

Romans: A Life of Faith

羅馬書：有信心生命

Pt. VI: About Faith

Romans 4:4-25

August. 7. 2022

羅馬書：4:4-25

第六週：關於信仰

2022年8月7日

Worship 敬拜

信實的神 **You Are Faithful** (<https://www.youtube.com/watch?v=L1Qu1uAVTS00>)

詞/曲：游智婷 Sandy Yu © 讚美之泉版權所有

[Verse]

信實的神 祢永遠不改變
信實的神 祢永遠不改變
依靠耶和華的人好像錫安山
哈利路亞 永不動搖

[Chorus]

祂的應許永不改變不落空
眾山怎樣圍繞耶路撒冷
耶和華也照樣圍繞我們
從今時直到永遠

What a Beautiful Name 何等榮美的名 (<https://www.youtube.com/watch?v=E3J7yHn-V2w>)

詞曲 Ben Fielding & Brooke Ligertwood 中譯詞 / Ewen Chow, James Liew, Victor Xue, Renee Deng, Grace Ho, Katy Chiu, Kenelm Chan & Daniel Chieng

祢就是太初神的道
至高主與神同在
在造物中隱藏祢榮耀
今顯明在基督裡

這是何等榮美的名
這是何等榮美的名
我王耶穌基督聖名

這是何等榮美的名
無一事物相比
這是何等榮美的名

耶穌的聖名

為了與我們同享天堂
祢帶著天國降臨
我罪雖重 但祢愛更深
我們永遠不分離

死困不住祢 幔子已挪去
罪和陰間屈服於祢
與天堂歡慶 祢榮耀顯明
死裡復活祢得勝利

祢無所匹敵 祢無人相比
耶穌掌權直到永遠
國度屬於祢 榮耀屬於祢
超乎一切我主聖名

我王耶穌基督聖名

這是何等大能的名
無一事物相比

這是何等大能的名
這是何等大能的名

這是何等大能的名
耶穌的聖名

Here As In Heaven 在地如在天 (https://www.youtube.com/watch?v=_Nz86cqwp5Y)

詞曲: Chris Brown, Mack Brock 中譯: 慕主音樂

Verse:
這氛圍因你在改變, 主神的靈正在這裡;
信心的確據更堅定, 主神的靈正在運行;

我們因你而來, 為觸摸你的愛, 你愛圍繞我;

Chorus:
神的靈啊, 再澆灌我, 我要你同在;
你國降臨, 旨意成全, 在地如在天;

Bridge:
求你漫溢出來, 用你愛充滿我, 你愛圍繞我;

Pastoral Prayer: Running on Empty 牧師禱告: 在空無上奔跑

Song: Here,, as in Heaven 歌曲: 這裏, 如在天堂

- The other day I was getting ready to leave the house...前幾天, 我正準備離開家...
 - The thermostat started dinging... low battery. (I didn't even know they had a battery) 測溫器開始叮叮響...電池電量低。(我甚至不知道它們有電池)
 - My garage door opener didn't work... guess what? Low battery. 我的車庫門打不開了...你猜怎麼了? 電池電量低。
 - My phone charger was a little loose; guess what... a low battery. 我的手機充電有點松;你猜怎麼了...電池電量低。
 - I got in my car and heard a ding... my battery in my key fob had a low battery.
 - Another ding... I need gas. 我進了車裡聽見叮的聲音...我的電動車鑰匙的電量低。■另一個叮的聲音...我需要加油了。
 - I couldn't help but laugh. Isn't that sometimes how life feels? Depleted, running on fumes, low on battery? Maybe you are just feeling like you are barely holding on... like your family is barely holding on, your marriage, your job, your health.... 我忍不住笑了這不就是有時候生活的感覺嗎? 耗盡, 運行在煙霧中, 電池電量不足? 也許你只是覺得你僅僅是在堅持...就像你的家庭僅僅是在維持, 你的婚姻, 你的工作, 你的健康...
 - If that's you... I have good news for you found in the words of Jesus... 如果那是你...我從耶穌的話裡為你找到了好消息...

28 “Come to me, all you who are weary and burdened, and I will give you rest. 29 Take my yoke upon you and learn from me, for I am gentle and humble in heart, and you will find rest for your souls. 30 For my yoke is easy, and my burden is light.”

28 “你們這些疲憊不堪的人，到我這裏來吧，我會讓你們安息。29 負起我的軛，向我學習，因為我內心溫柔謙卑，你的靈魂會得到安息。30 因為我的軛是容易的，我的擔子是輕的。”

Matthew 11:28-30 馬太福音 11:28-30

This is a promise. Not that all of your problems will magically disappear. It is a promise that if you come to Jesus, he will give you rest amid your troubles and challenges. He will walk alongside you. He will be present with you. He will carry the weight of the burden, and he will give you the capability to hold it together. He has the strength and power (that is what gentleness is, after all) to carry you through the mess. And along the way,, he will teach you- he will expand you, grow you, heal hurt, mend your wounds, and put you back together again, and you will find rest for your soul. 這是一個應許。並不是你所有的困難都會神奇地消失。這是一個應許，如果你來到耶穌面前，他會讓你在困難和挑戰中得到安息。他會跟你一起走，他會跟你在一起。他將背負重擔，他會賜給你能力保持完整。他有力量和權力（這竟然是溫柔）帶你渡過難關。他會教導你- 他擴展你，讓你成長，治癒你的傷害，修復你的傷口，讓你重新振作起來，會為你的靈魂找到安息處。

Prayer 禱告

Announcements + Offering: 公告+奉獻:

- **Ushers + Offering** 引座+奉獻
- **August Monthly - A look ahead** 八月月刊-展望未來
- **Marriage Ministry Highlights** 婚姻事工要點
 - We're passionate here at B4 about helping couples grow and sustain thriving marriages that reflect Jesus' love for the world. 我們B4教會一直熱衷於幫助夫妻發展和維持反映耶穌對世界的愛的幸福婚姻。
 - Because of that, we have a staff pastor who serves couples full time,, offering marriage and premarital care, Debi Mills. 正因為如此，我們有一位全職牧師為夫妻服事，提供婚姻和婚前輔導，Debi Mills。
 - We offer several courses designed especially for B4Church family needs:我們提供特意為B4教會家庭所設計的課程：
 - **Coming up in the next few months:** 在接下來的幾個月裡：
 - **MERGE** is a course for couples in a blended marriage with children and stepchildren. 相融--是針對有孩子和繼子女的混合家庭設置的課程。
 - **Engage**--a premarital course designed to help couples develop a Christ-centered

and healthy marriage. 訂婚--旨在幫助準夫妻建立以基督為中心的健康婚姻的婚前課程。

- **Reunion**---Jan. 2023---a deep dive into biblical truth and relational understanding to refresh or restore any marriage. 復合一---2023年1月---深入了解聖經的真理和對關係的理解，以修復和恢復任何婚姻。
- Our courses are small group-based, with mentor couples leading other couples and developing friendships along the journey. 我們的課程是以小組為基礎，導師夫婦帶領其他夫婦並在這個過程中發展友誼。
- We also have the **Alpha Marriage Course**, an online "date night" for couples to enrich their relationship. 我們還有阿爾法婚姻課程，一個在線“約會之夜”，讓情侶們豐富他們的關係。
- **Connecting People to People- if any of this sounds like it's what you need, connect with Debi and the Marriage Team at the Info center after the service** 人與人之間的聯繫-如果這聽起來是你需要的，請在敬拜結束後與信息中心的Debi和婚姻團隊的人聯繫。

Introduction: Ancient Stuff Can Sound Weird + The Dog Hotel 簡介：古代的事物聽起來奇怪+狗酒店

- We are continuing our series in Romans. 我們正在繼續我們的羅馬書系列。
- **Today we are going to talk about faith. What is it? What is it's relationship to justification and salvation? What does a life of faith look like?** 我們今天要講的是信心。這是什麼？它與稱義和救恩有什麼關係？有信心的生活是什麼樣的？
- So I was thinking about this the other day: 所以前幾天我在想這個：
- Parts of this letter to the Romans are hard to wrap your head around. It's a few thousand years old. Some of the ways they communicate are foreign to us: different times, different languages, and different cultures. So when we read it today, It can sometimes come across as a little strange. 這份寫給羅馬人的信的部分內容有點讓人難以理解。它有幾千年的歷史。他們的一些交流方式對我們來說有些陌生：不同的時代，不同的語言，不同的文化。所以當我們今天讀到它時，有時會覺得有點奇怪。
- As I was thinking about this on my way home from my men's league basketball game, I passed this... 在我參加的男子籃球比賽結束後，在回家的路上，我在想這個問題時，我想明白了...



- **This is Sniff.** According to their website: Welcome to Portland's boutique **dog hotel** in Downtown Portland, and Beaverton, with overnight boarding, daycare, grooming, training, self-service dog wash, and more. 這是嗅探Sniff, 根據他們的網站: 歡迎來到波特蘭市中心和比弗頓的波特蘭精品狗狗酒店, 提供過夜寄宿, 日托, 美容, 培訓, 自助洗狗等服務。
 - They have a Dog Spa and all. 他們有狗狗水療中心。
 - If this was your idea... you are a genius. In a city that seems to value dogs more than people. Well done. You know your market 如果這是你的點子...你是個天才。在這個似乎比人更看重狗的城市。做得好。你知道你的市場。
 - Okay,, I know I've probably offended someone. I'm sorry. My point isn't to take shots at the boutique dog hotel chain.好吧, 我知道我可能冒犯了某些人。對不起, 我的重點不是在精品狗狗酒店連鎖店拍照。
 - But could you imagine taking someone from the first century and telling them that we have a palace for dogs? Do you know how strange that would sound to them?但是你能想像和一位一世紀的人談論我們有一個狗狗的宮殿嗎? 你知道這對他們來說聽起來多麼的奇怪嗎?
 - Probably as strange as us talking about circumcision vs. non-circumcision. 可能就像我們談論割禮和非割禮一樣奇怪
 - Ancient Covenants 古時的契約

- Ancient Poetry 古詩詞
- Words like righteousness, saved, justification, and faith 義, 得救, 稱義, 信仰等詞。
- The problems between Jewish and Gentile Christians 猶太基督徒和外邦基督徒之間的問題。
- The history of Israel 以色列的歷史。

Transition: Some points about what we will read, why I will summarize some of it, and where we will focus. 過渡: 關於我們將要讀的內容的一些重點, 為什麼我要總結其中的這些內容, 以及我們將關注的地方。

MVMT 1: Justified by Faith || Romans 4:1-8 展示1: 因信稱義 || 羅馬書 4:1-8

What is faith? It's most basic definition is "trust". Which means it is a relational word. To have faith in someone or something means that you have confidence that they will do what they say, be who they say they will be. To say we have faith in Jesus is to trust in Him.

什麼是信? 最基本的定義是“信任”。這意味著這是一個關於關係的詞。信任什麼人或是什麼事意味著你相信他們會去做他們所說的, 你相信他們是與他們聲稱的自己相符存在。如果我們說信耶穌, 我們就是信任他。

How does Faith relate to Justification? For a longer explanation go back and listen to the last message in this series. In short, faith and justification are inseparable. We trust in Jesus to restore humanities broken relationship with God. We trust in Jesus for the forgiven of our sins, and to heal and restore us. We trust that he will not just make us right, but put the whole world back to right again too.

信和稱義有什麼關係? 詳細的解釋參見我們這個系列中的上一篇文章。簡短地說, 信和稱義有不可分割的關係。我們相信耶穌會恢復人類和神破碎了的關係。我們相信耶穌會赦免我們的罪, 醫治, 恢復我們。我們相信他不僅會恢復我們, 而且會恢復整個世界。

This section of Romans is about how the church in Rome was confused on both of these issues, and his goal is to provide them some important **clarity**. 羅馬書的這一段就是關於羅馬的教會在這些事上怎樣迷惑了, 而他的目的就是提供給他們重要的澄清。

Romans 4:1-8 NIV 羅馬書 4:1-8

4:1 What then shall we say that Abraham, our forefather according to the flesh, discovered in this matter? **2** If, in fact, Abraham was justified by works, he had something to boast about—but not before God. **3** What does Scripture say? “Abraham believed God, and it was credited to him as righteousness.”

4:1 如此说来，我们的祖宗亚伯拉罕，凭着肉体得了甚么呢？倘若亚伯拉罕是因行为称义，就有可夸的。只是在神面前并无可夸。3 经上说甚么呢？说『亚伯拉罕信神、这就算为他的义。』

4 Now to the one who works, wages are not credited as a gift but as an obligation. 5 However, to the one who does not work but trusts God who justifies the ungodly, their faith is credited as righteousness. 6 David says the same thing when he speaks of the blessedness of the one to whom God credits righteousness apart from works:

4 作工的得工价，不算恩典，乃是该得的。5 惟有不作工的，只信称罪人为义的神，他的信就算为义。6 正如大卫称那在行为以外，蒙神算为义的人是有福的。

7 “Blessed are those whose transgressions are forgiven, whose sins are covered. 8 Blessed is the one whose sin the Lord will never count against them.”

7 他说，『得赦免其过，遮盖其罪的，这人是有福的。8 主不算为有罪的，这人是有福的。』

At the end of Chapter 3, Paul says that we are justified (made right with God) by faith (trust in God), and not by “observing the law” (v28): We cannot boast about our religious accomplishments (v27), and Jews and Gentiles alike have equal access to justification (v29-30). In chapter 4, he develops both of these points concerning Abraham. 在第三章的結尾，保羅說我們已經被稱義了（在神眼裡是對的），因為信（信任神），而不是因為“遵從律法”（28節）：我們不能誇耀我們在宗教上的成就（27節），猶太人和外邦人有平等的權利被稱義（29-30節）。在第四章，他就著這些以亞伯拉罕為例展開說明。

Why Abraham? 為什麼是亞伯拉罕？

1. **The Jews revered Abraham if** Paul is to convince Christians in Rome who know Jewish history and tradition to endorse the gospel of justification by faith. 猶太人崇敬亞伯拉罕，保羅在使羅馬的基督徒，那些了解猶太歷史和傳統的人們相信，稱義的福音是通過信。
2. **Abraham is a crucial figure in God’s plan of salvation.** God's plan was revealed in the Old Testament. One of Paul’s purposes in Romans is to demonstrate that the gospel is in continuity with the Old Testament (see, e.g., 1:2; 3:21). Proving that the story of Abraham fits into Paul’s conception of salvation history is an essential step toward this goal. 亞伯拉罕是神救恩計劃中的一個關鍵人物。神的計劃在舊約裡已經顯現。保羅寫羅馬書的一個目的就是顯示證明福音書是舊約的延續（參見 1:2; 3:21）。證明亞伯拉罕的故事符合神的拯救的歷史是這個目的的關鍵一步。

- In other words, he is trying to convince them that his ideas are not new: That they are on the same team, and that God has been unveiling his plan to rescue the world for millennia. He wants them to see that the same God of Abraham is the same God that revealed himself in Jesus. That the message is the same, and we have seen the fulfillment of his plan. 換一個說法，他在使人確信，這並不是一個新的主意：他們是一起工作的，神已經展示了他的救恩的千禧年計劃。保羅希望人們看到亞伯拉罕的神和透過耶穌向他啟示的是同一個神。信息是一致的，我們已經看到計劃在成就。

Apparently there is a view that was prevalent then, as it is today, that we are “made right” in God’s sight by the good things we do, by the religious ceremonies we partake in, or by the heritage we come from. Paul aims to show that these beliefs are a misunderstanding of God’s real purpose and plan. He doesn’t strike these ideas out of the record, he aims to provide more insight into them. 很顯然當時有一種很普遍的看法，就像是今天，那就是，我們在神眼中成為“對的”，是因為我們做了好事，通過我們的宗教行為，或者是通過傳承。保羅著重在指出這些信念是曲解了神的真實目的和計劃。他並不是要把這些想法摒除出去，而是提供給我們更多的見解。

MVMT 2: Not Law, Circumcision, or Heritage || Romans 4:9-17 展示2: 並非律法, 割禮, 或者繼承 || 羅馬書 4:9-17

9 Is this blessedness only for the circumcised, or also for the uncircumcised? We have been saying that Abraham’s faith was credited to him as righteousness. **10** Under what circumstances was it credited? Was it after he was circumcised, or before? It was not after, but before! **11** And he received circumcision as a sign, a seal of the righteousness that he had by faith while he was still uncircumcised. So then, he is the father of all who believe but have not been circumcised, in order that righteousness might be credited to them. **12** And he is then also the father of the circumcised who not only are circumcised but who also follow in the footsteps of the faith that our father Abraham had before he was circumcised.

9 如此看来，这福是单加给那受割礼的人么，不也是加给那未受割礼的人么？因我们所说，亚伯拉罕的信，就算为他的义。**10** 是怎么算的呢？是在他受割礼的时候呢，是在他未受割礼的时候呢？不是在受割礼的时候，乃是在未受割礼的时候。**11** 并且他受了割礼的记号，作他未受割礼的时候因信称义的印证，叫他作一切未受割礼而信之人的父，使他们也算为义。**12** 又作受割礼之人的父，就是那些不但受割礼，并且按我们的祖宗亚伯拉罕，未受割礼而信之踪迹去行的人。

- Remember when we talked about the Dog Hotel? This is what I meant about things sounding strange 還記得我們談過的狗旅館嗎？這就是我說事情變得

奇怪的意思。

- Circumcision was a sign of the covenant God made with Israel. 割禮是神和以色列人立約的標記。

- A physical mark of that relationship was never intended to be the litmus test of whether you had God's blessing or not. Nevermind some of the practical, tangible, physical health benefits in an ancient nomadic culture... it also was a sign that was connected to the future generations of Israel. If you don't get what I'm saying... nevermind. 肉體上的關於關係的標記從來不是為了測試你有沒有獲得神的祝福。更不用說在遠古的游牧文化時那些實際的，有形的，現實的健康方面的益處。這也是一個標記聯繫着未來的以色列人。如果你沒有理解我說的，沒有關係。

- Paul is pointing out that God has initiated a relationship with Abraham, and subsequently Israel, by grace. 保羅指出神主動建立了和亞伯拉罕的關係，並因著恩典，和後面的以色列人建立了關係。

- Abraham responded to God's grace by placing his trust in him. This happened long before the sign of the covenant- circumcision- was ever a part of the people of God. 亞伯拉罕對神恩典的回應是把他的信任都放在神身上。這在立約的標記 - 出現在神選民身上的割禮很久以前就實現了的。

- As such... It is not a sign nor a symbol that makes you a part of God's family. 因此，割禮並不是一個記號或者標誌，使你成為神家中的一員。

- It is not a physical mark that makes you "right with God" 不是一個肉體上的記號，使你在神眼中成為對的。

- It is faith. 而是信心。

- As it was with Abraham, so it is with us. 這是對亞伯拉罕而言，也是對我們而言。

13 It was not through the law that Abraham and his offspring received the promise that

he would be heir of the world, but through the righteousness that comes by faith. **14** For if those who depend on the law are heirs, faith means nothing and the promise is worthless, **15** because the law brings wrath. And where there is no law there is no transgression.

13 因为神应许亚伯拉罕和他后裔，必得承受世界，不是因律法，乃是因信而得的义**14** 若是属乎律法的人，才得为后嗣，信就归于虚空，应许也就废弃了**15** 因为律法是惹动忿怒的。〔或作叫人受刑的〕那里没有律法，那里就没有过犯。

- Made right (righteous) by God not through a sign, not through a religious ritual, and not by doing good works (i.e. keeping the law). 神稱我們為義不是因為奇事，不是因為儀式，也不是因為善工（比如遵守律法）。
- **The Law is a tutor that leads us to Christ.** 律法是引我們向基督的輔導。
 - It serves as a way to help us understand what Paul has already expounded on in the first few chapter of Romans- the wickedness of humanity and our need for a savior. 它幫助我們了解保羅在羅馬書的前幾章所闡述的——人類的罪和我們多需要一位救主。
 - If you need a refresher, go back and listen to Brad's message titled "the good news about being bad". 如果你需要重新回顧相關的內容，可以回到Brad牧師那篇題為“敗壞中的好消息”的講道。
- Apparently there are people in Rome that believe that God blesses them for being good. Doing good things. That you can earn God's favor by keeping the law. That ultimately your salvation is based on your good works. 很顯然有些羅馬人相信神因為他們的好行為而祝福他們。通過做善工，你可以賺得神的恩寵。最終你的救贖是基於你做的工。
 - It is interesting how subtly this wrong idea creeps into our minds. It is usually less obvious. It's a more covert thought. It comes to us when we suffer and we think- but why? I've been so good. Or when tragedy strikes... "they were such a good person.". Or when we have received something good and we speak of it as blessing that's "deserved." 很有趣的是這個錯誤的觀點是怎樣爬進我們的心思意念的。通常不是很明顯。是一個隱藏的念頭。當我們受苦時想著——我一直是好人，為什麼會這樣——這個念頭就來了。或者當悲劇來臨的時候。。“他們是如此好的人。”或者當我們收到好的東西，我們把它成為我們“該得”的祝福。
 - Paul is trying to help them see that doing more good things doesn't justify you, or make you any more loved or favored by God. 保羅試著要幫助我們看到做更多的好事並不能使你成為義人，或者是讓你更多的被神愛。
 - Elsewhere he will emphasize, as does James, that you cannot separate faith

from good works. One is a response to the other. Yet, he is abundantly clear that us being justified, restored in right relationship with God, and saved from our sins has nothing to do with our good works and everything to do with God's grace. 在另外的地方他強調，雅各也如此說，你不能把信心和善工分開。一個是另一個的回應。但是，他很清楚的說我們已經被神接納，在對的與神的關係中被恢復，而從最終被救贖跟我們的善工沒有任何關係，只與神的恩典有關。

- **The good works we do are from God's grace, not for it.** 我們做的善工是因著神的恩典，而不是為著(賺得)神的恩典。

16 Therefore, the promise comes by faith, so that it may be by grace and may be guaranteed to all Abraham's offspring—not only to those who are of the law but also to those who have the faith of Abraham. He is the father of us all. **17** As it is written: "I have made you a father of many nations." He is our father in the sight of God, in whom he believed—the God who gives life to the dead and calls into being things that were not.

Romans 4:9-17 NIV

羅馬書 4:9-17

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 若是屬乎律法的人才得為後嗣，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。

- All this means that God's plan was never just to save the Jewish people. Although they were his covenant people, His plan of salvation was to come THROUGH them, to the rest of the world... regardless of circumcision (that is the last time you will hear that word from me today), regardless of whether you can keep the law to the best of your ability or not.

這一切意味著神的計劃從來不是只拯救猶太人。雖然他們是神的立約之民，祂的救贖計劃是要通過猶太人，到全世界。不論有沒有割禮（這是我今天最後一次提到這個詞），也不論你能不能守全律法。

MVMT 3: What A Life Of Faith Looks Like || Romans 4:18-25 展示三：信心的一生是什麼樣子 | 羅馬書4:18-25

- So what has been cleared up so far is that faith in Jesus is what saves. Not the good works, rites, rituals, or heritage. 所以我們澄清了是因為信靠耶穌得救，不是通過善工，儀式，或是傳承。
- Put your trust in Jesus and be saved. 把你們的信靠放在耶穌裡且得救贖。
 - (Give people a space for this moment) (在這裡給人們一些空間)

What comes next: This is what faith looks like 接下來：信心充滿的樣子

- **What does a life of trust in Jesus look like?** 信靠耶穌的一生是什麼樣子？
 - Again, Paul looks to the life of Abraham and his wife Sarah. 再一次，保羅寫到亞伯拉罕和他妻子撒拉。

18 Against all hope, Abraham in hope believed and so became the father of many nations, just as it had been said to him, "So shall your offspring be. **19** Without weakening in his faith, he faced the fact that his body was as good as dead—since he was about a hundred years old—and that Sarah's womb was also dead. **20** Yet he did not waver through unbelief regarding the promise of God, but was strengthened in his faith and gave glory to God, **21** being fully persuaded that God had power to do what he had promised. **22** This is why "it was credited to him as righteousness."

23 The words "it was credited to him" were written not for him alone, **24** but also for us, to whom God will credit righteousness—for us who believe in him who raised Jesus our Lord from the dead. **25** He was delivered over to death for our sins and was raised to life for our justification.

Romans 4:18-25 NIV

羅馬書：第4章18-25

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。〔或作耶穌是為我們的過犯交付了是為我們稱義復活了〕

● His story was not just written for him, but also for us. Here's how... 他的故事不只是為了寫他的，也是為我們寫的。這是緣由…

● “Against all hope, Abraham in hope believed” “希望渺茫，而亞伯拉罕在希望中相信著。”

○ **Hope** - Elpis - El-Peace 希望 - 希臘語 Elpis - “給予希望的那位”

■ Joyful, confident, expectation of good 喜樂的，自信的，盼望的

○ **Believed** - Pisteuo - Pisse-tay-o 相信 - 希臘語 Pisteuo - 動詞，“相信”

■ Put your trust in 把你的信心放在…

○ “His body was as good as dead...” (how nice of Paul to say) “他的身體如死人一樣好…” (保羅這樣說算體貼了)

■ “He was about 100 years old” - “他快100歲了”

■ “Sarah’s womb was about dead” - “撒拉已沒有生育能力”

○ Listen... That's really not good odds that you are going to be a father of a great nation. The prognosis is not good. Most people would say this situation is hopeless. 看看…那對要成為一個大國之父的真是不太好的開始。前瞻預期不太妙啊。大多數人會說這種情形毫無希望。

○ And yet it is right in that place that we are told: This is what a life of faith looks like. 而就在此處我們被告知：這是有信心的生命該有的樣子。

■ “Against all hope, KJ in hope believed” “希望渺茫，而KJ在希望中相信著”

■ “Against all hope, Anna in hope believed” “希望渺茫，而安娜在希望中相信著”

■ “Against all hope, Sarah in hope believed” “希望渺茫，而撒拉在希望中相信著”

■ “Against all hope, Tyson in hope believed” “希望渺茫，而泰森在希望中相信著”

■ Put your name in the place of Abraham. 把亞伯拉罕替換成你的名字。

■ Put your situation in the place of theirs. 把你的情形放在他們的位置上。

● Does it seem less likely? 看起來更少希望嗎？

- If there was one thing you took away from today... Let it be these 7 words.
“Against all hope, (your name) in hope believed”如果今天你有所心得…希望是這七個字(指英文)。“希望渺茫, 而你在希望中相信著”

Conclusion: Journey vs Destination 總結: 旅程和終點

- Paul's summary of Abraham's story assumes that the reader knows that there was nothing easy about Abraham and Sarah's journey of faith. 保羅綜述亞伯拉罕的故事是知道讀者了解亞伯拉罕河撒拉的信心之旅不是平坦順暢的。
- And there will be nothing easy about yours either. 你的信心之旅也不是平坦的。
- **Journey vs Destination 旅程和終點的比較**
 - Abraham left Ur at 70ish years old with a promise 亞伯拉罕帶著一個應許在七十多歲時離開吾珥。
 - Abraham and Sarah had Isaac at 100 years old 亞伯拉罕100歲時和撒拉生了以撒。
 - **25 years of waiting for the fulfillment of the promise of a son.** 用了25年才得到生一個兒子的應許。
 - Abraham traveled from Ur to present-day Iraq - 700 miles, another 700 miles to Syria, and another 800 miles to Egypt, and then back to Canaan. 亞伯拉罕從吾珥到現在的伊拉克, 行了700英里, 又行了700英里來到敘利亞, 再行了800英里到埃及, 然後再回迦南。
 - **Thousands of miles traveled waiting for the promised land.** 幾千英里的旅行, 在等候應許之地過程中
- That's a lot of years, and a lot of miles to grow in their faith in Jesus. 那真是花費很多年, 很多行程里數才成長起來的他們在耶穌裡的信心。
 - I think that we are more shaped by the journey than we are often willing to acknowledge. We are sometimes so desperate to reach the destination, that we forget to acknowledge the process. That is true of our journey of faith too. 我認為我們比我們通常願意承認的還要被我們的旅程造就。我們有時竭力要達到目標, 以致我們忘記承認一個過程。我們的信心之旅也是如此。
 - Hard stuff- There's a tendency to avoid it, run from it... 艱難的事 - 往往會想避免, 躲避開...
 - What if instead we leaned into it? 如果我們去靠近它會怎樣?
 - What if instead we explored it? Moved into it? Asked the ever hard but important question- How is God using this in my life? 如果我們去嘗試它呢? 試圖走近它呢? 問出一直困難卻很重要的問題 - 神會怎樣用這個情形在我的生命中?

- Abraham and Sarah's life was marked by a kind of trust that walked into what was hard, hopeless, and fear-filled. 亞伯拉罕和撒拉的生命被他們的信任標註即使行走在艱難, 無望, 擔心害怕中。

- We too can have that same faith. 我們也可以有相同的信心。

- Because we too put our faith in the same God whom, in the words of Paul... 因為我們也是把我們的信心放在同樣的神中, 用保羅的話說就是...

“He was delivered over to death for our sins and was raised to life for our justification.”耶穌是為我們的過犯交付了, 是為我們稱義復活了。

Benediction 祝禱