

Justified by Faith: Peace with God

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References: Romans 3-5, Romans 5:1; Romans 3:21-31; Romans 3:20; Genesis 3:15; Genesis 2:17; Ezekiel 18:4; Romans 6:23; Romans 4:1-3; Genesis 15:5-6; Romans 4:4-5; Romans 4:6-8; Romans 4:9-10; Galatians 3:24; Ephesians 2:8-9

Answered Prayer and Peace with God

Thank you, Uncle Harold. I would like to thank many of you for your prayers for us. We believe that on Monday night, the Lord answered a prayer that my wife, Leo, and I have been praying—I have been praying for thirty-seven years, and Leo has been praying for about twenty-eight years. Some of you have been praying for my parents and their salvation. My mom has been in the hospital almost continually since May, and this last little bit we have been in Prince George visiting her in the hospital. For thirty-seven years, I have been sharing the gospel with my mom, and for twenty-eight years Leo has been doing it.

谢谢哈罗德叔叔。我也感谢你们当中许多人为我们的祷告。我们相信，在周一晚上，主应允了一个我和妻子利奥一直在祈求的祷告——我已经为此祷告了三十七年，利奥也祷告了大约二十八年。你们当中有些人一直在为我父母的救恩祷告。从五月份开始，我母亲几乎一直住在医院里；最近这段时间，我们都在乔治王子城（Prince George）的医院里探望她。三十七年来，我一直在向母亲分享福音，二十八年来利奥也一直在做同样的事。

On Monday, one of the oldest friends that I have—he has been my friend for forty-six or forty-seven years, since I was twelve years old—went into the hospital and visited my mother and shared the gospel with her. She made a profession of faith on Monday evening. She does not say very much, but she has a different look on her face. We believe she made peace with God. So I have been praying for thirty-seven years and sharing the gospel with her for thirty-seven years, and it appears that she has made a real confession of faith.

在周一，我认识最久的一位朋友——我们已经做了四十六、四十七年的朋友，我从十二岁起就认识他——去医院探望我母亲，并向她传了福音。周一晚上，她作了信心的宣告。她话不多，但脸上的神情却完全不一样了。我们相信她与神和好了。我祷告了三十七年，向她传福音传了三十七年，现在看来，她作出了真正信心的告白。

I see Karen rejoicing there, and we should all rejoice. We should never forget that the Lord sometimes answers prayers quickly, and sometimes slowly, but He is always willing to save the lost. Many of us have unsaved family members, so I encourage you to keep on praying for them. And my friend who was visiting her was Clayton Dick, who is also Harold's friend—wonderful, hallelujah! We rejoice. We are going to head back again next week to Prince George for another week before we head back to Mexico. My mother has peace with God, and we have peace with God.

我看到凯伦在那里喜乐，我们大家都应当一同喜乐。我们永远不要忘记，主回应祷告有时很快，有时很慢，但祂始终乐意拯救失丧的人。我们当中许多人都有尚未得救的家人，因此我鼓励大家继续为他们祷告。去探望她的朋友是克莱顿·迪克（Clayton Dick），他也是哈罗德的朋友——太棒了，哈利路亚！我们一同欢喜。下周我们要再回乔治王子城待一周，然后再返回墨西哥。我的母亲如今与神和好了，我们也与神和好了。

Let us open our Bibles to Romans chapter 5 and verse 1:

[Romans 5:1 NKJV]

Therefore, having been justified by faith, we have peace with God through our Lord Jesus Christ,

让我们打开圣经翻到罗马书5章1节：> [罗马书 5:1 和合本]> 我们既因信称义，就藉着我们的主耶稣基督得与神相和。

I think I have really appreciated this verse more than ever this last summer. Being justified by faith, we have peace with God. God declares us righteous, and because of that, we have peace with Him. This evening, I thought it would be interesting to start in Romans chapter 3, verse 21, and work our way until we get to chapter 5, verse 1, and see how Paul is making this fit together so beautifully.

在这个刚过去的夏天里，我对这节经文的体会比以往任何时候都更加深切。既*因信称义*，我们便与神和好。神宣判我们为义，正因如此，我们与祂之间有了和平。今晚，我想从罗马书3章21节开始，一路研读到5章1节，看看保罗是如何将这一真理如此严谨、优美地串联在一起的。

Notice that the first word in verse 1 of chapter 5 is "therefore." When we see the word "therefore" in our Bibles, we know that right before it is presented the reason for the statement that follows. One of my old teachers used to say: when we see the word "therefore," we have to see what it is there for. So let us see why Paul wrote "therefore."

请注意，第5章第1节的第一个词是“因此”（和合本译为“既”）。当我们在圣经中看到“因此”这个词时，我们知道前面必定陈述了后面结论的依据。我以前的一位老师常说：当我们在经文中看到“因此”时，我们必须看看它是“为了什么”（there for）放在那里的。现在就让我们来看保罗为什么写下“因此”。

Righteousness Apart from the Law

When we talk with people about heaven and ask them, "Can you earn salvation to get to heaven?", most people we run into would say yes. Most people who are religious, and even people who are not religious, would answer that there is something they could do to be able to get to heaven. An awful lot of people believe there is something good in us, and because there is something good in us, they think they can go to that fountain of goodness and pull out some good works to earn heaven.

当我们与人谈及天堂并问他们：“你能凭自己的努力赚取救恩进天堂吗？”，大多数我们遇到的人都会回答可以。大多数有宗教信仰的人，甚至没有宗教信仰的人，都会认为自己可以做些什么来进入天堂。许许多多的人相信我们里头有些良善的东西；正因为里头有良善，他们以为可以从这口“良善之泉”汲取一些善行，藉此赚取进天堂的资格。

Previously in Romans 3, it says that we could never be good enough to earn God's favor, because our nature and our practice is that we do wrong. The problem is that we know what we are supposed to do, and we know what we are not supposed to do; but we do what we are not supposed to do, and we do not do what we are supposed to do. That is where our problem is. With that background in mind, let us read verses 21 to 31:

然而在罗马书第3章的前半部分指出，我们绝不可能好到足以赚得神的喜悦，因为在本性和行为上，我们都是犯罪的。问题在于，我们明知该做什么，也明知不该做什么；但我们偏偏做不该做的事，却不该做的事。这就是我们的症结所在。带着这样的背景，我来读第21节至31节：

[Romans 3:21-31 NKJV]

²¹ But now the righteousness of God apart from the law is revealed, being witnessed by the Law and the Prophets, ²² even the righteousness of God, through faith in Jesus Christ, to all and on all who believe. For there is no difference; ²³ for all have sinned and fall short of the glory of God, ²⁴ being justified freely by His grace through the redemption that is in Christ Jesus, ²⁵ whom God set forth as a propitiation by His blood, through faith, to demonstrate His righteousness, because in His forbearance God had passed over the sins that were previously committed, ²⁶ to demonstrate at the present time His righteousness, that He might be just and the justifier of the one who has faith in Jesus. ²⁷ Where is boasting

then? It is excluded. By what law? Of works? No, but by the law of faith. ²⁸ Therefore we conclude that a man is justified by faith apart from the deeds of the law. ²⁹ Or is He the God of the Jews only? Is He not also the God of the Gentiles? Yes, of the Gentiles also, ³⁰ since there is one God who will justify the circumcised by faith and the uncircumcised through faith. ³¹ Do we then make void the law through faith? Certainly not! On the contrary, we establish the law.

> [罗马书 3:21-31 和合本] > ²¹ 但如今，神的义在律法以外已经显明出来，有律法和先知为证：²² 就是神的义，因信耶稣基督加给一切相信的人，并没有分别。²³ 因为世人都犯了罪，亏缺了神的荣耀；²⁴ 如今却蒙神的恩典，因基督耶稣的救赎，就白白地称义。²⁵ 神设立耶稣作挽回祭，是凭着耶稣的血，藉着人的信，要显明神的义；因为他用忍耐的心宽容人先时所犯的罪，²⁶ 好在今时显明他的义，使人知道他自己为义，也称信耶稣的人为义。²⁷ 既是这样，哪里能夸口呢？没有可夸的了。用何法没有的呢？是用立功之法吗？不是，乃用信主之法。²⁸ 所以我们看定了：人称义是因着信，不在乎遵行律法。²⁹ 难道神只作犹太人的神吗？不也作外邦人的神吗？是的，也作外邦人的神。³⁰ 神既是一位，他就要因信称那受割礼的为义，也要因信称那未受割礼的为义。³¹ 这样，我们因信废了律法吗？断乎不是！更是坚定律法。

In verse 20, it says:

[Romans 3:20 NKJV]

Therefore by the deeds of the law no flesh will be justified in His sight, for by the law is the knowledge of sin.

在第20节说：> [罗马书 3:20 和合本] > 所以凡有血气的，没有一个因行律法能在神面前称义，因为律法本是叫人知罪。

Paul says there is absolutely nothing that you and I can bring to make us fit for heaven. So the first word we run into in verse 21 is "but," and the second word is "now." Paul has established that there is absolutely nothing we can do, and now the good news follows.

保罗指出，你我绝对无法拿出任何东西使自己配进天国。因此在第21节中，我们首先遇到的词是“但”，紧接着是“如今”。保罗确立了我们靠自己绝无可能之后，好消息随之而来。

Communicating the Good News

I was speaking with a woman this summer from China. She was an atheist, and she had absolutely no idea what the Bible said. As I was talking to her, I had to change the way I

spoke. Sometimes when I speak, I use "Christian words"—words that would be fine if I were speaking to somebody who knew what the Bible said, but they mean absolutely nothing to somebody who does not know the Scriptures.

今年夏天我和一位来自中国的女士交谈。她是一位无神论者，对圣经毫无概念。在与她沟通时，我必须改变自己的表达方式。有时候我们在说话时会习惯用“基督教行话”，这些词汇对熟悉圣经的人来说完全没有问题，但对完全不了解圣经的人而言却不知所云。

One of those words is "gospel." You and I understand that "gospel" means good news. I said the word "gospel," and as I heard it leave my mouth, the Spirit of God gave me a slap on the back of the head! If I did something wrong as a boy, sometimes I would get a whack on the back of the head—not hard enough to hurt me, but enough to make me think, What did I do wrong? The Spirit of God was saying: "You have to speak plain English to her. You cannot use Christian jargon because she does not understand it." You cannot even say things like "the apostle Paul," because she does not know who Paul was; you cannot say "the Gospel of John" or "the Book of Romans," because she has no idea what those are.

其中一个词就是“福音”。你我都明白“福音”就是好消息。当我脱口说出“福音”这个词时，圣灵仿佛在我后脑勺上拍了一巴掌！小时候每当我做错了事，有时大人就会拍一下我的后脑勺——并不痛，但足以让我反省：*我做错什么了？* 圣灵提醒我：“你必须用她听得懂的日常语言对她说话。不要用属灵黑话，因为她根本听不懂。”你甚至不能随口提“使徒保罗”，因为她不知道保罗是谁；你也不能提“约翰福音”或“罗马书”，因为她完全不知道那是什么。

Do you see how much we have grown since we were saved? If I say "gospel," we all understand it; if we say "the Lord Jesus Christ," we understand; when we say "the apostle Paul," we know who we are talking about. Doesn't that make you glad that you are not what you used to be? Some of us think we have not learned anything, but when we really reflect on it, we have learned precious truths.

大家看，自从得救以来，我们在真道上有了多大的长进！现在如果我说“福音”，大家都明白；说“主耶稣基督”，大家都领会；说“使徒保罗”，我们都知道在说谁。看到自己不再是当年的模样，难道不令人欣慰吗？有时我们以为自己什么都没学到，但当我们静心思想，神确实教导了我们许多宝贵的真理。

Witnessed by the Law and the Prophets

In talking with this woman, I explained the bad news from Romans 3—that there is nothing we can do to make ourselves fit for heaven. But verse 21 says: "But now the righteousness of God apart from the law is revealed." It has absolutely nothing to do with law-keeping on our

part, yet it was "witnessed by the Law and the Prophets, even the righteousness of God, through faith in Jesus Christ, to all and on all who believe."

在与那位女士交谈时，我向她说明了罗马书第3章里的坏消息——我们靠自己无论如何也无法达到天国的标准。但第21节说：“但如今，神的义在律法以外已经显明出来。”这义与我们遵行律法毫无关系，却“有律法和先知为证，就是神的义，因信耶稣基督加给一切相信的人”。

Even though it has nothing to do with our keeping the law, it was declared by the Law and the Prophets. That is how we know that Jesus is the Christ, the Savior promised by God. If God makes a promise, and you are to understand its fulfillment, you need to know what that promise was. It starts in Genesis chapter 3, verse 15, with the seed of the woman:

[Genesis 3:15 NKJV]
And I will put enmity
Between you and the woman,
And between your seed and her Seed;
He shall bruise your head,
And you shall bruise His heel."

尽管这义与我们守律法无关，律法和先知却早已为其作证。这就是我们如何认出耶稣就是基督，就是神所应许的救主。如果神立了应许，而你要明白它的应验，首先就必须知道那应许是什么。这应许始于创世记3章15节关于“女人的后裔”的预言：> [创世记 3:15 和合本] > 我又要叫你和女人彼此为仇；你的后裔和女人的后裔也彼此为仇。女人的后裔要伤你的头；你要伤他的脚跟。

When we look at Jesus, we see that on His mother's side He was human, but on His Father's side He is God. He was not the seed of the man, but the Seed of the woman.

当我们注视耶稣时，我们看到按肉身而言祂是由母亲所生，按父而言祂乃是真神。祂不是男人的后裔，而是“女人的后裔”。

Furthermore, the ceremonial laws were fulfilled by Jesus. The Passover was a celebration with a lamb being slain. The blood of the slain lamb was placed on the doorposts and on the lintel of the door. When the destroying angel came to strike the firstborn, if he saw the blood, he would pass over that house, and death would not enter. When we trust in Jesus as the Lamb of God, we pass from death unto life. Death has no legal right to enter our lives because Jesus has paid the price for us. The apostle Paul confirms this when he says, "Christ, our Passover, was sacrificed for us."

不仅如此，旧约中的各种礼仪律都在耶稣身上得了成全。逾越节正是借着被宰杀的羔羊所举行的庆典。逾越节羔羊的血涂在门框和门楣上；当灭命天使前去击杀长子时，若看见那血，就会越过那家，死亡便不得侵入。当我们信靠耶稣为神的羔羊时，我们就出死入生了。死亡在律法上对我们再无权柄，因为耶稣已经替我们付清了赎价。使徒保罗在哥林多前书5章证实了这一点，说：“我们逾越节的羔羊基督，已经被杀献祭了。”

There was also the prophecy that Jesus would come from the tribe of Judah and from the line of David, as in 2 Samuel 7. So His coming was witnessed by the Law and the Prophets. On the one hand, Jesus fulfilled the ceremonial laws and prophecies; on the other hand, Jesus obeyed God's moral law perfectly. He did no sin, which is why He alone could take our place. It was not an accident or a new invention; it was spoken of long ago and fulfilled in Jesus Christ.

经上还有预言指出耶稣必出自犹大支派、出于大卫的后裔，正如撒母耳记下第7章所记。因此，祂的降临实有律法和先知作见证。一方面，耶稣成全了律法中的预表与先知的预言；另一方面，耶稣完全顺服了神道德律法的一切要求。祂完全没有犯罪，正因如此，唯有祂能作我们的替罪羊。这绝非偶然，也非标新立异，而是历经漫长岁月预言、并在耶稣基督身上完全应验的真理。

For All Have Sinned

Why is this righteousness offered "to all them that believe"? Verse 22 and 23 say: "For there is no difference; for all have sinned and fall short of the glory of God."

为什么这义是加给“一切相信的人”呢？第22节和23节说：“并没有分别。因为世人都犯了罪，亏缺了神的荣耀。”

There is no difference. We have all sinned. In human eyes, some sins seem "big" and some sins seem "little." But in God's eyes, there is only sin. Sometimes on a physical globe of the earth, you can run your fingers over it and feel the raised mountain ridges—the Himalayas and the Rocky Mountains. But in reality, if a globe were built strictly to scale with the true size of the earth, it would feel perfectly smooth. The difference from sea level to the peak of Mount Everest is completely negligible compared to the total size of the earth.

并没有分别，我们全都犯了罪。在人的眼里，有些罪看似是“大罪”，有些罪看似是“小罪”；但在神的眼中，罪就是*罪*。有时在立体的地球仪上，你可以用手指触摸到凸起的山脉——喜马拉雅山脉、落基山脉。但事实上，如果地球仪完全按地球的实际比例制作，其表面摸起来将是极其光滑的。因为从海平面到珠穆朗玛峰顶的起伏，与整个地球的尺度相比，完全微不足道。

In Vancouver, we look across at the North Shore mountains and think they look tall. But those mountains are nothing compared to Mount Everest, and the Himalayas are nothing

compared to the universe. In human eyes, some sins appear large and some small; in God's sight, it is all sin. We have all fallen short of the glory of God. It does not matter if someone is a homeless drug addict on the street, rich and famous, or the child of a missionary—we have all sinned. None of us has ever lived a life of God's perfect righteousness.

在温哥华，我们望着北岸的山峦，觉得它们高耸入云；但这些山与珠穆朗玛峰相比根本不算什么，而喜马拉雅山在广袤的宇宙面前更是微乎其微。在人的眼中，罪有轻重之分；在神的鉴察下，全都是罪。我们都亏缺了神的荣耀。无论一个人是街头流落的吸毒者、腰缠万贯的名流，还是宣教士的儿女——我们都犯了罪。没有任何人活出过神完美的公义。

Human religion can never answer the question: Have you done enough to satisfy your God? No one knows. People do not know what will happen after they die, or how they might be reincarnated. But whoever receives the gift of Jesus can have absolute assurance.

人造的宗教永远无法解答一个问题：*你所行的到底够不够取悦你的神？* 谁也不知道。人们不知道死后会怎样，也不知道会不会轮回转世。但任何接受了耶稣基督救恩恩赐的人，都可以拥有确切的把握。

Justified Freely by His Grace

Verse 24 says: "Being justified freely by His grace through the redemption that is in Christ Jesus." Justified freely means justified without a cause in us, without a single merit of our own. It is by His grace. Grace is unmerited favor.

第24节说：“如今却蒙神的恩典，因基督耶稣的救赎，就白白地称义。”*白白地称义*意味着称义并非因我们身上有什么功劳，完全没有人的善行作为因由。这是出于祂的恩典。恩典就是不配得的恩宠。

It comes "through the redemption that is in Christ Jesus." Redemption is the act of liberating a slave—a slave being set free because the full ransom price has been paid. There is nothing within ourselves to pay that price. We cannot work hard enough to earn God's favor.

这恩典是“因基督耶稣的救赎”。救赎是指将奴隶释放的举动——奴隶之所以能得享自由，是因为赎价已经全数付清。我们自己根本拿不出任何东西来支付那笔赎金。我们无论怎样拼命做工，也无法赚得神的喜悦。

Paul emphasizes this in Romans chapter 4:

[Romans 4:4-5 NKJV]

⁴ Now to him who works, the wages are not counted as grace but as debt. ⁵ But to him who does not work but believes on Him who justifies the ungodly, his faith is accounted for righteousness,

保罗在罗马书第4章强调了这一点： > [罗马书 4:4-5 和合本] > ⁴ 做工的得工价，不算恩典，乃是该得的；⁵ 惟有不做工的，只信称罪人为义的神，他的信就算为义。

If it is a wage, you earned it. When you go to work and put in your hours, your employer owes you a paycheck because you earned it. That is a debt, not a gift. But a gift is something you do not earn. If you work for it, it is a wage. "But to him who does not work but believes on Him who justifies the ungodly, his faith is accounted for righteousness."

如果是工资，那是你赚来的。当你去上班付出了劳动时间，雇主就欠你薪水，因为那是你应得的。那是债务，不是礼物。但礼物绝不是靠做工赚来的；如果你靠做工换取，那就是工价。“惟有不做工的，只信称罪人为义的神，他的信就算为义。”

Propitiation and God's Righteousness

Verse 25 tells us: "Whom God set forth as a propitiation by His blood, through faith, to demonstrate His righteousness, because in His forbearance God had passed over the sins that were previously committed."

第25节告诉我们：“神设立耶稣作挽回祭，是凭着耶稣的血，藉着人的信，要显明神的义；因为他用忍耐的心宽容人先时所犯的罪。”

God set forth Jesus to be the propitiation. That is not a word we use every day, but it means that Jesus satisfies the righteous demands of the holy Father. Tainted sacrifices can never satisfy God; only a sinless sacrifice meets His holy standard. Jesus' sinless life and His undeserved death satisfied God's judgment against sin.

神设立耶稣作*挽回祭*。这不是一个日常用词，它的意思是：耶稣完全满足了圣洁天父公义的要求。沾染罪污的祭物绝不能满足神；唯有毫无瑕疵的完全祭牲才能符合神圣洁的标准。耶稣无罪的生命和祂本不该受的替死，完全平息并满足了神对罪恶的忿怒与公义审判。

From the very beginning, the penalty of sin was clear:

[Genesis 2:17 NKJV]

but of the tree of the knowledge of good and evil you shall not eat, for in the day that you eat of it you shall surely die."

从起初，罪的刑罚就是明确的： > [创世记 2:17 和合本] > 只是分别善恶树上的果子，你不可吃，因为你吃的日子必定死！

In Ezekiel, God reaffirmed:

[Ezekiel 18:4 NKJV]
"Behold, all souls are Mine;
The soul of the father
As well as the soul of the son is Mine;
The soul who sins shall die.

在以西结书中，神再次重申： > [以西结书 18:4 和合本] > 看哪，世人所有的灵魂都是属我的；为父的灵魂怎样属我，为子的灵魂也照样属我；犯罪的，他必死亡。

And in Romans 6:23:

[Romans 6:23 NKJV]
For the wages of sin is death, but the gift of God is eternal life in Christ Jesus our Lord.

罗马书6章23节也说： > [罗马书 6:23 和合本] > 因为罪的工价乃是死；惟有神的恩赐，在我们的主基督耶稣里，乃是永生。

Jesus' sacrifice satisfied God's demands against sin, and it also silences every accusation brought against God. Verse 25 notes that in His forbearance, God had "passed over the sins that were previously committed." People might look at the Old Testament and say, "God does not care about sin. People sinned, and He did not immediately strike everyone dead." Or they say, "God was not truly holy, because evil people seemed to get away with so much."

耶稣的献祭不仅满足了神对罪的公义审判，更堵住了针对神的一切质疑。第25节提到，神以忍耐宽容的心“赦免了（或作‘越过了’）先前所犯的罪”。有人读旧约时或许会说：“神似乎不在乎罪；人犯了罪，祂并没有立刻击杀每一个人。”或者有人说：“神并不是绝对圣洁的，因为恶人犯了那么多罪，似乎都逍遥法外。”

Even today, people ask: "Why does God allow so much evil? Does He really care?" But God did not ignore sin; He withheld His judgment until Calvary. On the cross, God judged all sin—past sin, present sin, and future sin! God never swept sin under the rug. At the cross, He showed His boundless grace, while at the exact same time demonstrating His absolute

righteousness. God proved that He is both just in judging sin, and the justifier of whoever puts their faith in Jesus.

即便在今天，人们仍会质问：“神为什么容忍世上这么多的恶？祂真的在乎吗？”然而神从未忽视罪，祂只是凭忍耐将审判存留，直到各各他山！在十字架上，神审判了一切的罪——过去的罪、现在的罪和将来的罪！神绝没有把罪扫到地毯下掩盖了事。在十字架上，祂显明了浩大的恩典，同时显明了祂绝对的公义。神借此证明了祂既是*公义的*审判者，又是*称信耶稣之人为义*的救主。

Boasting Is Excluded

Verse 27 asks: "Where is boasting then? It is excluded. By what law? Of works? No, but by the law of faith." If someone could be saved by their own works, they would have a reason to boast. But salvation is a free gift of God. If you do not accept the gift by faith, you can never be declared righteous. Therefore, all human boasting is completely excluded. We give all the glory to God.

第27节问道：“既是这样，哪里能夸口呢？没有可夸的了。用何法没有的呢？是用立功之法吗？不是，乃用信主之法。”如果一个人是靠自己的行为得救，他尚有夸口的资本；但救恩是神白白的恩赐。如果你不凭信心接受这礼物，就绝不可能被宣判为义。因此，一切人的自夸都被彻底排除了。我们把一切的荣耀完全归给神。

Verse 29 asks: "Or is He the God of the Jews only? Is He not also the God of the Gentiles? Yes, of the Gentiles also." Does God discriminate? I look at our screen tonight: we have Amir from Iran, Karen from Jamaica, myself from Canada, and many of you from different parts of China. What a beautiful picture of people from different nations and languages gathered together! God does not show favoritism; He offers His salvation freely to all, and it is given to all who believe.

第29节问：“难道神只作犹太人的神吗？不也作外邦人的神吗？是的，也作外邦人的神。”神会偏待人吗？看看今晚屏幕上的弟兄姊妹：有来自伊朗的阿米尔，来自牙买加的凯伦，来自加拿大的我自己，还有许多来自中国不同地方的朋友。来自不同国家和语言背景的人聚在一起，这是何等优美的画面！神绝不偏待人；祂向所有人无保留地提供救恩，并赐给一切相信的人。

Verse 31 concludes: "Do we then make void the law through faith? Certainly not! On the contrary, we establish the law." Jesus perfectly fulfilled every ceremonial type and completely kept every righteous requirement of the law.

第31节总结道：“这样，我们因信废了律法吗？断乎不是！更是坚定律法。”耶稣完全应验了律法中一切礼仪的预表，也完全遵行了律法中一切公义的诫命。

The Example of Abraham

In Romans chapter 4, Paul defends justification by faith using Scriptures that his Jewish readers knew well. He begins with their great forefather, Abraham:

[Romans 4:1-3 NKJV]

¹ What then shall we say that Abraham our father has found according to the flesh?
² For if Abraham was justified by works, he has something to boast about, but not before God. ³ For what does the Scripture say? "Abraham believed God, and it was accounted to him for righteousness."

到了罗马书第4章，保罗引用犹太读者耳熟能详的旧约经文，进一步阐明因信称义的论据。他首先以他们伟大的先祖亚伯拉罕为例：> [罗马书 4:1-3 和合本] > ¹ 如此说来，我们的祖宗亚伯拉罕凭着肉体得了什么呢？² 倘若亚伯拉罕是因行为称义，就有可夸的；只是在神面前并无可夸的。³ 经上说什么呢？说：“亚伯拉罕信神，这就算为他的义。”

Paul teaches straight from the Old Testament. There are preachers today who want to cast aside the Old Testament, but it is the Old Testament that confirms we have the true Christ, the true Savior! Paul asks the crucial question: What does the Scripture say? That is the question we must always ask: What does the Bible say?

保罗的教导直接根植于旧约。今天有些传道人企图把旧约撇在一边，但正是旧约经文证实了我们所信的是那位真正的基督、真正的救主！保罗提出了最核心的问题：*经上是怎么说的？* 这也是我们凡事必须追问的问题：*圣经是怎么说的？*

Verse 3 quotes from Genesis 15:

[Genesis 15:5-6 NKJV]

⁵ Then He brought him outside and said, "Look now toward heaven, and count the stars if you are able to number them." And He said to him, "So shall your descendants be." ⁶ And he believed in the LORD, and He accounted it to him for righteousness.

第3节引用了创世记15章的经文：> [创世记 15:5-6 和合本] > ⁵ 于是领他走到外边，说：“你向天观看，数算众星，能数得过来吗？”又对他说：“你的后裔将要如此。”⁶ 亚伯兰信耶和华，耶和华就以此为他的义。

God gave a promise, Abraham simply believed God, and God credited it to him as righteousness.

神赐下应许，亚伯拉罕单单信靠神，神就以此算为他的义。

In verses 4 and 5, Paul re-emphasizes:

[Romans 4:4-5 NKJV]

⁴ Now to him who works, the wages are not counted as grace but as debt. ⁵ But to him who does not work but believes on Him who justifies the ungodly, his faith is accounted for righteousness,

在第4节和第5节，保罗再次强调： > [罗马书 4:4-5 和合本] > ⁴ 做工的得工价，不算恩典，乃是该得的；⁵ 惟有不做工的，只信称罪人为义的神，他的信就算为义。

What is grace? In many forms of religion, people say grace is an ability God gives you so you can perform good works to earn heaven. That is not the biblical definition! If you work for it, it is a debt owed to you. Grace is the complete opposite of work. We do not try to make ourselves good enough; we simply receive the free gift. Even though I have sinned, I am declared righteous by God through faith, because Jesus did all the work on my behalf.

恩典究竟是什么？在许多宗教理念中，人们把恩典解释为“神赋予你能力，好让你能行善以赚取天国”。这绝非圣经的定义！如果你付出做工而换得回报，那是别人欠你的工价。恩典与人的作为截然相反。我们不是靠改善自己来蒙悦纳，而是单单领受神白白的恩赐。我虽犯了罪，却因着信被神宣判为义，因为耶稣已经替我成就了一切的救赎大工。

The Testimony of David

What about our sins? In verses 6 to 8, Paul points to King David:

[Romans 4:6-8 NKJV]

⁶ just as David also describes the blessedness of the man to whom God imputes righteousness apart from works:

⁷ "Blessed are those whose lawless deeds are forgiven,
And whose sins are covered;

⁸ Blessed is the man to whom the LORD shall not impute sin."

那么我们身上的罪又该如何解决呢？在第6至8节中，保罗引出大卫王的见证：> [罗马书 4:6-8 和合本] >⁶ 正如大卫称那在行为以外蒙神算为义的人是有福的。 >⁷ 他说：“得赦免其过、遮盖其罪的，这人是有福的！ >⁸ 主不算为有罪的，这人是有福的！”

We know David committed terrible sins—adultery with Bathsheba, and orchestrating the murder of her husband, Uriah. David was deeply repentant. Did God hold those sins against him for eternity? No! David was not forgiven through his own works; he was forgiven through grace.

我们都知道大卫曾犯过极其严重的罪恶——与拔示巴通奸，随后又阴谋借刀杀害了她的丈夫乌利亚。大卫彻底悔改了。神是否在永恒中一直记恨、追讨他的罪呢？绝不！大卫蒙赦免绝非由于他的立功行为，完全是蒙了恩典。

Not only are we declared righteous like Abraham, but our sins are completely taken away from us—as far as the east is from the west. Our lawless deeds are forgiven, our sins are covered, and the Lord will never impute that sin against us.

我们不仅像亚伯拉罕一样被称义，我们的罪孽更被彻底除掉——东离西有多远，祂使我们的过犯离我们也有多远。我们的过犯得蒙赦免，罪恶被宝血遮盖，主永不再将罪归算在我们身上。

Faith Preceded Circumcision

Paul then asks in verses 9 and 10:

[Romans 4:9-10 NKJV]

⁹ Does this blessedness then come upon the circumcised only, or upon the uncircumcised also? For we say that faith was accounted to Abraham for righteousness. ¹⁰ How then was it accounted? While he was circumcised, or uncircumcised? Not while circumcised, but while uncircumcised.

接着，保罗在第9节和第10节问道：> [罗马书 4:9-10 和合本] >⁹ 如此看来，这福是单加给那受割礼的人吗？不也是加给那未受割礼的人吗？因我们所说，亚伯拉罕的信，就算为他的义。¹⁰ 是怎么算的呢？是在他受割礼的时候呢？是在他未受割礼的时候呢？不是在受割礼的时候，乃是在未受割礼的时候。

In Genesis 15, Abraham believed God and it was accounted to him for righteousness. It was not until Genesis 17 that Abraham was circumcised. Which came first: chapter 15 or chapter 17? Chapter 15 came first! Abraham was declared righteous years before he received the outward sign of circumcision.

在创世记15章中，亚伯拉罕信神，神就算他为义；而直到创世记17章，亚伯拉罕才接受割礼。哪一个在前？当然是第15章在前！早在亚伯拉罕领受割礼这外在记号的好些年前，他就被神称为义了。

Paul uses the historical timeline to demonstrate that justification never depended on circumcision. Circumcision was merely an outward sign and seal of what had already taken place inwardly by faith.

保罗借由历史次序证明：称义绝对不取决于割礼。割礼只不过是一个外在的记号与印记，用以印证他早已因信在内心成就的事实。

For us today, baptism is like that. When Amir was baptized recently, his hair was wet; when Roy was baptized, he jokingly told Brother Joe to hold him under the water a little longer! Baptism is an outward symbol of a reality that has already taken place. Amir, Roy, and all of us were saved before we were baptized. We had already received God's righteousness by faith. Baptism does not save us; it is the outward testimony of the spiritual transformation God already performed in our hearts.

对今天的我们来说，洗礼也是如此。前些日子阿米尔受洗时，头发全都湿透了；若雨弟兄受洗时，还开玩笑让乔弟兄把他按在水里多留一会儿！洗礼是一个外在的象征，印证那早已成就的内在属灵事实。阿米尔、若雨以及我们所有人，都是在受洗之前就已经蒙恩得救了；我们早在受洗前就因信承受了神的公义。洗礼并不能拯救人，它乃是向众人宣告神已在我们生命中成就的新造之工。

Paul confirms this in Galatians chapter 3:

[Galatians 3:24 NKJV]

Therefore the law was our tutor to bring us to Christ, that we might be justified by faith.

保罗在加拉太书3章再次证实了这一点：> [加拉太书 3:24 和合本] > 这样，律法是我们引向基督的启蒙教师，使我们因信称义。

The law was our schoolmaster. It showed us what was right and wrong, proving that we have all sinned and fallen short of God's glory. But it points us to Jesus Christ, who kept the moral law and fulfilled every ceremonial requirement.

律法是我们的训蒙师傅。它向我们显明何为善恶，显露出世人都犯了罪、亏缺了神的荣耀。律法引导我们投奔耶稣基督，唯有祂完全顺服了道德律法，成全了一切礼仪的要求。

And in Ephesians chapter 2:

[Ephesians 2:8-9 NKJV]

⁸ For by grace you have been saved through faith, and that not of yourselves; it is the gift of God, ⁹ not of works, lest anyone should boast.

在以弗所书2章： > [以弗所书 2:8-9 和合本] > ⁸ 你们得救是本乎恩，也因着信；这并不是出于自己，乃是神所赐的；⁹ 也不是出于行为，免得有人自夸。

Peace with God

This is the good news! God justifies us through faith. Because God takes sin so seriously, Jesus died in our place as our substitute. When we place our trust in Him, God declares us righteous.

这就是好消息！神借着信称我们为义。正因为神极其严肃地对待罪恶，耶稣才作为替罪羊亲自代我们受死。当我们全心信靠祂，神便宣判我们为义。

That brings us right back to Romans 5:1:

[Romans 5:1 NKJV]

Therefore, having been justified by faith, we have peace with God through our Lord Jesus Christ,

这使我们再次回到罗马书5章1节的结论： > [罗马书 5:1 和合本] > 我们既因信称义，就藉着我们的主耶稣基督得与神相和。

We can see the marvelous argument Paul builds. We are justified by faith, and therefore we have peace with God! We are exceedingly grateful to God for His unspeakable gift of grace in Jesus Christ.

我们清楚看到保罗所构建的无可辩驳的论据。我们是因信称义，正因如此，我们与神享有真正的和平！我们向神献上深深的感恩，因祂在耶稣基督里赐给了我们这不可言喻的恩典。

Closing Prayer

Let us close in prayer.

让我们一同低头祷告。

Our Father in heaven, we thank You for the salvation we find in Jesus Christ. We are so thankful that it is by faith alone, because Jesus paid it all for us at Calvary. We thank You for this great salvation. We ask that You bless these words of Paul to our hearts, that we may appreciate them more and more.

我们在天上的父，我们感谢您在耶稣基督里赐给我们的救恩。我们衷心感恩这救恩单单本乎信心，因为耶稣在各各他山上已经替我们付清了一切代价。我们为这伟大的救恩感谢您。求您藉着使徒保罗的这些宝贵教导恩待我们的心，使我们对此有更深切的感恩与领悟。

As we lay down to sleep tonight with these truths in our minds, may they prepare our hearts to remember the Lord Jesus at the Lord's Supper tomorrow morning. Once again, we thank You for Jesus. In Jesus' name we pray, Amen.

今夜当我们带着这些真理安息入睡时，愿它们预备我们的心，使我们在明早擘饼纪念主时，更加思念主耶稣。我们再次为恩主耶稣献上感谢。奉耶稣基督的名祷告，阿们！