



# 溪邊的樹

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## 羅馬書第五章

羅馬書是一本講到神福音的書信。這福音可以概括為耶穌基督的道成肉身和死裏復活兩個方面。請注意第一章 16 節：“這福音本是神的大能，要救一切相信的。”這實在是神為我們人所預備的禮物，凡相信接受的人就得著了。

從羅馬書的第一章 18 節開始保羅詳細的講明這福音的內容，其中第一大段是從第一章 18 節到第五章 11 節。這段經文簡單的說是講到人的罪→神的審判→耶穌基督的救贖→人因信就得以白白的稱義，罪得赦免。

借著耶穌的血加上人的信（3:23-26 全是恩典）→稱義（4:23-25）

羅馬書第五章是全書中承前啟後的一章，可以分成兩個部分：前十一節是一個部分，後十節是另一個部分。

第一部分—5:1-11 講到因信稱義的福（一相信主就得著了）：

**過去**（信的那一刻）：與神相和。因著罪得赦免，不再懼怕神公義的審判，得脫罪的重擔，得平安了！從前得罪神，好像逃亡之人，總怕被抓受審，終日惶惶，受良心的責備，現今蒙神赦免、不再被追究了。神不像人，祂赦免我們的罪就永遠不再記念了，仿佛我們從來未曾犯罪一樣。

**現在**：進入恩典的地位中。一生之久，繼續蒙恩，使我們成為神的兒女，一直住在父神的家中享受祂的恩典。這裏我想起約拿單的兒子米非波設的故事。他在國破家亡以後一直住在亞米利的兒子瑪吉的家中，相信當他聽見大衛要召見他時心中一定十分懼怕，害怕大衛因著掃羅的緣故而定罪他，以致於當大衛一見他時便說：“你不要懼怕”。他哪裏想到大衛實在是記念與約拿單的誓約，用厚恩待米非波設。大衛不但把掃羅一切的田地都賜給米非波設，並且讓他住在耶路撒冷，與王同住，得與王同席吃飯。我們這些本是與神為敵的人，當我們因著主耶穌的救贖來到神面前時，發現神的審判早已過去；並且，神的慈愛更是叫我們成為祂的兒女，一直與祂同住，享受祂一切的豐富。

**將來**：滿了盼望。不是世界那虛假的盼望，而是神榮耀的盼望。

不但如此，神還把祂的喜樂賜給我們，叫我們：（1）在盼望中是歡歡喜喜的；（2）在患難中也是歡歡喜喜的；（3）以神為樂—不論環境如何、神自己成為我們喜樂的泉源。既然是在患

難中也是歡歡喜喜的，我們就知道這喜樂與世上的喜樂不一樣。就如在約翰福音第十六章 20 到 22 節裏講到，我們所受的患難就像婦人在生產之難中有憂愁，但是這個患難是有目的，有美好的結果的，因為經過產難以後她就要得著一個孩子，生命得以豐富。所以羅馬書裏講到，患難使我們生忍耐，忍耐要生老練（就是我們說的經歷主），這個經歷叫我們在患難中有盼望，並且這個盼望是以神的愛為保證的，讓我們知道不是白白的受苦，乃是神所預備為要叫我們的生命得豐富。

5:9-10 是本章中，也是本段中轉折的兩節經文。

因主耶穌的死：我們得以與神和好，免去神的忿怒（這忿怒原顯明在一切不虔不義之人身上）。

因主耶穌的生得救：因主復活的生命、我們進入更深的救恩的經歷，這是第六到第八章的內容。

第二部分—5:12-21 講到人的罪性。這是救恩的另一方面，前面講到罪時都用複數形式，是指罪的諸般行為；在這個部分及其後講到罪時多以單數形式出現，是指罪的性情。對罪性的認識是進入更深屬靈經歷的一個關鍵。因為神不要我們成為基督徒以後就一直是“犯罪→認罪→赦免→繼續犯罪”的循環著，祂要我們認識人犯罪的根源並祂對付這根源的方法。

在這十節的聖經中，13 節到 17 節是插入語，用來解釋 12 節的。如果我們把其中插入的話省略掉就能看見這段話的結構。

5:12 “這就如罪是從一人入了世界，死又是從罪來的；於是死就臨到眾人，因為眾人都犯了罪。”（這裏的罪是指著罪的性情講的，是單數詞）。

從這節經文裏看出，罪性帶來死的結果，而死臨到眾人，是因為眾人都犯了罪。這個結果正說明一個事實：眾人都具有罪性，而犯罪乃是罪性的表現。在14節裏提到一件事，就是“亞當乃是那以後要來之人的預像”。結合林前15:45-48，發現原來在神的眼中世上只有兩個人：一個是亞當（在亞當裏的人），一個是基督（在基督裏的人）。5:18-21的內容可以歸納為表如下：

亞當（在亞當裏的人）			耶穌基督（在基督裏的人）		
一人 (亞當)	過犯→定罪→死	眾人 (在亞當裏的人)	一人 (基督)	義行→稱義→得生命	眾人 (在基督裏的人)
	悖逆→罪人			順從→成義(人)	
罪作王→叫人死			恩典借著義作王→得永生		

由此可見，我們在神面前的情形實在是根據人所在的地位。我們本來都是生在亞當裏的人，就毫無例外的都是沒有盼望的人，一出生就走向死亡。是主耶穌的救恩，給我們盼望；因為祂救了我們脫離黑暗的權勢，把我們遷到神愛子的國裏。從前我們都在亞當裏，罪作了王，叫我們沒有一個人能逃脫被定罪、要死亡的結局；但是現今、因着信主重生得救的人、都是在基督裏的人了。所以經上說：“若有人在基督裏，他就是新造的人，舊事已過，都變成新的了。”

你、現在在哪裏呢？

## Romans chapter 5

The book of Romans is an epistle unfolding the Gospel of God, which includes the incarnation and the resurrection of Jesus Christ. As 1:16 demonstrates, “for it (the gospel) is the power of God for salvation to everyone who believes”. It is indeed the gift which God prepared for those who receive it through faith.

Paul started with Chapter 1:18 to elaborate what Gospel meant, and the first section spans from 1:18 to 5:11, which flows as following: the sins of man → the judgment of God → the redemption of Jesus Christ → the justification by faith.

By the blood of Jesus and the faith of man (3:23-26 All is grace), justification is obtained (4:23-25).

Chapter 5 of Romans is the turning point of the whole book. The chapter itself can be divided into 2 sections: the first 11 verses and the last 10 verses.

The first section--5:1-11 The blessing of justification by faith (obtained through faith):

**The Past:** (The hour believed): have peace with God. Since our sins were forgiven, our burden of sin is relieved; we no longer fear the judgment of God, and our peace with God was obtained. Before saved, we were like the fugitives escaping from the righteous God, afraid of being captured and judged, living in fear and suffering conscience’s condemnation all the time. Now God has forgiven us as if we had never sinned.

**The Present:** our access into this grace wherein we stand. And we abide in God’s grace for a lifetime; become the children of God, living in our Father’s house to enjoy His grace. It reminds me of the story of Mephibosheth, the son of Jonathan. After the ruin of Saul’s kingdom and family, he was living in the house of Machir the son of Ammiel. He must be terrified when heard about David’s summon, fearing that David would convict him because of Saul; so when David saw him David said: “Fear not”. However, he never imagined that David would show grace to him for his father Jonathan’s sake. Not only did David restore all Saul’s land to him, but also let him abide with David in Jerusalem and eat at King’s table regularly. We were enemies of God; however, when we come to God through the redemption of our Lord Jesus, we find that God’s judgment has already past, and his love is to adopt us as His children so we can abide with Him forever and enjoy his fullness.

**The Future:** Full of hope. Not the worldly hope of vain glory, but the glorious hope of God.

Not only that, God also bestows His joy to us, so that we can:

(1) Exult in hope; (2) exult in tribulations; (3) exult in God. God Himself becomes the source of our joy which has nothing to do with the environment. Since we can even exult in our tribulations, we know that this joy differs from the joy of the world. As mentioned in John 16:20-22, our tribulations are like the birth pain of a woman- which has a purpose, and a good result. Because after the pain she would have a child and the life abounds more. Therefore, Romans tells us: “tribulation brings about perseverance; and perseverance, proven character” (as we say “experiencing the Lord”). This experience gives us hope in tribulations and the hope is warranted by the love of God. We know we are not suffering in vain, but it is God’s preparation for us to reach a more abundant life.

5:9-10 are the two transitional verses in the Chapter and the paragraph.

By the death of our Lord: we were reconciled to God and were saved from the wrath of God (the wrath of God is revealed from heaven against all ungodliness and unrighteousness of men)

Saved by His life: we enter into a deeper experience of salvation because of the resurrected life of our Lord. This is the content of chapters 6 to 8.

The second section --5:12-21 Sinful nature of man. This is another part of the salvation. While the word “sins” mentioned above is in plural form, illustrating a variety of sinful deeds; here and later the word “sin” is singular--indicates the sinful nature. The knowledge of the sinful nature is the key access to deeper spiritual experience. Because God does not want us to stay in the loop of “commit sin→ confess sin→ be forgiven→ continue to sin”. He wants us to know the root cause of sin and the way how He deals with this root cause...

In these ten verses, verses 13 to 17 are parentheses to explain the verse 12. If we pass over these verses we will see the structure of this paragraph.

Rom 5:12 “Therefore, just as through one man sin entered into the world, and death through sin, and so death spread to all men, because all sinned” -(The sin in this verse refers to the nature of sin, singular.) This verse shows that sin has brought the result of death; death comes to all men because all sinned. This result demonstrates the fact that all men have a sinful nature, and to sin is the reflection of it. Verse 14 mentioned that “Adam, who is the figure of Him that was to come.” Integrated with 1 Corinthians 15:45-48, we can see that there are only two men before God: one is Adam, including all the men in him; the other is Christ, covering all the men in Him. The contents of Romans 5:18-21 can be summarized as follows:

Adam (Man in Adam)			Christ (Man in Christ)		
One man (Adam)	Sin→Condemnation →Death	Many (men in Adam)	One man (Christ)	Righteousness →Justification→Life	Many (men in Christ)
	Disobedience→Sinner			Obedience→be constituted righteous	
Sin Reigns→Death			Grace reigns through righteousness→Eternal life		

From the table, it is obvious that our condition before God is decided by our position. We were all born in Adam, hopeless without exception destined to die ever since birth. It is the salvation of our Lord Jesus that gives us the eternal hope. Because He rescued us from the domain of darkness, and transferred us into the kingdom of God’s beloved Son. We were all in Adam, where sin reigned in us and no one could escape the doomed judgment and eternal death. Thank God, we are now all reborn and saved in Christ through our faith in Him. As the Bible says:” if anyone is in Christ, *he is* a new creature; the old things passed away; behold new things have come.”

Where are you now?

(AY)