shall abound [increase]" (Matt. 24:12). Dr. Wilbur M. Smith points out that there are four words in the Greek New Testament which are used to describe outbursts of passion and lawlessness.[1] A study of these will help us realize how imperative it is that nations have strong governments dedicated to protecting the community from the free expression of man's criminal passions.

第一個字是*kōmos*（在加五19-21譯為「荒宴」）根據Trench大主教，*kōmos*用來形容，「一群醉鬼，在狂歡之後，頭戴花環，手擎火把，又叫又唱的沿街狂喊，跟每個迎面而來的人，粗暴無禮的鬧著。」多麼逼真的圖畫！

The first word is *kōmos* (translated "revellings" in Gal. 5:19-21). According to Archbishop Trench, *kōmos* is used to describe "a troop of intoxicated revelers who at the close of an orgy, with garlands on their heads and torches in their hands, with shouts and songs, wander through the streets with insult and wanton outrage for everyone they meet." What a vivid picture!

每個世代在高尚社會的邊緣都有它的怪胎，就如我們這個時代有的好作奇裝異服打扮、嘻皮或嗑迷幻藥的人。但保羅使用*kōmos*不是指這些，而是用來指一般人心中的目無法紀。所有人都會有這種「荒宴」現象。所以，看到成千上萬的「高尚」人士，也在尋求一種可以逃避壓力和困境，遁入不法逸樂的方式，也就不足為怪了。

Every generation has had its oddballs on the fringe of decent society just as we today have our beatniks, hippies and LSD "acid heads." But Paul does not reserve the use of *kōmos* for such. He uses it to describe the lawless nature of the heart of man in general. All men have a bent toward these "revellings." It is not surprising, therefore, to find that millions of "decent" citizens are looking for an escape from the fearful pressures and problems of the age in illicit forms of pleasure.[2]

第二個用來形容不法的字，是Smith博士所提到的希臘文*echthra*，一般譯作「仇恨的」或更正確的是「敵意」。Smith博士引用一項權威說，古代世界認識三種敵意。一是階級與階級間，擁有與未擁有之間。另外，希臘人與化外人之間；也就是種族之間。還有，人與人之間。二十世紀，受文明薰陶的今日，比起保羅時代，敵意仍然有增無減。

The second word for lawlessness mentioned by Dr. Smith is the Greek word *echthra* which is generally translated "hatred" or, more accurately, "enmity." According to one authority quoted by Dr. Smith the ancient world knew of three kinds of enmity. There was enmity between class and class, the haves and the have-nots. There was enmity between the Greek and the barbarian; that is, enmity between the races. And

there was enmity between man and man. These enmities are flourishing today in the enlightened twentieth century as much as they did in the days of Paul.[3]

新約中，關於不法的事。第三個字用的是*asotia*，意思是「被遺棄的」，路十五章，講到浪子，任意放蕩，浪費貲財。意思就是毫無限制，隨意亂花，也不考慮未來。

The third word for lawlessness in the New Testament is *asotia*, meaning "abandoned." It is used in Luke 15 to describe the prodigal son who, we are told, wasted his substance with "riotous" (abandoned) living. He simply threw everything away, for that is the force of the word. He had no restraint and no regard for decency and no thought for the future.

第四個字是*anomia*，意為「不法」或是延伸為「不把守法放眼裡」。這個譯法，最接近羅馬書十三章的意思。主耶穌在馬太二十四章12節講到，他再來之前，地上「不法的事增多」就是這個字。

The fourth word is *anomia* meaning "lawless" or, as it might be paraphrased, "having contempt for the law." It is this word which comes closest to the theme of Romans 13. It is the very word used by the Lord in Matthew 24:12 when He spoke of lawlessness increasing on the earth just prior to His coming.

我們只要想想，美國一些令人黯然的統計數字。根據聯邦調查局，一九六六年，全美有三百多萬的嚴重犯罪案件，其中有一萬一千名是殺人犯。一九六〇—一九六六，六年內，美國的犯罪率，比人口增長率快七倍。人口增長率約9%，犯罪率約62%，而犯罪率致使國家要耗費的代價，也達到新高，每年約需耗費二百億美元。

Think of these sobering statistics for the United States alone. According to the Federal Bureau of Investigation there were almost 3.25 million serious crimes committed in the United States in 1966 including some 11,000 murders. In six years (1960-1966) crime in the United States increased seven times faster than the population. The population increased by 9 percent, crime by 62 percent and the cost of crime to the country reached a new all-time high of twenty billion dollars a year.

每個年齡層似乎都有道德崩壞、目無法紀的情形。只要有一代人，不把聖經作為生活準則，立可看出犯罪浪潮上升這個愚蠢的代價。我們四處都可見到人放縱情慾，恣意浪蕩的景象，例如色情業的蓬勃，及竊盜罪年齡下降等。

In every walk of life there seems to be a breakdown of morals and a decline in respect for the law. A generation which has abandoned the Bible as a rule for life is now paying for its folly in a rising tide of crime. Everywhere we look there is the same abandonment to lust and license.[4]

但，現代人目無法紀最嚴重的現象，當屬「智慧犯罪」。葛理翰說，「許多國家，有組織的犯罪成了最大宗的生意，這令我們吃驚。事實上，在美國有個詐欺主腦，不久前就曾誇口：『有組織犯罪的規模，已經大過美國政府。』犯案獲利，接近美國國家歲收的10%，而且一州接連一州的成立…有組織犯罪，以它的巧智、地下化、詐欺手法，和毒販聯手，幾乎掌控了世界的各主要大城。此外，還有未組織的犯罪，即使不是青出於藍，也是夠糟的。犯罪率以這樣的速度攀升，我們已經接近公開叛亂和無政府的狀態。」

The worst feature of modern lawlessness, however, is what has become known as "syndicated crime." Billy Graham says, "It ought to shock us that in many countries organized crime is the biggest business of all. In fact, one of America's leading racketeers casually boasted a short time ago: 'Organized crime is bigger than the United States Government.' Crime grosses close to 10 percent of the American national income and forms virtually a state within a state.... Organized crime, with its syndicates, underworld, racketeering and the Mafia, almost controls some of the world's major cities. In addition, there is unorganized crime, and it is just as bad if not worse. Crime is increasing with such rapidity that we are now close to open rebellion and anarchy." [5]

政府在上帝面前有責任保護百姓，防止不法分子。如保羅所說，他們要「叫作惡的懼怕」每位基督徒都要站在法律、秩序的這一邊，並全心支持那些負責國家安全的人員。任何一個基督徒都不可採取「公民不服從」的邪惡手段。他要尊敬、協助支持律法。

Governments are responsible before God to protect the community by resisting outlawed members of society. They are to be "a terror... to the evil," as Paul puts it. Every Christian must be on the side of law and order and give wholehearted support to those responsible for national safety. Never should a Christian resort to civil disobedience. He should respect and help uphold the law.

胡佛說，「令人氣餒的事實是，有太多公民已經完全不關心國人同胞的安全與福祉。許多犯罪騷擾，就發生在眼前，或個人可以聽聞的範圍內，只是大家缺乏勇氣去協助受害者，或不肯協助報警。立法不足，以致員警無法一直持續地巡邏街道、公園；而立法又必須仰仗公民力量，使可能的肇事者或犯罪區域都能事先被通報。」

"The disheartening truth is," says J. Edgar Hoover, "that too many citizens have become totally unconcerned about the safety and welfare of their fellowman. Many of the vicious assaults which occur take place within sight or sound of individuals who lack the courage to aid the victim personally, or the interest to summon help. There simply are not enough law enforcement officers to constantly patrol all the streets and parks of America; hence, law enforcement must rely on citizens to report potential troublemakers and danger areas." [6]

除了以上這些，我們或許還可加上加拿大退休的皇家騎警隊長麥克連的一段話：「這種公開與警方對峙的現象，已經在全世界達到白熱化的地步，不僅是我們稱作未開發的國家，也在已開發國家，甚至是最開發的國家，也如此。」

To these words may be added the warning of retiring Commissioner McClellan of the Royal Canadian Mounted Police: "The phenomenon of public antagonism toward the police is reaching epidemic proportions all over the world, not only in those countries which we are wont to refer to as underdeveloped countries, but in countries which have been and are regarded as some of the most highly civilized in the world." [7]

各國的執法機構，就是要擔責起保護群體的責任，而基督徒服從當地的法律，就是服從神的律。政府當局在執行保衛國民的任務時，不僅要制止群體中的不法份子，也要認可群體中傑出的國民，尤其是奉公守法的人。保羅說，「你只要行善，就可得他的稱讚。因為他是神的用人，是與你有益的。」（十三3節下-4節上）。對獻身公益的人，要公開予以表揚，這是正確合宜的作法。每個國家都會尊榮它偉大而有天賦的國民，但聰明的國家，還會表揚它那些奉公守法的國民。

It is the duty of the law enforcement agencies of a nation to protect the community, and it is the duty of every Christian to obey the laws of the land and so obey the law of God. In its function of protecting the community, it is the duty of government not only to *resist* outlawed members of the community but also to *recognize* outstanding members of the community, particularly those who are good. Paul says, "*Do that which is good, and thou shalt have praise of the same: for he is the minister of God to thee for good*" (13:3b-4a). It is right and fitting that people who render outstanding public service should be given public recognition. Every nation honors its great and its gifted citizens. A wise nation also honors its good citizens.

不過，不管有沒有受到表揚，基督徒在社群中，都要努力行善。許多基督徒忽略了福音如何在社會中落實它的涵義，只因為怕與「社會福音」沾到邊。當然，社會福音其實不是福音，因為它只想藉著人本身的努力來賺取救恩。自由派的傳道者，把車放在馬的前面。他以為，好行為可以帶來救恩，而沒看見，救恩帶來好行為。不幸的是，許多基督徒看到了第一部份的真理，卻沒有掌握到第二部份。保羅說過，救恩「也不是出於行為，免得有人自誇」之後，接著又說，「我們乃是他的工作，在基督耶穌裡造成的，為要叫我們行善，就是神所預備叫我們行的。」（弗二9-10）。保羅在寫給腓立比信徒的信上又說，「就當恐懼戰兢，作成你們得救的工夫。因為你們立志行事，都是神在你們心裡運行，為要成就他的美意（腓二12-13）。聖經記載主耶穌「周流四方行善事」（徒十38）。我們還能找到比這更好的榜樣嗎？

Whether or not they are recognized, however, the Christian members of the community are to concentrate on doing good. Many Christians neglect the social implications of the gospel because they do not want to be accused of holding a so-called "social gospel." The social gospel, of course, is really no gospel at all, since it places the emphasis on human effort as a means of salvation. The liberal preacher places the cart before the horse. He thinks good works result in salvation and fails to see that salvation results in good works. Unfortunately many Christians who have seen the first truth have failed to grasp the second one. Having said that salvation is "not of works, lest any man should boast," Paul goes right on to say, "For we are his

workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them" (Eph. 2:9-10). Writing to the Philippians on the same theme, Paul says again, "Work out your own salvation with fear and trembling. For it is God which worketh in you both to will and to do of his good pleasure" (Phil. 2:12-13). It is recorded of the Lord Jesus that He "went about doing good" (Acts 10:38). What higher example could we have than that?

政府不僅有責任保護國民，還要（b）懲處罪犯。保羅繼續說，「你若作惡，卻當懼怕，因為他不是空空地佩劍；他是神的用人，是申冤的，刑罰那作惡的。所以，我們必須順服，不但是因為刑罰，也是因為良心。」（4節下-5節）。在保羅的時代，羅馬省長是要佩劍的。當公開出巡時，他就要佩劍，作為懲處罪行的象徵。據說，羅馬皇帝他雅努，有一次，拿出一把寶劍給一位即將上任的省長。寶劍上面刻了一行字：「為我。若我罪有應得，刺我。」

Governments are not only responsible to protect the community, they must also (b) *punish the criminal*. Paul goes on to say, "*But if thou do that which is evil, be afraid; for he heareth not the sword in vain: for he is the minister of God, a revenger to execute wrath upon him that doeth evil. Wherefore ye must needs be subject, not only for wrath, hut also for conscience sake*" (vv. 4b-5). In Paul's day provincial Roman magistrates wore a sword. This sword was borne before the magistrate in public processions as a symbol of his right to punish by death. It is said that the emperor Trajan once presented a sword to a provincial governor as he started for his sphere of service. On the sword were engraven the words: "For *me*. If I deserve it, *in me*."

現代潮流似乎要慣壞罪犯，而不是要懲處罪犯。例如，一九六六年，全美只有一人被處死刑，相較於一九三五年，有一九九人被處死刑。一州接一州的採取廢死。許多人道主義者爭辯說，處死是不文明的行為。他們宣稱，死刑「不符合人道，不是文明社會當有的制度」，在判止犯罪上是無效的作為。有些立法都甚至爭辯說，處死一個人，社會的損失大過收穫，並以謀殺罪犯的矯治作為證據。它力辯說，死刑法不是無誤的，只要不判死，就有可能彌補錯誤，也可免去濫殺無辜的錯誤。又宣稱，絕大多數的重刑犯，都是因為有精神疾病，或個性衝動的缺失。他們力爭，被處死刑的人，多半是貧困出身，無知犯罪及不幸的人生。若判終身監禁，就足以保護社會不受謀殺罪威脅。所有這些立論都在謀求廢除死刑。他們都忽略了一個基本議題——人命在神眼中何等的尊貴。神的誡命從未被廢除：人若濫殺別人，罪犯必須以命償還。現代人解決犯罪的方式，從事實數據看來，似乎不怎麼有效。

The modern fad seems to be to coddle the criminal rather than to punish him. In 1966, for example, only one criminal was executed in the United States in contrast with 199 executed in 1935. One state after another is abolishing capital punishment. Many arguments are brought forward by humanists who think that the death penalty is barbaric. They claim that capital punishment is "inhumane and unworthy of a civilized society" and that it is useless as a deterrent. Some lawmakers even argue that society actually loses more than it gains when it puts a man to death and point to rehabilitated murderers as proof. It is argued that the law is not infallible and that it is always possible for a mistake to be made and an innocent man executed in error. It is claimed that most serious offenses are committed by those suffering from mental illness or are impulsive in character. It is urged that those executed for capital offenses are usually the poor, the ignorant and the unfortunate. It is maintained that life imprisonment is sufficient protection for society from the menace of

murder.[8] All these arguments are put forward in favor of abolishing the death penalty. They all overlook the basic issue—the sacredness of human life in the sight of God. It is a divine decree that has never been rescinded that when a person murders another person, the criminal must pay for his crime with his own life. Modern solutions to the problem of crime do not seem to be working too well when all the facts are in.[9]

新舊約聖經都一致宣告，政府要「佩劍」，主張佩劍是「野蠻行為」的人，就是在攻擊聖經的權威和無誤性。凡是把神的律法拋在一邊的國家社會，必然要淪入危急存亡的處境，就如今日的美國一樣。例如，種族暴動，數千名被捕的人士中，絕大多數被保釋，或只處以極短的刑期。幾乎無人被判入監。因此，種族暴動不斷在各地升高。

The Old and New Testaments agree in declaring that magistrates are to "bear the sword," and to decry such a decree as "barbarous" is to attack the authority and infallibility of Holy Writ. Society can only set aside God's decrees to its own peril—as we are finding out in America today. Of the thousands arrested in race riots, for example, most go free on probation or get short jail terms. Very few go to prison. So race riots escalate all across the land.

著名的社會人士對處理犯罪問題採取寬大政策也提出警告。前任總統艾森豪就對今日的犯罪懲處極力表達他的看法。他說：「執法的員警指出，「罪犯承認自己犯行」的比率在下降，但罪案卻上升；法庭愈來愈考量執法的適當性，以致縱容罪犯在街上囂張；各處的警力不足；警察待遇偏低，甚至不如巴士駕駛；公民的守法素養也轉變成自行決定要守或不守哪一條法。

Prominent citizens are taking alarm at the trend toward leniency in dealing with the problem of crime. Former President Dwight D. Eisenhower has given forceful expression to what he thinks about today's trends in crime and punishment. He says: "Law enforcement officials point to the declining rate of criminal convictions as crime itself soars; courts so preoccupied with legal technicalities that they turn vicious criminals loose to roam the streets; undermanned police departments almost everywhere; police salaries which are often lower than those of bus drivers; and the growing number of citizens who assume the right to decide which laws they will obey and which they will not.

「我想，身為人，我們當以此為恥…我仍然相信，我們是世界上最好的國家。然而，現在我們卻彷彿置身於目無法紀之城，它的下場就是無政府狀態，等於摧毀國家社會…當然，這並不是說，我們要把它變成視人人皆罪犯之國。但的確是說，我們的國民，對法律、秩序的態度（無論是公開或私下）已經犯了嚴重的錯誤。最基本的問題，可能就是漠不關心，再加上對某些基本的道德原則掉以輕心。」

"I think that we as a people should be deeply ashamed of all this.... I still believe firmly that ours is the best country on earth. Yet today we seem to be plunging into an era of lawlessness, which in the end can lead only to anarchy. And anarchy is a destroyer of nations.... All this does not mean, of course, that we have turned into a nation of criminals. But it does mean that there is something seriously wrong with our public

and private attitudes toward law and order. Perhaps the basic problem is apathy, plus neglect of certain fundamental moral principles." [10]

我們知道，聖經支持政府有權要來保護國安，懲處罪犯。懲處必須與他得罪人的過犯相當。死刑是正確也恰當的，因為人的性命尊貴無價。保羅在本段中援引舊約聖經。人的心並未隨著歲月遷移而有所改變。它與挪亞或該隱時代，同樣的叛逆，目無法紀。當千禧年來臨時，耶穌要作王，直到地極，他的國的特色，要包括嚴謹的紀律和公正有效率的治理，我們讀到的描述，十分生動，他治理的國，是以「鐵杖」治國（詩二九）。用「鐵杖」來形容他不屈服的權柄，十分貼切。

The Bible, as we have seen, upholds the right of governments to protect the community and to punish the criminal. The punishment must be adequate for the offense. Capital punishment is right and proper because of the sacredness of human life. Paul reaffirms the Old Testament principle in this passage we are considering. [11] The heart of man has not changed with the passing of the centuries. It is just as lawless and rebellious today as it was in the days of Paul, of Noah, or of Cain. During the coming golden age of the millennium, when Jesus reigns from the river to the ends of the earth, His government will be characterized by rigid discipline and swift administration of justice. We are expressly told that He is going to rule the nations "with a rod of iron" (Ps. 2:9). That "rod of iron" is a fitting symbol for His unbending authority.

政府不僅要負責國安，也要（2）負責全國財政。保羅說，「你們納糧，也為這個緣故：因他們是神的差役，常常特管這事。」沒有人愛繳稅的！但是，政府要養一群公務員。政府所提供的各樣服務，都要花錢。因此，凡受惠於這樣服務的人，就應該以納稅方式來付費。

Governments are not only responsible for national safety, they are also (2) *responsible for national solvency*. Says Paul, "*For this cause pay ye tribute also: for they are God's ministers, attending continually upon this very thing*" (v. 6). Nobody likes paying taxes! However, governments have to pay their officials. The services rendered to the public by the government all cost money. It therefore stands to reason that those who benefit from these services must pay for them and the payment is in the form of taxes.

「差役」（ministers）這字很有意思，英文的「儀式」（liturgy）這字即由此來。這字在希伯來書八2是說到耶路撒冷聖殿祭司的職責。在一14，是說到天使的職責。在本節則顯示，官員在執行神所設立的職責。在多人瞧不起政府權柄的今日，它提醒我們，現有的政府是「神的差役」，當然，不是所有的治理者都清楚知道他們是神的差役，但不論知不知道，他們都在執行神所設立的政府功能。

It is interesting that "ministers" here is the word from which we get "liturgy." The word is used in Hebrews 8:2 of the sacred duty of the priests in the temple at Jerusalem. It is used in Hebrews 1:14 to describe the duties of the angels. The use of the word here shows that rulers discharge a God-ordained duty. In a day and age when it is fashionable to sneer at governmental authority, it is timely to remind ourselves that

constituted authorities are "liturgists of God." Not all rulers, of course, conscientiously serve God, but regardless of whether they do or not they discharge functions which are God ordained.

II 國家領導的職權（十三7）

II. The Rights of a Nation's Leaders (13:7)

凡站在負責領導國家位置的人，都應受到其所治理百姓的支持。保羅在這段結尾，作了小結論，要信徒堅定地擁護領導者的權威。

Those who occupy positions of responsibility in a nation are entitled to the support of those they govern. In this closing verse Paul draws the threads of his argument together and calls on believers to range themselves solidly on the side of constituted authority.

A 支持現有的財政制度（十三7）

A. *Their Right to Our Monetary Support (13:7)*

保羅才剛剛說過，統治者要負起維持全國財政的責任。他又指出，信徒應該「凡人所當得的，就給他；當得糧的，給他納糧；當得稅的，給他上稅。」納糧特別指年度的人頭稅或土地稅。它與我們的年收入及財產稅相關。基督徒若在年所得稅上作假，那是何等羞恥的事。保羅告訴我們，我們要納稅。根據Alford，「特土良指出，羅馬政府因基督徒不再納人頭稅於聖殿，所受到的歲收損失，仍因基督徒主動誠實的繳稅給政府而彌補過來。」稅是一種間接的貨物稅。它與我們的買賣有關。基督徒也當心甘情願地繳！保羅時代，這些稅都是由稅吏來徵收。但當時的稅收制度太浮濫，惡名昭彰，以致稅吏是全國最受唾棄的人。保羅一點兒不談論稅制的對錯。他只告訴基督徒，國家的領導，有權要求人民納稅；因此，基督徒要乖乖納稅。

Paul has just been saying that rulers are responsible for national solvency. He now shows that believers are to "*render to all their dues: tribute to whom tribute is due; custom to whom custom.*" *Tribute* was especially the yearly tax levied on persons or real estate. It would correspond to our income and property taxes. What a disgrace it is when a Christian cheats on his income tax report. Paul tells us we are to pay our taxes.

According to Alford, "Tertullian remarks that what the Romans lost by the Christians refusing to bestow gifts on their temples, they gained by their conscientious payment of taxes." [12] *Custom* was an indirect tax on goods. It would correspond to our sales tax. It also is to be paid cheerfully by the Christian! Both these taxes were collected in Paul's day by the publicans. There were flagrant abuses in the tax system, so much so that the publicans were the worst hated men in the nation. Paul does not enter into the rights and wrongs of the taxation system. He simply tells Christians that a nation's leaders have a right to monetary support; therefore they must pay their taxes.

B 他們有權要求我們奉公守法（十三7）

B. *Their Right to Our Moral Support (13:7)*

這裡有可能是在講實質上的遵從，而不只是精神上的。因此，保羅加上：基督徒支持政府，應當「凡人所當得的，就給他…當懼怕的，懼怕他。當恭敬的，恭敬他。」懼怕是一種發自內心對掌權者的尊敬，這在今天當然是普遍缺乏的。恭敬是指對一切在我們之上的，但也是對所有的國家賦予特權的人。講領導者的壞話，這不是基督徒當有的作為（猶8-10）。

It is possible to keep the letter of the law and not the spirit. So Paul adds that in his support of his government a Christian must "*render to all their dues... fear to whom fear; honour to whom honour.*" *Fear* is a conscientious regard for and awe of those in authority—an attitude certainly not generally conspicuous today. *Honor* is to be given to all set over us, but also to those who are given special distinction by the state. To speak evil of dignities is no part of a Christian's calling (Jude 8-10).

在此或許值得再提的是，當保羅寫這信時，羅馬皇帝不是別的人，就是聲名狼藉的尼祿。羅馬帝國的政府，已經有多年是掌握在一群凱撒王的手裡，他們的私生活是眾所週知的靡爛不堪，他們的司法正義，是羅馬歷史中的一大污點。我們只要隨手翻閱綏屯紐（Suetonius）的歷史著作就可得知。此外，保羅是猶太人，當他尚未悔改信主時，他非常清楚，每個猶太人對外族的統治勢力所懷的恨意有多強，而且，寫此信的不久前，猶太同胞才剛剛發起一場反羅馬的抗暴活動。可是，保羅成為基督徒後，絕不肯讓「合理化」的說詞來稀釋自己的立場。統治者就是有神賦予的責任要負，當然，他們也要被質詢究責。而基督徒也有本身的責任要負。他們要爽快地支持神所設立在他們之上的政府。

It is perhaps worth repeating here that the emperor of Rome when Paul wrote these words was none other than the notorious Nero. The government of the Roman Empire had for many years been in the hands of a group of Caesars whose private lives were a public scandal and whose administration of justice was one long blot upon the history of Rome. Even a casual reading of Suetonius will reveal this. Besides all this, Paul was a Jew. In his unconverted days he had known that fierce hatred of a foreign occupying power which rankled in every Hebrew heart and which, before long, was to lead his people into a great and fervent uprising against Rome. But he allows no rationalization to dilute his stand. Rulers have their responsibilities imposed on them by God, and to whom, of course, they are answerable. Christians have their responsibilities. They are to give freely of their support to the divinely appointed governments under which they live.

愛的道德良知 十三8-14

Love's Moral Conscience

13:8-14

I 主的命令（十三8-10）

A 愛的債（十三8）

B 愛的責任（十三9）

C 愛的慾望（十三10）

II 主的再來（十三11-14）

A 我們要儆醒守望（十三11）

1 我們知道，主必再來

2 我們要被主的再來所影響

B 我們要儆醒爭戰（十三12）

1 防護的動作（「脫去」）

2 依靠的動作（「穿上」）

C 我們的言行要合乎道德（十三13）

1 正路

2 歪路

D 我們在等候中仍要得勝（十三14）

1 要作的事

2 不要作的事

1. The Commandments of the Lord (13:8-10)

1. Love's Debt (13:8)

2. Love's Duty (13:9)

3. Love's Desire (13:10)

2. The Coming of the Lord (13:11-14)

1. We are to Watch Vigilantly (13:11)

1. We Are Informed of the Imminence of His Coming

2. We Are Influenced by the Imminence of His Coming

2. We Are to War Valiantly (13:12)

1. An Act of Defiance ("Cast off")
2. An Act of Reliance ("Put on")
3. We Are to Walk Virtuously (13:13)
 1. The Right Way
 2. The Wrong Way
4. We Are to Wait Victoriously (13:14)
 1. What Is Provided
 2. What Is Prohibited

保羅探討了好幾個與基督徒生活相關的法則後，現在，他要專注在最重要的法則，愛的法則。他指出，愛的法則是信徒心中衡量一切的最高準則，適用於生活的每一種狀況。他先談到有愛的道德良知，愛，使得良心更為敏銳柔軟，這是律法無以企及的。

Paul has been discussing the laws which govern the various relationships of a Christian's life. He now turns his attention to the highest law of all, the law of love, and shows how love rules supreme in the believer's heart and legislates for every situation of life. He begins this section by speaking of love's moral conscience. Love makes the conscience far more tender than law could ever do.

I 主的命令（十三8-10）

I. The Commandments of the Lord (13:8-10)

基督徒遵守命令，不是因為這些是律法的規定，而是因為，這些是主的命令。因為愛主而有的言行，它所成就的，遠遠超過因為怕違反律法而有的言行。主耶穌說，「有了我的命令又遵守的，這人就是愛我的」（約十四21）。這包含三個方面。

The Christian keeps the commandments not because they are commandments of the *law* but because they are commandments of the *Lord*. Love for the Lord accomplishes what fear of the law could never achieve. "He that hath my commandments, and keepeth them, he it is that loveth me," said the Lord Jesus (John 14:21). There are three aspects of this which are all-embracing.

A 愛的虧欠（十三8）

A. *Love's Debt* (13:8)

愛所虧欠的非常大。保羅說，「凡事都不可虧欠人，唯有彼此相愛，要常以為虧欠」（8節）。有愛在心中，眼中就常會看見債權人的需要。這並不是規定基督徒不可作合宜的貸款。不過，它的確禁止基督徒去貸一筆超過自己能力償還的債款。今日，太多人輕易就貸款，超過自己的收入，到了破產的臨界點。基督徒一定要避免這樣的事。去買一些無能力購買的東西，讓債權人空等不到償還的日子，這本身就不誠實，如同偷竊一樣。要摧毀基督徒的見證，再沒有哪樣比這種實質債務更見威力的了。

Love's debt is large. Says Paul, "*Owe no man any thing, but to love one another: for he that loveth another hath fulfilled the law*" (v. 8). Love will always have the interests of the creditor in view. This is not a precept to forbid a Christian from entering into a contractual agreement whereby he obtains a properly bonded loan. It does, however, forbid the Christian to borrow money beyond his ability to repay. It is very easy nowadays to accumulate debts which strain income to the breaking point. The Christian is to avoid this kind of thing. It is just as dishonest to buy more than can be paid for and to keep the creditor waiting for his money, as it is to steal. Nothing will ruin a Christian testimony faster than chronic indebtedness.

愛，感動基督徒的良心，使他渴望遠離這種財務上的缺失。撒該的故事就是最好的說明。這個狡詐的稅吏，一與主耶穌面對面相遇後，就宣佈，「撒該站著對主說：『主啊，我把所有的一半給窮人；我若訛詐了誰，就還他四倍。』」耶穌說：『今天救恩到了這家，因為他也是亞伯拉罕的子孫。』」（路十九8-9）。撒該並不是因為想擺脫財務上的紊亂困境，才來尋找救恩。他是因為得救了，才能好好面對財務的紊亂。他個人與主耶穌的相遇，使他的心降服，良心被喚醒。

Love touches the Christian's conscience and makes him eager to live beyond reproach in this matter of money. The story of Zacchaeus illustrates this. No sooner had this dishonest tax collector come face to face with the Lord Jesus than he exclaimed, "Behold, Lord, the half of my goods I give to the poor; and if I have taken any thing from any man by false accusation, I restore him fourfold." Said Jesus to him, "This day is salvation come to this house" (Luke 19:8-9). Zacchaeus was not saved because he wanted to put his financial affairs in order. He wanted to put his financial affairs in order because he was saved. His personal contact with the Lord Jesus won his heart and quickened his conscience.

「凡事不可虧欠人。」這個勸告，不只是關乎到債權人的利益，更包括每一種義務。每一項的承諾或應允，都應視為神聖，都應該守信，無論要付多少代價，或會引起多大的不方便。大衛問，「耶和華阿，誰能寄居你的帳幕？」回答是：「他發了誓，雖然自己吃虧，也不更改」（詩十五1、4）。所羅門更擴大主題，他說，「你向神許願，償還不可遲延，因他不喜悅愚昧人：所以你許的願應當償還。你許願不還，還不如不許」（傳五4-5）。

"Owe no man any thing." The injunction goes beyond the interests of the creditor and embraces every obligation. Any pledge or promise should be regarded as sacred, and should be kept no matter how irksome or inconvenient it may afterward become. "Lord, who shall abide in thy tabernacle?" asked David. "He that sweareth to his own hurt, and changeth not" was the reply (Ps. 15:1, 4). "When thou vowest a vow unto God," said Solomon, enlarging the theme, "defer not to pay it; for he hath no pleasure in fools: pay that

which thou hast vowed. Better is it that thou shouldest not vow, than that thou shouldest vow and not pay" (Eccles. 5:4-5).

別的債雖可能還完，愛的債，卻永遠還不完，這樣的虧欠，無論怎麼償還，都不會有完全還清的一天。「凡事不可虧欠人，惟有愛，要常常以為虧欠。」這也是主耶穌對彼得偉大的回覆；當彼得問他，「主啊，我弟兄得罪我，我當饒恕他幾次呢，到七次可以麼，耶穌說，『我對你說，不是到七次，乃是七十個七次』」（太十八21-22）。當彼得即使原諒弟兄七次，他也沒有還清愛的債務。他就是必須一直原諒，原諒，原諒，知道：神的愛就是這樣。愛的債巨大無比。

While other debts may be discharged, the debt of love is always owing. Any payment made on this debt does not release us from continued indebtedness. "Owe no man any thing, but to love one another." This is the reason for the Lord's remarkable answer to Peter when Peter raised the question, "Lord, how oft shall my brother sin against me, and I forgive him? till seven times?" The Lord's answer was, "I say not unto thee, Until seven times: but, Until seventy times seven" (Matt. 18:21-22). When Peter has forgiven his brother seven times, he has not even begun to discharge his debt of love. He must forgive and forgive and forgive, realizing that such is the love of God. Love's debt is large.

B 愛的責任（十三9）

B. *Loves Duty* (13:9)

保羅接下來又證明，愛就完全了律法。「像那不可姦淫，不可殺人，不可偷盜，不可貪婪，或有別的誡命，都包在愛人如己這一句話之內了。」（9節）五經中的十誡（出二十1-17）可以分成兩個部份。第一部份強調的，是人向神的責任，第二部份強調的是人向人的責任。「要孝敬父母」這條誡命，與人向神的責任相關，因為，父母代表神對兒女的權柄。十誡的兩大部份，都與思想、言論及行為相關。我們可以作如下的摘要：

Love fulfills the law as Paul goes on to prove. *"For this, Thou shalt not commit adultery, Thou shalt not kill, Thou shalt not steal, Thou shalt not bear false witness, Thou shalt not covet; and if there be any other commandment, it is briefly comprehended in this saying, namely, Thou shalt love thy neighbour as thyself* (v. 9). The Ten Commandments of the Decalogue (Exodus 20:1-17) can be divided into two sections. The first section emphasizes the phrase "the Lord thy God" and the second emphasizes the word "thou." The first summarizes duty Godward, the second summarizes duty manward. The command to obey parents is linked with the Godward commandments because parents represent to their children divine authority. In each of the two sections the commandments deal with the realms of thought, word and deed. The sections can be summarized as follows:

A 誡命一和二——思想

B 誡命三——言語

C 誠命四和五——行為

這些誠命都繞著「耶和華你的神」而設立。

C 誠命六、七和八——行為

B 誠命九——言語

A 誠命十——思想

這些誠命都是繞著「你」而設立。

A. Commands 1 and 2—Thought

B. Command 3—Word

C. Commands 4 and 5—Deed

Each of these commandments is built around the phrase "the Lord thy God."

C. Commands 6, 7 and 8—Deed

B. Command 9—Word

A. Command 10—Thought

Each of these commandments is built upon the word "thou."

主耶穌把十條誠命簡化為二條，強調這兩大部份核心的根源，重點放在「愛」上面，而不是「律法」上面。「耶穌回答說：『第一要緊的是說：『以色列啊，你要聽，主-我們神是獨一的主。你要盡心、盡性、盡力愛主- 你的神。』其次就是說：『要愛人如己。』再沒有比這兩條誠命更大的了。』」（可十二29-31）。耶穌又加上，「這兩條誠命是律法和先知一切道理的總綱。」（太二十二40）。

The Lord Jesus reduced the Ten Commandments to two, underlining the heart of each of these sections and placing the emphasis on love rather than on law. "The first of all the commandments is, Hear, O Israel; The Lord our God is one Lord: and thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength: this is the first commandment. And the second is like, namely this, Thou shalt love thy neighbour as thyself. There is none other commandment greater than these" (Mark 12:29-31). Jesus added, "On these two commandments hang all the law and the prophets" (Matt. 22:40).

愛的責任是遵行摩西五經中的誠命，不是因為我們被放在律法以下（基督徒已經不再於律法之下，而是恩典之下），而是因為，這是人對神、對人，永遠持續的愛的使命。保羅強調最後五樣，因為，它牽涉到對人類的愛的任務。當那個富有的少年官來找基督，想要知道他該作什麼，才可承受永生時，主耶穌向他說的，就是這五條誠命。當年青人說，「他從小都遵守了」時，耶穌只問他一句話，就顯示，他其實什麼都沒作。「你若願意作完全人，可去變賣你所有的，分給窮人，就必有財寶在天上；你還要來跟從我」（太十九16-22）。這年輕人就憂憂愁愁的走了，因為「他的產業很多。」主的劍刺入他的良心，顯出一道光芒，證明他根本不是愛鄰如己。

Love's duty is to obey the commandments of the Decalogue not because they are commanded under law, for the Christian is not under law but under grace, but because they are love's lasting obligation to God and others. Paul underlines the last five because they deal with love's duty to mankind. When a rich young ruler

came to Christ wanting to know what he must *do* to inherit eternal life, the Lord Jesus simply quoted to him these five commandments. When the young man claimed to have kept all these from his youth up, Jesus showed him in a single sentence that he had done nothing of the kind. "If thou wilt be perfect, go and sell that thou hast, and give to the poor, and thou shalt have treasure in heaven: and come and follow me" (Matt. 19:16-22). The young man went sorrowfully away because "he had great possessions." The Lord's swordthrust to his conscience revealed in a flash that he really did not love his neighbor as he loved himself.

愛鄰如己的話，就不能污辱鄰舍的妻子，不能殺他，不能偷他，不能撒謊，不能貪圖鄰舍的一切。

A man who loves his neighbor as himself will not defile his neighbor's wife, nor murder him, nor steal from him, nor lie about him, nor covet anything he has.

C 愛的期望（十三10）

C. *Love's Desire* (13:10)

愛的期望，是謀求別人的福祉，並想討神喜悅。「愛是不加害於人的，所以愛就完全了律法。」（10節）。保羅的經典論述——愛篇。「愛是恒久忍耐，又有恩慈；愛是不嫉妒；愛是不自誇，不張狂，不做害羞的事，不求自己的益處，不輕易發怒，不計算人的惡，不喜歡不義，只喜歡真理；凡事包容，凡事相信，凡事盼望，凡事忍耐。愛是永不止息。先知講道之能終必歸於無有；說方言之能終必停止；知識也終必歸於無有。」（林前十三4-8）。

Love's desire is for the well-being of men and for the well-pleasing of God. "*Love worketh no ill to his neighbour: therefore love is the fulfilling of the law*" (v. 10). In his great classic on love, Paul explains love's attitude. "This love of which I speak," he says, "is slow to lose patience—it looks for a way of being constructive. It is not possessive: it is neither anxious to impress nor does it cherish inflated ideas of its own importance. Love has good manners and does not pursue selfish advantage. It is not touchy. It does not keep account of evil or gloat over the wickedness of other people. On the contrary, it is glad with all good men when truth prevails. Love knows no limit to its endurance, no end to its trust, no fading of its hope; it can outlast anything. It is, in fact, the one thing that still stands when all else has fallen" (I Cor. 13:4-8).[1]

猶太教背後的實質精神是律法，而基督教背後的實質精神是愛。想像，保羅所描述的愛，甘心情願為鄰舍著想！難怪保羅說，「愛就完全了律法。」愛的道德良知，成全了律法的要求，不僅將虧欠補滿，克盡其職，而且是甘心情願的作。

The underlying principle of the Jewish economy was law. The underlying principle of the Christian economy is love. Imagine love, like that which Paul describes, being turned on one's neighbor! No wonder Paul says that "love is the fulfilling of the law." Love's moral conscience fulfills the law not only out of debt and duty but also out of desire.

II 主的再來（十三11-14）

II. The Coming of the Lord (13:11-14)

愛，激勵基督徒，不僅順服主的命令，也僅守主再來時應當僅守的一切。主必突然降臨，是聖經中最完備的教義之一。「凡向他有這指望的，就潔淨自己，像他潔淨一樣。」（約壹三3）。主必再來，這盼望，很能鼓舞我們在世上聖潔渡日。保羅在此提到我們需要知道並實踐的四點，因為，不知道在什麼時刻，我們就要迎見主在榮耀中降臨。

Love prompts the Christian not only to be obedient to the commandments of the Lord but also to be observant of the coming of the Lord. The doctrine of the Lord's imminent return is one of the most wholesome in the Bible. "Every man that hath this hope in him purifieth himself, even as he is pure" (I John 3:3). The prospect of the Lord's near return should be a great incentive to holy living. Paul here tells us four things we need to know and do in view of the fact that at any moment we might be faced with the return of the Lord in glory.

A 我們要做醒守望（十三11）

A. *We Are to Watch Vigilantly* (13:11)

新約中，我們不斷被告知，要做醒主的再來。「你們曉得，現今就是該趁早睡醒的時候；因為我們得救，現今比初信的時候更近了。」（11節）。新約中提到的救恩，分別以三種時態呈現。過去時態，救我們脫離罪的刑罰；現在時態，救我們脫離現今的罪的權勢，未來，救我們脫離罪的同在。保羅在此，就是指第三種。「我們得救，現今比初信的時候更近了。」如某人說的，「每一日，我們的帳棚都比之前更靠近這天家。」

Repeatedly in the New Testament we are told to watch for the coming of the Lord. "*And that, knowing the time, that now it is high time to awake out of sleep: for now is our salvation nearer than when we believed*" (v. 11). Salvation in the New Testament is in three tenses. Viewed as to the *past*, it is salvation from the penalty of sin; viewed as to the *present*, it is salvation from the power of sin; and viewed as to the *future*, it is salvation from the very presence of sin. It is this last viewpoint that Paul has in mind here. "Now is our salvation nearer than when we believed." As someone has put it, "Every day we pitch our tent a day's march nearer home."

就因為主耶穌即將再來，我們就更要留意「時候」。也就是說，我們要知道我們活在怎樣的季節裡，因為這與主的再來相關；我們要做醒那時刻的重要性。各世代的聖徒都渴望，在他們的世代看見主的

再臨。事實上，使徒彼得是十二使徒中，唯一沒有得著那「等候所盼望的福」。他知道，他會在主再臨之前就死去（約二十一18-19；彼後一14）。保羅也一樣，他要寫提摩太後書時，已知道，他要成為尼錄王血腥手下的犧牲品（提後四6-8）。但是，除了極少數之外，基督徒都不是等待死亡，而是被提。我們要儆醒，正確地辨明時候。

Because of the soon coming of the Lord Jesus we are to be aware of "the time." That is, we are to know the season in which we live as it relates to the Lord's return; we are to be alert to the significance of the hour. Saints in all ages have eagerly looked for the return of the Lord in their lifetime. Indeed, the Apostle Peter was the only one of the Twelve who had no "blessed hope." He knew that he was going to die before the coming of the Lord (John 21:18-19; II Peter 1:14). Paul, likewise, by the time he came to write his second letter to Timothy, knew that he would fall a victim to Nero's lust for blood (II Tim. 4:6-8). But with only rare exceptions the Christian is not looking for death but rapture. We are to watch vigilantly and read aright the signs of the times.

在絕大部份的教會歷史中，有一些潮流看起來似乎很引人注目，大家都在想：會不會在他們那個世代，就是主就要再臨的時刻。例如，中世紀歐洲受到回教的蹂躪時，或經歷法國大革命看到拿破崙崛起時，都不免會想，是不是主快要再來了。再近代一些，曇花一現的墨索里尼，會引人作結論說，這是羅馬帝國再現，耶穌就快再來了。但是過去的這些片段，或多或少，都還缺少幾個重要的拼圖片。

In most ages of the church's history there have been currents in the tides of time which have seemed to indicate to the watchful that perhaps theirs was the generation of His coming. Those who lived in the days of the Saracen scourge, for example, or those who lived through the horrors of the French Revolution and watched the rise of Napoleon might have thought that these things presaged the Lord's return. In more recent times the meteoric rise of Mussolini led some to the conclusion that the Roman Empire was reborn and that Jesus would soon appear. But in every past age one or more vital pieces in the puzzle were missing.

到現在，世事又經過了多麼大的改變啊！大概沒有哪一個先知的預言，不對我們的世代發出這樣的警告之聲的。他們說，不斷發生的事件，都在預告一切。若是如此，又，世界上這些接連而來的事件的確如他們所認為的，那麼，每件事就真的都指向：主必快再來。例如，以色列人重返應許地；耶路撒冷的現況；蘇聯的崛起，他們對阿拉伯主義的支持；無神論主義理念的傳播；歐洲勢力的凝聚；基督新教的背道勢力；羅馬勢力及現代合一運動勢力的蔓延；科學及科技風潮的快速影響；核子武器的競爭；赤色中國的覺醒；國際間的僵局；智慧型犯罪集團如帝國勢力一般成長，世人普遍也缺乏守法的觀念。信徒要趁早睡醒，因為主再來的日子近了。我們「幾乎可以聽見他的腳步聲，就在門口了。」（太二十四42-44）。

How changed are things today! There is probably no area of prophetic truth which is not flashing out its warning lights to our generation. Coming events, they say, cast their shadows before them. If this is so, and if the shadows lying athwart the world today are what they seem, then everything indicates the imminency

of the Lord's return. Take, for example, the return of Israel to the promised land; the status of Jerusalem; the rise of Russia and her espousal of the Arab cause; the spread of atheistic ideologies; the drawing together of the European powers; the apostasy of the professing Protestant church; the growing influence of Rome and modern ecumenical trends; the rapid strides of science and technology; the unleashing of nuclear power; the awakening of China; the impasse among the nations; the growing empire of syndicated crime and the general lawlessness of men. The believer needs to watch vigilantly, for the coming of the Lord draws near. We can "almost hear His footfall on the threshold of the door." "Watch therefore: for ye know not what hour your Lord doth come. But know this, that if the goodman of the house had known in what watch the thief would come, he would have watched, and would not have suffered his house to be broken up. Therefore be ye also ready: for in such an hour as ye think not the Son of man cometh" (Matt. 24:42-44).

B 我們要勇敢對抗（十三12）

B. *We Are to War Valiantly* (13:12)

眼見主耶穌快要再來，時候已到，我們定要奮起抗敵。對準仇敵，以禱告對抗。「黑夜已深，白晝將近。我們就當脫去暗昧的行為，帶上光明的兵器。」（12節）「脫去」，「帶上」這兩個動作，暗示有十分確切的行動。想像一個年輕人在軍中服役。他原先穿著老百姓的衣服，等他簽名報到，就正式成為軍隊的一員，領取全套軍服。隔天早晨，集合作第一次檢查。倘若所有夥伴都穿齊了軍服，只有我們這個朋友，還穿著卡其褲，運動夾克，或白襯衫，綠領帶！你看士官長會不會給他一頓排頭！他一旦入伍，就得一次解決，換掉舊的衣服。他得乾脆俐落地換下老百姓的衣服，穿上軍服。從今以後，就靠衣服來認他的身份。

In view of the near return of the Lord Jesus and the lateness of the hour, we are to rise and engage the foe. Watching *sights* the enemy, praying *fights* the enemy. "*The night is far spent, the day is at hand: let us therefore cast off the works of darkness, and let us put on the armour of light*" (v. 12). The "casting off" and "putting on" in each case suggest a definite and complete act. Imagine a young man reporting for duty at the army headquarters. He is wearing his civilian clothes. He signs the papers which make him officially a member of the armed services and is issued a complete uniform. The company of recruits lines up on the parade ground the next morning for its first inspection. All the other soldiers are in full uniform but our friend has on his khaki pants but otherwise is dressed in a sports jacket, a white shirt and a green tie! The sergeant major would make short work of him! Once in the army he is to be through with the old dress, radically, completely and once-for-all. In a decisive and complete act he discards his civilian clothes and puts on his uniform. From henceforth he is to be identified by his clothes.

保羅在此就是這樣的意思。一旦得救，信徒就要刻意並堅決地，藉著內住聖靈的力量，脫去「暗昧的行為」——以前未信時，那一切的行為。要帶上「光明的兵器」，瞄準「管轄這幽暗世界的」（弗六12-17）。

It is just this very thing that Paul has in mind here. Because he is saved the believer is to put off deliberately and decisively, through the power of the indwelling Holy Spirit, the "works of darkness"—all those habits which once marked him out as an unbeliever. In their place he is to put on the "armour of light," and thus arrayed go forth to battle against "the rulers of this world's darkness" (Eph. 6:12-17).

C 我們要活出得勝的生活（十三13）

C. *We Are to Walk Virtuously (13:13)*

保羅告訴我們，怎樣才是得勝的生活，怎樣是失敗的生活。「行事為人」（walk）這個字，就是指別人可以看得出來的，基督徒的外在行為。端正就是「好像行在白晝」（13節上）。保羅告訴帖撒羅尼迦的信徒，我們是「光明之子…白晝之子」（帖前五5）。基督徒的舉止行為，要讓人無可挑剔。如何算是「端正」呢？就是「合宜地」。我們不禁想起一家乾洗店的廣告詞。「你的衣服如果不適合你穿了，就是該送洗了！」我們的行為可以曝光在大白天的日照下嗎？我們的言行舉止能夠不受責難嗎？被「主必再來」的真理所提醒的「愛的道德良心」，可以幫助我們如此生活。

Paul tells us the right way and the wrong way to "walk." The word "walk," incidentally, has to do with the outward life of a Christian which men see. The *right way* is to "*walk honestly, as in the day*" (v. 13a). Paul told the Thessalonians that we are all "children of light... of the day" (I Thess. 5:5). The deportment of a Christian is to be such that none can find fault with it. The word for "honestly" is "becomingly." One is reminded of a dry-cleaning establishment which advertised its services with the words, "If your clothes aren't becoming to you, they should be coming to us!" Is our conduct becoming to us as believers? Can we stand the full light of day shining on our behavior? Are we living beyond reproach? Love's moral conscience, quickened by the thought of the coming of the Lord, will surely guarantee this.

接著，保羅提出錯誤的生活。「不可荒宴醉酒；不可好色邪蕩；不可爭競嫉妒。」（13節下）。這些罪行，曾經是保羅同時代的異教徒很普遍的生活方式，有人悔改信主了，就要脫離這些罪。得救後，他們也要常常留心，不讓這些罪再潛入生活中。保羅是個現實主義者，他太清楚，黑暗勢力如何控制著老我的性情，在信徒的心中作祟，那些可恥的慾望，如何在人心靈的暗處潛伏著，伺機出沒，以惡勢力攻下城垛，要戒備就要事先武裝。信徒若要過一種得勝生活，就要以聖靈閃亮的寶劍為武器，來斬除罪惡的思想。

Then Paul spells out the *wrong way* to walk. "*Not in rioting and drunkenness, not in chambering and wantonness, not in strife and envying*" (v. 13b). These sins were once common in the lives of many of Paul's pagan converts, saved as they were out of lives of deep sin. They were to make sure that these sins did not creep back into their lives now that they were saved. Paul was a realist. He knew only too well what dark strongholds the old nature maintains within any believer's heart, what abominable lusts lurk in the shadows of the soul awaiting a favorable moment to leap forth in dreadful force. To be forewarned is to be forearmed. The believer is to walk virtuously, slaying with the Spirit's shining sword the very thought of sin.

D 我們要等待並得勝（十三14）

D. *We Are to Wait Victoriously (13:14)*

我們若要認真實踐保羅的教訓，更認真看待主耶穌必快再來的真理，就要好好遵守，哪些是當行的，哪些是不當行的。「總要披戴主耶穌基督，不要為肉體安排，去放縱私慾。」（14節）。

As we seek to make real in our lives these practical injunctions of Paul, each one made more urgent by the truth of the imminent return of the Lord Jesus, we are to observe what is provided for us and what is prohibited to us. *"But put ye on the Lord Jesus Christ, and make no provision for the flesh, to fulfill the lusts thereof (v. 14).*

當基督徒「帶上」主耶穌基督時，他就是穿戴基督所有的一切。

When a Christian "puts on" the Lord Jesus he, so to speak, clothes himself in all that Christ is.

他的義多麼完備，
穿上他無瑕疵、華美的衣服
他的聖徒得以永遠站立。

How perfect is His righteousness,

In which unspotted, beauteous dress

His saints have always stood.

當然，從一個角度而言，當我們得救時，我們就已穿上主耶穌了。現在，我們要在生活言行中，穿戴著主耶穌。他是我們要穿戴的道德衣裳，可以彰顯他品格的衣裳。

There is a sense, of course, in which we put on the Lord Jesus when we were saved. Now we must put Him on as to our walk. He is the moral raiment we wear, a raiment which displays His character.

要作到這個，就不能為肉體安排，不能體貼邪惡的慾念。肉體有各式各樣的慾念要我們縱情其間，不僅像一些粗劣的口腹之慾，還有一些打著高雅旗號的肉體情慾，這都是屬「肉體」。這一切都要棄絕；不可為它們安排。當我們等候主來，我們要以得勝者的姿態等候。我們若肯讓聖靈將他的話語放在我們的生活中，愛的道德良心就會幫助我們，儆醒迴避當主再來時，不能榮耀他的事。

In keeping with this there is to be no provision made for the flesh, no taking thought as to how its evil desires can be gratified. The flesh has endless lusts all wanting to be indulged. There are not only gross appetites but refined carnal attitudes as well included in that word "flesh." All must be denied; provision must be made for none of them. While we await the Lord's return, we are to wait victoriously. If we allow the Holy Spirit to bring His Word to bear upon our lives, love's moral conscience will make us very sensitive to things which will shame us at the coming of the Lord.

愛的憐憫行為 十四1-十五7

Love's Merciful Conduct

14:1-15:7

I 接受軟弱的弟兄（十四1-9）

A 要有信心地接納他（十四1）

B 要為別人著想地接納他（十四2-9）

1 不要強迫大家一致（十四2-5）

a 關於飲食禁忌的問題，容許每個人有自由採取不同的方式（十四2-4）

b 節期的問題，容許每個人有不同的立場（十四5）

2 合一並非不可能（十四6-9）

a 基督的主權，在今世將我們合而為一（十四6-7）

b 基督的主權，在末世將我們合而為一（十四6-9）

II 控告一個軟弱的弟兄（十四10-13）

A 強勁的挑戰（十四10-12）

1 無意義（十四10節上）

2 放肆的（十四10節下-12節）

B 正確的導引（十四13）

III 遷就一個軟弱的弟兄（十四14-十五7）

A 流露愛心（十四14-23）

- 1 我們在基督裡自由的原則（十四14-15）
- 2 我們在基督裡自由的緩急先後（十四16-18）
- 3 實踐在基督裡的自由（十四19-23）

B 流露基督的精神（十五1-7）

- 1 走不易的路（十五1-4）
- 2 走更高的路（十五5-7）

1. Accepting a Weak Brother (14:1-9)

1. He Is to Be Accepted Confidently (14:1)
2. He Is to Be Accepted Considerately (14:2-9)
 1. Uniformity Is Not Imperative (14:2-5)
 1. The question of *diet* allows for freedom in one's *personal* religious attitude (14:2-4)
 2. The question of *days* allows for freedom in one's *public* religious attitude (14:5)
 2. Unity Is Not Impossible (14:6-9)
 1. The lordship of Christ unites us in *this life* (14:6-7)
 2. The lordship of Christ unites us in *that life* (14:8-9)

2. Accusing a Weak Brother (14:10-13)

1. Roundly Challenged (14:10-12)
 1. It Is Purposeless (14:10a)
 2. It Is Presumptuous (14:10b-12)
2. Rightly Channeled (14:13)

3. Accommodating a Weak Brother (14:14-15:7)

1. Show the Spirit of Charity (14:14-23)
 1. The Principles of Our Liberty in Christ (14:14-15)
 2. The Priorities of Our Liberty in Christ (14:16-18)
 3. The Practice of Our Liberty in Christ (14:19-23)
2. Show the Spirit of Christ (15:1-7)
 1. By Taking the Hard Road (15:1-4)
 2. By Taking the High Road (15:5-7)

愛心就是，不讓那些信心軟弱的，因我們的行為而絆倒。羅馬書這一段，就在討論「軟弱弟兄」的問題。這問題難搞的原因在於：軟弱弟兄，通常認為自己是剛強的！軟弱弟兄就是指：將自己限制在某些事上，拘泥於表面事物，而無法從外在行為及內在態度來分辨的人。

軟弱弟兄只會因為某些人作了一些他不認同的事，就立刻下結論說，這人的動機有問題。

Love will see to it that those weaker in the faith than we are, will not be caused to stumble by our behavior. The problem of the "weaker brother" is discussed in this section of Romans. The problem is aggravated by the fact that the weaker brother often thinks he is the stronger brother! The weaker brother is the one who abstains from certain things, judges by appearances and fails to distinguish between the outward act and the inward attitude. Because someone does something with which he disagrees, the weaker brother at once concludes that this person's motives must be wrong.

I 接納軟弱弟兄的問題（十四1-9）

I. The Question of Accepting a Weak Brother (14:1-9)

這樣的基督徒，要不要接納他進入當地的教會呢？遵守各樣禁忌的弟兄，要接納他進入一個堂會，當然會產生很多令人頭疼的事。

Should this type of Christian be received into the fellowship of the local church? There can be no question that a brother who has all kinds of scruples can be a very trying person to have in a local congregation.

A 要有信心接納他（十四1）

A. He Is to Be Accepted Confidently (14:1)

保羅對此毫不懷疑，認為應當接納。他說，「信心軟弱的，你們要接納，但不要辯論所疑惑的事。」（1節）。要點是：不要質疑他的禁忌，那些信心剛強的人，也不要同他辯論這些禁忌。保羅寫這封信的對象是羅馬教會，有些基督徒原本是從黑暗的異教中被拯救出來的。因此當他們看見猶太基督徒吃那些祭拜過偶像的肉品時，十分震驚。這些人認為，雖然是在市場公開販售，但仍然與偶像有牽連，因為是拜過的肉品。信心堅定的猶太信徒則認為，這是不必要的掛慮。吃這些在市場販售的肉品，即使上市之前拜過偶像，仍然與拜偶像無關。而那些外邦基督徒，信主後，並不清楚猶太教的背景，他們的禮儀、習俗、節慶、禁忌、教義、傳統，不清楚猶太教帶給基督教的影響。他們不情願認同某些節期，這深深傷了猶太基督徒的心。因此，雙方都有不滿，彼此論斷，認為自己對基督教的主張才對。這是個老問題，直到今天仍然存在。

Paul leaves no doubt about that at all. He says, "*Him that is weak in the faith receive ye, but not to doubtful disputations*" (v. 1). The idea is that no questions are to be asked about his scruples, nor are those who are strong in the faith to argue with him about them. In the church at Rome, to which Paul addressed this epistle, there were Christians who had been saved out of dark paganism. These were shocked when Jewish Christians ate meat which had been offered to idols. They felt that although this meat was offered for sale in the public marketplace, still those who partook of it were in a definite way contributing to idolatry. Jewish believers, strong in the faith, thought that such scruples were nonsense. To eat meat offered for public sale, even though it had once been offered to an idol, did not constitute idolatry. On the other hand, these Gentile Christians who had come to Christ without any of the background of Judaism with its rites and rituals, its feasts and fasts, its truths and traditions, could not see what bearing Judaism had on Christianity. Their unwillingness to conform to certain days scandalized their Jewish-Christian brethren. Each group was thus perturbed by the other. Each judged and condemned the other. Each thought that his own background was the right one from which to view Christianity. It is an old problem and one which is still with us.

當然，今天困擾我們的問題，已不同於初代教會的問題。但是，我們仍然有屬於我們這世代會用來論斷別的弟兄姊妹的禁忌，保羅說，這些外在的東西，都不應該拿來作論斷的依據，尤其是聖經並未言明的事物。來自不同文化的人，都會有不同的習俗，因此，教義中沒有清楚言明的，我們就不該武斷。這個原則在宣教工場中，特別重要。因此，保羅說，軟弱的弟兄，我們應該誠心接納，包括他堅持的禁忌，也不該因他的觀點而嘲笑或定罪他。

Of course nowadays we are not concerned with the same specifics which plagued the early church. However, we have our own taboos by which we judge our brethren. Paul says that all such externals are not to be made the basis for criticism, especially when they have to do with things about which Scripture is not explicit. People from different cultures have different customs, so where Christianity does not speak specifically, it is best not to be dogmatic. Especially is this true on the mission field.[1] So then, Paul says that the weak brother is to be heartily received, together with his scruples, and he is not to be mocked or martyred by the local fellowship because of his views.

B 他為別人著想地接納他（十四2-9）

B. He Is to Be Accepted Considerately (14:2-9)

有愛心的行為，形諸於外的特點就是能為別人的觀點著想。保羅要我們考量的第一點就是（1）不要強迫大家一致。我們每個人所信的，不需要全然地相同，我們的行為，也不必要如此。神造我們，就不是全然一致的，也不都是從同一個模子型塑。保羅為了告訴我們，對一些非必要性的差異，我們應該多給與空間，他舉出兩個例子：節期與飲食來說明。

Consideration for other people's viewpoints is the outward manifestation of love's merciful conduct. Paul wants us to understand first of all that (1) *uniformity is not imperative*. We do not all have to believe exactly alike, nor do we all have to behave exactly alike. God does not make all people on the same last nor pour

them all into the same mold. To show how much room there is for difference of opinion on nonessentials, Paul deals with the two most vexing questions of the early church—those concerning days and those concerning diets.

關於飲食，他指出，個人的信仰，有頗大的空間自由表達對主的尊崇。「有人信百物都可吃；但那軟弱的，只吃蔬菜。吃的人不可輕看不吃的人；不吃的人不可論斷吃的人；因為神已經收納他了。你是誰，竟論斷別人的僕人呢？他或站住或跌倒，自有他的主人在；而且他也必要站住，因為主能使他站住。」（2-4節）。關於吃或不吃，哪些對，哪些錯，保羅並不在此費唇舌討論，而是持開放的態度，它不牽涉到救恩或成聖的領域，至少，與基要真理無關。信心堅定的弟兄，不要看不起信心軟弱的人，認為那是迷信或觀念狹隘，信心軟弱的弟兄，也不要抱著挑剔的態度來看那些信心堅定的弟兄，替他們貼上愛世界或不屬靈的標籤。「神已接納他」保羅說，強調救恩不是建基在這些有爭議的事物上。信徒不是靠自己的力量站住得穩（即使他很享受自己在基督裡的自由）而是依靠主耶穌扶持的力量。

In dealing with the problem of *diets*, he shows that there is wide latitude for the exercise of freedom in one's *personal* devotion to the Lord. "*For one believeth that he may eat all things: another, who is weak, eateth herbs. Let not him that eateth despise him that eateth not; and let not him which eateth not judge him that eateth: for God hath received him. Who art thou that judgest another man's servant? to his own master he standeth or falleth. Yea, he shall be holden up: for God is able to make him stand*" (vv. 2-4). The rights and wrongs of eating or not eating is not discussed. It remains an open question. It has nothing to do with salvation or sanctification, at least, not basically. The strong brother is not to despise the weak one as superstitious and narrow-minded, nor is the weaker brother to adopt a censorious attitude toward the stronger brother and label him as worldly and unscrupulous. "God hath received him," says Paul, emphasizing that salvation is not based on any such grounds as the critic assumes. The believer stands not in his own strength, even though he may enjoy greatly his liberty in Christ, but in the upholding power of the Lord Jesus.

關於節日的問題，保羅告訴我們，公眾的信仰，也有頗大的空間，可以自由地來表達對主的尊崇。有些人就喜歡劃一教會，要大家都採他們主張的教會真理。他們會很快定罪那些與自己口音不一致的人（士十二6）。然而，新約聖經對此並未提到什麼重要的規定，反而是容許有不同的意見。「有人看這日比那日強；有人看日日都是一樣，只是個人心裡要意見堅定。」（5節）。我們行事的動機，不是要臣服於社會壓力，而是出於在主面前的個人信念。

In dealing with the problem of *days*, Paul shows that there is wide latitude for the exercise of freedom in one's *public* devotion to the Lord. Some people would like to regiment the church and make all men conform to their ideas about church truth. They are quick to condemn those who will not mouth their "Shibboleths" (Judg. 12:6). But where no vital issue of revealed New Testament truth is involved, there is wide room for difference of opinion. "*One man esteemeth one day above another: another esteemeth every day alike. Let every man be fully persuaded in his own mind*" (v. 5). The motive for what we do is not to be social pressure but personal conviction before the Lord.

關於要遵守什麼節日，其實，基督教的信仰是容許相當多樣化的！有人守安息日，有人守每週的第一日。有人特別看重聖誕節、復活節、五旬節；另一些則完全不守這些。有人守節期，守禁食，將年曆圈出特別的節日，來遵守信仰中所看重的教導。另有些人則認為這些會淪為律法，等於又去回味猶太教，而不是保持基督教的特質。保羅說，信徒不該為這些爭吵。齊一不是要點，因為維繫我們的是愛，不是律法。

What a wide variety of beliefs there is in Christendom as to what days ought to be observed! Some observe the Sabbath, others regard the first day of the week.[2] Some pay special attention to days such as Christmas, Easter, and Pentecost; others pay little or no attention to them at all. Some observe feast days and fast days and divide the calendar into special days about which they revolve all their religious duties. Others regard any such system as legalistic and savoring of Judaism rather than Christianity. Paul says believers are not to quarrel about these things. Uniformity is not essential since the tie that binds is love, not law.

探討飲食、節日的問題時，保羅指出，不要強迫大家一致。接著，他又指出（2）合一並非不可能。在齊一與真正合一之間，兩者有極大的差距。前者是冷冰冰沒有生命的；後者則是有活力，有生命，溫暖的。可是，當信徒中間，某些事上明顯有差異（即使那不是重要的教義）時，該如何求得合一呢？保羅的回答是，尊重基督的主權。一開始，保羅指出，基督的主權，將信徒在今世合而為一。「守日的人是為主守的。吃的人是為主吃的，因他感謝神；不吃的人是為主不吃的，也感謝神。我們沒有一個人為自己活，也沒有一個人為自己死。」（6-7節）。個人的言行，其實並不如別人所想的那麼重要，更重要的是主耶穌怎麼想。試以輪子的幅條來比喻。轉動中的輪子，任兩個幅條，愈靠近軸心的部份，彼此也愈靠近；離軸心愈遠之處，彼此也離愈遠。主耶穌就像是基督教群體的軸心。重要的是，每個人都要更靠近他，接受他的主權和統管權，自然就能產生合一。

In dealing with this problem of diets and days, then, Paul shows that uniformity is not imperative. Next, he shows that (2) *unity is not impossible*. There is a great deal of difference between uniformity and true unity. The one is cold and lifeless; the other is vibrant, living and warm. But how is unity to be obtained between believers who obviously differ on numbers of things even if they are not vital to true belief? Paul's answer is the lordship of Christ. To begin with, he shows that the lordship of Christ unites believers in *this life*. "*He that regardeth the day, regardeth it unto the Lord; and he that regardeth not the day, to the Lord he doth not regard it. He that eateth, eateth to the Lord, for he giveth God thanks; and he that eateth not, to the Lord he eateth not, and giveth God thanks. For none of us liveth to himself, and no man dieth to himself*" (vv. 6-7). The significance of a person's conduct is not so much what other people think about it, as what the Lord thinks about it. Consider for a moment the spokes of a wheel. Take a movable point on any two spokes. The closer the two points get to the hub, the closer they get to each other; and the farther they get from the hub, the farther they get from each other. The Lord Jesus, so to speak, is the hub of the wheel of Christian fellowship. The important thing is for each to move closer to Him, acknowledging His centrality and sovereignty. The matter of unity will then take care of itself.

基督的主權，不僅在今世要將信徒合而為一，也要在來世合而為一。「我們若活著，是為主而活；若死了，是為主而死。所以，我們或活或死總是主的人。」（8-9節）。保羅的論點是：信徒要臣服，讓主掌管。他固然無可選擇自己死的方式，死的時刻，但死亡也不能影響他與上主的關係。當死亡臨到，分歧異見都不再重要。超越墳墓之上的，仍是宇宙間的王基督。而且，當我們進入榮耀時，最大的喜樂，是要把我們的冠冕獻在主的腳前（腓二9-10；啟四9-11）。但願每位信徒能夠尊主為大，直到獻上冠冕的時刻。一旦如此，合一就不是作不到的事。

The lordship of Christ unites believers not only in this life but also in *that life*, the life to come. "*For whether we live, we live unto the Lord; and whether we die, we die unto the Lord: whether we live therefore, or die, we are the Lords. For to this end Christ both died, and rose, and revived, that he might be Lord both of the dead and living*" (vv. 8-9). The point of Paul's argument is that the believer is under the control of the Lord. He cannot choose either the manner or the time of his death. Nor, indeed, does death alter his relationship with the Lord. Differences of opinion fade into insignificance when death enters the picture. Beyond the grave the lordship of Christ is universally acknowledged. And when we get to glory, it will be our greatest joy to cast our crowns at His feet (Phil. 2:9-10; Rev. 4:9-11). Let every believer then maintain in his own life the lordship of Christ and unity will not be impossible.

II 控告軟弱弟兄的問題（十四10-13）

II. The Question of Accusing a Weak Brother (14:10-13)

軟弱弟兄，我們必須爽快的接納，並能成熟地掌握真理上的合一，而不是制式的齊一，這才能顯出基督身體的合一。不過，人還是不免會想批判那些在生活領域中，守不同禁忌的弟兄。

The weak brother is to be accepted into the fellowship without discussion or debate, with a mature grasp of the truth that unity, not mere uniformity, is what truly displays the oneness of the body of Christ. There is always the temptation, however, to criticize the scrupulous brother because of areas of difference in his life.

A 強勁的挑戰（十四10-12）

A. *The Desire to Criticize Is Roundly Challenged* (14:10-12)

保羅先是指出（1）這毫無意義。他說「你這個人，為什麼論斷弟兄呢？」（10節上）。真的！這有什麼益處呢？有什麼建設性？說閒話，批評，從來成就不了什麼有價值的事。軟弱的弟兄不要論斷剛強的弟兄，而信心堅固的弟兄，也不要瞧不起軟弱的弟兄。批評，會抵觸愛的律。

In the first place, Paul shows (1) *how purposeless it is*. He says, "*But why dost thou judge thy brother? or why dost thou set at nought thy brother?*" (v. 10a). Why indeed! What good does it do? How constructive is

it? Gossip and criticism never accomplish anything worthwhile. The weak brother is not to judge the strong brother, nor is the strong brother to despise the weak. Criticism violates the law of love.

保羅接著又說（2）批評論斷另一個弟兄，這很放肆無禮。「我們都要站在神的檯前。經上寫著：主說：我憑著我的永生起誓：萬膝必向我跪拜；萬口必向我承認。這樣看來，我們各人必要將自己的事在神面前說明。」（10節下-12節）。聖經中提到七種論斷（審判），我們不可混淆。此處的論斷，是關於信徒的工作，而不是他的罪行。他的罪行，已經在加略山上被審判了，也不再被提起、記念（來十17）。但是，我們的每一項工作，仍要接受審判（太十二36；林後五10；西三24-25）。這個審判是基督再來時會發生的（太十六27；路十四14；林前四5；提後四8；啟二十二12），以確定信徒要得獎賞或損失。保羅嚴肅地提醒我們，論斷另一個弟兄，自己也要在基督的審判台受審判。我們批評別人，這是無禮放肆。我們若把探照燈轉到自己的內心，就會看出一堆令自己在主前啞口無言，羞愧以對的光景。屆時，在基督審判台前，要替自己的行為作答辯，就足夠我們忙的，還有力氣去控告我們的弟兄？我們若要審判別人的行事動機，充其量也只能聽主怎麼說。

Then Paul shows (2) *how presumptuous it is to criticize another brother. "For we shall all stand before the judgment seat of Christ. For it is written, As I live, saith the Lord, every knee shall bow to me, and every tongue shall confess to God. So then every one of us shall give account of himself to God"* (vv. 10b-12). There are seven judgments mentioned in Scripture and they must not be confused.[3] The judgment mentioned here is of the believer's works, not of his sins. His sins have been judged at Calvary and are remembered no more forever (Heb. 10:17). However, every work has to be brought into judgment (Matt. 12:36; II Cor. 5:10; Col. 3:24-25). The result of this judgment, which takes place at the return of Christ (Matt. 16:27; Luke 14:14; I Cor. 4:5; II Tim. 4:8; Rev. 22:12), will be either reward or loss for the believer. Paul solemnly reminds us that criticizing another brother will be called into account at the judgment seat of Christ. It is presumptuous for us to criticize others. If we turn the searchlight within our own hearts, we will find plenty to keep us humble before the Lord without being occupied with other people. We shall have enough to do at the judgment seat of Christ answering for our own behavior without worrying about the actions of our brethren who, for all we can judge motives, were conscientiously following the Lord.

B 正確的導引（十四13）

B. *The Desire to Criticize Is Rightly Channeled* (14:13)

關於下判決，保羅並不只想給予負面的結語。他有更積極的看法。「我們不可再彼此論斷，寧可定意誰也不給弟兄放下絆腳跌人之物。」（13節）。關於主基督審判台前的審判，我們應該盡量避免作出一種會絆倒弟兄信心的結語。以下是我們判斷自己最好的場域！

Paul is not content with a negative statement in this matter of passing judgment. He has something positive to say. *"Let us not therefore judge one another any more: but judge this rather, that no man put a stumblingblock or occasion to fall in his brothers way"* (v. 13). In view of the judgment seat of Christ, our

decision should be to avoid at all costs doing anything which would hinder a brother in the exercise of his faith. Here indeed is a field for judging—ourselves!

主耶穌對此有極智慧的講論。「你們不要論斷人，免得你們被論斷。因為你們怎樣論斷人，也必怎樣被論斷；你們用甚麼量器量給人，也必用甚麼量器量給你們。為甚麼看見你弟兄眼中有刺，卻不想自己眼中有樑木呢？你們自己眼中有樑木，怎能對你弟兄說：『容我去掉你眼中的刺』呢？你這假冒為善的人！先去掉自己眼中的樑木，然後才能看得清楚，去掉你弟兄眼中的刺。」（太七1-5）。

The Lord Jesus has wise words on this theme. "Don't criticize people," He said, "and you will not be criticized. For you will be judged by the way you criticize others, and the measure you give will be the measure you receive. Why do you look at the speck of sawdust in your brother's eye and fail to notice the plank in your own? How can you say to your brother, 'Let me get the speck out of your eye,' when there is a plank in your own? You fraud! Take the plank out of your own eye first, and then you can see clearly enough to remove your brother's speck of dust" (Matt. 7:1-5).[4]

批評別人，在神子民中間，已成了我們最先想到的反應。我們最常犯的，就是忙著找別人的罪，對自己的就草草放過。我們論斷別人的行為，而忘了自己跟他一樣糟（即使不是更糟），我們這樣的作風和影響力，常常把人引到岔路，絆倒人。這個在主的眼中，是嚴重的過犯。想想，在馬太福音十八章，從上下文，我們可以看見一道光，主耶穌對他的子民有什麼期望。

Criticizing other people is a sin all too prevalent among God's people. Far too often we are so occupied with other people's sins that we conveniently overlook our own. We judge their behavior but fail to see that our own behavior is just as bad, if not worse, and that by our influence and example we are often leading others astray and causing them to stumble. This is a serious offense in the eyes of the Lord. Think of what He said in Matthew 18, a chapter which when seen in its context casts a flood of light on the kind of conduct the Lord expects of His people.[5]

關於接納信徒，耶穌說，「我實在告訴你們，你們若不回轉，變成小孩子的樣式，斷不得進天國。所以，凡自己謙卑像這小孩子的，他在天國裡就是最大的。凡為我的名接待一個像這小孩子的，就是接待我。」（太十八3-6）。很嚴肅的教訓！想想，絆倒人這件事，責任何等重大。我們若不是成為別人的踏腳石，就會成為別人的絆腳石。保羅說，把探照燈轉向自己，想到基督的審判台，我們就要小心不要絆倒弟兄，不要使這「小子」被我絆倒。

In dealing with the reception of believers, Jesus said, "Except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven. Whosoever therefore shall humble himself as this little child, the same is greatest in the kingdom of heaven. And whoso shall receive one such little child in my name receiveth me. But whoso shall offend [cause to stumble, marg.] one of these little ones which believe in me, it were better for him that a millstone were hanged about his neck, and that he were drowned in the depth of

the sea" (Matt. 18:3-6). Sobering words! How solemn a thing it is to be responsible for causing someone else to stumble. We are either *stepping stones* or *stumbling blocks*. Says Paul, turn the searchlight upon yourself and in the light of the judgment seat of Christ beware of causing your brethren, the Lord's "little ones," to stumble.

III 遷就一個軟弱的弟兄（十四14-十五7）

III. The Question of Accommodating a Weak Brother (14:14-15:7)

我們遷就一個軟弱弟兄的謬論，要到什麼樣的程度？這是最困難的問題。不過，保羅把責任加給信心堅固的弟兄，告訴他，他要以愛心及基督的心，儘可能的妥協。

How far are we to go in seeking to accommodate ourselves to the special quibbles of the weak brother? That is a most difficult question. Paul, however, puts the responsibility on the stronger brother and tells him he is to compromise as far as possible in the spirit of charity and in the spirit of Christ.

A 愛心（十四14-23）

A. *The Spirit of Charity* (14:14-23)

我們妥協容讓軟弱的弟兄，這不是一道律法，而是愛的精神。其態度不是「我必須」或「我應該」，而是「我願意」。體恤軟弱的弟兄，可以喚起一種真誠樂意助人的心。首先，他強調的原則是（1）我們在基督裡的自由，他先提到，我們要享有一個不受控告的良心。「我憑著主耶穌確知深信，凡物本來沒有不潔淨的；惟獨人以為不潔淨的，在他就不潔淨了。」（14節）良心本身，不是一個不會犯錯的引導；但違背良心，鐵定是錯。信心堅固的弟兄，一定不可教導軟弱的弟兄去作違背他良心的事。而是，要教導他，讓良心受神的道所引導。當然，保羅在此不是指那些明顯在道德上犯錯的事，而是指一些有關禮儀上潔淨不潔淨的習俗。要享受基督徒的自由，必須注意是否合乎知識並且心悅誠服。要自由行事，而不受良心控告，就必須能領悟神的真理，並且對神的真理心悅誠服。若能從宗教的束縛和困擾得釋放，那是多大的祝福！這是神的兒女最大的特權，但通常只有進到成熟地位的兒女，才懂得享受。

The spirit in which we accommodate the weak brother is not that of legalism but that of love. The attitude is not "I have to" or "I ought to" but "I want to." Love for the weaker brother awakens a genuine spirit of helpfulness which overflows in charitable acts toward him.

Paul sets before us three items of consideration in regard to this matter of treating our brethren in the spirit of charity. First he emphasizes (1) *the principles of our liberty in Christ*, and begins by reassuring us of the rights of a free conscience. "I know, and am persuaded by the Lord Jesus, that there is nothing unclean of

itself: but to him that esteemeth anything to be unclean, to him it is unclean" (v. 14). Conscience of itself is not an infallible guide; but nevertheless it is wrong to go against one's conscience. The stronger brother must not teach the weak one to violate his conscience. Rather, he should teach him to educate his conscience by the Word of God. Paul, of course, is not speaking here of that which is morally impure, only of that which is ceremonially impure. To enjoy one's full liberty as a Christian, there must be both knowledge and persuasion. To walk in liberty with a quiet conscience, one must have a mind which perceives the truth of God and a heart which is persuaded of the truth of God. And what a blessedness that is, to be delivered from all the fuss and bother of mere religion! That is the birthright of every child of God, but one which is usually enjoyed only by those who have taken their position as adult sons.

保羅確保我們可以享有不受控告的良心之後，他也提醒我們，要負的責任。「你若因有食物叫弟兄憂愁，就不是按著愛人的道理行。基督已經替他死，你不可因你的食物叫他敗壞。」（15節）。「我豈是看守我弟兄的人？」這樣的吶喊，出自一個謀殺者的口。保羅使用「敗壞」這字，意指「摧毀」或「貶低到無用處」。每個信徒都是他弟兄的守護者，要防止任何會引導他走岔的路。我們有自由作我們想作的事，這是一回事；但是在運用這樣的自由時，會妨礙到另一個人的心靈，那又是一回事。沒有哪個信徒，在運用特權時，不應當聯想到當有的責任。「基督已經替他死，你不可因你的食物叫他敗壞」這是最核心的點。

The rights of a free conscience are assured, but Paul also reminds us of the *responsibilities* of a free conscience. "*But if thy brother be grieved with thy meat, now walkest thou not charitably. Destroy not him with thy meat, for whom Christ died*" (v. 15). The cry, "Am I my brother's keeper?" came from the lips of a murderer. The word Paul uses here for "destroy" means "ruin" or "reduce to uselessness." Every believer is his brother's keeper and must refrain from anything that would lead him astray. To have a free conscience in the things we allow is one thing; to exercise that freedom to the peril of another man's soul is something else. No believer should exercise privilege without regard to responsibility. "Destroy not him with thy meat for whom Christ died" gets to the very heart of the matter.

保羅接下來強調的是（2）我們在基督裡享受自由的緩急先後。他先說到，要防止別人對基督徒生活產生錯誤的印象。「不可叫你的善被人毀謗」（16節）。倘若有人運用他堅強的心，傷害了軟弱弟兄，結果使人對基督的真理產生偏見，那麼，他就使人對基督徒生活有錯誤的印象。他等於給未信者批評福音的把柄。自由，太容易淪為肉體及世俗。我們固然不願意失去基督徒的自由，但另一方面，我們也不希望被人毀謗。

The next thing Paul emphasizes is (2) *the priorities of our liberty in Christ*. He begins by telling us to guard against *giving a wrong impression* about the Christian life. "*Let not then your good be evil spoken of*" (v. 16). If a person exercises his stronger faith to the detriment of a weak brother and in a way which prejudices the cause of Christ, then he gives a wrong impression about the Christian life. He gives unbelievers grounds for speaking against the gospel. It is all too easy for liberty to degenerate into carnality and worldliness. We do not want to lose our liberty as Christians, but on the other hand we do not want to abuse it either.

很多人會說到一個，關於司布真的故事。司布真多年以來，一直不認為抽煙有什麼不好。他認為抽煙不是罪。他可以良心很平安——直到有一次，某家煙草公司出現這樣的廣告詞「這是司布真抽的香煙牌子！」他已經讓人對基督徒生活產生錯誤印象，從那天起，他就戒煙了。

There is a story frequently told of C. H. Spurgeon that for years he saw nothing wrong with smoking. To him smoking was no sin. He could do it in all good conscience—until he found out that a tobacco firm was advertising "the brand that Spurgeon smokes!" He had given a wrong impression about the Christian life, and from that day gave up the habit.

我們不僅要提防，讓人對基督徒生活產生錯誤印象，我們也要提防自己，誤解基督徒的生活。「因為神的國不在乎吃喝，只在乎公義、和平，並聖靈中的喜樂。在這幾樣上服事基督的，就為神所喜悅，又為人所稱許。」（17-18節）。保羅時代最熱門的議題（吃喝什麼，不吃喝什麼）並未碰觸到真理的議題。吃喝什麼，關乎對錯嗎？答案可以是「是」，也可以是「否」。有人說，「你可以吃，仍然是屬於神國的子民。」另一人說，「你若吃了，就不屬於神的了。」保羅說，「神的國，不在乎吃喝。」真正的議題，比這一切更深，端視一個人與聖靈的關係如何——公義、和平、喜樂。當我們拘泥於外在的小節時，我們就誤解了基督徒的生活。真正重要的，不是外在的儀文。真正重要的是與神的靈有十分真確的聯結，以致可以顯出像基督的行事為人。這是我們在基督裡最優先當追求的。某些日禁吃某些食物，不喝咖啡或茶，這都不會讓他變成更好或更差的基督徒。因為，神的國根本與這些事物無關。

We must not only guard against giving a wrong impression about the Christian life, we must guard against *getting a wrong impression* about the Christian life. "*For the kingdom of God is not meat and drink; but righteousness, and peace, and joy in the Holy Ghost. For he that in these things serveth Christ is acceptable to God, and approved of men*" (vv. 17-18). The hot issues of Paul's day (eating and drinking or not eating and drinking) did not touch the *real* issues. Was it right to eat or wrong to eat? The answer could be "yes" or "no." One said, "You can eat and still be of the kingdom of God." Another said, "If you eat you are not of the kingdom of God." Said Paul, "The kingdom of God is not meat and drink." The real issues are far deeper than that and are determined by a man's personal relationship to the Holy Spirit—righteousness, peace and joy. When we are taken up with trivial externals, we are in danger of getting a wrong impression about the Christian life. The things that really matter are not forms and ceremonies. What counts most is a union with the Spirit of God so vital that it is expressed in a Christlike walk. These are the true priorities of our liberty in Christ. Whether a person eats fish on Fridays or abstains from tea and coffee will not make him either a better or a worse Christian. Because the kingdom of God is not concerned with such matters at all.

最後，保羅強調（3）實踐我們在基督裡的自由。實踐這自由時，要有合適的控管。「所以，我們務要追求和睦的事與彼此建立德行的事。不可因食物毀壞神的工程。凡物固然潔淨，但有人因食物叫人跌倒，就是他的罪了。無論是吃肉是喝酒，是甚麼別的事，叫弟兄跌倒，一概不做才好。」（19-21節）。戰爭時期，由於潛艦的威脅，所有在大西洋海上航行的船艦，都要降低速度。這就是保羅的意思。信心堅固的弟兄固然可以一馬當先，勇敢衝撞，但愛心使他收斂，不讓別人提心吊膽。牧者要顧

慮到群羊，遷就軟弱之羊的需要。基督徒必須控管自己的自由度，體諒軟弱弟兄的良心。否則，會「混亂」了神的工作，也危害信心軟弱弟兄的屬靈狀況，這是信心堅固者首要的考量。

Finally, Paul emphasizes (3) *the practice of our liberty in Christ*. The spirit of charity will see to it that *freedom will be properly regulated*. "*Let us therefore follow after the things which make for peace, and things whereby one may edify another. For meat destroy not the work of God. All things indeed are pure; but it is evil for that man who eateth with offence. It is good neither to eat flesh, nor to drink wine, nor any thing whereby thy brother stumbleth, or is offended, or is made weak*" (vv. 19-21). During the war, when vessels had to be convoyed across the Atlantic because of the U-boat menace, all vessels had to adjust their speed to that of the slowest. This is the idea Paul is driving home here. Sure, the strong brother could stride ahead, but love will not permit it. The shepherd must pace the flock to accommodate the weakest lamb. The Christian must regulate his freedom to take into consideration the feeble conscience of the weakest. To do otherwise is to "loosen down" the work of God and to endanger the spiritual well-being of the weak who, indeed, should be the special concern of the strong.

我們在實踐自由時，不僅要適當的控管自由度，也要對信心看得合乎中道。「你有信心，就當在神面前守著。人在自己以為可行的事上能不自責，就有福了。若有疑心而吃的，就必有罪，因為他吃不是出於信心。凡不出於信心的都是罪。」（22-23節）信心不是用來向人炫耀，自己比別人優秀，從不怕什麼禁忌。保羅認為，能夠不受良心控告，謹守吃什麼，喝什麼的禁忌，那真是快樂。可是，倘若這樣的自由，絆倒一個軟弱的弟兄，他又怎能快樂呢？因此，凡在生活中自由不受禁忌影響，但又有敏銳的良心，願為弟兄而約束自己，這是加倍快樂的人。

In the practice of our liberty not only will freedom be properly regulated but *faith* also will be properly regarded. "*Hast thou faith? have it to thyself before God. Happy is he that condemneth not himself in that thing which he alloweth. And he that doubteth is damned [condemned] if he eat, because he eateth not of faith: for whatsoever is not of faith is sin*" (vv. 22-23). Faith is not to be displayed in such a way as to show off one's superiority to those who have scruples about things. The man whom Paul calls happy is the one who can eat and drink what he likes without having any qualms of conscience about so doing. But how can he be truly happy if the exercise of his liberty is causing a weaker brother to stumble? Hence the man is doubly happy who not only has an easy conscience as to what he permits in his life but who also has an easy conscience knowing that he has truly been his brother's keeper.

因此，保羅對憐憫的精神下了這樣的結論：在重要的真理上尋求合一；在枝節上，予以自由；在所有事上，以憐憫相待。

The spirit of charity would sum up Paul's argument thus far in this way: in essentials, unity; in nonessentials, liberty; in all things, charity.

B 基督的心（十五1-7）

B. *The Spirit of Christ* (15:1-7)

但保羅還沒講完。他對我們還有更高的期許。以憐憫的心的對待軟弱的弟兄，這很偉大，若能以基督的心對待，那是更偉大的事。基督的心要求我們（1）走艱難的路。事實上，關於艱難的路，有三點值得思考。第一，這是交叉呈現的路。保羅說，「我們堅固的人應該擔代不堅固人的軟弱，不求自己喜悅。我們各人務要叫鄰舍喜悅，使他得益處，建立德行。」（1-2節）。基督徒的生命中，不應該有自私的想法。保羅在此不是在說，我們要一直容讓軟弱弟兄的想法。而是，我們要給他一個能永久造就他的方法。我們乃是幫助他背負他軟弱的十字架。

But Paul has not finished yet. He has even higher ground to map out for us. It is a great thing to treat a weaker brother in the spirit of charity. It is greater far to treat him in the spirit of Christ. The spirit of Christ demands that we take (1) *the hard road*. In fact, there are three things about this hard road which are well worth considering. First, it is *the cross-demonstrating road*. Says Paul, "*We then that are strong ought to bear the infirmities of the weak, and not to please ourselves. Let every one of us please his neighbour for his good to edification*" (vv. 1-2). Selfishness has no part in the Christian life. Paul is not arguing here that we continually give in to a weak brother's desires. Rather, we are to act in a way which will be to his lasting benefit. We help him carry the cross of his weakness.

其次是流露基督的路。保羅提醒我們，「因為基督也不求自己的喜悅，如經上所記：『辱罵你人的辱罵都落在我的身上』」（3節）。主耶穌活著為要討神喜悅，並去服事、幫助人。他不僅為剛強的人，信心堅固的，傑出的學者而死，也為軟弱，搖晃不穩的人而死。他永遠在分擔別人的重擔，永遠多陪第二哩路。承受他恩典，最明顯的就是那些耳聾舌結眼盲，癱瘓無助的人。當彼得犯大錯時，當雅各、約翰想從天上降火到撒瑪利亞時；當多馬對他懷疑時；甚至當猶大的口袋藏著那個染血的錢幣時，耶穌都耐性以對。我們在教會中，容忍軟弱弟兄的需要而帶來的不便，比起基督所忍受的，我們所作的真算不得什麼。擁有基督的心，可以使這一切變得輕省。

Then it is *the Christ-displaying road*. Paul reminds us that "*even Christ pleased not himself; but, as it is written, The reproaches of them that reproached thee fell on me*" (v. 3). The Lord Jesus lived to please God and serve and help men. He died not just for the strong, the steadfast and the scholarly but for the feeble and the faltering as well. He was always going out of His way to bear someone else's burden. He always went the second mile. It was the maimed and halt and blind, the palsied and the deaf who most obviously were the recipients of His grace. He was patient with Peter when he blundered; with James and John when they wanted to call down fire on Samaria; with Thomas when he doubted; and even with Judas when the blood money jingled in his purse. How paltry is any inconvenience we may suffer because of the weak brother in the church when compared with what Christ suffered. The spirit of Christ will make any such burden light.

然後，是培育品格的路。保羅剛從詩篇六十九篇擷取9節的經文。現在他要提醒我們，舊約聖經都有永久的價值，值得我們誦讀、查考。它能指引我們路，即使是艱難的路。「從前所寫的聖經都是為教

訓我們寫的，叫我們因聖經所生的忍耐和安慰可以得著盼望。」（4節）。我們會覺得這樣陪伴、扶持軟弱的人，走這條路太辛苦不會？我們對那些守禁忌的軟弱弟兄會失去耐性嗎？聖經裡有記載。我們要回到聖經來看神如何幫助那些人，走過艱難的路，而從中獲得安慰，因為在神，從沒有改變。他也會幫助我們。

Then too, it is the *character-developing road*. Paul has just finished quoting concerning Christ from Psalm 69. Now he wants to remind us that the entire volume of Old Testament Scripture is of permanent value and that it should be read and studied. It will point out the road for us, even if it is the hard road. "*For whatsoever things were written aforetime were written for our learning, that we through patience and comfort of the scriptures might have hope*" (v. 4). Do we find the road irksome, this character-developing road of shouldering the weaknesses of others? Are we apt to lose patience with the weak brother and his scruples? The antidote is in the Scriptures. We must get back into the Book and see how God helped others over the hard places and be comforted, for He has not changed. He will help us too.

基督的心，要求我們，不僅走艱難的路，最後也要走上（2）更高的路。關於更高的路，保羅指出三點。它尊敬其他的信徒，最後，並在各地堂會中帶來和諧。他說，「但願賜忍耐安慰的神叫你們彼此同心，效法基督耶穌。」（5節）這是神多麼特別的名字——忍耐安慰的神！他多麼耐著性子與我們同在。如彼得所說的，神是「寬容我們」（彼後三9）。地方堂會中，信徒若要融洽和睦，就要同在神裡面。倘若每個信徒要更認識忍耐安慰的神，就必須在枝節上不計較。基督的心能勝過這一切。

The spirit of Christ demands that we take not only the hard road but, as it turns out to be, (2) *the high road* too. Paul points out three things about the high road. It leads to *respect* for other believers and consequently to *harmony* in the local church. He says, "*Now the God of patience and consolation grant you to be like-minded one toward another according to Christ Jesus*" (v. 5). What a name for God—the God of patience! How patient He has been with us. As Peter puts it, He is "longsuffering to usward" (II Peter 3:9). The qualities which make for harmony in the local fellowship of believers are to be found in God Himself. If each believer were to get to know the God of patience and of comfort there would be no strife over nonessentials. The spirit of Christ would prevail.

更高的路，還要與其他信徒一同喜樂，給教會帶來祝福。保羅說，「一心一口榮耀神-我們主耶穌基督的父！」（6節）。聖徒若專注於榮耀神，就不會心有旁騖於別的分歧和批評。

The high road leads to *rejoicing* with other believers and consequently to *happiness* in the local church. Paul says, "*That ye may with one mind and one mouth glorify God, even the Father of our Lord Jesus Christ*" (v. 6). If the saints would concentrate on glorifying God, there would be no room for discord or for criticism.

還有，更高的路，引導我們接納別的信徒，以致在各地堂會中，能有真正屬靈的款待。保羅說，「所以，你們要彼此接納，如同基督接納你們一樣，使榮耀歸與神。」（7節）如此，就圓滿的結束他的立論。保羅在開頭時提到神已接納軟弱的弟兄（十四3），結束時，則提醒我們，基督也接納了我們。儘管我們有自己的缺點和失敗；我們自己的軟弱和邪惡；缺乏可愛之處，個性的缺失和屬靈的毛病，

神還是接納我們，我們怎可以關門排拒那些已被神拯救但還有不同毛病的人呢？基督的心，要求我們向所有信徒在主桌前伸出接待的手，並展現在主裡團契的溫暖。

Then too, the high road leads to the *reception* of other believers and consequently to true spiritual *hospitality* in the local church. Paul says, "*Wherefore receive ye one another, as Christ also received us to the glory of God*" (v. 7). So then, the argument has come around a complete circle. Paul began by telling us that God has received the weak brother (14:3). He finishes by reminding us that Christ has received us. With all our own foibles and failures; with all our own weaknesses and wickednesses; with all our own lack of loveliness, defects of character and spiritual infirmities, He has received us. How can we close the doors of fellowship to someone else who is genuinely saved but who has different problems? The spirit of Christ demands that we extend to all believers the hospitality of the Lord's Table and the warmth of the local fellowship.

我們來看看丟特腓這一型的，如約翰所說的「好為首的」，這人好膨脹自己，連年長的使徒都不放在眼裡；「還不以此為足，他自己不接待弟兄，有人願意接待，他也禁止」（約叁10）。這是多麼損人利己的態度！被永遠寫在神的書中！他連使徒約翰都不接納！

Let us beware of the spirit of Diotrephes who, as John said, "loveth to have the preeminence." This man became so inflated with his own importance that he prated against the aged apostle with malicious words; "and not content therewith, neither doth he himself receive the brethren, and forbiddeth them that would, and casteth them out of the church" (III John 10). What a dog-in-the-manger attitude! What a reputation to be recorded for time and eternity in the Book of God! This man would not even receive the Apostle John!

愛的成熟信念 十五8-13

Love's Mature Convictions

15:8-13

I 基督的事工如何傳遞給我們（十五8-9節上）

A 猶太人的獨特（十五8）

B 外邦人的確定（十五9節上）

II 基督的事工向我們預告（十五9節下-12）

A 外邦人因他而歡樂（十五9節下-11節）

B 外邦人要被他治理（十五12）

III 基督的事工保存在我們裡面（十五13）

A 基督徒的生活充滿盼望—我們有蒙福的確據（十五13節上）

B 基督徒的生活不致無可救藥—我們有無限的支援（十五13節下）

1. How Christ's Ministry Is Presented to Us (15:8-9a)

1. The Distinctly Jewish Aspect (15:8)

2. The Definitely Gentile Aspect (15:9a)

2. How Christ's Ministry Was Predicted for Us (15:9b-12)

1. The Gentiles Would Be Gladdened by Him (15:9b-11)

2. The Gentiles Will Be Governed by Him (15:12)

3. How Christ's Ministry Is Preserved in Us (15:13)

1. There Is Nothing Hopeless About the Christian Life—We Have Blessed Assurance (15:13a)

2. There Is Nothing Helpless About the Christian Life—We Have Boundless Assistance (15:13b)

在不重要的枝節上，對軟弱弟兄的容讓，是一回事，但在信仰及重要的事上退讓，那又是另一回事。保羅在枝節上是最大而化之的人。只要基督的道能傳開，他願意為了任何人，作那樣的人（林前九20-23）。但是若牽涉到信仰的核心真理，他會十分堅持。例如，他提醒加拉太人，在一次前往耶路撒冷的服事，他就與教會的猶太主義群體發生衝突。他稱他們是「假弟兄」「因為有偷著引進來的假弟兄，私下窺探我們在基督耶穌裡的自由，要叫我們作奴僕。我們就是一刻的工夫也沒有容讓順服他們，為要叫福音的真理仍存在你們中間。」（加二4-5）。此外，當彼得在安提安，先是與一群人一起，後又避開與另一群人在一起，保羅針對它牽涉到核心信仰的問題，便「當面抵擋他」（加二11-14）。愛既要對軟弱者顯出它憐憫的行為，但也要多加思考。愛，並不可在核心真理上妥協、讓步。

It is one thing to give way to the weaker brother on nonessential matters. It is something else to give way when vital issues of faith or morals are involved. Paul was the most conciliatory of men on nonessentials. He was willing to be made all things to all men if the cause of Christ could be furthered (I Cor. 9:20-23). But when it came to a basic issue of fundamental truth, he was adamant. He reminded the Galatians, for example, how that on one of his trips to Jerusalem he had come into conflict with the Judaizing party in the church. "False brethren" he called them, "who came in privily to spy out our liberty which we have in Christ Jesus, that they might bring us into bondage: to whom we gave place by subjection, no, not for an hour; that the truth of the gospel might continue with you" (Gal. 2:4-5). Moreover, when Peter tried to accommodate himself at Antioch, first with one party and then with the other, and that on an issue vital to the faith, Paul "withstood him to the face" (Gal. 2:11-14). Love must manifest its merciful conduct to the weak, but it must also have its mature convictions. It is no part of love's office to compromise vital truth.

因此，保羅便把焦點放到核心議題上，真理，既要在愛中堅持，也要不計代價的堅持。他選擇作為例子的議題是：外邦人在教會中的地位。這在早期教會，是個棘手的議題，也是保羅十分堅持的信念。這也與他前文剛討論過的接納弟兄的主旨相關，更因他寫信的對象，是外邦世界的首都。

So then, Paul next turns his attention in this letter to the question of vital issues, truth which must be held in love but which must at all costs be held. The issue he selects as his example is that of the place of the Gentiles in the church. It was a touchy enough issue in the early church and one about which Paul held some very strong convictions. It was relevant to his purpose too because of the question of reception which has just been discussed and also because he was writing to the capital of the Gentile world.

起初，羅馬的教會都是猶太人基督徒。哥尼流信主後（徒十），給猶太信徒帶來第一個現實的提醒：基督教不是猶太教的一支，而是完全不同的東西。接著，很快地有大量的外邦人悔改信主，重心也從耶路撒冷轉移；先是到了安提安，然後到以弗所、哥林多，到了羅馬。初代教會的熱門話題便是：要怎麼接納外邦信徒。有人認為，外邦人也要遵行猶太教的禮俗，才可加入教會團契。他們想要把摩西律法中那些難以承受的重擔和規條，加在外邦信徒身上。他們要求外邦人要行割禮，守安息日，遵守與猶太教相關的律法習俗。另一些人則比較寬鬆，不過，也還是認為基督教只是猶太教的一支，他們認為，外邦基督徒也要遵守猶太教的某些教規才好。

In the beginning, the church was entirely Jewish. The conversion of Cornelius (Acts 10) gave the Jewish believers the first practical intimation that Christianity was not merely a Jewish sect but something distinctly different. Soon Gentiles began to be converted in great numbers and before long the center of gravity moved away from Jerusalem; first to Antioch, and then to Ephesus, Corinth and Rome. Heated indeed were the debates in the early days of the church about the reception of Gentiles. Some thought that Gentiles must become Jewish proselytes before they could be admitted properly to the church's fellowship. They wanted to impose on them the burden of the law of Moses with its intolerable weight of rules and regulations. They demanded that Gentiles be circumcised, that they keep the Sabbath, that they embrace all the commandments and customs associated with Judaism. Others were a little more lenient but still thought that Christianity was merely an extension of Judaism and believed that Gentile converts should acknowledge their debt to Judaism in some way.

保羅則是初代教會中，對此議題頭腦最清楚的人。他的信念是：基督教與猶太教，從信仰角度而言，絕對是兩種不同的模式。他清楚看出，這兩套系統是完全互斥的。甚至在他悔改歸信之前，就已看出。這也是他那時要逼迫教會的緣故。基督徒固然與猶太人敬拜同一位神，也信著同一本舊約，但，彼此的相似度卻終止於此。基督的十字架是分水嶺，由此開始分道揚鑣。猶太教是一塊破裂的布幕，我們若想把它補綴起來，然後再把基督教縫在其上，這不僅是錯的，也是無用的、致命的作法。基督教是一塊新布。猶太人、外邦人，悔改歸信基督，就成為教會的肢體，在神與人的關係上，是個全新的實體。保羅完全脫離猶太教，他不僅不希望外邦人遵行他猶太同胞的禮俗傳統，他還希望，他猶太同胞可以脫離「無用的小學」，那是綑綁，苦苦妨礙他們的束縛。他努力奮戰，希望外邦人只要因信基督，就可以被接納進入教會，不必遵守猶太教的任何一線絲縷。

Paul was by far the clearest thinker on this issue in the early church. He would have nothing to do with the notion that Christianity and Judaism were different forms of the same faith. He could clearly see that the two systems were mutually exclusive. He saw it even before his conversion. That was why he had persecuted the church. True, Christians worshiped the same God as the Jews and turned to the same Scriptures. But there the likeness ended. The cross of Christ was the watershed, the parting of the ways between the two systems. Judaism was a religion of a rent veil, and to try to patch up that veil and then stitch Christianity onto it was not only wrong but useless and fatal. Christianity was a new piece of cloth altogether. Jews and Gentiles who were converted to Christ became members of the church, a new entity entirely in God's dealings with men. Paul was so completely emancipated from Judaism that, far from wanting Gentiles to adopt the customs and traditions of his Jewish brethren, he wished his Jewish brethren could break away from "the beggarly elements" which so sadly hampered and hindered them. He fought tooth and nail for the principle that Gentiles be accepted into the fellowship of the church simply on the basis of their faith in Christ and with no Jewish strings attached.

對保羅而言，這就是「在愛中成熟」的信念。猶太人和外邦人可以合一，這是主耶穌完成救恩的一部份，也是十分令他心滿意足的部份，甚至在他上十字架之前就如此看待（約十二20-24）。將外邦人引入，這是他升天前，談話的主題（路二十四46-47），也是在雲彩遮蔽他之前，最後記載他口中說出的話語：「直到地極」（徒一8）。此外，耶穌升天後，最早記錄耶穌親口說出的話語，也與「引領外邦人加入教會」有關（徒九6-15），第二次記錄的話語，也是與此相關（徒十13-14）。這幾乎可說，主耶穌要以他自己的聲音，來請聖靈激勵初代教會，加速向外邦世界傳福音。因此保羅用「外邦人在教會」這個主題來支持他的論點：愛的信念，不能為了息事寧人而作妥協退讓。

With Paul, these were love's mature convictions. To unite Jew and Gentile in a new fellowship was part of the ministry of the Lord Jesus and one He had anticipated with evident satisfaction, even before He went to Calvary (John 12:20-24). The bringing in of the Gentile world was the topic of His conversation just prior to His ascension (Luke 24:46-47); and the last recorded words which fell from His lips before the cloud hid Him were, "the uttermost part of the earth" (Acts 1:8). Moreover, the first recorded words of Jesus after His ascension had to do with bringing the Gentiles into the fellowship of the church (Acts 9:6-15), and so were the second (Acts 10:13-14). It is almost as if the Lord Jesus Himself wanted to add His own voice to the urging of the Holy Spirit to speed the infant church on its mission to the Gentile world. So Paul introduces the subject of Gentiles in the church to support his argument that love's mature convictions cannot be compromised for the sake of peace.

I 基督的事工呈現給我們（十五8-9節上）

I. How Christ's Ministry Is Presented to Us (15:8-9a)

主耶穌到世上來的事工，可分為兩方面。一個是「尋找以色列家迷失的羊」，還有「另外的羊」「不是這羊圈的」。保羅把這兩個事工深記於心。

The ministry of the Lord Jesus to the world was twofold. It was "to the lost sheep of the house of Israel" and it was also to those "other sheep" who were "not of this fold." Paul keeps both these ministries very much in mind.

A 基督在猶太人中獨特的工作（十五8）

A. *The Distinctly Jewish Aspect of Christ's Ministry (15:8)*

首先，主耶穌最重要的，是「到自己的地方來」雖然「自己的人卻不接待他」這狀況一直沒改變（約一11）。保羅說，「我說，基督是為神真理作了受割禮人的執事，要證實所應許列祖的話」（8節）。保羅在別的地方也強調，關於福音，神對待的次序，「先是猶太人」（羅二9-10）。Alford指出：基督被稱作了「受割禮人的執事」，在聖經別的地方不曾這麼用過，這意謂，保羅在此使用，是為了「藉著高舉神立約子民的尊嚴，使驕傲剛強的人（外邦基督徒）謙卑下來。」不管是不是如此，主耶穌首先關切的是「以色列家迷失的羊」（太十五24）。他來，是為了成就與以色列先祖立約的應許。他來以色列，是因神已承諾許多偉大而寶貴的應許，要賜下救贖主給他們。

First and foremost the Lord Jesus "came unto his own," and although "his own received him not" the fact remains unaltered (John 1:11). Paul says, "Now I say that Jesus Christ was a minister of the circumcision for the truth of God, to confirm the promises made unto the fathers" (v. 8). Elsewhere in this gospel Paul has underlined the fact that God's dealings are with "the Jew first" (Rom. 2:9-10). Alford points out that Christ is called "the minister of the circumcision" nowhere else in the Bible and suggests that Paul used the expression here "to humble the pride of the *strong*, the Gentile Christians, by exalting God's covenant people to their true dignity." [1] Be that as it may, the Lord's first concern was for "the lost sheep of the house of Israel" (Matt. 15:24). He came to fulfill the covenant promises made to the founding fathers of Israel. He came to Israel because God had pledged Himself by many great and exceeding precious promises to send the Redeemer to them.

B 基督確保在外邦人中的事工（十五9節上）

B. *The Definitely Gentile Aspect of Christ's Ministry (15:9a)*

雖然猶太人的確享有基督首要工作對象的尊榮，但基督卻不是他們的獨賣品。保羅說，主耶穌來，也要叫「外邦人，因他的憐憫，榮耀神。」雖然舊約聖經多處預言這樣的祝福也要藉基督而臨到外邦人，但神的確沒有像與猶太人一樣的正式與外邦人立約。因此，他對外邦人的憐憫是以另一種特別的方式來表達。外邦人在教會的數目已超過猶太人，有千千萬萬人可以證明，基督在外邦人中的工作，何等榮耀，神對我們的憐憫，何等偉大，他多麼配得外邦人（因著他的恩典）而榮耀他。很顯然，這一切的作為，都是在針對接納的問題。神已接納猶太人和外邦人，一視同仁。基督的工作已經確保了這一切。

While the Jews were honored by Christ's coming first to them, they by no means had a monopoly on His ministry. Paul says that the Lord Jesus also came *"that the Gentiles might glorify God for his mercy."* While many Old Testament passages foretell the blessings which would come upon the Gentiles through Christ, it is also true that God entered into no formal contracts with the Gentiles as He did with the Jews. His dealings with the Gentiles therefore are an especial expression of His mercy. The fact that Gentiles now outnumber Jews in the church by countless millions shows how glorious is the Gentile aspect of Christ's ministry, how great is God's mercy toward us and how much He deserves to be glorified by the Gentiles for His grace. The bearing that all this has on the question of reception is clear. God has received both Jews and Gentiles without distinction. The ministry of Christ is the guarantee of that.

II 基督對我們的工作，已經有預告（十五9節下-12節）

II. How Christ's Ministry Was Predicted for Us (15:9b-12)

要使外邦人也蒙福，也是舊約聖經預言的主題。保羅引用了好幾處的經文來支持他的論點。

The bringing of the Gentiles into the place of blessing was the subject of much Old Testament prophecy. Paul selects several passages to support his argument.

A 外邦人要因基督而喜樂（十五9節下-11節）

A. *The Gentiles Would Be Gladdened by Christ* (15:9b-11)

有三處經文支持他的論點。他引自詩篇十八篇49節；申命記三十二章43節；詩篇一一七篇1節。之後，他又引用了以賽亞書；因此，可說，先後從律法書，先知書，詩篇或，希伯來聖經中的三大類，分別引用了經文。

Three Scriptures prove his point. He quotes from Psalm 18:49; Deuteronomy 32:43; Psalm 117:1. Later he quotes from Isaiah also, thus appealing to the Law, the Prophets, and the Psalms, or from the three great divisions of the Hebrew Bible.

「因此，我要在外邦中稱讚你，歌頌你的名；又說，你們外邦人當與主的百姓一同歡樂；又說：外邦啊，你們當讚美主！萬民哪，你們都當稱讚他！」（9節下-11節）。第一句的引用經文，主自己在外邦中稱頌神；第二句，是外邦人與猶太人同心稱頌神；第三句，則是外邦人稱頌神，與以色列民沒有任何關聯（「外邦阿」，應該是「外邦列族」）。

"For this cause I will confess to thee among the Gentiles, and sing unto thy name. And again he saith, Rejoice, ye Gentiles, with his people. And again, Praise the Lord, all ye Gentiles; and laud him all ye people" (vv. 9b-11). In the first quotation, the Lord Himself gives praise to God among the Gentiles; in the second, the Gentiles praise God in harmony with the Jews; and in the third, the Gentiles praise Him without any direct connection with Israel (the expression "all ye people" should read, "all ye peoples").

B 外邦人要被基督治理（十五12）

B. The Gentiles Will Be Governed by Christ (15:12)

保羅探討過恩典時代之後，接下來要探討遙遠的未來，就是千禧國度。「又有以賽亞說，將來有耶西的根，就是那興起來要治理外邦的；外邦人要仰望他。」（12節）。不只是現在，基督接納外邦人的階段，以色列國被晾在一邊；甚至是當黃金時代臨到，以色列民要復國，外邦人也要在基督裡蒙福。因此，保羅就從猶太聖經的各部份，選用經文來顯示：外邦人，也要因著基督而被接納；這更凸顯了「在愛中成長的信念」的價值。這不是出於個人的偏頗觀點，而是根據永恒的神道。接納外邦人的這項真理，絕不是出於誰的奇幻之想，無論是軟弱或信心剛強的弟兄。

Having embraced this age of grace, Paul next looks forward to the distant future, to the millennium. *"And again, Esaias saith, There shall be a root of Jesse, and he that shall rise to reign over the Gentiles; and in him shall the Gentiles trust"* (v. 12). It is not only now, during the period when Israel as a nation is set aside, that Christ receives the Gentiles. Even during the coming golden age when Israel will come into its own, the Gentiles will be blessed in Christ. Thus, in his selection of quotations, Paul shows from all parts of the Jewish Bible that the Gentiles are accepted through Christ. This adds weight to love's mature convictions. They are not founded on bias or personal opinion but on the eternal Word of God. Such a truth as the reception of the Gentiles is not to be abandoned at the whim of any brother, weak or strong.

III 如何持守基督的救恩（十五13）

III. How Christ's Ministry Is Preserved in Us (15:13)

保羅已證明了這個觀點。他分別支持了剛強弟兄和軟弱弟兄的權利，他也顯示了，在枝節的問題上，剛強的，要容讓軟弱的。基督徒「愛的律」，要求我們以憐憫的心，對軟弱的弟兄表達愛。但同時，也是同一個律，要求「堅持真理」不可搖動。必須在愛中堅持成熟的信念，但，一定要堅持。

Paul has proved his point. He has upheld the rights of the strong and of the weak brother. He has shown that the stronger should give way to the weaker when it comes to nonessentials. The laws of Christian love demand that love express itself in merciful conduct to the weak. But at the same time, those selfsame laws demand that vital truth be held unwaveringly. Mature convictions must be held in love but they must be held.

保羅對本章下的結語是，為猶太人和外邦人禱告，在基督裡可以不分彼此，和睦相處。是聖靈在人心中運作主耶穌的救恩。「但願使人有盼望的神，因信，將諸般的喜樂平安，充滿你們的心」（13節上）。換言之，（1）對基督徒的生命而言，沒有無可救藥這回事。我們有蒙福的確據。喜樂！平安！盼望！這些是多麼強壯的繩索，可以將信徒圈入愛，彼此的體恤和諒解中。「使你們藉著聖靈的能力，大有盼望」（13節下），換言之，（2）基督徒的生命，沒有彈盡援絕這回事。我們有無盡的救援。

Paul concludes this whole section by praying that Jew and Gentile in Christ will get along despite differences. It is the Holy Spirit who makes operative in the heart of the individual the ministry of the Lord Jesus. *"Now the God of hope fill you with all joy and peace in believing, that ye may abound in hope"* (13a). In other words, (1) there is *nothing hopeless* about the Christian life. We have *blessed assurance*. Joy! Peace! Hope! What mighty cords these are to bind believer to believer in love, mutual understanding and consideration. *"Through the power of the Holy Ghost"* (13b). In other words, (2) there is *nothing helpless* about the Christian life. We have *boundless assistance*.

在神子民的群體中，要與人和睦共處，並不容易，因為每個人都不一樣。從各式各樣的背景中得救——種族、宗教、社會、教育背景的差異；各自的年齡、脾氣、能力、性向、觀念、性情，都會增加在同一教會的團契中彼此適應的難處。但還是可以達到的，不是天生就能，而是藉著恩典。凝聚我們的元素，比分離我們的因素更強大。我們在基督裡合一，是藉著重生，藉著寶血，藉著信仰。「身體只有一個，聖靈只有一個，正如你們蒙召同有一個指望。一主，一信，一洗，一神，就是眾人的父，超乎眾人之上，貫乎眾人之中，也住在眾人之內。我們各人蒙恩，都是照基督所量給各人的恩賜。」（弗四4-7）。是因為有它，才能使我們達成「用和平彼此聯絡，竭力保守聖靈所賜合而為一的心」（弗四3）。

The way to happiness and harmony in the assembly of God's people is not easy. People are different. They are saved from a multitude of backgrounds—racial and religious, social and educational. It is inevitable that people of different ages and temperaments, abilities and drives, concepts and natures should have trouble adjusting one to another within the fellowship of a local church. But it can be done. It cannot be done by nature, but it can be done through grace. The things that unite us are far stronger than the things that divide us. We are united in Christ by a common *birth*, by precious *blood*, and by one *belief*. "There is one body, and one Spirit, even as ye are called in one hope of your calling; one Lord, one faith, one baptism, one God and Father of all, who is above all, and through all, and in you all. But unto every one of us is given grace according to the measure of the gift

of Christ" (Eph. 4:4-7). It is this that makes it possible for us to "keep the unity of the Spirit in the bond of peace" (Eph. 4:3).

當亞伯拉罕與羅得因著牲畜有紛爭時，亞伯拉罕向羅得說，「我們是骨肉」（創十三8）。這是使他們相連的因素。造成紛爭的事，根本不值一顧；至少，這是亞伯拉罕的信念，也是他一心要以無私及顧念骨肉之情來看待的原因。

When there was strife between the herdsmen of Abram's cattle and the herdsmen of Lot's cattle, Abram's plea to Lot was, "We be brethren" (Gen. 13:8). That was what bound them. The petty things which divided them were scarcely worth a thought. At least, that was Abraham's conviction, and one which he was prepared to carry through with remarkable selflessness and thoroughness.

一個故事說到，有兩個人一同登上一艘跨海郵輪。一個是白人，一個是黑人，兩人都是基督徒，兩人都覺察到，彼此雖是「陌生的天路客」，卻可在航程中同享一段愉悅的時光。他們過去從未謀面，但有一天，兩人都想到甲板上走走，腋下都夾著一本聖經。之後，兩人相遇了，彼此笑笑，握手，指著自己的聖經，正想交談時，卻被巴別塔攔阻了；兩人的語言不同。白人這時想到一個點子。他說了「哈利路亞」。黑人笑笑，立刻回答「阿們！」我們可以很開心的唱：

The story is told of two men aboard an ocean liner. The one was black and the other white. Both were Christians, both felt themselves to be "strangers and pilgrims" amid the gaiety and social frivolity of the voyage. The two men had not met; but one day each was pacing the deck of the ship wrapped in his own thoughts, each with a Bible under his arm. Then they came face to face. They smiled, shook hands, pointed to their Bibles, and tried to exchange a few words. But the barrier of Babel stood between them; they could not speak each other's tongue. Then the white man had an idea. "Hallelujah!" he exclaimed. The black man smiled, and at once replied, "Amen!" Well might we sing:

如此聯結，何等有福

我們的心在基督的愛中

肢體相通的心思

在地就如在天。

Blest be the tie that binds

Our hearts in Christian love,

The fellowship of kindred minds

Is like to that above.

愛，關心宣教 十五14-33

Love's Missionary Concern

15:14-33

I 保羅如何嘉許他的弟兄們（十五14）

- A 他們良善的生命
- B 他們對真理的體悟
- C 他們勸戒人的恩賜

II 保羅如何與他的弟兄們交流（十五15-29）

A 凸顯他的宣教觀點（十五15-21）

- 1 託負給他的責任（十五15-16）
- 2 透過他，已完成的使命（十五17-21）
 - a 他意識到，事工有它的極限（十五17-18）
 - b 他將事工作的聯結（十五19-21）
 - （1）完全依靠神（十五19）
 - （2）清楚定義目標（十五20-21）

B 他對宣教不死的心（十五22-29）

- 1 他渴望去羅馬（十五22-23）
- 2 他決心去羅馬（十五24-29）
 - a 他怎麼規劃羅馬行程（十五24）
 - b 他想何時啟程（十五25-28）
 - （1）先往東去的行程（十五25-27）
 - （2）計劃往西的行程（十五28）

C 為何這行程合乎他的計劃（十五29）

III 保羅託負他的弟兄們什麼（十五30-33）

A 一起爭戰（十五30-32）

- 1 同心祈求（十五30）
- 2 有智慧的祈求（十五31-32）

B 同享祝福（十五33）

1. What Paul Commends About His Brethren (15:14)
 1. Their Goodness of Life
 2. Their Grasp of Truth
 3. Their Gifts of Exhortation
2. What Paul Communicates to His Brethren (15:15-29)
 1. His Underlying Viewpoint of Missions (15:15-21)
 1. The Responsibility for What Has Been Accorded to Him (15:15-16)
 2. The Reality of What Has Been Accomplished Through Him (15:17-21)
 1. He realizes the undeniable limits of his ministry (15:17-18)
 2. He relates the underlying logic of his ministry (15:19-21)
 1. A complete dependence on God (15:19)
 2. A clear definition of goals (15:20-21)
 2. His Undying Vision of Missions (15:22-29)
 1. His Desire to See Rome (15:22-23)
 2. His Determination to See Rome (15:24-29)
 1. Where this trip fits into his plans (15:24)
 2. When this trip fits into his plans (15:25-28)
 1. The prior trip eastward (15:25-27)
 2. The proposed trip westward (15:28)
 3. Why this trip fits into his plans (15:29)
3. What Paul Commits to His Brethren (15:30-33)
 1. A Share in the Battle (15:30-32)
 1. They Are to Pray Intentionally (15:30)
 2. They Are to Pray Intelligently (15:31-32)
 2. A Share in the Blessing (15:33)

羅馬書最後兩章，比較個人化，但仍有全面的教導，十五章含括了聖經中最偉大的宣教經文。保羅在此留下最基礎的宣教策略，使他成為宣教士的翹楚。

The last two chapters in Romans are of a personal nature yet full of instruction for all that. Chapter 15 contains one of the great missionary passages of the Bible. Here Paul lays bare some of the basic strategy which made him the greatest of all missionaries.

I 保羅如何嘉許他的弟兄（十五14）

I. What Paul Commends About His Brethren (15:14)

保羅從未忽略一項事實：羅馬教會不是他所創立；因此，在他埋頭敘述他的宣教策略之前，很有智慧地嘉許他在羅馬弟兄們實際的成就。

Paul never lost sight of the fact that the church at Rome was not founded by him; so before he plunges into an account of his own missionary philosophy, he tactfully congratulates his brethren at Rome on their own accomplishments.

A 他們良善的生命（十五14）

A. *Their Goodness of Life* (15:14)

要成為良善的人，就是要盡力成為最好的人。保羅已經在前文提醒羅馬人，「為仁人死，或者有敢作的」（五7），現在，他又說，「弟兄們，我自己也深信你們滿有良善」（14節上）。這是何等的嘉許之言！這不只是一種理論上的良善；也不只是堅持不作惡事。這是實際的良善，幫助別人，承擔軟弱弟兄的重擔。

To be a good man is to be the very best kind of man that can be. Paul has already reminded the Romans that "for a good man some would even dare to die" (5:7), and now he says, "*And I myself am persuaded of you, my brethren, that ye also are full of goodness*" (v. 14a). What a commendation! This was no mere theoretical goodness either; no goodness merely of abstaining from evil. This was practical goodness manifested in helpfulness to others, in bearing the burdens of the weaker brother.

B 他們對真理的體悟（十五14）

B. *Their Grasp of Truth* (15:14)

羅馬的基督徒是勤勉的學生。保羅說他們是「充足了諸般的知識」（14節中），並用了一個字，象徵努力學習，經歷後才獲得的知識。我們並不知道他們怎樣獲得新約聖經的真理。顯然，保羅的書信，會在他們原有的知識上又增加一些，並化為聖靈啟示的、具體及永固的真理模式。很可能當亞波羅一到他們中間時，百居拉及亞基拉就曾「將神的道給他講解更加詳細」（徒十八26；羅十六3）。羅馬城當然也不例外，一定會像耶路撒冷，以及外邦人的基督教中心一樣，教導「使徒們所傳的教義」（徒二10、42）。保羅讚揚他們能充份掌握真理。就如羅馬教會熟知信仰的教義，所有的基督徒也應該熟知使徒們所傳下來的真理。

The Roman Christians were diligent students. Paul says that they were "*filled with all knowledge*" (v. 14b) and uses a word signifying knowledge gained by learning, effort or experience. We are not told how they acquired their knowledge of New Testament truth. No doubt Paul's epistle would add to what they already knew, and put into concrete and permanent form some of the truths already imparted by inspired utterance. Perhaps Priscilla and Aquila had taught them "the way of God more perfectly" as once they had Apollos (Acts 18:26; Rom. 16:3). Certainly Rome was strategically placed for the church there to be well informed as to what "the apostles'

doctrine" was, both as taught at Jerusalem (Acts 2:10, 42) and in the major Gentile centers of Christianity. Paul commends their grasp of truth. Just as the Roman church made itself familiar with the great doctrines of the faith, so all Christians need to master apostolic truth.

C 他們勸戒人的恩賜（十五14）

C. *Their Gifts of Exhortation (15:14)*

羅馬的教會，有一群頗有恩賜，也受到良好裝備的弟兄，他們十分能激發聖徒起來承擔責任。保羅說他們「也能彼此勸戒」（14節下）我們天性都想安逸渡日，這要持續受對付。這也是為什麼勸戒及督責的服事，是基督教要永遠保持年輕有力的重要因素。

The church at Rome contained a number of gifted and well-qualified brethren eminently equipped to stir up the saints to their responsibilities. Paul acknowledges that they were "*able also to admonish one another*" (v. 14c). The tendency to settle down is natural and must be fought continually. That is why the ministry of exhortation and admonishment is vital to virile Christianity.

有一種水母，寄生在岩石上，從不受攪擾。它以海草為生，而這海草則靠自己腐化的組織為養份。因此，水母根本不必去找食物。它是最安逸的生物，但也是最低等的生物。它享受極度的安逸，就是因為它從不需要移動。基督徒的生命，不可沉滯於安逸中。基督徒的生命，必須像一場賽跑，一場爭戰。它需要紀律、衝勁及毅力。因此，需要勸勉。

There is a species of jellyfish which lives on a rock from which it never stirs. It feeds on a kind of seaweed which grows in the decayed tissues of its own organism. Hence, the jellyfish does not even have to go in search of food. It has arrived at the ultimate in creature comfort. But this jellyfish is one of the very lowest forms of animal life, the extreme comfort it enjoys being the badge of its degraded position. The Christian must not settle down to a comfortable life. The Christian life is a race to be run, a battle to be fought. It calls for discipline, drive and determination. Hence, the need for exhortation.

II 保羅如何與弟兄們交流（十五15-29）

II. What Paul Communicates to His Brethren (15:15-29)

保羅向他在羅馬的信徒同道解釋他的宣教哲學。再沒有哪個人可以像保羅講得這麼具有權威的了。接下來的幾節經文，簡直就是普世宣教的核心信息。

Now Paul has a word of explanation about his missionary philosophy for his fellow believers at Rome. Few if any can speak with such authority about world missions as Paul. The verses that follow get to the very heart of global evangelism.

A 凸顯他的宣教觀點（十五15-21）

A. Pauls Underlying Viewpoint of Missions (15:15-21)

他一開始先解釋自己在神面前所領受的責任。他說（1）託負給他的責任。這是任何宣教哲學最重要的一面——在個人領受的恩賜，影響力及機會上，所要承擔的責任。「但我稍微放膽寫信給你們，是要提醒你們的記性，特因神所給我的恩典，使我為外邦人作基督耶穌的僕役，作神福音的祭司，叫所獻上的外邦人，因著聖靈成為聖潔，可蒙悅納。」（15-16節）。

He begins by explaining his own responsibility before the Lord. He speaks of (1) *the responsibility for what has been accorded to him*. This is the first and foremost aspect of any missionary philosophy—personal accountability for one's own gifts, sphere of influence and opportunities. *"Nevertheless, brethren, I have written the more boldly unto you in some sort, as putting you in mind, because of the grace that is given to me of God, that I should be the minister of Jesus Christ to the Gentiles, ministering the gospel of God, that the offering up of the Gentiles might be acceptable, being sanctified by the Holy Ghost"* (vv. 15-16).

保羅蒙召要在外邦人中傳福音，他對自己的服事，有十分特別的認知。他看自己是外邦人屬靈的祭司。就如神把以色列民放在摩西心中，神也把外邦人放在保羅心中；因此，他可以說是外邦人的「祭司」。他的任務，不是要替外邦人作獻祭的工作；那已經在加略山完成。他也不是看自己如舊約中的祭司，而是有更崇高的比喻意思。他作祭司，所獻上的祭物，乃是這些外邦人，這是基督可悅納的祭物，因為它已被聖化，被聖靈分別為聖。這是他所領受的責任中最崇高的概念。神已呼召他，他也順服了。他全心獻上自己，承擔眼前的責任。他最大的喜樂是，看外邦人得救，並可以作為活祭「獻上」給神。我們蒙神所召，要成為「祭司」來承擔責任，直到獻祭的芬芳，上達於神為止，這是何等的挑戰。

Paul was called to minister to the Gentiles and he regarded his ministry in a most remarkable light. He viewed himself as a spiritual priest to the Gentiles. As God had laid Israel on the heart of Moses, so He had laid the Gentiles on the heart of Paul; he was, so to speak, their "priest." His great function was not to offer up sacrifices for the Gentiles; that had already been done at Calvary. Nor did he regard himself a priest in the Old Testament sense, but rather in a highly figurative sense. The sacrifice he offered as a priest was the Gentiles themselves, and that sacrifice was acceptable to God because it was sanctified and made holy by the Holy Spirit. This is a most exalted view of the responsibility which had been accorded to him. God had called him and he had obeyed. He had dedicated himself wholeheartedly to the task before him. His greatest joy was to see Gentiles saved and then "offered up" as a living sacrifice to God. What a challenge to regard any work to which we have been called of God as a "liturgy," a priestly service, to be discharged until the fragrance of the sacrifice ascends to God.

保羅接著說（2）藉著他，已完成的使命。保羅不是個好自誇的人。事實上，他可以說，「我斷不以別的誇口，只誇我們主耶穌基督的十字架」（加六14）。另方面，他不會故作謙虛姿態，而是誠實的敘述透過宣教熱誠所完成的事工。

Paul next speaks of (2) *the reality of what had been accomplished through him*. Paul was not a boastful man. In fact, he could say, "God forbid that I should glory, save in the cross of our Lord Jesus Christ" (Gal. 6:14). On the other hand, he was not afflicted with a self-deprecating false modesty. He speaks freely and frankly about what has been wrought through his missionary zeal.

他理解：他的事工無可否認地有它的極限。他說，「所以論到神的事，我在基督耶穌裡有可誇的。除了基督藉我做的那些事，我甚麼都不敢提，只提他藉我言語作為，用神蹟奇事的能力，並聖靈的能力，使外邦人順服。」（17-18節）。保羅所引以為榮的，不是自己，而是在基督裡的。他自己本有許多可以說的。許許多多人因他的佈道而悔改歸信，建立了教會。光是講神如何藉著他而得榮耀的故事，就足夠他忙的。他完全不需要，也不想要沾別人的光，掠奪別人的勞苦，來作為自己的成就，或給自己添光彩。他知道除了自己，還有別人也在外邦人中工作。他們也可以有他們自己的故事；他只講自己的。他只負責讓神藉著他來成就事工而討神喜悅，同時明白，自己的故事，不過是那個時代在進行的普世宣教的一部份。宣教士在敘述自己的故事時，都應該以此為榜樣。

He realized that there were *undeniable limits* to his ministry. He says, "*I have therefore whereof I may glory through Jesus Christ in those things which pertain to God. For I will not dare to speak of any of those things which Christ hath not wrought by me, to make the Gentiles obedient, by word and deed*" (vv. 17-18). Paul's glorying was not in self but in the Lord. He had much about which he could speak. A long trail of converts and churches marked the lines of his ministry. Telling the story to the glory of God of what God had wrought through him would keep him busy enough. He had no need nor desire to trespass on other people's labors in order to pad out his report or to make it more interesting and impressive. He knew others were working among the Gentiles besides himself. Let them tell their own story; he would tell his. He would recount only what God had been pleased to accomplish through him, realizing at the same time that his was only a part of the story of world evangelism then going forward. Missionaries telling of their work should emulate Paul in this.

他接著解釋：他事工的背後理念——完全倚靠神，並有清楚的目標。「甚至我從耶路撒冷，直轉到以利哩古，到處傳了基督的福音。」（19節）。他完全倚靠神，就有聖靈的力量。保羅去到何處，都可看到這能力。即使在雅典，人嘲笑他的信息，還是有一些人得救。他的講道含有無可抵擋的權威，聖靈清楚的彰顯，伴隨神蹟大能，就有無數人得救。固然有抵擋、阻礙，仇敵作對，他自己也有沮喪、疑懼的時刻，但儘管如此，仍有得勝、復興。

He next explains the *underlying logic* of his ministry—a complete dependence on God and a clear definition of goals. "*Through mighty signs and wonders, by the power of the Spirit of God; so that from Jerusalem, and round about unto Illyricum, I have fully preached the gospel of Christ*" (v. 19). His complete dependence on God resulted in spiritual power. Everywhere Paul went he saw results. Even at Athens where they scoffed at his message there were some saved. His preaching was clothed with such irresistible authority, such demonstrations of the Spirit, such miracle-working power that souls were saved in countless numbers. There were hindrances and obstacles. His enemies stirred up opposition. There were times when he was depressed and in doubt. But with it all, there was victory and revival.

除了倚靠神，他還清楚知道，自己作宣教士的目標。「我立了志向，不在基督的名被稱過的地方傳福音，免得建造在別人的根基上。就如經上所記：未曾聞知他信息的，將要看見；未曾聽過的，將要明白。」（20-21節）他清楚定訂了目標，就會作出清楚的規劃。保羅完全知道自己主要的目的——未信者！何必去到別人已經在耕耘的土地呢？禾場那麼廣大，有整個世界；四處都有未得之地。他的心被整個異象所佔據，就是「去到那千千萬萬尚未傳與的人中」。這異象一直主掌著他的宣教計劃。他在此處引用的賽五十二15，就成了他的宣教座右銘，激勵他不斷往前。

Coupled with his dependence on God was a clear understanding of what his objectives should be as a missionary. *"Yea, so have I strived to preach the gospel, not where Christ was named, lest I should build upon another mans foundation: but as it is written, To whom he was not spoken of, they shall see: and they that have not heard shall understand"* (vv. 20-21). His clear definition of goals resulted in specific plans. Paul knew exactly what his basic objective was—the unreached! Why go and poach on someone else's field of labor? The field is vast; it is the world; it is the regions beyond. He was obsessed by the vision he had of the "untold millions still untold." It was that which governed his missionary planning. The text he quotes here from Isaiah 52:15 had become his missionary motto, his driving force.

B 保羅不曾消失的宣教異象（十五22-29）

B. Paul's Undying Vision of Missions (15:22-29)

保羅從不停歇。時間太少，工作太多，工人太少，需要太多。他在清楚的概念上，加上不死的異象。他看見一個失喪的世界，在他那個時代，就是羅馬。而且，雖然他沒打算要在羅馬定居，卻規劃要到羅馬傳福音。為了解釋了箇中原因，讓我們得以一窺他永遠不停息，要往未得之地去的異象。

Paul never rested on his oars, never sat back to rest. Time was too short, the task too great, the laborers too few, the issues too grave. To his underlying viewpoint he added undying vision. He saw a lost world, a world which in his day was focused on Rome. And although it was no part of his plan to reside at Rome, it was part of his plan to reach Rome. In explaining the how and the why of this, he gives us a glimpse of his ever-expanding vision of unreached nations.

他談到（1）*他想要去羅馬*。在這封信的開頭，他已提到過，現在又再提起。「我因多次被攔阻，總不得到你們那裡去。」（22節）。在此之前，他一直忙著到其他的未得之地傳福音，而無法前往羅馬。他一直把羅馬放入計劃中，只是都被更緊要的事所阻。這是因為，保羅雖細心安排，但他從不被規劃綁死，乃是讓聖靈作主，作更好的調配。

He speaks of (1) *his desire to see Rome*. He has mentioned this already in his introduction to the epistle, but he comes back to it again. *"For which cause also I have been much hindered from coming to you"* (v. 22). So far he has been too busy in reaching the unreached to fit a visit to Rome into his plans. He has put Rome on his itinerary again and again only to have it blocked out by more pressing interests. For while Paul planned with care, he never became a slave to his plans and always allowed the Holy Spirit to set them aside for better ones.[1]

他的羅馬之行也是如此。聖靈一再地延後這些規劃，直到神的時機成熟，再派保羅去，這時，他已不是以拓荒著的身份，而是以囚犯的身份去，但即使帶著鎖鍊去，仍可以榮耀神，使一無所懼的保羅，同時成為得救者與罪人的挑戰。他說，「*但如今，在這裡再沒有可傳的地方，而且，這好幾年，我切心想望到…你們那裡…*」（23節）。終於，快要抵岸，羅馬可再度放進規劃中，當然不是最優先，但至少已在其內。

Thus it was with his plans to visit Rome. Again and again the Holy Spirit postponed those plans until His time was ripe and then He sent Paul there, not as a pioneer but as a prisoner that God might be glorified in his chains

and so that Paul, the undaunted, might be a challenge to saved and sinner alike. *"But now,"* he says, *"having no more place in these parts, and having a great desire these many years to come unto you..."* (v. 23). At last the coast seemed clear and Rome could again be placed on his itinerary, not at the top indeed, but on it nevertheless.

接著他說到(2)他決心去羅馬。他作了三點說明。第一，路線上，符合他的規劃。「盼望從你們那裡經過，得見你們，先與你們彼此交往，心裡稍微滿足，然後蒙你們送行。」(24節)。希臘神廟的柱子在向保羅招手，這是歐洲大陸最西的疆域。他必須去羅馬，但他更想去西班牙，而羅馬則是方便歇腳的地方。但西班牙有許多猶太人，可能這才是保羅計劃要去的主因。他應該不會在羅馬停太久，但至少會與當地的信徒有一些交流。

Next he speaks of (2) *his determination to see Rome*. He explains three things about this determination. First, *where* it fits into his plans. *"Whensoever I take my journey into Spain, I will come to you: for I trust to see you in my journey, and to be brought on my way thitherward by you, if first I be somewhat filled with your company"* (v. 24). The pillars of Hercules beckoned to Paul, the westernmost reaches of mainland Europe. He must see Rome, but he must see Spain even more, and Rome could be a convenient posting house on his way. The fact that there were many Jews in Spain probably added incentive to Paul's plans. He would not be able to stay in Rome too long, but at least he would be able to have some fellowship with the believers there.

保羅接著又談到，何時要啟程。規劃西向的行程之前，他原本仍有往東的行程。「但現在，我往耶路撒冷去供給聖徒。因為馬其頓和亞該亞人樂意湊出捐項給耶路撒冷聖徒中的窮人。這固然是他們樂意的，其實也算是所欠的債；因外邦人既然在他們屬靈的好處上有分，就當把養身之物供給他們。等我辦完了這事，把這善果向他們交付明白。我就要路過你們那裡，往西班牙去。」(25-28節)。保羅的宣教方針中，有關於「給予」的哲學，與現今教會的策略很不相同。現代教會的宣教運動是，母會送錢到宣教工場，來支持外地的子會所需。保羅卻反其道而行！在外邦人中新成立的教會，要確知，對於派遣宣教士來傳福音給他們的那些聖徒，他們有屬靈的債要償還，應當去救濟他們當中的窮人。

Paul then tells *when* this fits into his plans. He has a prior trip eastward before the proposed trip westward. *"But now I go unto Jerusalem to minister unto the saints. For it hath pleased them of Macedonia and Achaia to make a certain contribution for the poor saints which are at Jerusalem. It hath pleased them verily; and their debtors they are. For if the Gentiles have been made partakers of their spiritual things, their duty is also to minister unto them in carnal things. When therefore I have performed this, and have sealed to them this fruit, I will come by you into Spain"* (vv. 25-28). Paul's missionary philosophy of giving was strangely different from what has been current in the church in modern times. The thought underlying the modern missionary movement has been that home churches should send money to the mission field to support infant churches in foreign lands, Paul put things the other way around! The new churches in Gentile lands ought to recognize their spiritual debt to the saints who sent them the gospel and send money to them to relieve *their* poor!

保羅一寫完羅馬書，就離開哥林多，從他一路所探訪的教會中，帶著一群代表隨行，這些教會也參與了他救濟耶路撒冷基督徒的計劃。馬其頓的教會由所巴特、亞里達古、西公都代表；加拉太由特庇人該猶及路司得的提摩太代表；小亞細亞人由推基古及特羅非摩代表。這群外邦基督徒代表可能在保羅寫這封信的結尾時已經組團成形。他很快就要上路，前往耶路撒冷參加逾越節慶，然後，經過羅馬往西班牙去，這就是他的規劃！

Soon after writing this Roman epistle, Paul left Corinth and took with him a delegation from the various churches he had been visiting which were joining in a gift to relieve the poverty of the Jerusalem Christians.[2] The churches of Macedonia were represented by Sopater, Aristarchus and Secundus; those of Galatia by Gaius of Derbe and Timothy of Lystra; and those of Asia Minor by Tychicus and Trophimus. This party of Gentile Christians was probably already gathering as Paul drew his letter to a close. Soon he would be on his way to Jerusalem to partake in the Passover festivities and then—on to Spain via Rome, or so he planned!

最後，保羅解釋為什麼羅馬也在他的規劃中。「我也曉得，去的時候必帶著基督豐盛的恩典而去。」（29節）。他多麼有把握自己是行在神的旨意中，因此必然得勝！他的偉大目標，就是要將親自來到羅馬教會信徒中，以他所倚靠的，聖靈充滿及澆灌的能力，來與他們一同交流分享見證。

Finally Paul tells *why* the trip to Rome fits into his plans. "*And I am sure that, when I come unto you, I shall come in the fulness of the blessing of the gospel of Christ*" (v. 29). What assurance of victory and of being in the will of God! His great goal was to pour himself into the life and fellowship and testimony of the Roman church in all the power of the filling and anointing of the Spirit that was his.

因此，保羅與羅馬教會分享他的宣教觀，以及不熄滅的宣教異象。為了向迷失者傳福音，在未得之地開拓，作策略性的計劃，明白聖靈的引導，不依賴故鄉教會的財務支持，相反的，還教導新信徒學習給予的快樂，最特別的是，持續成為祝福的泉源——這些都是保羅的宣教哲學。難怪，他可以把世界翻覆！

So then, Paul communicates to the church at Rome his underlying viewpoint of missions and his undying vision of missions. To evangelize the lost, to pioneer new fields, to plan strategically, to know the Spirit's leading, to be independent of the financial support of a home church, and, on the contrary, to teach his converts the joy of giving and, above all, to be a constant source of blessing—these were the things that comprised the missionary philosophy of Paul. No wonder he turned the world upside down!

III 保羅託負他的弟兄們（十五30-33）

III. What Paul Commits to His Brethren (15:30-33)

結束之前，保羅希望告訴在羅馬的弟兄們，如何共同參與普世宣教的偉大事工。他們可以在兩方面參與。

Before closing, Paul wanted to show the brethren in Rome how they could become partners with him in the great task of evangelizing the world for Christ. They could have a double share in the work.

A 一起打仗（十五30-32）

A. *A Share in the Battle* (15:30-32)

基督教最有智慧的一項就是，任何信徒在任何時刻，任何地方都可以成為參與爭戰的一員，藉著禱告發揮影響力，直到地極，直達天庭。信徒為宣教士禱告時，等於置身於亞馬遜河的獨木舟，北極圈的冰屋，撒哈拉的帳棚，海洋底下的潛艇，大氣層上的飛機。他可以為宣教士守望，使他們脫離叢林中的危險，城市中貧民窟的疾病，深海的災難等等。他可以為宣教士的見證禱告，讓他們可以顯出超自然的能力，救他們脫離沮喪的泥沼，擊退那在靈界中攪擾的仇敵，並在主裡堅固他們的手。藉著在靈裡的禱告，如此操練的信徒，可以超越時空的限制，參與屬靈的爭戰。

It is part of the genius of Christianity that any believer can become a warrior in the battle at any time and in any place and make his influence count to the ends of the earth and high in heavenly places, simply by engaging in prayer. By praying for missionaries a believer can place himself in a canoe in the Amazon, in an igloo in the Arctic, in a tent in the Sahara, in a submarine at the bottom of the ocean, in a plane high in the stratosphere. He can ward off from the missionary dangers in the jungle, diseases in the city slum, disasters on the deep. He can arm the missionary's witness with supernatural power, lift him from the slough of despond, route the unseen foes that lurk in the spirit world and strengthen his hand in God. By praying in the Spirit, the exercised believer can conquer time and space and have a share in the battle.

保羅建議他在羅馬的朋友，（1）有計劃地為他禱告。「弟兄們，我藉著我們主耶穌基督，又藉著聖靈的愛，勸你們與我一同竭力，為我祈求神。」（30節）。他希望他們堅定地、刻意地將他列入代禱表中，特別為他禱告。宣教士常要特別請求人為他們禱告。他們十分清楚，因某些奧妙，不為人知的因素，神特別喜悅答應人的祈求而工作，這是宇宙的定律之一，跟地吸引力定律、電學定律一樣。保羅請救基督徒刻意為他禱告，這是很現實的事，因為，禱告本身，就必須是一種發自心靈的運作，而不是我們本能想去作的事。

Paul suggested to his friends in Rome that they (1) pray *intentionally* for him. "*Now I beseech you, brethren, for the Lord Jesus Christ's sake, and for the love of the Spirit, that ye strive together with me in your prayers to God for me*" (v. 30). He wanted them to definitely and deliberately add him to their prayer lists and make it a special point to pray for him. Missionaries constantly urge people to pray for them. They know perfectly well that, for some mysterious reason not fully explained, God is pleased to act in answer to prayer. It is one of the laws of the universe, as fundamental as the laws of gravity and electricity. Paul's request that the Christians pray intentionally for him is practical, for by its very nature prayer has to be a deliberate exercise of the soul. It is not something we tend to do naturally.

接著，保羅請羅馬弟兄們（2）竭力為他祈求。「叫我脫離在猶太不順從的人，也叫我為耶路撒冷所辦的捐項可蒙聖徒悅納，為叫我順著神的旨意，歡歡喜喜地到你們那裡，與你們同得安息。」（31-32節）。保羅相信逐項代禱的功效。他對代禱夥伴有三項請求，希望他們在施恩座前為他祈求。每一項都有「叫」字開頭。他請他們為他的安全、服事及腳步竭力代求。

Then Paul asked the Romans to (2) pray *intelligently* for him. "*That I may be delivered from them that do not believe in Judea; and that my service which I have for Jerusalem may be accepted of the saints; that I may come unto you with joy by the will of God, and may with you be refreshed*" (vv. 31-32). Paul believed in being specific in prayer. He had three requests he wanted his fellow soldiers to take with them to the throne of grace on his behalf. Each is introduced by the word "that." He wanted them to pray intelligently concerning his safety, his service, and his steps.

保羅顯然很清楚在耶路撒冷等著他的危險。不信的猶太人，正在摩拳擦掌，這個他很清楚。而猶太信徒則因他對猶太教和基督教兩者的關係所採取的態度，大表不滿，冷言相對，他甚至沒把握到時會不會吃閉門羹。他也不希望在耶路撒冷將遇見的危險，會破壞他計劃的羅馬之行。我們從使徒行傳得知，神許可這些危機累積到一個程度，保羅最後終於在耶路撒冷被捕。他的預感是有根有據的。可是，神也掌管這一切，使保羅的被捕，成為一名「帶鎖練的使者」來到羅馬。如此，所有的禱告就蒙應允，雖然或許不是保羅所預料的模式，但仍然是應允了。當羅馬教會的人，最後終於在亞比烏（徒二十八14-15）見到保羅，應該也頗高興，因為看見他們為保羅的祈求，無論是安全、服事和腳步，都蒙神垂聽了。

It is evident that Paul was aware of the dangers which awaited him at Jerusalem. The unbelieving Jews were thirsting for his blood and he knew it. The believing Jews were cool toward his views on the relationship between Judaism and Christianity and he could not be sure how even they would receive him. He did not want the dangers at Jerusalem to spoil his plans for coming to Rome. We know from the book of Acts how God allowed the perils to mount until finally Paul was arrested at Jerusalem. His forebodings had been well-founded. But then God overruled and used that very captivity as a means for bringing Paul to Rome as "an ambassador in bonds." Thus, all these prayer requests were answered, perhaps not in the way Paul had expected, but answered just the same. It must have been a source of satisfaction to those in the Roman church when finally they went out to meet Paul on the Appian Way (Acts 28:14-15) to know that their prayers for Paul's safety, his service, and his steps had all been answered by God.

B 同享祝福（十五33）

B. A Share in the Blessings (15:33)

一同爭戰的人，就能同享祝福。保羅結束這封信時，寫得很好，「願賜平安的神常和你們眾人同在。阿們！」（33節）。他為教會祝福。他定意要往耶路撒冷去。他預期有危險、爭戰、敵視、逮捕。但他卻冷靜以對這趟行旅，絲毫不搖動，因為他深知有「神的平安」同在。這可能是所有祝福中最大的祝福，保羅留給羅馬聖徒的印象是在風暴中的平靜。

Those who share the battles shall share the blessings. Paul closed the epistle proper with the words, "*Now the God of peace be with you all. Amen*" (v. 33). He breathed his blessing on the church. He was setting his face steadfastly to go to Jerusalem. He was facing danger, battle, hatred and arrest. He could face the journey calmly, unruffled, in perfect peace because he knew "the God of peace." This, perhaps the greatest of all blessings, a sense of calm in times of storm, Paul bequeathed on the saints of Rome.

平安！全然的平安！誰能確知未來？

但知耶穌掌管，他在寶座上。

Peace! perfect peace! Our future all unknown?

Jesus we know, and He is on the throne.

愛：許多的牽掛 十六1-16

Love's Many Contacts

16:1-16

I 保羅請求他在羅馬的弟兄（十六1-2）

A 接納非比（十六1-2節上）

B 協助非比（十六1-2節下）

II 保羅問候他在羅馬的弟兄（十六3-16）

A 具有愛的特色（十六3-15）

1 百基拉與亞居拉

2 以拜尼土

3 馬利亞

4 安多尼古及猶尼亞

5 暗伯利

6 耳巴奴

7 士大古

8 亞比利

9 亞利多布家裡的人

10 希羅天

11 拿其數家裡的人

12 土非拿及土富撒

13 彼息

14 魯孚及他的母親

15 亞遜其土

16 弗勒干

17 黑米

18 八羅巴

19 黑馬並與他在一起的弟兄們

20 非羅羅古

21 猶利亞

22 尼利亞和他姊妹

23 阿林巴及與他們在一起的眾聖徒

B 愛的彰顯（十六16）

1. How Paul Solicits His Brethren at Rome (16:1-2)
 1. They Are to Accept Phebe (16:1-2a)
 2. They Are to Assist Phebe (16:2b)
2. How Paul Salutes His Brethren at Rome (16:3-16)
 1. With Love's Distinctiveness (16:3-15)
 1. Priscilla and Aquila
 2. Epaenetus
 3. Mary
 4. Andronicus and Junia
 5. Amplias
 6. Urbane
 7. Stachys
 8. Apelles
 9. Aristobulus' household
 10. Herodion
 11. Narcissus' household
 12. Tryphena and Tryphosa
 13. Persis
 14. Rufus and his mother
 15. Asyncritus
 16. Phlegon
 17. Hermas
 18. Patrobas
 19. Hermes and the brethren with them
 20. Philologus
 21. Julia
 22. Nereus and his sister
 23. Olympas and the saints with them
 2. With Love's Demonstrativeness (16:16)

保羅是一個廣結善緣的人。他有寬廣的胸襟，接納神的所有子民，他愛這些人，對這些人關懷倍至。每次的接觸，都可能發展成一段友誼，而保羅又與人多有接觸。不過，當時還沒有現代的通訊器材，保羅

卻有辦法與各地的教會互通訊息。我們不難想像，保羅會守候在哥林多的堅革哩港，與來自羅馬帝國各地的海員搭訕，「你從哪兒來的？羅馬？你認得一個織帳棚的人名叫亞居拉的？」我們也很容易想像，保羅可能會與一些從東方來哥林多的生意人，交換訊息。「你剛從以弗所過來？你去過敘利亞的安提安嗎？庇西底的安提阿？特羅亞呢？」而且，可能任何來到哥林多的基督徒，沒有一個不會被保羅訊問到的，至少，都要向他作簡短的報告：腓立比、庇哩亞、帖撒羅尼迦、耶路撒冷、亞利山大、撒瑪利亞等地的教會，近況如何。

Paul was a man with many friends. His great heart embraced all the people of God, and his love for them provoked him to take a keen interest in them. Every contact was a potential friend and Paul had many contacts. Somehow, in a day and age which knew nothing of modern communications, Paul was able to keep in touch with the church universal. It would not be hard to imagine Paul in Corinth haunting the harbor at Cenchrea and accosting mariners from all parts of the Roman world. "Where are you from, sailor? Rome? Do you by any chance know a sail maker by the name of Aquila?" It is easy to picture Paul cross-questioning merchants from the east as they pass through Corinth. "You've just come from Ephesus? Were you at Antioch in Syria? Antioch in Pisidia? Troas?" And never a Christian could enter Corinth but that Paul would pounce on him for at least a quick report on the church at Philippi, at Berea, at Thessalonica, at Jerusalem, Alexandria or Samaria.

因此，保羅對神子民全心的愛，使他知交滿天下。他也藉此認知了羅馬教會的各方面狀況。他知道許多人的名字，這些人名，都寫在他的禱告簿中，現在，在信尾結束時，他可以一一提名問安。

So Paul, with his heart full of love for the people of God, had many contacts. He was able to keep himself informed of the state of the church in Rome. He knew many of the leading Christians by name. They were all down in his prayer book, and now he checks them off one by one as he draws his letter to a close.

I 保羅問候羅馬弟兄們（十六1-2）

I. How Paul Solicits His Brethren at Rome (16:1-2)

首先，他向羅馬教會推薦一位來自哥林多堅革哩港的姊妹，她正要前往首都。

First he has to commend to the church at Rome a sister from the church at Cenchrea, the port of Corinth, who is planning a trip to the capital.

A 請他們接待非比（十六1）

A. *They Are to Accept Phebe* (16:1)

在初代教會，這是一種明智的作法，至今仍是：就是信徒要從一地要遷往另一地時，教會為他寫推薦信（林後三1）。這可以讓來到陌生地方的遷居者，有一種友善的安全感，也讓新居住地的教會，可以接待這些信徒。「我對你們舉薦我們的姊妹非比；她是堅革哩教會中的女執事。請你們為主接待她，合乎聖徒的體統。」。（1-2節上）除了保羅寫下的「她素來幫助許多人」（2節）之外，我們對非比知道的不

多，但這暗示，她曾幫助堅革哩及哥林多許多陌生人一臂之力。而她的名字，也因著她忠心服事了這位使徒，服事了羅馬教會，攜帶這封信去到羅馬，因而在歷史中被傳誦，永垂不朽。

It was a wise custom in the early church, and one still widely practiced today, to furnish believers leaving one locality for another with letters of commendation to the church in the new vicinity (II Cor. 3:1). It insured for the traveler a friendly reception in the strange city and helped the church there in its reception of believers from other places. *"I commend unto you Phebe our sister, which is the servant of the church which is at Cenchrea: that ye receive her in the Lord, as becometh saints"* (vv. 1-2a). Nothing else is known of Phebe beyond the fact that Paul calls her a "succourer of many" (v. 2), implying perhaps that she made it her ministry for the Lord to be helpful especially to strangers in Cenchrea and Corinth. Her name, however, is immortalized by her faithful service to the apostle, to the church at Rome, and to the ages from then till now in carrying this epistle to Rome.

B 要他們幫助非比（十六2）

B. *They Are to Assist Phebe* (16:2)

各地堂會的基督徒，要能投身協助由世界各地到訪的聖徒，這是非常重要的服事。經常在各地出入的人就會知道，能與當地教會有在主裡的團契，獲得弟兄姊妹適時的協助，那是何等大的祝福。「她在何事上要你們幫助，你們就幫助她；因她素來幫助許多人，也幫助了我。」（2節下）「幫助」意思是「隨時聽吩咐」。當保羅提到他在尼祿面前受審時，主耶穌站在他旁邊幫助他（提後四17）就用這個字。世人不會明白這是一種怎樣的團契、友誼和幫助，只有在信仰的大家庭才知。世上的團體、群體，不會提供這樣的協助給它的成員，只有真正得救的信徒，才能明白。

It is a great ministry of local Christians to put themselves and their service at the disposal of visiting saints from other parts of the world. Those who have traveled extensively know what a blessing it is to be in the fellowship of the church and find helpful brothers and sisters in all parts of the world. *"Assist her in whatsoever business she hath need of you,"* writes Paul, *"for she hath been a succourer of many, and of myself also"* (v. 2b). The word for "assist" means "to stand by" and is used by Paul when he says that the Lord Jesus stood by him at his trial before Nero (II Tim. 4:17). The world knows nothing of the fellowship, friendship and helpfulness which is to be found within the family of faith. No lodge or club on earth can begin to provide for its members such a bond of helpfulness as exists between truly saved believers.

II 保羅向羅馬的弟兄姊妹問安（十六3-16）

II. How Paul Salutes His Brethren at Rome (16:3-16)

羅馬書結尾的這一段經文，共提到三十五個人名。其中有九人（八男一女），是保羅寫此信時，一同在哥林多的，另有二十四人則在羅馬（十七男七女），保羅都親切地向每個人致意。此外，尚有在羅馬的兩戶人家，以及一些未寫出名字的弟兄及兩位姊妹。這頗引人注目，似乎內有蹊蹺；這些不能披露的名字，在經文中，好像一道匆匆閃過的光芒，剎時又隱入暗夜中。他們如火焰出現在我們眼前，又立刻燃燒成了灰燼。但也有一批名單，在保羅的筆下，永垂不朽，代表一群久久以前活過、愛過，如今活在永恒生命大能中的人。他們是保羅心中珍愛的人，在世界的首善之都，擎舉著福音的大旗；保羅溫柔地逐一介紹。

Thirty-five persons are named in these concluding sections of Romans. Nine were with Paul in Corinth when he wrote; eight men and one woman. Twenty-four were at Rome; seventeen of them men and seven of them women, all affectionately greeted by Paul. In addition there are two households in Rome that are mentioned, as well as some unnamed brethren. There are also two unnamed women. It is a notable list. There is something strangely attractive about it and about these shadowy names which appear for a flash upon the page of Scripture and then are gone back into the black night of obscurity. They flare up before our gaze like bursts of flame and then burn down to a little handful of white ashes. And there they are, names forever immortalized by the pen of Paul, names that represent people who lived and loved long, long ago and who live forever in the power of an endless life. There they are, people dear to the heart of Paul, carrying the gospel banner high in the world's capital and one by one summoned into the spotlight to be tenderly, lovingly mentioned and greeted by Paul.

A 保羅的問安，具有愛的特色（十六3-15）

A. *He Salutes Them with Love's Distinctiveness (16:3-15)*

他不是一筆帶過所有人，「問候在羅馬的所有聖徒。」愛，會將它的對象作區隔，一一的給予關注。愛，會作個別化的給予。「他按著名叫自己的羊，」好牧人耶穌告訴我們，他對每隻羊都有個別的認識（約十3）。保羅也是如此，這個在地上的偉大的牧人，充分流露一個真實的牧者心。

He doesn't lump them all together and say, "Greetings to all the saints at Rome." Love delights to single out its objects and recall them one by one. Love particularizes. "He calleth his own sheep by name," said the good Shepherd describing His intimate knowledge of each one (John 10:3). Just so Paul, the great under-shepherd, shows here what a true pastor-heart he had.

這些人，有一對是百基拉和亞居拉。在這裡，還有徒十八18、提後四19，都是太太的名字在前，暗示，很可能在屬靈事上，太太是主導。亞居拉是猶太人，在本都出生，以織帳為業。保羅在第二次宣教之旅中認識這對夫妻。那時，他們正在哥林多經商。保羅因為與他們同行，因而在他們家住了一段日子，很可能因此帶領他們信主。當保羅要離開哥林多時，他們陪他到了以弗所，並在城裡作傳福音的預備工作，以致當稍後保羅再度來以弗所時，就收割了許多人信主。當他們等待保羅再來時，他們也有機會教導了那位富恩賜的亞波羅，「將神的道，給他講解更加詳細。」現在，他們來到羅馬了，他們家也進一步成了佈道中心。幾年之後，他們顯然又回到以弗所，因為保羅又在書信中間問候他們，那是他第二次被囚，也是他即將殉道前夕。（見徒十八1；林前十六19；提後四19）。保羅在此書信中告訴羅馬教會，「問百基拉和亞居拉安。他們在基督耶穌裡與我同工，也為我的命將自己的頸項置之度外。不但我感謝他們，就是外邦的眾教會也感謝他們。又問在他們家中的教會安。問我所親愛的以拜尼士安；他在亞細亞是歸基督初結的果子。」（3-5節）。他們何時曾為保羅的命，將自己的頸項置之度外，這我們無從得知，但這消息顯然廣傳於外邦教會中，也一定傳了一段時間。

There were *Priscilla* and *Aquila*. Here, in Acts 18:18 and in II Timothy 4:19 the wife's name comes first, intimating perhaps that she was the dominant of the two when it came to spiritual things. Aquila was a Jew, a native of Pontus and a tentmaker by trade. Paul first met this couple on his second missionary journey. At that time they were plying their profession at Corinth. He lived with them for awhile, being of the same trade, and quite possibly led them to the Lord. When Paul left Corinth they accompanied him to Ephesus and did the spadework for the gospel in that city so that when Paul arrived back there a little later, it was ripe for revival. While awaiting Paul's return, they were able to instruct another gifted evangelist, Apollos, in "the way of God more perfectly." Now they were in Rome, and their home was once more a center of evangelism. Some years

later they appear to have returned to Ephesus, for Paul greets them as being there during his second imprisonment, just prior to his martyrdom. (See Acts 18; I Cor. 16:19; II Tim. 4:19.) Here he says to the Roman church, *"Greet Priscilla and Aquila my helpers in Christ Jesus: who have for my life laid down their own necks: unto whom not only I give thanks, but also all the churches of the Gentiles. Likewise greet the church that is in their house"* (vv. 3-5). When they jeopardized their own lives for Paul's sake is not known; but since the news had evidently spread abroad among all the Gentile churches, some time must have elapsed.

殉道者聖游士汀（St. Justin）寫的殉道者行傳中，曾有一段敘述「信徒在個人家中舉行聚會」；這樣的方式，「殉道者游士汀回答巡撫的問題『你在哪裡聚會』時，完全符合基督教的特點。他的回答是，『看誰可以提供，也願意提供』。顯然你一定以為，我們都固定在一個地點聚會，但其實不是，因為基督教的神，不會被拘禁在一個房間裡，他是肉眼不能見的。他充滿天上地下，在任何地方，被信他的人尊崇。」

The practice of holding Christian assemblies in private homes is illustrated in a passage from the Acts of the Martyrdom of St. Justin. "The answer of Justyn Martyr to the question of the prefect (Rusticus), 'Where do you assemble?' exactly corresponds to the genuine Christian spirit on this point. The answer was, 'Where each one can and will. You believe, no doubt, that we all meet together in one place; but it is not so, for the God of the Christians is not shut up in a room, but, being invisible, He fills both heaven and earth and is honored every where by the faithful.'"[1]

保羅的問候名單接著是以拜尼士。「又問在他們家中教會的安。問我所親愛的以拜尼士安；他在亞細亞是歸基督初結的果子。」（5節）。英文ASV版本譯作「亞西亞」而不是「亞該亞」。有可能他是保羅帶領信主的第一個亞洲人，因此，保羅份外疼他。保羅在亞洲看見大復興，尤其在以弗所。福音的火，蔓延到士每拿、別迦摩、推雅推喇、撒狄、非拉鐵非、老底嘉、歌羅西、希拉波立（西四12-13）等城。但他永遠不會忘記這第一個歸主的亞洲人。

Next in Paul's list comes *Epaenetus*. "*Salute my well-beloved Epaenetus, who is the first fruits of Achaia unto Christ*" (v. 5). The American Standard Version reads "Asia" instead of "Achaia." That this man should be the first of Paul's converts in Asia would make him especially dear to the apostle. Paul had seen a great revival in proconsular Asia, particularly at Ephesus. The fires had spread to Smyrna, Pergamos, Thyatira, Sardis, Philadelphia, Laodicea, Colossae, Hierapolis and other cities. But he never forgot his first convert.

5-15節的名單中，聖經別處都沒有再出現過，除了魯孚。名單的第一人是以拜尼士，接著是馬利亞。「問馬利亞安」（6節）。這是新約聖經中六個馬利亞中的一個。六個分別是主耶穌的母親，抹大拉人，拉撒路的姊妹，革流巴的妻子，約翰馬可的母親，及在羅馬這位我們不認識的聖徒。在新約中，「馬利亞」也有兩種拼法，一種是米利暗（Miriam），這是猶太的拼法，另一種是馬利亞Maria，是外邦人的名字。這裡的馬利亞究竟是外邦人或猶太人，各家看法不一。不過，在羅馬的馬利亞，不管是誰，一定在羅馬城有很重的服事。「多受勞苦」這個字，與約四6，形容主耶穌因「走路困乏」而坐在井旁是同一個字。這字也是路五5，門徒們告訴主耶穌說，他們「整夜勞力」同一個字。因此，羅馬書馬利亞，就等於是為了基督的真理，與他的子民的福祉，而加入那一大群勞苦的行列中，盡心竭力的擺上自己。至今在我們當中，仍有她的姊妹們。

None of the names found in verses 5-15 are mentioned elsewhere in Scripture, except perhaps Rufus. At the head of the list is Epaenetus. He is followed by *Mary*. "*Greet Mary,*" says Paul, "*who bestoweth much labor on*

us [you]" (v. 6). There are a half dozen Marys in the New Testament—the mother of the Lord, Magdalene, the sister of Lazarus, the wife of Clopas, the mother of John Mark, and this unknown saint at Rome. There are also two forms of the word "Mary" in the New Testament, one being Miriam, and thus Jewish, and the other Maria, a Gentile name. Opinions differ as to whether this Mary was a Gentile or a Jewess. Mary of Rome, however, whoever she was, had worn herself out for the Christians in that city. The word for "labor" is the same as that used for the Lord when "*wearied* with his journey" He sat down by the well (John 4:6). It is the same word used of the disciples when after a fruitless night's fishing they told the Lord that they had "*toiled* all night" (Luke 5:5). Mary of Rome, then, joins the ranks of the multitudes who for the cause of Christ and on behalf of His people have worked their fingers to the bone and not grown weary in well-doing. Her sisters are with us still.

「又問我親屬與我一同坐監的安多尼古和猶尼亞安；他們在使徒中是有名望的，也是比我先在基督裡。」（7節）後面那一位的名字，究竟是「猶尼亞斯」（陽性）或猶尼亞（陰性），這我們無法確定。「親屬」這個字，可以是指同鄉或親戚。在本節中，保羅至少應該是指親戚。這很值得我們注意！我們很可以視之為一對夫妻檔，在保羅之前就得救，在教會中很有名望，十分關切那個年輕力盛的掃羅，渴望他快快悔改信主，能將他的才智及熱心奉獻給主；他們一定在施恩座前常為他的得救切切仰望。我們也可以想像，為著掃羅的得救方式，他們何等喜樂感恩，更為著他四處傳道、拓荒，撰寫書信帶來的果實而感恩。倘若，安多尼古及猶尼亞真的如推測，是保羅的親戚，他們在基督裡一定更為親密！我們有理由相信，這位偉大使徒後來會被他的家人切斷繼承的關係，不再受大數的老家所歡迎。若真是如此，他一定為著有這兩位信主的親戚所帶來特別的安慰和主裡的團契而感到欣然，尤其是這兩位親戚比他更早得救，而且在主裡有崇高的地位。

"Salute Andronicus and Junia, my kinsmen, and my fellowprisoners, who are of note among the apostles, who also were in Christ before me" (v. 7). It is not certain whether the latter name should be "Junias" (masculine) or "Junia" (feminine). The word "kinsman" can mean either fellow countryman or blood relative. In this verse it is at least likely that Paul is referring to actual relatives. It is an attractive thought! One can well picture this couple, saved before Paul, moving in the highest of church circles, greatly concerned about the fanaticism and blood lust of young Saul, urgently longing for his conversion and for the consecration of his unquestioned talents and great zeal for the Lord, mightily laying hold of the throne of grace on his behalf. One can picture, too, their joy and gratitude to God for the manner of Saul's conversion and for the spectacular results of his preaching, pioneering and penmanship. If it is correct to believe that Andronicus and Junia were indeed Paul's relatives, what a bond must have been theirs in Christ! There are reasons for believing that the great apostle had been disinherited by his family and was no longer welcomed at his ancestral home in Tarsus.[2] If this was so, he must have found special consolation and satisfaction in the fellowship of at least two of his relatives who were not only saved but saved before him and high in the esteem of the apostles.

究竟安多尼古及猶尼亞，他們是不是使徒，或只是受使徒敬重的信徒，這一點我們不清楚。從新約聖經中，似乎看出，當十二使徒站上特別的地位後，「使徒」這個稱呼，在初代教會就不只限於他們使用了。因此，巴拿巴、主的兄弟雅各、西拉，以及其他的人，也都稱為使徒（見徒十四4、14；帖前二6）。不管怎樣，安多尼古及猶尼亞是使徒圈中滿突出的。看起來，他們有一些偉大的特質；他們十分出色。

It is not clear from the text whether Andronicus and Junia were themselves apostles or simply highly regarded by the apostles. It would seem from the New Testament that while the Twelve occupied a special position, the word "apostle" was not restricted to them by the early church. Thus Barnabas, James the Lord's brother, Silas, and others are called apostles. (See Acts 14:4, 14; I Thess. 2:6.) In any case, Andronicus and Junia were "of note" in apostolic circles. The thought seems to be that they had the mark of greatness upon them; they were illustrious.

聖靈對我們感興趣的事，卻如此沉默，這很有意思。在初代教會，究竟是什麼使得他們如此出色？這個，我們永遠不會知道，直到那偉大的日子，所有聖徒要聚在神的寶座前，眾人要因著各人獨特的作為而獲得公開的表揚。那時，安多尼古及猶尼亞，以及其他此刻尚未知名的許多聖徒，都要在神面前獲得他們的獎賞。那一日，大衛的子孫，要唸出榮譽榜以及神的勇士名單中的名字。那時，這對夫婦也要獲得獎賞。同時，我們還知道的是，保羅稱他們是「與我一同坐監的」，這稱呼是指「戰俘」，或許，他們有份於保羅兩次被囚中的一次。這一切，我們有一天都會知道。

It is interesting how the Spirit of God passes over in silence so much that we would like to know. What made this couple so great in the early church? We shall never know until that great day when all the saints are gathered around the throne of God and are there publicly honored for their deeds of distinction. Then Andronicus and Junia, along with all the other unsung multitude of God's worthies, will come into their own. The day is coming when great David's greater Son will read out the roll of honor and recite the names of His mighty men. Then this couple will get their reward. In the meantime, all we know of them is that Paul calls them his "fellowprisoners," the literal interpretation of which means "war captives." Perhaps they had shared one of his imprisonments. One day we shall know.

「又問我在裡面所親愛的暗伯利安。又問在基督裡與我們同工的耳巴奴，並我所親愛的士大古安。」（8-9節）能被保羅稱作「我所親愛的」，能被稱作「與他同工的」，何等特別啊。這位我們不認識的聖徒，像一道閃光劃過，陪襯出保羅的偉大。然而，即使主及他的僕人所疼愛的，神最卑微的子民，我們也十分確知，他們必受尊榮和記念。有一天，每一位都要在眾星注目之下，獲得一席之地，可以在永世中反映神的榮耀。

"Greet Amplias my beloved in the Lord," says Paul. "Greet Urbane, our helper in Christ, and Stachys my beloved" (vv. 8-9). To be loved by Paul, to be counted as one of his helpers—these are distinctions indeed. These unknown saints flash for a moment in the reflected light of Paul's greatness. Yet the humblest of the children of God, beloved by the Lord and one of His helpers, is just as surely known, honored and remembered. The day is coming when each one will be given a place in the sun to reflect His glory for every eye to see for all the ages of eternity.

「問在基督裡經過試驗的亞比利安」（10節上）。這位聖徒已經贏得他的獎賞。他曾受過試煉，並得到他弟兄的嘉許。我們要注意「試驗」這個字，在新約其他地方的用法。（1）在雅一12，譯作「試驗」，「忍受試探的人是有福的，因為他經過試驗以後，必得生命的冠冕，這是主應許給那些愛他之人的」。（2）保羅也用這個字（譯作「稱許」）來探討，信徒對那些信心軟弱的弟兄當有的態度。凡是顧念到他弟兄所關注的事，並且相信「神的國，不在乎吃喝，只在乎公義和平並聖靈中的喜樂」（羅十四17）的人，一定會得到他弟兄的稱許。保羅說，「在這幾樣上服事基督的，就為神喜悅，又為人所稱許」（羅十四18）（3）譯作「顯明」。保羅寫給哥林多人的書信中說，「在你們中間不免有分門別黨的事，好叫那些有經驗的人顯明出來。」（林前十一19）。我們知道，在羅馬的聖徒中也有分門結黨的事，因為本章稍後保羅就告訴信徒，要如何提防假教師（十六17-18）。（4）另一個使用這個字的是，個人對自己的成就要存心謙卑。「因為蒙悅納的，不是自己稱許的，乃是主所稱許的」（林後十18）。（5）保羅的最後一封書信，是給提摩太的，他說，「你當竭力在神面前得蒙喜悅，作無愧的工人，按著正意分解真理的道」（提後二15）。以上的例子，都用同一個希臘字。因此，亞比利很可能在他弟兄眼中，已經獲得高升。這些，都是神的子民可以追求的。

"Salute Apelles approved in Christ" (v. 10). Here was a saint who had won his spurs. He had in some way been put to the test and had won the approval of his brethren. It is instructive to note how this word "approved" is used elsewhere in the New Testament. (1) It is rendered "tried" in James 1:12: "Blessed is the man that endureth temptation: for when he is tried [approved], he shall receive the crown of life, which the Lord hath promised to them that love him." ((2) Paul uses the same word in his discussion of a believer's attitude toward the weaker brother. The man who looks out for his brother's interests and who recognizes that "the kingdom of God is not meat and drink; but righteousness, and peace, and joy in the Holy Ghost" (Rom. 14:17), will win the approval of his brethren. Paul says, "For he that in these things serveth Christ is acceptable to God, and approved of men" (14:18). (3) Writing to the Corinthians Paul says, "For there must be also heresies among you, that they which are approved may be made manifest among you" (I Cor. 11:19). We know too that there were heresies threatening the saints at Rome, because later in this chapter Paul tells the believers how to handle false teachers (16:17-18). (4) Another essential of winning approval is modesty about one's own accomplishments. "For not he that commendeth himself is approved, but whom the Lord commendeth" (II Cor. 10:18). (5) In his last letter, written to young Timothy, Paul says, "Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth" (II Tim. 2:15). The same Greek word for "approved" is used in each of the above examples. In some such way perhaps Apelles was raised to a place in the esteem of his brethren. These are ways open to any of God's people.

「問亞利多布家裡的人安。又問我親屬希羅天安，問拿其數家在主裡的人安」（10節下-11節）。這兩句中，原文都沒有「家裡」這字，即使在欽定本中，也加上打斜，這顯示，是翻譯者添加上去的。因此，有人主張，這些問安，主要是向亞利多布及拿其數家中的奴僕，因此，不必去追究這兩個人本身是不是基督徒。Lightfoot認為，亞利多布應該是大希律的孫子，猶太分封王希律的兄弟。Alford則探討，拿其數可不可能是革老丟時著名的自由人。在下結論說：這種說法極不可能（因為拿其數在尼祿即位不久，即被斬首，這時，羅馬書尚未撰寫）時，Alford認為，拿其數的家人，即使在他身亡後，仍可能因他的名氣而為人所知。希羅天也可能是希律的家族，是保羅的親屬，因此，也是猶太人。

"Salute them which are of Aristobulus' household. Salute Herodion my kinsman. Greet them that be of the household of Narcissus, which are in the Lord" (vv. 10b-11). In both the above instances the word "household" does not appear in the original, a fact which is evident even in the Authorized Version where the word occurs in italics indicating it has been supplied by the translators. Because of this the suggestion has been made that those saluted were the household slaves of Aristobulus and Narcissus and that it does not necessarily follow that either of these men were themselves Christians. Lightfoot maintained that Aristobulus should be identified as a grandson of Herod the Great, brother of Herod Agrippa of Judea.[3] Alford discusses the possibility of Narcissus being a well-known freeman of Claudius. While concluding that this could hardly be true because that particular Narcissus was executed in the very beginning of Nero's reign and prior to the writing of Romans, he does admit the possibility that the family of Narcissus could still be known by his name even after his death.[4] Herodion probably belonged to the Herod family also, and was a fellow countryman of Paul, that is, a Jew.

「又問為主勞苦的士非拿氏和士富撒氏安。問可親愛為主多勞苦的彼息氏安。」（12節）。士非拿、士富撒很可能是一對姊妹。彼息氏被認為是基督裡一位較年長的姊妹，因為她的「勞苦服事」是使用過去式。保羅多麼小心的要避開一切罪惡。當他提到在主裡所愛的，若是弟兄，他就用「我所親愛的」（見9節）；但提到在基督裡的姊妹時，他就使用較一般的稱呼「可親愛的」。

"Salute Tryphena and Tryphosa, who labour in the Lord. Salute the beloved Persis, which laboured much in the Lord" (v. 12). Tryphena and Tryphosa were most likely sisters. Persis is assumed to have been a more elderly

sister in Christ because her labor is referred to in the past tense. How careful Paul was to shun all appearance of evil. When speaking of those he loved in the Lord who were brethren he called them "my beloved" (see v. 9); but when speaking of sisters in Christ, he used the more formal expression "the beloved."

「又問在主蒙揀選的魯孚和他母親安；他的母親就是我的母親。」（13節）這個魯孚，有可能是（替基督背負十字架）的古利奈人西門的兒子（可十五21）。當然，替羅馬人寫福音書的馬可，描述了西門是亞力山大和魯孚的父親，因此有可能這魯孚就是羅馬教會的魯孚。古利奈人西門，也有可能就是徒十三1提到的西門，差派保羅和巴拿巴出去宣教的安提阿教會的長老之一。F F Bruce認為，保羅在羅馬書提到「魯孚，他的母親就是我的母親」極可能是當保羅在安提阿的時候，在他們家住過。Dan Crawford在註解主的應許：「耶穌說，『我實在告訴你們，人為我和福音撇下房屋，或是弟兄、姊妹、父母、兒女、田地，沒有不在此世得百倍的，就是房屋、弟兄、姊妹、母親、兒女、田地，並且要受逼迫，在來世必得永生。』」（可十29-30）時，很有意思的說，「儘管魔鬼四處叫囂，聖徒仍是個贏家，這裡有個新媽媽，那裡有個伯大尼兄弟姊妹！魯孚有母親；但保羅卻說，『魯孚的母親，就是我的母親。』這是保羅兩千個母親中的一個！這豈不就是羅馬書十六章的主旨？寫出這麼長的朋友名單，不就是說明主裡情誼最好的理由？這也靈巧證明了，基督對屬他的人，如何遵守了他那『必得百倍』應許的承諾。」

"Salute Rufus chosen in the Lord, and his mother and mine" (v. 13). This Rufus may have been the son of Simon the Cyrenian, the man who carried the cross for Christ (Mark 15:21). Certainly Mark, who wrote his gospel for the Romans, describes Simon as the father of Alexander and Rufus, the likelihood being that this man was the Rufus known in the Roman church. Possibly too Simon of Cyrene was the same Simon mentioned in Acts 13:1 as one of the elders of the Antioch church who played a part in commending Paul and Barnabas to the mission field. F. F. Bruce suggests that Paul's reference in Romans to "Rufus, his mother and mine" might possibly refer to Paul's days in Antioch when perhaps he was a guest in their home.[5] Dan Crawford, in commenting on the Lord's promise: "Verily I say unto you, There is no man that hath left house, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for my sake, and the gospel's, but he shall receive an hundredfold now in this time, houses, and brethren, and sisters, and mothers, and children, and lands, with persecutions; and in the world to come eternal life" (Mark 10:29-30), quaintly says, "All along the line of pursuit, devils' hue-and-cry notwithstanding, the saint has been the gainer, here finding a fresh mother, and there a whole Bethany of sisters and brothers! Rufus may have a mother; but Paul says she is 'his mother and mine.' One of Paul's twenty thousand mothers! Is not this the whole purport of Romans 16, yea, this the precise divine reason for the long list of friends recorded there? And this, to show how wisely and how well Christ has *kept* that old 'hundredfold' promise to His own." [6]

「又問遜其士、弗勒干、黑米、八羅巴、黑馬，並與他們一處的弟兄們安。」（14節）有一群人會固定在百基拉和亞居拉的家中聚集。這裡，則是另一群以同樣方式聚集的人。

"Salute Asyncritus, Phlegon, Hermas, Patrobas, Hermes, and the brethren which are with them" (v. 14). One group of saints met in the house of Priscilla and Aquila. Here is a second group meeting in like simplicity.

「又問非羅羅古和猶利亞，巴利亞和姊妹，同阿林巴並與他們在一處的眾聖徒安。」（15節）。有人認為非羅羅古和猶利亞是夫妻，而尼利亞和他姊妹，是他們的孫子。而阿林巴則是同一家族的人。這是羅馬書本章第三次提到的一個信徒群體。寫完這個，保羅就結束他對羅馬基督徒的問安。不過，他還有一件事要說。他親切地向他們問安後，又建議一種實際表達愛的方式。

"Salute Philologus, and Julia, Nereus, and his sister, and Olympas, and all the saints which are with them" (v. 15). Some have thought that Philologus and Julia were husband and wife and that Nereus and his sister were their children, while Olympas was of the same family household. This is the third assembly of believers in Rome mentioned in the chapter. With this group Paul brings his salutations of the Roman Christians to a close. He has, however, one more thing to say. Having saluted them with love's distinctiveness, he suggests a practical way love can be shown.

B 他的問安，彰顯著愛（十六16）

B. He Salutes Them with Love's Demonstrativeness (16:16)

愛不會冷淡或形式化。愛有溫度和溫馨之情，因此保羅說，「你們親嘴問安，彼此務要聖潔。基督的眾教會都問你們安。」（16節）。這樣的句子，在新約聖經共出現五次（林前十六20；林後十三12；帖前五26；彼前五14）。在東方，親吻，一直都是一種尊敬和疼愛的記號。這是東方傳統的致意方式，但若認為只是一種東方禮俗，那就錯了。在西方，就好像「熱忱的握手」。熱切的握手，往往傳遞愛、尊敬和交情及溫暖的概念。這是保羅心裡的意思。

Love is not cold and formal. Love is warm and affectionate. So Paul says, "*Salute one another with an holy kiss. The churches of Christ salute you*" (v. 16). This direction is repeated five times in the New Testament (I Cor. 16:20; II Cor. 13:12; I Thess. 5:26; I Peter 5:14). In the East, a kiss was and is a sign of respect and affection. It was the traditional Oriental greeting, but it would be wrong to dismiss the injunction merely as an Orientalism. "A hearty handshake" would give the idea in our culture. A warm handclasp conveys the idea of love, respect, fellowship and warmth. It is just this that Paul had in mind.

這寶貴的一頁，不僅留下過往的記憶，更是如Moule主教說的，「這是一份不朽的友誼名單，將隨著人類的永生而永遠存記，但也是在基督裡的人類的合一，那更是我們今世竭盡所能也難以明瞭的。」

This page of worthies is no mere relic from the past. As Bishop Moule writes, "It is a list of friendships to be made hereafter, and to be possessed forever in the endless life where personality indeed shall be eternal, but where also the union of personalities in Christ shall be beyond our utmost present thought." [7]

愛的大能得勝 十六17-20

Love's Mighty Conquests

16:17-20

I 留意躲避誘惑（十六17-19）

A 外在的誘惑（十六17-18）

1 假教師如何背乎所學之道（十六17）

a 我們要認出他們（十六17節上）

b 我們要拒絕他們（十六17節下）

2 假教師的言行（十六18）

a 他們真正的神祇（十六18節上）

b 他們真正的目的（十六18節下）

B 內在的誘惑（十六19）

1 會眾熱絡的見證（十六19節上）

2 會眾危險的軟弱（十六19節下）

II 爭戰勝過撒但（十六20節）

A 撒但要被踐踏

B 聖徒要蒙祝福

1. Watch Vigilantly Against Seduction (16:17-19)

1. Seduction From Without (16:17-18)

1. How False Teachers Betray Themselves (16:17)

1. We are to recognize them (16:17a)

2. We are to reject them (16:17b)

2. How False Teachers Behave Themselves (16:18)

1. Their real god (16:18a)

2. Their real goal (16:18b)

2. Seduction From Within (16:19)

1. The Dynamic Witness of the Assembly (16:19a)

2. The Dangerous Weakness of the Assembly (16:19b)

2. War Victoriously Against Satan (16:20)

1. Satan Is to Be Bruised

2. Saints Are to Be Blessed

對他們要加以識別！要避開他們！這是保羅的勸告，對那些隱藏錯誤信仰的假教師，我們要留意對付。從初代教會開始，就一直受到異端的攪擾。保羅所寫的書信好多封都是對不合聖經的教義大加撻伐。在加拉太的教會，被律法主義所苦，在歌羅西的教會，被認知論所苦，在帖撒羅尼迦的教會，被假基督的教訓所苦。彼得、約翰和猶大，均與保羅肩併肩作戰，要對付那些違背真理的教導。因此，在羅馬，當時的首善之都也出現假教師的紛擾，就不足為奇。對於撒但違背信仰教義的問題，保羅主要有兩個勸告。

Mark them! Avoid them! This is Paul's advice for dealing with those who would undermine the faith with false teachings. From earliest times the church has been plagued with heresy. More than one of Paul's letters takes up the cudgels against unscriptural doctrines. The church at Galatia was plagued with legalism, the church at Colossae with gnosticism, the church at Thessalonica with false eschatological teachings. Peter, John and Jude stood shoulder to shoulder with Paul in combating teachings which were subversive of the truth. It is therefore not surprising to find that at Rome, the great magnet of the world, false teachers were on the prowl. Paul has two parting words of advice on the subject of Satanic subversion of the doctrines of the faith.

I 我們要留意躲避誘惑（十六17-19）

I. We Are to Watch Vigilantly Against Seduction (16:17-19)

異端總是鬼鬼祟祟，它就像水流要衝斷堤坊。它能看出哪一處較弱，不堪沖刷，它能破堤而入，起初是小小裂縫，然後就如洪水入侵。

Heresy is always stealthy. It is like water that presses against a dyke. It probes for a weak spot through which it can enter, in a trickle at first but later like a flood.

A 外圍的誘惑（十六17-18）

A. Seduction From Without (16:17-18)

我們要注意假教師（1）*背乎所學之道*。我們一旦認出他們，就要棄絕他們。對於誘惑，絕對不能講愛心，「弟兄們，那些離間你們，叫你們跌倒、背乎所學之道的人，我勸你們要留意躲避他們。」（17節）。「離間」來自一個字，意為「分歧」或「不合諧」，加拉太書五20譯作「紛爭」，乃是由於肉體的工作，它一直與「異端」緊緊相連。「跌倒」這個字源的意思是「陷阱的樹枝」。有一個詞意學專家說，skandalon是「彎曲的樹枝，上面綁緊了誘餌，當動物來咬時，因彈簧跳起便落入陷阱；因此，就指任何能使人跌入或絆倒的絆腳石，尤其是使人絆倒的一套道理。換言之，它意謂在路途上對人造成妨礙，使任何不留意的人跌倒的東西。在羅十一9，保羅也使用同一個字，只不過被譯為「絆腳石」。它在形容異端的作為。

We are to notice how false teachers (1) *betray themselves*. Once we recognize them, we are to reject them. It is no part of love's sphere to tolerate seduction. "Now I beseech you, brethren, mark them which cause divisions and offences contrary to the doctrine which ye have learned; and avoid them" (v. 17). "Divisions" comes from a word meaning "dissention" or "discord" and is translated "seditions" in Galatians 5:20, where it is listed as one of the works of the flesh and where it keeps close company in the text with "heresies." "Offences" comes from a word meaning "trap-stick." One authority gives the etymology of this word skandalon as "a crooked stick on which a bait is fastened, which, being struck by the animal, springs the trap; a trap, a gin, a snare; hence, anything which one strikes or stumbles against, a stumblingblock, especially a cause of stumbling." [1] In other words, it suggests an impediment placed in the way, causing the unwary to stumble and fall. In Romans 11:9 Paul uses the same word, only there it is translated "stumblingblock." It well describes the activity of the cultist.

信徒要留意假教師，他們來就是要離開，破壞地方堂會，尤其是設下陷阱，要絆倒那些不留意路上障礙物的人。保羅對羅馬教會提出警告，要小心這些異端，即使這看來只是一個事後想起的結尾，插在兩份名單中間，仍然顯得十分適時。歷史證明，羅馬多麼需要這樣的警告，也證明，留心聽的人，是多麼的少。

The believer is to be on his guard against teachers who come to divide and destroy the local church. They deliberately seek to snare and trap those who are not watching vigilantly against sedition. Paul's warning to the Roman church against such heretics, even though it appears almost as an afterthought, inserted between two lists of names, was actually most timely. History attests how badly the warning was needed at Rome and how little it was heeded.

要偵測出這些假教師的錯誤教導，一定要把它放在神的真理量尺——「所學之道」旁來比較。在羅六17，保羅也用同一個字（譯作「道理」）。在那裡，保羅對羅馬人說「感謝神，」「…現今卻從心裡順服了所傳給你們道理的模範。」教會若在「使徒的道理」上深深扎根，異端就無法得寸進尺（徒二42）。摩門、耶和華見證人，以及其他的現代異端，最容易在一些略有「宗教」基礎，但大多數對基督教信仰沒有深廣扎根的群體中工作。

The way to detect error is to lay the subversive teaching alongside the straightedge of divine truth—"the doctrine which ye have learned." In Romans 6:17 Paul uses the same word "doctrine." "God be thanked," he says of the Romans, "ye have obeyed from the heart that form of doctrine which was delivered you [unto which you were delivered]." Heresy will make little progress in a church that is rooted and grounded in the "apostles' doctrine" (Acts 2:42). Mormons, Jehovah's Witnesses and other modern-day cultists find their most fruitful field for recruits in the ranks of those who have some smattering of "religion" but who are largely ignorant of the broad and basic tenets of the Christian faith.

保羅說「躲避他們！」。這真是好主意，要與異端對質，另尋好時間、好地點，可以好好的指出他們的錯誤來，無論是公開或私下。但對一般的會友而言，這不必是他們的任務。這應該是神學家、聖經教師的任務。常常有一些未受裝備，不夠成熟的人，介入當中，欲與這些異端爭辯，而弄得灰頭土臉。從一個角度而言，異端會興起，總有它幾把刷子，足夠陰險的地方。而且，去挨家挨戶探訪的那些異端，都受過良好訓練，對一般廣受批判的幾點要害，深諳扭轉頹勢之道。你想，一個從未受教導的信徒，如何應付得來這場辯論？當然容易陷入被牽著鼻子走的危險。

"Shun them!" says Paul. It is good advice. There is a time and a place to confront the heretic. There is a way to expose error both privately and publicly. But that is no task for the average church member. It is a task for the theologian and the Spirit-taught believer. All too often the untaught and the unspiritual engage the cultist in debate and find themselves badly beaten in the discussion. For one thing, the errors propounded are never simple but subtle. Also, the door-to-door emissaries of the cult are usually well trained and have been primed on the best ways to turn aside the usual objections made to their teachings. When an untaught believer tries to meet such in debate, he is in danger of himself being led astray.

保羅所用的連結「留意躲避」非常實用，對一般信徒，是非常明智的準則。筆者認識一對夫婦，就是不留意使徒的話，而有不幸的遭遇。有一天，我接到一通電話，是在當地一個聖經教會聚會的姊妹打來的。這對夫妻究意是否清楚重生，從後續的發展來看，很難判斷。這姊妹在電話中問我，「請告訴我，從哪

裡可以找到希臘文聖經？」「希臘文聖經？」我詫異的問她。「妳要希臘文聖經作什麼？」（這婦人不是學生——當然不在學希臘文！）她說，「這個嘛，查考原文，可以更深入瞭解聖經啊。」這時，我起了疑心，問她，「你是不是跟耶和華見證人談了話？」原來，這對夫妻不僅和他們談了，還讓他們進屋，上聖經指導課。事情發展到一地步，他們已經去王國參加了好幾次聚會。我掛了電話，便聯絡這姊妹的牧師，建議他要去探訪；但牧師似乎不想介入。筆者只好請他的一位受過良好教導，有經驗作對質的朋友出馬，並安排他與這對夫妻，及給他們上指導課的耶和華見證人一起面談。神聖之戰一直持續到夜晚。異端份子最後終於離開，這對夫妻終於承認，他們被引入歧途。但是，他們還是不願毀棄那些購自異端的書籍，而且，即使回到原來的教會一段時間後，毒素仍在發酵。最後，他們又開始與耶和華見證人聚會，並註銷在原先基要教會的會籍，受洗加入耶和華見證人會，成為異端的熱心份子。他們的牧師當然無可卸責。這對夫妻顯然未曾受到合宜的教導，也未受到好的照顧；但他們最後會受到耶和華見證人的迷惑，顯然是一開始就未「留意」「躲避」這些異端宣教士。「陷阱」就在門口，精心佈置，以吸引人的話語及友善的前提為誘餌。他們一不留意，就踩踏到陷阱。亞米吉多頓的恐懼進入他們的心，他們就成了「守望台之奴」。

Paul's injunction "mark them... avoid them" is very practical and is a wise rule for the average believer. The writer knows personally of one family which failed to heed the apostle's words with disastrous results. He received a phone call one day from a woman he knew attended a local Bible-believing church. Whether the woman and her husband were truly saved, it is difficult to say in view of what followed. The woman asked on the phone, "Can you tell me where I can get a Greek Bible?" "A Greek Bible?" was the astonished reply. "Why do you want a Greek Bible?" (The woman was no student—certainly no student of Greek!) "Well," she said, "you can understand the Bible better when you go back to the original." At this point the writer's suspicions were aroused. "Have you been talking to a member of the Jehovah's Witness group?" he asked. It turned out that the woman and her husband had not only been talking to Jehovah's Witnesses but had been allowing them into the home to give Bible instruction. Things had progressed so far that the couple were attending various meetings at the Kingdom Hall. When he hung up the phone, the author called the woman's pastor and suggested a pastoral visit would be in order; but the pastor seemed reluctant to get involved. The writer therefore called a friend of his, a well-taught Christian worker and an experienced controversialist, and then made arrangements for them both to meet with the woman, her husband and their Jehovah's Witness instructors. A royal battle followed, lasting late into the night. The cultists finally left, and the woman and her husband professed to be convinced that they had been led astray. They refused, however, to destroy the books they had bought from the cult and, although they did go back to their old church for a short while, the poison was still at work. Eventually they began meeting again with the Jehovah's Witnesses, cancelled their membership in the fundamental church, were baptized as Jehovah's Witnesses and became zealous propagandists for the cult. True, their pastor was not blameless. Evidently the couple had been neither properly taught nor cared for in their own church. But their fascination with and ultimately their seduction by the Russellites all began because they did not "mark" and "avoid" the cult's missionaries. The "trap-stick" was carefully laid at their door. It was well baited with plausible words and friendly overtures. They were unwary and the trap was sprung. The fear of Armageddon entered into their souls and they became "Watchtower slaves."

假教師背棄所學之道，並帶來離間和毀壞。保羅接著告訴我們，假教師（2）*有哪些作為*。他指出他們的神祇為何，他們的目標為何。「*因為這樣的人，不服事我們的主基督，只服事自己的肚腹，用花言巧語誘惑那些老實人的心。*」（18節）。假教師的動機是為了自私的利益。保羅甚至說，他們是為「自己的肚腹」來服事，這真令人驚訝。後來，他寫腓立比書信時，就警告那些「基督十字架的仇敵：他們的結局，就是沉淪，他們的神，就是自己的肚腹，他們以自己的羞辱為榮耀，專以地上的事為念。」（腓三18-19）。這倒不一定說，他們都是感官享樂主義者，雖然也很可能。說「只為了肚腹」，這是對他們低下的動機，他們真正的神祇以及自私自利的精神，一種輕蔑的描述方式。他們會用諂媚的論證，來吸引

人。他們有溫文優雅的作風，可以全然收服那些「單純」無辯識力的人。最嚴重的，他們「不服事我們的主基督」。

False teachers, then, betray themselves by seeking to divide and destroy. Paul next tells how false teachers (2) *behave themselves*. He exposes their real god and their real goal. "*For they that are such serve not our Lord Jesus Christ, but their own belly; and by good words and fair speeches deceive the hearts of the simple*" (v. 18). False teachers are motivated by their own base interests. It is striking that Paul should say that they serve "their own belly." Later on, writing to the Philippians he warns of those who are "the enemies of the cross of Christ: whose end is destruction, whose God is their belly, and whose glory is in their shame, who mind earthly things" (Phil. 3:18-19). It does not necessarily follow that the false teachers are sensualists, although of course they may be. The reference to the belly is a contemptuous way of drawing attention to the low motives, their real god, their self-seeking spirit. They use plausible arguments. They flatter. They have a suave and polished style. They thoroughly deceive the "simple," the guileless. Above all, they "serve not our Lord Jesus Christ."

他們所傳的道理中，也有一位基督，只是，不是我們的主耶穌基督。例如，現代主義者，也有一位基督，但他不是童貞女所生。他是個十分優秀的人，只不過，他的跟隨者昏頭了，誤以為他是神。他是世上最偉大的倫理學教師，若說他是神，那是因為所有人都是神。現代主義者的基督，不會行神蹟，新約聖經所記載的神蹟，只是誇張的神話，那些事件，都可以從大自然現象來解釋。現代主義的基督，不會從死裡復活。他就不會是「我們的主基督。」

They have a Christ in the cults but he is not our Lord Jesus Christ. The *modernist*, for example, has a Christ, but he was not virgin born. He was a man so good that his deluded followers mistook him for God. He was the world's greatest ethical teacher, divine only in the sense that all men are divine. The Christ of the modernist performed no miracles, those recorded in the New Testament being merely legendary exaggerations of events explicable by natural causes. The modernist's Christ did not rise from the dead. He is not "our Lord Jesus Christ."

摩門教也有一位基督，可是他是亞當神與馬利亞所生的兒子。他還是一名多妻主義者，祕密地娶了好幾個馬利亞及迦拿的馬大。他的救贖只及於亞當所犯的罪，因此不足以作我們罪愆的救贖主。這樣的基督，也就不是我們的主基督。

The *Mormons* have a Christ but he was the son of Adam-God and Mary. He was a polygamist, secretly married to the Marys and to Martha at Cana. His atonement had to do only with the sins of Adam and is not sufficient for our personal sins. Their Christ is not ours.

耶和華見證人有一位基督，但他不是三一神位格中的第二位格。他只是「神的一個兒子」。他降世之前，只是一位受造的天使，亦即天使長米迦勒。當他進入今生時，成了一個人，如此而已。他所提供的贖價，無法向我們任何人保證有永生。他也沒有從死裡復活。依據守望台的人，我們完全不清楚耶穌存放在約瑟墓中的屍體，下落究竟如何了。耶和華見證人的基督，也不是「我們的主耶穌基督。」

The *Jehovah's Witnesses* have a Christ but he was not the second Person of the Godhead. He was merely "a son of God." Before he came into the world he was a created angel, namely, Michael the archangel. When he entered this life he became a perfect human being, nothing more. The ransom he offers does not guarantee eternal life to any man. Nor did he rise from the dead. According to the Watchtower people, we do not know

what happened to the body of Jesus in Joseph's tomb. The Christ of the Russellites is not "our Lord Jesus Christ."

基督教科學會（山達基）也有一位基督，但他不是神。他只是有神性的觀念。他在十字架上所流的血，不過就是從血管上流出，沒有什麼救贖功效。他只是遷就當時代人的一些不成熟以及普遍無知的觀念（以為他是神）。他不是「我們的主耶穌基督。」

The *Christian Scientists* have a Christ but he is not God. He is merely a divine ideal. His blood was of no more avail when it was shed on the cross than when it flowed through his veins. He accommodated himself to the immature ideas of his contemporaries and made great concessions to popular ignorance. He is not "our Lord Jesus Christ."

屬靈主義者有一位基督，但這位基督不過是個高階的仲介。他不是神，但現在已進階到第六重天。他的死，沒有任何救贖的功效。事實上，耶穌只是個熱心的猶太份子，卻因時機不對而死。屬靈主義者的基督，也不是「我們的主耶穌基督。」

The *Spiritualists* have a Christ but he is nothing more than a medium of high order. He was not divine but is now an advanced spirit in the sixth sphere. His death had no atoning value. In fact, Jesus was simply a Jewish enthusiast who met an untimely death.[2]The Christ of the Spiritualists is not "our Lord Jesus Christ."

這一切的異端，都有一位基督，但都不是聖經的基督。聖經的基督，是神格中的第二位。他是聖靈感孕，由童貞女馬利亞所生。他的生活完美無瑕，他宣告自己是神，他行神蹟無數，證明自己是神。他的教導完全、超絕、無誤。他預告自己將要被釘而死，結果完全如他所預告的。他代替我們的罪而死；他為世人的罪而受苦，帶給信靠他的人永生。第三天，身體從死裡復活，並升天。現今仍坐在父神的右邊，將來要從那裡降臨，審判所有的人。這是「我們的主耶穌基督。」異端的基督，不是聖經中的基督，那只可能是敵基督。

All the cults have a Christ but he is not the Christ of the Bible. The Christ of the Bible is the second Person of the Godhead. He was supernaturally conceived of the Holy Ghost and was born of the virgin Mary. He lived an immaculate life, claimed to be God, performed amazing miracles, and proved that claim. His teachings were sublime, perfect, flawless. He foretold His death exactly and was crucified just as He predicted. His death was vicarious; He suffered for the sins of the world, and He imparts eternal life to those who trust in Him. He rose again physically and literally the third day and ascended bodily into heaven. He is seated today at God's right hand, from whence He will return to judge all men. This is "our Lord Jesus Christ." The Christ of the cults is unknown to the Bible—unless, perhaps, he is the Antichrist.

B 內在的誘惑（十六19）

B. Seduction From Within (16:19)

異端講得夠多了！顯然，保羅還不只是為此而去羅馬，因為他又說了（1）羅馬教會有力的見證。「你們的順服，已經傳於眾人，所以我為你們歡喜」（19節上）保羅在這封信中，已經提到三次順服。第一次，在引言的部份，他說「叫人為他的名信服真道」（一5）。第二次，摘要了罪的問題後，保羅將基督的順服對比於亞當的不順服。「因一人的背逆，眾人成為罪人；照樣，因一人的順從，眾人也成為義了。」（五19）。第三次講到基督在加略山的得勝，帶給信徒新生命，並且使我們在實際生活中能得勝。「豈不曉得你們獻上自己作奴僕，順從誰，就作誰的奴僕嗎？或作罪的奴僕，以至於死；或作順命的奴僕，以致成義。」（六16）。這是個重要的字，「順服」。它是我們的服事、救恩、成聖的核心，這是保羅在羅馬書幾段經文中充份展現的。

So much then for the cult! Thus far apparently, it had not made its inroads into Rome, for Paul speaks of (1) *the dynamic witness of the assembly at Rome*. "For your obedience is come abroad unto all men. I am glad therefore on your behalf" (v. 19a). Paul has already spoken three times of obedience in this epistle. First, in the introduction of the letter he speaks of his own "obedience to the faith among all nations, for his name" (1:5). Second, summarizing the sin question, Paul contrasts Christ's obedience with Adam's disobedience. "For as by one man's disobedience many were made sinners, so by the obedience of one shall many be made righteous" (5:19). Third, speaking of the life of victory won for the believer by Christ at Calvary and the practical outworking of that victory in our lives, Paul says, "Know ye not, that to whom ye yield yourselves servants to obey, his servants ye are to whom ye obey; whether of sin unto death, or of obedience unto righteousness" (6:16). It is a great word, that word "obedience." It is at the heart of our service, our salvation and our sanctification as Paul's previous references to it in Romans reveal.

信而順服
因為除此以外
不能得耶和華喜愛
惟有信而順服。

Trust and obey,
For there's no other way
To be happy in Jesus,
But to trust and obey.

羅馬人的順服是舉世聞名的。這是羅馬人的真實性格。羅馬這個龐大的帝國，能夠凝聚，就是因為順服。羅馬基督徒將他們國家最顯著的文化特色帶入信仰中，也就此而聞名於世。保羅以此為傲；想起他們的順服，就滿心喜樂。

The Romans had earned a wide reputation for their obedience. It was a true Roman characteristic. Rome's vast empire was held together by obedience. The Roman Christians had carried over into their faith the most outstanding feature of their national culture and had become renowned for their obedience. Paul was proud of them for it; the thought of their obedience made him glad.

可是，他還要提出一個警告。他說（2）羅馬教會危險四伏。這裡的信徒，正處於世俗化狡猾世故的文化核心。這些東西很有可能入侵教會，因為包圍著羅馬的，正是這樣的世界。市場充塞著來自四面八方的

人潮，以及世界各地的貨品，她的公民和貴族，光鮮亮麗，高文化水平，傲慢，出手闊綽，勢不可擋，享有無限的特權。但也有可憐的奴隸，苟延殘喘的窮人家，看不見希望的可憐蟲，這群人的生活經歷殘暴壓榨。只要凱撒一聲令下，數千人的性命就在旦夕，或成為平民百姓「羅馬假期」的觀賞物。視罪惡為理所當然。在異教徒的宗教中，它被高抬成為崇拜的本質。而羅馬教會的基督徒，都是來自這樣的成長背景。許多信徒，都帶著過往那種對邪惡很世故狡猾的背景，倘若沒有經過十字架的對付，就會給教會帶來沉淪和毀壞。因此，保羅說，「我願意你們在善上聰明，在惡上愚拙」（19節下）。只有神的恩典，可以洗淨潔除人心對過往邪惡的記憶，並使人心從過往世俗知識所帶來的深刻綑綁中得釋放，而享受一個無罪的、單純的、無邪的生命。

However, he has a word of warning. He speaks of (2) *the dangerous weakness of the assembly at Rome*. The believers there were at the very heart of worldly and sophisticated things. There was danger that these things might creep into the church, for the great world revolved around Rome. Into her markets poured the multitudes of earth and the merchandise of the world. Her citizens and nobles were polished, cultured, proud, and had vast wealth, enormous power and boundless privilege. There was abject slavery too, and grinding poverty, and hopeless misery, for cruelty and oppression were part of the pattern of life. Thousands were slaughtered at a Caesar's whim or to make a "Roman holiday" for the plebian mob. Vice was taken for granted. It was elevated in pagan religions as the very essence of worship. And from all these various backgrounds the Christian believers of Rome had come. Many of the believers carried with them from their past a sophistication regarding evil which, if uncrucified, could wreck and ruin the church. So Paul says, "*Yet I would have you wise unto that which is good, and simple concerning evil*" (v. 19b). Only divine grace can wash the mind of its memories and free the heart from the fetters of a past deep knowledge of the world and its ways, and impart instead a guilelessness, a simplicity, an innocence regarding evil.

神會動工在人的身上，摩西就是一個顯著的例子。在神的照護下，摩西受到很完整的教育「學了埃及人一切的學問」（徒七22）。那階段，他可謂前途無量，甚至法老的寶座，都有可能在他的掌握之中，他卻立志為基督而活（來十一24-26）。他決意為神的子民獻上自己，他自認為神而出拳，想替希伯來人贏得自由，以血氣之勇擊殺那個埃及人，這完全是世俗的精神。他因而當不成宣教士，反成了殺人犯。他在埃及四十年所學的，現在換成在曠野的另四十年，作個默默無名的牧羊人。神只要一瞬間就可把摩西帶出埃及，卻得再花四十年讓埃及的影響，從摩西身上脫離！不過，在寂靜的曠野中，埃及的精神，漸漸在摩西身上消逝。他不再傲氣逼人，頭角崢嶸，銳不可當，而是成了謙遜順服及溫和的人。

A striking example of the change God can work in a man is given in the life of Moses. In the providence of God, Moses received a very thorough education in "all the wisdom of the Egyptians" (Acts 7:22). Then, when it seemed that his prospects were boundless and even the throne of the Pharaohs might possibly be within his grasp, he made his decision for Christ (Heb. 11:24-26). Determined to cast in his lot with the people of God, he struck what he considered to be a blow for God and for the emancipation of the Hebrews. But by slaying the Egyptian he acted in the flesh and according to the spirit of the world. Instead of becoming a missionary, he became a murderer. His forty years in Egypt learning to be somebody had to be followed by forty years in the wilderness as a humble shepherd learning to be nobody. It took God but a moment to get Moses out of Egypt, but forty years to get Egypt out of Moses! In the stillness of the desert, however, Moses gradually unlearned the Egyptian spirit. He emerged no longer proud, headstrong and self-confident, but humble, submissive and meek.

這是神對每一個屬他的聖徒的期待。只有世俗的精神還在我們裡面蠢蠢欲動，我們對於教會就是個潛在的危險人物。保羅鼓勵羅馬教會信徒要留意，提防內在的誘惑——屬世的精神，若不加防範，它會恣意作主，以致最後引向各樣錯誤之門。歷史已證明，保羅對羅馬教會提出的警告多麼真確。

This is what God wishes to do with each of His saints. As long as the spirit of the world activates us, we are a potential danger to the church with which we meet. Paul urged the Romans to be watchful against seduction from within—a worldly spirit, which if allowed free reign would finally open the door to every kind of error. History has proved how right he was to warn the Roman church of these things.

II 我們要戰勝撒但（十六20）

II. We Are to War Victoriously Against Satan (16:20)

魔鬼，「說謊之人的父」，「潛伏在各式各樣使人遭殃的謊言背後。撒但以各種計謀要陷害人類，它的核心就是全然的謊言。他也是個宗教幻像的編織高手，墮落的人類，專門喜愛以這種織錦覆蓋自己赤裸的心靈。因此，保羅突然從異端轉向，要卸下這批專門編造謊言的惡者的面具。他要以鐵鞋來踐踏這毒蛇的頭。

The devil, "the father of lies," lurks behind all the systems of deception that plague mankind. At the very heart of Satan's plot against the human race is a thoroughgoing deception. He is the weaver of all the various religious delusions with which fallen men clothe the nakedness of their souls. It is not surprising, therefore, that Paul turns abruptly from a description of the cultist to an unmasking of the evil one who inspires their teachings. He treads with an iron heel on the adder's head.

A 撒但即將被踐踏（十六20節上）

A. *Satan Is to Be Bruised (16:20a)*

神會允許撒但有限度的自由，去進行他對人類邪惡的計謀，這一直是奧祕的一部份。不過，我們可以十分確定的是，神不會作錯事，他以全知無誤的智慧，必要實現他自己美好的計劃。同時，神仍以皮帶拴住撒但，撒但雖然會到處興風作浪，但神是「平安的神」，就如保羅所說的，「賜平安的神，快要將撒但踐踏在你們腳下」（20節上）。這樣的踐踏，就等於是將蛇全然踩死的動作。在神最後全然勝過那惡者時，聖徒就要與基督一同享有那勝利（創三15）。

That God permits Satan a measure of freedom to pursue his evil designs against the human race is part of the mystery of iniquity. We can be quite sure, however, that God makes no mistakes and that He is following out His own perfect plans with the unfaltering wisdom of omniscience. In the meantime, God has Satan on a leash. Satan may be the instigator of strife and division, but God is "the God of peace," and as Paul says, "*the God of peace shall bruise Satan under your feet shortly*" (v. 20a). This bruising will actually be an utter and complete crushing of the serpent. The saints are going to share with Christ in His final absolute triumph over the evil one (Gen. 3:15).

B 聖徒將要蒙福（十六20節下）

B. *Saints Are to Be Blessed (16:20b)*

不過，我們若要蒙受祝福及恩典的福份，並不必要等到最後將蛇踐踏的得勝。我們現在就可以享有這樣的得勝。保羅說，「我主耶穌基督的恩，常和你們同在。阿們」（20節下）。保羅的每一封書信結尾，都有一個祝福禱告。他在這裡寫下他這封信的主要思想——恩典的意念——並像灑香水一樣地，將祝福灑落在神的聖徒頭上。

接著又加上一聲響亮的「阿們！」這是這封信的第二個「阿們」。在他真正停筆之前，還會再提到兩次，好像在說，他幾乎無法切斷與這群在羅馬的信徒友好的交流似的。

We do not have to wait the final crushing of the serpent, however, in order to enter into the blessings and benedictions of grace. We can enjoy them now. Paul says, "*The grace of our Lord Jesus Christ be with you. Amen*" (v. 20b). Each one of Paul's epistles ends with a benedictory prayer. Here he takes the key thought of the epistle—the thought of grace—and pours it like fragrant spikenard on the heads of the saints of God.

Then he adds a resounding "Amen!" It is his second "amen" in the epistle. He will use the word twice more before finally putting down the pen. It almost seems as though he can hardly tear himself away from this communication with his friends and fellow believers at Rome.

好，異端可能危害教會，撒但可能設下計謀要詆毀教會，摧毀教會，但主耶穌的恩典夠用，我們在這樣的恩典中，此刻當下就能得勝，在這樣的恩典中，也會不斷地得勝。

Heretics, then, may plague the church. Satan may scheme to defile it and destroy it. But the grace of the Lord Jesus is sufficient, and in that grace we may triumph now, and in that grace we shall surely triumph by and by.

愛的奇妙陪伴 十六21-24

Love's Marvelous Companionships

16:21-24

I 神的聖徒所傳達的問安（十六21-23）

- A 提摩太
- B 路求
- C 耶穌
- D 所西巴德
- E 德丟
- F 該猶

G 以拉都

H 括土

II 神的兒子所賜與的恩（十六24）

1. Greetings Conveyed From the Saints of God (16:21-23)

1. Timotheus
2. Lucius
3. Jason
4. Sosipater
5. Tertius
6. Gaius
7. Erastus
8. Quartus

2. Grace Conferred by the Son of God (16:24)

保羅寫羅馬書時，人在哥林多，正要結束第三次旅行佈道。他在希臘待了冬季的三個月，多數時間在哥林多，就住在該猶的家。他也忙著最後的預備，即將前往耶路撒冷，也要帶領對耶路撒冷教會窮人作奉獻救濟的各教會代表，一同前去。馬奇頓及加拉太，亞西亞的教會，都有派代表。保羅快要結束這封信時，許多代表已經到了他那裡。

Paul was at Corinth when he wrote to Rome. At the close of his third missionary journey he spent three winter months in Greece, mostly at Corinth, where he stayed in the home of his friend Gaius. He was busy making final preparations for his trip to Jerusalem and bringing together representatives of the various churches which were contributing to the gift of money for the poor in the Jerusalem church. The Macedonian churches and those of Galatia and Asia were all to be represented. By the time Paul came to sign this epistle to Rome, several of the delegates were with him.

在哥林多的教會，是給保羅帶來許多麻煩的教會，但也是多有恩賜，人材濟濟的教會，保羅寫給羅馬人的信中結尾，最後的問安就提到一些。

The church at Corinth was one which had given Paul much trouble. Yet it was a gifted church and one which contained a host of very capable brethren. Some of them are mentioned here in Paul's final salutations to Rome.

I 神的聖徒傳達的問安（十六21-23）

I. Greetings Conveyed From the Saints of God (16:21-23)

第一個與保羅一起向他們問安的是提摩太（21節）。保羅的所有同伴中，這是最為人知的一位。他的母親和外祖母都是虔誠的猶太人。他從小就受到良好的舊約聖經教導。提摩太的父親是外邦人，可能因此之故，他從未接受割禮，所以，只能算半個猶太人。

The first who joins his greetings with that of Paul is his dear young friend *Timotheus* (v. 21). Of all Paul's companions, this remarkable man is one of the best known. His mother and grandmother were pious Jews and had diligently trained the boy in the truths of Scripture. His father was a Gentile, and probably on this account Timothy had never been circumcised and was therefore, so to speak, only half Jewish.

當保羅在第一次旅行佈道，來到路司得時，提摩太可能就住在此，也很可能是這時候悔改歸主的（徒十四6；十六1；提後一5）。當保羅第二次旅行佈道來到路司得時，教會的長老把這位最有潛力的年輕人提摩太介紹給保羅。保羅當時對稱呼約翰的馬可正感到失望，便轉而注意到提摩太。由於猶太人的苦毒，又由於提摩太只算半個猶太人，保羅在接納他為佈道團成員之前，便給提摩太行了割禮。（徒十六3）。他自此便由教會按立為佈道家，行按手之禮，以確認他們對提摩太的信任和支持（提前四14；提後四5）。從此，提摩太成了保羅最親近，也是最持久的同伴。

Probably Timothy was living at Lystra when Paul visited that city on his first missionary journey. It seems likely that young Timothy was converted at that time (Acts 14:6; 16:1; II Tim. 1:5). When Paul came back to Lystra on his second missionary journey, the spiritual elders of the church drew his attention to Timothy as a most promising young man. Paul, disappointed in John Mark, turned with interest to Timothy. Because of the bitterness of the Jews and because Timothy was already half Jewish, Paul circumcised him before admitting him to the missionary team (Acts 16:3). He was then set apart as an evangelist by the church, who expressed their confidence in Timothy and their fellowship in this new development by the laying on of hands (I Tim. 4:14; II Tim. 4:5). From that point on, Timothy became one of Paul's closest and most constant companions.

在腓立比時，提摩太的忠誠和熱心，逐漸大放異彩（腓二22）。當保羅被迫離開腓立比時，他似乎把年輕的提摩太留下，協助照料剛設立的教會。後又隨著保羅到底哩亞，再度被保羅留下（這回有西拉陪伴），照料新成立的教會。但都不是長期的！

At Philippi Timothy's loyalty and zeal became increasingly conspicuous (Phil. 2:22). When Paul was forced out of Philippi, he seems to have left young Timothy behind to help in the care of the infant church. He followed Paul to Berea, where once again he was left behind by Paul, this time in company with Silas, to minister to the new church. But not for long!

他又追上保羅的腳踪到雅典，接受另一項差事，被派往北邊的帖撒羅尼迦，去鼓勵、堅固當地的教會（徒十七14；帖前三2）。完成這項任務後，保羅離開雅典，在哥林多拓展，提摩太也來到此地，因此，我們會在保羅由此寫給帖撒羅尼迦教會的信中，讀到提摩太的名字。

He picked up Paul's trail to Athens where he rejoined his chief only to be entrusted with another errand. This time he was sent back north to Thessalonica to encourage and strengthen the church there (Acts 17:14; I Thess. 3:2). By the time this mission was accomplished Paul had left Athens and was pioneering in Corinth, so that that great city Timothy came and we find his name associated with that of Paul in both his letters from Corinth to Thessalonica.

提摩太此後五年的行蹤我們就不清楚了。不過，可能還與保羅在一起，至少在保羅第三次佈道時，曾留在以弗所；因為那時期的某時候，保羅曾派提摩太去哥林多，並期望他回到以弗所（林前四17；十六10）。當保羅完成以弗所的工作，回到哥林多時，提摩太也隨行，因此，羅馬書中他會在此一同問安。當保羅在馬其頓和希臘工作結束，預備（最後一次）回到耶路撒冷時，提摩太是先遣人員之一，他們先到特羅亞等候保羅到來（徒二十3-6）。

Nothing is known of the next five years in Timothy's history. He must have been with Paul, however, for at least part of his stay at Ephesus on his third missionary journey, for at some point in that period Paul sent Timothy to Corinth and expected him to return to Ephesus (I Cor. 4:17; 16:10). When Paul arrived in Corinth after the completion of his work at Ephesus, Timothy was with him, for as we see here in Romans, he joins in sending greetings to Rome. When Paul's work in Macedonia and Greece was over and he made final preparations to go to Jerusalem, Timothy was one of the party sent on ahead to await Paul's arrival at Troas (Acts 20:3-6).

這時候的提摩太，又暫時從聖經消聲匿跡，直到保羅第一次被囚時，他才又與保羅一同來到羅馬。保羅在羅馬寫了致腓立比、歌羅西及腓立門書時，他都隨侍在側，當保羅第一次獲釋時，提摩太顯然與保羅一同前往亞西亞省。之後，保羅又去馬其頓，把提摩太留在以弗所——他流淚話別保羅——獨自面對以弗所教會許多棘手的問題（提後一4）。這項任務十分艱鉅，我們從提摩太前書可以得知；到一個程度，連保羅都掛心他的摯友無法承受，因而格外想念，想見一面（提後四9、21）。保羅在世最後留下的書寫，就是給提摩太的，這真有意思。也難怪保羅在向羅馬人問安時，一同具名的頭一位，就是這位出名的門徒。

Once again Timothy drops out of the Bible story until we see him again with Paul at Rome during Paul's first imprisonment. He was with Paul at Rome when the letters to Philippi, Colossae and Philemon were written. It appears, too, that after Paul's release from his first imprisonment that he and Timothy visited proconsular Asia together. Then Paul continued on to Macedonia, leaving Timothy behind at Ephesus—in tears at having to part with Paul—to deal with various disorders in the Ephesian church (II Tim. 1:4). The duties placed upon him were onerous indeed as we learn from I Timothy; so much so that Paul became anxious for the steadfastness of his beloved friend and earnestly longed to see him again (II Tim. 4:9, 21). It is interesting that the last recorded words of Paul were addressed to Timothy. It is no wonder that Paul heads the list of those who send greetings to Rome with the name of this illustrious disciple.

「與我同工的提摩太，和我的親屬路求、耶孫、所西巴德，問你們安」（21節）。最後提到的這三位，都是保羅的同鄉。路求最可能就是別號古利奈人的路求，是安提安的一名「先知與教師」（徒十三1）。耶孫很可能就是當保羅與西拉第一次到帖撒羅尼迦傳福音時，接待他們住家中的那位耶孫。他後來在該城與保羅一同為福音受逼迫，他的家被群眾闖入，他還被人拖出，拉到地方官那裡去，後來具保被釋（徒十七5-9）。所西巴德，與徒二十4的所巴特，顯然是指同一個人。若然，他就是保羅在庇哩亞佈道信主的其中一人，也是保羅選入，隨同他去耶路撒冷的代表之一。

"Timotheus my workfellow, and Lucius, and Jason, and Sosipater, my kinsmen, salute you" (v. 21). The last three mentioned were fellow countrymen of Paul. *Lucius*, in all probability, was the one surnamed the "Cyrenian," one of the "prophets and teachers" at Antioch who commended Paul and Barnabas to the mission field (Acts 13:1). *Jason* is most likely the Jason who entertained Paul and Silas in his home when first they came to

Thessalonica with the gospel. He had shared in Paul's persecutions in that city, his house having been mobbed and he himself dragged off before the magistrates, who released him on bail (Acts 17:5-9). The name *Sosipater* and the name Sopater of Acts 20:4 apparently designate the same person. If so, he was one of Paul's converts at Berea and one of the delegates Paul took with him to Jerusalem.

「我這代筆寫信的德丟，在主裡面問你們安。」（22節）。保羅似乎感染了一種眼疾，那是他第一次佈道之旅，在旁非利亞感染也幾乎導致失明的眼炎（加四13-15）。因此，使徒需要有人代筆。保羅很有禮貌的會在給羅馬人的信裡讓代筆的人，也附筆問安，這些人，有不少是從哥林多移居到羅馬的。若只由保羅口述德丟記下他自己的問安，那不免把德丟當成打字機看。

"I Tertius, who wrote this epistle, salute you in the Lord" (v. 22). There is some evidence that Paul was afflicted with an Oriental eye disease, *ophthalmia*, contracted in the lowlands of Pamphilia on his first missionary journey and which brought on almost complete blindness (Gal. 4:13-15). Because of this, the apostle found it necessary to dictate his letters to a secretary, an amanuensis. It was characteristic of Paul's courtesy that he allowed his penman to insert his own personal greeting to the Roman Christians, some of whom had migrated to the capital from Corinth. For Paul to have dictated to Tertius his own salutation would have been to treat him like a mere machine.

「那接待我，也接待全教會的該猶問你們安。」（23節）。古代的羅馬人，通常有三個名字。第一個是名字，然後是中間名，最後是姓。（中間名偶而還會多加一個，多半為記念某人，或顯示領養的關係）。該猶的全名，可能是該猶提多游士都。根據F. F. Bruce，這樣的名字暗示，該猶是羅馬公民，「可能是當猶流凱撒將哥林多劃為羅馬殖民地時，定居在哥林多的一個羅馬家族的一員。」他也可能是保羅在林前一14所提到的該猶，是保羅親自施洗的幾位新信徒。

"Gaius mine host, and of the whole church, saluteth you. Erastus the chamberlain of the city saluteth you, and Quartus a brother" (v. 23). Among the ancient Romans a person was usually given three names. First there was the praenomen corresponding to our first name, then there was the nomen and finally the cognomen, or family name. (Occasionally a person was given an agnomen as well, an additional name given either to honor some personal achievement or else to show adoption.) The full name of the *Gaius* mentioned, here was probably Gaius Titius Justus. According to F. F. Bruce such a name would suggest that Gaius was a Roman citizen and "perhaps a member of one of the Roman families settled in Corinth at the time when Julius Caesar made it a Roman colony." [1] Probably he is the same Gaius mentioned by Paul in I Corinthians 1:14 as one of the few Corinthian converts whom he baptized with his own hands.

「以拉都」是城裡的司庫。這職位可能是該城的財管或財政官，頗重要的地位。以拉都通常被認為是保羅在以弗所時，受派陪提摩太去馬其頓的那位以拉都，保羅自己仍留在亞西亞（徒十九22）。當保羅寫最後一封書信時，以拉都還在哥林多（提後四20），因此，這裡可能是他通常居住的地方。

Erastus was the chamberlain of the city. This position, possibly that of city treasurer or city manager, was one of considerable importance. Erastus is usually identified with the Erastus who was with Paul at Ephesus and who was sent by Paul, along with Timothy, into Macedonia while the apostle remained in Asia (Acts 19:22). When Paul wrote his last epistle, Erastus was still at Corinth (II Tim. 4:20), so this was probably his usual place of abode.

括土，我們僅知他是一位「弟兄」，這實在是很貧瘠的描述，但其中有無限的溫暖，這顯示，因著恩典的緣，我們成為多麼親密的聯結！真的，我們與我們在基督裡的弟兄和姊妹，往往比我們的血緣手足，還有更親密的關係。

All we know of *Quartus* is that he was "a brother." This is a scanty enough description, but what a wealth of warmth is included in it. How dear those become to us to whom we are linked by the ties of grace! Indeed often we have more, much more, in common with our brothers and sisters in Christ than we have with those who are our kin by nature.

因此，保羅藉著這些屬神聖徒的問安，以基督的愛將這些因信而成為家庭成員的人，維繫在一起。這些名字，提醒我們，愛的奇妙情誼和祝福，將神家中的信徒，連結在一起。

So then, Paul conveys these greetings from the saints of God linking the family of faith together with the bonds of Christian love. These names remind us of love's marvelous companionships, of the blest tie that binds believers together in the family of God.

II 神的兒子所賜與的恩（十六24）

II. Grace Conferred by the Son of God (16:24)

保羅又重覆20節的祝福「城內管銀庫的以拉都和兄弟括土問你們安。」（24節）。他在林前八9定義我們主耶穌基督的恩典如下：「只是你們要謹慎，恐怕你們這自由竟成了那軟弱人的絆腳石。」！他從最高的天，從未停止過將他永不枯竭的豐富恩典傾倒下來。我們可以高唱，「哈利路亞，何等救主，」並沐浴在他賜下的恩典裡。在愛的奇妙陪伴中，這是最美好的一種陪伴！

Paul repeats the benediction of verse 20: "*The grace of our Lord Jesus Christ be with you all*" (v. 24). The grace of our Lord Jesus Christ is defined for us in II Corinthians 8:9: "Ye know the grace of our Lord Jesus Christ, that, though he was rich, yet for your sakes he became poor, that ye through his poverty might be rich." That is "our Lord Jesus Christ"! From His highest heaven He never ceases to pour out upon His own inexhaustible riches of His grace. Well might we sing, "Hallelujah, What a Saviour," and bask in the grace He confers. For of all love's marvelous companionships, this is the most marvelous of all!

尾聲 十六25-27

Epilogue

I 宣告神的作為（十六25-26）

A 這作為，建立在他的大能手中（十六25節上）

B 這作為，要按他的心意來建立（十六25節下-26）

1 神向新約的聖徒顯明（十六25節中）

2 神向舊約的聖徒隱藏（25節下-26）

II 宣告神的智慧（十六27）

1. The Work of God Is Declared (16:25-26)

1. It Is Within His Power to Establish That Work (16:25a)

2. It Is Within His Purpose to Establish That Work (16:25b-26)

1. Divinely Revealed to New Testament Saints (16:25b)

2. Divinely Concealed from Old Testament Saints (25c-26)

2. The Wisdom of God Is Declared (16:27)

保羅即將結束這封信，只剩下他一向會加進來的祝福，將聖徒的思想提昇，聚焦在神和神的道路上。他最後的這個三一頌，多麼雄偉啊，很可能是從德丟的手中把筆接過來，親手寫下結語，並簽下最後的阿們。三一頌，將羅馬信徒的注意力，聚焦在神的作為和智慧上。

Paul has come to the end of his letter. It just remains for him to conclude with his customary benediction and to lift the thoughts of the saints to a contemplation of God and His ways. And what a magnificent doxology this is with which he adds the finishing touch, maybe taking the pen from Tertius to write the closing words in his own hand, and adding his last amen. The doxology draws the attention of the Romans to the work and the wisdom of God.

I 宣告神的作為（十六25-26）

I. The Work of God Is Declared (16:25-26)

神的作為，從頭到尾就是在施行救恩，以基督在加略山作結；任何一個必朽之人的膀臂，都無法對此神聖的作為，錦上添花。

Salvation is the work of God from start to finish. The work was finished by Christ at Calvary and no mortal hand can add anything to that divinely finished work.

A 這作為建立在他的大能手中（十六25節上）

A. *It Is Within God's Power to Establish His Work (16:25a)*

保羅對此點，單刀直入。他說，「惟有神能…堅固你們」，「堅固」這個字，又轉回到羅馬書的起頭。保羅寫信，說他想到羅馬的一個理由，就是「使你們可以堅固」（一11）。他承認，只有神能夠完成這堅固的工作。關於神的事，信徒要如何扎根，如何打基礎，就與恩典的作為，使罪人可以認識耶穌基督的救恩一樣，完全是神的作為。

Paul comes straight to the point on this. *"Now to him that is of power to stablish you"* he says. The word "stablish" takes us back to the beginning of the epistle. One of Paul's stated reasons for wishing to come to Rome was "to the end ye may be established" (1:11). He acknowledges that only God can accomplish this. To root and ground believers in the things of God is as much and as solely a work of grace as to bring sinners to a saving knowledge of Jesus Christ.

國際一位知名的佈道家，有一次，在歐洲某國的首都，受到當地的佈道家提出一個挑戰質問。他問，「先生，你佈道後，悔改的信徒能持續堅固嗎？」「先生，你的呢？」能看見靈魂得救，誠是大喜樂，但能夠在數年後，看見他們成長，那是更大的喜樂。

An internationally famous evangelist was once challenged in a great European capital by one of that nation's own evangelists. "Sir," demanded the national, "do your converts stand?" "Sir," retorted the other, "do yours?" It is a great joy to see souls saved, but to be able to come back to them in later years and see how they have developed and grown, this is what brings the deepest joy to the heart.

堅固聖徒的工作，完全是神大能的作為。作這工作，其能力完全出於神。陰間的能力，世俗的誘惑，惡者的詭計，肉體的軟弱，都無法阻擋他。保羅後來終於到了羅馬，寫的一封信中說，「我深信那在你們心裡動了善工的，必成全這工，直到耶穌基督的日子」（腓一6）。

The work of establishing the saints is well within God's power. Power to do this is inherent in God. Not all the powers of the pit, not all the allurements of the world, nor the wiles of the devil, nor the weakness of the flesh can hinder Him. "Being confident of this very thing," said Paul in a letter he wrote when he finally arrived at Rome, "that he which hath begun a good work in you will perform it until the day of Jesus Christ" (Phil. 1:6).

B 這作為是要按他的心意來建立（十六25節下-26）

B. *It Is Within Gods Purpose to Establish His Work (16:25b-26)*

這是好消息，啟示於新約聖經中，也包括在福音書及書信裡，這真理也隱藏在舊約中。請注意，這幾節經文，數度提到的「照、按著」。

This is good news. It is divinely revealed in the New Testament, both in the Gospels and the Epistles, and the truth lies latent also in the Old Testament. Note the threefold repetition of the phrase "according to" in these verses.

神不會在他的旨意之外行事，因為（1）這已在新約聖經中顯明。保羅說，這是「照我所傳的福音」（書信的內涵）及「所講的耶穌基督」（福音的內涵）。保羅的福音，這意思是，他沒有受教於別人（加一11）而是直接從神獲得啟示。它本質上與其他人所傳的福音沒什麼不同，但的確更廣博、更深入。

That God cannot be hindered in the outworking of His purposes is (1) *divinely revealed in the New Testament*. Paul says that it is "*according to my gospel*" (that embraces the Epistles) "*and the preaching of Jesus Christ*" (that embraces the Gospels). Paul's gospel was his own in the sense that he had not been taught it by men (Gal. 1:11) but had received it by direct revelation from God. It was not essentially different from the gospel proclaimed by others, but it did show a much fuller and wider development.

保羅的福音是以基督為中心的福音，這也是「照…所講的耶穌基督」這句話的意涵。它在本質和實質上就是傳講基督和他的作為。

Paul's gospel was a Christ-centered gospel, for that is what the phrase "according to... the preaching of Jesus Christ" primarily implies. In its substance and essence it was a proclamation of the person and work of Christ.

有些人會要我們相信說，保羅的基督論，原本是初代教會簡單的講論，經由他手，添加才成如此壯觀的面貌。他們要說服我們相信說，保羅書信，代表一個明顯的分水嶺，從主耶穌所傳講的簡單信息，蔚然而出。但是這樣的主張不正確。例如，光是從使徒行傳的講章中，查考他們對主耶穌的稱呼，就可顯示出，從一開始，他們對主耶穌，就已經有最崇高、最巍峨的認知。此外，耶穌也宣告自己是神的兒子，意即，有絕對的神性，也宣告，自己是人類脫離罪的唯一救主。這也是保羅宣講的主題。這不僅是救贖的真理，也是建造的真理。即使保羅在書信中以各種不同方式探討的「在基督裡」，這麼抽象的概念（這是要談「造就聖徒」，絕對不可少的核心真理），也不是保羅首創的。這真理，最早是出現在基督自己的教導中。例如，他所講的真葡萄樹（約十五）的比喻，就是主耶穌自己講得最完全、最澈底的例子。因此，新約聖經中，神自己要來建造的事工，不僅出現在書信中，也出現在福音書中，這真是大好的消息。這證明，保羅的福音，就是植根在基督的福音中。

There are those who would have us believe that the magnificent Christology of Paul was superimposed by him on the simple preaching of the early church. They would have us believe that Paul's epistles represent a radical departure from the simple message proclaimed by the Lord Jesus Himself. But these charges are false. For example, a study of the names and titles attributed to the Lord Jesus in the early sermons recorded in Acts will show that from the very beginning the highest and loftiest ideas were entertained concerning the person of the Lord. Then too, Jesus proclaimed Himself to be the Son of God in the sense of being absolute Deity, and declared that He was the man's sole Saviour from sin. That is what Paul preached too. These are the truths that not only save but "stablish." Even such an abstract concept as being "in Christ" (one which comes to the very heart of the matter when the establishing of the saints is in view), which is a theme developed in one way or another in all Paul's epistles, did not originate with him. The truth is found first in Christ's preaching. It is developed most thoroughly by the Lord, for example, in His teaching concerning the true vine (John 15). So then, the good news that God intends to establish His work is revealed in the New Testament both in the Epistles and in the Gospels. Paul's gospel has its roots in Christ's.

神必要實現他的旨意，不受任何阻撓，因為（2）它隱藏在舊約聖經中。關於兩約，有一句老掉牙的陳述：「舊約在新約啟；新約在舊約藏。」這句話，絕大部份是正確的。不過，有一些真理，保羅所說的「奧

秘」，的確是在新約才啟示出來，倘若，它們真的有在舊約隱藏過，那也是非常模糊不清的方式。舊約的聖徒，無法在他們那時的聖書中辨認出這些「奧秘」真理。我們現在可以辨認出（或至少一部份）的舊約奧秘，都需要從新約的大幅啟示中去倒推。

That God cannot be hindered in the outworking of His purpose concerning the church is (2) *divinely concealed in the Old Testament*. It is almost trite to say concerning the two Testaments that "the Old is in the New revealed; the New is in the Old concealed." The statement is very largely true. However, some truths connected with what Paul calls "the mystery" were certainly a New Testament revelation, and if they existed in the Old Testament types at all it was only in the vaguest and most shadowy way. The Old Testament saints could not discern these "mystery" truths in their Scriptures. We can see them, or at least some of them, only as we think through the Old Testament in the light of the greater revelation of the New Testament.[1]

保羅說，神要建立他作為的心意是，「…照永古隱藏不言的奧秘…這奧秘如今顯明出來，而且按著永生神的命，藉眾先知的書指示萬國的民，使他們信服真道。」（25節下-26節）。

Paul says that God's purpose to establish His work is *"according to the revelation of the mystery, which was kept secret since the world began, but now is made manifest, and by the scriptures of the prophets, according to the commandment of the everlasting God made known to all nations for the obedience of the faith"* (vv. 25b-26).

新約聖經中最大、最重要的奧秘，就是「教會」這個奧秘，猶太人與外邦人可以在基督的身體中合一。「在保羅的時代，猶太人與外邦人的關係，是教會最頭痛的問題。這問題若不搞定，其他的都搞不定。這是追求穩定的頭號敵人，加拉太的眾教會都深受其擾。保羅知道這股暗流橫掃各教會時，帶來什麼威力。也知道，惟有靠著神的大能，按此奧秘來宣講，才足以造就羅馬的信徒，這奧秘卻是被那些熱心但不信的猶太人所恨惡，他們認識摩西，卻不接納彼得所傳的「這些事」（彼後一12）。

The greatest and most important of the New Testament mysteries is the mystery of the church, the joining of Jew and Gentile in the body of Christ.[2] "The relation of Jew and Gentile was the burning question in the church in Paul's day. Nothing could be settled till it was settled. This question was the foe of stability and well-nigh wrecked the churches of Galatia. Paul knew the might of the disturbing currents sweeping around the churches, and that nothing but God's power could establish the Romans comfortably with a preaching that accorded with this mystery, so hateful to the zealous but unbelieving Jew, who knew Moses but had only hate for what Peter calls 'the present truth' (II Peter 1:12)."[3]

神的心意，卻是要在這奧秘上來建造聖徒，這奧秘乃是神「藉眾先知的書」而顯明的。這些眾先知，當然不是指舊約的眾先知，而是新約的眾先知，他們將這些新的真理顯明，並且受託成為神的器皿來執筆撰寫。要施行他完美的計劃（特別是透過新約聖經），使聖徒受造就而長大成熟，也使他的教會全然穩固。

God's purpose was to establish the saints in this great mystery, a mystery made manifest "by the scriptures of the prophets." These prophets are evidently not the Old Testament prophets but the New Testament prophets through whom these new truths were revealed and by whose instrumentality they were being committed to writing. It is through the Bible, the New Testament in particular, that God works out His perfect plan to mature the saints and bring to complete stability His church.

他乃是「永生的神」，在歷世歷代中要實踐他的旨意。基督徒雖然不免會軟弱、跌倒，但神是永遠堅定，教會雖然看似軟弱、分歧，但基督的身體，是與全能的神聯結。任何事物會軟弱失敗，但神的作為必不失敗。因此保羅最後只能以一句有關永生神智慧的話語來作結束。

He is "the everlasting God" and pursues His goals from age to age. Christians may be feeble and frail, but He is strong. The church may look weak and divided, but it is the body of Christ and linked to Omnipotence. Whatever else may fail, the work of God cannot. There remains but for Paul to close with a word about the wisdom of this eternal God.

II 宣告神的智慧（十六27）

II. The Wisdom of God Is Declared (16:27)

「願榮耀因耶穌基督歸與獨一全智的神，直到永遠阿們。」這標題要引我們的思路，來注意神慈愛的智慧，預知人的墮落，在創世之前就已預備了救恩，預先就認識我們，愛我們，預備我們進入他的國度，並因他的榮耀，叫萬事替我們互相效力。它也吸引我們注意他兒子的愛，他乃是我們可稱頌、榮耀的救主，並主耶穌基督。結束時，保羅要我們的心思、意念、意志，全都注目於他。

"To God only wise, be glory through Jesus Christ for ever. Amen." The title draws out our thoughts to Him whose loving counsels foresaw the fall of man, provided for it before the foundation of the world, foreknew us, loved us into the kingdom, and who arranges for all things to work together for our good and His eternal glory. It draws our thoughts also to the Son of His love, our blessed and glorious Saviour, the Lord Jesus Christ. And having engaged our thoughts, our hearts, our wills to Him, Paul puts down his pen.