**LESSON 6**

**第6课**

**Justification by faith**

***因信称义***

**OPENING PRAYER 开始的祷告**

**HOMEWORK ASSIGNMENT REVIEW** 作业复习

**JUSTIFICATION** 称义

**OBJECTIVE JUSTIFICATION 客观上的称义**

1. Read John 1:29. Whose sins did the Lamb of God take away?

1.上帝的羔羊带走了谁的罪？

2. Read 1 John 2:1-2. For whose sins is Jesus the atoning sacrifice?

2.读约翰一书2:1-2. 耶稣赎罪祭是为了谁的罪？

3. Read Romans 5:12-19, especially vv.l8-l9. Paul is comparing the work of two men here? Who are these two men?

读罗马书5:12-19 ，特别是 l8-l9节。保罗在比较两个人的工作吗?这两个人是谁？

4. What was Adam’s deed? (v.18)

亚当的行为是什么？（18节）

5. How many people were affected by it? (v.18)

有多少人受它影响？（18节）

6. How were these people affected by it? (v.18)

这些人是怎么受它影响的？（18节）

7. What was Christ’s deed? (v.18)

基督的行为是什么? （18节）

8. How many people were affected by it? (v.18)

有多少人受它影响？（18节）

9. How were these people affected by it? (v.16)

这些人是如何受它影响的？（16节）

Put all of these things together in the blanks of this chart:

将上面所有的内容填入下表：

|  |  |  |
| --- | --- | --- |
| The Doer:  做的人 |  |  |
| The Deed:  行为 |  |  |
| The Recipients:  接受者 |  |  |
| The Result:  结果 |  |  |

10. Read 1 Timothy 2:6. For whom did Christ give himself as a ransom?

读提摩太前书 2:6. 基督为谁把自己献上作为赎价？

11. Read Romans 8:32. For whom did God deliver up his own Son?

读罗马书8:32 上帝为谁送上自己的儿子？

12. Read 2 Corinthians 5:11-19. For whom did Jesus die? (v.14-15)

读哥林多后书 5:11-19. 耶稣的死是为了谁？（14-15节）

13. What does it mean when v.19 says that God “reconciled” the world to Himself? (v.19 gives the answer)

19节里说上帝使世人与他自己“和好”是什么意思？（19节里给出了答案）

14. To “reconcile” means “to not count men’s sins against them.” This is exactly the same as “to justify.” Who has God reconciled (justified) according to v.19?

“和好”意思是“不再追究他们的过犯” 。这和称义是完全一样的。19节里谁被基督称义了呢?

15. Read Romans 3:3. Does man’s reaction to the Gospel change what God has done?

读罗马书3:3. 人们对上帝福音的反应会改变上帝所成就的吗？

**SUMMARY**

* Objective justification is universal, for all people of all times and places.
* It was accomplished at one historical point in time, namely when Christ was crucified and rose again from the dead.
* It is independent of man’s reaction to it.
* It is totally complete and requires no additions ever.

总结

* 客观上的称义是普遍的，对所有人，任何时间和地点都适用。
* 它是在一个具体的历史时间点完成的，即基督被钉十字架后又从死者中复活的时候。
* 它不依靠人对它的反应。
* 它是完全的，不需要任何的加添。

**SUBJECTIVE JUSTIFICATION 主观上的称义**

1. Read Mark 16:15-16. What is the “good news?” To whom is it to be preached? Who will be saved?

读马可福音 16:15-16。“好消息”是什么？宣讲的对象是谁？谁会被救赎？

2. Read Hebrews 4:2. Who heard the Gospel but did not benefit from it?

读希伯来书4:2. 谁听了福音而没有受益呢？

3. Read John 1:12. What part does faith play in justification according to this verse?

读约翰1:12. 按照这节，信心在称义中起什么作用？

4. Read Galatians 2:16. How is a person justified?

读加拉太书 2:16. 一个人是怎样称义的？

5. Read Romans 5:1 and Romans 3:28. How is a person justified?

读罗马书 5:1 和 3:28. 一个人是怎样称义的？

**SUMMARY** 总结

* Faith is not a cause of justification, nor a condition which must be fulfilled for justification. Faith is that which receives the reconciliation proclaimed in the Gospel.
* Subjective justification is also referred to as “personal justification.”
* Subjective justification is an on-going act, taking place whenever a sinner comes to faith.
* 信心不是称义的原因，也不是称义的必要条件。信心是指接受在福音中宣传的与 神和好。
* 主观上的称义也指“个人的称义”。
* 主观上的称义是正在发生的行为，发生在一个罪人信主的时候。

“FOR GOD SO LOVED THE WORLD THAT HE GAVE HIS ONE AND ONLY SON THAT WHOEVER BELIEVES IN HIM SHALL NOT PERISH BUT HAVE ETERNAL LIFE.”

因为神爱世人，甚至将他的独生子赐给他们，叫一切信他的，不至灭亡，反得永生。

**HOMEWORK ASSIGNMENT # 6**

**第六课作业**

**Acts 11 & 12 and 1 Peter**

**使徒行传 11 & 12 和彼得前书**

The following homework assignment is to be completed prior to the next class. It is critical that you complete this homework assignment so that you are prepared, and ready to participate in the next lesson. This homework assignment will consist of two parts:

1. Read **Acts 11 and 12** (and answer the questions below)

2. Read **1 Peter** (entire epistle) and answer the questions indicated

以下作业需要在下次上课之前完成。完成作业很重要，因为这样你就预备好参加下次上课。本次作业包括两个部分：

1.读使徒行传11和12章（并回答下面的问题）

2.读彼得前书（整卷书）并回答问题

**Introduction: 导言：**

Chapters 11 and 12 of Acts record three transitions: 使徒行传11和12章记录了三个过渡：

* from the ministry of Peter and John to that of Paul and Barnabas

从彼得和约翰的事工到保罗和巴拿巴的事工

* from ministry among Jews to a ministry among Gentiles

从犹太人的事工到外邦人的事工

* from the church at Jerusalem to the church at Antioch

从耶路撒冷的教会到安提阿的教会

That transition follows Acts 10 where we read of Peter’s calling to bring the Gospel to the Roman centurion Cornelius at Joppa. The conversion of many Gentiles to the Christian faith should have been joyful news to the believers at Jerusalem, but instead of praising God for these new believers, some Christians at Jerusalem were critical of Peter for mingling with Gentiles.

在使徒行传第10章记载的一个过渡里，我们读到彼得被呼召，将福音传给约帕的罗马百夫长哥尼流。许多外邦人归入基督教信仰对耶路撒冷信徒们来说应该是一个快乐消息，但是，耶路撒冷的一些基督徒不但没有为这些新信徒赞美 神，反而批评彼得与外邦人混在一起。

**READ ACTS 11:1-18 (PETER’S REPORT OF GENTILE CONVERSIONS)**

**读使徒行传 11:1-18（彼得关于外邦人归主的报告）**

Q1: Why do you think the Lord chose Peter to be the one to take the Gospel to the Gentiles in Joppa?

你为什么认为主选择彼得给约帕的外邦人传福音呢？

**READ CHAPTER 11:19-30 (THE CHURCH IN ANTIOCH)**

读**11:19-30**章（安提阿的教会）

Q2: Antioch was the third largest city in the Roman empire (after Rome and Alexandria). It was located about 300 miles north of Jerusalem in what is the modern country of Syria. This section gives us several important pieces of information about the new Christian congregation in Antioch. Write down a few important facts about that congregation:

安提阿是罗马帝国(在罗马和亚历山大两城市之后)的第三大城市。它位于耶路撒冷以北约300英里，处于现在的叙利亚。本节给了我们一些关于安提阿的新成立的基督徒教会的重要信息。写下关于那个教会的几个重要事实：

**READ CHAPTER 12:1-19 (PERSECUTION INCREASES IN JERUSALEM)**

**读 12:1-19章（耶路撒冷的迫害增加）**

The events of this chapter take place about ten years after Jesus’ resurrection. Chapter 12 begins with the account of increasing bloody persecution of the Christians in Jerusalem by King Herod. This King Herod was Herod Agrippa I, the grandson of Herod the Great who tried to murder the newborn Jesus (Matthew 2) and the nephew of Herod Antipas who murdered John the Baptist (Matthew 14).

这一章的事件发生在大约耶稣复活的十年之后。第12章以叙述希律王对耶路撒冷基督徒的血腥迫害开始。这个希律王是希律亚基帕一世，是大希律王的孙子又是希律安提帕的侄子。大希律王曾企图杀害刚出生的耶稣(马太福音2章)，希律安提帕则杀害了约翰施洗（马太福音14章）。

The apostle James is mentioned in 12:2. This James was the brother of John, a son of Zebedee, one of the 12 apostles. In 12:17 a different James is mentioned. This other James is the half-brother of Jesus, who became one of the leaders of the Jerusalem congregation, and who eventually wrote the epistle of James.

使徒雅各在12：2被提及。雅各是西庇太的儿子与约翰的兄弟，是十二个使徒之一。12：17节提到了另一个雅各。这个雅各是耶稣的同母异父的兄弟，他成了耶路撒教会的领袖之一，并且最终写了雅各书信。

Q3: When Peter was in prison, the church members were praying for him. However, when their prayers were answered, and Peter showed up at their door, they didn’t believe it. Why didn’t they believe that their prayers had been answered?

彼得在监狱时，教会的成员们在为他祈祷。然而，当他们的祷告被垂听，彼得出现在他们的门口时，他们却不相信。他们为什么不相信他们的祷告被垂听了？

**READ CHAPTER 12:20-25 (HEROD’S DEATH)**

**读12章20-25节（希律的死）**

Q4: The Herod of this account is Herod Agrippa I, the grandson of King Herod the Great. Why did the Lord bring swift judgment upon him so that he became violently ill and died in a few days?

这里记载的希律王是 [希律亞基帕一世](https://zh.wikipedia.org/zh-hans/%E5%B8%8C%E5%BE%8B%E4%BA%9A%E5%9F%BA%E5%B8%95%E4%B8%80%E4%B8%96)，大希律王的孙子。耶和华为何要迅速定他的罪，使他生了极重的病，在几天内就死了？

**The Epistle of 1 Peter**

**彼得前书**

1 Peter is counted as one of the “General Epistles” of the New Testament because it was not addressed to a specific individual or congregation, but to Christians “in general.” Peter addresses his epistle to those who are “God’s elect, strangers in the world, scattered throughout Pontus, Galatia, Cappadocia, Asia, Bithynia (all in what is now Turkey).” (1:1)

彼得前书被认为是新约中的一封“一般书信”，因为它不是写给某个特定的个人或教会。对基督徒来说的。彼得把他的书信写给那些“上帝的选择，寄居的，散布在本都，加拉太，加帕多家，亚西亚，庇推尼的人”(都在现在土耳其)。

Were these Christians formerly Jewish or Gentiles? A number of phrases that Peter uses would indicate that the Christians to whom he was writing were formerly Gentiles. He writes to them:

这些基督徒以前是犹太人还是外邦人？彼得所使用的许多短语都表明，他写给的基督徒以前是外邦人。他写信给他们：

* 1:14 = “you lived in ignorance”
* 1：14=“你在蒙昧无知中生活”
* 2:10 = “once you were not a people, but now you are the people of God”
* 2：10=“你们以前算不得子民，现在却作了 神的子民。”
* 4:3 = “you spent enough time in the past doing what pagans choose to do – living in … detestable idolatry”
* 4：3=“因 为 往 日 随 从 外 邦 人 的 心 意 行 …… ， 并 可 恶 拜 偶 像 的 事 ， 时 候 已 经 够 了 。”

The recipients may also have included some Jewish converts to Christianity because Peter quotes the Old Testament 23 times in just 105 verses.

收信人还可能包括一些从犹太教变为基督教的，因为彼得在仅105节中引用了旧约23次。

**THE AUTHOR**

**作者**

​ Peter was the writer of the epistle. Here are some interesting facts about Peter.

彼得是这信的作者。下面是关于彼得的一些有趣的事。

* He was the son of Jonah (Matthew 16:17) or John (John 1:42)
* 他是约拿（马太福音16：17） 或约翰（约翰福音1:42）的儿子
* His home town was Bethsaida (in Galilee) (John 1:44) but he later moved to Capernaum (Luke 5:10)
* 他的家乡是贝赛达（在加利利）（约翰福音1：44） 但后来搬到迦百农(路加福音5：10)
* He had three names: Simon (Simeon?) (Matt 4:18) (a common name in Palestine); Cephas (John 1:42); and Peter (Greek = “rock”)
* 他有过三个名字：西门（马太福音4：18）（一个在巴勒斯坦的普通名字）；矶法(约翰福音1：42)；和彼得（希腊话意为“岩石”）
* He was the brother of Andrew (John 1:41-42)
* 他是安德鲁的兄弟（约翰福音1：41-42）
* He and Andrew were fishing partners of James and John (Luke 5:10)
* 他，安德鲁和雅各，约翰是捕鱼伙伴（路加福音5：10）
* He was called “unschooled and ordinary” (Acts 4:13)
* 他被称为没上过学的普通人
* He was the only apostle we know was married
* 他是我们认识的使徒中唯一结婚的使徒 (马可 1:30 和林前 9:5)
* He was mentioned first in every listing of the 12
* 他在12个门徒中总是第一个被提起
* He was one of the “inner circle” (Peter, James and John) who were present at the transfiguration, raising of Jairus’ daughter, and Garden of Gethsemane
* 他是“核心圈子”(彼得，雅各和约翰)中的一个，在登山变像 , 耶稣救睚 鲁的女儿从死里复活, 客西马尼园这些事件中，他都在场。
* He walked on water (Matt 14:22-33)
* 他在水上行走过（马太福音 14:22）
* He rebuked Jesus (Matt 16:21-28)
* 他斥责过耶稣（马太福音16:21-28）
* He denied Jesus 3 times
* 他否认过耶稣3次
* He preached the first sermon on the day of Pentecost
* 他在五旬节第一次布道
* He wrote two books of the New Testament
* 他写了新约的2本书
* Some think he provided Mark with the facts for Mark’s Gospel
* 一些人认为他给马可提供了马可福音的事实材料。

How could a simple fisherman have such good Greek?

一个简单的渔夫怎么会有这么好的希腊语？

​First Peter is written in excellent Greek, and demonstrates a sophisticated command of the Greek language. In fact, the Greek in 1 Peter is some of the best Greek in the New Testament, with a style even smoother than the highly-educated Paul. This has caused some to wonder, “How could a simple uneducated fisherman have such good Greek?” Peter himself gives us the answer in 1 Peter 5:12 – “With the help of Silas, whom I regard as a faithful brother, I have written to you…” Peter had a writing assistant sometimes called an “amanuensis” to whom Peter dictated the epistle, and through whom the Greek was enhanced.

实际上，彼得前书是以很好的希腊语写的，展示了作者对希腊语极熟练的运用。事实上，彼得前书中的希腊语在新约中是最好的，其风格甚至比受过高等教育的保罗更流畅。这引起了一些人猜想：“一个简单的没有受过教育的渔夫怎么能有这么好的希腊语呢？" 在彼得前书5：12中，彼得自己给了我们答案-“我略略地写了这信，托我所看为忠心的兄弟西拉转交给你们……” 彼得有一位 ”文书助理“，彼得向他口述书信，通过他来完善写作的希腊语。

**OCCASION AND PURPOSE**

**场合和目的**

Persecution was not only taking place in Jerusalem, but all throughout the Roman empire. At the time when Peter wrote this letter, the emperor may have been the infamous Nero (AD 54-68). In July of A.D.64 there was a great fire in Rome. Some blamed Nero for it. But Nero blamed the Christians for the fire. Christianity, formerly considered to be a sect of Judaism, is declared to be a separate religion and a “prohibited” religion throughout the empire. Peter, who experienced persecution himself (as we read in Acts 11 and 12), now writes to Christians who suffered under this great wave of persecution.

迫害不仅在耶路撒冷发生，而且在整个罗马帝国都发生。当彼得写这封信的时候，皇帝可能是那位臭名昭著的尼禄(公元54)。在公元64年的7月，罗马发生了一场大火。有些人指责是尼禄干的。但尼禄却将大火怪罪于基督徒。基督教以前被认为是犹太教教派的一支，但现在被宣布为另一个宗教，成为整个帝国都“禁止”的宗教。彼得自己也曾受过迫害（比如我们在使徒行传11章和12章读到的）。如今他写信给正在这迫害狂浪之中的基督徒们。

What was their persecution like? Here are some phrases from the epistle that give hints as to the type of persecution that they were experiencing:

他们受的迫害是什么样的？以下短语提示了他们经历的是一种怎样的迫害:

* 1:6 = “suffer grief in all kinds of trials”
* 3:16 = “those who speak maliciously against your good behavior”
* 4:4 = “they heap abuse on you because you do not live like them”
* 4:12 = “painful trial”
* 4:14 = “you are insulted”
* 1:6=“在百般的试炼中暂时忧愁”
* 3:16=“诬陷你们在基督里有好品行的人”
* 4:4=“见你们不予他们同奔那放荡无度的路，就以为怪，毁谤你们”
* 4:12=“火炼的试炼”
* 4:14=“受辱骂”

Christians are often surprised when God allows us to suffer for being faithful to him and doing what is right. Our tendency is to think that if we love God and obey him, everything will be better and easier for us.

基督徒常常会惊讶当我们对上帝忠心和做正确的事时，上帝却允许苦难发生在我们身上。我们的倾向是认为，如果我们爱上帝，顺服他，一切就会变得更美好更容易。

So it can catch us off guard when we suffer for being faithful to Christ. That was the case for the Christians to whom Peter was writing. They were experiencing a “fiery ordeal” in one of the early persecutions of Christians in the Roman empire. They thought it was “strange” that God would allow this to happen to them.

所以当我们因对基督忠心而受苦时，我们就措手不及。这就是彼得写给的基督徒的情况。他们正经历着早期罗马帝国的基督徒所承受的“烈火般的试炼”的迫害。他们觉得上帝让这样的事发生是“奇怪的”。

It’s never easy to witness judgments or trials taking place in the church. When Christians suffer for their faith, their pride may react and say, “God has no right to let this happen. It’s not fair that we should suffer for being Christians and doing the right thing.”

见证教会经受审判或试炼从来都不是容易的事。当基督徒为他们的信仰受苦时，他们可能会因着他们的骄傲而说：“上帝没有权利让这种事发生。作为基督徒并做正确的事而受苦是不公平的。"

Our initial response to the suffering which God allows may be to assert that we deserve to be treated better than that. Therefore, Peter writes, “Humble yourselves under God’s almighty hand….” (5:6) Instead of asserting that we know better than God what will further His purposes and be good for the kingdom, we are called upon to humbly acknowledge that His ways are always right, and if this is part of His plan of grace, then we humbly receive it and will try to cheerfully bear whatever He thinks is best for us.

当上帝所允许痛苦发生时，我们的最初反应可能是认为我们应该得到比这更好的待遇。所以彼得写道：“你们要自卑，服在 神大能的手下，……”(5：6) 而不是断定我们比上帝更了解什么能推进他的计划，什么对他的国度有利。我们被呼召谦卑地承认他的道路永远是正确的。如果这是他恩典计划的一部分，那么我们谦卑地接受它，并将尽力欣然接受一切他认为对我们最好的。

**READ THE ENTIRE EPISTLE OF 1 PETER**

**读彼得前书整卷书**

Then answer the following questions:

回答以下问题：

Q5: The Theme of the letter is in 4:19. What is it?

书信的主题是在4:19节中。主题是什么

Q6: As they suffered for their faith, the Christians must have wondered, “Why would God allow his dear children to suffer persecution?” How would you answer them?

See 1:7

当他们因信仰而受苦时，基督徒一定会想：“上帝为什么允许他亲爱的孩子遭受迫害呢？”你怎么回答他们呢？

看1:7

See 2:21

看2:21

Q7: When we suffer for the sake of Christ, we may be tempted to think, “It would be better if I were not a Christian. If I gave up my faith in Christ, life would be easier and better.” Suffering insults for the sake of Christ may seem to be a curse rather than a blessing, something to avoid rather than welcome. But Peter calls suffering insults for the sake of Christ a “blessing” (4:14). How can that be? In this epistle Peter reminds suffering Christians of the many blessings that they have in Christ. Identify some of those blessings:

当我们为基督受苦时，我们可能会想：“如果我不是基督徒可能会更好。如果我放弃了对基督的信仰，生活可能会变得更容易和更好" 。为了基督受侮辱，似乎是一种诅咒而不是一种祝福，是应该避免而不是该欢迎的东西。”彼得把为基督的缘故被辱骂是称为“有福的”（4：14)。怎么会这样呢？在这封书信中，彼得提醒受苦的基督徒他们在基督里有许多的祝福。找出一些来：

* 1:4=
* 1:7=
* 1:9=
* 1:18-19 =
* 1:23 =
* 2:9-10 =
* 2:25 =
* 3:21=
* 5:7 =
* 5:10=

This letter has a strong emphasis on “sanctification” – living the Christian life. Jot down ways in which the Christians can cope with the difficulties of persecution and difficult times. (the first one is done for you as an example.)

这封信强调“成圣” – 过基督徒的生活。写下基督徒能应付迫害和困难时期的方法。(第一条是给你们的示范)。

Q9: 1:13 = be self-controlled

1:13=要自守

1:15 =

1:17=

1:22 =

Q10: 2:1 =

2:1=

2:2 =

2:11=

2:13 =

2:16=

Q11: 3:1 =

3:1=

3:7 =

3:8 =

3:8=

3:9 =

3:15=

Q112: 4:1 =

4:1=

4:10 =

4:16=

Q13: 5:5 =

5:5=

5:7 =

5:8=