

引言 INTRODUCTION

We use the word “chance” casually to describe the possibility for something to happen against all odds. We say that the chance of winning a lottery is lower than being abducted by aliens. A sport team is behind by a wide score margin, but it pulled a victory in the game. We say that it is pure chance. I told you that I like to play basketball. All these years, the chance for me to get a bucket remains at 50%. It is because when I shoot a ball, it either goes in or it does not! Sometimes, chance makes our life better. There are some products we use that were invented by chance. In 1945, Percy Spencer was working on some experiments using vacuum tubes that generated short radio-wave. Suddenly, he noticed that the candy bar in his pocket melted. Thus, microwave oven was invented. A scientist at 3M was doing research on some strong adhesive. He ended up formulating a glue with the opposite nature: it sticks to surfaces but it does not bond tightly to it. He wondered what he could use it for. Later, a colleague looked for a reusable sticky bookmark that did not damage paper when peeled off. Therefore, the Post-It note was born. Potato chip is one of the most favorite snacks to most people. It was created by accident in 1853. A customer dining at a restaurant somewhere in New York state complained to the cook that his French fries were cut too thick. Out of frustration, the chef sliced some potatoes extra thin and deep fried them. He was hoping that since the chips were so crispy, the diner could not eat them with a fork and would be forced to pick them up with his fingers. This novel snack turned out to be a widely famous item on the menu. While those and many great inventions were discovered by chance, God’s salvation does not happen randomly. God chose those He intended to save. God shows us infinite wisdom in His salvation plan.

解釋 EXPLANATION

1. 絕對的主權 Ultimate Sovereignty

First, God displays infinite wisdom in His ultimate sovereignty. It is God who chose us and saves us, not we choose Him. If that is the case, a question naturally arises. Look at **verse 19**: One of you will say to me: “Then why does God still blame us? For who resists his will?” Remember the examples Paul quotes in the first half of the chapter. God sovereignly chose Isaac over Ismael and Jacob over Esau. Therefore, does it mean Ismael and Esau should not be responsible for their sins because they were outside of God’s salvation plan? Also, it was God who hardened Pharaoh’s heart and so he would not let the Israelites leave Egypt. Was it fair for God to condemn Pharaoh? Imagine a dad who has determined to leave all his inheritance to a particular son. Therefore, others children will not get a share no matter how good they perform. The son he loves will get everything even if he makes some bad mistakes. Is the dad being fair? Also, since God is sovereign, do we truly have freedom to do anything we want? I remember a Simpsons cartoon from years ago. Homer was munching a box of donuts. After he finished 11 of them, he wondered if he should eat the last one. He prayed to God: “Lord, please voice your objection if you think I shouldn’t gobble the last donut.” There was silence. Homer then exercised his freedom because God did not intervene. The Bible clearly tells us that God will judge sinners by their deeds if they do not have an eternal relationship with Christ. For example, Jesus says in

John 5:28-29 – 28 “Do not be amazed at this, for a time is coming when all who are in their graves will hear his voice 29 and come out – those who have done what is good will rise to live, and those who have done what is evil will rise to be condemned.” Christians are saved by grace through faith in Christ. Whereas, non-believers will be condemned by their sins. God’s Word stresses both the sovereignty of God and the responsibility of humans. We may feel that the two notions contradict with each other. It is God’s mystery just like the doctrine of the Trinity. The Father, Jesus and the Holy Spirit are God but there is only one God. We do not know how to reconcile those truths in our limited knowledge and wisdom. Paul replies the question in verse 19 by highlighting God’s ultimate sovereignty. Please read **verse 21**: Does not the potter have the right to make out of the same lump of clay some pottery for noble purposes and some for common use? Both prophets Isaiah and Jeremiah use the imagery to talk about God’s sovereignty over Israel. The rise and fall of the nation were in God’s hands. It is just like a potter has complete control to shape mud into whatever vessel he sees fit. Paul’s blunt answer is that God is God and we are not. God has perfect freedom to do whatever He wants to accomplish His will. But He also has infinite wisdom to make the right decisions. The problem is that we are not clay. Humans can think and have emotions. God’s ultimate sovereignty challenges our standard of fairness. We think it is unfair if we do not have what others have. I once heard an analogy that can somewhat help us understand God’s sovereignty. Imagine a rich man goes to an orphanage to adopt a child. He has all the money in the world to bring every kid home and raise them. However, on that day he only plans to adopt one among the 100 orphans. He can pick a boy versus a girl. He can find the cutest baby. He can show compassion to one who has a congenital issue, or someone who has been in the facility the longest. Can the rest 99 children protest that it is unfair that the man does not choose any of them? The wealthy guy has no obligation to adopt anyone of them. But he uses his freedom to claim one child to be his own. Brothers and sisters: we do not know why God saves us. We do not deserve His grace. But yet He loves us and elects us to become His children. We should forever be thankful to His grace. We also need to humbly admit that we can never fully comprehend the mystery of God’s ultimate sovereignty. He makes all things to come true by His will and for His glory.

2. 莫大的憐憫 Utter Sympathy

God’s salvation plan proves His ultimate sovereignty. It also reflects God’s utter sympathy. Paul mentions two ways that show God’s sympathy. First, God is patient toward those who are destined for condemnation. Read **verse 22**: What if God, choosing to show his wrath and make his power known, bore with great patience the objects of his wrath – prepared for destruction? God was patient toward Egypt who held the Israelites in bondage for 400 years. God showed patience to other pagan nations like Assyria, Babylon and Rome who oppressed His people. God was also patient to many rulers in history who persecuted Christians even to this day. In the book of Revelation there is a scene where some martyrs question when God will punish their enemies. Look at **Revelation 6:10-11** – 10 They called out in a loud voice, “How long, Sovereign Lord, holy and true, until you judge the inhabitants of the earth and avenge our blood?” 11 Then each of them was given a white robe, and they were told to wait a little longer, until the number of their fellow servants and brothers who were to be killed just as they had been was completed. God keeps a record of the servants who sacrificed for their faith. When it reaches the number He had foreordained, then He will exercise judgment. God has precise timing on everything. He prophesied to Abraham that his descendants would inherit Canaan when the sin of the Amorites

has reached its full measure (Genesis 15:16). Jesus was born “when the time has fully come” (Galatians 4:4). Jesus will return to usher us into eternity and judge the world when the gospel is preached in the whole world (Matthew 24:14). We should find comfort that God has His perfect plan. God uses even wicked people, sins and destructions to achieve His purposes. We do not suffer in vain. God gives us hope that one day He will avenge for His people. God shows His sympathy to His enemies. Secondly, He also demonstrates His sympathy to His elected people. Look at **verses 23-24**: 23 What if he did this to make the riches of his glory known to the objects of his mercy, whom he prepared in advance for glory – 24 even us, whom he also called, not only from the Jews but also from the Gentiles? God will continue to show sympathy to people from all nations whom He had chosen to save. Throughout history, God guides His people until they find Jesus. I was saved the summer before I went to college. One Sunday I was walking down the street when someone invited me to a meeting. I thought: “It would be nice to cool off indoors. Why not?” It turned out to be a small evangelistic meeting organized by the church that I later attended. For some reason I found the message on that day make sense. Therefore, I went back to the same place the following Sunday, then a third Sunday. A brother asked me at the end of the meeting if I wanted to accept Christ. I still had some doubts. But Christianity seems to be a good thing. Therefore, I said “yes.” I am a simple-minded person. Perhaps Jesus may come back sooner if there are more people like me on the earth! Your life story may be very different. But there had to be a turning point when God suddenly opened your eyes. You realized that you were a sinner and only Jesus could save you. One by one, God calls us to receive Him. But there will be a time when God closes His door. He will then judge the world and bring His people into heaven. The Bible describes that day as “The day of the Lord.” **2 Peter 3:9-10** say: The Lord is not slow in keeping his promise, as some understand slowness. He is patient with you, not wanting anyone to perish, but everyone to come to repentance. But the day of the Lord will come like a thief. The heavens will disappear with a roar; the elements will be destroyed by fire, and the earth and everything in it will be laid bare. Jesus will return swiftly on a date no one can predict. For those who do not know Christ, today is the day for salvation. If you hear the gospel, God is reaching out to you. Confess your sins and accept Jesus by faith into your heart as your Savior and Lord. For our brothers and sisters: God is calling you to be His evangelists. Do not be content that you are saved. There are many people you rub shoulders with every day who do not know Christ. Tell them how you became a believer and why they need Jesus too.

3. 終極的保障 Utmost Security

God shows us infinite wisdom in His ultimate sovereignty. He demonstrates utter sympathy to both the saved and the lost. Thirdly, He assures those He had chosen an utmost security. In the subsequent context, Paul quotes the words of prophets Hosea and Isaiah. Let us first look at **verse 25**: As he says in Hosea: “I will call them ‘my people’ who are not my people; and I will call her ‘my loved one’ who is not my loved one.” Hosea literally acted out God’s message to the Northern Kingdom of Israel. God told the prophet to marry a lady named Gomer. He revealed upfront that Gomer would be unfaithful to him. God even gave special names to their children to convey prophetic meanings. The daughter was named Lo-Ruhamah, which means “not loved.” Their youngest son was named Lo-Ammi, which means “not my people.” You may now feel that the name your parents gave you is not that bad at all! Later on, God asked Hosea to look for his wayward wife and to love her again. The series of events were snapshots of the faithless Israel. The nation betrayed God and committed idol worship. However, God would bring back His

prodigal children after a time of discipline. God's covenantal love would stay forever regardless of how His people treated Him. When Paul quotes the book of Hosea, he changes a verb. **Hosea 2:23** reads in part: "...I will show my love to the one I called 'Not my loved one.' I will say to those called 'Not my people,' You are my people'..." Here we see the names of the two children again. In the Hosea passage we find the word "say," meaning "address." When Paul cites the passage, he changes "say" to "call." In Romans 8:30 (still remember the "golden chain?"), we find the same Greek word for "call." God will "call," meaning gather, those whom He had predestined to save. In verse 24, Paul tells us that God's promise is for both the Jews and the Gentiles. God's covenant is now expanded to include the Gentiles. They are sinful just like the Israelites. God calls the Gentiles out of His mercy to become His people too. In verses 27 to 29, Paul shifts his focus to Israel. Read **verse 27**: Isaiah cries out concerning Israel: "Though the number of the Israelites be like the sand by the sea, only the remnant will be saved." The Israelites are numerous as the sand by the sea. That part of God's promise to Abraham had been fulfilled. However, they rebelled against God. Here, Paul introduces the concept of "remnant." It is a common theme in the later prophetic books of the Old Testament. It appears most frequently in Isaiah and Jeremiah. The idea of remnant is both a message of judgment and hope. God's discipline to Israel and Judah were imminent because they breached God's covenant. However, God would never forsake His people. Out of His unfailing love, He would preserve some of them and bring them back to their homeland. Therefore, some exiled people later returned to Jerusalem to rebuild their city wall and temple. But there is a deeper spiritual meaning. The true remnants also include those Gentiles who will eventually be saved. As Paul states all along, "not all who are descended from Israel are Israel." In other words, not all the biological Israelites are spiritual Israelites. But God saves some Israel descendants to become Jewish Christians. In doing so, God's promises to Abraham will be fulfilled. I can imagine that the Jewish readers of Paul's letter would be encouraged. God had not forgotten them. They should be motivated to reach out to their peers. Nowadays, some Christian organizations focus on evangelizing to the Jews. They speak Hebrew and they know the customs and history of Israel. They can explain how the Old Testament worship rituals, layout of the temple, various festivals and Bible stories point to Jesus. Jesus was the Messiah they have been waiting for. Most of us are Chinese. We can more effectively share the gospel to Chinese folks. You may know friends or colleagues who are from your home-town. You have good friendship with them. You speak their Szechuan, Fuzhou or Canton dialect too. Tell them how the Christian faith affects your life. Invite them to our church. The concept of remnants gives us hope. Perhaps you have been praying for your family members and friends for a long time. They show no interest in the gospel. Do not give up yet. God gives us an utmost security. He will call the people He had elected to salvation in due time.

結論 CONCLUSION

God shows us infinite wisdom in His salvation plan. He causes all things to work together to accomplish His will so that His eternal blessing will come upon His children. We see some dark times in the Bible and in the human history. But God never lost control in His masterplan. We experience some chaos in our society now. Jesus warned us beforehand that the world will only get worse before His return. However, we as Christians can find peace. God is still very much on track with His plan. He will bring everything into fruition for the benefit of His people and for His glory.

引言 INTRODUCTION

我們隨意地使用「運氣」這個字來形容一些看起來不太可能發生的事情的機會。我們說贏得彩票的運氣比被外星人綁架的機會還要低。一隊球隊在落後很多的情況下依然打敗對手，我們會說這真是運氣好。我上週說過我喜歡打籃球。這些年來，我投球的命中的運氣仍然保持在 50%。這是因為當我投籃時，球要不然中，要不然就不中！有時候，運氣會使我們的生活變得更好。我們日常生活的一些產品是偶然被發明的。1945 年，珀西·斯賓塞 (Percy Spencer) 使用產生無線電短波的真空管進行一些實驗。突然，他注意到口袋裡的糖果棒融化了。就這樣，微波爐被發明了。3M 的一位科學家正在研究一種強力黏膠。他最終配製了一種性質相反的膠水：它不會牢固地把東西粘住。他不知道這種膠水可以有什麼用途。後來，一位同事告訴他，他想要找一種可重複使用的粘性書籤，而書籤拿下來的時候不會損壞紙張。因此，便利貼便誕生了。薯片是大多數人都很喜歡的零食。它是 1853 年偶然被發明的。一位在紐約州某餐廳用餐的顧客向廚師埋怨說，他的炸薯條切得太厚了。出於報復的心態，廚師將馬鈴薯切成薄片，然後用油炸。他希望因為薯片是如此的脆，那位客人便不能用叉子吃它們，而是被迫用手撿起來吃。結果，這種新穎的小吃大受歡迎。雖然這些和許多偉大的發明都是因為運氣而產生的，但神的救恩並不是碰運氣而來的。神揀選了祂要拯救的人。神在祂的救恩計劃中向我們展示了無限的智慧。

解釋 EXPLANATION

1. 絕對的主權 Ultimate Sovereignty

首先，神在祂絕對的主權中顯示出無限的智慧。是神揀選我們並拯救我們，而不是我們揀選祂。如果是這樣，自然會產生一個問題。看第 19 節：**這樣，你必對我說：「他為什麼還指責人呢？有誰抗拒他的旨意呢？」**記得保羅在本章上半部分引用的例子。神運用主權揀選以撒勝過以實瑪利，祂揀選雅各勝過以掃。因此，以實瑪利和以掃是否便不應為他們的罪負責，因為他們不在神的救贖計劃之內？同樣，是神使法老的心剛硬，所以他不讓以色列人離開埃及。神定法老的罪公平嗎？想像一下，一個父親決定將所有遺產只留給一個兒子。因此，其他孩子無論表現如何，他們什麼都不會得到。但是他所愛的兒子就算犯了一些嚴重的錯誤，他也會得到一切。這個爸爸公平嗎？還有一點，既然神擁有主權，我們真的有自由做任何我們想做的事嗎？我記得幾年前 Simpsons 卡通片其中一集的一個片段。荷馬 (Homer) 正在吃一盒甜甜圈。在吃完 11 個之後，他不知道是否應該吃掉最後一個。他向神禱告：「主啊，如果祢認為我不應該吃掉最後一個甜甜圈，請提出反對。」接下來一片寧靜。因為神沒有干預，荷馬便運用他的自由。聖經清楚地告訴我們，如果罪人與基督沒有永恆的關係，神將以行為來審判罪人。例如，耶穌在約翰福音 5:28-29 說 - **28 「你們不要把這事看作希奇。時候要到，凡在墳墓裡的，都要聽見他的聲音，就出來：29 行善的，復活得生；作惡的，復活定罪。」**基督徒因著相信耶穌而得救。非信徒是因自己的罪而入沉淪。神的話語既強調神的主權，但也強調人的責任。我們可能會覺得這兩個概念相互矛盾。就像三位一體的教義一樣，這是神的奧秘。天父、耶穌和聖靈都是神，但只

有一位神。我們不知道如何用有限的知識和智慧來調和這些真理。保羅通過強調神的絕對主權來回答在第 19 節中的問題。請閱讀第 21 節：**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嗎？**先知以賽亞和耶利米都用過這個比喻來描述神對以色列的主權。這個國家的興衰由神掌控。就像窯匠可以照自己的意思把泥土塑造成他喜歡的容器一樣。保羅的意思是，神是神，而我們是人。神有完全的自由去做任何祂想達成的旨意。但是神也擁有無限智慧，在一切事上都做出正確的決定。問題在於我們不是黏土。人有思想有情感。神的絕對主權挑戰了我們的公平標準。別人擁有的東西，而我們沒有，我們覺得這是不公平的。我曾經聽過一個比喻，可以稍為幫助我們理解神的主權。想像一個有錢人去孤兒院收養孩子。他擁有世上一切的財富，有能力撫養所有小孩。但是，那天他只打算在 100 個孤兒中收養一個。他可以選擇男孩或是女孩。他可以挑最可愛的孩子。他可以同情有先天性疾病的小孩或是在孤兒院時間最長的小孩。其餘的 99 名兒童可以抗議說那個人不公平，因為他沒有選擇其他人嗎？那位富翁沒有義務收養任何一個小孩。但是他運用自由領養其中一個孩子。兄弟姐妹：我們不知道為什麼神拯救我們。我們不配得到祂的恩典。但是祂愛我們，並揀選我們成為祂的孩子。我們應該永遠感謝祂的恩典。我們還必須謙卑地承認，我們永遠無法完全理解神的絕對主權這個奧秘。祂憑自己的旨意和榮耀達成萬事。

2. 莫大的憐憫 Utter Sympathy

神的救贖計劃顯明了祂絕對的主權。同時也反映出神莫大的憐憫。保羅提到神在兩方面表現出祂的憐憫。首先，神忍耐那些注定要被定罪的人。閱讀第 22 節：**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。**神忍耐埃及，埃及將以色列人束縛了 400 年。神對壓迫祂子民的亞述、巴比倫和羅馬等異教徒國家也表現出耐心。神還忍耐歷史上許多統治者，他們迫害基督徒，直到今天。在啟示錄中有一個場景，一些為主殉道的信徒質疑神何時才會審判他們的敵人。看看啟示錄 6:10-11 - **10 (他們)大聲喊著說：「聖潔真實的主啊，你不審判住在地上的人，給我們伸流血的冤，要等到幾時呢？」** 11 於是有白衣賜給他們各人；又有話對他們說，還要安息片時，等著一同作僕人的和他們的弟兄也像他們被殺，滿足了數目。神記錄了為信仰獻上生命的僕人。當他們達到神預定的數字時，神會執行審判。神對萬事都有確實的時間。祂向亞伯拉罕預言，當亞摩利人的罪孽滿盈時，亞伯拉罕的後裔便會繼承迦南地 (創世記 15:16)。耶穌是在神所定「時候滿足」的那一刻出生的 (加拉太書 4:4)。當福音「傳遍天下」時，耶穌將帶領我們進入永恆，並審判世界 (馬太福音 24:14)。我們應該感到安慰，因為神有祂完美的計劃。祂甚至使用惡人、罪和毀壞來達成祂的目的。我們絕不會白白地受苦。神給我們盼望，有一天祂會為祂的子民伸冤。神向祂的仇敵表示憐憫。其次，神也憐憫祂的選民。請看第 23-24 節：**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。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。這有什麼不可呢？**神會繼續憐憫祂從萬國中揀選要拯救的人。綜觀人類的歷史，神一直指導祂的子民，直到他們找到耶穌。我是在上大學前的那個暑假得救的。在某個星期天，我走在街上，有人邀請我參加聚會。我想：「外面那麼熱，在室內吹冷氣，當然好！」那是我後來參加的教會所組織的小型佈道會。我覺得那天的信息很有意思。因此，在接下來的星期日，然後第三個星期日，我又跑回去聽。聚會結束後，一位弟兄問我是否要信耶穌。我仍然有一些疑問。但是

基督信仰看起來是一件好事。因此，我說「好啊！」我是一個頭腦簡單的人。如果世界上多幾個像我這樣的人，也許耶穌可能會早點回來！你的人生故事可能大不相同。但其中必須有一個轉折點，神突然打開你的眼睛。你意識到自己是一個罪人，只有耶穌才能拯救你。神呼召我們一個一個地接受祂。但是，神在祂所定的時間便會關上門。然後，祂將審判世界，並將帶領祂的子民進天堂。聖經將那一天描述為「主的日子」。彼得後書 3:9-10 說：**9 主所應許的尚未成就，有人以為他是耽延，其實不是耽延，乃是寬容你們，不願有一人沉淪，乃願人人都悔改。10 但主的日子要像賊來到一樣。那日，天必大有響聲廢去，有形質的都要被烈火銷化，地和其上的物都要燒盡了。**耶穌將在沒有人能預料到的日期迅速返回。對於那些不認識基督的人來說，今天就是得救的日子。如果你聽到福音，就表示神正在邀請你。你必須承認自己的罪，並憑著信心接受耶穌成為你的救主和生命的主宰。對於我們的弟兄姐妹：神呼召你成為傳福音的使者。不要只滿足於你已經得救。每天有許多不認識基督的人與你擦肩而過。告訴他們你如何成為信徒，以及為什麼他們也需要耶穌。

3. 終極的保障 Utmost Security

神在祂的絕對主權中展示了無限的智慧。祂向得救的人和沉淪的人都表示莫大的憐憫。第三，祂向那些被揀選的人提供了終極的保障。在接著的段落中，保羅引用了先知何西阿和以賽亞的話。讓我們首先看第 25 節：**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」。**何西阿藉著他的遭遇演繹出神對北國以色列的信息。神告訴先知去娶一位名叫歌篋的女子。祂向何西阿預告歌篋會對他不忠。神甚至為何西阿的孩子起了特別的名字來傳達喻義。他們的女兒名字叫羅路哈瑪，意思是不蒙憐憫。他們的小兒子叫羅阿米，意思是非我的子民。你現在可能會覺得父母給你起的名字一點也不難聽！後來，神要求何西阿尋找他那個任性的妻子，並再次愛她。這一系列事件是不忠的以色列的寫照。這個民族背叛了神，崇拜偶像。但是，神會在經過管教之後帶回祂的浪子。無論神的子民如何對待神，神立約的愛將永不改變。保羅引用何西阿書時，他改了一個動詞。何西阿書 2:23 部分經文是：**「...素不蒙憐憫的，我必憐憫；本非我民的，我必對他說：『你是我的民。』...。」**在這裡，我們再次看到兩個孩子的名字。在何西阿書的段落中，我們看到「說」這個字，意思是「稱呼」。保羅引用這一節時，將「說」改為「稱為」，意思是「呼召」。在羅馬書 8:30 中 (還記得那條金鍊子嗎?)，我們看到相同的用詞翻譯為「召」。神會呼召，意思是祂會招聚那些祂決定要拯救的人。保羅在第 24 節告訴我們，神的應許是對猶太人和外邦人的。神的盟約擴展到包括外邦人。他們像以色列人一樣有罪。神出於憐憫呼召外邦人也成為祂的子民。在第 27 至 29 節中，保羅將重點轉移到以色列。閱讀第 27 節：**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。」**以色列人多如海邊的沙。神對亞伯拉罕的應許已經實現了。但是，他們違背神。保羅在這裡介紹了「餘數」(或叫餘民)的概念。這是舊約後期的先知書中常見的主題，在以賽亞書和耶利米書最經常出現。餘民的概念既是審判又是盼望的信息。神對以色列和猶大的管教快要臨近，因為它們違反了神的盟約。但是，神不會永遠放棄祂的子民。出於祂永恆的愛，祂將保留其中一些人並將他們帶回家園。因此，一些被擄流亡的人後來返回耶路撒冷重建城牆和聖殿。但這裡有更深的屬靈意義。真正的餘民還包括那些最終被拯救的外邦人。就像保羅一直強調的，「從以色列生

的，不都是以色列人。」換句話說，並非所有肉身的以色列人都是屬靈的以色列人。但是神拯救了一些以色列後裔成為猶太基督徒。這樣，神對亞伯拉罕的應許就實現了。我可以想像保羅這封信的猶太讀者會得到鼓勵。神沒有忘記他們。他們應該積極地向同胞傳福音。今天，一些基督徒機構致力於向猶太人傳福音。他們說希伯來語，並且了解以色列的習俗和歷史。他們可以解釋舊約的敬拜儀式、聖殿的擺設、各種節日和聖經故事如何指向耶穌。耶穌是他們一直在等待的彌賽亞。我們大多數人是中國人。我們可以更有效地向中國人分享福音。你的一些朋友或同事可能是同鄉。你和他們有很好的友誼。你也說他們的四川話、福州話或四邑話。告訴他們基督信仰如何影響你的生活。邀請他們參加我們的教會。剩民這個概念給了我們盼望。也許你一直在為未信主的家人和朋友禱告。他們目前對福音毫無興趣。不要放棄。神給了我們一份終極的保障。祂會在適當時候拯救祂所揀選的人。

結論 CONCLUSION

神在祂的救恩計劃中向我們展示了無限的智慧。祂叫萬事都互相效力來完成祂的旨意，使祂永恆的祝福臨到祂的兒女。我們在聖經和人類歷史上看到了一些黑暗的時期。但是神從未在祂的計劃中失控。我們目前的社會也出現了一些混亂。耶穌早已告訴我們，在祂再來之前，世界只會變得更糟。但是，我們作為基督徒心中有平安。神依然按照祂的計劃行事。祂將一切變為事實，使祂的子民得益處，使祂自己得榮耀。