

God, Israel & Us 上帝、以色列和我們

Romans 羅馬書 11:1-36

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When is a circle a triangle? The answer is never. They are two very different 2-dimensional shapes. There is no halfway point where one can become the other.

什麼時候圓圈是三角形的？答案是永遠不會。它們是兩個非常不同的二維形狀。沒有中間點可以讓一個人成為另一個人。

However, the two shapes can come together to create a 3-dimensional object. Individually they are simple, and together they are more complex.

但是，這兩個形狀可以組合在一起創建一個3維的圓錐體。單獨時它們是簡單的，組合起來便更為複雜。

You will see either a triangle or a circle depending on which way you look at it. Such is the complexity of God's sovereignty and human responsibility working together.

根據你看它的方式，你會看到一個三角形或一個圓圈。這就是上帝的主權和人類責任共同工作的複雜性。

God chooses those he will save through faith in the saving work of Jesus Christ. We are responsible for our rejection of him and the good news of Jesus Christ.

上帝會選擇那些藉著相信耶穌基督的拯救工作得拯救的人。我們要為我們棄絕他和耶穌基督的好消息負責。

The Bible declares both are 100% true.

聖經宣稱兩者都是 100% 正確的。

So, the Jews, God's historical people, are responsible for their refusal to put their trust in Jesus Christ; and they have not come to faith because God has not chosen to have mercy on them.

所以，猶太人，上帝歷史上的百姓，要為他們棄絕信靠耶穌基督負責。他們還沒有信主，因為上帝沒有選擇憐憫他們。

Or, to quote John Stott from his Romans commentary:

或者，從他的《羅馬書》評論中引用約翰斯托特的話：

"If anybody is lost, the blame is theirs, but if anybody is saved, the credit is God's. This contains a mystery which our present knowledge cannot solve; but it is consistent with Scripture, history, and experience." – John Stott, Romans

“如果有人迷失了，那是他們的責任，但如果有人得救，那是上帝的功勞。這包含了一個我們目前的知識無法解決的奧秘。但它與聖經、歷史和經驗是一致的。”…
《羅馬書》約翰·斯托特

That is the summary of the teaching of Romans 9-10.

這是《羅馬書》9-10章教導的總結。

As we now come to chapter 11, Paul is still wrestling with the big issue of whether God has rejected his people. His central argument in this chapter is *God has not rejected Israel because the books are still open, and there is yet an opportunity for faith in Jesus Christ.*

當我們現在來到第 11 章時，保羅仍在為上帝是否棄絕他的百姓這個大問題而爭論不休。他在這一章中的中心論點是上帝並沒有棄絕以色列，因為這些書還是打開的，而且還有機會相信耶穌基督。

EARNESTLY REJECTING GOD'S MERCY 認真棄絕上帝的憐憫

Chapter 11 opens with the familiar question of whether God has rejected his people, Israel. The short answer again is NO!

第 11 章以一個熟悉的問題開頭，上帝是否棄絕了他的百姓，以色列人？簡短的回答再次是否定的！

Paul then gives four arguments to back up the short answer. The **first** is the ‘Paul argument’ in v.1. Paul is a Jew. The blasphemous, Christian-persecuting Paul is a Jew who God hadn’t given up on and is now using to multiply his saving work.

然後保羅給出了四個論據來支持簡短的回答。第一個是第 1 節中的「保羅論點」。保羅是一個猶太人。褻瀆神明、迫害基督徒的保羅是上帝沒有放棄的猶太人。現在正在利用他來擴展他的拯救工作。

The **second** argument is in v2 – the ‘election argument’. Paul is saying that God has determined – foreordained – to bring Jews to faith in him. Those he has chosen will not fail to believe.

第二個論點在 2 節中…「選民論點」。保羅是說上帝已經決定…預先所知道的…去讓猶太人相信他。他所選擇的人不會不相信。

The **third** argument is in vv2-4 – the ‘Elijah argument’. In 1 Kings 19, we read that Elijah thought God had abandoned his people too and that he was the only one. But there were many. There has always been a faithful remnant amongst God’s historical people.

第三個論點在 2-4 節中…「以利亞論點」。在《列王記上》19 章我們讀到以利亞認為上帝也拋棄了他的百姓，只剩下他一個人。但神留下了很多人。在上帝的歷史百姓中一直有忠實的餘民。

The **fourth** argument is in vv5-6 – the ‘grace argument’. What guarantees there will always be a faithful remnant is not that there will always be a group of good and smart people who will believe, but because God is always gracious.

第四個論點在 5-6 節中…「恩典論點」。保證總會有忠心的餘民的，並不是總會有一群願意信的善良聰明的人，而是因為上帝總是滿有恩典。

Then in v7, Paul takes us back to his point in 9:6: *For not all who are descended from Israel are Israel.* In v7, he points out that it is not God who has rejected his people, but his people who have rejected him. Please have a look at it with me.

然後在第 7 節保羅帶我們回到他在 9:6 中的觀點：因為從以色列生的不都是以色列人。在第 7 節中，他指出不是上帝棄絕了他的百姓，而是他的百姓棄絕了他。和我一起看看。

What then? What the people of Israel sought so earnestly they did not obtain. The elect among them did, but the others were hardened...

那又怎麼說呢？以色列人所尋求的，他們沒有得著。但是蒙揀選的人得著了，其餘的人卻成了頑梗不化的。……

Last week in 10:3, we read that Israel ***did not know the righteousness of God and sought to establish their own...*** He Paul tells us they sought for that righteousness earnestly.

上週在 10:3 中，我們讀到以色列不知道上帝的義，並試圖建立自己的義……保羅告訴我們，他們熱切地尋求那義。

On their terms, they earnestly pursued righteousness – a right standing, a right relationship, with God. Instead of receiving the right relationship with God as a gift through Jesus Christ, they attempted to work for it.

他們根據自己的條件認真地追求表現虔誠…與上帝的有正確的地位、正確的關係。他們沒有接受藉著耶穌基督獲得與上帝的正確關係的禮物，而是試圖為之努力。

Israel earnestly sought a right relationship with God but did it in the wrong way, except for those God had chosen. As a result, most of God's historical people were hardened.

以色列熱切地尋求與上帝建立正確的關係，但以錯誤的方式去做，除了那些上帝所揀選的人。結果，大多數上帝歷史上的百姓都變得頑梗不化。

The hardening is a legal punishment for having a proud heart that rejects the good news of God's grace in Jesus Christ. In v8, Paul once again quotes the Old Testament to show this is how it has always been.

變得頑梗不化是對有一顆驕傲棄絕上帝在耶穌基督裡恩典的好消息的心的合法懲罰。在第 8 節中，保羅再次引用舊約來表明它一直都是這樣。

Paul is quoting Isaiah, himself quoting Moses...the Law and the prophets. In his day, Paul is saying that Moses warned Israel *that their rebellion resulted in God giving them spiritual blindness...Isaiah told Israel that it had continued to his day...and he is now telling the Roman church it is still happening.*

保羅引用了以賽亞引用摩西的說話…律法書和先知書。保羅是說，摩西在他那個時代警告以色列，他們的叛逆導致上帝讓他們在靈性上失明……以賽亞告訴以色列，這種情況一直持續到他的時代……他現在告訴羅馬教會，這種情況仍在發生。

And so, in vv9-10, this spiritual blindness is retribution. It's a punishment that exactly fits the crime. Hardening is a fitting punishment for a proud heart.

因此，在 9-10 節中，我認為這種屬靈的眼睛昏花，看不見是一種報應。這是與罪行完全相符的懲罰。對驕傲的心來說，頑梗不化是恰當的懲罰。

Pride and self-centredness lead to hardness and lovelessness. Rejection of God leads to rejection from God.

驕傲和自我中心導致心硬和無愛。棄絕上帝導致被上帝棄絕。

These verses are quite confronting. The people who had earnestly sought a relationship with God were the same people who rejected his love for them.

這些經文頗具對抗性。那些熱切尋求與上帝建立關係的人，也正是那些棄絕他對他們的愛的人。

The amazing dynamic is that a person can be trying so desperately hard to please God and serve God that they end up resisting the idea of God's grace.

令人驚奇的動態是，一個人可以拼命地努力取悅上帝並侍奉上帝，以至於他們最終抗拒上帝恩典的想法。

Most people who believe in God conclude that God is transcendent, powerful, and good. Therefore, to approach God, you need to do something to appease God...improve yourself somehow.

大多數相信上帝的人都認為上帝是超然的、強大的和良善的。因此，要接近上帝，您需要做一些事情來安撫上帝...以某種方式提高自己。

Such people generally find any concept of free, total, and unconditional acceptance dishonouring to God.

這樣的人通常會任何上帝是白白、完全和無條件接受的概念是對神的羞辱。

You may have thought it yourself or heard someone say something like:

你可能自己想過，或者聽到有人說：

The idea that a convicted murderer could just say words of repentance and be right with God just like the good religious person who has volunteered in the local hospital all their life. It's illogical! How insulting to common decency. How insulting to God.

一個殺人犯可以說懺悔的話，就像在當地醫院做了一輩子志願者的虔誠的宗教人士一樣，在上帝面前是正確的。這是不合邏輯的！多麼侮辱普通人的體面啊。多麼侮辱上帝啊。

The Christian gospel, the core of the Christian faith, seems like an assault on good character and God! Through a real desire to please God, mixed with deep pride and confidence in oneself, the human heart becomes vaccinated against and hard toward the mercy and love of God through Jesus Christ.

基督教福音，基督教信仰的核心，似乎是對良好品格和上帝的攻擊！由於真正渴望取悅上帝，加上深深的自豪和對自己的信心，人的心變得對上帝藉著耶穌基督的仁慈和愛產生了免疫和頑梗不化。

This is the case with many religious people, where the right standing with God is seriously and earnestly sought, but at the same time, his loving offer of that right standing as a gift is rejected. 許多宗教人士就是這種情況，他們誠懇地認真地尋求與上帝站在和好了的位置，但與此同時，他將這種關係作為愛心禮物的提議棄絕了。

It may even describe your Christian walk right now. It's the Christian faith motivated almost completely by fear, guilt, and a need for approval.

它甚至可以描述你現在的基督徒生活。這是一種動機幾乎完全是出於恐懼、內疚和對認可的需要的基督教信仰。

GOD'S SOVEREIGN PLAN IS TO SHOW MERCY TO ALL

上帝對所有人施憐憫的主權計劃

So, most of Israel has rejected God, so is that it? Are they now beyond salvation?

所以，大多數以色列人已經棄絕了上帝，就是這樣，他們現在已經無法被拯救了嗎？

That is the essence of the question in v11. Again, Paul gives a definitive NO! Then he outlines three stages of God's plan of salvation for Israel.

這就是 11 節中問題的本質。再一次，保羅給出了明確的否定！然後他概述了上帝對以色列人的拯救計劃的三個階段。

The first stage is hostility to the Christian message. Yes, many early Jews believed, but the majority rejected it. If this rejection had not happened, the early Jewish Christians could have easily concluded that the gospel was only for ethnic Israel and that there was no need to take the good news to the Gentile world.

第一階段是敵視基督教信息。是的，許多早期的猶太人相信，但大多數人棄絕它。如果這種棄絕沒有發生，早期的猶太基督徒很容易得出結論，福音只是給以色列民族的，沒有必要把福音帶到外邦世界。

We see this happening in the book of Acts. The gospel is preached in a Jewish synagogue. The Jewish community is then fractured, with some believing but many hostiles. Those who come to faith then go to the Gentiles and see them embracing the Christian faith. As a result, the early church is multi-ethnic.

我們在《使徒行傳》中看到了這種情況。福音先在猶太會堂裡傳講。猶太社區隨後因一些相信但許多敵對的人而分裂。那些信主的人然後去外邦人那裡，看到他們接受基督教信仰。結果，早期教會是多民族的。

This leads to stage two. In v11, we are told these Gentile converts make Israel envious. Paul repeats it in v.14: ***I take pride in my ministry in the hope that I may somehow arouse my own people to envy and save some of them.***

這導致第二階段。在第 11 節中，我們被告知這些外邦歸信的人讓以色列人嫉妒。保羅在第 14 節重複了這一點：***我敬重我的職分，希望可以激起我骨肉之親的嫉妒，好救他們一些人。***

Normally, we would see envy as a negative word. I think what John Stott writes in his Romans commentary captures Paul's thinking in a better way.

通常，我們會將嫉妒視為一個否定詞。我認為約翰斯托特在他的《羅馬書》評論中所寫的內容更好地捕捉了保羅的思想。

“Not all envy is tainted with selfishness, because it is not always either a grudging discontent or a sinful covetousness. At base, envy is ‘the desire to have for oneself something possessed by another’, and whether envy is good or evil depends on the nature of the something desired and on whether one has any right to its possession. If that

something is in itself evil, or it belongs to somebody else and we have no right to it, then the envy is sinful. But if the something desired is in itself good, a blessing from God, which he means all his people to enjoy, then to 'covet' it and to 'envy' those who have it is not at all unworthy. This kind of desire is right in itself and to arouse it can be a realistic motive in ministry." -- John R.W. Stott, *Romans*

並不是所有的嫉妒都帶有自私的色彩，因為它並不總是一種勉強的不滿或罪惡的貪婪。歸根結底，嫉妒是「渴望自己擁有他人擁有的東西」，嫉妒是善還是惡取決於所渴望的東西的性質以及一個人是否有權擁有它。如果那東西本身是邪惡的，或者它屬於別人而我們沒有權利擁有它，那麼嫉妒就是有罪的。但是，如果想要的東西本身是好的，是來自上帝的祝福，他要讓他的所有百姓享受，那麼「覬覦」它並「嫉妒」那些擁有它的人是有價值的。這種渴望本身是正確的，激發它可以成為現實事工的動機。…《羅馬書》約翰·斯托特

God's historical people will see many of God's historic promises being fulfilled in Gentiles, which will prompt them to believe.

上帝歷史上的百姓將看到上帝對他們的許多歷史性應許在外邦人身上實現，這將促使他們信而得救。

Here is the remarkable thing about God's plan: just as the Gentiles could only have heard the gospel because Israel largely rejected Jesus, now the Jews can only believe because those who accepted Jesus were largely Gentiles.

這是關於上帝計劃的非凡之處：正如外邦人只因為以色列人在很大程度上棄絕了耶穌而聽到福音，現在猶太人只因為那些接受耶穌的人大部分是外邦人而能信而得救。

Paul then writes that the third and final stage of blessing for the Jews is some time in the future. In v12, he seems to have a vision of a significant number coming to faith in Jesus Christ. If their unbelief has had a remarkable benefit, imagine the benefit of their belief in Jesus.

保羅接著寫道，祝福猶太人的第三個也是最後一個階段是在未來的某個時候。在第12節中，他似乎看到有相當多的人相信耶穌基督。如果他們的不信有顯著的好處，想像一下他們全數都相信耶穌而得救的好處。

In vv17-24, Paul uses an olive tree, as an illustration, to bring clarity on how God's salvation plan works and as a warning to Gentile Christians. Look at v.17:

在17-24節中，保羅用一棵橄欖樹來說明上帝的救恩計劃如何運作，並作為對外邦基督徒的警告。看第17節：

If some of the branches have been broken off, and you, though a wild olive shoot, have been grafted in among the others and now share in the nourishing sap from the olive root,

若有幾根枝子被折下來，你這野橄欖枝接上去，共享橄欖根的肥汁，

We need a horticultural lesson to get what he is saying here. The Scottish New Testament scholar William Ramsay helps us:

要了解他在這裡所說的話，我們需要上一堂園藝課。蘇格蘭新約學者威廉拉姆齊幫助我們：

“In exceptional circumstances... it is customary to reinvigorate an olive tree which is ceasing to bear fruit by grafting it with a shoot of the wild-olive, so that the sap of the tree ennobles this wild shoot [but] the tree again begins to bear fruit” – William Ramsey, The Expositor

在特殊情況下...習慣上會用野生橄欖的枝條的嫁接來使停止結果的橄欖樹恢復活力，這樹的汁液會使這棵野生枝條變得高貴[但]樹再次開始結出果實...《解釋者》威廉·拉姆齊

The ‘wild olive branch’ is a dynamic and growing thing, but it can draw and produce life because it is grafted into the olive tree, from which it draws nourishment.

「野橄欖枝」是一個充滿活力和成長的東西，但它可以汲取生命並產生生命，因為它被嫁接到橄欖樹上，從中汲取營養。

And at the same time, the presence of the wild olive branch renews the whole olive tree in such a way that it is now invigorated and produces fruit.

同時，野橄欖枝的存在使整棵橄欖樹煥然一新，使它現在充滿活力並結出果實。

Verse 13 tells us Paul is applying the metaphor specifically to the Gentiles. They are the wild olive shoots that have been grafted into the people of God.

第13節告訴我們，保羅將這個比喻專門用於外邦人。它們是已經嫁接到上帝百姓身上的野橄欖枝。

The Gentiles are being grafted-in, so they might be nourished by the life-giving gospel of justification by faith, which has been the faith of believing Israel since Abraham, the founder of the Jewish people.

外邦人被嫁接，以便他們可以得到因信稱義的賜生命福音的滋養，這就是自猶太人的創祖亞伯拉罕以來信神的以色列人的信仰。

The lesson here is humility. The Gentiles must not boast! Look at v.18:

這裡的教導的是謙卑。外邦人不可誇口！看第18節：

do not consider yourself to be superior to those other branches. If you do, consider this: You do not support the root, but the root supports you. You will say then, “Branches were broken off so that I could be grafted in.” Granted. But they were broken off because of unbelief, and you stand by faith. Do not be arrogant, but tremble. For if God did not spare the natural branches, he will not spare you either.

18 你就不可向舊枝子誇口；若是誇口，該知道不是你托著根，而是根托著你。19 你會說，那些枝子被折下來是為了使我接上去。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，反要戰戰兢兢。21 上帝既然不顧惜原來的枝子，豈會顧惜你？

A genuine response to the gospel is reverent fear. Verse 22 calls us to meditate on God’s ‘kindness and sternness.’ Justification by faith is not presumption.

對福音的真正回應是敬畏。第 22 節呼籲我們默想「上帝的仁慈和嚴厲」。因信稱義不是自以為是。

We see throughout Romans, and the Bible, the ongoing problem of presumption. Israel was God's chosen people, but they started to think they were the chosen people.

我們在《羅馬書》和聖經中都看到了持續存在的自以為是的問題。雖然以色列人是上帝的選民，但他們開始認為自己是上帝特定的選民。

They became confident they were 'IN' no matter how they lived, simply because Abraham was their father. They became proud and looked down on others. Paul is calling these Gentile believers not to fall into the same presumption.

他們都變得自信，認為因為亞伯拉罕是他們的父親，無論他們如何生活也會被「包括在內」。變得驕傲，看不起別人。保羅呼籲這些外邦信徒不要落入同樣的自以為是。

So, v.22 again: ***Consider therefore the kindness and sternness of God: sternness to those who fell, but kindness to you, provided that you continue in his kindness. Otherwise, you also will be cut off.***

所以，再看第 22 節：可見，上帝又恩慈又嚴厲：對那跌倒的人是嚴厲的；對你是恩慈的，只要你長久在他的恩慈裏，不然，你也要被砍下來。

The only way we know that God's sovereign love is upon us is that we continue; we persevere in seeking to be like Jesus until the day we meet Jesus. If the continuing disappears – if we start to live for ourselves and live in sin or rely on our performance for our relationship with God – then we will, and should, begin to wonder if his kindness is upon us.

我們知道上帝至高無上的愛臨在我們身上的唯一方法是我們繼續；我們堅持追求成為像耶穌一樣，直到我們面對面見耶穌的那一天。如果那持續消失了…如果我們開始為自己而活，活在罪中，或者開始依賴自己的表現來建立與上帝的關係…那麼我們將，也應該，開始懷疑我們是否仍在他的恩慈裏。

If we have faith in Jesus Christ, we can be assured and confident, but we must never be arrogant or proud.

如果我們是信賴耶穌基督，我們就可以放心和自信，但我們絕不能傲慢或驕傲。

Paul closes this section by revealing a great mystery. It is designed to stop the Gentiles from conceiting when they look at the failure of ethnic Israel to embrace Jesus as the Lord and Saviour.

保羅藉著揭示一個大奧秘來結束這一部分。它旨在阻止外邦人在看到以色列人在接受耶穌為主和救主証失敗時自負。

In short, Paul's language in writing about that mystery allows for the possibility of a steady, growing flow of Jews into the Christian faith.

簡而言之，保羅在寫出這個奧秘時預告猶太人有可能穩定地、越來越多地成為基督徒。

And so, the Jewish unbelievers are to be viewed with hope. The Christian is to say to themselves: *I disobeyed God and refused to believe the gospel, and now I am a Christian, child*

of God, inheritor of all his promises. I am here partly because the gospel reached beyond unbelieving Israel. So, if God can reach me with his mercy through their disobedience, he can certainly reach them with his mercy through my faith.

因此，要以希望的眼光看待猶太不信者。基督徒要對自己說：我不服從上帝，棄絕相信福音，現在我是基督徒，上帝的孩子，繼承了他所有的應許。我在這裡，部分原因是福音超越了不信的以色列人。因此，如果上帝可以藉著他們的不順服以他的憐憫來到我這裡，那麼他當然可以藉著我的信以他的憐憫來到他們那裡。

The mystery is that God uses the Jews to reach the Gentiles and the Gentiles to reach the Jews. All people – Jew and Gentile – have been disobedient and are lost, yet God’s mercy can find all people.

這奧秘是在於神使用猶太人接觸外邦人，又使用外邦人接觸猶太人。所有人…猶太人和外邦人…都違背了上帝的旨意，迷失了，但所有人都能被上帝的憐憫找到。

God’s mercy DOES NOT come to all without EXCEPTION, but it DOES come to all without DISTINCTION. This causes Paul to overflow in praise to God.

上帝的憐憫不會毫無例外地臨到所有人，但它確實會毫無區別地臨到所有人。這使保羅對上帝充滿了讚美。

PRAISING GOD FOR HIS SOVEREIGN MERCY 讚美神主宰的慈悲

As Paul draws this section to a close, recall how we got here. At the end of chapter 8, we have Paul declaring in no uncertain terms that all God’s promises to the believer in Jesus Christ are rock solid. Nothing can separate us from Jesus. God’s word is true...reliable.

保羅在結束這段經文時，回想了我們是如何到達這裡的。在第8章的結尾，我們看到保羅毫不含糊地宣佈，神對耶穌基督的信徒的所有應許都是堅如磐石的。沒有什麼能使我們與耶穌隔絕。神的話是真實的…可靠的。

God’s chain of salvation is unbreakable. Those he has elected, he will glorify. Ok, so what about God’s historic people Israel? They have rejected Jesus. So, has God’s promises failed? Has God’s plan of salvation failed? Has God rejected his people?

上帝救恩的鎖鍊是牢不可破的。那些他選擇的人，他將榮耀。好的，那麼上帝歷史上的百姓，以色列，呢？他們棄絕了耶穌。那麼，上帝的應許落空了嗎？上帝的拯救計劃是否失敗了。上帝棄絕了他的百姓嗎？

That is the undercurrent of chapters 9-11. This is an issue that is deeply personal for the Jewish Paul. He is in deep anguish. This is not simply an intellectual exercise. This is not a theology class with an exam at the end.

這是第9-11章的暗流。對於是猶太人的保羅來說，這是一個非常切身的問題。他懷著切膚之痛。這不僅僅是一個理智上的問題。這不是一個最後會有考試的神學課。

And so, we see in the final verses of this whole section Paul is breaking into spontaneous worship! There are many, many more things we can learn from this section. But here are four. 因此，我們在整個部分的最後幾節經文中看到，保羅開始自發地敬拜！我們可以從本節中學到很多很多東西。但這裡有四樣。

Firstly, **there should be no worship without truth.** Paul is quoting Scripture as he praises God spontaneously. In v.34, he quotes Is.40:13, and in v.35, he quotes Job 41:11.

首先，**崇拜應該是基於真理的。**保羅在自發地讚美上帝時引用聖經。他在第34節引用了《以賽亞書》40:13，在第35節引用了《約伯記》41:11。

Knowing Scripture intimately makes an enormous difference in both the ignition of praise in the heart and the expression of praise.

深入了解聖經，無論是在心中點燃讚美之火，還是表達讚美之詞，都會產生巨大的差異。

Many books teach meditation/spirituality techniques that centre on “visualizations” of incidents in one’s past, phrases or images or even on nothing at all.

許多教授冥想/靈性技巧的書籍，以一個人的過去，短語或圖像，甚至什麼都沒有的事件「可視化」為中心。

Worship should not come from meditation in general but through the meditation of Scripture in particular. The Bible must always be the centre of public or private praise and worship.

敬拜不應該來自一般的默想，而應該特別來自對聖經的默想。任何公開或私人讚美和敬拜的中心由始至終必須是聖經。

Secondly, **there should be no teaching or study of truth without worship.** Paul does not just teach or study truth without using it immediately as a basis for the praise of God.

其次，**敬拜是教導或研究真理的目的。**保羅不會只是教導或研究真理而不立即將其用作讚美上帝的基礎。

He never treats truth as just something to be known or even applied, but as a gateway into praise of God. He uses truth to see God.

他從不將真理視為只是要了解甚至應用的東西，而是將其視為讚美上帝的門戶。他用真理來見上帝。

We should never study God or the Bible in a detached, cool manner. We must let ourselves be disturbed and comforted, and challenged by the truth. We must always allow ourselves to feel its power.

我們永遠不要以超然、冷冷的方式研究上帝或聖經。我們必須讓自己受到真理的干擾、安慰和挑戰。我們必須讓自己由此至衷地感受到它的力量。

Thirdly, **truths that exalt God lead to the greatest joy.** Paul does not find the deepest impulses for praise in looking at human accomplishments.

三、**高舉上帝的真理會帶來最大的喜樂。**保羅在審視人類的成就時並沒有發現最深層的讚美衝動。

Praise comes to the degree we see our weakness, impotence, and complete dependence on him. 當我們看到自己的軟弱、無能和完全依賴他的情度時，就會發出讚美。

In other words, the doctrines of God’s complete sovereignty in salvation are what leads Paul to the greatest joy and praise.

換句話說，神在救恩中擁有完全主權的教義是使保羅獲得最大的喜樂和讚美的。

We have never given God *anything* — he owes us *nothing*. These are the ideas that bring Paul the most joy in worship.

我們從來沒有給上帝任何東西…他了不欠我們任何東西。這想法使保羅在敬拜中得到最大的喜樂。

Lastly, Paul is not even troubled by the parts of God's ways that he cannot discern or figure out. See verse 33: ***See Oh, the depth of the riches of the wisdom and knowledge of God! How unsearchable his judgments, and his paths beyond tracing out!***

最後，保羅甚至不會為上帝的方式中他無法辨別或理解的部分而煩惱。見第 33 節：**深哉，上帝的豐富、智慧和知識！他的判斷何其難測！他的蹤跡何其難尋！**

Many people feel they cannot bow or worship God unless they understand everything about him. Paul knew that to be an impossibility. A God whose counsel we could fully grasp, whose ways we could fully discern, and whose nature we could fully explain would be no greater than our minds. That is a limited God.

許多人覺得除非他們能了解關於上帝的一切，否則他們不能向他領首敬拜。保羅知道這是不可能的。一位我們可以完全掌握他的旨意，我們可以完全辨別他的方式，我們可以充分解釋他的本性的上帝，不會比我們的思想更偉大。那是一個有限的上帝。

It is not a cop-out to call some things about God and his ways a mystery. It's a point of praise and worship.

把一些關於上帝和他的方式的事情說成是一個謎，這不是一個放棄嘗試，而是指出這是一個讚美和敬拜的點。

The God of the Bible is far bigger than us. So, with Paul, we don't need to worry that we do not understand everything about him and his plan. He has revealed enough for us to be confident in him. He is reliable, trustworthy, merciful, and righteous. We praise him for all he has revealed, and we praise him that there is so much more that he has not revealed.

聖經中的上帝遠比我們大。所以，與保羅一起，我們不必擔心我們不了解他和他的計劃的一切。他已經透露了足夠多的信息，讓我們對他充滿信心。他是可靠的、值得信賴的、仁慈的、公義的。我們讚美揭示了所揭示的他，也讚美還有很多有揭示的東西的他。

We may not be able to understand everything about him, but we can marvel at him. We echo Paul in v36: ***To him be glory forever! Amen.***

我們可能無法了解他的一切，但我們能夠驚嘆於他。我們呼應保羅在第 36 節：**願榮耀歸給他，直到永遠。阿們！**