

**Romans: A Life of Faith**  
**Week 2: The Fire Inside**  
**6/30/2022 7/3/2022**

羅馬書:信心的生命  
第二週:裡面的火  
2022年6月30日 7月3日

Worship 敬拜

**God so Loved 如此神愛世人**

詞曲:Hillsong 中譯詞: Danny / 彈唱: Haydn, Peggy, Danny, Joyce (Workmanship)

如此神愛世人  
賜獨生子給我們  
因相信祢救恩  
生命不 沉 淪  
我靈魂 得著永生

Verse 2  
我安靜 等候主  
等候主 話語發出  
恩典湧入 轄制已除  
恩典湧入 生命恢復

Verser 1  
我仰望 十架上  
我緊握 唯一盼望  
因祂愛 砍斷網綁  
因祂愛 我得釋放

Bridge  
因祂寶血流  
我已得自由  
耶穌的名要被尊崇  
我降服所有 歸基督寶座  
因耶穌我得救

名分祢已賜給我  
Hillsong 华语

VERSE1:  
我是誰那至高君王  
竟歡迎我  
曾失喪祢却領回我

祂何等愛我  
祂何等愛我

CHORUS:

聖子釋放的  
就得真自由  
我是神兒女  
這就是我

VERSE2:

終自由  
祂已贖回我  
恩典涌流  
當我還做罪人時  
耶穌為我死  
祂竟為我死

CHORUS 2:

聖子釋放的

就得真自由  
我是神兒女  
這就是我  
在我父家中  
必有我居所  
我是神兒女  
這就是我

BRIDGE:

祢揀選我  
不離棄我  
名分祢已賜給我  
神幫助我  
不敵擋我  
名分祢已賜給我

噢讚美祢(粵語) **O Praise the Name (Anástasis) HILLSONG**

作曲,填詞: Benjamin Hastings、Dean Ussher、Marty Sampson

粵語譯詞: 鍾樹森牧師 主唱: 伍偉基

凝望基督捨身之地  
流血至死在加略山  
我見祂手祂腳傷口  
神子死於受詛木頭

麻布包裹透濕眼淚  
埋葬祂於約瑟墳塋  
重重石頭緊鎖出口  
受膏者靜待孤寂裡

Chorus

噢讚美祢是我主我神  
噢讚美祢終不休止

我眾永遠齊頌讚祢名  
噢主噢主我神

Verse 2

沉睡三天曙光初現  
神的愛子已經復活  
死的毒鉤、權勢豈在?  
天軍頌揚耶穌我王

來日基督身穿白袍  
如日光輝蓋掩黑暗  
與我復活的眾聖徒  
全心注視我主的臉

**Message 信息**

## Xianglian p.1-2

Last week we started a new teaching series through the New Testament Letter called “Romans” Romans is... 上週，我們通過新約書信開始了一個新的教學系列，名為“羅馬書”

...

- A Letter written by a real person (Paul) to a real group of people (the Roman Christians) ● It's a letter people have been studying, reading, talking about, and sharing for thousands of years. Imagine writing something like that? 一封真實的人(保羅)寫給一群真實的人(羅馬基督徒)的信●這封信幾千年來人們一直在學習，閱讀，討論和分享。想像一下這封信寫了什麼？
- The reason is because it is perhaps the most clear explanation of the Gospel and how to live according to it that has ever been written.原因是因為它可能是有史以來對福音和如何按照它來生活的最清楚的解釋。
- We appreciate it not just because it is a literary masterpiece, but because for thousands of years lives have been changed and transformed as we come to grips with it's message. 我們欣賞它的原因不是因為它是一本文學巨作，而是因為幾千年來，隨著我們對它訊息的掌握，生命所發生了改變和轉化。
- Again not because of it's words alone, but because of whom it reveals- Jesus. ● This week we are continuing the series by looking at the next section of this letter starting in Romans 1:8. IF you have a Bible turn there. 也不是僅僅因為它的字句，而是因為它揭示了-耶穌。●本週我們繼續這封信的下半部分，從羅馬書1:8開始。如果你有聖經，翻到這裏。
  - Encourage to read and jump in with us. Take notes. 希望你們閱讀並加入我們，做筆記。

### Read Romans 1:8-17 讀羅馬書1:8-17

#### 羅馬書 1:8-17

8 第一，我靠著耶穌基督，為你們眾人感謝我的神，因你們的信德傳遍了天下。

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提到你們；

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 因為我切切的想見你們，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。

16 我不以福音為恥；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 因為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。

### MVMT 1: The Fire Inside - Obligated 場景1:裡面的火 - 有義務

We are going to look at this section of the letter sort of in backward order. It may not seem like it at face value, BUT these 9 verses are packed with content. In fact, there are probably 7 different messages that I could have written but I'm going to try and stay disciplined and just preach 1. But hey, come back on Sunday and you may get a totally different version :). 我們將按倒序看這封信的這一部分。表面上看起來可能不像，但是這9節內容豐富。我可能會寫7條不同的訊息，但是我會努力保持只講第1條。但是，嘿，週日回來，你可能會得到完全不同的版本。

We're going to look at it backward to answer this question... 我們將回顧它來回答這個問題...

Who is Paul? What motivated him? 保羅是誰？是什麼激勵他？

Two words we read that I want to focus on. The first... 我們讀到的兩個詞我想關注。第一個...

#### **Obligated** 有義務/有負擔

“I am **obligated** both to Greeks and non-Greeks, both to the wise and the foolish.

That is why I am so eager to preach the gospel also to you who are in Rome.” “我對希臘人和非希臘人都有義務/負擔，無論是對聰明人還是愚蠢人。這就是為什麼我如此渴望也向在羅馬的你們傳福音。”

Romans 1:14-15 NIV 羅馬書 1:14-15 NIV

<https://bible.com/bible/111/rom.1.14-15.NIV>

Ὄφειλέτης /of-i-let'-ace/

A. one held by some obligation, bound by some duty 受某些義務所約束，被某些責

任所綑綁

## Paul's Biography and His obligation 保羅的傳記和他的義務

If you know anything about the Apostle Paul, he is the kind of man who had a serious motor. He would have been the person you would have said "I don't know how he gets it all done". Simultaneously, he appears to be the kind of person with a deeply formed character by the humility of his own weaknesses and mistakes and the work of God reshaping and renewing him. 如果你對使徒保羅有所了解，他是那種有動力的人。他就是你會說“我不知道他是如何完成這一切”的人。同時，他也因謙卑自己的軟弱和錯誤，被神重新塑造和更新，使他的品格顯得根深蒂固。

In his early years, he went by Saul. He was an up-and-coming star in Judaism. If there was a Forbes top 30 under 30 Paul would have been on it. He was a top student of the Jewish Einstein of the day, I read once that his educational qualifications would have been a modern-day equivalent of multiple Ph.D.'s by his twenties. He probably helped run the family business as well. Shoot, his name even meant he was a favored one. He had a kingly name. He came from a good family lineage, and he had citizenship in Rome (which was a huge deal for his status). He was steeped deeply in the zealous tradition... in other words, he would have been seen as someone who was so deeply committed to his beliefs that he would have died for them, and he did kill for them.

He climbed the ladders. He was the heir-apparent. And while he was on his way to Damascus to persecute, imprison, and potentially murder more Christians for their beliefs he comes face to face with the risen Jesus. You can read about this story in the book of Acts. 在他早年，他叫掃羅。他是猶太教的一顆冉冉上升的明星。如果有福布斯30歲以下前30名榜單，保羅就會入選。他是猶太人愛因斯坦的尖子生。我讀過他的教育資質，他20多歲時拿到了多個相當於現在的博士學位。他可能也幫助經營家族企業。總而言之，他的名字意味著他是一位受寵的人。他有一個好的名字，他來自一個良好的家庭血統，並且在羅馬擁有公民身份（這對他的地位來說意義重大）。他深深地沈浸在狂熱的傳統中...換句話說，他被視為一個如此堅定地致力於他的信仰的人，以至於他會為他們而死，並且他會為他們而殺戮。他爬上了梯子，他是繼承人。當他在去大馬士革的路上迫害，監禁和可能謀殺更多的基督徒時，他與復活的耶穌面對面。你可以在使徒行傳這本書裡讀到這個故事。

His whole life is then turned upside down and right-side up. Jesus proclaims that he will go on to be his chosen instrument to bring the Gospel all over the Roman empire. Many people thought Jesus must have made the wrong choice. Do you know who this guy is? Nevertheless, the once zealous persecutor of Jesus and his Church almost immediately walks into the city and starts preaching that Jesus is in fact who he says he is, and he was in fact wrong.然而，他的整個人生被顛倒過來。耶穌宣稱他將成為他所選的工具，把

福音帶到整個羅馬帝國。許多人會想耶穌一定做了錯誤的選擇。你知道這個人是誰嗎？然而，曾經熱心迫害耶穌和他的教會的人幾乎立刻走進了這座城市，開始傳揚耶穌就是那個他所說的人，而他實際上是錯誤的。

It doesn't go very well for him. He causes such a ruckus that he is eventually smuggled out of the city and ends up probably in Arabia (maybe traveled to some other places), and you don't really hear anything about him for somewhere between 8-14 years. 這對他來說並不順利。他引起如此大的騷動，以至於他最終被偷運出城，最終可能到達了阿拉伯(可能去過其他地方)，而且在8-14年之間，你可能沒有聽到任何有關他的消息。

We know very little about that time, besides it shaped him deeply. 我們對那個時代知之甚少，除了它深深地塑造了他。

Where would all this passion go without the position? Without the authority? Without the title? Without the support? No financial backing? 如果沒有這個職位，所有這些激情去哪裏了？沒有權限？沒有職位？沒有支持？沒有經濟援助？

Stripped of everything... who is Saul? 被剝奪了一切...現在掃羅是誰？

This wasn't his formal education or even on-the-job training, but it was the place where he began to be shaped into the kind of person that would be able to handle the work that Jesus had for him. 這並不是他所受的正規教育或者職業培訓，但是這是一個地方他開始被塑造成一種人，可以完成耶穌託付給他的。

What emerged was a man with a deep conviction and a deeply formed character that knew he was obligated to take the message of the Gospel to the ends of the earth. 這個人開始成為有著確鑿的信心和完全被改變的品德，明白將福音傳到地極乃是他的責任。

Why? Why did he hold on? 為什麼？為什麼他可以堅持這樣？

**Because there was a fire inside.** 因為有火在心裡燃燒。

He knew the love of God. His forgiveness. What set him free from the entanglement of sin. He could not go on without sharing. -> [after his status, his life is turned upside down, how did he navigate his life forward?](#) 他懂得神的愛，和他的赦免。是什麼使他從罪中得釋放。他無法不與人分享。[在他轉變之後，他徹底翻轉。](#) 他以後要怎樣繼續前面的道路？

And yet the opportunities in his life didn't immediately open up. 但是他生命中的機會並不是馬上出現的。

In his youth, it was a passion that couldn't be sustained. It was a fire that burned hot, but quick and without pain, suffering, and the formation of his character it would have burned out. 在他年輕的時候，他有熱情卻不會保持。那火燒得很熱，卻不長久，因著沒有痛苦，苦難，和品德，火很快就燒盡了。

As he grew, it became like the fire in the burning bush story of Moses - It burned but did not consume him. 在他更加成熟之後，那火就像是摩西的故事裡燃燒的荊棘 - 雖然燒着卻不會將他燒毀。

He was obligated to Jesus not out of a cold duty or forced religious piety. But because he knew he had experienced his love and HAD to share it with everyone else. 他對耶穌的責任不是出於沒有感情的任務或者宗教的強迫，而是因為他明白他經歷了神的愛，無法不和其他人分享。

## **Kairos Dulos** 主和奴僕

- Last week we looked at the first 7 verses. 上一周我們讀了前七節。
- This letter was originally written in Greek as it was the language of the people at the time. 這信原文是用希臘文寫的，希臘文是當時的人們所使用的語言。
- We focused on two words in particular that packed a significant punch 我們關注在兩個詞上
  - κύριος (Kurios) - Lord / Slave Master 主 / 奴隸的主人
  - δούλος (doo-loss) - Slave -> Paul is a slave to a new master. 保羅是新主人的奴隸。
- This is about identity. It is who you are if you say you are a Christian. You are Christ Jesus. His possession. He is your Master. 這講的是身份。是當你說你是基督徒時你究竟是誰。你是耶穌基督所擁有的。他是你的主人。
  - He is our Source. Our Lord. King. Master. His way goes. 他是我們的源頭，我們的主，君王，主人。我們按照他的方式行。
  - We are obedient. Faithful to the will of the Master. 我們是順服的。對主人的旨意有信心。
    - The challenge is always understanding these kinds of Biblical metaphors is that we are limited in language and our own human experience. 理解這類聖經裡的比喻對我們而言，因著語言上和經歷上的局限變得很有挑戰性。
    - So we tend to think of this in the worst possible way. BUT what is always true is that these metaphors say something along with the effect, "it is like the slave to master human relationships, however, it is significantly different and more beautiful and meaningful and good

than anything humans do.” It’s a starting point and ultimately it teaches us that we are called to obedience and faithfulness. 所以我們會傾向於從最壞的可能性來想。但是這些比喻確實使描述的事變得更有果效。“它像是人間的僕人和主人的關係，但是又遠遠比人間是任何關係都不同和美妙。”這是一個起點，最終會教導我們認識我們被呼召順服和有信心。

■ It turns out, that a life that is lived in fidelity to the Master Jesus isn’t just one option among many or even the best option among many... in Paul’s view it is THE option. It is the only way to be genuinely human, renewed, forgiven, saved, and live free. 結論是，以向耶穌主人忠誠地生活不是在想到選擇中的一件，甚至是最好的選擇。在保羅看來，這是唯一的方法。恢復人原本的樣子，真實的，更新過的，被赦免了的，被拯救了的，自由的生活。

■ Free from what? 從什麼裡面得自由？

■ Well in Paul’s argument (which we will develop more later in the study of this letter) free from slavery to sin. 從保羅的辯論(我們以後將會更多地學習這封信)來看，我們是從做罪的奴僕中得自由。

■ The question isn’t only “will Christ be your Master or not?” BUT “will Christ be your Master or will Sin be your master?” 問題不僅僅是“是不是要讓基督成為你的主人？”而是“你是要罪做你的主人還是要基督做你的主人？”

● We are already slaves to sin and it’s desires. 我們已經是罪和它的慾望的奴僕了。

● Will you be a slave to Christ and his desires? 你願意成為基督和他的旨意的僕人嗎？

● One leads to life, the other death. 這一種引向生命，那一種引向死亡。

● So Karios Dulos (Slave of Christ) is also about the mission. If that is true that we are already bound up by sin, and need to be set free and become a slave of Christ... Then it makes clear what our lives should all be about. 所以基督的僕人是關於使命的。如果這是真的，那麼我們已經被罪困住了，我們需要被釋放，變成基督的僕人。然後很清楚的是我們的生命都是為了這個。

○ Help others know that there is freedom from sin found in Christ alone. 幫助其他人也明白單靠基督我們就可以從罪中被釋放。

○ Paul experienced this himself. 保羅自己經歷了這些。

■ He was completely set free 他完全得自由了。

IF this is true THEN... 如果這是真的，那麼...

This leads me to the next word... 這帶領我到下一段...

## MVMT 2: The Fire Inside - Unashamed 展示2:裡面的火 – 不再蒙羞

### Unashamed 不再蒙羞

#### Οὐ Ἐπαισχύνομαι

oo ep-ahee-skhoo'-nom-ahee; to not feel shame for something:—be unashamed.  
不再為一些事感覺羞恥: ---- 不再蒙羞

“For I am not ashamed of the gospel, because it is the power of God that brings salvation to everyone who believes: first to the Jew, then to the Gentile. For in the gospel the righteousness of God is revealed—a righteousness that is by faith from first to last, just as it is written: “The righteous will live by faith.” “我不以福音为耻。这福音本是 神的大能、要救一切相信的、先是犹太人、后是希利尼人。因为 神的义、正在这福音上显明出来。这义是本于信、以致于信。如经上所记、『义人必因信得生。』”

Romans 1:16-17 NIV 羅馬書1:16-17

<https://bible.com/bible/111/rom.1.16-17.NIV>

#### Yun p.5-6

1. He knows that the Gospel seems weird and impossible. 他知道福音有些奇怪有不可思議。

a. Misunderstood- cannibals, love feasts (**agape feast**), incestuous, sect of Judiasm. 誤解 - 食人族 (因聖餐), 為了愛聚會, 疑似亂倫的, 猶太教幫派

2. There's competition. The Emperor's cult is a perfectly serviceable alternative. 競爭較量。皇帝的集團正好是可以效力的機會。

a. Comparisons- Augustus “the son of god and prince of peace” 比較 - 奧古斯丁 “神子及和平王子”

b. Human Flourishing- the Empire of Rome if your a citizen you are 人的繁盛 - 如果你是羅馬公民你就擁有羅馬帝國的自由。

c. Pax Romana- Roman Peace and a pinch of incense. Devote yourself. i. IF Jesus isn't Lord than Ceasar is... And by all accounts he seems to be doing a good job. 羅馬太平 - 羅馬的和平加一點香料。敬獻自己。如果耶穌不是像凱撒那樣的主...而總體上說他確實做得不錯。

3. This is what he is up against... yet he digs in and offers the only other alternative- Jesus is Lord. 這也是他所反對的...而他深入研究得到的唯一結果 - 耶穌是主。
4. SO when he says this, he is saying alot... That Rome in all it's glory is just a cheap parody of the true King and Kingdom. 所以他這樣說, 他說了很多... 如此繁華的羅馬只不過是真正的王和他的國的廉價高仿。
  - a. He is so convinced of this. 他深信如此。

### **MVMT 3: The Fire Inside - Putting it into practice 展示3: 內心的火 - 用到實際中**

#### **Choosing Honor 選擇榮譽**

Paul treats his audience as honorable persons, though they have their weaknesses. 保羅對待他的聽眾如同被國王授予榮譽的人, 即使他們有他們的弱點。

“First, I thank my God through Jesus Christ for all of you, because your faith is being reported all over the world. God, whom I serve in my spirit in preaching the gospel of his Son, is my witness how constantly I remember you in my prayers at all times; and I pray that now at last by God’s will the way may be opened for me to come to you.”

Romans 1:8-10 NIV

羅馬書第一章 8 - 10 節

8 第一, 我靠著耶穌基督、為你們眾人感謝我的神。因你們的信德傳遍了天下。

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提到你們,

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。

**What are the keys to honorable communication? 能有受尊重的交流的要點是什麼?**

1. Listening (“your faith is being reported all over the world”) e.g. Roe v Wade 聆聽 (“你的信仰已經眾人皆知”) 例如, 羅威法案。
2. Choosing to see the best not the worst in someone (Paul heard strengths and weaknesses of the Roman Christians, but he chooses to share the highest honor with them) 選擇看到他人的好處不是壞處 (保羅聽說了在羅馬的基督徒的堅強和軟弱, 但他選擇和他們分享最高的讚譽。
3. Recognizing the state of your relationship (Paul had never been to Rome, unlike Corinth or Galatia where he said some things much more directly than

here). 衡量你們之間的關係狀況 (保羅從沒有去過羅馬, 不同於哥林多和加拉太, 他能更直接的講述會眾中的事項。

4. Take time to craft your words (Romans is probably the most eloquent of Paul's letters. If you were to study them in comparison to the other letters or ancient documents, you would realize the precision of his craft, and the deliberate choices he made putting the words together) 用心選擇你的用詞 (羅馬書可能是保羅寫的最精緻的書信。如果你研讀它並和其他書信或古時文件比較, 你就會發現他用詞的精準, 和他特意選擇的書寫體式。

### **Build each other up 互相造就**

“I long to see you so that I may impart to you some spiritual gift to make you strong— that is, that you and I may be mutually encouraged by each other's faith.”

Romans 1:11-12 NIV

羅馬書1:11-12

11 因為我切切的想見你們, 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。

<https://bible.com/bible/111/rom.1.11-12.NIV>

He is using the technological equivalent of the time and he says that there's not a substitute for being together. 他使用了當時書寫上等同的辭意說出沒有什麼可以替代和他們在一起。

And the ministry flows both ways. It isn't just Paul to the Church but the Church to Paul. THAT'S IMPORTANT. 而傳講的事工是雙向的。不只是保羅對教會的也是教會對保羅的。這是很重要的。

Opposite of being built up is torn down. 造就的反向是拆毀

So much of our spiritual formation is disembodied... we rely on content, social media posts, videos, none of which are bad but they are not substitutes of the embodied community of faith. 很多我們屬靈的形式是脫離群體的...我們依靠故事, 社交媒體上的消息, 視頻, 這些不是不好的但它們不能代替同信仰的聚會。

The amount of “social pressure” to add commentary to every current event is interesting. It's as if we believe a post is the “primary proof” of one's theological and socio-political position. To me, sometimes it seems that certain “hot takes” are less about the event

itself and more about how ones response to said event categorizes them. A social media post becomes a tribal marker. A gang sign. An anthem for which “side” you represent. 有意思的是“社交壓力山“致使(我們)非要給現有的每一件事評語。就好像我們相信一個信息的上傳是一個人神學和社會政治觀點的基本證據。對我而言, 有時候某個特定的‘熱點評’不是針對某件事更像是表現那人對這事情怎樣總結。一個社交媒體的上傳信息變成了上庭辯護。一個幫派的象徵。一個你代表哪一方的效忠曲。

Not only that, these social pressures create an environment of performance and virtue signaling. A post becomes a tap dance, an act, and a stage play attended by hundreds of strangers. Keep dancing and they’ll applaud. What’s happening to us is that we think making a post is sufficient means of changing the world and the place to be affirmed by people that don’t even know our middle names. Meanwhile, we’re just talking about doing nothing. 不僅如此, 這些社交壓力製造了一種表現能力和道德體現的環境。一條信息變成了一個踢踏舞, 一個表演, 一場由上百個陌生人參加的話劇。一直跳他們就會鼓掌。發生在我們身上的事實是我們以為上傳一條信息是足夠能改變世界的而且是能夠讓連我們的名字都不知道的陌生人認同我們的地方。同時, 我們正在說的是什麼都不做。

What if the first place we went to with our celebration and our outrage was to an embodied community made up of flesh and blood? People we know, who we can touch, hug, pray or protest with. What if our words stayed at home first? A place where nuance, thoughtfulness, and wisdom could shape them. 如果第一個我們去慶祝去抗議的地方是由有血有肉的人組成的團體又會怎樣? 我們知道的人, 我們可以接觸, 擁抱, 禱告或者一起抗議的人群。如果我們的話語先留在肚子裡又怎樣? 一個意義, 體諒和智慧可以規範的地方。

None of this is to say we shouldn’t speak but we should be slow in doing so. If and when silence seems to be the wiser option, may it be because your words found a refuge away from the applause. 不是說我們不應該說話而是說我們應該在說話時緩一下。如果一旦安靜是個更明智的選擇, 也許是因為你的話語更適合存放於一個遠離掌聲的地方。

Jackie Hill Perry 傑琪·黑爾·培瑞

Ludan p.7 + songs + overall editing

They don’t know each other yet. There isn’t intimacy first. There is a common fidelity to Christ and intimacy follows. 他們本來不彼此認識。最開始沒有親近的關係。但是他們有共同的對基督的忠實, 親近的關係就隨之而來了。

Look at Alpha- people show up with almost nothing in common and end up loving each other. 看看Alpha課程——大家本來基本上沒有什麼共同的地方, 但在聚會課程之後卻能彼

此相愛。

### When things don't go as planned 當事情跟預想的不一樣

“I do not want you to be unaware, brothers and sisters, that I planned many times to come to you (but have been prevented from doing so until now) in order that I might have a harvest among you, just as I have had among the other Gentiles.”

Romans 1:13 NIV

<https://romans.bible/romans-1-13>

羅馬書 1:13

Chinese Union Version (Traditional)

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。

Do the next right thing 做下一件對的事

Three years after Paul wrote the letter to Romans 在保羅寫羅馬書的三年後

Story of Mar Mar的故事

Preparation of Paul, Preparation of Romans, the Kairos is at work. 保羅的預備，羅馬人的預備，主在工作

**11** After three months we put out to sea in a ship that had wintered in the island—it was an Alexandrian ship with the figurehead of the twin gods Castor and Pollux. **12** We put in at Syracuse and stayed there three days. **13** From there we set sail and arrived at Rhegium. The next day the south wind came up, and on the following day we reached Puteoli. **14** There we found some brothers and sisters who invited us to spend a week with them. And so we came to Rome. **15** The brothers and sisters there had heard that we were coming, and they traveled as far as the Forum of Appius and the Three Taverns to meet us. At the sight of these people Paul thanked God and was encouraged. **16** When we got to Rome, Paul was allowed to live by himself, with a soldier to guard him.

Acts 28:11-16

使徒行傳 28:11-16

11 過了三個月，我們上了亞力山大的船往前行；這船以丟斯雙子為記，是在那海島過了冬的。

12 到了敘拉古，我們停泊三日；

13 又從那裡繞行，來到利基翁。過了一天，起了南風，第二天就來到部丟

利。

14 在那裡遇見弟兄們，請我們與他們同住了七天。這樣，我們來到羅馬。

15 那裡的弟兄們一聽見我們的信息就出來，到亞比烏市和三館地方迎接我們。保羅見了他們，就感謝神，放心壯膽。

16 進了羅馬城，（有古卷在此有：百夫長把眾囚犯交給御營的統領，惟有）保羅蒙准和一個看守他的兵另住在一處。

**Conclusion + Benediction** 總結 + 祝禱