

## 引言 INTRODUCTION

Small things can make a big difference. One loose nut caused the Air Force a loss of over \$60 million. In April of 2015, a reconnaissance airplane was about to take off from a base in Nebraska. Suddenly, a fire broke out. The aircraft then stopped on the runway. Fortunately, everyone on the plane escaped unhurt. An investigation afterward found the problem. A nut connecting a metal tube that supplies oxygen was not tightened properly. The flammable gas thus caused an ignition. It could have been a catastrophe if the accident happened in mid-air. An airplane was burned up as a result. Even a small part like a nut plays an important role. Every member in a church is also irreplaceable. Beginning from chapter 12, Paul starts a new section. For the remaining part of the book, Paul tells his readers how to live out their new life in Christ in and outside of the church. Paul uses the same approach in almost every New Testament letter he composed. He lays out God's truths first, then he tells us how to apply those principles in our daily life. That should be our mentality every time we open the Bible, whether you have a self-study at home or when you attend a church meeting. Merely receiving some Bible knowledge only gets the job half-done. You need to ask yourself how God's Word relates to your situations. I face the same challenge every week when I write a sermon. I encourage every Bible study leader to do the same thing. When people walk out of the church doors, they need to know the lessons God wants them to learn, retain and practice. In today's passage, Paul tells us that a church consists of people who are saved by God and are equipped to live for Him.

## 解釋 EXPLANATION

### 1. 聖潔的區分 Divine Segregation

First, Paul tells us that when God saves us, He segregates us from the world to become His people. Look again in **verse 1**: Therefore, I urge you, brothers, in view of God's mercy, to offer your bodies as living sacrifices, holy and pleasing to God – this is your spiritual act of worship. The conjunction “therefore” connects with the content in the previous 11 chapters. Because God has saved us, Paul says: “therefore” now you should live a revolutionary life. How? The first step is to present our bodies as a holy and pleasing living sacrifice to God. In the Old Testament offering system, God demands that an animal to be sacrificed must be without blemish. It cannot be losing an eye or a leg. A priest had to go through a cleansing process before performing the ritual. God set the animal and the person apart to become holy for Himself. When God saves us, He also segregates us from the world to be His sacred people. The apostle Peter says in **1 Peter 2:9** that: But you are a chosen people, a royal priesthood, a holy nation, a people belonging to God, that you may declare the praises of him who called you out of darkness into his wonderful light. Peter is quoting from Exodus 19. God made a covenant with the Israelites at the foot of Mount Sinai. The same promises and requests also apply to us. Every believer is a priest. Through Christ, we can come before the Father to worship Him, to pray for ourselves and others. Going back to the image of animal sacrifice, Paul says the sacrifice God now wants is a living one. How can a sacrifice be kept alive when it is to be offered? That is the whole point! When we received Jesus as our Lord, our commitment to Him is both a one-time and a daily decision.

The same is true in any human relationship like a marriage or when a couple becomes parents. The ongoing commitment is demonstrated by sacrificing oneself for another person in every occasion. We must constantly renew our commitment to the Lord too. In the morning when you open your eyes, you can say a prayer: “Lord, I thank you for giving me breath of life. Help me to live for you today.” It will help align your values and priorities with God’s. Paul says when we present ourselves to the Lord, it is a “spiritual act of worship.” The Chinese Union Version translates the phrase as “a reasonable way of service to God.” In both Hebrew and Greek, “worship” and “service” are the same word. That is why we call our weekly gathering a “Sunday service.” But our worship to the Lord should not be restricted to what we do in our church on Sunday morning. You continue to worship God through your housework, homework and daily work. Once I was driving behind a pickup truck hauling a small trailer at its back. The car belongs to a company called “323.” Moments later, it stopped at a red light and so I could take a good look at what was written on the trailer. It was **Colossians 3:23** – Whatever you do, work at it with all your heart, as working for the Lord, not for men. That is how a living sacrifice should behave at a work-place. We do our best to please our earthly boss because we want to please our heavenly boss. Every right action begins with a correct mindset. That is why Paul encourages us in **verse 2** of the Romans passage: Do not conform any longer to the pattern of this world, but be transformed by the renewing of your mind. Then you will be able to test and approve what God’s will is – his good, pleasing and perfect will. The two imperative verbs – conform and transform summarize what Paul wants to say. The word “conform” literally means to squeeze something into a mold. Many years ago, some Japanese farmers came up with an idea of producing cube-shaped watermelons. The purpose was that the fruit would not roll around in the fridge. When a farmer saw a baby melon forming, he surrounded the fruit with a cubic glass container. As the fruit expands, it will take the shape of the mold. Of course, people have to pay more for those cute melons. Paul cautions us not to conform to the mold of this fallen world. It entices us with wealth, fame, pleasure and materialism. We live in the world, but we are not of the world. Rather, Paul urges us to be transformed by renewing our mind. We get the biological term “metamorphosis” from the Greek word for “transform.” It describes a process through which a caterpillar evolves to become a butterfly. Something inside the worm causes it to transform to a different life-form. When we became a Christian, the Holy Spirit dwelled in us and took ownership as we surrendered to Him. The power He exerts in us will be evident on our outside. Our thoughts, speech and actions will be transformed to an image after Christ. We care about others instead of being self-centered. We compliment others for their good work, instead of gossip. Of course, those are life-long pursuits and gradual changes. Paul says that as our mind is being transformed by God, we will be able to test and approve God’s good, pleasing and perfect will. “Test and approve” means to examine something against a certain standard. In the manufacturing world, the process is called quality control. After a product is made, it will be tested if it can perform all the functions it is made for. God assesses our mind and behavior to see if we live up to His standard of holiness and righteousness. Likewise, we use the same criteria to choose what God sees as good and reject the things that God hates. Paul puts it this way in **Philippians 4:8** – Finally, brothers, whatever is true, whatever is noble, whatever is right, whatever is pure, whatever is lovely, whatever is admirable – if anything is excellent or praiseworthy – think about such things. The ultimate goals are not only to think and accept the things that are morally good. But such recognition should motivate us to pursue after those virtues. Therefore, Christian life is never about looking pious inside church walls. Jesus said our

good behavior should be well-received by others, thus causing people to praise our Father in heaven. Our lifestyle verifies that we belong to God.

## 2. 聖潔的融合 Divine Integration

God's plan is to segregate His people out from the world. But He does not intend for us to stay independently of each other. Instead, God integrates us into the same body. That unique entity is the church. The Roman church consisted of both Jewish and Gentile believers. Members had to appreciate each of their differences to foster unity in Christ. Paul advises them in **verse 3**: For by the grace given me I say to every one of you: Do not think of yourself more highly than you ought, but rather think of yourself with sober judgment, in accordance with the measure of faith God has given you. In the subsequent verses, Paul applies that principle of humility to the use of spiritual gifts. God gives each believer those special capabilities to serve in the church. We can easily brag about the gifts we have and look down on others. Paul reminds the believers to think of themselves with sober judgment. It means that they need to have a sound mind with godly wisdom. Also, they need to see themselves according to the measure of faith God has given them. The "faith" here is not salvation faith. It is the amount of faith to realize one's gift and to use it. For example, God gave you the gift of teaching. Someone invited you to lead a Bible study on Friday. You have never taught a class before. You worked hard to prepare the lesson. But you still felt timid about the task. You asked the Lord to give you the faith and skills you would need. You did a decent job in the end. At least people did not fall asleep. Since then, the fellowship assigned you more opportunities to lead Bible study. Eventually, God called you to become a pastor. Yes, I am sharing my personal experience. God is faithful. He gives me knowledge, wisdom and faith to put together a sermon on a weekly basis. It is a difficult task to me. Now you understand where my hair has gone! We need faith in God when we exercise our gifts. Do not count on your strengths and abilities. God equips us with different gifts for us to complement each other. Paul illustrates that in **verses 4-5**: 4 Just as each of us has one body with many members, and these members do not all have the same function, 5 so in Christ we who are many form one body, and each member belongs to all the others. A body consists of various parts, each of which performs unique functions. The same is true for a church. Every member is important because no one is dispensable. We pursue unity in Christ by appreciating our differences. Our common goals are to build up each other and expand God's Kingdom. Next in verses 6 to 8, Paul addresses the diversity of spiritual gifts in the church. The list here is far from exhaustive. The gift of prophesy in verse 6 has the connotation of predicting the future. Old Testament prophets received revelations from God about upcoming events. That function became less prominent when we come to the New Testament. Many theologians believe that after the Bible was compiled, the need to foresee the future became less important. Jesus and apostles like Paul, Peter and John all spoke about the last day events before our Lord returns. Therefore, the gift of prophecy should be understood as receiving insights from God to edify listeners. Paul talks about the significance of the gift in **1 Corinthians 14:3**: But everyone who prophesies speaks to men for their strengthening, encouragement and comfort. The Chinese Union Version renders the gift as "prophetic preaching." People who have that gift speak from the Bible to bless the audience. I am sure many of you have an experience when God spoke through a pastor to minister to your needs. The Holy Spirit works in the pastor as he writes and speaks, and God also works in your heart as you listen. The other gifts on Paul's list should be easier to understand. From the Greek word "serving" we derive the title deacon. They are leaders

who organize ministries in a church. “Teaching” is similar to “prophecy,” but teaching focuses more on the instruction aspect of explaining the Bible. Next, we have “encouraging,” which depicts an assistant standing by the side ready to give help when needed. “Contributing” is to provide resources to those who are lacking. “Leadership” points to the role of directing others to work toward a common goal. Finally, “showing mercy” is an expression of empathy. Some of those gifts are specialized, but other gifts are generalized that more people may have. Some gifts have to do with edifying people’s spiritual needs with one’s speech, while the other gifts fulfill people’s physical needs with one’s hands. Whereas most gifts are to be used inside a church, other gifts are ministered at people’s home or on a one-on-one basis. No matter what gifts God gives to each believer, the key thing is that we have to use them. Spiritual gifts are like tools God has given us. They are not for us to preserve, but for us to use. Brothers and sisters: God puts you in this church for a reason. You contribute the particular gift(s) God gives you so that together we can build this church up. Do not make an excuse that there are others serving in various positions already. If you stay idled, it will be like typing up one hand, covering one eye or hopping on one leg. The body can still function but it will not be as effective. But how can we know our particular gifts? You can of course fill out a survey to find out what you have. A more practical means is to try it out! Pray for a submissive and willing heart to serve. Pray that God will guide you to the right niche. Besides the list Paul itemizes, there are many other duties that are not categorized as spiritual gifts. For example, helping in our kitchen, singing, nursery, cleaning or fixing things. Those and many other functions are surely critical. Let us use our gifts to serve each other. Ultimately, people are blessed and God gets all the glory.

## 結論 CONCLUSION

A church consists of people who are saved by God and are equipped to live for Him. We should no longer live for ourselves as if we do not know Christ. But we should be mindful of each other’s needs, and we should live for God. We serve God by serving people, even if it is an inconspicuous role. There is a TV program called Dirty Jobs. The host duplicates people to perform strange, disgusting and sometimes dangerous occupations. It has featured jobs like disposing biohazardous waste, catching rattlesnakes and inspecting sewer lines. The show is to uncover some unsung heroes doing things that few people prefer to do. However, their contributions make our lives better. In one episode, the host imitated the work of a painter. The duty was to paint the underside of a bridge to prevent it from rusting. There was no glory for the task. In fact, no one would pay attention that someone is doing it. But if the painter did not do his work faithfully, the integrity of the bridge might be compromised. Given time, a weakened structure would collapse. The lives of tens of thousands of drivers crossing the bridge daily thus depend on one person. God reserves a special spot for you in His church. Perhaps few people may take notice of your role. If you do it only to attract other’s recognition, then perhaps your enthusiasm may not last long. If you see people being blessed through what you do, your joy will overcome weariness. But when you understand that God will be glorified through your effort, then you will contribute your best for Him. Ultimately, it is not your success that counts, but it is your commitment to do it for the Lord.

## 引言 INTRODUCTION

小事情可以導致很大的影響。一枚鬆掉的螺絲給美國空軍造成了超過六千萬美元的損失。在 2015 年 4 月，一架偵察機準備從內布拉斯加州的一個基地起飛。突然，飛機起火了。然後飛機停在跑道上。幸好飛機上的所有人都安全疏散。事後調查發現問題所在。一顆連接供氧金屬管的螺絲沒有被擰緊。因此，易燃的氣體被點起來。如果事故是在空中發生的，那可能是一場災難。結果一架飛機被燒毀了。即使好像螺絲那麼小的東西，也起著重要的作用。教會中的每個成員也是不可替代的。從第 12 章開始，保羅開始一個新的段落。在本書餘下的部分，保羅告訴他的讀者如何在教會內外活出基督裡的新生命。保羅在他撰寫的幾乎所有新約書信中都使用相同的手法。他首先解釋神的真理，然後告訴我們如何在日常生活中應用這些原則。無論你是在家自學還是參加教會的聚會，每次打開聖經時，這都是我們該有的心態。僅僅接受一些聖經知識只是達到一半的成果。你需要問問自己，神的話語與你的處境有何關係。我每週寫講道時都會面臨同樣的挑戰。我鼓勵每位教導聖經的老師都做同樣的事情。當人們走出教堂的大門時，他們需要了解神希望他們學習、保留和操練的功課。在今天的經文中，保羅告訴我們，教會是由一群被神拯救，並且被神裝備去為祂而活的人所組成。

## 解釋 EXPLANATION

### 1. 聖潔的區分 Divine Segregation

首先，保羅告訴我們，當神拯救我們時，祂將我們從世界中分別出來成為祂的子民。請再看第 1 節：**所以弟兄們，我以神的慈悲勸你們，將身體獻上，當作活祭，是聖潔的，是神所喜悅的；你們如此事奉乃是理所當然的。**「所以」這個連接詞把經文與前面 11 章的內容聯繫在一起。保羅說，因為神救了我們，「所以」我們現在應該過新的生活。我們該如何做？第一步是將我們的身體呈獻給神成為聖潔而討祂喜悅的活祭。在舊約的禮儀中，神要求被獻為祭物的動物必須是沒有瑕疵的。它不能失去一隻眼睛或一條腿。祭師在執行儀式前也必須經過潔淨的過程。神將動物和人分別出來，成為聖潔，合乎祂使用。當神拯救我們時，祂也將我們從世界中分別出來，成為祂的聖潔子民。使徒彼得在彼得前書 2:9 中說：**惟有你們是被揀選的族類，是有君尊的祭司，是聖潔的國度，是屬神的子民，要叫你們宣揚那召你們出黑暗入奇妙光明者的美德。**彼得引用了出埃及記 19 章的話。神在西奈山腳下與以色列人立約。同樣的承諾和要求也適用於我們。每個信徒現在都是祭師。通過基督，我們可以來到父神面前敬拜祂，並為自己和他人禱告。回到動物獻祭的圖像，

保羅說神現在要求的是活祭。祭物要被獻上，怎可能還是活的呢？這正是重點！當我們接受耶穌成為我們的主時，我們向耶穌的委身既是一次性的，也是每天的決定。在任何人際關係中，如婚姻或是夫妻成為父母時也是如此。在各種情況下你都必須準備好為另一個人犧牲自己。我們也必須不斷更新對主的承諾。早上當你睜開眼睛時，你可以這樣禱告：「主，謝謝祢給我生命氣息。幫助我今天為祢而活。」這個禱告能使你將價值觀和優先次序與神的心意保持一致。保羅說，當我們向神獻上自己時，這是一種「理所當然的事奉」。英文版的聖經翻譯為「屬靈的敬拜」。在希伯來文和希臘文中，「崇拜」和「服事」是同一個詞。因此，我們將每週一次的聚會稱為主日崇拜(英文是 **Sunday service**)。但是，我們對主的敬拜不應僅限於週日上午在教堂裡所做的事情。你繼續通過家務、學業和日常工作來敬拜神。有一次我在一輛卡車後面駕駛，在卡車後面拉著一個小拖車。那輛車屬於一家名為「323」的公司。過了一會兒，它停在紅燈處，所以我可以看一看車上寫的內容。那是歌羅西書 3:23：**無論做什麼，都要從心裡做，像是給主做的，不是給人做的。**這就一個活祭在工作場所該有的表現。我們盡力取悅我們地上的老闆，因為我們想取悅我們天上的老闆。正確的心態會帶出正確的行動。因此保羅在羅馬書第 2 節中鼓勵我們：**不要效法這個世界，只要心意更新而變化，叫你們察驗何為神的善良、純全、可喜悅的旨意。**「效法」和「變化」這兩個命令時態的動詞概括了保羅想說的話。「效法」的字面意思是將東西壓進一個模子中。許多年前，一些日本農民想出了生產立方體西瓜的方法。目的是使水果不會在冰箱中滾動。當一個農民看到一個小瓜形成時，他使用一個方形的玻璃容器將水果包起來。隨著水果的生長，它的形狀便變成跟模子一樣。當然，人們要買那些可愛的瓜需要多付一點錢。保羅告誡我們不要效法這個墮落世界的模樣。它以財富、名望、享樂和物質吸引我們。我們生活在世界上，但我們不屬於世界。相反，保羅敦促我們要心意更新而變化。我們從希臘文「變化」這個字中得到生物學「變態」這個用詞。它描述毛蟲演變成為蝴蝶的過程。毛蟲裡面的潛在力量使它轉變為不同的生命形態。當我們成為基督徒時，聖靈住在我們裡面，祂擁有我們生命的主權。祂在我們裡面所施展的能力便顯現在我們的外面。我們的思想、言語和行動將更像耶穌。我們關心別人而不是自我中心。我們稱讚他人的出色表現，而不是說人家的閒話。當然，這些都是終生的追求和逐漸的變化。保羅說，隨著我們的思想被神改變，我們將能夠察驗和認可神的善良、純全、可喜悅的旨意。「察驗」意味著要根據某個標準來作檢驗。在製造業中，這個過程稱為品質控制。產品製成後，員工會測試它是否可以執行該有的功能。神評估我們思想和行為，看我們是否達到了聖潔和公義的標準。同樣，我們使用相同的標準來選擇神所認為美善並拒絕神討厭的事物。保羅在腓立比書 4:8 中這樣說 - **弟兄們，我還有未盡的話：凡是真實的、可敬的、公義的、清潔的、可愛的、有美名的，若有什麼德行，若有什麼稱讚，這些事你們都要思念。**最終的目的不只是思念和接受美好的事物。這樣的接納應該激勵我們追求那些美德。因此，基督徒的生活不只是在教堂裡看起來很虔誠。耶穌說我們的好行為應該受到他人的認可，從而使人們讚美我們在天上的父。我們的生活方式證明我們是屬於神的。

## 2. 聖潔的融合 Divine Integration

神的心意是將祂的子民從世界中分別出來。但是祂不是要讓我們彼此獨立。相反，神使我們融合在同一個身體之中。那個獨特的個體就是教會。羅馬的教會是由猶太信徒和外邦信徒組成的。成員們必須互相欣賞他們之間的差異，以促進在主裡的合一。保羅在第3節中建議他們：**我憑著所賜我的恩對你們各人說：不要看自己過於所當看的，要照著神所分給各人信心的大小，看得合乎中道。**在隨後的經文中，保羅將謙卑這個原則應用到屬靈恩賜的使用上。神賦予每個信徒一些特殊的能力在教會中服事。我們很容易會誇自己擁有的恩賜，而看不起別人。保羅提醒信徒們要看自己「看得合乎中道」。這意味著他們需要有清晰的思維和屬神的智慧。同樣，他們需要按照神賦予他們的信心來衡量自己。這裡的信心不是得救的信心。乃是清楚並使用恩賜的信心。例如，神給了你教導的恩賜。有人邀請你週五帶領查經。你以前從來沒有作過教導的服事。你努力備課。但是你仍然感到膽怯。你求主賜予你所需的信心和技巧。最後的結果還算不錯。至少沒有人打瞌睡。從那時起，團契分配你更多帶查經的機會。最終，神呼召你成為牧師。是的，我在分享我的個人經歷。神是信實的。祂給我知識、智慧和信心。對我來說，每週準備講章是一項艱鉅的任務。現在你明白我的頭髮去哪了！使用恩賜時，我們需要對神有信心。不要倚靠自己的長處和能力。神給我們不同的恩賜，使我們彼此互補。保羅在第4-5節中說明了這一點：**4 正如我們一個身上有好些肢體，肢體也不都是一樣的用處。5 我們這許多人，在基督裡成為一身，互相聯絡作肢體，也是如此。**身體是由不同部分組成，每個部分負責獨特的功能。教會也是如此。每個成員都很重要，因為不可缺少任何人。我們通過欣賞彼此的差異在基督中追求合一。我們的共同目標是互相建立並擴展神的國度。接下來在第6至8節中，保羅談到教會中的一些屬靈恩賜。這裡的清單並非詳盡。第6節中說預言的恩賜具有預告未來的含義。舊約的先知從神那裡得到了關於將來會發生的事件的啟示。當我們進入《新約》時，這個功能變得不那麼明顯了。許多神學家認為，《聖經》編輯好之後，預見未來的需求變得不那麼重要了。耶穌和使徒保羅、彼得和約翰等都談到了主再來之前的事情。因此，我們應該將說預言的恩賜理解為從神那裡獲得亮光以啟發聽眾。保羅在哥林多前書14:3中談到了這個恩賜的重要性：**但作先知講道的，是對人說，要造就、安慰、勸勉人。**和合本聖經把這個恩賜翻譯為「先知講道」。擁有這種恩賜的人會藉著聖經來說話，以祝福聽眾。我相信許多人都有類似的經歷，神通過牧師的信息來符合你的需要。聖靈在牧師寫講稿和傳道時在他身上工作，而神在你聽道時也在你心中工作。保羅的清單上的其他恩賜應該比較容易理解。從希臘文「執事」這個字，我們得出了執事的稱號。他們是在教會裡組織事工的領袖。「教導」類似於「說預言」，但教導更多地側重於傳遞聖經的知識方面。接下來，我們看到「勸化」，它描繪了一個助手站在身邊，隨時準備在需要時提供幫助。「施捨」是為缺乏的人提供資源。「治理」指的是引導他人朝著共同目標努力。最後，「憐憫人的」是同

情的表達。這些恩賜中有一些是比較專門的，但有些卻是很多人都可能擁有的。有些恩賜是通過講話來滿足人的靈裡的需要，而另一些恩賜是滿足人生活中的需要。大多數恩賜都是在教會中使用的，而其他恩賜則是在人們家裡或是一對一地提供服務的。無論神給每個信徒什麼恩賜，關鍵是我們必須要用出來。屬靈恩賜就像神賜給我們的工具，它們不是用來保存的，而是要我們使用的。兄弟姐妹：神把你帶進這個教會是有祂的心意的。你貢獻出神賜予你的獨特恩賜，使我們一同建立這個教會。不要以藉口說已經有其他人擔任各種服事。如果你閒著，那就像把一隻手綁起來，遮住一隻眼睛或用一條腿來跳著走路。身體仍然可以發揮功用，但卻不怎麼有效。但是我們怎麼知道我們有哪些恩賜呢？你當然可以填寫調查表以了解你所擁有的恩賜。一個更實際的方法就是去嘗試！求神賜給你順服和願意服事的心。祈求神引導到適合的崗位。除了保羅列出的清單以外，還有許多其他職責沒有歸為屬靈的恩賜。例如，在我們的廚房裡幫忙、唱詩歌、小孩看顧、清潔或修理東西。這些任務和許多其他功能無疑是至關重要的。讓我們用神給我們的恩賜互相服事。最終，人們得到了祝福，神得到了所有的榮耀。

## 結論 CONCLUSION

教會是由一群被神拯救，並且被神裝備去為祂而活的人所組成。我們不再為自己而活，仿佛我們不認識基督一樣。但是我們應該注意彼此的需求，我們應該為神而活。我們透過服務人來侍奉神，縱然是一些不起眼的角色。有一個電視節目叫「苦差」(Dirty Jobs)。主持人模仿別人去做一些奇怪、令人厭惡、甚至是危險的職業。他曾經去處理生物廢物、抓響尾蛇和檢查下水道。該節目旨在發掘一些無名英雄，他們所做的事情很少有人喜歡做。但是，他們的貢獻使我們的生活更加美好。在其中一集中，主持人做一個油漆匠。他的職責是在橋樑的底面塗油漆以防止它生鏽。這項任務沒有什麼榮耀。實際上，沒有人會注意到有人負責這樣的事情。但是，如果油漆匠沒有盡責的話，橋樑的安全可能會受到影響。假以時日，橋樑甚至可能會倒塌。因此，每天有成千上萬駕車過橋的生命取決於一個人。神在祂的教會中為你保留了一個特殊的位置。也許很少有人會注意到你的角色。如果你的心態只是為了吸引別人的注意，那麼你的熱情可能不會持續多久。但是，如果你看到別人因你所做的事而蒙福，那麼你的喜悅將克服疲倦。再者，當你了解到神會從你的努力得到榮耀時，你便會願意為祂擺上一切。歸根結底，成功與否並不重要，重點是你向神委身的心志。