**Lesson 3**

**GOD’S JUDGMENT IS DESERVED UPON ALL JEWISH PEOPLE**

Romans 2:17 – 3:20

第三课 神对所有犹太人的审判都是他们应得的

罗马书 2:17-3:20

**REVIEW**回顾

Be prepared to answer: Every person you ever meet in your life has a conscience. A conscience that in part is telling them they have done somethings that are wrong. How can that be helpful as we share our faith with someone?

预备回答问题：你在生活中遇到的每一个人都有着良心。良心的部分作用是告诉人他们做过错事。当我们分享信仰给别人时，知道良心的作用会对我们有哪些帮助？

What is the meaning and thought of the word “declare righteous?”

“称义”这个字是什么意思，能让我们想到什么？

**ROMANS 2:17-24**罗马书2:17-24

In the previous section (Romans 2:1-16) Paul spoke about people who lived very moral lives. They could have been Gentiles or Jews, but their lives were marked with far better morals than those described and convicted of guilt in Romans 1. They are however, still guilty because they haven’t consistently kept the law.

在前一段中（罗马书2:1-16），保罗提到一些品行端正、恒心行善的人。无论他们是外邦人或是犹太人，他们生活中所表现出的道德标准要比罗马书一章中描述的那些有罪的人高许多。然而他们依然不是无罪的，因为，他们不能从始至终的遵行律法。

Now Paul turns his attention to the Jews in particular. He begins with a series of clauses. Each starts with the word “if”. The thought in each clause is a commonly held perception the Jews had of themselves. They would have quickly agreed with the points. I am glad I am a Jew, I have the law of God and I am in a relationship with God. I know his will because we are the nation that received the revelations from God. I have tested the law and approve of what really matters in life. I am constantly taught by the Law.

现在保罗的论点专门指向犹太人。他以一系列的从句开场。每一句都是反问的句式。每个从句都是某种犹太人对自我的共同认知。他们会很容易的同意这些观点。我很高兴自己是一个犹太人，我有神的律法并且与神有着约的关系。我晓得神的旨意，因为神的启示就是赐给我们这个民族的。我不但遵行律法并且也因此认同生活中最重要的是什么。我一直受律法的教导。

Paul makes a turn in the thought in verse 19. He portrayed their privileged position as a Jew. Now he describes the attitude of the Jew toward others. The Jews felt they were in a position to help the spiritually blind, to teach those in the dark about knowing the true God, to instruct those who didn’t have a clue (foolish) about God, to help the helpless (infants) to understand the living Lord.

保罗在19节话锋一转。在描绘了犹太人的特殊处境之后，他现在转而讲论犹太人对别人的看法。犹太人认为他们是给灵里瞎眼的人领路的，要教导哪些在黑暗中的人来认识真神，要指教哪些无知的（蠢笨的）人关乎神的事，要帮助那些无助的人明白又真又活的神。

The Jews were in a unique position but now Paul suddenly starts raising some questions. Were they learning and applying God’s law to themselves? With each question the initial answer might be, “No, I don’t do those things.” After a closer examination, they would have to confess, “Yes, I have.” Their hypocrisy was obvious to the Gentiles and they weren’t attracted to the Lord but rather spoke against the God of Israel. They couldn’t claim salvation on the basis of the law and obedience. They were sinners.

犹太人既处在这样独特的位置上，保罗马上开始就此提问。他们是否学习了神的律法并将其用在自己身上？对每一个问题，他们一开始可能会回答，“没有，我并没有做这些事。”但经过仔细的反省后，我们应当会承认。“是的，我就是这么做的。”他们的假冒为善对外邦人来说是如此的明显，以致于非但不能吸引外邦人来的神面前，反而使他们亵渎神的名。犹太人不能凭着律法和顺服来得着救恩。他们也是罪人。

**DISCUSSION**讨论

1. We like the Jews also are privileged to have and learn from God’s Word. Why do we need to apply God’s law to our lives as Paul is doing here to the Jews?

我们像犹太人一样，也得着机会可以持守、学习神的话语。为什么我们需要把神的律法应用在自己身上，就像保罗针对犹太人的讲论一样？

1. How can God’s name be blasphemed (dishonored) in the eyes of people around us?  
   神的名会如何在我们周围人的眼中被亵渎（不被尊重）？
2. Remember there is no gospel in these early chapters of Romans, as we apply these words to ourselves why do we need to flee to Jesus for comfort and strength?

需要记得在罗马书的前几章中没有福音的信息，在应用这些话语的时候，为什么需要立即来到耶稣面前来寻求安慰和力量？

**ROMANS 2:25-29罗马书2:25-29**

The Jew could still think, but I have been circumcised. That will count before God. Paul demolishes that thought! Paul’s first point is that circumcision only has value if the law is still kept perfectly. If one breaks the law, circumcision wouldn’t help, the person is like an uncircumcised individual (vs 25). If the Jew is like an uncircumcised person, they aren’t part of God’s people. In verse 26, Paul reverses it. If an uncircumcised person keeps God’s law consistently (in theory – this isn’t possible because we are all sinners) they will be regarded as a child of God (circumcised).

犹太人可能还会想着，可是我受了割礼啊。这在神面前应该算数的。保罗彻底推翻了这种想法。保罗首先指出，割礼的益处尽在遵行律法的前提下有效。如果人违背律法，割礼也不能救他。这样的人就像未受割礼的人一样（25节）。如果犹太人像未受割礼的人一样，他们就不是属神的子民。在26节中，保罗从反面论证，如果一个未收割礼的人始终如一的遵行律法（仅是举例而言，这是不可能的因为人都是罪人），他将会被看作是神的儿女（受了割礼的）。

Paul continues by saying the Gentile (uncircumcised) will condemn the Jew who hasn’t kept God’s law perfectly. Is that what Jesus was saying in Matthew 12:41-42? The Gentiles who heard God’s call to repentance will stand in judgment over the Jews who rejected the Savior. The Jewish trust in their family background, their partial obedience to God’s will and that they were outwardly circumcised has been blown apart by these words.

保罗继续说，外邦人（未受割礼的）将审判哪些没有完全遵行神律法的人。这难道不正是耶稣在马太福音12:41-42节中所说的吗？外邦人听了神的呼召而悔改，他们将要审判那些拒绝救主的犹太人。犹太人信靠他们的家庭背景，他们不完全的对神旨意的顺服和外在的割礼都被这些话打散了。

Paul isn’t done. In verse 28-29, he makes the point that circumcision is something inward worked by the Spirt in someone’s heart and has an outward action to remind the person they are a child of God. A Jew before God is first someone whose heart has been changed by the Spirit. This isn’t a new thought in Scripture. Remember Old Testament passages where God spoke of Israel’s uncircumcised hearts (Leviticus 26:41)? God called upon Israel to circumcise their hearts (Deuteronomy 10:16, 30:6). Circumcision was always spiritual with an outward sign to remind each person. Circumcision was always a cutting of the heart (cutting away sin – repentance) and a trust in the compassionate and gracious God who forgave their sin through the promised Messiah.

保罗并没有停止。在28-29节中，他指出心里的割礼是内在的，是圣灵在人心里的工作。外在的行为是提醒人他们是神的儿女。属神的犹太人首先是一个心被圣灵改变的人。这不是圣经中的新观点。回想旧约经文中神提到以色列人未受割礼的心（利未记26:41）神呼召以色列人割除心里的污秽（申命记10:16，30:6) 。割礼是属灵的，割礼的外在记号是为了提醒每一个人。割礼是心的割礼（隔绝罪 – 悔改）并信靠慈爱怜悯的神藉着应许的弥赛亚赦免了他们的罪。

Notice that the identity of God’s people isn’t based on family or obedience but on the Spirit working in the heart of a person. The Bible says, “If you belong to Christ, then you are Abraham’s seed, and heirs according to the promise” (Galatians 3:29). The believer in Jesus is Abraham’s seed – a descendant of Abraham – not by a physical connection but by a faith like Abraham trusting God’s word and promise.

注意，属神的人的身份不是基于家庭或归顺，而是圣灵在人心里的工作。圣经说，“你们既属乎基督，就是亚伯拉罕的后裔，是照着应许承受产业的了。”（加拉太书3:29 ）在耶稣里的信徒是亚伯拉罕的后裔——不是靠肉身的连接而是藉着信心，正如亚伯拉罕信靠神的话语和祂的应许一样。

**DISCUSSION** 讨论

1. What can be some dangerous thoughts or attitudes (similar to the Jews) that could give us a false sense of security that we are God’s children?

有哪些危险的想法或态度（像犹太人一样）会使我们对自己属神儿女的身份产生错误的安全感。？

1. In what way could it be said that every believer, no matter what their ethnic background, is a Jew? 28-29

怎么理解这句话：每个信徒无论他们是什么种族可以成为犹太人？（28-29节）

**ROMANS 3:1-4**罗马书3:1-4

Paul has made the strong point that simply being a circumcised Jew doesn’t result in the person being a child of God and an heir of eternal life. An inward circumcision of the heart, a belief in God’s Word was critical. This was jarring for most Jews because they believed the most important things were outward. Anticipating their objection he asks their question, What is the advantage of being a Jew? He answers quickly you have the inspired Word of God. If someone doesn’t believe the Word of God that doesn’t make God’s Word a lie. God’s Word remains true and will never be proved false.

保罗已经着重强调了仅仅做为一个受了割礼的犹太人并不等于他就是神的儿女并得着永生。心里的割礼，对神话语的信靠是至关重要的。这种说法会让很多犹太人感到非常刺耳，因为他们所认为的那些最重要的事物都是外在的。保罗知道他们的反对，并向他们发问。做犹太人有什么长处？保罗自己很快回答，你们有神所默示的话语。如果有人不信神的话，那并不能让神的话成为谎言。神的话存到永远并且绝不会被证实为谎言。

Part of the difficulty of this section is that Paul moves quickly from one question to an answer to another logical question that might be raised and then a quick answer again.

这部分经文的难点在于保罗常常速问速答，快速的转换于逻辑相关的问题和答案中。

**DISCUSSION**讨论

1. What important reminder for us is found in vs. 1-2?

在1-2节中有哪些对我们非常重要的提醒？

1. How does God’s absolute faithfulness even when we are unfaithful give us encouragement and strength?

即便我们不忠信但神是绝对信实的，这一点会如何的鼓励并坚立我们？

**ROMANS 3:5-8**罗马书3:5-8

As Paul continues his rapid fire questions and answers, we get the impression these were actual human arguments that he has heard people raise. People do try to challenge the Christian faith by using human not Godly logic. The questions raised end up trying to ridicule Christianity by setting up some false logical conclusions that end up saying, “Do evil so that God looks holier and more just!” The accusation has even been made that was Paul’s teaching. Paul destroys each question. He finally simply says, “Their condemnation is deserved.” (Romans 3:8) Remember the ongoing point unbelieving Jews are also guilty before God and every attempt to say anything different will only end in judgment of God.

在保罗持续的的用各种问题和回答开火时，我们能感受到这些实际上是他听到的，从人而来的争论。人们常常会用不敬虔的、人的理论来挑战基督教的信仰。所提出的这些问题最终化为对基督教的嘲弄：“作恶可以使神看起来更圣洁公义”。这种无端的指责甚至被称为是保罗的教导。保罗粉碎了每一个问题。最终，他简单的总结道，“这等人定罪是该当的。”（罗马书3:8）注意，前面提到的不信的犹太人也在神面前是有罪的，凡是持不同说法的人都终将面临神的审判。

**DISCUSSION**讨论

1. Someone might argue, “If you tell someone their sins are completely, fully paid for by Jesus and you simply invite them to believe it. They will then sin all the more because they think they have forgiveness.” How would you respond?

有人可能会争论，“如果你告诉人说，他们只需相信所有的罪已经完全由耶稣付上代价，那么他们一定会更多的犯罪，因为他们会认为自己已经被赦免了”

**ROMANS 3:9-18**罗马书 3:9-18

The Jews are not in a better position nor a worse position before God. Paul gives the reason in the second half of verse 9 “all under sin.” We are all under the continuing condition of sin’s domination. Paul uses seven Old Testament quotations to support his point of the universal nature of sin among humans. He says twice - all have gone their own way; four times – no one is righteous; two times – not even one. There are no exceptions – God can’t find anyone who has kept his will perfectly.

犹太人在神面前既不处于某种超然的地位也不是处于更糟糕的处境。保罗在第9节的后半部分给出原因： “都在罪恶之下” 。我们都一直伏在罪的咒诅之下。保罗引用七处旧约的经文来支持他的观点：人普遍的有着罪的性情。他两次指出，人都偏离正路，四次——没有一个义人，两次-连一个也没有。没有任何例外的情况——神找不着任何一个完全遵行祂旨意的人。

He then portrays the terrible results of sin in the world. As an open grave with a body decaying in it has a strong odor, so are our sinful throats whose words are foul smelling before God. Mouths that speak deceitful words, hurtful words (poison), cursing or bitter words. Bitter words are rebellion against God as we are angry or frustrated with a difficulty that God has allowed into our life. The actions of humans reflect sin as well (vs. 15-16). As people live in this rebellion there is no respect for God but only refusal to listen to him and a lifting up of self before God. The evidence of the universality of sin is seen in every single human being.

保罗接下来描绘了罪在世界中所造成的恶果。就像一个敞开的坟墓，里面有着散发的臭气的腐朽的尸体一样，我们有罪的喉咙所发出的言语在神面前就是难闻的臭气。我们的嘴用以说谎，说伤人的话语（毒气），咒骂或苦毒的言辞。苦毒的话是悖逆神，是我们因神允许临到我们生活中的困境而产生的忿怒和失望之情。人的行为也显示出他们的罪（15-16节）。当人们活在这样的悖逆中时，就无法尊崇神，只会拒绝听从祂，在神面前抬高自己。罪的普遍性的证据能在每一个人的身上找到。

**DISCUSSION**讨论

1. What does it mean to be “under sin” (vs 9)?

“在罪恶之下”意味着什么？（9节）

1. Paul says, “There is no fear of God before their eyes.” (18) How is that the root sin of all others?

保罗说，“他们眼中不怕　神。”（18节）这为什么是其它罪的根源？

**ROMANS 3:19-20**罗马书3:19-20

The last word of this section is “sin.” Literally the Greek word means to miss the mark. It is used in the context of archery and an arrow missing the bull’s eye. This obviously is an important word in the Bible. God’s law identifies the target we are to hit with a perfect obedience but we miss the mark. We fail to keep it perfectly and so we fall short of hitting the center of the target. Because of the law we are aware, conscious, of the fact that we are sinful. The law only brings us a knowledge of our sin, not the forgiveness of sins. Since we can not find the perfection inside of us, we will only find it outside of us.

这段经文的最后一个字是“罪”。这个字的本义是没有命中目标。意指在弓箭比赛中有一支箭没能命中靶心。毫无疑问，这是圣经中非常重要的一个字。神的律法标识出靶心，同时需要我们完全顺从的来命中。但是我们都没有落在目标上。因着不能完全遵行律法的缘故，我们不能命中靶心。因着律法，我们意识到，也明白我们是有罪的这个事实。律法仅能使我们知罪，不能赦免我们的罪。因为我们不能在自身中找着完全，我们只能从外面来寻找。

**KEYWORD: SIN** – Miss the mark, failing to hit the bull’s eye of perfection to the law

关键字：罪 —— 没有命中目标，不能命中完全遵行律法的靶心。

**DISCUSSION**讨论：

1. What does the word “accountable to God” communicate to you?   
   “伏在神审判之下”这句话对我们说明了什么？
2. Why do we have to keep teaching the law over and over again to God’s people?

我们为什么要一直不断的向神的子民教导律法的信息？

**Preparing for next week’s class**预习下周的课程

1. Read Romans 3:21 – 3:31

阅读罗马书3:21-3:31节

1. Read Romans – the People’s Bible Pages 57-67

阅读罗马书——大众圣经 第57-67页

1. Read Romans 3:21 – 3:31 a second time but this time out loud.

朗读罗马书3:21-3:31节

Be prepared to answer: Why do we need to continually apply the law to our own heart?

预备回答问题：我们为什么需要不断的将律法应用在自己的心上？