

3, 4 These two verses inform us of that with which the promise had been concerned. But since that which had been promised is the gospel of God we must infer that **these verses also define for us the subject matter of the gospel unto which the apostle had been separated; the gospel is concerned with the Son of God.** When we read: “concerning his Son”, it is necessary to determine that to which this title refers as it applies to him who is identified at the end of the passage as “Jesus Christ our Lord” (vs. 4). There are good reasons for thinking that in this instance the title refers to a relation which the Son sustains to the Father antecedently to and independently of his manifestation in the flesh.

(1) Paul entertained the highest conception of Christ in his divine identity and eternal preexistence (cf. 9:5; Phil. 2:6; Col. 1:19; 2:9). The title “Son” **he regarded as applicable to Christ in his eternal preexistence and as defining his eternal relation to the Father** (8:3, 32; Gal. 4:4).

(2) Since this is the first occasion in which the title is used in this epistle, we should expect the highest **connotation** to be attached to it. Furthermore, the connection in which the title is used is one that would demand no lower connotation than that which is apparent in 8:3, 32; the apostle is stating that with which the gospel as the theme of the epistle is concerned.

羅 1:3-4

3, 4 這兩節經文告訴我們有關**應許的內容**。但既然所應許的是神的福音，我們就必須推斷，這些經文也為我們定義了使徒所分別講的**福音的主題**。福音與神的兒子有關。當我們讀到：「論到祂的兒子」時，有必要確定這個標題所指的是什麼，因為它適用於在段落末尾被認定為「我們的主耶穌基督」的人（第 4 節）。我們有充分的理由認為，在這種情況下，這個頭銜指的是**子在肉身顯現之前並獨立於子與父所維持的關係**。

(1) 保羅對基督的神聖身分和永恆的先存性抱持最高的觀念（參考 9:5；腓 2:6；西 1:19；2:9）。他認為「子」這個稱號適用於基督在他永恆的存在之前的狀態，並定義了他與父的永恆關係（8:3, 32；加拉太書 4:4）。

(2) 由於這是這封信中第一次使用這個標題，我們應該預料到它有最高的內涵。此外，標題所使用的聯繫所要求的內涵不低於 8:3、32；使徒所闡述的是作為這封信主題的**福音所涉及的内容**。

(3) The most natural interpretation of verse 3 is that the title “Son” is not to be construed as one predicated of him **in virtue of the process** defined in the succeeding clauses **but rather** identifies him as the person who became the subject of this process and is therefore identified as the Son **in the historical event of the incarnation.**

For these reasons we conclude that Jesus is here **identified by that title** which expresses his eternal relation to the Father and that when the subject matter of the gospel is defined as that which pertains to the eternal Son of God the apostle **at the threshold of the epistle** is commending the gospel by showing that it is concerned with him **who has no lower station than that of equality with the Father. The subject matter of the gospel is the person who is on the highest plane of reality.**

Paul had already indicated his unreserved dedication to the service of Christ Jesus (vs. 1) and to the apostolic office. In this title “Son” is the explanation why this service demands nothing less than **unreserved dedication to the gospel**; it is not only God’s gospel but its subject matter is God’s eternal Son.

The clauses which follow obviously comprise a series of parallels and contrasts. “Born” (vs. 3) corresponds to “declared” (vs. 4); “according to the flesh” (vs. 3) corresponds to “according to the Spirit of holiness” (vs. 4); “of the seed of David” (vs. 3) appears to correspond to “by the resurrection from the dead” (vs. 4.) While the correspondences, parallels, and implied contrasts cannot be overlooked, yet we may also lay over stress upon them so as to reach **an artificial result.**

(3) 對第 3 節最自然的解釋是，「兒子」這一頭銜，不應被解釋為根據後面的子句所定義的過程對他做的描述，而是將祂視為此過程的主題人物，而**在道成肉身的歷史事件中被認定為聖子。**

基於這些原因，我們得出結論，**耶穌在這被標示的頭銜，表達了祂與天父永恆的關係。**並且，當福音的主題被定義為與神永恆的兒子有關的內容時，使徒是在這封信的門檻上讚美福音，因為祂與天父具同等的地位。福音的主題是那一位處於現實最高層次的人。

保羅已經表明他是毫無保留地，致力於服事基督耶穌（第 1 節）和使徒的職務。在這個頭銜中，「兒子」解釋了為什麼他的服事需要毫無保留地奉獻給福音；它不只是神的福音，而且它的主題是神永恆的兒子。

接下來的句子顯然包含一系列相似和對比。「生 born」（第 3 節）對應「宣告 declared 顯明」（第 4 節）；「按著肉體」（第 3 節）對應「按著聖善的靈」（第 4 節）；「大衛的後裔」（第 3 節）似乎對應於「從死裡復活」（第 4 節）。雖然是對應的，其相似和隱含的對

In the history of interpretation this parallelism has been most frequently interpreted as referring to the differing aspects of or elements in the constitution of the person of the Saviour. Sometimes the distinguished aspects have been thought to be within the human nature of Christ, the physical contrasted with the spiritual. By others the distinguished aspects have been regarded as the two distinct natures in the person of Christ, the human and the divine, "flesh" designating the former and "Son of God ... according to the Spirit of holiness" the latter. It cannot, of course, be doubted that "born of the seed of David according to the flesh" has reference to the incarnation of the Son of God and therefore to that which he became in respect of his human nature. But it is not at all apparent that the other expression "Son of God ... according to the Spirit of holiness" has in view simply the other aspect of our Lord's person, namely, that which he is as divine in contrast with the human.

There are good reasons for thinking that this type of interpretation whereby it is thought that reference is made to the distinguished aspects of our Lord's human nature or of our Lord's divine-human person is not the line to be followed but that **the distinction drawn is that between "two successive stages" of the historical process of which the Son of God became the subject.** This view is in thorough agreement with the apostle's purpose in defining the subject matter of the gospel. The reasons for adopting this interpretation will become apparent as we proceed with the exposition.

比是不容忽視的，但我們也可能過分強調從而導致一種人造出來的結果。

在詮釋史上，這裡的平行關係最常被解釋為指救世主的**位格不同的面向，或構成要素**。有時，這些獨特的面向被認為是在基督的人性之內，即屬物質與屬靈的對比。其他人則認為，這些顯著的方面被認為，**是基督位格中的，兩種截然不同的本性，就是祂的人性和神性**。「肉體」指的是祂的人性，「上帝的兒子……根據聖善的靈」指的是祂的神性。

當然，毫無疑問，「按肉體來說，是大衛的後裔所生」是指神兒子的道成肉身，因此也指他在人性方面成為的人。但完全不明顯的是，「神的兒子...按聖善的靈來說」所指的，只是我們主耶穌人格的另一面，就是與人性相對的，祂是神的那一面。

我們有充分的理由認為，這種解釋被認為是指我們主的人性，或我們主的神-人格的方面，但並不是應該遵循的路線。**這裡所得出的區別是：在歷史進程的「兩個連續階段」之間的區別。上帝的兒子成為了這個歷史進程的主題。這種觀點與使徒定義福音主題的目的，是完全一致的。**當

(1) “Born of the seed of David.” Whether we render thus or, more literally, “made of the seed of David” (cf. also Gal. 4:4), the clause points to an historical beginning. The subject of this beginning, it should be carefully noted, is the person who had just been identified in his divine and eternal preexistence as the Son of God; it is the Son of God, viewed in his **intradivine** identity as the Son, who is said to have been born of the seed of David. Hence, even in verse 3, the Saviour is not viewed merely as human, though it is the assumption of human nature that is reflected on when he is said to have been born. **Jealousy** for the eternal sonship of Christ does not eclipse the apostle’s jealousy for the historical beginning of which the Son was the subject, and neither does the emphasis upon the historical in any way **prejudice** the reality of the eternal sonship. Here we have unmistakable emphasis upon the coexisting aspects of our Lord’s person as the incarnate Son, and of particular significance is the fact that this emphasis is already clearly enunciated in verse 3 before ever we come to the contrast expressed in verse 4.

In specifying “the seed of David” there is indicated **the added interest of establishing our Lord’s genealogy from David. The apostle had a view to Old Testament prophecy and to its vindication in the fulfilment of its promises.**

我們繼續闡述時，採用這種解釋的原因，就會變得顯而易見。

(1) 「從大衛的後裔所生」。無論我們這樣翻譯，還是更按照字面地翻譯，「由大衛的後裔構成」（另參見加拉太書 4:4），**該子句都指向一個歷史的開端。**

應該仔細注意的是，這個開始的主題，是剛剛在其神聖和永恆的先存中，被識別為上帝之子的人；它是上帝的兒子，從祂作為兒子的內在神聖身分來看，被稱為他是大衛後裔所生。

因此，即使在第 3 節中，救主也不僅僅被視為人類，儘管在據說他出生時反映的是人性的假設。對基督永恆兒子名分的嫉妒並沒有掩蓋使徒對以聖子為主題的歷史開端的偏見，對歷史的強調也不會以任何方式損害永恆兒子名分的現實。在這裡，我們明確地強調了我們的主作為**道成肉身**的兒子的共存方面，特別重要的是，在我們進行第 4 節中表達的對比之前，第 3 節中已經清楚地闡明了這一重點。

在具體說明「大衛的後裔」時，**顯示了從大衛建立我們主的家譜的額外意義。使徒對舊約預言有一個看法，並希望它在應許的實現中得到證實。**

(2) “According to the flesh.” In the usage of the New Testament, when applied to Christ, the denotation cannot be other than human nature in its entirety (*cf.* John 1:14; Rom. 9:5; Eph. 2:14; 1 Tim. 3:16; Heb. 5:7; 10:20; 1 Pet. 3:18; 4:1; 1 John 4:1; 2 John 7). There may be particular emphasis upon the physical and sensuous, as is apparent in some of these instances cited. But it is not possible in the light of the evidence provided by such usage to regard a contrast as instituted between what was physical and what was non-physical. Hence the thought reflected upon in verse 3 is that which the Son of God became in respect of human nature—he was born of the seed of David.

(3) “Who was declared to be the Son of God with power.” The word rendered “declared” is the word which elsewhere in the New Testament means to “determine”, “appoint”, “ordain” (Luke 22:22; Acts 2:23; 10:42; 11:29; 17:26, 31; Heb. 4:7). In none of these instances does it mean to “declare”. It might be possible to derive the meaning “declare” from its use in the sense of “mark out” or “mark out the boundaries”. In this way Christ could be said to be marked out as the Son of God. But this process of thought by which to arrive at the meaning “declared” is unnecessary and has little to commend it. There is neither need nor warrant to resort to any other rendering than that provided by the other New Testament instances, namely, that Jesus was “appointed” or “constituted” Son of God with power and points therefore to an investiture which had an historical beginning parallel to the historical beginning mentioned in verse 3. It might appear that this encounters an **insuperable objection**; Jesus was not **appointed** Son of God; as we found, he is **conceived** to be **the eternal Son**, and this sonship had no historical beginning.

(2) 「按肉體」。在新約的使用中，當應用於基督時，這個意義只能是整個人性（參考約 1:14；羅 9:5；弗 2:14；提前 3:16）；來 5:7；10:20；彼前 3:18；4:1；約壹 4:1；約貳 7）。可能會特別強調身體和感官，正如所引用的一些例子中顯而易見的那樣。但根據這種用法提供的證據，不可能將物理與非物理之間建立對比。因此，**第 3 節所反映的思想是神的兒子在人性方面所成為的—他是由大衛的後裔所生。**

(3) “他被宣告為有能力的神的兒子。”
「宣告」這個字在新約其他地方的意思是「決定」、「指定」、「命定」（路加福音 22:22；使徒行傳 2:23；10:42；11:29；17:26），31；來 4:7）。在這些情況下，它都不意味著“聲明”。或許可以從「劃出」或「劃出邊界」的意義上推導出「聲明」的意思。這樣，基督就可以說被標示為神的兒子。但這種獲得「宣稱」意義的思考過程是不必要的，也沒有什麼值得稱讚的。除了《新約》其他實例所提供的翻譯之外，沒有必要也沒有理由訴諸任何其他翻譯，即耶穌被「任命」或「構成」具有權力的上帝之子，**因此表明任命是有一個歷史開始的與第 3 節中提到的歷史開端平行。**這似乎遇到了無法克服的反對；耶穌並沒有被任命為上帝的兒子；正

But this objection has validity only as we overlook the force of the expression “with power”. The apostle does not say that Jesus was appointed “Son of God” but “Son of God in power”. This addition makes all the difference. Furthermore, we may not forget that already in verse 3 the Son of God is now viewed not simply as the eternal Son but as the eternal Son incarnate, **the eternal Son subject to the historical conditions introduced by his being born of the seed of David**. Hence the action with which verse 4 is concerned is one that has respect to the Son of God incarnate, and it is not only proper but altogether reasonable to regard it as another phase of the historical process which provides the subject matter of the gospel.

The apostle is dealing with some particular event in the history of the Son of God incarnate by which he was *instated* in a position of sovereignty and invested with power, an event which in respect of investiture with power surpassed everything that could previously be ascribed to him in his incarnate state. What this event was and in what **the investiture** consisted will forthwith appear. And even if we associate the expression “in power” with the verb “appointed” rather than with the title “Son of God”, this does not raise an insuperable obstacle to the interpretation in question.

如我們所發現的，祂是被視為是上帝永恆的兒子，而這個兒子的身份並沒有歷史的開始。

但只有當我們忽略了「大能的」這一表達的力量時，這種反對意見才有效。使徒並沒有說耶穌被任命為「神的兒子」，而是說「以大能被任命為神的兒子」（和合本：以大能顯明為神大兒子）（另譯：被任命為掌權 in power 的神的兒子）。這一添加使一切變得不同。此外，我們不能忘記，在第 3 節中，**神的兒子現在不僅被視為永恆的兒子，而且被視為永恆的兒子道成肉身，永恆的兒子受到他由大衛的後裔所帶來的歷史條件的影響。因此，第 4 節所涉及的行動是尊重道成肉身的神兒子的行動，將其視為提供福音主題的歷史過程的另一個階段不僅是適當的，而且是完全合理的。**

使徒正在處理神兒子道成肉身的歷史中的一些特殊事件，透過該事件，**祂被任命為至高無上的地位並被賦予權力，就授予權力而言，這一事件超越了以前可以歸因於祂的一切在祂的肉身狀態下。** 這次事件的內容以及授勳儀式的內容將立即揭曉。即使我們將「**掌權**」一詞與動詞「任命」聯繫起來，而不是與「上帝之子」這個頭銜聯繫起來，這也不會對相關解釋造成不可

The apostle could still say that he was appointed Son of God with express allusion to the new phase of lordship and glory upon which Jesus as the incarnate Son entered by the resurrection without in the least implying that he then began to be the Son of God. The statement would be analogous to that of Peter, that by the resurrection God made Jesus “both Lord and Christ” (Acts 2:36). Peter cannot be understood to mean that then for the first time Jesus became Lord and Christ. He is referring to the new phase of his messianic lordship.

(4) “According to the Spirit of holiness.” Difficulties encompass every interpretation of this expression because it occurs nowhere else in the New Testament. Since it is parallel to “according to the flesh” in verse 3 and since the latter refers to the human nature of our Lord, it has been supposed that the term in question must have in view the divine nature. **This does not follow.** There are other contrasts which are relevant to the apostle’s theme in these verses, and we are not shut up to this alternative. The expression “according to the Spirit of holiness” stands in the closest relation to “by the resurrection from the dead”. The latter, it must not be forgotten, concerns Christ’s human nature—only in respect of his human nature was he raised from the dead. This correlation with the resurrection from the dead, moreover, provides the clearest indication of the direction in which we are to seek the meaning of the expression in question. Just as “according to the flesh” in verse 3 defines the phase which came to be through being born of the seed of David, so “according to the Spirit of holiness” characterizes the phase which came to be through the resurrection. And when we ask what that new phase was upon which the Son of God entered by his resurrection, there is copious New Testament allusion and elucidation (*cf.* Acts 2:36; Eph.

克服的障礙。使徒仍然可以說他被任命為上帝的兒子，**明確暗示耶穌作為道成肉身的兒子透過復活進入了主權和榮耀的新階段**，而絲毫沒有暗示他從此開始成為上帝的兒子。這句話與彼得的說法類似，即神藉著復活使耶穌「為主為基督」（使徒行傳 2:36）。彼得不能被理解為耶穌第一次成為主和基督。他指的是他的彌賽亞主權的新階段。

(4) 「照著聖善的靈」。對這個表達的每一種解釋都存在困難，因為它在新約的其他地方沒有出現過。由於它與第 3 節中的「按肉體」平行，而且後者指的是我們主的人性，因此我們認為該術語必定涉及**神性**。這並不通。在這些經文中還有其他與使徒主題相關的對比，我們不會拒絕這個選擇。「照聖善的靈」這個說法與「藉著從死裡復活」的關係最為密切。不可忘記，後者涉及基督的人性——**只有就祂的人性而言，祂才從死裡復活**。此外，這種與死裡復活的關聯，為我們尋求相關表達的含義提供了最清晰的方向。**正如第 3 節的「按肉體」定義了透過大衛後裔而生的階段一樣，「按聖善的靈」也表徵了透過復活而實現的階段。**當我們問神子透過復活進入的新階段是什麼時，有大量的新約典故和解釋（參考使徒行傳 2:36；以弗所書 1:20–23；腓立比書 2:9–11；彼

1:20–23; Phil. 2:9–11; 1 Pet. 3:21, 22). By his resurrection and ascension the Son of God incarnate entered upon a new phase of sovereignty and was endowed with new power correspondent with and unto the exercise of the mediatorial lordship which he executes as head over all things to his body, the church. It is in this same resurrection context and with allusion to Christ's resurrection endowment that the apostle says, "The last Adam was made life-giving Spirit" (1 Cor. 15:45). And it is to this that he refers elsewhere when he says, "The Lord is the Spirit" (2 Cor. 3:17). "Lord" in this instance, as frequently in Paul, is the Lord Christ. The only conclusion is that Christ is now by reason of the resurrection so endowed with and in control of the Holy Spirit that, without any confusion of the distinct persons, Christ is identified with the Spirit and is called "the Lord of the Spirit" (2 Cor. 3:18). Thus, when we come back to the expression "according to the Spirit of holiness", our inference is that it refers to that stage of pneumatic endowment upon which Jesus entered through his resurrection. The text, furthermore, expressly relates "Son of God with power according to the Spirit of holiness" with "the resurrection from the dead" and the appointment can be none other than that which came to be by the resurrection.

The thought of verse 4 would then be that the lordship in which he was instated by the resurrection is one all-pervasively conditioned by pneumatic powers. The relative weakness of his pre-resurrection state, reflected on in verse 3, is contrasted with the triumphant power exhibited in his post-resurrection lordship. What is contrasted is not a phase in which Jesus is not the Son of God and another in which he is. He is the incarnate Son of God in both

得前書 3:21, 22) 。透過祂的復活和升天，神的兒子道成肉身進入了一個新的主權階段，並被賦予了與中保主權相對應的新權力，祂作為祂的身體教會的萬有之首來執行這一權力。正是在同樣的復活背景下，並提到基督的復活恩賜，使徒說：「末後的亞當成了賜生命的靈」（哥林多前書 15:45）。當他在別處說「主就是靈」（哥林多後書 3:17）時，他所指的正是這一點。正如保羅經常提到的那樣，這裡的「主」就是主基督。唯一的結論是，基督現在因復活而被賦予聖靈並管理聖靈，因此，在明確的位格沒有任何混淆的情況下，基督與聖靈同一，並被稱為「聖靈的主」（2 哥林多書 3:18）。因此，當我們回到「照著聖善的靈」這句話時，我們的推論是，它指的是耶穌透過復活進入的靈性恩賜階段。此外，經文明確地將「上帝的兒子，按聖善的靈說，有大能」與「從死裡復活」連結起來，而這個任命只能是透過復活而實現的。

第 4 節的意思是，祂透過復活而確立的主權是一種普遍受到聖靈大能設立 instated 的王權。第 3 節反映了他復活前狀態的相對軟弱，與他復活後主權中所展現的勝利力量形成鮮明對比。所對比的並不是耶穌不是神的兒子的階段，和耶穌是神的兒子的階段。在屈辱和高舉這兩種狀

states, humiliation and exaltation, and to regard him as the Son of God in both states belongs to the essence of Paul's gospel as the gospel of God. But the pre-resurrection and post-resurrection states are compared and contrasted, and the contrast hinges on the investiture with power by which the latter is characterized.

The significance of historical progression in the messianic achievements of our Lord and of progressive realization of messianic investiture is hereby evinced. What signals this progression is the resurrection from the dead. Everything antecedent in the incarnate life of our Lord moves toward the resurrection and everything subsequent rests upon it and is conditioned by it. This is the subject matter of the gospel of God and it is that with which prophetic promise was engaged. The apostle clinches and fixes all the points of his summation of the gospel by the combination of titles with which, at the conclusion of verse 4, he identifies the person who is himself the gospel, "Jesus Christ our Lord".

Each name has its own peculiar associations and significance. "Jesus" fixes his historical identity and expresses his saviourhood. "Christ" points to his official work as the anointed. "Lord" indicates the lordship to which he is exalted at the right hand of the Father in virtue of which he exercises all authority in heaven and in earth. The historical and the official, commitment and achievement, humiliation and exaltation are all signaled in the series of titles by which the Son of God is hereby designated.¹

態下，他都是道成肉身的神的兒子，在這兩種狀態下都將他視為神的兒子，這屬於保羅福音作為神的福音的本質。但復活前和復活後的狀態是比較和對比的，而這種對比取決於後者所擁有的授予權的特徵。

我們的主彌賽亞之成就的歷史進程，和彌賽亞授權封王（investiture）的逐步實現的意義在此得到證實。這進程的標誌就是從死裡復活。我們的主道成肉身的生命中發生的一切都朝著復活的方向發展，而隨後發生的一切都取決於復活並受其製約。這是上帝福音的主題，也是預言性應許所涉及的主題。使徒透過標題的組合來鞏固和確定他對福音的總結的所有要點，在第4節的結尾，他確定了福音本身的人，「我們的主耶穌基督」。

每個名字都有其獨特的聯想和意義。「耶穌」固定了他的歷史身份，表達了他的救主。「基督」指的是祂作為受膏者的正式工作。「主」表示祂在天父的右邊被高舉，藉此行使天上地下所有的權柄。歷史的和官方的、承諾和成就、羞辱和崇高都在上帝之子被指定的一系列頭銜中得到體現。

¹ John Murray, *The Epistle to the Romans*, vol. 1, The New International Commentary on the Old and New Testament (Grand Rapids, MI; Cambridge, U.K.: Wm. B. Eerdmans Publishing Co., 1968), 5–12.

	<p>約翰·默里，羅馬書，卷。1，《新舊約國際註釋》（密西根州大急流城；英國劍橋：Wm. B. Eerdmans Publishing Co.，1968年），5-12。</p>
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