

For God's Glory 為了上帝的榮耀

Romans 羅馬書 16

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In a couple of weeks, it will be 486 years since William Tyndale was strangled to death and burnt on a stake for translating the Bible into English.

再過幾週，將會是威廉·丁道爾因將《聖經》翻譯成英語而被勒死並在火刑柱上燒死的 486 週年。

His last words were, “Lord, open the eyes of the King of England.”

據報導，他的臨終的遺言是「主啊，請打開英格蘭國王的眼睛。」

In the introduction to Romans in the edition of the English Bible he translated two years before he was killed for it, he wrote this:

在他被殺前兩年翻譯的英文版《羅馬書》的導言中，他寫道：

This epistle is the principal and most excellent part of the New Testament, and most pure gospel . . . and a light and a way in unto the whole scripture, I think it important that every Christian not only know it by rote but also exercise himself therein continually as with the daily bread of the soul. No person can read it too oft or study it too well: for the more it is studied, the easier it is, the more it is searched, the more precious things are found in it, so great treasure of spiritual things lieth hid therein.

這封書信是新約最主要、最優秀的部分，也是最純正的福音。..以及通向整本聖經的亮光和途徑，我認為重要的是每個基督徒不僅要死記硬背，而且還要不斷地在其中鍛煉自己，就像每天吃靈魂的麵包一樣。沒有人能讀得太多，也不能研究得太好：因為越讀越容易，越查越發現其中的寶貴東西，其中隱藏著如此巨大的屬靈財富。

Romans is the most closely reasoned and compelling book of the New Testament. The massive theology of the first eleven chapters logically proceeds from the gospel statement in the opening verses of chapter 1 to the need for the gospel because of human sin in chapters 1—3.

《羅馬書》是新約中推理最緊密、最引人入勝的一本書。前十一章龐大的神學邏輯上，從第一章開篇的福音陳述，到第一至三章因為人類的罪而需要福音。

Next, it describes the provision of righteousness that comes by faith in chapters 3 and 4. Then our position in Christ is beautifully described in chapter 5. The secret of spiritual victory is mapped out in chapters 6—8. And finally, in chapters 9—11, a vindication of God's work in history is provided.

接下來在第 3 和 4 章中描述了因信而來的義的供應。然後在第 5 章中精美地描述了我們在基督裡的地位。在第 6-8 章中描繪了屬靈得勝的秘訣。最後，在第 9-11 章中，為上帝在歷史上的工作提供了辯護。

As Paul concludes his argument, his foundational theology gives way to an appropriately rousing doxology in 11:36—“***For from him and through him and to him are all things. To him be glory forever. Amen.***” There is simply nothing like the first eleven chapters of Romans.

當保羅結束他的論點時，他的基礎神學恰當地帶出了在 11:36 中振奮人心的讚美詩…
「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！」沒有什麼能比得上《羅馬書》的前十一章。

Then follows the properly compelling call to practical Christian living in chapters 12—15, which begin with these words:

然後是第 12 至 15 章對實際基督徒生命的恰當而令人信服的呼召，以這些話開頭：

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. 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. (12:1, 2)

所以，弟兄們，我以上帝的慈悲勸你們，將身體獻上當作活祭，是聖潔的，是上帝所喜悅的，你們如此事奉乃是理所當然的。2 不要效法這個世界，只要心意更新而變化，叫你們察驗何為上帝的善良、純全、可喜悅的旨意。(12:1, 2)

Paul goes on to encourage us to practice our theology by using our gifts to serve one another in love. We are to subject ourselves to the authority over us, living by the law of love in the Church, offering all of life to God.

保羅繼續鼓勵我們通過使用我們的恩賜在愛中互相事奉來實踐我們的神學。我們要順服在自己之上的權柄，在教會中按照愛的法則生活，將全部生命獻給上帝。

This is the magnificent structure of the greatest theological essay ever written. There is nothing like the book of Romans!

這是有史以來最偉大的神學論文的宏偉結構。沒有什麼能比得上《羅馬書》！

As I began this series in Romans on the 1st of May, I said there is no doubt about the power of the book of Romans to change lives radically.

當我在 5 月 1 日開始《羅馬書》這個系列的講道時，我說過，， 《羅馬書》能夠從根本上改變生命是毫無疑問的。

Romans has proved to be so life-changing and history-shaping because it is about the gospel. The gospel changes lives. It can change your life.

《羅馬書》被證明如此改變生命和塑造歷史的原因是因為它是關於福音的。福音改變所有人的生命。也可以改變你的生命。

Forget the king of England in 1536...has he opened your eyes yet? Has he brought transformation and change in your life over the past few months?

不要看 1536 年的英格蘭國王…你的眼界被它開了沒有？在過去的幾個月裡，它有否給你的生命帶來了轉變和改變？

Now we come to the last chapter and the fitting final words of the whole letter.
現在我們來到最後一章和整封信的最後一段話。

Three points in the St Paul's App - **Partners for God's Glory, Glory Stealers, and Glory to God Alone**

聖保羅的應用程式中的有三點…上帝的榮耀的合作夥伴，榮耀竊取者和榮耀歸於上帝

Partners for God's Glory 上帝的榮耀的合作夥伴

As Paul winds up his letter, he sends greetings to 26 individuals, 24 of whom he names which is not simply an irrelevant list of names. This is a glimpse of the new society that God has been saving through the gospel of Jesus Christ for his glory.

當保羅結束他的信時，他向 26 個人致意，其中有 24 個人他以名字相稱。這不僅僅是一個不相關的名稱列表。這是上帝通過耶穌基督的福音為他的榮耀拯救的新社會的一瞥。

The first thing to notice is the diversity in the church – race, rank, and gender. What is confirmed in this list is what we know already; the church in Rome had Jew and Gentile members.

首先要注意的是教會的多樣性…種族、等級和性別。這份清單中確認的是我們已經知道的；羅馬教會有猶太人和外邦人。

Aquila and Priscilla in v3 were Jewish, as are Andronicus and Junia in v7 and Herodion in v11.

第 3 節的百基拉和亞居拉，第 7 節安多尼古和猶尼亞以及第 11 節的希羅天都是猶太人。

Some of the names on the list were probably royal or high rank, like Aristobulus in v10 and Narcissus in v11. Both are said to be head of household or an estate.

名單上的一些名字可能是皇室或高官的名字，比如第 10 節的亞利多布和第 11 節的拿其數。據說兩者都是一家之主。

It is quite possible that Aristobulus was the grandson of Herod the Great and a friend of Emperor Claudius. Narcissus was a well-known, rich, powerful person who had a great influence over Emperor Claudius.

亞利多布很有可能是希律大帝的孫子，也是克勞狄斯皇的朋友。拿其數是一個眾所周知的富豪，對克勞狄斯皇有很大的影響力。

Differently the most distinguished is Rufus in v13. His father is Simon of Cyrene, who carried the cross of Jesus to the place of crucifixion.

另一方面，在 13 節在主裡蒙揀選的魯孚是最出眾的，他是父親是古利奈人西門，是他為耶穌把十字架背到了釘十字架的地方。

On the other end of the social rank are Ampliatus in v8, Urbanus in v9, Hermes in v14 and Philologus and Julia in v15. They are all common names for slaves.

在社會階層的另一端在第 8 節的暗伯利、第 9 節的耳巴奴、14 節的黑米和 15 節的非羅羅古和猶利亞。他們都是奴隸通用的名稱。

Then there is the gender diversity of the church. Nine of the twenty-six persons greeted are women. Paul thinks highly of them all. He singles out four – Mary, Tryphena, Tryphosa, and Persis – as having *worked hard*. The word implies ‘strong exertion’.

然後是教會的性別多樣性。迎接的 26 人中有 9 人是女性。保羅對他們都評價很高。他特別指出四個為主辛勞的…馬里亞、土非拿、土富撒和彼息。這個詞意味著「多多的勞苦」。

Along with the comments about Phoebe in v1, this shows that women were active and influential in the ongoing ministry and mission of the church.

這連同在第 1 節關於非比的評論，表明女性在教會一直進行的事工和使命中是積極和有影響力的。

Priscilla was one of Paul’s ‘fellow workers’, Junia a well-known missionary, and Phoebe a deacon.

百基拉是保羅的「同工」之一，猶尼亞是有名望的的傳教士，非比是執事。

So, we have a picture of God’s pattern for his new society in Jesus to be richly diverse, BUT the **second** thing we see in this list is the **unity of the church**.

所以，我們看到了上帝在耶穌裡的新社會的模式是非常多樣性的，但是我們在這個列表中看到的**第二件事是教會的合一**。

There is a profound unity that transcends the differences. Four times Paul calls his friends as being *in Christ*, and five times as being *in the Lord*. Twice he uses the family language of *sister* and *brother*.

有一種超越差異的深刻的合一。保羅四次稱他的朋友們是在基督裡，五次稱他們在主裡。他兩次使用弟兄和姊妹的親人的稱呼。

He even calls some of them *beloved* or *my beloved*, often translated as ‘dear friend’ in English.

他甚至稱他們中的一些人為親愛的或我所親愛的，通常被翻譯為「親愛的朋友」。

Paul also mentions two experiences that strengthen Christian unity, namely being fellow workers in vv3 & 9 and fellow sufferers in vv4 & 7.

保羅還提到了加強基督徒合一的兩個經歷，即 3 和 9 節中的同工，以及 4 和 7 節中的同受苦。

This is but a mere glimpse into the make-up of the church in Rome. The church is the only and only community in the world where Jesus Christ has broken down the barriers of division.

這只是對羅馬教會的構成的一瞥。教會是世界上唯一一個耶穌基督打破了分裂的障礙的社群。

Why? Why has he, and is he, building his new community? Let me take you back very quickly into chapter 15.

為什麼？他為什麼要建立他的新社區。讓我很快的帶你回到第 15 章。

In Romans 15, as Paul finishes his handling of how weak and strong Christians should relate to each other in the church, he tells them the purpose of the church and how Christ set the pattern for how to build the church. The purpose of the church is in verses 5–6:

在《羅馬書》15 章中，當保羅完成他對教會中軟弱和堅強的基督徒應該如何相互聯繫的處理時，他告訴他們教會的目的以及基督為如何建立教會設定的模式。教會的目的在第 5-6 節：

May the God who gives endurance and encouragement give you the same attitude of mind toward each other that Christ Jesus had, so that with one mind and one voice you may glorify the God and Father of our Lord Jesus Christ.

但願賜忍耐和安慰的上帝使你們彼此同心，效法基督耶穌，為使你們同心同聲榮耀我們主耶穌基督的父上帝！

That's why Christ bought and built the church. Not isolated, individual worship, but united voices glorify God, whether speaking or singing. *Displaying the glory of God is the aim of the church.*

這就是基督買來並建造教會的原因。不是孤立的個人崇拜，而是團結一致同心同聲，無論是說話還是唱歌，都榮耀上帝。彰顯上帝的榮耀是教會的目標。

Then in verse 7, Paul gives Christ's pattern for building this church. He says, **“Therefore welcome one another as Christ has welcomed you, for the glory of God.”**

然後在第 7 節，保羅給出了基督建造這個教會的模式。他說：「所以，你們要彼此接納，如同基督接納你們一樣，歸榮耀給上帝。」

Christ does everything he does — including welcoming you into his family and building his church — “for the glory of God.”

基督所做的一切…包括歡迎你加入他的家庭，建立他的教會，都是為了…「歸榮耀給上帝」。

Christ saves you for the glory of God. You are welcomed into his friendship for the glory of God.

基督為了神的榮耀拯救你。你是為了神的榮耀歡迎加入與他的友誼。

This is humbling because we are never the final reason for anything — God is. And it is gloriously good news because we wouldn't want it any other way. God gets the glory; we get the joy.

這是謙卑的，因為我們從來都不是任何事情的最終原因…上帝才是。這是一個光榮的好消息，因為我們不希望它以任何其他方式出現。神得榮耀；我們得到了喜樂。

Then in verses 8–9, Paul underscores Christ's pattern of building the church by showing that this is the very reason he came for the nations:

然後在第 8-9 節中，保羅通過表明這正是他為萬國而來的原因，強調了基督建造教會的模式：

For I tell you that Christ became a servant to the circumcised to show God's truthfulness, to confirm the promises given to the patriarchs, and *in order that the Gentiles might glorify God for his mercy.*

我說，基督是為上帝真理作了受割禮的人的執事，要證實所應許列祖的話，並使外邦人，因他的憐憫，榮耀上帝。

Christ came to prove that God is faithful to his promises and to be glorified among the nations. That is why evangelism, missions, church planting, treasuring Jesus together, and St Paul's exist.

基督來證實上帝信守他的應許，並使萬國歸榮耀給他。這就是為什麼我們傳福音、宣教、植堂、一起珍愛耶穌和聖保羅堂存在的原因。

The vision of the church that Romans give us is a family drawn from every nation, tribe, people, and language, who are all singing God's praise from mouths and hearts in unison. This church is labouring and suffering together to bring glory to God.

《羅馬書》給了的教會異像是一個來自每個國家、部落、人民和語言的家庭，都同心同聲一致地榮耀我們主耶穌基督的父上帝。正是我們這個教會，一起同工受苦，為上帝帶來榮耀。

Glory Stealers 榮耀竊取者

That's why Paul then makes a sharp transition from greeting this church to warning this church of 'glory-stealers'. In v17, he warns the church family about *divisions* and *obstacles*. 這就是為什麼保羅從問候這個教會突然轉變為警告這個教會關於「竊取榮耀的人」。在第 17 節，他警告教會大家庭關於離間和使人跌倒。

His warning is about those who would actively cause division. They are described in v18 as *not serving our Lord Christ, but their own appetites*.

他的警告是關於那些會積極造成分裂的人。他們在第 18 節中被描述為**不服侍我們的主基督，只服侍自己的肚腹**。

How are these glory stealers recognised? They are divisive, teach what is contrary to the gospel, are self-serving, and persuade people through flattery.

我們如何認出這些榮耀盜竊者？他們是離間人、使人跌倒、違背所學之道的人，他們只服侍自己，用花言巧語誘惑他人的心。

These glory stealers have no love for Jesus nor desire to be his willing disciples. They are utterly self-centred. They want to rob you of gospel hope.

這些榮耀竊取者對耶穌沒有愛，也不想甘心樂意地作為他的門徒。他們完全以自我為中心。他們想剝奪你對福音的希望。

How are these glory stealers stopped? Verse 19 says: *I want you to be wise about what is good, and innocent about what is evil*. This is how J. B. Phillips put it in his modern English

translation of the New Testament: *I want to see you experts in good and not even beginners in evil.*

我們可怎樣阻止這些榮耀竊取者？第 19 節說：**我願你們在善上聰明，在惡上愚拙。**菲力浦斯在他的新約現代英文譯本中這樣說：**我希望看到你們是善行的專家，而在惡行方面不要開始作初學者。**

The way to stop glory stealers is to grow in wisdom and obedience to God. They will be stopped the more we see and are conformed to God's glory.

阻止榮耀竊取者的方法是在智慧和對上帝的順服中成長。我們越多地看到上帝的榮耀並效法，他們就越會被阻止。

So, against all teaching, every moral issue, and every choice we face, there are at least three questions – Does it agree with Scripture? Does it glorify the Lord Jesus? Does it promote goodness?

所以，對於所有的教導、每一個道德問題、面臨的每一個選擇，我們至少要問三個問題…是否符合聖經？是榮耀主耶穌的嗎？是促進良善的嗎？

The assurance in v.20 is that the ultimate glory stealer – Satan himself – will be crushed. The death and resurrection of Jesus defeated him, but he is yet to concede his defeat.

第 20 節中的保證是，最終的榮耀竊取者…撒旦本人…將被粉碎。他已被耶穌的死和復活打敗了，但他還沒有認輸。

This is a great encouragement for the church of Jesus Christ. Satan is the great liar, and one of his weapons is divisive self-absorbed teaching. He has been, is being, and will be defeated. We are called to resist him.

這對耶穌基督的教會來說是一個很大的鼓勵。撒但是個大騙子，他的武器之一是分裂的、只服侍自己的教導。他曾經，正在，而且將要被打敗。我們被召去抵抗它。

The promise here is that the church of Jesus Christ is part of the victory. Satan suffers another blow every time someone puts their faith in Jesus Christ, receives his righteousness and escapes hell.

這裡的應許是耶穌基督的教會是勝利的一份子。每當有人相信耶穌基督，接受他的公義並逃離地獄時，撒旦就會遭受另一次打擊。

Christians take part in this victory every time they obey their heavenly Father joyfully and every time God's people worship together in faith and unity.

每當基督徒喜樂地順服天父，每當上帝的子民以信心和合一的心一起敬拜時，他們都會參與這場勝利。

Glory to God Alone 榮耀歸於神

This now brings us to the end of Romans. Where does Paul end...the glory of God in the face of Jesus Christ! He ends with the gospel.

這將我們帶到《羅馬書》的結尾。**保羅是怎樣結束的…願榮耀，借著耶穌基督，歸給獨一全智的上帝！他以福音結束。**

In these final verses, Paul is looking back to chapter 1. His aim is for us to give glory to God by reminding us of the gospel.

在這最後幾節經文中，保羅回顧了第 1 章。他的目的是通過提醒我們福音來讓我們榮耀上帝。

He reminds us firstly of what the gospel does. In v.25, he says the gospel is God's way of establishing us. The gospel is the power of God. The gospel is how God changes people and futures.

他首先提醒我們福音的作用。在第 25 節中，他說福音是神堅固我們的方法。福音是神的大能。神用福音來改變人和未來。

Paul doesn't simply say the gospel can save you, which it is. He says establish you. The gospel is not only the entry point of the Christian life but also how we continue in, grow in, and enjoy life with Jesus.

保羅並沒有只說福音能夠拯救你，雖然事實就是如此。他說堅固你們。福音不僅是基督徒生命的切入點；這也是我們與耶穌一起繼續、成長和享受生活的方式。

The gospel saves us and changes us. Never move away from the gospel. Preach it to yourself every day. It is the window to view your life, society, and world.

福音拯救我們，改變我們。永遠不要離開福音。每天向自己宣講。它是觀察你的生命、社會和世界的視窗。

Then he reminds us of the gospel in v. 25, *the message I proclaim about Jesus Christ*. The centre of the gospel is Jesus, the divine man who died and rose to rule as the king over all creation and for all eternity. The gospel is Jesus.

然後他提醒我們福音是什麼；第 25 節，*所講的耶穌基督*。福音的中心是耶穌，他是那死而復活，永遠作為君王統治所有受造物的神聖的人。福音就是耶穌。

No one else can save or change us. The gospel IS Jesus Christ – the Rescuer and Ruler – who was predicted, revealed, and is now being proclaimed.

沒有其他人可以拯救或改變我們。福音**就是**耶穌基督…那位拯救和統治的…他曾被預言、已經被啟示，現在正在被宣揚。

Proclaimed so that all nations might believe and obey him – v.26.

指示萬民，使他們因信而順服…第 26 節。

For 20 centuries, this gospel has been proclaimed, and lives have been changed in every language, tribe, people, and nation as they embrace Jesus as Saviour and Lord for the glory of God.

20 個世紀以來，這個福音已經被宣揚，從各種語言、部落、人民和國家的生命已經發生了改變，因為他們為了上帝的榮耀而接受耶穌為救主和主宰。

And so, we join with Paul in verse 27: *to the only wise God be glory forever through Jesus Christ! Amen*. God's glory is the beginning, end, and purpose of all things. It is the pinnacle of all of Paul's theology. The glue that holds it all together.

因此，我們與保羅一起在第 27 節，**願榮耀，借著耶穌基督，歸給獨一全智的上帝，直到永遠。阿們！**榮耀神是萬物的開始、結束和目的。這是保羅所有神學的頂峰。將它們粘合在一起的膠水。

I've mentioned it several times already, so what does it mean? It's almost impossible to define the glory of God. The word *glory* is more like the word *beauty* than it is like the word *basketball*.

我已經提過好幾次了，那是什麼意思呢？幾乎不可能定義神的榮耀。這個單詞榮耀更像是美麗，而不是籃球。

You can define a basketball by saying it's round and inflated. It's used in a game to bounce and put through a hoop. But you can't do the same with the word *beauty*.

你可以定義一個籃球，說它是圓形的，充氣的，它在比賽中被拍打和穿過籃筐。但是你不能對美麗這個詞做同樣的事情。

What might help get at a definition of the glory of God is to contrast it with the *holiness* of God. God is *holy* means that God is in a class of perfection and greatness and value by himself. He is incomparable.

以聖潔作對比可能有助於對上帝的榮耀下一個定義。上帝是聖潔的，意思是上帝本身就屬於完美、偉大和有價值的一類。他是無與倫比的。

His holiness is *his utterly unique and perfect divine essence*. It determines all that he is and does and is determined by nothing and no one outside himself. His holiness is what he is as God, which no one else is or ever will be, and it signifies his intrinsic, infinite worth.

他的聖潔，是他獨一無二的完美神性。決定了他的所是和所做的一切，並且不是由任何東西決定的，也不是由他自己之外的任何人決定的。他的聖潔是他作為上帝所是的樣子，其他任何人都不是或永遠不會是，這意味著他內在的無限的價值。

God's *holiness* is the incomparable perfection and greatness of his divine nature; his glory displays that holiness. His *glory* is the open revelation of the secret of his holiness. 神的聖潔是他神性無比的完美和偉大；他的榮耀就是那聖潔的彰顯。他的榮耀是他聖潔的奧秘的公開啟示。

When God shows himself to be holy, we see his glory — the beauty of holiness. The glory of God is the infinite beauty and greatness of his manifold perfections.

當神顯明自己是聖潔的，我們看到的是他的榮耀…聖潔的美麗。上帝的榮耀是他多方面的完美無限的美麗和偉大。

What does it mean to say with Paul, "To God be the glory"? The way Paul wrote it in the original language, there is no verb. It simply says, "To him, glory!"

因此，我們和保羅一起說「願榮耀歸給上帝」是什麼意思呢？在原文中保羅寫作的方式是沒有動詞的。他只說：「榮耀歸於他！」

I believe it is both a worshipful statement of fact and a worshipful expression of longing. In worship, we herald the fact that God is glorious! Whether we see it or not, God has it and displays it.

我認為這既是對事實的崇拜陳述，也是對渴望的崇拜表達。在敬拜中，我們宣告了上帝是榮耀的事實！不管我們看到與否，上帝擁有並展示了它。

The expression of longing is something like, “May glory be given to him!” May people see him as glorious and praise him as glorious. May the nations acknowledge him and treasure him. These are his final words in Romans.

渴望的表達就像「願榮耀都歸於他！」願人們看到他的榮光，並讚美他的榮光。願萬國承認他，珍視他。這是他在《羅馬書》中的最後一句話。

Are they the cry of your heart? Do you love the glory of God? God is calling for your attention and admiration every day because Psalm 19:1 says, “*The heavens declare the glory of God.*”

它們是你內心的呼喊嗎？你愛神的榮耀嗎？上帝每天都在呼喚你去關注和欽佩他，因為《詩篇》19:1說：「諸天述說上帝的榮耀。」

God is calling out to you: behold my glory! The gospel is radiant with the glory of God in the face of Christ.

上帝在呼喚你去：看我的榮耀！福音在基督的臉上閃耀著上帝的榮耀。

Do you see it, and do you love it? You were made for this. Something deep in your soul is saying to you: I was made for this — to behold God’s glory and become a glorious, God-reflecting person.

你看到了嗎，你喜歡它嗎？你是為此而生的。你靈魂的深處在對你說：我是為此而生的…為了要看到上帝的榮耀，並成為一個滿有榮耀、反映上帝的人。

Receive the Lord Jesus Christ, and you will become a child of God, and if you become a child of God, you will see him and love him and grow up — all the way up — to be like him. 接受主耶穌基督，你就會成為神的孩子，如果你成為神的孩子，你就會看到他，愛他，長大…一路長大…成為像他一樣。

This is God’s plans for the nations...for all people...for you. Has the gospel broken through for you yet? That was my hope and prayer in the very first sermon in Romans back in May. 這是上帝對萬國…對所有人…對你的計畫。福音有否為你帶來了突破。這是我在五月講這《羅馬書》系列的第一堂講道時的希望和祈禱。

Has there been a breakthrough for you? Do you love God more? Are you enjoying your identity as a child of God more? Are you offering yourself to God anew for his glory and your joy?

你有突破了嗎？你更愛上帝嗎？你是否更享受你作為神的孩子的身分？你有否重新，為了他的榮耀和你的喜樂，將自己獻給上帝？