

羅馬書

Romans

第一章

問安

- 1 耶穌基督的僕人保羅、奉召爲使徒、特派傳 神的福音。
- 2 這福音是 神從前藉眾先知、在聖經上所應許的、
- 3 論到他兒子我主耶穌基督、按肉體說、是從大衛後裔生的、
- 4 按聖善的靈說、因從死裡復活、以大能顯明是 神的兒子。
- 5 我們從他受了恩惠、並使徒的職分、在萬國之中叫人爲他的名信服真道。
- 6 其中也有你們這蒙召屬耶穌基督的人。
- 7 我寫信給你們在羅馬爲 神所愛、奉召作聖徒的眾人。願恩惠平安、從我們的父神、並主耶穌基督、歸與你們。

保羅有意訪問羅馬

- 8 第一、我靠著耶穌基督、爲你們眾人感謝我的 神、因你們的信德傳遍了天下。
- 9 我在他兒子福音上、用心靈所事奉的神、可以見證我怎樣不住的題到你們、
- 10 在禱告之間、常常懇求、或者照 神的旨意、終能得平坦的道路往你們那裡去。
- 11 因爲我切切的想見你們、要把些屬靈的恩賜分給你們、使你們可以堅固。
- 12 這樣我在你們中間、因你與我彼此的信心、就可以同得安慰。
- 13 弟兄們、我不願意你們不知道、我屢次定意往你們那裡去、要在你們中間得些果子、如同在其餘的外邦人中一樣、只是到如今仍有阻隔。
- 14 無論是希利尼人、化外人、聰明人、愚拙人、我都欠他們的債。
- 15 所以情願盡我的力量、將福音也傳給你們在羅馬的人。

福音的大能

- 16 我不以福音爲恥、這福音本是 神的大能、要救一切相信的、先是猶太人、後是希利尼人。
- 17 因爲 神的義、正在這福音上顯明出來、這義是本於信、以致於信、如經上所記、『義人必因信得生。』

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.*"

不義者的審判

- 18 原來 神的忿怒、從天上顯明在一切不虔不義的人身上、就是那些行不義阻擋真理的人。
- 19 神的事情、人所能知道的、原顯明在人心裡、因為 神已經給他們顯明。
- 20 自從造天地以來、神的永能和神性是明明可知的、雖是眼不能見、但藉著所造之物、就可以曉得、叫人無可推諉。
- 21 因為他們雖然知道 神、卻不當作 神榮耀他、也不感謝他、他們的思念變為虛妄、無知的心就昏暗了。
- 22 自稱為聰明、反成了愚拙、
- 23 將不能朽壞之 神的榮耀、變為偶像、彷彿必朽壞的人、和飛禽走獸昆蟲的樣式。
- 24 所以 神任憑他們、逞著心裡的情慾行污穢的事、以致彼此玷辱自己的身體。
- 25 他們將 神的真實變為虛謊、去敬拜事奉受造之物、不敬奉那造物的主、主乃是可稱頌的、直到永遠。阿們。
- 26 因此 神任憑他們放縱可羞恥的情慾、他們的女人、把順性的用處、變為逆性的用處。
- 27 男人也是如此、棄了女人順性的用處、慾火攻心、彼此貪戀、男和男行可羞恥的事、就在自己身上受這妄為當得的報應。
- 28 他們既然故意不認識 神、神就任憑他們存邪僻的心、行那些不合理的事。
- 29 裝滿了各樣不義、邪惡、貪婪、惡毒、〔或作陰毒〕滿心是嫉妒、兇殺、爭競、詭詐、毒恨。
- 30 又是讒毀的、背後說人的、怨恨 神的、〔或作被 神所憎惡的〕侮慢人的、狂傲的、自誇的、捏造惡事的、違背父母的、
- 31 無知的、背約的、無親情的、不憐憫人的。
- 32 他們雖知道 神判定、行這樣事的人是當死的、然而他們不但自己去行、還喜歡別人去行。

第二章

律法主義者的審判

- 1 你這論斷人的、無論你是誰、也無可推諉、你在甚麼事上論斷人、就在甚麼事上定自己的罪、因你這論斷人的、自己所行卻和別人一樣。
- 2 我們知道這樣的人、神必照真理審判他。

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 你這人哪、你論斷行這樣事的人、自己所行的卻和別人一樣、你以為能逃脫 神的審判麼。
- 4 還是你藐視他豐富的恩慈、寬容、忍耐、不曉得他的恩慈是領你悔改呢。
- 5 你竟任著你剛硬不悔改的心、為自己積蓄忿怒、以致 神震怒、顯他公義審判的日子來到。
- 6 他必照各人的行為報應各人。
- 7 凡恆心行善、尋求榮耀尊貴、和不能朽壞之福的、就以永生報應他們。
- 8 惟有結黨不順從真理、反順從不義的、就以忿怒惱恨報應他們。
- 9 將患難、困苦、加給一切作惡的人、先是猶太人、後是希利尼人。
- 10 卻將榮耀、尊貴、平安、加給一切行善的人、先是猶太人、後是希利尼人。
- 11 因為 神不偏待人。
- 12 凡沒有律法犯了罪的、也必不按律法滅亡、凡在律法以下犯了罪的、也必按律法受審判、
- 13 (原來在 神面前、不是聽律法的為義、乃是行律法的稱義。
- 14 沒有律法的外邦人、若順著本性行律法上的事、他們雖然沒有律法、自己就是自己的律法。
- 15 這是顯出律法的功用刻在們心裡、他們是非之心同作見證、並且他們的思念互相較量、或以為是、或以為非)
- 16 就在 神藉耶穌基督審判人隱秘事的日子、照著我的福音所言。

猶太人的審判

- 17 你稱為猶太人、又倚靠律法、且指著 神誇口。
- 18 既從律法中受了教訓、就曉得 神的旨意、也能分別是非、〔或作也喜愛那美好的事〕
- 19 又深信自己是給瞎子領路的、是黑暗中人的光、
- 20 是蠢笨人的師傅、是小孩子的先生、在律法上有知識和真理的模範。
- 21 你既是教導別人、還不教導自己麼、你講說人不可偷竊、自己還偷竊麼。
- 22 你說人不可姦淫、自己還姦淫麼、你厭惡偶像、自己還偷竊廟中之物麼。
- 23 你指著律法誇口、自己倒犯律法、玷辱神麼。
- 24 神的名在外邦人中、因你們受了褻瀆、正如經上所記的。
- 25 你若是行律法的、割禮固然於你有益、若是犯律法的、你的割禮就算不得割禮。
- 26 所以那未受割禮的、若遵守律法的條例、他雖然未受割禮、豈不算是受割禮麼。

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 而且那本來未受割禮的、若能全守律法、豈不是要審判你這有儀文和割禮竟犯律法的人麼。
- 28 因為外面作猶太人的、不是真猶太人、外面肉身的割禮、也不是真割禮。
- 29 惟有裡面作的、纔是真猶太人、真割禮也是心裡的、在乎靈不在乎儀文、這人的稱讚、不是從人來的、乃是從 神來的。

第三章

- 1 這樣說來、猶太人有甚麼長處、割禮有甚麼益處呢。
- 2 凡事大有好處、第一是 神的聖言交託他們。
- 3 即便有不信的、這有何妨呢、難道他們的不信、就廢掉 神的信麼。
- 4 斷乎不能、不如說、 神是真實的、人都是虛誑的、如經上所記、『你責備人的時候、顯為公義、被人議論的時候、可以得勝。』
- 5 我且照著人的常話說、我們的不義、若顯出 神的義來、我們可以怎麼說呢、 神降怒、是他不義麼。
- 6 斷乎不是、若是這樣、 神怎能審判世界呢。
- 7 若 神的真實、因我的虛誑、越發顯出他的榮耀、為甚麼我還受審判、好像罪人呢。
- 8 為甚麼不說、我們可以作惡以成善呢、這是毀謗我們的人、說我們有這話、這等人定罪、是該當的。

世界的審判

- 9 這卻怎麼樣呢、我們比他們強麼、決不是的、因我們已經證明、猶太人和希利尼人都在罪惡之下。
- 10 就如經上所記、『沒有義人、連一個也沒有。
- 11 沒有明白的、沒有尋求 神的。
- 12 都是偏離正路、一同變為無用、沒有行善的、連一個也沒有。
- 13 他們的喉嚨是敞開的墳墓、他們用舌頭弄詭詐、嘴唇裡有蝮蛇的毒氣。
- 14 滿口是咒罵苦毒。
- 15 殺人流血他們的腳飛跑。
- 16 所經過的路、便行殘害暴虐的事。
- 17 平安的路、他們未曾知道。
- 18 他們眼中不怕 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 我們曉得律法上的話、都是對律法以下之人說的、好塞住各人的口、叫普世的人都伏在 神審判之下。
- 20 所以凡有血氣的沒有一個、因行律法、能在 神面前稱義。因為律法本是叫人犯罪。
- 21 但如今 神的義在律法以外已經顯明出來、有律法和先知為證。
- 22 就是 神的義、因信耶穌基督、加給一切相信的人、並沒有分別。
- 23 因為世人都犯了罪、虧缺了 神的榮耀。
- 24 如今卻蒙 神的恩典、因基督耶穌的救贖、就白白的稱義。
- 25 神設立耶穌作挽回祭、是憑著耶穌的血、藉著人的信、要顯明 神的義。因為他用忍耐的心、寬容人先時所犯的罪。
- 26 好在今時顯明他的義、使人知道他自己為義、也稱信耶穌的人為義。
- 27 既是這樣、那裡能誇口呢。沒有可誇的了。用何法沒有的呢、是用立功之法麼。不是、乃用信主之法。
- 28 所以〔有古卷作因為〕我們看定了、人稱義是因著信、不在乎遵行律法。
- 29 難道 神只作猶太人的 神麼。不也是作外邦人的 神麼。是的、也作外邦人的神。
- 30 神既是一位、他就要因信稱那受割禮的為義、也要因信稱那未受割禮的為義。
- 31 這樣、我們因信廢了律法麼。斷乎不是、更是堅固律法。

第四章

稱義的例證

- 1 如此說來、我們的祖宗亞伯拉罕、憑著肉體得了甚麼呢。
- 2 倘若亞伯拉罕是因行為稱義、就有可誇的。只是在 神面前並無可誇的。
- 3 經上說甚麼呢。說、『亞伯拉罕信 神、這就算為他的義。』
- 4 作工的得工價、不算恩典、乃是該得的、
- 5 惟有不作工的、只信稱罪人為義的 神、他的信就算為義。
- 6 正如大衛稱那在行為以外、蒙 神算為義的人是有福的。

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 他說、『得赦免其過、遮蓋其罪的、這人是
是有福的。
8 主不算為有罪的、這人是
是有福的。』

9 如此看來、這福是單加給那受割禮的人麼、
不也是加給那未受割禮的人麼、因我們所說、
亞伯拉罕的信、就算為他的義。
10 是怎麼算的呢、是在他受割禮的時候呢、
是在他未受割禮的時候呢、不是在受割禮的
時候、乃是在未受割禮的時候。
11 並且他受了割禮的記號、作他未受割禮的
時候因信稱義的印證、叫他作一切未受割禮
而信之人的父、使他們也算為義。
12 又作受割禮之人的父、就是那些不但受割
禮、並且按我們的祖宗亞伯拉罕、未受割禮
而信之蹤跡去行的人。

13 因為 神應許亞伯拉罕和他後裔、必得承
受世界、不是因律法、乃是因信而得的義。
14 若是屬乎律法的人、纔得為後嗣、信就歸
於虛空、應許也就廢棄了。
15 因為律法是惹動忿怒的、〔或作叫人受刑
的〕那裡沒有律法、那裡就沒有過犯。
16 所以人得為後嗣是本乎信、因此就屬乎恩、
叫應許定然歸給一切後裔、不但歸給那屬乎
律法的、也歸給那效法亞伯拉罕之信的。
17 亞伯拉罕所信的、是那叫死人復活使無變
為有的 神、他在主面前作我們世人的父、如
經上所記、『我已經立你作多國的父。』
18 他在無可指望的時候、因信仍有指望、就
得以作多國的父、正如先前所說、『你的後
裔將要如此。』
19 他將近百歲的時候、雖然想到自己的身體
如同已死、撒拉的生育已經斷絕、他的信心
還是不軟弱。
20 並且仰望 神的應許、總沒有因不信、心
裡起疑惑、反倒因信、心裡得堅固、將榮
耀歸給 神。
21 且滿心相信、 神所應許的必能作成。
22 所以這就算為他的義。
23 算為他義的這句話、不是單為他寫的、
24 也是為我們將來得算為義之人寫的、就
是我們這信 神使我們的主耶穌從死裡復活
的人。
25 耶穌被交給人、是為我們的過犯、復活、
是為叫我們稱義。〔或作耶穌是我們的過
犯交付了是為我們稱義復活了〕

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

稱義的盼望

- 1 我們既因信稱義、就藉著我們的主耶穌基督、得與 神相和。
- 2 我們又藉著他、因信得進入現在所站的這恩典中、並且歡歡喜喜盼望 神的榮耀。
- 3 不但如此、就是在患難中、也是歡歡喜喜的、因為知道患難生忍耐、
- 4 忍耐力老練、老練生盼望、
- 5 盼望不至於羞恥、因為所賜給我們的聖靈、將 神的愛澆灌在我們心裡。
- 6 因我們還軟弱的時候、基督就按所定的日期為罪人死。
- 7 為義人死、是少有的、為仁人死、或者有敢作的。
- 8 惟有基督在我們還作罪人的時候為我們死、 神的愛就在此向我們顯明了。
- 9 現在我們既靠著他的血稱義、就更要藉著他免去 神的忿怒。
- 10 因為我們作仇敵的時候、且藉著 神兒子的死、得與 神和好、既已和好、就更要因他的生得救了。
- 11 不但如此、我們既藉著我主耶穌基督、得與 神和好、也就藉著他、以 神為樂。

稱義的普及

- 12 這就如罪是從一人入了世界、死又是從罪來的、於是死就臨到眾人、因為眾人都犯了罪。
- 13 沒有律法之先、罪已經在世上、但沒有律法、罪也不算罪。
- 14 然而從亞當到摩西死就作了王、連那些不與亞當犯一樣罪過的、也在他的權下、亞當乃是那以後要來之人的豫像。
- 15 只是過犯不如恩賜、若因一人的過犯、眾人都死了、何況 神的恩典、與那因耶穌基督一人恩典中的賞賜、豈不更加倍的臨到眾人麼。
- 16 因一人犯罪就定罪、也不如恩賜、原來審判是由一人而定罪、恩賜乃是由許多過犯而稱義。
- 17 若因一人的過犯、死就因這一人作了王、何況那些受洪恩又蒙所賜之義的、豈不要因耶穌基督一人在生命中作王麼。
- 18 如此說來、因一次的過犯、罪人都被定罪、照樣、因一次的義行、眾人也就被稱義得生命了。
- 19 因一人的悖逆、眾人成為罪人、照樣、因一人的順從、眾人也就成為義了。

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、叫過犯顯多、只是罪在那裡顯多、恩典就更顯多了。
 21 就如罪作王叫人死、照樣、恩典也藉著義作王、叫人因我們的主耶穌基督得永生。

第六章

信的人脫離罪惡的權勢

- 1 這樣、怎麼說呢、我們可以仍在罪中、叫恩典顯多麼。
 2 斷乎不可、我們在罪上死了的人、豈可仍在罪中活著呢。
 3 豈不知我們這受洗歸入基督耶穌的人、是受洗歸入他的死麼。
 4 所以我們藉著洗禮歸入死、和他一同埋葬、原是叫我們一舉一動有新生的樣式、像基督藉著父的榮耀、從死裡復活一樣。
 5 我們若在他死的形狀上與他聯合、也要在他復活的形狀上與他聯合。
 6 因為知道我們的舊人、和他同釘十字架、使罪身滅絕、叫我們不再作罪的奴僕。
 7 因為已死的人、是脫離了罪。
 8 我們若是與基督同死、就信必與他同活。
 9 因為知道基督既從死裡復活、就不再死、死也不再作他的主了。
 10 他死是向罪死了、只有一次、他活是向神活著。
 11 這樣、你們向罪也當看自己是死的、向神在基督耶穌裡、卻當看自己是活的。
 12 所以不要容罪在你們必死的身上作王、使你們順從身子的私慾。
 13 也不要將你們的肢體獻給罪作不義的器具、倒要像從死裡復活的人、將自己獻給神、並將肢體作義的器具獻給神。
 14 罪必不能作你們的主、因你們不在律法之下、乃在恩典之下。

信的人作義的奴僕

- 15 這卻怎麼樣呢、我們在恩典之下、不在律法之下、就可以犯罪麼、斷乎不可。
 16 豈不曉得你們獻上自己作奴僕、順從誰、就作誰的奴僕麼、或作罪的奴僕、以至於死、或作順命的奴僕、以至於成義。
 17 感謝神、因為你們從前雖然作罪的奴僕、現今卻從心裡順服了所傳給你們道理的模範。

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 你們既從罪裡得了釋放、就作了義的奴僕。
- 19 我因你們肉體的軟弱、就照人的常話對你們說、你們從前怎樣將肢體獻給不潔不法作奴僕、以至於不法、現今也要照樣將肢體獻給義作奴僕、以至於成聖。
- 20 因為你們作罪之奴僕的時候、就不被義約束了。
- 21 你們現今所看為羞恥的事、當日有甚麼果子呢、那些事的結局就是死。
- 22 但現今你們既從罪裡得了釋放、作了神的奴僕、就有成聖的果子、那結局就是永生。
- 23 因為罪的工價乃是死、惟有神的恩賜、在我們的主基督耶穌裡、乃是永生。

第七章

信的人與律法的關係

- 1 弟兄們、我現在對明白律法的人說、你們豈不曉得律法管人是在活著的時候麼。
- 2 就如女人有了丈夫、丈夫還活著、就被律法約束、丈夫若死了、就脫離了丈夫的律法。
- 3 所以丈夫活著、他若歸於別人、便叫淫婦、丈夫若死了、他就脫離了丈夫的律法、雖然歸於別人、也不是淫婦。
- 4 我的弟兄們、這樣說來、你們藉著基督的身體、在律法上也是死了、叫你們歸於別人、就是歸於那從死裡復活的、叫我們結果子給神。
- 5 因為我們屬肉體的時候、那因律法而生的惡慾、就在我們肢體中發動、以致結成死亡的果子。
- 6 但我們既然在捆我們的律法上死了、現今就脫離了律法、叫我們服事主、要按著心靈的新樣、不按著儀文的舊樣。〔心靈或作聖靈〕
- 7 這樣、我們可說甚麼呢、律法是罪麼、斷乎不是、只是非因律法、我就不知何為罪、非律法說、『不可起貪心。』我就不知何為貪心。
- 8 然而罪趁著機會、就藉著誠命叫諸般的貪心在我裡頭發動、因為沒有律法罪是死的。
- 9 我以前沒有律法是活著的、但是誠命來到、罪又活了、我就死了。
- 10 那本來叫人活的誠命、反倒叫我死。
- 11 因為罪趁著機會、就藉著誠命引誘我、並且殺了我。
- 12 這樣看來、律法是聖潔的、誠命也是聖潔、公義、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、那良善的是叫我死麼·斷乎不是·叫我死的乃是罪。但罪藉著那良善的叫我死、就顯出真是罪·叫罪因著誠命更顯出是惡極了。
- 14 我們原曉得律法是屬乎靈的、但我是屬乎肉體的、是已經賣給罪了。
- 15 因為我所作的、我自己不明白·我所願意的、我並不作·我所恨惡的、我倒去作。
- 16 若我所作的、是我不願意的、我就應承律法是善的。
- 17 既是這樣、就不是我作的、乃是住在我裡頭的罪作的。
- 18 我也知道、在我裡頭、就是我肉體之中、沒有良善·因為立志為善由得我、只是行出來由不得我。
- 19 故此、我所願意的善、我反不作·我所不願意的惡、我倒去作。
- 20 若我去作所不願意作的、就不是我作的、乃是住在我裡頭的罪作的。
- 21 我覺得有個律、就是我願意為善的時候、便有惡與我同在。
- 22 因為按著我裡面的意思。〔原文作人〕我是喜歡 神的律·
- 23 但我覺得肢體中另有個律、和我心中的律交戰、把我擄去叫我附從那肢體中犯罪的律。
- 24 我真是苦阿、誰能救我脫離這取死的身體呢。
- 25 感謝 神、靠著我們的主耶穌基督就能脫離了。這樣看來、我以內心順服 神的律·我肉體卻順服罪的律了。

第八章

信的人和聖靈的關係

- 1 如今那些在基督耶穌裡的、就不定罪了。
- 2 因為賜生命聖靈的律、在基督耶穌裡釋放了我、使我脫離罪和死的律了。
- 3 律法既因肉體軟弱、有所不能行的、神就差遣自己的兒子、成為罪身的形狀、作了贖罪祭、在肉體中定了罪案·
- 4 使律法的義、成就在我們這不隨從肉體、只隨從聖靈的人身上。
- 5 因為隨從肉體的人、體貼肉體的事·隨從聖靈的人、體貼聖靈的事。
- 6 體貼肉體的就是死·體貼聖靈的乃是生命平安·
- 7 原來體貼肉體、就是與 神為仇·因為不服 神的律法、也是不能服。
- 8 而且屬肉體的人、不能得 神的喜歡。

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.

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 神的靈住在你們心裡、你們就不屬肉體、乃屬聖靈了。人若沒有基督的靈、就不是屬基督的。

10 基督若在你們心裡、身體就因罪而死、心靈卻因義而活。

11 然而叫耶穌從死裡復活者的靈、若住在你們心裡、那叫基督耶穌從死裡復活的、也必藉著住在你們心裡的聖靈、使你們必死的身體又活過來。

12 弟兄們、這樣看來、我們並不是欠肉體的債、去順從肉體活著。

13 你們若順從肉體活著必要死。若靠著聖靈治死身體的惡行必要活著。

14 因為凡被 神的靈引導的、都是 神的兒子。

15 你們所受的、不是奴僕的心、仍舊害怕、所受的乃是兒子心、因此我們呼叫阿爸、父。

16 聖靈與我們的心同證我們是 神的兒女。

17 既是兒女、便是後嗣、就是 神的後嗣、和基督同作後嗣。如果我們和他一同受苦、也必和他一同得榮耀。

18 我想現在的苦楚、若比起將來要顯於我們的榮耀、就不足介意了。

19 受造之物、切望等候 神的眾子顯出來。

20 因為受造之物服在虛空之下、不是自己願意、乃是因那叫他如此的。

21 但受造之物仍然指望脫離敗壞的轄制、得享 神兒女自由的榮耀。〔享原文作入〕

22 我們知道一切受造之物、一同歎息勞苦、直到如今。

23 不但如此、就是我們這有聖靈初結果子的、也是自己心裡歎息、等候得著兒子的名分、乃是我們的身體得贖。

24 我們得救是在乎盼望。只是所見的盼望不是盼望。誰還盼望他所看的呢。〔有古卷作人所看見的何必再盼望呢〕

25 但我們若盼望那所不見的、就必忍耐等候。

26 況且我們的軟弱有聖靈幫助、我們本不曉得當怎樣禱告、只是聖靈親自用說不出來的歎息、替我們禱告。

27 鑒察人心的、曉得聖靈的意思。因為聖靈照著 神的旨意替聖徒祈求。

28 我們曉得萬事都互相效力、叫愛 神的人得益處、就是按他旨意被召的人。

29 因為他豫先所知道的人、就豫先定下效法他兒子的模樣使他兒子在許多弟兄中作長子。

30 豫先所定下的人又召他們來。所召來的人、又稱他們為義。所稱為義的人、又叫他們得榮耀。

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 既是這樣、還有甚麼說的呢。神若幫助我們、誰能敵擋我們呢。
- 32 神既不愛惜自己的兒子為我們眾人捨了、豈不也把萬物和他一同白白的賜給我們麼。
- 33 誰能控告神所揀選的人呢。有神稱他們為義了。〔或作是稱他們為義的神麼〕
- 34 誰能定他們的罪呢。有基督耶穌已經死了、而且從死裡復活、現今在神的右邊、也替我們祈求。〔有基督云云或作是已經死了而且從死裡復活現今在神的右邊也替我們祈求的基督耶穌麼〕
- 35 誰能使我們與基督的愛隔絕呢。難道是患難麼、是困苦麼、是逼迫麼、是飢餓麼、是赤身露體麼、是危險麼、是刀劍麼。
- 36 如經上所記、『我們為你的緣故、終日被殺。人看我們如將宰的羊。』
- 37 然而靠著愛我們的主、在这一切的事上、已經得勝有餘了。
- 38 因為我深信無論是死、是生、是天使、是掌權的、是有能的、是現在的事、是將來的事、
- 39 是高處的、是低處的、是別的受造之物、都不能叫我們與神的愛隔絕。這愛是在我們的主基督耶穌裡的。

第九章

以色列人拒絕 神的追朔

- 1 我在基督裡說真話、並不謊言、有我良心被聖靈感動、給我作見證。
- 2 我是大有憂愁、心裡時常傷痛。
- 3 為我弟兄、我骨肉之親、就是自己被咒詛、與基督分離、我也願意。
- 4 他們是以色列人、那兒子的名分、榮耀、諸約、律法、禮儀、應許、都是他們的、列祖就是他們的祖宗、按肉體說、基督也是從他們出來的、他是在萬有之上、永遠可稱頌的神。阿們。
- 6 這不是說神的話落了空。因為從以色列生的、不都是以色列人。
- 7 也不因為是亞伯拉罕的後裔、就都作他的兒女。惟獨『從以撒生的、纔要稱為你的後裔。』
- 8 這就是說、肉身所生的兒女、不是神的兒女。惟獨那應許的兒女、纔算是後裔。
- 9 因為所應許的話是這樣說、『到明年這時候我要來、撒拉必生一個兒子。』
- 10 不但如此、還有利百加、既從一個人、就是從我們的祖宗以撒懷了孕。

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 (雙子還沒有生下來、善惡還沒有作出來、只因要顯明 神揀選人的旨意、不在乎人的行為、乃在乎召人的主)
- 12 神就對利百加說、『將來大的要服事小的。』
- 13 正如經上所記、『雅各是我所愛的、以掃是我所惡的。』
- 14 這樣、我們可說甚麼呢、難道 神有甚麼不公平麼、斷乎沒有。
- 15 因他對摩西說、『我要憐憫誰、就憐憫誰、要恩待誰、就恩待誰。』
- 16 據此看來、這不在乎那定意的、也不在乎那奔跑的、只在乎發憐憫的 神。
- 17 因為經上有話向法老說、『我將你興起來、特要在你身上彰顯我的權能、並要使我的名傳遍天下。』
- 18 如此看來、神要憐憫誰、就憐憫誰、要叫誰剛硬、就叫誰剛硬。
- 19 這樣、你必對我說、他為甚麼還指責人呢、有誰抗拒他的旨意呢。
- 20 你這個人哪、你是誰、竟敢向 神強嘴呢、受造之物豈能對造他的說、你為甚麼這樣造我呢。
- 21 □匠難道沒有權柄、從一團泥裡拿一塊作成貴重的器皿、又拿一塊作成卑賤的器皿麼。
- 22 倘若 神要顯明他的忿怒、彰顯他的權能、就多多忍耐寬容那可怒豫備遭毀滅的器皿。
- 23 又要將他豐盛的榮耀、彰顯在那蒙憐憫早豫備得榮耀的器皿上。
- 24 這器皿就是我們被 神所召的、不但是從猶太人中、也是從外邦人中、這有甚麼不可呢。
- 25 就像 神在何西阿書上說、『那本來不是我子民的、我要稱為我的子民、本來不是蒙愛的、我要稱為蒙愛的。
- 26 從前在甚麼地方對他們說、你們不是我的子民、將來就在那裡稱他們為永生 神的兒子。』
- 27 以賽亞指著以色列人喊著說、『以色列人雖多如海沙、得救的不過是剩下的餘數、
- 28 因為主要在世上施行他的話、叫他的話都成全、速速的完結。』
- 29 又如以賽亞先前說過、『若不是萬軍之主給我們存留餘種、我們早已像所多瑪、蛾摩拉的樣子了。』

以色列人拒絕 神的不當

- 30 這樣、我們可說甚麼呢、那本來不追求義的外邦人、反得了義、就是因信而得的義。

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義、反得不著律法的義。
 32 這是甚麼緣故呢·是因爲他們不憑著信心求、只憑著行爲求·他們正跌在那絆腳石上·
 33 就如經上所記、『我在錫安放一塊絆腳的石頭、跌人的磐石·信靠他的人必不至於羞愧。』

第十章

- 1 弟兄們、我心裡所願的、向 神所求的、是要以色列人得救。
 2 我可以證明他們向 神有熱心、但不是按著真知識·
 3 因爲不知道 神的義、想要立自己的義、就不服 神的義了。
 4 律法的總結就是基督、使凡信他的都得著義。
 5 摩西寫著說、『人若行那出於律法的義、就必因此活著。』
 6 惟有出於信心的義如此說、『你不要心裡說、誰要升到天上去呢·就是要領下基督來·
 7 誰要下到陰間去呢·就是要領基督從死裡上來。』
 8 他到底怎麼說呢·他說、『這道離你不遠、正在你口中、在你心裡。』就是我們所傳信主的道。
 9 你若口裡認耶穌爲主、心裡信 神叫他從死裡復活、就必得救·
 10 因爲人心裡相信、就可以稱義·口裡承認、就可以得救。
 11 經上說、『凡信他的人、必不至於羞愧。』
 12 猶太人和希利尼人、並沒有分別·因爲眾人同有一位主、他也厚待一切求告他的人·
 13 因爲『凡求告主名的、就必得救。』
 14 然而人未曾信他、怎能求他呢·未曾聽見他、怎能信他呢·有沒傳道的、怎能聽見呢。
 15 若沒有奉差遣、怎能傳道呢·如經上所記、『報福音傳喜信的人、他們的腳蹤何等佳美。』
 16 只是人沒有都聽從福音·因爲以賽亞說、『主阿、我們所傳的有誰信呢。』
 17 可見信道是從聽道來的、聽道是從基督的話來的。

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 但我說、人沒有聽見麼·誠然聽見了·
『他們的聲音傳遍天下、他們的言語傳到地極。』
- 19 我再說、以色列人不知道麼·先有摩西說、『我要用那不成子民的、惹動你們的憤恨·我要用那無知的民、觸動你們的怒氣。』
- 20 又有以賽亞放膽說、『沒有尋找我的、我叫他們遇見·沒有訪問我的、我向他們顯現。』
- 21 至於以色列人、他說、『我整天伸手招呼那悖逆頂嘴的百姓。』

第十一章

以色列人終蒙憐憫

- 1 我且說、神棄絕了他的百姓麼·斷乎沒有·因為我也是以色列人、亞伯拉罕的後裔、屬便雅憫支派的。
- 2 神並沒有棄絕他豫先所知道的百姓。你們豈不曉得經上論到以利亞是怎麼說的呢·他在神面前怎樣控告以色列人、說、
- 3 『主阿、他們殺了你的先知、拆了你的祭壇、只剩下我一個人、他們還要尋索我的命。』
- 4 神的回答是怎麼說的呢·他說、『我為自己留下七千人、是未曾向巴力屈膝的。』
- 5 如今也是這樣、照著揀選的恩典還有所留的餘數。
- 6 既是出於恩典、就不在乎行為·不然、恩典就不是恩典了。
- 7 這是怎麼樣呢·以色列人所求的、他們沒有得著·惟有蒙揀選的人得著了、其餘的就成了頑梗不化的·
- 8 如經上所記、『神給他們昏迷的心、眼睛不能看見、耳朵不能聽見、直到今日。』
- 9 大衛也說、『願他們的筵席變為網羅、變為機檻、變為絆腳石、作他們的報應·願他們的眼睛昏暗、不得看見·願你時常彎下他們的腰。』
- 11 我且說、他們失腳是要他們跌倒麼·斷乎不是·反倒因他們的過失、救恩便臨到外邦人、要激動他們發憤。
- 12 若他們的過失、為天下的富足、他們的缺乏、為外邦人的富足·何況他們的豐滿呢。

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 我對你們外邦人說這話，因我是外邦人的使徒，所以敬重我的職分。〔敬重原文作榮耀〕
- 14 或者可以激動我骨肉之親發憤、好救他們一些人。
- 15 若他們被丟棄、天下就得與神和好、他們被收納、豈不是死而復生麼。
- 16 所獻的新麵若是聖潔、全團也就聖潔了、樹根若是聖潔、樹枝也就聖潔了。
- 17 若有幾根枝子被折下來、你這野橄欖得接在其中、一同得著橄欖根的肥汁。
- 18 你就不向舊枝子誇口、若是誇口、當知道不是你托著根、乃是根托著你。
- 19 你若說、那枝子被折下來、是特為叫我接上。
- 20 不錯、他們因為不信、所以被折下來、你因為信、所以立得住、你不可自高、反要懼怕。
- 21 神既不愛惜原來的枝子、也必不愛惜你。
- 22 可見神的恩慈、和嚴厲、向那跌倒的人、是嚴厲的、向你是有恩慈的、只要你長久在他的恩慈裡、不然、你也要被砍下來。
- 23 而且他們若不是長久不信、仍要被接上、因為神能毀把他們從新接上。
- 24 你是從那天生的野橄欖上砍下來的、尚且逆著性得接在好橄欖上、何況這本樹的枝子、要接在本樹上呢。
- 25 弟兄們、我不願意你們不知道這奧秘、（恐怕你們自以為聰明）就是以色列人有幾分是硬心的、等到外邦人的數目添滿了。
- 26 於是以色列全家都要得救、如經上所記、『必有一位救主、從錫安出來、要消除雅各家的一切罪惡。』
- 27 又說、『我除去他們罪的時候、這就是我與他們所立的約。』
- 28 就著福音說、他們為你們的緣故是仇敵、就著揀選說、他們為列祖的緣故是蒙愛的。
- 29 因為神的恩賜和選召、是沒有後悔的。
- 30 你們從前不順服神、如今因他們的不順服、你們倒蒙了憐恤。
- 31 這樣、他們也是不順服、叫他們因著施給你們的憐恤、現在也就蒙憐恤。
- 32 因為神將眾人都圈在不順服之中、特意要憐恤眾人。
- 33 深哉、神豐富的智慧和知識。他的判斷、何其難測、他的蹤跡何其難尋、

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 誰知道主的心、誰作過他的謀士呢、
 35 誰是先給了他、使他後來償還呢。
 36 因為萬有都是本於他、倚靠他、歸於他、
 願榮耀歸給他、直到永遠。阿們。

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 所以弟兄們、我以 神的慈悲勸你們、將身體獻上、當作活祭、是聖潔的、是 神所喜悅的、你們如此事奉、乃是理所當然的。
 2 不要效法這個世界、只要心意更新而變化、叫你們察驗何為 神的善良、純全可喜悅的旨意。

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.

謙讓的品行

- 3 我憑著所賜我的恩、對你們各人說、不要看自己過於所當看的、要照著 神所分給各人信心的大小、看得合乎中道。
 4 正如我們一個身上有好些肢體、肢體也不都是一樣的用處。
 5 我們這許多人、在基督裡成爲一身、互相聯絡作肢體、也是如此。
 6 按我們所得的恩賜、各有不同、或說豫言、就當照著信心的程度說豫言、
 7 或作執事、就當專一執事、或作教導的、就當專一教導、
 8 或作勸化的、就當專一勸化、施捨的、就當誠實、治理的、就當殷勤、憐憫人的、就當甘心。

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.

仁愛的品德

- 9 愛人不可虛假、惡要厭惡、善要親近。
 10 愛弟兄、要彼此親熱、恭敬人、要彼此推讓。
 11 殷勤不可懶惰、要心裡火熱、常常服事主。
 12 在指望中要喜樂、在患難中要忍耐。禱告要恆切、
 13 聖徒缺乏要幫補、客要一味的款待。
 14 逼迫你們的、要給他們祝福、只要祝福、不可咒詛。
 15 與喜樂的人要同樂、與哀哭的人要同哭。
 16 要彼此同心、不要志氣高大、倒要俯就卑微的人。〔人或作事〕不要自以爲聰明。

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 不要以惡報惡、眾人以為美的事、要留心去作。
- 18 若是能行、總要盡力與眾人和睦。
- 19 親愛的弟兄、不要自己伸冤、寧可讓步、聽憑主怒、〔或作讓人發怒〕因為經上記著、『主說、伸冤在我、我必報應。』
- 20 所以『你的仇敵若餓了、就給他喫、若渴了、就給他喝、因為你這樣行、就是把炭火堆在他的頭上。』
- 21 你不可為惡所勝、反要以善勝惡。

第十三章

順服掌權者

- 1 在上有權柄的、人人當順服他、因為沒有權柄不是出於 神的、凡掌權的都是 神所命的。
- 2 所以抗拒掌權的、就是抗拒 神的命、抗拒的必自取刑罰。
- 3 作官的原不是叫行善的懼怕、乃是叫作惡的懼怕。你願意不懼怕掌權的麼、你只要求行善、就可得他的稱讚。
- 4 因為他是 神的用人、是與你有益的。你若作惡、卻當懼怕、因為他不是空空的佩劍、他是 神的用人、是伸冤的、刑罰那作惡的。
- 5 所以你們必須順服、不但是因為刑罰、也是因為良心。
- 6 你們納糧、也為這個緣故、因他們是 神的差役、常常特管這事。
- 7 凡人所當得的、就給他、當得糧的、給他納糧、當得稅的、給他上稅、當懼怕的、懼怕他、當恭敬的、恭敬他。

愛人如己

- 8 凡事都不可虧欠人、惟有彼此相愛、要常以為虧欠、因為愛人的就完全了律法。
- 9 像那不可姦淫、不可殺人、不可偷盜、不可貪婪、或有別的誡命、都包在愛人如己這一句話之內了。
- 10 愛是不加害與人的、所以愛就完全了律法。

屬 神性情的鼓勵

- 11 再者、你們曉得現今就是該趁早睡醒的時候、因為我們得救、現今比初信的時候更近了。
- 12 黑夜已深、白晝將近、我們就當脫去暗昧的行為、帶上光明的兵器。
- 13 行事為人要端正、好像行在白晝、不可荒宴醉酒、不可好色邪蕩、不可爭競嫉妒。

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 總要披戴主耶穌基督、不要為肉體安排、去放縱私慾。

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

彼此包容的勉勵

- 1 信心軟弱的、你們要接納、但不要辯論所疑惑的事。
 2 有人信百物都可喫、但那軟弱的、只喫蔬菜。
 3 喫的人不可輕看不喫的人、不喫的人不可論斷喫的人、因為 神已經收納他了。
 4 你是誰、竟論斷別人的僕人呢。他或站住、或跌倒、自有他的主人在、而且他也必要站住、因為主能使他站住。
 5 有人看這日比那日強、有人看日日都是一樣、只是各人心裡要意見堅定。
 6 守日的人、是為主守的、喫的人、是為主喫的、因他感謝 神、不喫的人、是為主不喫的、也感謝 神。
 7 我們沒有一個人為自己活、也沒有一個人為自己死。
 8 我們若活著、是為主而活、若死了、是為主而死、所以我們或活或死、總是主的人。
 9 因此基督死了、又活了、為要作死人並活人的主。
 10 你這個人、為甚麼論斷弟兄呢、又為甚麼輕看弟兄呢、因我們都要站在 神的臺前。
 11 經上寫著、『主說、我憑著我的永生起誓、萬膝必向我跪拜、萬口必向我承認。』
 12 這樣看來、我們各人必要將自己的事、在神面前說明。

強壯的不要推倒軟弱的

- 13 所以我們不可再彼此論斷、寧可定意誰也不給弟兄放下絆腳跌人之物。
 14 我憑著主耶穌確知深信、凡物本來沒有不潔淨的、惟獨人以為不潔淨的、在他就不潔淨了。
 15 你若因食物叫弟兄憂愁、就不是按著愛人的道理行。基督已經替他死、你不可因你的食物叫他敗壞。
 16 不可叫你的善被人毀謗。
 17 因為 神的國、不在乎喫喝、只在乎公義、和平、並聖靈中的喜樂。

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 在這幾樣上服事基督的、就為 神所喜悅、又為人所稱許。
- 19 所以我們務要追求和睦的事、與彼此建立德行的事。
- 20 不可因食物毀壞 神的工程、凡物固然潔淨、但有人因食物叫人跌倒、就是他的罪了。
- 21 無論是喫肉、是喝酒、是甚麼別的事、叫弟兄跌倒、一概不作纔好。
- 22 你有信心、就當在 神面前守著。人在自己以為可行的事上、能不自責、就有福了。
- 23 若有疑心而喫的、就必有罪、因為他喫、不是出於信心、凡不出於信心的都是罪。

第十五章

強壯的要幫助軟弱的

- 1 我們堅固的人、應該擔代不堅固人的軟弱、不求自己的喜悅。
- 2 我們各人務要叫鄰舍喜悅、使他得益處、建立德行。
- 3 因為基督也不求自己的喜悅、如經上所記、『辱罵你人的辱罵、都落在我身上。』
- 4 從前所寫的聖經、都是為教訓我們寫的、叫我們因聖經所生的忍耐和安慰、可以得著盼望。
- 5 但願賜忍耐安慰的 神、叫你們彼此同心、效法基督耶穌。
- 6 一心一口、榮耀 神、我們主耶穌基督的父。

彼此接納

- 7 所以你們要彼此接納、如同基督接納你們一樣、使榮耀歸與 神。
- 8 我說、基督是為 神真理作了受割禮人的執事、要證實所應許列祖的話。
- 9 並叫外邦人、因他的憐憫、榮耀 神、如經上所記、『因此我要在外邦中稱讚你、歌頌你的名。』
- 10 又說、『你們外邦人、當與主的百姓一同歡樂。』
- 11 又說、『外邦阿、你們當讚美主、萬民哪、你們都當頌讚他。』
- 12 又有以賽亞說、『將來有耶西的根、就是那興起來要治理外邦的、外邦人要仰望他。』
- 13 但願使人有盼望的 神、因信、將諸般的喜樂平安、充滿你們的心、使你們藉著聖靈的能力、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.

保羅寫信的目的

- 14 弟兄們、我自己也深信你們是滿有良善、充足了諸般的知識、也能彼此勸戒。
 15 但我稍微放膽寫信給你們、是要題醒你們的記性、特因 神所給我的恩典、
 16 使我為外邦人作基督耶穌的僕役、作 神福音的祭司、叫所獻上的外邦人、因著聖靈、成為聖潔、可蒙悅納。
 17 所以論到 神的事我在基督耶穌裡有可誇的。
 18 除了基督藉我作的那些事、我甚麼都不敢題、只題他藉我言語作為、用神蹟奇事的能力、並聖靈的能力、使外邦人順服、
 19 甚至我從耶路撒冷、直轉到以利哩古、到處傳了基督的福音。
 20 我立了志向、不在基督的名被稱過的地方傳福音、免得建造在別人的根基上、
 21 就如經上所記、『未曾聞知他信息的、將要看見、未曾聽過的、將要明白。』

保羅計劃訪問羅馬

- 22 我因多次被攔阻、總不得到你們那裡去、
 23 但如今在這裡再沒有可傳的地方、而且這好幾年、我切心想望到士班雅去的時候、可以到你們那裡、
 24 盼望從你們那裡經過、得見你們、先與你們彼此交往、心裡稍微滿足、然後蒙你們送行。
 25 但現在我往耶路撒冷去、供給聖徒。
 26 因為馬其頓、和亞該亞人樂意湊出捐項、給耶路撒冷聖徒中的窮人。
 27 這固然是他們樂意的、其實也算是所欠的債、因外邦人、既然在他們屬靈的好處上有分、就當把養身之物供給他們。
 28 等我辦完了這事、把這善果向他們交付明白、我就要路過你們那裡、往士班雅去。
 29 我也曉得去的時候、必帶著基督豐盛的恩典而去。
 30 弟兄們、我藉著我們主耶穌基督、又藉著聖靈的愛、勸你們與我一同竭力、為我祈求 神、
 31 叫我脫離在猶太不順從的人、也叫我為耶路撒冷所辦的捐項、可蒙聖徒悅納、
 32 並叫我順著 神的旨意、歡歡喜喜的到你們那裡、與你們同得安息。
 33 願賜平安的 神、常和你們眾人同在。阿們。

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

問安

- 1 我對你們舉薦我們的姊妹非比、他是堅革哩教會中的女執事。
- 2 請你們為主接待他、合乎聖徒的體統、他在何事上、要你們幫助、你們就幫助他、因他素來幫助許多人、也幫助了我。
- 3 問百基拉和亞居拉安。他們在基督耶穌裡與我同工、
- 4 也為我的命、將自己的頸項、置之度外、不但我感謝他們、就是外邦的眾教會、也感謝他們。
- 5 又問在他們家中的教會安。問我所親愛的以拜尼士安。他在亞西亞是歸基督初結的果子。
- 6 又問馬利亞安。他為你們多受勞苦。
- 7 又問我親屬與我一同坐監的安多尼古和猶尼亞安。他們在使徒中是有名望的、也是比我先在基督裡。
- 8 又問我在主裡面所親愛的暗伯利安。
- 9 又問在基督裡與我們同工的耳巴奴、並我所親愛的士大古安。
- 10 又問在基督裡經過試驗的亞比利安。問亞利多布家裡的人安。
- 11 又問我親屬希羅天安。問拿其數家在主裡的人安。
- 12 又問為主勞苦的士非拿氏和士富撒氏安。問可親愛為主多受勞苦的彼息氏安。
- 13 又問在主蒙揀選的魯孚和他母親安。他的母親就是我的母親。
- 14 又問亞遜其士、弗勒干、黑米、八羅巴、黑馬、並與他們在一處的弟兄們安。
- 15 又問非羅羅古、和猶利亞、尼利亞、和他姊妹、同阿林巴、並與他們在一處的眾聖徒安。
- 16 你們親嘴問安、彼此務要聖潔。基督的眾教會都問你們安。
- 17 弟兄們、那些離間你們、叫你們跌倒、背乎所學之道的人、我勸你們要留意躲避他們。
- 18 因為這樣的人不服事我們的主基督、只服事自己的肚腹、用花言巧語、誘惑那些老實人的心。
- 19 你們的順服、已經傳於眾人、所以我為你們歡喜、但我願意你們在善上聰明、在惡上愚拙。
- 20 賜平安的神、快要將撒但踐踏在你們腳下。願我主耶穌基督的恩、常和你們同在。

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 與我同工的提摩太、和我的親屬路求、耶孫、所西巴德、問你們安。
- 22 我這代筆寫信的德丟、在主裡面問你們安。
- 23 那接待我、也接待全教會的該猶、問你們安。
- 24 城內管銀庫的以拉都、和兄弟括士、問你們安。
- 25 惟有 神能照我所傳的福音、和所講的耶穌基督、並照永古隱藏不言的奧秘、堅固你們的心。
- 26 這奧秘如今顯明出來、而且按著永生 神的命、藉眾先知的書指示萬國的民、使他們信服真道。
- 27 願榮耀因耶穌基督歸與獨一全智的 神、直到永遠。阿們。

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.