

**Righteousness—our greatest need, our greatest challenge**  
义---我们最大的需要，也是我们最大的挑战

Righteousness—it is our greatest need. ‘By one man sin entered the world, and death by sin’ (Rom 5:12). So death is the consequence of sin: sin is the root of the problem: and righteousness is God’s answer to that problem.

义—是我们最大的需要。“罪是从一人入了世界，死又是从罪来的”（罗马书 5：12）。所以死是罪的结果：罪是问题的根源：而义是神对如何解决死这个问题做出的回答。

But how to become righteous? That is a tremendous challenge. How can we change from the self-interested, self-absorbed, self-indulgent people that we are by nature, and become loving, patient, gentle, self-controlled? Everywhere around us in the world we see the evidence of selfishness—of greed, of lust, of the selfish pursuit of wealth and power, of violence, of corruption, of deceitfulness. Our world—our human society, even the environment in which we live—is far from righteous. And too easily we reflect our society. Too easily we slip into patterns of selfishness, of rudeness, of deceit or manipulation, of covetousness, and a host of other sins and weaknesses that plague all human beings.

但是我们怎样才能为义呢？这可是一个巨大的挑战。我们本性自私，只关心自己。怎样才能变得有爱心，耐心，温柔而自律呢？在我们的身边充斥着自私，贪婪，欲望，名利追逐，暴力，堕落和欺骗。我们的世界—人类的世界，甚至我们周围的环境都是不义的。并且我们往往很容易受到环境的影响，变得自私，粗鲁，不诚实，贪婪，背负上种种罪恶和弱点。

Paul agonized over this problem. ‘I am carnal,’ he said, ‘sold under sin. For that which I do I allow not: for what I would, that do I not; but what I hate, that do I. If then I do that which I would not, I consent unto the law that it is good . . . For I know that in me (that is, in my flesh,) dwelleth no good thing: for to will is present with me; but how to perform that which is good I find not. For the good that I would I do not: but the evil which I would not, that I do . . . when I would do good, evil is present with me. For I delight in the law of God after the inward man: but I see another law in my members, warring against the law of my mind, and bringing me into captivity to the law of sin which is in my members. O wretched man that I am! Who shall deliver me from the body of this death?’ (Rom.7:14-24).

保罗曾在罗马书中分析了这个问题。他说：“我是属乎肉体的，是已经卖给罪了。因为我所做的，我自己不明白。我所愿意的，我并不做；我所恨恶的，我倒去做。若我所做的，是我所不愿意的，我就应承律法是善的。既是这样，就不是我做的，乃是住在我里头的罪做的。我也知道在我里头，就是我肉体之中，没有良善。因为立志为善由得我，只是行出来由不得我。故此，我所愿意的善，我反不做；我所不愿意的恶，我倒去做。若我去做我所不愿意做的，就不是我做的，乃是住在我里头的罪做的。我觉得有个律，就是我愿意为善的时候，便有恶与我同在。因为按着我里面的意思，我是喜欢神的律；但我觉得肢体中另有个律和我心中的律交战，把我掳去叫我服从那肢体中犯罪的律。我真是苦啊！谁能救我脱离这取死的身体呢？”（罗马书 7：14-24）

Here was a wonderfully spiritual, very focused, highly disciplined man who struggled continually with a perverse force within himself so powerful that he called it a ‘law’. As he monitored his mind, he observed that what he did was very different from what he wanted to do. He delighted in God’s law, but repeatedly found himself doing the things that he hated. Even when he was doing good, evil was lurking in the background, infecting his motives, his attitude, his words, his actions, so that he could never be entirely free of sin.

在这里我们看到的是一个良善的，目标明确的，十分自律的人，他一直在同自己身体里的反面力量做斗争。这个力量是十分强大的，他将其称作“律”。在他自省的时候，他发现自己心里想的和实际做的不一致。他是喜欢神的律的，但又不断做着自己憎恶的事。就是在他做善事的时候，罪恶也悄悄潜伏在后面影响他的动机，态度和言行。所以他永远也不能逃离罪恶。

And that is the problem at the very heart of our lives. If the power of sin has taken such deep root in our psychology, how can we ever hope that God will reach out to us, will choose us, will befriend us, will love us as His children, will share His kingdom and glory with us? How can we enjoy a deep and close relationship with Him if we are so far from being righteous? As Paul says, we are very wretched—or would be, if God had not handed us a solution ‘through Jesus Christ our Lord’ (7:25). That is ‘good news’ indeed, ‘good news about God’: and to spread that message was the single-minded focus of Paul’s life in Christ. He was ‘a servant of Jesus Christ, called to be an apostle, separated unto the gospel of God . . . concerning His Son Jesus Christ our Lord’ (1:1-5).

这也正是我们面临的问题。如果罪的力量是如此深深地扎根在我们心里，那么我们怎么能希望神会帮助我们，拣选我们，待我们如友，并且与我们分享他的国和荣耀呢？如果我们是如此的不义，那么我们怎么能拥有与神亲近的关系呢？就像保罗提到的，如果神没有“*借着我们的主耶稣基督*”（罗马书 7：25）提供我们解决的方法的话，我们是非常悲哀的。这真是真正的“好消息”，“*关乎神的好消息*”：传递福音就是使徒保罗在基督里的一生的唯一使命。他是“*耶稣基督的仆人，奉召为使徒，特派传神的福... 关乎他的儿子我主耶稣基督。*”（罗马书 1：1-5）

### **‘There is none righteous, no, not one’ “没有义人，一个也没有”**

In the first three chapters of his letter to the Romans, Paul reviews the world of his day: first the completely immoral men and women of the pagan society around him (1:18-32), then those who appointed themselves the moral judges of their society (2:1-16), and finally, the Jew, who took comfort from his possession of the Law of Moses, and boasted in God’s covenant with Israel, and knew God’s will—and yet committed similar sins to every other person (2:17–3:8). Had any been righteous? Had any evidenced the character of God, His perfect blend of justice and mercy? Had any been utterly truthful in their words and upright in their behaviour? ‘No, in no wise,’ says Paul: ‘for we have before proved both Jews and Gentiles, that they are all under sin; as it is written, There is none righteous, no, not one: that is none that understandeth, there is none that seeketh after God’ (3:9-18).

在罗马书的前三章里，保罗展示了他那个时代的面貌：首先是众多信异教的淫邪的男女（1：18-32），然后是那些自诩为论断者的人（2：1-16），最后是犹太人，他们夸耀摩西的律法和神与以色列人所立的约，并自以为了解神的旨意。但其实他们也犯着同样的罪（2：17-3：8）。到底有没有义人呢？到底有没有人体现了神的品格，神的公义和慈爱呢？到底有没有人口说真言，行得端正呢？保罗说：“*不，决不是的！因我们已经证明：犹太人和希腊人都在罪恶之下。就如经上所记：没有义人，连一个也没有；没有明白的，没有寻求神的；*”（罗马书 3:9-18）

We might think that Paul’s judgment is too extreme. We can look around the world today and find examples of self-sacrifice, of generosity, of courage and heroism, of love. There are people who have given their lives to rescue others, or dedicated themselves to some great work, like bringing sight to the blind of India or Africa, or saving the world from environmental disaster. If we put God aside for just one moment, then we can admire the dedication and commitment that leads people to give their lives for another person, or a greater cause.

我们可能觉得保罗的论断太绝对了。那么让我们来看看今天的世界吧，来看看那些能牺牲自我，慷慨大方，勇敢的，有爱心的人吧。确实有一些人为求助别人而舍弃了自己的生命，或者投身于某些重要的工作，比如治疗印度和非洲的失明者，治理世界的环境。如果我们暂时将神搁置一旁，那么我们会称赞这些人为他人或更伟大的原因不惜以生命为代价的奉献精神。

But that is far from righteousness. Righteousness is about being right—as decided by God, according to His criteria. It is about doing things that He has asked for, speaking words He would endorse, in a spirit that He would approve. It is about becoming the kind of person that is pleasing to Him, the kind of person that He would be pleased to have in His Kingdom. It is about being in perfect harmony with a true, holy, pure and righteous God. That is why Paul could say of the world in his day, ‘There is none righteous, no, not one.’ And we are compelled to say the same about the world of our day.

但那远远不是为义的。为义是关乎几个方面的：包括按神决定的标准行义事；做神要求的事，说神赞同的话语，思想被神所悦纳的事；成为神所喜悦的，能进入神国的人；与这位真实，圣洁，

纯洁，公义的神和睦相处。这就是保罗为什么可以说，在他那个时代，“没有义人，一个也没有”。而我们也只能这样来评价当今的世界。

## God's righteousness, and ours

### 神的义和我们的义

What is God's solution for this problem at the very heart of our lives? His solution is to put forward His Son as the pattern of perfect obedience; to reach out to us in His Son and invite us to put our trust in Him, and in Him only; to accept us, when we put our trust in Him, as righteous, even though we are still sinners; and then to work in us and in our lives to change us into the kind of person He wants us to become, to change us into 'the image of His Son, that he might be the firstborn among many brethren' (8:29). That is the process Paul sets out in his letter to the Romans. That is the process by which God has always worked with men and women, although it was not so plainly stated until after the death of the Lord Jesus, and his resurrection and ascension to heaven, when God made him 'both Lord and Christ' (Acts 2:36). And that is the process by which God works with us today.

神是怎样来解决我们生命中最重要这个问题的呢？他是这样做的：首先将他的独生子作为完美顺服的样式交付于我们，在他儿子帮助我们，让我们只信靠他为真神，当我们这样做了以后，尽管我们依然是罪人，但神就认我们为义，并接纳我们；然后就在我们身上做工，让我们成为他所希望的人，变成“他儿子的模样，使他儿子在许多弟兄中做长子”（罗马书 8：29）。这就是使徒保罗在他写给罗马教会的信中提到的过程，也是神一直在人身上做工的过程，尽管这一过程一直到耶稣基督受难，复活和升天，神立他“为主，为基督”（使徒行传 2：36）以后才被清楚地描述出来。这也是神今天在我们身上做的工。

### Abraham our father 我们的父亚伯拉罕

In chapters 3 and 4 of the letter to the Romans, Paul takes Abraham as his great case study of how God works with men and women to make them righteous. Paul focused on Abraham because every Jew looked back proudly to Abraham as the founding father of the Jewish nation, the man who received God's promises, and the man who received in his body the mark of circumcision, which became the distinguishing physical feature of every Jewish male. Oh yes, they were proud of Abraham! So Abraham made a very good case study.

在罗马书的第 3 章和第 4 章里，保罗将亚伯拉罕作为神算人为义的例子提出来。保罗之所以这么关注亚伯拉罕是因为每一个犹太人都骄傲地认为他是犹太民族的始祖，是接受了神的应许的人，是受了割礼的人，而这受割礼以后便成为了每一个犹太男子的特征。是的，他们以亚伯拉罕为荣！所以亚伯拉罕是一个很好的学习榜样。

But Paul also focuses on Abraham because he is such a powerful example of how God works. When God called Abraham to leave the city of Ur, in southern Iraq, he had done nothing special to deserve God's attention. He was a sophisticated city-dweller. He came from a family that worshipped idols (Josh 24:2). Abraham did not choose God: God chose Abraham. 'The God of glory' appeared to him (Acts 7:2), and called him to leave his country, leave his relations, leave even his family, and start walking. God's initiative was extraordinary: and Abraham's response was also extraordinary.

但是，保罗这么看中亚伯拉罕还因为他是神做工的有力证明。当神呼召亚伯拉罕离开吾珥(今伊拉克南部)，他并没有什么地方值得神的关注。他只是一个富足的市民而已。他的家人敬拜偶像（约书亚记 24：2）。所以不是亚伯拉罕选择了神，而是神拣选了他。“荣耀的神”向他显现（使徒行传 7：2），呼召他离开本地，本族，父家，开始漂泊。神的旨意是非凡的，而亚伯拉罕的回应也是非凡的。

Imagine if we were asked to leave our neighbourhood, our employment, our city, our family and start walking. Even if we were willing to obey God, we would want to know where we were going, how we were going to get there, and what we would receive as a reward for our obedience. But God gave Abraham no street directory. He simply asked him to 'get out' (Gen 12:1). And Abraham 'went out, not knowing whither he went' (Heb 11:8).

想象一下，如果是我们被呼召离开我们的社区，工作，城市，家庭，开始漂泊的话，即使我们愿意听从神的旨意，我们也还是要问我们要到哪里去，怎么去，以及我们这样顺服有什么好处等等。但是神并没有给亚伯拉罕任何方向。他只是告诉他“离开”（创世记 12: 1）。然后亚伯拉罕就“出去，还不知往哪里去。”（希伯来书 11: 8）

It was an extraordinary act of trusting faith. And that is why he is called ‘the father of all them that believe’ (Rom 4:11). All who come after him, whether Jewish or not, who put their trust in God, and His Son, and His process of salvation and righteousness, and His promises, are the spiritual children of Abraham, ‘the father of us all’ (4:16).

这是一个非凡信心引领下的举动，也是亚伯拉罕被称为“一切信之人的父”（罗马书 4: 11）的原因。在他以后的所有人，无论是不是犹太人，只要他们信从神和神的儿子，以及神的拯救，公义和应许，就算是亚伯拉罕属灵的儿女了。亚伯拉罕是“我们所有人的父”（罗马书 4: 16）。

### **An even greater challenge 一个更严峻的挑战**

But Abraham faced an even greater challenge than this. He and his wife Sarah desperately wanted a child of their own. But Sarah was unable to have children: and as year followed year, and Abraham and Sarah grew steadily older, the hope they shared between them, that one day she would nurse a child, faded.

但是亚伯拉罕面临的是一个更严峻的挑战。他和他的妻子撒拉十分想要一个孩子，但是撒拉不能生育。一年年过去了，随着他们逐渐衰老，他们拥有自己的孩子的希望也日渐渺茫。

And yet this too was in God’s purpose: because God had from the beginning made promises not only to Abraham, but also to his seed, ‘when as yet he had no child’ (Acts 7:5). It was a way of developing the faith of Abraham and Sarah, of making it even stronger:

但这也是神的目的：因为神在一开始的时候并不是仅仅对亚伯拉罕一个人作出应许，而也包括他的后裔。而神在应许亚伯拉罕的时候，“他那时还没有儿子”（使徒行传 7: 5）。这是神在坚固亚伯拉罕和撒拉的信心。

Trial and testing are never easy to handle, but we must always remember that the key question is not, ‘Why did this happen to me?’, but ‘What can I learn from this?’ Jesus himself, the very Son of God, ‘learned obedience by the things which he suffered’. Although he never sinned, his faith was nevertheless made stronger or ‘perfected’ by the things which he suffered. The extraordinary pressure on him throughout his life—his own internal wrestling with temptation, his struggle to balance personal responsibilities with his special work, his control over his mental state, his emotions, his words and actions, the pressure of his adversaries—came to a focus in the garden of Gethsemane, where he ‘offered up prayers and supplications with strong crying and tears unto him that was able to save him from death, and was heard in that he feared . . . and being made perfect, he became the author of eternal salvation unto all them that obey him’ (Heb 5:7-19).

考验是不容易经受的，但是我们必须记住的是，最重要的不是问“这为什么会发生在我身上？”，而是“我能从中学到什么？”就是神的独生子耶稣也是“因他所受的苦难学了顺从”。尽管他从未犯罪，但他的信心却是从他经受的苦难中得以坚固和完善的。他一生中背负的巨大压力，包括他自身的内心挣扎，协调作为人子和神子的职责，控制自己的情绪，话语和行为，以及来自反对者的压力，所有的这些都集中体现在他在客西马尼园的祷告里，“他大声哀哭，流泪祷告，恳求那能救他免死的主，就因他的虔诚蒙了应允。他既得以完全，就为凡顺从他的人成了永远得救的根源”（希伯来书 5: 7-9）。

The difficulties which God or others bring upon us are not joyful. They are very distressing, as they were for the Lord Jesus. We might find ourselves praying in tears for relief, as Jesus did. Yet if we are exercised by our trials—if we use them as opportunities to learn more about God, to draw near to Him, to grow our faith and trust in Him—they can help us to develop ‘the peaceable fruit of righteousness’, and in the day when the Lord Jesus Christ returns, share God’s holiness (Heb 12:1-11).

神或者他人加在我们身上的困难是不愉快的。它们令我们沮丧，就像令主耶稣沮丧一样。我们可能也像耶稣一样，在祷告的时候泪流满面。但是如果我们经受住了这些考验，如果我们将之视为

理解神，接近神，增长信心的机会的话，它们就会帮助我们“*结出平安的果子，就是义*”；并且让我们在主耶稣基督重临之日能分享神的圣洁（希伯来书 12: 1-11）。

So it was with Abraham. His sadness at Sarah's inability to bear a child did not drive him away from God. It led him to God. Challenged to believe that God would give him not only one son, but as many children as the innumerable stars of heaven, he looked up at the night sky and with all his heart 'believed in Yahweh: and He counted it to him for righteousness' (Gen 15:1-6). Notice that he did not only 'believe God': rather, he 'believed in God'. He did not simply believe that God's words would come true. He trusted God absolutely to deliver what He had promised, even though at the time it seemed so unlikely. As Paul said, 'Against hope he believed in hope . . . he staggered not at the promise of God through unbelief; but was strong in faith, giving glory to God; and being fully persuaded that, what He had promised, He was able also to perform. And *therefore* it was imputed to him for righteousness' (Rom 4:18-22). Because he trusted God's ability and willingness to perform, *therefore* God accounted him righteous.

这也正是亚伯拉罕所经历的。他并没有因为撒拉不能生育而背离神，反而接近神。尽管受到试探，看他能不能相信神不仅会赐给他一个儿子，而是多如繁星的后裔，他还是仰望星空，全心“信耶和华，耶和华就以此为他的义”（创世记 15: 1-6）。需要注意的是他并不只是“相信神”，而是“信靠神”。他并不只是简单的相信神的话会成真，而是全心的信任神会实现他的应许，尽管这在当时看来是那么的不可能实现。就像保罗所说：“*他在无可指望的时候，总没有因不信，心里起疑惑，反倒因信，心里得坚固，将荣耀归给神。且满心相信，神所应许的必能做成。所以这就算为他的义*”（罗马书 4: 18-22）。因为他相信神的能力和意愿，所以神就算他为义。

**It was not written for his sake alone 不是单为他写的。**

Paul continues, 'It was not written for his sake alone, that it was imputed to him; but for us also' (4:23-24). Here we are, gathered around the bread and wine which represent the body and blood of the Lord Jesus, surrendered to death for our sakes. Yet he is not dead. He is marvelously, powerfully, gloriously alive, and is exalted far above all in this world, and the world to come. Just as God was able to bring a wonderful new life from the dead womb of Sarah, so He was able to raise up Jesus our Lord from the dead, and give him glory and power at His right hand.

使徒保罗继续写道，“*算他为义这句话，不是单为他写的，也是为我们将来得算为义之人写的*”（罗马书 4: 23-24）。这正是我们今天来掰饼，喝酒，纪念主耶稣为我们舍弃的身体和宝血的意义。但耶稣并没有离开我们。他荣耀地活着，地位高过这世上和以后神国中的所有人。因为神既然可以让撒拉已经沉睡的母腹孕育出全新的生命，就可以让我们的主耶稣从死里复活，并赐予他荣耀和权柄，让他安坐于神的右边。

Do we believe God when He says that through the death and resurrection of His Son He is reaching out to us to save us? Do we believe Him when He says that in all the twists and turns of life He is working with us to change us into 'the image of His Son'? Do we believe Him when He says that whatever may come our way in life, nothing, not even death itself, can separate us from His love, and prevent us from entering His Kingdom?

我们是否信靠我们的神，是否相信他通过他儿子的受难和复活来拯救我们？是否相信在这众多的磨难中，神在我们身上做工，要将我们塑造成“他儿子的模样”？我们是否相信无论什么，即使是死亡，也不能让我们远离神的爱，阻碍我们进入神的国？

If we put our trust absolutely in God, He receives us this morning as righteous men and women: and the day will come when we shall 'shine forth as the sun' in the kingdom of our Father (Matt 13:43).

如果我们全心地信靠神，他就在今天早上算我们为义，直到那日，“*义人在父的国里，要发出光来，像太阳一样*”（马太福音 13: 43）。

## Analysis 总结

### A. Righteousness—our greatest need, our greatest challenge 义—我们最大的需要，也是最大的挑战

1. Sin is the root of the problem (Rom 5:12) 死是从罪来的。(罗马书 5:12)
2. Righteousness is God's answer—but how to become righteous? A tremendous challenge 义是神的回答—但是怎样才能为义呢?这是一个巨大的挑战
3. Too easily we reflect the sinful patterns we see in our society—even Paul agonized over this problem (7:14-24)—called it 'a law' 我们很容易受平常见到的罪恶的影响—甚至使徒保罗也分析了这个问题, 将之称为“律”
4. Sin so deeply embedded in our psychology that we could never hope to relate to God—unless He had given us the solution in Jesus Christ (7:25) 罪是如此深植于我们心中, 我们就没有了与神联系的希望—除非他赐予我们耶稣基督作为获救的途径(7:25).
5. 'The gospel of God' (1:1-5) “神的福音”(1:1-5)

### B. What is righteousness?什么是义?

1. Paul reviews the world of his day—the immoral (1:18-32), the moral critic (2:1-16) and the Jew (2:17-3:8)—and condemns them all (3:9-18) 保罗回顾了他那个时代的面貌—淫邪者(1:18-32), 审判者(2:1-16) 和犹太人(2:17-3:8)— 并指责了所有的人(3:9-18)
2. Our world today is as unrighteous as the world of Paul's day 我们今天的世界和保罗时代的世界一样不义
3. Not extreme: self-sacrifice, generosity, heroism, dedication, commitment are good things, but no substitute for righteousness 这样的指责并不为过: 自我牺牲, 慷慨大方, 英雄主义, 奉献都是好的, 但都不能算为义.
4. Righteousness is being right with God, according to His criteria 为义是按神的标准行义事

### C. God's solution 神的办法

1. Jesus the pattern of perfect obedience 耶稣是完美顺服的样式
2. Through Jesus, the offer of righteousness and salvation to those who believe 通过耶稣, 赐予信徒义和救赎
3. Transformation into 'the image of His Son' (8:29) 变成“神子的模样”(8:29)

### D. Paul's case study: Abraham 保罗分析的例子: 亚伯拉罕

1. The founding father of the Jewish nation—of whom every Jew was proud! 犹太人引以为傲的犹太民族始祖!
2. But more importantly, a powerful example of how God works 更重要的是, 他是神在人身上做工的有力证明
  - a. An idolater (Josh 24:2)—had done nothing to deserve God's attention 一个拜偶像的人(约书亚记 24:2)— 并不值得神的关注
  - b. But God appeared to him in glory (Acts 7:2) and called him to leave (Gen 12:1-3) 但是神的荣耀向他显现(使徒行传 7:2), 呼召他离开(创世记 12:1-3)
  - c. An extraordinary initiative, and an extraordinary response (Heb 11:8) 非凡的旨意, 非凡的回应(希伯来书 11:8)
3. Because of his trusting faith, the father of the faithful, whether Jew or Gentile (Rom 4:11, 16) 因信, 成为一切有信之人的父, 无论是犹太人还是外邦人(罗马书 4:11, 16)

### E. The challenge of trial 考验的挑战

1. God made promises to Abraham's seed, when Sarah was unable to bear children (Acts 7:5)—a test of faith 神在撒拉不能生育的时候应许亚伯拉罕要得后裔 (使徒行传 7:5)—信心的考验
2. Trial never easy to bear, but essential to spiritual perfection—as even Jesus found (Heb 5:7-19) 考验是不容易经受的,但是对于完善信心却是重要的—对耶稣也是一样(希伯来书 5:7-19)
3. The key question is not, 'Why?' but 'What can I learn?' (Heb 12:1-11) 重要的问题不是“为什么”,而是“我能学到什么”(希伯来书 12:1-11)
4. Trial led Abraham to God—he believed (Gen 15:1-6) 考验让亚伯拉罕接近神—他相信(创世记 15:1-6)
  - a. Not only believed God, but believed 'in God'—absolute trust in God's ability to perform 不仅仅是相信神,而是信赖神—全心信赖神的能力.
  - b. **Therefore** accounted righteous (Rom 4:18-22) 所以算为义(罗马书 4:18-22)

**F. For us also 也是写给我们的**

1. Not written for his sake alone (4:23-24) 不是单为他一人写的(4:23-24)
2. Just as God brought life from the dead womb of Sarah, so He raised Jesus from the dead 正如神让撒拉生育一样,神让耶稣从死里复活
3. Do we believe God's offer of salvation? That He is working with us, to transform us? That His love will endure beyond death? That He will give us a place in His kingdom? 我们是否相信神的拯救,神在我们身上做工来改变我们,他的爱永远不会离弃我们,他会让我们进入他的国?
4. If we believe, we will receive glory in the Father's Kingdom (Matt 13:43) 如果我们相信,我们就会在父的国中得着荣耀(马太福音 13:43)