

Therein is the righteousness of God revealed from faith in faith. Rom. 1: 17

It is important to understand this verse, because it is the key to the Epistle. In the deepest sense, righteousness stands for two things--first, our standing before God; and next. our personal character--our position and our condition--what we are in Jesus, and what we are in ourselves by the Holy Spirit. Hooker, therefore, well expresses the truth when he says. "The righteousness with which we shall be clothed in the world to come, is both perfect and inherent; that wherewith we are justified is perfect, but not inherent; that by which we are sanctified is inherent, but not perfect." The term righteousness, therefore, covers justification and sanctification, whereof the former is treated in the first five chapters of this Epistle; and to this we confine ourselves.

There is a difference between forgiveness and justification. By forgiveness the sinner may be reinstated in the confidence of Him whom he has wronged; by justification he is declared righteous according to law, and thereby commended to the confidence and respect of all men.

Justification is our position through the wonderful grace of God, and by virtue of the finished work of Christ, which is imputed to all who believe. All that He is, is reckoned to us who are in Him. We are not merely forgiven, great and wonderful as that act of love and grace would be; but we are dealt with as though we had never sinned. Instead, therefore, of the law being against us, as we deserve, it is on our side, defending and protecting us. Our salvation actually rests on law. We may claim it as an absolute right. And all this because of God's infinite grace: because, in the person of Jesus, He has perfectly met, and satisfied, the claims of his holy but broken law.

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。 羅一 17

明白這節經文是很重要的事，因為這節經文是解開這卷書的鑰匙。從最深的意義來說，「義」代表兩方面：一是我們在神面前的地位，二是我們個人的品格；一是我們的地位，二是我們的情形；一是我們在耶穌裡面所是的，二是藉著聖靈我們在自己裡面所是的。胡克(Hooker)對這真理有很好的解釋，他說：「當我們進入將來的世界後所披戴的義，既是完美的，又是天生固有的；我們『被稱為義』的那個義，是完美的，卻不是天生固有的；使我們成聖的義，是天生固有的，卻不是完美的。」因此，義這個字，涵蓋了稱義和成聖。稱義是這卷書的前五章所論述的，現在我們就在稱義這個範圍裡。

「罪得赦免」與「稱義」之間是有區別的。「罪得赦免」是罪人在他所曾冒犯的神面前，重新得著祂的信任。「稱義」則是罪人按著律法被宣稱為義的，並得到眾人的信任與尊重。

稱義是我們的地位，因著神奇妙的恩典，和基督所完成工作的功效，義就加給一切相信的人。基督一切的所是都算作是我們這在基督裡之人的。我們不只得赦免(這是神愛與恩典奇妙偉大的作為)；而且我們被看作是從未犯罪的人。因此本來定罪我們的律法(我們本該被定罪的)，反倒站在我們這邊，為我們辯護並保護我們。我們所得的救恩其實是根據律法的。我們可以稱之為絕對合法。這都是因著神無盡的恩典：因為，在耶穌身上，祂已完美地達到並滿足這聖潔卻被觸犯之律法的要求。

The law written in their hearts, their conscience bearing witness therewith. Rom. 2:15 (R.V.)

This is a great announcement, and shows how God can judge men who have never heard of the Bible or the Decalogue. The latter is engraven on their hearts, and is witnessed to by conscience.

Conscience is an original faculty. We are no more called upon to investigate its origin than the mathematician to inquire how the mind can add, or multiply, or divide; or than the artist to ask why we can appreciate the beautiful. It is part of the make-up and constitution of our moral nature. The word ought lies behind conscience, investing it with the certainty and irresistibility of the throne of God.

Conscience is the judgment-seat of God set up within our nature. You may always know when conscience speaks. She never hesitates, or questions, or pronounces on the expediency of a course; but, as any case is presented to her, she pronounces absolutely and directly upon it as right or wrong. And as she speaks, she anticipates the verdict of the great white throne.

Doubtless conscience may be impaired in its action by long neglect, or by the determined preference of human maxims as our rule of action; but it is always liable to resurrection when the voice of God is sounding. The office of the minister, like "Old Mortality" in the story, is to go through the world, chisel in hand, clearing the inscriptions of the law from the grit of growth which has rendered them almost illegible in too many cases. The Prince, in the old fairy story, sounded a blast at the gate of the Sleeping Palace, and broke the spell, so that all its inmates sprang up into alert vitality; and similarly the Spirit of God, through the Truth, appeals to the human conscience, which is his ally in the heart of man.

律法刻在他們心裡，他們是非之心同作見證。 羅二 15(「是非之心」直譯應作：「良心」。)

這是一個偉大的宣告，顯示神如何能審判從未聽過聖經或十誡的人。十誡是刻在他們心上的，並且有良心作見證。

良心是人生來就有的功機。我們不需要去研究良心的起源，就如同數學家不會去質問：人的頭腦如何懂得加減乘除；藝術家也不會問：人如何能審美。良心是構成我們道德本性的一部分。良心的背後有個「應該」[叫我們應該這樣或那樣]，這「應該」賦予良心神寶座的堅定與無可抗拒。

良心是神在我們本性裡面設立的審判台。當良心說話時，你總會知道。良心絕不因衡量私利的過程而猶豫、質疑、宣告；在一切的事上，良心都直接且絕對地斷定是非。而且當良心說話時，也在預先作白色大寶座的判決。

毫無疑問，人長期忽視良心，以及定意選擇以人的格言作為行事準則，人良心的功用就會被削弱。但是良心總能夠在神說話時甦醒過來。傳道人的職責，就如同司各特(Walter Scott)的小說《清教徒》(*Old Mortality*)中的那個清教徒，手拿鑿子走遍世界，清理那許多因著堆積的砂礫已辨認不清的律法銘文。在古老的童話中，王子在沉睡的宮殿門口吹響號角，而打破了咒詛，裡面的囚犯都活過來。同樣地，神的靈藉著真理，喚醒人的良心，良心是聖靈在人心中的盟友。

That He might be just, and the Justifier. Rom. 3: 26

This verse is often quoted as though the word yet must be inserted to bring out its meaning. "Just, and yet the Justifier." The marvel of a just God justifying sinful men is thus strongly accentuated. Of course, this is a true thought and marvellous. But it is not the precise idea of the apostle, when he says that the just God is the Justifier of those that have faith in Jesus. He means that the very justice of God has come on our side, and that his love may have its unhindered way, not only consistently with his justice, but because of it.

This is the heart of the Gospel. Jesus has stood as our representative. He has borne our sin, in its curse and penalty; has met the claims of a broken law, and satisfied the demands of infinite righteousness. To have done this in our name and on our behalf not only makes us free from any penalty which might otherwise have accrued, but gives us a claim--the claim of the righteous--on all those blessings which the righteous government of God has to bestow.

Directly we become one with Jesus by a living faith, we stand possessed of all that He has done and is. In Him we have already suffered all that the holy law of God could demand as the just penalty of our sins. In Him we have lain in the grave, paying the uttermost farthing that could be exacted. In Him we have been liberated from the prison-house, and have passed into the presence and welcome of God. We may claim, therefore, that the law of God should make for us, as once it made against us. We are saved not only by the grace, but by the justice of God. He is faithful to his Son and just to the law, when He forgives us our sins.

祂自己為義，也稱 ... 人為義。 羅三 26

這節經文裡的「也」這個字，把經文的意思表達出來：「祂自己為義，也稱人為義。」這樣就將一位公義的神稱罪人為義，這令人驚異的事，著重強調出來[註1]。誠然，這是一個真實且令人驚嘆的思想。然而當使徒保羅提到，公義的神也稱信耶穌的人為義時，這還不是他精確的意思。保羅的意思是神的公義來到我們這一邊，祂的愛不受攔阻，這愛不僅符合祂的公義，更是出於祂的公義[註2]。

這是福音的核心。耶穌作我們的代表。祂承擔了我們的罪，就是接受罪的咒詛與刑罰；祂滿足了被觸犯之律法的要求，也滿足了絕對公義的要求。祂這樣行是代替我們，也是為著我們的益處，不僅使我們從本該受的刑罰得解脫，更使我們得以公義的要求神公義政權必定要賜予的一切福分。

靠著活潑的信心，我們與耶穌成為一。我們已擁有祂所完成的一切和祂所是的一切。在祂裡面，我們已經忍受一切照神的律法對我們罪所要求的公正刑罰。在祂裡面，我們已經躺在墳墓，付盡一切的代價。在祂裡面，我們已經從牢獄被釋放，並且進入神的同在與接納。因此，我們可以宣稱，神的律法曾經敵擋我們，如今為我們說話。我們得救，不僅因著恩典，也因著神的公義。當神赦免我們的罪時，祂是以信實對待祂的獨生子，以公義對待律法。

[註1] 如果一位法官稱罪人為義，他自己必是一位不義的法官。但公義的神竟然稱罪人為義。這是怎麼回事？這樣，神還是公義的嗎？這是一件令人驚異的事。但這也正是人間獨一無二的救恩，是本篇信息下文所要表達的。「稱罪人為義的神」這話出現在羅馬書四章5節。

[註2] 耶穌既已為相信祂的人受了罪的刑罰，滿足了神律法的要求，神就必須稱信耶穌的人為義，否則神就不義了。

He staggered not at the promise of God through unbelief. Rom. 4: 20.

It was a marvellous promise that this childless pair should have a child, and become progenitors of a great nation, so that the stars of the heavenly vault and the sand-grains on the ocean-shore should not be more numerous. And it was enough to stagger any man to be told of it. But Abraham staggered not. How was this?

IT DID NOT ARISE FROM IGNORING THE DIFFICULTIES THAT OBSTRUCTED ITS REALIZATION. He might have done so. Whenever the natural obstacles arose in his mind, he might have ignored them. But this, according to the R.V. rendering of the previous verse, was not Abraham's policy. He quietly and deliberately considered the enormous difficulties that lay in the path of the divine purpose, and in spite of them "he staggered not."

BUT HIS UNSTAGGERING FAITH AROSE FROM HIS GREAT THOUGHTS OF HIM WHO HAD PROMISED. He kept saying to himself, He is able, He is able. He knew that God would not have said what He could not perform. He knew that the God of nature was Lord of the nature He had made. He knew that no word of the Almighty could be destitute of power. He fed his faith by cherishing lofty and profound thoughts of God's infinite resources. There rang in his heart the assurance, I am El Shaddai.

It is remarkable that, throughout Abraham's life God was continually giving new glimpses into his own glorious nature. With every temptation, call to obedience, or demand for sacrifice, a new and deeper revelation was entwined. This fed his faith, and gave it unstaggering strength. Child of God, feed thy faith on Promise. For every look at your difficulties, take ten at what thy God is.

總沒有因不信心裡起疑惑。 羅四20

這是一個奇妙的應許：這對無子女的夫妻要生一個孩子，並且他們要成為一個大國的祖先；他們的子孫要像天上的星、海邊的沙那樣無數(創廿二17)。這樣的應許足以讓任何聽到的人心中起疑惑，然而亞伯拉罕不疑惑。怎麼有這樣的信心呢？

這信心產生並非由於不理會攔阻應許實現的困難。亞伯拉罕可能不理會困難。每當他心中浮現那些自然的攔阻時，他可以不理會。然而，根據英文修訂本(Revised Version)四章19節的譯文，這並不是亞伯拉罕的策略。他安靜仔細考慮這些擺在前面攔阻神旨意的困難，儘管有困難，他卻「沒有心裡起疑惑。」

亞伯拉罕不疑惑的信心，出於他對賜應許之神的崇高思想。他不斷地告訴自己：祂能，祂能。亞伯拉罕知道神絕不會應許祂不能做的事。他知道大自然的神是祂所造之大自然的主。他知道全能者的話語沒有一句不帶著能力。他對神無限的資源懷著崇高深刻的思想，並用這思想餵養他的信心。他的心中有這樣的確據在迴響：「我是全能的神」(創十七1)。

值得注意的是，在亞伯拉罕的一生中，神不斷讓他增加對神榮耀本性的新看見。每一個試探，每一個順服的呼召，或是要他獻祭的要求，都與一個新的、更深的啟示密切相關。這就餵養他的信心，使他的信心不疑惑。神的孩子啊！要用祂的應許來餵養你的信心。每當你看自己的難處一遍；你要十遍看(思想)你的神是怎樣的一位神。

They which receive abundance of grace . . . shall reign in life. Rom. 5: 17

All God's dealings with us are on the same principle. As we received Christ Jesus the Lord, so we must walk in Him. Whether it be justification or sanctification; whether reconciliation or reigning in life that is under consideration--the same mighty principles underlie and control the divine gifts and our participation in them. We receive reconciliation as a gift at the beginning of our Christian life, and we have to receive all else by the same medium to the end. For ever and for ever we have just to wait till God fill us, as the flower-cups that are now filled with sunshine and now with dew or rain.

YOU HAVE ALREADY RECEIVED THE RECONCILIATION (ver. 11). Unable to earn it by your own endeavours, you were at last content to receive it as a free gift placed into your open hand; now you have to maintain the same position with respect to all the spiritual gifts that you need for the maintenance of a godly life, and to enable you to reign. Faith--simple, open-handed, heaven-regarding faith--is the one unchanging law of the holy life.

Trusting Jesus, that is all.

THIS REIGNING IN LIFE IS NOT TO BE RELEGATED TO THE UNSEEN AND FUTURE. It is meant to be our present experience. He hath made us kings to God, even the Father. We are called to the royalty of men, the abundance, the freedom, the consciousness of power and victory, which we are wont to associate with those who reign. To reign in the ordinary life of the home, the shop, the counting-house--such is our high calling in Christ Jesus. And it may be ours if we receive "abundance of grace" of the one Man, Jesus Christ.

那些受洪恩的... 在生命中作王。 羅五17（「洪恩」即：豐富的恩典。）

神與我們的一切來往都基於相同的原則。正如我們接受基督耶穌為主，同樣地我們必須在祂裡面行事為人。無論是稱義或成聖，無論是與祂和好或在生命中作王，所考慮到的，這同樣的大原則支配神的恩賜和我們的參與。在基督徒生命的開端，我們接受與神和好的恩賜，以後我們以同樣的方法來領受所有其他的恩賜。我們必須永遠只等候，直到神充滿我們，好像花朵有時充滿陽光，有時充滿雨露。

你已經與神和好(11節)。這不是你自己努力贏得的，你終於甘願張開手領受這白白的恩賜。現在你必須維持同樣的態度，接受一切屬靈的恩賜來維持敬虔的生命，使你能作王。信心，簡單的、張開手、向天仰望的信心，是聖潔生命不變的法則。

信靠耶穌，這就是一切。

在生命中作王，不該被貶低到未見的將來。這定規是我們現今的經歷。祂使我們向著神，甚至向著父作王。我們蒙召在人群中有君王之尊、豐富、自由、感受到權能與得勝，這些我們經常將之聯於作王掌權的人。在家裡、工廠、帳房裡的日常生活中作王，這是我們在基督耶穌裡崇高的呼召。若我們從這一個人，就是耶穌基督，領受「洪恩」，我們就可以有作王的經歷。

Present yourselves unto God. Rom. 6:13 (R.V.)

We must choose. On the one hand stands sin, filling the market-place with its appeals, and bidding for us; on the other hand, God in the person of his Son. For it is well known that to whomsoever we yield ourselves to obey, his servants we shall be. Sin wants us, not only to work its fell results by us, but to curse and ruin us; whilst God wants to bless us with eternal life.

We may not be able to forecast or to arrange many things in our lives, which are difficult and perplexing; and at first it is not wise to discuss our attitude or action with respect to them. The first and most momentous question which presses for immediate solution is, whether we are prepared to present our members--brain, voice, hand, heart--to God; that through them He may fulfil his good purpose.

The argument is a very cogent one. The apostle tells us that we have been delivered from death; that in Jesus Christ we have been brought back to stand on the resurrection side of the grave. For such a wondrous deliverance, he exclaims, there is only one adequate return. Present yourselves to be the slaves of your Redeemer. Surely none of us would resemble the rich man, who was saved from drowning by a brave sailor, and offered him half-a-crown in recompense!

In this way also we shall be delivered from sin. Merely to resist and refuse it, is not enough; we shall not get perfect freedom so. But if we turn to God with a full purpose of heart, and give Him possession, we shall be delivered from the dominion of evil, because the responsibility of our emancipation and perfecting will rest on Him to whom we have yielded spirit, soul, and body.

將自己獻給神。 羅六13

我們必須作抉擇。一邊是罪，將其諸多魅力充滿市場，出價要得著我們；另一邊是神，在祂兒子的身位裡。我們獻上自己聽從誰，就作誰的奴僕，這是眾所皆知的。罪要我們，不僅藉著我們達到兇惡的後果，並且咒詛、毀壞我們；而神要祝福我們，給我們永生。

我們也許不能預測，不能安排人生中的許多事，這些是困難且令人困惑的；並且先討論我們該以什麼態度與行動去應付這些事，也不明智。我們需要立時解決的第一個最重要的問題，就是我們是否預備好將身上的肢體(頭腦、聲音、手、心)獻給神，讓神可以藉著我們身上的肢體完成祂美好的旨意。

這個論點十分有說服力。使徒保羅告訴我們，我們已經蒙拯救脫離死亡；在耶穌基督裡我們已被帶到墳墓另一邊的復活裡。他驚歎道，對這樣奇妙的拯救，只有一個適當的回應。將你自己獻上，成為你救贖主的奴僕。誠然，我們不該像那富翁，當水手把他從溺水中救上來，他只給水手一個半克朗英幣[約合美金25分]作報酬！

藉著獻給神，我們也必[在經歷上]蒙拯救脫離罪。僅僅[靠自己]抗拒罪是不夠的，這樣我們不會得到完全的自由。但如果我們全心全意轉向神，讓祂擁有，我們就必脫離罪惡的轄制，因為我們「得釋放」與「得完全」的責任都在於祂，就是我們將靈、魂、身體獻上的那一位。

O wretched man that I am! Rom. 7: 24

This chapter is very full of the personal pronoun. Me and I are the pivot around which its argument revolves. The strenuous efforts which the soul makes, not so much to justify as to sanctify itself, to realize its ideal, to walk worthy of the Lord, are well-pleasing, and are described by a master hand.

Is there one of us who has not read these words repeatedly, and in desperation? They have been so exactly true. We have longed with passionate sincerity that a new man might arise in us to free us from our old man, and make us the men we fain would be. We have been conscious of a subtle force mastering our struggles, like the serpents overcoming Laocoon and his sons; we have realized that a corrupting carcase was bound to our backs, as to the Roman criminals of old, filling the air with miasma, and poisoning our life. We have cried bitterly, O wretched man, who shall deliver?

The key to the plaintive moan of this chapter consists in this. It is the result of the endeavour to live a holy life apart from the power of the indwelling Saviour, and independently of the grace of the Holy Spirit. All such efforts are sure to end in wretchedness. We can no more sanctify ourselves than we can justify, Deliverance from the power of sin is the gift of God's grace, as forgiveness is. And it is only when we have come to the very end of all our strivings and resolvings, and have abandoned ourselves to the Saviour, that He should do in us and for us what we cannot do for ourselves, that we are led to cry, "I thank God through Jesus Christ our Lord."

*All things are possible to God;
To Christ, the power of God in men,
To me, when I am all subdued,
When I, in Christ, am born again.*

我真是苦啊！ 羅七24（另譯：我是個苦惱的人！）

本章滿了人稱代名詞。「我」是論述圍繞的中心點。人所作的奮鬥與其說是為著稱義，還不如說是為著成聖；為著實現自己的理想，為要行事為人與主相稱，這些奮鬥是人所喜悅的，且由大師來描述。

我們有誰不反覆讀這些話而感到失望呢？這些話所說的確是實情。我們熱誠渴望新人從我們裡面興起，使我們脫離舊人，成為我們想要的人。但我們意識到一種難以形容的力量勝過我們的奮鬥，好像海蛇勝過拉奧孔^[註1]和他兒子們；我們發現一個正在腐敗的屍首綁在我們背上，像古代羅馬的罪犯一樣，充滿了瘴氣毒害我們的生命^[註2]。我們痛苦的呼喊：我是個苦惱的人！誰能救我？

本章悲傷呻吟的關鍵在此：這是人離開內住救主的能力，又不倚靠聖靈的恩典，努力要過聖潔生活，所產生的結果。一切這樣的努力，最後必然以苦惱收場。我們不能自己成聖，正如我們不能自己稱義一樣。脫離罪的權勢是神恩典的賜予，像我們得蒙赦免一樣。只有當我們自己的努力和決心來到盡頭，我們放下自己，投靠救主，祂就必在我們裡面作工，也為我們成全我們自己所不能作的，導致我們呼喊：「感謝神，靠著我們的主耶穌基督。(25節)」

神凡事都能；
基督 — 神的能力在人裡面，
當我完全降服，
我就 — 在基督裡 — 得新生。

[註1] 希臘神話故事中的英勇搏鬥者。

[註2] 這就是24節說「誰能救我脫離這死的身體呢？」的典故背景。

The Spirit Himself maketh intercession with groanings. Rom. 8:26 (R.V.)

There is a threefold groaning here.

CREATION GROANS (22). The sufferings of the dumb animals, under the brutal tyranny of man; in hard service; in the torture chambers of vivisectionists; to yield pleasure; to give food; or to provide dress--must fill the ear of Heaven with groans. The sighs of myriads of acres, condemned to bear the poisonous poppy or the barley for the manufacture of spirit, must be heard across the broad expanse of space. There is a discord, an oppression, a vanity in the universe around us, which constantly betrays the secret oppression of evil. Goethe said that Nature seemed to him to be like a captive maiden crying aloud for release.

THE SAINTS GROAN (23). We wait for our adoption, for the manifestation of our sonship, for the redemption of our bodies from the last remnants of the fall; and as we wait, we groan beneath the pressure of the present, the weight of mortality, and with eager desire for the blessed advent of the Lord.

THE SPIRIT GROANS (26). The pressure of sin and sorrow in our world is heavy for Him to bear, and He sighs bitterly, as Jesus did when He stood face to face with the grave of his dead friend.

But these groans portend life, not death. They are full of hope, not despair. They are the pangs of birth, not the throes of death. Out of the agony of the present the new heavens and earth are being born.

*Unto you is given
To watch for the coming of His feet
Who is the Glory of our blessed Heaven.
The work and watching will be very sweet,
Even in an earthly home;
And in such an hour as you think not
He will come.*

聖靈親自用 ... 歎息，替我們禱告。 羅八26

這裡的歎息有三方面：

受造之物的歎息(22節)。不會說話的動物在人的虐待下受苦，作苦工，在活體解剖者的實驗室受折磨，供人娛樂、提供食物和衣著，動物的歎息呻吟必定充滿神的耳朵。無數田地受咒詛出產有毒的罌粟，生產釀酒的麥子，在寬闊地面一定可以聽到田地的歎息。在我們周圍的萬物，有一種不和諧、受壓制、虛空，這都透露暗中邪惡的壓制。哥德說：大自然好像一個被擄的少女，大聲哭號求釋放。

聖徒的歎息(23節)。我們等候兒子的名分顯明出來，等候身體得贖，脫離墮落最後的殘餘。當我們等候時，我們在現今的壓力、必死的重負下歎息，渴望主的再來。

聖靈的歎息(26節)。在我們的世界裡，罪惡與憂患的壓力對祂實在沉重難當。祂悲歎，好像耶穌站在祂的朋友拉撒路的墳前悲歎(約十一33)。

但這些歎息是預告生命，不是預告死亡。是充滿希望，而非絕望。這是分娩的陣痛，不是臨終的痛苦。從現今的苦楚，新天新地就要誕生了。

你已被告知，
要留意祂來臨的腳步，
祂是我們天上的榮耀。
工作或等候都甘甜，
即使在塵世的家中；
在你沒想到的那一刻，
祂就來臨。

Jacob I loved, but Esau I hated. Rom. 9:13 (R.V.)

The apostle is dealing here, not with individuals as such, but with peoples and nations. For instance, Isaac stands for the entire Jewish race--Abraham's seed (ver. 7). He is dealing with the question, why it was that God chose Israel and rejected Edom; chose Jacob and rejected Esau: and he shows that the ultimate decision of their destinies lay in the purpose of God, according to election. The one was elect to be a channel of immense blessing to the world; whilst the other was rejected.

But we must always associate the divine foreknowledge with the divine choice. "Whom He did foreknow, He also did predestinate." We must regard Jacob and Esau, not as individual personalities merely, but as the founders of nations. For God's purpose in the building-up of the chosen people, Jacob the methodical and far-seeing, was more suited than Esau the free-lance, the rover, the child of impulse and passion. And, besides, there were religious aptitudes and capacities within him, of which Esau gave no sign or trace. This does not solve the entire mystery, perhaps; but only casts it a degree or two further back. Still, it ought to be considered. Like a candle, it casts a slender ray on to the black abyss. In any case, is it not certain that God's choice did alight on him who was most suited to serve the divine purpose?

It may be that God is wanting to execute his purpose through you. Take heed. Still the savoury dish steams on the desert air, and appeals to the appetite of our natures; and we are strongly tempted to forgo the unseen and eternal for a moment's gratification. See to it that for one morsel of meat you do not sell your birthright.

雅各是我所愛的，以掃是我所惡的。 羅九13

使徒保羅在這裡討論的，不是指個人，而是指整個的民族。例如，以撒代表整個猶太民族，就是亞伯拉罕的後裔(7節)。保羅在討論這個問題：神為什麼揀選以色列[雅各的後裔]，而棄絕以東[以掃的後裔]；揀選雅各而棄絕以掃。他指出在神的旨意中，這兩個民族的結局最後的決定是照著神的揀選。被揀選的成為管道，帶給世人無限祝福；而另外一個則被棄絕了。

然而我們必須將神的預知與神的揀選連在一起。「他預先所知道的人，就預先定下...」(羅八29)。我們必須將雅各和以掃看作兩個民族的先祖，而不僅僅是兩個單獨的個人。為著神建立選民的旨意，雅各有條理與遠見，要比以掃那種自由、流浪、衝動、熱情的個性合適。此外雅各裡面有屬靈的傾向與能力，在以掃身上看不出這樣的跡象。也許這仍未解開整個的奧秘，只是往前探出一兩步。雖然如此，這點仍應加以考慮。這好像一枝蠟燭，投射在幽暗深淵的，只是一線微弱的光。無論如何，神的揀選落在那個適合來達成神聖計畫的人身上，這不是確定的嗎？

有可能神要藉著你達成祂的旨意。你務要謹慎，在曠野仍有美味的香氣，引起我們的食慾；我們受到強烈的試探，要放棄那看不見卻永遠的，來換取短暫的滿足。你要注意，不要為一點點食物就出賣你長子的名分。

If thou shalt confess with thy mouth Jesus as Lord, etc. Rom. 10:9 (R.V.)

Salvation here is evidently to be taken in its most extended meaning. It stands even more for the deliverance of the soul from the love and dominion of sin than for the removal of its justly-incurred penalty. That we should be pure in heart, holy in thought, consecrated in life, with all the range of our nature controlled by his indwelling Spirit--such is the divine intention with respect to us, as suggested by this deep, great word Salvation. But there are two conditions, on our compliance with which this saving power is realized.

WE MUST CONFESS JESUS AS LORD. Throughout Scripture there is a close connection between Christ's Royalty and his Saviourship. "Behold, thy King cometh to thee, . . . having salvation; Him hath God set forth to be a Prince and a Saviour." "Melchizedek, king of Salem, priest of God Most High, . . . made like unto the Son of God, abideth a priest continually." We shall never know Christ as a Saviour from inbred sin until we have definitely and absolutely enthroned Him in our hearts. A physician is not content with healing outbreaks of disease and fever when they occur; but claims leave to examine all the arrangements of the house, so as to deal with the sources of the mischief.

WE MUST ALSO STEADFASTLY BELIEVE IN THE RESURRECTION. The risen Lord, sitting at the right hand of God, in all the vigour of an indissoluble life: still working in the world, and energizing the hearts of his own; entering to indwell, to fill, to unite with his own eternal life--such is the vision offered to our faith. Let us look away to Him with a persistent, unwavering gaze, until sin ceases to attract us, and Satan finds a Stronger in possession.

你若口裡認耶穌為主 ... 。 羅十9

很明顯在這裡的「得救(得著救恩)」被理解為它最廣的意義。救恩不只表示除去罪所帶來公義的刑罰，更使人脫離罪的戀慕與轄制。使我們心清潔、思想聖潔、生活聖別，我們的性情全然受內住聖靈的管理。這是神在我們身上要達成的目的，也正是「救恩」博大精深的意義。有兩個條件需要我們遵從，才能使這拯救的能力得以實現。

我們必須承認耶穌為主 (9節上)。整本聖經中，基督的王權與祂救恩的工作緊緊繫在一起。「看哪，你的王來到你這裡 ... 施行拯救。(亞九9)」 「神已經 ... 叫祂作君王，作救主。(徒五31)」 「這麥基洗德就是撒冷王，又是至高神的祭司，本是長遠為祭司的 ... 乃是與神的兒子相似。(來七1, 3)」我們絕不能從天生的罪性裡認識基督為救主，直等到我們確實且絕對在我們心擁戴祂為王。一個醫生不只治療疾病發作時的症狀與發燒，更要求檢查房屋的一切擺設，為要對付災病的根源。

我們必須堅定相信基督復活 (9節下)。復活的主坐在神的右邊，滿有不朽壞生命的能力：祂依然在這世上作工，加力給屬祂的人；祂進去居住、充滿，用祂永遠的生命與他們聯合。這異象因我們的信心而賜給我們。讓我們堅定持續地仰望祂，直等到罪不再吸引我們，而撒但發現有一位更強的壯士擁有我們(路十一20-22)。

Of Him, and through Him, and to Him, are all things. Rom. 11: 36

This verse reminds us of those lagoons of perfectly still clear water, of which travellers tell. So clear, that it is easily possible to look into their translucent depths to where the submarine foliage waves! So deep, that the ordinary measuring line fails to plumb them! All these words are monosyllables. A child just learning to read could easily spell them out. But who shall exhaust their meaning?

OF HIM. The entire scheme of redemption; the marvellous history of the chosen people, with which this chapter is occupied; the universe of matter, all are included in the all things that have emanated out of God. No one has been his counsellor, or given aught to Him. From all created things, which are as the stream, let us climb to Him, who is their fountain, source, and origin; and in Him let us learn to fill our own souls to the very brim.

THROUGH HIM. Through Jesus Christ, the Mediator, God has poured the entire grace and wealth of his nature to bless and help us. There is no good thing that does not come to us through the mediation of the Second Person of the Holy Trinity. Through Him He made the worlds. Through Him we have received the reconciliation. Through Him, also, all grace is made to abound towards us. Never forget to magnify the Lord Jesus as the source of all your supply.

TO HIM. Creation, Providence, Redemption, are all tending back to God. The tide is setting in towards the throne. A revenue of glory shall yet accrue from all that has happened within the parenthesis of time. Every whit in the great temple shall one day say "Glory!"

萬有都是本於祂，藉著祂，歸於祂。 羅十一36(直譯)

這節經文使我們想起旅行者提到的，那些小湖裡頭平靜清澈的湖水。那麼清澈，人很容易看到半透明的深處水底海草搖曳的地方！那麼深，普通的測鏈無法測其深度！這節經文用字全是單音節，剛上學的孩童都會寫。但是誰能述盡其中的意義呢？

本於祂。整個救贖的計畫；佔據本章的選民奇妙的歷史；物質宇宙中的萬物，都是出於神。沒有人作過祂的謀士，沒有人先給祂什麼。一切受造之物好像溪流，使我們可以沿著攀爬上去，到神那裡，祂是源頭。讓我們學習在祂裡面使我們的靈魂得充滿洋溢。

藉著祂。藉著中保耶穌基督，神已經傾倒祂本性一切的恩典與豐富，為要祝福幫助我們。沒有一樣美善之事，不是藉著神三一神中的中保耶穌基督臨到我們。藉著祂，神創造了諸世界。藉著祂，我們與神和好。也是藉著祂，一切恩典充充足足賜給我們。你不可忘記讓主耶穌顯大(腓一20)，祂是你一切供應的源頭。

歸於祂。神的創造、眷顧、救贖，都歸向神。時代潮流的趨勢，朝著寶座前進。所有在時間裡所發生的事，使榮耀增加。在偉大聖殿的每一小點，有一天都將喊著「榮耀！」(結四十三5, 四十四4)。

Present your bodies a living sacrifice, holy, acceptable to God. Rom. 12: 1

To present carries us back to chapter 6. We might almost say that the intervening chapters, after the manner of the apostle, are one prolonged digression or parenthesis, and that he classes all the great things with which he has been treating as among the mercies of God, and as reasons for our entire consecration. Every disclosure of God's grace towards us is an argument for our complete surrender to his will and power.

We are called on to present our bodies as instruments of righteousness, because all true regimen of the inner life immediately affects the body in all its members; and, conversely, the consecration of the body reacts upon and affects the temper of the soul. It would be well for you to take Miss Havergal's hymn, with its enumeration of the various parts of the body, and offer and present yourself, to be from this day and forward, wholly for God. Only believe that He is more anxious for this than words can tell, because He loves you so, and that He accepts immediately what you offer.

Such consecration must be living; that is, it must enter into all our life, being holy, well-pleasing to God, and rational. It is not only reasonable when we consider the relation we sustain to Him, but it should engage all our intelligence and reasoning faculties. And when it is made, and the soul is becoming duly transfigured in its exercise, we begin to prove that God's will, which once we dreaded, is also good, well-pleasing, and perfect. When we look at God's will from a distance, and before consecration, it seems impossible. It is only when we begin to obey, that we can say:

Thou sweet beloved will of God.

將身體獻上當作活祭，是聖潔的，是神所喜悅的。 羅十二1

「奉獻」把我們帶回羅馬書第六章。我們幾乎可以說中間的七到十一章，照著使徒保羅的風格，都是延伸的枝節，或是括弧裡的話。他將所講論的一切重大的事情，列在神的諸多憐憫之中，且是我們全然奉獻的理由。每次神披露祂向我們所施的恩典，都成為一個論據，叫我們向祂的旨意與權能全然降服。

我們蒙召要將身體獻上，作義的器具，因為所有內在生命的真實管理，立刻影響身體上所有的肢體。反過來說，將身體獻上影響我們的性情。你可以引用哈瓦歌女士 (Miss Frances R. Havergal) 的詩歌 [*Take my life, and let it be*. 中文傳統聖詩本大多收錄，但譯文不一。] 列舉身體上各部分，用以獻上自己，從今日起全然歸給神。只要相信，祂熱切要得著你的奉獻，過於人的言語所能形容，因為祂愛你，並且祂必立即接納你的奉獻。

這樣的奉獻必須是活的，必須進入我們全部的生命裡，乃是聖潔的，蒙神悅納，而且合理的。這奉獻不只在我們考慮到維持與祂的關係時，並且這奉獻也該牽涉到我們所有的智力與推理的能力。當這樣奉獻時，人在運用智力推理時就恰當地變化了，我們就開始驗證神的旨意是善良、純全、可喜悅的。這旨意是我們以前曾經害怕的。在未奉獻之前，我們遠遠望著神的旨意，覺得不可能。但我們開始順從時，就能說：

神這甘甜可愛的旨意。

Put ye on the Lord Jesus Christ. Rom. 13: 14

This verse is ever memorable from its association with the life of Augustine, who says: "Thus was I sick and tormented in mind, bitterly accusing myself, and rolling and turning about in nay chain, till it might be wholly broken."

At length, rushing into the garden, groaning in spirit, "all my bones were crying out, soul-sick was I and grievously tormented. I said to myself, 'Be it done now; be it done now.' And a voice said, 'Why standest thou in thyself, and so standest not? Cast thyself upon Him. Fear not; He will not withdraw Himself, to let thee fall. He will receive, and will heal thee. Stop thine ears against those unclean members of thine, which are upon the earth, that they may be mortified.' "

Then arose a mighty tempest, bringing a heavy downpour of tears. "I cast myself under a certain fig-tree, and gave vent to my tears, and the floods of mine eyes brake forth. Why not now? Why not this hour make an end of my uncleanness? And, lo! from the neighbouring house I heard a voice as of a boy or girl, I know not which, singing and oft repeating, 'Take and read; take and read!' Checking the torrent of my tears, I arose, interpreting it to be a divine command to open the Book and read the first chapter I could find. I seized; I opened, and in silence read the passage on which mine eyes fell: 'Not in rioting and drunkenness, not in chambering and wantonness, not in strife and envying. But put ye on the Lord Jesus Christ, and make not provision for the flesh, to fulfil the lusts thereof.' No further would I read; nor was there need, for instantly all my heart was flooded with a light of peace, all the sadness of doubt melted away!"

總要披戴主耶穌基督。 羅十三14

這節經文一直被人念誦，因它與奧古斯丁的生命聯在一起。奧古斯丁說：「我心裡難過痛苦，嚴厲責備自己，在捆鎖中打滾掙扎，直到要把鎖鍊掙斷。」

最後，他衝進花園，靈裡呻吟說：「我的骨頭在喊叫，心裡煩亂且極其悲慟。我對自己說：但願現在就結束吧！但願現在就結束吧！有一個聲音說：為什麼你憑自己站立，卻站立不住？投靠祂！不必怕，祂必不縮手讓你掉下去。祂必接納你、醫治你。你的耳朵不要再聽從你污穢的肢體，這些地上的肢體，可以被治死。」

然後他就激動得淚水如大雨傾倒下來。「我仆倒在無花果樹下，不住地流淚，淚水好像洪水奪眶而出。為什麼我不在此刻結束我的污穢呢？就在那一刻，聽見鄰居一個我不認識的孩童，他反覆唱出一句詩：『拿起來讀！拿起來讀！』我止住淚水，站起來，以為這是神的命令，要我翻開聖經來讀我所翻出的經節。我抓住聖經，翻開來看，我的眼光落在這裡：『不可荒宴醉酒，不可好色邪蕩，不可爭競嫉妒，總要披戴主耶穌基督，不要為肉體安排，去放縱私慾。(13-14節)』我不再讀下去，也不需要再讀下去了。我心立即充滿平安的光輝，一切懷疑的悲哀都融化了！」

He that herein serveth Christ is well-pleasing to God, and approved of men. Rom. 14:18 (R.V.)

Dean Howson renders this verse thus: "He who lives in these things as Christ's bondsman is well-pleasing to God, and cannot be condemned by men." There are two rules, therefore, to be observed by us when we consider our behaviour in that great borderland which lies between the dark and light, the clearly wrong and clearly right. We are all conscious of habits and tastes, of inclinations towards certain forms of amusement and recreation, of methods of life, which do not contravene any distinct law of God, but are certainly open to question. It is such things that fall within the scope of these two principles.

FIRST, WE MUST ALWAYS REMEMBER THAT WE ARE CHRIST'S BONDSERVANTS. Let us look then, every day and hour, and as to the mental habit, every moment, upon Jesus Christ as our Master. Sainly George Herbert chose that to be, as it were, his best-beloved aspect of his Saviour; "My Master, Jesus." "An oriental fragranc, my Master." Let us do the same. Let us wear the word next the heart, next the will; nay, let it sink into the very springs of both, deeper every day. And as each fresh question arises in our life, let us stand close beside Him, noticing the expression of His face, asking Him what He would desire, and always reckoning that the least suggestion of his preference is law. "None of us liveth to himself: for, whether we live, we live unto the Lord."

SECOND, WE MUST ALWAYS BEAR IN MIND THE SPIRITUAL LIFE OF OTHERS. We are to put no stumbling-block, or occasion for falling, in another's way. It is good neither to eat flesh, nor drink wine, nor to do any other thing, whereby our brother is made to stumble. Let us each of us please his neighbour for good ends, to build him up; for Christ pleased not Himself.

在這幾樣上服事基督的，就為神所喜悅，又為人所稱許。 羅十四18

郝森將這節經文翻譯作：「凡以基督奴僕的身分生活在這幾樣事上的，必得神的喜悅，不被人定罪。」當我們認為自己的行為介於「黑暗」與「光明」的模糊地帶，介於「明顯的錯」與「明顯的對」之間，有兩個原則需要持守。對於娛樂以及生活方式，我們都知道自己有習慣與愛好；這些雖不違背任何一條神的律法，但確實容易遭受質疑。這樣的事就在這兩個原則規範之內。

第一、我們必須一直記住我們是基督的奴僕。我們要習慣每天時刻尊耶穌基督為我們的主。赫伯特[註]選擇「耶穌我主」作為他對他的救主最喜愛的一面，他稱「我的主人，一種東方的芳香。」但願我們也如此行。讓我們把這樣的話放在心中、在意志裡，並讓這話進入心思意志的源頭，且日日更深。每次有新的疑問出現，就要靠近祂，注意祂臉上的表情，詢問祂的意願，總要以祂喜好的極小暗示作為法則。「沒有人為自己而活，我們或活或死，總是主的人。(8節)」

第二、我們必須常常記得別人的屬靈生命。我們不可放絆腳石，也不可設置場合使人跌倒。如果會叫弟兄絆跌，就不吃肉也不喝酒。但願我們各人務要叫鄰舍喜悅，建立他們，因為基督也不求自己的喜悅(十五2-3)。

[註] 赫伯特 George Herbert (1593-1633)，威爾斯出生的英國詩人、演說家、國教教士。

I will not dare to speak of any things save those that Christ wrought through me. Rom. 15:18 (R.V.)

All things that have not sprung from the indwelling and inworking power of Christ, are probably valueless in the sight of God. As the apostle dared not record them in this book, so probably they are not recorded in God's book. They lack the one principle or germ of life. Our Lord said, Separate from Me ye can do nothing; and probably, therefore, whatever we do out of living union with Him amounts to nothing.

These words are a window into the apostle's inner life. He was ever looking to the Lord to work through him, in the power of the Holy Ghost. He had nothing, therefore, to boast of, as he reviewed his labours; the impulse in which they originated, and the success with which they were crowned, were alike attributable to the Son of God, who had been revealed and formed within.

Let us so yield ourselves to Him, that the great Master may fulfil through us also all the good pleasure of his will.

Let us wait before Him in earnest expectancy, till the foundation of his purpose begins to arise within us; and let us receive from Him the gracious power of which to realize his plans. "I cannot," one may say, "give that tract; speak to that fellow-traveller; witness for Christ on that ship or in that shop; stand up in that pulpit and preach." No, perhaps not. But you can let Christ do these things through you.

*So others shall
Take patience, labour, to their heart and land,
From thy land and thy heart and thy brave cheer,
And God's grace fructify through thee to all.
The least flower with a brimming cup may stand
And share its dew-drop with another near.*

除了基督藉我作的那些事，我甚麼都不敢提。 羅十五18

凡不是來自基督內住的能力，與祂在人裡面作工的能力，所產生的事，在神眼中也許就沒有價值。就像使徒保羅不敢將那樣的事記在這卷書裡，可能也沒有記在聖經裡。那樣的事缺少一種生命的本質、生命的胚種。我們的主說，離了我，你們就不能作甚麼(約十五5)。所以，無論我們作甚麼事，離開了與祂活潑的聯結，就毫無價值。

這些話是一個窗口，使我們看見使徒內在的生命。他總是仰望主用聖靈的能力，藉著他作工。因此當他回顧他的工作，他沒有可誇的。工作的原動力及工作的成功全都屬於神的兒子，就是被顯明並成形在人心中那位耶穌。

但願我們這樣將自己交給這位偉大的主人，使祂在我們身上成就祂旨意所喜悅的事。

但願我們誠摯等候在祂面前，直至祂計畫的根基在我們心中興起來，但願我們從祂得著恩典的能力，來實現祂的計畫。一個人會說：「我不能發那小冊子，我不能向同行旅遊的人談話，我不能在船上或在工廠裡見證基督，我不能站在講台上傳道。」也許你不能，但你能讓基督藉你作這些事。

他人將從你的地土、你的愛心和勇敢的鼓勵
得著忍耐、勞苦到他們的地土和他們的心裡，
並且神的恩典藉著你結出果子給所有的人。
極少的花帶著滿溢的花杯可以站立並分享
露珠給身旁別的花朵。 [註]

[註] 取自Elizabeth Barrett Browning(伊麗沙白·巴雷特·勃朗寧, 1806-1861, 英國維多利亞時代最受尊敬的詩人之一。)的十四行詩 *Work* 的後半首。最後兩行意為：花朵中若有甘露，不待滿花杯就傾斜，將甘露分享給她身旁的花朵。

Quartus the brother. Rom. 16:23 (R.V.)

That is all we know about him. The others whose names are written here are more or less famous. Tertius wrote the Epistle; Gaius was evidently a man of influence; Erastus was the treasurer of the city, and so on. But Quartus was just a humble, simple Christian, who had no handle to his name, save his brotherliness and his desire to assure his Roman brethren, whom probably he had never seen, of his love to them. "So he begs a little corner in Paul's letter, and gets it; and there, in his little niche, like some statue of a forgotten saint scarce seen amidst the glories of a great cathedral, 'Quartus the brother' stands to all time."

WHAT A LESSON IN HUMILITY! Seekest thou great things for thyself? seek them not. Be content to live and die unknown, except for the love that breathes through thy life, not to those of thine own circle merely, but for those across the sea, with whom thou wouldst fain strike hands. Thy one joy, that thou hast been born into the family of God. Thy creed, that all regenerate souls, of every name and sect, are members of the same family, children of the same Father, and therefore one in ties of peculiar tenderness and strength.

WHAT A REVELATION this slight reference is to the new binding forces of the Gospel! At the Advent the world was split by great gulfs of national hatred; fierce enmities of race, language, and religion; wide separations far profounder than anything that we know. And then the Gospel came, which began to gather men of every race into one family, in Jesus Christ, the Divine Elder-brother; and from this, uniting influences of brotherhood began to permeate the world.

兄弟括土。 羅十六24

關於括土，我們所知道的就這麼多。在這裡所提到其他人的名字多少有點名氣。德丟為保羅代筆寫這卷書信，該猶明顯是個有影響力的人，以拉都是城內管銀庫的人。但括土是一個普通卑微的信徒，沒什麼頭銜，只有弟兄情誼，及一個心願，想要向從未謀面的羅馬弟兄們，鄭重宣告他對他們的愛心。「所以他請求在保羅書信裡一個小角落帶一筆，並且得到允許。就像一位被人遺忘聖徒的塑像，在一座大教堂光榮的行列中，鮮少人注意，『兄弟括土』一直在這裡。」

何等的一個謙卑的功課！你要為自己尋求偉大的事嗎？不要尋求這些！你要甘心默默無聞地度過今生，只是要從你的生命中散發愛的氣息，不只向你熟悉圈子裡的人，也向著海外那些你樂意交往的人們。你喜樂是因你生在神的家中。你的信念是：所有重生的人，包括各宗各派，都在同一個家中，同有一位父，所以在獨特的愛與力量裡連結在一起。

何等的一個啟示。這小段經文裡啟示福音新的凝聚力！在主降世時，世界因著國家之間的深仇大恨而分裂；因著種族、言語、宗教的不同而產生強烈的敵意；隔閡既廣且深，越過我們所知道的。之後福音來了，各族的人都聚集成為一家，在耶穌基督裡，祂是我們的長兄；從此，弟兄情誼的凝聚力，開始散布世界各地。