

1. Use picture 1 to give a brief summary of the last lesson (Romans 1-4) using some core concepts, "trapped, rescue, Torah, God's character". Moreover, when people trust Jesus's death and resurrection was for them, they're given (1) a new _____, the right with God, they're placed in (2) a new _____, the covenant people of Abraham, and they're given (3) a new _____: the hope of a transformed life.

2. Picture 2 Being in this family means being a part of a new _____ that God is creating through Jesus and the Spirit. Paul explains that Adam like all humanity after him has chosen _____ and selfishness and so everyone faces God's judgment because we become slaves to sins influence resulting in death. But then he says, Jesus is the new _____, a human who lived in faithful _____ to God shown through His act of sacrificial love and now Jesus offers His life as a gift to others so that they can be justified before God. And so Jesus stands as the _____ of a new humanity. Choosing to follow Jesus means leaving their _____ Adam-like humanity and entering into the new Jesus-like humanity. And their baptism was a sacred _____ of that transition. (Question) Explain how baptism is a sacred symbol of this transition. Moreover, when a person trusts in Jesus their life becomes _____ to His life, what's true of Him is now true of them.

1. 图片 1 使用一些核心概念“被困，拯救，律法，神的屬性”简要总结上一课（罗马书 1-4）。此外，当人们相信耶稣的死和复活是给他们的，他们被赋予（1）新的_____，与神同在的权利，他们被安置在（2）新的_____，亚伯拉罕立约的後裔，他们被赋予（3）新的_____：改变生活的希望。

2. 图片 2。进入这个家庭意味着成为神通过耶稣和圣灵创造的新_____的一部分。保罗解释说，亚当和他的后代一样即全人类，选择了_____和自私，所以每个人都面临着神的审判，因此我们变成罪的奴隶而导致死亡。但是他接着说，耶稣是新来的_____，祂通过牺牲的爱表现向神忠心_____的人，现在耶稣将祂的生命作为礼物送给人，这样他们就可以在神面前称义。因此，耶稣是新人类的_____。选择跟随耶稣意味着离开他们_____的亚当生命，并进入耶稣的新生命。他们的洗礼是这种过渡的神圣_____。（问题）解释洗礼是这种过渡的神圣象征。而且，当一个人相信耶稣时，_____，_____。

3. 图片 3。创造这种新人类一直是神的旨意。但是神却给了

1. Gebruik plaatje 1 om een korte samenvatting te geven van de laatste les (Romeinen 1-4) met de kernbegrippen "gevangen, redding, Torah, Gods karakter". Verder, wanneer mensen vertrouwen dat Jezus 'dood en opstanding voor hen is, krijgen ze het volgende: (1) een nieuwe _____, het recht om bij God te zijn, (2) ze worden in een nieuw _____ geplaatst, het verbondsvolk van Abraham, (3) en ze krijgen een nieuwe _____: de hoop op een veranderd leven.

2. Afbeelding 2. In deze familie zijn, betekent deel uitmaken van een nieuwe _____ die God scheidt door Jezus en de Geest. Paulus legt uit dat Adam net als de hele mensheid na hem heeft gekozen voor _____ en egoïsme en dus staat iedereen voor Gods oordeel omdat we slaven worden van de invloed van zonden die de dood tot gevolg hebben. Maar dan zegt hij: Jezus is de nieuwe _____, een mens die leefde in _____ aan God. Hij heeft dat bewezen door Zijn daad van offerende liefde en nu biedt Jezus Zijn leven aan als een geschenk aan anderen zodat ze voor God gerechtvaardigd kunnen worden. En dus staat Jezus als het _____ van een nieuwe mensheid. Kiezen om Jezus te volgen betekent hun _____ Adam-achtige mensheid verlaten en de nieuwe Jezus-achtige mensheid binnengaan. En hun doop was een heilig _____ van die overgang. (Vraag) Leg uit hoe de doop een heilig symbool is van deze overgang. Dus als iemand op Jezus vertrouwt, wordt zijn leven _____ met Zijn leven, wat voor Hem geldt, geldt nu ook voor

3. Picture 3. Creating this new humanity was always God's purpose. But yet God gave Israel the Torah. Paul discusses in Chapter seven what the point was of God giving Israel the law or in Hebrew the Torah. Paul says that the commands of the Torah were _____, they showed God's will for how Israel was to live. But, if you read the story line of the Torah Israel broke all those _____: the more laws Israel received, the more they replayed the _____ of Adam and _____. So even when God gave His people specific moral rules to obey that did not _____ the problem of the _____ human heart. And so, these rules made Israel even more _____. God's goal was to make it crystal clear that it is _____ that has hijacked the human _____ and that the Torah good as it is could not do a thing about it.

4. Picture 4 But Paul says in chapter eight the _____ has arrived in Jesus and the Spirit. And here's how: the commands of the Torah acted like a _____ glass, it focused the _____ of the human condition into one place, on the people of _____. But now, Israel's representative Jesus, the Messiah, has _____ for and _____ with all of that sin through His death and His resurrection. And now Jesus has released His _____ into His new family to transform their _____ so that they can truly fulfill the call of all the Torah's commands to _____ God and neighbor. And there's more: God's renewal of human beings is the _____ step of His larger

以色列律法。保罗在第七章中讨论了神赋予以色列律法的意义或在《希伯来律法》中讨论了什么。保罗说《律法》的命令是_____，它们表明了神对于以色列生活的意志。但是，如果您阅读《律法》的故事情节，以色列就会打破所有这些_____：以色列接受的法律越多，他们就越_____和重演亚当的_____。因此，即使神给了祂的子民特定的道德准则，也没有_____人内心的问题。因此，这些律法使以色列人更加_____。神的目标是清楚地表明，是_____劫持了人类_____，而《摩西五经》的善良却无能为力。

4. 图片 4。但是保罗在第八章中说_____已经在耶稣和圣灵里面了。这是这样的：《律法》的命令就像_____一样，将人类状_____的况集中在一个地方，放在_____人的身上。但是现在，以色列的代表耶稣，弥赛亚，因祂的死和复活为所有罪恶承担责任。现在，耶稣已将祂的_____赐赐祂的新家庭，以改变他们的_____，以便他们能够真正履行《摩西五经》所有命令，就是_____神和邻舍。还有更多的东西：神更新人类是他更大使命的_____步。但是，我们注意到还有更多。神的旨意不仅限于人类的复兴。（问题）神的

hen.

3. Afbeelding 3. Het creëren van deze nieuwe mensheid was altijd Gods doel. Maar toch gaf God Israël de Torah. Paulus bespreekt in hoofdstuk zeven wat het punt was dat God Israël de wet gaf of in het Hebreeuws de Torah. Paulus zegt dat de geboden van de Torah _____ waren, ze toonden Gods wil voor hoe Israël zou moeten leven. Maar als je de verhaallijn van de Torah leest, brak Israël al die _____: hoe meer wetten Israël ontving, hoe meer ze de _____ van Adam opnieuw deden en _____. Dus zelfs toen God Zijn volk specifieke morele regels gaf om te gehoorzamen, werd dit probleem van het _____ mensenhart niet _____. En dus maakten deze regels Israël zelfs nog _____. Gods doel was om het duidelijk te maken dat het _____ het _____ van de mens heeft gekaapt en dat de Torah (die goed is) er niets aan kon doen.

4. Afbeelding 4. Maar Paulus zegt in hoofdstuk acht dat de _____ is gekomen in Jezus en de Geest. En dat gebeurde op de volgende manier: de geboden van de Torah werkten als een _____, het richtte het _____ van de menselijke conditie (gesteldheid) naar één plek, naar het volk van _____. Maar nu heeft Israëls vertegenwoordiger Jezus, de Messias, al die zonde _____ en ermee _____ door Zijn dood en Zijn opstanding. En nu heeft Jezus zijn _____ losgelaten in zijn nieuwe gezin om hun _____ te transformeren zodat ze echt de oproep van alle Thora-geboden kunnen vervullen om God en de naaste _____ te hebben. En er is meer: Gods vernieuwing van

mission. However, we notice that there is more. God's intention is not just limited to the renewal of human beings. (Question) What is God's larger mission?

5. Picture 5 Paul sheds light another subject: his fellow Israelites who don't acknowledge Jesus as the Messiah. He explains that simply being an _____ Israelite, a physical descendant of Abraham, never made one automatically a faithful _____ of the Covenant family. Paul shows us that God did not select each and every member of Abraham's family, but has always selected certain individuals of Abraham's family to carry on the line of promise. At this point, that line of promise is carried on by those who follow _____. He reminds us that for a long time people _____ and _____ Abraham's family have rejected God's will. He reminds us of the story of Israel in the golden calf and of Pharaoh's rebellion. He shows us how God was able to _____ events so that people's rejection of Him actually accomplished His _____ purposes.

6. Picture 6 In chapter 10 Paul turns his focus to Israel in the present; the reason many Israelites reject Jesus is because they're basing their covenant relationship with God on their _____ of the commands in the _____. And so sadly they don't _____ what God has done through Jesus to create a _____ covenant family on the basis of _____. But God has not written off the Israelites. There are tons of

主要使命是什么？

5. 图片 5。保罗阐明了另一个问题：他的以色列同胞不承认耶稣为弥赛亚，他们会怎样呢？他解释说，仅仅作为一个 _____ 以色列人，是亚伯拉罕的肉体后裔，就不会自动使一个人成为盟约家庭的忠实 _____。保罗向我们展示了神并没有选择亚伯拉罕一家的每个成员，而是一直选择亚伯拉罕一家的某些人来延续应许。此时，跟随 _____ 的人会继续延续这个应许。他提醒我们，很长一段时间，亚伯拉罕家族 _____ 和 _____ 的人都拒绝了神的旨意。他使我们想起了以色列在金牛犊中的故事以及法老王的叛逆。他向我们展示了神是如何 _____ 事件的，从而人们对祂的叛逆实际上实现了他的 _____ 目的。

6. 图片 6。在第十章中，保罗将目光投向了当下的以色列。许多以色列人拒绝耶稣的原因是因为他们将神的立约关系建立在 _____ 诫命中。因此，可悲的是，他们没有 _____，神通过耶稣做了什么，以 _____ 为基础建立了 _____ 个立约家庭。但是神并没有注销以色列人。确实有很多犹太人，包括他自己在内，都承认耶稣是他们的弥赛亚，但也有很多人不承认。但是神已经能够将他们的拒绝用

mensen is de _____ stap van Zijn grotere missie. We merken echter dat er nog meer is. Gods bedoeling is niet alleen beperkt tot de vernieuwing van mensen. (Vraag) Wat is Gods grotere missie?

5. Afbeelding 5. Paulus belicht nog een ander onderwerp: zijn mede Israëlieten die Jezus niet erkennen als de Messias. Hij legt uit om simpelweg een _____ Israëliet te zijn, een fysieke afstammeling van Abraham, werd nooit iemand automatisch tot een trouw _____ van de verbondsfamilie gemaakt. Paulus laat ons zien dat God niet elk lid van Abrahams gezin heeft uitgekozen, maar altijd bepaalde individuen van Abrahams gezin heeft uitgekozen om de belofte na te komen. Op dit punt wordt die lijn van belofte voortgezet door degenen die _____ volgen. Hij herinnert ons eraan dat mensen _____ en _____ Abrahams familie lange tijd Gods wil hebben verworpen. Hij herinnert ons aan het verhaal van Israël: het gouden kalf en aan de opstand van de farao. Hij laat ons zien hoe God gebeurtenissen kon _____ zodat mensen die Hem afwijzen gebruikt worden om uiteindelijk Zijn _____ doel te volbrengen.

6. Afbeelding 6. In hoofdstuk 10 richt Paulus zijn aandacht op Israël in het heden; de reden dat veel Israëlieten Jezus afwijzen is omdat ze hun verbondsrelatie met God baseren op hun _____ van de geboden in de _____. En zo jammer genoeg _____ ze niet wat God door Jezus heeft gedaan om op basis van _____ een _____ verbondsgezin te creëren. Maar God heeft de Israëlieten niet afgeschreven. Er zijn heel veel

Jewish people, including himself, who do recognize Jesus as their Messiah but there are also a lot who don't. But God has been able to use their rejection for His own _____. It caused the gospel to spread even quicker and farther into the gentile world making the family of Abraham even _____ and more _____. Explain how Paul uses a big olive tree to describe God's covenant multi-ethnic family.

7. Picture 7a and 7b. Use picture 7a to explain the big picture about Jews and Gentiles (use words as new humanity, God's Spirit, ancient promises, response, unified). Picture 7b. In chapter 12 to 13 Paul shows that this unity will come from a commitment to _____ and _____ each other. Love will look like everybody using their diverse gifts and talents to _____ one another in the church. And will also mean _____ and _____; when these different ethnic groups and cultures come together in Jesus _____ is unavoidable. And it can only be overcome through the _____ work of _____ and _____. This is how they will show the greatest of Christian virtues, love, which _____ the Torah's greatest commands to love God and love your neighbor as yourself.

8. Picture 8 In chapter 14 and 15 Paul focuses specifically on the issues that are creating _____ divisions in the Roman Church. These are disputes about the _____ food laws and the _____. And Paul says, these practices don't define who's _____ or _____ of

于自己的_____. 它使福音传播到外邦的世界越来越快, 使亚伯拉罕的大家庭更_____和_____. 请解释保罗如何用一棵大橄榄树来形容神盟约的多族裔家庭。

7. 06 : 55-07 : 56 图片 7a 和 7b。使用图片 7a 解释有关犹太人和外邦人的大图片 (使用词语: 新人类, 神的灵, 古老的应许, 回应, 统一)。图片 7b。保罗在第 12 章至第 13 章中指出, 这种合一来自于彼此_____和_____的承诺。爱看起来像每个人都在使用各种各样的天赋和才能在教会中彼此服侍。并且也将表示_____和_____; 当这些不同的种族和文化在耶稣中聚集在一起时, _____是不可避免的。它只能通过_____的_____和_____工作来克服。这就是他们如何表现出最大的基督教美德, 爱, 这是律法书的最大诫命, 爱神和爱人如己。

8. 图片 8 在第 14 章和第 15 章中, 保罗特别关注了在罗马教会造成_____分裂的问题。这些问题是关于_____饮食法和_____的争议。保罗说, 这些做法并没有确定谁是耶稣的家庭, 他认为人们在文化上重要但不必要的问题上存在分歧。他们需要学习如何_____, 并且这样, 爱会_____的耶稣家里的人和

Joodse mensen, waaronder zichzelf, die Jezus erkennen als hun Messias, maar er zijn er ook veel die dat niet doen. Maar God heeft hun afwijzing voor Zijn eigen _____ kunnen gebruiken. Het zorgde ervoor dat het evangelie zich nog sneller en verder in de heidenwereld verspreidde

waardoor de familie van Abraham nog _____ en meer _____ werd. Leg uit hoe Paulus een grote olijfboom gebruikt om Gods multi-etnische verbondsfamilie te beschrijven.

7. Afbeelding 7a en 7b. Gebruik plaatje 7a om het grote plaatje over Joden en heidenen uit te leggen (gebruik woorden als nieuwe mensheid, Gods Geest, oude beloften, antwoord, verenigd). Afbeelding 7b. In hoofdstuk 12 tot 13 laat Paulus zien dat deze eenheid voortkomt uit een toewijding om elkaar _____ te hebben en te _____. Liefde zal eruit zien alsof iedereen zijn diverse gaven en talenten gebruikt om elkaar in de kerk te _____. En betekent ook _____ en _____; wanneer deze verschillende etnische groepen en culturen samenkomen in Jezus, is een _____ onvermijdelijk. En het kan alleen worden overwonnen door het _____ werk van _____ en _____. Dit is hoe ze de grootste christelijke deugden zullen tonen, liefde, die de grootste geboden van de Torah _____ om God lief te hebben en je naaste lief te hebben als jezelf.

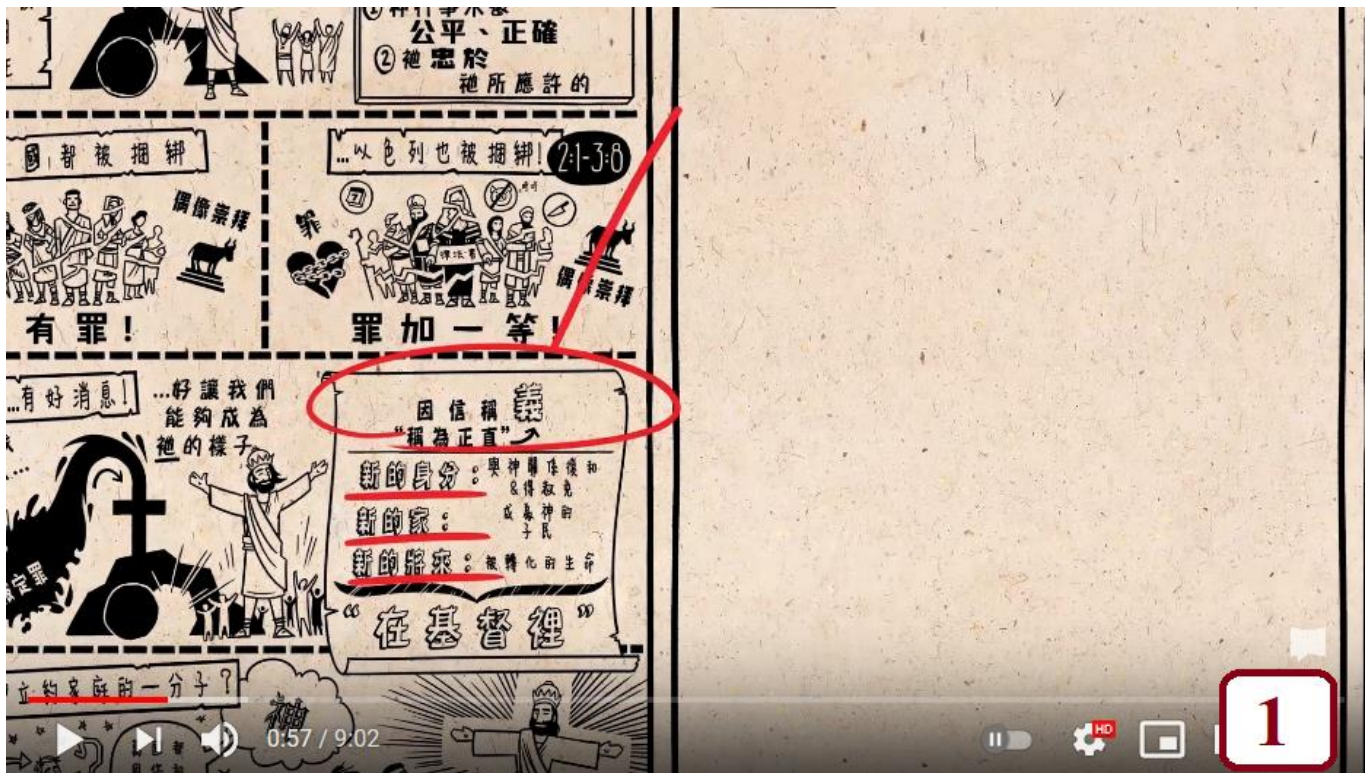
8. Afbeelding 8. In hoofdstuk 14 en 15 richt Paulus zich specifiek op de kwesties die _____ verdeeldheid in de Roomse Kerk veroorzaken. Dit zijn geschillen over de _____ voedselwetten en

<p>Jesus' family. He argues that people differ over issues that are culturally important but unnecessary. They need to learn how to _____ each other's _____. And it's in this way that love will _____ and _____ Jesus' family.</p> <p>9. Use one picture to share 1 thing you have learned from this lesson about God the Father/Son/Holy/ Spirit.</p> <p>Scripture reading Romans 5:12-21; Romans 8:31-39; Romans 14:10-13</p>	<p>令_____。</p> <p>9.使用 1 张图片分享你从本课程中学到的关于父神，子，或圣灵的一件事。</p> <p>阅读经文 罗马书 5：12-21； 罗马书 8：31-39； 罗马书 14：10-13</p>	<p>de _____. En Paulus zegt: deze praktijken definiëren niet wie _____ of _____ de familie van Jezus zijn. Hij stelt dat mensen verschillen over kwesties die cultureel belangrijk maar niet nodig zijn. Ze moeten elkaars _____ leren _____. En op deze manier zal liefde Jezus 'gezin _____ en _____.</p> <p>Schriftlezing Romeinen 5: 12-21; Romeinen 8: 31-39; Romeinen 14: 10-13</p>
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English: <https://www.youtube.com/watch?v=0SVTI4Xa5fY>

國語: <https://www.youtube.com/watch?v=z1b3iJHPW20>

粵語: <https://www.youtube.com/watch?v=dfUA9LFFVN8c>



稱直

與神關係恢復和
得赦免的
成子民
被轉化的生命

督裡



相信耶穌
實現了
神的應許

—我們與耶穌聯合—
祂的生命成為我們的生命

被釋放以至能愛神 & 鄰舍

7 神設立律法的目的是？

律法書
的故事

律法書
受拉

由摩西
頒布的
613條
律法

是好的也表明神的意願

- 不可說謊
- 不可偷竊
- 愛人
- 不可貪心

它的盾是
關



罪加一等！



3

3:42 / 9:02

稱直

與神關係恢復和
得赦免的
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被轉化的生命

督裡



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罪加一等！

解決方法：耶穌 & 聖靈

彌賽亞



被釋放
以至能
愛神
& 鄰舍

更新的新
約道！

4

4:29 / 9:02

9-11...實現神對以色列的應許

9 過去的以色列

以色列民族 = 盟約中的成員

神
揀選了
這家族裡
的部分
分支



神能利用
人的悖逆
依然成就
祂的旨意

金牛犢

法老的
詭計



順服
生命
新生命!

11 將來的以色列

問：神已放棄以色列嗎？

答：沒有！

猶太 & 外族的耶穌信徒



拒絕耶穌的人



總有一天耶穌會被自己的百姓承認

如何?? 何時??

有些嫁接上

有些折斷了

神的立約的家

聖靈
耶穌
十
更新
創造!

保羅書信

羅馬書

保羅對於這福音的自願主、死及復活的理解

第1-4章的總結

- 1) 全人類被罪惡所轄，當受法律裁
- 2) 遵守律法實上即律法並不解除罪惡的枷鎖(世界...)
- 3) 公義的神藉著耶穌(救)世界...
- 4) ...創造出是屬於信心之上，多禮敬的亞伯拉罕大衛

1-4 ...顯示神的公義

5-8 ...創造全新的人類

9-11 ...實現神對以色列的應許

12-16 ...使教會合一

7:20 / 9:02

7A

12-16 ...使教會合一

12-13 合一因著愛 & 寬恕

彼此服侍 謙卑 & 寬恕

神能利用人的悖逆依然成就祂的旨意

法老的

愛成全了律法

7:59 / 9:02

7B



愛 成全了 律法

14-15
修復
種族間
的分歧

在非本質的問題上
以恩典相待



[Q1]

00:03
Paul's letter to the Romans.
00:04
Check out the first video
00:06
where we explored who Paul was,
00:07
why he wrote this letter
00:09
and where we trace the core ideas of chapters one
through four:
00:12
that all humanity is hopelessly trapped in sin
00:14
and needs to be rescued.
00:16
That this rescue is not going to happen by people
00:18
trying to obey the laws of the Torah.
00:20
Rather God's righteous character has moved him
00:23
to rescue the world through Jesus' death and resurrection
00:27
so that He could create a faith-based
00:29
multi-ethnic family of Abraham as His people.
00:33
Now in the remaining three movements of the letter to the
Romans
00:35
Paul is going to develop these ideas even more.
00:38
So remember Paul's exploration of justification by faith
00:43
that when people trust Jesus's death and resurrection
was for them
00:47
they're given a new status, the right with God,
00:50
they're placed in a new family, the covenant people of
Abraham,
00:53
and they're given a new future: the hope of a transformed
life.

[Q2]

00:57
Now Paul wants to show how this reality should reshape
every part of our existence
01:02
because being in this family means being a part of a new
humanity
01:06
that God is creating through Jesus and the Spirit.

[Q1]

00:03
保羅寫給羅馬人的信
00:04
在本系列第一部影片裡面，
00:06
我們探討了保羅的身份、
00:07
他寫作此信的原因，
00:09
也查考了一到四章的核心概念，
00:12
就是所有的人類都無望地陷在罪中
00:14
需要被拯救。
00:16
這樣的拯救不會來自於人自身
00:18
遵守妥拉的律法；
00:20
而是上帝的公義性格驅使祂行動，
00:23
透過耶穌的死與復活拯救世界。
00:27
如此上帝能創造一個以信為根基、
00:29
多民族的亞伯拉罕後裔大家族，作為祂的子民。
00:33
在羅馬書剩下的三大部分當中，
00:35
保羅會更多地發展這些概念。
00:38
記得保羅探討因信稱義的概念，
00:43
就是當人們相信耶穌的死與復活是為了他們，
00:47
他們就被給予一個新的地位，一個與上帝合宜的地
位。
00:50
他們被放在一個新的家族，就是亞伯拉罕的盟約子
民。
00:53
他們獲得一個新的未來：轉化成全新生命的盼望。

[Q2]

00:57
現在保羅想要闡述這個事實 應當如何重新塑造我們
實存的每一部份，
01:02
因為身處這個大家族之中 代表成為「新人類」
(new humanity) 的一部份，
01:06
這「新人類」是上帝透過耶穌和聖靈創造的。

01:09
So Paul goes back to the first human character of the
Biblical story, Adam.
01:13
His name means humanity
01:15
and Adam like all humanity after him
01:17
has chosen sin and selfishness
01:20
and so everyone faces God's judgment
01:22
because we become slaves to sins influence resulting in
death.
01:26
But then Paul contrast Adam with Jesus
01:29
who He says is the new Adam,
01:32
a human who lived in faithful obedience to God
01:36
shown through His act of sacrificial love
01:38
and now Jesus offers His life as a gift to others
01:41
so that they can be justified before God.
01:44
And so Jesus stands as the head of a new humanity
01:47
that is being transformed by this gift
01:50
which leads him to chapter 6.
01:52
Paul reminds these Christians in Rome
01:54
that choosing to follow Jesus means leaving their old
Adam-like humanity
01:59
and entering into the new Jesus-like humanity.
02:02
And their baptism was a sacred symbol of that transition.
02:06
Their old humanity died with Jesus
02:09
and their new humanity was raised with Him from the
dead.
02:12
So when a person trust in Jesus
02:14
their life becomes joined to His life,
02:17
what's true of Him is now true of them.
02:20
It's when people accept their identity as Jesus-like
humans
02:24

01:09
所以保羅回溯到聖經中第一個人類角色——亞當，
01:13
他名字的意思就是人類。
01:15
亞當就像是所有後來的人類，
01:17
選擇了罪和自私，
01:20
因此每個人都必須面對神的審判，
01:22
因為我們成為罪的奴僕，結果就是死亡。
01:26
但這裡保羅將亞當和耶穌做了對比：
01:29
保羅說耶穌就是新的亞當，
01:32
一個對上帝忠心順服的人，
01:36
透過耶穌犧牲的愛顯明了他的順服。
01:38
如今耶穌將祂的生命當作禮物給了人們，
01:41
好讓他們可以在神面前稱義。
01:44
而且耶穌成為「新人類」之首，
01:47
「新人類」被這禮物所轉變，
01:50
這樣，就引到了第六章。
01:52
保羅提醒這些羅馬的基督徒，
01:54
選擇跟隨耶穌，就代表離開他們原本像亞當的舊人
性，
01:59
進入像耶穌的新人性。
02:02
而他們的洗禮就是這個轉變的神聖記號：
02:06
他們的舊人性和耶穌一起死了，
02:09
他們的新人性和耶穌一起從死裡復活。
02:12
因此當一個人相信耶穌，
02:14
他們的生命就和耶穌的生命連結在一起：
02:17
適用於耶穌的，如今也適用於他們。
02:20
這發生在人們接受自己的身份就是「像耶穌的人」
的時候，
02:24

that they are liberated to become the wholehearted humans
02:28
who can truly love God and their neighbor.

[Q3]

02:31
Now, if creating this new humanity was always God's purpose
02:34
Paul asks in Chapter seven
02:36
what then was the point of God giving Israel the law
02:39
or in Hebrew the Torah?
02:41
Now side note: when Paul uses this word law
02:45
he sometimes means the storyline
02:47
and message of the first five books of the Bible.
02:50
But other times he's more specifically referring to the hundreds of commands
02:54
given through Moses
02:55
and that are found in the Torah.
02:57
The second meaning is Paul's focus here
03:00
what was the purpose of all those commands?
03:02
Paul says that the commands of the Torah were good,
03:05
they showed God's will for how Israel was to live.
03:09
But, if you read the story line of the Torah
03:12
Israel broke all those commands:
03:13
the more laws Israel received,
03:15
the more they replayed the sin of Adam and rebelled.
03:18
So even when God gave His people specific moral rules to obey
03:22
that did not fix the problem of the sinful human heart.
03:25
And so paradoxically these rules made Israel even more guilty.
03:30
But Paul says that paradox is the point.
03:33
God's goal was to make it crystal clear

他們被解放了，成為真正的人：
02:28
他們能真正地愛上帝，愛他們的鄰舍。

[Q3]

02:31
接下來，如果上帝的計畫一直 都是要創造這群新人類，
02:34
在第七章，保羅這樣問：
02:36
上帝給予以色列人律法（妥拉）的用意到底是什麼？
02:41
這裡要記得：當保羅說「律法」的時候，
02:45
他有時指的是聖經前五卷書的故事，
02:47
還有這五卷書的信息。
02:50
其他時候，他都是更特定地指稱 上帝給予的那上百個命令，
02:54
透過摩西賜下，
02:55
也記載在妥拉之上。
02:57
第二種律法的意思是保羅這裡的焦點：
03:00
到底那些命令的用意何在？
03:02
保羅說，律法中的命令是好的，
03:05
它們展現了上帝要以色列如何生活的旨意。
03:09
不過，如果你讀過妥拉中的故事，
03:12
以色列人其實違背了所有命令。
03:13
以色列人接受到越多律法，
03:15
他們就越多重複亞當的罪，反叛上帝。
03:18
因此，即便上帝要求祂的子民遵守 明確的道德條例，
03:22
這些條例仍無法解決人類罪惡之心的問題。
03:25
矛盾的是，這些規定使得以色列更加有罪。
03:30
但保羅說，矛盾就是重點。
03:33

03:35
that it's evil that's hijack the human heart
03:38
and that the Torah good as it is could not do a thing about it.

[Q4]

03:42
But Paul says in chapter eight the solution has arrived
03:45
in Jesus and the Spirit.
03:47
And here's how:
03:48
the commands of the Torah acted like a magnifying glass,
03:51
it focused the problem of the human condition into into one place,
03:55
on the people of Israel.
03:57
But now, Israel's repre- sentative Jesus, the Messiah,
04:00
has paid for and dealt with all of that sin
04:04
through His death and His resurrection.
04:06
And now Jesus has released His Spirit into His new family
04:10
to transform their hearts
04:12
So that they can truly fulfill the call of all the Torah's commands
04:16
to love God and neighbor.
04:19
And there's more:
04:20
God's renewal of human beings is the first step of His larger mission
04:24
to rescue and renew all of creation
04:27
making it a place where His love gets the final word.

[Q5]

04:30
Now you can see how chapters one through eight are long flowy thought here.
04:35
But it raises some other questions:
04:37
if all of this was God's purpose
04:39
what is the current status then of Paul's fellow Israelites
04:43

上帝的目標就是要顯明一件事：

03:35
是邪惡挾持了人類的心，
03:38
妥拉再怎麼美好，也無能為力。

[Q4]

03:42
但保羅在第八章說，現在有解決方法了：
03:45
就在耶穌和聖靈裡面。
03:47
是這麼解決的：
03:48
妥拉的命令就像是聚光鏡，
03:51
把人類的問題聚焦在一群人身上——
03:55
就是以色列人。
03:57
但如今，以色列的代表彌賽亞耶穌，
04:00
已經為所有的罪付了代價，
04:04
透過他的死亡和復活解決了問題。
04:06
如今耶穌派遣祂的靈進到祂的新家族中
04:10
來轉變他們的心，
04:12
使他們能真正滿足於所有妥拉規定的呼籲——
04:16
就是要愛神和鄰舍。
04:19
不只這樣，
04:20
上帝對人類的更新 是祂更大計劃的第一步，
04:24
祂要拯救和更新所有的受造物，
04:27
使得受造界成為一個 祂愛完全掌管的地方。

[Q5]

04:30
這樣，你可以看見第一到第八章 的思路連貫在一起。
04:35
不過，這引出了其他的問題：
04:37
若這一切都是上帝的心意，
04:39
保羅那群以色列人同胞，
04:43

who don't acknowledge Jesus as the Messiah?

04:45

How does this story fulfill God's promises to them?

04:49

Paul begins in chapter nine with his own anguish over fellow Israelites

04:53

who don't think Jesus is their Messiah.

04:55

And it leads him to reflect on Israel in the past

04:58

from the Old Testament story.

05:00

And he reminds us that simply being an ethnic Israelite,

05:03

a physical descendant of Abraham,

05:05

never made one automatically

05:07

a faithful member of the Covenant family.

05:09

Paul shows us how God has always selected a subset from Abraham's family

05:14

to carry on the line of promise.

05:16

In this point is that now that line of promise is carried on

05:20

by those who follow Jesus.

05:22

He reminds us that for a long time

05:24

people inside and outside Abraham's family have rejected God's will.

05:29

He reminds us of the story of Israel in the golden calf

05:32

and of Pharaohs rebellion.

05:34

He shows us how God was able to orchestrate events

05:37

so that people's rejection of Him

05:39

actually accomplished His redemptive purposes.

[Q6]

05:42

And so in chapter ten Paul turns his focus to Israel in the present;

05:46

the reason many Israelites reject Jesus is

05:48

because they're basing their covenant relationship with God

05:51

on their performance of the commands in the Torah.

那群不認耶穌為彌賽亞的人，又該如何看待他們如今的身份？

04:45

這個故事要如何在他們身上成就上帝的應許呢？

04:49

保羅在第九章一開始就說到他對以色列同胞的憂傷：

04:53

他們不認耶穌是彌賽亞。

04:55

這使得保羅從舊約的故事

04:58

回想以色列的歷史。

05:00

他提醒我們，單單身為以色列民族的一員，

05:03

一個亞伯拉罕肉身的後裔，

05:05

並不會自動地讓人

05:07

成為盟約家族中的忠心成員。

05:09

保羅說明，上帝一直揀選亞伯拉罕家族的後裔，

05:14

來接續應許的傳遞。

05:16

而此時，上帝的應許是透過

05:20

耶穌的跟隨者來傳遞。

05:22

他提醒我們，長久以來，

05:24

不管是亞伯拉罕的族人，還是外族人，都拒絕神的旨意。

05:29

他提醒我們兩個以色列的故事——金牛犢、

05:32

還有法老王的剛硬。

05:34

保羅說明，上帝能夠主導這些事件，

05:37

雖然這些人拒絕祂，

05:39

祂仍然可以從中完成祂的救贖計畫。

[Q6]

05:42

保羅在第十章回來聚焦在如今的以色列人。

05:46

現在許多人拒絕耶穌是因為，

05:48

他們衡量自己與上帝盟約關係的方法，

05:51

05:54
And so sadly they don't recognize
05:55
what God has done through Jesus
05:57
to create a new covenant family on the basis of faith.
06:00
And so Paul asks in chapter 11 what is Israel's future?
06:04
Has God written off His people?
06:06
No, he says.
06:08
There are tons of Jewish people, including himself,
06:11
who do recognize Jesus as their Messiah
06:13
but there are also a lot who don't.
06:16
But God has been able to use their rejection for His own
purposes.
06:20
it's cause the gospel to spread even quicker and farther
into the gentile world
06:24
making the family of Abraham even larger and more
multi-ethnic.
06:28
Paul describes God's covenant family as a big olive tree
06:32
and the rejecters of Jesus have been broken off so to
speak
06:35
and these Gentiles are like wild branches
06:38
that have been grafted into the family tree.
06:41
However, Paul says, one day Jesus will be acknowledged
by His own people.
06:46
He doesn't offer any details about how.
06:49
Paul simply trust God's character and promise
06:51
that he won't give up on His covenant people.

[Q7]

06:55
Which transitions into the final section of the book,
chapters 12 to 16.
06:59
But remember the big picture:
07:00
because of their faith in Jesus
07:02
Jews and Gentiles are now together Abraham's family

是用他們自己遵守妥拉教訓的程度。
05:54
很可惜的，他們並沒有發覺，
05:55
上帝已經透過耶穌，
05:57
創造了一個新的盟約家族——以信心作為衡量標準。
06:00
保羅就在十一章問：以色列的未來會怎麼樣呢？
06:04
上帝拋棄了祂的子民嗎？
06:06
不！他說。
06:08
有很多很多的猶太人，包含保羅自己，
06:11
認耶穌為他們的彌賽亞；
06:13
但也有很多猶太人不這麼認為。
06:16
可是上帝一直都能使用他們的抗拒，完成祂的目的。
06:20
這使得福音更快更遠地傳播進外邦人的世界，
06:24
也使得亞伯拉罕的家族更大、民族更多元。
06:28
保羅形容上帝的盟約家族就像是一顆很大的橄欖樹，
06:32
那些抗拒耶穌的人可以說是被折下來了；
06:35
而外邦人信徒就像是野生的枝子，
06:38
被嫁接上了這棵大家族的樹。
06:41
不過，保羅說將有一日，所有耶穌的子民都將承認祂。
06:46
保羅沒說這事發生的細節，
06:49
他單純相信根據上帝的性格和應許，
06:51
祂將不會放棄祂的盟約子民。

[Q7]

06:55
這就引領我們到了本書的最後一個部分——十二到十六章。
06:59
不過，來回憶一下整體畫面：

07:05
that new humanity that's being transformed by God's Spirit
07:09
And so this is how God's fulfilling His ancient promises.
07:13
Therefore the only reasonable response
07:16
is for these Jews and non-jewish Christians to be unified as the church.
07:21
In chapter 12 to 13 he shows that this unity will come
07:25
from a commitment to love and forgive each other.
07:28
Love will look like everybody using their diverse gifts and talents
07:32
to serve one another in the church.
07:34
And will also mean humility and forgiveness;
07:37
when these different ethnic groups
07:39
and cultures come together in Jesus
07:41
conflict is inevitable.
07:43
And it can only be overcome
07:45
through the hard work of forgiveness and reconciliation.
07:48
This is how they will show the greatest of Christian virtues, love,
07:53
which fulfills the Thora's greatest commands
07:56
to love God and love your neighbor as yourself.

[Q8]

07:59
In chapter 14 and 15 he focuses specifically on the issues
08:03
that are creating ethnic divisions in the Roman Church.
08:06
These are disputes about the Jewish food laws and the Sabbath.
08:09
And Paul says, these practices don't define
08:12
who's in or out of Jesus' family.
08:15
And people differ over these culturally important
08:18
but non-essential issues
08:20

07:00
因為對於耶穌的信心，
07:02
猶太人和外邦人如今一同 在亞伯拉罕的家族中，
07:05
成為一種「新人類」，由上帝的聖靈所轉變。
07:09
這也是上帝如何 實現祂在古時的應許。
07:13
因此，唯一合理的回應方式，
07:16
就是這些猶太人和外邦人基督徒 合一成為教會。
07:21
在十二和十三章，保羅說明透過彼此相愛和互相饒恕，
07:25
這樣的合一將會實現。
07:28
愛的表現就像是 每個人用各自不同的才能和天賦，
07:32
在教會中彼此服事。
07:34
同時，愛也代表著謙遜和饒恕。
07:37
因為不同民族的人們，
07:39
不同文化的人們，聚在一起的時候，
07:41
必然會有衝突。
07:43
而衝突只有一種解決方法，
07:45
就是堅持饒恕跟和解。
07:48
這樣，他們就能表現出基督徒的最大品德——愛。
07:53
愛滿足了妥拉的最高要求：
07:56
「愛你的神；又要愛鄰舍如同自己」。

[Q8]

07:59
第十四和十五章保羅專注在特定的議題——
08:03
這些議題造成羅馬教會 內部族群的隔閡，
08:06
就是關於猶太食物律法和安息日的爭議。
08:09
保羅說，這些習俗不能定義
08:12
到底誰屬於耶穌家族的一員。
08:15
人們在那些文化上重要、但並非必要的議題上看法

<p>they need to learn how to respect each other's differences.</p> <p>08:23 And it's in this way that love will heal and unify Jesus' family.</p> <p>08:29 Paul closes the letter by first committing Phobe</p> <p>08:31 who's a key leader in the church of Cenchrea.</p> <p>08:34 She had the honor of carrying and perhaps even reading this letter aloud</p> <p>08:38 to the Roman churches for the first time.</p> <p>08:40 Paul then conclude by greeting all the people</p> <p>08:42 that he hasn't seen for a long time</p> <p>08:44 and that's the end.</p> <p>08:47 You can see better now how all the pieces of this letter fit together</p> <p>08:50 and show what a profound masterpiece it truly is.</p> <p>08:55 That's what the letter to the Romans is all about.</p>	<p>分歧，</p> <p>08:20 他們需要學習尊重彼此的不同。</p> <p>08:23 如此一來，愛會醫治並使耶穌的家族合一。</p> <p>08:29 保羅以舉薦非比作為結語的開場，</p> <p>08:31 她是堅革哩教會重要領袖，</p> <p>08:34 她可能是這封信的送信人，甚至可能也是</p> <p>08:38 在羅馬教會的宣讀人。</p> <p>08:40 保羅以對所有人的問安作結，</p> <p>08:42 他很久沒見到他們了。</p> <p>08:44 這就是羅馬書的結束。</p> <p>08:47 現在你可以更清楚的看到，這封信的各個部分如何合在一起，</p> <p>08:50 以及它是多麼深奧偉大的作品。</p> <p>08:55 這就是羅馬書的內容。</p>
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