

## 罗马书

## Romans

## 第一章

## 问安

- 1 耶稣基督的仆人保罗、奉召为使徒、特派传神的福音。
- 2 这福音是神从前藉众先知、在圣经上所应许的、
- 3 论到他儿子我主耶稣基督、按肉体说、是从大卫后裔生的、
- 4 按圣善的灵说、因从死里复活、以大能显明是神的儿子。
- 5 我们从他受了恩惠、并使徒的职分、在万国之中叫人为他的名信服真道、
- 6 其中也有你们这蒙召属耶稣基督的人。
- 7 我写信给你们在罗马为神所爱、奉召作圣徒的众人。愿恩惠平安、从我们的父神、并主耶稣基督、归与你们。

## 保罗有意访问罗马

- 8 第一、我靠著耶稣基督、为你们众人感谢我的神、因你们的信德传遍了天下。
- 9 我在他儿子福音上、用心灵所事奉的神、可以见证我怎样不住的题到你们、
- 10 在祷告之间、常常恳求、或者照神的旨意、终能得平坦的道路往你们那里去。
- 11 因为我切切的想见你们、要把些属灵的恩赐分给你们、使你们可以坚固、
- 12 这样我在你们中间、因你与我彼此的信心、就可以同得安慰。
- 13 弟兄们、我不愿意你们不知道、我屡次定意往你们那里去、要在你们中间得些果子、如同在其余的外邦人中一样、只是到如今仍有阻隔。
- 14 无论是希利尼人、化外人、聪明人、愚拙人、我都欠他们的债。
- 15 所以情愿尽我的力量、将福音也传给你们在罗马的人。

## 福音的大能

- 16 我不以福音为耻、这福音本是神的大能、要救一切相信的、先是犹太人、后是希利尼人。
- 17 因为神的义、正在这福音上显明出来、这义是本于信、以致于信、如经上所记、『义人必因信得生。』

## Salutation

1:1 From Paul, a slave of Christ Jesus, called to be an apostle, set apart for the gospel of God. 1:2 This gospel he promised beforehand through his prophets in the holy scriptures, 1:3 concerning his Son who was a descendant of David with reference to the flesh, 1:4 who was appointed the Son-of-God-in-power according to the Holy Spirit by the resurrection from the dead, Jesus Christ our Lord. 1:5 Through him we have received grace and our apostleship to bring about the obedience of faith among all the Gentiles on behalf of his name. 1:6 You also are among them, called to belong to Jesus Christ. 1:7 To all those loved by God in Rome, called to be saints: Grace and peace to you from God our Father and the Lord Jesus Christ!

## Paul's Desire to Visit Rome

1:8 First of all, I thank my God through Jesus Christ for all of you, because your faith is proclaimed throughout the whole world. 1:9 For God, whom I serve in my spirit by preaching the gospel of his Son, is my witness that I continually remember you 1:10 and I always ask in my prayers, if perhaps now at last I may succeed in visiting you according to the will of God. 1:11 For I long to see you, so that I may impart to you some spiritual gift to strengthen you, 1:12 that is, that we may be mutually comforted by one another's faith, both yours and mine. 1:13 I do not want you to be unaware, brothers and sisters, that I often intended to come to you (and was prevented until now), so that I may have some fruit even among you, just as I already have among the rest of the Gentiles. 1:14 I am a debtor both to the Greeks and to the barbarians, both to the wise and to the foolish. 1:15 Thus I am eager also to preach the gospel to you who are in Rome.

## The Power of the Gospel

1:16 For I am not ashamed of the gospel, for it is God's power for salvation to everyone who believes, to the Jew first and also to the Greek. 1:17 For the righteousness of God is revealed in the gospel from faith to faith, just as it is written, "The righteous by faith will live."

## 不义者的审判

- 18 原来 神的忿怒、从天上显明在一切不虔不义的人身上、就是那些行不义阻挡真理的人。
- 19 神的事情、人所能知道的、原显明在人心里、因为 神已经给他们显明。
- 20 自从造天地以来、神的永能和神性是明明可知的、虽是眼不能见、但藉著所造之物、就可以晓得、叫人无可推诿。
- 21 因为他们虽然知道 神、却不当作 神荣耀他、也不感谢他、他们的思念变为虚妄、无知的心就昏暗了。
- 22 自称为聪明、反成了愚拙、
- 23 将不能朽坏之 神的荣耀、变为偶像、彷彿必朽坏的人、和飞禽走兽昆虫的样式。
- 24 所以 神任凭他们、逞著心里的情欲行污秽的事、以致彼此玷辱自己的身体。
- 25 他们将 神的真实变为虚谎、去敬拜事奉受造之物、不敬奉那造物之主、主乃是可称颂的、直到永远。阿们。
- 26 因此 神任凭他们放纵可羞耻的情欲、他们的女人、把顺性的用处、变为逆性的用处。
- 27 男人也是如此、弃了女人顺性的用处、欲火攻心、彼此贪恋、男和男行可羞耻的事、就在自己身上受这妄为当得的报应。
- 28 他们既然故意不认识 神、神就任凭他们存邪僻的心、行那些不合理的事。
- 29 装满了各样不义、邪恶、贪婪、恶毒、〔或作阴毒〕满心是嫉妒、凶杀、争竞、诡诈、毒恨。
- 30 又是谗毁的、背后说人的、怨恨 神的、〔或作被 神所憎恶的〕侮慢人的、狂傲的、自夸的、捏造恶事的、违背父母的、
- 31 无知的、背约的、无亲情的、不怜悯人的。
- 32 他们虽知道 神判定、行这样事的人是当死的、然而他们不但自己去行、还喜欢别人去行。

## 第二章

## 律法主义者的审判

- 1 你这论断人的、无论你是谁、也无可推诿、你在甚么事上论断人、就在甚么事上定自己的罪、因你这论断人的、自己所行却和别人一样。
- 2 我们知道这样行的人、神必照真理审判他。

*The Condemnation of the Unrighteous*

1:18 For the wrath of God is revealed from heaven against all ungodliness and unrighteousness of people who suppress the truth by their unrighteousness, 1:19 because what can be known about God is plain to them, because God has made it plain to them. 1:20 For since the creation of the world his invisible attributes—his eternal power and divine nature—have been clearly seen, because they are understood through what has been made. So people are without excuse. 1:21 For although they knew God, they did not glorify him as God or give him thanks, but they became futile in their thoughts and their senseless hearts were darkened. 1:22 Although they claimed to be wise, they became fools 1:23 and exchanged the glory of the immortal God for an image resembling mortal human beings or birds or four-footed animals or reptiles.

1:24 Therefore God gave them over in the desires of their hearts to impurity, to dishonor their bodies among themselves. 1:25 They exchanged the truth of God for a lie and worshiped and served the creation rather than the Creator, who is blessed forever! Amen.

1:26 For this reason God gave them over to dishonorable passions. For their women exchanged the natural sexual relations for unnatural ones, 1:27 and likewise the men also abandoned natural relations with women and were inflamed in their passions for one another. Men committed shameless acts with men and received in themselves the due penalty for their error.

1:28 And just as they did not see fit to acknowledge God, God gave them over to a depraved mind, to do what should not be done. 1:29 They are filled with every kind of unrighteousness, wickedness, covetousness, malice. They are rife with envy, murder, strife, deceit, hostility. They are gossips, 1:30 slanderers, haters of God, insolent, arrogant, boastful, contrivers of all sorts of evil, disobedient to parents, 1:31 senseless, covenant-breakers, heartless, ruthless. 1:32 Although they fully know God's righteous decree that those who practice such things deserve to die, they not only do them but also approve of those who practice them.

*The Condemnation of the Moralist*

2:1 Therefore you are without excuse, whoever you are, when you judge someone else. For on whatever grounds you judge another, you condemn yourself, because you who judge practice the same things. 2:2 Now we know that God's judgment is in accordance with truth against those who practice such

- 3 你这人哪、你论断行这样事的人、自己所行的却和别人一样、你以为能逃脱 神的审判么。
- 4 还是你藐视他丰富的恩慈、宽容、忍耐、不晓得他的恩慈是领你悔改呢。
- 5 你竟任著你刚硬不悔改的心、为自己积蓄忿怒、以致 神震怒、显他公义审判的日子来到。
- 6 他必照各人的行为报应各人。
- 7 凡恒心行善、寻求荣耀尊贵、和不能朽坏之福的、就以永生报应他们。
- 8 惟有结党不顺从真理、反顺从不义的、就以忿怒恼恨报应他们。
- 9 将患难、困苦、加给一切作恶的人、先是犹太人、后是希利尼人。
- 10 却将荣耀、尊贵、平安、加给一切行善的人、先是犹太人、后是希利尼人。
- 11 因为 神不偏待人。
- 12 凡没有律法犯了罪的、也必不按律法灭亡、凡在律法以下犯了罪的、也必按律法受审判、
- 13 (原来在 神面前、不是听律法的为义、乃是行律法的称义。
- 14 没有律法的外邦人、若顺著本性行律法上的事、他们虽然没有律法、自己就是自己的律法。
- 15 这是显出律法的功用刻在他们心里、他们是非之心同作见证、并且他们的思念互相较量、或以为是、或以为非)
- 16 就在 神藉耶稣基督审判人隐秘事的日子、照著我的福音所言。

#### 犹太人的审判

- 17 你称为犹太人、又倚靠律法、且指著 神夸口。
- 18 既从律法中受了教训、就晓得 神的旨意、也能分别是非、〔或作也喜爱那美好的事〕
- 19 又深信自己是给瞎子领路的、是黑暗中人的光、
- 20 是蠢笨人的师傅、是小孩子的先生、在律法上有知识和真理的模范。
- 21 你既是教导别人、还不教导自己么、你讲说人不可偷窃、自己还偷窃么。
- 22 你说人不可奸淫、自己还奸淫么、你厌恶偶像、自己还偷窃庙中之物么。
- 23 你指著律法夸口、自己倒犯律法、玷辱神么。
- 24 神的名在外邦人中、因你们受了褻渎、正如经上所记的。
- 25 你若是行律法的、割礼固然于你有益、若是犯律法的、你的割礼就算不得割礼。
- 26 所以那未受割礼的、若遵守律法的条例、他虽然未受割礼、岂不算是有割礼么。

things. 2:3 And do you think, whoever you are, when you judge those who practice such things and yet do them yourself, that you will escape God's judgment? 2:4 Or do you have contempt for the wealth of his kindness, forbearance, and patience, and yet do not know that God's kindness leads you to repentance? 2:5 But because of your stubbornness and your unrepentant heart, you are storing up wrath for yourselves in the day of wrath, when God's righteous judgment is revealed! 2:6 He **will reward each one according to his works**: 2:7 eternal life to those who by perseverance in good works seek glory and honor and immortality, 2:8 but wrath and anger to those who live in selfish ambition and do not obey the truth but follow unrighteousness. 2:9 There will be affliction and distress on everyone who does evil, on the Jew first and also the Greek, 2:10 but glory and honor and peace for everyone who does good, for the Jew first and also the Greek. 2:11 For there is no partiality with God. 2:12 For all who have sinned apart from the law will also perish apart from the law, and all who have sinned under the law will be judged by the law. 2:13 For it is not those who hear the law who are righteous before God, but those who do the law will be declared righteous. 2:14 For whenever the Gentiles, who do not have the law, do by nature the things required by the law, these who do not have the law are a law to themselves. 2:15 They show that the work of the law is written in their hearts, as their conscience bears witness and their conflicting thoughts accuse or else defend them, 2:16 on the day when God will judge the secrets of human hearts, according to my gospel through Christ Jesus.

#### The Condemnation of the Jew

2:17 But if you call yourself a Jew and rely on the law and boast of your relationship to God 2:18 and know his will and approve the superior things because you receive instruction from the law, 2:19 and if you are convinced that you yourself are a guide to the blind, a light to those who are in darkness, 2:20 an educator of the senseless, a teacher of little children, because you have in the law the essential features of knowledge and of the truth— 2:21 therefore you who teach someone else, do you not teach yourself? You who preach against stealing, do you steal? 2:22 You who tell others not to commit adultery, do you commit adultery? You who abhor idols, do you rob temples? 2:23 You who boast in the law dishonor God by transgressing the law! 2:24 For just as it is written, **“the name of God is being blasphemed among the Gentiles because of you.”**

2:25 For circumcision has its value if you practice the law, but if you break the law, your circumcision has become uncircumcision. 2:26 Therefore if the uncircumcised man obeys the righteous requirements

- 27 而且那本来未受割礼的、若能全守律法、岂不是要审判你这有仪文和割礼竟犯律法的人么。
- 28 因为外面作犹太人的、不是真犹太人、外面肉身的割礼、也不是真割礼。
- 29 惟有里面作的、才是真犹太人、真割礼也是心里的、在乎灵不在乎仪文、这人的称赞、不是从人来的、乃是从 神来的。

### 第三章

- 1 这样说来、犹太人有甚么长处、割礼有甚么益处呢。
- 2 凡事大有好处、第一是 神的圣言交托他们。
- 3 即便有不信的、这有何妨呢、难道他们的不信、就废掉 神的信么。
- 4 断乎不能、不如说、 神是真实的、人都是虚谎的、如经上所记、『你责备人的时候、显为公义、被人议论的时候、可以得胜。』
- 5 我且照著人的常话说、我们的不义、若显出 神的义来、我们可以怎么说呢、 神降怒、是他不义么。
- 6 断乎不是、若是这样、 神怎能审判世界呢。
- 7 若 神的真实、因我的虚谎、越发显出他的荣耀、为甚么我还受审判、好像罪人呢。
- 8 为甚么不说、我们可以作恶以成善呢、这是毁谤我们的人、说我们有这话、这等人定罪、是该当的。

#### 世界的审判

- 9 这却怎么样呢、我们比他们强么、决不是的、因我们已经证明、犹太人和希利尼人都在罪恶之下。
- 10 就如经上所记、『没有义人、连一个也没有。
- 11 没有明白的、没有寻求 神的。
- 12 都是偏离正路、一同变为无用、没有行善的、连一个也没有。
- 13 他们的喉咙是敞开的坟墓、他们用舌头弄诡诈、嘴唇里有虺蛇的毒气。
- 14 满口是咒骂苦毒。
- 15 杀人流血他们的脚飞跑。
- 16 所经过的路、便行残害暴虐的事。
- 17 平安的路、他们未曾知道。
- 18 他们眼中不怕 神。』

of the law, will not his uncircumcision be regarded as circumcision? 2:27 And will not the physically uncircumcised man who keeps the law judge you who, despite the written code and circumcision, transgress the law? 2:28 For a person is not a Jew who is one outwardly, nor is circumcision something that is outward in the flesh, 2:29 but someone is a Jew who is one inwardly, and circumcision is of the heart by the Spirit and not by the written code. This person's praise is not from people but from God.

3:1 Therefore what advantage does the Jew have, or what is the value of circumcision? 3:2 Actually, there are many advantages. First of all, the Jews were entrusted with the oracles of God. 3:3 What then? If some did not believe, does their unbelief nullify the faithfulness of God? 3:4 Absolutely not! Let God be proven true, and every human being shown up as a liar, just as it is written: "**so that you will be justified in your words and will prevail when you are judged.**"

3:5 But if our unrighteousness demonstrates the righteousness of God, what shall we say? The God who inflicts wrath is not unrighteous, is he? (I am speaking in human terms.) 3:6 Absolutely not! For otherwise how could God judge the world? 3:7 For if by my lie the truth of God enhances his glory, why am I still actually being judged as a sinner? 3:8 And why not say, "Let us do evil so that good may come of it?"—as some who slander us allege that we say. (Their condemnation is deserved!)

#### The Condemnation of the World

3:9 What then? Are we better off? Certainly not, for we have already charged that Jews and Greeks alike are all under sin, 3:10 just as it is written:

*"There is no one righteous, not even one,*

*3:11 there is no one who understands, there is no one who seeks God.*

*3:12 All have turned away, together they have become worthless; there is no one who shows kindness, not even one."*

*3:13 "Their throats are open graves, they deceive with their tongues, the poison of asps is under their lips."*

*3:14 "Their mouths are full of cursing and bitterness."*

*3:15 "Their feet are swift to shed blood,*

*3:16 ruin and misery are in their paths,*

*3:17 and the way of peace they have not known."*

*3:18 "There is no fear of God before their eyes."*

- 19 我们晓得律法上的话、都是对律法以下之人说的、好塞住各人的口、叫普世的人都伏在 神审判之下。
- 20 所以凡有血气的没有一个、因行律法、能在 神面前称义。因为律法本是叫人犯罪。
- 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、就白白的称义。
- 25 神设立耶稣作挽回祭、是凭着耶稣的血、藉著人的信、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、那里能夸口呢。没有可夸的了。用何法没有的呢、是用立功之法么。不是、乃用信主之法。
- 28 所以〔有古卷作因为〕我们看定了、人称义是因著信、不在乎遵行律法。
- 29 难道 神只作犹太人的 神么。不也是作外邦人的 神么。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、我们因信废了律法么。断乎不是、更是坚固律法。

#### 第四章

##### 称义的例证

- 1 如此说来、我们的祖宗亚伯拉罕、凭着肉体得了甚么呢。
- 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 经上说甚么呢。说、『亚伯拉罕信 神、这就算为他的义。』
- 4 作工的得工价、不算恩典、乃是该得的、
- 5 惟有不作工的、只信称罪人为义的 神、他的信就算为义。
- 6 正如大卫称那在行为以外、蒙 神算为义的人是有福的。

3:19 Now we know that whatever the law says, it says to those who are under the law, so that every mouth may be silenced and the whole world may be held accountable to God. 3:20 For *no one is declared righteous before him* by the works of the law, for through the law comes the knowledge of sin. 3:21 But now apart from the law the righteousness of God (which is attested by the law and the prophets) has been disclosed— 3:22 namely, the righteousness of God through the faithfulness of Jesus Christ for all who believe. For there is no distinction, 3:23 for all have sinned and fall short of the glory of God. 3:24 But they are justified freely by his grace through the redemption that is in Christ Jesus. 3:25 God publicly displayed him at his death as the mercy seat accessible through faith. This was to demonstrate his righteousness, because God in his forbearance had passed over the sins previously committed. 3:26 This was also to demonstrate his righteousness in the present time, so that he would be just and the justifier of the one who lives because of Jesus' faithfulness.

3:27 Where, then, is boasting? It is excluded! By what principle? Of works? No, but by the principle of faith! 3:28 For we consider that a person is declared righteous by faith apart from the works of the law. 3:29 Or is God the God of the Jews only? Is he not the God of the Gentiles too? Yes, of the Gentiles too! 3:30 Since God is one, he will justify the circumcised by faith and the uncircumcised through faith. 3:31 Do we then nullify the law through faith? Absolutely not! Instead we uphold the law.

##### The Illustration of Justification

4:1 What then shall we say that Abraham, our ancestor according to the flesh, has discovered regarding this matter? 4:2 For if Abraham was declared righteous by the works of the law, he has something to boast about—but not before God. 4:3 For what does the scripture say? “*Abraham believed God, and it was credited to him as righteousness.*” 4:4 Now to the one who works, his pay is not credited due to grace but due to obligation. 4:5 But to the one who does not work, but believes in the one who declares the ungodly righteous, his faith is credited as righteousness.

4:6 So even David himself speaks regarding the blessedness of the man to whom God credits righteousness apart from works:

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。』  
 9 如此看来、这福是单加给那受割礼的人么、不也是加给那未受割礼的人么、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。  
 11 并且他受了割礼的记号、作他未受割礼的时候因信称义的印证、叫他作一切未受割礼而信之人的父、使他们也算为义。  
 12 又作受割礼之人的父、就是那些不但受割礼、并且按我们的祖宗亚伯拉罕、未受割礼而信之踪迹去行的人。  
 13 因为 神应许亚伯拉罕和他后裔、必得承受世界、不是因律法、乃是因信而得的义。  
 14 若是属乎律法的人、才得为后嗣、信就归于虚空、应许也就废弃了。  
 15 因为律法是惹动忿怒的、〔或作叫人受刑的〕那里没有律法、那里就没有过犯。  
 16 所以人得为后嗣是本乎信、因此就属乎恩典、叫应许定然归给一切后裔、不但归给那属乎律法的、也归给那效法亚伯拉罕之信的。  
 17 亚伯拉罕所信的、是那叫死人复活使无变为有的 神、他在主面前作我们世人的父、如经上所记、『我已经立你作多国的父。』  
 18 他在无可指望的时候、因信仍有指望、就得以作多国的父、正如先前所说、『你的后裔将要如此。』  
 19 他将近百岁的时候、虽然想到自己的身体如同已死、撒拉的生育已经断绝、他的信心还是不软弱。  
 20 并且仰望 神的应许、总没有因不信、心里起疑惑、反倒因信、心里得坚固、将荣耀归给 神。  
 21 且满心相信、 神所应许的必能作成。  
 22 所以这就算为他的义。  
 23 算为他义的这句话、不是单为他写的、  
 24 也是为我们将来得算为义之人写的、就是我们这信 神使我们的主耶稣从死里复活的人。  
 25 耶稣被交给人、是为我们的过犯、复活、是为叫我们称义。〔或作耶稣是我们的过犯交付了是为我们称义复活了〕

4:7 “*Blessed are those whose lawless deeds are forgiven, and whose sins are covered;*

4:8 *blessed is the one against whom the Lord will never count sin.*”

4:9 Is this blessedness then for the circumcision or also for the uncircumcision? For we say, “*faith was credited to Abraham as righteousness.*” 4:10 How then was it credited to him? Was he circumcised at the time, or not? No, he was not circumcised but uncircumcised! 4:11 And he received the sign of circumcision as a seal of the righteousness that he had by faith while he was still uncircumcised, so that he would become the father of all those who believe but have never been circumcised, that they too could have righteousness credited to them. 4:12 And he is also the father of the circumcised, who are not only circumcised, but who also walk in the footsteps of the faith that our father Abraham possessed when he was still uncircumcised.

4:13 For the promise to Abraham or to his descendants that he would inherit the world was not fulfilled through the law, but through the righteousness that comes by faith. 4:14 For if they become heirs by the law, faith is empty and the promise is nullified. 4:15 For the law brings wrath, because where there is no law there is no transgression either. 4:16 For this reason it is by faith so that it may be by grace, with the result that the promise may be certain to all the descendants—not only to those who are under the law, but also to those who have the faith of Abraham, who is the father of us all 4:17 (as it is written, “*I have made you the father of many nations*”). He is our father in the presence of God whom he believed—the God who makes the dead alive and summons the things that do not yet exist as though they already do. 4:18 Against hope Abraham believed in hope with the result that he became *the father of many nations* according to the pronouncement, “*so will your descendants be.*” 4:19 Without being weak in faith, he considered his own body as dead (because he was about one hundred years old) and the deadness of Sarah’s womb. 4:20 He did not waver in unbelief about the promise of God but was strengthened in faith, giving glory to God. 4:21 He was fully convinced that what God promised he was also able to do. 4:22 So indeed it was credited to Abraham as righteousness.

4:23 But the statement *it was credited to him* was not written only for Abraham’s sake, 4:24 but also for our sake, to whom it will be credited, those who believe in the one who raised Jesus our Lord from the dead. 4:25 He was given over because of our transgressions and was raised for the sake of our justification.

## 第五章

## 称义的盼望

- 1 我们既因信称义、就藉著我们的主耶稣基督、得与 神相和。
- 2 我们又藉著他、因信得进入现在所站的这恩典中、并且欢欢喜喜盼望 神的荣耀。
- 3 不但如此、就是在患难中、也是欢欢喜喜的、因为知道患难生忍耐、
- 4 忍耐生老练、老练生盼望、
- 5 盼望不至于羞耻、因为所赐给我们的圣灵、将 神的爱浇灌在我们心里。
- 6 因我们还软弱的时候、基督就按所定的日期为罪人死。
- 7 为义人死、是少有的、为仁人死、或者有敢作的。
- 8 惟有基督在我们还作罪人的时候为我们死、 神的爱就在此向我们显明了。
- 9 现在我们既靠著他的血称义、就更要藉著他免去 神的忿怒。
- 10 因为我们作仇敌的时候、且藉著 神儿子的死、得与 神和好、既已和好、就更要因他的生得救了。
- 11 不但如此、我们既藉著我主耶稣基督、得与 神和好、也就藉著他、以 神为乐。

## 称义的普及

- 12 这就如罪是从一人入了世界、死又是从罪来的、于是死就临到众人、因为众人都犯了罪。
- 13 没有律法之先、罪已经在世上、但没有律法、罪也不算罪。
- 14 然而从亚当到摩西死就作了王、连那些不与亚当犯一样罪过的、也在他的权下、亚当乃是那以后要来之人的豫像。
- 15 只是过犯不如恩赐、若因一人的过犯、众人都死了、何况 神的恩典、与那因耶稣基督一人恩典中的赏赐、岂不更加倍的临到众人么。
- 16 因一人犯罪就定罪、也不如恩赐、原来审判是由一人而定罪、恩赐乃是由许多过犯而称义。
- 17 若因一人的过犯、死就因这一人作了王、何况那些受洪恩又蒙所赐之义的、岂不要因耶稣基督一人在生命中作王么。
- 18 如此说来、因一次的过犯、罪人都被定罪、照样、因一次的义行、众人也就被称义得生命了。
- 19 因一人的悖逆、众人成为罪人、照样、因一人的顺从、众人也成为义了。

*The Expectation of Justification*

5:1 Therefore, since we have been declared righteous by faith, we have peace with God through our Lord Jesus Christ, 5:2 through whom we have also obtained access by faith into this grace in which we stand, and we rejoice in the hope of God's glory. 5:3 Not only this, but we also rejoice in sufferings, knowing that suffering produces endurance, 5:4 and endurance, character, and character, hope. 5:5 And hope does not disappoint, because the love of God has been poured out in our hearts through the Holy Spirit who was given to us.

5:6 For while we were still helpless, at the right time Christ died for the ungodly. 5:7 (For rarely will anyone die for a righteous person, though for a good person perhaps someone might possibly dare to die.) 5:8 But God demonstrates his own love for us, in that while we were still sinners, Christ died for us. 5:9 Much more then, because we have now been declared righteous by his blood, we will be saved through him from God's wrath. 5:10 For if while we were enemies we were reconciled to God through the death of his Son, how much more, since we have been reconciled, will we be saved by his life? 5:11 Not only this, but we also rejoice in God through our Lord Jesus Christ, through whom we have now received this reconciliation.

*The Amplification of Justification*

5:12 So then, just as sin entered the world through one man and death through sin, and so death spread to all people because all sinned— 5:13 for before the law was given, sin was in the world, but there is no accounting for sin when there is no law. 5:14 Yet death reigned from Adam until Moses even over those who did not sin in the same way that Adam (who is a type of the coming one) transgressed. 5:15 But the gracious gift is not like the transgression. For if the many died through the transgression of the one man, how much more did the grace of God and the gift by the grace of the one man Jesus Christ multiply to the many! 5:16 And the gift is not like the one who sinned. For judgment, resulting from the one transgression, led to condemnation, but the gracious gift from the many failures led to justification. 5:17 For if, by the transgression of the one man, death reigned through the one, how much more will those who receive the abundance of grace and of the gift of righteousness reign in life through the one, Jesus Christ!

5:18 Consequently, just as condemnation for all people came through one transgression, so too through the one righteous act came righteousness leading to life for all people. 5:19 For just as through the disobedience of the one man many were made

- 20 律法本是外添的、叫过犯显多·只是罪在那里显多、恩典就更显多了。  
21 就如罪作王叫人死、照样、恩典也藉著义作王、叫人因我们的主耶稣基督得永生。

## 第六章

信的人脱离罪恶的权势

- 1 这样、怎么说呢·我们可以仍在罪中、叫恩典显多么。  
2 断乎不可·我们在罪上死了的人、岂可仍在罪中活著呢。  
3 岂不知我们这受洗归入基督耶稣的人、是受洗归入他的死么。  
4 所以我们藉著洗礼归入死、和他一同埋葬·原是叫我们一举一动有新生的样式·像基督藉著父的荣耀、从死里复活一样。  
5 我们若在他死的形状上与他联合、也要在他复活的形状上与他联合·  
6 因为知道我们的旧人、和他同钉十字架、使罪身灭绝、叫我们不再作罪的奴仆·  
7 因为已死的人、是脱离了罪。  
  
8 我们若是与基督同死、就信必与他同活·  
9 因为知道基督既从死里复活、就不再起死也不再作他的主了。  
10 他死是向罪死了、只有一次·他活是向神活著。  
11 这样、你们向罪也当看自己是死的·向神在基督耶稣里、却当看自己是活的。  
12 所以不要容罪在你们必死的身上作王、使你们顺从身子的私欲·  
13 也不要将你们的肢体献给罪作不义的器具·倒要像从死里复活的人、将自己献给神·并将肢体作义的器具献给神。  
14 罪必不能作你们的主·因你们不在律法之下、乃在恩典之下。

信的人作义的奴仆

- 15 这却怎么样呢·我们在恩典之下、不在律法之下、就可以犯罪么·断乎不可。  
16 岂不晓得你们献上自己作奴仆、顺从谁、就作谁的奴仆么·或作罪的奴仆、以至于死·或作顺命的奴仆、以至成义。  
17 感谢神·因为你们从前虽然作罪的奴仆、现今却从心里顺服了所传给你们的道理的模范。

sinner, so also through the obedience of one man many will be made righteous. **5:20** Now the law came in so that the transgression may increase, but where sin increased, grace multiplied all the more, **5:21** so that just as sin reigned in death, so also grace will reign through righteousness to eternal life through Jesus Christ our Lord.

*The Believer's Freedom from Sin's Domination*

**6:1** What shall we say then? Are we to remain in sin so that grace may increase? **6:2** Absolutely not! How can we who died to sin still live in it? **6:3** Or do you not know that as many as were baptized into Christ were baptized into his death? **6:4** Therefore we have been buried with him through baptism into death, in order that just as Christ was raised from the dead through the glory of the Father, so we too may live a new life.

**6:5** For if we have become united with him in the likeness of his death, we will certainly also be united in the likeness of his resurrection. **6:6** We know that our old man was crucified with him so that the body of sin would no longer dominate us, so that we would no longer be enslaved to sin. **6:7** (For someone who has died has been freed from sin.)

**6:8** Now if we died with Christ, we believe that we will also live with him. **6:9** We know that since Christ has been raised from the dead, he is never going to die again; death no longer has mastery over him. **6:10** For the death he died, he died to sin once for all, but the life he lives, he lives to God. **6:11** So you too consider yourselves dead to sin, but alive to God in Christ Jesus.

**6:12** Therefore do not let sin reign in your mortal body so that you obey its desires, **6:13** and do not present your members to sin as instruments to be used for unrighteousness, but present yourselves to God as those who are alive from the dead and your members to God as instruments to be used for righteousness. **6:14** For sin will have no mastery over you, because you are not under law but under grace.

*The Believer's Enslavement to God's Righteousness*

**6:15** What then? Shall we sin because we are not under law but under grace? Absolutely not! **6:16** Do you not know that if you present yourselves as obedient slaves, you are slaves of the one you obey, either of sin resulting in death, or obedience resulting in righteousness? **6:17** But thanks be to God that though you were slaves to sin, you obeyed from the heart that pattern of teaching you were entrusted to, **6:18** and having been freed from sin, you became enslaved to righteousness. **6:19** (I am speaking in human



- 18 你们既从罪里得了释放、就作了义的奴仆。
- 19 我因你们肉体的软弱、就照人的常话对你们说、你们从前怎样将肢体献给不洁不法作奴仆、以至于不法、现今也要照样将肢体献给义作奴仆、以至于成圣。
- 20 因为你们作罪之奴仆的时候、就不被义约束了。
- 21 你们现今所看为羞耻的事、当日有甚么果子呢、那些事的结局就是死。
- 22 但现今你们既从罪里得了释放、作了神的奴仆、就有成圣的果子、那结局就是永生。
- 23 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。

## 第七章

### 信的人与律法的关系

- 1 弟兄们、我现在对明白律法的人说、你们岂不晓得律法管人是在活著的时候么。
- 2 就如女人有了丈夫、丈夫还活著、就被律法约束、丈夫若死了、就脱离了丈夫的律法。
- 3 所以丈夫活著、他若归于别人、便叫淫妇、丈夫若死了、他就脱离了丈夫的律法、虽然归于别人、也不是淫妇。
- 4 我的弟兄们、这样说来、你们藉著基督的身体、在律法上也是死了、叫你们归于别人、就是归于那从死里复活的、叫我们结果子给神。
- 5 因为我们属肉体的时候、那因律法而生的恶欲、就在我们肢体中发动、以致结成死亡的果子。
- 6 但我们既然在捆我们的律法上死了、现今就脱离了律法、叫我们服事主、要按著心灵的新样、不按著仪文的旧样。〔心灵或作圣灵〕
- 7 这样、我们可说甚么呢、律法是罪么、断乎不是、只是非因律法、我就不知何为罪、非律法说、『不可起贪心。』我就不知何为贪心。
- 8 然而罪趁著机会、就藉著诫命叫诸般的贪心在我里头发动、因为没有律法罪是死的。
- 9 我以前没有律法是活著的、但是诫命来到、罪又活了、我就死了。
- 10 那本来叫人活的诫命、反倒叫我死、
- 11 因为罪趁著机会、就藉著诫命引诱我、并且杀了我。
- 12 这样看来、律法是圣洁的、诫命也是圣洁、公义、良善的。

terms because of the weakness of your flesh.) For just as you once presented your members as slaves to impurity and lawlessness leading to more lawlessness, so now present your members as slaves to righteousness leading to sanctification. **6:20** For when you were slaves of sin, you were free with regard to righteousness.

**6:21** So what benefit did you then reap from those things that you are now ashamed of? For the end of those things is death. **6:22** But now, freed from sin and enslaved to God, you have your benefit leading to sanctification, and the end is eternal life. **6:23** For the payoff of sin is death, but the gift of God is eternal life in Christ Jesus our Lord.

### *The Believer's Relationship to the Law*

**7:1** Or do you not know, brothers and sisters (for I am speaking to those who know the law), that the law is lord over a person as long as he lives? **7:2** For a married woman is bound by law to her husband as long as he lives, but if her husband dies, she is released from the law of the marriage. **7:3** So then, if she is joined to another man while her husband is alive, she will be called an adulteress. But if her husband dies, she is free from that law, and if she is joined to another man, she is not an adulteress. **7:4** So, my brothers and sisters, you also died to the law through the body of Christ, so that you could be joined to another, to the one who was raised from the dead, to bear fruit to God. **7:5** For when we were in the flesh, the sinful desires, aroused by the law, were active in the members of our body to bear fruit for death. **7:6** But now we have been released from the law, because we have died to what controlled us, so that we may serve in the new life of the Spirit and not under the old written code.

**7:7** What shall we say then? Is the law sin? Absolutely not! Certainly, I would not have known sin except through the law. For indeed I would not have known what it means to desire something belonging to someone else if the law had not said, "**Do not covet.**" **7:8** But sin, seizing the opportunity through the commandment, produced in me all kinds of wrong desires. For apart from the law, sin is dead. **7:9** And I was once alive apart from the law, but with the coming of the commandment sin became alive **7:10** and I died. So I found that the very commandment that was intended to bring life brought death! **7:11** For sin, seizing the opportunity through the commandment, deceived me and through it I died. **7:12** So then, the law is holy, and the commandment is holy, righteous, and good.

- 13 既然如此、那良善的是叫我死么·断乎不是·叫我死的乃是罪。但罪藉著那良善的叫我死、就显出真是罪·叫罪因著诫命更显出是恶极了。
- 14 我们原晓得律法是属乎灵的、但我是属乎肉体的、是已经卖给罪了。
- 15 因为我所作的、我自己不明白·我所愿意的、我并不作·我所恨恶的、我倒去作。
- 16 若我所作的、是我不愿意的、我就应承律法是善的。
- 17 既是这样、就不是我作的、乃是住在我里头的罪作的。
- 18 我也知道、在我里头、就是我肉体之中、没有良善·因为立志为善由得我、只是行出来由不得我。
- 19 故此、我所愿意的善、我反不作·我所不愿意的恶、我倒去作。
- 20 若我去作所不愿意作的、就不是我作的、乃是住在我里头的罪作的。
- 21 我觉得有个律、就是我愿意为善的时候、便有恶与我同在。
- 22 因为按著我里面的意思。〔原文作人〕我是喜欢 神的律·
- 23 但我觉得肢体中另有个律、和我心中的律交战、把我掳去叫我附从那肢体中犯罪的律。
- 24 我真是苦阿·谁能救我脱离这取死的身體呢。
- 25 感谢 神·靠著我们的主耶稣基督就能脱离了。这样看来、我以内心顺服 神的律·我肉体却顺服罪的律了。

7:13 Did that which is good, then, become death to me? Absolutely not! But sin, so that it would be shown to be sin, produced death in me through what is good, so that through the commandment sin would become utterly sinful. 7:14 For we know that the law is spiritual—but I am unspiritual, sold into slavery to sin. 7:15 For I don't understand what I am doing. For I do not do what I want—instead, I do what I hate. 7:16 But if I do what I don't want, I agree that the law is good. 7:17 But now it is no longer me doing it, but sin that lives in me. 7:18 For I know that nothing good lives in me, that is, in my flesh. For I want to do the good, but I cannot do it. 7:19 For I do not do the good I want, but I do the very evil I do not want! 7:20 Now if I do what I do not want, it is no longer me doing it but sin that lives in me.

7:21 So, I find the law that when I want to do good, evil is present with me. 7:22 For I delight in the law of God in my inner being. 7:23 But I see a different law in my members waging war against the law of my mind and making me captive to the law of sin that is in my members. 7:24 Wretched man that I am! Who will rescue me from this body of death? 7:25 Thanks be to God through Jesus Christ our Lord! So then, I myself serve the law of God with my mind, but with my flesh I serve the law of sin.

## 第八章

### 信的人和圣灵的关系

- 1 如今那些在基督耶稣里的、就不定罪了。
- 2 因为赐生命圣灵的律、在基督耶稣里释放了我、使我脱离罪和死的律了。
- 3 律法既因肉体软弱、有所不能行的、神就差遣自己的儿子、成为罪身的形状、作了赎罪祭、在肉体中定了罪案·
- 4 使律法的义、成就在我们这不随从肉体、只随从圣灵的人身上。
- 5 因为随从肉体的人、体贴肉体的事·随从圣灵的人、体贴圣灵的事。
- 6 体贴肉体的就是死·体贴圣灵的乃是生命平安·
- 7 原来体贴肉体、就是与 神为仇·因为不服 神的律法、也是不能服。
- 8 而且属肉体的人、不能得 神的喜欢。

### *The Believer's Relationship to the Holy Spirit*

8:1 There is therefore now no condemnation for those who are in Christ Jesus. 8:2 For the law of the life-giving Spirit in Christ Jesus has set you free from the law of sin and death. 8:3 For God achieved what the law could not do because it was weakened through the flesh. By sending his own Son in the likeness of sinful flesh and concerning sin, he condemned sin in the flesh, 8:4 so that the righteous requirement of the law may be fulfilled in us, who do not walk according to the flesh but according to the Spirit.

8:5 For those who live according to the flesh have their outlook shaped by the things of the flesh, but those who live according to the Spirit have their outlook shaped by the things of the Spirit. 8:6 For the outlook of the flesh is death, but the outlook of the Spirit is life and peace, 8:7 because the outlook of the flesh is hostile to God, for it does not submit to the law of God, nor is it able to do so. 8:8 Those who are in the flesh cannot please God. 8:9 You,

9 如果 神的灵住在你们心里、你们就不属肉体、乃属圣灵了。人若没有基督的灵、就不是属基督的。

10 基督若在你们心里、身体就因罪而死、心灵却因义而活。

11 然而叫耶稣从死里复活者的灵、若住在你们心里、那叫基督耶稣从死里复活的、也必藉著住在你们心里的圣灵、使你们必死的身体又活过来。

12 弟兄们、这样看来、我们并不是欠肉体的债、去顺从肉体活著。

13 你们若顺从肉体活著必要死。若靠著圣灵治死身体的恶行必要活著。

14 因为凡被 神的灵引导的、都是 神的儿子。

15 你们所受的、不是奴仆的心、仍旧害怕、所受的乃是儿子心、因此我们呼叫阿爸、父。

16 圣灵与我们的心同证我们是 神的儿女。

17 既是儿女、便是后嗣、就是 神的后嗣、和基督同作后嗣。如果我们和他一同受苦、也必和他一同得荣耀。

18 我想现在的苦楚、若比起将来要显于我们的荣耀、就不足介意了。

19 受造之物、切望等候 神的众子显出来。

20 因为受造之物服在虚空之下、不是自己愿意、乃是因那叫他如此的。

21 但受造之物仍然指望脱离败坏的辖制、得享 神儿女自由的荣耀。〔享原文作入〕

22 我们知道一切受造之物、一同叹息劳苦、直到如今。

23 不但如此、就是我们这有圣灵初结果子的、也是自己心里叹息、等候得著儿子的名分、乃是我们的身体得赎。

24 我们得救是在乎盼望。只是所见的盼望不是盼望。谁还盼望他所看的呢。〔有古卷作人所看见的何必再盼望呢〕

25 但我们若盼望那所不见的、就必忍耐等候。

26 况且我们的软弱有圣灵帮助、我们本不晓得当怎样祷告、只是圣灵亲自用说不出的叹息、替我们祷告。

27 鉴察人心的、晓得圣灵的意思。因为圣灵照著 神的旨意替圣徒祈求。

28 我们晓得万事都互相效力、叫爱 神的人得益处、就是按他旨意被召的人。

29 因为他豫先所知道的人、就象预定下效法他儿子的模样使他儿子在许多弟兄中作长子。

30 豫先所定下的人又召他们来。所召来的人、又称他们为义。所称为义的人、又叫他们得荣耀。

however, are not in the flesh but in the Spirit, if indeed the Spirit of God lives in you. Now if anyone does not have the Spirit of Christ, this person does not belong to him. **8:10** But if Christ is in you, your body is dead because of sin, but the Spirit is your life because of righteousness. **8:11** Moreover if the Spirit of the one who raised Jesus from the dead lives in you, the one who raised Christ from the dead will also make your mortal bodies alive through his Spirit who lives in you.

**8:12** So then, brothers and sisters, we are under obligation, not to the flesh, to live according to the flesh **8:13** (for if you live according to the flesh, you will die), but if by the Spirit you put to death the deeds of the body you will live. **8:14** For all who are led by the Spirit of God are the sons of God. **8:15** For you did not receive the spirit of slavery leading again to fear, but you received the Spirit of adoption, by whom we cry, "Abba, Father." **8:16** The Spirit himself bears witness to our spirit that we are God's children. **8:17** And if children, then heirs (namely, heirs of God and also fellow heirs with Christ)—if indeed we suffer with him so we may also be glorified with him.

**8:18** For I consider that our present sufferings cannot even be compared to the glory that will be revealed to us. **8:19** For the creation eagerly waits for the revelation of the sons of God. **8:20** For the creation was subjected to futility—not willingly but because of God who subjected it—in hope **8:21** that the creation itself will also be set free from the bondage of decay into the glorious freedom of God's children. **8:22** For we know that the whole creation groans and suffers together until now. **8:23** Not only this, but we ourselves also, who have the firstfruits of the Spirit, groan inwardly as we eagerly await our adoption, the redemption of our bodies. **8:24** For in hope we were saved. Now hope that is seen is not hope, because who hopes for what he sees? **8:25** But if we hope for what we do not see, we eagerly wait for it with endurance.

**8:26** In the same way, the Spirit helps us in our weakness, for we do not know how we should pray, but the Spirit himself intercedes for us with inexpressible groanings. **8:27** And he who searches our hearts knows the mind of the Spirit, because the Spirit intercedes on behalf of the saints according to God's will. **8:28** And we know that all things work together for good for those who love God, who are called according to his purpose, **8:29** because those whom he foreknew he also predestined to be conformed to the image of his Son, that his Son would be the firstborn among many brothers and sisters. **8:30** And those he predestined, he also called; and those he called, he also justified; and those he justified, he also glorified.

- 31 既是这样、还有甚么说的呢、神若帮助我们、谁能敌挡我们呢。
- 32 神既不爱惜自己的儿子为我们众人舍了、岂不也把万物和他一同白白地赐给我们么。
- 33 谁能控告神所拣选的人呢、有神称他们为义了。〔或作是称他们为义的 神么〕
- 34 谁能定他们的罪呢、有基督耶稣已经死了、而且从死里复活、现今在神的右边、也替我们祈求。〔有基督云云或作是已经死了而且从死里复活现今在神的右边也替我们祈求的基督耶稣么〕
- 35 谁能使我们与基督的爱隔绝呢、难道是患难么、是困苦么、是逼迫么、是饥饿么、是赤身露体么、是危险么、是刀剑么。
- 36 如经上所记、『我们为你的缘故、终日被杀、人看我们如将宰的羊。』
- 37 然而靠著爱我们的主、在这一切的事上、已经得胜有馀了。
- 38 因为我深信无论是死、是生、是天使、是掌权的、是有能的、是现在的事、是将来的事、
- 39 是高处的、是低处的、是别的受造之物、都不能叫我们与神的爱隔绝、这爱是在我们的主基督耶稣里的。

## 第九章

### 以色列人拒绝 神的追朔

- 1 我在基督里说真话、并不谎言、有我良心被圣灵感动、给我作见证。
- 2 我是大有忧愁、心里时常伤痛。
- 3 为我弟兄、我骨肉之亲、就是自己被咒诅、与基督分离、我也愿意。
- 4 他们是以色列人、那儿子的名分、荣耀、诸约、律法、礼仪、应许、都是他们的、列祖就是他们的祖宗、按肉体说、基督也是从他们出来的、他是在万有之上、永远可称颂的 神。阿们。
- 6 这不是说 神的话落了空、因为从以色列生的、不都是以色列人、
- 7 也不因为是亚伯拉罕的后裔、就都作他的儿女、惟独『从以撒生的、才要称为你的后裔。』
- 8 这就是说、肉身所生的儿女、不是 神的儿女、惟独那应许的儿女、才算是后裔。
- 9 因为所应许的话是这样说、『到明年这时候我要来、撒拉必生一个儿子。』
- 10 不但如此、还有利百加、既从一个人、就是从我们的祖宗以撒怀了孕、

8:31 What then shall we say about these things? If God is for us, who can be against us? 8:32 Indeed, he who did not spare his own Son, but gave him up for us all—how will he not also, along with him, freely give us all things? 8:33 Who will bring any charge against God’s elect? It is God who justifies. 8:34 Who is the one who will condemn? Christ is the one who died (and more than that, he was raised), who is at the right hand of God, and who also is interceding for us. 8:35 Who will separate us from the love of Christ? Will trouble, or distress, or persecution, or famine, or nakedness, or danger, or sword? 8:36 As it is written, “*For your sake we encounter death all day long; we were considered as sheep to be slaughtered.*” 8:37 No, in all these things we have complete victory through him who loved us! 8:38 For I am convinced that neither death, nor life, nor angels, nor heavenly rulers, nor things that are present, nor things to come, nor powers, 8:39 nor height, nor depth, nor anything else in creation will be able to separate us from the love of God in Christ Jesus our Lord.

### Israel’s Rejection Considered

9:1 I am telling the truth in Christ (I am not lying!), for my conscience assures me in the Holy Spirit— 9:2 I have great sorrow and unceasing anguish in my heart. 9:3 For I could wish that I myself were accursed—cut off from Christ—for the sake of my people, my fellow countrymen, 9:4 who are Israelites. To them belong the adoption as sons, the glory, the covenants, the giving of the law, the temple worship, and the promises. 9:5 To them belong the patriarchs, and from them, by human descent, came the Christ, who is God over all, blessed forever! Amen.

9:6 It is not as though the word of God had failed. For not all those who are descended from Israel are truly Israel, 9:7 nor are all the children Abraham’s true descendants; rather “*through Isaac will your descendants be counted.*” 9:8 This means it is not the children of the flesh who are the children of God; rather, the children of promise are counted as descendants. 9:9 For this is what the promise declared: “*About a year from now I will return and Sarah will have a son.*” 9:10 Not only that, but when Rebekah had conceived children by one

- 11 (双子还没有生下来、善恶还没有作出来、只因要显明 神拣选人的旨意、不在乎人的行为、乃在乎召人的主)
- 12 神就对利百加说、『将来大的要服事小的。』
- 13 正如经上所记、『雅各是我所爱的、以扫是我所恶的。』
- 14 这样、我们可说甚么呢、难道 神有甚么不公平么、断乎没有。
- 15 因他对摩西说、『我要怜悯谁、就怜悯谁、要恩待谁、就恩待谁。』
- 16 据此看来、这不在乎那定意的、也不在乎那奔跑的、只在乎发怜悯的 神。
- 17 因为经上有话向法老说、『我将你兴起来、特要在你身上彰显我的权能、并要使我的名传遍天下。』
- 18 如此看来、神要怜悯谁、就怜悯谁、要叫谁刚硬、就叫谁刚硬。
- 19 这样、你必对我说、他为甚么还指责人呢、有谁抗拒他的旨意呢。
- 20 你这个人哪、你是谁、竟敢向 神强嘴呢、受造之物岂能对造他的说、你为甚么这样造我呢。
- 21 窑匠难道没有权柄、从一团泥里拿一块作成贵重的器皿、又拿一块作成卑贱的器皿么。
- 22 倘若 神要显明他的忿怒、彰显他的权能、就多多忍耐宽容那可怒豫备遭毁灭的器皿。
- 23 又要将他丰盛的荣耀、彰显在那蒙怜悯早豫备得荣耀的器皿上。
- 24 这器皿就是我们被 神所召的、不但是从犹太人中、也是从外邦人中、这有甚么不可呢。
- 25 就像 神在何西阿书上说、『那本来不是我子民的、我要称为我的子民、本来不是蒙爱的、我要称为蒙爱的。
- 26 从前在甚么地方对他们说、你们不是我的子民、将来就在那里称他们为永生 神的儿子。』
- 27 以赛亚指著以色列人喊著说、『以色列人虽多如海沙、得救的不过是剩下的馀数、
- 28 因为主要在世上施行他的话、叫他的话都成全、速速的完结。』
- 29 又如以赛亚先前说过、『若不是万军之主给我们存留馀种、我们早已像所多玛、蛾摩拉的样子了。』

以色列人拒绝 神的不当

- 30 这样、我们可说甚么呢、那本来不追求义的外邦人、反得了义、就是因信而得的义。

man, our ancestor Isaac— 9:11 even before they were born or had done anything good or bad (so that God's purpose in election would stand, not by works but by his calling)— 9:12 it was said to her, "*The older will serve the younger,*" 9:13 just as it is written: "*Jacob I loved, but Esau I hated.*"

9:14 What shall we say then? Is there injustice with God? Absolutely not! 9:15 For he says to Moses: "*I will have mercy on whom I have mercy, and I will have compassion on whom I have compassion.*" 9:16 So then, it does not depend on human desire or exertion, but on God who shows mercy. 9:17 For the scripture says to Pharaoh: "*For this very purpose I have raised you up, that I may demonstrate my power in you, and that my name may be proclaimed in all the earth.*" 9:18 So then, God has mercy on whom he chooses to have mercy, and he hardens whom he chooses to harden.

9:19 You will say to me then, "Why does he still find fault? For who has ever resisted his will?" 9:20 But who indeed are you—a mere human being—to talk back to God? *Does what is molded say to the molder, "Why have you made me like this?"* 9:21 Has the potter no right to make from the same lump of clay one vessel for special use and another for ordinary use? 9:22 But what if God, willing to demonstrate his wrath and to make known his power, has endured with much patience the objects of wrath prepared for destruction? 9:23 And what if he is willing to make known the wealth of his glory on the objects of mercy that he has prepared beforehand for glory— 9:24 even us, whom he has called, not only from the Jews but also from the Gentiles? 9:25 As he also says in Hosea:

*"I will call those who were not my people, 'My people,' and I will call her who was unloved, 'My beloved.'"*

9:26 *"And in the very place where it was said to them, 'You are not my people,' there they will be called 'sons of the living God.'"*

9:27 And Isaiah cries out on behalf of Israel, "*Though the number of the children of Israel are as the sand of the sea, only the remnant will be saved, 9:28 for the Lord will execute his sentence on the earth completely and quickly.*" 9:29 Just as Isaiah predicted,

*"If the Lord of armies had not left us descendants, we would have become like Sodom, and we would have resembled Gomorrah."*

*Israel's Rejection Culpable*

9:30 What shall we say then—that the Gentiles who did not pursue righteousness obtained it, that is, a righteousness that is by faith, 9:31 but Israel even though pursuing a law of righteousness did not attain

- 31 但以以色列人追求律法的义、反得不著律法的义。  
 32 这是甚么缘故呢·是因为他们不凭著信心求、只凭著行为求·他们正跌在那绊脚石上·  
 33 就如经上所记、『我在锡安放一块绊脚的石头、跌人的磐石·信靠他的人必不至于羞愧。』

## 第十章

- 1 弟兄们、我心里所愿的、向 神所求的、是要以色列人得救。  
 2 我可以证明他们向 神有热心、但不是按著真知识·  
 3 因为不知道 神的义、想要立自己的义、就不服 神的义了。  
 4 律法的总结就是基督、使凡信他的都得著义。  
 5 摩西写著说、『人若行那出于律法的义、就必因此活著。』  
 6 惟有出于信心的义如此说、『你不要心里说、谁要升到天上去呢·就是要领下基督来·  
 7 谁要下到阴间去呢·就是要领基督从死里上来。』  
 8 他到底怎么说呢·他说、『这道离你不远、正在你口里、在你心里。』就是我们所传信主的道。  
 9 你若口里认耶稣为主、心里信 神叫他死里复活、就必得救·  
 10 因为人心里相信、就可以称义·口里承认、就可以得救。  
 11 经上说、『凡信他的人、必不至于羞愧。』  
 12 犹太人和希利尼人、并没有分别·因为众人同有一位主、他也厚待一切求告他的人·  
 13 因为『凡求告主名的、就必得救。』  
 14 然而人未曾信他、怎能求他呢·未曾听见他、怎能信他呢·有没传道的、怎能听见呢。  
 15 若没有奉差遣、怎能传道呢·如经上所记、『报福音传喜信的人、他们的脚踪何等佳美。』  
 16 只是人没有都听从福音·因为以赛亚说、『主阿、我们所传的有谁信呢。』  
 17 可见信道是从听道来的、听道是从基督的话来的。

it. **9:32** Why not? Because they pursued it not by faith but (as if it were possible) by works. They stumbled over the stumbling stone, **9:33** just as it is written,

*“Look, I am laying in Zion a stone that will cause people to stumble and a rock that will make them fall, yet the one who believes in him will not be put to shame.”*

**10:1** Brothers and sisters, my heart’s desire and prayer to God on behalf of my fellow Israelites is for their salvation. **10:2** For I can testify that they are zealous for God, but their zeal is not in line with the truth. **10:3** For ignoring the righteousness that comes from God, and seeking instead to establish their own righteousness, they did not submit to God’s righteousness. **10:4** For Christ is the end of the law, with the result that there is righteousness for everyone who believes.

**10:5** For Moses writes about the righteousness that is by the law: *“The one who does these things will live by them.”* **10:6** But the righteousness that is by faith says: *“Do not say in your heart, ‘Who will ascend into heaven?’”* (that is, to bring Christ down) **10:7** or *“Who will descend into the abyss?”* (that is, to bring Christ up from the dead). **10:8** But what does it say? *“The word is near you, in your mouth and in your heart”* (that is, the word of faith that we preach), **10:9** because if you confess with your mouth that Jesus is Lord and believe in your heart that God raised him from the dead, you will be saved. **10:10** For with the heart one believes and thus has righteousness and with the mouth one confesses and thus has salvation. **10:11** For the scripture says, *“Everyone who believes in him will not be put to shame.”* **10:12** For there is no distinction between the Jew and the Greek, for the same Lord is Lord of all, who richly blesses all who call on him. **10:13** For *everyone who calls on the name of the Lord will be saved.*

**10:14** How are they to call on one they have not believed in? And how are they to believe in one they have not heard of? And how are they to hear without someone preaching to them? **10:15** And how are they to preach unless they are sent? As it is written, *“How timely is the arrival of those who proclaim the good news.”* **10:16** But not all have obeyed the good news, for Isaiah says, *“Lord, who has believed our report?”* **10:17** Consequently faith comes from what is heard, and what is heard comes through the preached word of Christ.

- 18 但我说、人没有听见么·诚然听见了·  
『他们的声音传遍天下、他们的言语传到  
地板。』
- 19 我再说、以色列人不知道么·先有摩西  
说、『我要用那不成子民的、惹动你们的  
愤恨·我要用那无知的民、触动你们的怒  
气。』
- 20 又有以赛亚大胆说、『没有寻找我的、我  
叫他们遇见·没有访问我的、我向他们显  
现。』
- 21 至于以色列人、他说、『我整天招手招呼  
那悖逆顶嘴的百姓。』

## 第十一章

### 以色列人终蒙怜悯

- 1 我且说、神弃绝了他的百姓么·断乎没  
有·因为我也是以色列人、亚伯拉罕的后  
裔、属便雅悯支派的。
- 2 神并没有弃绝他豫先所知道的百姓。你  
们岂不晓得经上论到以利亚是怎么说的  
呢·他在神面前怎样控告以色列人、  
说、
- 3 『主阿、他们杀了你的先知、拆了你的祭  
坛、只剩下我一个人、他们还要寻索我的  
命。』
- 4 神的回话是怎么说的呢·他说、『我为  
自己留下七千人、是未曾向巴力屈膝  
的。』
- 5 如今也是这样、照著拣选的恩典还有所留  
的馀数。
- 6 既是出于恩典、就不在乎行为·不然、恩  
典就不是恩典了。
- 7 这是怎么样呢·以色列人所求的、他们没  
有得著·惟有蒙拣选的人得著了、其馀的  
就成了顽梗不化的·
- 8 如经上所记、『神给他们昏迷的心、眼  
睛不能看见、耳朵不能听见、直到今  
日。』
- 9 大卫也说、『愿他们的筵席变为网罗、变  
为机槛、变为绊脚石、作他们的报应·
- 10 愿他们的眼睛昏蒙、不得看见·愿你时常  
弯下他们的腰。』
- 11 我且说、他们失脚是要他们跌倒么·断乎  
不是·反倒因他们的过失、救恩便临到外  
邦人、要激动他们发愤。
- 12 若他们的过失、为天下的富足、他们的缺  
乏、为外邦人的富足·何况他们的丰满  
呢。

10:18 But I ask, have they not heard? Yes, they have: ***Their voice has gone out to all the earth, and their words to the ends of the world.*** 10:19 But again I ask, didn't Israel understand? First Moses says, "***I will make you jealous by those who are not a nation; with a senseless nation I will provoke you to anger.***" 10:20 And Isaiah is even bold enough to say, "***I was found by those who did not seek me; I became well known to those who did not ask for me.***" 10:21 But about Israel he says, "***All day long I held out my hands to this disobedient and stubborn people!***"

### Israel's Rejection not Complete nor Final

11:1 So I ask, God has not rejected his people, has he? Absolutely not! For I too am an Israelite, a descendant of Abraham, from the tribe of Benjamin. 11:2 God has not rejected his people whom he foreknew! Do you not know what the scripture says about Elijah, how he pleads with God against Israel? 11:3 "***Lord, they have killed your prophets, they have demolished your altars; I alone am left and they are seeking my life!***" 11:4 But what was the divine response to him? "***I have kept for myself seven thousand people who have not bent the knee to Baal.***"

11:5 So in the same way at the present time there is a remnant chosen by grace. 11:6 And if it is by grace, it is no longer by works, otherwise grace would no longer be grace. 11:7 What then? Israel failed to obtain what it was diligently seeking, but the elect obtained it. The rest were hardened, 11:8 as it is written,

***"God gave them a spirit of stupor, eyes that would not see and ears that would not hear, to this very day."***

11:9 And David says,

***"Let their table become a snare and trap, a stumbling block and a retribution for them;***

***11:10 let their eyes be darkened so that they may not see,***

***and make their backs bend continually."***

11:11 I ask then, they did not stumble into an irrevocable fall, did they? Absolutely not! But by their transgression salvation has come to the Gentiles, to make Israel jealous. 11:12 Now if their transgression means riches for the world and their defeat means riches for the Gentiles, how much more will their full restoration bring?

- 13 我对你们外邦人说这话·因我是外邦人的使徒、所以敬重我的职分·〔敬重原文作荣耀〕
- 14 或者可以激动我骨肉之亲发愤、好救他们一些人。
- 15 若他们被丢弃、天下就得与神和好、他们被收纳、岂不是死而复生么。
- 16 所献的新面若是圣洁、全团也就圣洁了、树根若是圣洁、树枝也就圣洁了。
- 17 若有几根枝子被折下来、你这野橄榄得接在其中、一同得著橄榄根的肥汁·
- 18 你就不向旧枝子夸口、若是夸口、当知道不是你托著根、乃是根托著你。
- 19 你若说、那枝子被折下来、是特为叫我接上。
- 20 不错·他们因为不信、所以被折下来·你因为信、所以立得住·你不可自高、反要惧怕。
- 21 神既不爱惜原来的枝子、也必不爱惜你。
- 22 可见神的恩慈、和严厉·向那跌倒的人、是严厉的·向你是有恩慈的·只要你长久在他的恩慈里·不然、你也要被砍下来。
- 23 而且他们若不是长久不信、仍要被接上·因为神能彀把他们从新接上。
- 24 你是从那天生的野橄榄上砍下来的、尚且逆著性得接在好橄榄上、何况这本树的枝子、要接在本树上呢。
- 25 弟兄们、我不愿意你们不知道这奥秘、（恐怕你们自以为聪明）就是以色列人有几分是硬心的、等到外邦人的数目添满了·
- 26 于是以色列全家都要得救、如经上所记、『必有一位救主、从锡安出来、要消除雅各家的一切罪恶。』
- 27 又说、『我除去他们罪的时候、这就是我与他们所立的约。』
- 28 就著福音说、他们为你们的缘故是仇敌·就著拣选说、他们为列祖的缘故是蒙爱的。
- 29 因为神的恩赐和选召、是没有后悔的。
- 30 你们从前不顺服神、如今因他们的不顺服、你们倒蒙了怜恤·
- 31 这样、他们也是不顺服、叫他们因著施给你们的怜恤、现在也就蒙怜恤。
- 32 因为神将众人都圈在不顺服之中、特意要怜恤众人。
- 33 深哉、神丰富的智慧和知识。他的判断、何其难测、他的踪迹何其难寻、

11:13 Now I am speaking to you Gentiles. Seeing that I am an apostle to the Gentiles, I magnify my ministry, 11:14 if somehow I could provoke my people to jealousy and save some of them. 11:15 For if their rejection is the reconciliation of the world, what will their acceptance be but life from the dead? 11:16 If the first portion of the dough offered is holy, then the whole batch is holy, and if the root is holy, so too are the branches.

11:17 Now if some of the branches were broken off, and you, a wild olive shoot, were grafted in among them and participated in the richness of the olive root, 11:18 do not boast over the branches. But if you boast, remember that you do not support the root, but the root supports you. 11:19 Then you will say, "The branches were broken off so that I could be grafted in." 11:20 Granted! They were broken off because of their unbelief, but you stand by faith. Do not be arrogant, but fear! 11:21 For if God did not spare the natural branches, perhaps he will not spare you. 11:22 Notice therefore the kindness and harshness of God—harshness toward those who have fallen, but God's kindness toward you, provided you continue in his kindness; otherwise you also will be cut off. 11:23 And even they—if they do not continue in their unbelief—will be grafted in, for God is able to graft them in again. 11:24 For if you were cut off from what is by nature a wild olive tree, and grafted, contrary to nature, into a cultivated olive tree, how much more will these natural branches be grafted back into their own olive tree?

11:25 For I do not want you to be ignorant of this mystery, brothers and sisters, so that you may not be conceited: A partial hardening has happened to Israel until the full number of the Gentiles has come in. 11:26 And so all Israel will be saved, as it is written:

*"The Deliverer will come out of Zion;  
he will remove ungodliness from Jacob.  
11:27 And this is my covenant with them,  
when I take away their sins."*

11:28 In regard to the gospel they are enemies for your sake, but in regard to election they are dearly loved for the sake of the fathers. 11:29 For the gifts and the call of God are irrevocable. 11:30 Just as you were formerly disobedient to God, but have now received mercy due to their disobedience, 11:31 so they too have now been disobedient in order that, by the mercy shown to you, they too may now receive mercy. 11:32 For God has consigned all people to disobedience so that he may show mercy to them all.

11:33 Oh, the depth of the riches and wisdom and knowledge of God! How unsearchable are his judgments and how fathomless his ways!



- 34 谁知道主的心、谁作过他的谋士呢、  
 35 谁是先给了他、使他后来偿还呢。  
 36 因为万有都是本于他、倚靠他、归于他、  
 愿荣耀归给他、直到永远。阿们。

**11:34** *For who has known the mind of the Lord, or who has been his counselor?*

**11:35** *Or who has first given to God, that God needs to repay him?*

**11:36** For from him and through him and to him are all things. To him be glory forever! Amen.

## 第十二章

### 信徒的新生活

- 1 所以弟兄们、我以 神的慈悲劝你们、将身体献上、当作活祭、是圣洁的、是 神所喜悦的、你们如此事奉、乃是理所当然的。  
 2 不要效法这个世界、只要心意更新而变化、叫你们察验何为 神的善良、纯全可喜悦的旨意。

### *Consecration of the Believer's Life*

**12:1** Therefore I exhort you, brothers and sisters, by the mercies of God, to present your bodies as a sacrifice—alive, holy, and pleasing to God—which is your reasonable service. **12:2** Do not be conformed to this present world, but be transformed by the renewing of your mind, so that you may test and approve what is the will of God—what is good and well-pleasing and perfect.

### 谦让的品行

- 3 我凭著所赐我的恩、对你们各人说、不要看自己过于所当看的、要照著 神所分给各人信心的大小、看得合乎中道。  
 4 正如我们一个身上有好些肢体、肢体也不都是一样的用处。  
 5 我们这许多人、在基督里成为一身、互相联络作肢体、也是如此。  
 6 按我们所得的恩赐、各有不同、或说豫言、就当照著信心的程度说豫言、  
 7 或作执事、就当专一执事、或作教导的、就当专一教导、  
 8 或作劝化的、就当专一劝化、施舍的、就当诚实、治理的、就当殷勤、怜悯人的、就当甘心。

### *Conduct in Humility*

**12:3** For by the grace given to me I say to every one of you not to think more highly of yourself than you ought to think, but to think with sober discernment, as God has distributed to each of you a measure of faith. **12:4** For just as in one body we have many members, and not all the members serve the same function, **12:5** so we who are many are one body in Christ, and individually we are members who belong to one another. **12:6** And we have different gifts according to the grace given to us. If the gift is prophecy, that individual must use it in proportion to his faith. **12:7** If it is service, he must serve; if it is teaching, he must teach; **12:8** if it is exhortation, he must exhort; if it is contributing, he must do so with sincerity; if it is leadership, he must do so with diligence; if it is showing mercy, he must do so with cheerfulness.

### 仁爱的品德

- 9 爱人不可虚假、恶要厌恶、善要亲近。  
 10 爱弟兄、要彼此亲热、恭敬人、要彼此推让。  
 11 殷勤不可懒惰、要心里火热、常常服事主。  
 12 在指望中要喜乐、在患难中要忍耐。祷告要恒切。  
 13 圣徒缺乏要帮补、客要一味的款待。  
 14 逼迫你们的、要给他们祝福、只要祝福、不可咒诅。  
 15 与喜乐的人要同乐、与哀哭的人要同哭。  
 16 要彼此同心、不要志气高大、倒要俯就卑微的人。〔人或作事〕不要自以为聪明。

### *Conduct in Love*

**12:9** Love must be without hypocrisy. Abhor what is evil, cling to what is good. **12:10** Be devoted to one another with mutual love, showing eagerness in honoring one another. **12:11** Do not lag in zeal, be enthusiastic in spirit, serve the Lord. **12:12** Rejoice in hope, endure in suffering, persist in prayer. **12:13** Contribute to the needs of the saints, pursue hospitality. **12:14** Bless those who persecute you, bless and do not curse. **12:15** Rejoice with those who rejoice, weep with those who weep. **12:16** Live in harmony with one another; do not be haughty but associate with the lowly. Do not be conceited. **12:17** Do not repay anyone evil for evil; consider what is good before all people. **12:18** If possible, so far as it depends

- 17 不要以恶报恶、众人以为美的事、要留心去作。
- 18 若是能行、总要尽力与众人和睦。
- 19 亲爱的弟兄、不要自己伸冤、宁可让步、听凭主怒、〔或作让人发怒〕因为经上记著、『主说、伸冤在我、我必报应。』
- 20 所以『你的仇敌若饿了、就给他吃、若渴了、就给他喝、因为你这样行、就是把炭火堆在他的头上。』
- 21 你不可为恶所胜、反要以善胜恶。

### 第十三章

#### 顺服掌权者

- 1 在上有权柄的、人人当顺服他、因为没有权柄不是出于神的、凡掌权的都是神所命的。
- 2 所以抗拒掌权的、就是抗拒神的命、抗拒的必自取刑罚。
- 3 作官的原不是叫行善的惧怕、乃是叫作恶的惧怕。你愿意不惧怕掌权的么、你只要行善、就可得他的称赞。
- 4 因为他是神的用人、是与你有利的。你若作恶、却当惧怕、因为他不是空空的佩剑、他是神的用人、是伸冤的、刑罚那作恶的。
- 5 所以你们必须顺服、不但是因为刑罚、也是因为良心。
- 6 你们纳粮、也为这个缘故、因他们是神的差役、常常特管这事。
- 7 凡人应当得的、就给他、当得粮的、给他纳粮、当得税的、给他上税、当惧怕的、惧怕他、当恭敬的、恭敬他。

#### 爱人如己

- 8 凡事都不可亏欠人、惟有彼此相爱、要常以为亏欠、因为爱人的就完全了律法。
- 9 像那不可奸淫、不可杀人、不可偷盗、不可贪婪、或有别的诫命、都包在爱人如己这一句话之内了。
- 10 爱是不加害与人的、所以爱就完全了律法。

#### 神性情的鼓励

- 11 再者、你们晓得现今就是该趁早睡醒的时候、因为我们得救、现今比初信的时候更近了。
- 12 黑夜已深、白昼将近、我们就当脱去暗昧的行为、带上光明的兵器。
- 13 行事为人要端正、好像行在白昼、不可荒宴醉酒、不可好色邪荡、不可争竞嫉妒。

on you, live peaceably with all people. 12:19 Do not avenge yourselves, dear friends, but give place to God's wrath, for it is written, "**Vengeance is mine, I will repay,**" says the Lord. 12:20 Rather, **if your enemy is hungry, feed him; if he is thirsty, give him a drink; for in doing this you will be heaping burning coals on his head.** 12:21 Do not be overcome by evil, but overcome evil with good.

#### Submission to Civil Government

13:1 Let every person be subject to the governing authorities. For there is no authority except by God's appointment, and the authorities that exist have been instituted by God. 13:2 So the person who resists such authority resists the ordinance of God, and those who resist will incur judgment 13:3 (for rulers cause no fear for good conduct but for bad). Do you desire not to fear authority? Do good and you will receive its commendation, 13:4 for it is God's servant for your good. But if you do wrong, be in fear, for it does not bear the sword in vain. It is God's servant to administer retribution on the wrongdoer. 13:5 Therefore it is necessary to be in subjection, not only because of the wrath of the authorities but also because of your conscience. 13:6 For this reason you also pay taxes, for the authorities are God's servants devoted to governing. 13:7 Pay everyone what is owed: taxes to whom taxes are due, revenue to whom revenue is due, respect to whom respect is due, honor to whom honor is due.

#### Exhortation to Love Neighbors

13:8 Owe no one anything, except to love one another, for the one who loves his neighbor has fulfilled the law. 13:9 For the commandments, "**Do not commit adultery, do not murder, do not steal, do not covet,**" (and if there is any other commandment) are summed up in this, "**Love your neighbor as yourself.**" 13:10 Love does no wrong to a neighbor. Therefore love is the fulfillment of the law.

#### Motivation to Godly Conduct

13:11 And do this because we know the time, that it is already the hour for us to awake from sleep, for our salvation is now nearer than when we became believers. 13:12 The night has advanced toward dawn; the day is near. So then we must lay aside the works of darkness, and put on the weapons of light. 13:13 Let us live decently as in the daytime, not in

- 14 总要披戴主耶稣基督、不要为肉体安排、去放纵私欲。

carousing and drunkenness, not in sexual immorality and sensuality, not in discord and jealousy. **13:14** Instead, put on the Lord Jesus Christ, and make no provision for the flesh to arouse its desires.

## 第十四章

### 彼此包容的勉励

- 1 信心软弱的、你们要接纳、但不要辩论所疑惑的事。  
 2 有人信百物都可吃、但那软弱的、只吃蔬菜。  
 3 吃的人不可轻看不吃的人、不吃的人不可论断吃的人、因为 神已经收纳他了。  
 4 你是谁、竟论断别人的仆人呢。他或站住、或跌倒、自有他的主人在、而且他也必要站住、因为主能使他站住。  
 5 有人看这日比那日强、有人看日日都是一样、只是各人心里要意见坚定。  
 6 守日的人、是为主守的、吃的人、是为主吃的、因他感谢 神、不吃的人、是为主不吃的、也感谢 神。  
 7 我们没有一个人为自己活、也没有一个人为自己死。  
 8 我们若活著、是为主而活、若死了、是为主而死、所以我们或活或死、总是主的人。  
 9 因此基督死了、又活了、为要作死人并活人的主。  
 10 你这个人、为甚么论断弟兄呢、又为甚么轻看弟兄呢、因我们都要站在 神的台前。  
 11 经上写著、『主说、我凭著我的永生起誓、万膝必向我跪拜、万口必向我承认。』  
 12 这样看来、我们各人必要将自己的事、在神面前说明。

### 强壮的不要推倒软弱的

- 13 所以我们不可再彼此论断、宁可定意谁也不给弟兄放下绊脚跌人之物。  
 14 我凭著主耶稣确知深信、凡物本来没有不洁净的、惟独人以为不洁净的、在他就不洁净了。  
 15 你若因食物叫弟兄忧愁、就不是按著爱人的道理行。基督已经替他死、你不可因你的食物叫他败坏。  
 16 不可叫你的善被人毁谤。  
 17 因为 神的国、不在乎吃喝、只在乎公义、和平、并圣灵中的喜乐。

### Exhortation to Mutual Forbearance

**14:1** Now receive the one who is weak in the faith, and do not have disputes over differing opinions. **14:2** One person believes in eating everything, but the weak person eats only vegetables. **14:3** The one who eats everything must not despise the one who does not, and the one who abstains must not judge the one who eats everything, for God has accepted him. **14:4** Who are you to pass judgment on another's servant? Before his own master he stands or falls. And he will stand, for the Lord is able to make him stand.

**14:5** One person regards one day holier than other days, and another regards them all alike. Each must be fully convinced in his own mind. **14:6** The one who observes the day does it for the Lord. The one who eats, eats for the Lord because he gives thanks to God, and the one who abstains from eating abstains for the Lord, and he gives thanks to God. **14:7** For none of us lives for himself and none dies for himself. **14:8** If we live, we live for the Lord; if we die, we die for the Lord. Therefore, whether we live or die, we are the Lord's. **14:9** For this reason Christ died and returned to life, so that he may be the Lord of both the dead and the living.

**14:10** But you who eat vegetables only—why do you judge your brother or sister? And you who eat everything—why do you despise your brother or sister? For we will all stand before the judgment seat of God. **14:11** For it is written, "*As I live, says the Lord, every knee will bow to me, and every tongue will give praise to God.*" **14:12** Therefore, each of us will give an account of himself to God.

### Exhortation for the Strong not to Destroy the Weak

**14:13** Therefore we must not pass judgment on one another, but rather determine never to place an obstacle or a trap before a brother or sister. **14:14** I know and am convinced in the Lord Jesus that there is nothing unclean in itself; still, it is unclean to the one who considers it unclean. **14:15** For if your brother or sister is distressed because of what you eat, you are no longer walking in love. Do not destroy by your food someone for whom Christ died. **14:16** Therefore do not let what you consider good be spoken of as evil. **14:17** For the kingdom of God does not consist of food and drink, but righteousness,

- 18 在这几样上服事基督的、就为 神所喜悦、又为人所称许。
- 19 所以我们务要追求和睦的事、与彼此建立德行的事。
- 20 不可因食物毁坏 神的工程、凡物固然洁净、但有人因食物叫人跌倒、就是他的罪了。
- 21 无论是吃肉、是喝酒、是甚么别的事、叫弟兄跌倒、一概不作才好。
- 22 你有信心、就当在 神面前守著。人在自己以为可行的事上、能不自责、就有福了。
- 23 若有疑心而吃的、就必有罪、因为他吃、不是出于信心、凡不出于信心的都是罪。

## 第十五章

### 强壮的要帮助软弱的

- 1 我们坚固的人、应该担代不坚固人的软弱、不求自己的喜悦。
- 2 我们各人务要叫邻舍喜悦、使他得益处、建立德行。
- 3 因为基督也不求自己的喜悦、如经上所记、『辱骂你人的辱骂、都落在我身上。』
- 4 从前所写的圣经、都是为教训我们写的、叫我们因圣经所生的忍耐和安慰、可以得著盼望。
- 5 但愿赐忍耐安慰的 神、叫你们彼此同心、效法基督耶稣、
- 6 一心一口、荣耀 神、我们主耶稣基督的父。

### 彼此接纳

- 7 所以你们要彼此接纳、如同基督接纳你们一样、使荣耀归与 神。
- 8 我说、基督是为 神真理作了受割礼人的执事、要证实所应许列祖的话。
- 9 并叫外邦人、因他的怜悯、荣耀 神、如经上所记、『因此我要在外邦中称赞你、歌颂你的名。』
- 10 又说、『你们外邦人、当与主的百姓一同欢乐。』
- 11 又说、『外邦阿、你们当赞美主、万国哪、你们都当颂赞他。』
- 12 又有以赛亚说、『将来有耶西的根、就是那兴起来要治理外邦的、外邦人要仰望他。』
- 13 但愿使人有盼望的 神、因信、将诸般的喜乐平安、充满你们的心、使你们藉著圣灵的能力、大有盼望。

peace, and joy in the Holy Spirit. **14:18** For the one who serves Christ in this way is pleasing to God and approved by people.

**14:19** So then, let us pursue what makes for peace and for building up one another. **14:20** Do not destroy the work of God for the sake of food. For although all things are clean, it is wrong to cause anyone to stumble by what you eat. **14:21** It is good not to eat meat or drink wine or to do anything that causes your brother to stumble. **14:22** The faith you have, keep to yourself before God. Blessed is the one who does not judge himself by what he approves. **14:23** But the man who doubts is condemned if he eats, because he does not do so from faith, and whatever is not from faith is sin.

### Exhortation for the Strong to Help the Weak

**15:1** But we who are strong ought to bear with the failings of the weak, and not just please ourselves. **15:2** Let each of us please his neighbor for his good to build him up. **15:3** For even Christ did not please himself, but just as it is written, “*The insults of those who insult you have fallen on me.*” **15:4** For everything that was written in former times was written for our instruction, so that through endurance and through encouragement of the scriptures we may have hope. **15:5** Now may the God of endurance and comfort give you unity with one another in accordance with Christ Jesus, **15:6** so that together you may with one voice glorify the God and Father of our Lord Jesus Christ.

### Exhortation to Mutual Acceptance

**15:7** Receive one another, then, just as Christ also received you, to God’s glory. **15:8** For I tell you that Christ has become a servant of the circumcised on behalf of God’s truth to confirm the promises made to the fathers, **15:9** and thus the Gentiles glorify God for his mercy. As it is written, “*Because of this I will confess you among the Gentiles, and I will sing praises to your name.*” **15:10** And again it says: “*Rejoice, O Gentiles, with his people.*” **15:11** And again, “*Praise the Lord all you Gentiles, and let all the peoples praise him.*” **15:12** And again Isaiah says, “*The root of Jesse will come, and the one who rises to rule over the Gentiles, in him will the Gentiles hope.*” **15:13** Now may the God of hope fill you with all joy and peace as you believe in him, so that you may abound in hope by the power of the Holy Spirit.

## 保罗写信的目的

- 14 弟兄们、我自己也深信你们是满有良善、充足了诸般的知识、也能彼此劝戒。
- 15 但我稍微放胆写信给你们、是要题醒你们的记性、特因 神所给我的恩典、
- 16 使我为外邦人作基督耶稣的仆役、作 神福音的祭司、叫所献上的外邦人、因著圣灵、成为圣洁、可蒙悦纳。
- 17 所以论到 神的事我在基督耶稣里有可夸的。
- 18 除了基督藉我作的那些事、我甚么都不敢题、只题他藉我言语作为、用神迹奇事的能力、并圣灵的能力、使外邦人顺服、
- 19 甚至我从耶路撒冷、直转到以利哩古、到处传了基督的福音。
- 20 我立了志向、不在基督的名被称过的地方传福音、免得建造在别人的根基上、
- 21 就如经上所记、『未曾闻知他信息的、将要看见、未曾听过的、将要明白。』

## 保罗计划访问罗马

- 22 我因多次被拦阻、总不得到你们那里去、
- 23 但如今在这里再没有可传的地方、而且这好几年、我切心想望到士班雅去的时候、可以到你们那里、
- 24 盼望从你们那里经过、得见你们、先与你们彼此交往、心里稍微满足、然后蒙你们送行。
- 25 但现在我往耶路撒冷去、供给圣徒。
- 26 因为马其顿、和亚该亚人乐意凑出捐项、给耶路撒冷圣徒中的穷人。
- 27 这固然是他们乐意的、其实也算是所欠的债、因外邦人、既然在他们属灵的好处上有分、就当把养身之物供给他们。
- 28 等我办完了这事、把这善果向他们交付明白、我就要路过你们那里、往士班雅去。
- 29 我也晓得去的时候、必带著基督丰盛的恩典而去。
- 30 弟兄们、我藉著我们主耶稣基督、又藉著圣灵的爱、劝你们与我一同竭力、为我祈求 神、
- 31 叫我脱离在犹太不顺从的人、也叫我为耶路撒冷所办的捐项、可蒙圣徒悦纳、
- 32 并叫我顺著 神的旨意、欢欢喜喜的到你们那里、与你们同得安息。
- 33 愿赐平安的 神、常和你们众人同在。阿们。

*Paul's Motivation for Writing the Letter*

**15:14** But I myself am fully convinced about you, my brothers and sisters, that you yourselves are full of goodness, filled with all knowledge, and able to instruct one another. **15:15** But I have written more boldly to you on some points so as to remind you, because of the grace given to me by God **15:16** to be a minister of Christ Jesus to the Gentiles. I serve the gospel of God like a priest, so that the Gentiles may become an acceptable offering, sanctified by the Holy Spirit.

**15:17** So I boast in Christ Jesus about the things that pertain to God. **15:18** For I will not dare to speak of anything except what Christ has accomplished through me in order to bring about the obedience of the Gentiles, by word and deed, **15:19** in the power of signs and wonders, in the power of the Spirit of God. So from Jerusalem even as far as Illyricum I have fully preached the gospel of Christ. **15:20** And in this way I desire to preach where Christ has not been named, so as not to build on another person's foundation, **15:21** but as it is written: "**Those who were not told about him will see, and those who have not heard will understand.**"

*Paul's Intention of Visiting the Romans*

**15:22** This is the reason I was often hindered from coming to you. **15:23** But now there is nothing more to keep me in these regions, and I have for many years desired to come to you **15:24** when I go to Spain. For I hope to visit you when I pass through and that you will help me on my journey there, after I have enjoyed your company for a while.

**15:25** But now I go to Jerusalem to minister to the saints. **15:26** For Macedonia and Achaia are pleased to make some contribution for the poor among the saints in Jerusalem. **15:27** For they were pleased to do this, and indeed they are indebted to the Jerusalem saints. For if the Gentiles have shared in their spiritual things, they are obligated also to minister to them in material things. **15:28** Therefore after I have completed this and have safely delivered this bounty to them, I will set out for Spain by way of you, **15:29** and I know that when I come to you I will come in the fullness of Christ's blessing.

**15:30** Now I urge you, brothers and sisters, through our Lord Jesus Christ and through the love of the Spirit, to join fervently with me in prayer to God on my behalf. **15:31** Pray that I may be rescued from those who are disobedient in Judea and that my ministry in Jerusalem may be acceptable to the saints, **15:32** so that by God's will I may come to you with joy and be refreshed in your company. **15:33** Now may the God of peace be with all of you. Amen.

## 第十六章

## 问安

- 1 我对你们举荐我们的姊妹非比、他是坚革哩教会中的女执事。
- 2 请你们为主接待他、合乎圣徒的体统、他在何事上、要你们帮助、你们就帮助他、因他素来帮助许多人、也帮助了我。
- 3 问百基拉和亚居拉安、他们在基督耶稣里与我同工、
- 4 也为我的命、将自己的颈项、置之度外、不但我感谢他们、就是外邦的众教会、也感谢他们。
- 5 又问在他们家中的教会安。问我所亲爱的以拜尼士安、他在亚西亚是归基督初结的果子。
- 6 又问马利安安、他为你们多受劳苦。
- 7 又问我亲属与我一同坐监的安多尼古和犹尼亚安、他们在使徒中是有名望的、也是比我先在基督里。
- 8 又问我在主里面所亲爱的暗伯利安。
- 9 又问在基督里与我们同工的耳巴奴、并我所亲爱的士大古安。
- 10 又问在基督里经过试验的亚比利安。问亚利多布家里的人安。
- 11 又问我亲属希罗天安。问拿其数家在主里面的人安。
- 12 又问为主劳苦的士非拿氏和士富撒氏安。问可亲爱为主多受劳苦的彼息氏安。
- 13 又问在主蒙拣选的鲁孚和他母亲安、他的母亲就是我的母亲。
- 14 又问亚逊其士、弗勒干、黑米、八罗巴、黑马、并与他们在一处的弟兄们安。
- 15 又问非罗罗古、和犹利亚、尼利亚、和他姊妹、同阿林巴、并与他们在一处的众圣徒安。
- 16 你们亲嘴问安、彼此务要圣洁。基督的众教会都问你们安。
- 17 弟兄们、那些离间你们、叫你们跌倒、背乎所学之道的人、我劝你们要留意躲避他们。
- 18 因为这样的人不服事我们的主基督、只服事自己的肚腹、用花言巧语、诱惑那些老实人的心。
- 19 你们的顺服、已经传于众人、所以我为你们欢喜、但我愿意你们在善上聪明、在恶上愚拙。
- 20 赐平安的神、快要将撒但践踏在你们脚下。愿我主耶稣基督的恩、常和你们同在。

*Personal Greetings*

**16:1** Now I commend to you our sister Phoebe, who is a servant of the church in Cenchrea, **16:2** so that you may welcome her in the Lord in a way worthy of the saints and provide her with whatever help she may need from you, for she has been a great help to many, including me.

**16:3** Greet Prisca and Aquila, my fellow workers in Christ Jesus, **16:4** who risked their own necks for my life. Not only I, but all the churches of the Gentiles are grateful to them. **16:5** Also greet the church in their house. Greet my dear friend Epenetus, who was the first convert to Christ in the province of Asia. **16:6** Greet Mary, who has worked very hard for you. **16:7** Greet Andronicus and Junia, my compatriots and my fellow prisoners. They are well known to the apostles, and they were in Christ before me. **16:8** Greet Ampliatius, my dear friend in the Lord. **16:9** Greet Urbanus, our fellow worker in Christ, and my good friend Stachys. **16:10** Greet Apelles, who is approved in Christ. Greet those who belong to the household of Aristobulus. **16:11** Greet Herodion, my compatriot. Greet those in the household of Narcissus who are in the Lord. **16:12** Greet Tryphena and Tryphosa, laborers in the Lord. Greet my dear friend Persis, who has worked hard in the Lord. **16:13** Greet Rufus, chosen in the Lord, and his mother who was also a mother to me. **16:14** Greet Asyncritus, Phlegon, Hermes, Patrobas, Hermas, and the brothers and sisters with them. **16:15** Greet Philologus and Julia, Nereus and his sister, and Olympas, and all the believers who are with them. **16:16** Greet one another with a holy kiss. All the churches of Christ greet you.

**16:17** Now I urge you, brothers and sisters, to watch out for those who create dissensions and obstacles contrary to the teaching that you learned. Avoid them! **16:18** For these are the kind who do not serve our Lord Christ, but their own appetites. By their smooth talk and flattery they deceive the minds of the naive. **16:19** Your obedience is known to all and thus I rejoice over you. But I want you to be wise in what is good and innocent in what is evil. **16:20** The God of peace will quickly crush Satan under your feet. The grace of our Lord Jesus be with you.

- 21 与我同工的提摩太、和我的亲属路求、耶孙、所西巴德、问你们安。
- 22 我这代笔写信的德丢、在主里面问你们安。
- 23 那接待我、也接待全教会的该犹、问你们安。
- 24 城内管银库的以拉都、和兄弟括士、问你们安。
- 25 惟有 神能照我所传的福音、和所讲的耶稣基督、并照永古隐藏不言的奥秘、坚固你们的心。
- 26 这奥秘如今显明出来、而且按著永生 神的命、藉众先知的书指示万国的民、使他们信服真道。
- 27 愿荣耀因耶稣基督归与独一全智的 神、直到永远。阿们。

**16:21** Timothy, my fellow worker, greets you; so do Lucius, Jason, and Sosipater, my compatriots. **16:22** I, Tertius, who am writing this letter, greet you in the Lord. **16:23** Gaius, who is host to me and to the whole church, greets you. Erastus the city treasurer and our brother Quartus greet you.

**16:25** Now to him who is able to strengthen you according to my gospel and the proclamation of Jesus Christ, according to the revelation of the mystery that had been kept secret for long ages, **16:26** but now is disclosed, and through the prophetic scriptures has been made known to all the nations, according to the command of the eternal God, to bring about the obedience of faith— **16:27** to the only wise God, through Jesus Christ, be glory forever! Amen.