IOUC 国际网络联合教会

【罗马书】讲章
【Roman】SERMON

主日证道讲章集　Sunday Sermons

王保罗牧师　Rev. PAUL WANG

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1.福音來源【羅 1:1-3】

引言

上週結束了使徒行傳，今天我們開始講羅馬書。毫無疑問，羅馬書是一卷偉大的書卷。書寫羅馬書的保羅也是一位蒙神重用的使徒、令人欽佩！但是，我的態度是以一個敬虔心、平常心來看待聖經的每一卷書、包括羅馬書。這個核心價值觀，將幫助我們如何看待聖經及書寫聖經的人。我們來看第一點：

使徒傳道

關於保羅的使徒身份，在當時是有爭議的。但是，當保羅寫的書信被神選入聖經的時候，保羅的使徒身份也就坐實了。首先，使徒的本質是僕人。從教會論的角度來看，使徒是從耶穌選立的十二使徒開始的。無論是馬提亞替補猶大、還是後來的保羅，巴拿巴，雅各，西拉，以及安多尼古和猶尼亞 ，都是因著教會在福音宣教、彼此的配搭服事、且以僕人式的領導力為趨動力的目的。簡單地說，就是效法主耶穌基督僕人的樣式。使徒的身份認證是初代教會運作的甄別原則，具有歷史階段性的意義。然而，使徒作為服事教會的一種恩賜，則是在彰顯或表達使徒僕人的本質。

其次，使徒的由來是蒙召。使徒一詞聽起來給人一種很有權柄、很威風的感覺。所以，使徒的名稱自古以來就充滿誘惑、使得許多人趨之若鶩。其實，使徒的身份唯獨與神的呼召及關係有關。所以，初代教會在訂立使徒資格標準的時候，首當其衝的就是這個被稱為使徒的人必須親眼見過復活的主耶穌。如經上所記，「所以主耶穌在我們中間始終出入的時候，就是從約翰施洗起，直到主離開我們被接上升的日子為止，必須從那常與我們作伴的人中，立一位與我們同作耶穌復活的見證。」

最後，使徒的使命是福音。保羅被置疑的原因，是他彷彿並沒有常與眾使徒相伴。但是，保羅的確是在大馬色路上與復活的主相遇，而且是帶著福音使命。聖經說：“主對亞拿尼亞說、你只管去.他是我所揀選的器皿、要在外邦人和君王並以色列人面前、宣揚我的名（徒 9:15）。”因著保羅過去曾經逼迫教會，人們對他使徒身份仍是懷疑。以致保羅自己也需自辯，說：“作使徒的保羅、（不是由於人、也不是藉著人、乃是藉著耶穌基督、與叫他從死裡復活的父　神）（加 1:1）。”保羅蒙召之後傳福音的生命印證了他使徒的身份，勿雍質疑！我們看第二點：

先知應許

保羅的意思是，福音並不是貿然出現的，也不是新約才有的。乃是就如　神從創立世界以前、在基督裡揀選了我們、使我們在他面前成為聖潔、無有瑕疵。首先，律法與先知。律法指摩西五經，被稱為妥拉。先知是指大小先知書十七卷，其餘的是歷史書與智慧書。猶太人通常說的律法與先知，指的就是整部舊約聖經。如，創世記三章十五節所說的：“我又要叫你和女人彼此為仇、你的後裔和女人的後裔、也彼此為仇．女人的後裔要傷你的頭、你要傷他的腳跟。”怎麼知道這節經文是指向福音呢？這就是基督耶穌道成肉身、捨命十架、死裡復活。如此一來，新舊約聖經就彼此相互印證、渾然一體。

其次，記載在聖經。摩西也好、保羅也罷，他們寫摩西五經、及保羅書信時，也並不知道自己所寫會被神選入聖經。一旦被選入聖經，就意味著這些話語是出於神自己說的了。我們知道：“聖經都是　神所默示的、〔或作凡　神所默示的聖經〕於教訓、督責、使人歸正、教導人學義、都是有益的．叫屬　神的人得以完全、預備行各樣的善事（提後 3:16-17）。”這也是為什麼人不可妄稱自己是先知的道理所在！為什麼？因為具有先知身份的人, 他們所說的話是要被載入聖經的，所以要儆醒禱告、免得妄稱主的名。

最後，信實在應許。辨別真假先知的標準，就是他們所說的是否真實、且事後應驗其預言是真實可靠的。特別是關於耶穌基督，祂是舊約聖經所預言、新約聖經所應驗真實可靠的。關於彌賽亞的身份與使命，不是人可以定義的。最重要的是，福音是人力無法杜撰出來的、必須是出於神的啟示。為什麼？因為神用了約 1650 年的時間完成以福音為主題的新舊約聖經，又用了超過兩千年的教會歷史來應驗聖經的真偽。可以說，神的信實全都在祂真實可靠的應許中。我們看第三點：

大衛後裔

怎麼會扯出大衛？保羅說：“論到他兒子我主耶穌基督，按肉體說、是從大衛後裔生的，”到底是什麼意思呀？首先，基督耶穌是我主。基督就是彌賽亞、是舊約聖經一直在預言、在預備的那位將要道成肉身的、被聖經稱為是神的兒子、被我們稱為是主。基督成為耶穌，是神在他的所造之物中設計的最高智慧，就是上帝成為人的樣式。神自己親自走進人類的歷史，來到我們中間。約翰為此作見證，他說：“道成了肉身、住在我們中間、充充滿滿的有恩典有真理。我們也見過他的榮光、正是父獨生子的榮光（約 1:14）。”這是我們的核心價值觀：耶穌是基督、是主、是創天造地的大君王！

其次，神人二性為彰顯。耶穌是基督、是主，表達了基督耶穌的絕對權柄。但是，祂是一位怎樣的神呢？新約聖經多次提到耶穌基督是大衛的子孫，聖經在表達什麼意思呢？我們從馬太福音第一章、以及路加福音第三章的家譜來看，無論是從父系、還是母系，耶穌都是大衛的子孫。其實，聖經就想極力說明一個簡單的事實，基督耶穌不但是神的兒子，也是人的兒子，祂有人的生命、性情。神人二性所得出來的結論就是，他最有資格站在人的地位、代替人接受神的審判、且死在十字架上、成就神的救恩。

最後，大衛家譜為背景。最後一個小點，我想表達一個感受，就是神的信實廣大！神為了預備基督耶穌的神人二性，他甚至進入歷史，在馬利亞與約瑟各自的族譜史上保持連續觀察與掌管，直到他們倆在同一個時代成為同齡人。不僅如此，神還使他們倆有婚約、還因馬利亞聖靈感孕險些解除婚約。最終，約瑟被稱為是義人、且憑著信心將馬利亞娶回家，成就了上帝成為人的一段佳話。想想都覺得奇妙無比，神讓大衛王成為一千年之後的一對夫婦的共同祖先。神甚至用一個君王成為“基督的神人二性”的一道風景線、一個背景。我幾乎忍不住要說：神啊，祢真偉大！

結語

羅馬書的開篇之道就是福音的來源：首先是由使徒傳開來的，所傳的內容是先知藉著聖經所應許的信實。不僅如此，神甚至將大衛王的家譜成為“基督的神人二性”的一道風景線。

我們一同禱告……

（羅 1:1-3）

1:1 耶穌基督的僕人保羅、奉召為使徒、特派傳　神的福音．

1:2 這福音是　神從前藉眾先知、在聖經上所應許的、

1:3 論到他兒子我主耶穌基督．按肉體說、是從大衛後裔生的、

1. Resource of gospel【Romans 1:1-3】

Introduction

Last week we finished with the Book of Acts, and today we begin with the Book of Romans. There is no doubt that Romans is a great book. Paul, who wrote the book of Romans, was also an apostle who was highly used by God, which is admirable! However, my attitude is to look at every book of the Bible, including Romans, with a pious and normal heart. This core value will help us think about the Bible and the people who wrote it. Let's look at the first point:

Apostolic preaching

Paul's identity as an apostle was controversial at the time. However, when the letters written by Paul were chosen by God to be included in the Bible, Paul's status as an apostle was confirmed. First, the nature of an apostle is that of a servant. From an ecclesiological perspective, the apostles began with the twelve apostles appointed by Jesus. Whether it was Matthias who replaced Judas, or later Paul, Barnabas, James, Silas, Andronicus and Junia, it was all because of the church's mission of the gospel, their coordination and service, and their Servant leadership is motivational. Simply put, it is to imitate the pattern of a servant of the Lord Jesus Christ. The identity authentication of the apostles was the screening principle for the operation of the early church and had historical significance. However, apostleship, as a gift to serve the church, demonstrates or expresses the nature of an apostolic servant.

Secondly, the origin of apostles is calling. The word apostle sounds very authoritative and majestic. Therefore, the name of the apostle has been full of temptation since ancient times, causing many people to flock to it. In fact, the identity of an apostle is only related to God's calling and relationship. Therefore, when the early church set the qualification standards for apostles, the first thing that they needed to bear the brunt of was that the people called apostles must have seen the resurrected Lord Jesus with their own eyes. As it is written, "So one of the men who have accompanied us during all the time that the Lord Jesus went in and out among us, beginning from the baptism of John until the day when he was taken up from us—one of these men must become with us a witness to his resurrection. (Acts 1:21-22)"

Lastly, the mission of the apostles is the gospel. The reason why Paul was questioned was that he did not seem to spend much time with the apostles. However, Paul did meet the resurrected Lord on the Damascus road, and it was with a gospel mission. The Bible says: "But the Lord said to him, "Go, for he is a chosen instrument of mine to carry my name before the Gentiles and kings and the children of Israel. (Acts 9:15)" Because Paul had persecuted the church in the past, people still doubted his apostleship. So Paul himself had to defend himself, saying: "Paul, an apostle—not from men nor through man, but through Jesus Christ and God the Father, who raised him from the dead. (Galatians 1:1)" Paul's life of preaching the gospel after he was called confirmed his identity as an apostle, there is no doubt about it! Let's look at the second point:

Prophetic promise

What Paul is saying is that the gospel did not appear suddenly, nor is it unique to the New Testament. It is just as God chose us in Christ before the foundation of the world to be holy and blameless before Him. First, the Law and the Prophets. The Law refers to Pentateuch, known as the Torah. The prophets refer to the seventeen books of the major and minor prophets, and the rest are books of history and wisdom. What Jews usually refer to as the Law and the Prophets refers to the entire Old Testament. For example, Genesis 3:15 says: "I will put enmity between you and the woman, and between your offspring and her offspring; he shall bruise your head, and you shall bruise his heel. (Gen. 3:15)" How do you know this verse points to the gospel? This is the incarnation of Christ Jesus, the sacrifice of his life on the cross, and his resurrection from the dead. In this way, the Old and New Testaments corroborate each other and are integrated.

Secondly, it is recorded in the Bible. Whether it was Moses or Paul, when they wrote the Pentateuch and Paul's letters, they did not know that what they wrote would be chosen by God to be included in the Bible. Once selected into the Bible, it means that these words were spoken by God Himself. We know that: "All Scripture is breathed out by God and profitable for teaching, for reproof, for correction, and for training in righteousness, that the man of God may be complete, equipped for every good work. (2 Timothy 3:16-17)" This is why people should not falsely claim to be prophets! Why? Because of one who has prophetic status, what they said will be recorded in the Bible, so watch and pray lest you take the name of the Lord in vain.

Finally, faithfulness lies in the promise. The standard for distinguishing true and false prophets is whether what they say is true and whether their prophecies are fulfilled afterwards and are true and reliable. Especially regarding Jesus Christ, He is true and reliable as prophesied in the Old Testament and fulfilled in the New Testament. The identity and mission of the Messiah cannot be defined by humans. Most importantly, the gospel cannot be invented by humans and must be inspired by God. Why? Because it took God about 1,650 years to complete the Old and New Testaments with the gospel as the theme, and it took more than two thousand years of church history to verify the authenticity of the Bible. It can be said that God's faithfulness lies entirely in His true and reliable promises. Let's look at the third point:

Descendants of David

How could David be pulled out? Paul said: "concerning his Son, who was descended from David according to the flesh." What does it mean? First, Christ Jesus is our Lord. Christ is the Messiah, the one who has been prophesied and prepared in the Old Testament and will be incarnate. He is called the Son of God in the Bible and is called the Lord by us. Christ becoming Jesus is the highest wisdom designed by God in His creation, that is, God becoming human. God Himself walked into human history and came among us. John testified to this, saying: "And the Word became flesh and dwelt among us, and we have seen his glory, glory as of the only Son from the Father, full of grace and truth." This is our core value: Jesus is the Christ, the Lord, and the King who created heaven and earth!

Secondly, the two natures of God and man are expressed. Jesus is the Christ and the Lord, expressing the absolute authority of Christ Jesus. But what kind of God is He? The New Testament mentions Jesus Christ as the son of David many times. What does the Bible mean? From the genealogy in Matthew Chapter 1 and Luke Chapter 3, we can see that Jesus is a descendant of David, whether on the paternal or maternal line. In fact, the Bible tries its best to explain a simple fact: Christ Jesus is not only the Son of God, but also the Son of man. He has human life and nature. The conclusion drawn from the two natures of God and man is that He is the most qualified to stand in the position of man, accept God's judgment on behalf of man, and die on the cross to achieve God's salvation.

Finally, the genealogy of David serves as background. The last little point I want to express is the vastness of God's faithfulness! In order to prepare the divine and human nature of Christ Jesus, God even entered history and maintained continuous observation and control over the genealogical history of Mary and Joseph until they both became contemporaries in the same era. Not only that, God also caused the two of them to be engaged, and the engagement was almost broken because of Mary's conception of the Holy Spirit. In the end, Joseph was called a righteous man and took Mary home by faith, completing a wonderful story about God becoming a human being. It's amazing to think about it. God made King David the common ancestor of a couple a thousand years later. In fact, God even used a king to become a landscape and a background for "the divine and human natures of Christ." I can hardly help but say: Oh God, You are so great!

Conclusion

The opening word of Romans is the source of the gospel: first preached by the apostles, and what was preached was the faithfulness of the prophets' promises through the Scriptures. Not only that, God even made King David's genealogy a landscape of "the divine and human natures of Christ."

Let us pray……

（Romans 1:1-3）

1:1 Paul, a servant of Christ Jesus, called to be an apostle, set apart for the gospel of God,
1:2 which he promised beforehand through his prophets in the holy Scriptures,
1:3 concerning his Son, who was descended from David according to the flesh.

2.福音本質 【羅 1:4-7】

引言

聖經強調耶穌是大衛的子孫、“是從大衛後裔生的”，就是表明基督的道成肉身、成為人的樣式。但是，從真理的完備來看，這是一句沒有說完的話。因為完備的基督論是祂的“神人二性”，及祂是完全的人、也是完全的神！我們來看第一點：

復活大能

基督耶穌從死裡復活，是表達基督神性的最高形式。基督若是沒有復活，我們所信的，也就枉然了。首先，源於聖靈感孕。我們都是亞當的後裔，唯獨耶穌基督不是，為什麼？就是因為馬利亞所懷的胎不是從約瑟而來，乃是聖靈感孕。聖經為此做了宣告：“馬利亞就從聖靈懷了孕（太 1:18）。”神讓基督降世為人，從一開始就由聖靈分別為聖、顯出神兒子聖潔的本質。基督的神性非常重要，一是表明祂無罪、以致才能拯救有罪的人。使得無罪的代替有罪的，義的代替不義的（彼前 3:18）。除了無罪，祂還必須是有能力拯救罪人的，這就是作為神子身分的必須、在神面前擔當並除去人的罪（彼前 2:24）。

其次，在於死裡復活。死裡復活是天底下最奇妙的事情了，同意嗎？這是基督耶穌的福音帶給我們最重要的真理了，對嗎？試想一下，假如基督不來、世間也沒有耶穌的道成肉身、祂也沒有從死裡復活，那麼，這是一個怎樣的世界？人類就仍舊是一個從搖籃到墳墓的光景，這是什麼光景？這是絕望的光景啊！因為你不管怎麼活，你都在活絕望兩個字，不是嗎？你賺盡了天下財、贏遍了天下人、打敗了天下國、最後，你死了！有意義嗎？死亡吞吃了人類所有價值與意義、吞滅了人世間一切的理想與未來。復活的意義就是戰勝了死亡，這就是福音的核心價值！

最後，顯明神的兒子。耶穌基督作為人子，祂就可以擔當我們所當受的刑罰、且理解我們的一切痛苦。祂作為神的兒子，就因自己的無罪、以致死亡對祂無能為力！同時，也因為祂是神的兒子，就有能力扭轉乾坤、出死入生、從死裡復活。這就是耶穌基督以大能顯明是神的兒子的憑證！此話怎講呢？因為自有人類歷史以來，從來沒有人勝過了死亡的權柄。但，基督做到了！耶穌基督是人歷史上唯一的經過死亡、從死亡中走出來的那一位。也正因為此，我們這些凡跟隨祂的人，就有了一個永生的盼望。我們看第二點：

傳向萬民

福音的本質就是生命、就是永生、就是從死裡復活的大能！福音的本質也是從生命向使命的轉化，就是要將這大好的消息向萬民廣傳。首先，得救本乎恩。人與福音的關係從神的角度看，就是一份白白得來恩典。而且，我們都是透過耶穌基督而領受了恩惠。恩惠一詞原文就是恩典，引伸出來卻有兩層意思：一是順從、信服，二是恩惠與喜樂出於同一字根。這裡的細微之處，其實是講出了使命的核心價值觀。一個人信了主、還要去傳福音，請問怎麼傳？當然免不了要用口傳，但其實是用生命傳。我們信了主，是否在生命中有順服的屬靈品格？我們的臉上是否有喜樂？我們的家庭關係是否有平安？否則，哪裡來的見證讓神得榮耀呢？

其次，福音的職分。保羅寫羅馬書時，使徒在教會裡仍然是以一種職分為主要的表達方式。隨著教會歷史的演變，使徒的職分也逐漸向使徒的恩賜轉化。然而，使徒職分的本質卻一直都沒有改變，就是福音的職分。這也是保羅自己將使徒職分活出來的見證。其實保羅並不在乎其使徒職分在屬靈身份上的特殊性，乃是強調自己是向外邦人傳福音的使徒，重點是在福音上。也有點像是今天在坊間流傳的各種怪相，有些傳道人對牧師頭銜的在乎，或是在佈道會的名稱上以自己的名字冠在前面。

最後，當信服真道。我們今天出去傳福音，向誰傳？去哪裡傳？怎麼傳？一遇到這一類的問題，我們就比較容易受自己傳統文化觀念、甚至是狹隘的民族主義影響。我是一個中國人，理所當然地應該首先、甚至唯一向中國人傳福音。對不對呢？有沒有聖經依據呢？保羅在第五節的後半節說：“在萬國之中叫人為他的名信服真道！”萬國，就是指所有的國家，並不分是哪一國人！大使命說的也是同樣的道理，我們傳福音的範圍是萬國、對象就是萬民。我們來看第三點：

神的大愛

羅馬書是保羅三年前在哥林多寫的，等保羅到達羅馬時，羅馬的弟兄姊妹一聽保羅來了，就跑了幾十里路來迎接保羅。首先，同為蒙召之人。福音必定產生新的人際關係，是這個世界所不認識的。保羅對羅馬的弟兄姊妹發出來自遠方、因信耶穌基督而來的問候。他說我們的關係是基於我們的屬靈身份，就是同為蒙召之人！一但成為蒙召的人，就有了一個新的歸屬身份。從此，我們就是屬基督耶穌的人了！從信主這一天開始，基督就是我們的主。凡事都要奉耶穌基督的名行事為人。從此，耶穌基督就是我們生命中的唯一、專一、第一！所有的人際關係，都必須透過耶穌基督來看待。

其次，同領主的大愛。保羅說：“我寫信給你們在羅馬為　神所愛”的人。意思是神的愛是超越時空的，不但在哥林多、也在你們羅馬，我們是同領主的大愛。這是由福音的本質所帶來的果效。什麼意思呢？聖經啟示的愛不是出於人的愛，乃是基督的大愛。不是我們愛，乃是神先愛我們！神給我們的新命令就是要彼此相愛！為什麼？因為當我們彼此相愛的時候，眾人就認出我們是神的兒女了。當然，神也因此得著祂當得的榮耀了。

最後，同享恩惠平安。保羅最後這句問候語絕對不簡單，他是在為神兒女畫一幅肖像。我們可能無法掌控自己十八歲時的芳華相，因爲那是源於父母的成分比較多。但是，一個人四十歲以後的相貌，卻是自己生命的年輪印記。神已將恩惠平安藉著福音賜給了我們，但是，請問這福音的相貌是否在你的生命中留下痕跡。聖經說，不可以貌取人，指的是外表的相貌、穿著的貧富。恩惠與平安卻是由內裡活出來的屬靈氣質、是無法遮掩的。

結語

戴德生有句名言：“假使我有千鎊英金，中國可以全數支取；假使我有千條生命，決不留下一條不給中國。”我們中國人一聽，就說好！原來我們因信基督還有千磅英金啊！真好！心中暗喜，會不會？哪裡曉得，人家還有下半句呢，他繼續說：“不，不是中國，乃是基督。”這就是福音的本質！

我們一同禱告……

（羅 1:4-7）

1:4 按聖善的靈說、因從死裡復活、以大能顯明是　神的兒子。
1:5 我們從他受了恩惠、並使徒的職分、在萬國之中叫人為他的名信服真道.
1:6 其中也有你們這蒙召屬耶穌基督的人。
1:7 我寫信給你們在羅馬為　神所愛、奉召作聖徒的眾人。願恩惠平安、從我們的父　神、並主耶穌基督、歸與你們。

2. Essence of gospel 【Romans 1:4-7】

Introduction

The Bible emphasizes that Jesus is a descendant of David, "descended from David," which shows that Christ became flesh and became a human being. However, from the perspective of the completeness of the truth, this is an unfinished sentence. Because the complete Christology is His "two natures of God and man", and He is fully human and fully God! Let's look at the first point:

Power of resurrection

The resurrection of Christ Jesus from the dead is the highest form of expression of the divinity of Christ. If Christ has not been resurrected, our faith is in vain. First, from conception by the Holy Spirit. We are all descendants of Adam, except Jesus Christ. Why? This is because the child that Mary conceived was not from Joseph, but was conceived by the Holy Spirit. The Bible declares this: "she was found to be with child from the Holy Spirit. (Matthew 1:18)" God made Christ come into the world as a human being, and from the beginning he was sanctified by the Holy Spirit and showed the holy nature of the Son of God. The divinity of Christ is very important. First, it shows that He is sinless so that He can save sinful people. Let the sinless take the place of the guilty, and the righteous take the place of the unjust (1 Peter 3:18). In addition to being sinless, He must also be able to save sinners. This is what is necessary as the Son of God, to bear and take away people's sins before God (1 Peter 2:24).

Secondly, it lies in the resurrection from the dead. Resurrection from the dead is the most amazing thing in the world, do you agree? This is the most important truth that the gospel of Christ Jesus brings us, right? Just imagine, if Christ did not come, there was no incarnation of Jesus in the world, and He was not resurrected from the dead, then what kind of world would this be? Humanity is still in a cradle-to-grave situation. What is this situation? This is a desperate situation! Because no matter how you live, you are still living with the word despair, right? You made all the wealth in the world, won over all the people in the world, defeated all the countries in the world, and finally, you died! Does it make sense? Death has devoured all human values and meanings, and swallowed up all ideals and futures in the world. The meaning of resurrection is to defeat death. This is the core value of the gospel!

Finally, the Son of God is revealed. As the Son of man, Jesus Christ can bear the punishment we deserve and understand all our pain. As the Son of God, because of His sinlessness, death was powerless against Him! At the same time, because He is the Son of God, He has the power to turn things around, pass from death to life, and rise from the dead. This is the evidence that Jesus Christ shows his power as the Son of God! How to say this? Because since the beginning of human history, no one has ever conquered the power of death. But, Christ did it! Jesus Christ is the only one in human history who passed through death and came out of death.

Because of this, those of us who follow Him have a hope of eternal life. Let's look at the second point:

Spread to all people

The essence of the gospel is life, eternal life, and the power of resurrection from the dead! The essence of the gospel is also the transformation from life to mission, which is to spread this great news to all people. First, salvation is by grace. From God's perspective, the relationship between man and the gospel is a free grace. And, we all receive kindness through Jesus Christ. The original text of the word kindness is grace, but it has two meanings: one is obedience and faith, and the other is that grace and joy come from the same root. The subtleties here actually speak to the core values of the mission. After a person believes in the Lord and goes to preach the gospel, how should he preach? Of course, it is inevitable to pass it on orally, but in fact it is passed on with life. After we believe in the Lord, do we have a spiritual character of obedience in our lives? Is there joy on our faces? Is there peace in our family relationships? Otherwise, where would the testimony come from that would bring glory to God?

Secondly, the ministry of the gospel. When Paul wrote Romans, apostleship in the church was still the main expression. With the evolution of church history, apostleship has gradually transformed into the gift of the apostle. However, the essence of the apostleship has never changed, which is the ministry of the gospel. This is also Paul's own testimony of living out his apostleship. In fact, Paul did not care about the special spiritual identity of his apostleship. Instead, he emphasized that he was an apostle who preached the gospel to the Gentiles, and his emphasis was on the gospel. It is also a bit like the various weird things circulating in the public today. Some ministers care about the title of pastor, or put their own name in front of the name of the evangelistic meeting.

Finally, the obedience of faith. When we go out to preach the gospel today, who do we preach to? Where to share it? How to pass it on? When we encounter problems like this, we are more likely to be influenced by our own traditional cultural concepts, and even narrow nationalism. As a Chinese, I should of course first, or even only preach the gospel to the Chinese people. Is this right? Is there any biblical basis for this? Paul says in the second half of verse 5: "to bring about the obedience of faith for the sake of his name among all the nations, (Romans 1:5b)" "All the nations" refers to all countries, regardless of which country they belong to! The Great Commission says the same thing. The scope of our evangelism is all nations and the target is all peoples. Let's look at the third point:

God's great love

The book of Romans was written by Paul in Corinth three years ago. When Paul arrived in Rome, the brothers and sisters in Rome ran dozens of miles to greet Paul as soon as they heard that Paul was coming. First, we are all called together. The gospel must create new relationships that the world does not recognize. Paul sends greetings to his brothers and sisters in Rome who have come from afar through faith in Jesus Christ. He said our relationship is based on our spiritual identity as fellow-called people! Once you become a called person, you have a new belonging identity. From now on, we belong to Christ Jesus! From the day we believe in the

Lord, Christ is our Lord. Let all things be done in the name of Jesus Christ. From now on, Jesus Christ is the only, exclusive, and first in our lives! All relationships must be viewed through Jesus Christ.

Second, receive God's great love together. Paul said, "To all those in Rome who are loved by God." It means that God's love transcends time and space, not only in Corinth but also in Rome. We are the same receiving God's great love. This is the result of the nature of the gospel. What does it mean? The love revealed in the Bible is not the love of man, but the great love of Christ. It is not we who love, but God who loves us first! God's new command to us is to love one another! Why? Because when we love one another, people will know that we are children of God. Of course, God also received the glory He deserved.

Finally, enjoy the grace and peace together. Paul's last greeting is definitely not simple. He is painting a portrait of God's children. We may not be able to control our youthful appearance when we are eighteen years old, because that is mostly due to our parents. However, a person's appearance after the age of forty is the mark of his life. God has given us grace and peace through the gospel, but, has the appearance of the gospel left any trace in your life? The Bible says that we should not judge a person by his appearance. It refers to the appearance, wealth and poverty of clothing. Grace and peace are spiritual qualities lived from within and cannot be concealed.

Conclusion

Hudson Taylor has a famous saying: "If I have a thousand pounds of gold, China can withdraw it all; if I have a thousand lives, I will never leave any of them to China." As soon as we Chinese heard this, we said yes! It turns out that we still have thousands of pounds of gold because of our faith in Christ! Very nice! We may be secretly happy, aren't we? Who would have known that he still had the second half of the sentence? He continued: "No, it is not China, but Christ." This is the essence of the gospel!

Let us pray……

（Romans 1:4-7）

1:4 and was declared to be the Son of God in power according to the Spirit of holiness by his resurrection from the dead, Jesus Christ our Lord,

1:5 through whom we have received grace and apostleship to bring about the obedience of faith for the sake of his name among all the nations,

1:6 including you who are called to belong to Jesus Christ,

1:7 To all those in Rome who are loved by God and called to be saints: Grace to you and peace from God our Father and the Lord Jesus Christ.

3.福音生命 【羅 1:8-10】

引言

保羅談了福音的來源、福音的本質，今天，他開始談福音的生命了。什麼是保羅所說的福音的生命呢？他說的福音的生命，就是他在傳福音的時候所留下來的經歷與思考、禱告與感動、仰望與盼望。我們看第一點：

信德遍天下

福音的生命必定與什麼有關呢？福音就是真理，生命就是人，從福音到人之間的橋樑就是信心。這是保羅提到信心的原因。首先，傳道當靠主。 傳道二字其實並不簡單，不是由什麼名稱、方法、或是人自以為聰明的能耐可以拿捏的。吾有一牧師朋友，二十多年前告訴我，他將一間教會的人數從 135 人在五年之內發展成 531 人。還有照片為證、且言之鑿鑿。問其因，答曰：皆因我有能耐呀！我回家讀經讀到這裡，發現保羅傳道是靠著耶穌基督。這對我們每一個人都是一個儆醒，免得入了迷惑。這些年來，在傳道的事上出現了不少迷惑，彷彿除了“靠著耶穌基督”，還有其他的“法門”。其實傳道可以很簡單，就是靠主！這也是我們可以常常自省的標準：我是否正在靠主呢？

其次，凡事當感恩。保羅講完靠主，馬上就話鋒一轉，說：“為你們眾人感謝我的 神！會不會有點兒奇怪？ 保羅所說的眾人，應該是指當時已經被彼得（按照早期教會傳統一說）建立的羅馬教會。所以，為教會感恩是一個神兒女當盡的本分。特別是為其他教會、不是自己建立的教會尤為要如此。這裡的奇怪之處是，保羅說要為羅馬教會而“感謝我的神”！難道不是“我們的神”嗎？其實，保羅這是在“投石問路”。意思是問：我們所信的是同一位神嗎？這也是我們在尋找一間新教會時的必備功課，對嗎？

最後，信心走天路。保羅寫信問教會，教會當然也在問保羅：你是怎麼找到我們的呢？或是說，你是因什麼緣故來找我們的呢？ 於是，保羅就對此有所交代、也亮出“底牌“啦！保羅說：“因你們的信德傳遍了天下。就是說，三年前在哥林多保羅就聽說過羅馬教會弟兄姊妹的消息了。這裡說的信德，原文中就是信心。和合本將原本意義是信心翻譯成信德，一是受了天主教的影響，二是有中國傳統文化唯道德論的影響。我們今天對信德一詞的理解，可以就是以信心為標準就可以了。信心既是羅馬教會的核心價值觀，也是保羅對教會的觀測點。我們看第二點：

見證服事神

保羅的自薦，是羅馬教會的需要。你了解教會，教會也需要了解你呀！而且我們也應該主動讓教會了解你，這是一個信徒的禮貌與美德，同意嗎？首先，神兒子的福音。 有沒有想過，有一天見主面時，有誰會來為我們作見證呢？保羅在這裡告訴我們，原來我們所傳的福音就可以為我們作見證。換一句話講，如果我們從來沒有傳過福音，那就有些難堪了。因為到我們見主面時，竟然沒有可以為我們作見證的。到那時，主會不會說： 我不認識你呢？又或者說，我們所傳的並不是真正的福音，乃是異端、極端、甚至是邪教呢？保羅給出的標準是“神兒子的福音”，因為除祂以外，並無別的名我們以靠著得救。 現今的世代險惡，妄稱主

的名、搶奪神榮耀、 遠離神話語、另立別標竿、 假先知使徒、 敵基督代表等已經現世了！

其次，心靈所事奉的。你見證的真假，教會是看得見的。但是，作為個人也是可以自我省察的。保羅說，自我省察的標準就是“用心靈所事奉的 神。” 當然，前提是你必須真信神、而不是單單信有神。信神的人，是可以用心靈誠實來敬拜神、及察驗何為神純全可喜悅的旨意。單單信有神，那就有可能是與世俗化的世界為伍、與撒但同頻、與人本主義的老我為伴。信有神不難，聖經說鬼魔也信。不過就是將神當作知識的一部分、操縱在自己的鼓掌之中。其結局是對神無心、對教會無感、對使命無趣，皆因與聖靈無緣。

最後，不住地提到你。禱告一次不難，難的是不住地禱告！我們是否不住的為人禱告、為教會禱告，不是由你說了算。乃是由我們所傳的福音說了算、由我們心靈所事奉的神說了算。保羅說:“怎樣不住的提到你們，就是羅馬教會，” 可不是一句間單的話！ 因為稍有不慎就是作假見證、甚至是妄稱主的名！一句話說出來不難，難的是日後自證清白的不易。即使你今生有權有勢、有才有能可以蒙混過關。但是，總有一天會真相大白的。保羅說他不住地在禱告中提到羅馬教會，足以成為我們的效法與榜樣。我們看第三點:

禱告成通途

保羅在哥林多寫羅馬書時，神藉著他向我們啟示了一個重要真理，就是禱告成了神兒女之間團契的通途了。首先，禱告是一種常態。這裡出現兩個與禱告有關的詞，一個是日常的一種狀態、一種禱告的狀態。另一個詞是在禱告中向神的祈求、或是提出代禱的事項。就是說，我們不能僅僅是提出代禱事項，而沒有日常的禱告生活。有些人是平常不禱告，遇到事兒了就痛哭流涕、聲嘶力竭地大聲喊叫。這也是為什麼一定要有教會禱告會的原因，這是教會的禱告常態。在這一次教會禱告會與下一次教會禱告會之間，大家可以來到神的面前常常懇求。神就悅納我們的禱告、垂聽我們的禱告。當然，也包括不聽我們的禱告！

其次，禱告照神的旨意。這裡說的是:“或者照 神的旨意”，難道禱告還有人不照神的旨意嗎？你別說，還真的會有的。特別是當人對神的信心不純潔、甚至將神當作可利用的工具時，對吧？找不到工作了、生不出孩子了、前途渺茫了等等，當然可以禱告，也應該禱告！但是，如果我們的禱告不是先求祂的國、祂的義，甚至是從來不求與神的福音使命有關的事情，你認為神還會聽你的禱告嗎？所以，照神旨意禱告是我們屬靈生命的或然、而不是必然。我們惟有常常在主裡、祂也常常在我們裡面, 才有可能常常在主裡禱告！

最後，禱告得平坦道路。俗話說，人生不如意之事，十之八九。我們也常常用這句話去安慰人，對嗎？但是，這句話對嗎？久而久之，我們也被事事不如意習慣了。不是今天車胎爆了，就是明天房子被燒了。更有甚者，就是每天都有數不勝數的糟心事兒，層出不窮！其實，神還是願意賜給我們在基督裡“終能得平坦的道路”的。保羅的禱告是三年前在哥林多時就發出了。接下來的日子，保羅經歷了諸多的捆鎖與磨難，甚至差點兒就被耶路撒冷的猶太人給殺害了。但是，神還是最終賜給保羅踏上平坦通暢的道路往羅馬去了

結語

福音是用生命活出來的，福音是用生命傳開的！因為耶穌基督就是道路、真理、生命，因此福音就是用效法主的生命向大使命轉化而來的。

我們同禱告 ……

（羅 1:8-10）

1:8 第一、我靠著耶穌基督、為你們眾人感謝我的　神．因你們的信德傳遍了天下。

1:9 我在他兒子福音上、用心靈所事奉的　神、可以見證我怎樣不住的提到你們、

1:10 在禱告之間、常常懇求、或者照　神的旨意、終能得平坦的道路往你們那裡去。

3. Life of the gospel 【Romans 1:8-10】

Introduction

Paul talked about the source and essence of the gospel, and today he started to talk about the life of the gospel. What does Paul mean by the life of the gospel? The life of the gospel he talks about is the experience and thinking, prayer and inspiration, look up to and hope he left behind when he preached the gospel. Let's look at the first point:

Your faith is proclaimed in all the world

What must the life of the gospel be related to? The gospel is truth, life is people, and the bridge from the gospel to people is faith. This is why Paul mentions faith. First of all, when preaching, you should rely on the Lord. The word "preaching" is actually not simple. It cannot be determined by any name, method, or ability that a man thinks is clever. I have a pastor friend who told me more than 20 years ago that he grew a church from 135 people to 531 people in five years. There are also photos to prove it and it is conclusive. When I asked why, the answer was: It's all because I have the ability! When I went home and read the Bible, I found that Paul relied on Jesus Christ to preach. This is a warning to each of us, lest we fall into temptation. Over the years, there has been a lot of confusion about preaching, as if there are other "ways" besides "relying on Jesus Christ." In fact, preaching can be very simple, just rely on the Lord! This is also a standard by which we can often reflect on ourselves: Am I relying on the Lord?

Secondly, be grateful for everything. After Paul finished speaking about relying on the Lord, he immediately changed the subject and said: "I thank my God for all of you" Isn't it a little strange? The crowd Paul mentioned should refer to the Roman church that had been established by Peter (according to early church tradition) at that time. Therefore, being thankful for the church is the duty of a child of God. This is especially true for churches established for other churches other than your own. The strange thing here is that Paul says to "give thanks to my God" for the church in Rome! Isn't it "our God"? In fact, Paul was "throwing stones to ask for directions." Paul was asking: Do we believe in the same God? This is what we need to do when looking for a new church, right?

Finally, faith takes the road to heaven. Paul wrote to ask the church, and of course the church was asking Paul: How did you find us? In other words, why did you come to us? So, Paul explained this and showed his "trump card"! "Paul said: "Because your faith has spread throughout the world." That is to say, Paul had heard about the brothers and sisters in the Roman church three years ago in Corinth. The faith with morals mentioned here means faith in the original text. The Union Version translated the original meaning of faith into faith with morals. First, it was influenced by Catholicism, and second, it was influenced by the moralism of traditional Chinese culture. Our understanding of the word faith with morals today can be

based on faith as the standard. Faith is not only the core value of the Roman church, but also Paul's observation point for the church. Let's look at the second point:

Witness and serve God

Paul's self-recommendation was needed by the Roman church. You understand the church, and the church needs to understand you too! And we should also take the initiative to let the church know you. This is the courtesy and virtue of a believer, do you agree? First, the gospel of the Son of God. Have you ever thought about who will come to testify for us when we meet the Lord one day? Paul tells us here that the gospel we preached can bear witness for us. In other words, it would be a bit embarrassing if we had never preached the gospel. Because when we meet the Lord, there will be no one to testify for us. At that time, will the Lord say: I don't know you? Or is it that what we preach is not the true gospel, but heresy, extreme, or even a cult? The standard given by Paul is "the gospel of the Son of God," for there is no other name by which we are saved except by Him. Today's era is dangerous. People who take the Lord's name in vain, rob God's glory, stay away from God's words, set other standards, false prophets, apostles, antichrist representatives, etc. have appeared in the world!

Secondly, what the spirit serves. The church can see whether your testimony is true or false. However, as an individual, you can also self-examine. Paul said that the standard for self-examination is "God served with the spirit." Of course, the premise is that you must truly believe in God, not just believe in the existence of God. Those who believe in God can worship God with sincerity in spirit and examine what is God's pure and pleasing will. If you simply believe in the existence of God, you may be in company with the secular world, with Satan, and with the old humanistic self. It is not difficult to believe in the existence of God. The Bible says that demons also believe in it. It is nothing more than treating God as part of knowledge and manipulating it in one's own hands. The result is that they have no care for God, indifferent to the church, and no interest in the mission, all because they have no connection with the Holy Spirit.

Finally, without ceasing I mention you. It is not difficult to pray once, but it is difficult to pray without ceasing! Whether we continue to pray for people and the church is not up to you. It is the gospel we preach and the God whom our hearts serve that has the final say. Paul said, "without ceasing I mention you, the church of Rome." This was not a simple statement! Because if you are not careful, you may bear false witness or even take the Lord's name in vain! It's not difficult to say it in one sentence, but what's difficult is that it's not easy to prove one's innocence in the future. Even if you are powerful, talented and capable in this life, you can get away with it. However, one day the truth will come out. Paul said that he constantly mentioned the Roman church in his prayers, which is enough to serve as an example and role model for us. Let's look at the third point:

Prayer is the way

When Paul wrote Romans in Corinth, God revealed to us an important truth through him, which is that prayer has become the channel of fellowship among God's children. First, prayer is a norm. There are two words related to prayer here. One is a daily state and a state of prayer.

Another word is a request to God in prayer, or a request for intercession. That is, we cannot just raise prayer requests without having a daily prayer life. Some people usually don't pray, but when something goes wrong, they burst into tears and shout at the top of their lungs. This is also the reason why there must be a church prayer meeting. This is the normal state of prayer in the church. Between this church prayer meeting and the next church prayer meeting, everyone can come before God and pray frequently. God accepts our prayers and hears our prayers. Of course, that also includes not listening to our prayers!

Second, pray according to God's will. What it says here is: "asking that somehow by God's will". Is there anyone who doesn't pray according to God's will? Don't tell me, it really will happen. Especially when people's faith in God is impure and they even use God as a tool for their use, right? If you can't find a job, can't have children, have a bleak future, etc., of course you can pray, and you should pray! However, if our prayers do not first seek His kingdom, His righteousness, or even things not related to God's gospel mission, do you think God will still listen to your prayers? Therefore, praying according to God's will is a possibility, not a necessity, in our spiritual life. Only when we are always in the Lord and He is always in us, can we always pray in the Lord!

Finally, pray for a prosperous journey. As the saying goes, nine times out of ten things will go wrong in life. We often use this sentence to comfort others, right? But is this sentence correct? Over time, we have become accustomed to things not going our way. Either the tire will blow out today, or the house will be burned down tomorrow. What's more, there are countless bad things happening every day! In fact, God is still willing to give us "a prosperous journey in the end" in Christ. Paul's prayer had been uttered three years before in Corinth. In the days that followed, Paul experienced many chains and tribulations, and was even almost killed by the Jews in Jerusalem. However, God finally gave Paul a smooth journey to Rome.

Conclusion

The gospel is lived out with life, and the gospel is spread with life! Because Jesus Christ is the way, the truth, and the life, the gospel is transformed into the Great Commission by imitating the Lord's life.

Let us pray……

（Romans 1:8-10）

1:8 First, I thank my God through Jesus Christ for all of you, because your faith is proclaimed in all the world.

1:9 For God is my witness, whom I serve with my spirit in the gospel of his Son, that without ceasing I mention you

1:10 always in my prayers, asking that somehow by God's will I may now at last succeed in coming to you.

4.福音果效 【羅 1:11-13】

引言

福音生命是指人與福音相遇而產生的生命力，於是就留下了見證與禱告。當屬靈生命繼續往前行走時，必然會結出生命的果效。我們看第一點：

屬靈的恩賜

人只要來到教會，就一定會經歷神所分派給每個人的屬靈恩賜。因為服事教會、服事神的本質，是神的恩賜在人生命裡的互動。首先，聖靈的感動。保羅人在哥林多，卻在羅馬書中對羅馬教會的弟兄姊妹說:“我切切的想見你們”。 憑什麼？這份關愛是從何而來的呢？ 窮盡我們在邏輯選言肢的搜尋，也找不到人類現象的合理解釋。這只能是出於聖靈的感動，沒有其他的選擇。這是保羅第三次宣教旅行時寫的羅馬書，而且是與哥林多前後書一起寫的。從這三卷書的內容來看，此時的保羅，無論從服事的經驗、還是屬靈的恩賜，已經走在高處。於是，聖靈就感動保羅，要去羅馬幫助弟兄姊妹在基督裡成長。

其次，聖靈的分派。聖靈的感動，一定有在基督裡、且必須合乎聖經真理的意義。保羅說，他去羅馬的目的，是“要把些屬靈的恩賜分給你們”。屬靈恩賜怎麼分？會不會有些奇怪？從以後保羅去到羅馬與弟兄姐妹的互動來看，應該就是藉著見證分享的方式，告訴羅馬教會，保羅自己服事神的經歷、供教會參考。然後羅馬教會就需要禱告、求問神、祈求神、等候神的時間、直到神將恩賜降下來。恩賜出於神、而不是出於人，是聖經的核心價值觀。稍有不慎，就會留下破口，成為撒但迷惑人、破壞教會的機會了。

最後，聖靈的職分。什麼是聖靈的職分？簡單的講，就是聖靈在教會裡的工作範圍。那麼，根據聖經，聖靈恩賜有哪些職事呢？一般來說，大致有講道、出門宣教、信心、個人佈道、福音預工、帶領人回教會、禱告、教導、治理、和好、同情、 醫病、趕鬼、服事、奉獻、幫助人、鼓勵人、安慰人、責備人等。保羅在經文中提到的，是 “使你們可以堅固”。從人的角度來看，好像是說，透過保羅的教導，羅馬教會的信心就得到堅固了。但從聖靈的角度看，其實不過是聖靈自己的工作，人是毫無可誇之處的。我們看第二點：

彼此的信心

信心得以在教會中運行、為神所用，是藉著屬神的人領受恩賜的。當神賜下祂的恩賜，接下來就是人與人之間的配搭了。相互配搭的基礎就是彼此之間的信心、信任、及生命的信實了。首先，同住的恩典。俗話說，相見容易同住難。為什麼？很簡單，見個面，時間不長，一晃就過去了。但若是住在一起相處，彼此間的軟弱、短處也就都暴露出來了。接下來就是寬容或嫌棄的選擇，若無聖靈的大能，人沒有寬容。所以反過來說，保羅得以住在羅馬弟兄姐妹中彼此相愛，就表明他們彼此之間有聖靈的恩賜，這就是同住的恩典。就是說，我們之間的和睦相處、彼此相愛，與我們的性格、品格、人格關係不大，乃是因為有聖靈賜下了同住的恩典。

其次，同心的考驗。福音本是神的大能，要救一切相信的。什麼大能？ 如何體現福音的大

能呢？聖經說，福音在人心的果效由每個人的心中發出，特別是在人與人交往的關係中。在諸多的心態中，惟以對神的信心及肢體間的信任為首要關注。保羅大老遠跑來，從耶路撒冷走了幾個月時間的水路，還經歷許多的風險，進入羅馬的地界了。弟兄姊妹聽說保羅來了，就在半道上迎接保羅。原來這都在保羅三年前的書信中提前預備了，我們不得不說，神的永能和神性是明明可知的，叫人無法推諉。

最後，同得的安慰。當保羅說他們在同心團契、就表明聖靈的工作在他們中間了。一個人得安慰未必知道是什麼原因，但當整個教會一同得安慰的時候，就鐵定是聖靈的工作。芳芳姊妹的手術成功，週四出院了。我和教會其他肢體一同感恩、一同喜悅、一同得了安慰。我在臉書上看見麗娜姊妹畫的一幅畫，是主耶穌抱著一個小女孩。我就知道麗娜已經從主耶穌那裡得著安慰了。她得了安慰，教會也與她都一同得了安慰。與此同時，我們也一同在聖靈裡得著信心的確據了。我們看第三點：

福音的果子

原來福音的果效，乃是因著屬靈的恩賜催生出來、並且藉著彼此的信心、結出福音的果子。首先，去了還要再去。大使命經文說：所以你們要去！這是福音的前提，就是去傳福音！不能僅僅是說，卻不願意走出去，仍停留在說空話的地步。保羅就是不停地去，亞細亞去過了，仍是要去。我們每年都去北歐，去了仍是要去。特羅亞去了好幾次了，保羅講道，一個少年人坐在樓上睡著了。掉下來摔死了，保羅為他禱告，他就從死裡復活了。遵行大使命的人，神蹟奇事必隨著他們。保羅去之前就定了心意、而且是屢次定意要往羅馬去看望弟兄姊妹。

其次，結果子的意願。結果子，當然是要結出福音的果子。問題是，你真的想結出福音的果子嗎？有多想？先知耶利米說：“ 我若說、我不再提耶和華、也不再奉他的名講論、我便心裡覺得似乎有燒著的火、閉塞在我骨中、我就含忍不住、不能自禁。”就是說，我們應該見到每一個人的第一個想法或意願，就是向他傳福音！為什麼？因為這是我們生命中的命定！保羅說:“我傳福音原沒有可誇的.因為我是不得已的.若不傳福音、我便有禍了（林前 9:16）。”

最後，如今仍有阻隔。保羅當時的阻隔一是受到逼迫，二是要將各地籌集來的奉獻帶回耶路撒冷去。從他去到馬其頓開始，就不斷有人告訴他，他將在耶路撒冷受捆鎖。但是保羅仍然持定呼召時所領受的使命，所以他自勉道：“我若甘心作這事、就有賞賜．若不甘心、責任卻已經託付我了（林前 9:17）。”因為若是去傳福音，就一定會有攔阻。但是，一個有使命的人，是不會被困難所攔阻的！今天有阻隔，那就明天去！也不必做出什麼豐功偉績，就做平常所做的事情就是了，正如保羅所說：“如同在其餘的外邦人中一樣”。平常人存平常心、做平常事。

結語

感謝主！福音的果效在心裡，不在外表。恩賜是用來服事神、服事教會的，不是用來表演倒地、哭鬧嘻笑的。平常心是指信心、是對神的信心。福音的果子是活出來的，而不是用來炫耀的。最重要的是，福音的果子是要向神交帳的。
我們一同禱告……

（羅 1:11-13）
1:11 因為我切切的想見你們、要把些屬靈的恩賜分給你們、使你們可以堅固.
1:12 這樣我在你們中間、因你與我彼此的信心、就可以同得安慰。

1:13 弟兄們、我不願意你們不知道、我屢次定意往你們那裡去、要在你們中間得些果子、如同在其餘的外邦人中一樣．只是到如今仍有阻隔。

4. Effect of the gospel【Romans 1:11-13】

Introduction

Gospel life refers to the vitality generated by people's encounter with the gospel, leaving behind testimonies and prayers. As spiritual life continues to move forward, it will inevitably bear fruit in life. Let's look at the first point:

Spiritual gifts

As long as people come to the church, they will definitely experience the spiritual gifts assigned to each person by God. Because the essence of serving the church and serving God is the interaction of God's gifts in people's life. First, the inspiration of the Holy Spirit. Paul was in Corinth, but in his letter to the Romans he said to the brothers and sisters in the Roman church: "I long to see you." Why? Where does this love come from? Even after exhausting our search in the disjunctive limb of logic, we cannot find a reasonable explanation for human phenomena. This can only be done by the inspiration of the Holy Spirit, there is no other choice. This is the letter to Romans that Paul wrote during his third missionary journey, and was written together with 1 and 2 Corinthians. Judging from the contents of these three books, Paul at this time was already at a high level in terms of his serving experience and spiritual gifts. Then, the Holy Spirit inspired Paul to go to Rome to help the brothers and sisters grow in Christ.

Secondly, the dispensation of the Holy Spirit. The inspiration of the Holy Spirit must have a meaning in Christ and must be consistent with biblical truth. Paul said that his purpose in going to Rome was to "impart to you some spiritual gift." How are spiritual gifts imparted? Is it a little strange? Judging from Paul's subsequent interactions with brothers and sisters when he went to Rome, Paul should have told the Roman church about his own experience of serving God through testimony sharing for the church's reference. Then the Roman church needed to pray, ask God, pray to God, and wait for God's time until God would send down the gift. That gifts come from God, not from men, is a core value of the Bible. If you don't be cautious, there will be cracks left, which will become an opportunity for Satan to deceive people and destroy the church.

Finally, the ministry of the Holy Spirit. What is the ministry of the Holy Spirit? To put it simply, it is the scope of the Holy Spirit's work in the church. So, according to the Bible, what are the ministries of the gifts of the Holy Spirit? Generally speaking, they include preaching, missionary work, faith, personal evangelism, gospel preparatory work, leading people back to the church, prayer, teaching, management, reconciliation, sympathy, healing, exorcising demons, serving, offering, helping people , encourage people, comfort people, blame people, etc. What Paul refers to in the text is "that you may be strengthened." From a human perspective, it seems that through Paul's teachings, the faith of the Roman church was strengthened. But from the perspective of the Holy Spirit, it is actually just the work of the Holy Spirit Himself, and humans

have nothing to boast about. Let's look at the second point:

Mutual faith

Faith operates in the church and is used by God through men of God who receive gifts. When God gives His gift, the next step is the coordination between people. The basis of mutual coordination is mutual faith, trust, and faithfulness in life. First, the grace of dwelling together. As the saying goes, it is easier to meet than to live with. Why? It's very simple. When meeting each other for a short time, time goes by in a flash. But if they live together and get along with each other, each other's weaknesses and shortcomings will be exposed. The next step is the choice of tolerance or rejection. Without the power of the Holy Spirit, people have no tolerance. So on the other hand, the fact that Paul was able to live among the brothers and sisters in Rome and love each other showed that they had the gift of the Holy Spirit among each other. This is the grace of living together. That is to say, the harmony and love between us have little to do with our character, and personality, but are due to the grace of living together given by the Holy Spirit.

Secondly, the test of unity. The gospel is the power of God to save everyone who believes. What power? How to embody the power of the gospel? The Bible says that the effect of the gospel on people's hearts emanates from everyone's heart, especially in relationships between people. Among the many mentalities, faith in God and trust between members are the primary concerns. Paul came all the way from Jerusalem, walked the waterway for several months, and experienced many risks before entering the territory of Rome. When the brothers and sisters heard that Paul was coming, they met him on the way. It turns out that this was all prepared in advance in Paul's letter three years ago. We have to say that God's eternal power and divinity are clearly known and cannot be refuted.

Finally, mutually encouraged. When Paul said that they were unified in fellowship and loved one another, it showed that the work of the Holy Spirit was among them. We may not know the reason when a person is comforted, but when the entire church is comforted together, it is definitely the work of the Holy Spirit. Sister Fangfang's operation was successful and she was discharged from the hospital on Thursday. I am grateful, rejoiced, and comforted together with other members of the church. I saw a painting drawn by Sister Lina on Facebook, which showed the Lord Jesus holding a little girl. I knew that Lina had found comfort from the Lord Jesus. She was comforted, and the church was comforted with her. At the same time, we also received assurance of faith in the Holy Spirit. Let's look at the third point:

Fruit of the gospel

It turns out that the effect of the gospel is caused by spiritual gifts and the fruit of the gospel is produced through mutual faith. First of all, keep going. The Great Commission scripture says: Therefore go! This is the premise of the gospel, which is to preach the gospel! You can't just talk but be unwilling to go out and remain at the point of talking empty words. Paul just kept going. After going to Asia, he still wanted to go. We go to Northern Europe every year, and we still will go there. Paul went to Troas several times. When he was preaching, a young man was sitting upstairs and fell asleep. Then he fell and died. Paul prayed for him, and he rose

from the dead. For those who obey the Great Commission, signs and wonders will follow them. Before Paul left, he had made up his mind, and had decided to go to Rome to visit the brothers and sisters.

Second, the desire to bear fruit. To bear fruit, of course, is to bear the fruit of the gospel. The question is, do you really want to bear the fruit of the gospel? How much do you desire? The prophet Jeremiah said: "If I say, "I will not mention him, or speak any more in his name," there is in my heart as it were a burning fire shut up in my bones, and I am weary with holding it in, and I cannot. (Jeremiah 20:9)" That is to say, our first thought or intention when meeting everyone is to preach the gospel to him! Why? Because this is our destiny in life! Paul said: "For if I preach the gospel, that gives me no ground for boasting. For necessity is laid upon me. Woe to me if I do not preach the gospel! (1 Cor. 9:16)"

Finally, thus far have been prevented. Paul's obstacles at that time were firstly the persecution and secondly the need to bring the donations collected from various places back to Jerusalem. From the time he arrived in Macedonia, he was constantly told that he would be bound in Jerusalem. But Paul still held on to the mission he received when he was called, so he encouraged himself: "For if I do this of my own will, I have a reward, but if not of my own will, I am still entrusted with a stewardship. (1 Cor. 9:17)" Because if he goes to preach the gospel, there will definitely be obstacles. However, a person with a mission will not be hindered by difficulties! If there is an obstacle today, then go tomorrow! You don't have to do anything great, just do what you normally do, as Paul said: "as well as among the rest of the Gentiles." Ordinary people keep an ordinary mind and do ordinary things.

Conclusion

Thank the Lord! The effectiveness of the gospel is in the heart, not in the outward appearance. Gifts are used to serve God and the church, not to show off to fall to the ground or cry and laugh. A normal heart refers to faith, faith in God. The fruit of the gospel is lived out, not shown off. Most importantly, the fruit of the gospel must be accounted to God.

Let us pray……

（Romans 1:11-13）

1:11 For I long to see you, that I may impart to you some spiritual gift to strengthen you—

1:12 that is, that we may be mutually encouraged by each other's faith, both yours and mine.

1:13 I do not want you to be unaware, brothers, that I have often intended to come to you (but thus far have been prevented), in order that I may reap some harvest among you as well as among the rest of the Gentiles.

5.福音策略【羅 1:14-17】

引言

其實我本不想用“福音策略”來作為今天講到題目的，因爲策略二字容易使人誤會、與計謀等觀念產生關聯。用“福音方法”呢，又有點單薄、膚淺了。用“福音智慧”呢，又好像意思並不到位。好吧，就面對人類語言的有限、以及中國文化的腐朽，在翻譯時所顯出來的不足，我們就姑且用策略二字來表達今天的信息吧。來看第一點：

所欠的福音債

神的智慧在人的身上總是由心發出的，也唯有神才有這樣的能力。祂藉著保羅向我們啟示，神人關係的本質，就是人在神的面前是虧欠不配的。首先，都欠了福音債。請問，是誰欠了誰的福音債呢？我人在達拉斯，憑什麼說我就欠了你們紐約人的債呢？保羅人還在哥林多，就寫信告訴羅馬人，說，我欠了你們的債、是福音債。這個道理是這個世界聽不懂的！這也是為什麼保羅會提到希利尼人，就是希臘人。希臘人因爲他們的哲學家們，使得凡說希臘話的人，都變得偉大、且驕傲起來。彷彿個個都是柏拉圖、人人都有亞力斯多德的能力，再加上蘇格拉底，簡直是無人能比啊！

其次，窮盡一切力量。從人種學的角度來看，保羅不是希臘人，算是所謂的化外人吧！但是，保羅的希臘文水平了得，他又算得上是當時的希利尼人，也算是個公認的聰明人。所以，保羅對當時的世人是十分了解的。這也是他有底氣說他“情願盡我的力量”去傳福音的原因所在。保羅知道，世人的那點小聰明，無法明白神福音的奧秘。更遑論去懂得人對神的虧欠、特別是保羅欠了所有人福音債的道理。這對我們來說，也是一個聖靈的帶領，就是要向所有人傳福音、且要盡心盡力。

最後，福音傳向羅馬。使命總是要落地的，異象也是有方向的。從第三次宣教旅行開始，聖靈就開始向保羅啟示，去羅馬、向羅馬人傳福音。當然，羅馬書是保羅去羅馬教會宣教的自薦書信，也是聖靈對保羅的帶領。可以說使徒行傳結尾幾章，基本上是聖靈帶領保羅福音朝向羅馬之旅。正如神帶領戴德生將福音傳向中國內地、帶領李提摩太在沿海城市，都是同樣的道理。今天，對於教堂林立、福音曾經興旺的歐洲來說，已經是“後福音時代”了。因此，在歐洲重新耕作，已是刻不容緩的事情了。我們看第二點：

所賜神的大能

當人立定心志之後，神就賜下力量、彰顯祂的大能。首先，勝過羞恥心。怎麼會有羞恥心呢？這是人犯罪之後，人類的第一個感覺與行為。亞當聽見耶和華神在園中行走，且問道：“你在哪裡？”聖經說，那人就藏了、就躲了、就怕了！彼得在大祭司的院中被問道：你認識這人嗎？連續問了三次，彼得都因羞恥而感到害怕，就逃之夭夭了！記得初信之時，在餐館或公開場合用餐，不敢禱告、生怕人聽見。剛開始走上街頭佈道，就是不容易說出“耶穌愛你”這幾個字。直到有一天，在一家中餐館被老闆娘威脅說要拿掃把打我、趕走我時，我徹底不怕了！

其次，依靠神大能。哪裡想得到，人從軟弱到膽量，是在逼迫中成長起來的。保羅的情況有些不一樣，他從逼迫福音到感到羞恥、不敢去傳福音、最後走上勇於去傳福音的道路。他的一句“我不以福音為恥”，包含了多少辛酸淚、及艱辛的腳步。除非他真實地親身經歷神的大能，就說不出“這福音本是神的大能”的話。一個經歷福音大能的人，一定是充滿信心的。有一點必須指出來的是，依靠神的大能，不代表這人就擁有什麼特異功能。或者說，自稱有什麼大能的人，往往正在依靠老我、世界、甚至是撒但的能力。

最後，遵循神次序。為什麼一定要“先是猶太人、後是希利尼人”呢？神的福音次序意義何在呢？這要從神對亞伯拉罕的應許說起，延展到大衛之約、直到耶穌基督在井旁對撒瑪利亞婦人的對話中，耶穌基督親口說：“因為救恩是從猶太人出來的（約 4:22）。”這個福音次序，在本質上是在表明神的信實。祂說有就有、命立就立！祂應許亞伯拉罕的話，在歷史中一一應驗。連主耶穌自己也選擇降生在猶太人當中。猶太人悖逆祂，神卻仍然以信實對待祂的選民。我們看第三點：

義人因信稱義

因信稱義是聖經中的主題，卻也少有人說得清楚的。首先，因為神的義。神的慈愛和憐憫，是為了要滿足神的義。約翰在啟示錄說：“看哪、我必快來．賞罰在我、要照各人所行的報應他。我是阿拉法、我是俄梅戛、我是首先的、我是末後的、我是初、我是終（啟 22:12-13）。”什麼意思呢？就是說，我們所相信的神是自有永有的神！從萬物開始以先，神就在那裡。到萬物的結局時，神也在那裡，並且還掌權。宇宙萬物的秩序由祂來訂立，祂就是一切萬物的標準與尺度，不容挑戰。

其次，福音就是義。福音出現的原因，是因為人的罪。人犯罪的原因，是因為撒但要挑戰神所定的秩序。神說，你吃的日子必定死，這就是神的義，祂說，事就這樣成了。亞當、夏娃就陷在罪中、走進了死亡。耶穌來，就是告訴人，祂的死替代了罪人的死！這就是福音、福音就是神的義！神所設計的代贖，就是神藉著基督的受死，為凡相信他的人設立的挽回祭。這就是為什麼說，福音是個好消息的原因所在。當我們還作罪人的時候，為我們死，神的愛就完全滿足了神的公義。

最後，信神就是義。亞伯拉罕因信神，神就算作是他的義。所以，信心是顯明神公義一體兩面恩典，也是人與神關係的唯一表達方式。正如保羅所說：“並且得以在他裡面、不是有自己因律法而得的義、乃是有信基督的義、就是因信　神而來的義（腓 3:9）”　。信心是人朝向神努力的方向，基督是信心所指向的標竿。關鍵是信神就是義，會影響到我們生命的見證。對我們的一言一行都將產生深遠的影響。信仰不是一句空話，乃是對我們的生活有滿足神公義的指導。

結語

當我們曉得我們是欠了福音債的時候，生命就產生了方向。如果我們所依靠的是神的大能，就會遵照神所定的次序。若是我們明白因信稱義的真理，就會讓信心成為我們榮神益人的見證。

我們一同禱告……

（羅 1:14-17）

1:14 無論是希利尼人、化外人、聰明人、愚拙人、我都欠他們的債。
1:15 所以情願盡我的力量、將福音也傳給你們在羅馬的人。
1:16 我不以福音為恥．這福音本是　神的大能、要救一切相信的、先是猶太人、後是希利尼人。
1:17 因為　神的義、正在這福音上顯明出來．這義是本於信、以致於信．如經上所記、『義人必因信得生。』

5.Strategy of the Gospel【Romans 1:14-17】

Introduction

In fact, I didn't want to use "gospel strategy" as the sermon title today, because the word strategy can easily cause people to misunderstand and associate it with concepts such as plot. Using the "gospel method" is a bit thin and superficial. Using "gospel wisdom" doesn't seem to get the meaning. Well, in the face of the limitations of human language, the decay of Chinese culture, and the shortcomings in translation, let us use the word strategy to express today's message. Let's look at the first point:

Gospel debt owed

God's wisdom always comes from the heart in humans, and only God has such power. Through Paul, He reveals to us that the essence of the relationship between God and man is that man is unworthy before God. First, we all owe a debt to the gospel. Please tell me, who owes whom the gospel debt? I live in Dallas, so why should I be said to be in debt to you New Yorkers? While Paul was still in Corinth, he wrote to the Romans, saying, I owe you a debt for the gospel. This world cannot understand this truth! This is why Paul mentioned the Hellenists, the Greeks. The Greeks, because of their philosophers, made everyone who spoke Greek great and proud. It seems that everyone is Plato, everyone has the ability of Aristotle, plus Socrates, there is simply no one who can compare!

Second, use all the strength. From an ethnographic perspective, Paul is not a Greek, but a so-called outsider! However, Paul's Greek proficiency was excellent, he was considered a Hellenist at that time, and he was considered a wise man. Therefore, Paul knew the people of that time very well. This is why he has the confidence to say that he is "willing to do my best" to preach the gospel. Paul knew that the world's little cleverness could not understand the mystery of God's gospel. Let alone understand man's debt to God, especially Paul's debt to everyone for the gospel. For us, this is also the guidance of the Holy Spirit, which is to preach the gospel to everyone and do our best.

Finally, the gospel reached Rome. Missions must always be implemented, and visions must have a direction. From the beginning of his third missionary journey, the Holy Spirit began to inspire Paul to go to Rome and preach the gospel to the Romans. Of course, Romans is Paul's letter of self-recommendation to missionary work in the Roman church, and it is also the guidance of the Holy Spirit to Paul. It can be said that the closing chapters of Acts are basically the Holy Spirit leading Paul's gospel on a journey to Rome. Just as God led Hudson Taylor to spread the gospel to mainland China and led Timothy Richard to the coastal cities, it is the same reason. Today, for Europe, where there are many churches and the gospel once flourished, it is already a "post-gospel era." Therefore, it is urgent to resume farming in Europe. Let's look at the second point:

The power of God given

When a person makes up his mind, God will give him strength and demonstrate His power. First, overcome shame. How can there be any shame? This is the first feeling and behavior of human beings after they sin. Adam heard Jehovah God walking in the garden and asked, "Where are you?" The Bible says, the man hid, and became afraid! Peter was asked in the court of the high priest: Do you know this man? After being asked three times in a row, Peter was frightened by shame and ran away! I remember when I first became a believer, I didn't dare to pray in restaurants or in public places for fear of being heard. When I first started preaching on the streets, it was difficult to say the words "Jesus loves you." Until one day, when a Chinese restaurant owner's wife threatened to beat me with a broom and drive me away, I was no longer afraid!

Second, rely on God's power. No one can imagine that people grow from weakness to courage through persecution. Paul's situation was somewhat different. He went from persecuting the gospel to feeling ashamed and afraid to preach the gospel, and finally embarked on the path of courageously preaching the gospel. His sentence "I am not ashamed of the gospel" contains many bitter tears and hard steps. Unless he truly experiences the power of God personally, he cannot say, "This gospel is the power of God." A person who has experienced the power of the gospel must be full of faith. One thing that must be pointed out is that relying on the power of God does not mean that this person has any special powers. In other words, people who claim to have some kind of power are often relying on the power of the old self, the world, or even Satan.

Finally, follow God's order. Why must it be "to the Jew first, and also to the Greek"? What is the significance of God's gospel order? This begins with God's promise to Abraham, extends to the Davidic Covenant, and ends with Jesus Christ's conversation with the Samaritan woman at the well. Jesus Christ himself said: "For salvation is from the Jews. (John 4:22)" This gospel sequence essentially demonstrates God's faithfulness. When He decrees it, it happens! The promises He made to Abraham were fulfilled one by one in history. Even the Lord Jesus Himself chose to be born among the Jews. The Jews rebelled against Him, but God remained faithful to His chosen people. Let's look at the third point:

The righteous are justified by faith

Justification by faith is a theme in the Bible, but few people explain it clearly. First, because of God's righteousness. God's love and mercy are to satisfy God's righteousness. John says in Revelation, "Behold, I am coming soon, bringing my recompense with me, to repay each one for what he has done. I am the Alpha and the Omega, the first and the last, the beginning and the end. (Revelation 22:12-13)" What does it mean? That is to say, the God we believe in is the God who exists from eternity! God has been there since the beginning of all things. At the end of all things, God will be there and still in control. The order of all things in the universe is established by Him. He is the standard and measure of all things and cannot be challenged.

Second, the gospel is righteousness. The reason the gospel appears is because of man's sin.

The reason why people sin is because Satan wants to challenge the order established by God. God said, in the day that you eat of it you shall surely die. This is the righteousness of God. He said, and it was so. Adam and Eve fell into sin and entered death. Jesus came to tell people that His death replaced the death of sinners! This is the gospel, and the gospel is the righteousness of God! The atonement designed by God is the propitiation established by God through the death of Christ for all those who believe in Him. This is why the gospel is good news. While we were still sinners, He died for us, God's love fully satisfies His righteousness.

Finally, believing in God is righteousness. Because Abraham believed God, God counted him as righteousness. Therefore, Faith is grace that reveals the two sides of God's righteousness, It is also the only way to express the relationship between man and God. As Paul said: "and be found in him, not having a righteousness of my own that comes from the law, but that which comes through faith in Christ, the righteousness from God that depends on faith. (Philippians 3:9)" Faith is the direction in which people strive toward God, and Christ is the benchmark toward which faith points. The key is that belief in God is righteousness and will affect the testimony of our lives. This will have a profound impact on everything we say and do. Faith is not an empty word, but a guide for our lives that satisfies God's righteousness.

Conclusion

When we realize that we are in debt to the gospel, life will have direction. If we rely on God's power, we will follow God's order. If we understand the truth of justification by faith, we will let faith become our testimony of glorifying God and benefiting others.

Let us pray……

（Romans 1:14-17）

1:14 I am under obligation both to Greeks and to barbarians, both to the wise and to the foolish.

1:15 So I am eager to preach the gospel to you also who are in Rome.

1:16 For I am not ashamed of the gospel, for it is the power of God for salvation to everyone who believes, to the Jew first and also to the Greek.

1:17 For in it the righteousness of God is revealed from faith for faith, as it is written, "The righteous shall live by faith."

6.福音顯明【羅 1:18-20】

引言

福音是什麼？ 乍一問，彷彿回答不上來，因爲我們看不見、摸不著，對不對？馬可福音介紹何為福音時，說：“神的兒子、耶穌基督福音的起頭(可 1:1)。” 保羅在哥林多前書十五章介紹福音時，說：“第一、就是基督照聖經所說、為我們的罪死了．而且埋葬了．又照聖經所說、第三天復活了。並且顯給磯法看．然後顯給十二使徒看（林前 15:3-5）。然而，在羅馬書中，保羅介紹福音時，是以福音顯明的方式來介紹。我們看第一點：

顯在罪人身上

這是我們顯而易見可以觀察的現象，因爲世間並不缺少罪人。首先，神的忿怒。什麼是忿怒？無非是一種情緒，特別是當人感受到冤屈與不公時，就容易怒從膽邊生、忿走綠林道。神的忿怒則是神聖的、未必帶有情緒的、全然正當的。從新舊約聖經的啟示來看，神的忿怒是對於人類的罪及不順服、不肯悔改等而表達出來的義怒。如以色列人離開埃及、在曠野路上拜偶像時，神甚至讓地上裂開一個大口子，吞吃那些悖逆的百姓。新約中耶穌所說的財主和拉撒路的對話，讓我們看見財主在神的忿怒中感到絕望。然而，福音卻告訴我們，因著耶穌基督的代贖而帶走了神的忿怒。

其次，不虔不義。不虔，是指一種對神輕慢的態度，既不尊重、也不敬拜、更不相信！除了對神輕慢，對神的恩典無感，就是忘恩負義。不義，就是在人生的道路上行差踏錯、甚至是故意行神眼中看為錯的事情。其區別就是對自己的所作所為，從不認錯、更無悔意、當作平常、就繼續任由其錯上加錯下去了。人生最大的不虔就是對基督的不敬，最大的不義就是對神的不信。怎麼辦呢？保羅對我們的勸勉或是解決之道就是 “只要你們行事為人與基督的福音相稱（腓 1:27a）就是凡事奉主的名行事為人！

最後，阻擋真理。當人走到阻擋真理的地步時，就已經去到猶大賣主求榮的階段了。猶大一開始也是一個服事神的弟兄，在教會裡蒙主的信任、甚至管理教會的財政， 可見主耶穌對他的重用與欣賞。猶大的內心深處對主的不虔不義可能已經很久了，只是沒有行出來而已。猶大自以為義的奮銳黨綱，使他的 “私慾既懷了胎、就生出罪來．罪既長成、就生出死來（雅各書 1:15）。一個選擇死亡、走向死亡、擁抱死亡的人，也必然成為行不義阻擋真理的人。我們看第二點：

顯明在人心裡

福音顯在罪人身上，可以說是顯而易見的。然而，神最在乎的，卻是顯明在人的心裏。因為人一生的果效，是由心發出的。首先，所能知道的。人所能知道的是什麼？ 有沒有想過這個問題？自古以來的哲學家、科學家、發明家等，都在探討這個問題，就是人到底能知道什麼？按照我們對真理的了解，人的認知能力不是無限的，乃是限制於神對人的啟示。當道成肉身的主為我們在十架上捨命時，我們就知道神就是愛。這是我們接受福音的根基，也是我們信心的確據。一方面，我們所知是有限的，因此必須謙卑。另一方面，按著我們對神的所知，就可以去相信祂。特別是人對福音的接受能力，是超乎尋常奇妙！

其次，顯明在人心。有沒有想過，人為什麼會相信耶穌基督呢？是因為牧師或是誰將福音講得特別清楚嗎？那為什麼其他人就不信呢？因此，人相信神的本質，不過是將神對人的揀選表明出來而已。“就如 神從創立世界以前、在基督裡揀選了我們、使我們在他面前成為聖潔、無有瑕疵（弗 1:4）。 ” 其實按照我們所知的，仍有更多的是不知道的。為什麼保羅會信耶穌？他不是大祭司所重用的人嗎？馬可不是做了逃兵嗎？怎麼又回轉、重新加入宣教的使命中來呢？彷彿神的手一直在我們心裡動工，為要達到祂的目標。

最後，神已經顯明。這一句“神已經給他們顯明”，是我們在神面前信心的根基。為什麼這麼說呢？神對我們一生的計畫、包括指導我們生命的所謂規律， 並不需要我們去掌握、去操心、去憂慮。因為神已經向我們顯明！如果有人告訴你，信了耶穌還包括要去掌握神對人的規律，那是因為他們並不真的認識神、不認識神的大能。有聖經、有聖靈、有基督、有天父，還不夠嗎？你是誰呀，竟要來掌握神對人的規律？或是沒有讀過神學、或是茫然自大、自以為是可以為所有人指明方向 。我們看第三點：

顯明所造之物

福音的顯明在神所造之物上，是豐豐富富、充滿宇宙萬物、無所不在的。首先，自從造天地以來。福音的起點，就是宣告神是一位創造者。神創造包括人在內的萬物，也包括了時空的“自從造天地以來”。時間因祂而設立、空間由祂去安置、秩序是祂所掌管。宇宙論提出了第一因的命題，卻因其哲學的有限而止步於神的啟示。正如神對約伯所說的：“我立大地根基的時候、你在哪裡呢．你若有聰明只管說罷（伯 38:4）。面對著神所造的大千世界，何等奇妙、何等榮耀！人又怎能不將一切的榮耀頌讚歸給神呢？

其次，神的永能和神性。無論是高山大海、或是小草、甚至是塵埃，都在彰顯神的大能與祂的屬性。人一出生就可以呼吸、用哭聲表達亞當對神的虧欠、甚至有母乳來餵養及安慰。人有學習的能力、因經歷世事而積累經驗、可以透過思考而成長、透過反省而改變、藉著禱告、祈求和感謝向神發出敬拜與讚美。人選擇美善，是因為造我們的神是美善的。雖然人因犯罪而虧缺了神的榮耀，但是，我們的內心深處仍然可以知道神的美善。這就是為什麼保羅說，我們仍然可以立志為善由得我。那是因為在我們的內心，住著一位造我們的主。

最後，便叫人無可推諉。雖然我們因亞當的抵賴，使得我們也不願意接受真理、承認自己的過犯。但我們都知道自己行出來的，往往是自己所不喜歡的惡。我們對福音的需要，是我們無可推諉、沒有藉口否定的領受。沒有人可以靠自己勝過自己內心的罪，試探一來就容易跌倒、挑戰一到就容易放棄、躺平。夜靜獨處，誠實面對自己，不難感受到自己的不堪、不配、不能、不知、不甘。除非我們依靠主、依靠這位賜福音的主，否則，誰又能救我們脫離這取死的身體呢？

結語

福音的顯明是神啟示深刻的主題，在我們還作罪人的時候，主就為我們捨命。 神在我們的心版上刻下救恩的印記，使得我們不再異想天開、靠自己還要去挖掘神的什麼規律來吹噓自己的能力。因為神已經藉著所造之物、叫我們曉得，不必增加、不必減少！就恰好是福音：除祂以外、別無拯救！

我們一同禱告……

（羅 1:18-20）
1:18 原來 神的忿怒、從天上顯明在一切不虔不義的人身上、就是那些行不義阻擋真理的人。
1:19 神的事情、人所能知道的、原顯明在人心裡．因為 神已經給他們顯明。
1:20 自從造天地以來、 神的永能和神性是明明可知的、雖是眼不能見、但藉著所造之物、就可以曉得、叫人無可推諉．

6. The Gospel revealed【Romans 1:18-20】

Introduction

What is the gospel? At first glance, it seems like there is no answer because we can't see or touch it, right? When the book of Mark introduces what the gospel is, it says: "The beginning of the gospel of Jesus Christ, the Son of God. (Mark 1:1)" When Paul introduced the gospel in 1 Corinthians 15, he said: "For I delivered to you as of first importance what I also received: that Christ died for our sins in accordance with the Scriptures, that he was buried, that he was raised on the third day in accordance with the Scriptures, and that he appeared to Cephas, then to the twelve." However, in Romans, when Paul introduces the gospel, he introduces it in a way that the gospel is revealed. Let's look at the first point:

Revealed against sinners

This is an obvious phenomenon that we can observe, because there is no shortage of sinners in the world. First, God's wrath. What is wrath? It is nothing more than an emotion, especially when people feel wronged and unfair, they may easily get extremely angry, evil thoughts will arise. God's wrath is divine, not necessarily emotional, and completely justified. Judging from the revelations in the Old and New Testaments, God's wrath is the righteous anger expressed against mankind's sins, disobedience, and unwillingness to repent. For example, when the Israelites left Egypt and worshiped idols on the wilderness road, God even caused a large opening in the ground to devour the rebellious people. The conversation between the rich man and Lazarus mentioned by Jesus in the New Testament shows us the rich man's despair in the wrath of God. However, the gospel tells us that God's wrath is taken away because of the atonement of Jesus Christ.

Secondly, the ungodliness and unrighteousness. Ungodly refers to a contemptuous attitude towards God, neither respecting nor worshiping nor believing in God! In addition to being contemptuous of God, having no sense of God's grace that is ungratefulness. Unrighteousness means doing things wrong in the way of life, or even deliberately doing things that are wrong in the eyes of God. The difference is that he never admits his mistakes or has any regrets about what he has done. He treats them as normal and continues to let his mistakes keep piling up. The greatest ungodliness in life is disrespect for Christ, and the greatest unrighteousness is unbelief in God. What to do? Paul's advice or solution to us is "Only let your manner of life be worthy of the gospel of Christ, (Philippians 1:27a)" That means doing everything in the name of the Lord!

Finally, suppress the truth. When people come to the point of suppressing the truth, they have reached the stage where Judas betrayed the Lord and sought glory. Judas was also a brother who served God at the beginning. He gained the Lord's trust in the church and even managed the church's finances. This shows that the Lord Jesus valued him and appreciated him. Judas

may have been ungodly and unrighteous towards the Lord for a long time deep in his heart, but he just did not act out. Judah's Self-Righteous Zealot Party Platform made his "Then desire when it has conceived gives birth to sin, and sin when it is fully grown brings forth death. (James 1:15)" A person who chooses death, goes to death, and embraces death will inevitably become a person who does unrighteousness and suppresses the truth. Let's look at the second point:

Shown to people's heart

The gospel is evident to sinners. However, what God cares about most is revealed in people's hearts. Because the results of a person's life are produced by the heart. First, what can be known. What can one know? Have you ever thought about this? Philosophers, scientists, inventors, etc. since ancient times have all been discussing this question, that is, what can people know? According to our understanding of the truth, human cognitive abilities are not unlimited, but are limited by God's revelation to humans. When the incarnate Lord died on the cross for us, we knew that God is love. This is the foundation for our acceptance of the gospel and the assurance of faith. On the one hand, we know only so much that we must be humble. On the other hand, based on what we know about God, we can believe in Him. In particular, people's ability to accept the gospel is extraordinary and wonderful!

Secondly, revealed in people's hearts. Have you ever thought about why people believe in Jesus Christ? Is it because the pastor or whoever preached the gospel very clearly? Then why don't others believe it? Therefore, the essence of a man's belief in God is nothing more than an expression of God's choice of man. "Even as he chose us in him before the foundation of the world, that we should be holy and blameless before him. (Eph. 1:4)" In fact, according to what we know, there is still more we don't know. Why did Paul believe in Jesus? Isn't he someone highly valued by the high priest? Didn't Mark become a deserter? Why did he turn around and rejoin the mission work? It's as if God's hand is always at work in our hearts to achieve His goal.

Finally, God has shown. This sentence, "God has shown it to them." is the foundation of our faith before God. Why do I say that? God's plan for our lives, including the so-called laws that guide our lives, does not require us to grasp, concern, or worry. Because God has shown it to us! If someone tells you that believing in Jesus also includes mastering God's rules for people, it's because they don't really know God or His power. Isn't it enough to have the Bible, the Holy Spirit, Christ, and the Father? Who are you that you want to grasp God's laws for man? Either they have not studied theology, or they are confused and arrogant, and they think they can point the way for everyone. Let's look at the third point:

Revealed in the things created

The gospel is manifested in God's creation, and it is abundant, filling all things in the universe, and omnipresent. First, since the creation of the world. The starting point of the gospel is the declaration that God is a Creator. God created all things, including humans, also including time and space "since the creation of the world." Time is established by Him, space is arranged by Him, and order is controlled by Him. Cosmology puts forward the proposition of the first cause, but due to the limitations of its philosophy, it stops at the revelation of God. As God said to Job:

“Where were you when I laid the foundation of the earth? Tell me, if you have understanding. (Job 38:4)” Facing the vast world created by God, how wonderful and glorious it is! How can humans not give all glory and praise to God?

Secondly, God’s eternal power and divine nature. Whether it is mountains and seas, grass, or even dust, they all demonstrate the power of God and His attributes. As soon as a human being is born, he can breathe, cry to express Adam’s debt to God, and even have breast milk for feeding and comfort. People have the ability to learn, accumulate experience through experiencing worldly things, grow through thinking, change through reflection, and worship and praise God through prayer, supplication and thanksgiving. People choose goodness because the God who created us is good. Although humans fall short of the glory of God because of sin, we can still know the goodness of God deep in our hearts. This is why Paul says that we have the desire to do what is right. That’s because inside of us lives the Lord who created us.

Finally, without excuse. Although we are unwilling to accept the truth and admit our transgressions because of Adam’s denial. But we all know that what we do is often evil that we don’t like. Our need for the gospel is something we accept without excuse to deny. No one can overcome the sin in his own heart by himself. It is easy to fall when temptation comes, and to give up and throw in the towel when a challenge comes. When you are alone at night and face yourself honestly, it is not difficult to feel that you are unworthy, unable, ignorant, and unwilling. Unless we rely on the Lord, the Lord who gives the gospel, who will deliver us from this body of death?

Conclusion

The revelation of the gospel is a profound theme of God’s revelation. While we were still sinners, the Lord laid down his life for us. God has carved the mark of salvation on our hearts, so that we no longer rely on our own whims and rely on ourselves to dig out God’s laws to brag about our abilities. Because God has used the things He created to show us that there is no need to increase or decrease! That is precisely the gospel: there is no salvation except in Him!

Let us pray……

（Romans 1:18-20）

1:18 For the wrath of God is revealed from heaven against all ungodliness and unrighteousness of men, who by their unrighteousness suppress the truth.

1:19 For what can be known about God is plain to them, because God has shown it to them.

1:20 For his invisible attributes, namely, his eternal power and divine nature, have been clearly perceived, ever since the creation of the world,[a] in the things that have been made. So they are without excuse.

7.福音抗拒【羅 1:21-25】

引言

當保羅按著細節將福音進行詳解之後，包括福音的來源、本質、生命、策略、與顯明，就在今天的經文中提出了福音抗拒的問題。這是福音與世界相遇時，首先會發生的事情。正如我們去傳福音時，難免會被人拒絕、輕視、甚至是逼迫。於是，如何面對福音抗拒的問題就成了我們必須面對的挑戰。我們看第一點：

明知故犯

有人說，雪崩發生時，沒有一片雪花是無辜的。同樣，所有拒絕福音的人，都沒有理由或依據去否定神的存在與救恩。首先，知而不知的悖逆。聖經說：“神的事情、人所能知道的、原顯明在人心裡．因為　神已經給他們顯明（羅 1:19）。” 所以，人的知否取決於神向人的顯明。包括無神論者來說，也將萬物的起源歸於一個所謂的“規律”來搪塞自己、 自欺欺人。其實，誰都知道有神、有一個超越人自身的大能、掌管包括人類的宇宙萬物。無論是宇宙的浩瀚、生命的奇妙、粒子的奧秘等，無一不讓人進入神創天造地的思考與想像。人因著驕傲、甚至要搶奪神榮耀而不願意將神當得的榮耀歸給神！

其次，不知向無知前行。人可以不知，卻不可以無知。以往我們在無神論、甚至是敵基督的國度裡受蒙蔽、被洗腦，以至於不知道關於神的事情。當神的時候滿足，福音就走進我們的生命。祂使傳道的人走進我們、使神的道進入我們的耳朵、使我們心智開始與福音相連、甚至接受福音。但是，當人聽見福音而無感、讀了聖經而無願、來到教會不服事、也不成長。怎麼辦呢？從神的角度來看人，就是“雖然知道　神、卻不當作　神榮耀他、也不感謝他．他們的思念變為虛妄、無知的心就昏暗了！(羅 1:21)”

最後，自以為義的愚拙。既然是無神，那麼，人看自己就是神！聖經說：“自稱為聰明、反成了愚拙”的道理。明明人在十四級颱風面前束手無策、在地震面前無能為力，卻要聲稱要人定勝天！自己家裡的事兒都還沒整明白，卻要給世界指明方向。甚至還說要遇神殺神、遇佛殺佛、遇見日本人就格殺勿論。結果就發生接二連三的恐怖襲擊，如在深圳，一位 48 歲男子用刀刺死一位 10 歲日本男童。這要愚昧到怎樣的地步才會做出這樣的事情啊！腦袋都被洗爛了、思想都被掏空了、除了仇恨，腦袋一片空白。看第二點：

敬拜偶像

聖經說：“你們愚昧人喜愛愚昧、褻慢人喜歡褻慢、愚頑人恨惡知識、要到幾時呢（箴 1:22）?”人類最大的愚昧，就是不將神當作神。首先，拜偶像。有沒有想過，為什麼神不喜悅人拜偶像呢？出埃及記 20:1-8 說：我是耶和華你的神！這是宣告、是真理的宣告！是我把你們從埃及領出來的呀！你們 430 年所受的苦忘了嗎？你們 430 年的禱告也忘記啦？從雅各算起，神至少給了以色列人有超過十代人的記憶呀！而且，拜偶像必定產生貪婪！保羅說：“所以要治死你們在地上的肢體．就如淫亂、污穢、邪情、惡慾、和貪婪、貪婪就與拜偶像一樣（西 3:5）。”

其次，任憑他。當人沉迷在拜偶像裡面、難以自拔、不肯自拔的時候，神就會任憑他們。希臘文的任憑與希伯來文的剛硬是同一個意思，表示人對神的悖逆達到不肯悔改、頑固到底的地步。如埃及的法老，神降下十災，就是給了法老十次悔改的機會。但是法老都沒有珍惜，直到最後埃及的長子被殺。保羅的意思是說，當人們“將不能朽壞之　神的榮耀、變為偶像、彷彿必朽壞的人、和飛禽走獸昆蟲的樣式。”　這時，神的任憑就臨到了。神甚至有可能會跳過管教，甚至對他們的惡行　“視而不見”。

最後，行污穢。如果到達這個地步都不悔改，神的任憑會升級。我們會看見敵基督的人會“逞著心裡的情慾行污穢的事、以致彼此玷辱自己的身體。” 諸如賣主求榮、出賣陷害弟兄、與敵基督者同流合污。甚至到現在也不肯向教會交代自己當年的罪行、仍然好像無事一樣。暗中將三自教會的人脈與影響引入海外教會、出賣海外教會的情況給敵基督政權。他們以為天高皇帝遠，他們可以為所欲為、無法無天了。殊不知任憑過後不是管教，乃是刑罰會來到。有耳可聽的，就應當聽！我們看第三點：

虛假生命

是誰在抗拒福音？或者說抗拒福音的是什麼？簡單地說，正是虛假生命在抗拒生命！虛假生命的本質就是不信耶穌是成了肉身來的，以致無法與所信的福音相稱。首先，真實變為虛謊。撒但就是那撒謊者，牠從起初就撒謊。神對亞當說，園中各樣樹上的果子你都可吃。只是分別善惡樹上的果子、你不可喫、因為你喫的日子必定死。撒但就用疑惑來迷茫亞當，說：“神豈是真說、不許你們喫園中所有樹上的果子麼？” 可別小看牠換了一個標點符號，將句號換成問號。亞當也因此從肯定變成了懷疑，對不對？我們對聖經的真理也是如此，聖經說不可停止聚會，有時候就是有些理由不能參加，對不對？

其次，事奉受造之物。我們的核心價值觀是除了耶穌基督，其他一切的都是可有可無的。同意嗎？耶穌在曠野接受撒但的試探，撒但就說了，你不是神的兒子嗎？你可以將這些石頭變成食物呀！耶穌的回答是：人活著不是單靠食物！我們呢，有些人就說：民以食為天。或者說，金錢不是萬能，沒有錢卻是萬萬不能！人心比萬物都詭詐，變著法兒挑戰神的底線，“去敬拜事奉受造之物、不敬奉那造物的主！”

最後，褻瀆造物的主。當人以自己的虛幻為生命的驅動力時，神的真理就不在我們心裡了。神的話語就是屬神兒女心裡的燈，路上的光。但是，如果一個人平時不讀經、主日不禱告、不敬拜、不服事神，就與褻瀆神無異。褻瀆神的本質就是不將神當得的榮耀歸給神。更有甚者的，就是在言行、及做決定時，並沒有凡事奉主的名。這些人張口就是謊言、閉口就是假話、心中沒有憐憫、血氣帶著情緒、所活的日子並沒有榮神益人。就其本質來看，就是因為他們在起初，信主的生命並不真實、老我仍在掌權。

結語

好，感謝主！無論是福音抗拒、還是抗拒福音，都與我們的心相關聯。人的無知使人墮入到明知故犯的陷阱裡。拜偶像的原因是因為人內心的不安，以神所造的萬物當作人生的終極關懷。殊不知虛假的生命並不能承載基督的生命。人有了神的兒子才有生命，沒有神的兒子，就沒有生命。

我們一同禱告……

（羅 1:21-25）
1:21 因为他们虽然知道神，却不当做神荣耀他，也不感谢他。他们的思念变为虚妄，无知的心就黑暗了。
1:22 自称为聪明，反成了愚拙！
1:23 将不能朽坏之神的荣耀变为偶像，仿佛必朽坏的人和飞禽、走兽、昆虫的样式。
1:24 所以，神任凭他们逞着心里的情欲行污秽的事，以致彼此玷辱自己的身体。。
1:25 他们将神的真实变为虚谎，去敬拜侍奉受造之物，不敬奉那造物的主。主乃是可称颂的，直到永远。阿们！

7. Resistance of the Gospel【Romans 1:21-25】

Introduction

After Paul explained the gospel in detail, including the source, essence, life, strategy, and revelation of the gospel, he raised the issue of gospel resistance in today's passage. This is the first thing that happens when the gospel meets the world. Just as when we preach the gospel, we will inevitably be rejected, despised, and even persecuted by others. Therefore, the problem of how to face gospel resistance becomes a challenge that we must face. Let's look at the first point:

Knowingly and intentionally

Some people say that when an avalanche occurs, no snowflake is innocent. Likewise, all those who reject the gospel have no reason or basis to deny the existence and salvation of God. First, the disobedience of knowing but not knowing. The Bible says: "For what can be known about God is plain to them, because God has shown it to them. (Romans 1:19)" Therefore, whether people know or not depends on God's revelation to people. Even atheists, attribute the origin of all things to a so-called "law" to excuse themselves and self-deceived. In fact, everyone knows that there is God, a power that transcends humans and controls everything in the universe, including humans. Whether it is the vastness of the universe, the wonder of life, the mystery of particles, etc., all of them lead people into the thinking and imagination of God's creation of heaven and earth. Because of pride, people even want to rob God's glory and are unwilling to give God the glory He deserves!

Secondly, unknowing moves forward towards ignorance. People can be not knowing, but they cannot be ignorant. In the past, we were deceived and brainwashed in the kingdom of atheism and even antichrist, so that we did not know things about God. When God's time is satisfied, the gospel comes into our lives. He allows preachers to come into us, allows God's Word to enter our ears, and causes our minds to begin to connect with the gospel and even accept the gospel. However, when people hear the gospel but have no feelings, read the Bible but have no desire, come to the church but do not serve or grow. What to do? Looking at people from God's perspective is "For although they knew God, they did not honor him as God or give thanks to him, but they became futile in their thinking, and their foolish hearts were darkened. (Romans 1:21)"

Finally, the foolishness of self-righteousness. Since claiming no god, then man sees himself as a god! The Bible says: "Claiming to be wise, they became fools," It is clear that people are helpless in the face of Category 14 typhoons and powerless in the face of earthquakes, but they still claim that humans can conquer nature! People haven't figured out everything in their own family yet, but they still want to point the way to the world. They even said that when they meet gods, they kill gods, when they meet Buddhas, they kill Buddhas, and when they meet

Japanese, they kill them without mercy. As a result, terrorist attacks occurred one after another. For example, in Shenzhen, a 48-year-old man stabbed a 10-year-old Japanese boy to death. How ignorant does a person have to be to do such a thing! His head has been washed to pieces, his thoughts have been emptied out, and his head is completely blank except for hatred. Let's look at the second point:

Worshiping idols

The Bible says, "How long, O simple ones, will you love being simple? How long will scoffers delight in their scoffing and fools hate knowledge? (Proverbs 1:22)" The greatest foolishness of mankind is not to regard God as God. First, idolatry. Have you ever thought about why God doesn't like people worshiping idols? Exodus 20:1-8 says: I am the Lord your God! This is a declaration, a declaration of truth! It was I who brought you out of Egypt! Have you forgotten the suffering you have endured for 430 years? Have you forgotten your prayers for 430 years? Counting from Jacob, God has given the Israelites at least more than ten generations of memory! Moreover, idolatry must produce greed! Paul said: "Put to death therefore what is earthly in you: sexual immorality, impurity, passion, evil desire, and 'covetousness, which is idolatry. (Colossians 3:5)"

Second, God gave them up. When people are addicted to idol worship, unable to extricate themselves, and unwilling to extricate themselves, God will give them up. The Greek word "give up" and the Hebrew word "hardness" have the same meaning. It means that a person's disobedience to God has reached the point of being unrepentant and stubborn to the end. For example, when God sent ten plagues to the Pharaoh of Egypt, He gave Pharaoh ten opportunities to repent. But Pharaoh didn't cherish it until the eldest sons of Egypt were killed. What Paul means is, when people "exchanged the glory of the immortal God for images resembling mortal man and birds and animals and creeping things. (Romans 1:23)" At this time, God's indulgence came. God may even skip discipline or even "turn a blind eye" to their evil deeds.

Finally, do filth. If people don't repent after reaching this point, God's indulgence will escalate. We will see that the Antichrist will "in the lusts of their hearts to impurity, to the dishonoring of their bodies among themselves, (Romans 1:24)" Such as betraying the Lord for glory, betraying one's brothers and collaborating with the Antichrist. Even now, refusing to explain his crimes to the church and still acts as if nothing happened. Secretly introducing the connections and influence of the Three-Self Church into overseas churches and betraying the situation of overseas churches to the antiChrist regime. They think that there is no authority over them, and they can do whatever they want and be lawless. Little do they know that after giving them up is not discipline, but punishment. He who has ears to hear, let him hear! Let's look at the third point:

False life

Who is resisting the gospel? Or what is it that resists the gospel? Simply put, it is false life that resists life! The essence of false life is not believing that Jesus came in the flesh, so that it cannot be commensurate with the gospel believed in. First, the truth becomes a lie. Satan is the liar and has been lying from the beginning. God said to Adam, "You may eat from every

tree in the garden. But you must not eat from the tree of the knowledge of good and evil, for in the day you eat from it you will surely die. Satan confused Adam with doubts and said, "Did God really say that you are not allowed to eat from any tree in the garden?" Don't underestimate it. Satan changed the punctuation mark and replaced the period with a question mark. Adam also changed from certainty to doubt, right? The same is true for us about the truth of the Bible. The Bible says not to stop gathering. Sometimes there are reasons why you cannot attend, right?

Second, serve the creature. Our core value is that apart from Jesus Christ, everything else is dispensable. Agree? Jesus was tempted by Satan in the wilderness, and Satan said, "Aren't you the Son of God? You can turn these stones into food!" Jesus' answer was: Man does not live by food alone! As for us, some people say: Food is the most important thing for the people. Or others would say, money is not everything, but without money, it is absolutely impossible! The human heart is more deceitful than all things, and it challenges God's bottom line in every possible way. "Worshiped and derived the creature rather than the Creator."

Finally, blaspheme the Creator. When people use their own illusions as the driving force of life, God's truth is no longer in our hearts. The word of God is the lamp in the hearts of God's children and the light in the path. However, if a person does not usually read the Bible, does not pray, worship, or serve God on Sundays, it is no different than blaspheming God. The essence of blaspheming God is not giving God the glory he deserves. What is even worse is that in our deeds, and when we make decisions, we do not serve the name of the Lord in everything. These people tell lies when they open their mouths, and when they shut up. They have no mercy in their hearts, their flesh is filled with emotions, and they live a life that does not glorify God or benefit others. Judging from its essence, it is because in the beginning, their life of believing in the Lord was not real and the old self was still in charge.

Conclusion

Well, thank the Lord! Whether it's gospel resistance, or resistance to the gospel, it's all about our hearts. Human ignorance causes people to fall into the trap of knowingly committing sins. The reason for worshiping idols is because people have inner uneasiness and regard all things created by God as the ultimate concern of life. Little do people know that a false life cannot carry the life of Christ. Only man who has the Son of God has life. Without the Son of God, there is no life.

Let us pray……

（Romans 1:21-25）

1:21 For although they knew God, they did not honor him as God or give thanks to him, but they became futile in their thinking, and their foolish hearts were darkened.

1:22 Claiming to be wise, they became fools,

1:23 and exchanged the glory of the immortal God for images resembling mortal man and birds and animals and creeping things.

1:24 therefore God gave them up in the lusts of their hearts to impurity, to the dishonoring of their bodies among themselves,
1:25 because they exchanged the truth about God for a lie and worshiped and derived the creature rather than the Creator, who is blessed forever! Amen.

8.永死的結局【羅 1:26-32】

引言

我們認識福音，不能偏頗，以為福音本是神的大能僅僅能救一切相信的人，而對不信的人就無可奈何了。事實上，當保羅說了福音本是神的大能之後，接下來在一章十八節說：“原來神的忿怒、從天上顯明在一切不虔不義的人身上、就是那些行不義阻擋真理的人（羅 1:18）。”原來，神為不信之人預備了永死的結局。我們來看第一點：

放縱可羞恥的情慾

當人陷在屬世的漩渦裡的時候，就一定不會有愛神的心。當人不愛神的時候，就一定會被“肉體的情慾、眼目的情慾、並今生的驕傲”所綑綁。首先，放縱可羞恥的情慾。情慾是與神的律法背道而馳的狂奔，如同脫韁的野馬、桀驁不遜。可羞恥的情慾，是指活在黑暗裡、不敢見光、與神的創造、神的旨意相背離的心思意念、及言行。這裡還有一個態度問題，就是放縱。如果知錯認錯改錯、至少是止步於錯上加錯的地步，就不至於放縱。人一旦去到放縱的地步，就將失去悔改的動機與行動力。前不久 77 歲去世的宋彬彬，被毛澤東替他改名叫宋要武，在北京師大女附中副校長卞仲耘被打死一事上有不可推託的責任。他一直不敢去見卞校長家，向卞校長的丈夫王經垚道歉或問候。

其次，啟動神任憑的怒氣。當人一直不肯認錯、甚至是死不悔改、以致到達放縱的地步，就會啟動神任憑的憤怒。我們因為罪的纏擾，會害怕神的管教。但是，你知道嗎，神所管教的都是祂所愛的孩子，“因為主所愛的他必管教、又鞭打凡所收納的兒子（來 12:6）。”是兒子祂才管教，不是兒子、或是私生子神就任憑了。任憑就是不管了，你的對錯神不再關心了。以前，你可能說一句謊話，心裡就不平安，可以聽見聖靈的責備、以致心生愧疚之心。但是，當犯罪多了、時間拖得很久了，對認罪悔改已經無感了。

最後，受妄為當得的報應。神是不可輕慢的，你信嗎？自古以來，所有敵基督的在上掌權者，欺壓神的百姓、作威作福、不可一世。但是，聖經要我們留意觀察他們的結局，無一不受妄為當得的報應。埃及法老的頑梗剛硬，致使紅海下仍然躺著埃及軍隊的屍骨。因為選民的悖逆、拜偶像，神就使北國、南國滅國、百姓漂流到世界各地。耶穌基督道成肉身、降生在伯利恆、成長在加利利、傳道在各城各鄉、卻被釘死在耶路撒冷的各各他的十字架上。看看這千百年來以色列人的經歷，難道神是可以輕慢的嗎？看第二點：

行那些不合理的事

屬神的人，是從心靈誠實到行事為人; 屬世界的人，卻是從情慾到行事為人。既是出於情慾，就缺乏理性、幾近不合理。首先，悖逆神的創造。所謂合理，就是合乎上帝創天造地之理！經文中所說的同性戀，就是不合理的事情。因為上帝所設計的婚姻關係，是一男一女、一生一世。今天的世界，已經走得很遠，背離了神起初創造的心意。男人和男人、女人和女人，行苟且可憎惡之事，虧缺了神的榮耀。今天在世界各地，同性戀已經蔚然成風、六彩旗也已經飄然在人心內外。愛滋病等各樣的病毒，已經在世上流行、且愈演愈烈、一發不可收拾。更加可悲的是，人們已經將各樣的羞恥，當作自己追求與堅持的權利。

其次，裝滿各樣不義。不義的事情源於邪惡的撒但，從一開始，牠就誘惑貪婪神的榮耀、搶奪神的權柄、心懷惡毒的居心，為要挑唆神人關係、引誘始祖犯罪。究其根源，就是因為撒但嫉妒神的榮耀、另立一個眼睛明亮的標準。人犯罪後所結的第一個惡果，就是該隱殺了亞伯。從此，兇殺就進入世界，使得爭競、詭詐、毒恨等充斥於世，一發不可收拾。眼下將要發動的以色列與伊朗之間的戰爭，或許會引發第三次世界大戰。從去年十月七號哈瑪斯襲擊以色列開始，黎巴嫩的真主黨、也門、伊朗、朝鮮、俄羅斯、中國已經形成新的敵基督軸心國，要與上帝分庭抗禮。

最後，顯明品格低下。背離神的創造、且多行不義，豈有不自斃之理。所謂自作孽、不可活！讒毀的，原文就是造謠者，就是那些張口就是假話、閉口就是謊言的人。背後說人的，並不是說好話，乃是以毀謗中傷人為目的、以傳播是非為習慣的人。怨恨神的，正如出了埃及的以色列人、他們埋怨神使他們吃不到埃及的魚蝦、果蔬。殊不知神就讓他們在曠野吃了四十年嗎哪，叫他們曉得過簡樸生活、專注神的重要性。但是，他們對仍在山上求取十誡石版的摩西默不關心，甚至極具羞辱地鑄起金牛犢來。摩西下山看見他們圍著偶像在狂歡！我們看第三點：

損人且不利己的事

放縱情慾、行事不合理，接下來的，就剩下愚昧人所行的道路了。 一個惡人，行事為人，還知道是損人利己，多少還得點利。但是，一個愚昧人所做出來的事兒，卻是損人且不利己的。首先，以驕傲為寫照。驕傲是亞當後人類的染色體，無論說什麼、做什麼都充滿了傲慢。心裡總以為自己有兩把刷子，於是就以為可以滿口胡言亂語、隨意論斷。直至惹出禍來，才發現自己並沒有那麼了不起。原本是弟兄關係卻因為要討好敵基督的上司，就捏造惡事來陷害弟兄、寫批判文章落井下石。延續這種本性，這種人以為可以在神子民的聚會上大放厥詞、隨意批評的僕人。那麼，神就用公義的方法來管教。請留意，此時仍是耶和華可尋求的時候。因為神所管教的，是他所愛的。當然，前提是悔改。

其次，以無知為本質。人最大的無知就是不知悔改，並且將無知進行到底。以色列人因著他們的無知，將耶穌釘上十字架。結果還不知悔改，結果是神的憤怒常常在他們身上。如果你曾經陷害過弟兄，也曾經與三自、統戰部、國安等敵基督部門勾連、潛伏、破壞海外教會。也沒什麼了不起的，悔改就好了！沒有什麼罪是大得過耶穌基督赦罪的權柄、也大不過神豐盛的恩典。可惜的是，當人內心深處的恐懼，大到一個地步，以至要抓住無知、且要將無知進行到底。那麼，因無知所形成的本質，將要陪伴他去會撒但。

最後，以行惡為滿足。什麼叫做以行惡為滿足呢？這是指一個人行惡時的動機與目的。自己行惡，可能是因為一時的軟弱或無奈。但是，如果不但自己行惡，還喜歡別人與自己一道去行惡，那就是與撒但為伍了。可惜的是，自從亞當犯罪以來，這種拉人下水的品性，已經是世間常態了。因為行惡的人，往往是內心充滿孤獨感的。總要拉些人來給自己墊背，即使是日後下地獄了，也有人陪。這種心態源於撒但，牠有世間最孤獨的心態，總要與神爭奪人心。牠最大的滿足，就是去地獄的門是寬門，去的人多。

結語

好，感謝主！聖經說：“這世界、和其上的情慾、都要過去．惟獨遵行　神旨意的、是永遠常存（約一 2:17）神的創造，奠定了世間合理的標準。認識耶和華是智慧的開端、得以遠離

愚昧敬畏神！

我們一同禱告……

（羅 1:26-32）
1:26 因此　神任憑他們放縱可羞恥的情慾．他們的女人、把順性的用處、變為逆性的用處．
1:27 男人也是如此、棄了女人順性的用處、慾火攻心、彼此貪戀、男和男行可羞恥的事、就在自己身上受這妄為當得的報應。
1:28 他們既然故意不認識　神、　神就任憑他們存邪僻的心、行那些不合理的事．
1:29 裝滿了各樣不義、邪惡、貪婪、惡毒．〔或作陰毒〕滿心是嫉妒、兇殺、爭競、詭詐、毒恨．
1:30 又是讒毀的、背後說人的、怨恨　神的、〔或作被　神所憎惡的〕侮慢人的、狂傲的、自誇的、捏造惡事的、違背父母的、
1:31 無知的、背約的、無親情的、不憐憫人的．
1:32 他們雖知道　神判定、行這樣事的人是當死的、然而他們不但自己去行、還喜歡別人去行。

8. The end of eternal death【Romans 1:26-32】

Introduction

When we understand the gospel, we must not be biased and think that the gospel is the power of God, which can only save all those who believe, but can do nothing to those who do not believe. In fact, after Paul said that the gospel is the power of God, he then said in 1:18: "For the wrath of God is revealed from heaven against all ungodliness and unrighteousness of men, who by their unrighteousness suppress the truth. (Romans 1:18)" It turns out that God has prepared eternal death for unbelievers. Let's look at the first point:

Indulge in shameful passions

When people are trapped in the worldly vortex, they will definitely not have the heart to love God. When a person does not love God, he will be bound by "the lust of the flesh, the lust of the eyes, and the pride of life." First, indulge in shameful passions. Lust is a wild run that goes against the law of God, like a wild horse that runs wild and is unruly. Shameful lust refers to thoughts, words and deeds that live in darkness, dare not see the light, and are contrary to God's creation and will. There is also an attitude issue here, which is indulgence. If you recognize your mistakes, confess and correct them, or at least stop adding mistakes on top of each other, you will not be indulgent. Once a person reaches the point of indulgence, he will lose the motivation and ability to repent. Song Binbin, who died recently at the age of 77, was renamed Song Yaowu by Mao Zedong. He had unshirkable responsibility for the death of Bian Zhongyun, the vice principal of the Girls' High School Affiliated to Beijing Normal University. He has never dared to go to Principal Bian's house to apologize or greet Principal Bian's husband, Wang Jingyao.

Second, activate God's wrath of giving them up. When people continue to refuse to admit their mistakes, or even refuse to repent, to the point of indulgence, God's wrath of giving them up will be activated. Because we are obsessed with sin, we fear God's discipline. But, do you know, those whom God disciplines are the children He loves? "For the Lord disciplines the one he loves, and chastises every son whom he receives. (Hebrews 12:6)" He disciplines those who are sons, and gives them up if they are not sons or illegitimate sons. Giving up means not caring. God no longer cares whether you are right or wrong. In the past, you might have told a lie and felt uneasy in your heart. You might have heard the Holy Spirit's rebuke and felt guilty. However, when there are too many sins and time goes by, you no longer feel the need to confess and repent.

Finally, receive the due penalty for their error. God cannot be mocked, do you believe that? Since ancient times, all antichristian superiors have oppressed God's people, exercised domineering power, and are arrogant. However, the Bible asks us to pay attention to their endings, and none of them will not receive the retribution they deserve for their actions. The

Egyptian Pharaoh was so stubborn that the bones of the Egyptian army still lay under the Red Sea. Because of the disobedience and idolatry of the elects, God caused the northern and southern kingdoms to be destroyed, and the people were scattered all over the world. Jesus Christ became flesh, was born in Bethlehem, grew up in Galilee, preached in every city and village, and was crucified on the cross of Calvary in Jerusalem. Looking at the experience of the Israelites over the past thousands of years, can God be mocked? Let's look at the second point:

Do those unreasonable things

The man who belongs to God goes from honesty in spirit to behavior; the man who belongs to the world goes from lust to behavior. Since it is based on lust, it lacks rationality and is almost irrational. First, rebel against God's creation. The so-called reasonable means that it is consistent with the principles of God's creation of heaven and earth! Homosexuality as mentioned in the scriptures is something unreasonable. Because the marriage relationship designed by God is between a man and a woman, for a lifetime. Today's world has gone very far away from God's original intention of creation. Men and men, women and women, fall short of the glory of God by practicing abominable things. Today, homosexuality has become commonplace all over the world, and the six-colored flag has been flying in the hearts of people both inside and outside. AIDS and other viruses are already prevalent in the world, and they are getting worse and worse. What is even more sad is that people have regarded all kinds of shame as their own rights to pursue and persist.

Secondly, it is full of all unrighteousness. Unrighteous things originate from the evil Satan. From the very beginning, he has tempted greed for God's glory, robbed God of His authority, and had malicious intentions in order to instigate the relationship between God and man and seduce the first ancestors to sin. The root cause is that Satan is jealous of God's glory and sets another bright-eyed standard. The first bad result after man sinned was that Cain killed Abel. From then on, murder entered the world, making it full of strife, deceit, and hatred, and it was out of control. The upcoming war between Israel and Iran may trigger World War III. Since Hamas attacked Israel on October 7 last year, Lebanon's Hezbollah, Yemen, Iran, North Korea, Russia, and China have formed a new antiChrist axis to fight against God.

Finally, it shows low character. If you deviate from God's creation and do many unrighteous things, how can you not kill yourself? The so-called self-inflicted evil will not lead to life! Slanderers, in the original text, are rumor-mongering people, those who tell lies when they open their mouths and lies when they shut up. Those who talk behind someone's back are not those who say good things, but those who aim to slander and slander others and who make it a habit to spread gossip. Those who resent God are like the Israelites who came out of Egypt. They complained that God prevented them from eating the fish, shrimps, fruits and vegetables of Egypt. Little did they know that God let them eat manna in the wilderness for forty years to teach them the importance of living a simple life and focusing on God. However, they paid no attention to Moses who was still on the mountain asking for the tablets of the Ten Commandments, and even shamefully made a golden calf. Moses came down the mountain and saw them reveling around the idols! Let's look at the third point:

Things that harm others and are not beneficial to oneself

Indulging in lust and acting unreasonably will lead to the path of fools. A wicked person behaves knowingly that he is benefiting himself at the expense of others, but he still gets some benefit. However, what a fool does is harmful to others and not self-interested. First, Portrayed by pride. Pride is the chromosome of post-Adam humans, and everything they say or do is full of arrogance. He always thinks that he has some skills, so he can talk nonsense and make arbitrary judgments. It wasn't until he got into trouble that he realized he wasn't that great after all. There was originally a brotherly relationship, but because he wanted to please the boss of the Antichrist, he fabricated evil things to frame the brother and wrote critical articles to add insult to injury. Continuing this nature, this kind of people think they can speak nonsense at gatherings of God's people, feel free to criticize God's servants. Then, God uses righteous methods to discipline. Please note that this is still a time when the Lord can be sought. Because God disciplines those he loves. Of course, the prerequisite is repentance.

Secondly, ignorance as essence. The greatest ignorance of people is that they do not repent and carry their ignorance to the end. The Israelites crucified Jesus because of their ignorance. As a result, they do not repent, and the result is that God's wrath is always upon them. If you have ever framed a brother, you have also colluded with the Three-Self, United Front Work Department, National Security and other anti-Christ departments, lurked, and destroyed overseas churches. It's nothing special, just repent! No sin is greater than the power of Jesus Christ to forgive sins, nor is it greater than the abundant grace of God. It is a pity that when the fear deep in people's hearts becomes so great that they want to grasp ignorance and carry it out to the end. Then, the nature formed by ignorance will accompany him to meet Satan.

Finally, be satisfied with doing evil. What does it mean to be satisfied with doing evil? This refers to a person's motivation and purpose when doing evil. Doing evil on your own may be due to temporary weakness or helplessness. However, if you not only do evil yourself, but also like others to do evil with you, you are in league with Satan. Unfortunately, since Adam sinned, this kind of seducing character has become the norm in the world. Because people who do evil often feel lonely inside. They must always recruit some people to support them. Even if they go to hell in the future, there will be someone to accompany them. This mentality comes from Satan, who has the loneliest mentality in the world and always competes with God for human hearts. Its greatest satisfaction is that the door to hell is wide and many people go there.

Conclusion

Well, thank the Lord! The Bible says: "And the world is passing away along with its desires, but whoever does the will of God abides forever. (1 John 2:17)" God's creation established reasonable standards in the world. Knowing God is the beginning of wisdom, which enables us to stay away from foolishness and fear God!

Let us pray……

（Romans 1:26-32）

1:26 For this reason God gave them up to dishonorable passions. For their women exchanged

natural relations for those that are contrary to nature;
1:27 and the men likewise gave up natural relations with women and were consumed with passion for one another, men committing shameless acts with men and receiving in themselves the due penalty for their error.
1:28 And since they did not see fit to acknowledge God, God gave them up to a debased mind to do what ought not to be done.
1:29 They were filled with all manner of unrighteousness, evil, covetousness, malice. They are full of envy, murder, strife, deceit, maliciousness.
1:30 They are gossips, slanderers, haters of God, insolent, haughty, boastful, inventors of evil, disobedient to parents,
1:31 foolish, faithless, heartless, ruthless.
1:32 Though they know God's righteous decree that those who practice such things deserve to die, they do not only do them but give approval to those who practice them.

9. 照真理審判【羅 2:1-4】

引言

當人進入到永死的結局時，就面對著神的審判。神的審判乃是照聖經真理的標準與原則，在人生命終極與細節中施行審判。我們看第一點：

論斷是論斷者的審判

我們對審判有一種迷思，可能都受到法庭開庭時樣式的影響。彷彿審判的方式，僅僅是法庭的樣式。事實上，真理存在的本身，就擁有審判的權柄。或者說，就已經開始審判了。首先，搶奪神的榮耀。當始祖在撒但的黑暗中，誤以爲自己眼睛明亮時，就開始了搶奪神榮耀之旅了。連神的創造都可以成為人的品頭論足，那麼，論斷人也就不在話下了。於是乎，論斷就成了人們茶餘飯後的談資，而且愈發有味道起來。久而久之，論斷人的，成了專有名詞。世間從此也成就了一群人，彷彿那些專門論斷人的，似乎成了一門專業、甚至是論斷人的專業人士了。其實，論斷人的，也可以大隱隱於市，就活在人群中間。平常找不到，一遇事兒就會聽見從某一個角落發出搶奪神榮耀的污言穢語。

其次，定了自己的罪。事實上，凡論斷人的，大都是曾經被人論斷的人。被人論斷的人，會感到被人定罪。可能他們心裡會想，憑什麼被你們論斷呢？難道我就不能論斷你嗎？情緒再加上報復的心，若是聽見幾句挑唆的話，自己也就成了論斷專業戶了。無論是論斷人的，還是被人論斷的，在神的眼裡，無非是一些定別人罪、或是定自己罪的人。這是由於人的無知而產生出來罪的衍生品，因為無知本身就是罪。其實道理很簡單，人所知的有限，按著所知的仍是不知道。一個不謙卑、加上一點兒狂妄，反倒定了自己的罪了。

最後，言行不一的罪。這也是我們最常見的現象，就是人的言行不一。這種現象發生在"論斷一族"的人中，就顯得有些滑稽。耶穌時代的法利賽人，就是一些言行不一的人。法利賽人的道貌岸然，使得人們會以為他們還真是道德楷模呢。他們因著對律法的熟悉，就對猶太人嚴加指責。但是，紙是包不住火的，總有一天人們會發現法利賽人，他們"自己所行卻和別人一樣。" 就是說，你所責備別人的，與自己所行出來的是一樣的。所以，審判是可以發生在自我審判中的。我們看第二點：

真理是審判者的座位

寫這篇講章之前，我也從未想過真理會是審判者的座位。講得簡單一點，就是說，唯有神才有審判的權柄。首先，自有永有的神。摩西在西乃山上與神相遇，當然對神也感到好奇。就問，祢是誰呀？當時的摩西，對神的認識停留在以色列人的傳說、以及埃及圖書館的資料庫。這一次因為犯了殺人罪而逃亡曠野，竟然見到異象，就是那燒而不毀的荊棘。神就滿足他的好奇心，說：我是自有永有的神。在希伯來原文中，就一個詞："我是（אהיה）"。耶穌基督在約翰福音用了七個"我是"，與希伯來文是同一詞根。當然，希伯來文的意義更加豐盛一些，包括了先存性的存在，不依賴任何其他存在的存在。

其次，審判萬有標準。保羅說："我們知道這樣行的人、神必照真理審判他。" 什麼意思呢？

其一是聖經作為標準。就是說將人所行的與聖經做一個對比，顯出的差別，就是審判的依據。其二是客觀的事實。到底發生了什麼？按照事實的發生做出詳細的記錄，可以作為法庭上的證供。其三是基督並祂的教會對此事的認定，是聖靈對教會的帶領。　今天的經文特別強調了言行一致，因為所言可能是一個人的論斷，所行或許才是一個人的真實生命。

最後，萬人接受審判。所謂一樣米養百樣人，世人皆有所不同。但是，無論你是誰，都逃離不了神的審判。因為神的審判是普世性的、具有完全的覆蓋性、無一例外。罪是因一人入了世界，以致世人都犯了罪、虧缺了神的榮耀。除了審判的普世性，聖經還特別強調審判對人的全面性、無一遺漏。我們常常說，人不可誅心。唯有神對人的審判，　才會對言、行、與心的審判。到那一天，當我們來到神白色大寶座前接受祂的審判時，我們這一生中所說的、所行的、所想的，都會在神的寶座前顯明、攤開，讓神、天使、及眾聖徒一同來觀看。我們看第三點：

惟有憐憫向審判誇勝

這是一個恩典的選項，並不是我們所配得的。雅各說：“因為那不憐憫人的、也要受無憐憫的審判．憐憫原是向審判誇勝（雅 2:13）。”首先，面對恩典的態度。人生一世、草生一春，所彰顯出來的無非是恩典的記號。然而，不同的人生，對恩典就有不同的態度。有些人是知恩圖報，並引以為是普世價值。也有些人是忘恩負義，卻也自命清高、與眾不同。論到神人關係，卻是以信心為依歸了。聖經說，你們得救是本乎恩、也因著信！不是因為行為、也不是因為名利功勳，或是別的可誇之處。走到面對恩典態度的極處，就是唯獨基督、凡事奉主耶穌基督的名行事為人。

其次，恩典目的是悔改。為什麼這麼說呢？難道悔改真的那麼重要嗎？耶穌說：“告訴你們、一個罪人悔改、在天上也要這樣為他歡喜、較比為九十九個不用悔改的義人、歡喜更大（路 15:7）。”悔改，首先是從人的心思意念開始的。但是，悔改不能是掛在口頭上的誇誇其談，乃是要出於心、表於言、鑑於行。不要求你行事為人完美，但卻必須要有生命的改變。換言之，如果你生命幾十年如一日，生命並沒有改變，就不要誇口自己是真實的悔改。若肯承認這一點，仍有盼望，不至於落入自欺欺人的陷阱裡去。

最後，憐憫向審判誇勝。當人走到這一步時，人生就有了盼望。從領受憐憫開始，成為一個凡事感恩的人。認識憐憫的意義、效法賜憐憫的主、漸漸明白憐憫是一份可以活出來的恩賜。表現在常常口出恩言、少出惡語、多鼓勵、少論斷、常帶微笑、少皺眉頭。久而久之，你的生命會見證出憐憫的品質來。特別是看見別人有錯時，我們不是去反應我們的血氣或情緒，乃是首先回應神包容的愛與自省。在同理心的驅使下，用愛心說誠實話來挽回犯罪的肢體。

結語

事實上，唯有神才具有審判的權柄與位份。神說有就有、命立就立！諸天都在述說祂的榮耀、穹蒼都在傳揚祂的手段。信耶穌、得永生;　不信耶穌得永死！到終極審判的日子，主必照著聖經的真理、按著我們各人的心思意念、及所言所行來審判我們！

我們一同禱告……

（羅 2:1-4）

2:1 你這論斷人的、無論你是誰、也無可推諉、你在甚麼事上論斷人、就在甚麼事上定自己的罪．因你這論斷人的、自己所行卻和別人一樣。

2:2 我們知道這樣行的人、 神必照真理審判他。
2:3 你這人哪、你論斷行這樣事的人、自己所行的卻和別人一樣、你以為能逃脫 神的審判麼。
2:4 還是你藐視他豐富的恩慈、寬容、忍耐、不曉得他的恩慈是領你悔改呢.

9. Judge According to Truth【Romans 2:1-4】

Introduction

When people enter the end of eternal death, they face the judgment of God. God's judgment is based on the standards and principles of biblical truth, and is judged in the ultimate and detailed aspects of human life. Let's look at the first point:

Judgment is the judgment of the person who judges

We have a myth about judgment, probably all influenced by the way the court is held. It's as if the method of judgment is just the style of a courtroom. In fact, the very existence of truth possesses the authority to judge. In other words, the judgment has already begun. First, rob God of His glory. When the first ancestors were in the darkness of Satan and mistakenly thought that their eyes were bright, they began their journey to snatch the glory of God. Even God's creation can be judged by people, so judging people is out of the question. Ever since, judgment has become a topic of conversation among people after dinner, and it has become more and more interesting. Over time, one who judges has become a proper noun. Since then, a group of people have developed in the world, as if those who specialize in judging people have become a profession, or even professionals who judge people. In fact, those who judge people can also hide in the city and live among the crowd. Usually you can't find them, but when something happens, you will hear obscene words coming from a certain corner to rob God of His glory.

Secondly, one condemned himself. In fact, most of those who judge others are those who have been judged by others. People who are judged feel condemned. Maybe they think, why should I be judged by you? Can't I judge you? Emotions coupled with the desire for revenge. If they hear a few provocative words, they will become a professional judge. Whether it is those who judge others or those who are judged by others, in the eyes of God, they are nothing more than those who condemn others or condemn themselves. This is a derivative of sin due to human ignorance, because ignorance itself is sin. In fact, the reason is very simple. What people know is limited, and based on what they know, they still don't know. A person who is not humble and adds a little arrogance will condemn himself.

Finally, sin of discord between words and deeds. This is also the most common phenomenon for us, that is, people's words and deeds are inconsistent. This phenomenon seems a bit funny when it occurs among the "judgmental people". The Pharisees of Jesus' day were people whose words and deeds were inconsistent. The sanctimoniousness of the Pharisees made people think that they were really moral models. Because they were familiar with the law, they severely criticized the Jews. However, paper cannot contain fire. One day people will discover that the Pharisees "acted just like others." That is to say, what you rebuke others is the same as what you do yourself. Therefore, judgment can occur in self-judgment. Let's look at the

second point:

Truth is the seat of judge

Before writing this sermon, I had never imagined that truth would be the judge's seat. To put it simply, it means that only God has the authority to judge. First, the everlasting God. Moses met God on Mount Sinai, and of course he was curious about God. So he asked, who are You? At that time, Moses' knowledge of God was limited to the legends of the Israelites and the data in the Egyptian library. This time because he committed murder and fled into the wilderness, he saw a vision, which was a bush that burned but was not destroyed. God satisfied his curiosity and said: I AM WHO I AM. In the original Hebrew text, there is only one word: "I am (אהיה)". Jesus Christ used seven "I am" words in the Gospel of John, which are the same root words in Hebrew. Of course, the meaning of Hebrew is richer, including pre-existing existence, existence that does not depend on any other existence.

Secondly, the standard for judging all things. Paul said: "We know that the judgment of God rightly falls on those who practice such things. (Romans 2:2)" What does it mean? One is the Bible as the standard. That is to say, comparing what a person does with the Bible, the difference revealed is the basis for judgment. The second is objective fact. What happened? Keeping detailed records of what happened can be used as evidence in court. The third is the recognition of this matter by Christ and His church, which is the guidance of the Holy Spirit to the church. Today's scripture particularly emphasizes the consistency of words and deeds, because what a person says may be his judgment, and what he does may be his true life.

Finally, all people receive judgment. As the saying goes, the same rice feeds all kinds of people, everyone in the world is different. But no matter who you are, you cannot escape God's judgment. Because God's judgment is universal, completely covering, and without exception. Sin came into the world because of one man, and everyone in the world sinned and fell short of the glory of God. In addition to the universality of judgment, the Bible also emphasizes the comprehensiveness of judgment on people, leaving out no one. We often say that people should not expose or accuse someone's thoughts or intentions. Only God's judgment on man will judge words, deeds, and hearts. On that day, when we come to God's great white throne to accept His judgment, everything we say, do, and think in this life will be revealed and spread out in front of God's throne, allowing God and angels and all the saints came to watch together.
Let's look at the third point:

Only mercy triumphs over judgment

This is an option of grace, not something we deserve. James said: " For judgment is without mercy to one who has shown no mercy. Mercy triumphs over judgment. (James 2:13)" First, the attitude towards grace. Life is a lifetime, grass grows in one spring. and what is shown is nothing more than a sign of grace. However, different lives have different attitudes towards grace. Some people repay their kindness and regard it as a universal value. There are also some people who are ungrateful, but they also think they are noble and different. When it comes to the relationship between God and man, it is based on faith. The Bible says, by grace you are saved through faith! Not because of behavior, not because of fame, fortune, merit, or

anything else to boast about. The ultimate attitude towards grace is in Christ alone and to do everything in the name of the Lord Jesus Christ.

Second, the purpose of grace is repentance. Why do I say that? Is repentance really that important? Jesus says, " Just so, I tell you, there will be more joy in heaven over one sinner who repents than over ninety-nine righteous persons who need no repentance. (Luke 15:7)" Repentance first begins with a person's thoughts. However, repentance cannot be just rhetorical talk, but must come from the heart, be expressed in words, and be based on deeds. You are not required to be perfect, but you must have a change in your life. In other words, if your life has been the same for decades and your life has not changed, don't boast that you have truly repented. If you are willing to admit this, there is still hope and you will not fall into the trap of self-deception.

Lastly, mercy triumphs over judgment. When a person reaches this point, there is hope in life. Start by receiving mercy and become a person who is grateful in everything. Understand the meaning of mercy, imitate the Lord who gives mercy, and gradually understand that mercy is a gift that can be lived out. It manifests itself in always speaking kind words, speaking less harsh words, encouraging more, judging less, smiling often and frowning less. Over time, your life will bear witness to the quality of mercy. Especially when we see others making mistakes, We are not reacting to our flesh or emotions, but first responding to God's tolerant love and self-examination. Driven by empathy, speak the truth in love to restore the sinning body.

Conclusion

In fact, only God has the authority and position to judge. For he spoke, and it came to be; he commanded, and it stood firm. The heavens declare the glory of God, and the sky above proclaims his handiwork. Believe in Jesus and get eternal life; the ones don't believe in Jesus and get eternal death! On the day of final judgment, the Lord will judge us according to the truth of the Bible, according to each of our thoughts, words, and deeds!

Let us pray……

（Romans 2:1–4）

2:1 Therefore you have no excuse, O man, every one of you who judges. For in passing judgment on another you condemn yourself, because you , the judge, practice the very same things.
2:2 we know that the judgment of God rightly falls on those who practice such things.
2:3 Do you suppose, O man— you who judge those who practice such things and yet do them yourself— that you will escape the judgment of God?
2:4 Or do you presume on the riches of his kindness and forbearance and patience, not knowing that God's kindness is meant to lead you to repentance?

10.照公義審判 【羅 2:5-11】

引言

審判是神的主題，表達神人關係的終極歸途。聖經說：“按著定命、人人都有一死、死後且有審判（來 9:27）。” 照真理審判的核心，就是照公義審判，因為公義是神最重要的屬性。我們看第一點：

為自己積蓄忿怒

神的審判是神人關係互動的彰顯，也揭示了人因犯罪而產生的後果。首先，剛硬不悔改。神的恩典夠我們用，為什麼呢？因爲當我們認自己的罪時, 神是公義的、是聖潔的、必要赦免我們的罪，洗淨我們一切的不義。教會的軟肋，就是弟兄姊妹的悔改。當然，若是人剛硬、不肯悔改，神就藉著教會的綑綁、完成祂在天上也綑綁。一個在教會裡被綑綁的人，無論他去到哪裡，綑綁他的繩索會一直留在身上，直到他悔改為止。當然，他也可以帶著綑綁行走負罪之路，到主再來的時候，領受神的管教或刑罰。求主幫助我們，對主有一顆柔軟的心。

其次，顯明神公義。神的公義在真心悔改的人面前，就會顯為憐憫與慈愛。相反，神的公義在剛硬不悔改的人面前，就顯為神的震怒。人的每一次不肯悔改，都在為自己積蓄神的憤怒。如經上所說：“信子的人有永生．不信子的人得不著永生、〔原文作不得見永生〕 神的震怒常在他身上（約 3:36）。” 其實，你是知道神的公義的，對吧？但就是有僥倖心理，覺得神的公義還很遠，不會臨到自己。哪裡曉得今夜神的公義就上門造訪了，或是藉助前列腺癌、或是藉著子宮頸癌、或是別的天災人禍，神是輕慢不得的！

最後，照行為報應。這是一條我們容易忽略的真理！保羅說：“你們得救是本乎恩、也因著信、這並不是出於自己、乃是 神所賜的。也不是出於行為、免得有人自誇（弗 2:8-9）。” 我們會比較喜歡專注在得救部分，而忽略了審判部分。心想，既然得救是本乎恩、也因著信、不是出於行為，那太好了！從此，我就有信心唄！行為那麼不重要，那就想做什麼就做什麼唄！於是乎，在教會裡充斥著“穿新鞋、走老路”的族類。 但是，今天的經文說：“祂必照各人的行為報應各人！” 我們看第二點：

以永生報應他們

報應這個詞在中文的語境中，比較多的是在表達負面的含義。但原文意思是中性詞，是指回報的意思。首先，以永生報應他們。保羅說的有些容易令人困惑，彷彿是說還有以行為稱義之道。其實保羅是用倒敘法，逐步推理出人非有信、不能得神的喜悅。再者說，二章七節中說的：“凡恆心行善、尋求榮耀尊貴、和不能朽壞之福的、就以永生報應他們”，也是對準神國度的。向善不難、恆心就難了。 尋求尊貴或可成就，榮耀則必須在基督裡了。不能朽壞之福，就是指永生之道。除了信心之道，還能是什麼呢？若有人在基督裡，他就是新造的人，舊事已過，都變成新的了。

其次，以忿恨報應他們。當然，人若不行真理、朝向地獄直奔，就有永死在等著他們。經文說：“惟有結黨不順從真理、反順從不義的、就以忿怒惱恨報應他們！(羅 2:8)” 結黨的

人就一定沒有安全感。總想著有人同意自己、支持自己、倒向自己。有了人氣，就會覺得自己得民心者得天下，哪裡還有心情去在乎什麼是真理呢？不在乎真理、不明白公義，反倒去順從不義的事情，也就成了大概率的事情了。這時，神就以忿怒惱恨報應他們，也就變得合情合理了，對嗎?

最後，報應方向是永生。此話怎講呢？因爲聖經說：“他願意萬人得救、明白真道（提前 2:4）”彼得甚至說：“不願有一人沉淪、乃願人人都悔改（彼後 3:9）。” 這是從聖經的核心價值觀得出來的結論。有一隻羊仍在曠野， 牧羊人要放下九十九隻羊在家，去將這隻迷失的羊尋回。浪子出門在外吃豬食， 父親遠遠地在路上等候浪子的歸家。當然，浪子的態度必須是認罪悔改，說：“父親、我得罪了天、又得罪了你. 從今以後、我不配稱為你的兒子（路 15:21）。”我們看第三點：

因為神不偏待人

我們會比較多地記住“這福音本是 神的大能、要救一切相信的、先是猶太人、後是希利尼人（羅 1:16）”，可能會忽略今天的平衡經文。首先，苦難的次序亦然。神的選民有神的恩典、甚至是格外的恩典。耶穌基督降世為人，選擇在伯利恆、成長在加利利。出來傳道也是在應許之地走遍各城各鄉，就是死也死在耶路撒冷的各各他。當神的公義施行審判時，不會因為是神的選民，就網開一面。神會“將患難、困苦、加給一切作惡的人、先是猶太人、後是希利尼人。”神將祂的百姓遣散到世界各地幾千年，甚至容讓希特勒殺害六百萬猶太人。直到今天，以色列人仍沒有安定的日子。

其次，平安的次序相同。就是說，“神會將榮耀、尊貴、平安、加給一切行善的人、先是猶太人、後是希利尼人。”顯然，人若行善，則以神的本性相合，以致蒙了神的悅納。雅各在雅博渡口與神摔跤，只是跟神撒了一個嬌，要神祝福他。神就連他的名字從雅各改成以色列，紀念他對神的渴慕與追求。不但如此，神還讓他平安渡過以掃的追殺、甚至還清了二十多年來的兄弟情債。而且，雅各與以掃的歸宿分別在應許之地內外，可見一斑。

最後，因為神不偏待人。神是掌權者、是規則制定者。祂定下了無論禍福，都先是猶太人、後是外邦人。祂說有就有、命立就立，祂才是真正的金口啊！祂不會說了不算話、中途調包。對於猶太人來說，不要因為是神的選民就可以為所欲為、不守規矩。你以色列人行了惡，神也同樣會第一個找你算帳。當然你若行了善，上帝的祝福也會首先臨到神的選民。作為外邦人，就應該更加儆醒禱告、免得因驕傲而自我敗壞。保羅對我們的勸勉是：“你不可自高、反要懼怕（羅 11:20b）。”

結語

當神照公義審判的時候，我們就當儆醒，免得為自己積蓄忿怒！因信稱義、不是因爲行為。然而，神必照各人的行為報應各人。

我們一同禱告……

（羅 2:5-11）

2:5 你竟任著你剛硬不悔改的心、為自己積蓄忿怒、以致神震怒、顯他公義審判的日子來到。

2:6 他必照各人的行為報應各人.

2:7 凡恆心行善、尋求榮耀尊貴、和不能朽壞之福的、就以永生報應他們.

2:8 惟有結黨不順從真理、反順從不義的、就以忿怒惱恨報應他們.

2:9 將患難、困苦、加給一切作惡的人、先是猶太人、後是希利尼人.

2:10 卻將榮耀、尊貴、平安、加給一切行善的人、先是猶太人、後是希利尼人.
2:11 因為　神不偏待人。

10. Judge With Righteousness【Romans 2:5-11】

Introduction

Judgment is God's theme, expressing the ultimate return of the relationship between God and man. The Bible says: "And just as it is appointed for man to die once, and after that comes judgment. (Hebrews 9:27)" The core of judging according to truth is to judge according to righteousness, because righteousness is the most important attribute of God. Let's look at the first point:

Store up wrath for oneself

God's judgment is a manifestation of the interaction between God and man, and it also reveals the consequences of man's sin. First, be stubborn and unrepentant. God's grace is sufficient for us, why? Because when we confess our sins, God is righteous and holy and will forgive our sins and cleanse us from all unrighteousness. The weak spot of the church is the repentance of brothers and sisters. Of course, if a person is hardened and unwilling to repent, God will use the binding of the church to complete His binding in heaven. A person who is bound in the church, no matter where he goes, the ropes that bind him will remain with him until he repents. Of course, he can also walk the path of sin with the bondage on him, and receive God's discipline or punishment when the Lord returns. May God help us to have a soft heart towards the Lord.

Secondly, show God's righteousness. God's righteousness will appear as mercy and love to those who truly repent. On the contrary, God's righteousness appears as God's wrath in the face of hardened and unrepentant people. Every time a person refuses to repent, he is storing up God's wrath for himself. As the scripture says: "Whoever believes in the Son has eternal life; whoever does not obey the Son shall not see life, but the wrath of God remains on him. (John 3:36)" In fact, you know God's righteousness, right? But even if you think you are lucky, you feel that God's justice is still far away and will not reach you. Little did you know that God's righteousness would come to visit you tonight, either through prostate cancer, cervical cancer, or other natural or man-made disasters. God will not be mocked!

Finally, repay according to deeds. This is a truth that we tend to overlook! Paul said: "For by grace you have been saved through faith. And this is not your own doing; it is the gift of God, not a result of works, so that no one may boast. (Eph. 2:8-9)" We tend to focus on the salvation part and ignore the judgment part. One may think to himself, since salvation is by grace through faith and not by works, that's great! From now on, I have confidence! Behavior is not important, so just do whatever I want! As a result, churches are filled with people who "wear new shoes and walk in the same old ways." However, today's scripture says: "He will render to each one according to his works." Let's look at the second point:

Repay them with eternal life

In the Chinese context, the word retribution mostly expresses negative connotations. But the original meaning is a neutral word, which means repayment. First, repay them with eternal life. What Paul says is somewhat confusing, as if he is saying that there is a way to be justified by works. In fact, Paul used flashbacks to gradually reason out that without faith, one cannot please God. Furthermore, it is said in 2:7: "to those who by patience in well-doing seek for glory and honor and immortality, he will give eternal life. (Romans 2:7)" It is also aimed at the kingdom of God. It is not difficult to be kind, but perseverance is difficult. Seeking honor may be accomplished, but glory must be in Christ. Immortal blessing refers to the way of eternal life. What else could it be but the way of faith? If anyone is in Christ, he is a new creation; old things have passed away; all things have become new.

Second, repay them with wrath. Of course, if people do not practice the truth and head straight for hell, eternal death awaits them. The scripture says: "but for those who are self-seeking and do not obey the truth, but obey unrighteousness, there will be wrath and fury. (Romans 2:8)" People who form cliques must have no sense of security. Always thinking that there is someone who agrees with me, supports me, and leans towards me. Once you are popular, you will feel that the one who wins the hearts of the people will win the world. How can you still care about what the truth is? If you don't care about the truth and don't understand justice, instead obey unjust things, it becomes a high probability. But At this time, it would make sense for God to retaliate against them with wrath and anger, right?

Finally, the direction of retribution is eternal life. How to say this? Because the Bible says: "who desires all people to be saved and to come to the knowledge of the truth. (1 Timothy 2:4)" Peter even said: "not wishing that any should perish, but that all should reach repentance. (2 Peter 3:9)" This follows from the core values of the Bible. There is a sheep still in the wilderness, and the shepherd has to leave the ninety-nine sheep at home to find this lost sheep. The prodigal son went out to eat pig food, and his father was far away on the road waiting for the prodigal son to return home. Of course, the prodigal son's attitude must be to confess his sins and repent, saying: "Father, I have sinned against heaven and before you. I am no longer worthy to be called your son. (Luke 15:21)" Let's look at the third point:

For God shows no partiality

We will remember more that "for it is the power of God for salvation to everyone who believes, to the Jew first and also to the Greek. (Romans 1:16)" and may overlook today's balancing scripture. First, so is the order of suffering. God's chosen people have God's grace, even extraordinary grace. Jesus Christ came into the world as a human, choosing to be born in Bethlehem and grow up in Galilee. When he went out to preach, he also traveled through all the cities and villages in the Promised Land, and even died on Golgotha in Jerusalem. When God's righteousness executes judgment, he will not be lenient just because he is God's chosen people. God will "There will be tribulation and distress for every human being who does evil, the Jew first and also the Greek. (Romans 2:9) " God scattered His people around the world for thousands of years and even allowed Hitler to kill six million Jews. To this day, the Israelites still have no peace.

Secondly, the order of peace is the same. That is, “but glory and honor and peace for everyone who does good, the Jew first and also the Greek. (Romans 2:10)” Obviously, if a person does good deeds, he is consistent with God’s nature and thus is accepted by God. When Jacob wrestled with God at the ford of Jabbok, he just acted coquettishly and asked God to bless him. God even changed his name from Jacob to Israel to commemorate his desire and pursuit of God. Not only that, God also allowed him to survive Esau’s pursuit safely, and even paid off the brotherly debt of more than 20 years. Moreover, it can be seen that the destinations of Jacob and Esau are respectively inside and outside the Promised Land.

Finally, for God shows no partiality. God is the ruler and the rule maker. He has ordained that whether good or bad, it shall be for the Jews first and then for the Gentiles. When He says something, it happens, and when He commands it, it happens. He is the real Chrysostom! He will not leave his words unanswered or change things midway. For Jews, don’t do whatever you want and be unruly just because you are God’s chosen people. If you Israelites have done evil, God will also be the first to settle accounts with you. Of course, if you do good deeds, God’s blessings will first come to God’s chosen people. As a Gentile, we should be more alert and pray, lest we destroy ourselves through pride. Paul’s exhortation to us is: “So do not become proud, but fear. (Romans 11:20b)

Conclusion

When God judges righteously, we should be alert so as not to store up wrath for ourselves! Justification is by faith, not by works. However, God will repay each one according to his deeds.

Let us pray……

（Romans 2:5-11）

2: 5 But because of your hard and impenitent heart you are storing up wrath for yourself on the day of wrath when God’s righteous judgment will be revealed.
2:6 He will render to each one according to his works
2:7 to those who by patience in well-doing seek for glory and honor and immortality, he will give eternal life
2:8 but for those who are self-seeking and do not obey the truth, but obey unrighteousness, there will be wrath and fury
2:9 There will be tribulation and distress for every human being who does evil, the Jew first and also the Greek
2:10 but glory and honor and peace for everyone who does good, the Jew first and also the Greek
2:11 for God shows no partiality.

11. 照律法審判【羅 2:12-15】

引言

前面講了照真理、公義審判, 為什麼今天要講照律法審判呢？無論從律法的確立、律法的歷史、及歷史的功用，都有很多話題可以展開。但是，最核心的意義是因為律法的目標就是基督。我們來看第一點：

以律法為準繩

保羅在這裡是以律法與我們的切實關係為起始點的，就是說律法影響我們的日常生活、以致成為我們生命的準繩。首先，按律法受審判。律法就是規矩，定了就要遵守，否則就會影響公義的確立、及真理的運行。在伊甸園裡，神說了，那樹上的果子不可喫！這就是規矩、就是律法！亞當遵行，就相安無事。夏娃吃了，也給亞當喫，亞當也喫了，死亡的後果就臨到世界。亞倫的兩個兒子拿答和亞比戶沒有遵從上主的吩咐，擅自獻上凡火，被神的火吞滅。以利的兩個兒子也同樣，以為神是可以輕慢的，就隨意取去獻祭者的祭肉、搶奪獻給耶和華為馨香火祭的脂油，以致同日而死。

其次，無律法不受審。人心比萬物都詭詐，誰能識透呢？彷彿外邦人可以因為沒有摩西律法，可以不必接受神的審判。這是因爲我們對神的審判認識不清楚，以為神的審判是壞事。殊不知審判是照著真理、公義、及律法，難道有什麼不放心的嗎？大衛犯了罪之後就說，我寧可落在神的手裡，也不願落在非利士人的手上。為什麼？不就是因為耶和華有憐憫嗎？再試想一下，若是沒有神的管教或審判，那不就是神的任憑了嗎？一個既無律法、又無審判的人，最終就成了神國度的棄子。

最後，有律法定生死。律法分為顯性與隱性的、可見的與不可見的。聖經說:“ 自從造天地以來、 神的永能和神性是明明可知的、雖是眼不能見、但藉著所造之物、就可以曉得、叫人無可推諉。” 神的律法就在神的創造之中，誰又能否定呢？神每天的創造，都說有晚上、有早上。時空的次序本身，就是律法的表達方式之一。人雖然看不見基督，但是，萬物所造的目的，都是為了彰顯基督的榮耀。福音帶給我們的信息:“信耶穌、得永生、不信耶穌得永死!”說的就是以律法為準繩的福音審判。我們看第二點：

行律法的稱義

因信稱義是我們信仰的核心，但沒有人可以否定因信心而生出來的行為，是信心一體兩面的印證。首先，聽律法的初始。為了讓神的子民聽見律法，神從亞伯拉罕就開始預備了。經過了以撒及對雅各共三代人的揀選，進入埃及的四百三十年苦難的等候。神為了預備摩西，用了八十年來磨練他的性情。當時候滿足了的時候，從進入埃及時的七十人，到出埃及時的約二百多萬人，浩浩蕩蕩來到西乃山，要聽神的律法、就是十誡、律法的總綱。只是那時神的選民仍處於初生懞懂的階段，摩西在山上求石板，他們卻在山下鑄金牛犢。神忍耐、也管教、當然也是審判。摩西摔碎了石板、神一次殺了三千人。

其次，知律法的漸進。出埃及滿了三個月，神就在西乃山要與以色列人立約。為什麼？因為

神的子民聽見律法、知道律法的本質就是與神立約。同時，這也是一份邀請。神邀請我們聽從祂的話語、遵守祂的約、做屬神的子民。這個過程就是一個漸進啟示，讓屬神的人從不知到略知、以至於多而又多地認識神。神讓摩西告訴以色列人：“你們要歸我作祭司的國度、為聖潔的國民（出 19:6）。”也如同我們今天雖然信了耶穌基督，對為什麼要凡事奉主耶穌基督的名禱告、祈求和感謝，也是漸漸認知的，對嗎？

最後，行律法的稱義。對於我們這些已因信稱義的人來說，一聽到哪怕是聖經說：“乃是行律法的稱義”，就會有條件反射，便會問到：不是說因信稱義嗎？其實，聖經既有說因信稱義，也有經文提到行律法稱義。其實，兩者並沒有矛盾，只是認知角度而已。人非有信，不能得神的喜悅。我們得救是本乎恩、也因著信。不是出於行為、免得有人自誇。但是，雅各說：“信心若沒有行為就是死的（雅 2:17）。”所以，單單聽見福音、知道福音，並不能稱義。唯有將所信的福音、按著律法行出來，才能稱義。我們看第三點：

顯出律法功用

顯出律法功用的本質，就是聖靈與我們的心同證，我們是屬神的兒女。首先，律法刻在心裡。刻在心裡，就是成為生命的一個不可分割的部分。律法的功用，原文中就是辨別善惡的本能。始祖亞當夏娃，在受造的初始階段，生命仍處於一種所謂“夢樣的無知”中。所以，詩人勸勉我們: “我將你的話藏在心裡、免得我得罪你（詩 119:11）。” 摩西教導我們，要將神的話語：“繫在手上為記號、戴在額上為經文（申 6:8）。” 甚至“也要殷勤教訓你的兒女、無論你坐在家裡、行在路上、躺下、起來、都要談論（申 6:7）。” 這也是教會鼓勵弟兄姊妹每天、每週靈修、禱告、讀經、背頌經文、唱詩讚美的原因所在。

其次，是非同做見證。人一出生來到世界，就有是非之心，就是我們的良心。每一個人，無論好人壞人、無論富貴貧窮，都與生俱來有良心。良心是神所賜、存在於我們生命之中、卻又獨立於我們判斷力以外的道德倫理、是非對錯、與神關係、及對神認知的程度。良心因罪的緣故，已經受到污染，難以作為判斷的標準，但是，律法卻仍是完美無缺的。耶穌也說，天地都要廢去，律法的一筆一劃都不能廢去。人若不得救，心裡就沒有聖靈。沒有聖靈，就不能認識律法的真義，也就缺乏了識別是非之心。

最後，思念互相較量。這裡的思念就是指理性，與人的本性、良心之同構成律法的功用。在聖靈的帶領與感動下，留下相互較量的痕跡。蒙神光照理性，產生合乎神心意的文明力、見證力，讓神得著祂當得的榮耀。敵基督、假基督、非基督的代表，在世上則留下紛爭、貪婪、戰爭、瘟疫、饑荒、詭詐、謊言、欺騙等。這時，律法就成了唯一的審判標準。

結語

感謝主！我要將祢的話藏在心裡、將祢的律法記在腦中，免得我得罪祢！求主幫助、求主賜福、求主加力，當祢審判的日子來到的時候，凡屬祢的人都要來，與祢一同審判這個世界。我們一同禱告……

（羅 2:12-15）

2:12 凡沒有律法犯了罪的、也必不按律法滅亡．凡在律法以下犯了罪的、也必按律法受審判、

2:13 （原來在　神面前、不是聽律法的為義、乃是行律法的稱義．

2:14 沒有律法的外邦人、若順著本性行律法上的事、他們雖然沒有律法、自己就是自己的

律法.
2:15 這是顯出律法的功用刻在他們心裡、他們是非之心同作見證、並且他們的思念互相較量、或以為是、或以為非）

11. Judge According to Law【Romans 2:12-15】

Introduction

We talked about judging according to truth and righteousness before. Why do we talk about judging according to the law today? Regardless of the establishment of the law, the history of the law, and the function of history, there are many topics that can be discussed. But the core meaning is because the goal of the law is Christ. Let's look at the first point:

Taking the law as the criterion

Paul starts here with the actual relationship between the law and us, which means that the law affects our daily life and becomes the yardstick of our lives. First, be judged according to the law. The law is a rule, and once it is set, it must be obeyed, otherwise it will affect the establishment of righteousness and the operation of truth. In the Garden of Eden, God said, you must not eat from the tree! This is the rule, this is the law! If Adam obeyed, everything would be fine. Eve ate it and gave it to Adam to eat, and Adam also ate it, and the consequences of death came to the world. Aaron's two sons, Nadab and Abihu, disobeyed the Lord and offered unauthorized fire without permission, and were devoured by God's fire. Eli's two sons also thought that God could be mocked, so they took away the sacrificial meat of the sacrificer and seized the fat of the offering made by fire as a fragrant aroma to the Lord, and they died on the same day.

Secondly, the ones without laws do not need to accept God's judgment. The human heart is deceitful above all things. Who can understand it? It is as if the Gentiles do not need to accept God's judgment because they do not have the Law of Moses. This is because we do not have a clear understanding of God's judgment and think that God's judgment is a bad thing. As everyone knows, the judgment is based on truth, righteousness, and the law. Is there anything to be worried about? After David sinned, he said, I would rather fall into the hands of God than into the hands of the Philistines. Why? Isn't it because God is merciful? Think about it again, if there is no discipline or judgment from God, isn't it just God's abandonment? A person who has neither law nor judgment will eventually become an outcast in the kingdom of God.

Finally, there are laws governing life and death. The law is divided into explicit and implicit, visible and invisible. The Bible says: "ever since the creation of the world, in the things that have been made. So they are without excuse." God's law is in God's creation, who can deny it? God's creation every day says there is evening and there is morning. The order of time and space itself is one of the expressions of the law. Although people cannot see Christ, the purpose of all creation is to reveal the glory of Christ. The message that the gospel brings us: "Believe in Jesus and you will have eternal life; if you don't believe in Jesus, you will have eternal death!" It refers to the gospel judgment based on the law. Let's look at the second point:

The doers of the law who will be justified

Justification by faith is the core of our faith, but no one can deny that the actions that arise from faith are proof of the unity of faith and its two sides. First, listen to the beginning of the law. In order for God's people to hear the law, God began to prepare it with Abraham. After the selection of three generations of Isaac and Jacob, they entered Egypt and waited for 430 years of suffering. In order to prepare Moses, God spent eighty years honing his character. When the time was fulfilled, from the seventy people who entered Egypt to the approximately two million people who came out of Egypt, they came to Mount Sinai in great numbers to hear the law of God, the Ten Commandments, the general outline of the law. It was the time, God's elect were still in the initial stage of understanding. Moses asked for stone tablets on the mountain, but they cast a golden calf at the foot of the mountain. God is patient and disciplines, and of course he also judges. Moses broke the stone tablets and God killed three thousand people at once.

Secondly, the progression of knowledge of the law. Three months after leaving Egypt, God made a covenant with the Israelites on Mount Sinai. Why? Because God's people hear the law and know that the essence of the law is to make a covenant with God. At the same time, it is also an invitation. God invites us to obey His words, keep His covenants, and be His people. This process is a gradual revelation, allowing people of God to go from not knowing to knowing a little, to knowing more and more about God. God asked Moses to tell the Israelites: "and you shall be to me a kingdom of priests and a holy nation. (Exodus 19:6)" Just like today, even though we believe in Jesus Christ, we gradually understand why we need to pray, supplicate and give thanks in the name of the Lord Jesus Christ in everything we do, right?

Lastly, the doers of the law who will be justified. For those of us who have been justified by faith, when we hear even the Bible says: "but the doers of the law who will be justified." There will be a conditioned reflex, and you will ask: Doesn't it mean that one is justified by faith? In fact, the Bible not only talks about justification by faith, but also has scriptures that mention justification by works of the law. In fact, there is no contradiction between the two, it is just a cognitive perspective. Without faith, one cannot please God. We are saved by grace through faith. Not by works, lest anyone should boast. However, James said: "So also faith by itself, if it does not have works, is dead. (James 2:17)" Therefore, simply hearing the gospel and knowing the gospel cannot be justified. Only by practicing the gospel according to the law can one be justified. Let's look at the third point:

Demonstrate the function of the law

Revealing the essence of the function of the law is that the Holy Spirit testifies with our hearts that we are children of God. First, the law is written on the heart. To be engraved in the heart is to become an integral part of life. The function of the law, in the original text, is the instinct to distinguish between good and evil. The original ancestors, Adam and Eve, were still in a so-called "dream-like ignorance" in their initial stages of creation. Therefore, the poet exhorts us: "I have stored up your word in my heart, that I might not sin against you. (Psalm 119:11)" Moses taught us to take God's Word: "You shall bind them as a sign on your hand, and they shall be as frontlets between your eyes.(Deut. 6:8)" Even "You shall teach them diligently to your children, and shall talk of them when you sit in your house, and when you walk by the way, and

when you lie down, and when you rise. (Deut. 6:7)" This is why our church encourages brothers and sisters to practice devotion, pray, read the Bible, recite scriptures, and sing hymns every day and every week.

Next, conscience also bears witness. As soon as we are born into the world, we have a sense of right and wrong, which is our conscience. Everyone, no matter good or bad, rich or poor, is born with a conscience. Conscience is given by God and exists in our lives, but it is independent of our judgment on morality and ethics, right and wrong, relationship with God, and the degree of knowledge of God. Conscience has been polluted due to sin and cannot be used as a standard for judgment. However, the law is still good and perfect. Jesus also said that until heaven and earth pass away, not the smallest letter, not the least stroke of a pen, will by any means disappear from the Law. If a person is not saved, he does not have the Holy Spirit in his heart. Without the Holy Spirit, one cannot know the true meaning of the law, and one lacks the heart to distinguish right from wrong.

Lastly, conflicting thoughts. The thoughts here refer to reason, which together with human nature and conscience constitute the function of the law. Under the guidance and inspiration of the Holy Spirit, traces of mutual competition were left. Being enlightened by God to reason can produce civilization and testimony that are in line with God's will, allowing God to receive the glory He deserves. Antichrists, false Christs, and non-Christ representatives will leave strife, greed, war, plague, famine, deceit, lies, deception, etc. in the world. At this time, the law became the only standard of judgment.

Conclusion

Thank you Lord! I will hide your word in my heart and your law in my mind, so that I will not sin against you! May God help, may God bless, and may God strengthen us. When your day of judgment comes, all your people will come to judge this world with you.

Let us pray……

（Romans 2:12-15）

2:12 For all who have sinned without the law will also perish without the law, and all who have sinned under the law will be judged by the law

2:13 For it is not the hearers of the law who are righteous before God, but the doers of the law who will be justified.

2:14 For when Gentiles, who do not have the law, by nature do what the law requires, they are a law to themselves, even though they do not have the law.

2:15 They show that the work of the law is written on their hearts, while their conscience also bears witness, and their conflicting thoughts accuse or even excuse them.

12.對猶太人的審判【羅 2:16-29】

引言

如果說，前三篇“審判篇”是形而上的描述，那麼，今天的“對猶太人的審判”則是形而下的描述了。從真理、公義、到律法的審判，為神的審判界定了原則與尺度。而對猶太人的審判，則是沿著律法的脈絡展開的線索。我們看第一點：

以律法為準繩

保羅的立足點，是從猶太人的態度開始的。特別是律法的顯性與隱性為論述的結構，將福音帶入審判的場面。首先，面對審判的態度。十六節：“就在　神藉耶穌基督審判人隱秘事的日子、照著我的福音所言。”保羅在講什麼？他是站在一個新的角度來談論，就是福音的角度。這是猶太人所陌生的觀念！再者，即使是站在律法的角度，也有一個對隱而未現的罪審判的問題。這也是猶太人既陌生、又不願意的問題。因為法利賽人是遵守律法的頂峰，也可以是假冒為善的典範。耶穌基督對此深惡痛絕、且多次嚴厲責備！因此，若以遵守律法為準繩，就不能僅僅停留在律法的表面條文上。

其次，分別是非的期望。事實上，保羅從來都沒有否定、輕看律法。在保羅的筆下，保羅所強調的是行律法的人。他說：“你稱為猶太人、又倚靠律法、且指著　神誇口。”從摩西到被擄歸回，神的選民深深地體會到不遵守律法的後果。因此，猶太人才會“要將神的話語存在心內、留在意中、繫在手上為記號、戴在額上為經文（申 11:18）。”即使這樣，也有可能是在做表面的功夫，於事無補。每天的靈修禱告，也不過是論斷他人的武器。略略懂一點聖經，就拿來攻擊他人。彷彿自己就是律法的標準。

最後，言行一致的挑戰。這種優越感竟然是根植於自己的選民身份、自以為從律法中受了教訓、也假設自己曉得神的旨意、甚至認定自己有分別是非的能力。於是，就設立一個自我中心的法庭，審判凡看不慣的人。既然是神的選民，也就擁有給瞎子領路的資格、甚至是黑暗中人的光。不需要講證據，自己認定就行、且可以憑自己的感覺來作為審判的標準、隨意誅心。保羅這麼說，說明當時的教會也出現了類似的情景。我們今天的教會呢是否也有這種現象呢？隨意指責人、輕易下結論、口中沒恩典、內心沒方向、明明這人並沒什麼了不起、下的結論卻比他人還大。我們看第二點：

行律法的稱義

這是出於前面二章十三節提出來的命題，就是“原來在　神面前、不是聽律法的為義、乃是行律法的稱義。”保羅在講什麼呢？不是因信稱義嗎？到底是怎麼回事？首先，律法與人的關係。律法從神而來，以色列人藉著摩西在西乃山上的領受，目的就是要傳給神的子民。律法的本質就是神與人立約，立約所表達的就是神與人的關係。人在認識律法以先，都如羊走迷、偏行己路，且是愚昧人。於是，人因爲認識耶和華，就走進智慧的開端。如經上所說：“你若是行律法的、割禮固然於你有益．若是犯律法的、你的割禮就算不得割禮。”這樣，行了割禮的以色列人也未必是以色列人。反倒是因信稱義、遵行主道、遵行律法的人，倒成了新以色列人了。

其次，活出律法是關鍵。以色列人既然領受了律法，就應該“是蠢笨人的師傅、是小孩子的先生、在律法上有知識和真理的模範。”這不但是猶太人的問題，也是全人類的問題，就是總喜歡做他人的師傅。雅各說：“我的弟兄們、不要多人作師傅、因為曉得我們要受更重的判斷（雅 3:1）。”更深層的原因是，人都不介意聽聽，比較喜歡說說，卻唯獨不喜歡按著真理活出律法。人一旦要活出律法，就要謹守自己的口、不去批判人、論斷人、且要愛心說誠實話、效法主的樣式。

最後，沒能力守全律法。聖經說，人立志行善由得我，行出來卻由不得我。怎麼辦呢？打腫臉充胖子會是一個選項，於是，說一套、做一套就成了多人的選擇了。叫人不要偷竊、自己卻去偷竊。叫人不可姦淫，自己卻去姦淫。說是厭惡偶像，家中卻私藏或擺放偶像之物。律法這樣東西，你犯了一條就是犯了眾條。人承認就好，不必裝樣子，仍有盼望。最可怕的是，自己也是罪人，卻要去審判其他罪人。擺出一副審判官的樣子，口出惡言、身穿道袍、坐在審判席上、說出法官的判詞。我們看第三點：

顯出律法功用

律法的基本功用就是使人認罪、悔罪、及離罪，其目的就是引人到基督面前來、歸向基督。首先，認罪是律法的指向。律法本身不是福音，並不能使人得救。但是，人只要一讀律法，馬上就知道自己是罪人。律法的條文，很快就使人知道自己犯的是什麼罪、懷有怎樣的罪疚、及惹動神的忿怒。律法指出人的無能、說明人無法達到律法所要求的義。從而指向人的有限、不得不謙卑在神的面前、奔向福音的方向。因此，律法成了訓誨師，教導神的子民走天路。人一旦到達認罪的高度，就將引發神的赦免與憐憫、他還要洗淨我們一切的不義！

其次，悔罪是律法的責備。單單律法，是無法完成悔罪功用的，非聖靈不可！聖經說，律法是為不義之人所設立的（提前 1:9）。　　若無聖靈的感動與提醒，罪人是不會自然而然地悔罪的。因律法而產生的管教與刑罰，使人生出朝向基督的悔意。當然，邏輯上的選言肢也包括面對律法的責備，毫無悔意、從而進入律法的審判。審判要從神的家開始，凡教會所綑綁的，主耶穌就會在天上綑綁。相反，凡教會所釋放的，主耶穌也會在天上釋放。鼓勵弟兄姊妹千萬不要輕慢神，以為犯了罪換一間教會就可以了。

最後，離罪是律法的遠方。走天路是朝向遠方、也近在咫尺！神看人心，不看外表。如經上所說的：“惟有裡面作的、纔是真猶太人．真割禮也是心裡的、在乎靈不在乎儀文．這人的稱讚、不是從人來的、乃是從　神來的。”從神來的，就不再犯罪、不再繼續犯罪、不再增加犯罪、不再願意犯罪。這是一個過程，可能會是一個頗長的過程。看似在遠方的未知中，也會在神所掌管的某一天的發生。我們見證神的作為，事就這樣成了。

結語

其實對猶太人的審判，就是對我們自己的審判。神對選民的審判，是我們生命將要經歷的影兒或是樣式。神所定義的以色列人全家得救，是包括我們新以色列人在內的恩典。求主幫助我們遵行律法、遠離律法主義。不是聽律法的為義、乃是行律法的稱義、就是因信稱義。

我們一同禱告……

（羅 2:16-29）

2:16 就在　神藉耶穌基督審判人隱秘事的日子、照著我的福音所言。
2:17 你稱為猶太人、又倚靠律法、且指著　神誇口．
2:18 既從律法中受了教訓、就曉得　神的旨意、也能分別是非、〔或作也喜愛那美好的事〕
2:19 又深信自己是給瞎子領路的、是黑暗中人的光、
2:20 是蠢笨人的師傅、是小孩子的先生、在律法上有知識和真理的模範。
2:21 你既是教導別人、還不教導自己麼．你講說人不可偷竊、自己還偷竊麼．
2:22 你說人不可姦淫、自己還姦淫麼．你厭惡偶像、自己還偷竊廟中之物麼．
2:23 你指著律法誇口、自己倒犯律法、玷辱　神麼。
2:24　神的名在外邦人中、因你們受了褻瀆、正如經上所記的。
2:25 你若是行律法的、割禮固然於你有益．若是犯律法的、你的割禮就算不得割禮。2:26 所以那未受割禮的、若遵守律法的條例、他雖然未受割禮、豈不算是有割禮麼。2:27 而且那本來未受割禮的、若能全守律法、豈不是要審判你這有儀文和割禮竟犯律法的人麼。
2:28 因為外面作猶太人的、不是真猶太人、外面肉身的割禮、也不是真割禮．
2:29 惟有裡面作的、纔是真猶太人．真割禮也是心裡的、在乎靈不在乎儀文．這人的稱讚、不是從人來的、乃是從　神來的。

12. Judgement of the Jews 【Romans 2:16-29】

Introduction

If the first three "Judgements" are metaphysical descriptions, then today's "Judgment of the Jews" is a physical description. From the judgment of the truth, righteousness and law, it defines the principles and standards for God's judgment. The judgment of the Jews is a clue that follows the context of the law. Let's look at the first point:

Taking the law as the criterion

Paul's starting point is the attitude of the Jews. In particular, the explicit and implicit aspects of the law serve as the structure of the discussion, bringing the gospel into the scene of judgment. First, the attitude towards judgment. Verse 16: "On that day when, according to my gospel, God judges the secrets of men by Christ Jesus. (Romans 2:16)" What is Paul talking about? He talks about it from a new perspective, the perspective of the gospel. This is a concept foreign to the Jews! Furthermore, even from a perspective of the law, there is the issue of judgment for hidden sin. This is also a question that is unfamiliar and unwilling to the Jews. Because the Pharisees were the pinnacle of obedience to the law, they could also be examples of hypocrisy. Jesus Christ hated this deeply and severely rebuked it many times! Therefore, if we take obedience to the law as the criterion, we cannot just stop at the superficial provisions of the law.

Secondly, expectations of distinguishing between right and wrong. In fact, Paul never denied or despised the law. In Paul's writing, Paul emphasizes those who practice the law. He said: "But if you call yourself a Jew and rely on the law and boast in God. (Romans 2:17)" From Moses to the return from captivity, God's chosen people deeply understood the consequences of not obeying the law. Therefore, the Jews will "Therefore lay up these words of mine in your heart and in your soul, and you shall bind them as a sign on your hand, and they shall be as frontlets between your eyes. (Deut. 11:18)" Even so, it may be superficial and of no use. Daily devotional prayers are nothing more than a weapon to judge others. Knowing a little bit about the Bible, one will use it to attack others. As if he were the standard of the law.

Finally, the challenge of practicing what you preach. This sense of superiority is actually rooted in one's identity as God's elect, thinking that one has learned lessons from the law, assuming that one knows God's will, and even believing that one has the ability to distinguish right from wrong. Therefore, a self-centered court was set up to judge anyone who could not stand it. Since the ones are God's chosen people, they are qualified to lead the way for the blind and even be the light for those in darkness. There is no need to talk about evidence, just make their own decision, and they can use their own feelings as the standard of judgment, and feel free to expose or criticize people's thoughts or intentions. Paul said this, indicating that a similar situation also occurred in the church at that time. Does our church today also have this phenomenon? Blaming others at will, jumping to conclusions easily, without grace in one's

mouth, and has no direction in his heart. He has nothing to offer, but draws conclusions that are greater than others. Let's look at the second point:

Justification by the works of the law

This is based on the proposition put forward in the previous chapter 2, verse 13, that is, "For it is not the hearers of the law who are righteous before God, but the doers of the law who will be justified. (Romans 2:13)" What is Paul talking about? Isn't it justified by faith? What is going on? First, the relationship between law and people. The law came from God, and the Israelites received it through Moses on Mount Sinai, with the purpose of passing it on to God's people. The essence of the law is the covenant between God and man, and what the covenant expresses is the relationship between God and man. Before anyone knows the law, he is like a sheep that has gone astray, turning to his own way, and is a fool. Therefore, because people know God, they enter the beginning of wisdom. As the scripture says, "For circumcision indeed is of value if you obey the law, but if you break the law, your circumcision becomes uncircumcision. (Romans 2:25)" In this way, a circumcised Israelite may not necessarily be an Israelite. On the contrary, those who are justified by faith, keep the way of the Lord, and obey the law become the new Israelites.

Second, living the law is key. Since the Israelites received the law, they should be "an instructor of the foolish, a teacher of children, having in the law the embodiment of knowledge and truth. (Romans 2:20)" This is not only a Jewish problem, but also a problem for all mankind, which is that they always like to be the master of others. James said: "Not many of you should become teachers, my brothers, for you know that we who teach will be judged with greater strictness. (James 3:1)" The deeper reason is that people don't mind listening. They prefer to talk, but they don't like to live out the law according to the truth. Once a person wants to live out the law, he must guard his mouth, not criticize or judge others, and he must speak the truth in love and imitate the Lord's style.

Finally, Inability to keep the law. The Bible says that, "For I have the desire to do what is right, but not the ability to carry it out." What to do? Blushing one's face and pretending to be fat will be an option, so saying one thing and doing another becomes a choice for many people. Tell others not to steal, but steal yourself. Telling others not to commit adultery, yet he commits adultery himself. They say they hate idols, but they keep or place idol objects in their homes. There is such a thing as the law, if you break one rule, you break all the rules. As long as people admit it, there is no need to pretend, there is still hope. The most terrifying thing is that you are also a sinner, but you have to judge other sinners. Pretending to be a judge, speaking evil words, wearing a priest's robe, sitting on the judge's seat, and pronouncing the judge's verdict. Let's look at the third point:

Demonstrate the function of the law

The basic function of the law is to make people confess, repent, and turn away from sin. Its purpose is to lead people to come to Christ and return to Christ. First, confession is the direction of the law. The law itself is not the gospel and cannot save people. However, as soon as a person reads the law, he immediately knows that he is a sinner. The provisions of the

law quickly let people know what kind of sin they have committed, how guilty they are, and how they have provoked God's wrath. The law points out man's inability and illustrates his inability to achieve the righteousness required by the law. This points to the limitation of human beings, who have to be humble before God and run in the direction of the gospel. Therefore, the law became a teacher, teaching God's people the way to heaven. Once a person reaches the height of confession, he will trigger God's forgiveness and mercy, and He will also cleanse us of all unrighteousness!

Secondly, repentance is a rebuke of the law. The law alone cannot complete the function of repentance, it must be done by the Holy Spirit! The Bible says that the law is for the unrighteous (1 Timothy 1:9). Without the inspiration and reminder of the Holy Spirit, sinners will not spontaneously repent of their sins. The discipline and punishment caused by the law make people repent toward Christ. Of course, the logical disjunction also includes facing the reproach of the law without any remorse, thus entering the judgment of the law. Judgment will begin from the house of God, and whatever the church binds, the Lord Jesus will bind in heaven. On the contrary, whatever the church releases, the Lord Jesus will release in heaven. I encourage brothers and sisters not to despise God and think that if you sin, you can just change to another church.

Finally, staying away from sin is the distance from the law. Taking the road to heaven is towards the distance, but it is also close at hand! God looks at the heart, not the appearance. As the Bible says: "But a Jew is one inwardly, and circumcision is a matter of the heart, by the Spirit, not by the letter. His praise is not from man but from God. (Romans 2:29)" He who comes from God no longer sins, does not continue to sin, does not increase sin, and no longer wants to sin. This is a process, and it may be a long process. What seems to be in the unknown in the distance will happen one day under the control of God. We bear witness to what God has done, and it is done.

Conclusion

In fact, the judgment against the Jews is the judgment against ourselves. God's judgment on the elect is a shadow or pattern of what we will experience in life. The salvation of the whole family of Israel as defined by God is grace that includes us, the new Israelites. May God help us obey the law and stay away from legalism. Not he who hears the law is justified, but he who does the law is justified, that is, he is justified by faith.

Let us pray……

（Romans 2:16-29）

2:16 on that day when, according to my gospel, God judges the secrets of men by Christ Jesus.
2:17 But if you call yourself a Jew and rely on the law and boast in God
2:18 and know his will and approve what is excellent, because you are instructed from the law;
2:19 and if you are sure that you yourself are a guide to the blind, a light to those who are in darkness,
2:20 an instructor of the foolish, a teacher of children, having in the law the embodiment of knowledge and truth—

2:21 you then who teach others, do you not teach yourself? While you preach against stealing, do you steal?
2:22 You who say that one must not commit adultery, do you commit adultery? You who abhor idols, do you rob temples?
2:23 You who boast in the law dishonor God by breaking the law.
2:24 For, as it is written, “The name of God is blasphemed among the Gentiles because of you.”
2:25 For circumcision indeed is of value if you obey the law, but if you break the law, your circumcision becomes uncircumcision.
2:26 So, if a man who is uncircumcised keeps the precepts of the law, will not his uncircumcision be regarded[b] as circumcision?
2:27 Then he who is physically[c] uncircumcised but keeps the law will condemn you who have the written code[d] and circumcision but break the law.
2:28 For no one is a Jew who is merely one outwardly, nor is circumcision outward and physical.
2:29 But a Jew is one inwardly, and circumcision is a matter of the heart, by the Spirit, not by the letter. His praise is not from man but from God.

13.神的信與人的不信【羅 3:1-4】

引言

今天的經文提出兩個重要觀念，就是神的信與人的不信。顯然，處理好神的信與人的不信之間的關係是神人關係的基礎。我們來看第一點：

神的信源於聖言

通常我們在談到信心的時候，會將信心盡收囊中、以信心的擁有者自居。但是，信心的根源，卻是源於神的話語。首先，聖言的交托。保羅是以猶太人的背景，來闡述主題的。保羅寫羅馬書的時候，人在哥林多，在宣教途中時常受到猶太人的滋擾、甚至是生死攸關的迫害。相信在羅馬的教會，情況也相近。於是，保羅就勸勉弟兄姊妹放下仇恨，且在逼迫中站在神的眼光來看待事情。眼前蠻橫不講道理、彷彿僅以受過割禮為誇口的猶太人，難道還有什麼可珍惜之處嗎？保羅說，對，就僅憑“神的聖言交託他們”這一點，就值得我們尊重。猶如今天我們對待牧師、傳道人，也同樣要因他們所做的工作，是傳揚神的話語而應當敬重他們。這不是我說，乃是聖經的吩咐。

其次，信心與聖言。信心與聖言，即聖經有什麼關係呢？保羅說：“我們因著信、就知道諸世界是藉　神話造成的．這樣、所看見的、並不是從顯然之物造出來的（來 11:3）。”就是說，神的創造與拯救、及他的審判信息，人必須藉著信心來領受的。沒有信心，就無法讀懂聖經的話語，也就無從明白我們及所生存的世界，是由神所創造的。在不信的人眼中，面對著神所創造的天地萬物，是看也看不懂、聽也聽不見、想也無從想明白的。

最後，信心仍說話。信心是人無以言表的屬靈經歷，奇妙無比的感受、離不開前行的勇氣。聖經說：“亞伯因著信獻祭與　神、比該隱所獻的更美、因此便得了稱義的見證、就是　神指他禮物作的見證。他雖然死了、卻因這信仍舊說話（來 11:4）。”亞伯的一生很短，似乎也沒有做什麼大不了的事情。按照舊約聖經所記載的，他就是獻了一次祭，就被該隱殺了。但新約卻為亞伯的一生畫上了完美的句號：“他雖然死了、卻因這信仍舊說話！”親愛的弟兄姊妹，我們的信心會說話！即使有一天我們死了，我們的信心仍會說話、繼續為主作美好的見證！讓我們的生前死後，都可為神做見證！我們看第二點：

不信的不能廢信

兩千多年來，很多人都會有一個困惑，就是為什麼以色列人不信耶穌？這也是當年保羅所要面對的現實問題，耶穌都道成肉身了，為什麼你們還不信呢？首先，守住信心界線。這個道理不容易講，偏左偏右都不合適。信心的基本層面是自己的心靈體驗，可以分享見證，卻無法替代他人的決定。保羅去傳福音，在希臘、羅馬的猶太人不肯信，難免使同工們感到沮喪。這時，保羅就說：“即便有不信的、這有何妨呢？”保羅的意思不是說無所謂，乃是不要為此憂慮。保羅是對事不對人，對著信與不信，而非信的人或不信的人。就是，不因他人的不信而沮喪憂慮、繼續保持傳福音的熱情不改變！

其次，坦然面對不信。事實上，自古以來，不信神的人佔大多數。為什麼我們會因為信神的

人少而感到不安呢？1987 年，我剛到挪威時就聽人說，95%的挪威人都是基督徒。1990 年我信主時，也感到很安慰，哇賽，身邊這麼多基督徒啊！到 1995 年我離開挪威去香港時，在挪威的神學院已經在討論是否接納同性戀牧師在教會服事了!本月十一號從斯德哥爾摩搭飛機返回美國途中，身邊坐著一個瑞典人。他告訴我，現在整個北歐約 95%的人都已經不信耶穌了。乍一聽，心裡感到難過，但禱告後也釋然了！

最後，當真信得過神。其實，我們的心必須對準主，且要以基督的心為心！聖經說：“若有人在基督裡、他就是新造的人．舊事已過、都變成新的了（林後 5:17）。”那麼請問新在哪裡？其實新就新在我們是否真信得過神？祂是全知、全在、全能的神，值得我們對祂專一、第一、唯一！在我們日常生活裡真的相信“一切都是出於神”！包括人的信與不信，祂都知道、祂都掌管、祂都審判！我們只需要專注在“他藉著基督使我們與他和好、又將勸人與他和好的職分賜給我們（林後 5:18）。” 其他的，就交給主吧！我們看第三點：

真實顯示出真理

真實顯出真理，也不是容易活出來的生命。真實就包括事實的發生、事實的表達、及事實的驗明。首先，對事實的認知。人通常對自己的感受或感覺會比較看重，而對客觀的事實容易忽略。為什麼呢？捕捉自己的感覺可能會容易一些，相反，去記錄一件事時，就比較困難了。除了人證、還要有物證。從絕對的角度來看，人是沒有能力記錄到一件“純粹事實”的。道理很簡單，因為人在記錄事實的過程，很難撇清主觀的判斷與動機。但卻不能夠因此就不記錄事實，因為去記錄事實的本身，就是對真理的敬畏。一個人的一生，能聽懂這個道理、並且將之貫穿一生的，屬於智者了。

其次，事實的說明。可能我們自己也不會想到，我們除了沒有能力記錄“純粹事實”，也沒有能力全然客觀地說明事實。為什麼？因為人心比萬物都詭詐，誰能識透呢？我們從亞當那裡繼承下來的本性，都會偏心說自己對、他人錯的，同意嗎？因為我們都是罪人，所以就不能相信自己有能力糾自己的錯。你說能夠，問題是得有人信才行呀！怎麼辦？需要多人監督、有聽證會、有人在慎思明辨呀！如果你信耶穌基督，就有聖靈與我們的心同證、有教會即基督的身體為我們守望生命。其實在世界上有些受聖經影響的國家，採用三權鼎立的方法，會有些幫助。

最後，事實的交帳。總有一天，我們會來到神的大寶座前接受祂的審判。神會將我們一生所行，都在天上的大頻幕上一一顯明。到那時，我們才會明白為什麼今天的經文會說：“神是真實的、人都是虛謊的!”原來神的標準是：“你責備人的時候、顯為公義．被人議論的時候、可以得勝。”這句話是我們一生中的渴慕啊！難，卻是我們一生中的追求啊！求主幫助、求主憐憫，在學習事實的過程中，了解認識真實的困難、及當有的謙卑態度。

結語

講章寫完了，發現神的道既豐富、又深刻，實在不敢偷工減料、藏著、掖著，不全部都講出來！因為總有一天，我也要向主交帳啊！信心，出於神、賜給人、成為蒙恩的器皿。人非有信，不能得神的喜悅！

我們一同禱告……

（羅 3:1-4）

3:1 這樣說來、猶太人有甚麼長處、割禮有甚麼益處呢．
3:2 凡事大有好處．第一是　神的聖言交託他們。
3:3 即便有不信的、這有何妨呢．難道他們的不信、就廢掉　神的信麼。
3:4 斷乎不能．不如說、　神是真實的、人都是虛謊的．如經上所記、『你責備人的時候、顯為公義．被人議論的時候、可以得勝。』

13.God’ s faith and Man’ s Unbelief【Romans 3:1-4】

Introduction

Today’s scripture brings up two important concepts, namely God’s faith and man’s unbelief. Obviously, handling the relationship between God’s faith and man’s unbelief is the foundation of the relationship between God and man. Let’s look at the first point:

God’s faith comes from the oracles of God

Usually when we talk about faith, we keep it in our pocket and think of ourselves as the owners of it. However, the root of faith comes from the word of God. First, the entrustment of the oracles of God. Paul explains the theme from the Jewish background. When Paul wrote Romans, he was in Corinth. During his missionary journey, he was often harassed by the Jews and even persecuted to the point of life and death. I believe the situation in the church in Rome is similar. Therefore, Paul encouraged the brothers and sisters to put aside their hatred and look at things from God’s perspective amid persecution. Is there anything to cherish about the arrogant and unreasonable Jews who seem to boast only of being circumcised? Paul said, yes, the mere fact that “the oracles of God were entrusted to them” deserves our respect. Just as we treat pastors and ministers today, we must also respect them because of the work they do, which is to spread the word of God. This is not what I say, but what the Bible commands.

Secondly, faith and the oracles of God. What does faith have to do with the oracles of God and the Bible? Paul said: “By faith we understand that the universe was created by the word of God, so that what is seen was not made out of things that are visible. (Hebrews 11:3)” That is to say, people must receive God’s creation and salvation, as well as His message of judgment, through faith. Without faith, we cannot understand the words of the Bible, and we cannot understand that we and the world we live in were created by God. In the eyes of unbelievers, they cannot see, hear, or think about the heaven and earth created by God.

Finally, faith still speaks. Faith is an indescribable spiritual experience, a wonderful feeling that cannot be separated from the courage to move forward. The Bible says: “By faith Abel offered to God a more acceptable sacrifice than Cain, through which he was commended as righteous, God commending him by accepting his gifts. And through his faith, though he died, he still speaks. (Hebrews 11:4)” Abel’s life was short, and he didn’t seem to do anything big. According to the records in the Old Testament, he offered a sacrifice once and was killed by Cain. But the New Testament brings a perfect ending to Abel’s life: “And through his faith, though he died, he still speaks.” Dear brothers and sisters, our faith can speak! Even if we die one day, our faith will still speak and continue to be a beautiful witness for the Lord! Let us testify to God both before and after our lives! Let’s look at the second point:

Their faithlessness cannot nullify the faithfulness of God

For more than two thousand years, many people have been confused: Why do the Israelites not believe in Jesus? This was also the practical problem that Paul had to face back then. Jesus has become flesh, so why don't you believe it yet? First, keep your faith boundaries. This principle is not easy to explain, and it's not appropriate to be biased. The basic level of faith is your own spiritual experience. You can share your testimony, but it cannot replace the decisions of others. When Paul went to preach the gospel, the Jews in Greece and Rome refused to believe, which inevitably made his co-workers frustrated. At this time, Paul said: "What if some were unfaithful?" Paul's point is not that it doesn't matter, but don't worry about it. Paul was addressing things rather than people, people's belief or unbelief, not believers or unbelievers. That is, don't be depressed or worried because of other people's unbelief, and continue to maintain your enthusiasm for preaching the gospel without changing!

Second, face the unbelievers calmly. In fact, since ancient times, the majority of people do not believe in God. Why do we feel uneasy because so few people believe in God? In 1987, when I first arrived in Norway, I heard that 95% of Norwegians were Christians. When I believed in the Lord in 1990, I also felt very comforted. Wow, there are so many Christians around me! By the time I left Norway for Hong Kong in 1995, the seminaries in Norway were already discussing whether to accept gay pastors to serve in the church! On the way back to the United States from Stockholm on the 11th of this month, there was a Swede sitting next to me. He told me that now about 95% of people in Northern Europe no longer believe in Jesus. At first I felt sad when I heard it, but I felt relieved after praying!

Finally, truly believe in God. In fact, our hearts must be aligned with the Lord, and we must have the mind of Christ! The Bible says: "Therefore, if anyone is in Christ, he is a new creation. The old has passed away; behold, the new has come. (2 Cor. 5:17)" So where is the new? In fact, what is new is whether we can truly believe in God? He is the omniscient, omnipresent, and almighty God, and He deserves our exclusive, first, and only attention to Him! We truly believe that "everything comes from God" in our daily lives! Including people's belief or unbelief, He knows it all, He controls it all, and He judges it all! We just need to focus on "He reconciled us to himself through Christ and gave us the ministry of reconciliation." Leave the rest to the Lord! Let's look at the third point:

Reality reveals the truth

Reality reveals the truth, and it is not an easy life to live out. Reality includes the occurrence of facts, the expression of facts, and the verification of facts. First, awareness of the facts. People usually pay more attention to their own emotions or feelings, and tend to ignore objective facts. Why? It may be easier to capture your feelings, but more difficult to record something. In addition to witnesses, there must also be physical evidence. From an absolute perspective, humans are unable to record a "pure fact." The reason is simple, because in the process of recording facts, it is difficult for people to separate subjective judgments and motives. But we cannot not record the facts because of this, because recording the facts itself is a reverence for the truth. A person who can understand this truth and carry it throughout his life is a wise man.

Secondly, the explanation of facts. Perhaps we ourselves would not have thought that in

addition to our inability to record “pure facts”, we also do not have the ability to explain the facts completely objectively. Why? For the heart is deceitful above all things, and who can know it? The nature we inherited from Adam is to say that we are right and others are wrong. Do you agree? Because we are all sinners, we cannot believe in our ability to correct our own mistakes. You say it is possible, but the problem is that someone must believe it! What to do? It requires supervision by many people, hearings, and careful thinking and judgment! If you believe in Jesus Christ, the Holy Spirit will bear witness with our hearts, and the church, the Body of Christ, will watch over our lives. In fact, in some countries in the world that are influenced by the Bible, it would be helpful to adopt the three-power approach.

Finally, to give an account with facts. One day, we will come before God’s throne to receive His judgment. God will reveal everything we did in life one by one on the big screen in heaven. Only then will we understand why today’s scripture says: “Let God be true though every one were a liar.” It turns out that God’s standard is: “That you may be justified in your words, and prevail when you are judged.” This sentence is what we long for in life! It is difficult, but it is our pursuit in life! May God help us and give us His mercy. In the process of learning the facts, understand the difficulties in understanding the truth and the humility we should have.

Conclusion

After I finished writing the sermon, I realized that God’s truth is so rich and profound that I really didn’t dare to cut corners, hide it, or not speak it all! Because one day, I will have to give an account to the Lord! Faith comes from God, and it is given to people, and becomes a vessel of grace. Without faith, one cannot please God!

Let us pray……

（Romans 3:1-4）

3:1Then what advantage has the Jew? Or what is the value of circumcision?

3:2 Much in every way. To begin with, the Jews were entrusted with the oracles of God.

3:3 What if some were unfaithful? Does their faithlessness nullify the faithfulness of God?

3:4 By no means! Let God be true though every one were a liar, as it is written, “That you may be justified in your words, and prevail when you are judged.”

14.神的義與人的不義 【羅 3:5-8】

引言

今天的信息將要談兩個重要觀念，一是神的義、二是人的不義。人的不義比較好理解，因爲人生來就不義、每天所思、所想、所言、所行，都充滿了不義。不義就是不對、就是罪孽、就是邪惡。但，義呢？似乎就有些抽象了，對嗎？我們可以說，義就是不義的相反，卻不知道其地步與尺度。因此，我們離不開神的啟示。看第一點：

神的義顯於不義

保羅的邏輯也同樣，要面對神公義的理解。他提出一個特別的角度，來幫助我們理解神的公義。首先，義在不義中顯明。約翰得到神的啟示，說：“光照在黑暗裡、黑暗卻不接受光（約 1:5）。”神就是光，在祂毫無黑暗！耶穌基督的道成肉身，就是神的公義來到不義的人中間，來顯明神的義。我們去傳福音，也同樣是將光帶進黑暗、將神的義帶進不義的世界之中。神兒女每天生活的點點滴滴，是為主作見證。我們每一個見證，都在仰望為我們創始成終的主耶穌基督。這見證，超越人的生死，因著信仍舊說話。就如神的義在人的不義中，說出神公義的福音，為的是拯救世人。

其次，人在公義中無語。人在神的公義中，除了感謝與讚美，也說不出什麼話來了！這是什麼？這就是我們敬拜與讚美的緣由！每週主日崇拜，為什麼要唱詩讚美？因為除了讚美，人在神公義面前就無語了。當啟示錄中的二十四位長老與四活物敬拜時，聖經說：“有聲音從寶座出來說、 神的眾僕人哪、凡敬畏他的、無論大小、都要讚美我們的 神（啟 19:5）。”所以，無語是人向神發出敬拜與讚美的最高形式！在此，我也鼓勵我們國際網絡聯合教會的弟兄姊妹，在每週的敬拜中站立、向神發出讚美！

最後，神在審判中掌權。當神的義在人的不義中顯明時，神就在掌權。義與不義相遇，就是審判！判斷的標準在聖經、就是神口中的話語。神說有就有、命立就立。或是得救、或是滅亡，都在乎神口中的一句話。主在教導門徒禱告時，說：“因為國度、權柄、榮耀、全是你的直到永遠、阿們（太 6:13）。”我們的主掌權，就是我們信心的底氣。無論我們遭遇怎樣的事情，都不會害怕。因為愛我們的主，在人生的終點掌王權、居首位，並且擁有終極話語權。我雖然不知道明日要生何事，我們所信的主卻掌管著明天。我們來看第二點：

神的義本於公義

這句話有些繞口，神的義、本於義，就是說神是那位自有永有的神！祂是公義的主、祂的公義無須解釋、無可辯駁、勿庸置疑！首先，本於信以致於信。如果連信心都是出於神，人還有什麼好誇口的呢？保羅說：“因為 神的義、正在這福音上顯明出來。這義是本於信、以致於信（羅 1:17）。”對於屬神兒女來說，信耶穌是理所應當的事情，毫無可誇之處。神的義就表明祂是唯一配得榮耀頌讚的主，我們將信心對準祂，就說明這是一件對的事情。在信的人看來，信是理所應當、全然公義之事。在不信的人看來，卻是格格不入的事情。甚至是一件奇怪的事情。瞎眼、耳聾、心靈愚蒙，當然就不能認識神！

其次，榮耀必勝過虛謊。榮耀是唯獨屬神，卻為世人所覬覦的。在保羅的邏輯選言肢中，人甚至不惜企圖用人的虛謊來越發顯明神的榮耀。荒謬彷彿在說，你們看，我每一次說謊話，都在顯明神的公義，以致神就得著榮耀了。得不到榮耀也沒有關係，那我就退而求其次，去求個榮譽也好。於是，世間上就出現許多的榮譽稱號，如榮譽董事長、榮譽總經理、榮譽博士、甚至連榮譽牧師也走進教會、走進人的心中。但，又如何呢？人一旦搶奪了神的榮耀，就如同吃了一口滿嘴砂的飯，難以吞嚥。

最後，罪人必因信稱義。回到神的公義中來，就按照神的信心律行事為人，比較簡單。智慧人是將複雜事情簡單化，愚昧人則是將簡單事情複雜化。信心出於神，是神賜給人的唯一道路。可能人信主時會有許多不同的原因或經歷，但在本質上就是因為神的義。因此，人信主就是智者的道路！信得越簡單、就越蒙恩。聽見，就信了的人，是何等有福啊！多馬摸了主的釘痕手之後，“耶穌對他說、你因看見了我纔信．那沒有看見就信的、有福了（約 20:29）。”從此，多馬就成了智者、至死忠心去傳福音了。我們看第三點：

人的不義源於罪

人的不義源於罪，是聖經啟示的核心。因為罪的工價乃是死，人在罪的面前又無能為力。於是，神就差派祂的獨生愛子耶穌基督道成肉身、專門來洗淨我們的罪。首先，無知是罪的動因。無知是如何驅動罪的呢？聖經說：“因為他們雖然知道　神、卻不當作　神榮耀他、也不感謝他．他們的思念變為虛妄、無知的心就昏暗了（羅 1:21）。”亞當夏娃明知道耶和華神是造他們的主，卻明知神的吩咐而故意與神為敵。所羅門也是同樣，明知父親大衛與神的關係、勝過世上的一切。也因此向神求智慧，勝過世上的榮華富貴。但卻經受不起世間的誘惑，隨從遠近的風俗、拜偶像、遠離神、陷入無知的結局。

其次，審判是公義使然。審判萬有是神的終極使命，也是由神的公義本身決定的。約翰在跋摩群島上得到的啟示，神對他說：“不義的、叫他仍舊不義．污穢的、叫他仍舊污穢．為義的、叫他仍舊為義．聖潔的、叫他仍舊聖潔（啟 22:11）。”這人得救、那人沈淪，一切都是出於神！只要有神的公義在，神就會“為千萬人存留慈愛、赦免罪孽、過犯、和罪惡．萬不以有罪的為無罪、必追討他的罪、自父及子、直到三四代（出 34:7）。”不是不報，乃是時間未到。我們不必因為惡人仍在逍遙，而心生怨恨。

最後，不義結局是毀滅。人生在世的一大痛苦就是看見惡人行惡，卻似乎沒有遭到報應。大衛也說：“我見過惡人大有勢力、好像一根青翠樹在本土生發（詩 37:35）。”特別是當我們看見今天的敵基督、及其跟隨者仍在世上耀武揚威、彷彿仍在繼續囂張。我們是否會心懷不平呢？有一天，這些惡人必會被神滅除、而且還會讓我們看見。或許有一天，我們心裡還在牽掛著那些惡人的時候，經過，就發現惡人不見了！去哪兒啦？不知道，也不必去知道！因為即使去尋找，也找不著了。道理很簡單，不義的結局是毀滅。

結語

好，親愛的弟兄姊妹，神最大的義就是基督為罪人捨命！人最大的不義就是不信神為人所成就的拯救大功。求神幫助、求神憐憫、好叫我們與神的公義為伍、存謙卑的心與神同行！

我們一同禱告……

（羅 3:5-8）

3:5 我且照著人的常話說、我們的不義、若顯出　神的義來、我們可以怎麼說呢．　神降怒、是他不義麼．
3:6 斷乎不是．若是這樣、　神怎能審判世界呢。
3:7 若　神的真實、因我的虛謊、越發顯出他的榮耀、為甚麼我還受審判、好像罪人呢。
3:8 為甚麼不說、我們可以作惡以成善呢、這是毀謗我們的人、說我們有這話．這等人定罪、是該當的。

14.God’s Righteousness and Man’s Unrighteousness【Romans 3:5-8】

Introduction

Today’s message will talk about two important concepts, one is God’s righteousness, and the other is man’s unrighteousness. It is easier to understand human unrighteousness, because humans are born with unrighteousness, and everything they think, think, say, and do every day is full of unrighteousness. Unrighteousness is wrong, it is sin, it is evil. But, what about righteousness? It seems a bit abstract, right? We can say that righteousness is the opposite of unrighteousness, but we do not know its extent and measure. Therefore, we cannot do without God’s revelation. Look at the first point:

God’s righteousness is revealed in unrighteousness

Paul’s logic is the same, facing the understanding of God’s righteousness. He offers a special perspective to help us understand God’s justice. First, righteousness is revealed in unrighteousness. John received revelation from God and said: “The light shines in the darkness, and the darkness has not overcome it. (John 1:5)” God is light and there is no darkness at all in Him! The incarnation of Jesus Christ is God’s righteousness coming among unrighteous people to demonstrate God’s righteousness. When we preach the gospel, we are also bringing light into darkness and bringing God’s righteousness into an unrighteous world. Every detail of the daily life of God’s children is a testimony for the Lord. Every one of our testimonies is looking to our Lord Jesus Christ, our author and finisher. This testimony transcends human life and death and still speaks by faith. Just as God’s righteousness exists in man’s unrighteousness, the gospel of God’s righteousness is spoken in order to save the world.

Secondly, people are speechless in righteousness. In God’s righteousness, people can’t say anything except thanks and praise! What’s this? This is why we worship and praise! Why should we sing and praise every Sunday during worship? Because apart from praise, people are speechless before God’s justice. When the twenty-four elders in Revelation worship with the four living creatures, the Bible says: “And from the throne came a voice saying, “Praise our God, all you his servants, you who fear him, small and great. (Revelation 19:5)” Therefore, being speechless is the highest form of worship and praise to God! Here, I also encourage our brothers and sisters in the International Online United Church to stand and praise God during weekly worship!

Finally, God reigns in judgment. When God’s righteousness is revealed in man’s unrighteousness, God is in control. The encounter between righteousness and unrighteousness is judgment! The standard of judgment is in the Bible, the words spoken by God. For he spoke, and it came to be; he commanded, and it stood firm. Whether you are saved or perished depends on a word from God’s mouth. When the Lord taught his disciples to pray, He said: “For yours is the kingdom and the power and the glory, forever. Amen. (Matthew 6:13)” The

sovereignty of our Lord is the basis of our faith. No matter what happens to us, we will not be afraid. For the Lord who loved us reigns and has the first place in the end of life, and has the final say. Although I don't know what will happen tomorrow, the Lord we believe in does control tomorrow. Let's look at the second point:

God's righteousness is based on righteousness

This sentence is a bit confusing. God's righteousness is based on righteousness, which means that God is the God who exists from eternity! He is the Lord of righteousness, and His righteousness needs no explanation, no argument, no doubt! First of all, it is based on faith and leads to faith. If even faith comes from God, what else do people have to boast about? Paul said: "For in it the righteousness of God is revealed from faith for faith, as it is written, "The righteous shall live by faith. (Romans 1:17)" For God's children, believing in Jesus is a matter of course and there is nothing to boast about. God's righteousness shows that He is the only Lord worthy of glory and praise, and directing our faith towards Him shows that this is the right thing to do. In the eyes of those who believe, faith is a matter of course and completely righteous. In the eyes of unbelievers, it is something out of place. Even a weird thing. For those who are blind, deaf, or spiritually ignorant of course cannot know God!

Second, glory will prevail over lies. Glory belongs to God alone, but is coveted by the world. In Paul's logical selection, people even tried to use human lies to more and more reveal the glory of God. The absurdity seems to be saying, you see, every time I tell a lie, I reveal God's righteousness, so that God is glorified. It doesn't matter if I don't get the glory, then I'll settle for the next best thing and seek honor. As a result, many honorary titles have appeared in the world, such as honorary chairman, honorary general manager, honorary doctorate, and even Pastor Emeritus have entered churches and people's hearts. But, so what? Once a person robs God of His glory, it is like eating a mouthful of rice that is full of sand and difficult to swallow.

Finally, the sinner will be justified by faith. It is easier to return to God's righteousness and act according to God's law of faith. Wise people simplify complex things, while fools complicate simple things. Faith comes from God and is the only way God gives to man. People may have many different reasons or experiences when they believe in the Lord, but in essence it is because of God's righteousness. Therefore, believing in the Lord is the way of the wise! The simpler your faith is, the more grace you will receive. How blessed are those who hear and believe! After Thomas touched the Lord's nail-marked hands, Jesus said to him, "Have you believed because you have seen me? Blessed are those who have not seen and yet have believed. (John 20:29)" From then on, Thomas became a wise man and was faithful to death in preaching the gospel. Let's look at the third point:

Man's unrighteousness stems from sin

Man's unrighteousness stems from sin, which is the core of biblical revelation. Because the wages of sin is death, man is powerless in the face of sin. Therefore, God sent His only begotten Son, Jesus Christ, to become flesh and specifically come to cleanse us from our sins. First, ignorance is the cause of sin. How does ignorance drive sin? The Bible says: "For although they knew God, they did not honor him as God or give thanks to him, but they became futile in

their thinking, and their foolish hearts were darkened. (Romans 1:21)" Adam and Eve knew that God is their Creator, but they knew God's command and deliberately turned against God. Solomon was the same, knowing that his father David's relationship with God was better than anything else in the world. Therefore, he seeked wisdom from God that is better than the glory and wealth of the world. However, he could not withstand the temptations of the world, followed the customs of far and near, worshiped idols, stayed away from God, and fell into ignorance.

Secondly, judgment is due to righteousness. Judging all things is God's ultimate mission, and it is also determined by God's own righteousness. In the revelation that John received on the Island of Patmos, God said to him: "Let the evildoer still do evil, and the filthy still be filthy, and the righteous still do right, and the holy still be holy." (Revelation 22:11)" This person is saved and that person is perished, everything comes from God! As long as God's righteousness exists, God will "keeping steadfast love for thousands, forgiving iniquity and transgression and sin, but who will by no means clear the guilty, visiting the iniquity of the fathers on the children and the children's children, to the third and the fourth generation. (Exodus 34:7)" It's not that God doesn't want to repay it, it's that the time has not come yet. We don't have to feel resentful because the wicked are still at large.

Finally, the end of injustice is destruction. One of the great pains in life is to see the wicked doing evil things, but there seems to be no retribution. David also said: "I have seen a wicked, ruthless man, spreading himself like a green laurel tree. (Psalms 37:35)" Especially when we see that the Antichrist and his followers are still showing off their power in the world today, and it seems that they are still continuing to be arrogant. Will we feel grievance? One day, these evil people will be removed by God, and they will be seen by us. Maybe one day, when we are still thinking about those evil people in our hearts, we pass by and find that the evil people are gone! Where did they go? We don't know, and we don't need to know! Because even if we look for them, we can't find them. The reason is simple: the end of injustice is destruction.

Conclusion

Well, dear brothers and sisters, the greatest righteousness of God is that Christ laid down his life for sinners! The greatest unrighteousness of man is not believing in the great salvation that God has accomplished for man. May God help us and give His mercy to us so that we can associate with God's righteousness and walk with God in humility!

Let us pray……

（Romans 3:5-8）

3:5 But if our unrighteousness serves to show the righteousness of God, what shall we say? That God is unrighteous to inflict wrath on us? (I speak in a human way.)

3:6 By no means! For then how could God judge the world?

3:7 But if through my lie God's truth abounds to his glory, why am I still being condemned as a sinner?

3:8 And why not do evil that good may come?—as some people slanderously charge us with

saying. Their condemnation is just.

15.世人都犯了罪【羅 3:9-20】

引言

聖經中對罪的描述是豐富而又立體的，羅馬書則更加深刻地表達了“世人都犯了罪”。這對我們認識罪的本質，有更上一層樓的認知。我們來看第一點：

沒有義人

人卻常常以好人或壞人、貴族或平民、黑人或白人、富人或窮人、男人或女人等，聖經看人的標準卻是罪人或義人。這是我們不容易思考清楚的話題。首先，孰強孰弱話春秋。在弱肉強食的人世間，人人都遵行叢林法則。可能每個人心裡都自覺不自覺地做比較，看看自己或自己的家庭、民族、國家在世界上的排名情況。如在選擇大學時，會去查一下學校的排名。聽說不是在世界排名百名內的學校畢業，在中國已經找不到工作了。在美國也是一樣，私立常青藤、公立常青藤、或是排名五十內畢業的，用人單位也會搶著要。更別說在經濟、軍事上的實力，也構成了國家之間攀比、角力、競爭、戰爭的基礎。自有人類歷史以來，爭強好勝是人類互動的基本底色。

其次，世人皆罪無例外。保羅說：“因我們已經證明、猶太人和希利尼人都在罪惡之下。”經文中的“證明”，在希臘文中是一個辯論時使用的動詞，意思是說，透過辯論就可以“事先指控” 猶太人和希利尼人都在罪惡之下。用中文表達，有一些繞口。但卻是希臘邏輯學的辯論術語，並不是科學理性的證明之意。保羅講道的對象，既有講希臘文的外邦信徒，也有講希伯來文（或許也講希臘文）的猶太信徒。保羅的意思是，難道不是嗎？問問你們自己的心，是否願意接受聖靈的詰問嗎？試問誰不是罪人呢？

最後，道成肉身的原因。我們不妨假設一下，在世界上有些人生來就是義人，有些人生來就是罪人。那麼，我們就不需要耶穌基督的救恩啦！正如今天有人在嘗試透過科學的方法延長人的生命、甚至長生不老。今天的 AI、仿生機器人、特別是電腦與神經科學結合的未來人類，有如當年的巴別塔，人們要做比神所做的還要高、還要偉大的荒謬事業！我想或許有一天神會再次變亂人的口音，將人挽回到唯獨相信基督耶穌才能得救的正道上來。我們看第二點：

偏行己路

其實神也在觀察,看看是否有必要差派祂的獨生愛子捨命十架。畢竟這是一件苦難的事情啊！對不對？首先，連一個義人也沒有。世上無義人，是基督道成肉身的救恩必要！同樣，世上也無義國，連一個也沒有。今年美國大選， 美國人民最終選擇了川普作為第 47 屆美國總統。許多人都將美國的未來放在川普身上，好像川普真成了美國的救世主一樣！因為連川普也是一個罪人，他又怎麼能夠拯救美國人民呢？如果人人都是罪人，又何來的義國呢？美國有些地方，孩子早上去上學，晚上回來就被變了性別。伊隆馬斯克的兒子，從學校回家，發現生殖器不見了！可謂是罄竹難書啊！

其次，連一個行善也沒有。今天的世代，已經是後基督時代了。人們對聖經、對基督早已失

去良善的遵行。即使是在教會裡的基督徒，真正明白神、認識神、尋求神的不多。但凡對偏離神旨意的事情，卻充滿了興趣與期待。教會聚會不上心、聽講道少有做筆記、主日學也不提問、不參與、敬拜時也不唱詩歌、禱告時不同心、甚至是將手機打開、人卻去做別的事情了。最重要的是，久而久之，人到底還信不信基督耶穌，恐怕連自己也說不清楚了。

最後，連一句恩言也沒有。人的口難出恩言，既是一個習慣，也是罪的使然。我們不妨自問，上一次口出恩言是什麼時候？與其相反的是，聖經說我們的喉嚨是敞開的墳墓，就是不說鼓勵造就的話，滿口都是埋怨、用舌頭弄詭詐、說三道四、背後說是非、議論人、毫無根據、謊話連篇。這還不算，保羅說這些人嘴唇裡有虺蛇的毒氣、滿口是咒罵苦毒。彷彿在這些人的生命字典裡，根本就沒有恩言二字。說一句恩典的話，甚至比登天還難！管住自己的口、勒住自己的舌頭，就不難結出聖靈的果子。我們看第三點：

心無敬畏

人一生的果效，由心發出。往往一個人的口，會不經意出賣了他自己的動機與行事為人。首先，腳步飛快行惡事。人若行事為人做決定之前，可以先等一等、經過禱告、尋求神的旨意。那麼，就不會做事過於匆忙。太快做決定，往往是因為沒有來得及先去尋求神的旨意。還沒學會走，就飛快地跑起來了。不經過認真禱告就去行的事，大都是憑著血氣、憑著老我來作決定。那麼，所行的路豈有正路？保羅說：“所經過的路、便行殘害暴虐的事。” 好不好我們以後學習做事以先，先求神的國、神的義，然後再憑信心、照著聖經原則做事，將一切的榮耀頌讚都歸給神。

其次，明知故犯遭審判。你說不知道嗎？其實不然，我們在神面前無法抵賴！按理說，我們信了主，就有聖靈住在我們心裡，就能夠經歷內心的平安。只是當我們遠離神的旨意、以屬世的價值觀來衡量我們人生的腳步。就必定漸漸失去平安、且對平安的道路越來越陌生。人一旦沒有平安，就會失去敬畏。甚至越來越眼中不怕神！不怕神，怕什麼呢？怕股票跌、怕沒有生意、怕失去工作、怕沒有飯吃！人走到這個地步，其實已經落入神的審判之中了！明知有神，卻不將榮耀頌讚歸給神！

最後，因信稱義守律法。守律法對不對呢？當然對！但也要看你為何而守律法，同意嗎？如果是為了因行為而稱義，就免談。因為沒有人能因守律法而稱義，因為律法的功用是使人知罪。罪人都知道自己是罪人，且無能靠自己得救。那麼，怎麼辦呢？就因信稱義吧！人非有信，不能得神的喜悅！因為到　神面前來的人、必須信有神，且信他賞賜那尋求他的人。信心是什麼？信心就是無條件向神擺上自己的全然依靠、憑著聖靈感動的勇氣繼續去信、且將信心進行到底、直到主回來的日子。

結語

好，今天的講道就到這裡。世人都犯了罪，是因為世界上連一個義人也沒有。而且各人都偏行己路、行神眼中看為惡的事情。到審判的日子，神要察問我們的心！求主幫助我們凡事藉著禱告、祈求和感謝，來到神面前認罪禱告、成為蒙神悅納的人！

我們一同禱告……

（羅 3:9-20）

3:9 這卻怎麼樣呢．我們比他們強麼．決不是的．因我們已經證明、猶太人和希利尼人都在

罪惡之下.
3:10 就如經上所記、『沒有義人、連一個也沒有.
3:11 沒有明白的、沒有尋求　神的.
3:12 都是偏離正路、一同變為無用．沒有行善的、連一個也沒有。
3:13 他們的喉嚨是敞開的墳墓．他們用舌頭弄詭詐．嘴唇裡有虺蛇的毒氣.
3:14 滿口是咒罵苦毒.
3:15 殺人流血他們的腳飛跑.
3:16 所經過的路、便行殘害暴虐的事.
3:17 平安的路、他們未曾知道.
3:18 他們眼中不怕　神。』
3:19 我們曉得律法上的話、都是對律法以下之人說的、好塞住各人的口、叫普世的人都伏在　神審判之下.
3:20 所以凡有血氣的沒有一個、因行律法、能在　神面前稱義．因為律法本是叫人知罪。

15.All have sinned【Romans 3:9-20】

Introduction

The description of sin in the Bible is rich and three-dimensional, and the Book of Romans expresses more profoundly that "all have sinned." This gives us a better understanding of the nature of sin. Let's look at the first point:

None is righteous

People often think of them as good or bad, noble or commoner, black or white, rich or poor, men or women, etc. But the Bible's standard for viewing people is whether they are sinners or righteous. This is a topic that is not easy for us to think clearly about. First of all, strong or weak in life. In this world where the weak are bullied and annexed by the strong, everyone abides by the law of the jungle. Maybe everyone makes comparisons consciously or unconsciously to see how they or their family, nation, or country ranks in the world. For example, when choosing a university, you will check the ranking of the school. I heard that if you don't graduate from a school ranked among the top 100 in the world, you can no longer find a job in China. The same is true in the United States. Employers will also rush to get graduates from private Ivy League schools, public Ivy League schools, or those who graduate within the top 50. Not to mention economic and military strength, which also forms the basis for comparison, wrestling, competition, and war between countries. Since the beginning of human history, competitiveness has been the basic background of human interaction.

Secondly, everyone is guilty without exception. Paul said: "For we have already charged that all, both Jews and Greeks, are under sin. (Romans 3:9)" The word "charge" in the text is a verb used in debate in Greek, which means that through debate, it is possible to "charge in advance" that both Jews and Greeks are under sin. Expressed in Chinese, there are some twists and turns. But it is a debate term in Greek logic, not a proof of scientific rationality. Paul preached to both Gentile believers who spoke Greek and to Jewish believers who spoke Hebrew (and perhaps Greek). Paul meant, Isn't it? Ask your own hearts whether you are willing to accept the questioning of the Holy Spirit? Who is not a sinner?

Finally, the reason for the incarnation. We might as well assume that some people in the world are born righteous, and some people are born sinners. Then, we don't need the salvation of Jesus Christ! Just like today, some people are trying to extend human life and even live forever through scientific methods. Today's AI, bionic robots, especially future humans who combine computers and neuroscience, are like the Tower of Babel back then. People want to do ridiculous things that are higher and greater than what God has done! I think that maybe one day God will confuse people's accents again and restore people to the right path of salvation through faith in Christ Jesus alone. Let's look at the second point:

Going one's own way

In fact, God is also watching to see if it is necessary to send His only begotten Son to sacrifice his life on the cross. After all, this is a difficult thing! Right? First, there is not even a righteous person. There is no righteous person in the world, it is the incarnation of Christ that is necessary for salvation! Likewise, there is no righteous country in the world, not even one. In this year's U.S. election, the American people finally chose Trump as the 47th President of the United States. Many people place the future of the United States on Trump, as if Trump has truly become the savior of the United States! Because even Trump is a sinner, how can he save the American people? If everyone is a sinner, how can there be a righteous nation? In some places in the United States, children go to school in the morning and have their gender changed when they come back at night. Elon Musk's son came home from school and found his genitals missing! It can be said that it's difficult to write them all down!

Secondly, there is not even one who does good. Today's era is already a post-Christian era. People have long lost their good obedience to the Bible and Christ. Even among Christians in the church, not many truly understand God, know God, and seek God. But everything that deviates from God's will is full of interest and expectation. People don't pay attention to church worship, they rarely take notes when listening to sermons, they don't ask questions or participate in Sunday school, they don't sing hymns during worship, they don't have the same heart when praying, and they even turn on their mobile phones while doing other things. The most important thing is that over time, people may not be able to tell whether they still believe in Christ Jesus or not.

Lastly, not even a word of kindness. It is not only a habit but also a result of sin that people find it difficult to speak kind words. We might as well ask ourselves, when was the last time we uttered words of grace? On the contrary, the Bible says that our throats are open graves. That is, not speaking words of encouragement and edification, our mouths are full of complaints, deceitful tongues, gossips, baseless, and lies. Not to mention this, Paul said that these people have the venom of asps which is under their lips. and their mouths are full of curses and bitterness. It seems that in these people's life dictionary, there is no word of grace at all. Saying a word of grace is even harder than reaching heaven! If you control your mouth and restrain your tongue, it will not be difficult to bear the fruit of the Holy Spirit. Let's look at the third point:

Without awe

The effects of a person's life come from the heart. Often a person's words will inadvertently betray his own motives and behavior. First, being quick to do evil. Before making decisions, people can wait, pray, and seek God's will. Then, you won't do things in a hurry. Making decisions too quickly often results from not having time to seek God's will first. Before he even learned to walk, he started running very fast. Most of the things we do without serious prayer are based on our flesh and our old self. So, is there a right way to go? Paul said: "In their paths are ruin and misery," How about we learn from now on to seek God's kingdom and God's righteousness first before doing things, and then act based on faith and according to biblical principles, and give all glory and praise to God.

Secondly, knowingly committing a sin will be judged. Are you saying you don't know? In fact, this is not the case. We cannot deny it before God! It stands to reason that after we believe in the Lord, the Holy Spirit will live in our hearts and we will be able to experience inner peace. It's just when we stay away from God's will and measure the pace of our lives by worldly values. You will gradually lose peace and become increasingly unfamiliar with the way to peace. Once people do not have peace, they will lose awe. He is even less and less afraid of God! If you are not afraid of God, what are you afraid of? Afraid of stocks falling, afraid of losing business, afraid of losing jobs, afraid of not having food to eat! When people reach this point, they have actually fallen into the judgment of God! Knowing that there is a God, yet not giving God the glory and praise!

Finally, justification by faith and keeping the law. But it also depends on why you keep the law, do you agree? Is it right to keep the law? Of course! But it also depends on why you keep the law, do you agree? If it is for justification by works, there is no need to talk about it. Because no one can be justified by keeping the law, because the function of the law is to convict people of sin. Every sinner knows that he is a sinner and that he cannot be saved on his own. So, what to do? Be justified by faith! Without faith, one cannot please God! For whoever comes to God must believe that He exists and that He rewards those who seek Him. What is faith? Faith means placing your complete reliance on God unconditionally, continuing to believe with the courage inspired by the Holy Spirit, and carrying your faith to the end until the day when the Lord returns.

Conclusion

Okay, that's it for today's sermon. Everyone has sinned because there is not even a righteous person in the world. And everyone turns to his own way and does what is evil in the sight of God. On the day of judgment, God will search our hearts! May the Lord help us to come before God through prayer, supplication and thanksgiving in everything. Come before God, confess our sins and pray, and become a person acceptable to God!

Let us pray ……

（Romans 3:9-20）

3:9 What then? Are we Jews[a] any better off?[b] No, not at all. For we have already charged that all, both Jews and Greeks, are under sin,
3:10 as it is written: "None is righteous, no, not one;
3:11 no one understands; no one seeks for God.
3:12 All have turned aside; together they have become worthless; no one does good, not even one."
3:13 "Their throat is an open grave; they use their tongues to deceive." "The venom of asps is under their lips."
3:14 "Their mouth is full of curses and bitterness."
3:15 "Their feet are swift to shed blood;
3:16 in their paths are ruin and misery,

3:17 and the way of peace they have not known.”
3:18 “There is no fear of God before their eyes.”
3:19 Now we know that whatever the law says it speaks to those who are under the law, so that every mouth may be stopped, and the whole world may be held accountable to God.
3:20 For by works of the law no human being[c] will be justified in his sight, since through the law comes knowledge of sin

16.因信稱義【羅 3:21-31】

引言

世人都犯了罪，怎麼辦？那就用律法來審判吧！行不行呢？當然可以！但是，神的公義，目的是要滿足神的愛、神的憐憫、神的慈愛。於是，神就為世人預備了信心、為要達到拯救的目的。我們來看第一點：

律法外的義

保羅提出律法以外的義，對於猶太人來說，可以算得上是石破天驚的震撼。自從西乃山以來，律法就成了神選民的依靠與標準。首先，律法的功用。保羅說神的義在律法以外顯明出來，這句話不容易懂。他到底在說什麼呢？在律法外顯明的，也就只能是人的罪！這個顯明，不單是已經犯的罪、打算犯還沒犯的罪，就是連可能被引發、攪動起來罪念，也是律法的重要功用了。當然，律法對罪的譴責功用，是為了滿足神的公義。律法本身是條文或是規條，是“死”在那裡的。但就怕啟動，人一讀、心就啟動了。當官員讀到“不許貪婪”的律法時，心裡就有另一個聲音問：憑什麼不能貪？

其次，信心的必要。看來，神在西乃山上所頒布的律法，將神的心意顯明出來的同時，也將選民的絕望給顯明出來。這絕望就是靠行律法並不能使人稱義。律法不能靠了，還有別的出路嗎？保羅說：“就是　神的義、因信耶穌基督、加給一切相信的人、並沒有分別。”　神的義，就是人在行律法上無以為靠、感到絕望。於是，神就在祂的時候滿足的時候、藉著基督的道成肉身、將信心、即因信稱義賜給我們。對於猶太人來說，無法接受的是，神要將拯救“因信耶穌基督、加給一切相信的人、並沒有分別!”

最後，公義的成就。有沒有想過，神做那麼多事情，又是拯救、又是道成肉身，為了什麼？其實很簡單，就是為了滿足神的公義。 在神的公義面前，甚至神的憐憫也都成了神的屬性或方法了。這一點也是非常不容易理解的，如神的挽回祭。保羅說：“神設立耶穌作挽回祭、是憑著耶穌的血、藉著人的信、要顯明　神的義.因為他用忍耐的心、寬容人先時所犯的罪。”可能我們難以想像的是，神設立耶穌作挽回祭，並不是為了挽回我們這些罪人，乃是為了挽回神自己的怒氣。明白這一點很重要，不容輕忽。我們看第二點：

救贖裡的義

神的公義走進救贖，藉著基督的道成肉身、上帝進入人類的歷史。首先，虧缺了神的榮耀。什麼叫做虧缺？就是缺失、不足、不達標！神說了，什麼是可行的事、什麼是不可行之事。人若遵行了，就達標了。若是吃了神吩咐不可吃的那樹上的果子，就是虧缺了神的榮耀。神說要愛人如己，人卻分門別派、專門挑動紛爭、製造分裂、賣友求榮、口是心非、一口兩舌、行神眼中看為惡的事情。虧缺，不是盡失。說明神的榮耀仍在、卻不全在了。總是少一點、缺一些，可以說是“比神的榮耀欠一點、短一點”。也如一隻吃飯的碗，被刀磕碰，有了一個小缺口。碗還能用，卻也可能會傷人的嘴唇。

其次，信耶穌的人為義。 這是因信稱義的又一個依據，就是人只能被神稱義。這是新約聖

經的一大突破，全然超越了舊約的“唯獨揀選觀”。這也是猶太人的困惑與不解，其關鍵之處是要了解神是全人類的主、祂的心意是要萬人得救。保羅的意思是，人來到神面前必須要信有神、且信祂是一位全然公義的神、完美的神、在祂毫無黑暗、也無轉動的影兒！當人認識了神的絕對公義，就曉得人靠自己無法稱義、當然也就無法靠行為稱義了。這也是為什麼神要　使人知道祂自己本就為義、也稱信耶穌的人為義”的原因所在了。

最後，是憑著耶穌的血。神並沒有用“霸道總裁”的方法宣告自己的義，乃是“神設立耶穌作挽回祭、是憑著耶穌的血、藉著人的信、要顯明神的義。因為他用忍耐的心、寬容人先時所犯的罪。這是神的公義與神的憐憫與慈愛的完美整合。其實對我們的核心價值觀也是一次重要的調整。以往我們理解基督耶穌為我們捨命、流出寶血，大多會單單從神為我們捨命的愛來理解。當然對，也合情合理！但是，神所做的一切，都是為了要顯明神的義。我們來看第三點：

惟因信稱義

保羅是在講道理、也是在進行邏輯推理, 是要告訴我們，因信稱義是得救的不二法門！因為天上人間，除了耶穌基督，沒有任何其他的得救道路。首先，律法與信心的關係。律法是神賜給祂子民的生命綱領，為要成為屬神兒女每日行事為人的生活指南。那麼，信心是什麼呢？信心是神在太初創立世界以先，伴隨著揀選而賜下的得救道路、旨在滿足人非有信不能得神的喜悅的心意。所以，律法是使人知罪、且無能自救、領人到基督面前來的恩典良機。 信心與律法相遇，就是恩典遇到機會、一拍即合，成就神的救恩。律法走在前頭，並不是要作帶領， 乃是要為信心開路。正如施浸約翰在曠野，是要為基督耶穌修直主的道。

其次，耶和華乃萬人的主。如果將耶穌基督單單當作是以色列一個民族的主或救主，就無法擺脫選民心態的綑綁，也就無法了解因信稱義的本質與奇妙。當保羅說：“難道　神只作猶太人的　神麼．不也是作外邦人的　神麼．是的、也作外邦人的　神。” 猶太人的內心應該是五味雜陳、食之無味了。他們可能將耶和華神當作他們的私有財產，甚至是藏著、掖著，不願與人分享，以致影響了神的福音大計。同樣，我們今天也應該將向猶太人傳福音當作教會優先次序的宣教計劃裡去。

最後，信心乃是堅固律法。從亞伯拉罕開始，以色列人就以自己的割禮為稱義的記號。亞伯拉罕九十九歲了，仍要按照神的吩咐受割禮。摩西服事神以先仍未受割禮，神甚至要殺了他。但是，耶穌基督來了之後，告訴猶太人與外邦人信心之道。信心可以使受割禮的猶太人稱義，也可以使未受割禮外邦人稱義。信心使猶太人與外邦人，藉著耶穌基督使兩下合而為一了。於是，信心不但沒有廢掉律法，反倒是更加堅固了律法。我們遵行律法，是因為相信神是我們的主、超越歷史的主、勝過死亡的主！

結語

好，感謝主！因信稱義使我們看見律法外的義、明白救贖裡的義、全是因為神透過耶穌基督賜給我們的因信稱義！

我們一同禱告……

（羅 3:21-31）

3:21 但如今　神的義在律法以外已經顯明出來、有律法和先知為證．

3:22 就是　神的義、因信耶穌基督、加給一切相信的人、並沒有分別．
3:23 因為世人都犯了罪、虧缺了　神的榮耀。
3:24 如今卻蒙　神的恩典、因基督耶穌的救贖、就白白的稱義。
3:25　神設立耶穌作挽回祭、是憑著耶穌的血、藉著人的信、要顯明　神的義．因為他用忍耐的心、寬容人先時所犯的罪．
3:26 好在今時顯明他的義、使人知道他自己為義、也稱信耶穌的人為義。
3:27 既是這樣、那裡能誇口呢．沒有可誇的了。用何法沒有的呢、是用立功之法麼．不是、乃用信主之法。
3:28 所以〔有古卷作因為〕我們看定了、人稱義是因著信、不在乎遵行律法。
3:29 難道　神只作猶太人的　神麼．不也是作外邦人的　神麼．是的、也作外邦人的　神。
3:30　神既是一位、他就要因信稱那受割禮的為義、也要因信稱那未受割禮的為義。
3:31 這樣、我們因信廢了律法麼．斷乎不是、更是堅固律法。

16. Justification by faith【Romans 3:21-31】

Instruction

Everyone has sinned, what should we do? Then use the law to judge! Is it okay? Sure! However, the purpose of God's justice is to satisfy God's love, God's mercy, and God's kindness. Therefore, God prepared faith for the world to achieve the purpose of salvation. Let's look at the first point:

Righteousness outside the law

Paul's proposal of righteousness outside the law was shocking to the Jews. Since Mount Sinai, the law has become the reliance and standard for God's chosen people. First, the function of the law. Paul said that the righteousness of God is revealed outside the law. This sentence is not easy to understand. What on earth is he talking about? What is revealed outside the law can only be human sin! This revelation is not only about sins that have been committed and plans to commit sins that have not yet been committed, but also sinful thoughts that may be triggered and stirred up. This is also an important function of the law. Of course, the function of the law in condemning sin is to satisfy God's justice. The law itself is a statute or regulation, which is "dead" there. But it's better not to be activated, as soon as people read it, their hearts are activated. When the officials read the law "No greed is allowed", another voice in their hearts asked: Why can't we be greedy?

Secondly, the need for faith. It seems that the law promulgated by God on Mount Sinai not only revealed God's will, but also revealed the despair of the elect. The despair is that people cannot be justified by observing the law. If we can no longer rely on the law, is there any other way out? Paul said: "the righteousness of God through faith in Jesus Christ for all who believe. For there is no distinction. (Romans 3:22)" The righteousness of God means that man cannot rely on the law and feels hopeless. Then, in the fullness of His time, God gave us faith, that is, justification by faith, through the incarnation of Christ. What is unacceptable to Jews is that God will give salvation "through faith in Jesus Christ to everyone who believes, without distinction!"

Finally, righteousness is accomplished. Have you ever thought about why God does so many things, including salvation and incarnation? In fact, it is very simple, just to satisfy God's justice. In the face of God's righteousness, even God's mercy has become God's attribute or method. This is also very difficult to understand, like God's propitiation. Paul said, "whom God put forward as a propitiation by his blood, to be received by faith. This was to show God's righteousness, because in his divine forbearance he had passed over former sins. (Romans 3:25)" What we may find difficult to imagine is that God established Jesus as the propitiation sacrifice not to redeem sinners like us, but to avert God's own wrath. Understanding this is important and should not be taken lightly. Let's look at the second point:

Righteousness in redemption

God's righteousness enters redemption, and through the incarnation of Christ, God enters human history. First, it falls short of the glory of God. What is "fall short of" ? It's missing, inadequate, and substandard! God has said what can be done and what cannot be done. If people follow it, they will achieve the standard. If you eat from the tree that God commanded not to eat, you will fall short of the glory of God. God says to love your neighbor as yourself, but people are divided, specializing in stirring up strife, creating divisions, betraying friends for glory, duplicity, double-talking, and doing things that are evil in the eyes of God. A deficit is not a total loss. It shows that the glory of God is still there, but not completely there. It is always a little less, lacking something, which can be said to be "a little less than the glory of God." It's like a rice bowl that was hit by a knife and had a small chip. The bowl may still be used, but it may hurt someone's lips.

Secondly, he who believes in Jesus is righteous. This is another basis for justification by faith, that is, people can only be justified by God. This is a major breakthrough in the New Testament, completely surpassing the "concept of election alone" in the Old Testament. This is also the confusion of the Jews. The key point is to understand that God is the Lord of all mankind and His intention is for all people to be saved. What Paul means is that when people come before God, they must believe that there is a God, and that He is a completely righteous God, a perfect God, with no darkness or shadow of turning in Him! When people understand the absolute righteousness of God, they will know that they cannot be justified by themselves, and of course they cannot be justified by works. This is the reason why God wants" to let people know that "he might be just and the justifier of the one who has faith in Jesus."

Finally, it is by the blood of Jesus. God does not use a "tyrannical" method to declare His righteousness; but "whom God put forward as a propitiation by his blood, to be received by faith. This was to show God's righteousness, because in his divine forbearance he had passed over former sins. (Romans 3:25)" This is the perfect integration of God's justice and God's mercy and love. In fact, it is also an important adjustment to our core values. In the past, when we understood that Christ Jesus laid down his life and shed His precious blood for us, most of us would understand it solely from the love of God who laid down His life for us. Of course it is, and it makes sense! However, everything God does is to demonstrate God's righteousness. Let's look at the third point:

Justified by faith alone

Paul is reasoning and making logical deductions and he wants to tell us that justification by faith is the only way to be saved! Because there is no other way to salvation in heaven or on earth except Jesus Christ. First, the relationship between law and faith. The law is the life program given by God to His people in order to become a guide for the daily conduct of God's children. So, what is faith? Faith is the path of salvation given by God along with selection before the creation of the world in the beginning, and is designed to satisfy God's will that man cannot please God without faith. Therefore, the law is a graceful opportunity to make people aware of their sins and inability to save themselves, and to lead them to Christ. When faith and law meet, grace meets opportunity and they hit it off, achieving God's salvation. The law goes before us,

not to lead, but to open the way for faith. Just like John the Baptist was in the wilderness to make straight the way to the Lord for Christ Jesus.

Secondly, God is Lord of all. If we regard Jesus Christ solely as the Lord or Savior of the nation of Israel, we will not be able to get rid of the bondage of the elect's mentality, and we will not be able to understand the essence and wonder of justification by faith. When Paul said: "Or is God the God of Jews only? Is he not the God of Gentiles also? Yes, of Gentiles also, (Romans 3:29)" The Jewish people's hearts must be full of mixed feeling and tastelessness. They may treat God as their private property, or even hide it, unwilling to share it with others, thus affecting God's plan of the gospel. Likewise, we should make evangelism to the Jews a church priority today in our missionary plans.

Finally, faith strengthens the law. Beginning with Abraham, the Israelites took their circumcision as a sign of justification. Abraham was ninety-nine years old and still had to be circumcised according to God's command. Moses was uncircumcised before he served God, and God even wanted to kill him. However, when Jesus Christ came, he told both Jews and Gentiles the way to faith. Faith justifies the circumcised Jew as well as the uncircumcised Gentile. Faith makes Jew and Gentile one through Jesus Christ. Therefore, faith not only does not abolish the law, but actually strengthens the law. We obey the law because we believe that God is our Lord, the Lord who transcends history, and the Lord who overcomes death!

Conclusion

Well, thank the Lord! Justification by faith allows us to see the righteousness outside the law and understand the righteousness in redemption. It is all because of the justification by faith that God has given us through Jesus Christ!

Let us pray……

（Romans 3:21-31）

3:21 But now the righteousness of God has been manifested apart from the law, although the Law and the Prophets bear witness to it—
3:22 the righteousness of God through faith in Jesus Christ for all who believe. For there is no distinction:
3:23 for all have sinned and fall short of the glory of God,
3:24 and are justified by his grace as a gift, through the redemption that is in Christ Jesus, 25 whom God put forward as a propitiation by his blood, to be received by faith. This was to show God's righteousness, because in his divine forbearance he had passed over former sins.
3:26 It was to show his righteousness at the present time, so that he might be just and the justifier of the one who has faith in Jesus.
3:27 Then what becomes of our boasting? It is excluded. By what kind of law? By a law of works? No, but by the law of faith.
3:28 For we hold that one is justified by faith apart from works of the law.
3:29 Or is God the God of Jews only? Is he not the God of Gentiles also? Yes, of Gentiles also,
3:30 since God is one—who will justify the circumcised by faith and the uncircumcised through

faith.
3:31 Do we then overthrow the law by this faith? By no means! On the contrary, we uphold the law.

17.信與義的關聯【羅 4:1-8】

引言

儘管信心是新約聖經的突破，然而，保羅仍舊努力從舊約聖經中牽出一條恩典的連線。信心在亞伯拉罕的見證中，就是一個簡單的動機、且無條件迎接生命的風險與挑戰。我們來看第一點：

信心的內核

既然是一個動機，就必然與信心所結的果子相連。首先，肉體何所得？什麼是肉體？肉體就是與靈性相背道而馳的腳步，行出與神相背離的痕跡。肉體在本質上就是亞當的生命、或是延續亞當老我生命的價值觀體系。在這個原則下，並不分是誰，即使是亞伯拉罕也是如此。保羅的意思是說，任何人都要面對肉體的情慾、今生的驕傲。如果亞伯拉罕的倚仗僅僅是神對他的揀選，那麼，保羅就要問：我們的祖先“憑著肉體得了甚麼呢”？我們決志禱告信了主，也彷彿進入一個屬靈大家庭裡面。同樣的命題也擺在我們眼前，“憑著肉體我們又能得到甚麼呢”？

其次，可誇無可誇。誇口，是因為我們彷彿以為有什麼可誇的，對嗎？當人完成一件事兒之後，難免會有一種期待感，看看別人如何評估自己，對吧？特別是得到別人的肯定或誇獎，心裡面也會美滋滋的，會嗎？這其實就出現了所謂的“可誇之處”的誘惑，常常是隱藏在內心深處、不輕易示人的。這種“可誇之處”的本質，就是我們因行為稱義的苗頭冒出來了。尤其是當我們心裡還在期待別人，說幾句自己內心渴望的話語，就已經中招了。當然，要做到自我認定我們在神面前並無可誇之處，也非易事。

最後，因信算為義。這是一個難題，對嗎？被誇或自誇是我們的本性，卻要活出在神面前毫無所誇，也著實有些難為。那怎麼辦呢？這時保羅也引經據典了，他說：“經上說甚麼呢．說、『亞伯拉罕信　神、這就算為他的義。』” 什麼叫做“算”為他的義呢？算這個字在原文是記帳的意思，就是說，亞伯拉罕的信心被神記住了、並且被存入帳本裡了。在神的國度裡，一旦人的信被神記上帳，就被存為義了。當然，信心本身並非義，也無可誇的行為。只是，信心卻是義的根源，也是因信稱義的依據。我們看第二點：

信心的相連

信心若要與神的義相連，中間就需要有恩典作為橋樑。那麼，恩典的本質又是什麼？恩典的核心，就是自己不付代價，就白白得到了。首先，恩典的由來。恩典是為赦罪而預備的，為什麼呢？因為得救是本乎恩呀，當然也因著信。那麼，怎樣才不叫做恩典呢？保羅說，“作工的得工價、不算恩典、乃是該得的。”無論我們做了什麼，一旦覺得是自己應得的，就遠離神的恩典了。人一旦離開神的恩典，即使你曾經得到什麼，也會失去的。既然是恩典，就不能倚仗自己所擁有的。所以，人若要得到生命，就必先要捨棄生命。就是老我的生命、亞當的生命、必要毀滅的生命。

其次，稱罪人為義。保羅說：“惟有不作工的、只信稱罪人為義的　神、他的信就算為義。”

什麼意思呢？神的拯救大功，就是稱罪人為義。從神的角度來看，當他差派基督耶穌道成肉身、捨命十架、三天後從死裡復活的時候，稱罪人為義的節奏就開始了。一個罪人得救了，天上的天使天軍就在天上歡呼、讚美神的恩典。世人可能難以明白，為什麼神稱罪人為義，有什麼了不起？其核心就是因為人不配，並且還滿身罪污呢，怎麼就被稱為義人了呢？連撒但也不理解，上竄下跳的，控告神的兒女！但沒用！

最後，信就算為義。被神算為義，是神單方面的作為。這就是我們的得救，全然是一份恩典，並沒有人誇口的成分。人就做一件事，就是去信！信什麼呢？信神呀！信怎樣的神呢？保羅非常仔細地說，是信，而且是只信稱罪人為義的神。我們是被神稱為義的，而不是自己賺取的。唯有在這種情況下，人的信才會被神算為義。所以，稱罪人為義，既是神的作為，也是人所信的內容。當然，信不是僅僅知道，乃是要盡心、盡性、盡意、盡力愛主我們的神！講得形象一點，就是要信到上帝裡面去。我們看第三點：

信心的本質

落到人生的實處，信心的本質就是人要在神的面前蒙福。首先，被神稱為義的有福。將信心與有福相連接，是新約聖經的一大啟示。特別是耶穌在登山寶訓上，說了八種有福之人的光景。無論是哪一種福氣，都必須是以信心為基礎的。憑什麼說虛心的人就有福呢，因為天國是他們的。你若想得到天國，就必先信有天國呀！清心的人有福，是因為他們必得見神。同樣，凡來到神面前的，就必先信有神呀！而且還必須要只信稱罪人為義的神，對不對？相反，人若是不信呢？那就不可能領會聖靈的帶領、更加不會相信基督是成了肉身來的，也就不會是有福之人了。

其次，被神赦免其過有福。大衛對神的赦免有深刻的認識。當他與拔示巴同室之後，還變本加厲，在戰場上借刀殺人，間接殺了拔示巴的丈夫烏利亞。拿單先知來責備他，他就悔改！大衛在禱告中對神說：“我向你犯罪、惟獨得罪了你、在你眼前行了這惡、以致你責備我的時候、顯為公義．判斷我的時候、顯為清正（詩 51:4）。”大衛之所以成為耶和華喜悅的人，是因爲大衛對神的全心全意、毫無保留。我們可以從大衛寫的詩篇不難看出大衛對神的專一、唯一、與第一。

最後，主不算為有罪有福。坦率講，世上哪裡有沒有罪、或者是從來沒有犯過罪的人呢？但是，如果有神稱我們為義人，就是不算我們的罪為有罪，聖經說，這人是有福的！還記得拿但業嗎？對耶穌是拿撒勒人頗有微詞，似有議論之語。但是，耶穌卻說他是心裡沒有詭詐的人。一下子，把我也給整矇圈了。原本在人的眼中，一個微不足道的拿但業，並無寸功在身，卻因基督的一句宣告，拿但業就成了千古一有福之人。可能我們會有人問：憑什麼？就憑主不算為有罪的，可以嗎？其實，我們都是因為相信耶穌基督，以致我們罪得赦免、神看我們不算為有罪而已啦！

結語

好，感謝主！信與義的關聯，就是信心的內核是否在彰顯因信稱義、信心的相連是否與恩典相連、信心的本質則是看我們的人生是否有福。

我們一同禱告……

（羅 4:1-8）

4:1 如此說來、我們的祖宗亞伯拉罕、憑著肉體得了甚麼呢。
4:2 倘若亞伯拉罕是因行為稱義、就有可誇的．只是在　神面前並無可誇。
4:3 經上說甚麼呢．說、『亞伯拉罕信　神、這就算為他的義。』
4:4 作工的得工價、不算恩典、乃是該得的、
4:5 惟有不作工的、只信稱罪人為義的　神、他的信就算為義。
4:6 正如大衛稱那在行為以外、蒙　神算為義的人是有福的。
4:7 他說、『得赦免其過、遮蓋其罪的、這人是有福的。
4:8 主不算為有罪的、這人是有福的。』

17. The connection between faith and righteousness【Romans 4:1-8】

Introduction

Although faith is the breakthrough of the New Testament, Paul still strives to draw a thread of grace from the Old Testament. In the testimony of Abraham, faith is a simple motivation and unconditional acceptance of the risks and challenges of life. Let's look at the first point:

The core of faith

Since it is a motive, it must be connected with the fruits of faith. First, what was gained according to flesh? What is flesh? The flesh is the steps that run counter to the spirit, the traces that go against God. Flesh is essentially the life of Adam, or the value system that continues the life of Adam's old self. Under this principle, it doesn't matter who it is, not even Abraham. What Paul means is that everyone must face the lust of the flesh and the pride of life. If Abraham relied solely on God's choice of him, then Paul would ask: "What did our ancestors gain through the flesh?" When we decided to pray and believe in the Lord, we seemed to have entered a big spiritual family. The same proposition is before us, "What can we gain according to flesh?"

Secondly, there is nothing to brag about. We boast because we seem to think we have something to boast about, right? When people complete something, they will inevitably have a sense of expectation to see how others evaluate themselves, right? Especially when you get recognition or praise from others, you will feel happy in your heart, right? This actually gives rise to the so-called temptation of "something to boast about", which is often hidden deep in the heart and not easily revealed to others. The essence of this "boast" is that the beginning of our justification by works emerges. Especially when we are still expecting others to say a few words of what we desire in our hearts, we have already fallen into the trap. Of course, it is not easy to realize that we have nothing to boast about before God.

Finally, faith is accounted for righteousness. It's a difficult question, right? It is our nature to be praised or to boast, but it is really difficult to live without boasting before God. What to do? At this time, Paul also quoted scriptures. He said: "What does the scripture say? It says, "Abraham believed God, and it was counted to him as righteousness." What does it mean to be "accounted" to him as righteousness? The word "count" in the original language means to keep accounts, which means that Abraham's faith was remembered by God and deposited into the ledger. In the kingdom of God, once a person's faith is credited to God's account, it is credited as righteousness. Of course, faith itself is not righteousness, nor is it a worthy act. However, faith is the source of righteousness and the basis for justification by faith. Let's look at the second point:

The connection of faith

For faith to be connected to God's righteousness, there needs to be grace as a bridge. So, what is the nature of grace? The core of grace is that you get it for free without paying the price. First, the origin of grace. Grace is provided for the forgiveness of sins. Why? Because salvation is by grace, and of course by faith. So, what is not called grace? Paul said, "Now to the one who works, his wages are not counted as a gift but as his due." No matter what we do, once we feel that we deserve it, we are far away from God's grace. Once you leave God's grace, you will lose whatever you have gained. Since it is grace, you cannot rely on what you have. Therefore, if a person wants to gain life, he must first give up his life. It is the life of the old self, the life of Adam, the life of inevitable destruction.

Second, justify the sinner. Paul said, "But to him who does not work but believes in God who justifies the ungodly, his faith is counted as righteousness." What does that mean? God's great saving work is to justify sinners. From God's perspective, the rhythm of justifying sinners began when He sent Christ Jesus to become flesh, sacrifice his life on the cross, and rise from the dead three days later. When a sinner is saved, the angels and hosts in heaven cheer and praise God's grace. It may be difficult for the world to understand why God justifies sinners. What's so great about it? The core of it is that because people are unworthy and full of sins, how can they be called righteous? Even Satan doesn't understand, jumping up and down to accuse God's children! But it's no use!

Lastly, faith accounted for righteousness. Being counted righteous by God is a unilateral act of God. This is our salvation. It is entirely a matter of grace and is not something anyone can boast about. There is only one thing people should do, and that is to believe! Whom to believe? Believe in God! What kind of God do you believe in? Paul said very carefully that it is faith, and faith alone, in God who justifies the ungodly. We are justified by God, not earned by ourselves. Only in this case will man's faith be counted as righteousness by God. Therefore, justifying sinners is not only an act of God, but also the content of man's belief. Of course, faith is not just knowing, but loving the Lord our God with all your heart, soul, mind, and strength! To put it more vividly, it means to believe in God. Let's look at the third point:

The essence of faith

When it comes to the reality of life, the essence of faith is that people want to be blessed in the presence of God. First, blessed are those who are justified by God. Connecting faith with blessing is a great revelation in the New Testament. Especially in the Sermon on the Mount, Jesus talked about eight conditions of blessed people. No matter what kind of blessing it is, it must be based on faith. Why should we say that the poor in spirit are blessed, because the kingdom of heaven belongs to them. If you want to get the kingdom of heaven, you must first believe that there is a kingdom of heaven! Blessed are the pure in heart because they will see God. Likewise, anyone who comes before God must first believe that there is God! And you must only believe in God who justifies sinners, right? On the contrary, what if people don't believe it? Then it would be impossible to understand the guidance of the Holy Spirit, let alone believe that Christ came in the flesh, and he would not be a blessed person.

Second, blessed are those whose lawless deeds are forgiven. David had a deep understanding

of God's forgiveness. After he and Bathsheba slept together, he went even further and indirectly killed Bathsheba's husband Uriah on the battlefield. The prophet Nathan came to rebuke him, and he repented! David said to God in prayer: "Against you, you only, have I sinned and done what is evil in your sight, so that you may be justified in your words and blameless in your judgment. (Psalm 51:4)" The reason why David became a man who pleased God was because he was devoted to God wholeheartedly and without any reservation. We can easily see from the Psalms written by David that he was dedicated, unique, and first to God.

Lastly, blessed is the man against whom the Lord will not count his sin. Frankly speaking, are there any people in the world who have no sin, or who have never sinned? However, if God calls us righteous, it means that our sins are not counted as sins. The Bible says, this person is blessed! Remember Nathanael? There was quite a bit of criticism and discussion about Jesus being a Nazarene. However, Jesus said that he was a man in whom there was no deceit. All of a sudden, I was also confused. Originally, in the eyes of people, Nathanael was an insignificant person with no merit, but because of Christ's declaration, Nathanael became a blessed person throughout the ages. Maybe some of us will ask: Why? Is it okay to just rely on the Lord to not count anyone guilty? In fact, because we believe in Jesus Christ, our sins are forgiven and God does not consider us guilty!

Conclusion

Well, thank the Lord! The connection between faith and righteousness is whether the core of faith shows justification by faith, whether the connection of faith is connected with grace, and the essence of faith is whether our life is blessed.

Let us pray……

（Romans 4:1-8）

4:1 What then shall we say was gained by Abraham, our forefather according to the flesh?
4:2 For if Abraham was justified by works, he has something to boast about, but not before God.
4:3 For what does the Scripture say? "Abraham believed God, and it was counted to him as righteousness."
4:4 Now to the one who works, his wages are not counted as a gift but as his due.
4:5 And to the one who does not work but believes in him who justifies the ungodly, his faith is counted as righteousness,
4:6 just as David also speaks of the blessing of the one to whom God counts righteousness apart from works:
4:7 "Blessed are those whose lawless deeds are forgiven, and whose sins are covered;
4:8 blessed is the man against whom the Lord will not count his sin."

18. 信心的澄清【羅 4:9-16】

引言

可以說，羅馬書的主題就是要將信心講清楚，同意嗎？信心是無法說清楚的明確主題、不是信心不清楚，乃是人在信心中常常迷茫。保羅講完因信稱義的範圍，就覺得有必要對信心有一個澄清的必要。我們看第一點：

信心與割禮無關

信心怎麼會與割禮扯上聯繫呢？對於我們今天的人來說，有些莫名其妙，對嗎？但是，我們不要忘記了，保羅信息的受眾，是兩千年前的猶太背景的信徒、都是受過割禮的人。首先，割禮的意義。割禮的意義是什麼，要從聖經起初的記載來看。神曾對亞伯拉罕說：“你們所有的男子、都要受割禮、這就是我與你、並你的後裔所立的約、是你們所當遵守的（創 17:10）。”所以割禮的初始意義是立約，是一個約的記號。以色列人與神在西乃山立了約，後來卻仍去拜偶像，又怎能取悅神呢？保羅要說的是，雖然亞伯拉罕受了割禮，但卻不是靠割禮取悅神。當然，割禮是神呼召、揀選以色列人的一個記號，從此，以色列人就有了神兒女的身份認同。

其次，信心的必要。只是當選民身份的腳步繼續前行的時候，割禮也漸漸成了某種禮儀、甚至是習俗。利未記說：“第八天要給嬰孩行割禮（利 12:3）。”雖然割禮延續至今，但與選民的屬靈生命漸漸脫離了關係。保羅在宣教路上，傳福音，既向受過割禮的猶太人傳、也向未受割禮的外邦人傳。割禮已經不再是標準或必要、乃是人對基督耶穌的信心。猶太人可能一下子聽不懂，保羅就對他們說：神是將“亞伯拉罕的信、就算為他的義。”始祖尚且如此，猶太人也就聽懂了。

最後，信心的印證。可能一開始猶太人也蒙圈了：亞伯拉罕一有信心，神就算為他的義。憑什麼呀？怎麼算呀？難道與亞伯拉罕的割禮沒有關係嗎？保羅的算法也很簡單，就是神呼召亞伯拉罕的時候，亞伯蘭 75 歲。離他百歲得子，仍有 25 年的時間。這期間，他經過了一些什麼事情呢？關鍵是，在他 99 歲接受割禮以前，神就因“亞伯蘭信耶和華，神就以此為他的義（創 15:6）。”說明亞伯蘭的割禮，與他被神稱為義，並沒有關係。我們看第二點：

信心與應許相連

可以說，神的應許是亞伯拉罕信心之路的動機，即因此而產生出來的動力。首先，成為大國。亞伯拉罕還在哈蘭，神就呼召他，說：“你要離開本地、本族、父家、往我所要指示你的地去（創 12:1）。”這句話是神對人類拯救所發出的第一句話，也是神對亞伯拉罕揀選的第一呼召。其實，也是神對他的僕人發出呼召的原始模板。就是說，若有人是蒙神呼召的，大同小異，必有相似類似的話語。正是在這一次呼召中，神對亞伯拉罕也發出應許，就是“我必叫你成為大國．我必賜福給你、叫你的名為大、你也要叫別人得福（創 12:2）…地上的萬族都要因你得福(.創 12:3)。”

其次，成為大族。亞伯蘭與羅得分手之後，羅得漸漸挪移帳棚、直到所多瑪。耶和華神來安慰亞伯蘭，說：“我也要使你的後裔如同地上的塵沙那樣多、人若能數算地上的塵沙、纔能

數算你的後裔（創 13:16）。”大國是指神的國度所影響的範圍，讓萬族得福。大族，則是說福音所到之處，萬國萬民都要來歸向主。以色列人全家歸主，不再僅限於雅各的後裔，乃是所有凡相信耶穌基督的人，都要歸入亞伯拉罕的大族，成全神要以色列人全家得救的應許。

最後，成為大義。亞伯拉罕完成向撒冷王麥基洗德十一奉獻之後，耶和華神在異象中應許亞伯蘭說：“你本身所生的、纔成為你的後嗣（創 15:4b）。”甚至說，亞伯蘭的後裔要像天上的星星那麼多。講這話的時候，亞伯蘭夫婦已經是七、八十歲的老人家了。如果是你，你信嗎？但是，聖經說：“亞伯蘭信耶和華、耶和華就以此為他的義（創 15:6）。”不容易信，亞伯蘭卻信了。沒有人能解釋為什麼，正如我們也解釋不了為什麼會信耶穌基督一樣。總之，神就以此為我們的義、甚至稱我們是義人。看第三點：

信心與恩典掛鉤

信心不知何時就與恩典結為夫婦、彼此相愛、相互配搭、成全福音。首先，得救本乎恩。馬丁路德的宗教改革家們，用五個唯獨來表達與天主教之間的區別。就是唯獨聖經、唯獨信心、唯獨恩典、唯獨基督、唯獨上帝的榮耀。以弗所書二章八節所說的你們得救是本乎恩，就是亞伯拉罕們被神稱為義的信仰基礎。憑什麼神在吾珥就呼召你亞伯拉罕，而不是別人？神當然有祂自己的權柄，更多的難道不是祂的恩典嗎？保羅也是一樣，那麼多的法利賽人，憑什麼神就在大馬色路上光照你呢？想想你我，不也是同樣嗎？神從萬民中間揀選了我們，使我們在基督里程為祂的兒女。我們何德何能啊？

其次，得救因著信。什麼是信心？信心就是因著恩典的前行，光照出耶穌的道路、引出道成肉身的真理、活出基督樣式的生命。保羅說：“所以人得為後嗣是本乎信．因此就屬乎恩．叫應許定然歸給一切後裔．不但歸給那屬乎律法的、也歸給那效法亞伯拉罕之信的（羅 4:16）。”於是，從此猶太人與外邦人都要在基督耶穌裡，兩下合而為一了。因爲那幔子裂開了，攔阻去掉了、障礙也沒有了。以色列人與新以色列組成以色列人的全家人，在神的國度裡，這全家人都必要得救，這是神說的。

最後，律法歸於信。保羅說：“若是屬乎律法的人、纔得為後嗣、信就歸於虛空、應許也就廢棄了（羅 4:14）。”聖經從來都沒有否定律法，耶穌說，天地都要廢去，律法的一筆一劃都不能廢去。只是，律法卻不能使人得救，卻能指出人的罪、且領人到基督面前來。於是，律法也成了信心的配搭，為要完成基督的福音使命、成全因信稱義的恩典。律法因著神救恩的緣故，選擇謙卑、配搭福音、甚至最終歸於信心的步伐、為要拯救世人、與信心之人同行天路。

結語

感謝主！信心與割禮無關，是因為神稱亞伯拉罕為義，是在割禮以先。神使信心與應許相連，是因為神應許了大國、大族、與大義。那麼，信心與恩典掛鉤，就是唯獨聖經、唯獨信心、唯獨恩典、唯獨基督、唯獨上帝的榮耀了。

我們一同禱告……

（羅 4:9-16）

4:9 如此看來、這福是單加給那受割禮的人麼．不也是加給那未受割禮的人麼．因我們所說、亞伯拉罕的信、就算為他的義。

4:10 是怎麼算的呢．是在他受割禮的時候呢．是在他未受割禮的時候呢．不是在受割禮的時候、乃是在未受割禮的時候。
4:11 並且他受了割禮的記號、作他未受割禮的時候因信稱義的印證、叫他作一切未受割禮而信之人的父、使他們也算為義．
4:12 又作受割禮之人的父、就是那些不但受割禮、並且按我們的祖宗亞伯拉罕、未受割禮而信之蹤跡去行的人。
4:13 因為　神應許亞伯拉罕和他後裔、必得承受世界、不是因律法、乃是因信而得的義。
4:14 若是屬乎律法的人、纔得為後嗣、信就歸於虛空、應許也就廢棄了。
4:15 因為律法是惹動忿怒的．〔或作叫人受刑的〕那裡沒有律法、那裡就沒有過犯。
4:16 所以人得為後嗣是本乎信．因此就屬乎恩．叫應許定然歸給一切後裔．不但歸給那屬乎律法的、也歸給那效法亞伯拉罕之信的。

18.Clarification of faith【Romans 4:9-16】

Introduction

It can be said that the theme of Romans is to explain faith clearly. Do you agree? Faith is a clear subject that cannot be explained clearly. It is not that faith is unclear, but that people are often confused in their faith. After Paul talked about the scope of justification by faith, he felt the need to clarify faith. Let's look at the first point:

Faith has nothing to do with circumcision

How does faith have anything to do with circumcision? Kind of baffling to us today, right? However, we must not forget that the audience for Paul's message were believers from a Jewish background two thousand years ago, and they were all circumcised people. First, the meaning of circumcision. The meaning of circumcision must be understood from the original records in the Bible. God once said to Abraham: "This is my covenant, which you shall keep, between me and you and your offspring after you: Every male among you shall be circumcised. (Gen. 17:10)" Therefore, the initial meaning of circumcision is to establish a covenant and is a sign of the covenant. The Israelites made a covenant with God on Mount Sinai, but later continued to worship idols. How could they please God? What Paul was trying to say was that although Abraham was circumcised, he did not rely on circumcision to please God. Of course, circumcision is a sign that God calls and chooses the Israelites. From then on, the Israelites have the identity of God's children.

Secondly, the need for faith. But as the electorate moved forward, circumcision gradually became a ritual, even a custom. Leviticus says: "And on the eighth day the flesh of his foreskin shall be circumcised. (Lev. 12:3)" Although circumcision continues to this day, it has gradually become disconnected from the spiritual life of the elect. On his missionary journey, Paul preached the gospel to both circumcised Jews and uncircumcised Gentiles. Circumcision is no longer a standard or necessity; it is a matter of faith in Christ Jesus. The Jews might not understand it at first, but Paul said to them: God counted "Abraham's faith as righteousness to him." If the ancestors did this, the Jews understood it.

Finally, the confirmation of faith. Maybe the Jews were also puzzled at first: As soon as Abraham had faith, God counted him as righteousness. Why? How to count it? Doesn't it have anything to do with Abraham's circumcision? Paul's calculation is also very simple. Abram was 75 years old when God called him. There are still 25 years left until he is 100 years old and has a son. What happened to him during this period? The point is, before he was circumcised at the age of 99, " "And he believed the Lord, and he counted it to him as righteousness. (Gen. 15:6)" Explain that Abram's circumcision had nothing to do with his being justified by God. Let's look at the second point:

Faith is linked to the promise

It can be said that God's promise was the motivation for Abraham's path of faith, that is, the driving force generated by it. First, become a great nation. While Abraham was still in Haran, God called him and said: "Go from your country and your kindred and your father's house to the land that I will show you. (Gen. 12:1)" This sentence is God's first word for the salvation of mankind, and it is also God's first call to choose Abraham. In fact, it is also the original template for God's call to His servants. That is to say, if someone is called by God, they will have similar words. It was during this call that God also made a promise to Abraham, namely "And I will make of you a great nation, and I will bless you and make your name great, so that you will be a blessing. (Gen. 12:2) …in you all the families of the earth shall be blessed. (Gen. 12:3)"

Secondly, become a great family. After Abram and Lot separated, Lot gradually moved his tents to Sodom. The Lord God came to comfort Abram and said: "I will make your offspring as the dust of the earth, so that if one can count the dust of the earth, your offspring also can be counted. (Gen. 13:16)" A great nation refers to the scope of influence of the kingdom of God, which blesses all nations. A great family means that wherever the gospel goes, all nations and peoples will come to the Lord. The conversion of the whole family of Israel to the Lord is no longer limited to the descendants of Jacob, but all those who believe in Jesus Christ will be included in the great family of Abraham, fulfilling God's promise that the whole family of Israel will be saved.

Lastly, it became great righteousness. After Abraham finished tithing to Melchizedek, king of Salem, Jehovah God promised Abram in a vision: "Your very own son shall be your heir. (Gen. 15:4b)" It was even said that Abram's descendants would be as numerous as the stars in the sky. When these words were spoken, Abram and his wife were already in their seventies or eighties. If it were you, would you believe it? However, the Bible says: "And he believed the Lord, and he counted it to him as righteousness. (Gen. 15:6)" It was not easy to believe, but Abram believed. No one can explain why, just as we can't explain why we believe in Jesus Christ. In short, God takes this as our righteousness and even declares us righteous. Let's look at the third point:

Faith is tied to grace

I don't know when faith and grace are married, loving each other, coworking with each other, and fulfilling the gospel. First, salvation is by grace. The religious reformers of Martin Luther used five solas to express their differences with Catholicism. It is Scripture alone, faith alone, grace alone, Christ alone, and the glory of God alone. Ephesians 2:8 says that by grace you have been saved, which is the basis of Abraham's belief that he was justified by God. Why did God call you Abraham in Ur and not someone else? Of course God has His own authority, but isn't it more about His grace? The same goes for Paul. There are so many Pharisees, why would God shine light on Paul on the Road of Damascus? Thinking about you and me, isn't it the same? God has chosen us from among all nations to be His children in the lineage of Christ. How can we be so virtuous?

Secondly, salvation is by faith. What is faith? Faith is the advancement of grace, illuminating the way of Jesus, leading to the truth of the incarnation, and living a life like Christ. Paul said,

“That is why it depends on faith, in order that the promise may rest on grace and be guaranteed to all his offspring—not only to the adherent of the law but also to the one who shares the faith of Abraham, who is the father of us all. (Romans 4:16)” So from now on both Jew and Gentile will be one in Christ Jesus. Because the veil was rent, the hindrance was removed and the obstacles were gone. The Israelites and the new Israel constitute the whole family of the Israelites. In the kingdom of God, this whole family must be saved. This is what God has said.

Finally, the law returns to faith. Paul said: “For if it is the adherents of the law who are to be the heirs, faith is null and the promise is void. (Romans 4:14)” The Bible never denies the law. Jesus said that heaven and earth will pass away, and not one stroke of the law will pass away. However, the law cannot save people, but it can point people out of their sins and lead them to Christ. Therefore, the law has also become the partner of faith in order to fulfill the gospel mission of Christ and fulfill the grace of justification by faith. For the sake of God’s salvation, the law chooses humility, cooperates with the gospel, and even ultimately returns to the steps of faith, in order to save the world and walk with those who have faith on the path to heaven.

Conclusion

Thank the Lord! Faith has nothing to do with circumcision because God justified Abraham before circumcision. God connects faith with promises because God promises great nations, great families, and great righteousness. Then, faith is linked to grace, which means Bible alone, faith alone, grace alone, Christ alone, and the glory of God alone.

Let us pray……

（Romans 4:9-16）

4:9 Is this blessing then only for the circumcised, or also for the uncircumcised? For we say that faith was counted to Abraham as righteousness.
4:10 How then was it counted to him? Was it before or after he had been circumcised? It was not after, but before he was circumcised.
4:11 He received the sign of circumcision as a seal of the righteousness that he had by faith while he was still uncircumcised. The purpose was to make him the father of all who believe without being circumcised, so that righteousness would be counted to them as well,
4:12 and to make him the father of the circumcised who are not merely circumcised but who also walk in the footsteps of the faith that our father Abraham had before he was circumcised.
4:13 For the promise to Abraham and his offspring that he would be heir of the world did not come through the law but through the righteousness of faith.
4:14 For if it is the adherents of the law who are to be the heirs, faith is null and the promise is void.
4:15 For the law brings wrath, but where there is no law there is no transgression.
4:16 That is why it depends on faith, in order that the promise may rest on grace and be guaranteed to all his offspring—not only to the adherent of the law but also to the one who shares the faith of Abraham, who is the father of us all.

19.亞伯拉罕的信心【羅 4:17-25】

引言

亞伯拉罕被稱為信心之父，是當他年九十九歲、神替他改名字的時候，說：“我已經立你作多國的父。”原文中在這句話之前，有“因為”兩個字。那麼，因為什麼呢？接下來會講，我們先來看第一點：

信心與源頭有關

在聖經中說源頭，當然就與神的創造有關，同意嗎？首先，使無變為有。這是我們的信仰與眾不同之處！除了我們所信的神以外，並沒有其他的神是使無變為有的。“神說、要有光、就有了光。”耶穌基督道成肉身，以神蹟奇事顯明其神性。門徒也好奇，怎麼連風浪也聽從他的話呢？保羅是將復活與創造並列，來說明信心的緣由。如果說神的創造已經十分久遠，那麼，基督的復活就離我們並不太遠。我們這些還活著的人，有許多都親身經歷過主的醫病趕鬼、復活升天。我保羅也在大馬色路上經歷了神的大光、主甚至在光中向我顯現，都是自古從來沒有過的神蹟奇事啊！

其次，因為有聖約。引言中我說因為二字，是何緣由呢？耶和華神對亞伯拉罕說：“我與你立約、你要作多國的父（創 17:4）。”從此，連名字也從亞伯蘭改成亞伯拉罕。由崇高的父轉變成多國的父、眾民的父。亞伯拉罕得了信心之父的名，是要向神守約的。守什麼約呢？神說：“我是全能的神、你當在我面前作完全人（創 17:1）。”耶穌在登山寶訓中也說：“所以你們要完全、像你們的天父完全一樣（太 5:48）。”在神面前作完全人，是指我們對神的心是否完全，就是對神的專一、唯一、及第一。

最後，絕望有指望。拉撒路已經死了，在墳墓裡已經有四天了。耶穌去了，說他只是睡了，你信嗎？保羅在亞細亞的特羅亞講了一晚上的道，一位名叫猶推古的少年人睡著了，從三樓掉下去摔死了。保羅走下去，用身體伏在他的身上，活了（徒 20:4-7）。亞伯拉罕百歲得子也是如此，撒拉連月經都已經停了。但神說，你們明年此時要生一個兒子，他們都信了。耶穌基督將他從死裡復活在神、在撒但、也在世人的面前活了出來。這是神兒女所活的盼望，就是“在無可指望的時候，因信仍有指望！我們看第二點：

信心與應許相連

神人關係的表達是立約，立約的本質則是神的應許。神的應許是人仰望那位為我們創始成終的主，對凡跟隨祂的賞賜。首先，復活是最大的應許。自古以來，從搖籃到墳墓的死路一條，就是人類的共同命定。當年的猶太人、包括法利賽人，都在生死的認知線上難以跨越。人們習慣了死亡、接納了死亡、認同了死亡、最後也臣服了死亡。於是，在心理認知上拒絕生命、拒絕復活、拒絕永生。舊約中關於復活的應許，猶太人聽不懂、也不願意去懂。從古到今的世人也是一樣，在否定神的應許的前提下，不接納福音、拒絕復活的真理。殊不知基督耶穌的捨命十架、三天後從死裡復活，就是最大的證明。

其次，生命是應許的見證。約翰為主作見證，說：“道成了肉身、住在我們中間、充充滿滿

的有恩典有真理。我們也見過他的榮光、正是父獨生子的榮光（約 1:14）。”道成了肉身，就是神的話語成為人的樣式，祂是上帝活著的話語。道這個字，希臘文翻譯成 Logos，不能簡單翻譯成邏輯。用英文的 Word 也不全面，因爲聖經裡所說神的話語，是表達上帝大能的臨在、及生命見證的內涵。耶穌基督就是活著的話語，所以約翰繼續說：“從來沒有人看見神．只有在父懷裡的獨生子將他表明出來（約 1:18）。”

最後，應許成全信心的義。神的應許，在本質上就是對人在信心上的回應，所表達的就是神的義。亞伯拉罕信神，神就算為是他的義。同樣，亞伯拉罕的子孫，包括我們這些凡信神的人，也被神算在祂的義裏了。被算為義這件事，就是神的應許。也就是說，我們今天得以信神，是神在太初創立世界已先，就應許在基督裡揀選我們、將我們劃在祂的福音大圈裡面。信耶穌、得永生，就是一件被神看為對的事情。這是神的義，值得我們將身體獻上、當作活祭、是理所應當的事情。我們看第三點：

信心與恩典掛鉤

亞伯拉罕信神，神就算為他的義，這可不是一句空話，乃是妥妥的、實實在在的應許、且帶著滿滿恩典的應許。首先，恩典的應許。神對亞伯拉罕的應許，豐富且久遠，信實廣大。粗略算起來，大致有五個約、十三項應許：（一）成為大國；（二）必賜大福；（三）成為大名；（四）叫人得福；（五）賜祝福者得福；（六）萬族得福；（七）後裔繁多；（八）作多國之父；（九）賜國度；（十）賜君王；（十一）賜地為業；（十二）堅定永約；（十三）作神子民。這些應許都是以立約的方式來表達的，經文也都集中出現在創世記（創 12:1-4 13:14-17, 15:1-20, 17:1-21, 22:1-19）。

其次，信心的承載。其實亞伯拉罕與撒拉都曾經在信心上軟弱，對不對？撒拉對她丈夫說，上帝使我不能生育。怎麼辦呢？你就與我的使女夏甲同房吧！天使來宣告：“到明年這時節、撒拉必給你生以撒、我要與他堅定所立的約（創 17:21）。”亞伯拉罕心中疑惑，心想，百歲老人還能得子嗎？撒拉也九十歲了，還能生養嗎？兩千年過去了，神藉著保羅卻說：“他的信心還是不軟弱！”我想說的是，我們哪怕只有一點點信心，在神那裡也是何等寶貴、蒙他看重！

最後，稱義的關聯。正是因爲這一點信心，神就稱亞伯拉罕為義。從亞伯拉罕一生的信心之路來看，他在神面前留下了與稱義相關連的見證。神的眼目所看見的是亞伯拉罕“並且仰望神的應許、總沒有因不信、心裡起疑惑．反倒因信、心裡得堅固、將榮耀歸給　神。且滿心相信、　神所應許的必能作成，所以這就算為他的義。”這對我們也是一個鼓勵與安慰！即使我們的信心不足、見證不強、生命也活得軟弱不堪。但是，那怕我們有一點可取之處，祂也會看為寶貴、引以為稱義的憑證。

結語

好，感謝主！亞伯拉罕的信心，與信心的源頭有關、與神的應許相連、且與神的恩典掛鉤。盼望神的恩惠平安與凡相信祂的人同在、從今直到永遠！
我們一同禱告……

（羅 4:17-25）
4:17 亞伯拉罕所信的、是那叫死人復活使無變為有的　神、他在主面前作我們世人的父．如經上所記、『我已經立你作多國的父。』

4:18 他在無可指望的時候、因信仍有指望、就得以作多國的父、正如先前所說、『你的後裔將要如此。』
4:19 他將近百歲的時候、雖然想到自己的身體如同已死、撒拉的生育已經斷絕、他的信心還是不軟弱.
4:20 並且仰望　神的應許、總沒有因不信、心裡起疑惑．反倒因信、心裡得堅固、將榮耀歸給　神。
4:21 且滿心相信、　神所應許的必能作成.
4:22 所以這就算為他的義。
4:23 算為他義的這句話、不是單為他寫的、
4:24 也是為我們將來得算為義之人寫的．就是我們這信　神使我們的主耶穌從死裡復活的人。
4:25 耶穌被交給人、是為我們的過犯、復活、是為叫我們稱義。〔或作耶穌是為我們的過犯交付了是為我們稱義復活了〕

19.Abraham’s Faith【Romans 4:17-25】

Introduction

Abraham is called the father of faith. When he was ninety-nine years old, God changed his name and said: “I have made you the father of many nations” In the original text, there is the word “because” before this sentence. So, because of what? I will talk about it next, let’s look at the first point:

Faith has to do with the source

The source mentioned in the Bible is of course related to God’s creation, do you agree? First, make nothing into something. This is what sets our faith apart! There is no other God who brings nothing into being except the God in whom we believe. “God said, Let there be light, and there was light.” Jesus Christ became human and manifested his divinity through signs and wonders. The disciples were also curious, why did even the wind and waves obey His words? Paul juxtaposes resurrection with creation to explain the reason for faith. If God’s creation is very long ago, then the resurrection of Christ is not too far away from us. Many of us who are still alive have personally experienced the Lord’s healings and exorcisms, resurrection and ascension to heaven. I, Paul, also experienced the great light of God on the Damascus Road. The Lord even appeared to me in the light. These were signs and wonders that had never happened before in ancient times!

Secondly, because there is a holy covenant. In the introduction, I said the word “because”, why? God said to Abraham: “Behold, my covenant is with you, and you shall be the father of a multitude of nations. (Gen. 17:4)” From then on, even his name was changed from Abram to Abraham. From the sublime Father to the Father of many nations and the Father of all peoples. Abraham was called the father of faith because he wanted to keep a covenant with God. What covenant should he keep? God said: “I am God Almighty; walk before me, and be blameless, (Gen. 17:1)” Jesus also said in the Sermon on the Mount: “You therefore must be perfect, as your heavenly Father is perfect. (Matthew 5:48).” Being perfect before God refers to whether our heart toward God is perfect, that is, toward God Exclusive, unique, and first.

Finally, there is hope in despair. Lazarus was dead and had been in the tomb for four days. Jesus went and said he was just sleeping. Do you believe it? Paul preached all night in Troas, Asia, when a young man named Eutychus fell asleep and fell to his death from the third floor. Paul went down, laid his body on him, and he lived (Acts 20:4-7). The same was true when Abraham was a hundred years old and had a child, and Sarah had even stopped menstruating. But God said, you will have a son at this time next year, and they all believed it. Jesus Christ resurrected from the dead and lived before God, Satan, and the world. This is the hope that God’s children live, that is, “When there is no hope, there is still hope through faith! Let’s look at the second point:

Faith is connected to the promise

The expression of the relationship between God and man is the covenant, and the essence of the covenant is God's promise. God's promises are rewards for those who look to the Lord who is our Author and Finisher and who follow Him. First, resurrection is the greatest promise. Since ancient times, the road to death from the cradle to the grave has been the common destiny of mankind. At that time, the Jews, including the Pharisees, had a hard time crossing the cognitive line between life and death. People are accustomed to death, accept death, identify with death, and finally surrender to death. Therefore, we reject life, resurrection, and eternal life in terms of psychological cognition. The Jews did not understand and were unwilling to understand the promise of resurrection in the Old Testament. The same goes for people from ancient times to the present. On the premise of denying God's promises, they do not accept the gospel and reject the truth of resurrection. Little did they know that Christ Jesus' sacrifice of his life on the cross and his resurrection from the dead three days later are the greatest proof.

Second, life is a testimony of the promise. John testified about the Lord and said: "And the Word became flesh and dwelt among us, and we have seen his glory, glory as of the only Son from the Father, full of grace and truth. (John 1:14)" The Word became flesh, which is the Word of God made in human form. He is the living Word of God. The word Tao in Greek is translated as Logos, which cannot simply be translated as logic. The English "Word" is not comprehensive, because God's words in the Bible express the presence of God's power and the connotation of life testimony. Jesus Christ is the living Word, so John continues: "No one has ever seen God; the only God, who is at the Father's side, he has made him known. (John 1:18)"

Finally, the promise is to fulfill the righteousness of faith. God's promises are essentially responses to man's faith, and what they express is God's righteousness. Abraham believed God, and God was credited to him as righteousness. Likewise, the descendants of Abraham, including those of us who believe in God, are also included in God's righteousness. The matter of being imputed righteousness is God's promise. In other words, we can believe in God today because God promised to choose us in Christ and place us in the great circle of His gospel before the creation of the world. Believing in Jesus and gaining eternal life is something that God sees as right. This is the righteousness of God, and it is worthy of us to offer our bodies as a living sacrifice, and it is a matter of course. Let's look at the third point

Faith is tied to grace

Abraham believed in God, and God counted him as righteousness. This was not an empty talk, but a proper and real promise, and a promise full of grace. First, the promise of grace. God's promises to Abraham were rich and long-lasting, and His faithfulness was vast. Roughly speaking, there are five covenants and thirteen promises: (1) Becoming a great nation; (2) Becoming a great blessing; (3) Becoming a great name; (4) Blessing others; (5) Those who bless will be blessed ; (6) All races will be blessed; (7) Descendants will be numerous; (8) Be the father of many nations; (9) Grant kingdoms; (10) Grant kings; (11) Grant land for inheritance; (12) Be firm forever Covenant; (13) To be God's people. These promises are all expressed in the form of covenants, and the scriptures all appear in Genesis (Genesis 12:1-4, 13:14-17, 15:1-20, 17:1-21, 22:1 – 19).

Secondly, the bearing of faith. In fact, both Abraham and Sarah were weak in faith, right? Sarah said to her husband, God has made me barren. What to do? Go and sleep with my maid Hagar! The angel came and announced: “But I will establish my covenant with Isaac, whom Sarah shall bear to you at this time next year. (Gen. 17:21)” Abraham was confused and thought, can a centenarian still have a child? Sarah was ninety years old, could she still have children? Two thousand years have passed, but God said through Paul: “His faith is still not weak!” What I want to say is, even if we only have a little faith, it is so precious to God and valued by Him!

Finally, the connection to justification. It was because of this faith that God justified Abraham. Judging from the path of faith throughout Abraham’s life, he left a testimony before God related to justification. What God’s eyes saw was Abraham “No unbelief made him waver concerning the promise of God, but he grew strong in his faith as he gave glory to God, fully convinced that God was able to do what he had promised. That is why his faith was “counted to him as righteousness. (Romans 4:20-22)” This is also an encouragement and comfort to us! Even if our faith is weak, our testimony is not strong, and our life is weak. However, even if there is any merit in us, He will regard it as precious and take it as evidence of justification.

Conclusion

Well, thank the Lord! Abraham’s faith is related to the source of faith, to God’s promises, and to God’s grace. I hope that God’s grace and peace will be with all those who believe in Him, now and forever!

Let us pray……

（Romans 4:17-25）

4:17 as it is written, “I have made you the father of many nations”—in the presence of the God in whom he believed, who gives life to the dead and calls into existence the things that do not exist.
4:18 In hope he believed against hope, that he should become the father of many nations, as he had been told, “So shall your offspring be.”
4:19 He did not weaken in faith when he considered his own body, which was as good as dead (since he was about a hundred years old), or when he considered the barrenness[b] of Sarah’s womb.
4:20 No unbelief made him waver concerning the promise of God, but he grew strong in his faith as he gave glory to God,
4:21 fully convinced that God was able to do what he had promised.
4:22 That is why his faith was “counted to him as righteousness.”
4:23 But the words “it was counted to him” were not written for his sake alone,
4:24 but for ours also. It will be counted to us who believe in him who raised from the dead Jesus our Lord,
4:25 who was delivered up for our trespasses and raised for our justification.

20.信心向蒙恩轉化【羅 5:1-11】

引言

從第五章開始，保羅離開舊約，回到新約談信心、談信心與信徒的關係，這就是信心向蒙恩轉化的由來。我們看第一點：

與神相和的恩典

始祖犯罪之後，人類就處在與神違和、即不和諧的狀態之中。也如同某些被封閉在某種枯井下面的人，卻自我感覺良好地誇耀所見到的井上天。首先，稱義的本質。稱義的真理結構不容易講，但是，也可以是很簡單。人犯罪之後，就處於罪的光景中，也就是不義的狀態中。因此，與神關係是插肩而過、沒有交集的。如今，因為相信耶穌基督，就開始改換道路、走義路了。這就叫做與神相和了。在神的眼中，人一旦信了主、開始走天路了，神就稱他們是祂的"義"中人了。這個義，是公義的義，就神眼中看為對的事、對的人。信心，是神所賜、叫人去活的生命，因而蒙神悅納。相反，不信的人就永遠也體會不到神的公義與慈愛、更難為神所用。

其次，進入的恩典。所謂相信，就是信到上帝裡面去。因此，信仰的經歷是一個進入的過程。信心，不能停留在認知的表面，乃是進入信仰的實質，就是教會的團契生活中去領受祂的恩典。作決志禱告，算是進入了。在教會裡按照恩賜、參與各樣的服事，算是站在主的恩典中了。不要小看這兩個步驟，進入與站立，靠自己都是無法完成的。因此保羅的前設是藉著主耶穌基督、就是靠著主才有可能完成、這個靠自己無法完成的步伐。簡言之，靠主、進入、站立，就是恩典了！

最後，歡喜的盼望。我們發現有些人雖然已經進入、似乎也站立得住了、也貌似正在依靠主。但是，就是不喜樂！不難發現的是，臉上掛著憂愁、愁鎖眉睫、甚至是整天都愁雲慘霧的。為什麼？想過嗎？那是因為我們對永生的期待，並沒有轉化成盼望。就是說，我們的歡喜不是因為對永生的盼望，就不可能持久。這時，好奇心與獵奇的動機就捆綁了我們的價值觀。控制欲將充滿我們的血液，控制家人、控制朋友、控制身邊的一切！這時，連喜樂也學會化妝了。虛假與虛空滿了心思意念，心靈深處再也沒有滿足，索取成了唯一的驅動力，自己痛苦萬分，卻無人傾訴。我們看第二點：

領受豐富的愛意

首先，因盼望而歡喜。一個人如果沒有盼望，那麼，他所信的也就枉然了。這樣，盼望的內涵就很重要了，對嗎？今天沒有工作，需要找工作。但是，找到工作卻不能成為人的盼望。因爲人一旦找到工作，原先的盼望就蕩然無存了。因此，一個人的歡喜，必須對準永恆的盼望。因信神而喜樂，是我們一生的追求。我們的好處不在祂以外，何必在乎在世間的得失呢。信心生盼望、盼望生歡喜、歡喜就不至於愁苦。

其次，因榮耀而歡喜。盼望必須是終極關懷的目標、是與永恆的價值相連、與上帝相連。盼望雖是不可見、卻因著信心而可以腳踏實地為之奮鬥、甚至擺上生命。盼望與心志相連，就

產生榮耀感。榮耀是盼望的頂峰，只能仰望、不可搶奪、更不可偷盜！人的喜樂與一時的高興，其區別就是看是否有神的榮耀。凡不因神的榮耀而產生的喜樂或高興，都是不長久的過眼雲煙。來得快、走得也快、輕飄飄的、毫無價值。相反，凡因神的榮耀而生出來的喜樂，是持久不衰的。

最後，因患難而歡喜。如何查驗我們的喜樂，是出於得失、還是出於神的榮耀呢？這時，神對我們的察驗就來了。透過什麼方式呢？往往是讓我們遇見患難，所謂患難見真情，說的就是這個道理。人在諸事順利的環境中，往往不容易試驗出喜樂還是一時的高興。但是，當疾病來了、失業了、意外發生了等等，真正的考驗也就臨到了。耶穌在客西馬尼園禱告，聖經說祂流出的汗水猶如血滴，連禱告的聲音也是沙啞的。在十字架上，主甚至問天父為什麼要離棄他？最後，主終於平靜地說：“成了！”我們看第三點：

以神為樂的滿足

人生不如意之事，十之八九，憑什麼會喜樂？所以，我們在人群中很難見到人有笑臉。即使是笑，也大都是皮笑肉不笑的虛假。為什麼呢？首先，聖靈所結的果子。坦率地講，若非聖靈所結的果子，人又怎麼可能會有恆久的忍耐呢？忍耐生出的老練是成熟的，此時的盼望就有可能持久了。比如說讀經，沒有忍耐就不可能堅持下去。堅持一下子並不難，難的是持之以恆不放棄。否則，你一說話就原形畢露，一聽就知道你讀經不多、也不常常思想。紙是包不住火的，內心的浮躁、靈裡的匱乏，一試便知，神又怎麼用你呢？即使用你，也會顯出生命中的羞恥、主也得不到祂當得的榮耀。

其次，使命生出的真愛。當主耶穌為我們捨命十架時，我們就知道何為愛了，對不對？不是因爲猶大賣主，使得主上十字架，乃是主自己走上十字架的。為什麼？因為為羊捨命是祂的使命，這使命是從天父那裡所領受的。相反，若是出於人本主義“為義人死、是少有的、為仁人死、或者有敢作的。惟有基督在我們還作罪人的時候為我們死、 神的愛就在此向我們顯明了。”這條真理也同樣拷問我們的靈魂、拷問我們的動機。我們的所做所為是否因為主、還是為了我們自己那可憐的私心或無知。

最後，以神為樂的生命。這是不容易體會出來的感覺，對不對？什麼叫做以神為樂？其實就是因為信祂，我們的核心價值觀得以改變了。過去是以這世界、世人的眼光來決定我們喜好與滿足。出門沒化妝，真面目被人看見了，就不得了啦！一張照片沒有經過修飾就放到群裡了，心情就會受到影響。甚至自己的年齡也成了不敢坦然無懼的面對了，不能問、不能說。為什麼？我們的年齡是見證主的器皿，為何不能為主所用呢？我們生命中的一切，若是能夠為主所用，當然也就是以神為樂的見證啦！

結語

信心向蒙恩轉化，是屬靈生命成長的印記，也是活出主的樣式的必由之路！與神相合的恩典，是神為凡信祂之人所預備的道路。因盼望而生出的歡喜快樂，是我們當效法主的生命。以神為樂，則是我們必要活出的真理。

我們一同禱告……

（羅 5:1-11）

5:1 我們既因信稱義、就藉著我們的主耶穌基督、得與 神相和。

5:2 我們又藉著他、因信得進入現在所站的這恩典中、並且歡歡喜喜盼望　神的榮耀。
5:3 不但如此、就是在患難中、也是歡歡喜喜的．因為知道患難生忍耐．
5:4 忍耐生老練．老練生盼望．
5:5 盼望不至於羞恥．因為所賜給我們的聖靈、將　神的愛澆灌在我們心裡。
5:6 因我們還軟弱的時候、基督就按所定的日期為罪人死。
5:7 為義人死、是少有的、為仁人死、或者有敢作的。
5:8 惟有基督在我們還作罪人的時候為我們死、　神的愛就在此向我們顯明了。
5:9 現在我們既靠著他的血稱義、就更要藉著他免去　神的忿怒。
5:10 因為我們作仇敵的時候、且藉著　神兒子的死、得與　神和好、既已和好、就更要因他的生得救了。
5:11 不但如此、我們既藉著我主耶穌基督、得與　神和好、也就藉著他、以　神為樂。

20.Faith transforms into grace【Romans 5:1-11】

Introduction

Starting from Chapter 5, Paul leaves the Old Testament and returns to the New Testament to talk about faith and the relationship between faith and believers. This is the origin of the transformation of faith into grace. Let's look at the first point:

The grace of peace with God

After the sin of the ancestors, mankind was in a state of disharmony with God. It is also like some people who are enclosed under some kind of dry well, but feel good about themselves and boast about the sky they see above the well. First, the nature of justification. The truth structure of justification is not easy to explain, but it can be very simple. After a person sins, he is in a state of sin, that is, a state of unrighteousness. Therefore, the relationship with God is side by side and has no intersection. Now, because one believes in Jesus Christ, he begins to change his path and take the path of righteousness. This is called being at peace with God. In the eyes of God, once a person believes in the Lord and begins to walk on the road to heaven, God calls them one of His "righteousness". This righteousness refers to things and people that are right in the eyes of God. Faith is the life given by God for people to live, thus being accepted by God. On the contrary, unbelievers will never be able to appreciate God's justice and love, and it will be even harder for them to be used by God.

Secondly, the grace of entry. To believe is to believe in God. Therefore, the experience of faith is a process of entry. Faith cannot stay on the surface of knowledge, but enters into the essence of faith, which is the fellowship life of the church to receive His grace. Praying a prayer of decision is considered as entering. If you participate in various services in the church according to your gifts, you are standing in the grace of the Lord. Don't underestimate these two steps. Entering and standing cannot be completed by yourself. Therefore, Paul's premise is that it is through the Lord Jesus Christ that it is possible to accomplish this step that cannot be accomplished by oneself. In short, relying on the Lord, entering, and standing are grace!

Finally, joyful hope. We find that although some people have entered, they seem to be standing, and they seem to be relying on the Lord. But, they are just not happy! It is not difficult to find that there is sadness on the face, frowning, or even being gloomy all day long. Why? Have you ever thought about it? That's because our expectation of eternal life has not been transformed into hope. That is to say, if our joy is not due to the hope of eternal life, it cannot last. At this time, curiosity and novelty motives bind our values. The desire to control will fill our blood, control our family, control our friends, control everything around us! At this time, even joy also became fake. Falseness and emptiness filled one's heart and mind, and there was no satisfaction deep in the heart. Requesting became the only driving force. One was in great pain, but no one talked to me. Let's look at the second point:

Receive abundant love

First, rejoice in hope. If a person has no hope, then his faith is in vain. In this way, the connotation of hope is very important, right? There is no work today and you need to find a job. However, finding a job cannot be a person's hope. Because once a person finds a job, his original hope is gone. Therefore, a person's joy must be directed toward eternal hope. Rejoicing in faith in God is our lifelong pursuit. Our good is not outside of Him, so why should we care about gains and losses in this world. Faith produces hope, hope produces joy, and joy will not lead to sorrow.

Second, rejoice in the glory. Hope must be the goal of ultimate concern, connected to eternal values, connected to God. Although hope is invisible, because of faith, we can work hard for it down-to-earth and even risk our lives. When hope is connected to the heart, a sense of glory arises. Glory is the pinnacle of hope, it can only be looked up to, cannot be robbed, let alone stolen! The difference between joy and temporary happiness is whether there is the glory of God. Any joy or happiness that is not due to the glory of God is fleeting. It comes and goes quickly, light and worthless. On the contrary, any joy that comes from the glory of God is lasting.

Finally, rejoice in adversity. How to check whether our joy comes from gains and losses, or from the glory of God? At this time, God's examination of us comes. In what way? It is often when we encounter adversity. This is the saying that a friend in need is a friend indeed. When people are in an environment where everything goes well, it is often difficult to test whether they are rejoicing or temporarily happy. But the real test comes when illness comes, job loss, accidents happen, etc. When Jesus prayed in the Garden of Gethsemane, the Bible says that His sweat was like drops of blood and His voice was hoarse when He prayed. On the cross, the Lord even asked the Father why He had abandoned Him. Finally, the Lord calmly said: "It is finished!" Let's look at the third point:

Contentment in God

Nine times out of ten things in life are not what you want, so why should you be happy? Therefore, it is difficult for us to see smiling faces in the crowd. Even the smiles are mostly fake. Why? First, the fruit of the Spirit. Frankly speaking, if it is not the fruit of the Holy Spirit, how can a person have long-term patience? The character produced from endurance is mature, and the hope at this time may be lasting. For example, when reading the Bible, it is impossible to persevere without patience. It is not difficult to persist for a while, but the difficult thing is to persevere and not give up. Otherwise, your true colors will be revealed as soon as you speak. When others hear this, they will know that you do not read the Bible much and do not think about it often. Paper cannot cover fire. The impetuousness of your heart and the lack of spirituality can be found out just by trying it. How can God use you? Even if you are used, the shame in life will be revealed, and the Lord will not receive the glory He deserves.

Secondly, true love is born of mission. When the Lord Jesus laid down his life on the cross for us, we knew what love is, right? It was not because Judas betrayed the Lord that He went to the

cross, but because the Lord Himself went to the cross. Why? Because it is His mission to lay down His life for the sheep, a mission He received from His Heavenly Father. On the contrary, if it is out of humanism "For one will scarcely die for a righteous person—though perhaps for a good person one would dare even to die– but God shows his love for us in that while we were still sinners, Christ died for us. (Romans 5:7-8)" This truth also questions our souls and our motives. Whether what we do is because of the Lord or because of our own poor selfishness or ignorance.

Finally, a life that delights in God. This is a feeling not easy to experience, right? What does it mean to take delight in God? In fact, it is because of our faith in Him that our core values have changed. In the past, our preferences and satisfaction were determined by the world and the world's perspective. If you go out without makeup and someone sees your true colors, that's a big deal! If a photo is posted in a group without being retouched, your mood will be affected. Even your own age has made you afraid to face it calmly and without fear, and you can't be asked or talk about it. Why? Our age is a vessel to bear witness to the Lord, why can't it be used by the Lord? If everything in our lives can be used for the Lord, of course it will be a testimony that we enjoy God!

Conclusion

The transformation of faith into grace is the mark of spiritual life growth and the only way to live out the likeness of the Lord! The grace of peace with God is the way God has prepared for all those who believe in Him. The joy born of hope is the life we should imitate the Lord. Taking delight in God is a truth we must live out.

Let us pray……

（Romans 5:1-11）

5:1 Therefore, since we have been justified by faith, we have peace with God through our Lord Jesus Christ.
5:2 Through him we have also obtained access by faith into this grace in which we stand, and we rejoice in hope of the glory of God.
5:3 Not only that, but we rejoice in our sufferings, knowing that suffering produces endurance,
5:4 and endurance produces character, and character produces hope,
5:5 and hope does not put us to shame, because God's love has been poured into our hearts through the Holy Spirit who has been given to us.
5:6 For while we were still weak, at the right time Christ died for the ungodly.
5:7 For one will scarcely die for a righteous person—though perhaps for a good person one would dare even to die—
5:8 but God shows his love for us in that while we were still sinners, Christ died for us.
5:9 Since, therefore, we have now been justified by his blood, much more shall we be saved by him from the wrath of God.
5:10 For if while we were enemies we were reconciled to God by the death of his Son, much more, now that we are reconciled, shall we be saved by his life.
5:11 More than that, we also rejoice in God through our Lord Jesus Christ, through whom we

have now received reconciliation.

21.因信稱義的本質【羅 5:11-21】

引言

當年馬丁路德宗教改革的底氣，就是因信稱義。從第三章到第五章，保羅用了大量篇幅來闡述因信稱義，如今也到了封頂之筆了。這就是今天信息的由來，來看第一點：

罪與死的糾纏

我們可能對罪的危害並不太清楚，覺得撒點兒小謊、說點兒假話等並無傷大雅。殊不知罪就這樣漸漸地成了人的常態，進入人們的日常生活而無感、無知、與無奈。首先，罪的氾濫。罪會氾濫，是保羅神學的一大貢獻。從始祖亞當開始，明明只是一個人犯罪。可是，我們在以後的世代看來，罪已經是一種普世性現象了。我們一出生，什麼都還沒怎麼想明白，就已經擁有一個罪人的身份了。一生的道路走來，發現總有罪的相伴相隨、且揮之不去、纏擾一生。保羅在這裡說得明白：“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。”這是我們認罪的神學基礎，也是我們悔改的前提。

其次，死亡權柄。什麼是死亡權柄？死亡權柄就是讓世人都成為亞當的後人，以至於世人都服在死亡的權下。世人不是因為犯了罪而成為罪人，乃是因為是罪人，所以會犯罪。由罪到死亡，是在律法中顯示出來的。在第一家庭中，耶和華神的吩咐就是神對人類的第一律法。如果神沒有吩咐，亞當吃了也就吃了，並不算為罪。從亞當到摩西，在西乃山上，因著律法，律法就是從個體向群體延伸，成為普世規矩。因著律法，使得世人都被定罪、無一例外。從此，亞當就成了罪人的代表，即“是那以後要來之人的預像”。

最後，罪的傳承。罪不但是氾濫，還會傳承。基督藉著復活宣告死亡權柄的落空，罪卻是藉著死亡在亞當的後裔中收屍。屬神的人，每天一句話、一個決定、一個動作，都在彰顯上帝的榮耀。然而，亞當的後裔，卻在活老我、以罪人的生命散播死亡的氣息。其實我們只需要將自己每天的對話錄下來，重新聽一遍，不難發現其中的光景。會不會習慣了埋怨、反倒是對鼓勵、恩言、愛心、憐憫等無感？好像不損人兩句就不覺得爽快？言談話語之中，總是想著爭強好勝、挑戰、要面子、羞辱人、或是愚昧無知！看第二點：

恩賜勝過死權

世人在罪與死亡的糾纏中，終日勞苦愁煩、絕望淒涼！因著神的愛，賜下基督耶穌、為羊捨命、使凡相信的人都能因信稱義。首先，恩賜大於過犯。這條數學公式不難理解，難的是要明白其中的意義。亞當夏娃在伊甸園的過犯，將罪引入世界，以致世人都陷在過犯中。隨之而來的是，神的咒詛就臨到，於是，神人關係也進入阻隔的狀態。因著神的愛，神決定要施行拯救。若要拯救成立，就必須有一樣東西大過人的過犯。否則，就擔當不起啊！這時，基督救恩的恩賜就來到人世間，擔當了世人的罪孽。簡言之，基督捨命的恩賜，大過亞當過犯的沈重。

其次，恩典臨到世人。那麼，救恩是如何臨到世人的呢？或者說，如何理解、怎能相信神的恩典就這麼白白賜下、使我們得救的呢？保羅說：“若因一人的過犯、死就因這一人作了王、

何況那些受洪恩又蒙所賜之義的、豈不更要因耶穌基督一人在生命中作王麼？”這是拿亞當與基督做比較，亞當一人犯罪，就使世人都犯了罪，那麼，神豈不能因基督耶穌是生命之主、生命之王，而使得世人因基督的救贖而得救呢？如此看來，因信稱義的恩典，如此臨到凡相信祂的人，不是理所應當的嗎？

最後，在過犯中稱義。耶穌說，有病的人才需要醫生，有罪的人才需要救恩。同樣的道理，無罪的人不需要救贖、無病的人也不需要醫生。因此，我們也不必害怕人的過犯！無論是自己還是他人在過犯中，只要真心悔改、歸向主，神都有恩典、有能力施行拯救。最關鍵的是，基督一次性地為你我捨命、向神獻上贖罪祭，就足夠了。以色列人要無休止地獻燔祭、贖罪祭，次年大祭司仍要繼續獻祭。但是，基督則“因一次的義行、眾人也就被稱義得生命了。”我們看第三點：

義與稱義的主

神的義是一回事，被神稱義則是另一回事。這其中唯有我們的主，才是因信稱義的道路、真理、與生命。首先，順服使人稱義。我們大概難以想像基督順服天父，所帶來給我們的意義。事實上，基督的順服是耶穌為我們捨命的前提。如果耶穌在客西馬尼園的禱告，沒有然而後面的話，就是“然而，就照父神的旨意而行”！那麼，我們今天仍舊活在沒有盼望的光景中。憑什麼叫神的兒子被掛在木頭上、被神咒詛呢？基督耶穌又沒有犯罪，憑什麼要為你我在十字架上捨命呢？但是，正因為聖父、聖子一條心，彼此配搭、施行拯救。這其中就離不開耶穌基督的順服。

其次，罪多恩典顯多。這是邏輯上的充分條件，而非必要條件。其實，這也是一條簡單的數學公式：罪多的地方，恩典就顯多。罪不分大小、也難分多少。人犯了一條罪，就是犯了眾條。神赦免我們的罪，赦免一條與赦免百條就不同、就顯出恩典的多少來。赦免偷盜罪與赦免殺人罪，也顯示出恩典在本質上的區別。當然，我們不能因為要顯出神恩典的多少或大小來，就去多多地犯罪！這就本末倒置了神的恩典、也虧缺了神的榮耀！

最後，義作王人得生。同樣，保羅說：“就如罪作王叫人死、照樣、恩典也藉著義作王、叫人因我們的主耶穌基督得永生。”神的恩典必須在真理的基礎上運行、也就是在神的義彰顯的前提下得以進行。教會如果不行真理，那麼，所做的一切就是偽命題、神的恩典也就成了世人的小恩小惠了。神的公義掌權時，恩典才可以稱之為是恩典。當我們的主耶穌基督做主作王時，因信稱義才成為可能！信耶穌、得永生，才有可能成為信徒的可行之道。

結語

感謝主！因信稱義的本質，為的是使我們脫離罪與死的纏擾。與此同時，基督耶穌救贖的恩賜，使我們勝過死亡的綑綁、跨越過犯對我們的牢籠。因著基督的順服，神將祂升為至高、又賜給他那超乎萬名之上的名、叫一切在天上的、地上的、和地底下的、因耶穌的名、無不屈膝、無不口稱耶穌基督為主、使榮耀歸與父神。

我們一同禱告……

（羅 5:11-21）

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。

5:13 沒有律法之先、罪已經在世上．但沒有律法、罪也不算罪。
5:14 然而從亞當到摩西死就作了王、連那些不與亞當犯一樣罪過的、也在他的權下．亞當乃是那以後要來之人的預像。
5:15 只是過犯不如恩賜．若因一人的過犯、眾人都死了、何況　神的恩典、與那因耶穌基督一人恩典中的賞賜、豈不更加倍的臨到眾人麼。
5:16 因一人犯罪就定罪、也不如恩賜．原來審判是由一人而定罪、恩賜乃是由許多過犯而稱義。
5:17 若因一人的過犯、死就因這一人作了王、何況那些受洪恩又蒙所賜之義的、豈不更要因耶穌基督一人在生命中作王麼。
5:18 如此說來、因一次的過犯、眾人都被定罪、照樣、因一次的義行、眾人也就被稱義得生命了。
5:19 因一人的悖逆、眾人成為罪人、照樣、因一人的順從、眾人也成為義了。
5:20 律法本是外添的、叫過犯顯多．只是罪在那裡顯多、恩典就更顯多了。
5:21 就如罪作王叫人死、照樣、恩典也藉著義作王、叫人因我們的主耶穌基督得永生。

21. The Essence of Justification by Faith【Romans 5:11-21】

Introduction

The basis of Martin Luther's religious reform at that time was justification by faith. From Chapter 3 to Chapter 5, Paul has devoted a lot of space to explaining justification by faith, and now he has reached the climax. This is where today's information comes from, let's look at the first point:

The entanglement of sin and death

We may not be very clear about the dangers of sin, and we may feel that there is no harm in telling a little lie, telling a few false words, etc. Little do they know that sin has gradually become the norm for people, entering people's daily lives without feeling, ignorance, and helplessness. First, the prevalence of sin. The prevalence of sin is a major contribution to Paul's theology. Starting from Adam, the first ancestor, it was obviously just one person who sinned. However, from our perspective in later generations, sin is already a universal phenomenon. When we are born, before we have even thought about anything, we already have the identity of a sinner. As we walk through life, we find that sin always accompanies us, lingering and haunting us throughout our lives. Paul makes it clear here: "Therefore, just as sin came into the world through one man, and death through sin, and so death spread to all men because all sinned. (Romans 5:12) This is the theological basis for our confession and the prerequisite for our repentance.

Secondly, the authority of death. What is the authority of death? The authority of death is to make everyone in the world become the descendants of Adam, so that everyone in the world is subject to the authority of death. People do not become sinners because they commit sins; they sin because they are sinners. From sin to death is revealed in the law. In the first family, God's command is God's first law for mankind. If God had not commanded it, Adam would have eaten and it would not have been a sin. From Adam to Moses, on Mount Sinai, because of the law, the law extends from individuals to groups and becomes universal rules. Because of the law, everyone in the world is condemned without exception. From then on, Adam became a representative of sinners, that is, "who was a type of the one who was to come."

Finally, the inheritance of sin. Sin is not only rampant, but also passed down. Through resurrection, Christ declared the failure of the power of death, but sin used death to collect corpses among the descendants of Adam. A man of God demonstrates the glory of God with every word, decision, and action he takes every day. However, the descendants of Adam are living the old self and spreading the breath of death with the lives of sinners. In fact, we only need to record our daily conversations and listen to them again, and it is not difficult to discover the scenes. Are you used to complaining, but have no appreciation for encouragement, words of kindness, love, compassion, etc.? It seems like you don't feel happy if you don't say anything

harmful to others? When you talk, you always think about being competitive, challenging, saving face, humiliating others, or being ignorant! Look at the second point:

Gifts are better than the power of death

In the entanglement of sin and death, the world is toiled, troubled, desperate and desolate all day long! Because of the love of God, Christ Jesus was given to lay down his life for the sheep, so that everyone who believes may be justified by faith. First, the gift is greater than the transgression. This mathematical formula is not difficult to understand, but what is difficult is to understand its meaning. Adam and Eve's transgression in the Garden of Eden introduced sin into the world, causing everyone in the world to fall into transgression. Following this, God's curse came, and the relationship between God and man also entered a state of isolation. Because of God's love, God decided to save us. For salvation to be established, there must be something greater than human transgression. Otherwise, we cannot afford it! At this time, Christ's gift of salvation came to the world and bore the sins of the world. In short, the gift of Christ's sacrifice is greater than the weight of Adam's transgression.

Secondly, grace comes to the world. So, how does salvation come to the world? In other words, how can we understand and believe that God's grace is so freely given to save us? Paul said: "For if, because of one man's trespass, death reigned through that one man, much more will those who receive the abundance of grace and the free gift of righteousness reign in life through the one man Jesus Christ. (Romans 5:17)" This is comparing Adam with Christ. When Adam sinned, the whole world sinned. Then, couldn't God, because Christ Jesus is the Lord and King of life, enable the world to be saved through Christ's redemption? From this point of view, isn't it natural that the grace of justification by faith should come to all those who believe in Him?

Finally, justified in transgression. Jesus said that only the sick need a doctor, and only the sinful need salvation. In the same way, sinless people do not need salvation, and disease-free people do not need doctors. Therefore, we do not need to fear the transgressions of men! Whether it is yourself or others who have committed transgressions, as long as you sincerely repent and turn to the Lord, God has the grace and power to save you. The most important thing is that it is enough for Christ to lay down his life for you and me once and for all and offer a sin offering to God. The Israelites had to offer burnt offerings and sin offerings endlessly, and the high priest would continue to offer sacrifices the following year. But Christ "so one act of righteousness leads to justification and life for all men. (Romans 5:18)" Let's look at the third point:

Righteousness and the Lord of justification

The righteousness of God is one thing, but being justified by God is another. Among them, only our Lord is the way, truth, and life for justification by faith. First, obedience justifies. It may be difficult for us to imagine the meaning that Christ's obedience to the Father brings to us. In fact, Christ's obedience is the prerequisite for Jesus to lay down his life for us. If Jesus' prayer in the Garden of Gethsemane did not include the following word "nevertheless"; that is, "Nevertheless, not my will, but yours, be done." Then, today we would still be living in a situation without hope. Why should the Son of God be hung on the cross and cursed by God? Christ Jesus has not sinned, so why should he lay down his life on the cross for you and me?

However, precisely because the Father and the Son are of the same mind, they co-work with each other and perform salvation. This is inseparable from the obedience of Jesus Christ.

Secondly, where sin abounds, grace abounds. This is a logically sufficient condition, not a necessary condition. In fact, this is also a simple mathematical formula: where sin abounds, grace abounds. Sins are no matter how big or small they are, nor how numerous they are. When a person commits one sin, he has committed many sins. God forgives our sins. Forgiving one sin is different from forgiving a hundred sins. This shows the extent of His grace. Forgiving the sin of theft and forgiving the sin of murder also shows the essential difference between grace. Of course, we cannot sin a lot just because we want to show the extent or magnitude of God's grace! This puts the cart before the horse of God's grace and falls short of God's glory!

In the end, righteousness reigns and people live. Likewise, Paul said: " so that, as sin reigned in death, grace also might reign through righteousness leading to eternal life through Jesus Christ our Lord. (Romans 5:21)" God's grace must operate on the basis of truth, that is, on the premise that God's righteousness is manifested. If the church does not practice the truth, then everything it does will be false propositions, and God's grace will become a small favor for the world. When God's justice reigns, grace can be called grace. Justification by faith is possible when our Lord Jesus Christ is Lord and King! Believing in Jesus and receiving eternal life is the only feasible way to become a believer.

Conclusion

Thank the Lord! The essence of justification by faith is to free us from the entanglement of sin and death. At the same time, the gift of salvation in Christ Jesus enables us to overcome the bondage of death and the prison of transgression. Because of Christ's obedience, therefore God has highly exalted him and bestowed on him the name that is above every name, 叫 so that at the name of Jesus every knee should bow, in heaven and on earth and under the earth, and every tongue confess that Jesus Christ is Lord, to the glory of God the Father. (Philippians 2:9-11)

Let us pray……

（Romans 5:11-21）

5:12 Therefore, just as sin came into the world through one man, and death through sin, and so death spread to all men because all sinned—

5:13 for sin indeed was in the world before the law was given, but sin is not counted where there is no law.

5:14 Yet death reigned from Adam to Moses, even over those whose sinning was not like the transgression of Adam, who was a type of the one who was to come.

5:15 But the free gift is not like the trespass. For if many died through one man's trespass, much more have the grace of God and the free gift by the grace of that one man Jesus Christ abounded for many.

5:16 And the free gift is not like the result of that one man's sin. For the judgment following one trespass brought condemnation, but the free gift following many trespasses brought justification.

5:17 For if, because of one man's trespass, death reigned through that one man, much more will

those who receive the abundance of grace and the free gift of righteousness reign in life through the one man Jesus Christ.
5:18 Therefore, as one trespass led to condemnation for all men, so one act of righteousness leads to justification and life for all men.
5:19 For as by the one man's disobedience the many were made sinners, so by the one man's obedience the many will be made righteous.
5:20 Now the law came in to increase the trespass, but where sin increased, grace abounded all the more,
5:21 so that, as sin reigned in death, grace also might reign through righteousness leading to eternal life through Jesus Christ our Lord.

22.信而受浸的必要【羅 6:1-5】

引言

保羅神學包括論證與應用，進入第六章，開始了信仰應用的階段。即我們與基督聯合的事實，是如何表達的。這就要提到我們的受浸問題，也是信仰的核心的表達。我們來看第一點：

罪中生死的選擇

將受浸的問題提高到生死抉擇問題，是保羅神學的一大貢獻。為此，保羅也提出他的邏輯鏈條，使人無可辯駁。首先，人在罪中的選擇。從第五章延續下來的討論，是神的恩典在人的罪上顯多。彷彿在說，既然神的恩典在人的罪上顯多，豈不是可以為了讓神的恩典顯多，我們就去多多犯罪吧！這是邏輯上的必要條件與充分條件的界線，兩者不可在等號兩邊暗通款曲。不錯，神的恩典在罪多的地方顯多，在罪少的地方顯少。這是事實，但這個事實並不為啟動人的動機提供依據。簡言之，人在罪中，並沒有為了讓恩典顯多而故意犯罪的餘地。恩典的唯一選項就是悔改，而不是繼續彰顯人的驕傲。

其次，人在罪中的結局。聖經說，罪的工價乃是死，死亡是罪帶給人的唯一後果。但是，當人靠著基督將罪治死的時候，人就不可以仍在罪中活著了。這是信徒成長的一個瓶頸，就是仍舊在戀慕罪的感覺。這種感覺如同始祖看那樹上的果子好作食物、也悅人的眼目。想想也是，既然神將園中各樣樹上的果都賜給我了，也不差這一棵樹。在教會中守規矩也是同樣道理，反正都是去宣教，我就想怎樣就怎樣，難道連這點自由也沒有了嗎？內心的貪婪與驕傲，啟動著悖逆的本性，向神的國度發出來自撒但的挑戰。

最後，人在罪中的出路。感謝主！神不但讓人在罪中去做出選擇，也讓人看見在罪中的結局，祂更加在罪中賜給人一條悔改之路。這是一條唯一的活路，前提是死在罪裡、不能仍在罪中活著。當罪的意念臨到時，蒙聖靈光照的人就必須向罪說不！說不的本質原因是因為我們已經在罪上死了。既然已經在罪上死了，又怎能活出罪的樣式呢？貪婪來了該怎麼辦？驕傲來了又當如何？誘惑臨到呢？隱而未現的罪來訪，如何抵禦呢？聖經說要凡事奉主的名、凡事藉著禱告、祈求、和感謝，將你們所要的告訴神！看第二點：

浸禮歸入的樣式

如果說，人在罪中生死的選擇，是因信稱義、出死入生的恩典，那麼，信而受浸則是因信稱義的見證了。首先，受浸歸入祂的死。人對死亡既熟悉、又陌生，常常會去拒絕談論它。基督徒看死亡，至少有兩種死亡：一是肉身的死亡，這是人人都有的死亡; 二是永死，是指那些不信主的人最終的結局。其實，基督徒還有另一種死，叫做老我的死去！我們的浸禮，就是在表明我們老我的死。因著罪，老我的死極其不容易。當聖靈與我們的心同證，我們是神的兒女的時候，也意味著我們應當與聖靈同工，時刻提醒我們要治死、掐死我們的老我！既然受了浸，就當曾經會犯罪的老我已經死去、且漸漸死透！

其次，也歸入祂的埋葬。有沒有想過，為什麼主耶穌已經被釘死了，還要被埋葬在墳墓裡？他是在演示我們效法祂將要走的道路啊！我們受浸的那一刻，在地平線上的我們不見了。去

哪兒啦？死了、且埋葬了、不存在了！就是在表明一個真理，一個已經死了、且埋葬了的人，將不再犯罪！所以，每當罪的念頭來訪時，摸摸自己的屬靈脈搏，禱告求問神是否安靜？老我不死透，心就難安靜！人一不安靜，罪就伏在門口，你一邁步走出誡命規矩的界線，就會被罪轄制！究其原因，是因為綑綁你的罪在詐死、或沒死透！

最後，當有新生的樣式。為這個緣故，我們就當彼此勸勉、相互提醒要掐死我們的老我！老我若真的已經死了，就必會有新生的樣式。什麼是新生的樣式？就是效法主的樣式，祂的謙卑柔和、甘心為僕、為羊捨命！不是口號，乃是“叫我們一舉一動有新生的樣式”！一舉一動的意思，是指我們的日積月累、每天都有心意更新的變化。從心底發出、從言行活出、從見證看出、從家庭、從團契、從教會、從服事、從與陌生人的偶遇中等等。以致如今活著的不再是我，乃是基督在我裡面活著。我們看第三點：

復活形狀的聯合

從信主、到受浸，可以說是完成了蒙拯救的第一步，接下來，就必須在祂復活的形狀中與主聯合。首先，與父的榮耀聯合。人對神的榮耀認知是有限的，這是因為人的格局、位格有限。伊甸園裡的榮耀，聖經的描述輕描淡寫。給五十多億的活物起名字，那是一個怎樣的記憶力呀！然後是整理歸類、遠超我們今天、後現代的思維模式。他用的是什麼語言、第幾代的量子計算機？伊甸園有多大？會不會與啟示錄的新耶路撒冷相仿？“城是四方的、長寬一樣、天使用葦子量那城、共有四千里．長寬高都是一樣（啟 21:16）。”榮耀是指神的尊榮、智慧、能力、恩典、慈愛等在人間，引發人對神的敬拜與頌讚！

其次，與死的形狀聯合。為什麼要與主死的形狀聯合？因為主的死，是神之大愛的最高表現形式。如經上所說：“惟有基督在我們還作罪人的時候為我們死、神的愛就在此向我們顯明了（羅 5:8）。”與死的形狀聯合，一是要效法主的死、效法祂的為羊捨命，我們也當彼此相愛、彼此捨命。二是靠著主耶穌基督，將老我治死。若沒有經歷與主同死、同復活，就不可能有新的生命。同死是同復活的生命經歷根基，是身心靈的全然更新！如我們的性格、性情、品格、人格、靈格等，都要心意更新而變化！

最後，與復活形狀聯合。復活的形狀，就是主復活之後的樣式、那是榮耀的樣式！聖經啟示的並不完全，但從主復活後的樣式，也可以讓我們略見端倪。他不受時空的限制，在加利利與門徒赴約，彷彿是“穿牆而入”，來到門徒當中。復活的主還可以與門徒一同吃喝、一同分享、一同捕魚、並且還頒布大使命。最後，在天使的迎接中，當著五百多個門徒在橄欖山上漸漸升天。天使說：“加利利人哪、你們為甚麼站著望天呢．這離開你們被接升天的耶穌、你們見他怎樣往天上去、他還要怎樣來（徒 1:11）。”

結語

好，感謝主！因信稱義、信而受浸、且與祂復活的形狀聯合是我們屬天道路的必由之路，那麼，主昇天前的吩咐也是我們一生所活的目標與盼望了。就是：“但聖靈降臨在你們身上、你們就必得著能力．並要在耶路撒冷、猶太全地、和撒瑪利亞、直到地極、作我的見證（徒 1:8）。”

我們一同禱告……

（羅 6:1-5）

6:1 這樣、怎麼說呢．我們可以仍在罪中、叫恩典顯多麼。
6:2 斷乎不可．我們在罪上死了的人、豈可仍在罪中活著呢。
6:3 豈不知我們這受洗歸入基督耶穌的人、是受洗歸入他的死麼。
6:4 所以我們藉著洗禮歸入死、和他一同埋葬．原是叫我們一舉一動有新生的樣式、像基督藉著父的榮耀、從死裡復活一樣。
6:5 我們若在他死的形狀上與他聯合、也要在他復活的形狀上與他聯合．

22.Necessity of Believing and Being Baptized【Romans 6:1-5】

Introduction

Paul's theology includes argument and application, and entering Chapter 6 begins the stage of faith application. That is, how the fact of our union with Christ is expressed. This brings up the issue of our baptism, which is also the core expression of faith. Let's look at the first point:

The choice of life and death in sin

Elevating the issue of baptism to a matter of life and death is a major contribution of Paul's theology. For this reason, Paul also presented his logical chain, making it irrefutable. First, man's choice in sin. The discussion that continues from Chapter 5 is that God's grace abounds in man's sin. It seems to be saying, since God's grace abounds in man's sins, shouldn't we sin more in order to make God's grace abound? This is the logical boundary between necessary conditions and sufficient conditions. The two cannot be combined on both sides of the equal sign. Yes, God's grace abounds where sin is abundant, and where sin is little, God's grace abounds. This is true, but this fact does not provide basis for the motivation of the promoter. In short, man in his sin has no room for willful sin in order that grace may abound. The only option for grace is repentance rather than continued display of human pride.

Secondly, man's outcome in sin. The Bible says that the wages of sin is death, and death is the only consequence of sin. However, when a person puts sin to death through Christ, he can no longer live in sin. This is a bottleneck in the growth of believers. That is, they still desire to sin. This feeling is like that of the first ancestors who saw that the fruit on the tree was good for food and pleasing to the eyes. Thinking about it, since God has given me the fruit of all the trees in the garden, he would not miss this one tree. The same goes for observing the rules in the church. Anyway, I am going on a missionary trip, so I can do whatever I want. Don't I even have this bit of freedom? The greed and pride in the heart activate the rebellious nature and issue challenges from Satan to the kingdom of God.

Finally, man's way out of sin. Thank you Lord! God not only allows people to make choices in sin, but also allows people to see the outcome of sin. He also gives people a way to repent in sin. This is the only way to survive, provided that you are dead in sin and cannot still live in sin. When the thought of sin comes, those who are enlightened by the Holy Spirit must say no to sin! The essential reason for saying no is because we are dead to sin. Since you have died to sin, how can you live like sin? What to do when greed comes? What if pride comes? When temptation comes? How to resist the visit of hidden sin? The Bible says that in everything you do in the name of the Lord, by prayer and supplication, with thanksgiving, let your requests be made known to God! Let's look at the second point:

Baptismal pattern

If man's choice of life and death in sin is justification by faith and the grace of passing from death to life, then being baptized by faith is a testimony of justification by faith. First, be baptized into His death. People are both familiar and unfamiliar with death, and often refuse to talk about it. When Christians look at death, there are at least two kinds of death: one is physical death, which is the death that everyone has; the other is eternal death, which refers to the final outcome of those who do not believe in the Lord. In fact, there is another kind of death for Christians, which is called the death of the old self! Our baptism expresses the death of our old self. Because of sin, the death of the old self is extremely difficult. When the Holy Spirit testifies with our hearts that we are children of God, it also means that we should work together with the Holy Spirit, always reminding us to put to death and strangle our old self! Now that you have been baptized, you should consider that the old self that once sinned has died and is gradually dying!

Secondly, also included in His burial. Have you ever wondered why the Lord Jesus was buried in a tomb after he was crucified? He is demonstrating the path we will follow in imitating Him! The moment we were baptized, we disappeared on the horizon. Where are we going? Dead, buried, and no longer exists! It is to show the truth that a person who has died and been buried will no longer sin! So, whenever sinful thoughts come to visit, feel your spiritual pulse and pray to ask God if you are being quiet? If the old self is not dead, it will be difficult for your heart to be at peace! As soon as a person is not quiet, sin is lurking at the door. As soon as you step out of the boundaries of commandments and rules, you will be controlled by sin! The reason is because the sin that binds you is pretending to be dead, or not dead!

Finally, there should be a newness of life. For this reason, we should encourage and remind each other to strangle our old selves! If the old self is really dead, there will be a newness of life. What is the newness of life? It is to imitate the Lord's likeness, His humility and meekness, His willingness to be a servant, and to lay down His life for the sheep! It's not a slogan, but "we too might walk in newness of life." The meaning of every move refers to the changes in our minds that accumulate over time and are renewed every day. It comes from the heart, lived out through words and deeds, seen through testimonies, from family, from fellowship, from church, from serving, from chance encounters with strangers, etc. So now it is no longer I who live, but Christ who lives in me. Let's look at the third point:

Be united with him in a resurrection like his

From believing in the Lord to being baptized, we can say that we have completed the first step of salvation. Next, we must be united with the Lord in the shape of His resurrection. First, be united with the glory of the Father. Man's knowledge of God's glory is limited, because man's pattern and personality are limited. The glory in the Garden of Eden is an understatement in the biblical description. What kind of memory is it to name more than five billion living creatures? Then there is the sorting and categorization that goes far beyond what we have today, the postmodern way of thinking. What language is he using and what generation of quantum computer is he using? How big is the Garden of Eden? Will it be similar to the New Jerusalem in Revelation? "The city lies foursquare, its length the same as its width. And he measured the city with his rod, 12,000 stadia. Its length and width and height are equal.

(Revelation 21:16)" Glory refers to God's honor, wisdom, power, grace, love, etc. in the world, causing people to worship and praise God!

Secondly, be united with him in a death like his. Why unite with the Lord in a death like his? Because the death of the Lord is the highest expression of God's love. As the scripture says: "but God shows his love for us in that while we were still sinners, Christ died for us. (Romans 5:8)" To be united with the form of death, one is to imitate the Lord's death and imitate His laying down of life for the sheep. We should also love one another and lay down our lives for one another. The second is to put the old self to death by relying on the Lord Jesus Christ. Without experiencing death and resurrection with the Lord, it is impossible to have new life. Co-death is the foundation of the life experience of co-resurrection, and it is the complete renewal of body, mind and soul! For example, our character, temperament, personality, spirituality, etc., all need to be changed by the renewal of the mind!

Finally, be united with him in a resurrection like his. The shape of resurrection is the appearance of the Lord after His resurrection, and it is the appearance of glory! What the Bible reveals is not complete, but the Lord's appearance after his resurrection can also give us some clues. He was not limited by time and space. He made an appointment with the disciples in Galilee, as if he had "walked through the wall" and came to the disciples. The resurrected Lord can also eat, drink, share, fish with his disciples, and also issue the Great Commission. Finally, welcomed by angels, he gradually ascended to heaven on the Mount of Olives in front of more than five hundred disciples. The angel said: "Men of Galilee, why do you stand looking into heaven? This Jesus, who was taken up from you into heaven, will come in the same way as you saw him go into heaven. (Acts 1:11)"

Conclusion

Well, thank the Lord! Being justified by faith, being baptized by faith, and being united with the likeness of His resurrection are the only steps on our heavenly path. Then, the Lord's instructions before his ascension are also the goal and hope of our life. That is: "But you will receive power when the Holy Spirit has come upon you, and you will be my witnesses in Jerusalem and in all Judea and Samaria, and to the end of the earth. (Acts 1:8)"

Let us pray……

（Romans 6:1-5）

6:1What shall we say then? Are we to continue in sin that grace may abound?

6:2 By no means! How can we who died to sin still live in it?

6:3 Do you not know that all of us who have been baptized into Christ Jesus were baptized into his death?

6:4 We were buried therefore with him by baptism into death, in order that, just as Christ was raised from the dead by the glory of the Father, we too might walk in newness of life.

6:5 For if we have been united with him in a death like his, we shall certainly be united with him in a resurrection like his.

23.浸禮過後的成長【羅 6:6-23】

引言

對於每一個信主之後的基督徒來說，沒有什麼比浸禮過後的成長，令人捉模不定、甚至有些不知所措，對不對？一方面，知道信耶穌得永生是好事，但是，另一方面，如何將這好事持守到底、永不失落，卻成了許多信徒的困惑與張力，對不對？來看第一點：

知道生命的本質

對呀，什麼是生命的本質？就是因基督救贖的緣故，人的生命與基督關係互動的光景。首先，與主同釘十字架。我們知道，十字架是羅馬帝國的一個刑具，專門用來對付那些重刑犯的。猶太律法也說被掛在木頭上的，是被神咒詛的。因著神的憐憫、也因著亞當夏娃的罪孽深重，基督耶穌主動走上十字架，為要擔當我們沉重的罪。我們相信主、也效法祂的樣式、受浸歸向主，意味著老我的死去。當我們被浸入水中的那一刻，就預表著我們與主同釘十字架。向著罪，我們已經死了，且已經罪身滅絕了！重點是，我們已經死了！就是那會使我們犯罪的身體已經死了！

其次，就信必與他同活。實際的情況是，我們受浸歸入基督以後，仍會犯罪。這就令人十分沮喪，對不對？不是說是已經脫離了罪嗎？不是說已經不再作罪的奴僕嗎？怎麼我就那麼難活出得勝的生命呢？遇事兒就容易著急、情緒就來就來、心難平、靈難靜、身體也難擺脫罪的纏擾。唉，如經上所說：“誰能救我脫離這取死的身體呢？”原因何在？我相信主要的原因是方向問題，第八節：“我們若是與基督同死、就信必與他同活！”就是說，我們不能單單專注在與主同死，而是要“信必與他同活！”

最後，生命是向神活著。方向變了，驅動力、動機力、持久力也隨之不同。詩人說：“我若心裡注重罪孽、主必不聽（詩 66:18）。” 保羅說：就信必與他同活。重點是與他同活！我們的主是永活的主，因為知道基督既從死裡復活、就不再死、死也不再作他的主了。因此，我們也不能再讓死來作我們的主。主的氣息、主的樣式、主的心思意念、主在福音書裡的行事為人等都是我效法的榜樣、我的思念、我的默想、我的反省、我的愛慕！時間一長就會發現，原來自己的生命也是可以改變的。我們看第二點：

義或不義的器皿

將生命看作是一個器皿，是走入神本主義的開端，這是一個極其不容易的人生轉捩點。首先，受造者的位份。說真的，人要在全意識中接受自己是受造者的位份，並不是件容易的事情。人的驕傲、人的貪婪，使得我們在潛意識裡總有一種欲與天公試比高的衝動。無意識之間難免會有想做什麼就做什麼的慣性，甚至下意識裡也會試探罪的邊界。即使是我們的意識中，也極其容易動搖、受人誘惑、以致隨風飄動。人的心唯有在全然接受神是創造者、我們是受造者的時候，我們的心才有可能安靜下來！每一次的內心湧動，不甘寂寞，都因為是不滿造物主給我們的際遇、安排、命定！

其次，義與罪的選項。既然知道人是神所造，蒙神的拯救可以為神所用、成為神所用的器皿。

這就是浸禮之後的重要選項了！因爲神所看重的是人的甘心、而不是勉強。所以聖經常常用條件句來表達神人關係：若有人在基督裡，他就是新造的人。新造的人，意思就是可以為神所用的新人、新器皿。告別了老我、告別了罪身！為什麼？因為舊事已過，都變成新造的了。這個過程是神與人的同工，一方面人願意、另一方面聖靈動工，神再賜下生命改變的機會。從此，新造的人就開始活新我了！

最後，乃在恩典之下。關於律法與恩典的關係也很重要，律法牽動人的行為，恩典引發人的動機。人如選擇罪，就有律法約束他。人若選擇將肢體作義的器具獻給神，就活在恩典之下。同樣，保羅說，我們在恩典之下、不在律法之下、就可以犯罪麼？這當然是不可以的。其實，活在恩典之下的標準，遠高於活在律法之下。活在律法之下，目的是為了要能夠遵行。活在恩典之下，則是要討神的歡心。我們看第三點：

成聖道路的挑戰

成聖的道路是基督徒一生的追求，也是神兒女信主、接受浸禮之後，屬靈生命成長的必由之路。首先，甘願做義的奴僕。這裡的哲學前提是，世人都犯了罪，虧缺了神的榮耀，以致成為罪的奴僕。保羅說，從罪的奴僕到義的奴僕，其關鍵就是我們“不要容罪在你們必死的身上作王、使你們順從身子的私慾。”貪婪一旦發酵，就會鼓動起驕傲的麵團，在人生命的面盆裡騷動著隆起的肚皮，甚至孕育出罪的後裔。保羅勸勉我們，“倒要像從死裡復活的人、將自己獻給神，並將肢體作義的器具獻給神。所谓義的器具，就是在神眼中看為聖潔的蒙神所用的生命，且全然聽憑神的旨意。

其次，榮耀做神的奴僕。奴僕二字是個代用詞，容易使人誤會，以為人一旦做神的奴僕，自由就蕩然全無。事實上，能夠成為神的奴僕，是一件何等榮耀的事情。做神的奴僕，本身就是一個敬拜！以賽亞瞥見眾天使做神的奴僕時，聽見眾天使“彼此呼喊說、聖哉、聖哉、聖哉、萬軍之耶和華！祂的榮光充滿全地。“其實，人生的兩大目的，一是要相信耶穌基督、二是要作神的僕人！因為榮耀，以致甘心。因為甘心，神的榮耀就在其中了。

最後，結出永生的果子。什麼是永生的果子？就是聖潔、榮耀的果子！聖潔，當然必須是遠超過道德標準的聖靈果子，就是“仁愛、喜樂、和平、忍耐、恩慈、良善、信實、溫柔、節制。“聖潔另一個更加重要的意義就是分別為聖、歸耶和華所有。榮耀的果子，伴隨著神的屬性，如祂的永恆、智慧、尊榮、大能大愛、與審判！如經上所說：” 因為罪的工價乃是死. 惟有　神的恩賜、在我們的主基督耶穌裡、乃是永生。“

結語

感謝主！原來神為相信祂的人預備的豐盛，是何等的長闊高深！人生命的本質，就是與主相連。甘願作義的器皿、作神的奴僕、結出永生的果子。
我們一同禱告……

（羅 6:6-23）
6:6 因為知道我們的舊人、和他同釘十字架使罪身滅絕、叫我們不再作罪的奴僕.
6:7 因為已死的人、是脫離了罪。
6:8 我們若是與基督同死、就信必與他同活.
6:9 因為知道基督既從死裡復活、就不再死、死也不再作他的主了。
6:10 他死是向罪死了、只有一次. 他活是向　神活著。

6:11 這樣、你們向罪也當看自己是死的．向　神在基督耶穌裡、卻當看自己是活的。
6:12 所以不要容罪在你們必死的身上作王、使你們順從身子的私慾．
6:13 也不要將你們的肢體獻給罪作不義的器具．倒要像從死裡復活的人、將自己獻給神．並將肢體作義的器具獻給　神。
6:14 罪必不能作你們的主．因你們不在律法之下、乃在恩典之下。
6:15 這卻怎麼樣呢．我們在恩典之下、不在律法之下、就可以犯罪麼．斷乎不可。
6:16 豈不曉得你們獻上自己作奴僕、順從誰、就作誰的奴僕麼．或作罪的奴僕、以至於死．或作順命的奴僕、以至成義。
6:17 感謝　神、因為你們從前雖然作罪的奴僕、現今卻從心裡順服了所傳給你們道理的模範。6:18 你們既從罪裡得了釋放、就作了義的奴僕。
6:19 我因你們肉體的軟弱、就照人的常話對你們說、你們從前怎樣將肢體獻給不潔不法作奴僕、以至於不法．現今也要照樣將肢體獻給義作奴僕、以至於成聖．
6:20 因為你們作罪之奴僕的時候、就不被義約束了。6:21 你們現今所看為羞恥的事、當日有甚麼果子呢．那些事的結局就是死。
6:22 但現今你們既從罪裡得了釋放、作了　神的奴僕、就有成聖的果子、那結局就是永生。
6:23 因為罪的工價乃是死．惟有　神的恩賜、在我們的主基督耶穌裡、乃是永生。

23.Growth after baptism【Romans 6:6-23】

Introduction

For every Christian who believes in the Lord, there is nothing more confusing and even a bit overwhelming than the growth after baptism, right? On the one hand, knowing that believing in Jesus and gaining eternal life is a good thing, but on the other hand, how to hold on to this good thing to the end and never lose it has become a source of confusion and tension for many believers, right? Let's look at the first point:

Know the essence of life

Yes, what is the essence of life? It is the situation in which human life interacts with Christ because of Christ's redemption. First, be crucified with the Lord. We know that the cross was a torture instrument in the Roman Empire, specially used to deal with serious criminals. Jewish law also says that those who are hung on a tree are cursed by God. Because of God's mercy and because of the heavy sins of Adam and Eve, Christ Jesus took the initiative to go to the cross in order to bear our heavy sins. When we believe in the Lord and follow His example, we turn to the Lord by baptism, which means the death of our old self. The moment we are immersed in water, it typifies our crucifixion with the Lord. We are dead to sin, and our body of sin has been destroyed! The point is, we are dead! The very body that causes us to sin is dead!

Secondly, believe that you will live with Him. The reality is that after we are baptized into Christ, we will still sin. That's frustrating, right? Doesn't it mean that you have been freed from sin? Doesn't it mean that you are no longer a slave to sin? Why is it so difficult for me to live a victorious life? It is easy to be anxious when something happens, emotions come and go, it is difficult to calm down the mind, the spirit is difficult to be quiet, and the body is difficult to get rid of the entanglement of sin. Alas, as the scripture says: "Who can deliver me from this body of death?" Why? I believe the main reason is the direction issue, verse 8: "Now if we have died with Christ, we believe that we will also live with him. (Romans 6:8)" That is to say, we cannot just focus on dying with the Lord, but we must "believe and live with Him!"

Lastly, life is living to God. The direction has changed, and so have the driving force, motivation, and persistence. The poet said: "If I had cherished iniquity in my heart, the Lord would not have listened. (Psalm 66:18)" Paul said: we believe that we will also live with Him. The point is to live with Him! Our Lord is the living Lord because we know that since Christ was raised from the dead, he will no longer die and death will no longer be his Lord. Therefore, we can no longer let death be our master. The Lord's breath, the Lord's style, the Lord's thoughts, the Lord's behavior in the gospels, etc. are all examples for me to follow, my thoughts, my meditations, my reflections, and my love! As time goes by, you will find that your life can also be changed.
Let's look at the second point:

A vessel of righteousness or unrighteousnes

Seeing life as a vessel is the beginning of theocentrism. This is an extremely difficult turning point in life. First, the status of created beings. To be honest, it is not easy for people to accept their status as created beings in their full consciousness. Human pride and greed make us subconsciously have the urge to compete with God. Unconsciously, there will inevitably be the inertia of doing whatever you want, and you will even subconsciously test the boundaries of sin. Even our consciousness is extremely easy to be shaken, tempted, and being affected easily. Only when the human heart fully accepts God as the Creator and we are the created beings, can our hearts be at peace! Every time the heart surges and refuses to be lonely, it is because we are dissatisfied with the fate, arrangements and destiny given to us by the Creator!

Second, the options of righteousness and sin. Since we know that man was created by God, he can be used by God and become a vessel for God's use after being saved by God. This is an important option after baptism! Because what God values is people's willingness, not force. Therefore, the Bible often uses conditional sentences to express the relationship between God and man: If anyone is in Christ, he is a new creation. A new creation means a new person and a new vessel that can be used by God. Say goodbye to the old self and the body of sin! Why? For old things have passed away and have become a new creation. This process is a collaboration between God and man. On the one hand, man is willing, on the other hand, the Holy Spirit works, and God gives the opportunity for life change. From then on, the new creation begins to live a new self!

Finally, it is under grace. The relationship between law and grace is also very important. Law affects people's behavior, and grace triggers people's motivations. If a person chooses to sin, there is a law that binds him. If a person chooses to offer his members to God as instruments of righteousness, he will live under grace. Similarly, Paul said, can we sin if we are under grace and not under the law? Of course this is not possible. In fact, the standard of living under grace is much higher than living under law. The purpose of living under the law is to be able to obey it. To live under grace is to please God. Let's look at the third point:

Challenges on the road to sanctification

The path to sanctification is the lifelong pursuit of Christians. It is also the only way for God's children to grow spiritually after they believe in the Lord and receive baptism. First, be willing to be a slave of righteousness. The philosophical premise here is that everyone in the world has sinned and fallen short of the glory of God, thus becoming slaves of sin. Paul said that the key to going from being slaves of sin to being slaves of righteousness is that "Let not sin therefore reign in your mortal body, to make you obey its passions. (Romans 6:12)" Once greed ferments, it will stir up the dough of pride, stir up the bulging belly in the basin of human life, and even give birth to the offspring of sin. Paul exhorts us, "But present yourselves to God as those who have been brought from death to life, and your members to God as instruments for righteousness. (Romans 6:13)" The so-called instrument of righteousness is a life that is holy in God's eyes and used by God, and is completely surrendered to God's will.

Secondly, it is glorious to be a slave of God. The word "slave" is a surrogate word, which can

easily lead people to misunderstand, thinking that once a person becomes a slave of God, his freedom is gone. In fact, it is such a glorious thing to be a slave of God. Being a slave of God is worship in itself! When Isaiah saw the angels as servants of God, he heard the angels "And one called to another and said: "Holy, holy, holy is the Lord of hosts; the whole earth is full of his glory!" In fact, the two major purposes of life are to believe in Jesus Christ and to be a servant of God! Because of the glory, we are willing to do it. Because there is a willingness, and in it lies the glory of God.

Finally, it bears the fruit of eternal life. What is the fruit of eternal life? It is the fruit of holiness and glory! Holiness, of course, must be the fruit of the Holy Spirit that goes far beyond moral standards, that is, "love, joy, peace, patience, kindness, goodness, faithfulness, gentleness, and self-control." Another more important meaning of holiness is to be sanctified and belong to the Lord. The fruit of glory is accompanied by God's attributes, such as His eternity, wisdom, honor, power, love, and judgment! As the scripture says: "For the wages of sin is death, but the free gift of God is eternal life in Christ Jesus our Lord. (Romans 6:23)"

Conclusion

Thank the Lord! It turns out that the riches God has prepared for those who believe in Him are so long, wide, high and deep! The essence of human life is to be connected to the Lord. Be willing to be a vessel of righteousness, a slave of God, and bear the fruit of eternal life.
Let us pray……

（Romans 6:6-23）

6:6 We know that our old self[a] was crucified with him in order that the body of sin might be brought to nothing, so that we would no longer be enslaved to sin.
6:7 For one who has died has been set free[b] from sin.
6:8 Now if we have died with Christ, we believe that we will also live with him.
6:9 We know that Christ, being raised from the dead, will never die again; death no longer has dominion over him.
6:10 For the death he died he died to sin, once for all, but the life he lives he lives to God.
6:11 So you also must consider yourselves dead to sin and alive to God in Christ Jesus.
6:12 Let not sin therefore reign in your mortal body, to make you obey its passions.
6:13 Do not present your members to sin as instruments for unrighteousness, but present yourselves to God as those who have been brought from death to life, and your members to God as instruments for righteousness.
6:14 For sin will have no dominion over you, since you are not under law but under grace.
6:15 What then? Are we to sin because we are not under law but under grace? By no means!
6:16 Do you not know that if you present yourselves to anyone as obedient slaves,[c] you are slaves of the one whom you obey, either of sin, which leads to death, or of obedience, which leads to righteousness?
6:17 But thanks be to God, that you who were once slaves of sin have become obedient from the heart to the standard of teaching to which you were committed,
6:18 and, having been set free from sin, have become slaves of righteousness.
6:19 I am speaking in human terms, because of your natural limitations. For just as you once

presented your members as slaves to impurity and to lawlessness leading to more lawlessness, so now present your members as slaves to righteousness leading to sanctification.
6:20 For when you were slaves of sin, you were free in regard to righteousness.
6:21 But what fruit were you getting at that time from the things of which you are now ashamed? For the end of those things is death.
6:22 But now that you have been set free from sin and have become slaves of God, the fruit you get leads to sanctification and its end, eternal life.
6:23 For the wages of sin is death, but the free gift of God is eternal life in Christ Jesus our Lord.

24.脫離律法的原生態【羅 7:1-6】

引言

什麼是律法的原生態呢？就是律法來到世上時的光景，也就是我常說的“時空態”。就是律法怎麼來的？誰頒布的？誰領受的？結果如何？影響怎樣？歷史源流又是如何？為什麼今天要說要我們脫離呢？我們看第一點：

與生俱來的綑綁

從聖經啟示的進程來看，聖經走過了創世紀一到十一章的普遍啟示、從亞伯拉罕、以撒、雅各始祖的從迦南下埃及、摩西帶領以色列人出埃及、進曠野、返迦南、經士師、建王國、毀家園、被擄掠、居列國、神應許、回家園、時滿足、基督臨的各個不同的歷史階段。首先，歷史中的見證。神在伊甸園對亞當夏娃的吩咐，就是律法的雛形。對該隱的責備，就是律法的延伸。對挪亞前大洪水的人類審判，就是律法終極大審判的預表。從始祖到以色列人的經歷，是律法成型的初級階段、且留下許多不成熟的痕跡。被擄歸回之後的猶太人，又被法利賽人將律法披上律法主義的外衣，被主耶穌斥責為假冒為善。這就是保羅要我們思考與面對的律法原生態，即在歷史中的殘缺領受、卻也不失為保存及傳承的不朽功蹟。以色列人將摩西律法完整保留下來，實在是神的恩典、受惠於萬民！

其次，殘缺中的領受。摩西上西乃山領受十誡的過程，一波三折。以色列人等了四十天，等不急了，就鑄起了金牛犢來拜偶像。摩西下山一看，怒從膽邊生，不惜摔碎了十誡的石版。為了實踐十誡，猶太人甚至整理出 613 條誡律。漸漸地，這 613 條誡律甚至與十誡同等地位。這就成了以色列人生命的負擔。一方面，以色列人要透過守律法來討神的喜悅，但是，另一方面，以色列人又守不全律法，形成生命中無法調節的張力。這也是為什麼法利賽人的虛假，在以色列人中有生存空間的原因所在。

最後，活人中的律法。保羅在這裡說：“弟兄們、我現在對明白律法的人說、你們豈不曉得律法管人是在活著的時候麼？”這是以色列人的思維死角，他們從未想過，原來律法的目的乃是為人子所設立。耶穌說：“人子也是安息日的主（可 2:28）”。這句話有深意，一是指耶穌基督的神人二性，且以人子的身份來行出神子的權柄。另一方面，則是指律法是為活著的人而設立的。祂說：“安息日是為人設立的、人不是為安息日設立的（可 2:27）。”這是解開律法奧秘的關鍵，也是我們憑信心活出律法的保障。我們看第二點：

活著與死的轉換

律法的功用就是指出人有罪，而罪的工價乃是死。因此，律法的本質就是人活著與死亡之間的較量或轉換。首先，活著，就當面對律法。人只要活著，就必須面對律法。保羅以夫妻關係為例，他說，女人的丈夫還活著，就被丈夫的律法約束著。如果丈夫一死，女人就脫離了丈夫的律法。這個比喻很形象，對不對？丈夫還活著，女人就爬上別的男人床上，保羅稱之為淫婦。丈夫一死，女人就脫離了丈夫的律法。再婚，也就不能再稱為是淫婦了。夫妻關係如此，其他事情亦然。每一個人活在世上，都被不同的律法約束著，無一例外。律法出於神，律法本身並沒有問題，問題是我們面對律法的態度。

其次，死亡，也就脫離律法。人死了，也就脫離了律法。此話不假，但若僅僅如此，就對經文不完全瞭解了。保羅的意思是說，基督的道成肉身、捨命十架、且死裡復活，已經滿足了律法的要求、成全了律法對人罪的追討。從此，罪的工價乃是死，對已經相信基督耶穌的人來說，就失去了功用。死亡對於神兒女來說，就不再起律法作用了。這是福音的核心內容，也是我們的盼望！人因相信耶穌基督，就可以出死入生了！死亡的毒鉤，再也不能吞吃我們的生命了。

最後，復活，可結果子給神。復活與結出聖靈的果子，是聖徒生命使然。同時，這也是生死兩條道路的選擇。活在律法之下的人，看重的是行為的規範、道德的要求、倫理的完美，結果卻是通向死亡之路。若活在基督的救恩之下的人，乃是憑信心勝過死亡的綑綁，超越律法之下的規條，轉向討神喜悅、去結出聖靈的果子。聖靈的九個果子仁愛、喜樂、和平、忍耐、恩慈、良善、信實、溫柔、節制。其實是一個果子，九個面向、缺一不可。復活的生命，就結果子。反之，就結不出果子來。我們看第三點：

心靈誠實的釋放

聖經說，我們一生的果效由心發出，因此，我們的心靈誠實就成了我們向神交帳的憑證了。首先，因律法而生的惡念。怎麼律法還會生出惡念來？會不會有點兒矇圈？這實在是保羅神學的一大貢獻！律法是神所賜的，本身並不產生惡念，但是，當律法與罪人相遇時，就指出人的罪來。比如說，律法說，不可貪婪。罪人一聽，咦，貪婪是什麼？好玩不？何時去試試？罪人的心就被挑動起來，隨之而來的就是躍躍欲試的手舞足蹈了。從現象學的角度觀察，原本並沒有犯罪的罪人，反倒是將貪婪的罪活氾起來了。

其次，現今就脫離了律法。脫離律法是什麼意思？就是以後不用再遵守律法了嗎？無法無天、想做什麼就做什麼？就像美國的黑命貴、加州的超市偷搶在九百五十元以下就不算為有罪？這些話一說出去，就會有人心裡開始活氾起來，也想著什麼時候去一趟加州或是紐約？紐約更有意思，非法移民可以隨意去到人家裡住，主人還不可以趕他們走，否則還違法。這是什麼世道啊？保羅的意思是指，基督已經死了，律法致人死的功用被破除了。從此，原本因為罪而被律法判定有罪的且死的人，如今因基督的救贖就脫離了律法！

最後，要按著心靈的新樣。保羅說，要按著心靈的新樣、不按著儀文的舊樣。原文中的心靈是指聖靈，所以，是要按著聖靈的新樣、不按著儀文的舊樣。聖靈是三一真神的第三個位格，祂的同在是神對凡相信祂的人的一個應許。聖靈的新樣，是指如今活著的不再是我，就是凡事仍按著儀文的舊樣的我，乃是基督在聖靈隨時幫助下，在我生命裡面活著，感動我、指引我、帶領我、更新我、拯救我！

結語

好，感謝主！原來律法的原生態在我們仍軟弱的時候，反倒是使我們因律法而生的惡慾、以至於死！然而，我們因著基督的捨命，使我們脫離了律法的審判、以心靈誠實且按照聖靈的光照，活出耶穌基督的樣式。

我們一同禱告……

（羅 7:1-6）

7:1 弟兄們、我現在對明白律法的人說、你們豈不曉得律法管人是在活著的時候麼。
7:2 就如女人有了丈夫、丈夫還活著、就被律法約束．丈夫若死了、就脫離了丈夫的律法。
7:3 所以丈夫活著、他若歸於別人、便叫淫婦．丈夫若死了、他就脫離了丈夫的律法、雖然歸於別人、也不是淫婦。
7:4 我的弟兄們、這樣說來、你們藉著基督的身體、在律法上也是死了．叫你們歸於別人、就是歸於那從死裡復活的、叫我們結果子給　神。
7:5 因為我們屬肉體的時候、那因律法而生的惡慾、就在我們肢體中發動、以致結成死亡的果子．
7:6 但我們既然在捆我們的律法上死了、現今就脫離了律法．叫我們服事主、要按著心靈的新樣、不按著儀文的舊樣。〔心靈或作聖靈〕

24.The original ecology separated from the law【Romans 7:1-6】

Introduction

What is the original nature of the law? This is the situation when the law came into the world, which is what I often call the "state of time and space." Where did the law come from? Who promulgated it? Who received it? What was the result? What is the impact? What is the historical origin? Why should we separate from it today? Let's look at the first point:

Innate bondage

From the perspective of the process of biblical revelation, the Bible has gone through various historical stages including the general revelation in Genesis Chapters 1 to 11. From the ancestors Abraham, Isaac, and Jacob went down from Canaan to Egypt, Moses led the Israelites out of Egypt, entering the wilderness, returning to Canaan, went through judged, establishing a kingdom, destroying the homeland, being plundered, living in the nations, God's promises, returning home, the fullness of time, and the coming of Christ. First, the testimony in history. God's instructions to Adam and Eve in the Garden of Eden were the prototype of the law. The rebuke to Cain was an extension of the law. The human judgment of the great flood before Noah was a type of the final judgment of the law. The experience from the patriarchs to the Israelites was the initial stage of the formation of the law and left many traces of immaturity. After the Jews returned from captivity, the Pharisees dressed the law in the cloak of legalism, and were rebuked by the Lord Jesus as hypocrites. This is the original ecology of the law that Paul wants us to think about and face, that is, it has been incompletely received in history, but it can still be regarded as an immortal achievement of preservation and inheritance. The fact that the Israelites preserved the Law of Moses intact is indeed God's grace that benefits all peoples!

Secondly, acceptance in the incompleteness. The process of Moses going up to Mount Sinai to receive the Ten Commandments was full of twists and turns. The Israelites waited for forty days. When they could no longer wait any longer, they made a golden calf and worshiped it. When Moses came down from the mountain and took a look, he was so angry that he broke the tablets of the Ten Commandments. In order to practice the Ten Commandments, the Jews even compiled 613 commandments. Gradually, these 613 commandments even became equal to the Ten Commandments. This became a burden on the lives of the Israelites. On the one hand, the Israelites wanted to please God by keeping the law. However, on the other hand, the Israelites failed to keep the law completely, creating an uncontrollable tension in their lives. This is also the reason why the hypocrisy of the Pharisees has room for survival among the Israelites.

Finally, the law among the living. Paul says here: "Or do you not know, brothers—for I am speaking to those who know the law—that the law is binding on a person only as long as he lives? (Romans 7:1)" This was a blind spot in the thinking of the Israelites. They never thought that

the purpose of the law was to establish it for the Son of Man. Jesus said: “So the Son of Man is lord even of the Sabbath.(Mark 2:28) ” This sentence has profound meanings. First, it refers to the divine and human natures of Jesus Christ, and He exercises the authority of the Son of God as the Son of Man. On the other hand, it means that the law was established for living people. He said: “And he said to them, “The Sabbath was made for man, not man for the Sabbath. (Mark 2:27)” This is the key to unlocking the mystery of the law and the guarantee for us to live out the law by faith. Let’s look at the second point:

The transition between life and death

The function of the law is to point out that people are guilty, and the wages of sin is death. Therefore, the essence of the law is the contest or transformation between human life and death. First of all, when you live, you must face the law. As long as people live, they must face the law. Paul took the relationship between husband and wife as an example. He said that a woman is bound by the law of her husband while her husband is alive. If the husband dies, the woman is freed from the law of her husband. This metaphor is very vivid, right? While her husband is still alive, a woman crawls into bed with another man, and Paul calls her an adulteress. When her husband dies, a woman is freed from her husband’s law. If she remarries, she can no longer be called an adulterer. This is true of the relationship between husband and wife, and it is true of other things as well. Everyone living in the world is bound by different laws, without exception. The law comes from God, and there is no problem with the law itself. The problem is our attitude toward the law.

Secondly, death means freedom from the law. When a person dies, he is released from the law. This statement is true, but if it is just this, it does not fully understand the scriptures. What Paul means is that Christ’s incarnation, sacrifice of his life on the cross, and resurrection from the dead have satisfied the requirements of the law and fulfilled the law punishing man’s sins. From then on, the wages of sin is death. It has no effect on those who have believed in Christ Jesus. Death no longer functions as a law for God’s children. This is the core content of the gospel and our hope! Because people believe in Jesus Christ, they can pass from death to life! The sting of death can no longer devour our lives.

Finally, resurrection can bear fruit to God. Resurrection and bearing the fruit of the Holy Spirit are the result of the life of the saints. At the same time, this is also a choice between life and death. People who live under the law value behavioral norms, moral requirements, and ethical perfection, but in the end they are on the road to death. If a person lives under the salvation of Christ, he overcomes the bondage of death by faith, transcends the regulations under the law, and turns to please God and bear the fruit of the Holy Spirit. The nine fruits of the Spirit are love, joy, peace, patience, kindness, goodness, faithfulness, gentleness, and self-control. In fact, it is a fruit with nine aspects, none of which can be missing. Resurrection life bears the fruit. Otherwise, there will be no fruit. Let’s look at the third point:

The release of spiritual honesty

The Bible says that the results of our life come from the heart. Therefore, the honesty of our spirit becomes the evidence for our account to God. First, the evil thoughts arising from the law.

How can the law give rise to evil thoughts? Will it be a bit confusing? This is truly a great contribution of Paul's theology! The law was given by God and does not itself produce evil thoughts. However, when the law encounters sinners, it points out their sins. For example, the law says, Thou shalt not be greedy. When the sinner hears this, hey, what is greed? Isn't it fun? When to try it? The sinner's heart is stirred up, and what follows is dancing with excitement. Observed from a phenomenological perspective, sinners who did not commit any crime originally manifested the crime of greed.

Secondly, you are now free from the law. What does it mean to be free from the law? Does this mean that we no longer have to obey the law? Being lawless and doing whatever you want? Just like Black Lives Matter in the United States, is it not considered a crime to rob a supermarket under $950 in California? As soon as these words are said, some people will start to feel excited in their hearts, thinking about when to go to California or New York? New York is even more interesting. Illegal immigrants can live in other people's homes at will, but their owners can't drive them away, otherwise it's illegal. What kind of world is this? What Paul means is that Christ has died and the law's function of causing death has been eliminated. From then on, people who were originally condemned to death by the law because of their sins are now freed from the law through the redemption of Christ!

Finally, according to the newness of spirit. Paul said, according to the newness of spirit, not according to the old way of manners. The spirit in the original text refers to the Holy Spirit. Therefore, it is to be according to the newness of the Holy Spirit and not according to the old way of ritual. The Holy Spirit is the third person of the Trinity, and His presence is a promise of God to all who believe in Him. The newness of the Holy Spirit means that it is no longer me who lives now, that is, the old me who still follows the rules in everything, but Christ, with the help of the Holy Spirit at any time, living in my life, inspiring me, guiding me, leading me, renewing me, and saving me!

Conclusion

Well, thank the Lord! It turns out that the original nature of the law, when we are still weak, actually causes us to have evil desires caused by the law, leading to death! However, because of the sacrifice of Christ, we are freed from the judgment of the law and live out the likeness of Jesus Christ with integrity in spirit and according to the illumination of the Holy Spirit.

Let us pray……

（Romans 7:1-6）

7:1 Or do you not know, brothers—for I am speaking to those who know the law—that the law is binding on a person only as long as he lives?

7:2 For a married woman is bound by law to her husband while he lives, but if her husband dies she is released from the law of marriage.

7:3 Accordingly, she will be called an adulteress if she lives with another man while her husband is alive. But if her husband dies, she is free from that law, and if she marries another man she is not an adulteress.

7:4 Likewise, my brothers, you also have died to the law through the body of Christ, so that you may belong to another, to him who has been raised from the dead, in order that we may bear fruit for God.
7:5 For while we were living in the flesh, our sinful passions, aroused by the law, were at work in our members to bear fruit for death.
7:6 But now we are released from the law, having died to that which held us captive, so that we serve in the new way of the Spirit and not in the old way of the written code.

25.脫離律法的反噬【羅 7:7-25】

引言

可以說，本章內容是羅馬書難點的高點，極少人能說得明白、講得清楚。我們今天也只能求神的憐憫、期待聖靈的帶領、使我們有合乎神心意的領受。什麼叫“律法的的反噬”呢？就是律法因罪的緣故，與罪人在心靈深處的掙扎與交戰、以致在人的驕傲中擄掠了人的貪婪、使人在誡命面前因罪而死去。我們看第一點：

律法悖論的殺戮

律法的悖論，就是律法指出人的罪，反倒將有罪的人至於死的地步。首先，律法不是罪。律法的核心就是神所頒布的十誡，何來律法是罪一說呢？這是從律法原生態的思考而來的，旨在幫助我們認識十字架的大能、脫離被律法主義綑綁。但是，這也帶來另一個可能的誤解，就是以為律法是惡的、甚至質問神為什麼要賜下律法？因為如果沒有律法，我們甚至不知道何為罪？律法的功用就是使人知罪、找不到藉口抵賴、且伏在神的權柄與審判之下！不僅如此，律法甚至還指出人到底到底犯了什麼罪，我相信這也是律法從十誡擴展至猶太律法 613 條的意義所在。

其次，律法發動罪。已經說了律法不是罪，怎麼還要說律法會發動罪呢？因爲律法除了指出我們的罪，它還成了人們內心深處的道德制高點、令人嚮往、卻也難以企及。信主後，我們都想過一個討神喜悅的生活，對不對？於是，人們就有可能將律法的重擔加在自己身上，成為討神歡心的標準。這時，撒但也終於抓住了一個破口，容讓罪在我們裡面啟動各樣的惡念。可能一開始我們也不覺得，只是當惡念積累到一定程度時，我們甚至會為了維護面子或虛榮，反而與聖靈的感動為敵、漸漸脫離了真道。

最後，律法的殺戮。信主之前，眾人都犯了罪、且罪的工價乃是死，死亡也是我們唯一的選擇。信主後，因信稱義、滿滿的喜樂、足足的恩典！但是，從初信到成長，我們的屬靈生命反倒變得衰殘、甚至敗壞。為什麼呢？因為神頒布律法的目的，並不是叫人遵行，乃是要人知道自己無能力遵行、轉而依靠神的恩典。罪的險惡之處就是要人去遵行律法、且忘記、遠離恩典！這時罪就來吞吃信徒的生命了。如此看來，律法本是神所賜的，反倒被罪利用、成了殺戮的工具了。我們看第二點：

律法善惡的無奈

律法的兩面性，在此也表露得一覽無遺了，我想這正是我們會感到無奈的原因所在。首先，律法是良善的。保羅說：“這樣看來、律法是聖潔的、誡命也是聖潔、公義、良善的。”神在西乃山上向摩西啟示，且將十誡賜給他。每一條誡命，都在表達神的聖潔、公義、及憐憫、慈愛。以色列人為此也使出渾身解數，發展出 613 條猶太律法，落筆之處，處處都在維護及彰顯神的榮耀與美善。以色列人的王國史、被擄與歸回，使得猶太人發現遵行律法與否，是他們蒙恩的前提。於是，法利賽人等就將以色列人沒有能力遵行的律法，強加給神的選民。使得神的選民在律法面前，失去了良善的本質。

其次，罪因誡命顯惡。律法或誡命的本身是良善的，但是當律法與罪人相遇時，罪就趁機使壞、將人擄掠。為什麼呢？因為律法有指出人罪的功用，卻無使人行善的能力。以色列人一個兩個道貌岸然、穿戴起律法外衣的樣式、額頭上綁起經文匣子、還隨處隨在地搖頭晃腦地禱告。明明行不出善來，卻要以虛假的外表宣稱自己是與眾不同的選民、是高人一等的屬靈貴族。外邦人在他們眼裡，不過是地獄裡添加的柴火。事實上，他們內心的驕傲已經在起訴他們的惡念了。他們是典型的因誇耀律法，而行出惡來的族類。

最後，律法是屬靈的。保羅說：“我們原曉得律法是屬乎靈的、但我是屬乎肉體的、是已經賣給罪了。”這也是保羅神學的一大貢獻，或說是神向保羅啟示的一大亮點。當我們明白原來律法是屬靈的時候，我們的生命也在瞬間得了釋放。律法是屬靈的，一是表明不能單單專注在律法的字義上，乃是要明白其精義。二是要曉得人不能遵行律法，不是因為哪一條律法有問題，乃是因為亞當的後裔屬肉體、不屬靈、已經賣給罪了。這就是人無法遵行律法的根本原因。我們看第三點：

律法終極的歸屬

保羅提出了人心思意念的雙重性，一是屬肉體生命中沒有良善、就是撒但在我們裡面；二是重生得救之後的良善就是基督。保羅感嘆說：我真是苦啊，誰能救我脫離這取死的身體呢？首先，良善的基督。聖靈的內住，是神的應許！當我們信主、接受浸禮後，神就應許我們，“叫我們一舉一動有新生的樣式、像基督藉著父的榮耀、從死裡復活一樣。”而且，聖經說：“罪必不能作你們的主．因你們不在律法之下、乃在恩典之下。”這是一個信了基督耶穌的人，生命當有的底氣、也是一份確據。尼哥底母稱耶穌是良善的夫子，卻不認識基督耶穌是創天造地的主！認識祂是內住在我們裡面生命的主，就會有勝過世界的信心！

其次，肉體的老我。當我們信心軟弱、甚至失去信心時，就會經歷心靈深處的爭戰與迷茫。保羅說：“因為我所作的、我自己不明白．我所願意的、我並不作．我所恨惡的、我倒去作。”周圍的人都是婚前就同居，我又如何抵抗這潑天的權勢呢？我也知道說粗口、講髒話不討神的喜悅。但是習慣了，而且從小說到大、左鄰右舍、同事同學都這麼說，我又何必自表清高呢？遇到麻煩就去找人算命、看風水、心裡面覺得好像這些人說的還挺有道理的。使徒行傳四章十二節的唯獨基督，此時也不起作用了！

最後，全然的依靠！許多信徒的經驗是失敗的、也是灰心的。不明白為什麼“我所願意的善、我反不作．我所不願意的惡、我倒去作。”保羅的“秘方”就一句話：“感謝　神、靠著我們的主耶穌基督就能脫離了。”怎麼靠？如何脫離呢？我想，一是要安靜在基督裡！因為不安靜就不知道耶和華是誰。二是要多而又多地親近神、不顧一切地愛神、服事神、渴慕神。三是學習在基督裡做合乎神心意的決定。四是以信心為準則、遠離憂慮。五是凡事奉主耶穌基督的名行事為人。

結語

好，感謝主！脫離律法的反噬，是一個信徒生命成長的必然階段。可能我們一生都會掙扎在生命中另有一個律的痛苦之中，但是好在我們有主是我們永遠的依靠。

我們一同禱告……

（羅 7:7-25）

7:7 這樣、我們可說甚麼呢．律法是罪麼．斷乎不是．只是非因律法、我就不知何為罪．非律法說、『不可起貪心。』我就不知何為貪心。
7:8 然而罪趁著機會、就藉著誡命叫諸般的貪心在我裡頭發動．因為沒有律法罪是死的。
7:9 我以前沒有律法是活著的、但是誡命來到、罪又活了、我就死了。
7:10 那本來叫人活的誡命、反倒叫我死．
7:11 因為罪趁著機會、就藉著誡命引誘我、並且殺了我。
7:12 這樣看來、律法是聖潔的、誡命也是聖潔、公義、良善的。
7:13 既然如此、那良善的是叫我死麼．斷乎不是．叫我死的乃是罪。但罪藉著那良善的叫我死、就顯出真是罪．叫罪因著誡命更顯出是惡極了。
7:14 我們原曉得律法是屬乎靈的、但我是屬乎肉體的、是已經賣給罪了。
7:15 因為我所作的、我自己不明白．我所願意的、我並不作．我所恨惡的、我倒去作。
7:16 若我所作的、是我所不願意的、我就應承律法是善的。
7:17 既是這樣、就不是我作的、乃是住在我裡頭的罪作的。
7:18 我也知道、在我裡頭、就是我肉體之中、沒有良善．因為立志為善由得我、只是行出來由不得我。
7:19 故此、我所願意的善、我反不作．我所不願意的惡、我倒去作。
7:20 若我去作所不願意作的、就不是我作的、乃是住在我裡頭的罪作的。
7:21 我覺得有個律、就是我願意為善的時候、便有惡與我同在。
7:22 因為按著我裡面的意思。〔原文作人〕我是喜歡　神的律．
7:23 但我覺得肢體中另有個律、和我心中的律交戰、把我擄去叫我附從那肢體中犯罪的律。
7:24 我真是苦阿、誰能救我脫離這取死的身體呢。
7:25 感謝　神、靠著我們的主耶穌基督就能脫離了。這樣看來、我以內心順服　神的律．我肉體卻順服罪的律了。

25.Breaking Away From Devouring by the Law【Romans 7:7-25】

Introduction

It can be said that the content of this chapter is the high point of difficulty in Romans, and few people can explain it clearly. Today we can only ask for God's mercy and look forward to the guidance of the Holy Spirit so that we can receive what is in line with God's will. What is "devouring by the law"? It is the law that struggles and fights with sinners in the depths of their spirits because of sin, so that it robs people of their greed in their pride and causes them to die because of sin in front of the commandments. Let's look at the first point:

The killing of paradox of the law

The paradox of the law is that the law points out people's sins, but instead puts the guilty people to death. First, the law is not sin. The core of the law is the Ten Commandments issued by God. How can we say that the law is sin? This comes from thinking about the original nature of the law, and is designed to help us understand the power of the cross and break away from being bound by legalism. However, this also brings about another possible misunderstanding, that is, thinking that the law is evil, and even asking why God gave the law? Because without the law, we wouldn't even know what sin is? The function of the law is to make people realize their sins, find no excuse to deny them, and make them submit to God's authority and judgment! Not only that, the law even points out what sins a person has committed. I believe this is the meaning of the law expanding from the Ten Commandments to 613 Jewish laws.

Second, the law activates sin. We have already said that the law is not sin, so why do we still say that the law triggers sin? Because in addition to pointing out our sins, the law has also become the moral high ground deep in people's hearts, which is desirable but difficult to reach. After believing in the Lord, we all want to live a life that pleases God, right? Therefore, it is possible for people to put the burden of the law on themselves and become the standard for pleasing God. At this time, Satan finally seizes a gap and allows sin to activate all kinds of evil thoughts in us. Maybe we don't feel it at first, but when evil thoughts accumulate to a certain extent, we may even become enemies of the Holy Spirit's inspiration and gradually deviate from the truth in order to maintain face or vanity.

Finally, the killing of the law. Before believing in the Lord, everyone has sinned, and the wages of sin is death, and death is our only choice. After believing in the Lord, we are justified by faith, full of joy, and full of grace! However, from the time we first believed to our growth, our spiritual life has become weak and even corrupted. 為什麼呢？Why? Because the purpose of God's promulgation of the law is not to make people obey it, but to make people realize that they are unable to obey it and instead rely on God's grace. The danger of sin is that it requires people to obey the law and forget and stay away from grace! At this time sin comes to devour the believer's life. From this point of view, the law was originally given by God, but it was used

by sin and became a tool of killing. Let's look at the second point:

The helplessness of good and evil in law

The two sides of the law are clearly revealed here. I think this is why we feel helpless. First, the law is good. Paul said: "So the law is holy, and the commandment is holy and righteous and good. (Romans 7:12)" God revealed it to Moses on Mount Sinai and gave him the Ten Commandments. Every commandment expresses God's holiness, justice, mercy, and love. The Israelites also tried their best to develop 613 Jewish laws. In their wording, they maintained and demonstrated the glory and goodness of God. The history of the Israelites' kingdom, captivity and return, made the Jews discover that whether they obeyed the law or not was the prerequisite for their grace. Therefore, the Pharisees imposed laws on God's chosen people that the Israelites were unable to obey. This makes God's chosen people lose the essence of goodness in front of the law.

Secondly, sin is revealed as evil because of the commandment. The law or commandments themselves are good, but when the law meets sinners, sin takes the opportunity to do evil and rob people. Why? Because the law has the function of pointing out people's sins, but it has no power to make people do good. The Israelites dressed up in a sanctimonious manner, tied scripture boxes to their foreheads, and prayed everywhere while shaking their heads. Although they clearly cannot do good deeds, they use a false appearance to claim that they are a different elect and a spiritual aristocrat who is superior to others. In their eyes, the gentiles are just the added fuel to hell. In fact, their inner pride is already prosecuting their evil intentions. They are a typical group of people who do evil because they boast about the law.

Finally, the law is spiritual. Paul said: "For we know that the law is spiritual, but I am of the flesh, sold under sin. (Romans 7:14)." This is also a major contribution of Paul's theology, or a highlight of God's revelation to Paul. When we understand that the law is spiritual, our lives are instantly released. The law is spiritual. First, it shows that we cannot just focus on the literal meaning of the law, but must understand its essence. The second is to understand that people cannot obey the law, not because there is a problem with any of the laws, but because the descendants of Adam are carnal, not spiritual, and have been sold to sin. This is the fundamental reason why people cannot obey the law. Let's look at the third point:

The ultimate belonging of the law

Paul pointed out the dual nature of human hearts and minds. First, there is no good in the fleshly life, that is, Satan is within us. Second, the good after rebirth and salvation is Christ. Paul lamented: How miserable I am; who can save me from this body of death? First, the good Christ. The indwelling of the Holy Spirit is God's promise! When we believe in the Lord and receive baptism, God promises us, "just as Christ was raised from the dead by the glory of the Father, we too might walk in newness of life. (Romans 6:4)" Moreover, the Bible says: "For sin will have no dominion over you, since you are not under law but under grace. (Romans 6:14)" This is the faith and assurance that a person who believes in Christ Jesus should have in his life. Nicodemus called Jesus a good Master, but he did not know that Christ Jesus was the Creator of heaven and earth! Knowing Him as the Lord of life indwelling us will give us the faith to

overcome the world!

Secondly, the physical old self. When our faith is weak or even loses it, we will experience battle and confusion deep in our spirit. Paul said: “For I do not understand my own actions. For I do not do what I want, but I do the very thing I hate. (Romans 7:15)” People around me are living together before marriage. How can I resist this overwhelming power? I also know that swearing does not please God. But I’m used to it, and I’ve been talking about it since I was a kid; and my neighbors, colleagues, and classmates all say this, so why should I show myself to be noble? When I encounter trouble, I go to a fortune teller or find someone to read Feng Shui. I feel that what these people say makes sense. “Christ alone” in Acts 4:12 no longer works at this time!

Finally, total reliance! The experience of many believers is failure and discouraging. They don’t understand why “For I do not do the good I want, but the evil I do not want is what I keep on doing. (Romans 7:19)” Paul’s “secret recipe” is just one sentence: “Thanks be to God through Jesus Christ our Lord! (Romans 7:25)” How to rely? How to get out? I think the first thing is to be quiet in Christ! For if you are not quiet, you will not know who the Lord is. The second is to get closer to God more and more, love God regardless of everything, serve God, and long for God. The third is to learn to make decisions in Christ that are in line with God’s will. The fourth is to take faith as the criterion and stay away from worries. Fifth, everything should be done in the name of the Lord Jesus Christ.

Conclusion

Well, thank the Lord! Breaking away from devouring by the law is an inevitable stage in the growth of a believer’s life. We may be struggling with the pain of another law in life throughout our lives, but thankfully we have the Lord as our eternal reliance.

Let us pray……

（Romans 7:7-25）

7:7 What then shall we say? That the law is sin? By no means! Yet if it had not been for the law, I would not have known sin. For I would not have known what it is to covet if the law had not said, “You shall not covet.”

7:8 But sin, seizing an opportunity through the commandment, produced in me all kinds of covetousness. For apart from the law, sin lies dead.

7:9 I was once alive apart from the law, but when the commandment came, sin came alive and I died.

7:10 The very commandment that promised life proved to be death to me.

7:11 For sin, seizing an opportunity through the commandment, deceived me and through it killed me.

7:12 So the law is holy, and the commandment is holy and righteous and good.

7:13 Did that which is good, then, bring death to me? By no means! It was sin, producing death in me through what is good, in order that sin might be shown to be sin, and through the commandment might become sinful beyond measure.

7:14 For we know that the law is spiritual, but I am of the flesh, sold under sin.

7:15 For I do not understand my own actions. For I do not do what I want, but I do the very thing I hate.
7:16 Now if I do what I do not want, I agree with the law, that it is good.
7:17 So now it is no longer I who do it, but sin that dwells within me.
7:18 For I know that nothing good dwells in me, that is, in my flesh. For I have the desire to do what is right, but not the ability to carry it out.
7:19 For I do not do the good I want, but the evil I do not want is what I keep on doing.
7:20 Now if I do what I do not want, it is no longer I who do it, but sin that dwells within me.
7:21 So I find it to be a law that when I want to do right, evil lies close at hand.
7:22 For I delight in the law of God, in my inner being,
7:23 but I see in my members another law waging war against the law of my mind and making me captive to the law of sin that dwells in my members.
7:24 Wretched man that I am! Who will deliver me from this body of death?
7:25 Thanks be to God through Jesus Christ our Lord! So then, I myself serve the law of God with my mind, but with my flesh I serve the law of sin.

26.律法與聖靈的關聯【羅 8:1-8】

引言

可以說，律法與聖靈的分野，開啟了新舊約時代的腳步。但是，律法與聖靈又有什麼關聯呢？這是我們今天思考的重點，也是今天講道題目的由來。我們看第一點：

聖靈超越律法

聖靈超越律法，貌似一個嘗試，卻也帶出深刻的含義。首先，在基督裡的意義。什麼叫做在基督裡？坦率講，在基督裡的含義不是我們能夠完全明白的，因為基督的豐盛遠不是我們人的能力可以企及的。但是藉著聖經的啟示，我們就可以曉得神要我們了解的。今天的經文，保羅告訴我們：“如今那些在基督耶穌裡的、就不定罪了。”如果我們單單看這節經文，好像沒什麼、似乎是稀疏平常的話。但是，如果我們結合上文下理，就會發現其石破天驚的意義。我們在信仰生活中，發現肢體中那使我們犯罪的律，總是勝過我們心中的律，記得嗎？重點是，從此，神不再定我們的罪了！

其次，在基督裡得釋放。就是說，無論我們在律法中與自己心中的律征戰是多麼失敗、跌倒多少次，到頭來神都不再定我們的罪了！這就是福音的大能，要救一切相信的人！這件事，律法做不來，唯有賜生命聖靈的律，才能使我們脫離罪和死的律！也不是因為我們在掙扎中做得多麼好、見證是多麼感人、行為規範多麼地引人注目。乃是因為我們是屬基督的、是基督裡的人，神就在基督耶穌裡釋放了我們！

最後，基督作了贖罪祭。可能會有人問，為什麼會這樣呢？其實聖經都講得很明白了，只是我們可能沒有太留意。我們心中的律與肢體中令人犯罪的律征戰，常常落敗。於是，保羅說：“律法既因肉體軟弱、有所不能行的、 神就差遣自己的兒子、成為罪身的形狀、作了贖罪祭、在肉體中定了罪案。”神知道我們沒有能力，祂就叫有能力的基督耶穌道成肉身、捨命十架、復活升天、替我們做了挽回祭。這樣，神就不再定我們的罪了！從此，聖靈就帶領我們行走天路、超越律法、使我們靠主得勝了！看第二點：

生命爭戰光景

福音之所以是大能，就是神的救恩、能救我們出黑暗、入奇妙光明的永生、與神同在！首先，隨從律法或聖靈。原本靠自己、靠律法，拼死掙扎、結局就正如保羅所說的：“我真是苦啊！”如今靠聖靈，神就“使律法的義、成就在我們這不隨從肉體、只隨從聖靈的人身上。”從此，爭戰的不再是我們，乃是聖靈在替我們爭戰。我們只做一件事情，就是什麼都不做，卻將生命的主權全然交給聖靈！我們可以凡事禱告、祈求、感謝，與神傾心吐意、交託信靠、不憂慮、不害怕！本質上，人要放權給主，自己不要去抓、不要去控制局面、控制人、彷彿唯有自己做了什麼才能顯出價值。

其次，體貼肉體或聖靈。什麼是肉體？就是我們的血氣、我們的老我、我們的習慣、我們的自以為義。特別是一些約定俗成的、想當然的、道德制高點上的、性格上難以改變的，構成了肉體的情慾。肉體的情慾必定滋生出今生的驕傲，就是認定自己一定是對的慣性血流、足

以令人失控、以至硬來、亂來。這時，我們的五官、認知、及學習能力也必然隨之下降，因為眼目的情慾也會來參與、破壞我們屬靈的敏銳、與神失聯。除非我們快快悔改、回頭趕上神的腳步、體貼聖靈的感動、讓聖靈來掌權。

最後，生死平安的選擇。體貼肉體是令人感到舒適、輕鬆的，如始祖見那果子能悅人的眼目、也好作食物。於是怎麼樣？她就吃了，一吃才發現，爽啊！快活啊、痛快啊！但是，結局卻是死！這種想做什麼就做什麼的體貼肉體，在我們今天也是隨處可見！夏娃可能也會狡辯呀，祢耶和華神是說了不叫我們吃園中那棵樹上的果子，卻沒說不可吃由一條會說話的蛇遞給我的不可吃呀！是祢耶和華神沒有講清楚、說明白規矩呀，怎能怪我們呢？人心比萬物都詭詐，唯獨不願意選擇去體貼聖靈的事。我們看第三點：

體貼聖靈得生

為什麼體貼聖靈那麼重要？死就死了，還不知是怎麼死的！保羅專門提出來，要我們為此警醒。首先，與神為仇。可能當人們與神為敵的時候，可能他們自己甚至也糊裡糊塗的，會不會？從經文上看，與神為敵是體貼肉體的後果或等同。如歷代敵基督、假基督、逼迫教會、抓捕神兒女之流的政府、群體、個人等勢力，都是與神為仇的族類。經文的重點是，聖經指出他們的結局就是死！死是生命意義的吞吃、人生價值的消亡。算起來，他們在永生的價值體系中是可憐、可悲、可恨之人！基督卻在十架上說：父啊，赦免他們，因爲他們所做的們不知道！掃羅王到最後，聖靈也離他而去！可憐！

其次，不肯順服。罪人的核心本性就是不肯順服，亞當如此，該隱如此、巴別塔如此、所多瑪如此、尼尼微如此、法老如此、連出埃及的以色列人更加是如此！好吧！你說神沒有給你文字的律法規矩，我就帶你們上西乃山，親手刻下十誡。該好好回迦南地了吧？不行啊，仍是不肯順服！一路上不斷地拜偶像、在教會裡挑事、不肯順服摩西的帶領！最後，摩西也血氣擊打磐石出水，以致這位陪練也不能進迦南、進入尼波山、孤獨終老而死去。神放在聖經中的信息，你們仍是讀不懂嗎？

最後，神不喜悅。這時，保羅就不得不從一個人的從屬本質來看問題了。請問，你到底是屬誰的？屬神的人就會選擇隨從聖靈、體貼聖靈、討神的歡心！然而，若是屬肉體的人，內心就不會選擇順服、乃是百般挑刺、刁難教會、為難自己、與神為敵！為什麼？為得一時的暢快？吃一口神不喜悅的果子、殺一個自己不喜悅的亞伯、建一座通天的巴別塔、提出一個自以為很有滿足感的問題等，唯獨不能得神的喜歡。試問，這是你人生的目標嗎？

結語

好，感謝主！律法與聖靈的關聯，讓我們一窺聖靈與律法的奧秘，使我們曉得一生的目的，就是要討神的歡心！

我們一同禱告……

（羅 8:1-8）

8:1 如今那些在基督耶穌裡的、就不定罪了。

8:2 因為賜生命聖靈的律、在基督耶穌裡釋放了我、使我脫離罪和死的律了。

8:3 律法既因肉體軟弱、有所不能行的、 神就差遣自己的兒子、成為罪身的形狀、作了贖罪祭、在肉體中定了罪案.

8:4 使律法的義、成就在我們這不隨從肉體、只隨從聖靈的人身上。

8:5 因為隨從肉體的人、體貼肉體的事．隨從聖靈的人、體貼聖靈的事。
8:6 體貼肉體的就是死．體貼聖靈的乃是生命平安．
8:7 原來體貼肉體的、就是與　神為仇．因為不服　神的律法、也是不能服。
8:8 而且屬肉體的人、不能得　神的喜歡。

26. The relationship between the law and the Holy Spirit【Romans 8:1-8】

Introduction

It can be said that the distinction between the law and the Holy Spirit started the New and Old Testament eras. But what is the connection between the law and the Holy Spirit? This is the focus of our thinking today and the origin of the topic of today's sermon. Let's look at the first point:

The Holy Spirit transcends the law

The Holy Spirit transcends the law. It seems like an attempt, but it also brings profound meaning. First, the meaning of being in Christ. What does it mean to be in Christ? Frankly speaking, the meaning of being in Christ is not something we can fully understand, because the richness of Christ is far beyond the reach of our human abilities. But through the revelation of the Bible, we can know what God wants us to understand. In today's scripture, Paul tells us: "There is therefore now no condemnation for those who are in Christ Jesus. (Romans 8:1)" If we just look at this verse, it seems to be nothing, it seems to be sparse and ordinary. However, if we combine the context, we will find its earth-shattering significance. We find that the law in our flesh that causes us to sin always outweighs the law in our heart, remember? The point is, from now on, God no longer condemns us!

Second, freedom in Christ. That is to say, no matter how much we fail or how many times we fall in the battle against the law in our own hearts, in the end God will no longer condemn us! This is the power of the gospel, which will save everyone who believes! The law cannot do this. Only the law of the Spirit of life can free us from the law of sin and death! Nor is it how well we did in our struggles, how touching our testimonies were, how compelling our conduct was. It is because we belong to Christ and are in Christ, God has released us in Christ Jesus!

Finally, Christ became the sin offering. Some people may ask, why is this happening? In fact, the Bible explains it very clearly, but we may not pay much attention to it. The law in our hearts battles against the sinful law in our bodies and often fails. So Paul said: "For God has done what the law, weakened by the flesh, could not do. By sending his own Son in the likeness of sinful flesh and for sin, he condemned sin in the flesh, (Romans 8:3)" God knew that we were powerless, so He made the powerful Christ Jesus become flesh, sacrifice his life on the cross, resurrect and ascend to heaven, and became the propitiation sacrifice for us. In this way, God will no longer condemn us! From then on, the Holy Spirit leads us to walk on the road to heaven, surpass the law, and enable us to overcome by relying on the Lord! Look at the second point:

Life battle situation

The reason why the gospel is powerful is that God's salvation can save us from darkness and into

the wonderful light of eternal life with God! First, follow the law or the Spirit. Originally, I relied on myself and the law and struggled desperately, but the result was just as Paul said: "I am so miserable!" Now relying on the Holy Spirit, God will "in order that the righteous requirement of the law might be fulfilled in us, who walk not according to the flesh but according to the Spirit. (Romans 8:4)" From then on, it is no longer us who fight, but the Holy Spirit fights for us. We only do one thing, that is, do nothing, but give all the sovereignty of our lives to the Holy Spirit! We can pray, ask, and give thanks in everything, pour out our hearts to God, trust Him, and not worry or be afraid! In essence, people should give their authority to the Lord, and should not grasp, control the situation, or control people, as if only what you do can show your value.

Next, to set the mind on the flesh or the Spirit. What is carnality? It is our flesh, our old self, our habits, and our self-righteousness. In particular, some things that are conventional, taken for granted, on the moral high ground, and difficult to change in character constitute physical lust. The lust of the flesh will surely breed the pride of life, it is the inertial blood flow of believing that one must be right, which is enough to make people lose control and even act forcefully and randomly. At this time, our five senses, cognition, and learning abilities will inevitably decline, because the lust of the eyes will also participate, destroying our spiritual sensitivity, and losing contact with God. Unless we repent quickly, catch up with God's steps, to set the mind of the Holy Spirit's inspiration, and let the Holy Spirit take control.

Lastly, the choice of life, death and peace. To set the mind on the flesh makes people feel comfortable and relaxed, just like the first ancestor saw that the fruit was pleasing to the eyes and good for food. So what happened? She ate it, and as soon as she ate it, she realized that it felt so good and happy! However, the consequence is death! This kind of setting the mind on the flesh for doing whatever you want can be seen everywhere today! Eve might also have argued that: You, the Lord God, told us not to eat the fruit from the tree in the garden, but You did not tell us not to eat the fruit that was handed to me by a talking snake! You, Lord God, have not made it clear and explained the rules clearly. How can you blame us? The human heart is deceitful above all things, except that the heart is unwilling to choose to set the mind on the Holy Spirit. Let's look at the third point:

Receiving life from setting the mind on the Spirit

Why is it important to set your mind on the Holy Spirit? When a person died, he didn't know how he died! Paul specifically mentioned it and asked us to be alert to this. First, enmity against God. Maybe when people are enemies of God, maybe they themselves are even confused, right? Scripture shows that enmity with God is the consequence or equivalent of a carnal mind. For example, antichrists, false Christs, governments, groups, individuals and other forces that persecute the church and arrest God's children throughout the ages are all races that are enemies of God. The point is, the Bible says their end is death! Death is the devouring of the meaning of life and the demise of the value of life. After all, they are pitiful, pathetic, and hateful people in the eternal value system! But Christ said on the cross: Father, forgive them, for they do not know what they are doing! At the end of King Saul, the Holy Spirit left him! Pitiful!

Secondly, unwillingness to submit. The core nature of sinners is disobedience. This was true for Adam, so for Cain, so for the Tower of Babel, so for Sodom, so for Nineveh, so for Pharaoh, and even more so for the Israelites who came out of Egypt! All right! You say that God has not given you written laws and regulations, so I will take you to Mount Sinai and carve the Ten Commandments with my own hands. Is it time to return to the land of Canaan? No, you still refuse to obey! Along the way, you continued to worship idols, stir up trouble in the church, and refused to obey the leadership of Moses! In the end, Moses also struck the rock with flesh and water came out, so that the companion coach could not enter Canaan, but entered Mount Nebo, and died alone. Do you still not understand the message God put in the Bible?

Finally, God was displeased. At this time, Paul had to look at the problem from the perspective of a person's subordinate nature. Please tell me, who do you belong to? People who belong to God will choose to follow the Holy Spirit, be considerate of the Holy Spirit, and please God! However, if you are a person who goes by flesh, you will not choose to obey in your heart. Instead, you will find faults in every possible way, make things difficult for the church, embarrass yourself, and become an enemy to God! Why? For a moment of pleasure? Eating a bite of fruit that does not please God, killing Abel who does not please yourself, building a Tower of Babel that reaches the sky, raising up a question that you think is very satisfying, etc. However, you will only fail to please God. Let me ask, is this the goal in your life?

Conclusion

Well, thank the Lord! The relationship between the law and the Holy Spirit gives us a glimpse into the mystery of the Holy Spirit and the law so that we can understand that the purpose of life is to please God!

Let us pray ……

（Romans 8:1-8）

8:1 There is therefore now no condemnation for those who are in Christ Jesus.
8:2 For the law of the Spirit of life has set you free in Christ Jesus from the law of sin and death.
8:3 For God has done what the law, weakened by the flesh, could not do. By sending his own Son in the likeness of sinful flesh and for sin,[c] he condemned sin in the flesh,
8:4 in order that the righteous requirement of the law might be fulfilled in us, who walk not according to the flesh but according to the Spirit.
8:5 For those who live according to the flesh set their minds on the things of the flesh, but those who live according to the Spirit set their minds on the things of the Spirit.
8:6 For to set the mind on the flesh is death, but to set the mind on the Spirit is life and peace.
8:7 For the mind that is set on the flesh is hostile to God, for it does not submit to God's law; indeed, it cannot.
8:8 Those who are in the flesh cannot please God。

27.聖靈釋放生命【羅 8:9-13】

引言

我們知道聖靈降臨，是出於聖父、聖子的差遣，一同參與神的拯救計劃。聖靈是三位一體真神中的第三位、與聖父、聖子同榮、同質、且超越一切的律法、擔當生命的重擔與責任。更加重要的是，聖靈的功用是在神拯救中，還釋放了原本因罪而被奴役的生命。我們看第一點：

生命歸屬的奧秘

提起生命，人們往往處在迷茫之中，對不對？反正活著就是活著，有口飯吃就行、有奶就是娘也就成了人們習以為常的金科玉律了。但是，請問這就是你心目中的生命嗎？首先，生命本質看歸屬。顯然，生命的本質不是活著，乃是看其歸屬。而且，也沒有太多的選擇，或是屬聖靈、或是屬肉體。怎麼知道自己的歸屬呢？聖經說：“如果神的靈住在你們心裡、你們就不屬肉體、乃屬聖靈了。”那又如何知道神的靈是否住在我們心裡呢？聖經說：“聖靈與我們的心同證，我們是神的兒女。”神的兒女，一是要凡事奉主的名行事為人;二是要效法主的樣式，愛神愛人、愛人如己。三是有認罪悔改的屬靈敏銳度，而不要像掃羅王，至死也不向神交出生命的主權。

其次，基督的靈是鑑別。當然，正如聖經所說：“人若沒有基督的靈、就不是屬基督的。”怎麼知道一個人有沒有基督的靈呢？聖經說：“凡靈不認耶穌、就不是出於　神．這是那敵基督者的靈．你們從前聽見他要來．現在已經在世上了（約一 4:3）。”不是單單口裡認耶穌是主、更重要的是心裡相信！人若心裡相信，就必然會結出聖靈的果子！所言所行，就會與所信的福音相稱。其實，本質上就是行事與悔改的心相稱、與所蒙的恩相稱！活不出悔改、就沒有得救，活不出感恩，就難以成聖。

最後，生死之別神掌權。可能還會有人狡辯，說我信呀！你看，我又服事、又奉獻、又參與短宣、又奉獻時間等各樣資源的，怎麼能說我不屬基督呢？坦率講，誰講誰不講的，都不重要，重要的是有一天基督會講。講什麼呢？講：我不認識你！保羅在這裡，是在勸勉我們當懷著一顆戰戰兢兢的心、謙卑為懷。不必自誇傲慢、誇口成性、悖逆成習慣，以致漸行漸遠、難以回頭。別忘了是基督是頭、且藉著祂的身體在掌權！若祂真在我們心裡掌權，聖經說：“身體就因罪而死、心靈卻因義而活。”我們看第二點：

聖靈內住的復活

心靈卻因義而活，指的就是復活的靈在我們心中掌權。也唯有復活的靈，有權柄使我們因義而活。首先，欣然領受神的靈。坦率講，我們對聖靈是陌生的。不但陌生，而且還會拒絕。即使在我們的意識中接納，但在潛意識中，我們甚至常常會不自覺地銷滅聖靈的感動。保羅介紹聖靈的方式很特別，他說，聖靈是誰呢？就是“叫耶穌從死裡復活者的靈”。意思是在問門徒，你們知道基督復活的奧秘嗎？正是我們並不熟悉的聖靈叫耶穌從死裡復活的。保羅的介紹，使我們可以欣然領受聖靈、順服聖靈在我們生命中的帶領。這是一個態度，也是對神認識的進深，以致多而又多地認識神。

其次，若在若住是聖靈。今天的經文中，出現兩次“若”字。一次是在第十節：“基督若在你們心裡”;另一次是在第十一節：“若住在你們心裡”。什麼意思呢？圍繞著聖靈的內住，聖經並沒有勉強我們，乃是用邀請我們的方式。神在這裡也彷彿在問：請問，你是否願意邀請我內住在你們心裡嗎？可能我們會問，憑什麼？為什麼？道理其實很簡單、理由或原因也只有一個，就是基督要內住在我們心裡。經文中的“從若在到若住”的過程中，其實也是神人關係的進展、進深、及進發。

最後，必死身體活過來。這是基督內住帶來的果子、是復活的果子、生命的果子、及使命的果子。復活的果子，旨在解決我們屬靈身份的歸屬問題。屬主的人，才有可能得到復活的生命。生命的果子，就是將從主領受的復活生命活出來，而不是說說而已。言而有信、信而有行、行而有命！使命的果子，是因為屬主的生命福杯滿溢、以致流淌出來的見證、得以榮神益人。如經上所說，那如今活著的，不再是我，乃是基督在我裡面活著、舊事已過、都變成新的了。不能穿新鞋、走老路！我們看第三點：

順從聖靈的存活

靠聖靈得生，是聖經的核心價值觀。只是我們可能僅僅停留在知道、卻不一定遵行的地步。為什麼呢？這是因為我們忘記了另一個選言肢、也是相反的選言肢，就是不順服聖靈的後果。首先，聖靈與肉體的選擇。這也算是老話題了，對不對？對於我們來說，行肉體會比較習慣、也比較熟練了。至少有人會去問原因，為什麼要順從肉體呢？彷彿是順其自然的事情，沒有什麼障礙、也沒有什麼原因，多年習慣了。林肯解放黑奴了，但是，當時有許多黑人在馬路上見到原來的主人，仍習以為常地趴在地上，請主人踩在自己的背上馬。我們可能也是一樣，試探來到，仍會情不自禁地去犯罪。忘了其實基督已經在肉體中替我們付清了罪債、不再需要受肉體的纏累與綑綁。

其次，若順從肉體而活著。什麼是肉體？肉體就是我們從亞當那裡繼承了罪、且因此而來的墮落與敗壞。具體表現為我們的血氣、情慾等不榮耀神的情緒。按理說，我們這已經重生得救、靠主得勝的人來說，是已經脫離了罪的試探、與罪沒有關係了。但是，我們這已經與主同釘十字架的人，卻仍有一個可能會犯罪的身體。保羅說，我真是苦啊！苦就苦在順從肉體而活著，行屍走肉。怎麼辦呢？保羅說，要靠主、不要靠自己！人生或是靠自己、或是靠聖靈！區別就是受綑綁還是得自由。

最後，靠著聖靈治死身體。人一旦選擇靠聖靈，就大不一樣了。專注點從此就遠離罪了，既已遠離，神也就不再定我們的罪了！不再定罪的前提是在基督耶穌裡，在基督裡的第一個生命步驟就是認罪悔改。一個常常認罪悔改的人，對罪就會敏銳、也不輕易去犯罪。相反，總也不肯認罪悔改的人，對罪不敏銳、對認罪卻抗拒。一個不肯認罪的人，是不可能靠著聖靈治死身體的。這樣，聖靈也就不容易釋放他的生命了。請問，你的選擇是什麼呢？

結語

好，感謝主！聖靈釋放生命，藉著我們生命的歸屬、聖靈內住的復活、及順從聖靈必得生命！願意神賜平安、與我們同行天路、且釋放我們的生命！

我們一同禱告……

（羅 8:9-13）

8:9 如果　神的靈住在你們心裡、你們就不屬肉體、乃屬聖靈了．人若沒有基督的靈、就不

是屬基督的。
8:10 基督若在你們心裡、身體就因罪而死、心靈卻因義而活．
8:11 然而叫耶穌從死裡復活者的靈、若住在你們心裡、那叫基督耶穌從死裡復活的、也必藉著住在你們心裡的聖靈、使你們必死的身體又活過來。
8:12 弟兄們、這樣看來、我們並不是欠肉體的債、去順從肉體活著。
8:13 你們若順從肉體活著必要死．若靠著聖靈治死身體的惡行必要活著。

27.The Holy Spirit Releases Life【Romans 8:9-13】

Introduction

We know that the coming of the Holy Spirit is sent by the Holy Father and the Holy Son to participate in God's salvation plan. The Holy Spirit is the third person in the Trinity. It is the same glory and substance as the Father and the Son. It transcends all laws and bears the burden and responsibility of life. More importantly, in God's salvation, the function of the Holy Spirit is even freeing a life originally enslaved by sin. Let's look at the first point:

The mystery of life's belonging

When it comes to life, people are often confused, right? Anyway, to live is to live. As long as there is a way to make a living and to take refuge in whoever gives you benefits, it becomes a golden rule that people are accustomed to. But, is this the life in your mind? First of all, the essence of life depends on belonging. Obviously, the essence of life is not to live, but to see where it belongs. Moreover, there are not many choices between being of the Spirit or of the flesh. How do you know where you belong? The Bible says: "You, however, are not in the flesh but in the Spirit, if in fact the Spirit of God dwells in you. (Romans 8:9)" So how do we know if the Spirit of God dwells in our hearts? The Bible says: "The Spirit himself bears witness with our spirit that we are children of God. (Romans 8:16)" Children of God must first do everything in the name of the Lord; secondly, they must imitate the Lord's style, loving God, loving others, and loving others as themselves. The third is to have the spiritual sensitivity to confess and repent, and not to be like King Saul, who refused to surrender the sovereignty of his life to God until his death.

Secondly, the Spirit of Christ is discernment. Of course, as the Bible says: "Anyone who does not have the Spirit of Christ does not belong to him. (Romans 8:9)" How do you know if a person has the Spirit of Christ? The Bible says: " and every spirit that does not confess Jesus is not from God. This is the spirit of the antichrist, which you heard was coming and now is in the world already. (1 John 4:3)" It's not just about confessing with your mouth that Jesus is Lord, but more importantly, believing in your heart! If a person believes in his heart, he will surely bear the fruit of the Holy Spirit! What you say and do will be consistent with the gospel you believe. In fact, the essence is to act in a manner worthy of a repentant heart and worthy of the grace you have received! If you cannot live out repentance, you will not be saved. If you cannot live out gratitude, it will be difficult to be sanctified.

Finally, Life and death are controlled by God. Some people may still quibble and say that I believe it! You see, I serve, contribute, participate in short-term missions, offer time and all kinds of resources. How can you say that I do not belong to Christ? Frankly speaking, it doesn't matter who speaks and who doesn't. What matters is that one day Christ will speak. What to talk about? Saying: I don't know you! In here, Paul is exhorting us to be humble and

trembling in our hearts. There is no need to be boastful and arrogant, boasting and disobedience becomes a habit, so that it becomes difficult to turn back. Don't forget that it is Christ who is the Head and who rules through His body! If He truly is in our hearts, the Bible says: "Although the body is dead because of sin, the Spirit is life because of righteousness. (Romans 8:10)" Let's look at the second point:

The resurrection of the indwelling of the Holy Spirit

"The Spirit is life because of righteousness." It refers to the Spirit of resurrection reigning in our hearts. Only the Spirit of resurrection has the authority to make us live for righteousness. First, receive God's Spirit with joy. Frankly speaking, We are unfamiliar with the Holy Spirit. Not only is it unfamiliar, but it will also be rejected. Even if we accept it in our consciousness, subconsciously, we often even unconsciously suppress the inspiration of the Holy Spirit. Paul introduced the Holy Spirit in a very special way. He said, who is the Holy Spirit? It is "the Spirit of Him who raised Jesus from the dead." It means asking the disciples, do you know the mystery of Christ's resurrection? It was the Holy Spirit, whom we are unfamiliar with, who raised Jesus from the dead. Paul's introduction enables us to readily receive the Holy Spirit and obey the Holy Spirit's leading in our lives. This is an attitude, and it is also a deepening of the understanding of God, so that we can know more and more about God.

Second, it is the Spirit from "in" to "dwell in". In today's scripture, the word "if" appears twice. Once in verse 10, "if Christ is in you." Another time is in verse 11, " "If the Spirit dwells in you." What does it mean? Regarding the indwelling of the Holy Spirit, the Bible does not force us, but invites us. God seems to be asking here: Are you willing to invite me to live in your hearts? We may ask, on what grounds? Why? The truth is actually very simple, and there is only one reason, that is, Christ wants to dwell in our hearts. The process of "from being in to being dwell in" in the scriptures is actually the progress, depth, and advancement of the relationship between God and man.

Finally, the mortal body comes to life. This is the fruit brought by the indwelling of Christ, the fruit of resurrection, the fruit of life, and the fruit of mission. The fruit of resurrection is intended to resolve the issue of our spiritual identity. Only those who belong to the Lord have the possibility of receiving resurrection life. The fruit of life is living out the resurrection life received from the Lord, not just talking about it. From words to faith, from faith to deeds, and from deeds to missions. The fruit of mission is the overflowing of the blessing of life that belongs to the Lord, so that the testimonies flowing out glorify God and benefit others. As the Bible says, it is no longer I who live, but Christ lives in me. The old has passed away; behold, the new has come. We cannot wear new shoes and walk the same old path! Let's look at the third point:

Living in obedience to the Holy Spirit

Living by the Holy Spirit is a core value of the Bible. It's just that we may only stay at the point where we know it but don't necessarily follow it. Why? This is because we have forgotten the other disjunctive, the opposite disjunctive, which is the consequence of disobedience to the Holy Spirit. First, the choice between the Spirit and the flesh. This is an old topic, right? For us,

living in the flesh will become more accustomed and more skillful. At least some people will ask why we should obey the flesh? It seems to be something that comes naturally, without any obstacles or reasons. It has been a habit for many years. Lincoln emancipated the black slaves. However, when many black people saw their original masters on the road, they would still lie down on the ground and ask the master to step on their back and get on the horse. We may be the same. When temptation comes, we can't help but sin. We forget that Christ has actually paid off our sin debt in the flesh, and we no longer need to be entangled and bound by the flesh.

Secondly, if you live according to the flesh. What is flesh? The flesh is the sin we inherited from Adam and the resulting fall and corruption. The specific manifestations are our flesh, lust and other emotions that do not glorify God. Logically speaking, as those of us who have been reborn and saved and have overcome by relying on the Lord, we have been freed from the temptation of sin and have nothing to do with sin. However, we who have been crucified with the Lord still have a body that is capable of sin. Paul said, How miserable I am! The suffering lies in living according to the flesh and meaninglessly. What to do? Paul said, rely on the Lord and not on yourself! Life depends either on oneself or the Holy Spirit! The difference is between being bound or being free.

Finally, mortify the body by the Holy Spirit. Once a person chooses to rely on the Holy Spirit, things are completely different. From now on, the focus is far away from sin. Now that it is far away, God no longer condemns us! The prerequisite for no longer being condemned is to be in Christ Jesus, and the first step in life in Christ is to repent of sin. A person who often confesses his sins and repents will be sensitive to sin and will not commit sin easily. On the contrary, those who never confess and repent are insensitive to sin and resist confessing their sins. It is impossible for a person who refuses to confess his sins to mortify the body by relying on the Holy Spirit. In this way, it will be difficult for the Holy Spirit to release his life. May I ask, what is your choice?

Conclusion

Well, thank the Lord! The Holy Spirit releases life, and through the ownership of our lives, the resurrection of the indwelling of the Holy Spirit, and obedience to the Holy Spirit, we will gain life! May God grant us peace, walk with us on our pilgrimage, and release our lives!

Let us pray ……

（Romans 8:9-13）

8:9 You, however, are not in the flesh but in the Spirit, if in fact the Spirit of God dwells in you. Anyone who does not have the Spirit of Christ does not belong to him.

8:10 But if Christ is in you, although the body is dead because of sin, the Spirit is life because of righteousness.

8:11 If the Spirit of him who raised Jesus from the dead dwells in you, he who raised Christ Jesus from the dead will also give life to your mortal bodies through his Spirit who dwells in you.

8:12 So then, brothers, we are debtors, not to the flesh, to live according to the flesh.

8:13 For if you live according to the flesh you will die, but if by the Spirit you put to death the

deeds of the body, you will live.

28.神後嗣的榮耀【羅 8:14-25】

引言

後嗣，廣義上講，就是指子孫後代。狹義上看，就是指已經或將要承繼產業的人。上帝應許亞伯拉罕，撒拉生的才能繼承他的產業。羅馬書中的後嗣，是指因為信主而與基督作後嗣、可以承受屬神的產業。保羅因為這屬靈的身份，蒙聖靈感動、大感榮耀！這就是今天講道信息的由來，我們來看第一點：

聖靈引領的身份

聽羅馬書聽不懂很正常，因聖經的思維模式往往不是我們所熟悉的。特別是保羅詮釋的方法，又充滿了兩希文化的根基，就是希伯來、與希臘文化。但是，也不會是高不可及的，就是要用心、用腦、用時、用生命來學習。首先，領受兒子的身份。我們原本是罪人，因信基督竟然被稱為是神的兒子，這怎麼受得了？聽聽都感到害怕、心裡甚至會產生某種程度的拒絕，會不會？今天的經文告訴我們，凡被　神的靈引導的、都是　神的兒子。許多人都會熱衷於尋求如何得到聖靈的引導，這是好的。好在哪裡？唯獨好就好在對神的渴慕、渴慕聖靈的帶領。其實，聖靈的帶領就等同於走信心之路。凡信祂的，就是神的兒女！於是，凡信祂的，聖靈就帶領他們！我們不需要擔心聖靈如何帶領我們，只需要去順服聖靈的感動、與祂同行、接受祂隨時的幫助。

其次，領受天父的慈愛。我們和當時的猶太基督徒一樣，對神並沒有一個“父觀”、就是關於神是我們在天上的父親的觀念。我們甚至會抗拒，創天造地的主，怎麼可能是我們在天上的父呢？相反，我們比較習慣的是為奴或是為盜匪、在恐懼與悖逆中虛度光陰。耶穌教導門徒主禱文，保羅也在這裡告訴我們，我們自從信主的那一天起，我們的心已經被神更新了。不再是奴僕之心、乃是兒子的心！從此，我們甚至可以稱呼神為我們的阿爸、父！天上父親的觀念，將改變我們的人生！不再懼怕、因祂是我的父、我的神！

最後，領受聖靈的同行。聖靈是基督的應許、天父的差遣，神兒女心中的印證。耶穌指出聖靈的來歷：“我要求父、父就另外賜給你們一位保惠師”。保惠師原文的意思，是指被召到人的旁邊來做安慰者、幫助者、鼓勵者、護衛者、教導者、及代求者。其中，聖靈一項最重要的工作，就是要人想起耶穌對門徒所說的一切話。聖靈存在於我們心中的本身，就是我們神兒女身份的保證。聖靈告訴我們是誰、屬誰、為誰而活、且領受祂為我們提供隨時的幫助。更加奇妙的是，聖靈願意與我們同工、一同為神作美好的見證！我們來看第二點：

聖靈引領的道路

基督告訴門徒，說，我去，原是為你們預備地方。那麼，我去了之後呢，就求父另外賜聖靈給你們。然後呢，由聖靈來帶領你們、指教你們當行的道路。首先，苦難過後是榮耀。如果我們簡單描述基督的一生，大概我們會說：祂為我們受苦、受死、捨命十架、死裡復活、升天、應許再來。對不對？所以，一個信耶穌的人，若要跟隨主，就必須了解所受的苦、及受苦的意義。所以，保羅說：“既是兒女、便是後嗣、就是　神的後嗣、和基督同作後嗣．如果我們和他一同受苦、也必和他一同得榮耀。”這句話是帶來盼望、恩典與能力的。人生不

如意，十之八九。怎麼辦？只要我們是為主受苦，苦難過後就是主的榮耀，那又如何呢？

其次，嘆息勞苦受造物。有沒有想過，什麼是人生的苦難？人這一生，到底苦在哪裡、難在何方？失去工作？失去健康？失去財富？失去愛情？失去親情？相反，如果你都得到了，就沒有苦難了嗎？其實，你得到的那一天，新的苦難就來了。保羅在這裡告訴我們，人生最大的苦難，就是我們自己！為什麼呢？因為始祖犯罪之後，作為受造之物的我們，難以脫離敗壞的轄制。立志行善由得我，行出來卻由不得我！正因為這個緣故，基督為你我捨命、擔當我們擔當不起的重擔、救我們脫離這敗壞的虛空。

最後，身體得贖初結果。主耶穌若是不來、道成肉身、成為我們眾人的贖價，我們就處在勞苦愁煩、轉眼成空、一同嘆息！不但如此，我們即使得救，也難免會在心裡嘆息。為什麼？因為我們仍在等候、等候我們的身體得贖、得著神兒子的名分。這就是我們常常說，我們雖然已經得救、卻未完全的意思。因為我們的身體仍會犯罪、心靈仍會軟弱。甚至偶爾也會為罪所勝、傷神的心、使神的名受到虧損。這也是為什麼我們這有聖靈初結果子的人，當儆醒禱告、免得入了迷惑！我們看第三點：

聖靈引領的盼望

既然是承繼產業的兒子，就當對永生持定盼望，免得因嘆息勞苦而失去信心。首先，盼望是神賜恩典。保羅說：你們得救本乎恩、也因著信，不是出於行為、免得有人自誇。因此，我們可以說，我們得救本乎恩、也是在乎盼望。於是盼望就是恩典的命題油然而生，令人深思。因為盼望並不當然屬於我們，我們生來是本無盼望的人。神的道路是因信稱義，可我們怎麼就信了呢？也不是所有人都信，能信的本身就很奇怪，對不對？神又看不見、摸不著、聽不清，怎麼就會去信呢？可能連自己也說不清、道不明！不但信了，還信到底、至死忠心。憑什麼？不就是因為心裡有盼望嗎？盼望是什麼？你也說不清楚，因為盼望就是恩典！既是恩典，就因信領受了！

其次，盼望那所不見的。心裡引以爲奇怪的人會問，你到底在盼望什麼呢？有科學依據嗎？你能證明嗎？保羅這時說了，原來我們所盼望的，都是我們的眼睛所見不到的！一九九五年我們一家離開挪威去香港時，其實對未來也是一無所知。除了信心、就是盼望，僅此而已。我不知道香港之後，會去歐洲宣教、也不知道兩年過後會回挪威、更加不曉得挪威之後會來美國，而且一來就二十多年了。其實，後來所見的一切，都不是我的盼望。因爲今後所不見的又成了我新的盼望。

最後，原來信心是盼望。如保羅所說：“誰還盼望他所見的呢？”見到了，就成了知道了、盼望也就隨之不見了！保羅說：“但我們若盼望那所不見的、就必忍耐等候！”說明所盼望的沒來到已先，必有苦難、甚至災難要降臨。若沒有忍耐等候的心志，盼望的恩典也會隨之失落。在此，保羅所強調的盼望，是我們的身體得救，即主的再來、才能全然實現。主所在乎我們的並非我們的所作所為，乃更加是我們在信心中的忍耐等候！這是神為祂兒女、就是承接屬靈產業的後嗣所預備的榮耀！

結語

好，感謝主！神後嗣的榮耀，就是聖靈引領的身份、道路、與盼望！巴不得神的手在我們的身上顯明祂的作為，好叫我們這些受造之物仍然得指望、脫離罪敗壞的轄制、得享神兒女自由的榮耀！

我們一同禱告……

（羅 8:14-25）
8:14 因為凡被　神的靈引導的、都是　神的兒子。
8:15 你們所受的不是奴僕的心、仍舊害怕．所受的乃是兒子的心、因此我們呼叫阿爸、父。
8:16 聖靈與我們的心同證我們是　神的兒女．
8:17 既是兒女、便是後嗣、就是　神的後嗣、和基督同作後嗣．如果我們和他一同受苦、也必和他一同得榮耀。
8:18 我想現在的苦楚、若比起將來要顯於我們的榮耀、就不足介意了。
8:19 受造之物、切望等候　神的眾子顯出來。
8:20 因為受造之物服在虛空之下、不是自己願意、乃是因那叫他如此的。
8:21 但受造之物仍然指望脫離敗壞的轄制、得享　神兒女自由的榮耀。〔享原文作入〕
8:22 我們知道一切受造之物、一同歎息勞苦、直到如今。
8:23 不但如此、就是我們這有聖靈初結果子的、也是自己心裡歎息、等候得著兒子的名分、乃是我們的身體得贖。
8:24 我們得救是在乎盼望．只是所見的盼望不是盼望．誰還盼望他所見的呢。〔有古卷作人所看見的何必再盼望呢〕
8:25 但我們若盼望那所不見的、就必忍耐等候。

28.The glory of God’ s heirs【Romans 8:14-25】

Introduction

Heirs, in a broad sense, refer to future generations. In a narrow sense, it refers to those who have inherited or will inherit the property. God promised Abraham that only the child of Sarah would inherit his inheritance. Heirs in Romans refer to being heirs with Christ and inheriting God’s inheritance because of faith in the Lord. Because of this spiritual identity, Paul was moved by the Holy Spirit and greatly honored! This is the origin of today’s sermon message. Let’s look at the first point:

The Holy Spirit-led identity

It is normal to have difficulty understanding the book of Romans, because the thinking mode of the Bible is often not familiar to us. In particular, Paul’s method of interpretation is full of the roots of two cultures, namely Hebrew and Greek culture. However, it is not unattainable. It means learning with your heart, brain, time and life. First, receive sonship. We are originally sinners, but because of our faith in Christ we are called the sons of God. How can we bear this? We feel scared when we listen to it, and may even feel a certain degree of rejection in our heart, right? Today’s scripture tells us that all those who are led by the Spirit of God are sons of God. Many people are interested in seeking guidance from the Holy Spirit, and that is good. How good is that? The only good thing is longing for God and longing for the guidance of the Holy Spirit. In fact, the leading of the Holy Spirit is equivalent to walking the path of faith. Anyone who believes in Him is a child of God! So, whoever believes in Him, the Holy Spirit leads them! We don’t need to worry about how the Holy Spirit leads us. We only need to obey the Holy Spirit’s inspiration, walk with Him, and accept His help at any time.

Second, receive the love of the Heavenly Father. Like the Jewish Christians at that time, we do not have a “father view” of God, that is, the concept of God as our father in heaven. We may even resist: How can the Lord who created heaven and earth be our Father in heaven? On the contrary, we are more accustomed to being slaves or bandits, wasting our time in fear and disobedience. Jesus taught his disciples the Lord’s Prayer, and Paul also told us here that from the day we believed in the Lord, our hearts have been renewed by God. No longer the heart of a slave, but the heart of a son! From now on, we can even call God our “Abba! Father!” The idea of a Heavenly Father will change our lives! No more fear, for He is my Father and my God!

Finally, receive the companionship of the Holy Spirit. The Holy Spirit is the promise of Christ, the sending of the Father, and the seal in the hearts of God’s children. Jesus pointed out the origin of the Holy Spirit: “And I will ask the Father, and he will give you another Helper, to be with you forever, (John 14:16)” The original meaning of Comforter is the one who is called to someone’s side to be a comforter, helper, encourager, protector, teacher, and intercessor. Among them, one of the most important tasks of the Holy Spirit is to remind people of all the

words Jesus said to his disciples. The very presence of the Holy Spirit in our hearts is the guarantee of our identity as children of God. The Holy Spirit tells us who we are, who we belong to, and for whom we live, and we receive His help at all times. What's even more amazing is that the Holy Spirit is willing to co-work with us and bear beautiful witness to God together! Let's look at the second point:

The path led by the Holy Spirit

Christ told His disciples, "I go to prepare a place for you." Then, after I leave, I will ask the Father to give you the Holy Spirit. Then, the Holy Spirit will lead you and teach you the path you should take. First, after suffering comes glory. If we briefly described the life of Christ, we would probably say: He suffered for us, died, sacrificed his life on the cross, rose from the dead, ascended to heaven, and promised to come again. Right? Therefore, if a person who believes in Jesus wants to follow the Lord, he must understand the suffering and the meaning of it. Therefore, Paul said: " and if children, then heirs—heirs of God and fellow heirs with Christ, provided we suffer with him in order that we may also be glorified with him. (Romans 8:17)" This word brings hope, grace and power. Life is unsatisfactory, nine times out of ten. what to do? As long as we suffer for the Lord, after the suffering is the glory of the Lord, so what?

Secondly, the creation's groaning in pain. Have you ever thought about what suffering is in life? Where is the suffering and difficulty in this life? Lost your job? Lose health? Lost your wealth? Lost love? Losing family ties? On the contrary, if you get everything, will there be no suffering? In fact, the day you get it, new suffering will come. Paul tells us here that the greatest suffering in life is ourselves! Why? Because after our ancestors sinned, it is difficult for us, as created beings, to escape the bondage of corruption. For I have the desire to do what is right, but not the ability to carry it out. It is for this reason that Christ laid down his life for you and me, bearing the burden that we cannot bear, and saving us from the vanity of this corruption.

Finally, the body is redeemed and bears the first fruit. If the Lord Jesus had not come, become flesh, and become the ransom for all of us, we would be in toil and sorrow, and it becomes empty in the blink of an eye and we sigh together! Not only that, even if we are saved, we will inevitably sigh in our hearts. Why? Because we are still waiting, waiting for our bodies to be redeemed to receive the sonship of God. This is what we often mean when we say that although we are saved, we are not perfect yet. Because our bodies will still sin and our hearts will still be weak. We may even occasionally be overcome by sin, hurt God's heart, and bring God's name into disrepute. This is why we who have the first fruits of the Holy Spirit should be watchful and pray lest we fall into temptation! Let's look at the third point:

The hope led by the Holy Spirit

Since you are the son of the inheritance, you should hold on to hope in eternal life, lest you lose faith due to groaning in pain. First, hope is the grace given by God. Paul said: For by grace you have been saved through faith. And this is not your own doing; it is the gift of God, not a result of works, so that no one may boast. (Eph. 2:8-9) Therefore, we can say that we are saved by grace through hope. Then the proposition that hope is grace arises spontaneously and is thought-provoking. Because hope does not naturally belong to us. We are born without hope.

God's way is justification by faith, but how do we believe it? Not everyone believes it, and those who do believe it are weird, right? God cannot be seen, touched, or heard clearly, so how can one believe in Him? Maybe even you can't explain it clearly! Not only did you believe it, you believed it to the end and were faithful until death. Why? Isn't it just because there is hope in your heart? What is hope? You can't tell clearly, because hope is grace! Since it is grace, it is received by faith!

Secondly, hope for what is unseen. People who feel strange may ask, what are you hoping for? Is there any scientific basis for this? Can you prove it? Paul said at this time, it turns out that what we hope for is beyond our eyes! When our family left Norway for Hong Kong in 1995, we had no idea about the future. Apart from faith, it is hope, nothing more. I didn't know that after Hong Kong, I would go to Europe for missionary work. I didn't know that I would return to Norway in two years. I didn't even know that after Norway I would come to the United States, and it would be more than 20 years since I arrived. In fact, everything I saw later was not my hope. Because what I won't see in the future has become my new hope.

Finally, it turns out that faith is hope. As Paul said: "For who hopes for what he sees? " Once you see it, you know it, and your hope disappears! Paul said: "But if we hope for what we do not see, we wait for it with patience." It means that before what you hope for comes, there will be suffering and even disaster. Without the will to wait patiently, the grace of hope will also be lost. Here, the hope that Paul emphasizes is the salvation of our bodies, that is, the return of the Lord, which can be fully realized. What the Lord cares about is not what we do, but more importantly, our patience waiting in faith! This is the glory God has prepared for His children, the heirs who inherit the spiritual inheritance!

Conclusion

Well, thank the Lord! The glory of God's heirs is the identity, path, and hope led by the Holy Spirit! I wish that God's hand would show His deeds in us, so that we creatures could still have hope, be freed from the corrupting control of sin, and enjoy the glory of the freedom of God's children!

Let us pray……

（Romans 8:14-25）

8:14 For all who are led by the Spirit of God are sons of God.
8:15 For you did not receive the spirit of slavery to fall back into fear, but you have received the Spirit of adoption as sons, by whom we cry, "Abba! Father!"
8:16 The Spirit himself bears witness with our spirit that we are children of God,
8:17 and if children, then heirs—heirs of God and fellow heirs with Christ, provided we suffer with him in order that we may also be glorified with him.
8:18 For I consider that the sufferings of this present time are not worth comparing with the glory that is to be revealed to us.
8:19 For the creation waits with eager longing for the revealing of the sons of God.
8:20 For the creation was subjected to futility, not willingly, but because of him who subjected it,

in hope
8:21 that the creation itself will be set free from its bondage to corruption and obtain the freedom of the glory of the children of God.
8:22 For we know that the whole creation has been groaning together in the pains of childbirth until now.
8:23 And not only the creation, but we ourselves, who have the firstfruits of the Spirit, groan inwardly as we wait eagerly for adoption as sons, the redemption of our bodies.
8:24 For in this hope we were saved. Now hope that is seen is not hope. For who hopes for what he sees?
8:25 But if we hope for what we do not see, we wait for it with patience.

29.與神同榮的確據【羅 8:26-39】

引言

人生的一大恐懼，就是看不見、摸不著、還要往前走，對不對？ 保羅前面說到： “但我們若盼望那所不見的、就必忍耐等候（羅 8:25）。” 經歷過的人都知道，忍耐這聖靈的果子不容易結出來呀！怎麼辦？顯然，神後嗣的榮耀，是聖靈賜給我們的確據。看第一點：

聖靈同在的大能

與神同榮的最高表達方式，就是被聖靈充滿。 聖靈充滿的本質就是聖靈在掌權、聖靈在彰顯祂的大能。首先，在人的嘆息中領禱。人在什麼時候會發出嘆息呢？軟弱的時候，對嗎？唉，今年的收成又不好了、兒子大學畢業即失業、房供也快斷供了、 再這麼下去，全家要搬去橋洞裡住了！ 唉，嘆息聲就出來了！此情此景、好生熟悉、也好生難過！ 我猜這時，最怕的就是有人來勸他，說，你可以禱告呀！可能不是很多人能夠理解，處在這種光景的人，可能除了一聲嘆息，也別無能力了！這時，聖靈卻出場了。聖經說，只是聖靈親自用說不出來的歎息、替我們禱告！

其次，照神的大愛來代禱。有沒有想過，聖經為什麼會說，聖靈親自用說不出來的歎息、替我們禱告？因為祂愛我們啊！聖靈沒有派天使來幫我們，乃是親自來幫我們。 祂沒有用什麼高大上的口號來幫我們，乃是用說不出來的歎息來幫我們，為什麼呢？因為我們也在嘆息、我們正在嘆息。所以，聖靈選擇陪伴我們、甚至什麼都不說、就這樣搬張小板凳、坐在旁邊、陪著我們落淚、陪著我們傷心難過、以祂的大愛來陪著我們！我們軟弱到連禱告的能力也沒有了，沒有關係，祂用嘆息與我們合奏出代禱的旋律！

最後，照神的旨意來代求。請問神的旨意在哪裡？你在哪兒可以看見神的旨意？當然是在聖經裡，對嗎？有沒有想過，為什麼聖靈要照著聖經來替聖徒祈求？這是因為三位一體真神的合而為一、也是因為聖靈選擇謙卑、自我限制、以致祂的啟示不超越聖經。 我們讀經、尋求神的旨意、可以放心大膽地從聖經中領受三位一體真神的旨意。聖經的絕對可靠，是我們信仰的根基。聖經承載著神真實、準確、無誤的旨意，以至我們可以憑著信心來依靠仰望這位為我們創始成終的主耶穌基督、祂在為我們代求！我們看第二點：

聖靈幫助的坦然

除了神的無所不能，表達神的同在; 聖靈還用祂的無所不知，來彰顯神的榮耀！ 首先，萬事都互相效力。既然是萬事，就無一不在其中。聖靈的坦然，是由於神全知、全在 及全能的屬性。萬事都在神的手中，他就有能力叫萬事相互效力。當然，這是神的視角、唯有屬神的人才有可能知道、甚至識透。保羅說：“屬靈的人能看透萬事、卻沒有一人能看透了他（林前 2:15）。” 人的視角就是僅僅看見自己部份、甚至沉浸在自己的得失中、苦毒怨恨、難以自拔。聖經說我們是曉得萬事都互相效力的，但是，我們可能未必知道我們為什麼會曉得。很簡單，就是因為神鑒察人心、且曉得聖靈的意思！

其次，在弟兄中作長子。萬事相互效力有其特定目的，是讓耶穌基督在我們中間做長子、就

是為大的意思。這裡向我們彰顯了神對我們的心意：人一出生，就是為了相信主耶穌基督；信主之後，我們所活得目的就是效法主！我們讀舊約，不難發現基督的形象與作為無所不在。可以說，整本聖經是在“預先定下效法他兒子的模樣”、就是在預表基督耶穌。如摩西、亞倫、大衛、約書亞、約瑟、所羅門、以撒等，他們的生命片段、點點滴滴，都在活出基督的樣式。當時候滿足的時候，主就道成肉身、降世為人。

最後，因信稱義得榮耀。道成肉身這四個字，對我們來說可能太熟悉了，以至會忽略其意義。保羅說：“預先所定下的人又召他們來．所召來的人、又稱他們為義．所稱為義的人、又叫他們得榮耀。” 原來，我們的得救本乎恩、也因著信、以至成就因信稱義， 是為了讓我們這些蒙恩得救之人與祂一同得榮耀！這是宇宙間極大的奧秘、非人的智慧可以參透、也不是人的想像力可以明白。特別是對於當時的猶太人來說，這幾乎就是僭越、甚至是不可思議的論調。我們看第三點：

聖靈應許的平安

聖靈所賜的平安，與人憑感覺自我杜撰的平安，是截然不同的。其中，最大的奧秘就是在基督裡。在基督裡是我們一生之所求，也是我們的平安所在！首先，全然活在基督裡。什麼叫做全然活在基督裡呢？本質上講，就是放下生命的主權、讓基督來掌權、放心大膽地因信而活。凡事奉主的名、無論生死、得失、危險、或名利等挑戰，都可以坦然無懼地活基督、活在信心中、活進恩典裡、活在見證上。與主同行在船上，風浪來了，主不醒、我不驚、更加不會去喚醒祂。若是遇見苦難，就當感恩！因為這是主賜恩典的良機、也是經歷主同在的體驗。我們在人生道路上，若有任何損失，主都必會在基督裡補回、而且是以祂自己為代價，補回我們的一切虧欠。

其次，生死不離基督裡。人生無非看生死兩字一過程，那麼，應該怎麼看呢？我們看生死的標準，要看基督、看上帝是如何看待及描述基督的生死。保羅說：“誰能定他們的罪呢．有基督耶穌已經死了、而且從死裡復活、現今在 神的右邊、也替我們祈求。 神在描述基督的時候，是從死到生。基督首先為我們死了、然後是從死裡復活。信了主的我們，也必須要考慮如何在我們的老我中死去、死透，才有可能經歷復活！若連生死都活明白了， “誰能使我們與基督的愛隔絕呢．難道是患難麼、是困苦麼、是逼迫麼、是飢餓麼、是赤身露體麼、是危險麼、是刀劍麼？”

最後，得勝有餘基督裡。勝過了生死，卻不能成為我們口中的誇耀！為什麼？ 因為是基督在十字架上得勝，要誇就誇基督呀！人算什麼，竟然也想誇口驕傲？保羅的一句話，將我們得勝有餘的奧秘給揭示出來。他說：“然而靠著愛我們的主、在這一切的事上、已經得勝有餘了！” 原來得勝的奧秘就是去愛主！埋怨不行、苦毒沒用、誇口更加無效！ “因為我深信無 論是死、是生、是天使、是掌權的、是有能的、是現在的事、是將來的事、是高處的、是低處的、是別的受造之物、都不能叫我們與 神的愛隔絕．這愛是在我們的主基督耶穌裡的！”

結語

好，感謝主！我們與神同榮的依據是在基督裡的，因著聖靈的同在、聖靈的幫助、及聖靈的應許，誰也不能將我們與基督的榮耀與大愛割裂！

我們一同禱告……

（羅 8:26-39 ）
8:26 況且我們的軟弱有聖靈幫助、我們本不曉得當怎樣禱告、只是聖靈親自用說不出來的歎息、替我們禱告。
8:27 鑒察人心的、曉得聖靈的意思．因為聖靈照著　神的旨意替聖徒祈求。
8:28 我們曉得萬事都互相效力、叫愛　神的人得益處、就是按他旨意被召的人。
8:29 因為他預先所知道的人、就預先定下效法他兒子的模樣使他兒子在許多弟兄中作長子．
8:30 預先所定下的人又召他們來．所召來的人、又稱他們為義．所稱為義的人、又叫他們得榮耀。
8:31 既是這樣、還有甚麼說的呢．　神若幫助我們、誰能敵擋我們呢。
8:32　神既不愛惜自己的兒子為我們眾人捨了、豈不也把萬物和他一同白白的賜給我們麼。
8:33 誰能控告　神所揀選的人呢．有　神稱他們為義了。〔或作是稱他們為義的　神麼〕
8:34 誰能定他們的罪呢．有基督耶穌已經死了、而且從死裡復活、現今在　神的右邊、也替我們祈求。〔有基督云云或作是已經死了而且從死裡復活現今在　神的右邊也替我們祈求的基督耶穌麼〕
8:35 誰能使我們與基督的愛隔絕呢．難道是患難麼、是困苦麼、是逼迫麼、是飢餓麼、是赤身露體麼、是危險麼、是刀劍麼。
8:36 如經上所記、『我們為你的緣故、終日被殺．人看我們如將宰的羊。』
8:37 然而靠著愛我們的主、在這一切的事上、已經得勝有餘了。
8:38 因為我深信無論是死、是生、是天使、是掌權的、是有能的、是現在的事、是將來的事、
8:39 是高處的、是低處的、是別的受造之物、都不能叫我們與　神的愛隔絕．這愛是在我們的主基督耶穌裡的。

29.Evidence of being glorified with God【Romans 8:26-39】

Introduction

One of the great fears in life is not being able to see, not being able to touch, and having to move forward, right? Paul said earlier: "But if we hope for what we do not see, we wait for it with patience. (Romans 8:25)" Anyone who has experienced it knows that patience, the fruit of the Holy Spirit, is not easy to bear! What to do? Obviously, the glory of God's heirs is the assurance given to us by the Holy Spirit. Let's look at the first point:

The power of the Holy Spirit's presence

The highest expression of being glorified with God is to be filled with the Holy Spirit. The essence of the filling of the Holy Spirit is that the Holy Spirit is in control and the Holy Spirit is manifesting His power. First, lead the prayer in the midst of people's groaning. When do people sigh? A moment of weakness, right? Hey, this year's harvest is not good again, my son is unemployed after graduating from college, and the house payment is about to be cut off. If this continues, the whole family will move under a bridge! Hey, the sigh came out! This situation and scene are both familiar and sad at the same time! I guess what he fears most at this time is that someone will come to persuade him and say, you can pray! Maybe not many people can understand that people in this situation may not be able to do anything but sigh! At this time, the Holy Spirit appeared. The Bible says, "but the Spirit himself intercedes for us with groanings too deep for words. (Romans 8:26)"

Secondly, pray according to God's great love. Have you ever wondered why the Bible says that the Spirit himself intercedes for us with groanings too deep for words? Because He loves us! The Holy Spirit does not send angels to help us, but comes to help us himself. He does not use any lofty slogans to help us, but uses unspeakable sighs to help us. Why? Because we are also sighing, we are sighing. Therefore, the Holy Spirit chooses to accompany us, even without saying anything, just move a small bench, sit next to us, accompany us to cry, accompany us to be sad, accompany us with His great love! We are so weak that we no longer have the ability to pray. It doesn't matter, He sings the melody of intercession with us through sighs!

Finally, intercede according to God's will. Where is God's will? Where can you see God's will? Of course it's in the Bible, right? Have you ever wondered why the Holy Spirit intercedes for the saints according to the Bible? This is because of the unity of the Trinity and because the Holy Spirit chooses to be humble and self-limiting so that His revelation does not go beyond Scripture. When we read the Bible and seek God's will, we can confidently and boldly receive the will of the Triune God from the Bible. The infallibility of the Bible is the foundation of our faith. The Bible carries the true, accurate, and unerring will of God, so that we can rely on faith and look to the Lord Jesus Christ, our author and finisher, who is interceding for us! Let's look at the second point:

The calmness of the Holy Spirit's help

In addition to God's omnipotence to express God's presence, the Holy Spirit also uses His omniscience to demonstrate God's glory! First, all things work together for good. Since it is all things, nothing is not included in it. The calmness of the Holy Spirit is due to the attributes of God's omniscience, omnipresence, and omnipotence. Everything is in God's hands, and He has the power to make everything work together for good. Of course, this is God's perspective, and only those who belong to God can know or even understand it. Paul said: "15 The spiritual person judges all things, but is himself to be judged by no one. (1 Cor. 2:15)" The human perspective is to only see part of oneself, and may even be immersed in one's own gains and losses, causing bitterness and resentment, making it difficult to extricate oneself. The Bible says that we know that all things work together for good, but we may not necessarily know why we know it. It's very simple, it's because God searches people's hearts and knows the thoughts of the Holy Spirit!

Secondly, be the firstborn among many brothers. All things work together for a specific purpose, which is to make Jesus Christ the firstborn among us, which means to be the greatest. This shows us God's intention for us: when a person is born, it is to believe in the Lord Jesus Christ; after believing in the Lord, the purpose of our life is to imitate the Lord! When we read the Old Testament, it is not difficult to find that the image and deeds of Christ are everywhere. It can be said that the entire Bible is "predestined to be conformed to the image of his Son". It typifies Christ Jesus. For example, Moses, Aaron, David, Joshua, Joseph, Solomon, Isaac, etc., every fragment of their lives, were living out the likeness of Christ. When the time was full, the Lord became flesh and came into the world as a human being.

Finally, being glorified with justification by faith. The word "incarnation" may be so familiar to us that we may overlook its meaning. Paul said: " And those whom he predestined he also called, and those whom he called he also justified, and those whom he justified he also glorified. (Romans 8:30)" It turns out that our salvation is by grace through faith, leading to justification by faith, so that we who are saved by grace can be glorified with Him! This is the great mystery of the universe, which cannot be penetrated by human wisdom, nor can it be understood by human imagination. Especially for the Jews at that time, this was almost a transgressive and even unbelievable argument. Let's look at the third point:

Peace promised by the Holy Spirit

The peace given by the Holy Spirit is completely different from the peace that people fabricate based on their feelings. The greatest mystery of all is being in Christ. Being in Christ is what we want in life and where our peace is! First, live fully in Christ. What does it mean to live fully in Christ? In essence, it means letting go of the sovereignty of your life, letting Christ take control, and living by faith boldly. Whenever we serve in the name of the Lord, no matter life or death, gain or loss, danger, fame or fortune, etc., we can fearlessly live in Christ, live in faith, live in grace, and live in testimony. When we are walking with the Lord in the boat, if the wind and waves come, the Lord will not wake up, I will not be alarmed, and I will not wake Him up. If you encounter suffering, be grateful! Because this is a good opportunity for the Lord to bestow grace and an experience of the Lord's presence. If we have any losses on the road of life, the

Lord will make up for all our shortcomings in Christ, and at the expense of Himself.

Secondly, life and death are in Christ. Life is nothing more than a process of life and death. So, how should we look at it? The standard by which we look at life and death depends on Christ and how God views and describes the life and death of Christ. Paul said: “Who is to condemn? Christ Jesus is the one who died—more than that, who was raised—who is at the right hand of God, who indeed is interceding for us. (Romans 8:34)” When God describes Christ, He is going from death to life. Christ first died for us and then rose from the dead. We who have believed in the Lord must also consider how to die in our old self, how to die completely, so that we can possibly experience resurrection! If you can understand life and death, “Who shall separate us from the love of Christ? Shall tribulation, or distress, or persecution, or famine, or nakedness, or danger, or sword? (Romans 8:35)”

Finally, more than conquerors are in Christ. Victory over life and death cannot be a boast in our mouths! Why? Because it was Christ who won the victory on the cross. If you want to boast, just boast about Christ! Who are human beings that one wants to boast and be proud of? Paul’s words reveal the secret of our being more than conquerors. “No, in all these things we are more than conquerors through him who loved us. (Romans 8:37)” It turns out that the secret of victory is to love the Lord! Complaining is useless, and boasting is even more useless! “ For I am sure that neither bitterness is useless,death nor life, nor angels nor rulers, nor things present nor things to come, nor powers, nor height nor depth, nor anything else in all creation, will be able to separate us from the love of God in Christ Jesus our Lord. (Romans 8:38-39)”

Conclusion

Well, thank the Lord! The basis for being glorified with God is in Christ. Because of the presence, help, and promises of the Holy Spirit, no one can separate us from the glory and great love of Christ!

Let us pray……

（Romans 8:26-39）

8:26 Likewise the Spirit helps us in our weakness. For we do not know what to pray for as we ought, but the Spirit himself intercedes for us with groanings too deep for words.
8:27 And he who searches hearts knows what is the mind of the Spirit, because the Spirit intercedes for the saints according to the will of God.
8:28 And we know that for those who love God all things work together for good, for those who are called according to his purpose.
8:29 For those whom he foreknew he also predestined to be conformed to the image of his Son, in order that he might be the firstborn among many brothers.
8:30 And those whom he predestined he also called, and those whom he called he also justified, and those whom he justified he also glorified.
8:31 What then shall we say to these things? If God is for us, who can be against us?
8:32 He who did not spare his own Son but gave him up for us all, how will he not also with him graciously give us all things?

8:33 Who shall bring any charge against God’s elect? It is God who justifies.
8:34 Who is to condemn? Christ Jesus is the one who died—more than that, who was raised—who is at the right hand of God, who indeed is interceding for us.
8:35 Who shall separate us from the love of Christ? Shall tribulation, or distress, or persecution, or famine, or nakedness, or danger, or sword?
8:36 As it is written,“For your sake we are being killed all the day long;we are regarded as sheep to be slaughtered.”
8:37 No, in all these things we are more than conquerors through him who loved us.
8:38 For I am sure that neither death nor life, nor angels nor rulers, nor things present nor things to come, nor powers,
8:39 nor height nor depth, nor anything else in all creation, will be able to separate us from the love of God in Christ Jesus our Lord.

30.榮耀的揀選【羅 9:1-13】

引言

保羅說他在基督裡說真話、並不謊言，這是一個了不起的宣告！但是，這也應該是每一個基督徒的道德底線，做一個誠實無偽、不說假話的人。為什麼？很簡單，因為神對我們的揀選，是一份榮耀的揀選！我們來看第一點：

與生俱來的傳承

一個人說一次誠實話不難，難的是從某一天開始，他再也不說謊言、不講假話！保羅這句宣告，是基於基督的愛、信實可靠的大愛與權柄。首先，良心被聖靈感動。人類自從始祖犯罪以來，良心就受到污染、變得不潔淨了。唯有人信了主、神就應許有聖靈的內住、以至良心也因聖靈受了感動、也得了潔淨。生命的成長來不得虛假、也吹不了牛皮，只能腳踏實地活出來。就從說話誠實、不說假話開始，而且只在基督裡說真話！人若不在基督裡說真話，說的也不過是人本主義的誇誇其談而已。因為唯有在基督裡所說的、所想的、所做的，才有可能成為榮耀神的美好見證。

其次，效法基督的捨己。有了合神心意的核心價值觀，才有可能效法基督耶穌的捨己。保羅為了他的以色列同胞得救，聖經說他“大有憂愁、心裡時常傷痛!”為什麼呢？保羅說他“為我弟兄、我骨肉之親、就是自己被咒詛、與基督分離、我也願意。”記得我剛信主時，也是因為讀了這段經文、受了聖靈的感動，每天為父母家人禱告，直到他們全部都得救歸主。保羅說：“為我弟兄、我骨肉之親、就是自己被咒詛、與基督分離、我也願意。”情願與基督分離，這可是效法主的捨己、是愛神愛人的最大值了！

最後，基督信實的眷顧。有沒有想過，為什麼基督要降生在伯利恆、成長在拿撒勒、捨命在耶路撒冷？正如保羅說的：“他們是以色列人．那兒子的名分、榮耀、諸約、律法、禮儀、應許、都是他們的。”不僅如此，就是亞伯拉罕、以撒、雅各等“列祖就是他們的祖宗”。甚至“按肉體說、基督也是從他們出來的。”換言之，耶穌基督是以猶太人的身份道成肉身的。這是因為神是一位守約施慈愛的神、也是一位信實可靠的神！神與亞伯拉罕有約，且是永遠的約，所以，神就守約、直到基督降臨！我們看第二點：

做神兒女的依據

神為亞伯拉罕守約，目的就是守到基督的再來。基督來了，就由基督的新約來取代、及解釋神與祂的兒女的約，就是做神兒女的依據。首先，誰是以色列人？1948 年以色列人復國之後，也經歷了這個問題，就是到底誰是以色列人？以十二支派為依據？難，已經難以查考了。怎麼辦？以母親是猶太血統為依據？可以，但，難以繼日，因為人數越來越少。同時，返回的以色列人逐年增多，甄別的工作也越來越難。最後，以色列政府乾脆宣布，只要你認同猶太人的信仰、且願意過以色列人的傳統生活、納稅、服兵役等基本義務，就可以申請成為以色列人。當然，以色列內政部仍有大量複雜的核實工作，整個過程走下來，也不容易。

其次，那應許的兒女。保羅在這裡宣稱：“因為從以色列生的、不都是以色列人!”這可是一

個大膽的宣告，也是當時的猶太人難以接受的。保羅在這裡要處理的是關於基督與猶太人的關係。猶太人對耶穌基督的身份也不知道如何面對，想否定耶穌的來歷呢，“基督也是從他們出來的!”想將基督當作一個平常人對待呢，門徒卻宣稱耶穌基督“是在萬有之上、永遠可稱頌的神!”這就產生一組矛盾，到底誰才是以色列人？保羅倒沒有直接宣告信耶穌的才是真以色列人，乃是說“從以撒生的、纔要稱為你的後裔。”

最後，是在萬有之上。保羅這裡是指出的重點是，即使是在舊約歷史中，亞伯拉罕的子孫中，也唯有出於神應許撒拉生的以撒才能被稱為是亞伯拉罕的子孫。試問誰才有此大能，應許了，日後就必應驗的呢？這就是帶出保羅要說的重點：唯有耶穌基督“是在萬有之上、永遠可稱頌的神!”保羅的邏輯學、修辭學相當高明，說話說在重點上，留下推理的結論，讓讀者自己去下結論。呼之欲出的話已經走到嘴邊：就是凡相信耶穌是基督的，就是神的兒女。如約翰所說：“凡接待他的、就是信他名的人、他就賜他們權柄、作　神的兒女。”我們看第三點：

顯明上帝的權柄

有沒有想過，我們得救是本乎恩的意義？恩典是白白得來的，我們都很熟悉。但是，恩典也是不可抗拒的，我們未必想過，這就是上帝的榮耀！首先，全知的神。神對我們的揀選，是在太初、神創立世界以先，就在基督裡揀選了我們。請問那時我們有人知道嗎？神也沒有經過我們同意，祂就揀選了！我們不知道祂會來揀選我們，但是，祂知道！神對亞伯拉罕說：“到明年這時候我要來、撒拉必生一個兒子。”一個百歲老人聽見這個消息，你會怎麼樣？如果是我，就會心裡犯嘀咕：祢怎麼什麼都知道？重點是，耶和華神是誰呀？祂可是創天造地的主啊！神不但知道撒拉明年會生子、會生以撒，祂連以撒的妻子利百加得生產，祂也知道！親愛的弟兄姊妹，你我明日的腳步祂也都知道！

其次，全能的神。人的能力，無論多大，都是人可知的。神的能力，往往是人沒有能力知道的。神對亞伯拉罕說，撒拉明年此時要生子。別忘了，這一刻，他們甚至還沒有夫妻同房。神的能力大得可怕、令人生畏！聖經的作者在寫聖經，寫的人並不知道自己正在寫聖經。神的能力是溫柔的、超越的、穿越人的認知、感知、與智知。利百加還沒生，神就知道他將要生下雙胞胎，而且兩個孩子一生的命定都告訴利百加了，說：“將來大的要服事小的。”

最後，全愛的神。坦率講，雅各的一生，彷彿也沒有什麼可以誇口的。雅各從一出生就抓、抓住哥哥以掃的腳丫子出生的。長大了就與哥哥爭奪長子的名份，不惜用一碗紅豆湯騙以掃的長子名份、用一碗野味騙取父親的祝福。神就用他的舅舅拉班來管教他二十年，直到雅博渡口、與神摔跤，才發現神一直都與祂同在，他竟然不知道！他寶貴之處是一旦知道了是神，就抓著不放，要神的祝福！雅各的一生，活就活了神的愛！聖經甚至為他背書：“雅各是我所愛的、以掃是我所惡的。”以掃雖然得到所有的家產，雅各卻得到神的愛！

結語

好，感謝主！榮耀的揀選，是我們的屬靈生命與生俱來的傳承。在我們還作罪人的時候，祂就先愛了我們。神以基督的道成肉身與聖經來證明，凡相信祂的，就是神的兒女！這甚至不是出於我們自己，乃是神的恩典、也是神的權柄！

我們一同禱告……

（羅 9:1-13）

9:1 我在基督裡說真話、並不謊言、有我良心被聖靈感動、給我作見證.
9:2 我是大有憂愁、心裡時常傷痛。
9:3 為我弟兄、我骨肉之親、就是自己被咒詛、與基督分離、我也願意。
9:4 他們是以色列人．那兒子的名分、榮耀、諸約、律法、禮儀、應許、都是他們的.
9:5 列祖就是他們的祖宗、按肉體說、基督也是從他們出來的、他是在萬有之上、永遠可稱頌的　神。阿們。
9:6 這不是說　神的話落了空．因為從以色列生的、不都是以色列人.
9:7 也不因為是亞伯拉罕的後裔、就都作他的兒女.惟獨『從以撒生的、纔要稱為你的後裔。』
9:8 這就是說、肉身所生的兒女、不是　神的兒女．惟獨那應許的兒女、纔算是後裔。
9:9 因為所應許的話是這樣說、『到明年這時候我要來、撒拉必生一個兒子。』
9:10 不但如此、還有利百加、既從一個人、就是從我們的祖宗以撒懷了孕.
9:11 （雙子還沒有生下來、善惡還沒有作出來、只因要顯明　神揀選人的旨意、不在乎人的行為、乃在乎召人的主）
9:12　神就對利百加說、『將來大的要服事小的。』
9:13 正如經上所記、『雅各是我所愛的、以掃是我所惡的。』

30.Glorious Election【Romans 9:1-13】

Introduction

Paul said that he spoke the truth in Christ and did not lie. This is a remarkable claim! However, this should also be the moral bottom line for every Christian, to be an honest and sincere person who does not tell lies. Why? It's very simple, because God's choosing of us is a glorious election! Let's look at the first point:

Innate inheritance

It is not difficult for a person to tell the truth once, but what is difficult is that from a certain day on, he no longer tells lies! Paul's declaration is based on the love of Christ, His faithful and reliable love and authority. First, the conscience is moved by the Holy Spirit. Ever since the first human beings sinned, their consciences have been polluted and become unclean. Only when people believe in the Lord, God promises that the Holy Spirit will dwell in them, so that their consciences will be touched and cleansed by the Holy Spirit. The growth of life cannot be achieved by falsehood or boasting, it can only be lived down to earth. Start by speaking the truth, not telling lies, and only speaking the truth in Christ! If a person does not speak the truth in Christ, what he says is nothing more than humanistic empty talk. Because only what we say, think, and do in Christ can become a beautiful testimony that glorifies God.

Second, imitate Christ's self-denial. Only with core values that are in line with God's will can we emulate the self-sacrifice of Christ Jesus. Paul was for the salvation of his fellow Israelites. The Bible says,"that I have great sorrow and unceasing anguish in my heart." Why? Paul said, "For I could wish that I myself were accursed and cut off from Christ for the sake of my brothers, my kinsmen according to the flesh. (Romans 9:3)" I remember when I first believed in the Lord, I read this passage of scripture and was inspired by the Holy Spirit to pray for my parents and family members every day until they were all saved and returned to the Lord. Paul said: "For I could wish that I myself were accursed and cut off from Christ for the sake of my brothers, my kinsmen according to the flesh. (Romans 9:3)" Being willing to separate from Christ is imitating the Lord's self-sacrifice and is the highest form of love for God and for others!

Finally, Christ's faithful care. Have you ever wondered why Christ was born in Bethlehem, grew up in Nazareth, and died in Jerusalem? As Paul said: "They are Israelites, and to them belong the adoption, the glory, the covenants, the giving of the law, the worship, and the promises. (Romans 9:4)" Furthermore, Abraham, Isaac, Jacob, and other "patriarchs are their ancestors." Even "Christ according to the flesh came from them." In other words, Jesus Christ became flesh as a Jew. This is because God is a covenant-keeping God who shows mercy, and a faithful and reliable God! God made a covenant with Abraham, and it was an everlasting covenant, so God keeps the covenant until the coming of Christ! Let's look at the second point:

The basis for being God's children

God kept his covenant with Abraham with the goal of keeping it until the second coming of Christ. When Christ comes, the new covenant of Christ replaces and explains the covenant between God and His children, which is the basis for becoming God's children. First, who are the Israelites? After the Israelis regained their independence in 1948, they also faced this problem: Who are the Israelis? Based on the twelve tribes? It's difficult. It's already difficult to check. What to do? Based on the mother's Jewish ancestry? Yes, but it will be difficult to continue because the number of people is decreasing. At the same time, the number of returning Israelis increases year by year, and the task of screening becomes increasingly difficult. Finally, the Israeli government simply announced that as long as you identify with the Jewish faith and are willing to live the traditional Israeli life, pay taxes, perform military service and other basic obligations, you can apply to become an Israeli. Of course, the Israeli Ministry of the Interior still has a lot of complex verification work to do, and the whole process is not easy.

Secondly, the children of promise. Here Paul declares: "For not all who are descended from Israel belong to Israel, (Romans 9:6)" This was a bold declaration, and it was difficult for the Jews at that time to accept. What Paul is dealing with here is the relationship between Christ and the Jews. The Jews did not know how to deal with the identity of Jesus Christ. They wanted to deny Jesus' origin; however, "Christ also came from them!" They wanted to treat Christ as an ordinary person. But the disciples declared that Jesus Christ "is God over all, blessed forever!" This created a contradiction: Who are the Israelites? Paul did not directly declare that only those who believe in Jesus are true Israelites, but rather he said, "Through Isaac will your descendants be named."

Finally, He is above all. The point Paul makes here is that even in the history of the Old Testament, among Abraham's descendants, only Isaac, born to Sarah by God's promise, can be called a descendant of Abraham. Who has such great power to make a promise and then fulfill it in the future? This brings out the main point that Paul wants to make: Only Jesus Christ "is God over all, blessed forever!" Paul's logic and rhetoric are quite advanced. He speaks to the point and leaves the conclusion of the reasoning for the readers to draw their own conclusions. The words that were about to come out are already on the tip of his tongue: Whoever believes that Jesus is the Christ is a child of God. As John said: "But to all who did receive him, who believed in his name, he gave the right to become children of God, (John 1:12)" Let's look at third point:

Demonstrating God's Authority

Have you ever thought about the meaning of our salvation being by grace? Grace is free, and we are all familiar with it. However, grace is also irresistible, and we may not have thought about it. This is the glory of God! First, Omniscient God. God chose us in Christ in the beginning, before He created the world. Did any of us know about it at that time? God chose us without our consent! We don't know He will come and choose us, but He knows! God said to Abraham: "About this time next year I will return, and Sarah shall have a son. (Romans 9:9)" What would you do if a centenarian heard this news? If it were me, I would wonder in my heart: How do You know everything? The point is, who is Jehovah God? He is the Lord who created

the heavens and the earth! Not only did God know that Sarah would give birth to a son, Isaac, the next year, He also knew that Isaac's wife Rebekah would give birth! Dear brothers and sisters, He also knows your and my steps for tomorrow!

Second, Almighty God. No matter how great a person's abilities are, they are knowable to people. God's power is often beyond human's ability to understand. God told Abraham that Sarah would give birth to a son by this time next year. Don't forget, at this moment, they haven't even slept together as husband and wife. God's power is so great and awe-inspiring! The authors of the Bible were writing the Bible, and they did not know that they were writing the Bible. God's power is gentle, transcendent, and transcends human cognition, perception, and wisdom. Before Rebekah gave birth, God knew that she would give birth to twins, and He told Rebekah the destinies of both children, saying: "The older will serve the younger."

Finally, All-Loving God. Frankly speaking, it seems that there is nothing to boast about in Jacob's life. Jacob was born holding onto his brother Esau's feet. When he grew up, he competed with his brother for the title of the birthright. He even used a bowl of red bean soup to cheat Esau of his title of the birthright, and used a bowl of game to cheat his father's blessing. God used his uncle Laban to discipline him for twenty years. It was not until he wrestled with God at the ford of the Jabbok that he discovered that God had always been with him, but he had not known it! What makes him precious is that once he knows it is God, he holds on to it and asks for God's blessing! Jacob lived out God's love throughout his life! The Bible even endorses him: "Jacob I loved, but Esau I hated." Although Esau received all the property, Jacob received God's love!

Conclusion

Well, thank the Lord! Glorious election is the innate inheritance of our spiritual life. He loved us first while we were still sinners. God has proved through the incarnation of Christ and the Bible that whoever believes in Him is a child of God! This is not even from ourselves, but from God's grace and God's authority!

Let us pray……

（Romans 9:1-13）

9:1 I am speaking the truth in Christ—I am not lying; my conscience bears me witness in the Holy Spirit—
9:2 that I have great sorrow and unceasing anguish in my heart.
9:3 For I could wish that I myself were accursed and cut off from Christ for the sake of my brothers, my kinsmen according to the flesh.
9:4 They are Israelites, and to them belong the adoption, the glory, the covenants, the giving of the law, the worship, and the promises.
9:5 To them belong the patriarchs, and from their race, according to the flesh, is the Christ, who is God over all, blessed forever. Amen.
9:6 But it is not as though the word of God has failed. For not all who are descended from Israel belong to Israel,

9:7 and not all are children of Abraham because they are his offspring, but “Through Isaac shall your offspring be named.”
9:8 This means that it is not the children of the flesh who are the children of God, but the children of the promise are counted as offspring.
9:9 For this is what the promise said: “About this time next year I will return, and Sarah shall have a son.”
9:10 And not only so, but also when Rebekah had conceived children by one man, our forefather Isaac,
9:11 though they were not yet born and had done nothing either good or bad—in order that God’s purpose of election might continue, not because of works but because of him who calls—
9:12 she was told, “The older will serve the younger.”
9:13 As it is written, “Jacob I loved, but Esau I hated.”

31.憐憫的榮耀【羅 9:14-33】

引言

上週我們講了榮耀的揀選，曉得原來我們人並沒有能力抗拒神的榮耀、神的大能、及神的揀選的。有人說我彷彿強調了加爾文、忽略了亞米念，或是兩者都欠平衡？其實聖經自己在說話，今天的信息，就在強調神榮耀的本質，就是神的憐憫。我們看第一點：

神憐憫的主權

憐憫是什麼？新約中最直接的意思就是向人表達同情心，特別是對軟弱無助者。舊約卻有三層意思：一是忠誠、二是恩典、三是母愛。保羅在這裡要表達的是什麼意思呢？首先，憐憫是神的主權。在人本主義的範疇裡，憐憫通常被歸類到道德的制高點上，俯視著他人，發出驕傲的判詞。人的傲慢甚至會對神的公義與主權發出挑戰，以致保羅就問道：“難道　神有甚麼不公平麼？”說神不公平的潛台詞就是自己比神更公平！你是在教會聽道、接受真理的教導，還是提出一些與真理不同的高見？更何況教導真理的不也是人嗎？嘴巴說出來，是挑戰神的權柄; 不說出來，卻是心裡的論斷。彷彿神的憐憫是人可以任意妄為的避難所，或是心生不敬虔、滋生悖逆的溫床？

其次，憐憫是神的心意。事實上，“神要憐憫誰、就憐憫誰、要恩待誰、就恩待誰!”人們讀這句話的時候，彷彿就照單全收，好像神的憐憫是自己可以隨意揮霍的家產，成了紈綺子弟的誇口。神憐憫的核心價值觀是表達神對罪人的寬恕、不記念人的罪孽。但是，神的憐憫是基於基督的救贖、及與神賜給人的信心互動！重要的是，憐憫是神的心意，與你何干？人能做的就是感恩，沒別的！聽懂這個道理的人是蒙福的、也是智慧的開端。神定意要賜你憐憫，誰也攔不住！

最後，憐憫是神的作為。在神的憐憫面前，為何還有人會動怒發脾氣呢？神的救恩臨到外邦人，以色列人為何心有不甘呢？神要賜福給你的鄰舍，你又為何心生嫉妒呢？自己不明白神的旨意，為何要將情緒發在不相干的人身上呢？連保羅都忍不住要問：“你這個人哪、你是誰、竟敢向　神強嘴呢？受造之物豈能對造他的說、你為甚麼這樣造我呢？”接受神的作為、感謝祂對你的創造、感恩祂賜給你的配偶，是人的本份。對，是本份！人不過是個器皿，卻總是想搶奪窯匠的位份！我們看第二點：

憐憫臨到外邦

神的憐憫一直陪伴著以色列人，直到他們拒絕福音到底的時候，神就將福音傳給了外邦人了。保羅的時代，正是這個大時代的來臨。首先，這是神的預備。猶太人可能並不知曉，但是，福音臨到外邦人卻是神在永恆計劃中的預備。神讓約拿去尼尼微宣教，不惜被吞到魚肚子裡去。摩押人、亞捫人永遠不得入耶和華的會，神卻揀選了路得嫁波阿斯、甚至成為大衛的先祖、也是耶穌肉身的先祖。保羅自己是以色列人中的以色列人、他是法利賽人，蒙神帶領竟然成了向外邦人傳福音的使徒。在神的眼中，對外邦人的揀選是神“又要將祂豐盛的榮耀、彰顯在那蒙憐憫早預備得榮耀的器皿上!”正如經上所說：我們就是神的工作！

其次，這是神的呼召。面對神的工作，以色列人仍是不明白！不明白的人心裡就容易頑梗、性情也就悖逆、生命就不容易順服。既然是神所揀選的器皿，以色列人不明白為什麼“這器皿就是我們被　神所召的、不但是從猶太人中、也是從外邦人中、這有甚麼不可呢？”即使以色列人的先祖是亞伯拉罕、曾經是遊牧民族、並沒有什麼光鮮亮麗的背景。神要揀選他們，當時的埃及人、非利士人、亞瑪力人等，也沒什麼好嫉妒的，對嗎？如今，神的揀選臨到外邦人，你們猶太人又不肯信福音，有什麼好說的呢？

最後，這是神的子民。猶太人可能心有不甘，會說，他們不是神的子民呀！保羅就引用先知何西阿書二章二十三節話說：“那本來不是我子民的、我要稱為我的子民．本來不是蒙愛的、我要稱為蒙愛的！”神的話語是安天立地的，祂說有就有、命立就立。稱外邦人是神的兒子，是神要做的一件新事。過去沒做過、今天神要做！神藉著保羅問：“從前在甚麼地方對他們說、你們不是我的子民、將來就在那裡稱他們為永生　神的兒子。”保羅是對猶太人說：你們不知道的事情，不代表神沒有做、不會做！我們看第三點：

憐憫賴乎信心

其實包括以色列人在內的所有人，同樣都必須是得救本乎恩、也因著信！只是以色列人心中的貪婪與驕傲，致使他們誤以為天國就他們以色列人獨一份兒呢！首先，得救的是餘數。所謂餘數，就是指剩餘的數字，意思是少數的意思。以利亞當年感到孤單，以為僅剩他一人了，神對他說，不對，還有七千人、是未向巴力屈膝的！如今也是如此，在以色列人中信耶穌的人少，如以賽亞先知所說：“以色列人雖多如海沙、得救的不過是剩下的餘數。”這裡很清楚的指出，不是所有的以色列人都得救，乃是少數人。今天教會也同樣，不是所有來教會的人都得救，乃是少數真心相信的“餘數”。我們必須自問，在這真心相信的人中，有我嗎？有你嗎？

其次，因信而得的義。這樣一來，我們當中可能會有人感到恐慌，會不會？別跟了主一輩子，到頭來自己卻沒得救，這不是天大的笑話嗎？當年在索多瑪、蛾摩拉，除了羅得一家，其餘的都陷入了火海的審判中。即使被天使救出來了，羅得的妻子因為缺乏信心、回頭一看，立馬就成了沒有生命的鹽柱。其他人是都逃了出來，也沒有變成鹽柱。但是，羅得不儆醒、成天陷入對酒當歌的沉迷，生命就出現了破口。兩個女兒的核心價值觀不清晰，一切從現實主義、利己主義、功利主義出發。母親沒了，父親不能獨立生育，我們兩個女兒出馬吧！失去了上帝的公義，所信的也就茫然了！

最後，信靠神必得救。回歸後的以色列人十分迷茫，心想既然上帝賜給我們有律法，那就靠律法稱義吧！反正律法是神單單賜給我們以色列人的，對吧？保羅說，他們哪裡曉得，“以色列人追求律法的義、反得不著律法的義。”以為可以靠律法稱義，殊不知律法反倒成了以色列人信心道路上的絆腳石了！神甚至藉著保羅承認，這塊絆腳石正是神自己放的。為什麼呀？目的只有一個，就是要讓“信靠他的人必不至於羞愧！”可見神的一番良苦用心啊！

結語

好，感謝主！原來神的榮耀是祂的一份憐憫，神要憐憫誰、就憐憫誰！我們今天蒙了神的憐憫，是為了讓祂得榮耀。神的心意伴隨著祂的作為，就是捨命十架的作為。神預備外邦人得救、蒙召成為神的兒子，就是新以色列人。看啊！我們今天成了何等模樣的人，竟然成了蒙拯救的餘數，不為別的，乃是一份簡單、清潔的信心！

我們一同禱告……

（羅 9:14-33）
9:14 這樣、我們可說甚麼呢．難道　神有甚麼不公平麼．斷乎沒有。
9:15 因他對摩西說、『我要憐憫誰、就憐憫誰、要恩待誰、就恩待誰。』
9:16 據此看來、這不在乎那定意的、也不在乎那奔跑的、只在乎發憐憫的　神。
9:17 因為經上有話向法老說、『我將你興起來、特要在你身上彰顯我的權能、並要使我的名傳遍天下。』
9:18 如此看來、　神要憐憫誰、就憐憫誰、要叫誰剛硬、就叫誰剛硬。
9:19 這樣、你必對我說、他為甚麼還指責人呢．有誰抗拒他的旨意呢。
9:20 你這個人哪、你是誰、竟敢向　神強嘴呢．受造之物豈能對造他的說、你為甚麼這樣造我呢。
9:21 窯匠難道沒有權柄、從一團泥裡拿一塊作成貴重的器皿、又拿一塊作成卑賤的器皿麼。
9:22 倘若　神要顯明他的忿怒、彰顯他的權能、就多多忍耐寬容那可怒預備遭毀滅的器皿．
9:23 又要將他豐盛的榮耀、彰顯在那蒙憐憫早預備得榮耀的器皿上．
9:24 這器皿就是我們被　神所召的、不但是從猶太人中、也是從外邦人中、這有甚麼不可呢。
9:25 就像　神在何西阿書上說、『那本來不是我子民的、我要稱為我的子民．本來不是蒙愛的、我要稱為蒙愛的。
9:26 從前在甚麼地方對他們說、你們不是我的子民、將來就在那裡稱他們為永生　神的兒子。』
9:27 以賽亞指著以色列人喊著說、『以色列人雖多如海沙、得救的不過是剩下的餘數．
9:28 因為主要在世上施行他的話、叫他的話都成全、速速的完結。』
9:29 又如以賽亞先前說過、『若不是萬軍之主給我們存留餘種、我們早已像所多瑪、蛾摩拉的樣子了。』
9:30 這樣、我們可說甚麼呢．那本來不追求義的外邦人、反得了義、就是因信而得的義．
9:31 但以色列人追求律法的義、反得不著律法的義。
9:32 這是甚麼緣故呢．是因為他們不憑著信心求、只憑著行為求．他們正跌在那絆腳石上．
9:33 就如經上所記、『我在錫安放一塊絆腳的石頭、跌人的磐石．信靠他的人必不至於羞愧。』

31.The Glory of Mercy【Romans 9:14-33】

Introduction

Last week we talked about the glorious election and realized that we humans have no ability to resist God's glory, God's power, and God's election. Some people say that I seem to emphasize Calvin and ignore Arminius, or that both are unbalanced? In fact, the Bible speaks for itself, and today's message emphasizes the essence of God's glory, which is God's mercy. Let's look at the first point:

The sovereignty of God's mercy

What is mercy? The most direct meaning in the New Testament is to show compassion to people, especially to the weak and helpless. The Old Testament has three meanings: one is loyalty, two is grace, and three is maternal love. What is Paul trying to say here? First, mercy is God's sovereignty. In the realm of humanism, mercy is usually relegated to the moral high ground, looking down on others and issuing proud judgments. Man's arrogance even challenges God's justice and sovereignty, leading Paul to ask: "Is there injustice on God's part?" The subtext of saying that God is unfair is that you are more fair than God! Do you listen to sermons and accept the teachings of the truth in church, or do you put forward some opinions that differ from the truth? Moreover, aren't those who teach the truth also human beings? If you speak it out loud, you are challenging God's authority; if you don't speak it out loud, it is the judgment of your heart. As if God's mercy is a refuge where people can do whatever they want, or a breeding ground for ungodliness and rebellion?

Secondly, mercy is God's will. "God will have mercy on whom He has mercy, and He will have compassion on whom He has compassion." When people read this sentence, they seem to accept it all as it is, as if God's mercy is His own property that He can squander at will, and it has become the boasting of a dude. The core value of God's mercy is to express God's forgiveness of sinners and not remembering their sins. However, God's mercy is based on Christ's salvation and interacts with the faith God has given to man! The important thing is that mercy is God's will, what does it have to do with you? All people can do is be grateful, nothing else! Those who understand this principle are blessed, and it is also the beginning of wisdom. God is determined to show you mercy, and no one can stop him!

Finally, mercy is an act of God. Why do some people still get angry and lose their temper in the face of God's mercy? Why were the Israelites unwilling to accept God's salvation when it came to the Gentiles? God wants to bless your neighbor, so why are you jealous? If you don't understand God's will, why should you take out your emotions on irrelevant people? Even Paul couldn't help but ask: " But who are you, O man, to answer back to God? Will what is molded say to its molder, "Why have you made me like this? (Romans 9:20)" It is human duty to accept God's actions, thank Him for creating you, and be thankful for the spouse He has given you. Yes,

it is duty! Man is but a vessel, yet he always tries to seize the position of the potter! Let's look at the second point:

God's mercy comes to the Gentiles

God's mercy always accompanied the Israelites until they rejected the gospel to the end, and then God preached the gospel to the Gentiles. Paul's time was the advent of this great era. First, this is God's provision. The Jews may not have known it, but the coming of the gospel to the Gentiles was God's provision in his eternal plan. God allowed Jonah to go to Nineveh to preach, even at the risk of being swallowed by a fish. The Moabites and Ammonites were never allowed to enter the assembly of the Lord, but God chose Ruth to marry Boaz and even become the ancestor of David and the physical ancestor of Jesus. Paul himself was an Israelite among Israelites and a Pharisee, but under God's guidance he became an apostle who preached the gospel to the Gentiles. In God's eyes, the selection of the Gentiles is God "in order to make known the riches of his glory for vessels of mercy, which he has prepared beforehand for glory. (Romans 9:23)" As the Bible says: We are God's work!

Second, this is God's calling. Faced with God's work, the Israelites still did not understand! Those who do not understand are easily stubborn in their hearts, rebellious in their natures, and not easily obedient in their lives. Since they were God's chosen vessel, the Israelites did not understand why "even us whom he has called, not from the Jews only but also from the Gentiles? (Romans 9:24)" Even though the ancestor of the Israelites was Abraham, they were once a nomadic people and did not have a glamorous background. God was going to choose them, so the Egyptians, Philistines, Amalekites, etc. at that time had nothing to be jealous of, right? Now that God's selection has come to the Gentiles, and you Jews refuse to believe the gospel, what can you say?

Finally, these are the people of God. The Jews may feel unwilling and say that "they are not God's people!" Paul quoted the prophet Hosea 2:23, "Those who were not my people I will call 'my people,' and her who was not beloved I will call 'beloved.'" God's word is the foundation of heaven and earth. For he spoke, and it came to be; he commanded, and it stood firm. Calling the Gentiles sons of God is a new thing that God wants to do. God has not done it in the past, but He wants to do it today! God asked through Paul: "And in the very place where it was said to them, 'You are not my people,' there they will be called 'sons of the living God." Paul said to the Jews: Just because you don't know something doesn't mean God hasn't done it or will not do it! Let's look at the third point:

Mercy depends on faith

In fact, all people, including the Israelites, must be saved by grace and through faith! It was just the greed and pride in the hearts of the Israelites that led them to mistakenly believe that the Kingdom of Heaven belonged to them alone! First, it is the remnant who are saved. The so-called remnant refers to the remaining number, which means the minority. Elijah felt lonely and thought he was the only one left. But God told him that he was wrong. There were still 7,000 people who had not bowed their knee to Baal! Today, too, few Israelites believe in Jesus, as the prophet Isaiah said: "Though the number of the sons of Israel be as the sand of the sea,

only a remnant of them will be saved, (Romans 9:27)" It is clearly pointed out here that not all the Israelites were saved, but only a few. The same is true in the church today. Not all those who come to church are saved, but only the "remnant" who truly believe. We must ask ourselves, am I among those who truly believe? Are you there?

Secondly, righteousness by faith. At this point, some of us might panic, right? Don't follow the Lord your whole life and yet end up not being saved. Isn't that a huge joke? In Sodom and Gomorrah, except for Lot and his family, all the others fell into the judgment of the sea of fire. Even though she was rescued by the angels, Lot's wife, because of her lack of faith and her turning back, immediately turned into a lifeless pillar of salt. The others all escaped and did not turn into pillars of salt. However, Lot was not vigilant and was addicted to drinking all day long, and a breach appeared in his life. The two daughters' core values are unclear, and everything is based on realism, selfishness, and utilitarianism. Our mother is gone and our father cannot have children on his own, so let us two daughters take action! Without God's righteousness, our faith will be lost!

Finally, trust in God and you will be saved. After returning, the Israelites were very confused. They thought that since God had given us the law, we should be justified by the law! Anyway, the law was given by God only to us Israelites, right? Paul said, "How could they know? "but that Israel who pursued a law that would lead to righteousness did not succeed in reaching that law. (Romans 9:31)" They thought they could be justified by the law, but they didn't realize that the law had become a stumbling block on the Israelites' path of faith! God even acknowledged through Paul that this stumbling block was placed by God himself. Why? There is only one purpose, which is to make "whoever believes in him will not be put to shame."

Conclusion

Well, thank the Lord! It turns out that God's glory is His mercy. God will have mercy on whomever He wants to have mercy on! We have received God's mercy today so that He may be glorified. God's will is accompanied by His actions, which are His sacrifice of His life on the cross. God prepares the Gentiles to be saved and called to become sons of God, the new Israelites. Look! What kind of people have we become today? We have become the saved remnant, for nothing else but a simple and pure faith!

Let us pray……

（Romans 9:14-33）

9:14 What shall we say then? Is there injustice on God's part? By no means!
9:15 For he says to Moses, "I will have mercy on whom I have mercy, and I will have compassion on whom I have compassion."
9:16 So then it depends not on human will or exertion,[b] but on God, who has mercy.
9:17 For the Scripture says to Pharaoh, "For this very purpose I have raised you up, that I might show my power in you, and that my name might be proclaimed in all the earth."
9:18 So then he has mercy on whomever he wills, and he hardens whomever he wills.
9:19 You will say to me then, "Why does he still find fault? For who can resist his will?"
9:20 But who are you, O man, to answer back to God? Will what is molded say to its molder,

“Why have you made me like this?”
9:21 Has the potter no right over the clay, to make out of the same lump one vessel for honorable use and another for dishonorable use?
9:22 What if God, desiring to show his wrath and to make known his power, has endured with much patience vessels of wrath prepared for destruction,
9:23 in order to make known the riches of his glory for vessels of mercy, which he has prepared beforehand for glory—
9:24 even us whom he has called, not from the Jews only but also from the Gentiles?
9:25 As indeed he says in Hosea, “Those who were not my people I will call ‘my people,’ and her who was not beloved I will call ‘beloved.’”
9:26 “And in the very place where it was said to them, ‘You are not my people,’ there they will be called ‘sons of the living God.’”
9:27 And Isaiah cries out concerning Israel: “Though the number of the sons of Israel[c] be as the sand of the sea, only a remnant of them will be saved,
9:28 for the Lord will carry out his sentence upon the earth fully and without delay.”
9:29 And as Isaiah predicted, “If the Lord of hosts had not left us offspring, we would have been like Sodom and become like Gomorrah.”
9:30 What shall we say, then? That Gentiles who did not pursue righteousness have attained it, that is, a righteousness that is by faith;
9:31 but that Israel who pursued a law that would lead to righteousness[d] did not succeed in reaching that law.
9:32 Why? Because they did not pursue it by faith, but as if it were based on works. They have stumbled over the stumbling stone,
9:33 as it is written, “Behold, I am laying in Zion a stone of stumbling, and a rock of offense; and whoever believes in him will not be put to shame.”

32.神要以色列人得救【羅 10:1-3; 16-21】

引言

憐憫是神對以色列人的呼召，榮耀是以色列人對神的經歷與認知。聖靈的啟示使保羅終於明白，神的心意就要以色列人得救。這就是今天講道題目的由來。我們看第一點：

想要立自己的義

神拯救世人的心意是一貫的、連續的、持續不斷的，但是，人的悖逆卻一直是神救恩的攔阻。首先，頭腦發熱無真知。始祖犯罪伊始，就是要立自己的義。撒但一句話，使始祖就坐不住了。人的頭腦為什麼會那麼容易發熱？沒別的，就是因為並不真正認識神、當然也不認識聖經的真理。神說了，這棵樹上的果子你不可吃，因為你吃的日子必定死！這就是真知灼見、這就是唯一的真理！神說完之後，就在等待人的態度。你是順服、還是懷疑、甚至挑戰？還會翻出自己的一大堆理由與感受，彷彿要走出馬路去進行一場文革式的大辯論，看看是自己正確、還是神說的就是真理？

其次，自以為義不順服。保羅多少還是有些民族情懷的，他甚至想為他的同胞證明他們對神有熱心。但，又如何呢？熱心是什麼？充其量不過是人血氣中的情緒反應，與神的真道有關嗎？與神的救恩相關聯嗎？因為不認識神的義，於是就想方設法為自己的義尋求立足點，不肯順服神的義也就成了大概率的選項了。聖經說，人心比萬物都詭詐，誰能識透呢？聖經說：“屬靈的人能看透萬事”，意思是指教會能看透萬事！這也是極大的奧秘！這一點，“屬血氣的人不領會神聖靈的事、反倒以為愚拙。這是神的命定！

最後，空有熱心活無知。熱心常常會很吸引人的一種迷惑，對不對？彷彿人一有熱心，其他的就可以忽略不計了。只要他有服事教會、又有十一奉獻、還對弟兄姊妹、牧者有愛心，就可以立自己的義了。所謂立自己的義，其基本盤就是不肯安靜、也不願意守教會的規矩、甚至是輕視教會的規矩。明明對神的認識有限，卻常常擺出一副自己其實懂得不少的姿態。語氣很大、口中念念有詞、似乎自己正在講一番大道理，要求人人都去理解、還千萬別誤解了。好像除他以外的人，都沒有按字面理解問題的能力了。當年的以色列人就是如此，要活到怎樣無知的地步，才能活成這般無知的光景啊！我們看第二點：

所傳的有誰信呢

面對一群如此無知悖逆的以色列人，叫神情何以堪呢？首先，神的心情誰知曉？了解神的心情，可以從先知書中來觀察。保羅讀以賽亞，了解神的心情，是有些失望的，同意嗎？當然，這是先知以賽亞的心情。但是，難道神與人不能共情嗎？可以想像的情景是，以賽亞出去傳福音，沒人信呀！怎麼辦？就向神傾訴呀！他說：“主阿、我們所傳的有誰信呢？”可能神就會安慰以賽亞，說，是的，我理解你的心情，因為這也是我的心情！當我們以耶穌基督的心為心的時候，就不難了解神的心情！祂是一位悲憫的主、滿有慈愛、也不長久懷怒、總是給人認罪悔改的機會。只是，肯抓住這機會的人少啊！

其次，歸根結底看聖經。可能我們因為平日太忙了，不記得思考、也不會反省、更不會感恩！

久而久之，漸漸失去了真理的準繩。彷彿總想去說個什麼道理，卻又總是說不清楚。於是乎，就容易灰心！心想怎麼你們都不明白我呢？難道我愛主、愛教會、愛弟兄姊妹，你們看不到、也不理解嗎？難道我的信心不是從聽道而來嗎？對！沒錯，我們每週都在教會聽牧師講道，但有誰會將所聽的道，理解成是基督在對我說話呢？換言之，如果我們對所聽的道缺乏敬畏之心，以為只是某人在台上說某話而已。那麼，聽道對你還有什麼意義呢？

最後，沒有聽見要聽見。這也是耶穌基督的心意，對那些無心順服、也無心聽道的人，叫他們聽也聽不見。誠然聽見了，卻是不明白！這些人活在教會裡、也在神的家走動，卻是與神擦肩而過、緣慳一面、錯過了良機！當然，神還是會照池不會收回的恩典繼續傳揚福音，聖經說“他們的聲音傳遍天下、他們的言語傳到地極。”也如我們國際網絡聯合教會一樣，每週都將福音傳到地極！我們教會的弟兄姊妹是有福氣的，因爲我們可以每週都按照使徒行傳一章八節的使命圈來廣傳福音！我們看第三點：

我整天伸手招呼

可能我們不知道，神除了有心情，也是可以有情緒的。聖經記載，耶穌基督在聖殿甚至被觸發了祂的怒氣！他掀倒了兌換銀錢的桌子、銀錢也散落一地。首先，觸發神的怒氣。如果我們對神的怒氣不了解，那是因爲我們對神的認識有限、或是有些殘缺吧！保羅說：“我再說、以色列人不知道麼．先有摩西說、『我要用那不成子民的、惹動你們的憤恨．我要用那無知的民、觸動你們的怒氣。”這節經文的基本意思就是神要用外邦人惹動猶太人的情緒，包括憤怒的情緒。為什麼？因為智慧在城門口呼叫、甚至是大聲說出極美的話語、談論正直公義的事情。只是“我們所傳的有誰信呢？”此時此刻，神要與人共情、共同感受上帝義怒所發出來的怒氣！

其次，我向他們顯現。可惜的是，神的怒氣卻不能喚醒那無知的民啊！無知的仍是無知、愚昧的仍是愚昧，繼續的偏行己路、如羊走迷！神藉著先知以賽亞發出吶喊：“沒有尋找我的、我叫他們遇見．沒有訪問我的、我向他們顯現。”清楚了嗎？神的心意是要我們來尋求祂，而不是在那裡生悶氣、耍態度、玩詭詐、扮演不同的心理角色自欺欺人！結果是看不見神的作為、聽不見神的聲音、當然也領會不到神的旨意。

最後，整天伸手招呼。其實神一直在招呼你、尋找你、忍耐你、繼續的愛你，你知道嗎？這就是保羅很想對以色列人說的話：“至於以色列人、他說、我整天伸手招呼那悖逆頂嘴的百姓。”又悖逆、又愛頂嘴，難道不正是我們嗎？我們就是“那悖逆頂嘴的百姓”，對嗎？聽見神的話語，也明知行不出來，怎麼辦？不能謙卑表達自己的有限嗎？告訴神，我們沒有能力，所以需要神的真理與恩典、也需要教會的輔導、更加離不開安靜在主裡面的禱告、祈求和感謝。神所賜出人意外的平安，必要保守我們在基督裡的心思意念！

結語

神在祂的榮耀中彰顯出祂的旨意，就是要以色列人得救！但是，得救是本乎恩、也因著信，以致我們必要放下自以為義！以耶穌基督的心為心、與神共情、多而又多地認識神、明白神、理解神、跟隨神！

我們一同禱告……

（羅 10:1-3; 16-21）

10:1 弟兄們、我心裡所願的、向　神所求的、是要以色列人得救。
10:2 我可以證明他們向　神有熱心、但不是按著真知識.
10:3 因為不知道　神的義、想要立自己的義、就不服　神的義了。
10:16 只是人沒有都聽從福音. 因為以賽亞說、『主阿、我們所傳的有誰信呢。』
10:17 可見信道是從聽道來的、聽道是從基督的話來的。
10:18 但我說、人沒有聽見麼. 誠然聽見了.『他們的聲音傳遍天下、他們的言語傳到地極。』
10:19 我再說、以色列人不知道麼. 先有摩西說、『我要用那不成子民的、惹動你們的憤恨. 我要用那無知的民、觸動你們的怒氣。』
10:20 又有以賽亞放膽說、『沒有尋找我的、我叫他們遇見. 沒有訪問我的、我向他們顯現。』
10:21 至於以色列人、他說、『我整天伸手招呼那悖逆頂嘴的百姓。』

32.God wants the Israelites to be saved【Romans 10:1-3; 16-21】

Introduction

Mercy is God's calling to the Israelites, and glory is the Israelites' experience and understanding of God. The revelation of the Holy Spirit finally made Paul understand that God's will was for the Israelites to be saved. This is the origin of the title of today's sermon. Let's look at the first point:

Want to establish one's own righteousness

God's intention to save the world is consistent, continuous, and ongoing, but man's disobedience has always been an obstacle to God's salvation. First of all, a hot-headed mind lacks true knowledge. When the first man sinned, he wanted to establish his own righteousness. Satan's words made the first ancestors unable to sit still. Why does the human brain get hot so easily? It's nothing else but that they don't truly know God, and of course they don't know the truth of the Bible. God said, you must not eat from this tree, for on the day you eat from it you will surely die! This is the true insight, this is the only truth! After God finished speaking, He waited for man's attitude. Are you obedient, or doubtful, or even challenging? You will also bring up a lot of their own reasons and feelings, as if you want to walk out onto the street to have a Cultural Revolution-style debate to see if you are right or if what God says is the truth?

Secondly, Self-righteousness and disobedience. Paul still had some national sentiment, and he even wanted to prove to his compatriots that they had a zeal for God. But, so what? What is enthusiasm? At best, it is just an emotional reaction of human flesh. Does it have anything to do with the true word of God? Is it related to God's salvation? Because they do not know the righteousness of God, they try every possible means to find a foothold for their own righteousness, and refusing to obey the righteousness of God becomes a highly likely option. The Bible says that the heart is more deceitful than all else; who can understand it? The Bible says: "The spiritual person judges all things." which means that the church sees all things! This is also a great mystery! This is God's ordination: "The natural person does not accept the things of the Spirit of God, for they are folly to him,"

Lastly, enthusiasm is just ignorance. Enthusiasm is often a kind of attractive deception, right? It seems that once a person is enthusiastic, everything else can be ignored. As long as he serves the church, offers the tithe, and loves his brothers and sisters and pastors, he can then establish his own righteousness. The so-called establishment of one's own righteousness is based on the unwillingness to be quiet, unwilling to abide by the rules of the church, and even to despise the rules of the church. Although they clearly have limited knowledge of God, they often act as if they actually know a lot. He spoke in a loud tone and muttered to himself, as if he was preaching some profound truth, requiring everyone to understand and not to misunderstand. It seemed that no one except him had the ability to understand the problem literally. This was the

case with the Israelites back then. How ignorant must one have to be to live in such an ignorant state! Let's look at the second point:

Who has believed what he has heard from us?

How could God feel when faced with such an ignorant and rebellious group of Israelites? First, who knows God's mood? To understand God's mood, we can observe it from the books of the prophets. When Paul read Isaiah and understood God's mood, he was somewhat disappointed. Do you agree? This, of course, was the sentiment of the prophet Isaiah. But, can't God and humans empathize with each other? One can imagine the scenario that Isaiah went out to preach the gospel, but no one believed it! What to do? Just talk to God! He said: "Lord, who has believed what he has heard from us?" Maybe God would comfort Isaiah and say, yes, I understand your feelings, because this is how I feel too! When we have the heart of Jesus Christ, it is not difficult to understand God's mood! He is a merciful Lord, full of love. He does not remain angry for long and always gives people the opportunity to confess and repent. But, few people are willing to seize this opportunity!

Secondly, it all comes down to the Bible. Maybe we are too busy daily and don't remember to think, reflect, or be grateful! Over time, the standard of truth was gradually lost. It's like the one always wants to make a point, but he can never explain it clearly. Therefore, it is easy to become discouraged! And then wonder: Why don't you understand me? Don't you see or understand that I love the Lord, the church, and my brothers and sisters? Doesn't my faith come from hearing the Word? right! Yes, we listen to the pastor's sermons in church every week, but who would understand what he heard as Christ speaking to him? In other words, if we lack reverence for the sermons we hear, thinking that it's just someone saying something on the stage. Then, what is the significance of listening to sermons for you?

Lastly, those who have not heard must hear. This is also the will of Jesus Christ, that those who have no intention to obey and listen to the word will not be able to hear. Indeed they heard it, but did not understand it! These people live in the church and walk in God's house, but they pass by God, have a chance encounter with Him, and miss good opportunities! Of course, God will continue to spread the gospel according to His irrevocable grace. The Bible says: "Their voice has gone out to all the earth, and their words to the ends of the world." Just like our International Online United Church, we spread the gospel to the ends of the earth every week! The brothers and sisters in our church are blessed because we can spread the gospel every week according to the mission circle in Acts 1:8! Let's look at the third point:

All day long I have held out my hands

Perhaps we don't know that in addition to having moods, God can also have emotions. The Bible records that Jesus Christ even had His wrath triggered in the temple! He overturned the money-changing table, and the coins were scattered all over the floor. First, it triggers God's wrath. If we do not understand God's wrath, it is probably because our knowledge of God is limited or incomplete! Paul said: "But I ask, did Israel not understand? First Moses says, "I will make you jealous of those who are not a nation; with a foolish nation I will make you angry. (Romans 10:19)" The basic meaning of this verse is that God wants to use the Gentiles to provoke

the emotions of the Jews, including anger. Why? For she calls out at the gates, even with a loud voice, speaking beautiful words, speaking of things that are upright and righteous. But "who has believed what he has heard from us?" At this moment, God wants to empathize with people and feel the wrath of God's righteous anger together!

Secondly, I appeared to them. Unfortunately, God's wrath cannot awaken those ignorant people! The ignorant are still ignorant, the foolish are still foolish, and they continue to go their own way like sheep going astray! God cried out through the prophet Isaiah: "I have been found by those who did not seek me; I have shown myself to those who did not ask for me." Is it clear? God's will is for us to seek Him, not to sulk, act with attitude, play tricks, or play different psychological roles to deceive oneself and others! The result is that we cannot see God's actions, hear God's voice, and of course cannot understand God's will.

Finally, holding out hands all day long. In fact, God has been calling you, looking for you, tolerating you, and continuing to love you, did you know? This is what Paul wanted to say to the Israelites: "But of Israel he says, "All day long I have held out my hands to a disobedient and contrary people. (Romans 10:21)" Are we not rebellious and contrary? We are that "disobedient and contrary people," right? What should we do if we hear God's words but know that we cannot put them into practice? Can't you humbly express your limitations? Tell God that we have no power, so we need God's truth and grace, we also need the church's guidance, and we cannot do without quiet prayer, supplication, and thanksgiving in the Lord. The peace of God, which transcends all understanding, will guard our hearts and minds in Christ!

Conclusion

God revealed His will in His glory, which was for the Israelites to be saved! However, salvation is by grace through faith, so we must put aside our self-righteousness! Have the heart of Jesus Christ, empathize with God, know God more and more, understand God, comprehend God, and follow God!

Let's pray together……

（Romans 10:1-3; 16-21）

10:1 Brothers, my heart's desire and prayer to God for them is that they may be saved.
10:2 For I bear them witness that they have a zeal for God, but not according to knowledge.
10:3 For, being ignorant of the righteousness of God, and seeking to establish their own, they did not submit to God's righteousness.

10:16 But they have not all obeyed the gospel. For Isaiah says, "Lord, who has believed what he has heard from us?"
10:17 So faith comes from hearing, and hearing through the word of Christ.
10:18 But I ask, have they not heard? Indeed they have, for "Their voice has gone out to all the earth, and their words to the ends of the world."
10:19 But I ask, did Israel not understand? First Moses says, "I will make you jealous of those who are not a nation; with a foolish nation I will make you angry."

10:20 Then Isaiah is so bold as to say, “I have been found by those who did not seek me; I have shown myself to those who did not ask for me.”
10:21 But of Israel he says, “All day long I have held out my hands to a disobedient and contrary people.”

33.律法的總結就是基督【羅 10:4-15】

引言

今天的講道經文是夾在上週講道經文的中間，合起來理解就不難發現，神要以色列人得救，為要他們能夠明白，他們執着了幾千年的律法，總結起來就是基督耶穌啊！讀了羅馬書第十章，使人由衷佩服神的智慧、以及保羅的修辭學、邏輯學所表達的功力，值得我們學習。我們來看第一點：

使凡信他的都得著義

使凡信祂的都得著義，就是指因信稱義，而因信稱義的核心竟然就是律法的總結、也就是基督。為什麼呢？首先，律法的總結。總結的意思是目標、泛指終點、表達一件事情的結束或終點。如耶穌所說，不要想我是來廢掉律法的，乃是要成全律法。因為律法的目標指向基督、基督得以成全律法、律法的功用也止於基督。換言之，基督沒有來之前，律法是訓誨師，引人到基督面前來。基督來了之後，律法在基督面前的作用也就漸漸消失殆盡、不再產生與救恩相關連的作用。從此，人只需活在恩典之下即可，不再需要活在律法之下了。

其次，是律法的義？毫無疑問，出於律法的義，源於神的公義。摩西在西乃山上取下來的兩塊石板，便是十誡、即律法的核心。但是，神頒布律法的目的，本就不是要人去遵守。因為沒有人可以守全律法，只要在一條上跌倒，他就是犯了眾條（雅 2:10）。就是說，歷史上，從來沒有人因行律法稱義（加 2:16）。我知道很多人都無法接受，心想神頒布律法，難道不是為了讓人去遵行的嗎？是，也不是！是，就是給人機會，讓人去經歷，曉得人靠行律法則無能為力、無可奈何、絕望、沒有盼望！

最後，是信心的義。經文走到這裡，便容易理解了。我們得救是本乎恩、也因著信，不是出於行為，免得有人自誇。因此，保羅在這裡是用來與律法的義作對比。旨在說明天下人間，除了耶穌基督的名，沒有人可以靠著得救。保羅在這裡將得救與得著義劃等號，從而強調神的義是神在任何世代所彰顯的標準。所謂神的義，就是在神眼中被神看為對的事情。這也是為什麼神兒女在任何時候都當追求神的義、滿足神的義。從律法的義，到信心的義，是神拯救世人的啟示漸漸顯明的基本步伐。我們看第二點：

心裡相信就可以稱義

保羅在進入“得救方程式”之前，六到八節是特別引用了申命記三十章 11-14 節的經文，用以說明從律法到信心的跨越。首先，從道成肉身到死裡復活。摩西講的是律法，卻被保羅旁徵博引為基督的道成肉身。保羅所引用的甚至不是希伯來原文，乃是七十士譯本，內容上也作了原則上的應用。因為從道成肉身到死裡復活，是耶穌基督信仰的核心。道成肉身的神的預備，死裡復活則是福音大能的彰顯。基督若沒有從死裡復活，我們所信的也就枉然了。同樣，我們若不信基督是成了肉身來的，我們所信的也就徒然了。我們若是將所信的堅持到底，基督所預備的永生也必賜給我們了。

其次，從口裡承認到心裡相信。福音的真理都知道了，如何得到呢？保羅在這裡，神藉著他

賜給我們“得救方程式”，就是：“你若口裡認耶穌為主、心裡信　神叫他從死裡復活、就必得救。”口裡認祂為主，就是向祂發出敬拜與禱告、向祂承認我們的過犯、求祂赦免我們的罪孽。心裡信神叫祂從死裡復活，就是對祂的信靠！因為唯有祂是勝過死權的主、唯有祂經過死亡、並且粉碎了死亡對人的綑綁與控制。心裡相信還是建立永恆關係的基石、從今直到永遠。

最後，從希伯來人到希利尼人。福音本是神的大能，要救一切相信的，先是猶太人、後是希利尼人。這是保羅神學的擴展與運用，說明神的福音不會單單停在猶太人身上，乃是會擴展到全世界各國各民的人。在兩千年前保羅所面對的世界，似乎除了羅馬人，就是希利尼人了。以傳福音為使命的擴展，是由內心到外表的生命彰顯。保羅引用約珥書 2:32 的“凡信他的人、必不至於羞愧。”也揭示了今天末世的亂象，就是彷彿人們不再願意提說主的名字、甚至感到羞愧！我們看第三點：

求告主名的就必得救

我寫講章的那一天，剛好是五月一日。川普總統在白宮帶領全國祈禱，誓言保護宗教自由、守護美國信仰。許多牧師們齊聚白宮，為美國禱告、也為川普總統禱告。首先，求告主名就必得救。在白宮的祈禱會上，一位接著一位的牧師主教等走上台前、逐一禱告。彷彿在那一刻，神讓我看見一幅美好的圖畫，就是在美國白宮，有許多人在求告主名！我知道，神要在其中做事、祂要做一件大事、奇事、新事！前不久，在美國一些大學的校園裡，有人在那裡禱告、敬拜、讚美。他們在奔走相告，主耶穌要做奇事、要讓凡屬於神的兒女一同來求告主的名！大家可千萬不可輕視求告主名的大能！任何世代，只要有人在求告主名，就一定不是出於人的私意。人沒有這個能力！沒有！

其次，福音使命不可懈怠。無論這個世界發生什麼、或是經歷什麼，都不可停止傳福音！可不要輕視了你向人遞一張福音單張的力量，也不要為你去告訴人耶穌是你的主，而感到羞愧、或是膽怯。保羅說：“然而人未曾信他、怎能求他呢．未曾聽見他、怎能信他呢．沒有傳道的、怎能聽見呢？”事實上，你我信主，不都是因為有人向我們傳福音嗎？甚至可能當年向我們傳福音的人，只是不經意的一句話，或者是“偶然”就參與了教會的短宣隊，並且在短宣期間向我們傳了一次道。誰料想我們就信了呢？

最後，奉差傳道腳蹤佳美。保羅引用以賽亞書 52:7 的話語，來鼓勵我們這些原本就是軟弱的人。正如以賽亞鼓勵當年那些被擄之民，神將釋放他們。保羅說：“若沒有奉差遣、怎能傳道呢．如經上所記、『報福音傳喜信的人、他們的腳蹤何等佳美。』”請問是誰奉差遣？牧師、傳道？教會的同工？還是每一位屬神的兒女？我們的眼目若是定睛在神的身上，就必將看見自己身上的使命！無論得時不得時，務要傳道。無論得時不得時，總要救些人！我們若不去傳道，就有禍了，因為使命已經交託給我們了！當然，我們若去傳福音，就有賞賜！甘心、還要樂意，來不得半點勉強！

結語

好，感謝主！原來律法的總結就是基督，基督是我們人生的答案！人有了神兒子，就有生命；沒有神的兒子，就沒有生命！

我們一同禱告……

（羅 10:4-15）
10:4 律法的總結就是基督、使凡信他的都得著義。
10:5 摩西寫著說、『人若行那出於律法的義、就必因此活著。』
10:6 惟有出於信心的義如此說、『你不要心裡說、誰要升到天上去呢．就是要領下基督來．
10:7 誰要下到陰間去呢．就是要領基督從死裡上來。』
10:8 他到底怎麼說呢．他說、『這道離你不遠、正在你口裡、在你心裡。』就是我們所傳信主的道。
10:9 你若口裡認耶穌為主、心裡信　神叫他從死裡復活、就必得救．
10:10 因為人心裡相信、就可以稱義．口裡承認、就可以得救。
10:11 經上說、『凡信他的人、必不至於羞愧。』
10:12 猶太人和希利尼人、並沒有分別．因為眾人同有一位主、他也厚待一切求告他的人．
10:13 因為『凡求告主名的、就必得救。』
10:14 然而人未曾信他、怎能求他呢．未曾聽見他、怎能信他呢．沒有傳道的、怎能聽見呢。
10:15 若沒有奉差遣、怎能傳道呢．如經上所記、『報福音傳喜信的人、他們的腳蹤何等佳美。』

33.Christ is the end of the law 【Romans 10:4-15】

Introduction

Today's sermon scriptures are sandwiched between last week's verses. If we understand them together, it is not difficult to find that God wants the Israelites to be saved so that they can understand that the law they have been holding on to for thousands of years can be summed up in Christ Jesus! After reading Romans Chapter 10, one can sincerely admire God's wisdom and the power of Paul's rhetoric and logic, which are worth learning from. Let's look at the first point:

For righteousness to everyone who believes

So that everyone who believes in Him may receive righteousness, this refers to justification by faith, and the core of justification by faith is actually the summary of the law, that is, Christ. Why? First, the end of the law. End means goal, generally refers to the end point, and expresses the end or endpoint of something. As Jesus said, do not think that I have come to abolish the law but to fulfill it. Because the goal of the law is Christ, Christ fulfills the law, and the function of the law also ends with Christ. In other words, before Christ came, the law was a teacher to lead people to Christ. After Christ came, the role of the law in front of Christ gradually disappeared and no longer played a role related to salvation. From then on, people only need to live under grace and no longer need to live under the law.

Secondly, is it the righteousness of the law? There is no doubt that righteousness which is of the law springs from the righteousness of God. The two stone tablets that Moses took down from Mount Sinai are the Ten Commandments, the core of law. However, the purpose of God's issuing of laws was not for people to obey. For whoever keeps the whole law but fails in one point has become guilty of all of it. (James 2:10) That is to say, throughout history, no one has ever been justified by the works of the law (Gal. 2:16). I know that many people cannot accept this, thinking, didn't God give the law so that people would obey it? Yes, and no! Yes, it is to give people opportunities, to let them experience and realize that people are powerless, helpless, desperate, and hopeless by observing the laws!

Finally, the righteousness of faith. The scripture becomes easy to understand at this point. For it is by grace we have been saved through faith, not by works, lest anyone should boast. Therefore, Paul is using it here to contrast with the righteousness of the law. The purpose is to explain that in the world, no one can be saved except by the name of Jesus Christ. Here Paul equates salvation with righteousness, thereby emphasizing that God's righteousness is the standard that God manifests in any generation. The so-called righteousness of God is what is considered right in God's eyes. This is why God's children should pursue God's righteousness and satisfy God's righteousness at all times. The transition from the righteousness of the law to the righteousness of faith is the basic step in the gradual manifestation of God's revelation of His

salvation for the world. Let's look at the second point:

For with the heart one believes and is justified

Before Paul enters the "salvation equation," verses 6 to 8 specifically quote Deuteronomy 30:11-14 to illustrate the leap from the law to faith. First, from the incarnation to the resurrection from the dead. Moses talked about the law, but Paul cited it extensively as the incarnation of Christ. What Paul quoted was not even the original Hebrew text, but the Septuagint, and he also applied the principles in the content. Because from the incarnation to the resurrection from the dead is the core of faith in Jesus Christ. The incarnation of God was His preparation, and His resurrection from the dead was the manifestation of the power of the gospel. If Christ has not been raised from the dead, our faith is in vain. Likewise, if we do not believe that Christ has come in the flesh, our faith is in vain. If we hold fast to our faith to the end, the eternal life prepared by Christ will be given to us.

Secondly, move from confessing with your mouth to believing in your heart. Now that we know the truth of the gospel, how do we obtain it? Here is Paul, through whom God has given us the "salvation formula": "if you confess with your mouth that Jesus is Lord and believe in your heart that God raised him from the dead, you will be saved. (Romans 10:9)" Confessing with our mouth that He is Lord means offering worship and prayer to Him, confessing our transgressions to Him, and asking Him to forgive our sins. Believing in your heart that God raised Him from the dead is trusting in Him! Because He is the only Lord who has conquered the power of death, and He is the only One who has passed through death and shattered death's bondage and control over man. Believing in your heart is the foundation for an eternal relationship, now and forever.

Finally, from the Hebrews to the Greek. For the gospel is the power of God for salvation to everyone who believes, to the Jew first and also to the Greek. This is an extension and application of Paul's theology, which shows that God's gospel will not stop at the Jews alone, but will extend to people of all nations throughout the world. Two thousand years ago, the world that Paul faced seemed to consist of only Romans and Greeks. The expansion of the mission of preaching the gospel is the manifestation of life from the inside out. Paul quoted Joel 2:32, "Everyone who believes in him will not be put to shame." This also reveals the chaos of the last days, where people seem to no longer want to mention the name of the Lord and even feel ashamed! Let's look at the third point:

Everyone who calls on the name of the Lord will be saved

The day I wrote the sermon happened to be May 1st. President Trump led the nation in prayer at the White House, vowing to protect religious freedom and safeguard America's faith. Many pastors gathered at the White House to pray for America and for President Trump. First, call on the name of the Lord and you will be saved. At the prayer meeting in the White House, pastors and bishops came to the stage one after another and prayed one by one. It seemed that at that moment, God showed me a beautiful picture: there were many people calling on the name of the Lord in the White House! I know that God is going to do something in it. He is going to do something great, something wonderful, something new! Not long ago, on the campuses of some American universities, people were praying, worshiping, and praising. They

were running around telling others that the Lord Jesus was going to do miraculous works and that all of God's children were going to call on the name of the Lord together! We must never underestimate the power of calling on the name of the Lord! In any generation, as long as someone calls on the name of the Lord, it is definitely not out of human selfishness. Humans don't have this ability! No!

Secondly, the gospel mission cannot be slackened. No matter what happens or goes through in this world, never stop preaching the gospel! Don't underestimate the power of your first gospel tract to someone, and don't be ashamed or afraid to tell someone that Jesus is your Lord. Paul said: "How then will they call on him in whom they have not believed? And how are they to believe in him of whom they have never heard? And how are they to hear without someone preaching? (Romans 10:14)" In fact, don't you and I believe in the Lord because someone preached the gospel to us? It is even possible that the person who preached the gospel to us back then just said something to us casually, or "accidentally" joined the church's short-term mission team and preached to us once during the short-term mission period. Who would have thought that we would believe it?

Finally, how beautiful are the feet of those who are sent to preach the good news. Paul quoted Isaiah 52:7 to encourage us who are inherently weak. Just as Isaiah encouraged the captives, God will set them free. Paul said: "And how are they to preach unless they are sent? As it is written, "How beautiful are the feet of those who preach the good news! (Romans 10:15)" May I ask who was sent? Pastor, minister? A church co-worker? Or every child of God? If we keep our eyes fixed on God, we will surely see our own mission! Preach the Word whether in season or out of season. Whether it is timely or not, we must save some people! Woe to us if we do not preach, for the mission has been given to us! Of course, if we preach the gospel, we will be rewarded! You have to be willing and happy, without any compulsion!

Conclusion

Well, thank the Lord! It turns out that the end of the law is Christ, and Christ is the answer to our lives! Whoever has the Son of God has life; whoever does not have the Son of God does not have life!

Let us pray……

（Romans 10:4-15）

10:4 For Christ is the end of the law for righteousness to everyone who believes.
10:5 For Moses writes about the righteousness that is based on the law, that the person who does the commandments shall live by them.
10:6 But the righteousness based on faith says, "Do not say in your heart, 'Who will ascend into heaven?'" (that is, to bring Christ down)
10:7 "or 'Who will descend into the abyss?'" (that is, to bring Christ up from the dead).
10:8 But what does it say? "The word is near you, in your mouth and in your heart" (that is, the word of faith that we proclaim);
10:9 because, if you confess with your mouth that Jesus is Lord and believe in your heart that

God raised him from the dead, you will be saved.
10:10 For with the heart one believes and is justified, and with the mouth one confesses and is saved.
10:11 For the Scripture says, “Everyone who believes in him will not be put to shame.”
10:12 For there is no distinction between Jew and Greek; for the same Lord is Lord of all, bestowing his riches on all who call on him.
10:13 For “everyone who calls on the name of the Lord will be saved.”
10:14 How then will they call on him in whom they have not believed? And how are they to believe in him of whom they have never heard? And how are they to hear without someone preaching?
10:15 And how are they to preach unless they are sent? As it is written, “How beautiful are the feet of those who preach the good news!”

34. 我們所傳的有誰信呢【羅 10:16-21】

引言

感謝主！高傳道告訴我：有人留意到四月底我好像講過這個題目了，有沒有？我問是誰？說：是曹玉發弟兄。我說，感謝主！至少有一位留意到了！其實是兩個不同角度，廣義與狹義、或者是宏觀與微觀。今天的信息，是保羅從宏觀的角度，來讓我們珍惜神的救恩、體會神的大愛。我們來看第一點：

深切的期待

從微觀的角度來看，這是一個問句：“主阿、我們所傳的有誰信呢？”但是，一旦從宏觀的角度來看，就成了神對人的款款心意。首先，先知已經宣告了。如果我們專注在情緒中，問號就會將我們帶進低谷。心想，怎麼你們都不信呢？我們出去傳福音，在巴黎左岸咖啡廳外、尼斯海邊上派單張，別說信，就連接受一張福音單張也是困難的，對吧？這種失望的情緒，連以賽亞也經歷了！他說：“主阿、我們所傳的有誰信呢？”但是，站在神的角度來看，福音總是被傳出去了呀！你信也好、不信也罷，神的道就是這樣代代相傳！其中，先知們已經宣告了！先知背後，站著深情的天父，等待著浪子回家！

其次，聖經已經記載了。怎麼知道先知所說的話是對的呢？更何況當時還有許多是假先知呢！很多人說，那要看是否應驗，對不對？也對，也不全對！因為假先知所說的，也是有應驗的。別忘了當年與摩西鬥法的埃及術士，也是有能力的！我們決定事物的標準是聖經，就是神的道！只要有神的道，一切都變得有可能！大山可以挪開、小山可以遷移，唯獨主的慈愛永不離開你！人類歷史上，有一件事情，之所以可以被稱為是安天立地的，就是因為這件事被聖經記載下來了。

最後，耳朵已經聽見了。先知宣告、被聖經記載，這都屬於偉大的屬靈根基！請問，神的目的何在呢？如詩人所說：“諸天述說　神的榮耀．穹蒼傳揚他的手段。”神做一切事情的目的就是為了人得平安、蒙救贖、得聽見、得看見、得甦醒、得智慧、得喜樂、蒙光照、受警戒、得赦免、免張狂、蒙悅納！而且，保羅說：“他們的聲音傳遍天下、他們的言語傳到地極。”

這與我們教會的創會理念相同，就是：“但聖靈降臨在你們身上、你們就必得著能力．並要在耶路撒冷、猶太全地、和撒瑪利亞、直到地極、作我的見證。”我們看第二點：

福音到地極

將福音傳到地極，是神賜給神兒女的終極使命。就是說，我們一生所活的目的全在此。這是不用說、也已經說了的。首先，傳遍天下。上帝傳福音，是藉著基督耶穌的道成肉身而來的。而且祂是有清楚的次序，就是先是猶太人、後是希利尼人。早期教會的彼得們、保羅們都想效法呀！他們無論去到哪裡，都先去猶太人的會堂。從安提阿教會出發，經過推羅、希頓、敘利亞、腓立比、亞細亞、馬其頓、到達亞該亞後再返程。一路走來，基本上是被猶太人逼迫的行程。保羅也彷彿明白了，原來福音的範圍，就是傳遍天下、就是要將他們的聲音傳變天下！

其次，傳到地極。傳到地極，不單單是地理位置上的擴展，乃是要窮盡我們的一切，將福音的事情做到盡可能的最遠之處。就是無論得時不得時、務要傳道; 無論得時不得時，總要救些人。特別是教會，不可以編排一個無法到達的目標，甚至是至死也沒有去過聖經中所說的地極之處。所謂福音上的地極之處，對於一間教會來說，就是教會日常敬拜與傳道的盡心盡力。這是每一間教會，都必須省察自己在神面前的忠心與擺上。有一天，主再來的時候，教會是要向主交帳的。

最後，做到極致。談到做到極致，上帝是我們的榜樣。祂造萬物，每天都是有晚上、有早上，而且祂說所造的都甚好、就是完美的意思。為了要讓他的選民以色列人回轉歸向祂，神說：“我要用那不成子民的、惹動你們的憤恨．我要用那無知的民、觸動你們的怒氣。”這是保羅開始向外邦人傳福音的起始點，從此，福音傳向萬民、萬國、萬族，就成了教會的當然使命了。雖然我們向本民族傳福音，是我們的本分與責任。然而，向非本民族的人傳福音，卻是我們不可推託的的使命！我們看第三點：

招呼神子民

講完期待講地極，接下來保羅要講神心中的關切了，就是神要與人立約、神要與人團契、神要與人建立關係、神要挽回神的子民。首先，神要主動尋找人。如果不是神的道成肉身，如果不是耶穌基督主動來到我們當中，向我們啟示、為我們捨命、為我們復活，我們仍活在茫然無知的光景中、絕望的沉淪中！始祖犯罪、心裡害怕，就躲藏了。怎麼辦呢？心裡正感到不安時，耶和華神就來到伊甸園、並在園中行走。於是，就在行走中尋找始祖、且發出歷史上神向人發出的第一個問題：你在哪裡？保羅在自以為義中，奔走在逼迫基督的旅途中，神在大光中尋找他說：掃羅掃羅，你用腳踢刺是難的。

其次，神要伸手招呼人。摩西懷著人本主義、民族主義的血氣殺了人，逃到曠野，娶了米甸人的祭司葉忒羅之女西坡拉為妻。可能摩西心裡盤算著今後或許就此一生了吧！不是躺平、也勝似躺平了！一晃就是四十年，日起日落，每日平常人、懷著平常心、做著平常事。誰料想，神就在他的一個平常的日子，在何烈山、就是神的山上與摩西相遇。不是相遇，乃是神來向他伸手、打招呼：“摩西、摩西!”這一聲招呼，決定了摩西一生的命定！這一年，摩西八十歲！從此，第三個四十年，開始了摩西的使命之旅！

最後，神要管教悖逆人。神不單單是尋找人，還會施出奇妙的雙手。約拿不順服，逃往他施，就是西班牙。神就伸手挽救他。先是感動他在魚腹中悔改、向神禱告！神就命令那條大魚將

約拿吐上岸，他就進入尼尼微傳道。走遍全城，他就說了一句話：再過四十天，尼尼微就要毀滅了！他想不到，這麼爛的宣教士，只說一句話，竟然全城的人，從國王到百姓，都披麻戴孝、向神悔改！祂更想不到的是，神竟然就後悔了，不毀城滅人了！約拿就在城外賭氣躺平，神又伸手來安慰他：“何況這尼尼微大城、其中不能分辨左手右手的有十二萬多人、並有許多牲畜、我豈能不愛惜呢？”

結語

我們傳的有誰信呢？是問號嗎？那就請向句號靠攏吧！因為神對你有深切的期望、神對你我的心意是讓我們所傳的福音到達地極！無論我們身在何方、靈在何處，他都是那位以馬內利的神！

我們一同禱告……

（羅 10:16-21）

10:16 只是人沒有都聽從福音．因為以賽亞說、『主阿、我們所傳的有誰信呢。』

10:17 可見信道是從聽道來的、聽道是從基督的話來的。

10:18 但我說、人沒有聽見麼．誠然聽見了．『他們的聲音傳遍天下、他們的言語傳到地極。』

10:19 我再說、以色列人不知道麼．先有摩西說、『我要用那不成子民的、惹動你們的憤恨．我要用那無知的民、觸動你們的怒氣。』

10:20 又有以賽亞放膽說、『沒有尋找我的、我叫他們遇見．沒有訪問我的、我向他們顯現。』

10:21 至於以色列人、他說、『我整天伸手招呼那悖逆頂嘴的百姓。』

34.Who believe what we preach【Romans 10:16-21】

Introduction

Thank the Lord! Minister Flora told me: Someone noticed that I seemed to have preached about this topic at the end of April? Is that so? I asked who it was? She said: It's Brother Cao. I said, thank the Lord! At least one person noticed! In fact, they are two different angles, broad and narrow, or macro and micro. Today's message is that Paul uses a macro perspective to encourage us to cherish God's salvation and experience God's great love. Let's look at the first point:

Deep expectations

From a micro perspective, this is a question: "Lord, who has believed what he has heard from us?" However, once we look at it from a macro perspective, it becomes God's loving kindness toward mankind. First, the prophet has declared it. If we focus on our emotions, question marks will bring us into a low point. Thinking that , why don't you believe it? When we went out to preach the gospel, handing out flyers outside a café on the Left Bank in Paris or on the beach in Nice, it's difficult for people to even accept a gospel flyer, let alone believe in it, right? Even Isaiah experienced this kind of disappointment! He said: "Lord, who has believed what he has heard from us?" However, from God's perspective, the gospel has always been preached! Whether you believe it or not, God's word is passed down from generation to generation in this way! Among them, the prophets have already declared! Behind the prophet stands the affectionate Heavenly Father, waiting for the prodigal son to return home!

Secondly, the Bible has already recorded it. How do we know that what the prophet said is true? What's more, there were many false prophets at that time! Many people say, that depends on whether it comes true, right? That's right, but not entirely right! For what some the false prophets say will also come true. Don't forget that the Egyptian magicians who battled Moses were also powerful! Our standard for deciding things is the Bible, the Word of God! As long as there is God's Word, everything becomes possible! Mountains can be moved and hills can be relocated, but the Lord's love will never leave you! In human history, there is an event that can be called standing firm because it was recorded in the Bible.

Finally, the ears have heard. Proclaimed by the prophets and recorded in the Bible, this is a great spiritual foundation! I would like to ask you, what is God's purpose? As the poet said: "The heavens declare the glory of God, and the sky above proclaims his handiwork. (Psalm 19:1)" The purpose of everything God does is for man to receive peace, be redeemed, hear, see, awaken, gain wisdom, joy, be enlightened, be warned, be forgiven, avoid being arrogant, and be accepted! Furthermore, Paul said: "Their voice has gone out to all the earth, and their words to the ends of the world." This is the same as the founding vision of our church, which is: But you will receive power when the Holy Spirit has come upon you, and you will be my witnesses in

Jerusalem and in all Judea and Samaria, and to the end of the earth." Let's look at the second point:

The gospel to the ends of the earth

Spreading the gospel to the ends of the earth is the ultimate mission God has given to His children. That is to say, the whole purpose of our life is here. This goes without saying and has already been said. First, spread it all over the world. God preached the gospel through the incarnation of Christ Jesus. And He has a clear order, first the Jews and then the Greeks. Peter and Paul in the early church all wanted to imitate! Wherever they went, they went first to the synagogue. Starting from the Church of Antioch, it passed through Tyre, Sidon, Syria, Philippi, Asia, Macedonia, and returned after arriving in Achaia. The whole journey was basically forced by the Jews. Paul also seemed to understand that the scope of the gospel is to spread it throughout the world and to let their voices spread throughout the world!

Second, spread it to the ends of the earth. To reach the ends of the earth is not just about geographical expansion, but about doing everything we can to bring the gospel to the farthest places possible. That is, to preach the word in season and out of season; to save some souls in season and out of season. The church, in particular, must not create a goal that is unreachable, or even never visit the ends of the earth until death. The so-called ends of the earth in the gospel, for a church, refers to the church's daily worship and preaching with all its heart and soul. Every church must examine its own faithfulness and dedication before God. One day, when the Lord comes again, the church will give an account to the Lord.

Finally, achieve perfection. When it comes to excellence, God is our role model. He created all things. Each day there is evening and morning, and He said that everything He created was very good, which means perfect. In order to get His chosen people, the Israelites, to turn back to Him, God said: "I will make you jealous of those who are not a nation; with a foolish nation I will make you angry." This was the starting point for Paul to preach the gospel to the Gentiles. From then on, preaching the gospel to all peoples, nations, and tribes became the church's natural mission. Although it is our duty and responsibility to preach the gospel to our own people. However, preaching the gospel to people who are not of our own ethnic group is our mission that cannot be shirked! Let's look at the third point:

Calling God's People

After talking about expectations, we talked about the ends of the earth. Paul next talked about the concerns in God's heart, which are that God wants to make a covenant with man, God wants to have fellowship with man, God wants to establish a relationship with man, and God wants to restore His people. First, God wants to take the initiative to seek people. If it were not for the incarnation of God, if it were not for Jesus Christ taking the initiative to come among us, reveal himself to us, die for us, and resurrect for us, we would still be living in a state of confusion and ignorance, sinking in despair! The first man sinned and was afraid, so he hid himself. What should he do? Just as he was feeling uneasy, Jehovah God came to the Garden of Eden and walked in the garden. So, he searched for the ancestor while walking and asked the first question God asked to man in history: Where are you? While Paul was on a journey of

persecuting Christ in his self-righteousness, God found him in great light and said, “Saul, Saul, It is hard for you to kick against the goads.’”

Secondly, God wants to reach out and call people. Moses killed people out of humanism and nationalism, fled to the wilderness, and married Zipporah, the daughter of Jethro, the priest of Midian. Maybe Moses was thinking that this might be the end of his life! It’s not lying flat, but it’s better than lying flat! Forty years passed in a flash. The sun rose and set. Every day he was an ordinary person, with an ordinary mind, doing ordinary things. Who would have thought that God would meet Moses on an ordinary day on Mount Horeb, the mountain of God. It was not an encounter, but God reaching out to him and greeting him: “Moses, Moses!” This greeting determined the destiny of Moses’ life! This year, Moses was eighty years old! From then on, the third forty years of Moses’ mission journey began!

Finally, God will discipline rebellious people. God not only seeks people, but He also works His miraculous hands. Jonah disobeyed and fled to Tarshish, which is Spain. God reached out and saved him. First, he was moved to repent and pray to God in the belly of the fish! God commanded the big fish to spit Jonah out onto the shore, and he went into Nineveh to preach. As he walked through the city, he only said: In forty days, Nineveh will be destroyed! He could not have imagined that such a bad missionary could cause the entire city, from the king to the common people, to wear mourning and repent to God with just one sentence! What He could not have imagined was that God actually regretted his decision and did not destroy the city and the people! Jonah lay down outside the city in anger, and God held out his hands to comfort him: “And should not I pity Nineveh, that great city, in which there are more than 120,000 persons who do not know their right hand from their left, and also much cattle? (Jonah 4:11)”

Conclusion

Who believes what we preach? Is it a question mark? Then please move closer to the period! Because God has deep expectations for you, and God’s will for you and me is for the gospel we preach to reach the ends of the earth! No matter where we are physically or spiritually, He is the God of Immanuel!

Let us pray……

（Romans 10:16-21）

10:16 But they have not all obeyed the gospel. For Isaiah says, “Lord, who has believed what he has heard from us?”

10:17 So faith comes from hearing, and hearing through the word of Christ.

10:18 But I ask, have they not heard? Indeed they have, for “Their voice has gone out to all the earth, and their words to the ends of the world.”

10:19 But I ask, did Israel not understand? First Moses says, “I will make you jealous of those who are not a nation; with a foolish nation I will make you angry.”

10:20 Then Isaiah is so bold as to say, “I have been found by those who did not seek me;I have shown myself to those who did not ask for me.”

10:21 But of Israel he says, “All day long I have held out my hands to a disobedient and contrary people.”

35.所留的餘數【羅 11:1-6】

引言

餘數的觀念是聖經啟示的重要詞彙，單單在舊約就出現了 540 次。這個詞在原意上可以指人、也可以指物。如家裡剩下的食物、或是劫後餘生的人民。如挪亞一家八口就是大洪水過後的餘民。七千人就是亞哈與耶洗別背道時代，沒有離棄耶和華的人。我們來看第一點：

永不言棄的恩典

保羅此刻的心情是複雜的，他為不肯接受福音的以色列人感到難過。保羅藉著先知以賽亞的口來表達心中的失望，他說：“我整天伸手招呼那悖逆頂嘴的百姓。”這也是神的心聲，用來表達神對人的期待。首先，永不言棄的神。保羅用的是問句，實則表達的是感嘆號！意思是說，神斷乎沒有棄絕自己百姓的道理！祂是昔在、今在、永在的神！而且在祂沒有轉動的影兒。正如先知以賽亞說：“大山可以挪開、小山可以遷移．但我的慈愛必不離開你、我平安的約也不遷移．這是憐恤你的耶和華說的（賽 54:10）。”這是從以賽亞到保羅、歷代神選民心中的認定，就是主愛永不變！變的是人，不變的是這位創天造地的主耶和華！對神有這樣的認定，是我們信心的根基！

其次，我就是那見證。可能保羅講完，也會有人發出挑戰啦，說，憑什麼？你又如何得知？這樣，保羅就有話說啦：“因為我也是以色列人、亞伯拉罕的後裔、屬便雅憫支派的。”以色列人中有一個古老的傳說，就是便雅憫人壞透了。在士師記 20 章記載的故事驚心動魄、令人震驚不已。就是一個利未人帶著妾途經便雅憫的基比亞，結果被便雅憫的匪徒給輪姦強暴了。以色列人奮起報復，幾乎將便雅憫人給滅了。但是，即使是一個如此破爛不堪地便雅憫支派，神也最終將它保存了下來。保羅仍活著，就是那見證！

最後，預先知道的人。神是無所不知的，保羅強調“祂預先所知道的百姓”，是為了說明神是信實的。正如以色列人對神的認定：耶和華是亞伯拉罕的神、以撒的神、雅各的神。神對亞伯拉罕說：“我必叫你成為大國．我必賜福給你、叫你的名為大、你也要叫別人得福。”這約是無條件的，不需要亞伯拉罕做什麼，神就主動向亞伯拉罕守約。亞伯拉罕的子孫，正是神“祂預先所知道的百姓”！這約也同樣因著耶穌基督，延續到凡相信祂的人。原來你我也因為相信耶穌基督，竟然也成了被“祂預先所知道的百姓”。我們看第二點：

先知以利亞見證

聖經中的七千人，已經成了一個梗，用來說明信心成長的必然階段。首先，以利亞的軟弱。以利亞有軟弱，感覺上好像有點兒奇怪！他去見亞哈王，可是有耶和華的話相伴於他的。還帶著神會降雨在地上的應許，可謂勇氣十足、信心百倍的。亞哈王的家宰俄巴底算是以利亞的內應，帶著他去見到亞哈王。於是，在亞哈王的舞台上，以利亞以一人之力，打敗了事奉巴力的四百五十個先知。就是一個如此偉大的先知，竟然因為亞哈王的王后耶洗別說了一句恐嚇他的話，就嚇得起來逃命！來到猶大的別是巴，在一棵羅藤樹下躺平、耍賴、在神面前求死。為什麼？他說：“因為我不勝於我的列祖。”

其次，以利亞的轉變。一個躺平的人，在淺意識裡，已經做了一個決定，就是不願再醒來。不但如此，不論是誰都沒有能力喚醒他。以利亞也是如此，就那麼心安理得地躺在羅騰樹下、睡著了。試問誰能喚醒一個不願意醒來的人呢？這時，聖經說：“有一個天使拍他、說、起來喫罷。”的確感到餓了，就吃了、喝了。然後呢，繼續躺平。聖經說：“耶和華的使者第二次來拍他、說、起來喫罷、因為你當走的路甚遠（王上 19:7）。”天使指明方向，是何烈山，而且還要走四十晝夜。新的方向成了以利亞生命的轉捩點！

最後，以利亞得醫治。以利亞得醫治，是因為有“耶和華的話臨到他說、以利亞阿、你在這裡作甚麼（王上 19:9）？”這時，神搬了張小板凳，坐在以利亞的身邊陪著他、與他談心、使他有機會向神傾心吐意。他說、我為耶和華萬軍之　神大發熱心、因為以色列人背棄了你的約、毀壞了你的壇、用刀殺了你的先知、只剩下我一個人、他們還要尋索我的命（王上 19:10）。真正讓以利亞得醫治的是因為他又從神那裡蒙召、得了新的使命。我們看第三點：

為自己留七千人

聖經一直都沒有說過，這七千人是誰？重要嗎？重點是這句話是神說的，既說了，我就去相信、去跟隨！首先，以利亞的新使命。當以利亞仍陷在自己的苦毒裡的時候，感覺到孤獨、甚至“只剩下我一個人、他們還要尋索我的命！”神並沒有被他的短視所影響，乃是向他發出了新的使命：“耶和華對他說、你回去、從曠野往大馬色去．到了那裡、就要膏哈薛作亞蘭王．又膏寧示的孫子耶戶作以色列王．並膏亞伯米何拉人沙法的兒子以利沙作先知接續你（王上 19:15-16）。”神的國度連敵國亞蘭王的繼任者也要以利亞去膏立，更別說是本國要膏立寧示的孫子耶戶作以色列王。甚至連以利亞自己的繼任者以利沙，也為以利亞預備好了。

其次，耶和華的新宣告。我們所信的神，是掌管宇宙萬物的大主宰。世間所有的權柄都從祂而來，包括本國、友國、敵國的。因為沒有權柄不是出於耶和華的！然而，耶和華神更加在乎的，是祂的子民、以色列人、凡相信祂的人、更加上祂心的，是對祂忠心的人！神說：“但我在以色列人中為自己留下七千人、是未曾向巴力屈膝的、未曾與巴力親嘴的。”也如今天在世界各地，神也為自己留下沒有拜偶像、沒有與敵基督政權妥協、沒有向三自教會、及偽教會、假基督勾肩搭背、暗通款曲的人。

最後，恩典中的新餘數。保羅說：“如今也是這樣、照著揀選的恩典還有所留的餘數。”用耶穌的話說，就是去天國的路是窄的、去的人也少。然而去天國是要努力的，躺平是去不了的。但是，從世界的角度來看，大多數人都不去天國，都喜歡去地獄。這樣，從整體人數上來看，如今，那因信稱義、信耶穌、得永生的少數人，倒成了妥妥的餘數了！然而，我們得救是本乎恩、也因著信、不是出於行為、免得有人自誇！因為，“既是出於恩典、就不在乎行為．不然、恩典就不是恩典了。”

結語

感謝主！原來我們都是主所命定的餘數、是主為自己的緣故而留下的七千人！七是完全的意思，千是百的倍數，就是有限多的意思。天國人數不少，卻也不多、乃是主心中在基督裡揀選的餘數。為了這些餘數、或是餘民，主對我們永不言棄！以利亞為此做見證、見證我們是主心中的七千人！

我們一同禱告……

（羅 11:1-6）

11:1 我且說、　神棄絕了他的百姓麼．斷乎沒有．因為我也是以色列人、亞伯拉罕的後裔、屬便雅憫支派的。

11:2　神並沒有棄絕他預先所知道的百姓。你們豈不曉得經上論到以利亞是怎麼說的呢．他在　神面前怎樣控告以色列人、說、

11:3 『主阿、他們殺了你的先知、拆了你的祭壇、只剩下我一個人、他們還要尋索我的命。

11:4　神的回話是怎麼說的呢．他說、我為自己留下七千人、是未曾向巴力屈膝的。

11:5 如今也是這樣、照著揀選的恩典還有所留的餘數。

11:6 既是出於恩典、就不在乎行為．不然、恩典就不是恩典了。

35.A Remnant 【Romans 11:1-6】

Introduction

The concept of remnant is an important term in biblical revelation, appearing 540 times in the Old Testament alone. The original meaning of this word can refer to people or things. Such as the leftover food at home, or the people who survived the disaster. For example, Noah and his family of eight were the remnants after the flood. The seven thousand were those who did not forsake God during the apostasy of Ahab and Jezebel. Let's look at the first point:

The grace that never gives up

Paul's mood at this moment was complicated. He felt sad for the Israelites who refused to accept the gospel. Paul expressed his disappointment through the prophet Isaiah when he said: "All day long I have held out my hands to a disobedient and contrary people." This is also the voice of God, used to express God's expectations of mankind. First, the God who never gives up. Paul used a question, but what he actually meant was an exclamation point! This means that there is absolutely no reason for God to abandon His people! He is the God who was and is and is to come! And with Him there is no shadow of turning. As the prophet Isaiah said: "For the mountains may depart and the hills be removed, but my steadfast love shall not depart from you, and my covenant of peace shall not be removed," says the Lord, who has compassion on you. (Isaiah 54:10)" This is the recognition in the hearts of God's chosen people throughout the ages, from Isaiah to Paul, that the Lord's love never changes! What changes are people, but what remains unchanged is God, the Creator of heaven and earth! Having such a recognition of God is the foundation of our faith!

Secondly, I am the witness. Maybe after Paul finishes speaking, someone will challenge him and ask, why? How do you know? So Paul has something to say: "For I myself am an Israelite, a descendant of Abraham, a member of the tribe of Benjamin." There is an old legend among the Israelites that the Benjamites were extremely bad. The story recorded in Judges 20 is thrilling and shocking. A Levite was passing through Gibeah of Benjamin with his concubine, and was gang-raped by Benjaminite bandits. The Israelites retaliated and almost wiped out the Benjaminites. However, even though the tribe of Benjamin was in such a tattered state, God ultimately preserved it. Paul is still alive and is that witness!

Lastly, the people whom God foreknew. God is omniscient, Paul emphasized, "The people God foreknew." It is to show that God is faithful. Just as the Israelites recognized God: Jehovah is the God of Abraham, the God of Isaac, and the God of Jacob. God said to Abraham: "And I will make of you a great nation, and I will bless you and make your name great, so that you will be a blessing. (Gen. 12:2)" This covenant was unconditional. Abraham did not need to do anything. God took the initiative to keep his covenant with Abraham. Abraham's descendants are God's "people whom He foreknew"! This covenant also extends through Jesus Christ to all who

believe in Him. It turns out that because of our belief in Jesus Christ, you and I have become “the people whom He foreknew.” Let’s look at the second point:

The testimony of the prophet Elijah

The seven thousand people in the Bible have become a meme, used to illustrate the inevitable stages of growth in faith. First, Elijah’s weakness. Elijah had weaknesses, and it felt a little strange! He went to meet King Ahab, the word of the Lord accompanied him.
He also carried with him the promise that God would send rain on the earth, which showed his courage and faith. Obadiah, the steward of King Ahab, was Elijah’s spy, so he took him to see King Ahab. So, on King Ahab’s stage, Elijah single-handedly defeated the four hundred and fifty prophets who served Baal. Such a great prophet was so frightened that he ran away because of a threat from King Ahab’s queen Jezebel! He came to Beersheba in Judah, lay down under a broom tree, acted like a spoiled child, and asked God to kill him. Why? He said, “For I am no better than my fathers.”

Second, Elijah’s transformation. A person lying down has subconsciously made a decision that he does not want to wake up again. Not only that, no one was able to wake him up. Elijah did the same thing. He lay down under the broom tree and fell asleep with a clear conscience. Who can wake up a person who doesn’t want to wake up? At this time, the Bible says:”An angel touched him and said, ‘Get up and eat.'” He was indeed hungry, so he ate and drank. Then, continue to lie flat. The Bible says:“ “ And the angel of the Lord came again a second time and touched him and said, “Arise and eat, for the journey is too great for you. (1 Kings 19:7)” The angel pointed out the direction, which was Mount Horeb, and that they would have to travel for forty days and nights. This new direction became a turning point in Elijah’s life!

Finally, Elijah was healed. Elijah was healed because “the word of the Lord came to him, and he said to him, “What are you doing here, Elijah? (1 KIngs 19:9)” At this time, God moved a small stool and sat next to Elijah to accompany him and talk with him, giving him the opportunity to pour out his heart to God. He said, “I have been very jealous for the Lord, the God of hosts. For the people of Israel have forsaken your covenant, thrown down your altars, and killed your prophets with the sword, and I, even I only, am left, and they seek my life, to take it away. (1 Kings 19:10)” What really healed Elijah was that he was called by God and received a new mission. Let’s look at the third point:

Keep for myself seven thousand men

The Bible never says who these seven thousand people are. Is it important? The key point is that these words were spoken by God. Since He has spoken, I will believe and follow Him!
First, Elijah’s new mission. When Elijah was still trapped in his own bitterness, he felt lonely and even thought, “I am the only one left, and they are trying to kill me!” God was not affected by his short-sightedness, but gave him a new mission: “And the Lord said to him, “Go, return on your way to the wilderness of Damascus. And when you arrive, you shall anoint Hazael to be king over Syria. And Jehu the son of Nimshi you shall anoint to be king over Israel, and Elisha the son of Shaphat of Abel-meholah you shall anoint to be prophet in your place. (1 Kings 19:15-16)” The Kingdom of God even required Elijah to anoint the successor of the king of Aram, the enemy

country, not to mention that its own country wanted to anoint Nimshi's grandson Jehu as the king of Israel. Even Elijah's own successor, Elisha, was prepared for Elijah.

Second, God's new declaration. The God we believe in is the great ruler who controls everything in the universe. All authority in the world comes from Him, including that of our own country, friendly countries, and enemy countries. For there is no authority except from the LORD! However, what God cares more about is His people, the Israelites, and all those who believe in Him, those who are loved by Him more are those who are faithful to Him! God says, "Yet I will leave seven thousand in Israel, all the knees that have not bowed to Baal, and every mouth that has not kissed him. (1 Kings 19:18)" Just like today, all over the world, God has left for Him those who have not worshipped idols, have not compromised with the Antichrist regime, and have not colluded with or had secret dealings with the Three-Self Church, false churches, and false Christs.

Finally, the new remnant in grace. Paul said: "So too at the present time there is a remnant, chosen by grace. (Romans 11:5)" In the words of Jesus, the road to heaven is narrow and few go there. However, going to heaven requires hard work; you cannot get there by just lying down. However, from the world's perspective, most people do not go to heaven, but prefer to go to hell. In this way, judging from the overall number of people, the few who are justified by faith, believe in Jesus, and have eternal life have become a definite remnant! Yet it is by grace we have been saved through faith, not by works, lest anyone should boast! For, "and if it is of grace, it is no longer of works; otherwise grace is no longer grace."

Conclusion

Thank the Lord! It turns out that we are all the remnant ordained by the Lord, the seven thousand people left behind by the Lord for His own sake! Seven means perfection, and thousand is a multiple of one hundred, which means finite number. The number of people in the kingdom of heaven is not small, but not too many; they are the remnant chosen in the Lord's heart in Christ. For the sake of this remnant, the Lord will never give up on us! Elijah testified to this, testifying that we are the seven thousand in the Lord's heart!

Let us pray……

（Romans 11:1-6）

11:1 I ask, then, has God rejected his people? By no means! For I myself am an Israelite, a descendant of Abraham,[a] a member of the tribe of Benjamin.
11:2 God has not rejected his people whom he foreknew. Do you not know what the Scripture says of Elijah, how he appeals to God against Israel?
11:3 "Lord, they have killed your prophets, they have demolished your altars, and I alone am left, and they seek my life."
11:4 But what is God's reply to him? "I have kept for myself seven thousand men who have not bowed the knee to Baal."
11:5 So too at the present time there is a remnant, chosen by grace.
11:6 But if it is by grace, it is no longer on the basis of works; otherwise grace would no longer be

grace.

36.相互效力恩典【羅 11:7-15】

引言

講完了「餘數」，保羅要講清楚以色列人與外邦人的關係了。當然，保羅的目的仍是為了以色列人能夠醒悟、快快地領受福音。我們看第一點：

頑梗不化的迷茫

當福音來到以色列人面前的時候，他們的態度是拒絕的。甚至不惜將耶穌基督釘上十字架，鑄造了歷史上最大的悲劇。首先，頑梗不化的茫然。經文中的頑梗不化，希臘文πορος(poros)名詞是硬心，動詞則是「使成為無感」。其實理解這個字的意思並不難，就問問我們自己，今天對福音的態度如何？有感還是無感？對基督的捨命有感還是無感？神在太初創立世界以先、就已經在基督耶穌裡揀選了我們。我們是誰呀？很簡單，就是蒙揀選的人呀！你是蒙揀選的人嗎？問問自己，是否對基督有感、對福音有感、對教會有感、對主的大使命有感！你有嗎？從以賽亞到初代教會、至今更加是如此！

其次，以悖逆為其報應。我們讀到第八節的時候，往往不容易理解。心想，神怎麼會「給他們昏迷的心」呢？而且還是經上所記的，有不少舊約的出處。其中申命記二十九章四節是最早的記載：「但耶和華到今日沒有使你們心能明白、眼能看見、耳能聽見。」從法老開始，耶和華神使其心硬的戲碼就不停地在上演。一災不夠就兩災、三災四災直到十災、甚至還要追到紅海邊上。如果人能止於愚昧，還不至於死。但是，人的愚昧勁兒一旦被撒但挑起來，就難以安靜了。這時，人的悖逆就是他的報應了！

最後，彎腰卻不是謙卑。人心比萬物都詭詐，誰能識透呢？人的心思意念若不被聖靈充滿，就會被貪婪與驕傲所充斥。更加糟糕的是，明明活在黑暗中，卻拿著手電筒去照人。法利賽人就是這樣，耶穌指責他們是假冒為善的人。他們穿著長袍、走在大街上、以長時間的禱告為外衣，隨處挑別人的刺。不僅如此，他們還特別有禮、如行彎腰禮、自表謙卑。保羅在這裡所說「彎腰」，則是神給的報應，指他們在屬靈事上的短視與茫然。看不遠、讀不懂詩篇、不明白箴言、不能理解福音書、更不認識永生了。我們看第二點：

外邦信徒的激勵

我們原本是外邦人，是野枝子，被神接到真葡萄樹上。這應該是神所做的最奇妙的七件大事之一吧！創天造地、揀選以色列人、基督道成肉身、外邦人得救、以色列人全家得救、審判萬有、新天新地！首先，失腳卻不是跌倒。失腳，仍有機會從新站立起來，跌倒，則含有永遠毀滅的意思。當然，從失腳到跌倒，最終也要看他們對待基督的態度。以色列人做夢也想不到，自己竟然會在耶穌基督這塊房角石上過不了關。神的心意是拯救，以色列人卻以拒絕福音為他們的選擇。包括彼拉多，聽見耶穌說祂來是要為真理作見證。但是，彼拉多卻一臉茫然地擺擺手，說：「真理是什麼？」他與當時的猶太人一樣，都與上帝擦肩而過。所不同的是，彼拉多是跌倒了，就再無機會。神卻算以色列人是失腳，就仍有全家得救的恩典。

其次，過失也成了契機。這是人的智慧與能力無法企及的邊界，耶和華神「反倒因他們的過

失、救恩便臨到外邦人、要激動他們發憤。」明明是他們的過失，但是，愛他們到永遠的神卻要化腐朽為神奇、化咒詛為祝福！一方面，神要藉此機會讓福音臨到外邦人; 另一方面，神要激勵祂自己的選民、以色列人因爲看見連外邦人都得救了、以致發奮、努力走天路、進窄門！所以，親愛的弟兄姊妹，千萬不要忽略或輕看人的過失，說不定就為神所用，用來成為自己或他人的激勵。

最後，叫萬事相互效力。神的眼光不是人的眼界，神的視角是人無法全然明白的。當耶洗別皇后的權勢滔天威壓先知以利亞的時候，先知的眼界被憂慮與恐懼遮蓋了前路與方向。於是怎麼辦？就剩下一條路：逃吧！我們可能無法相信，一個勝過四百二十個巴力假先知，竟然會怕一個女人、一個邪惡的女人、儘管她是一個皇后。當神的安慰臨到以利亞時，神開了他的眼光。原來沒有向巴力敬拜的有七千人啊！今天因堅持信仰而被敵基督政權投入監獄、且被施酷刑的神的僕人，神讓他們的見證成為我們今天的鼓勵、反倒造就出千千萬萬個不肯向敵基督低頭的天國精兵！我們看第三點：

死而復生的超越

有沒有想過，到底新約信徒與猶太人有什麼區別？雖然所擁有的舊約與新約不同，但是，其實舊約裡面有新約。猶太人最不能接受的，恰恰是我們引以為最為寶貴的復活、就是耶穌基督從死裡復活。首先，期待選民的豐滿。既然區別是對復活的認知，那麼，向以色列人傳福音的關鍵就是幫助他們認識基督的復活。我們雖然不知道如何使他們能夠認識基督的復活，然而，使他們豐滿，卻是今天聖經的吩咐。大衛說：「你們要為耶路撒冷求平安。耶路撒冷阿、愛你的人必然興旺（詩 122:6）。」經文讀到這兒，或許也會幫助我們理解為何美國這麼多年來，因為幫助以色列人，神就賜福給美國。不是因爲美國什麼都好，但至少有一樣是值得世界其他國家效法學習的，就是為耶路撒冷求平安！

其次，願激勵骨肉之親。從羅馬書中的記載，我們不難發現保羅對自己同胞的愛！這是非常寶貴的情懷、也蒙了上帝的眷顧。他說：「或者可以激動我骨肉之親發憤、好救他們一些人。」我們不難發現，保羅對同胞的愛，是建立在福音真理的基礎之上的。就是說，保羅的目的是為了「好救他們一些人」！所以，保羅心中的情懷，絕對不是所謂的愛國主義。戴德生愛中國人不假，他說若有千萬英鎊，會毫不猶豫地全然奉獻給中國人。許多中國人就非常激動，啊，戴德生好愛我們中國人啊！沒想到戴德生接著說：不是中國、是基督！

最後，豈不是死而復生？保羅最後說：「若他們被丟棄、天下就得與　神和好、他們被收納、豈不是死而復生麼。」事實上，以色列人無論是被丟棄、或是被接納，都成了以色列人全家得救的恩典選項。以色列人悖逆、不順服、不肯接受福音，沒有關係。神就用他們的悖逆使外邦人得救，甚至使天下就得與神和好！總有一天，神會使以色列全家得救，我們就會經歷到與基督從死裡復活同樣的激勵！相信這是末世神將要行的最大神蹟，就是以色列人全家得救！

結語

好，感謝主！是福音與我們的心相互效力、使凡相信祂的人一同經歷神大能的恩典！以色列人的頑梗不化又怎樣，神用來使外邦人得救。外邦信徒得了福音的激勵，經歷神叫萬事相互效力的大能、使得以色列人也經歷基督復活的大能，叫以色列全家得救、滿足神從太初創立世界以先、在基督裡對凡相信祂的人揀選的心意！

我們一同禱告……

（羅 11:7-15）
11:7 這是怎麼樣呢．以色列人所求的、他們沒有得著．惟有蒙揀選的人得著了、其餘的就成了頑梗不化的。
11:8 如經上所記、『 神給他們昏迷的心、眼睛不能看見、耳朵不能聽見、直到今日的。』
11:9 大衛也說、『願他們的筵席變為網羅、變為機檻、變為絆腳石、作他們的報應。
11:10 願他們的眼睛昏矇、不得看見．願你時常彎下他們的腰。
11:11 我且說、他們失腳是要他們跌倒麼．斷乎不是．反倒因他們的過失、救恩便臨到外邦人、要激動他們發憤。
11:12 若他們的過失、為天下的富足、他們的缺乏、為外邦人的富足．何況他們的豐滿呢。
11:13 我對你們外邦人說這話．因我是外邦人的使徒、所以敬重我的職分．（敬重原文作榮耀）
11:14 或者可以激動我骨肉之親發憤、好救他們一些人。
11:15 若他們被丟棄、天下就得與 神和好、他們被收納、豈不是死而復生麼。

36.Mutual grace【Romans 11:7-15】

Introduction

After talking about the "remnant," Paul wanted to clarify the relationship between the Israelites and the Gentiles. Of course, Paul's purpose was still to enable the Israelites to wake up and quickly receive the gospel. Let's look at the first point:

The confusion of hardening

When the gospel came to the Israelites, their attitude was one of rejection. They even went so far as to crucify Jesus Christ, creating the greatest tragedy in history. First, the confusion of hardening. The Greek word for hardening in the scripture is πορος (poros), which means hard-heartedness and the verb is "to make insensitive." In fact, it is not difficult to understand the meaning of this word. Just ask ourselves, what is our attitude towards the gospel today? With feeling or indifferent? Do you feel or not feel the sacrifice of Christ? God chose us in Christ Jesus before the creation of the world. Who are we? It's very simple, we are the chosen ones! Are you one of the chosen ones? Ask yourself whether you have a feeling for Christ, the gospel, the church, and the Lord's great commission! Do you have it? This has been true from Isaiah to the early church and even more so today!

Secondly, man's disobedience is his retribution. When we read verse 8, it is often difficult to understand. We may wonder, how could God "give them a spirit of stupor"? Moreover, it is recorded in the Bible and has many references in the Old Testament. Deuteronomy chapter 29 verse 4 is the earliest record: "But to this day the Lord has not given you a heart to understand or eyes to see or ears to hear." Starting with Pharaoh, the drama of God hardening his heart has been played out over and over again. If one plague is not enough, there will be two, three, four, until ten, and even all the way to the Red Sea. If people can stop at ignorance, they will not die. However, once Satan arouses man's foolishness, it is difficult for him to calm down. At this time, man's disobedience is his retribution!

Finally, bending down is not humility. The heart is more deceitful than all else; who can understand it? If a person's mind is not filled with the Holy Spirit, it will be filled with greed and pride. What's worse is that you live in darkness but use a flashlight to shine on others. This was the case with the Pharisees, whom Jesus accused of being hypocrites. They wear long robes, walk on the streets, use long prayers as a cover, and find fault with others everywhere. Not only that, they are also very polite, such as bowing and showing humility. The "bending" that Paul refers to here is the retribution given by God, referring to their short-sightedness and confusion in the spiritual world. They cannot see far, they cannot read the Psalms, they cannot understand the Proverbs, they cannot comprehend the book of Gospels, and they do not know eternal life. Let's look at the second point:

Encouragement of gentile believers

We were originally Gentiles, wild branches, but were grafted into the true vine by God. This should be one of the seven most wonderful things God has done! Creation of the heavens and the earth, selection of the Israelites, incarnation of Christ, salvation of the Gentiles, salvation of the whole house of Israel, judgment of all things, new heaven and new earth! First, stumbling is not falling. If you stumble, you still have a chance to stand up again, but falling means eternal destruction. Of course, from stumbling to falling, it ultimately depends on their attitude toward Christ. The Israelites never dreamed that they would fail the test of Jesus Christ, the cornerstone. God's will was to save, but the Israelites chose to reject the gospel. Including Pilate, who heard Jesus say that He came to bear witness to the truth. However, Pilate waved his hands in confusion and asked, "What is truth?" He, like the Jews at that time, had missed out on God. The difference is that Pilate fell and never had another chance. However, God considered the Israelites to have stumbled, and there was still grace for their entire family to be saved.

Secondly, trespass also becomes an opportunity. This is the limit of human wisdom and ability. For God, "Rather, through their trespass salvation has come to the Gentiles, so as to make Israel jealous. (Romans 11:11)" It was clearly their fault, but God, who loves them forever, turned decay into magic and curse into blessing! On the one hand, God wanted to take this opportunity to bring the gospel to the Gentiles; on the other hand, God wanted to encourage His own chosen people, the Israelites, to work hard and strive to walk the heavenly path and enter the narrow gate because they saw that even the Gentiles were saved! Therefore, dear brothers and sisters, never ignore or underestimate people's mistakes, for they may be used by God to serve as an encouragement to yourself or others.

Finally, all things work together for good. God's vision is not man's vision, and God's perspective is something man cannot fully understand. When Queen Jezebel's power overwhelmed the prophet Elijah, the prophet's vision was covered by worry and fear, and his future and direction were obscured. So what to do? There is only one way left: escape! We may not be able to believe that a man who was more powerful than four hundred and twenty false prophets of Baal would be afraid of a woman, an evil woman, even though she was a queen. When God's comfort came to Elijah, God opened his view. It turns out that there were seven thousand people who did not worship Baal! Today, God's servants are being thrown into prison and tortured by the Antichrist regime for upholding their faith. God allows their testimonies to be an encouragement to us today, and to create thousands and thousands of elite soldiers of the Kingdom of Heaven who refuse to bow to the Antichrist! Let's look at the third point:

Transcendence of resurrection from the dead

Have you ever wondered what the difference is between New Testament believers and Jews? Although the Old Testament and the New Testament are different, the New Testament is actually contained in the Old Testament. What the Jews could not accept the most was precisely the resurrection that we consider most precious, that is, the resurrection of Jesus Christ from the dead. First, look forward to the fullness of the elect. Since the difference is the understanding of resurrection, the key to preaching the gospel to the Israelites is to help them

understand Christ's resurrection. Although we do not know how to enable them to know Christ's resurrection, making them full is the command of the Bible today. David said, "Pray for the peace of Jerusalem! May they be secure who love you! (Psalm 122:6)" Reading this passage may also help us understand why God has blessed the United States for so many years because of its help to the Israelites. It's not because everything about the United States is good, but there is at least one thing that is worth emulating and learning from by other countries in the world, and that is to pray for peace for Jerusalem!

Secondly, hoping to encourage my fellow Jews. From the records in Romans, it is not difficult to discover Paul's love for his compatriots! This is a very precious sentiment and is also blessed by God. 他說：He said: "in order somehow to make my fellow Jews jealous, and thus save some of them. (Romans 11:14)" It is not difficult to find that Paul's love for his fellow Jews is based on the truth of the gospel. That is to say, Paul's purpose was to "save some of them"! Therefore, the feelings in Paul's heart are definitely not the so-called patriotism. It is true that Hudson Taylor loved the Chinese. He said that if he had tens of millions of pounds, he would give it all to the Chinese without hesitation. Many Chinese people were very excited, saying, "Hudson Taylor loves us Chinese so much!" "Unexpectedly, Hudson Taylor went on to say: It's not China, it's Christ!

Lastly, isn't it resurrection from the dead? Paul concluded: "For if their rejection means the reconciliation of the world, what will their acceptance mean but life from the dead? (Romans 11:15)" In fact, whether the Israelites were abandoned or accepted, it became a grace option for the salvation of the entire Israelite family. It didn't matter that the Israelites were rebellious, disobedient, and unwilling to accept the gospel. God used their disobedience to save the Gentiles and even to reconcile the world to God! One day, God will save all of Israel, and we will experience the same excitement that Christ experienced when he rose from the dead! I believe this is the greatest miracle God will perform in the last days, that the entire Israelites will be saved!

Conclusion

Well, thank the Lord! It is the gospel that works together with our hearts, enabling all who believe in Him to experience God's mighty grace together! What about the hardening of the Israelites? God used it to save the Gentiles. Gentile believers were encouraged by the gospel and experienced God's power to make all things work together for good, which enabled the Israelites to experience the power of Christ's resurrection, so that the whole house of Israel to be saved and God's will of choosing all those who believe in Him in Christ, which He did before the creation of the world, to be fulfilled!

Let us pray……

（Romans 11:7-15）

11:7 What then? Israel failed to obtain what it was seeking. The elect obtained it, but the rest were hardened,

11:8 as it is written, "God gave them a spirit of stupor, eyes that would not see and ears that

would not hear, down to this very day."
11:9 And David says,"Let their table become a snare and a trap, a stumbling block and a retribution for them;
11:10 let their eyes be darkened so that they cannot see, and bend their backs forever."
11:11 So I ask, did they stumble in order that they might fall? By no means! Rather, through their trespass salvation has come to the Gentiles, so as to make Israel jealous.
11:12 Now if their trespass means riches for the world, and if their failure means riches for the Gentiles, how much more will their full inclusion[b] mean!
11:13 Now I am speaking to you Gentiles. Inasmuch then as I am an apostle to the Gentiles, I magnify my ministry
11:14 in order somehow to make my fellow Jews jealous, and thus save some of them.
11:15 For if their rejection means the reconciliation of the world, what will their acceptance mean but life from the dead?

37.新枝舊枝的恩典【羅 11:16-24】

引言

保羅用民數記十五章 17-21 節舉祭為例，說明相信耶穌基督的猶太人，成了新造的人、如同初熟的果子。更何況人非有信，不能得神的喜悅！我們看第一點：

野枝子的謙卑

樹根就是基督，接上去的有原來的舊枝子、也有野枝子。顯而易見，舊枝子是指神的選民、以色列人。新枝子、也就是被保羅稱為是野枝子的則是指新約信徒。首先，樹根的聖潔。在德州買日本楓葉樹，常常會遇見嫁接的樹，就是將一株比較貴的枝子，嫁接到比較便宜的樹上。雖然都是楓葉樹，但價錢卻差了一截。樹買回家了，長著長著，原來的樹越來越壯，嫁接上去的枝子卻越來越弱、最終死去。我們在基督裡也是同樣道理，如果我們所活出來的生命，沒有基督的聖潔、沒有基督的樣式，與樹根並不相同。那麼，假的就是假的，無法活出真的生命。所行的生命，或是印證我們真是神的兒女，或是出賣了所聲稱的信心。這一切，總有一天要在神面前交帳。

其次，樹根的肥汁。事實上，神並不偏待人。無論是以色列人，還是新約信徒，都「一同得著橄欖根的肥汁。」神用兩千年呼召亞伯拉罕、帶領以色列人出埃及、走曠野、入迦南、建王國、與大衛立約、被擄歸回、重建聖殿。到今天為止，神同樣用了兩千年，差派祂的兒子耶穌基督道成肉身、捨命十架、復活升天、賜下聖靈、且帶領使徒行傳、建立、帶領教會、直到如今。上帝花了兩個兩千年的時間，用同樣的橄欖根的肥汁，滋潤、餵養接在樹根上的新舊枝子，就是舊約的選民與新約的信徒。

最後，樹根的依託。保羅是外邦人的使徒，因此，他就更有立足點對外邦人信徒說話：「你就不可向舊枝子誇口！」這應該也是初代教會的普遍現象，就是新舊枝子之間並不是那麼融洽。即使是彼得，也不敢公開與外邦信徒坐下來一起吃飯。保羅甚至因此還責備過彼得，說他不坦承、沒有勇氣、不敢面對真理、活出信仰。舊枝子因著他們的選民身份向新枝子誇口;同樣，新枝子也因為他們可以直接相信主耶穌而向舊枝子誇口。也如我們今天國際教會的弟兄姊妹，有的是國內的，有的是在海外的，同樣都是無可誇口的。我們看第二點：

舊枝子的儆醒

對外邦信徒說了勸勉的話，保羅開始對猶太人說話了。作為外邦人的使徒，保羅也當說合宜的話。首先，聖潔當看主耶穌。猶太人看外邦人，心裡面的感覺就一個字：髒！在猶太人看來，外邦人吃的也不潔淨、穿的也不乾淨、連心思意念也是污穢骯髒的。猶太人的淨身池（Mikveh）深入猶太人的日常生活，池中的水也被稱為是「生命之水」（Mayim Chayim），象徵著潔淨與更新。猶太人家庭潔淨條例也是非常嚴格與繁複的，包括夫妻關係、家庭倫理、更多的是表達與神的關係。保羅說：「樹根若是聖潔、樹枝也就聖潔了。」意思是說，當我們信了主耶穌基督，就在神面前潔淨了！

其次，信心當存敬畏心。亞伯拉罕因著信，神就稱他為義人。以色列人也嘗試將這信進行到

底，直到世界的末了。然而，當神的時候滿足的時候，神子基督道成肉身、成了人子耶穌來到世上傳道、傳認罪悔改、因信稱義得永生的福音。同時，神所定的福音律，是信心的定律，就是人非有信、不能得神的喜悅。猶太人本應是神的選民而繼續承載亞伯拉罕的信心，完成神呼召亞伯拉罕向萬民作見證的心意。可惜，猶太人此時心無敬畏、卻因著驕傲、選擇在信心中跌倒了、拒絕福音、悖逆基督、甚至將耶穌殺害。

最後，恩慈皆因神同在。猶太人的愚昧，使得他們恩慈無感、更加不曉得神同在的智慧。保羅說：「可見　神的恩慈、和嚴厲．向那跌倒的人、是嚴厲的．向你是有恩慈的．只要你長久在他的恩慈裡．不然、你也要被砍下來。」神的恩慈，不難理解。什麼叫做「長久在他的恩慈裡」？就是認識神的同在！神的同在就是神的以馬內利，就是神的平安在人間。說白了，就是神願意在我們中間、喜悅我們在他面前吃喝喜樂。那我們呢？我們是否也願意常常在主裡面？常常讀經、禱告、參與教會活動、關心屬靈的事情？我們看第三點：

新舊枝子蒙恩

當主耶穌被釘十字架時，殿裡的幔子裂開了，保羅說：「是藉著他給我們開了一條又新又活的路從幔子經過、這幔子就是他的身體（來 10:20）」。首先，因信得以站立。人站立而不驕傲，是一件難度極其大的事情。站立的時候，總難免會有一種躍躍欲試的感覺。彷彿總想自證一些內心的衝動。心想，其實我還是不錯的、我還是不錯的，即使有錯也應該是別人的錯，對不對？因爲站立著，就容易輕視沒能站立的人。事實上，我們之所以得以站立，乃是因爲信心。信心的目標是對準神，何來自高自大的立足之地呢？反要懼怕，不是說沒有神的愛、或是懼怕失去救恩！乃是指謙卑地自我反省、深知自己的不配、不配神的救恩、以致戰戰競兢、在言行上謹守、敬畏、不至於放肆！

其次，因義要被砍下。別以爲神因著愛就對你無可奈何、沒有辦法了。聖經說要因信稱義，你卻仍要以行為、錢財、善行來誇口。更加可怕的是，人的如羊走迷，會在悖逆的事上越走越遠、離神越來越遠、離教會越來越遠、離教會的弟兄姊妹越來越遠。最可怕的就是自欺欺人、欺騙自己、以為自己是信耶穌的。當人將自己的不義進行到底，且選擇不願意活在神的恩慈裡、放棄神與人的同在。這時，神的手起刀落，這樣的人會被砍下來的！祂如果連自己舊枝子都可以砍下來，為何不會砍你呢？請記住，神是公義的神！

最後，因愛從新接上。耶利米說：「窯匠用泥作的器皿、在他手中做壞了、他又用這泥另作別的器皿．窯匠看怎樣好、就怎樣作。」兩千年了，猶太人到現在還不信，怎麼辦呢？保羅說：「而且他們若不是長久不信、仍要被接上．因為　神能夠把他們從新接上。」這是耶和華神說的，沒有原因、沒有理由、也未必符合邏輯。但是我們知道一個出於聖經的啟示：因為神就是愛！祂不但要將砍下來的枝子重新接上，甚至還接納我們這些野枝子繼續在樹上成長。

結語

感謝主！神的心願是要萬人得救，只是到頭來信的人是少數！走窄路、入窄門的人少。相反，去地獄的人多！不論是新枝子、還是舊枝子，無不因相信主耶穌基督，得以進入基督的國度。我們一同禱告……

（羅 11:16-24）

11:16 所獻的新麵若是聖潔、全團也就聖潔了．樹根若是聖潔、樹枝也就聖潔了。

11:17 若有幾根枝子被折下來、你這野橄欖得接在其中、一同得著橄欖根的肥汁。

11:18 你就不可向舊枝子誇口、若是誇口、當知道不是你托著根、乃是根托著你。
11:19 你若說、那枝子被折下來、是特為叫我接上。
11:20 不錯．他們因為不信、所以被折下來．你因為信、所以立得住．你不可自高、反要懼怕。
11:21 神既不愛惜原來的枝子、也必不愛惜你。
11:22 可見 神的恩慈、和嚴厲．向那跌倒的人、是嚴厲的．向你是有恩慈的．只要你長久在他的恩慈裡．不然、你也要被砍下來。
11:23 而且他們若不是長久不信、仍要被接上．因為 神能夠把他們從新接上。
11:24 你是從那天生的野橄欖上砍下來的、尚且逆著性得接在好橄欖上、何況這本樹的枝子、要接在本樹上呢。

37. The Grace of New and Old Branches【Romans 11:16-24】

Introduction

Paul used the example of the contribution in Numbers 15:17-21 to illustrate that the Jews who believed in Jesus Christ became new creations, like the first fruits. Moreover, without faith, it is impossible to please God! Let us look at the first point:

Wild branches' humility

The root of the tree is Christ, and the branches grafted in are both old and wild branches. Obviously, the old branches refer to God's chosen people, the Israelites. The new branches, which Paul calls wild branches, refer to New Testament believers. First, the holiness of the root. When buying Japanese maple trees in Texas, you will often see grafted trees, which are more expensive branches grafted onto cheaper trees. Although they are all maple trees, the price is quite different. After the tree is brought home, after it grows for a while, the original tree becomes stronger, but the grafted branches become weaker and weaker, and eventually die. The same is true for us in Christ. If the life we live out does not have the holiness of Christ and the style of Christ, it is not the same as the root of the tree. Then, what is false is false, and we cannot live out a true life. The life we live out either proves that we are truly children of God, or betrays the faith we claim. All of this will one day be accounted for before God.

Secondly, the nourishing root of the tree. In fact, God is not partial to anyone. Whether it is the Israelites or the New Testament believers, they all "share in the nourishing root of the olive tree." God spent two thousand years to call Abraham, lead the Israelites out of Egypt, walk through the wilderness, enter Canaan, establish the kingdom, make a covenant with David, return from captivity, and rebuild the temple. To this day, God has also spent two thousand years to send His Son Jesus Christ to become flesh, die on the cross, resurrect and ascend, give the Holy Spirit, lead the Acts, establish and lead the church until today. God has spent two two thousand years using the same nourishing root of the olive tree to feed the new and old branches grafted into the tree roots, that is, the Old Testament elect and the New Testament believers.

Finally, reliance on the roots. Paul was an apostle to the Gentiles, so he had a better foothold to speak to Gentile believers: "Do not be arrogant toward the branches." This should also be a common phenomenon in the early church, that is, the old and new branches are not so harmonious. Even Peter did not dare to sit down and eat with Gentile believers in public. Paul even rebuked Peter for this, saying that he was not honest, had no courage, did not dare to face the truth, and lived out his faith. The old branches boasted to the new branches because of their status as the elect; similarly, the new branches boasted to the old branches because they could directly believe in the Lord Jesus. Just like our brothers and sisters in the international church today, some are in China, and some are overseas, and they have nothing to boast about.

Let's look at the second point:

The old branches' alert

After exhorting the Gentile believers, Paul began to speak to the Jews. As an apostle to the Gentiles, Paul should also speak appropriate words. First, holiness should be viewed from the Lord Jesus. When Jews look at Gentiles, the feeling in their hearts can be summed up in one word: dirty! In the eyes of the Jews, Gentiles do not eat clean food, wear unclean clothes, and even their thoughts are filthy and dirty. The Jewish purification pool (Mikveh) is deeply rooted in the daily life of the Jews. The water in the pool is also called "Water of Life" (Mayim Chayim), symbolizing cleanliness and renewal. The Jewish family cleanliness regulations are also very strict and complicated, including husband-wife relationships, family ethics, and more importantly, expressing the relationship with God. Paul said: "if the root is holy, so are the branches." This means that when we believe in the Lord Jesus Christ, we are clean before God!

Secondly, faith should be fearful. Because of Abraham's faith, God called him righteous. The Israelites also tried to carry out this faith to the end, until the end of the world. However, when God's time was fulfilled, the Son of God, Christ, became flesh and became the Son of Man, Jesus, to preach the gospel of confession and repentance, justification by faith and eternal life. At the same time, the gospel law set by God is the law of faith, that is, without faith, it is impossible to please God. The Jews should have been God's chosen people and continued to carry Abraham's faith, fulfilling God's intention to call Abraham to bear witness to all nations. Unfortunately, the Jews had no fear at this time, but because of pride, they chose to fall in faith, rejected the gospel, rebelled against Christ, and even killed Jesus.

Finally, kindness is due to God's presence. The Jews' ignorance made them insensitive to kindness and even more ignorant of the wisdom of God's presence. Paul said: "Note then the kindness and the severity of God: severity toward those who have fallen, but God's kindness to you, provided you continue in his kindness. Otherwise you too will be cut off. (Romans 11:22)" It is not difficult to understand God's kindness. What does it mean to "continue in His kindness"? It means knowing God's presence! God's presence is God's Immanuel, God's peace among men. To put it bluntly, it means God is willing to be among us and is pleased for us to eat, drink and rejoice in His presence. What about us? Are we also willing to be in the Lord all the time? Read the Bible, pray, participate in church activities, and care about spiritual things? Let's look at the third point:

New and old branches receive grace

When the Lord Jesus was crucified, the curtain of the temple was torn, and Paul said: "by the new and living way that he opened for us through the curtain, that is, through his flesh. (Hebrews 10:20)" First, standing fast through faith. It is extremely difficult for people to stand fast without being proud. When standing fast, it is inevitable that there will be a feeling of eagerness. It is as if we always want to prove some inner impulses. Thinking, in fact, I am still good, even if there is a mistake, it should be someone else's fault, right? Because we are standing fast, it is easy to despise those who cannot stand fast. In fact, the reason why we can stand fast is because of faith. The goal of faith is to aim at God, so where is the place for

arrogance? On the contrary, but fear. It does not mean that we do not have God's love or that we are afraid of losing salvation! It means to humbly reflect on ourselves, to know that we are unworthy and unworthy of God's salvation, so that we tremble, be cautious and reverent in words and deeds, and not be presumptuous!

Secondly, you will be cut off because of righteousness. Don't think that God can do nothing to you because of love. The Bible says that you should be justified by faith, but you still boast about your behavior, money, and good deeds. What is even more terrible is that people are like sheep that have gone astray, and they will go further and further away from rebellion, further and further away from God, further and further away from the church, and further and further away from the brothers and sisters in the church. The most terrible thing is to deceive yourself and others, and to deceive yourself, thinking that you believe in Jesus. When people carry out their unrighteousness to the end, and choose not to live in God's mercy and give up God's presence with people. At this time, God's hand will rise and the knife will fall, and such people will be cut off! If He can cut off even His own old branches, why won't He cut you? Please remember that God is a righteous God!

Finally, reconnect because of love. Jeremiah said, " And the vessel he was making of clay was spoiled in the potter's hand, and he reworked it into another vessel, as it seemed good to the potter to do. (Jeremiah 18:4)" Two thousand years have passed, and the Jews still do not believe. What should they do? Paul said: "And even they, if they do not continue in their unbelief, will be grafted in, for God has the power to graft them in again. (Romans 11:23)" This is what the Lord said, without reason, without logic. But we know a revelation from the Bible: Because God is love! He not only wants to reattach the cut branches, but also accepts us, the wild branches, to continue to grow on the tree.

Conclusion

Thank God! God's wish is for all people to be saved, but in the end only a few people believe! Few people walk the narrow road and enter the narrow gate. On the contrary, many people go to hell! Whether new branches or old branches, all can enter the kingdom of Christ by believing in the Lord Jesus Christ.

Let us pray together…

（Romans 11:16-24）

11:16 If the dough offered as firstfruits is holy, so is the whole lump, and if the root is holy, so are the branches.

11:17 But if some of the branches were broken off, and you, although a wild olive shoot, were grafted in among the others and now share in the nourishing root of the olive tree,

11:18 do not be arrogant toward the branches. If you are, remember it is not you who support the root, but the root that supports you.

11:19 Then you will say, "Branches were broken off so that I might be grafted in."

11:20 That is true. They were broken off because of their unbelief, but you stand fast through faith. So do not become proud, but fear.

11:21 For if God did not spare the natural branches, neither will he spare you.
11:22 Note then the kindness and the severity of God: severity toward those who have fallen, but God’s kindness to you, provided you continue in his kindness. Otherwise you too will be cut off.
11:23 And even they, if they do not continue in their unbelief, will be grafted in, for God has the power to graft them in again.
11:24 For if you were cut from what is by nature a wild olive tree, and grafted, contrary to nature, into a cultivated olive tree, how much more will these, the natural branches, be grafted back into their own olive tree.

38.以色列人全家得救【羅 11:25-36】

引言

今天要講的題目很大，並非小篇幅可以囊括。然而，求神的憐憫、靠著聖靈的大能幫助我們得以撇見永恆的奧秘，實乃神的恩典。我們來看第一點：

全家都要得救

以色列全家得救、而且是都要得救，是聖經中的一句宣告。但是，誰是以色列全家？什麼時候的以色列全家？在什麼地方的以色列全家？這其中神所啟示的奧秘是什麼？　首先，硬心與添滿。聖經說，這是一個奧秘，這奧祕包括兩方面，一是以色列人有幾分硬心；　二是等到外邦人的數目添滿了。從經文的內容來看這奧秘除了說硬心與添滿，並沒有說別的什麼了，對嗎？以色列人拒絕耶穌基督，是他們的硬心。保羅是外邦人的使徒、向外邦人傳福音、直到添滿的時候。如果人可以不多想，對人本主義的添枝加葉有一個謹守之心，這裡本可以劃上一個句號了。當然，有疑問也是情理之中的。外邦人添滿，那麼，以色列人要不要添滿呢？兩者之間的數量、比例是多少？聖經沒說，我就停在這兒。

其次，得救於除罪。接下來，保羅的結論就出來了，他說：「於是以色列全家都要得救」。聖經的得救觀，其實很簡單、也從未改變過，就是因信稱義。神說：你們得救本乎恩、也因著信。不是出於行為、免得有人自誇。信什麼呢？就是信神叫他從死裡復活、 信耶穌是神的兒子、且是成了肉身來的人子。那麼，信了神又如何呢？保羅引用先知以賽亞的話說：「必有一位救贖主、來到錫安雅各族中轉離過犯的人那裡．這是耶和華說的（賽 59:20）」。罪若不除，何以來到神面前、恢復神兒女的身份呢？

最後，恩賜與選召。經文中的以色列人，與以色列全家並不是同一個概念。以色列人，是指耶穌基督道成肉身、來到世上時所面對的猶太人。包括大祭司在內的、喊著說要「釘死他」的以色列人，聖經說他們「以色列人有幾分是硬心的」。以色列全家，則是指因信稱義、罪得赦免的人，包括猶太基督徒、及信主的外邦人。這就是保羅所說奧秘的核心，就是無論是誰，只要信主耶穌，就一同歸入以色列全家的範圍內。不但如此，神還以約的方式來確定神人關係，即以罪得赦免為新約的記號！我們看第二點：

順服就蒙憐憫

保羅說，因為神的恩賜和選召、是沒有後悔的。因為神是無所不能的神，更加是守約施慈愛的神！首先，不順服也蒙憐恤。從以色列人的歷史來看，他們不順服神的時間比較長、悖逆的事兒也多。出了埃及就埋怨、曠野四十年、死了整整一代人，僅剩下約書亞與迦勒，進了應許之地。所羅門之後的歷代君王，壞王多、好王少，招來被擄歸回的歷史印記。耶穌已經來了，在以色列人中間傳道趕鬼、治病救人。但是，猶太人卻選擇悖逆、　不肯順服、不願相信基督。看似攔阻了神的救恩計畫，會不會？保羅說：「你們從前不順服　神、如今因他們的不順服、你們倒蒙了憐恤。」就是外邦人因此得了神的救恩！

其次，都圈在不順服中。外邦人因信稱義、蒙恩得救了，來到教會，一看，怎麼會有不順服

神的猶太人也在教會裡呢？再加上在教會外的猶太人都在逼迫基督徒，試想一下如果是你，會怎樣呢？心裡會不會有情緒、感到難以平靜、甚至是心生仇恨、想報復一下？保羅為此，對他們說：「因為　神將眾人都圈在不順服之中、特意要憐恤眾人。」 原來如此，我們外邦信徒與猶太基督徒都被神圈在不順服之中，有什麼可誇口的呢？ 現今也是如此，無論是白人、黑人、亞裔、或是別的什麼人，無不在基督裡合而為一！

最後，不順服為要順服。可能我們會問，為什麼神要將我們都圈在不順服之中呢？聖經說特意要憐恤眾人！當然，一切與生命有關的問題，都難以用為什麼來發問，保羅寫到這兒，禁不住地作起詩來：「深哉、　神豐富的智慧和知識。他的判斷、何其難測、他的蹤跡何其難尋！」然而，神對凡屬他的人的期望就是順服。「撒母耳說、耶和華喜悅燔祭和平安祭、豈如喜悅人聽從他的話呢．聽命勝於獻祭、順從勝於公羊的脂油（撒上 15:22）。」我們來看第三點：

萬有都本於祂

既然以色列全家得救是神的旨意，就沒有人能夠測度祂的智慧與大能。 首先，誰知主的心？以賽亞先知曾經說過：「從古以來人未曾聽見、未曾耳聞、未曾眼見、在你以外有甚麼神為等候他的人行事（賽 64:4）。」保羅一定是在聖靈的感動下，引用七百年前神感動以賽亞先知的話，寫出自己的感動：「神為愛他的人所預備的、是眼睛未曾看見、耳朵未曾聽見、人心也未曾想到的（林前 2:9）。」站在神的角度，我們看見聖靈揀選從舊約到新約的兩位先知，說出同樣的話來，堪稱奇妙無比！

其次，誰在主之先？然而，神進一步啟示我們：「只有神藉著聖靈向我們顯明了．因為聖靈參透萬事、就是神深奧的事也參透了（林前 2:10）。」聖靈是可以參透萬事，那麼人呢？顯然屬血氣的人是無法領會聖靈的事，不但領會不了，反倒是將屬靈的事當作愚拙、仍然驕傲、自以為義！除非人願意以耶穌基督的心為心，成為蒙神悅納的屬靈人。 那麼，聖經所說的「屬靈的人能看透萬事（林前 2:15）」的恩賜就必將臨到他們，成為榮神益人、建立教會的器皿。

最後，萬有本於祂！神是創造者、拯救者、審判者。「萬物是藉著他造的．凡被造的、沒有一樣不是藉著他造的（約 1:3）。」祂要讓以色列人全家得救，以色列全家就必然得救，因為這是神說的！保羅最後也說：「因為萬有都是本於他、倚靠他、歸於他．願榮耀歸給他、直到永遠。阿們。」 我們因信耶穌基督、且藉著祂成為新以色列人、是亞伯拉罕的子孫、一同併入以色列全家的一份子。這是何等大的榮耀和恩典！

結語

感謝主！神的話語一旦解明，就會發出萬古大光，照亮大馬色的路上！原來以色列人並不等於以色列全家，得救的標準唯獨耶穌基督、除祂以外、別無拯救！

我們一同禱告 ……

（羅 11:25-36）

11:25 弟兄們、我不願意你們不知道這奧秘、（恐怕你們自以為聰明）就是以色列人有幾分是硬心的、等到外邦人的數目添滿了。

11:26 於是以色列全家都要得救、如經上所記、『必有一位救主、從錫安出來、要消除雅各

家的一切罪惡。
11:27 又說、『我除去他們罪的時候、這就是我與他們所立的約。
11:28 就著福音說、他們為你們的緣故是仇敵．就著揀選說、他們為列祖的緣故是蒙愛的。
11:29 因為　神的恩賜和選召、是沒有後悔的。
11:30 你們從前不順服　神、如今因他們的不順服、你們倒蒙了憐恤。
11:31 這樣、他們也是不順服、叫他們因著施給你們的憐恤、現在也就蒙憐恤。
11:32 因為　神將眾人都圈在不順服之中、特意要憐恤眾人。
11:33 深哉、　神豐富的智慧和知識。他的判斷、何其難測、他的蹤跡何其難尋、
11:34 誰知道主的心、誰作過他的謀士呢、
11:35 誰是先給了他、使他後來償還呢？
11:36 因為萬有都是本於他、倚靠他、歸於他．願榮耀歸給他、直到永遠。阿們。

38.All Israel will be saved【Romans 11:25-36】

Introduction

The topic we are going to talk about today is very big and cannot be covered in a small size. However, praying for God's mercy and relying on the power of the Holy Spirit to help us see the eternal mystery is indeed God's grace. Let's look at the first point:

All Israel will be saved

The Bible declares that all Israel will be saved, and all will be saved. But who is the whole house of Israel? When is the whole house of Israel? Where is the whole house of Israel? What is the mystery revealed by God in this? First, hardening and filling. The Bible says that this is a mystery. This mystery includes two aspects. One is that the Israelites are somewhat hardened; the other is that the number of the Gentiles will be filled. Judging from the content of the scriptures, this mystery does not say anything else except hardening and filling, right? The Israelites rejected Jesus Christ, which was their hardening. Paul was an apostle to the Gentiles, preaching the gospel to the Gentiles until the time of filling. If people can think less and have a cautious heart against the additions of humanism, this could have ended here. Of course, it is reasonable to have doubts. For example, if the Gentiles are filled, then should the Israelites be filled? What is the quantity and proportion between the two? The Bible does not say, so I will stop here!

Secondly, salvation comes from the removal of sin. Then Paul came to his conclusion. He said,"And in this way all Israel will be saved." The Bible's view of salvation is actually very simple and has never changed, that is, justification by faith. God said: You are saved by grace through faith. Not by work, so that no one can boast. What do you believe in? Believe that God raised him from the dead, that Jesus is the Son of God, the Son of man who has become flesh. So, what does it matter if you believe in God? Paul quoted the words of the prophet Isaiah, "And a Redeemer will come to Zion, to those in Jacob who turn from transgression," declares the LORD. If sin is not removed, how can we come before God and restore our identity as God's children?

Finally, the gift and the calling. The Israelites in the scriptures are not the same as the entire house of Israel. The Israelites refer to the Jews whom Jesus Christ faced when he became flesh and came to the world. The Israelites, including the high priest, who shouted that they wanted to "crucify him" The Bible says them, "a partial hardening has come upon Israel, " The whole house of Israel refers to those who are justified by faith and whose sins are forgiven, including Jewish Christians and Gentiles who believe in the Lord. This is the core of the mystery that Paul talked about, that is, no matter who you are, as long as you believe in the Lord Jesus, you will be included in the whole house of Israel. Not only that, God also confirms the relationship between God and man in the form of a covenant, that is, the forgiveness of sins is

the sign of the new covenant! Let's look at the second point:

Obey and you will receive mercy

Paul said that because of God's gifts and calling, there is no regret. Because God is an omnipotent God, and even more so a covenant-keeping and loving God! First,God's mercy for those who disobey. From the history of the Israelites, they disobeyed God for a long time and did many things in rebellion. They complained after leaving Egypt, and lived in the wilderness for forty years. A whole generation died, and only Joshua and Caleb were left to enter the promised land. After Solomon, there were many bad kings and few good kings in the successive dynasties, and they were marked by the history of captivity and return. Jesus has come, preaching, casting out demons, healing and saving people among the Israelites. However, the Jews chose to rebel, refused to obey, and were unwilling to believe in Christ. It seems that God's salvation plan has been blocked, right? Paul said, "For just as you were at one time disobedient to God but now have received mercy because of their disobedience, " It is because of this that the Gentiles receive God's salvation!

Secondly, they are all consigned to disobedience. The Gentiles are justified by faith and saved by grace. When they come to the church, they wonder why there are Jews who disobey God in the church? In addition, the Jews outside the church are persecuting Christians. Imagine what would happen if it were you? Would you feel emotional, difficult to calm down, or even hate and want revenge? For this reason, Paul said to them, "For God has consigned all to disobedience, that he may have mercy on all." So that's how it is. We Gentile believers and Jewish Christians were all consigned to disobedience by God. What is there to boast about? It is the same today. Whether people are white, black, Asian, or any ethnic group, we are all united in Christ!

Finally, disobey in order to obey. Perhaps we would ask, why does God want to consign us all to disobedience? The Bible says that God has a special purpose to have mercy on all! Of course, it is difficult to ask all questions related to life with "why", don't you agree? When Paul wrote this, he couldn't help but compose a poem, "Oh, the depth of the riches and wisdom and knowledge of God! How unsearchable are his judgments and how inscrutable his ways!" Yet, obedience is what God expects of all who belong to Him. "And Samuel said, "Has the Lord as great delight in burnt offerings and sacrifices, as in obeying the voice of the Lord? Behold, to obey is better than sacrifice, and to listen than the fat of rams. (1 Samuel 15:22)" Let's look at the third point:

All things come from Him

Since it is God's will that the whole house of Israel be saved, no one can fathom His wisdom and power. First, for who has known the mind of the Lord? The prophet Isaiah once said, "From of old no one has heard or perceived by the ear, no eye has seen a God besides you, who acts for those who wait for him. (Isaiah 64:4)" Paul must have been inspired by the Holy Spirit to quote the words inspired by God to the prophet Isaiah seven hundred years ago and write down his own feelings, "What no eye has seen, nor ear heard, nor the heart of man imagined, what God has prepared for those who love him. (1 Cor. 2:9)" From God's perspective, we see that the

Holy Spirit chose two prophets from the Old Testament to the New Testament to speak the same words, which is extremely amazing!

Secondly, who came before the Lord? However, God further reveals to us, "these things God has revealed to us through the Spirit. For the Spirit searches everything, even the depths of God. (1 Cor. 2:10)" The Holy Spirit searches everything, but what about humans? Obviously, fleshly people cannot understand the things of the Holy Spirit. Not only can they not understand, but they regard spiritual things as foolishness, and are still proud and self-righteous! Unless people are willing to have the heart of Jesus Christ and become spiritual people who are accepted by God. Then, what the Bible says about the gift of "The spiritual person judges all things" will for sure come upon them and become a vessel to glorify God, benefit people, and build the church.

Finally, everything comes from Him! God is the Creator, Savior, and Judge. "All things were made through him, and without him was not any thing made that was made.(John 1:3)" He wants the whole house of Israel to be saved, and the whole house of Israel will be saved, because this is what God said! Paul also said at the end, "For from him and through him and to him are all things. To him be glory forever. Amen." Through faith in Jesus Christ and through Him we have become new Israelites, descendants of Abraham, and members of the whole house of Israel. What a great honor and grace this is!

Conclusion

Thank God! Once God's words are explained, they will shine eternal light, illuminating the road to Damascus! It turns out that the Israelites are not equal to the entire family of Israel. The only standard for salvation is Jesus Christ. Apart from Him, there is no salvation!

Let us pray……

（Romans 11:25-36）

11:25 Lest you be wise in your own sight, I do not want you to be unaware of this mystery, brothers: a partial hardening has come upon Israel, until the fullness of the Gentiles has come in.
11:26 And in this way all Israel will be saved, as it is written, "The Deliverer will come from Zion, he will banish ungodliness from Jacob";
11:27 "and this will be my covenant with them when I take away their sins."
11:28 As regards the gospel, they are enemies for your sake. But as regards election, they are beloved for the sake of their forefathers.
11:29 For the gifts and the calling of God are irrevocable.
11:30 For just as you were at one time disobedient to God but now have received mercy because of their disobedience,
11:31 so they too have now been disobedient in order that by the mercy shown to you they also may now receive mercy.
11:32 For God has consigned all to disobedience, that he may have mercy on all.
11:33 Oh, the depth of the riches and wisdom and knowledge of God! How unsearchable are his judgments and how inscrutable his ways!
11:34 "For who has known the mind of the Lord, or who has been his counselor?"

11:35 “Or who has given a gift to him that he might be repaid?”
11:36 For from him and through him and to him are all things. To him be glory forever. Amen.

39.將身體獻上、當作活祭【羅 12:1-8】

引言

保羅解釋了以色列人並不等於就是以色列全家的觀念，有一個重要的目的，就是呼召神的兒女將身體獻上、當作活祭、去傳福音、做見證、為主而活！我們看第一點：

活祭的意義

活祭是什麼？希臘文聖經中並不存在活祭一詞，活祭在經文中是一個複合概念，即向神獻上一個活著的生命。首先，這是一個勸勉。神喜悅活祭的生命，卻不是從神的角度直接發出的。神藉著保羅對教會的勸勉，表達了人對神敬拜的動機根源。就是說，人為何要向神發出敬拜？為什麼一定要去傳福音、作見證、投身大使命？我們又為何一定要在教會服事神？保羅憑什麼勸勉我們？他說了，是憑著神的慈悲來勸勉的。慈悲一詞是借用了佛教的詞彙，基督教常用的是憐憫。福音書中耶穌動了慈心，憐憫在曠野中的五千人如同沒有牧人的羊，用的是同一個詞根。保羅的勸勉，蒙了神的揀選，成為我們的鼓勵。

其次，心意更新變化。如果說，理所應當是屬靈的道德倫理，那麼，心意更新則是神對我們的更高期望。因為活出聖潔，是聖徒體統、是毫無可誇的本分。然而，心意更新而變化，前提是我們甘願放下老我、撇棄人本主義、不與這個世界為伍，你是否願意呢？知道嗎，神是在對我們的動機說話，你是否願意去「察驗何為　神的善良、純全可喜悅的旨意。」而不是用自己的無知來解經、肢解神的話語、自以為是自己的驕傲！神是聖潔的、也是不可輕慢的。尤其是對神的話語，凡屬神的人都當儆醒、切莫一條道走到黑！

最後，看得合乎中道。這是「信徒三看」中的第三看，即看自己當合乎中道。前兩看，即看神常以為虧欠、看人總比自己強。看自己的核心有兩個，一是不要驕傲，二是從信心的角度看自己。信心的角度必然指向基督耶穌，所以，要誇就誇我們所信的主吧！當我們的心靈誠實對準主的時候，驕傲就無所遁形！驕傲不見了，謙卑就將會入住我們的生命。謙卑來了，神的喜悅也就隨之而來、伴隨我們的生命。這就是為什麼聖經會說：「人非有信，不能得神的喜悅！」我們看第二點：

身體的本質

保羅說要將身體獻上，誰的身體、為何要獻上、如何獻上？這是信徒生活與神人關係的一個重點。首先，一個身子上有好些肢體。保羅所說的一個身子，就是指教會。教會就是基督的身體，我們則是互為肢體的。這裡有一個基本的前提，就是信仰不是一個人可以完成的旅程。上帝為我們預備了救恩、成聖之路、及同行的教會。既然是同一個身子，我們就是這個身體上不同的肢體。有人是手、有人是腳、有人是口、亦有人是耳朵。肢體聽命於身體的頭，教會順服基督、凡事以聖經為行事為人的準則、且「當與蒙召的恩相稱（弗 4:1）。」重要的是基督的身體只有一個、使命只有一個、盼望只有一個、方向只有一個。

其次，基督裡互相聯絡作肢體。信仰的重點可能未必是決志禱告的那一刻，乃是信主之後持之以恆的生命印證。初信後來到教會，試問當如何行事為人？可能一開始凡事都感到好奇，

以獵奇心態讀經、禱告、也分享心得、期待有人點讚。但是，很快老我就佔據了新生命的地盤。聖靈感動的恩賜，本意是為了教會的合一。但是，老我一出來，受教之心就蕩然無存、處處顯出與基督身體的攔阻、及老我生命的悖逆與驕傲。亞拿尼亞夫婦本有奉獻的恩賜，卻當做驕傲的本錢、搶奪神的權柄，最終落入神的憤怒之中！儆醒吧！

最後。按我們所得的恩賜服事。一個人有點兒錢、也有些才幹，並沒什麼值得驕傲的。因為「我們各人蒙恩、都是照基督所量給各人的恩賜（弗 4:7）。」既然我們所有的恩賜，都是基督所量給我們的，又有什麼值得驕傲的呢？服事神的本質是什麼？不過是神的恩賜，在我們生命中所表達出來的人格化的活動而已。保羅勸勉我們將身體獻上、當作活祭，正是聖靈所賜給我們恩賜的目的。按照聖靈服事，是一個奧秘。既要盡忠心、竭力服事，又不能靠自己的力量。其中的秘訣就是謙卑，我們看第三點：

活著的心意

講完了活祭的意義、也介紹了基督的身體，那麼，到底應該怎樣活著呢？很多人都將簡單問題複雜化了，其實信仰之路可以活得很簡單。首先，平靜安穩。「主耶和華以色列的聖者曾如此說、你們得救在乎歸回安息．你們得力在乎平靜安穩．你們竟自不肯（賽 30:15）。」其實，我們不難從新約聖經、特別是福音書中可以看見，我們的主就是安靜的榜樣。聖經說祂常常退到曠野中去禱告，路加記載主在揀選、命定使徒之前，聖經說耶穌出去，上山禱告、整夜禱告神！大衛也說：「你們要休息，要知道我是神（46:10）。」我們信耶穌，所信的是什麼？難道不就是耶穌基督的榜樣嗎？難道連這個屬靈常識也不明白嗎？難道你們仍是不明白嗎？

其次，活出信心。神賜給我們恩賜之後，我們要怎樣服事呢？一是憑本事、二是憑信心。你呢？憑的是你的血氣嗎？保羅說，即使是要說預言，「就當照著信心的程度說預言」！其實，包括信心，也是神所賜的。而且是人屬靈的日子如何，信心就怎樣。我們的屬靈光景怎樣，神就分派給我們大小不同的信心。恩賜服事的果效，也是由信心大小決定的，來不得半點牽強。如果信心不足就擔當過重的服事，所結出來的果子就不會是聖靈的果子。

最後，誠實無偽。誠實，可以是一種道德上的品格，也可以是一種屬靈的能力或人格。從世界而來的，往往張口就是假話、閉口就是謊言。因為說習慣了，就對說謊漸漸無感、甚至麻木了。誠實，也可以是一種勇氣與擔當。屬神的人、就是真心信了主的人，總有一天必須要作一個決定，就是從此不再說假話、不說謊言。聽起來好像也沒什麼，但是行出來卻不簡單。這將會是一個核心價值觀的全面調整，包括不講是非、不說讒言、不討好、不諂媚、不說一句神不喜悅的話。

結語

好，感謝主！是自己的手，甘願放下世間的享受、來到這裡服事神。是自己的腳，甘心到屬天的道路上來奔跑。狐狸有洞、飛鳥有窩，人子卻沒有枕頭之地。保羅說：「我以神的慈悲勸你們、將身體獻上、當作活祭。」請問，你是否願意？

我們一同禱告……

（羅 12:1-8）

12:1 所以弟兄們、我以　神的慈悲勸你們、將身體獻上、當作活祭、是聖潔的、是　神所

喜悅的．你們如此事奉、乃是理所當然的。
12:2 不要效法這個世界．只要心意更新而變化、叫你們察驗何為　神的善良、純全可喜悅的旨意。
12:3 我憑著所賜我的恩、對你們各人說、不要看自己過於所當看的．要照著　神所分給各人信心的大小、看得合乎中道。
12:4 正如我們一個身子上有好些肢體、肢體也不都是一樣的用處。
12:5 我們這許多人、在基督裡成為一身、互相聯絡作肢體、也是如此。
12:6 按我們所得的恩賜、各有不同．或說預言、就當照著信心的程度說預言．
12:7 或作執事、就當專一執事．或作教導的、就當專一教導．
12:8 或作勸化的、就當專一勸化．施捨的、就當誠實．治理的、就當殷勤．憐憫人的、就當甘心。

39.To present your bodies as a living sacrifice【Romans 12:1-8】

Introduction

Paul explained that the concept of Israelites is not equal to the entire house of Israel. There is an important purpose, which is to call on God's children to offer their bodies as living sacrifices, to preach the gospel, to bear witness, and to live for the Lord! Let's look at the first point:

The meaning of living sacrifice

What is a living sacrifice? The term living sacrifice does not exist in the Greek Bible. Living sacrifice is a complex concept in the scriptures, that is, offering a living life to God. First of all, this is an exhortation. God is pleased with the life of a living sacrifice, but it is not directly issued from God's perspective. God expressed the motivation and source of people's worship of God through Paul's exhortation to the church. In other words, why should people worship God? Why must we preach the gospel, bear witness, and devote ourselves to the Great Commission? Why must we serve God in the church? What is the basis for Paul's exhortation to us? He said that he exhorted us based on God's mercy. The word mercy is borrowed from Buddhism term "loving-kindness", and Christianity often uses "mercy". In the book of Gospels, Jesus was moved with compassion and had mercy on the five thousand people in the wilderness as sheep without a shepherd, using the same root word. Paul's exhortation was chosen by God and became our encouragement.

Secondly, the renewal of the mind. If spiritual ethics are what we should do, then the renewal of the mind is God's higher expectation of us. Because living a holy life is the saint's demeanor and a duty that cannot be boasted about. However, the renewal of the mind requires that we are willing to put down our old self, abandon humanism, and not associate with this world. Are you willing? Do you know that God is speaking to our motives? Are you willing "by testing you may discern what is the will of God, what is good and acceptable and perfect." Instead of using your own ignorance to interpret the scriptures, dismember God's words, and think that you are proud of yourself! God is holy and cannot be despised. Especially for God's words, all those who belong to God should be vigilant and never go down the same path!

Finally, we should look at ourselves in a moderate way. This is the third of the "three looks" for believers, which is to look at ourselves in a moderate way. The first two looks are to always think that God is indebted and to always think that others are better than ourselves. There are two core aspects of looking at ourselves: one is not to be proud, and the other is to look at ourselves from the perspective of faith. The perspective of faith must point to Christ Jesus, so if we want to boast, we should boast about the Lord we believe in! When our hearts are honest with the Lord, pride will be exposed! When pride disappears, humility will enter our lives. When humility comes, God's joy will follow and accompany our lives. This is why the Bible says: "And without faith it is impossible to please him." Let's look at the second point:

The nature of the body

Paul said that we should offer our bodies. Whose body should we offer, why should we offer it, and how should we offer it? This is a key point in the believer's life and the relationship between God and man. First of all, there are many members in one body. The one body that Paul mentioned refers to the church. The church is the body of Christ, and we are members of each other. There is a basic premise here, that is, faith is not a journey that can be completed by one person. God has prepared salvation, the path of sanctification, and the church for us to walk together. Since we are the same body, we are different members of this body. Some are hands, some are feet, some are mouths, and some are ears. The members obey the head of the body, and the church obeys Christ, uses the Bible as the standard for everything, and "be worthy of the calling (Ephesians 4:1)." The important thing is that there is only one body of Christ, one mission, one hope, and one direction.

Secondly, we are connected to each other as members in Christ. The focus of faith may not necessarily be the moment of decision and prayer, but the persevering confirmation of life after believing in the Lord. How should you behave when you come to church after your first belief? You may be curious about everything at the beginning, reading the Bible, praying, sharing your thoughts, and expecting people to like your thoughts. However, soon the old self occupies the territory of the new life. The gift of the Holy Spirit's inspiration is intended for the unity of the church. However, once the old self comes out, the heart to be taught disappears, and obstacles to the body of Christ, as well as the rebellion and pride of the old self's life, are revealed everywhere. Ananias and his wife had the gift of dedication, but they used it as a source of pride, robbing God's authority, and eventually fell into God's wrath! Be alert!

Finally, we should serve according to the gifts we have received. If a person has some money and some talent, there is nothing to be proud of. "But grace was given to each one of us according to the measure of Christ's gift. (Eph. 4:7)" Since all our gifts are measured to us by Christ, what is there to be proud of? What is the essence of serving God? It is nothing more than the gift of God expressed in our lives in a personified activity. Paul exhorts us to offer our bodies as a living sacrifice, which is exactly the purpose of the gifts given to us by the Holy Spirit. Serving according to the Holy Spirit is a mystery. We must be faithful and serve with all our strength, but we cannot rely on our own strength. The secret is humility. Let's look at the third point:

The purpose of living

After talking about the significance of living sacrifice and introducing the body of Christ, how should we live? Many people complicate simple issues. In fact, the path of faith can be lived very simply. First, in quietness and in trust. "For thus said the Lord God, the Holy One of Israel, "In returning and rest you shall be saved; in quietness and in trust shall be your strength." (Isaiah 30:15) In fact, it is not difficult for us to see from the New Testament, especially the Gospels, that our Lord is an example of quietness. The Bible says that He often withdrew to the wilderness to pray. Luke recorded that before the Lord selected and appointed the apostles, the Bible said that Jesus went out to the mountain to pray and prayed to God all night! David also

said: “Be still, and know that I am God. (Psalm 46:10)” When we believe in Jesus, what do we believe in? Isn’t it the example of Jesus Christ? Don’t you even understand this spiritual common sense? Don’t you still understand?

Secondly, live out faith. After God has given us gifts, how should we serve? First, by ability, and second, by faith. What about you? Do you rely on your flesh? Paul said that even if you want to prophesy, “you should prophesy according to the proportion of your faith! ” In fact, including faith, is also given by God. And the faith is the same as a person’s spiritual day. God assigns us different levels of faith according to our spiritual situation. The effectiveness of gift service is also determined by the size of faith, and there can’t be anything far-fetched. If you do not have enough faith and take on too much service, the fruit produced will not be the fruit of the Holy Spirit.

Finally, be honest and sincere. Honesty can be a moral character, or a spiritual ability or personality. People from the world often tell lies when they open their mouths and lie when they close their mouths. Because they are used to it, they gradually become insensitive to lying and even numb. Honesty can also be a kind of courage and responsibility. People who belong to God, that is, people who truly believe in the Lord, must make a decision one day, that is, never tell lies again. It sounds like nothing, but it is not easy to do it. This will be a comprehensive adjustment of core values, including not talking about gossip, not slandering, not pleasing, not flattering, and not saying a word that displeases God.

Conclusion

Well, thank the Lord! It is my own hands that are willing to give up worldly enjoyment and come here to serve God. It is my own feet that are willing to run on the heavenly road. Foxes have holes and birds have nests, but the Son of Man has nowhere to lay his head. Paul said: “I appeal to you therefore, by the mercies of God, to present your bodies as a living sacrifice.” Excuse me, are you willing?

（Romans 12:1-8）

12:1 I appeal to you therefore, brothers, by the mercies of God, to present your bodies as a living sacrifice, holy and acceptable to God, which is your spiritual worship.
12:2 Do not be conformed to this world, but be transformed by the renewal of your mind, that by testing you may discern what is the will of God, what is good and acceptable and perfect.
12:3 For by the grace given to me I say to everyone among you not to think of himself more highly than he ought to think, but to think with sober judgment, each according to the measure of faith that God has assigned.
12:4 For as in one body we have many members, and the members do not all have the same function,
12:5 so we, though many, are one body in Christ, and individually members one of another.
12:6 Having gifts that differ according to the grace given to us, let us use them: if prophecy, in proportion to our faith;
12:7 if service, in our serving; the one who teaches, in his teaching;
12:8 the one who exhorts, in his exhortation; the one who contributes, in generosity; the one

who leads, with zeal; the one who does acts of mercy, with cheerfulness.

40.如何在基督裡行事為人【羅 12:9-21】

引言

一個人信了耶穌基督，可能首先會關心的問題就是如何在基督裡行事為人。因為人聽道是為了行道，也唯有行出來的才是生命之道。我們看第一點：

因神的愛而愛人如己

因為神就是愛，以致我們才能夠彼此相愛。聖經說，你們要彼此相愛！從此，眾人就認出我們是主的門徒了。首先，在真理中相愛。對於一個信徒來說，所謂真理，可以是聖經、可以是三一真神。基督是真理，所表達的就是真實的生命與使命。所以保羅勸勉我們「愛人不可虛假!」 惡要厭惡、善要親近，是指基督徒應該有清楚的善惡觀、不能是非不分。敵基督政權逼迫教會、殺害基督徒、酷刑神僕人，但我們中間就有些人還配合撒但的代表到北美來舉辦聖經展。表面上的親熱、包餃子、蒸包子、獻殷勤，貌似服事主，實則是與世界為伍、與撒但同行！相愛，就唯有在基督裡、在真道中、在聖經標準中。

其次，在忍耐中相愛。愛是困難的，因為愛並不簡單、也不容易。我們可以很熱心，卻未必被人理解。可能我們自我感覺良好，又平安、又喜樂，只是一遇到患難就會發生「技術變形」。所謂「技術變形」，是指超出平常順境的情況，聖經說:「在指望中要喜樂．在患難中要忍耐。禱告要恆切」。特別是遇到被喝茶、蹲班房、受威脅等，忍耐就成了聖靈賜給我們最好的禮物了。特別是「逼迫你們的、要給他們祝福．只要祝福、不可咒詛。」去愛那些不愛我們、甚至逼迫我們的人，在神眼中才是真正的愛啊！

最後，在困境中相愛。如遇到委屈、逼迫、牢籠、綑綁、貧困、及悲傷等，這時聖經就要求我們「與喜樂的人要同樂．與哀哭的人要同哭。」 當然難！人性都是自私的，容易自我中心、不易去關心他人、更難有一個「利他」心態。看見他人得益處，就為他人去感恩、滿足、喜樂、與祝福。特別是被人誤解了、甚至是被人苦待了，能否仍然懷有一顆平常心、安靜的靈呢？更加難的是「不要以惡報惡」！你打我左臉，耶穌吩咐就將右臉給他打，這是極高的智慧。屬世界的人是聽不懂的。我們看第二點：

總要盡力與眾人和睦

人心比萬物都詭詐，坏到極處、誰能識透呢？有的時候，即使是在教會，也會發生一些令人感到失望的事情。首先，做對的事情。惡人行惡，乃是其本性使然，連主都不會感到意外。然而，當惡人行惡，卻惹動神兒女去報復、或是所謂以其人之道、還治其人之身的時候。那麼，我們在神的眼中，不過與惡人無異、並沒有什麼區別。神所在乎的是我們唯獨基督的心、因祂而動的心、撒但對我們一籌莫展、以致使我們得勝的心。我們得力在乎平靜安穩、得勝則在乎尊主為大。撒但最害怕的是我們與聖經有親密的關係，撒但最喜歡的是我們與聖經無感、無關、無聯繫。聖經說，我將祢的話，藏在心裡，免得我得罪祢。

其次，與眾人和睦。這裡的眾人，是指教會。那麼，為什麼保羅要說:「若是能行、總要盡力與眾人和睦」呢？因為教會是基督的身體，就是一同蒙召、且同有一個指望。甚至是一主、

一信、一洗、一　神、就是眾人的父、超乎眾人之上、貫乎眾人之中、也住在眾人之內（弗4:4-6）。如果不是重大原則問題，則應該盡量選擇在教會裡和睦。當然，保羅說這句話的前提是：「若是能行!」因為合一不是和稀泥，乃是在真道上的同心合一意。

最後，當盡心盡力。做對的事不易，持守教會的合一更難，為什麼？就信徒生命來看，就是因為我們的老我不肯死、也死不透。教會是基督掌權的地方，老我跳出來搶奪神的榮耀、爭搶基督的權柄。保羅也知道此事不容易，怎麼辦呢？保羅就鼓勵，說：「若是能行……」意思是靠我們自己不行，必須要靠主！在人不能、在神卻凡事都能。保羅問：「若是能行」，是在問我們的意願，是否願意向神交主權。我們看第三點：

伸冤在我因我必報應

當主耶穌被釘十字架時，他向父神禱告說，父啊，赦免他們，因為他們所做的他們不知道。首先，不為自己伸冤。這是最難的，對嗎？明明是自己的冤情，還不能為自己伸冤，為什麼？不但如此，還要我們寧可讓步，憑什麼？人的本性、也就是罪性，是睚眥必報。我們的傳統有老話說：有仇不報非君子，萬古千秋做罵名。但是，聖經對我們的教導卻是不要為自己伸冤！這是因為報應是神權柄內的事情，祂不願意有人越俎代庖、甚至是搶奪祂的權柄。當然，在這個過程中，心是很痛的。明知是誰在搞鬼，也知道誰是惡人，甚至是證據在手。但是，神說，不要為自己伸冤！你願意順服嗎？

其次，炭火堆在何處？把炭火堆在他的頭上，是當時流行的一句成語。意思是使對方感到羞愧，猶如被烈火燒的感覺。請留意，這裡的心態不是報復，乃是良善。良善到什麼地步呢？就是無論你怎麼對我，我都在神面前為你求祝福、求平安、且以基督的心為心對待你、期盼著你的蒙恩、你的益處！這是炭火的意思。有些人解經說，這人對我那麼壞，叫神用炭火去燒他、燙他！那當然是不對的！

最後，反要以善勝惡。有些不容易，對嗎？對待惡人，我不去做惡人，可以。但是，要我以良善來對待邪惡，情何以堪啊！其實，這是人際關係中得勝的最高境界！無論是夫妻關係、親子關係、朋友關係、還是同事關係，都是同樣道理。如果丈夫或妻子發脾氣，另一方選擇安靜、甚至面帶笑容、口出恩言。就將炭火堆在了他/她的頭上，使人為自己的罪在聖靈的感動下，自己責備自己。以善勝惡的果效是結出平安的果子，神的名也得著當得的榮耀了。

結語

好，感謝主！人生不易，行走天路更難！難是因為我們在靠自己、不靠上帝！我們本無愛，卻可以向上帝求愛！使教會合而為一，是聖靈自己的工作。不為自己伸冤，是討神的喜悅！因為神喜悅我們以善勝惡，使祂得著當得的榮耀！

我們一同禱告……

（羅 12:9-21）
12:9 愛人不可虛假、惡要厭惡、善要親近。
12:10 愛弟兄、要彼此親熱．恭敬人、要彼此推讓。
12:11 殷勤不可懶惰．要心裡火熱．常常服事主。
12:12 在指望中要喜樂．在患難中要忍耐。禱告要恆切．
12:13 聖徒缺乏要幫補．客要一味的款待。

12:14 逼迫你們的、要給他們祝福．只要祝福、不可咒詛。
12:15 與喜樂的人要同樂．與哀哭的人要同哭。
12:16 要彼此同心．不要志氣高大、倒要俯就卑微的人。〔人或作事〕不要自以為聰明。
12:17 不要以惡報惡、眾人以為美的事、要留心去作。
12:18 若是能行、總要盡力與眾人和睦。
12:19 親愛的弟兄、不要自己伸冤、寧可讓步、聽憑主怒．〔或作讓人發怒〕因為經上記著、『主說、伸冤在我．我必報應。』
12:20 所以『你的仇敵若餓了、就給他喫．若渴了、就給他喝．因為你這樣行、就是把炭火堆在他的頭上。』
12:21 你不可為惡所勝、反要以善勝惡。

40.How to live in Christ【Romans 12:9-21】

Introduction

When a person believes in Jesus Christ, the first thing he may be concerned about is how to behave in Christ. Because people listen to the word in order to practice it, and only what is practiced is the way of life. Let's look at the first point:

Love others as yourself because of God's love

Because God is love, we can love one another. The Bible says, "You shall love one another!" From this, everyone will recognize that we are the Lord's disciples. First, love one another in the truth. For a believer, the so-called truth can be the Bible or the true God of the Trinity. Christ is the truth, which expresses the true life and mission. Therefore, Paul exhorts us to "love others without hypocrisy!" Evil should be hated and good should be approached, which means that Christians should have a clear view of good and evil and should not be confused about right and wrong. The antichrist regime persecutes the church, kills Christians, and tortures God's servants, but some of us still cooperate with Satan's representatives to hold a Bible exhibition in North America. The superficial intimacy, making dumplings, steaming buns, and showing kindness seem to serve the Lord, but in fact they are in the company of the world and walking with Satan! To love one another, we must be in Christ, in the truth, and in the standards of the Bible.

Secondly, love each other in patience. Love is difficult because it is not simple or easy. We can be very enthusiastic, but we may not be understood by others. We may feel good about ourselves, peaceful and joyful, but when we encounter difficulties, we will "technically deform". The so-called "technical deformation" refers to a situation that exceeds the normal favorable conditions. The Bible says: "Rejoice in hope, be patient in tribulation, be constant in prayer. (Romans 12:12)" Especially when we are being asked to have a tea meeting, detained in a cell, threatened, etc., patience becomes the best gift the Holy Spirit has given us. Especially "Bless those who persecute you; only bless and do not curse." Loving those who do not love us or even persecute us is true love in God's eyes!

Finally, love each other in difficult situations. When we encounter grievances, persecution, imprisonment, bondage, poverty, and sadness, the Bible requires us to "Rejoice with those who rejoice, weep with those who weep. " Is it difficult? Of course it is difficult! Human nature is selfish, easily self-centered, not easy to care about others, and even more difficult to have an "altruistic" mentality. When you see others benefit, you should be grateful, satisfied, joyful, and bless them. Especially when you are misunderstood or even mistreated by others, can you still have a normal heart and a quiet spirit? What is even more difficult is "don't repay evil with evil"! You hit me on the left cheek, and Jesus commanded me to give you the right cheek. This is extremely wise. People from the world cannot understand. Let's look at the second point:

Always strive to be at peace with everyone

The heart is more deceitful than all things, and is so bad that who can know it? Sometimes, even in the church, disappointing things happen. First, do the right thing. It is in the nature of the wicked to do evil, and even the Lord will not be surprised. However, when the wicked do evil, it provokes God's children to retaliate, or to give the wicked a taste of their own medicine. Then, in God's eyes, we are no different from the wicked. There is no difference. What God cares about is our heart that is Christ-only, our heart that is moved by Him, our heart that Satan is helpless against, and our heart that makes us victorious. Our strength lies in quietness and in trust, and our victory lies in magnifying the Lord. What Satan fears most is that we have a close relationship with the Bible. What Satan likes most is that we have no feelings, and no connection with the Bible. The Bible says, I have hidden your word in my heart, that I may not sin against you.

Secondly, live peaceably with all. The people here refer to the church. So why did Paul say: "If possible, so far as it depends on you, live peaceably with all." Because the church is the body of Christ, we are all called together and have the same hope. Even "one Lord, one faith, one baptism, one God and Father of all, who is over all and through all and in all. (Eph. 4:5-6)" If it is not a major issue of principle, then we should try to choose peace in the church. Of course, the premise of Paul's words is: "If possible!" Because unity is not about compromise, but about unity of mind in the truth.

Finally, we should do our best. It is not easy to do the right thing, and it is even more difficult to maintain the unity of the church. Why? From the perspective of the believers' lives, it is because our old self is unwilling to die and cannot die completely. The church is the place where Christ reigns, and the old self jumps out to snatch God's glory and compete for Christ's authority. Paul also knew that this was not easy, so what should he do? Paul encouraged, saying, "If possible…" It means that we cannot rely on ourselves, but must rely on the Lord! What is impossible with man is possible with God. Paul asked, "If possible," which is asking about our willingness and whether we are willing to hand over sovereignty to God. Let's look at the third point:

Vengeance is mine, I will repay

When the Lord Jesus was crucified, he prayed to God the Father, Father, forgive them, for they know not what they do. First, do not seek justice for yourself. This is the most difficult, right? It is clearly your own grievance, but you cannot seek justice for yourself. Why? Not only that, but we are also asked to give in. Why? Human nature, that is, sinful nature, is to seek revenge. There is an old saying in our tradition: If you do not seek revenge, you are not a gentleman, and you will be cursed for eternity. However, the Bible teaches us not to seek justice for yourself! This is because retribution is within God's authority, and He does not want anyone to take over or even seize His authority. Of course, in this process, the heart is very painful. You know who is behind it, who is the evil person, and even have evidence in hand. But God says, do not seek justice for yourself! Are you willing to obey?

Secondly, where to heap burning coals on? To heap the burning coals on his head was a popular idiom at the time. It means to make the other person feel ashamed, as if being burned by a raging fire. Please note that the mentality here is not revenge, but kindness. How kind is it? And no matter how you treat me, I will pray for blessings and peace for you before God, and treat you with the heart of Christ, looking forward to your grace and your benefit! This is the meaning of burning coals. Some people interpret the Bible and say that this person was so bad to me that God should burn him and scald him with burning coals! That is of course wrong.

Finally, we should overcome evil with good. It's not easy, right? I can treat evil people without being evil. But how can I treat evil with kindness? In fact, this is the highest level of victory in interpersonal relationships! Whether it is a husband-wife relationship, a parent-child relationship, a friend relationship, or a colleague relationship, the same principle applies. If the husband or wife loses his temper, the other party chooses to be quiet, even smiles, and speaks kind words. This will heap burning coals on his/her head, causing people to blame themselves for their sins under the inspiration of the Holy Spirit. The effect of overcoming evil with good is to bear the fruit of peace, and God's name will also receive the glory it deserves.

Conclusion

Well, thank God! Life is not easy, and walking the road to heaven is even harder! It is difficult because we rely on ourselves, not on God! We have no love, but we can ask God for love! It is the work of the Holy Spirit to make the church united. Not to seek justice for ourselves is to please God! Because God is pleased when we overcome evil with good, so that He can get the glory He deserves!

Let us pray……

（Romans 12:9-21）

12:9 Let love be genuine. Abhor what is evil; hold fast to what is good.
12:10 Love one another with brotherly affection. Outdo one another in showing honor.
12:11 Do not be slothful in zeal, be fervent in spirit,[g] serve the Lord.
12:12 Rejoice in hope, be patient in tribulation, be constant in prayer.
12:13 Contribute to the needs of the saints and seek to show hospitality.
12:14 Bless those who persecute you; bless and do not curse them.
12:15 Rejoice with those who rejoice, weep with those who weep.
12:16 Live in harmony with one another. Do not be haughty, but associate with the lowly.[h] Never be wise in your own sight.
12:17 Repay no one evil for evil, but give thought to do what is honorable in the sight of all.
12:18 If possible, so far as it depends on you, live peaceably with all.
12:19 Beloved, never avenge yourselves, but leave it[i] to the wrath of God, for it is written, "Vengeance is mine, I will repay, says the Lord."
12:20 To the contrary, "if your enemy is hungry, feed him; if he is thirsty, give him something to drink; for by so doing you will heap burning coals on his head."
12:21 Do not be overcome by evil, but overcome evil with good.

41.如何在權柄前行事為人【羅 13:1-7】

引言

我們可以在許多場合中看見或聽說，羅馬書十三章是無條件順服政府的聖經依據，對不對？那麼，如何在權柄前行事為人的議題，就被提到我們每一位神兒女的面前了。 到底應該順服嗎？順服到什麼地步？順服到底在講什麼？我們來看第一點：

順服權柄背後的神

其實聖經講得很清楚，順服的本質，就是順服神！首先，因為權柄出於神。坦率講，這堂道不容易講。權柄出於神，沒有問題。問題是掌握權柄的人是敵基督，怎麼辦？ 這裡就有一個問題，就是神是否可以讓敵基督的人為祂所用？我們是否接納神的無所不能、甚至超越我們的認知？一方面神呼召摩西去帶領以色列人出埃及，但同時卻也容讓法老攔阻，對不對？神呼召我們去中國、伊朗、北朝鮮傳福音，但同時也容讓敵基督政權來逼迫教會。感覺上有些情何以堪啊！但是，這難道不是神得榮耀的機會嗎？

其次，拒絕接受神權柄。順服神將權柄賜給惡人，是神兒女對神的基本態度。約伯在苦難中一言不發，聖經說他口中沒有犯罪。我們呢？可能受一點苦就不行了，哪怕是一點兒委屈，也是情何以堪的。保羅在監獄中仍唱詩讚美神，就是在表達順服的態度。意思是即使是在綑綁中，我仍然堅信神的同在。甚至我保羅進監獄，也是神所賜的一份恩典、 更加是神得榮耀的良機。神將監門打開、鎖鏈鬆開、保羅們本可逃跑。獄卒醒來一看，覺得責任重大、無法擔當，「就拔刀要自殺。」但是，保羅選擇接受神的權柄、留在獄中。

最後，抗拒必自取刑罰。這裡所說的抗拒掌權的，是指對神的大能採取敵對的態度。大能囊括了權柄，權柄是表達神大能的方式。如此這般，就是抗拒神的命。「命」這個字翻譯得有些奇怪，原文是指神的性格、性情、或心意。神已經定意要委派彼拉多任猶大省總督，耶穌甚至主動走上十字架。耶穌不但順服、沒有抗拒、卻仍要受鞭傷、遭酷刑、最後死在十字架上。好像有些不公平，對嗎？王怡、曹三强等神的僕人因為傳福音、行善事、卻被判刑入獄，公平嗎？問題是，這世界有公平嗎？：我們看第二點:

良心法則行事為人

人犯罪以後，良心受到污染，已經無法達到起初神設計時的功用了。但是，神仍然有能力揀選一個不完美的器皿，來為神所用。首先，良心勝過懼怕。曹三强牧師在服刑時，晚上睡覺有兩個獄卒在一旁看著他。一開始曹牧師也不習慣，可能也很反感。但是，久而久之，曹牧師也心生憐憫，覺得這兩個獄卒挺可憐、就從良心中生出對他們的憐憫。 監獄當局最怕曹牧師開口禱告、也怕曹牧師對獄友們說話、傳福音。其實，此刻神已經得到當得的榮耀了。敵基督們怕福音被廣傳，因為真理一傳開，就照亮人心中的黑暗。曹牧師在獄中七年，每天都默禱。藉著禱告、祈求、和感謝，在基督裡得到神所賜出人意外的平安！

其次，主動生出坦然。如今，曹三强牧師成了「新三無人員」，就是無身份證、無護照、無工作。按理說，曹牧師應該感到很悲哀啦，對吧？但是，試問誰能攔阻福音的大能呢？聖經

說，福音本是神的大能，要救一切相信的。曹牧師的生活中有平安喜樂、有福音聚會、有教會的團契、有人接受浸禮、有歡聲笑語、有平安喜樂。與其在苦難中自怨自艾，倒不如主動進入大使命，在坦然無懼中見證在這城中有神的百姓、有以馬內利的同在、有從神而來的良心法則。因耶和華是我們的牧者，我們就必不致缺乏！

最後，平常人平常心。人若將所受的苦當作生活中的平常事，撒但也就奈何不了我們。耶穌基督受鞭傷，那帶鐵鉤的皮鞭每抽一下，都會帶出皮肉血絲、疼痛不已。但是，基督卻「不以自己與神同等為強奪的」、甚至「存心順服、以至於死、且死在十字架上。」 這其中的奧秘就是我們至高的主懷平常心、且以平常人自居，如經上所記：「反倒虛己、取了奴僕的形像、成為人的樣式」。所謂人的樣式，就是指平常人。看第三點：

恭敬態度當盡的義

態度決定人的高度，而態度是由我們的核心價值觀決定的。首先，平常人平常事。 無論我們生活在怎樣的社會制度裡，都不難找到當順服的事情，同意嗎？至少交通規則總要遵守吧？我們不能因為自己是屬靈人，就不遵守屬世的律法呀，同意嗎？作為一個社會的公民，繳納稅金是理所應當的。而且應該做的比非信徒更好，同意嗎？社區的公共利益也應該共同維護，對嗎？生活在牆國內，獨裁者封網洗腦，怎麼辦？硬來？還是求神的憐憫與智慧、幫助我們度過難關？ 即使是惡法，若要違背，也是要付代價的。做好足夠的心理準備，做在神面前當做的事就好了。無論結果如何，沒有埋怨就好！

其次，當懼怕當恭敬。正在聚會，警察來了，怎麼辦？有弟兄姊妹告訴我，說心裡好害怕！我說有懼怕是正常的，關鍵是因何而懼怕，對不對？若是因爲敬畏神而選擇對在上掌權者有一個恭敬的態度，蒙神悅納的。比較合適的態度是不卑不亢、和平理性地對答、不被情緒控制。法律不是說公民有宗教自由嗎？你們不是到海外來辦聖經展、說牆國有宗教自由嗎？我們今天聚會正是要為國泰民安、國家領導人禱告、求神的憐憫臨到、 包括大學生有工作、百姓有飯吃、經濟可以復甦。

最後，當仰望神公義。其實作為神兒女，是心裡最有底氣的人，對嗎？短短幾十年人生路，在世上不過是客旅。既不用求名求利、也不必佔有公共資源，一切都是為了祝福他人。傳福音，並不必勉強人。你信，就與我們同行天路得永生; 不信，就與撒但同在去地獄，各不相干。當然，可能最終也難免與在上掌權者發生衝突、甚至被釘上十字架，又如何呢？就效法主耶穌基督，為那些釘我們十字架的人禱告、求天父赦免他們就好啦！走天路、背十架，難，也不難！難與不難，全憑我們在神面前所懷的心思意念！

結語

好，感謝主！終於寫完這篇講章了，或可謂嘔心瀝血啊！當講的道必須講，不當講的、講不清楚的就當閉口不言！靠主得勝，包括我們可以為主殉道、或是繼續服事神！我們或活或死，總是主的人。因祂愛我、為我捨命！如今活著的，不再是我，乃是基督在我裡面活著！

我們一同禱告……

（羅 13:1-7）

13:1 在上有權柄的、人人當順服他．因為沒有權柄不是出於　神的．凡掌權的都是　神所命的 13:2 所以抗拒掌權的、就是抗拒　神的命．抗拒的必自取刑罰。

13:3 作官的原不是叫行善的懼怕、乃是叫作惡的懼怕。你願意不懼怕掌權的麼．你只要行善、就可得他的稱讚．
13:4 因為他是　神的用人、是與你有益的。你若作惡、卻當懼怕．因為他不是空空的佩劍．他是　神的用人、是伸冤的、刑罰那作惡的。
13:5 所以你們必須順服、不但是因為刑罰、也是因為良心。
13:6 你們納糧、也為這個緣故．因他們是　神的差役、常常特管這事。
13:7 凡人所當得的、就給他．當得糧的、給他納糧．當得稅的、給他上稅．當懼怕的、懼怕他．當恭敬的、恭敬他。

41.How to Act Before Authority【Romans 13:1-7】

Introduction

We can see or hear on many occasions that Romans 13 is the biblical basis for unconditional obedience to the government, right? Then, the issue of how to behave before authority is brought before each of us, the children of God. Should we obey? To what extent should we obey? What exactly is obedience talking about? Let's look at the first point:

Obey the God behind the authority

In fact, the Bible makes it very clear that the essence of obedience is to obey God! First, because authority comes from God. Frankly speaking, this sermon is not easy to preach. Authority comes from God, no problem. The problem is that the person holding authority is the Antichrist, what to do? There is a question here, that is, can God use the Antichrist for His own good? Do we accept God's omnipotence, even beyond our cognition? On the one hand, God called Moses to lead the Israelites out of Egypt, but at the same time allowed Pharaoh to stop them, right? God called us to preach the gospel in China, Iran, and North Korea, but at the same time allowed the Antichrist regime to persecute the church. It feels a bit embarrassing! But isn't this an opportunity for God to be glorified?

Secondly, refuse to accept God's authority. Obeying God's authority to the wicked is the basic attitude of God's children toward God. Job said nothing in his suffering, and the Bible said that there was no sin in his mouth. What about us? Maybe we can't stand a little suffering, even a little grievance, how can we bear it. Paul still sang hymns to praise God in prison, which was to express his obedient attitude. It means that even in bondage, I still firmly believe in God's presence. Even my going to prison, Paul, is a grace given by God, and it is also a good opportunity for God to be glorified. God opened the prison door, loosened the chains, and Paul and others could have escaped. When the jailer woke up and saw it, he felt that the responsibility was too heavy and he couldn't bear it, "he drew his sword to commit suicide." However, Paul chose to accept God's authority and stay in prison.

Finally, resistance will bring punishment upon oneself. The resistance to authority mentioned here refers to taking a hostile attitude towards God's power. Power encompasses authority, and authority is the way to express God's power. To do this is to resist God's command. The word "command" is translated a little strangely. The original text refers to God's character, disposition, or will. God had already decided to appoint Pilate as the governor of the province of Judea, and Jesus even took the initiative to go to the cross. Not only did Jesus obey and not resist, but he still had to be whipped, tortured, and finally died on the cross. It seems a little unfair, right? Wang Yi, Cao Sanqiang and other servants of God were sentenced to prison for preaching the gospel and doing good deeds. Is this fair? The question is, is there fairness in this world? Let's look at the second point:

Acting according to the law of conscience

After people sin, their consciences are polluted and can no longer fulfill the functions that God originally designed them to fulfill. However, God still has the power to choose an imperfect vessel to be used by Him. First, conscience overcomes fear. When Pastor Cao Sanqiang was serving his sentence, two jailers watched him sleep at night. At first, Pastor Cao was not used to it and might have been disgusted. However, over time, Pastor Cao also felt pity for the two jailers and felt pity for them from his conscience. The prison authorities were most afraid that Pastor Cao would pray and talk to his fellow inmates and preach the gospel. In fact, at this moment, God has already received the glory he deserves. The antichrists are afraid that the gospel will be widely spread, because once the truth is spread, it will illuminate the darkness in people's hearts. Pastor Cao prayed silently every day during his seven years in prison. Through prayer, supplication, and thanksgiving, obtaining the unexpected peace given by God in Christ!

Secondly, take the initiative to be calm. Today, Pastor Cao Sanqiang has become a "new three-no person", that is, no ID card, no passport, and no job. Logically, Pastor Cao should feel very sad, right? But who can stop the power of the gospel? The Bible says that the gospel is the power of God to save all who believe. Pastor Cao's life is filled with peace and joy, gospel gatherings, church fellowships, people being baptized, laughter, peace and joy. Instead of complaining about suffering, it is better to take the initiative to enter the Great Commission and testify in a calm and fearless manner that there are God's people in this city, the presence of Immanuel,and the law of conscience from God. Because the Lord is our shepherd, we will not lack!

Finally, ordinary people should have an ordinary mind. If people regard the suffering they endure as an ordinary thing in life, Satan will not be able to do anything to us. Jesus Christ was whipped, and every time the whip with iron hooks hit him, it would bring blood to his flesh and cause great pain. However, Christ "did not count equality with God a thing to be grasped," even "by becoming obedient to the point of death, even death on a cross." The secret is that our Supreme Lord has an ordinary mind and regards himself as an ordinary person, as it is written in the Bible: "but emptied himself, by taking the form of a servant, being born in the likeness of men." The so-called human form refers to ordinary people. Look at the third point:

To fulfill righteousness with respectful attitude

Attitude determines a person's altitude, and attitude is determined by our core values. First, ordinary people and ordinary things. No matter what kind of social system we live in, it is not difficult to find things to obey, agree? At least traffic rules must be obeyed, right? We cannot disobey worldly laws just because we are spiritual people. Do you agree? As a citizen of a society, it is natural to pay taxes. And we should do better than non-believers, agree? The public interests of the community should also be jointly maintained, right? Living in a walled country, the dictator blocks the Internet and brainwashes, what should we do? Should we do it by force? Or ask God for mercy and wisdom to help us get through the difficulties? Even if it is an evil law, if you want to violate it, you have to pay a price. Be mentally prepared and do what

you should do before God. No matter what the result is, just don't complain!

Secondly, we should be fearful and respectful. What should we do if the police come during a gathering? Some brothers and sisters told me that they were very scared! I said that it is normal to be afraid, the key is why we are afraid, right? If we choose to have a respectful attitude toward those in authority because of our fear of God, it will be accepted by God. A more appropriate attitude is to be neither humble nor arrogant, to answer peacefully and rationally, and not to be controlled by emotions. Doesn't the law say that citizens have religious freedom? Didn't you come overseas to hold a Bible exhibition and say that there is religious freedom in the walled country? Our gathering today is to pray for the peace and prosperity of the country and the national leaders, and to ask for God's mercy to come, including that college students have jobs, people have food to eat, and the economy can recover.

Finally, we should look up to God's righteousness. In fact, as children of God, we are the most confident people in our hearts, right? The journey of life in the world is just a journey of a few decades. There is no need to seek fame and fortune, nor to occupy public resources. Everything is for the purpose of blessing others. There is no need to force people to preach the gospel. If you believe, you will walk with us on the road to heaven and gain eternal life; if you do not believe, you will go to hell with Satan, and each of you has nothing to do with each other. Of course, it may be inevitable that we will eventually conflict with those in power, or even be nailed to the cross. What about it? Just follow the example of the Lord Jesus Christ, pray for those who nailed us to the cross, and ask the Heavenly Father to forgive them! Walking the road to heaven and carrying the cross is difficult, but not difficult either! Whether it is difficult or not depends entirely on our thoughts and minds before God!

Conclusion

Well, thank the Lord! I finally finished writing this sermon, which I worked so hard on! I must preach what I should preach, and keep silent about what I should not preach or cannot preach clearly! Relying on the Lord to win includes that we can be martyred for the Lord or continue to serve God! Whether we live or die, we are always the Lord's people. Because He loves me and died for me! It is no longer I who live, but Christ who lives in me!

Let us pray……

（Romans 13:1-7）

13:1 Let every person be subject to the governing authorities. For there is no authority except from God, and those that exist have been instituted by God.

13:2 Therefore whoever resists the authorities resists what God has appointed, and those who resist will incur judgment.

13:3 For rulers are not a terror to good conduct, but to bad. Would you have no fear of the one who is in authority? Then do what is good, and you will receive his approval,

13:4 for he is God's servant for your good. But if you do wrong, be afraid, for he does not bear the sword in vain. For he is the servant of God, an avenger who carries out God's wrath on the wrongdoer.

13:5 Therefore one must be in subjection, not only to avoid God’s wrath but also for the sake of conscience.
13:6 For because of this you also pay taxes, for the authorities are ministers of God, attending to this very thing.
13:7 Pay to all what is owed to them: taxes to whom taxes are owed, revenue to whom revenue is owed, respect to whom respect is owed, honor to whom honor is owed.

42.愛人如己的實踐【羅 13:8-14】

引言

事實上，羅馬書 12 章之後，保羅的信息，就一直圍繞著愛神愛人這最大的誡命展開。愛神，就當將身體獻上、當作活祭。在基督裡行事為人，是愛人的根基。上週講的在權柄前行事為人及今天要講的「愛人如己的實踐」，都是在剖析我們是否真正愛神的動機。我們來看第一點：

彼此相愛的緣由

對呀，為什麼要彼此相愛呢？ 問這個問題的原因，是因為罪人的本性是難以愛神愛人的。首先，愛的虧欠與不虧欠。什麼是愛的虧欠？就是在完美無瑕疵上出現了瑕疵， 如同人對神犯罪一樣。罪是人對神的虧欠、是在神永恆完美中的不達標。以致世人都犯了罪，虧缺了神的榮耀。這就是為什麼我們在神面前，要常以為虧欠，我們都欠了神的債、欠了祂榮耀的債。 那麼，為什麼又不虧欠呢？一是因爲基督的捨命，補足了我們的虧欠; 二是因為除了十字架是白白得來的，其餘的我們都不可虧欠、更加不能賺別人的便宜。因此，我們因爲欠了神的債，而不可虧欠人的債。

其次，愛的道德與不道德。當道德來到愛面前時，聖靈就會來拷問我們的動機、詢問我們的緣由。但是，當道德來到律法面前時，神也會來觀看我們生命的光景。在這個舞台上，甚至連是人與撒但也成了觀眾，來看看神的審判與公義。單單一句「凡事都不可虧欠人」，就會絆倒千萬人啊！試問有誰能在神的律法面前誇口？ 又有誰可以守全律法？ 在人不能、在神卻凡事都能！此話怎講？看路加福音七章，耶穌對那位稱為西門的法利賽人說, 那人愛多、罪就都得赦免了！神所看中的，是我們對祂的心啊！

最後，愛的完全與不完全。沒有人是完全的，對嗎？那麼，為什麼神又要我們完全呢？ 主在馬太福音五章四十八節說：「所以你們要完全、像你們的天父完全一樣。」 律法上隨便拿一條出來，馬上就顯出我們的虧欠。經文中所說的，「像那不可姦淫、不可殺人、不可偷盜、不可貪婪」，試問有誰敢誇口說自己的沒有犯過罪的呢？但是，保羅說：「或有別的誡命、都包在愛人如己這一句話之內了。」這裡最直接的指向，就是看看我們的心中是否生出「利他」的心理。你願意嗎？我們看第二點：

愛就成全了律法

律法非常有果效地指出我們生命中的虧欠，「因為世人都犯了罪、虧缺了神的榮耀。」基督在十字架上的捨命，補足了我們在律法上的虧欠。首先，愛成全了成長的律法。因著基督的道成肉身，律法延伸甚至進入成長的領域。我們知道，在舊約，律法的功用僅僅是指出人的罪來。更加糟糕的是，面對律法的責備與審判，人還無能為力、不知所措。耶穌基督更新了律法的總綱，指出最大的誡命就是盡心、盡性、盡意、盡力，愛主你的神，其次就是愛人如己。這是何等奇妙的恩典啊！猶太人在律法上的跌倒，如今卻因信基督、且因愛人就完全了律法。就是說，律法在這裡，將愛與律法放進屬靈生命的成長中榮神益人。

其次，愛成全了儆醒的律法。有人說，你是無法喚醒一個不願意醒來的人。對嗎？ 好像有些道理，對嗎？但是，大衛說：是「祂使我的靈魂甦醒、為自己的名引導我走義路。」換句話講，如果不是神使我甦醒，我又何德何能，可以自己醒來？是神的愛喚醒了我沉睡的靈。不但如此，神甚至將喚醒我，定義為神的律法。這也是律法的更新、從舊約到新約的更新。醒來的人，持續醒著，叫做儆醒。耶穌清早起來就去禱告、在客西馬尼園禱告、在十字架上禱告，都是在用他的大愛來喚醒我們、幫助我們儆醒！

最後，愛成全了生命的律法。信仰的道路不易，難在哪裡？ 難就難在一個真字，同意嗎？就是說，我們信耶穌基督，不能假信、 更不能自欺欺人。保羅說:「黑夜已深、白晝將近．我們就當脫去暗昧的行為、帶上光明的兵器。」信仰的核心是生命的改變，不是誇誇其談。既然是屬神兒女，就當活在光中。活在光中，就當告別「脫去暗昧的行為。」 總要從某一天開始，不再講假話、不再搬弄是非、不再姦淫、不再殺人、不再偷盜、不再貪婪、不再驕傲、不再虧欠人！我們看第三點：

要披戴基督耶穌

披戴，就是穿上的意思。有沒有想過，為什麼要穿戴耶穌基督呢？首先，脫去暗昧的行為。這是信仰的前提條件，就是要告別罪孽、迎向永生。先要肯定我們信主前的行為是暗昧的，這是認罪。接著就是要脫去老我，這是悔改。單單認罪、卻沒有悔改，所信的也就是枉然的了。暗昧，一是指無知，二是指敗壞。無知可以解釋為故意不知道， 如埃及的法老。一而再、再而三地攔阻以色列人出埃及，甚至第十災死了長子也不肯悔改，直到全軍覆沒、葬身在紅海。敗壞，是指一個人對神的話語、對聖靈的感動、對客觀的認知已經無感了。

其次，行事為人要端正。保羅說的帶上光明的兵器，就是指神兒女行事為人的好行為。 一個人的行為端正，是因爲神的愛在他生命裡，生出合神心意的核心價值觀。這個核心價值觀就是我們的兵器、也就是保羅說的光明的兵器。行天路、活永生，就是在為主打一場美好的仗。我們的品行端正並不是在作秀，乃是在為神做見證。世人看見了我們凡事奉主的名、好像行在白晝，神就得榮耀。若是我們能遵行保羅的勸勉:「不可荒宴醉酒．不可好色邪蕩．不可爭競嫉妒」，就真的脫暗昧的行為了。

最後，披戴主耶穌基督。 之所以要披戴，是因為我們遠離神已經很久。對屬靈的裝備、所穿的衣服、所呼的空氣、所當有的心思意念等，已經陌生了。所以今天基督送一件屬靈的軍裝，好方便我們為主去打仗。在為主爭戰的過程中，漸漸地，我們所穿戴的基督就深入我們的生命，以致我們也越來越像主了。在神的眼中，如今，活著的不再是我、乃是基督在我裡面活著。使得我們也不願再為肉體去安排、更不去放縱私慾了！這個蛻變的過程，可能是痛苦的，但一定是有平安的、有盼望的、有喜樂的。

結語

好，感謝主！愛是恆久忍耐、又有恩慈、愛是永不止息！愛成為使命，是因為神就是愛！不是我們愛，乃是因為神先愛我們，以致我們可以彼此相愛。因為愛的緣故，愛竟然成就了律法、也成全了律法。耶穌說，天地都要廢去，神的律法一筆一劃都不能廢去！ 求神幫助我們，披戴基督，叫我們的生命，見證主的美好！

我們一同禱告……

（羅 13:8-14）
13:8 凡事都不可虧欠人、惟有彼此相愛、要常以為虧欠．因為愛人的就完全了律法。
13:9 像那不可姦淫、不可殺人、不可偷盜、不可貪婪、或有別的誡命、都包在愛人如己這一句話之內了。
13:10 愛是不加害與人的、所以愛就完全了律法。
13:11 再者、你們曉得現今就是該趁早睡醒的時候、因為我們得救、現今比初信的時候更近
13:12 黑夜已深、白晝將近．我們就當脫去暗昧的行為、帶上光明的兵器。
13:13 行事為人要端正、好像行在白晝．不可荒宴醉酒．不可好色邪蕩．不可爭競嫉妒。
13:14 總要披戴主耶穌基督、不要為肉體安排、去放縱私慾。

42. The practice of loving your neighbor as yourself【Romans 13:8-14】

Introduction

In fact, after Romans 12, Paul's message has been centered around the greatest commandment of loving God and loving others. To love God, we should offer our bodies as living sacrifices. Acting in Christ is the foundation of loving others. Last week's talk about acting before authority and today's talk about "the practice of loving your neighbor as yourself" are both analyzing our motivation to truly love God. Let's look at the first point:

The reason for loving each other

Yes, why should we love one another? The reason for asking this question is that it is difficult for sinners to love God and others by nature. First, there is the debt and no debt of love. What is the debt of love? It is a flaw in the flawlessness, just like man sinned against God. Sin is man's debt to God, and it is not up to the standard of God's eternal perfection. As a result, all people have sinned and fallen short of God's glory. This is why we should always feel that we are in debt before God. We all owe God a debt and a debt to His glory. So, why don't we owe it? First, it is because Christ's sacrifice made up for our debt; second, except for the cross, which was obtained for free, we should not owe anything else, let alone take advantage of others. Therefore, because we owe God a debt, we should not owe others a debt.

Secondly, the morality and immorality of love. When morality comes before love, the Holy Spirit will interrogate our motives and inquire about our reasons. However, when morality comes before the law, God will also come to watch the state of our lives. On this stage, even people and Satan have become spectators to see God's judgment and righteousness. Just one sentence, "Owe no one anything," will stumble thousands and millions of people! Who can boast in front of God's law? And who can keep the law completely? What is impossible with man is possible with God! How can this be said? Look at Luke 7, Jesus said to the Pharisee called Simon, "He who loves much, all his sins are forgiven!" What God values is our heart toward Him!

Finally, the perfection and imperfection of love. No one is perfect, right? Then why does God want us to be perfect? The Lord said in Matthew 5:48: "You therefore must be perfect, as your heavenly Father is perfect. (Matthew 5:48)" Take any one of the laws and we will be found wanting. "You shall not commit adultery, You shall not murder, You shall not steal, You shall not covet," Who dares to boast that he has never committed a crime? But Paul said, "and any other commandment, are summed up in this word: "You shall love your neighbor as yourself." The most direct point here is to see if we have the mentality of "benefit others" in our hearts. Are you willing? Let's look at the second point:

Love is the fulfilling of the law

The law is very effective in pointing out the shortcomings in our lives, “for all have sinned and fall short of the glory of God.” Christ’s death on the cross made up for what we lack in the law. First, love fulfills the law of growth. Because of Christ’s incarnation, the law extends and even enters the field of growth. We know that in the Old Testament, the function of the law was only to point out people’s sins. What’s worse is that people are powerless and at a loss when faced with the rebuke and judgment of the law. Jesus Christ updated the summary of the law, pointing out that the greatest commandment is to love the Lord your God with all your heart, soul, mind, and strength, and the second is to love your neighbor as yourself. What a wonderful grace! The Jews fell in the law, but now they have fulfilled the law because of their faith in Christ and love for others. That is to say, the law is here, putting love and the law into the growth of spiritual life to glorify God and benefit people.

Secondly, love fulfills the law of vigilance. Some say you can’t wake someone who doesn’t want to wake up. Right? That makes sense, doesn’t it? But David said, “It is He who awakens my soul, He leads me in paths of righteousness for His name’s sake.” In other words, if God hadn’t awakened me, how could I have awakened myself? It was God’s love that awakened my dormant spirit. Not only that, God even defined awakening me as God’s law. This is also a renewal of the law, a renewal from the Old Testament to the New Testament. He who is awake and remains awake is on the alert. Jesus got up early in the morning to pray, prayed in the Garden of Gethsemane, and prayed on the cross. He was using his great love to awaken us and help us to be alert!

Finally, love fulfills the law of life. The path of faith is not easy. What is the difficulty? The difficulty lies in the word “true”. Do you agree? That is to say, when we believe in Jesus Christ, we cannot have false faith and we must not deceive ourselves or others. Paul said, “The night is far gone; the day is at hand. So then let us cast off the works of darkness and put on the armor of light.” The core of faith is the change of life, not just empty talk. Since we are children of God, we should live in the light. Living in the light means saying goodbye to “putting off the deeds of darkness.” We must start from a certain day and stop telling lies, spreading rumors, committing adultery, killing, stealing, being greedy, being proud, and owing others! Let’s look at the third point:

Put on the Lord Jesus Christ

To put on means to wear. Have you ever thought about why we should put on Jesus Christ? First, put off the deeds of darkness. This is the prerequisite for faith, that is, to say goodbye to sin and welcome eternal life. First, we must affirm that our deeds before believing in the Lord were dark, which is confession. Then we must put off the old self, which is repentance. If we only confess our sins but do not repent, our faith is in vain. Darkness refers to ignorance and corruption. Ignorance can be interpreted as deliberate ignorance, such as the Pharaoh of Egypt. He repeatedly prevented the Israelites from leaving Egypt, and even refused to repent when his eldest son died in the tenth plague, until the whole army was eliminated and buried in the Red Sea. Corruption means that a person has become insensitive to the words of God, the inspiration of the Holy Spirit, and objective cognition.

Secondly, we must behave properly. When Paul said to put on the armor of light, he was referring to the good behavior of God's children. A person's behavior is upright because God's love in his life has given rise to core values that are in line with God's will. This core value is our armor, which is what Paul called the armor of light. Walking the heavenly path and living eternal life is fighting a good fight for the Lord. Our upright conduct is not a show, but a testimony for God. God will be glorified when the world sees that we do everything in the name of the Lord as if we were walking in the day. If we can follow Paul's exhortation: "not in orgies and drunkenness, not in sexual immorality and sensuality, not in quarreling and jealousy." We have truly gotten rid of the work of darkness.

Finally, put on the Lord Jesus Christ. The reason for putting on is that we have been away from God for a long time. We have become unfamiliar with spiritual equipment, the clothes we wear, the air we breathe, the thoughts and mindsets we should have, etc. Therefore, today Christ sends us spiritual armor to facilitate us to fight for the Lord. In the process of fighting for the Lord, gradually, the Christ we wear becomes like our life, so that we become more and more like the Lord. In God's eyes, now it is no longer me who lives, but Christ who lives in me. This makes us no longer willing to make arrangements for the flesh, let alone indulge in selfish desires! This transformation process may be painful, but it must be peaceful, hopeful, and joyful.

Conclusion

Well, thank the Lord! Love is patient, kind, and never fails! Love becomes a mission because God is love! It is not because we love, but because God loves us first, so that we can love each other. Because of love, love has fulfilled the law and completed the law. Jesus said that heaven and earth will pass away, but not a single stroke of God's law will pass away! May God help us to put on Christ, so that our lives can bear witness to the beauty of the Lord!

Let us pray together……

（Romans 13:8-14）

13:8 Owe no one anything, except to love each other, for the one who loves another has fulfilled the law.
13:9 For the commandments, "You shall not commit adultery, You shall not murder, You shall not steal, You shall not covet," and any other commandment, are summed up in this word: "You shall love your neighbor as yourself."
13:10 Love does no wrong to a neighbor; therefore love is the fulfilling of the law.
13:11 Besides this you know the time, that the hour has come for you to wake from sleep. For salvation is nearer to us now than when we first believed.
13:12 The night is far gone; the day is at hand. So then let us cast off the works of darkness and put on the armor of light.
13:13 Let us walk properly as in the daytime, not in orgies and drunkenness, not in sexual immorality and sensuality, not in quarreling and jealousy.
13:14 But put on the Lord Jesus Christ, and make no provision for the flesh, to gratify its desires.

43. 彼此論斷的後果【羅 14:1-12】

引言

在彼此相愛的過程中，唯彼此論斷是最大的障礙與攔阻。論斷由心發出、成長於罪孽、滿了污穢骯髒之氣。我們看第一點：

不要辯論所疑惑的事

人的本性就是憂慮，而憂慮的原因就是疑惑，疑惑是信心的第一殺手。首先，信心是可以軟弱的。保羅說，有誰軟弱、我不軟弱呢（林後 11:29）？一位被鬼附的孩子，被啞巴鬼附著。其父帶其子來見耶穌，耶穌對他說：「你若能信、在信的人、凡事都能（可 9:23）」。結果你猜怎樣呢？聖經記載說：「孩子的父親立時喊著說、我信．但我信不足、求主幫助。」信心可以軟弱，卻不可放棄！保羅說：「我們若將起初確實的信心、堅持到底、就在基督裡有分了（來 3:14）。」行天路的人都是不同程度的信心軟弱者，卻同時必須是信心的持守者、且將信心進行到底、直到見主面之時。

其次，疑惑卻是不可辯論。聖經對疑惑的人是有勸勉的，雅各說：「只要憑著信心求、一點不疑惑．因為那疑惑的人、就像海中的波浪、被風吹動翻騰（雅 1:6）。」為何保羅說：「不要辯論所疑惑的事」呢？其實道理也很簡單，因為「神的國不在乎言語，乃是在於權能（哥林多前書 4:20）」！地上的事可以辯論，天上的事卻只能宣告、且唯有藉著啟示。耶穌說：「我的羊聽我的聲音，我也認識他們，他們也跟着我（約 10:27）」。同樣，「聖靈向衆教會所說的話，凡有耳的，就應當聽（啟 2:7）！」

最後，當各自對生命負責。心中被論斷的罪充滿的人，眼光比較容易專注在人的罪上。其實是自己的罪，卻要栽贓到別人身上、滿足自己罪孽的心願。在保羅的語境中，教會因為吃什麼、不吃什麼就引起紛爭、彼此論斷。為什麼就不能自己安靜在神的面前、過敬虔的日子呢？說白了，就是不願意負起生命的責任！當你不負責任時，責任會回頭追趕你、直到追上、咬到你的衣角、追討你的罪債為止！其實，你是可以選擇將所疑惑的事情存在心裡、禱告求問神、直到見主面時、向主討教！我們看第二點：

不要論斷別人的僕人

誰是別人的僕人？誰又是誰的主人？這都是我們日常生活中不常常去思考的問題，界線也不容易分得清楚。首先，你論斷的是哪位？這往往是我們平常說話時的盲點，就是不知道我們正在對誰說話！俗話說，打狗還要看主人呢，對不對？保羅在耶路撒冷為主作見證時，大祭司亞拿尼亞吩咐人打他的嘴。保羅當然不高興，就對他說：「你這粉飾的牆、神要打你．你坐堂為的是按律法審問我、你竟違背律法、吩咐人打我麼（徒 23:3）。」這時，「站在旁邊的人說、你辱罵神的大祭司麼」？保羅說：我不曉得他是大祭司！還引經據典說：「不可毀謗你百姓的官長（出 22:28）。」

其次，你論斷的是哪日？不但要知道站在我們面前的是誰，還要曉得說話時是否合時宜。保羅說：「有人看這日比那日強、有人看日日都是一樣．只是各人心裡要意見堅定。」這裡提出

一個非常重要的時空觀，就是每個人都有神所賜的獨特的時空。就連基督的道成肉身、降世為人，也是選擇時候滿足的時候（加 4:4）。你我也是如此，聖經說：「你的日子如何、你的力量也必如何（申 33:25）。」所以，當我們要下一個結論、甚至要去論斷之時，別忘了聖經的時空觀，別忘了祂才是時空的掌管者。

最後，你論斷的是何故？亞當的後裔最大的特點，就是迷失方向、不知所以。時光走到今天的世代，我們不難發現世間不乏躺平之人、迷失墮落之輩。即使是在教會，真心去活基督、行使命的並不多。彷彿不難見到愛論斷、卻不知為何要論斷、論斷些什麼，卻滿口噴糞、吐些污穢骯髒之語、造謠生事之言。說白了，你到底因何緣故而活在世間呢？為主活，就請專注福音！為撒但活，就請離開教會！不要在神的家中耀武揚威、飛揚跋扈、愚昧無知！難道你不知道，神是不可輕慢的嗎？我們看第三點：

不要論斷教會的弟兄

記得我們剛成立麥肯尼華人浸信會時，曾經對弟兄姊妹說，教會內不可講是非、且對講是非「零容忍」！有一位姊妹問，為什麼？因為講是非、及論斷是破壞、拆散教會、羞辱主名的最大殺手！首先，論斷的根源是驕傲。有沒有想過，人為什麼會論斷呢？血氣是觸發點，緣由卻是內心的驕傲。心想我什麼世面沒見過？甚至還閱人無數，我就論斷你了，你能拿我怎麼辦？人在江湖久了，就曾為滄海難為水，再也不容易尋回起初神所造的安靜之心。特別是當驕傲在心裡掌權時，就更加肆無忌憚、毫無敬畏之心了。撒但只需輕輕吹吹風，夏娃就吃了那果子、還膽大妄為地給了她的丈夫亞當吃。夏娃在此，也成了輕看弟兄的鼻祖！從此，人世間在家中妻子不順服丈夫的驕傲也蔚然成風、流行天下了！

其次，論斷之人無法交帳。論斷時呈口舌之快，當時感到很爽，彷彿也能悅人的眼目、甚至是精神氣爽。但是，話語一出口，就覆水難收了呀！講是非、說論斷，內心深處好像是上了癮、不吐不快。無論是毒癮、賭癮、網癮、性癮、遊戲癮、再加上今天說的這個論斷之癮，本質上都是因為邪靈在掌控人的生命。今天，耶穌要經過你生命中的格拉森、要趕走你生命中的兩千頭豬。你願意嗎？前提是，你必須放棄這兩千頭豬的貪婪！

最後，論斷之人生不如死。貪婪不肯放手，兩千頭豬就將牢牢地住在你的身上。豬圈裡的屎尿一地，與你所住之地同流合污、臭氣熏天，人竟然對自己的光景無感。如果一個人曾經真信了耶穌，應該體會到此時此刻是生不如死的。若是將真信耶穌進行到底，就必然會生出悔改之心。施浸約翰說：「天國近了，你們應當悔改！」可以說，這就是新約聖經的「初心」，也是神對人不變的心！請問，你是否願意「以耶穌基督的心為心」、跟隨主的腳蹤、直到永遠？

結語

感謝主！有疑惑、不要緊、常禱告、多求問、就是不要去爭辯。因為屬天的真理從來都是啟示、宣告出來的。唯有屬世界的才會去爭辯、也喜愛去辯論。論斷以先，當清楚自己的光景、明白自己的位份、了解對方的時空、謹言慎行，免得落入撒但的圈套。在教會裡就更加應當儆醒禱告，否則，落入撒但的試探就成了大概率的事情了。重要的事情說三遍：錯了不要緊，悔改快回頭！神在等你，你願意嗎？

我們一同禱告……

（羅馬書 14:1-12）
14:1 信心軟弱的、你們要接納、但不要辯論所疑惑的事。
14:2 有人信百物都可喫．但那軟弱的、只喫蔬菜。
14:3 喫的人不可輕看不喫的人．不喫的人不可論斷喫的人．因為　神已經收納他了。
14:4 你是誰、竟論斷別人的僕人呢。他或站住、或跌倒、自有他的主人在．而且他也必要站住．因為主能使他站住。
14:5 有人看這日比那日強、有人看日日都是一樣．只是各人心裡要意見堅定。
14:6 守日的人、是為主守的．喫的人、是為主喫的、因他感謝　神．不喫的人、是為主不喫的、也感謝　神。
14:7 我們沒有一個人為自己活、也沒有一個人為自己死。
14:8 我們若活著、是為主而活．若死了、是為主而死．所以我們或活或死、總是主的人。
14:9 因此基督死了、又活了、為要作死人並活人的主。
14:10 你這個人、為甚麼論斷弟兄呢．又為甚麼輕看弟兄呢．因我們都要站在　神的臺前。
14:11 經上寫著、『主說、我憑著我的永生起誓、萬膝必向我跪拜、萬口必向我承認。』
14:12 這樣看來、我們各人必要將自己的事、在　神面前說明。

43. The consequences of judging one another【Romans 14:1-12】

Introduction

In the process of loving each other, judging each other is the biggest obstacle and hindrance. Judgment comes from the heart, grows in sin, and is full of filth and dirt. Let's look at the first point:

Do not debate doubtful matters

It is human nature to worry, and the cause of worry is doubt, which is the first killer of faith. First, faith can be weak. Paul said, "Who is weak, and I am not weak? (2 Cor. 11:29)" A demon-possessed child, who was possessed by a dumb demon, was brought to Jesus by his father. Jesus said to him: " 'If you can'! All things are possible for one who believes. (Mark 9:23)" Guess what happened? The Bible says: "Immediately the father of the child cried out] and said, "I believe; help my unbelief!" Faith can be weak, but it cannot give up! Paul said: "For we have come to share in Christ, if indeed we hold our original confidence firm to the end. (Hebrews 3:14)" Those who walk the heavenly path are all weak in faith to varying degrees, but at the same time they must be those who persevere in their faith and carry their faith through to the end until they see the Lord.

Secondly, doubts cannot be debated. The Bible has exhortations for those who doubt. James said: "But let him ask in faith, with no doubting, for the one who doubts is like a wave of the sea that is driven and tossed by the wind. (James 1:6)" Why did Paul say, "Do not debate doubtful matters" ? In fact, the reason is very simple. Because "For the kingdom of God does not consist in talk but in power. (1 Cor. 4:20)" Earthly things can be debated, but heavenly things can only be declared, and only by revelation. Jesus said: "My sheep hear my voice, and I know them, and they follow me. (John 10:27)" Same, "He who has an ear, let him hear what the Spirit says to the churches. (Revelation 2:7)"

Finally, each of us should be responsible for our own lives. People whose hearts are filled with judgment of sin tend to focus on other people's sins. In fact, it is their own sin, but they want to frame others and satisfy their sinful desires. In Paul's context, the church quarreled and judged each other because of what to eat or not to eat. Why can't we be quiet before God and live a pious life? To put it bluntly, we are unwilling to take responsibility for our lives! When you are irresponsible, responsibility will chase you back until you catch up, bite the corner of your clothes, and collect your sin debt! In fact, you can choose to keep the doubts in your heart, pray and ask God, until you meet the Lord and ask the Lord for advice! Let's look at the second point:

Don't judge other people's servants

Who is the servant of others? Who is the master of others? These are questions that we don't often think about in our daily lives, and the boundaries are not easy to distinguish. First of

all, who are you judging? This is often a blind spot when we speak normally, that is, we don't know who we are talking to! As the saying goes, you should look at the owner before you beat the dog, right? When Paul was testifying for the Lord in Jerusalem, the high priest Ananias ordered someone to hit him on the mouth. Paul was of course unhappy, so he said to him: "God is going to strike you, you whitewashed wall! Are you sitting to judge me according to the law, and yet contrary to the law you order me to be struck? (Acts 23:3)" At this time, "those standing by said, are you insulting God's high priest?" Paul said, "I didn't know he was a high priest!" He also quoted the scriptures and said: "You shall not revile God, nor curse a ruler of your people. (Exodus 22:28)"

Secondly, what day are you judging? Not only do we need to know who is standing before us, but we also need to know whether it is appropriate to speak at the right time. Paul said: "One person esteems one day as better than another, while another esteems all days alike. Each one should be fully convinced in his own mind. (Romans 14:5)" This brings up a very important concept of time and space, that is, everyone has a unique time and space given by God. Even Christ's incarnation and coming to earth as a human being was a time when the fullness of time had come (Gal. 4:4). The same is true for you and me. The Bible says: "As your days, so shall your strength be. (Deuteronomy 33:25)" Therefore, when we are about to draw a conclusion or even make a judgment, don't forget the biblical view of time and space, and don't forget that He is the ruler of time and space.

Finally, why are you judging? The biggest characteristic of the descendants of Adam is that they are lost and don't know why. As time goes by to today's generation, it is not difficult for us to find that there are many people who lie down, lost and fallen in the world. Even in the church, there are not many people who truly live Christ and carry out the mission. It seems that it is not difficult to see people who love to judge, but don't know why they judge or what they judge, but they are full of shit, spit out some dirty and filthy words, and spread rumors. To put it bluntly, why are you living in the world? If you live for the Lord, please focus on the gospel! If you live for Satan, please leave the church! Don't show off, be domineering, and be ignorant in God's house! Don't know that God cannot be mocked? Let's look at the third point:

Don't judge your brothers in the church

I remember when we first established the McKinney Chinese Baptist Church, we told the brothers and sisters that gossip was not allowed in the church and there was a "zero tolerance" policy for gossip! A sister asked why? Because gossip and judgment are the biggest killers that destroy and tear apart the church and dishonor the Lord's name! First of all, the root of judgment is pride. Have you ever thought about why people judge? Flesh is the trigger, but the reason is inner pride. I have seen everything in the world. I have even seen countless people, and I judge you, what can you do to me? When you have been in life on the road for a long time, everything else feels inadequate, and it will be difficult to find the quiet heart created by God in the beginning. Especially when pride is in power in the heart, it will be more unscrupulous and without fear. Satan only needs to blow the wind lightly, and Eve ate the fruit and gave it to her husband Adam boldly. Eve also became the ancestor of despising brothers! From then on, the pride of wives not obeying their husbands at home has become a trend and popular all over the

world!

Secondly, people who judge cannot give an account. When judging, you feel good at the time, as if you can also please people's eyes and even refresh your spirit. However, once the words are out, it is hard to take them back! Talking about gossip and judging, it seems that deep down in your heart you are addicted and can't help but speak out. Whether it is drug addiction, gambling addiction, Internet addiction, sex addiction, game addiction, plus the addiction to judging that we are talking about today, it is essentially because evil spirits are controlling people's lives. Today, Jesus will pass through the Gerasenes in your life and drive away the two thousand pigs in your life. Are you willing? The premise is that you must give up the greed of these two thousand pigs!

Finally, judgmental life is worse than death. If you are greedy and refuse to let go, two thousand pigs will live firmly on you. The feces and urine in the pigsty are all over the ground, and the place where you live is mixed with the stench, and people are actually indifferent to their own situation. If a person has truly believed in Jesus, he should realize that at this moment, life is worse than death. If you truly believe in Jesus to the end, you will inevitably have a heart of repentance. John the Baptist said, "The kingdom of heaven is at hand, you should repent!" It can be said that this is the "original intention" of the New Testament, and it is also God's unchanging heart for man! May I ask, are you willing to "have the heart of Jesus Christ" and follow the Lord's footsteps forever?

Conclusion

Thank the Lord! It doesn't matter if you have doubts, pray often, ask more questions, and just don't argue. Because the heavenly truth has always been revealed and declared. Only those who belong to the world will argue and love to debate. Before judging, you should be clear about your own situation, understand your own position, understand the other party's time and space, and be careful in what you say and do, lest you fall into Satan's temptation. In the church, you should be more vigilant and pray, otherwise, falling into Satan's temptation will become a high probability. Important things are said three times: It doesn't matter if you are wrong, repent and turn back quickly! God is waiting for you, are you willing?

Let us pray……

（Romans 14:1-12）

14:1 As for the one who is weak in faith, welcome him, but not to quarrel over opinions.
14:2 One person believes he may eat anything, while the weak person eats only vegetables.
14:3 Let not the one who eats despise the one who abstains, and let not the one who abstains pass judgment on the one who eats, for God has welcomed him.
14:4 Who are you to pass judgment on the servant of another? It is before his own master that he stands or falls. And he will be upheld, for the Lord is able to make him stand.
14:5 One person esteems one day as better than another, while another esteems all days alike. Each one should be fully convinced in his own mind.
14:6 The one who observes the day, observes it in honor of the Lord. The one who eats, eats in

honor of the Lord, since he gives thanks to God, while the one who abstains, abstains in honor of the Lord and gives thanks to God.
14:7 For none of us lives to himself, and none of us dies to himself.
14:8 For if we live, we live to the Lord, and if we die, we die to the Lord. So then, whether we live or whether we die, we are the Lord's.
14:9 For to this end Christ died and lived again, that he might be Lord both of the dead and of the living.
14:10 Why do you pass judgment on your brother? Or you, why do you despise your brother? For we will all stand before the judgment seat of God;
14:11 for it is written,"As I live, says the Lord, every knee shall bow to me, and every tongue shall confess to God."
14:12 So then each of us will give an account of himself to God.

44.彼此絆倒的悲哀【羅 14:13-23】

引言

教會生活的目的，是傳福音、作見證、效法基督、與神同行、榮神益人、存謙卑、敬虔的心、且必須要結出聖靈的果子！為此，保羅勸勉我們切勿彼此絆倒，免得我們難以向主交帳、甚至在黑暗中切齒痛苦悲哀了。我們來看第一點：

不給弟兄放下絆腳跌人之物

屬神的兒女若知道自己所信的是誰，大概率應該會生出敬畏之心吧？只是可惜的是現實中卻不是這樣，絆倒弟兄的事情屢見不鮮、四處可見。首先，論斷是教會的殺手。論斷的本質就是對神的小信、甚至不信。當論斷成為一個人的牢籠綑綁時，彼此論斷就活泛起來、如同一塊發酵的麵團。法利賽人就是耶穌口中常常責備的人，並且勸勉門徒不可效法法利賽人的假冒為善。人心比萬物都詭詐，一旦聽見有論斷的話進入耳中，就有可能將所聽到的信心之道擠出耳中。教會給弟兄姊妹的勸勉是，聽見有是非、論斷的話語，先安靜、再讀經、禱告之後與教會牧者分享、免得與是非論斷者一同參與論斷、傷害教會。

其次，陰陽兩道地獄之火。經文中出現的「不給弟兄放下絆腳跌人之物」有兩重意思：一是絆腳、二是跌人。絆腳是指對教會公開的攻擊，特別是對牧者的羞辱、誹謗、造謠生事。跌人是指暗中背後的作為，包括在背後議論、藉著文字、影音等渠道散播是非、及各種不同的手段發出對教會攻擊的火箭。屬神的人不會作出攻擊教會的事情，唯有屬撒但的人才會對教會生出仇恨之心、發出惡毒之語。

最後，基督斷定人的生死。保羅當時面對羅馬教會的情況，是關於是否能吃所謂不潔淨之物。羅馬教會有些人拿了個雞毛當令箭，還真以為自己得了什麼「尚方寶劍」，可以對教會大開殺戒、隨己意屠城殺戮了。你是誰？竟敢論斷基督的僕人？吃什麼、喝什麼，凡是憑信心的，在神面前都是潔淨的。什麼時候輪到你站在基督權柄之上妄下結論、橫加指責？你所論斷的人，正是基督為他們捨命的！我也很好奇，兩千年前的羅馬教會，怎麼會有如此毫無敬畏之心的人呢？難道他們真的以為神是可以輕慢的嗎？當然，以後的歷史告訴我們，羅馬城所受到的咒詛也已經說明了問題！我們看第二點：

不可叫你的善被愚昧人毀謗

基督面對羅馬人的惡，為我們樹立了榜樣。主耶穌基督在十架上，為那些釘他十字架的人禱告，求父神赦免他們。首先，每一個人都當儆醒自守。當屬靈攻擊臨到時，往往是許多人自己站立不住。有一年我去廣州訪問家人，聽到我的髮小告訴我一句話：「打開車門往裏看，個個都是貪污犯。先槍斃、後立案、保證沒有冤假錯案！」我問，就沒有一個例外的嗎？有一次我在一個連省跨地的工商團契講道，我說，你們都是基督徒商人，對吧？請問你們當中有沒有一個人的第一桶金是乾淨的？沒有收賄受賄？沒有虛報假報當繳稅金？竟然沒有一個人敢站出來！我問他們：你們如此這般的屬靈光景，如何服事神呢？

其次，教會擁有綑綁釋放權柄。保羅說：「因為神的國、不在乎喫喝、只在乎公義、和平、

並聖靈中的喜樂。」神的國，就是神掌權的地方。基督是頭，教會是祂的身體。神在世上就是藉著他的身體來行使權柄，教會在地上捆綁，基督就在天上捆綁。敵基督政權、及一切撒但的跟隨者眼睛是瞎的，看不清這屬靈的奧秘。他們以為教會軟弱、好欺負，所以就肆意毀教堂、拆十架、抓神僕、施酷刑、造謠言、吐毀謗、扇陰風、點鬼火、貼網聞、顯惡毒。殊不知神審判的手已經臨近！

最後，懷著將人挽回的心管教。當然，作為教會，目的不是擁有權柄，乃是彰顯神的公義、和平、並聖靈中的喜樂。神的公義就是聖經所彰顯出來神的榮耀，及人的生命所當行之事的標準，也就是神眼中所看為對的事情。和平是基督的使命，旨在帶來神人關係的更新，就是神人關係的重建與和好。聖靈中的喜樂，是指聖靈對我們作隨時的幫助、以及結出聖靈果子時的滿足。教會的管教，目的也是幫助弟兄姊妹最終能行公義、好憐憫、存謙卑的心與神同行、回到神的懷抱裡來。我們看第三點：

不可因食物毀壞上帝的工程

人世間，除了耶穌基督，其他的事情，有什麼意義呢？人若是因耶穌而吃喝，就有永恆的意義。否則，人不過是吃喝自己的罪了。首先，神與人都喜悅的心。人生走到底，到底為了什麼？吃喝重要嗎？或者說，因為吃喝那些屬世界的事情，就發動屬靈的攻擊，值得嗎？何者重、何者輕，難道分不清嗎？或是吃肉、或是喝酒、又或是吃牛肉、烤羊肉，怎麼就成了羅馬教會的主內紛爭呢？難道你因為食物，就想毀掉神的工程嗎？惡事做多了，聖靈的責備必然會臨到！你若是屬聖靈的，也必然會感受到聖靈與你的心對你的責備！人一生所行的，全在乎人的內心，這是神所在乎的。

其次，在基督裡卻不自責。 一個人若是誠實無偽、對神坦然相待，就必然要面對神的審判。明知是神不喜悅的事，就堅決不做！不要說是叫弟兄跌倒，哪怕是叫弟兄受損的事情，一件也不可行。保羅勸勉我們：「所以我們務要追求和睦的事、與彼此建立德行的事。」既有德行，就不應該因食物叫人跌倒。更加不能因爲自己的罪而不接受教會的管教、辜負了基督在十架上為他捨命的大愛啊！如此這般，豈能不自責呢？

最後，凡不出於信心是罪。聖經說，人非有信，不能得神喜悅。既然信得過神，為何不能在基督裡，是就說是、不是就說不是呢？在基督的身體裡有全然的平安與恩典，有什麼不能擺在桌面上說清楚、講明白的呢？非要去行是或非以外的事情呢？豈不知離開了基督的身體，我們迷失方向、如羊走迷、偏行己路，就成了大概率事情了。或許，當趁著基督或仍可以挽回你的當下，快快因信回轉、認罪悔改、回到基督的身體裡，接受教會的管教、領受主的恩典！別忘了神所愛的祂才會管教啊！

結語

親愛的弟兄姊妹，末日近了，基督已經站在門口了。祂說到了末日，民要攻打民、國要攻打國、必有地震、饑荒、瘟疫、死亡的事情發生。俄烏戰火未停，泰國與柬埔寨又開戰了！台海、南海等戰爭危機就在眼前，三戰、核戰、末日戰爭的腳步正向我們走來。請問我們還有必要窩裡鬥嗎？假如你是弟兄，就請停止手中的火箭吧！當然，假如你不是主內的弟兄，神的審判已經上路，離你不遠了！

我們一同禱告……

（羅 14:13-23）

14:13 所以我們不可再彼此論斷．寧可定意誰也不給弟兄放下絆腳跌人之物。

14:14 我憑著主耶穌確知深信、凡物本來沒有不潔淨的．惟獨人以為不潔淨的、在他就不潔淨了。

14:15 你若因食物叫弟兄憂愁、就不是按著愛人的道理行。基督已經替他死、你不可因你的食物叫他敗壞。

14:16 不可叫你的善被人毀謗．

14:17 因為　神的國、不在乎喫喝、只在乎公義、和平、並聖靈中的喜樂。

14:18 在這幾樣上服事基督的、就為　神所喜悅、又為人所稱許。

14:19 所以我們務要追求和睦的事、與彼此建立德行的事。

14:20 不可因食物毀壞　神的工程．凡物固然潔淨、但有人因食物叫人跌倒、就是他的罪了。

14:21 無論是喫肉、是喝酒、是甚麼別的事、叫弟兄跌倒、一概不作纔好。

14:22 你有信心、就當在　神面前守著。人在自己以為可行的事上、能不自責、就有福了。

14:23 若有疑心而喫的、就必有罪．因為他喫、不是出於信心．凡不出於信心的都是罪。

44.The sorrow of stumbling over each other【Romans 14:13-23】

Introduction

The purpose of church life is to preach the gospel, bear witness, imitate Christ, walk with God, glorify God and benefit others, be humble and pious, and must bear the fruit of the Holy Spirit! For this reason, Paul exhorts us not to stumble upon each other, lest we find it difficult to give an account to the Lord, or even gnash our teeth in pain and sorrow in the darkness. Let's look at the first point:

Do not put a stumbling block in your brother's way

If the children of God knew who they believed in, they would probably have a fear of God, right? Unfortunately, this is not the case in reality. It is common to see brothers stumbling everywhere. First of all, judgment is a killer of the church. The essence of judgment is a lack of faith in God, or even no faith. When judgment becomes a person's cage and bondage, mutual judgment becomes active, like a piece of fermented dough. The Pharisees were the people whom Jesus often rebuked, and he exhorted his disciples not to imitate the hypocrisy of the Pharisees. The heart is more deceitful than all things. Once a judgmental word enters the ear, it is possible to squeeze out the faith that is heard. The church's exhortation to brothers and sisters is that when you hear words of gossip and judgment, you should be quiet first, then read the Bible, pray, and then share with the church pastors, so as not to participate in judgment with the judges and hurt the church.

Secondly, the Yin and Yang hellfires. The verse "not putting a stumbling block or cause of fall for your brother" has two meanings: one is stumbling, and the other is falling. Stumbling refers to open attacks on the church, especially humiliating, slandering, and spreading rumors against pastors. Falling refers to actions done behind the scenes, including talking behind the back, spreading rumors through text, video, and other channels, and launching rockets to attack the church through various means. People who belong to God will not attack the church. Only people who belong to Satan will have hatred for the church and speak malicious words.

Finally, Christ determines life and death. The situation that Paul faced in the Roman church at that time was about whether or not to eat so-called unclean things. Some people in the church wave a chicken feather as a token of authority, and really thought that they had obtained some kind of "imperial sword" and could slaughter the church and massacre the city as they pleased. Who are you? How dare you judge the servants of Christ? Whatever you eat and drink, everything that is by faith is clean before God. When will it be your turn to stand above Christ and make rash conclusions and accusations? The person you are judging is the one for whom Christ died! I am also very curious, how could there be such people without reverence in the Roman church two thousand years ago? Do they really think that God can be despised? Of course, later history tells us that the curse on the city of Rome has also explained the problem!

Let's look at the second point:

Do not let your good be spoken of as evil by fools

Christ set an example for us in facing the evil of the Romans. On the cross, the Lord Jesus Christ prayed for those who crucified him, asking God the Father to forgive them. First, everyone should be alert and self-disciplined. When spiritual attacks come, many people often cannot stand up. One year when I went to Guangzhou to visit my family, I heard my childhood friend tell me: "Open the car door and look inside, everyone is a corrupt official. Shoot them first, then file a case, and guarantee that there will be no false or wrongful convictions!" I asked, is there no exception? Once I preached in a business fellowship that spanned provinces, and I said, you are all Christian businessmen, right? Excuse me, is there anyone among you who got his first pot of gold cleanly? Did you not accept bribes? Did he not make false reports to pay taxes? As a result, no one dared to stand up! I asked them: How can you serve God in such a spiritual state?

Second, the church has the authority to bind and loose. Paul said, "For the kingdom of God is not a matter of eating and drinking but of righteousness and peace and joy in the Holy Spirit. (Romans 14:17)" The Kingdom of God is where God rules. Christ is the head and the church is His body. God exercises authority on earth through His body. When the church is bound on earth, Christ is bound in heaven. The Antichrist regime and all of Satan's followers are blind and cannot see this spiritual mystery. They think the church is weak and easy to bully, so they wantonly destroy churches, tear down crosses, arrest God's servants, torture, spread rumors, spit out slander, fan the flames, light ghost lights, post online news, and show viciousness. Little do they know that the hand of God's judgment is approaching!

Finally, discipline with the heart to restore people. Of course, as a church, the purpose is not to have authority, but God's righteousness, peace, and joy in the Holy Spirit. God's righteousness is the glory of God revealed in the Bible and the standard of what should be done in human life, that is, what is right in God's eyes. Peace is Christ's mission, which only brings about the renewal of the relationship between God and man, that is, the reconstruction and reconciliation of the relationship between God and man. The joy in the Holy Spirit refers to the Holy Spirit's help to us at all times and the satisfaction when we bear the fruit of the Holy Spirit. The purpose of the church's discipline is also to help brothers and sisters eventually practice justice, love mercy, walk humbly with God, and return to God's arms. Let's look at the third point:

Do Not Destroy God's Work Because of Food

In this world, what is the meaning of other things besides Jesus Christ? If people eat and drink because of Jesus, there will be eternal meaning. Otherwise, people are just eating and drinking their own sins. First of all, a heart that pleases God and man. What is the purpose of life? Is eating and drinking important? In other words, is it worth it to launch a spiritual attack because of eating and drinking those worldly things? Can't you tell which is more important and which is lighter? Whether it is eating meat, drinking wine, or eating beef or roasted lamb, how can it become a dispute within the Roman Church? Do you want to destroy God's work because of food? If you do too many evil things, the rebuke of the Holy Spirit will surely come! If you

belong to the Holy Spirit, you will also feel the rebuke of the Holy Spirit and your heart! What a person does in his life depends entirely on his heart, and this is what God cares about.

Secondly, in Christ, we do not blame ourselves. If a person is honest and sincere and treats God with openness, he will inevitably face God's judgment. If you know that something is displeasing to God, you must not do it! Do not say that it will cause your brother to fall, even if it will cause your brother to suffer damage, do not do anything. Paul exhorts us: "So then let us pursue what makes for peace and for mutual upbuilding." If you have good morals, you should not offend others with food. You should not refuse the church's discipline because of your sins, and fail the great love of Christ who died for you on the cross! If you do this, how can you not blame yourself?

Finally, whatever is not out of faith is sin. The Bible says that without faith it is impossible to please God. Since we can trust in God, why can't we say yes if it is yes and no if it is no in Christ? There is complete peace and grace in the body of Christ. What can't be put on the table and made clear? Do we have to do things other than yes or no? Don't you know that if we leave the body of Christ, we will lose our way, go astray like sheep, and go our own way, which will become a high probability. Perhaps, while Christ may still be able to redeem you, quickly turn around by faith, confess your sins and repent, return to the body of Christ, accept the discipline of the church, and receive the grace of the Lord! Don't forget that God will discipline those whom He loves!

Conclusion

Dear brothers and sisters, the end is near, and Christ is already standing at the door. He said that at the last days, nation will rise against nation, and kingdom against kingdom. There will be earthquakes, famine, plague, and death. The war between Russia and Ukraine has not stopped, and Thailand and Cambodia are at war again! The war crises in the Taiwan Strait and the South China Sea are just around the corner. The footsteps of World War III, nuclear war, and the Doomsday War are approaching us. Do we still need to fight among ourselves? If you are a brother, please stop the rockets in your hands! Of course, if you are not a brother in the Lord, God's judgment is on the way and is not far from you!

Let us pray……

（Romans 14:13-23）

14:13 Therefore let us not pass judgment on one another any longer, but rather decide never to put a stumbling block or hindrance in the way of a brother.

14:14 I know and am persuaded in the Lord Jesus that nothing is unclean in itself, but it is unclean for anyone who thinks it unclean.

14:15 For if your brother is grieved by what you eat, you are no longer walking in love. By what you eat, do not destroy the one for whom Christ died.

14:16 So do not let what you regard as good be spoken of as evil.

14:17 For the kingdom of God is not a matter of eating and drinking but of righteousness and peace and joy in the Holy Spirit.

14:18 Whoever thus serves Christ is acceptable to God and approved by men.
14:19 So then let us pursue what makes for peace and for mutual upbuilding.
14:20 Do not, for the sake of food, destroy the work of God. Everything is indeed clean, but it is wrong for anyone to make another stumble by what he eats.
14:21 It is good not to eat meat or drink wine or do anything that causes your brother to stumble.
14:22 The faith that you have, keep between yourself and God. Blessed is the one who has no reason to pass judgment on himself for what he approves.
14:23 But whoever has doubts is condemned if he eats, because the eating is not from faith. For whatever does not proceed from faith is sin.

45.彼此相愛之道【羅 15:1-13】

引言

保羅用了第十四章的整整一章的經文來談論斷，其目的就是說，論斷是彼此相愛最大的障礙。此情此景，當如何彼此相愛呢？我們來看第一點：

可否相互擔代

什麼叫做相互擔代呢？擔代一詞的含義有拿起來、或是移除的意思，其實就是拿得起、放得下的意思。首先，擔代的動機。能拿得起，說明身體有能力。又能放得下，說明生命有能力。被稱為是堅固的人，應該具備身體與生命兼而有之的能力。但是，這樣的人去哪裡找呢？理論上講，這樣的人是找不到的。因爲我們的老我總喜歡求自己的喜悅、又怎麼會去擔代他人的軟弱呢？文革時常看見造反派寫的標語，再踏上一腳，叫他永世不得翻身！不但沒有愛心，有的只有狠心。除非我們真的能以耶穌基督的心為心，就有可能生出一個「利他」的心態。否則人的極限就只能是利己的了。

其次，叫鄰舍喜悅。有了「利他」的心態，還要叫鄰舍喜悅，那就更難啦！離自己最近的鄰舍就是配偶，或是妻子、或是丈夫，總要討配偶的喜悅。作丈夫的常常在家中做決定，那麼，丈夫做決定的標準或尺度是什麼？其實，就是讓妻子得到最大的益處！求自己的喜悅不難，想都不用想，脫口而出、順其自然、毫無障礙。但是，若要叫鄰舍喜悅，就意味著自己要付上一定的代價，就是要吃虧啦。如果不是因為要討神的喜悅、建立在神面前的德行、蒙神的紀念，人都做不到的。

最後，落在我身上。保羅說：「因為基督也不求自己的喜悅、如經上所記、『辱罵你人的辱罵、都落在我身上。』」這是難度的頂峰了！擔代一下別人的擔子，如果不太重，還好了。叫鄰舍喜悅，或許心裡有些不甘，但一想到可以增加自己的德行、且蒙神的悅納，那就還好吧！但是，現在可是要讓「辱罵你人的辱罵、都落在我身上。」憑什麼呀？我不過是按照聖經的教導、教會的決定、聖靈的感動行事為人。結果卻招來羞辱與鞭傷，可謂情何以堪啊！捧著心去待人，換來的卻是刀刮針刺啊！感謝主！我們看第二點：

應當彼此同心

聖經說，人一生的果效由心發出。對教會的勸勉也是要同心合意、廣傳福音。唯一能夠使我們同心的，就是聖經。首先，聖經為要教訓我們。可能我們有一個誤會，以為聖經是使我們感到舒服、沒有壓力的。可能嗎？我們的老我又髒又臭，來到神聖潔的國度，如何安身立命呢？從我們開始說第一句話，到說出如金蘋果落在銀網子裡的、合宜的話，豈止是不容易啊！這個過程應該是痛苦的、感到無所適從的、偶爾會感到絕望的。彷彿每時每處都在被教訓、被規範、被要求、被責備、被指正，好像一下自己什麼都不對了。其實，這是正常的！與過去相比，我們語言中所使用的詞彙量都變了！

其次，聖經為要我們成長。聖經教訓我們的目的，就是要我們在基督裡得到成長。問題是，成長的本身就是一種痛苦。從污穢骯髒的生命習慣，到在基督裡的榮神益人，要付出的是多

少忍耐啊！這就是攔阻我們成長的一大障礙了！忍耐我們的感覺與過去不再一樣了！基督本有神的形象、卻不因與神同等為強奪的、且捨己卻取了奴僕的樣式。最後，謙卑至死、且死在十字架上。換言之，成長的奧秘就是去死、讓我們的老我死去、死透！否則，又怎麼能夠得到來自基督的安慰與盼望呢？

最後，聖經旨在效法基督。既然有了基督的榜樣，就當存心效法。效法基督的前提就是在基督裡同心合意、興旺福音。所謂同心，就是指在教會、基督的身體裡合而為一。因為人不可能口中誇耀自己正在與基督合一，另一方面，自己的所言所行、所思所想卻與教會分道揚鑣、甚至是攻擊教會。那是法利賽人做的事情。出賣基督耶穌的猶大，就是因為站在論斷耶穌基督所建立的教會上面，對耶穌所傳的道橫加論斷！猶大以為他有一個教導、論斷耶穌的權柄、甚至將耶穌出賣、做出離經背道之事、死路一條。我們看第三點：

總要彼此接納

為什麼要彼此接納？主日回教會，崇拜結束就各回各家、各找各媽、互不相干，行嗎？對不起，不行！因為神喜悅凡屬祂的人在一起吃飯、一起歡喜快樂。首先，團契的起點是接納。使徒保羅教導我們，說：「所以你們要彼此接納、如同基督接納你們一樣、使榮耀歸與　神。」這裡所說的彼此接納，就是團契(koinonia)的起點。就是說，在教會裡的彼此接納，是成全神要求信徒相交的核心價值。因為這個彼此接納，必須如同基督接納我們一樣、且榮神益人。當時的彼得不肯接納外邦信徒、羅馬教會也因吃喝而起紛爭、雅各責備教會有人按著外貌待人等。我們今天也會有人因為生活背景、宗派不同、文化區別而相互論斷。都是不討神喜悅的事情。

其次，與基督的身體合一。初代教會的特點，就是教會裡是由猶太背景及外邦人背景的信徒所組成。如，當時的耶路撒冷教會中說希臘話的人大發怨言，指責希伯來人不公平，忽略了他們的寡婦（徒 6:1）。看來，無論是種族、文化、飲食、財富、社會地位、對事情的看法、事奉上的觀點、政治的立場等，都有可能造成彼此接納的障礙。怎麼辦呢？這就是神賜給我們教會的原因！教會是基督的身體，與教會合一的，就顯明與基督的合一。團契是教會的生命，有團契生活的，就有在基督裡的憑證了。

最後，顯明聖靈同在大能。你知道嗎？撒但最不喜歡看見屬神兒女在教會裡有敬拜、在團契裡有相伴，因為教會是神賜給我們在這世道中活出真理、見證真理的唯一器皿。聖靈也是唯有在教會裡才會彰顯神的大能。我們在教會裡的敬拜、讚美、團契、分享、及彼此相愛，就是聖靈在我們心裡動工的明證。我們每週的主日崇拜、主日學、門訓、禱告會等，都是在彰顯聖靈同在的大能。只是唯有屬神的人才能看懂，而屬撒但的人不但看不懂，反倒會起了褻瀆之心、輕慢之意！

結語

感謝主！正如保羅所說的：「但願使人有盼望的　神、因信、將諸般的喜樂平安、充滿你們的心、使你們藉著聖靈的能力、大有盼望。」不是我們愛，乃是神先愛我們、為我們捨命！求神幫助我們彼此擔代、相互同心、彼此接納，在基督耶穌再來的時候，我們可以向祂交賬。

我們一同禱告……

（羅 15:1-13）

15:1 我們堅固的人、應該擔代不堅固人的軟弱、不求自己的喜悅。
15:2 我們各人務要叫鄰舍喜悅、使他得益處、建立德行。
15:3 因為基督也不求自己的喜悅、如經上所記、『辱罵你人的辱罵、都落在我身上。』
15:4 從前所寫的聖經、都是為教訓我們寫的、叫我們因聖經所生的忍耐和安慰、可以得著盼望。
15:5 但願賜忍耐安慰的　神、叫你們彼此同心、效法基督耶穌．
15:6 一心一口、榮耀　神、我們主耶穌基督的父。
15:7 所以你們要彼此接納、如同基督接納你們一樣、使榮耀歸與　神。
15:8 我說、基督是為　神真理作了受割禮人的執事、要證實所應許列祖的話。
15:9 並叫外邦人、因他的憐憫、榮耀　神．如經上所記、『因此我要在外邦中稱讚你、歌頌你的名。』
15:10 又說、『你們外邦人、當與主的百姓一同歡樂。』
15:11 又說、『外邦阿、你們當讚美主．萬民哪、你們都當頌讚他。』
15:12 又有以賽亞說、『將來有耶西的根、就是那興起來要治理外邦的．外邦人要仰望他。』
15:13 但願使人有盼望的　神、因信、將諸般的喜樂平安、充滿你們的心、使你們藉著聖靈的能力、大有盼望。

45.The way to love one another【Romans 15:1-13】

Introduction

Paul spends an entire chapter fourteen discussing judgment, his point being that judgment is the greatest obstacle to loving one another. In this situation, how should we love one another? Let's look at the first point:

Can we bear with each other?

What does it mean to bear with each other? The word "bearing" means to pick up or remove, essentially meaning to be able to take on and let go. First, the motivation for bearing. Being able to take on something demonstrates physical strength. Being able to let go demonstrates spiritual strength. To be considered strong, one must possess both physical and spiritual strength. But where can we find such a person? Theoretically, such a person is impossible to find. Our old selves are always seeking their own pleasure, so how could they bear the weaknesses of others? During the Cultural Revolution, we often saw slogans written by rebels: "One more step, and he'll never be able to get up again!" These slogans lack love and are filled with cruelty. Unless we truly have the heart of Jesus Christ, we can develop a mindset of benefiting others. Otherwise, the limit of human nature is selfishness.

Secondly, please your neighbor. Even with an altruistic mindset, pleasing your neighbor is even more challenging! Your closest neighbor is your spouse, whether wife or husband, and you always want to please your spouse. Husbands often make decisions in the home, so what are the criteria or standards for their decisions? Essentially, it's to maximize the benefit for your wife! Seeking your own pleasure isn't difficult; it comes naturally, without even a second thought. However, pleasing your neighbor means paying a price; it means suffering a loss. If it weren't for the desire to please God, establish virtue before Him, and gain His remembrance, no one could do it.

Finally, it fell on me. Paul said, "For Christ did not please himself, but as it is written, "The reproaches of those who reproached you fell on me. (Romans 15:3)" If it is not too heavy, it is okay to take on someone else's burden. If it pleases your neighbor, you may feel a little reluctant, but if you think about increasing your own virtue and gaining God's approval, then it is okay! However, now you have to let "The reproaches of those who reproached you fell on me." Why? I was simply acting according to the Bible's teachings, the church's decisions, and the inspiration of the Holy Spirit. Yet, I was met with humiliation and lashes. How unbearable! I treated others with such sincerity, only to receive scrapes and thorns in return! Thank God! Let's look at the second point:

We should live in such harmony with one another

The Bible says that the fruit of a person's life flows from his heart. The church's exhortation is to

be of one mind and to spread the gospel. The only thing that can bring us together is the Bible. First and foremost, the Bible is there to teach us. Perhaps we misunderstand that the Bible is meant to make us feel comfortable and stress-free. Is that possible? Our old selves are dirty and stinking. How can we find our place in God's holy kingdom? From our first words to speaking appropriate words, like golden apples falling into a net of silver, it's more than just not easy! This process should be painful, disorienting, and occasionally despairing. It feels as if we are being lectured, regulated, required, rebuked, and corrected at every turn, as if everything is wrong. Actually, this is normal! Compared to the past, the vocabulary we use has changed!

Secondly, the Bible is for our growth. The purpose of the Bible's teachings is to enable us to grow in Christ. The problem is, growth itself is painful. How much patience is required to move from filthy and defiled habits to one that glorifies God and benefits others in Christ! This is a major obstacle to our growth! The very feelings we experience with patience are no longer the same as they once were! Christ, being in the form of God, did not consider equality with God something to be grasped; He denied Himself and took the form of a servant. Finally, He humbled Himself to the point of death, even death on the cross. In other words, the secret of growth is to die, to die completely to our old self! Otherwise, how can we receive the comfort and hope of Christ?

Finally, the Bible aims to imitate Christ. Since we have the example of Christ, we should imitate him with all our heart. The prerequisite for imitating Christ is to be of one mind and one heart in Christ and to promote the gospel. The so-called one mind and one heart means to be united in the church, the body of Christ. Because it is impossible for a person to boast that he is in one with Christ, while on the other hand, his words, actions, thoughts and ideas diverge from the church or even attack the church. That is what the Pharisees did. Judas, who betrayed Christ Jesus, did so because he stood on the church founded by Jesus Christ and judged the teachings of Jesus! Judas thought he had the authority to teach and judge Jesus, and even betrayed Jesus, doing something apostate and ending up in a dead end. Let's look at the third point:

Always accept each other

Why should we accept one another? Is it okay for us to go home and see our own mothers after Sunday service, and not have anything to do with each other? Sorry, no! Because God is pleased for those who belong to Him to eat together and rejoice together. First of all, the starting point of fellowship is acceptance. The Apostle Paul taught us, saying, "Therefore welcome one another as Christ has welcomed you, for the glory of God." The mutual acceptance mentioned here is the starting point of fellowship (koinonia). In other words, mutual acceptance within the church fulfills the core value God requires of believers in fellowship. This mutual acceptance must be like Christ accepting us, glorifying God and benefiting others. Peter refused to accept Gentile believers, the Roman church was divided over eating and drinking, and James rebuked some in the church for judging people by appearances. Even today, some people judge one another based on their backgrounds, denominations, and cultures. None of this pleases God.

Second, unity with the Body of Christ. A hallmark of the early church was its composition of

believers from both Jewish and Gentile backgrounds. For example, the Greek-speaking members of the Jerusalem church complained bitterly, accusing the Hebrews of being unfair and neglecting their widows (Acts 6:1). It seems that differences in race, culture, diet, wealth, social status, perspectives on matters, opinions on ministry, and political affiliations can all create barriers to mutual acceptance. What can be done? This is why God gave us the church! The church is the Body of Christ, and unity with the church demonstrates unity with Christ. Fellowship is the life of the church, and living in fellowship is evidence of our affiliation with Christ.

Finally, it demonstrates the Holy Spirit's presence and power. Did you know? Satan hates to see God's children worshipping in church and fellowshipping together, for the church is the only instrument God has given us to live out and bear witness to the truth in this world. The Holy Spirit's power is only manifested in the church. Our worship, praise, fellowship, sharing, and love for one another in church are clear evidence of the Holy Spirit's work in our hearts. Our weekly Sunday worship, Sunday school, discipleship, prayer meetings, and so on all demonstrate the Holy Spirit's powerful presence. However, only those who belong to God can understand this. Those who belong to Satan not only fail to understand, but instead harbor blasphemous and contemptuous feelings!

Conclusion

Thank God! As Paul said, "May the God of hope fill you with all joy and peace in believing, so that by the power of the Holy Spirit you may abound in hope." It is not us who love, but God who first loved us and gave His life for us! May God help us to bear with one another, be of one mind, and accept one another, so that we can give an account to Him when Christ Jesus returns.

Let us pray……

（Romans 15:1-13）

15:1 We who are strong have an obligation to bear with the failings of the weak, and not to please ourselves.
15:2 Let each of us please his neighbor for his good, to build him up.
15:3 For Christ did not please himself, but as it is written, "The reproaches of those who reproached you fell on me."
15:4 For whatever was written in former days was written for our instruction, that through endurance and through the encouragement of the Scriptures we might have hope.
15:5 May the God of endurance and encouragement grant you to live in such harmony with one another, in accord with Christ Jesus,
15:6 that together you may with one voice glorify the God and Father of our Lord Jesus Christ.
15:7 Therefore welcome one another as Christ has welcomed you, for the glory of God.
15:8 For I tell you that Christ became a servant to the circumcised to show God's truthfulness, in order to confirm the promises given to the patriarchs,
15:9 and in order that the Gentiles might glorify God for his mercy. As it is written, "Therefore I will praise you among the Gentiles, and sing to your name."
15:10 And again it says, "Rejoice, O Gentiles, with his people."

15:11 And again, “Praise the Lord, all you Gentiles, and let all the peoples extol him.”
15:12 And again Isaiah says, “The root of Jesse will come, even he who arises to rule the Gentiles; in him will the Gentiles hope.”
15:13 May the God of hope fill you with all joy and peace in believing, so that by the power of the Holy Spirit you may abound in hope.

46.唯在基督耶穌裡有可誇的【羅 15:14-21】

引言

人喜歡誇口，沒辦法，誰叫我們是亞當的後裔呢？但是，如今就不同了，因為我們已經離開亞當、進入基督耶穌裡了。那麼，今後一切可誇的都必須只能在基督耶穌裡了。我們看第一點：

特因神所給我的恩典

在基督裡誇口，我們能誇什麼呢？除了從主所領受的恩典，應當別無所誇了！對嗎？首先，基督裡的生命互動。當人一旦在基督裡行事為人。就會生出許多寶貴的生命互動。核心價值改變了，所活出來的樣式也就不同。信主之後的良善，是尊主為大的。因為凡是沒有基督作主作王的良善，都不過是法利賽人的假冒為善。諸般的屬靈知識，是指因教會生活而得來的屬靈常識。信了主，就應當從每天說第一句話開始，謙卑受教、努力說好每一句話。除此之外，生命互動離不開每天的學習聖經、研習諸般的知識，否則，又如何能夠在團契中彼此勸誡呢？講起來，就是屬靈生命的成長、以致成熟、為主所用！

其次，基督裡的身份使命。保羅對羅馬教會的弟兄姊妹，雖然以前不認識，卻懷有很大的期望。雖然言語有些謹慎，卻仍放膽提醒他們要記住神的話語。相信保羅寫信時，羅馬教會的弟兄姊妹已經開始在讀「保羅書信」了。保羅有必要解釋，他能分享神的話語，全憑神賜給祂的恩典。這恩典是從祂的呼召而來、呼召他做外邦人的使徒。這是保羅的屬靈身份、並且因著這個身份要去完成使命。從事奉的原因、內容、身份、對象、工作、憑藉、及目標，到我們踏上使命之路，乃是我們持守一生之久的生命意義所在。

最後，聖靈裡的聖潔悅納。恩典是我之所在，恩賜則是我之所行。然而，恩賜不是才幹、乃是出於神的賞賜。神按照自己的心意，分派出各樣的恩賜，在使命的道路上揀選神合用的器皿。神揀選的標準的優先次序是聖潔，然後才會分派不同的屬靈恩賜、服事教會、參與使命。人若憑著人本主義的私意、沒有聖靈的感動，所做的一切也就是徒勞的。即使有人貌似在傳福音，所傳的也未必是福音。因為你的生命不願意安靜、不能蒙神的悅納，一切所行的又有什麼益處呢？殊不知聽命勝於獻祭、順從勝於公羊的脂油。我們看第二點：

唯獨提耶穌基督大能

唯獨基督是聖經中主題中的主題、核心中的核心。然而，在基督裡卻是其中的奧秘。首先，在基督裡的意義。在基督裡最核心的意義就是接受福音、相信基督為我捨命、且從死裡復活。從神的眼光看，在基督裡的人，是聖潔的、無瑕疵的完全人。因爲如今活著的不再是我、乃是基督在我們裡面活著。這時，在基督裡與基督在我們裡面活著，兩者就合而為一了。曾經攔阻在神人關係中的障礙、就是罪，被清除了。甚至包括我們信主之後，在傳福音、去宣教、及存基督耶穌之心的行事為人，都是在基督裡的義行，被神稱義！從人的心思意念看，就是將神當作我們生命中的第一、專一、及唯一。

其次，在基督裡的保守。什麼叫做有可誇的呢？就是內心感到自豪、甚至備感榮耀之事，其

區別就要看你是否在基督裡。人若不在基督裡，就會顯為驕傲、並不蒙神的悅納。若有人在基督裡，他在基督裡的誇耀，反倒是榮耀神的義舉。那些不在基督裡的人，用人本主義的眼光來看在基督裡的義舉，不但看不懂，反倒會在自以為義的道德法庭上橫加指責、造謠生事。然而，那些活在基督裡的人，卻是蒙神保守的。其中的關鍵就是要將一切得榮耀頌讚歸給主耶穌基督！這一點，屬撒但的人不懂、當然也活不出來。

最後，在基督裡的作為。保羅說「除了基督藉我作的那些事、我甚麼都不敢提」！這是每一位基督徒的言語行為總綱！不敢提，是因為人有對神的敬畏之心。那些隨口就來的言語，大都是羞辱主名的敗壞。無論我們說什麼，總要在禱告中思想是出於基督的嗎？一句話是否出於基督，一是要看聖經，二是要看榮耀落在誰身上？即使是口出恩言，也不能使自己得著道德上的誇口。因為我們的一言一行，都是在基督裡了。既然是在基督裡，當然就是基督的大能得榮耀，我們在基督裡的人則是活在平安中了！我們看第三點：

建造在主的根基上

如果說在基督裡是在問我們的動機，那麼，建造在主的根基上，則是在預備向主交帳了。首先，福音本是神的大能。如何見證福音本是神的大能呢？一要看人如何面對福音，二要看傳福音的人怎樣看待福音。當人聽見福音就相信了，本身就很奇怪、也彷彿不合理。因為屬世界的人不會對福音感興趣的！屬撒但的人應該對福音無感、也不願意去傳福音。或者說屬老我的人，想從傳福音事上搶奪神的榮耀、偷竊神的權柄、獲取一些感官上的滿足、使自己的虛榮心得到彰顯。福音的大能是神得榮耀、人得平安、且得到的是平靜安穩的謙卑。若是傳了福音，心卻難安，說明撒但入了他的心、聖靈離開他的靈了。

其次，福音建造在主名下。保羅說：「甚至我從耶路撒冷、直轉到以利哩古、到處傳了基督的福音。」這是保羅三次福音旅行，從東南到西北的福音距離與範圍。以利哩古是羅馬的一個省份，在馬其頓北部，就是今天曾經的南斯拉夫的地界，如今已分裂成巴爾幹半島六國。至今仍是世界上最貧窮、黑暗的危險之地。保羅在使徒行傳中甚至沒有提到以利哩古這個名字，但是我們今年教會短宣將會去到奧地利，兩千年前也曾經屬於以利哩古。我們八月份短宣隊也將要從世界各地，轉到奧地利，就是當年的以利哩古。

最後，福音傳向未及之地。我們教會的宣教理念，基於使徒行傳一章八節，以福音的未及之地為方向。歐洲對福音已經如久未逢甘霖般地飢渴，而且華人對歐洲人在福音上有「福音反哺」的義務。也正如保羅在本章 21 節中所引用的以賽亞書五十二章十五節：「未曾聞知他信息的、將要看見．未曾聽過的、將要明白。」如此看來福音所到之處，既是神的大能、也是神的奧秘。對於屬神的人來說，就得領受。對於不屬神的人來說，神就把奧秘隱藏起來，叫他聽也聽不明白、且在黑暗中切齒痛哭。

結語

感謝主！我們今天可以誇主耶穌基督，也可以彰顯福音的大能，要救一切相信的人。凡真心相信主的人就有生命，凡虛情假意的人，就得永死！至於我和我家，就必定事奉耶和華！你呢？

我們一同禱告……

（羅 15:14-21）

15:14 弟兄們、我自己也深信你們是滿有良善、充足了諸般的知識、也能彼此勸戒。

15:15 但我稍微放膽寫信給你們、是要提醒你們的記性、特因　神所給我的恩典、
15:16 使我為外邦人作基督耶穌的僕役、作　神福音的祭司、叫所獻上的外邦人、因著聖靈、成為聖潔、可蒙悅納。
15:17 所以論到　神的事我在基督耶穌裡有可誇的。
15:18 除了基督藉我作的那些事、我甚麼都不敢提．只提他藉我言語作為、用神蹟奇事的能力、並聖靈的能力、使外邦人順服．
15:19 甚至我從耶路撒冷、直轉到以利哩古、到處傳了基督的福音。
15:20 我立了志向、不在基督的名被稱過的地方傳福音、免得建造在別人的根基上．
15:21 就如經上所記、『未曾聞知他信息的、將要看見．未曾聽過的、將要明白。』

46.Only in Christ Jesus can we boast【Romans 15:14-21】

Introduction

People like to boast, and there is nothing we can do about it, because we are descendants of Adam. But now it is different, because we have left Adam and entered into Christ Jesus. Therefore, from now on, all that we can boast about must only be in Christ Jesus. Let us look at the first point:

Because of the grace God has given me

What can we boast about in Christ? Apart from the grace we have received from the Lord, we should have nothing to boast about! Right? First of all, life interaction in Christ. Once a person walks in Christ, many precious life interactions will arise. The core values have changed, and the way they live out will also be different. The goodness after believing in the Lord is to honor the Lord. Because all the goodness without Christ as Lord and King is nothing but the hypocrisy of the Pharisees. All kinds of spiritual knowledge refer to the spiritual common sense gained through church life. After believing in the Lord, we should start from the first word we say every day, be humble and teachable, and strive to say every word well. In addition, life interaction is inseparable from daily study of the Bible and research of all kinds of knowledge. Otherwise, how can we admonish each other in the fellowship? In other words, it is the growth of spiritual life, maturity, and being used by the Lord!

Secondly, the identity and mission in Christ. Although Paul did not know the brothers and sisters in the Roman Church before, he had great expectations for them. Although his words were a little cautious, he still boldly reminded them to remember God's words. I believe that when Paul wrote the letter, the brothers and sisters in the Roman Church had already begun reading the "Paul's Epistles". Paul needed to explain that he could share God's words entirely because of the grace God gave him. This grace came from His calling, calling him to be an apostle to the Gentiles. This is Paul's spiritual identity, and because of this identity he had to fulfill his mission. From the reason, content, identity, object, work, basis, and goal of service to our embarking on the road of mission, it is the meaning of life that we hold on to for a lifetime.

Finally, the holy acceptance in the Holy Spirit. Grace is where I am, and gifts are what I do. However, gifts are not talents, but rewards from God. God distributes various gifts according to His own will, and selects vessels suitable for God's use on the path of mission. The priority of God's selection criteria is holiness, and then different spiritual gifts will be distributed, the church will be served, and the mission will be participated in. If a person does it based on humanistic selfishness and without the inspiration of the Holy Spirit, everything he does is in vain. Even if someone seems to be preaching the gospel, what he preaches may not be the gospel. Because your life is unwilling to be quiet and cannot be accepted by God, what good is there in everything you do? Little do you know that obedience is better than sacrifice, and submission is better

than the fat of rams. Let's look at the second point:

Only mention the power of Jesus Christ

Christ alone is the theme of themes and the core of the core in the Bible. However, being in Christ is the mystery. First, the meaning of being in Christ. The core meaning of being in Christ is to accept the gospel, believe that Christ died for me, and rose from the dead. From God's perspective, people who are in Christ are holy, flawless, and perfect. Because now it is no longer I who live, but Christ who lives in us. At this time, being in Christ and Christ living in us become one. The obstacle that once blocked the relationship between God and man, that is, sin, has been removed. Even after we believe in the Lord, preaching the gospel, going on missions, and walking with the heart of Christ Jesus are all righteous deeds in Christ and are justified by God! From the perspective of human thoughts, it means to regard God as the first, exclusive, and only in our lives.

Secondly, protection in Christ. What does it mean to have something to boast about? It means something that you feel proud of, or even glorious about. The difference depends on whether you are in Christ. If a person is not in Christ, he will appear proud and will not be accepted by God. If someone is in Christ, his boasting in Christ is actually a righteous act that glorifies God. Those who are not in Christ, looking at the righteous acts in Christ from a humanistic perspective, not only do not understand, but will also accuse and spread rumors in the self-righteous moral court. However, those who live in Christ are protected by God. The key is to give all the glory and praise to the Lord Jesus Christ! People who belong to Satan do not understand this point, and of course they cannot live it out.

Finally, the works in Christ. Paul said, "I will not speak of anything except what Christ has done through me"! This is the outline of the words and actions of every Christian! Not daring to mention it is because people have a fear of God. Those words that come out of our mouths are mostly corruptions that dishonor the name of the Lord. No matter what we say, we should always think in prayer whether it is from Christ? Whether a word is from Christ, first we need to look at the Bible, and second, to see who the glory falls on? Even if we speak words of grace, we cannot gain moral boasting. Because our every word and action is in Christ. Since we are in Christ, of course, the power of Christ is glorified, and we who are in Christ live in peace! Let's look at the third point:

Built on the Lord's Foundation

If being in Christ is asking about our motives, then being built on the Lord's foundation is preparing to give an account to the Lord. First, the gospel is the power of God. How can we testify that the gospel is the power of God? First, we need to see how people face the gospel, and second, we need to see how the evangelist views the gospel. When people believe the gospel after hearing it, it is strange and seems unreasonable. Because people who belong to the world will not be interested in the gospel! People who belong to Satan should not be interested in the gospel and are unwilling to preach the gospel. In other words, people who belong to the old self want to rob God of His glory and steal His authority from the preaching of the gospel, to gain some sensory satisfaction and to show off their own vanity. The power of

the gospel is that God is glorified, people are at peace, and what is obtained is a calm and stable humility. If the heart is not at peace after preaching the gospel, it means that Satan has entered his heart and the Holy Spirit has left his spirit.

Second, the gospel is built in the name of the Lord. Paul said, "so that from Jerusalem and all the way around to Illyricum I have fulfilled the ministry of the gospel of Christ;" This is the distance and scope of Paul's three gospel journeys, from southeast to northwest. Illyricum was a Roman province in the north of Macedonia, which is the territory of today's former Yugoslavia. It has now split into six countries in the Balkan Peninsula. It is still the poorest, darkest and most dangerous place in the world. Paul did not even mention the name Illyricum in the Book of Acts, but our church short-term mission this year will go to Austria, which once belonged to Illyricum two thousand years ago. Our short-term mission team in August will also move from all over the world to Austria, which was Illyricum back then.

Finally, the gospel is preached to unreached places. The missionary concept of our church is based on Acts 1:8, which is oriented to unreached places. Europe is thirsty for the gospel like a long-lost rain, and the Chinese have an obligation to "give back the gospel" to the Europeans. Just as Paul quoted Isaiah 52:15 in verse 21 of this chapter: "Those who have never been told of him will see, and those who have never heard will understand." It seems that wherever the gospel reaches, it is both the power of God and the mystery of God. For those who belong to God, they must receive it. For those who do not belong to God, God hides the mystery, so that they cannot understand even if they try, and they gnash their teeth and weep in darkness.

Conclusion

Thank God! Today we can boast in the Lord Jesus Christ and demonstrate the power of the gospel to save all who believe. Anyone who truly believes in the Lord will have life, and anyone who is hypocritical will die forever! As for me and my family, we will serve God! What about you?

Let us pray ……

（Romans 15:14-21）

15:14 I myself am satisfied about you, my brothers,[a] that you yourselves are full of goodness, filled with all knowledge and able to instruct one another.
15:15 But on some points I have written to you very boldly by way of reminder, because of the grace given me by God
15:16 to be a minister of Christ Jesus to the Gentiles in the priestly service of the gospel of God, so that the offering of the Gentiles may be acceptable, sanctified by the Holy Spirit.
15:17 In Christ Jesus, then, I have reason to be proud of my work for God.
15:18 For I will not venture to speak of anything except what Christ has accomplished through me to bring the Gentiles to obedience—by word and deed,
15:19 by the power of signs and wonders, by the power of the Spirit of God—so that from Jerusalem and all the way around to Illyricum I have fulfilled the ministry of the gospel of Christ;
15:20 and thus I make it my ambition to preach the gospel, not where Christ has already been

named, lest I build on someone else's foundation,
15:21 but as it is written, "Those who have never been told of him will see, and those who have never heard will understand."

47.宣告使命之路【羅 15:22-33】

引言

保羅向羅馬教會的弟兄姊妹傾心吐意、也訴說心中的無奈與牽掛之情。他寫作的時空點大概率是在哥林多或附近的地方，時間是在主後 53-58 年的第三次宣教旅行中。他在宣告他的使命之旅，就是神將要帶領他日後的宣教方向。我們看第一點：

羅馬過後是西班牙

這是羅馬書寫到最後時的必然結果，就是不斷向前去完成主的大使命！羅馬雖大，卻不是保羅的終極關懷。首先，雖有攔阻仍要前往！我們這次在歐洲短宣達成一個共識，就是要使福音進入生活，讓使命引領生命。若這是我們生命的核心價值觀，攔阻就不會成為阻攔！保羅說:「我因多次被攔阻、總不得到你們那裡去。」我們可以有保羅當年的感受嗎？是灰心失望？還是悲傷難過？既是多次被攔阻，說明保羅的堅韌不拔、不肯放棄！雖有攔阻，仍是要去！可能歐洲人並非保羅的骨肉之親，但是，靈源重於血源的核心價值觀在影響著保羅的方向。辦法總比困難多、使命驅使人勝過各樣的攔阻。

其次，羅馬西班牙是階梯。會不會感到奇怪？保羅人在希臘、還沒到羅馬，心裡卻開始想望到西班牙去了。而且，一想就想了好幾年。我們教會這些年的短宣，一直是在還福音債。我們華人的福音是歐洲人傳給我們的，所以對歐洲宣教，有一點報恩的意味。然而，使命的腳步卻不能停在報恩上，向穆斯林宣教，是神多年前放進我生命中的異象。直到今年我們的宣教士 Steve 五月份來訪，將向伊斯蘭宣教的機會放在我們面前。於是，明年去土耳其宣教，就成了我們腳前的道路。你準備好了嗎？

最後，皆因沒有可傳之地。保羅說，「如今在這裡再沒有可傳的地方」，不是說希臘已經人人信主了。乃是說希臘、馬其頓、亞該亞等地已經傳過福音了。當地教會也正在當地傳福音了。作為宣教型的使徒保羅，當以使命為驅動力，從希臘朝向羅馬的同時，心卻奔向更遠的西班牙了。我們教會這些年來，以達拉斯為出發點，以北歐為門訓的基地、向歐洲進發。三年來，以提琴製作小鎮为啟動，將福音傳向法國、義大利、德國等。我們看見，已經有越來越多教會開始關注歐洲宣教、特別是向歐洲人傳福音。我們看第二點： 保羅心中仍有牽掛

羅馬教會是使徒彼得建立的，保羅曾經說過：「我立了志向、不在基督的名被稱過的地方傳福音、免得建造在別人的根基上」。所以，不難想像的是，保羅對羅馬教會的牽掛，是因為他寫的書信傳播。首先，即使是經過也要相見。屬靈的人相見，本身就是一份恩典。保羅與羅馬教會並無直接的聯繫，按理說，也沒有必要有過多的接觸。但是，保羅蒙神揀選，成為寫聖經的人。而且，當保羅寫羅馬書時，他的加拉太書等書卷應該已經在羅馬城的教會中廣為流傳。這其中就難免會有一些來往與聯繫，直接或間接地與弟兄姐妹就認識、甚至熟絡起來了。以致保羅可能是短暫地停留、或是經過羅馬，保羅也期待能夠相見。因為信徒之間的相見，在本質上就是見主、就是見到信徒生命裡的主！

其次，因彼此交往得的滿足。或者說，信徒之間的彼此交往，就是聖經裡說的在團契裡得到

滿足。神喜悅祂的子民在一起吃喝、一同享受主的恩典。當弟兄姐妹在一起相遇時，吃飯有許多選項。若是去超市買點儿食物是最節省的方法，卻失去了與弟兄姐妹彼此團契交往的機會了。其中的價值，孰輕孰重，如何決定？團契，在一起吃喝，分擔費用，價錢會高一些，不如去超市買食物便宜。但是，團契具有永恆的價值，節省卻只有道德誇口的驕傲與自我感覺良好的滿足。

最後，因送行而得來的喜樂。即使是見了面、也吃了飯，也未必會全然滿足。連保羅也說，他的心裡稍微滿足。一個人得到滿足卻未必享受其滿足，不太滿足卻可以渴慕在主裡面的滿足。送行，有時是一件傷感的事情。因此，有時人們不願意去送行。但是，聖經說保羅卻渴慕羅馬弟兄姊妹替他送行。保羅甚至將教會的送行，當作是一件蒙恩的事情。其實這一切都還沒發生，保羅只是寫一封信，向羅馬教會表達他的期望。我們如何對待弟兄姊妹，神也會同樣的態度來對我們。我們看第三點：

這是我的代禱事項

代禱事項是教會的日常事工，也可能是信徒每日生活的信心體現。我們每週三的禱告會代禱事項是什麼？我們的教會公禱中有福音宣教嗎？從保羅的代禱事項中我們可以學到什麼？首先，關心聖徒中的窮人。此時此刻，正值保羅第三次宣教旅行回程之時。保羅在馬其頓、亞該亞收齊了捐項，準備打道回府、前往耶路撒冷。坦率講，保羅與耶京教會的關係並非那麼融洽和諧。但是，保羅對教會弟兄姊妹的愛心，卻不受人際關係的影響、仍去關心那些在耶路撒冷聖徒中的窮人。這是保羅將「欠債原則」，應用在宣教途中。因為外邦人是從猶太人那裡得到福音的，因此，外邦人報恩報在猶太人身上，乃是合乎情理的。正如我們去向歐洲人傳福音，也是因為我們華人得到福音是從歐洲人那裡得到的。

其次，帶著基督豐盛恩典。唯一能說明我們身上帶著基督豐盛恩典的，是我們在基督裡的見證。保羅要告訴羅馬教會的弟兄姊妹，他們沿著愛琴海邊、穿過加拉太、亞細亞的土耳其山脈，繞過馬其頓、下到雅典、哥林多，一路走來，有數不清的美好見證。在騷亂中受逼迫、在勸勉中得安慰、甚至在猶太人的計謀中蒙神保守、免受遭害。這些美好的見證就是保羅要帶給羅馬教會弟兄姊妹的見面禮，目的就是要鼓勵教會、堅固信徒、持守信仰、直到主再來的日子，得以坦然無懼地向主交帳。

最後，歡歡喜喜同得安息。受了那麼多委屈與逼迫，人還能喜樂嗎？不但是喜樂，保羅說是要帶著歡歡喜喜的喜樂，去見羅馬教會的弟兄姊妹。會不會有點不合情理？人受了苦，難道不是應該心中苦毒、口出埋怨、甚至是滿臉愁雲慘霧嗎？但是，此時的保羅，已經不再受制於自己的情緒，乃是「順著神的旨意」。我們的好處不在主以外，我們的安息也唯有在基督裡。因為離開了基督，我們將一無所有！不要再誇口我們有什麼愛心、有什麼能力！我們一切所有的，難道不是從主領受的嗎？

結語

好，感謝主！保羅人在哥林多，寫信給羅馬教會的弟兄姊妹，宣告他要去羅馬、且要前往西班牙！我們今天在此分享神的話語、講述歐洲之旅的見證、且宣告明年將要前往土耳其、向伊斯蘭國家宣教。求神預備我們的心，為主打一場美好的仗！得人如得魚，讓基督得著凡屬祂的子民。

我們一同禱告……

（羅 15:22-33）
15:22 我因多次被攔阻、總不得到你們那裡去.
15:23 但如今在這裡再沒有可傳的地方、而且這好幾年、我切心想望到士班雅去的時候、可以到你們那裡.
15:24 盼望從你們那裡經過、得見你們、先與你們彼此交往、心裡稍微滿足、然後蒙你們送行。
15:25 但現在我往耶路撒冷去、供給聖徒。
15:26 因為馬其頓、和亞該亞人樂意湊出捐項、給耶路撒冷聖徒中的窮人。
15:27 這固然是他們樂意的. 其實也算是所欠的債. 因外邦人、既然在他們屬靈的好處上有分、就當把養身之物供給他們。
15:28 等我辦完了這事、把這善果向他們交付明白、我就要路過你們那裡、往士班雅去。
15:29 我也曉得去的時候、必帶著基督豐盛的恩典而去。
15:30 弟兄們、我藉著我們主耶穌基督、又藉著聖靈的愛、勸你們與我一同竭力、為我祈求神.
15:31 叫我脫離在猶太不順從的人、也叫我為耶路撒冷所辦的捐項、可蒙聖徒悅納. 15:32 並叫我順著 神的旨意、歡歡喜喜的到你們那裡、與你們同得安息。
15:33 願賜平安的 神、常和你們眾人同在。阿們。

47.Declare the path of mission【Romans 15:22-33】

Introduction

Paul poured out his heart to the brothers and sisters in the Roman church, expressing his frustration and concern. He likely wrote this in or near Corinth, during his third missionary journey from AD 53-58. He was announcing his missionary journey, the direction God would lead him in his future missionary work. Let's look the first point:

After Rome came Spain

This is the inevitable conclusion of the book of Romans: to keep moving forward to fulfill the Lord's Great Commission! Rome, though great, was not Paul's ultimate concern. First, despite obstacles, we must continue on our journey! During our short-term mission trip to Europe, we reached a consensus: to bring the gospel into our lives and let the mission guide our lives. If these are the core values of our lives, obstacles will not become obstacles! Paul said, "This is the reason why I have so often been hindered from coming to you. " Can we experience the same feelings as Paul did? Was it discouragement and disappointment? Or sadness and grief? The fact that he encountered numerous obstacles demonstrates his perseverance and his refusal to give up! Despite obstacles, he continued to go! While the Europeans may not have been Paul's blood relatives, the core value of prioritizing spiritual roots over blood ties influenced Paul's direction. There are always more solutions than problems; the mission drives us to overcome every obstacle.

Secondly, Rome and Spain are steps. Doesn't that seem strange? Paul was in Greece, and before he even reached Rome, he began to yearn for Spain. And, he kept thinking about it for years. Our church's short-term missions over the years have been repaying the gospel debt. The gospel to us Chinese was brought to us by Europeans, so there is a sense of gratitude in our missions to Europe. However, the mission cannot stop at repaying gratitude. Missioning to Muslims is a vision that God placed in my life many years ago. Until this year, our missionary Steve visited us in May and put the opportunity of missioning to Islam before us. So, missionary work in Turkey next year has become the path before us. Are you ready?

Finally, it was because there was no place to preach. Paul said, "Now there is no place to preach here," which does not mean that everyone in Greece has believed in the Lord. Rather, it means that the gospel has been preached in Greece, Macedonia, Achaia and other places. The local churches are also preaching the gospel in the local area. As a missionary apostle, Paul was driven by the mission and while he was heading from Greece to Rome, his heart was running to Spain, which was farther away. Over the years, our church has used Dallas as its starting point and Northern Europe as its base for discipleship, and has been heading towards Europe. In the past three years, starting with the violin-making town, we have spread the gospel to France, Italy, Germany and other countries. We have seen that more and more churches have begun to pay

attention to European missions, especially preaching the gospel to Europeans. Let's look at the second point:

Paul still has concerns

The Roman Church was founded by the Apostle Peter. Paul once said: "and thus I make it my ambition to preach the gospel, not where Christ has already been named, lest I build on someone else's foundation," Therefore, it's not difficult to imagine that Paul's concern for the Roman church stemmed from the spread of his letters. First, even if it was just passing through, it was important to meet. Meeting spiritual beings is inherently a grace. Paul had no direct connection with the Roman church, and logically, there was no need for much contact. However, Paul was chosen by God to be the writer of the Bible. Moreover, by the time Paul wrote Romans, his books like Galatians were likely already widely circulated in the Roman church. This inevitably led to some interactions and connections, allowing for direct or indirect acquaintances and even close relationships with the brothers and sisters. Therefore, whether Paul was staying briefly or passing through Rome, he longed to meet them. For meeting believers is, in essence, meeting the Lord, meeting the Lord in their lives!

Secondly, there is the satisfaction gained from fellowship. In other words, fellowship among believers is what the Bible calls the satisfaction found in fellowship. God delights in His people eating and drinking together and enjoying the Lord's grace together. When brothers and sisters meet together, there are many options for dining. While buying food at the supermarket is the most economical option, it also misses the opportunity to fellowship with brothers and sisters. How do we determine the relative value of these two? Fellowship, sharing food and drinks, and sharing the cost will be more expensive, making it more costly than buying food at the supermarket. However, fellowship holds eternal value, while saving money only brings the pride of moral boasting and the satisfaction of feeling good.

Finally, the joy that comes from seeing someone off. Even if you have met someone and had a meal together, you may not be completely satisfied. Even Paul said that he was slightly satisfied in his heart. A person may be satisfied but may not enjoy that satisfaction. Even if he is not very satisfied, he can still long for satisfaction in the Lord. Seeing someone off is sometimes a sad thing. Therefore, sometimes people are reluctant to see someone off. However, the Bible says that Paul longed for the brothers and sisters in Rome to see him off. Paul even regarded the church's seeing him off as a blessing. In fact, all this has not happened yet. Paul just wrote a letter to express his expectations to the Roman church. How we treat our brothers and sisters, God will have the same attitude towards us. Let's look at the third point:

This is my prayer request

Intercessory prayer is a daily ministry in the church and can also be a manifestation of faith in believers' daily lives. What are our intercessory prayers every Wednesday? Is gospel missionary work included in our church's public prayers? What can we learn from Paul's intercessory prayers? First, care for the poor among the saints. At this moment, Paul was returning from his third missionary journey. Having collected donations in Macedonia and Achaia, he prepared to return home to Jerusalem. Frankly speaking, Paul's relationship with the

church in Jerusalem was not particularly harmonious. However, Paul's love for his brothers and sisters in the church was not affected by personal relationships; he still cared for the poor among the saints in Jerusalem. This is Paul applying the "debtor principle" to his missionary work. Because the Gentiles received the gospel from the Jews, it is only natural for the Gentiles to repay the Jews. Just as we preach the gospel to Europeans, it is because we Chinese received the gospel from Europeans.

Second, we carry the abundant grace of Christ. The only way to prove that we carry the abundant grace of Christ is through our testimony in Christ. Paul wanted to tell the brothers and sisters in the Roman church about their countless wonderful testimonies along the Aegean Sea, through Galatia and the Turkish mountains of Asia, around Macedonia, down to Athens and Corinth. They had endured persecution amidst turmoil, found comfort in exhortation, and even been protected from harm by God amidst the Jewish plots. These wonderful testimonies were the welcome gift Paul wanted to bring to the brothers and sisters in the Roman church, his purpose being to encourage the church, strengthen believers, and persevere in their faith until the day of the Lord's return, when they could confidently give an account to the Lord.

Finally, they found rest together with joy. How could people still be joyful after suffering so much injustice and persecution? Not only joy, but Paul said that he would go to meet the brothers and sisters in the Roman Church with joyful happiness. Isn't it a bit unreasonable? When people suffer, shouldn't they be bitter in their hearts, complain out loud, and even have a gloomy face? However, at this time, Paul was no longer controlled by his own emotions, but was "following God's will." Our benefits are not outside the Lord, and our rest can only be in Christ. Because without Christ, we will have nothing! Stop boasting about our love and ability! Aren't all we have received from the Lord?

Conclusion

Well, thank the Lord! Paul, in Corinth, wrote to the brothers and sisters in the Roman church, announcing his journey to Rome and on to Spain! Today we are sharing God's Word, sharing testimonies from our European travels, and announcing our upcoming missionary journey to Turkey and Islamic countries next year. May God prepare our hearts to fight the good fight for the Lord! May we fish for men, allowing Christ to capture all His people.
Let us pray ……

（Romans 15:22-33）
15:22 This is the reason why I have so often been hindered from coming to you.
15:23 But now, since I no longer have any room for work in these regions, and since I have longed for many years to come to you,
15:24 I hope to see you in passing as I go to Spain, and to be helped on my journey there by you, once I have enjoyed your company for a while.
15:25 At present, however, I am going to Jerusalem bringing aid to the saints.
15:26 For Macedonia and Achaia have been pleased to make some contribution for the poor among the saints at Jerusalem.
15:27 For they were pleased to do it, and indeed they owe it to them. For if the Gentiles have

come to share in their spiritual blessings, they ought also to be of service to them in material blessings.
15:28 When therefore I have completed this and have delivered to them what has been collected,[b] I will leave for Spain by way of you.
15:29 I know that when I come to you I will come in the fullness of the blessing[c] of Christ.
15:30 I appeal to you, brothers, by our Lord Jesus Christ and by the love of the Spirit, to strive together with me in your prayers to God on my behalf,
15:31 that I may be delivered from the unbelievers in Judea, and that my service for Jerusalem may be acceptable to the saints,
15:32 so that by God's will I may come to you with joy and be refreshed in your company.
15:33 May the God of peace be with you all. Amen.

48.羅馬教會 29 人【羅 16:1-16】

引言

保羅一股腦向羅馬教會提說了 29 人，本想一一介紹。但是，講道時間有限，只能提綱挈領談談保羅心中所看重的 29 人。我們先來看第一點：

以聖徒體統接待

保羅強調非比的屬靈生命，是合乎聖徒的體統的。這是新約教會對信徒的基本要求，也是屬靈生命的基本表徵。首先，聖徒的體統。所謂聖徒的體統，就是藉著效法基督而生出一系列生命的樣式。包括信徒的言行舉止、生活方式、結交朋友的品質、表裡一致的道德、及唯獨基督持守。顯然，非比是一位有廣泛「朋友緣」的姐妹。說明她在結交朋友的事上，有顯而易見的聖徒體統。朋友，包括相互認識、接納、友好，別忘了，也包括有一天會因為意見不合而分道揚鑣、各走各路。起初認識時，大都比較好的，但這不說明問題。朋友的品質，是要看分開之後的屬靈表現。求神賜下屬天的洞見！

其次，非比的榜樣。非比是保羅介紹的第一人，她是當時教會中唯一的一位女執事。作執事已經不易，還是女執事，就更加不容易了。保羅說她是堅格哩教會的女執事，還說她是一位合乎聖徒體統的姐妹。這是一句相當不容易、得之不易的稱讚。非比的家境富裕、是當地上流社會的人。保羅沒有提到她的丈夫，說明她或許是一位單身的女子？又或許是行政、經商能力過人？但是，她一定是一位有能力打扮的、漂亮、美麗的女子。保羅卻非常放心將她介紹給羅馬教會，說明非比美麗、卻不妖媚、是一個正派的女子。

最後，相互的幫助。幫人一忙，可能是人世間最普通的事情之一了，對嗎？這其中的文章可大了去了!請問,你幫助人的動機是什麼？期待回報？還是內心驕傲以致就膨脹起來？或者，乾脆就心不甘、情不願，甚至心生苦毒，就口出埋怨？保羅請求羅馬教會幫助非比，「因他素來幫助許多人、也幫助了我。 」聖經的「幫助觀」就是平常心，甚至是不要讓左手知道右手做了什麼！非比住在港口，使徒們來往經過，也是平常事。若無平常心，是不可能完成幫助人的使命。過後心生埋怨，就惹動神的憤怒、成了愚昧人。我們看第二點：

以感恩之心相待

如果說非比是保羅團隊裡生活在堅革哩教會中的姐妹，那麼，百基拉和亞居拉，則是一對走南闖北的基督徒夫婦。首先，將生死置之度外。信仰的極致，就是捨命。基督為羊捨命，就是在表達神極致的大愛。保羅說，百基拉和亞居拉夫婦二人「也為我的命、將自己的頸項、置之度外」。一對被保羅稱為是基督裡的同工，是怎樣的人啊？他們與保羅有過命的交情，即為了基督的緣故甘願效法基督的捨己。當人將生死置之度外的時候，就能煥發出超乎常人的能力。他們與保羅同為織帳篷的工人，卻能在神學上有極深的造詣、甚至成為亞波羅的引路人。沒有看見他們與保羅一同經歷什麼特別的危險,卻與保羅一同開荒建立了哥林多教會。僅此一點，遠勝過一切艱難險阻。

其次，與保羅一同織帳篷。貌似百基拉與亞居拉是職場服事的典範，就是說，服事神的方式

不僅僅限於全職。半職或帶職也應該是理所當然的，對嗎？但是，從保羅與百基拉與亞居拉夫婦的服事來看，全職、半職、或帶職已經不重要！他們的服事，重點在於全心、是全心的擺上。雖然有一同織帳篷經歷。有利於他們的相互理解與配合，但是，相較於他們在靈裡的相通，使得他們與保羅早已成為集神學、牧會、開荒等方面的屬靈夥伴。神看重我們的同心、也更加看重我們在使命道路上的同行。

最後，得到眾人一同感謝。保羅說，「不但我感謝他們、就是外邦的眾教會、也感謝他們」。坦率講，感謝，不僅僅是一個禮貌問題，有可能是一個神學問題、甚至是一個與真理相關的問題。從我們個人的角度來看，當聽見人們對自己說謝謝時，我們的回答是：感謝主！但是，這不代表我們不可以對他人說謝謝呀！保羅說不但他自己要感謝，就是外邦的眾教會、也要感謝百基拉和亞居拉！因此，我也藉此機會，感謝今年短宣途中為我們提供幫助的人道一聲謝謝！願神厚報、以馬內利！我們看第三點：

以珍惜之心為念

什麼是教會？我們可能很快就會回答：是基督的身體、我們屬靈的家。對不對呢？當然正確！但是，教會的內容是豐富而具有挑戰、使人生命得以成長的！首先， 一個也不能少！對於保羅來說，每一位真心相信主的人，都是他所珍惜的人。關於以拜尼土，聖經記載的很少，只有一句話：「他在亞西亞是歸基督初結的果子。 」然後就沒了。他後來怎樣了？有沒有當牧師、作傳道？有一點兒像馬禮遜在中國幾十年傳道，僅僅領了一位華人信主。這人叫梁發，後來還做了牧師。一個是亞細亞省第一個信主的，另一個是基督教傳入中華第一個信主的。他們後來的所作所為人們並不那麼清楚，但是，主都沒有忘記他們。在神的眼中，他們一個也不能少！

其次，蒙主紀念的人。在保羅列出來的名單中，出現了魯孚的名字。你知道他是誰嗎？打開馬可福音十五章二十一節：「有一個古利奈人西門、就是亞力山大和魯孚的父親、從鄉下來、經過那地方、他們就勉強他同去、好背著耶穌的十字架。」聖經透過當年背十架的西門、兒子魯孚、及妻子這幾十年來的見證。可能一開始，西門背十架，並不完全明白、甚至有些勉強。可是後來當他知道原來他所背的十架，竟然為萬世人類救贖主背的。這份榮耀、何等大的恩典，使得家庭傳承成為全家的榮耀。

最後，寂寂無名的人。十四、十五節：「又問亞遜其土、弗勒干、黑米、八羅巴、黑馬、並與他們在一處的弟兄們安。又問非羅羅古、和猶利亞、尼利亞、和他姊妹、同阿林巴、並與他們在一處的眾聖徒安。 」看起來他們並不在一處聚會，可能是分散在羅馬附近，被保羅攏統稱為是羅馬教會的弟兄姊妹。我猜想如果不是保羅在此提說他們的名字，不會有人知道他們是誰。也如人被這世上的人紀念的有限、被遺忘的居多。但是，神卻不會忘記我們每一位在基督裡的人。

結語

保羅提說的羅馬教會二十九人，有聖徒的體統、對神的感恩之心、及神對我們珍惜之心。請問，你能從中找到自己的蹤影嗎？

我們一同禱告……

（羅 16:1-16）

16:1 我對你們舉薦我們的姊妹非比、他是堅革哩教會中的女執事．
16:2 請你們為主接待他、合乎聖徒的體統．他在何事上、要你們幫助、你們就幫助他．因他素來幫助許多人、也幫助了我。
16:3 問百基拉和亞居拉安．他們在基督耶穌裡與我同工、
16:4 也為我的命、將自己的頸項、置之度外．不但我感謝他們、就是外邦的眾教會、也感謝他們．
16:5 又問在他們家中的教會安。問我所親愛的以拜尼土安．他在亞西亞是歸基督初結的果子。
16:6 又問馬利亞安．他為你們多受勞苦。
16:7 又問我親屬與我一同坐監的安多尼古和猶尼亞安．他們在使徒中是有名望的、也是比我先在基督裡。
16:8 又問我在主裡面所親愛的暗伯利安。
16:9 又問在基督裡與我們同工的耳巴奴、並我所親愛的士大古安。
16:10 又問在基督裡經過試驗的亞比利安。問亞利多布家裡的人安。
16:11 又問我親屬希羅天安。問拿其數家在主裡的人安。
16:12 又問為主勞苦的土非拿氏和土富撒氏安。問可親愛為主多受勞苦的彼息氏安。
16:13 又問在主蒙揀選的魯孚和他母親安．他的母親就是我的母親。
16:14 又問亞遜其土、弗勒干、黑米、八羅巴、黑馬、並與他們在一處的弟兄們安。
16:15 又問非羅羅古、和猶利亞、尼利亞、和他姊妹、同阿林巴、並與他們在一處的眾聖徒安。
16:16 你們親嘴問安、彼此務要聖潔。基督的眾教會都問你們安。

48.Roman Church’s 29 people【Romans 16:1-16】

Introduction

Paul mentioned 29 people to the Roman church all at once, and I wanted to introduce them one by one. However, due to limited time, I could only briefly discuss the 29 people that Paul valued. Let’s look at the first point first:

To welcome in a way worthy of the saints

Paul emphasized that Phoebe’s spiritual life was in accordance with the order of a saint. This is the basic requirement of the New Testament church for believers and the basic symbol of spiritual life. First, in a way worthy of the saints. The so-called saintly demeanor is a series of life styles that are developed by imitating Christ, including the believers’ words and deeds, lifestyle, the quality of their friends, the consistent morality, and the adherence to Christ alone. Clearly, Phoebe is a sister with a wide circle of friends. This demonstrates her saintly character in the area of friendship. Friendship involves mutual acquaintance, acceptance, and friendliness. But don’t forget, it also includes the possibility of parting ways and going separate ways due to disagreements. Initial acquaintances are often good, but that doesn’t guarantee success. The quality of a friend is determined by their spiritual behavior after separation. May God grant divine insight!

Secondly, consider the example of Phoebe. Phoebe was the first person Paul introduced. She was the only female deacon in the church at the time. Being a deacon was difficult enough, but being a female deacon was even more challenging. Paul mentioned her as a deacon of the church in Cenchreae and described her as a sister who was worthy of the saints. This was a commendation that was not easily earned. Phoebe came from a wealthy family and belonged to the upper class of local society. Paul does not mention her husband, suggesting that she was perhaps single, perhaps possessing exceptional administrative or business skills. However, she was undoubtedly a woman of beauty and elegance, skilled in dress. Paul’s confidence in introducing her to the Roman church suggests that Phoebe was beautiful, but not seductive, and a woman of integrity.

Finally, help each other. Helping others is probably one of the most common things in the world, right? There is a lot of information involved here! What is your motivation for helping others? Do you expect something in return? Or is it because of your pride? Or is it simply because you are unwilling and reluctant, or even bitter and complaining? Paul asked the Roman church to help Phoebe, “for she has been a patron of many and of myself as well.” The biblical view of “help” is to maintain a normal attitude, even to the point of not letting the left hand know what the right hand is doing! Phoebe lived in the harbor, and the apostles passing by were commonplace. Without a normal attitude, it is impossible to fulfill the mission of helping others. If one later complains, one incurs God’s wrath and becomes a fool. Let’s look at the second

point:

Treat each other with gratitude

If Phoebe was a sister in Paul's team who lived in the church in Cenchreae, then Priscilla and Aquila were a Christian couple who traveled all over the country. First, put life and death aside. The ultimate faith is to lay down one's life. Christ laid down his life for the sheep, which is the ultimate expression of God's love. Paul said that Prisca and Aquila "who risked their necks for my life," What kind of people were these two whom Paul called his fellow workers in Christ? They shared a life-or-death bond with Paul, willingly imitating Christ's self-sacrifice for Christ's sake. When people disregard life and death, they can unleash extraordinary power. They were tentmakers with Paul, yet they achieved profound theological attainments and even became mentors to Apollos. They shared no particular dangers with Paul, yet they pioneered and established the church in Corinth alongside him. This alone far outweighed all the hardships and dangers.

Secondly, they made tents with Paul. It seems that Apollos and Aquila are models of workplace service, suggesting that serving God isn't limited to full-time service. Part-time or part-time service should also be a given, right? However, judging by the ministry of Paul and Aquila, full-time, part-time, or part-time service is no longer important! Their service focused on wholehearted dedication. Although their shared experience of tentmaking facilitated their mutual understanding and cooperation, However, compared to their spiritual connection, they and Paul had already become spiritual partners in theology, pastoral work, and pioneering. God values our unity and, even more, our companionship on the mission path.

Finally, everyone gave thanks. Paul said, "to whom not only I give thanks but all the churches of the Gentiles give thanks as well." Frankly speaking, gratitude isn't just a matter of courtesy; it can be a theological question, even one related to truth. From a personal perspective, when we hear people say thank you to us, our response is: Thank the Lord! However, this doesn't mean we can't say thank you to others! Paul said that not only he himself should thank, even the Gentile churches should give thanks to Prisca and Aquila! Therefore, I would like to take this opportunity to express my gratitude to everyone who helped us during our short-term mission trip this year! May God reward you generously, and may Immanuel be ours! Let's look at the third point:

With a cherishing heart

What is the church? We might quickly answer: the Body of Christ, our spiritual home. Is that right? Of course! However, the church's content is rich and challenging, enabling people to grow in life. First, no one should be left behind! For Paul, every person who truly believes in the Lord is someone he cherishes. The Bible records very little about Epaenetus, only one sentence: "who was the first convert to Christ in Asia." And then, nothing happened. What happened to him later? Did he become a pastor or evangelist? It's a bit like Robert Morrison, who preached in China for decades but only won one Chinese convert. This man, Liang Fa, later became a pastor. One was the first person to believe in the Lord in the province of Asia, and the other was the first person to believe in the Lord after Christianity was introduced to China.

People don't quite know what they did later, but the Lord has not forgotten them. In God's eyes, not one of them is left behind!

Secondly, those who are remembered by the Lord. In Paul's list, the name of Rufus appears. Do you know who he is? Take a look at Mark 15:21: "And they compelled a passerby, Simon of Cyrene, who was coming in from the country, the father of Alexander and Rufus, to carry his cross." The Bible reveals the decades-long testimony of Simon, the man who carried the cross, his son Rufus, and his wife. Perhaps at first, Simon didn't fully understand the cross, perhaps even felt somewhat reluctant. But later, he realized that the cross he was carrying was for the eternal Savior of mankind. This glory, this great grace, made family heritage a source of honor for the entire family.

Finally, the nameless people. Verses 14 and 15: "Greet Asyncritus, Phlegon, Hermes, Patrobas, Hermas, and the brothers who are with them. Greet Philologus, Julia, Nereus and his sister, and Olympas, and all the saints who are with them." It seems they didn't gather in one place, perhaps scattered around Rome. Paul refers to them collectively as brothers and sisters of the Roman church. I suspect that if Paul hadn't mentioned their names here, no one would know who they were. Just as people are remembered by a limited number of people in this world, and most of them are forgotten. However, God will not forget any of us in Christ.

Conclusion

The twenty-nine members of the Roman church mentioned by Paul possessed the demeanor of saints, a heart of gratitude toward God, and a heart of cherishment from God to us. Can you recognize yourself among them?

Let us pray……

（Romans 16:1-16）

16:1 I commend to you our sister Phoebe, a servant of the church at Cenchreae,
16:2 that you may welcome her in the Lord in a way worthy of the saints, and help her in whatever she may need from you, for she has been a patron of many and of myself as well.
16:3 Greet Prisca and Aquila, my fellow workers in Christ Jesus,
16:4 who risked their necks for my life, to whom not only I give thanks but all the churches of the Gentiles give thanks as well.
16:5 Greet also the church in their house. Greet my beloved Epaenetus, who was the first convert to Christ in Asia.
16:6 Greet Mary, who has worked hard for you.
16:7 Greet Andronicus and Junia, my kinsmen and my fellow prisoners. They are well known to the apostles, and they were in Christ before me.
16:8 Greet Ampliatus, my beloved in the Lord.
16:9 Greet Urbanus, our fellow worker in Christ, and my beloved Stachys.
16:10 Greet Apelles, who is approved in Christ. Greet those who belong to the family of Aristobulus.
16:11 Greet my kinsman Herodion. Greet those in the Lord who belong to the family of Narcissus.

16:12 Greet those workers in the Lord, Tryphaena and Tryphosa. Greet the beloved Persis, who has worked hard in the Lord.
16:13 Greet Rufus, chosen in the Lord; also his mother, who has been a mother to me as well.
16:14 Greet Asyncritus, Phlegon, Hermes, Patrobas, Hermas, and the brothers who are with them.
16:15 Greet Philologus, Julia, Nereus and his sister, and Olympas, and all the saints who are with them.
16:16 Greet one another with a holy kiss. All the churches of Christ greet you.

49.保羅的同工【羅 16:17-27】

引言

有沒有想過，什麼是教會的同工？說是教會中最重要的人，並不過分。因為保羅將同工問題放在羅馬書的最後，可見是保羅心中份量最重的部分。我們看第一點：

躲避背道之人

同工的隊伍必須純潔、在真道上毫無瑕疵、對教會合一、對基督忠心、遠離是非、杜絕背道之人、躲避虛假的人、虛假的事、虛假的心。首先，儆醒禱告。警醒禱告，是耶穌基督在客西馬尼園禱告時教導門徒所說的話。主說：「 總要儆醒禱告、免得入了迷惑．你們心靈固然願意、肉體卻軟弱了（太 26:41）。」從耶穌勸勉門徒，到保羅勸勉同工，我們不難發現，教會核心同工的首要，就是要儆醒禱告。為什麼呢？保羅說：「要愛惜光陰、因為現今的世代邪惡（弗 5:16）。」兩千年過去了， 世代的邪惡倍增、無以復加。即使在教會裡，撒但的魔掌也已經伸了進來。

其次，站穩立場。保羅提出三樣儆醒的尺度：一是要小心被人離間、二是叫你們跌倒、三是背乎所學之道。人若遠離是非，撒但對人的離間就難以得逞。所謂跌倒，就是在屬靈道路上的停頓、或是受阻、甚至不再前行了。可能是因爲一種感覺、或是某些觀點不合、甚至是飲食習慣不同，也有可能分道揚鑣、不再同行。背乎所學之道，或是因爲愚昧、或是因爲驕傲、總覺得自己比他人、甚至比神更好、更強大、更有能力！其實與撒但誘惑夏娃如出一轍、並無二致。耶穌在曠野抵抗撒但誘惑，是我們的榜樣！

最後，躲避惡人。保羅所說的惡人，是指人在教會裡、卻不真信耶穌的人。貌似有生命的樣式，卻心中滿了驕傲與悖逆、與基督及基督的身體為敵、不惜一切攻擊教會、詆毀為神作工的人、隨從肉體與喜好、甘當一個冒名的基督徒。坦率地講，人若不緊緊跟隨主、且與聖靈保持無障礙的暢通，就很容易被迷惑。因為這些惡人曾經在教會裡居高位、參與服事、曾經貌似屬靈。只是當神的試驗臨到時，這些人就現了原形、露出了狐狸的尾巴！保羅說：「我勸你們要留意躲避他們。」在此，我也奉主的名，勸勉弟兄姊妹選擇遵照聖經的教導、遠離惡人！我們看第二點：

選擇善惡之人

保羅勸勉教會要遠離惡人，那麼，接下來呢？保羅給出了兩條選擇的建議：或是選擇良善、或是選擇邪惡。首先，認清惡人的本質。毫無疑問，耶穌基督是分辨善惡的唯一標準。所以保羅說：「這樣的人不服事我們的主基督」。不服事，包括不願服事、逃避服事、也包括不被允許服事，就是被教會停止服事等。當人走到這個地步時，離惡人就不遠了。若是肯悔改，仍有盼望。聖經說他們「只服事自己的肚腹．用花言巧語、誘惑那些老實人的心。 」滿眼都是食物，以及用食物來控制人的慾望。花了錢，請人吃飯，也心不甘、情不願的。你的埋怨出賣了你的動機，老實人也有覺醒的一天呀！

其次，順服神是主心意。然而，保羅團隊的同工們，卻是順服神的。而且保羅說同工們順服

神的見證，已經流傳開來。屬神的人聽見這樣的見證，就會心得平安、歡喜快樂！作為亞當的後裔，人在惡的事上，幾乎是不用學的、生來就會作惡。然而良善的順服，因其高貴的屬靈品質，極其不容易學會。聖經講得很清楚，約翰一書一章九節也說得很明白，我們若認自己的罪、神是公義的，必要赦免我們的罪、洗淨我們一切的不義！可惜了，認罪悔改不屬於惡人的生存之道！除了悖逆，惡人找不到喘息的空隙！

最後，善惡之間的選擇。為此，保羅提出一個新的核心價值觀，就是「在善上聰明、在惡上愚拙。」惡人總是在悖逆、愚昧的事上不停地糾纏、不嘬不死、甚至是至死方休。猶大賣主，在最後的晚餐上，主仍用慈祥的目光看他、期待著他的回頭、甚至悔改！但是，猶大是在主的目送下，一步一步地走了出去、走進賣主的黑暗裡去了。主復活了，猶大其實仍有悔改的機會，但是，他最後卻被他自己的羞愧難當、自我傲慢的罪疚感拖進死亡之地了。我們看第三點：

踐踏撒但之人

始祖犯罪之後，神向人發出了咒詛。其中有一句：「女人的後裔要傷你的頭、你要傷他的腳跟（創 3:15）。」從此，人與撒但之間就開始了不死不休纏鬥、直到如今。首先，教會必要得勝。羅馬書十六章二十節，宣告了撒但的結局：「賜平安的　神、快要將撒但踐踏在你們腳下。願我主耶穌基督的恩、常和你們同在。　」「快要將」，就是還沒有。但是，撒但，你也也別得意。神說快了，就是不久的將來，你必被踐踏在腳下！在誰的腳下呢？這裡說的你們，就是指教會。我在此奉勸那些與教會為敵的、攻擊教會、拆毀教會、羞辱教會、傷害教會的族類，你們被踐踏的日子不遠了！你們今天逼迫教會、羞辱、酷刑、污衊神的僕人，有一天必被教會踩在腳下、接受神的審判！

其次，靈源勝過血源。我查不到被稱為是保羅親屬的路求、耶孫、所西巴德有什麼特別的背景或與保羅是怎樣的親屬。只是知道他們都是猶太人，會不會是保羅如此稱呼他們的原因，我不知道。但是，提摩太名字被排在保羅親屬的前面，就有非常的意義。至少說明了保羅的核心價值觀，就是靈源勝於血源！這種核心價值觀對人、對教會的影響巨大而深遠。正如主耶穌基督曾經說：「人到我這裡來、若不愛我勝過愛自己的父母、妻子、兒女、弟兄、姐妹和自己的性命、就不能作我的門徒（路 14:26）。」

最後，靠主勝過世界。人活在世上，信了耶穌，行天路、走成聖之路，當靠什麼得勝呢？我們的血氣、我們的情緒、我們的老我、及伏在門口要陷害我們的撒但，靠我們自己是無法得勝的、而且必要失敗的！保羅說：「惟有神能照我所傳的福音、和所講的耶穌基督、並照永古隱藏不言的奧秘、堅固你們的心。」當我們去傳福音，撒但就會害怕！當我們來活耶穌基督，撒但就無計可施。當我們用心靈誠實來敬拜主、凡事奉主耶穌基督的名來行事為人，那撒但就要逃跑了！

結語

親愛的弟兄姐妹，我們是已經有了主的人。有了主就有了一切，在祂沒有難成的事！神賜給教會有最高的權柄，是這個世界不能勝過的。教會的同工如同堤壩，維護教會的合一，撒但就沒有破口來攻擊教會。躲避背道之人、選擇善惡之人、踐踏撒但之人，正是蒙神揀選之人、成為神的同工，為主打一場美好的仗！羅馬書到今天就講完了，下週開始講出埃及記，願神帶領教會跟隨主的腳蹤，同走天路！感謝主！

我們一同禱告……

（羅 16:17-27）

16:17 弟兄們、那些離間你們、叫你們跌倒、背乎所學之道的人、我勸你們要留意躲避他們。

16:18 因為這樣的人不服事我們的主基督、只服事自己的肚腹．用花言巧語、誘惑那些老實人的心。

16:19 你們的順服、已經傳於眾人、所以我為你們歡喜．但我願意你們在善上聰明、在惡上愚拙。

16:20 賜平安的　神、快要將撒但踐踏在你們腳下。願我主耶穌基督的恩、常和你們同在。

16:21 與我同工的提摩太、和我的親屬路求、耶孫、所西巴德、問你們安。

16:22 我這代筆寫信的德丟、在主裡面問你們安。

16:23 那接待我、也接待全教會的該猶、問你們安。

16:24 城內管銀庫的以拉都、和兄弟括土、問你們安。

16:25 惟有　神能照我所傳的福音、和所講的耶穌基督、並照永古隱藏不言的奧秘、堅固你們的心。

16 :26　這奧秘如今顯明出來、而且按著永生　神的命、藉眾先知的書指示萬國的民、使他們信服真道。

16:27　願榮耀因耶穌基督歸與獨一全智的　神、直到永遠。 阿們。

49.Paul’s coworkers【Romans 16:17-27】

Introductions

Have you ever thought about what church co-workers are? It’s not an exaggeration to say they are the most important people in the church. Paul placed the issue of co-workers at the end of Romans, clearly placing the most weight on Paul’s mind. Let’s look at the first point:

Avoid apostates

Our team of co-workers must be pure, flawless in the faith, united in the church, faithful to Christ, and detached from dispute, eliminating those who are apostates, and avoiding false people, false things, and false hearts. First, we must be vigilant in prayer. This is what Jesus Christ taught his disciples while they were praying in the Garden of Gethsemane. The Lord said, “Watch and pray that you may not enter into temptation. The spirit indeed is willing, but the flesh is weak. (Matthew 26:41)” From Jesus’ exhortation to his disciples to Paul’s exhortation to his co-workers, it’s not difficult to see that the primary responsibility of core church workers is to be vigilant and pray. Why? Paul said: “making the best use of the time, because the days are evil. (Eph. 5:16)” Two thousand years have passed, and the evil of the generations has multiplied beyond measure. Even in the church, Satan’s clutches have been extended.

Secondly, stand firm. Paul proposed three standards of vigilance: First, be careful not to be divided; second, to be offended; and third, to go against the doctrine you have learned. If people stay away from dispute, Satan’s attempt to alienate people will be difficult to succeed. The so-called fall is a pause, or an obstruction, or even no longer moving forward on the spiritual path. It may be because of a feeling, or some disagreements in opinions, or even different eating habits, It is also possible that people will go their separate ways and no longer walk together. Going against the doctrine you have learned, either because of ignorance, or because of pride, always thinking that you are better, stronger, and more powerful than others, even than God! In fact, it is exactly the same as Satan tempting Eve. Jesus resisted Satan’s temptation in the wilderness and is our example!

Finally, avoid the wicked. The wicked Paul refers to are those who are in the church but do not truly believe in Jesus. They appear to have life, but their hearts are filled with pride and rebellion, they are enemies of Christ and the Body of Christ, they attack the church at all costs, they slander those who serve the God, they follow the flesh and their desires, and they are willing to be Christians in name only. Frankly speaking, if people do not follow the Lord closely and maintain unobstructed communication with the Holy Spirit, they can easily be deceived. This is because these wicked people once held high positions in the church, participated in service, and once seemed spiritual. But when God’s test came, these people were exposed and their fox tails were revealed! Paul said: “I appeal to you to watch out for them.” Here, in the name of the Lord, I also urge brothers and sisters to choose to follow the teachings of the Bible

and stay away from the wicked! Let's look at the second point:

Choose good or evil

Paul exhorted the church to stay away from evil people. So, what's next? Paul offered two options: either choose good or choose evil. First, recognize the nature of evil people. Jesus Christ is undoubtedly the only standard for distinguishing good from evil. Therefore, Paul said, "Such people do not serve our Lord Christ." Not serving includes being unwilling to serve, avoiding service, and also includes being denied permission to serve, such as being suspended from service by the church. When a person reaches this point, they are not far from being evil. If they repent, there is still hope. The Bible says that they "serve their own appetites, and by smooth talk and flattery they deceive the hearts of the naive." Their eyes are always focused on food, and they use it to control people's desires. Even if they spend money to treat others to a meal, they are unwilling to do so. Your complaints betray your motives. Even the simplest people will eventually wake up!

Secondly, obedience to God is the Lord's will. However, Paul's colleagues obeyed God. Furthermore, Paul said that the testimony of his coworkers' obedience to God had spread. When God's people hear such testimony, they find peace and joy in their hearts! As descendants of Adam, humans need almost no training in evil; they are born to do evil. However, good obedience, because of its noble spiritual quality, is extremely difficult to learn. The Bible makes it very clear, as does 1 John 1:9, If we confess our sins, God is just and will forgive our sins and cleanse us from all unrighteousness! Unfortunately, confession and repentance are not the way of life for the wicked! Apart from rebellion, the wicked find no respite!

Finally, the choice between good and evil. For this reason, Paul proposed a new core value, which is "to be wise as to what is good and innocent as to what is evil." The wicked are always entangled in rebellion and foolishness, persevering until they die. Even at the Last Supper, Judas betrayed the Lord, yet the Lord still looked upon him with loving eyes, hoping for his return and even repentance! However, under the Lord's gaze, Judas walked step by step out, into the darkness of betrayal. After the Lord's resurrection, Judas still had the opportunity to repent, but in the end, his own shame, arrogance, and guilt dragged him into death. Let's look at the third point:

The ones trampling on Satan

After the first man sinned, God issued a curse on mankind. One of the curses is, "he shall bruise your head, and you shall bruise his heel." From that moment on, a never-ending struggle between man and Satan began, one that continues to this day. First, the church will triumph. Romans 16:20 declares Satan's end: "The God of peace will soon crush Satan under your feet. The grace of our Lord Jesus Christ be with you." "Will soon to" means not yet. But, Satan, don't get complacent. God says it will soon, in the very near future, you will be trampled underfoot! Under whose feet? The "you" mentioned here refers to the church. I hereby warn those who are hostile to the church, attacking it, tearing it down, humiliating it, and harming it: the day you will be trampled underfoot is not far off! You who persecute the church, humiliate, torture, and slander God's servants today will one day be trampled underfoot by the church and receive

God's judgment!

Secondly, spiritual roots are superior to blood roots. I can't find any special backgrounds or connections between Lucius, Jason, and Sosipater, who were called Paul's relatives. I only know that they were all Jewish. Whether this is why Paul called them that, I don't know. However, Timothy's name being listed before those of Paul's relatives is very meaningful. At the very least, it illustrates Paul's core value: spiritual roots are superior to blood roots! This core value has a profound and far-reaching impact on people and the church. As the Lord Jesus Christ once said, "If anyone comes to me and does not hate his own father and mother and wife and children and brothers and sisters, yes, and even his own life, he cannot be my disciple. (Luke 14:26)"

Finally, we must rely on the Lord to overcome the world. Living in this world, believing in Jesus, walking the heavenly path, and the path of sanctification, what should we rely on for victory? Our flesh, our emotions, our old self, and Satan, who lies at the door to ensnare us, cannot be overcome by ourselves and will inevitably fail! Paul said, "Now to him who is able to strengthen you according to my gospel and the preaching of Jesus Christ, according to the revelation of the mystery that was kept secret for long ages" When we preach the gospel, Satan is afraid! When we live Jesus Christ, Satan has no way to stop us. When we worship the Lord with sincerity and act in the name of the Lord Jesus, then Satan will flee!

Conclusion

Dear brothers and sisters, we already have the Lord. With the Lord, we have everything; nothing is impossible with Him! God has given the church the highest authority, unsurpassable by this world. Church workers are like a dam, maintaining the unity of the church, leaving no opening for Satan to attack. Those who avoid apostates, choose good over evil, and trample upon Satan are truly God's chosen ones, becoming His co-workers, fighting the good fight for the Lord! Today concludes our study of Romans. Next week, we will begin our study of Exodus. May God lead the church to follow in His footsteps and walk together on the heavenly path! Thank the Lord!

Let's pray together……

（Romans 16:17-27）

16:17 I appeal to you, brothers, to watch out for those who cause divisions and create obstacles contrary to the doctrine that you have been taught; avoid them.
16:18 For such persons do not serve our Lord Christ, but their own appetites,[f] and by smooth talk and flattery they deceive the hearts of the naive.
16:19 For your obedience is known to all, so that I rejoice over you, but I want you to be wise as to what is good and innocent as to what is evil.
16:20 The God of peace will soon crush Satan under your feet. The grace of our Lord Jesus Christ be with you.
16:21 Timothy, my fellow worker, greets you; so do Lucius and Jason and Sosipater, my kinsmen.
16:22 I Tertius, who wrote this letter, greet you in the Lord.
16:23 Gaius, who is host to me and to the whole church, greets you. Erastus, the city treasurer,

and our brother Quartus, greet you.
16:25 Now to him who is able to strengthen you according to my gospel and the preaching of Jesus Christ, according to the revelation of the mystery that was kept secret for long ages
16:26 but has now been disclosed and through the prophetic writings has been made known to all nations, according to the command of the eternal God, to bring about the obedience of faith—
16:27 to the only wise God be glory forevermore through Jesus Christ! Amen.

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