

The Value of Religion
Not Ashamed
Romans 3:1–20
March 14, 2021
宗教的价值
不羞愧
罗马书3:1-20
2021年3月14日,

In Romans, Paul lays out his case for the gospel. Why is the good news of Jesus really the best news? He starts in Romans 1 by showing that **all of mankind has a problem**—a deep inner rebellion that corrupts every one of our relationships.

When he gets to chapter 2 he **anticipates an objection from religious people**, who say, “Yeah, those Gentiles (pagans) are some messed up people, but not us. We were raised on religion. We’ve got the Word of God, the heroes of the faith, the Temple. We’re different.”

So, Paul takes an entire chapter to show that **religion doesn’t really remedy our problem**. In fact, in many ways, it makes the problem worse.

Now, a lot of times people get confused when church people like Paul, or me, rail on religion. They say, “But isn’t Christianity a religion? Isn’t church stuff by definition ‘religious’? So why you hatin’ on religion?” Today we are looking in Romans 3 at **the value of religion**.

It’s because, and this is crucial, **Paul draws an a distinction between religion and the gospel**.

在《罗马书》中，保罗阐述了他对福音的观点。为什么耶稣的好消息真的是最好的消息？他在《罗马书》第1章开篇就指出，所有人类都有一个问题，那就是败坏我们每一个人际关系的深层反叛。

当他读到第2章时，他预料到了宗教人士的反对，他们会说，“是的，那些外邦人(异教徒)是一些混乱的人，但不是我们。我们在宗教的熏陶下长大。我们有上帝的话语，信仰的英雄，圣殿。我们是不同的。”

保罗用了整整一章来说明宗教并不能真正解决我们的问题。事实上，在许多方面，它使问题变得更糟。很多时候，当像保罗或我这样的教会人士抱怨宗教时，人们会感到困惑。他们说，“但基督教不是一种宗教吗？”从定义上看，教堂的东西不就是“宗教的”吗？那你为什么仇视宗教？“今天，我们从《罗马书》第三章看宗教的价值。

这是因为，这很关键，保罗区分了宗教和福音。

Let me introduce you to a chart (that we gave you on the way in) in which we see the contrast between religion and the gospel. We'll walk through it before we dive into chapter 3, because this gets at the heart of what Paul is going after in the book of Romans.

Chart

The gospel, the message that God saved us by dying for us and rising again, **is the power of God unto salvation.** (Romans 1:16)

But...**Religion** is a man-made substitute .

And far from fixing the problem of our sinfulness...which at its core is a sense of **pride, rebellion** and **independence** from God...religion caters to those things and makes them worse.

让我给你们介绍一个图表(我们进来的时候给过你们)，从中我们可以看到宗教和福音之间的对比。在我们深入第三章之前，我们会先讲一遍，因为这是保罗在《罗马书》中所要讨论的核心问题。

图表

神为我们死而复活救了我们，**这福音就是神救我们的大能。**(罗马书1:16)

但是...宗教是人造的替代品。

我们的罪的核心是骄傲、叛逆和脱离神的独立，而宗教非但不能解决我们的罪的问题，反而使这些事变得更糟。

So now, as we press into chapter 3, Paul hears in his head another objection raised by his Jewish readers. So he conducts this mock argument :

He *pictures the Jews standing there with their Hebrew Bibles saying,*

- “Wait a minute. You are saying that all this is worthless?
- But wasn't this book written by God?
- If it's from God, how then can it be of no value?
- Are you saying that all those stories of Abraham and Moses and David and Queen Esther were of no benefit and that we should detach ourselves from them?

现在，我们继续看第三章，保罗脑海中听到了犹太读者提出的另一个反对意见。于是他进行了这个模拟论证：

他想象着犹太人拿着希伯来圣经站在那里说,

- “等一下。你是说这一切都毫无价值?
- 但这本书不是上帝写的吗?
- 如果它来自上帝,那么它怎么会没有价值呢?
- 你是说所有那些关于亚伯拉罕、摩西、大卫和王后以斯帖的故事都毫无益处,我们应该远离它们吗?

Or, the way we might say it today: “Wait, Pastor Jonah... You’re telling me that growing up in church, and making sure my kids are learning the Bible...maybe even sending them to a Christian school...that’s all worthless, maybe even harmful?”

The fact that we feel ourselves having this objection shows **we are reading Paul correctly!** A lot of people try to soften what Paul is saying throughout Romans. “Well, Paul doesn’t really think religion is all bad!” But Paul intends to **make his case against religion so strongly** that *he brings us to this question*, which is why he stops to deal with it.

So...Does religion have any value?

1 So what advantage does the Jew have? Or what is the benefit of circumcision? 2 Considerable in every way. First, they were entrusted with the very words of God.

或者,我们今天可以这样说:“等等,约拿牧师.....你是在告诉我,我在教会里长大,并确保我的孩子学习圣经.....甚至可能送他们去基督教学校.....这一切都是毫无价值的,甚至是有害的?”

我们觉得自己有这样的反对,这一事实表明我们读保罗写的是正确的!很多人试图淡化保罗在《罗马书》中说的话。好吧,保罗并不是真的认为宗教都是坏的!但保罗强烈反对宗教,所以他提出了这个问题,这就是为什么他停止处理这个问题。

那么,宗教有价值吗?

1那么犹太人有什么优势呢?割礼有什么好处呢?

2在各方面都很重要。首先,他们被赋予了上帝的话语。

God himself inspired these stories word for word — but their purpose (and this is key) was to **point Israel to their need for Jesus**, not equip them with some strategy or technique that would remove their need for him.

All the things that God gave - the **stories**, the **rituals**...they were all designed, *not to give you something to master* that would earn your place before God...

but **to bring you to the place where you would cry out, “I have no hope of ever being restored to you apart from your grace.”**

The rituals should drive you to humility in your need, not to pride in your accomplishments.

上帝自己一字不落地启发了这些故事——但它们的目的是向以色列人指出他们需要耶稣，而不是用一些策略或技巧装备他们，以消除他们对耶稣的需要。

上帝赋予的所有事情—故事,仪式.....他们都是被设计过的,不是给你一些事情在神面前赢得你的地方去掌握, ...但带给你的你会哭出来的地方,“**我离开了神的恩典我没有被恢复的希望。**”

这些仪式应该让你在需要时变得谦卑，而不是为自己的成就感到骄傲。

“But (v. 3),” Paul imagines the Jewish religious person saying, “**if the law was supposed to lead us to Jesus, hasn’t God failed since, you know, so many Jews haven’t believed the gospel?**”

“**Absolutely not,**” Paul says in vs. 4 . “**Even though Israel (in large part) failed to believe, God still kept his promise to bring salvation.**

In fact, God took Israel’s unbelief and has turned that into an opportunity for Gentile salvation!

- **He took Israel’s faithlessness** (vs. 3) and used it as a way to show even greater faithfulness on his part!”

“Well then,” they say (vs. 5), **if Israel’s rebellion led to Gentile salvation, and that was all part of God’s plan, how can God still be mad at the Jews? Didn’t they just play their part?**”

Paul’s answer, vv. 6–7: **That’s a foolish objection.** God will judge each person for their own unbelief and rebellion.

但是(第3节), “保罗想象一个虔诚的犹太人说, “**3 即便有不信的, 这有何妨呢? 难道他们的不信, 就废掉 神的信吗? ”**

“**断乎不能!**” 保罗在第4节说。“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。”

事实上, 神把以色列人的不信变成了拯救外邦人的机会!

- 他用以色列人的不信(第3节)来表现他更大的信心。

“那么，”他们说(第5节)，我且照着人的常话说，我们的不义若显出神的义来，我们可以怎么说呢？神降怒，是他不义吗？

保罗的答案,第6-7节:这是一个愚蠢的反对意见。神要审判每一个人的不信和悖逆。

- How God's sovereignty works through human choices to accomplish God's purposes is indeed a mystery, but **God still holds us each accountable** for our own choices.

- 上帝的主权是如何通过人类的选择来实现上帝的目的的，这确实是个谜，但上帝仍然要求我们每个人对自己的选择负责。

Have you ever been inconvenienced or frustrated when YOUR plans didn't go YOUR way? You had plans but there was a delay...traffic backed up...your flight was canceled. Or maybe something even more significant like a health setback or infertility.

当你的计划未能如愿时，你是否曾感到不便或沮丧？你本来有计划，但是延误了.....交通堵塞了.....你的航班取消了。或者更严重的问题比如健康问题或者不孕。

A couple years after Kathy and I got married, we felt like we were ready to start a family. By the way...you never *really* feel ready to have kids, but we were at peace. Well after months of trying to get pregnant...it just wasn't happening. As our concern grew, we sought medical advice, had tests run, and over the course of a few years tried a variety of recommended treatments...but still couldn't get pregnant.

After about 4 years of this frustrating and discouraging process. We came to the place of peace and trust in *whatever* the Lord may or may not give us. It was never easy and still felt anger and sadness over God's seeming answer to our prayers.

All this was happening as God was leading us to sell everything we owned and move to China to advance the Kingdom of God. Well...after 2 years of living in China, Kathy got pregnant.

As I reflect on that story...I believe that God had a purpose of *when* He decided to give us children. I can honestly say that if we had kids when we wanted...we never would have gone to China.

I can just imagine God listening to our pleas for children. Crying out to God... getting frustrated with God...and God looking down asking us to trust Him and His timing.

凯西和我结婚几年后，我们觉得我们已经准备好要组建家了。顺便说一句，你从来没有真正准备好要孩子，但我们很平静。好吧，在试着怀孕几个月后，就是没有怀孕。随着担忧的加剧，我们寻求了医疗建议，进行了测试，并在几年的时间里尝试了各种推荐的治疗方法.....但仍然无法怀孕。

在经历了4年令人沮丧的过程后。我们来到了和平之地，相信上帝给我们的一切。这从来都不是一件容易的事，对于上帝对我们祷告的回应，我们仍然感到愤怒和悲伤。

这一切都发生在上帝引导我们卖掉我们所有的一切，搬到中国去推进上帝的国度。在中国生活了两年后，凯西怀孕了。

当我回想起这个故事时，我相信上帝给我们孩子是有目的的。我可以诚实地说，如果我们想要孩子的时候有了孩子，我们就不会去中国了。

我可以想象上帝聆听我们为孩子们所做的恳求。向神呼求...对神感到沮丧...神向下看我们的请求，要我们相信他和他的时间表。

God was sovereign. That's what Paul says here.

This little section is just an appetizer of what he gets into in chapter 9.

So, Paul ends this little imaginary Q&A with his fellow Jews by concluding...

9 What then? Are we (Jews who have the law) any better off? Not at all! For we have already charged that both Jews and Gentiles are under sin, (Rom 1–2)

(What he does now is go through a series of quotes from the OT that demonstrate the depravity of our hearts—He's using a string of quotes from the OT to show the Jews that he's not introducing anything new --this has always been what the Law is trying to teach)

神的主权。这就是保罗在这里说的。

这一小部分只是他在第9章中所讲内容的开胃菜。

因此，保罗结束了这个虚构的和他的犹太同胞的问答，他总结道。。。

9 这却怎么样呢？我们比他们强吗？决不是的！因我们已经证明：犹太人和希腊人都在罪恶之下。(罗1 - 2) 他现在所要做的是，通过旧约中的一系列引语来证明我们的内心堕落。他使用旧约中的一串引语向犹太人表明，他并没有引进任何东西，这一直是法律所规定的。正在尝试教这些)

10 "None is righteous, no, not one;

Righteousness here refers to **our legal standing before God (right standing)**. Sin has ruined our legal standing before God.

As we discussed last week...When everything is known about who we are, none of us is going to be in a good place.

Just think about it: **How would you feel if you had a little monitor on the side of your head so that people could read what your thoughts were at any given moment?** The day is coming when all those thoughts get exposed.

10 as it is written: “None is righteous, no, not one; 11 no one understands; no one seeks for God.

10“没有义人，连一个也没有！

这里的正义是指我们在上帝面前的法律地位（正确的立场）。罪毁了我们在上帝面前的法律地位。

正如我们上周讨论的那样.....当我们对自己的身份一无所知时，我们谁都不会在一个好地方。

试想一下：**如果您的头上有一个小显示器，以便人们可以随时阅读您的想法，您会感觉如何？** 所有这些想法都暴露出来的日子即将到来。

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；

We saw this in chapter 1: Our self-centered hearts warp our ability even to perceive God. Our sin makes us distort and corrupt the truth about God....and even how we look at His Word.

One of postmodern philosophy’s biggest contributions to modern thought was its recognition that **so much of what we perceive is determined by the shape and biases of our hearts:**

Two people can look at the exact same set of evidence and come to two entirely different conclusions based on the biases they bring to it.

我们在第一章中看到了这一点:我们以自我为中心的心甚至扭曲了我们感知上帝的能力。我们的罪使我们扭曲和败坏关于神的真理....甚至我们如何看待他的话。

后现代哲学对现代思想的最大贡献之一是它认识到，**我们的很多感知都是由我们的心的形状和偏见决定的:**

两个人面对一组完全相同的证据，可能会基于各自的偏见而得出两个完全不同的结论

"**The Will to Believe**" is a lecture by [William James](#), first published in 1896 in which he said: "[what we believe is determined by what we want to believe.](#)" His central argument hinges on the idea that "[access to the evidence for whether or not certain beliefs are true depends crucially upon first adopting those beliefs without evidence.](#)"

Romans 1 has been saying this from the beginning. *It's not that our ignorance of God gives us hardness of heart; our hardness of heart makes us ignorant of God.*

Sin warps our minds so we were unable, naturally speaking, to understand the things of God. Because of this... 10 **there is no one who seeks God.**

《相信的意志》(The Will to Believe)是威廉·詹姆斯(William James)的演讲，首次发表于1896年，他在演讲中说：“我们相信什么是由我们想相信什么决定的。”他的核心论点是基于这样一个观点：“能够获得证据来证明某些信念是否正确，关键在于首先在没有证据的情况下接受这些信念。”

罗马书1章从一开始就这样说。并不是我们对上帝的无知使我们的心变得冷酷；我们的心刚硬，使我们不知道神。

罪使我们的心扭曲，所以我们不能自然地明白神的事。因为这个...10**“没有义人，连一个也没有！”**

No one, naturally speaking, even wants to know God. We all run FROM him.

Now, at this point, you might say, "[Wait a second. Surely Paul goes too far in saying that No one seeks God? I know people who aren't Christians and don't go to church who are sincerely searching for the truth. And what about people from other religions? I know some very sincere Muslims who are really passionate about knowing God.](#)"

Paul isn't saying that no one seeks spiritual things or that no one wants to connect to the supernatural.

He is saying, "[No one, prompted by their own decision, acting in their own ability, wants to find God—at least, not the true version of him.](#)"

自然地，没有人想要认识上帝。我们都在逃避他。现在，你可能会说，“等一下。保罗说没有人寻求神，是不是说得太过分了？我知道有些人不是基督徒，也不去教堂，但他们真诚地寻求真理。其他宗教的人呢？我认识一些非常真诚的穆斯林，他们非常热衷于认识上帝。”

保罗并不是说，没有人寻求精神上的东西，或者没有人想要与超自然联系。

他在说，“没有人，受自己的决定所驱使，凭自己的能力行事，想要找到上帝——至少不是他的真实版本。”

People may **seek God to get blessings** from him, or they may seek a *reshaped* God who *conforms to their needs* and *serves their agendas*, but that's different than seeking the true God for his own sake.

Apart from his regenerating grace, we flee from him even as we seek him. This means that **anyone who is truly seeking God does so because they are being sought by him.**

Jesus said, "**No one comes to me unless the Father draws him.**" (John 6:44).

This means **if you are here seeking God** this weekend it is **because God is seeking you.** And that should be encouraging.

And maybe that just makes sense as I say it. You can see that in the questions he has put in your heart, the struggles, the emptiness - or maybe even in the joys that are beckoning you to **something beyond this world.**

人们可能寻求神来得到他的祝福，或者他们可能寻求一个重塑的神来符合他们的需要，服务于他们的计划，但这与为自己的缘故寻求真神是不同的。

除了他重生的恩典，我们在寻求他的时候，也要逃离他。这意味着，任何真正寻求上帝的人之所以这样做，是因为他正在寻求他们。

耶稣说：“**若不是差我来的父吸引人，就没有能到我这里来。**”(约翰福音6:44)。

这意味着如果你这个周末在这里寻找上帝，那是因为上帝正在寻找你。这应该是令人鼓舞的。

也许我这么说是道理的。你可以从他在你的心里提出的问题、挣扎、空虚中看出这一点----或者甚至是在召唤你去**超越**这个世界的快乐中。

Philippians 2:13 **for it is God who works in you, both to will and to work for his good pleasure.** It is God... If you want to know him, it's because he is working in you.

In fact, 1 Corinthians 12:3 **Therefore I want you to understand that no one speaking in the Spirit of God ever says "Jesus is accursed!" and no one can say "Jesus is Lord" except in the Holy Spirit.**

No one can recognize that Jesus is Lord apart from the Holy Spirit's special, regenerating grace:

12 All have turned aside; together they have become worthless; no one does good, not even one.”

腓立比书2:13因为你们立志行事都是 神在你们心里运行，为要成就他的美意。它是上帝...如果你想认识他，那是因为他在你里面作工。

事实上，哥林多前书12:3所以我告诉你们，被 神的灵感动的，没有说：“耶稣是可咒诅的。若不是被圣灵感动的，也没有能说“耶稣是主”的。

如果没有圣灵特别的、重生的恩典，没有人能认出耶稣是主：

12 都是偏离正路，一同变为无用。没有行善的，连一个也没有！ ”

This is a quote from Isa 53 and Psalm 53....and is **the essence of sin**: *we have all turned away from God's truth and each of us has sought our own way. We preferred our way to God's.*

- There is **one central lie** that has propelled our rebellion since the Garden of Eden....
- **One suspicion, born in unbelief**, that has led to all our disaster.
- It's **the lie that echoes in the heart** of every teenager, every college student, every adult:

I think my way is probably better than God's. When it comes to making decisions for my life, I'm smarter than God.

It continues to whisper in the hearts of every person...in every stage of life...in every place on this earth: My way is better than God's.

这是引用以赛亚53和诗篇53....这就是罪的本质:我们都离弃了神的真理，各人走自己的路。我们更喜欢自己的方式而不是上帝的方式。

- 自伊甸园诞生以来，有一个**核心谎言**推动了我们的反抗....
- 一种源于不信的怀疑，导致了我们的所有灾难。
- 这是一个在每个青少年心中回响的**谎言**，每个大学生们，每个成年人：
我觉得我的方式可能比上帝的更好。说到为自己的生活做决定，我比上帝更聪明。

它继续在每个人的心中低语，在人生的每个阶段，在这个世界的每个地方:我的道路比上帝的道路更好。

There is no one who does what is good, not even one. Again, you're like: "Well, surely this is an overstatement... *NO ONE who does good?*

- ...I mean, what about **the Marine who is not a Christian** and doesn't believe in God but *throws himself on a grenade* to save his buddy? He's not a Christian, but that's still a good deed isn't it?
- Or **the woman who sacrifices everything** to get her kids out of poverty...and she's not a Christian. Aren't those good things?"

没有行善的，连一个也没有！再一次，你会说：“嗯，这肯定是夸大其词了.....没有行善的吗？”

-我的意思是，如果一个海军陆战队员不是基督徒也不相信上帝却为了救自己的战友而投下手榴弹呢？他不是基督徒，但这仍然是件好事，不是吗？
- 或者是牺牲一切让孩子脱离贫困的女人，而且她不是基督徒。这些难道不是好东西吗？”

Yes, but two things:

- First, The Bible only considers a deed good if it is *pure in both form and in motive*.
- I've shown you: If we do good deeds to try to **improve our self-image** or **reputation**, or try to **earn our standing before God**, those are inherently selfish deeds, even if on the surface they are good.

是的，但有两件事：

- 首先，只有在形式和动机都纯洁的情况下，《圣经》才认为一件事是善的。
- 我已经告诉过你：如果我们做善事是为了提升自我形象或声誉，或试图赢得我们在上帝面前的地位，这些本质上是自私的行为，即使它们表面上是好的。

Have you ever had someone be really nice to you but you figure out it was only because they wanted something from you?

I remember in college I met someone who was super nice and wanted to hang out with me and be my best friend for life...and the second time we got together, he presented me with an opportunity to get involved in a multi-level marketing company. And when I declined his offer...I never heard from him again. (But I thought we were going to be best friends?)

If are doing good to get something from God - **blessings** or **eternal life** or **whatever**, that is an *inherently selfish motive*.

So, a deed is only good in God's eyes if it is **motivated purely by love for God and others** with *no self-interest* at all.

你曾经有过这样的经历吗?有人对你很好, 但你发现那只是因为他们想从你这里得到什么?

我记得在大学时, 我遇到了一个非常好的人, 想和我一起玩, 成为我一生最好的朋友, 第二次见面时, 他给了我一个参与传销公司的机会。当我拒绝了他的邀请, 我再也没有听到他的消息。(但我以为我们会成为最好的朋友?)

如果你做善事是为了从神那里得到一些东西——祝福或永生或其他什么, 那就是一个内在的自私动机。

所以, 一件事只有在上帝眼中是好的, 如果它纯粹是出于对上帝和他人的爱, 而没有任何私利。

The second reason that (apart from faith) even our good deeds aren't good, is that **in light of our biggest sin** — replacing God's authority in our lives with our own — **good things we do don't seem that good.**

Say you have a guy who is committing adultery with a woman and as he goes into the hotel to have his affair he tips the bellhop generously. That's a good deed, right? Yes, but in light of the context it's hard to see that deed as good,

- What if our rebellion to God was the same way in God's sight, but a billion times worse?
- What if throwing yourself on a grenade for someone else, in light of our cosmic treason, was like tipping the bellhop.

第二个原因是(除了信仰)即使我们的善行也不是好的, 因为我们最大的罪--用我们自己的生命取代神的权柄---我们做的善事似乎也不那么好。

假设有一个男人和一个女人通奸, 当他和他的外遇进入酒店有, 他慷慨地给行李员小费。这是件好事, 对吧?是的, 但在这种情况下很难把这种行为看作是好事,

- 如果在神眼中, 我们对神的叛逆是同样的方式, 但要糟糕上十亿倍呢?
- 如果考虑到我们的宇宙叛逆, 把自己扔到别人的手榴弹上, 就像给侍者小费一样呢?

There is none good, not even one. You say, “But Oprah said I was beautiful, special and precious” **Yes, you are.** And that's part of the paradox of the human race. You are a beautiful person made in the image of God, but you have been ruined by sin.

And the ruin by sin is greater than the loveliness of your creation. J. Edwards, "The slightest sin has an infinite amount of hatefulness in it, enough to outweigh whatever loveliness the creature possessed."

Or, Blaise Pascal: "What a contradiction man is: On the one hand, judge of all things, on the other a stupid earthworm; a depository of truth and a heap of... error; the glory and refuse of the universe."

I'm waiting to see that on a hallmark card

没有行善的，连一个也没有。你说，“但是奥普拉说过我很漂亮，特别和珍贵”，是的，你是。这是人类矛盾的一部分。你是依照神的形象造出来的美丽的人，但是你已经
被罪毁灭了。
罪所造成的毁灭比你们所创造的美丽还要大。J.爱德华兹，“最轻微的罪恶也包含着无限的可恨，足以盖过这个造物所拥有的任何可爱之处。”

或者，布莱斯·帕斯卡(Blaise Pascal)说过：“人真是自相矛盾：一方面是万物的裁判者，另一方面却是一条愚蠢的蚯蚓；一堆真理和一堆.....错误；宇宙的荣耀和拒绝”

我正等着在贺曼贺卡上看到这一点

13 "Their throat is an open grave; they use their tongues to deceive." "The venom of asps is under their lips." 14 "Their mouth is full of curses and bitterness."

The primary place that our corruption most reveals itself is probably in our words.

Jesus said this: The good person out of the good treasure of his heart produces good, and the evil person out of his evil treasure produces evil, for out of the abundance of the heart his mouth speaks. Luke 6:45

Our words, uttered in private, are the best indicators of what is going on in our hearts.

- Consider your speech just from the last week - what you've said to yourself or to family and close friends. And see if your words are not filled with gossip, slander, anger, boasting and half-truths.
- Jesus said in Matthew 12:37, for by your words you will be justified, and by your words you will be condemned."

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。”

用我们的话说，我们的腐败最主要的地方可能就是它自己。

耶稣说:善人从他心里所存的善就发出善来; 恶人从他心里所存的恶就发出恶来; 因为心里所充满的, 口里就说出来。路加福音6:45

我们私下里说的话, 最能反映出我们内心的想法。

•回想一下你上周的演讲——你對自己、对家人和亲密朋友说过什么。看看你的话里是否充满了流言蜚语、诽谤、愤怒、自夸和半真半假的事实。

•耶稣在马太福音12:37说, **因为要凭你的话定你为义, 也要凭你的话定你有罪。”**

15 “Their feet are swift to shed blood; 16 in their paths are ruin and misery, 17 and the way of peace they have not known.”

You're like, “OK, well finally one that doesn't apply to me. I mean, I've never been part of murder.” The point is that we all have a **natural reaction to get violent** when people get in the way of what we want.

- **As long as we have what we want, we're peaceable.**
- But let someone else get what we want...let them get the **promotion**,
- or the **recognition**,
- or the **boyfriend** we feel like we deserve;
- let their **kids get the honors** we want for our kid,
- and **we don't respond with excitement** for them and contentment in the blessings we have...and trust in God's good plan for us.
- **We struggle with hating them**, even wishing harm on them. Our ears perk up when we hear somebody criticizing them.

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。

你会说, “好吧, 终于有一个不适合我的了。我从来没参与过谋杀。”关键是, 当人们妨碍我们得到我们想要的东西时, 我们都会有一种自然的暴力反应。

- 只要我们拥有想要的东西, 我们就是和平的。
- 但是让别人得到我们想要的, 让他们得到晋升,
- 或者认可,
- 或者是我们觉得自己配得上的男朋友;
- 让他们的孩子获得我们想要的荣誉,
- 我们不会因为它们而兴奋, 也不会因为我们所拥有的祝福而满足, 也不会相信上帝对我们的好计划。
- 我们挣扎着不去憎恨他们, 甚至想要伤害他们。当我们听到有人批评他们时, 耳朵就会竖起来。

Finally,

18 “There is no fear of God before their eyes.”

This kind of sums it all up. We *don't recognize* **God's size, goodness** or **importance** in our lives.

Saying, “**There is no fear of God before their eyes**” means that **God and his authority are just not that big of a deal to us**. Us, our needs, our desires, our agenda...that's the big deal to us, what is most important to us and dominates our thinking.

That's our heart .

最后,

18 “他们眼中不怕 神。”

这就是全部。我们不认识神的大小和良善或者在我们生活中的重要性。

说“**他们眼中不怕 神**”意味着上帝和他的权威对我们来说并不是什么大事。我们自己，我们的需求，我们的欲望，我们的日程.....这对我们来说很重要，什么对我们来说是最重要的，支配着我们的思想。那是我们的心。

19 Now we know that whatever the law says it speaks to those who are under the law, so that every mouth may be stopped, and the whole world may be held accountable to God. 20 For by works of the law no human being will be justified in his sight, since through the law comes knowledge of sin.

The purpose of the law, Paul said, was **not to correct sin, but reveal sin**. It was supposed to *function like a mirror* that reveals to us how sinful we are. By looking into it, we see what the shape of our heart *should be* and **what it isn't**.

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，因为律法本是叫人知罪。

保罗说，律法的目的不是纠正罪，而是揭露罪。它的作用就像一面镜子，告诉我们我们是多么罪恶。通过观察它，我们看到我们的心应该是什么形状，它不是什么形状。

For example,

Commandment 9, “*thou shalt not lie*,” shows me that I should *love honesty so much* that I’m never tempted to lie, even when doing so would gain me some advantage.

Commandment 7, “*Do not commit adultery*,” shows me that I’m supposed to love purity so much that any sexual desire I have for someone else besides my spouse is outweighed by my love of purity and doing things God’s way.

Commandment 10, “*Thou shalt not covet*,” shows me that I’m supposed to be so satisfied with God and so trusting of his plan for me that I don’t get jealous when someone else has something I want.

But I read these and think, “*My heart is not like that!*”

That’s what Paul means, “*Knowledge of sin comes through the law.*” The law shows me **how messed up and spiritually rotten my heart is.**

例如，

戒律9“**不可说谎**”告诉我，我应该如此热爱诚实，以致于我永远不会被谎言所诱惑，即使这样做对我有好处。

戒律7“**不要通奸**”告诉我，我应该如此爱纯洁，以至于除了我的配偶之外，我对其他人的任何性欲都被我对纯洁的爱和按上帝的方式行事所压倒。

戒律10“**不可贪心**”告诉我，我应该对上帝感到满足，相信他为我制定的计划，当别人拥有我想要的东西时，我不会嫉妒。

但我读了这些，心想：“*我的心不是那样的!*”

这就是保罗的意思，“**罪的认识来自律法。**”“法律告诉我，我的心有多混乱，精神有多腐朽。

And just **forcing yourself to act righteous isn’t changing your heart...if anything it is just covering it up the corruption.**

You ever see that Tupperware container in the back of the refrigerator... in it is a piece of chicken from a restaurant... and you wonder, “I wonder how long that’s been in there?” It’s been so long that you can’t remember it. So, you take it out and smell it ... and then you wake up like 4 hours later?

Now, how many of you when that happens, you say, “You know, the problem is it doesn’t have enough spice. A little barbecue sauce should take care of that. Good! Now I can’t smell the rotting meat anymore!”

That’s what the law is doing. **It sweetens up your behavior without changing your heart.**

God wants us to be...created us to be...so naturally righteous in our hearts, that we wouldn’t need a law to do what is right. **We’d instinctively do it.**

仅仅强迫自己表现得正直并不能改变你的心...如果有什么的话，那只是掩盖腐败。

你有没有见过在冰箱后面的特百惠容器...里面是来自餐厅的一块鸡肉.....你会想，“我想知道它在里面多久了?”“时间太长了，你都不记得了。所以，你把它拿出来闻一闻.....然后过了四个小时才醒来?

现在，当这种情况发生时，你们中有多少人会说，“你知道，问题是它没有足够的香料。一点烧烤酱就可以了。好!现在我再也闻不到腐肉的味道了!”

这就是法律的作用。它能让你的行为变得甜美，却不会改变你的心态。

上帝想要我们...创造我们...在我们心中是自然正义的，以致我们不需要法律来做正确的事。我们会本能地这么做。

I don’t need a law do to the things I love. You never have to command me to *eat dessert. Or find a good cup of coffee. To spend time with my family.* I love to do those things...no law required.

The law is only required where my heart wants to go the wrong direction. And God doesn’t want us to stop sinning because we are afraid of punishment.

He wants people in His family, with His heart, who wouldn’t choose sin even if they had the opportunity to.

He’s not just after obedience. He’s after a whole **new kind of obedience.** Sin is not so much as an action as it is a condition.

我不需要法律来对待我爱的东西。你不必命令我吃甜点。或者找一杯好咖啡。和我的家人在一起。我喜欢做这些事，不受法律约束。

法律只在我的心想走错的方向时才需要。

神不希望我们因为害怕惩罚而停止犯罪。

神想要他的家人，用他的心，那些即使有机会也不会选择犯罪的人。

他不只是为了服从。他在追求一种全新的顺从。罪与其说是一种行为，不如说是一种条件。

Many people only think of sin as **bad ACTIONS that we do**: stealing; lying. Etc. But Paul's analysis is *much more devastating*. **The sins we commit are because of the hearts we possess.**

- The words he uses in chapter 3 are **more about our heart's conditions than our life's actions**:
- He says our hearts are “**open graves**”; we are filled with “**viper's venom**”; we have “**mouths full of cursing and bitterness**.” **The actions we do are merely symptomatic of our hearts.**

It's like being sick. You're not sick because you show symptoms; you show symptoms because you're sick. You don't have the flu because you cough and sneeze and run a fever; you cough and sneeze and run a fever because you have the flu.

We're not sinners because we sin; we sin because we are sinners.

What we say with our mouths and do with our hands is a symptom of the rottenness in our hearts.

很多人只认为罪是我们做的坏事:偷窃;撒谎。等。

但保罗的分析更具破坏性。我们所犯的罪是因为我们拥有的心。

•他在第三章中使用的词语更多的是关于我们内心的状况，而不是我们生活的行为:

•他说我们的心是“**敞开的坟墓**”;我们满口是“**毒蛇的毒，满口是咒诅苦毒**。”我们的行为只是我们内心的表现。

就像生病了一样。你生病不是因为你表现出了症状;你出现症状是因为你生病了你得流感不是因为你咳嗽、打喷嚏和发烧;你咳嗽、打喷嚏、发烧，因为你得了流感。

我们不是罪人，因为我们犯罪;我们犯罪是因为我们是罪人。

我们用嘴说话，用手做事，是我们内心腐烂的症状。

21 But now the righteousness of God has been manifested apart from the law, although the Law and the Prophets bear witness to it—

This, Tim Keller says, is one of the biggest transitions in the whole Bible. **God is going to change us**, but it's *not going to be by the law*.

22 the righteousness of God through faith in Jesus Christ for all who believe. For there is no distinction:

We're not going to be made righteous **by doing anything**. We're going to be made righteous **by believing the news** - the announcement - **that Jesus kept the law in our place**, living the life we were supposed to live and dying the death we were condemned to die *in our place*.

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：

蒂姆·凯勒说，这是整部圣经中最大的转折之一。神要改变我们，但不是根据律法。

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。

我们不会因为做了什么而变得正义。我们将通过相信这个消息——这个宣告——耶稣替换我们的位置遵守律法，过我们应该过的生活，死在我们应该死的地方而成为正义。

Romans 1:16, Paul says, **I am not ashamed of the gospel, for it is the gospel is the power of God unto salvation.**

For in it the righteousness of God is revealed - and the greatest news is that the righteousness of God in Romans is not a righteousness by which God judges the sinner; **it's gift-righteousness by which God, in his mercy, makes us righteous**, *removing the record of our sin* and implanting new life in our hearts that will change us into his image.

And it's available to ALL who believe.

And, to the Jews he says: **This was attested by the Law and the Prophets.**

This is not something new I'm introducing. It was what God was trying to say *throughout the whole Old Testament*.

Literally **every page of your Hebrew Bible foretells this coming Savior**. The law was given to us both to *show us our need of him* and to *give us a preview of him*.

The law is a **mirror of our sinfulness** and **shadow of the Savior to come**.
The news of this salvation always been there, available for you, he tells them,
and **it still is, but you have to receive it**.

罗马书1:16 保罗说:我不以福音为耻;这福音本是神的大能。
因为神的义正在这福音上显示出来--最大的消息是神在罗马书中的义不是神审判罪人的义;这是上帝的恩赐——公义,藉着他的怜悯,使我们成为公义,除去我们的罪,在我们心中植入新生命,使我们成为他的形象。

所有有信仰的人都可以得到。
又对犹太人说,这有律法和先知为证。这不是我要介绍的新东西。这是上帝在整个旧约中试图表达的意思。

希伯来圣经的每一页都在预言这位即将到来的救主。神赐给我们律法,既要显明我们对神的需要,又要使我们预先看见神。

律法是我们罪的一面镜子,也是将来救主的影子。
他告诉他们,救赎的消息一直都在那里,对你可用,现在仍然是,但你必须接受它。

The Apostle John said: **He came to his own, and his own people did not receive him.** John 1:11

And to receive him, **you have to admit the problem**. You have to be honest about ***the problem of your heart***. Admit that **your heart is not what it should be**, and that you can never change it through religion or by willpower.

You have to **admit your desperate need for grace**. And that's what most people won't do .

Billy Graham: **What sends most people to hell is not their sins, but their good works.**

使徒约翰说, **他到自己的地方来, 自己的人倒不接待他**。约翰福音1:11

为了接待他,你必须承认这个问题。你必须诚实地面对你内心的问题。承认你的心不是它应该有的样子,你永远不能通过宗教或意志力来改变它。

你得承认你非常需要恩典。这是大多数人不会做的。

葛培理说:让大多数人下地狱的不是他们的罪恶,而是他们的善行。

Nothing stands between you and God but your 'good works'. **Nothing can keep you from Christ but delusion about your goodness ... that you have good works of your own that can satisfy God.**

To come to Christ, all you need is **need** .

All you must have is nothing ... But most sinners cannot part with their 'virtues', their goodness, which is why **a sense of goodness sends more people to hell than sin does.**

Do you have a sense of your need? Are you ready to come to Jesus?

除了你的“善行”，没有什么能阻挡你和上帝。没有什么能阻止你远离基督，除了对你的善的错觉.....你有自己的善行，能使神满意。

为了来到基督面前，你所需要的就是需要。

你必须拥有的只是一无所有.....但大多数罪人不能放弃他们的“美德”，他们的良善，这就是为什么良善的感觉比罪恶的感觉送更多的人下地狱。

你有自己的需求吗?你准备好去见耶稣了吗?