

Devotional from Pastor Ho
February 10, 2021

Romans 11:32, *“For God has consigned all to disobedience, that he may have mercy on all.”*

The very well-known marker of the epistle to the Romans is Rom 11:33-36, where Paul bursts out in lofty praises for God’s wisdom and transcendence. This marker is viewed as Paul’s way of concluding his theological exposition before he segues into his practical exhortations, the also familiar passage of Rom 12:1, “I appeal to you therefore, brothers, by the mercies of God, to present your bodies as a living sacrifice...”

What prompts Paul to burst into praises is very likely what he says in v.32 as he draws to a close his foregoing arguments in Rom 11:30-31, “For just as you [Gentiles] were at one time disobedient to God but now have received mercy because of their [Jews] disobedience, so they too have now been disobedient in order that by the mercy shown to you they also may now receive mercy.” (Note the triple pairing of “disobedience” and “mercy”).

What then does the summary statement in v. 32 tell us? The former part (“God has consigned all to disobedience”) seems to be a consequence of God giving them up to impurity, dishonorable passions, and debased mind, which we find in 1:24, 26, 28, so that they are “imprisoned” in their disobedience. Then, as a commentator says, “It is only in the context of disobedience that mercy has relevance and meaning.” It is that mercy of God (“I will have mercy on whom I have mercy,” 9:15) that sets them free from the imprisonment of their disobedience.

This message may resonate with some of us, who have found ourselves “imprisoned” in our disobedience, where we may have been helpless and hopeless while crying out to the Lord for his mercy. Only these (the “all” in “that he may have mercy on all”) will truly marvel at that mercy, which the Lord displayed most powerfully by his sacrifice on the cross, and surrender our life to him as our “Lord and Savior.” The rest of the “all,” whom God consigned to disobedience, may still enjoy the fruit of their disobedience, as if their sins, and their judgment, will not find them out. May they be brought back to the Shepherd, who loses none of those the Father has given him.

Prayer: O Lord, thank you for showing us the abundance of your mercy, that while we were yet disobedient, you have brought us back to you. May more souls turn back to you in repentance. Amen.

何牧師的靈修

2021 年 2 月 10 日

羅馬書 11 章 32 節：“因為神將眾人都圈在不順服之中，特意要憐恤眾人。”

羅馬書的知名標記是羅馬書 11:33-36。保羅在這裡爆發出對神的智慧和超越性的崇高讚美。這個標記被看為保羅結束神學論述的方式，就是在同樣熟悉的經文，羅馬書 12:1（“所以弟兄們，我以神的慈悲勸你們，將身體獻上…”）開始進行實際勸誡之前。

促使保羅大發讚美的原因很可能是他在第 32 節說的話，總結他之前在羅馬書 11:30-31 中的論點，“你們 [外邦人] 從前不順服神，如今因他們 [猶太人] 的不順服，你們倒蒙了憐恤。這樣，他們也是不順服，叫他們因著施給你們的憐恤，現在也就蒙憐恤。（請注意“不順服”和“憐恤”的三重配對。）

那第 32 節中的結論告訴我們什麼呢？前一部分（“神將眾人都圈在不順服之中”）似乎是我們在 1:24, 26, 28 中所看到的，神任憑他們行污穢的事，可羞恥的情慾，和存邪僻的心的結果，以致他們被“監禁”在不順服中。然後，正如一位解經家所說：“唯有在不順服的背景下，憐恤才具有相關性和意義。”是神的那個憐恤（“我要憐憫誰就憐憫誰，” 9:15）使他們擺脫了他們因不順服所受的監禁。

這個信息可能會引起我們當中一些人的共鳴，就是那些發現在不順服中被“監禁”的，在向主求憐恤的過程中可能感到無助和絕望。也只有這些（“特意要憐恤眾人”中的“眾人”）才能真正驚嘆於這憐恤- 主最有力地表現出它是通過他在十字架上的犧牲- 並將我們的生命交託給祂，成為我們的主和救主。其他被神圈在不順服之中的“眾人”似乎仍然享受他們不順服的果實，彷彿他們的罪和審判不會追上他們。願他們被領回牧羊人的身邊，那牧羊人一個也不會失去父所賜給他的。

禱告：主啊，謝謝你向我們展示了你豐富的憐恤，當我們還不順服時，你卻把我們領回到你的身邊。願更多的靈魂悔改轉向你。阿們。

何牧师的灵修

2021年2月10日

罗马书 11 章 32 节：“因为神将众人都圈在不顺服之中，特意要怜恤众人。”

罗马书的知名标记是罗马书 11:33-36。保罗在这里爆发出对神的智慧和超越性的崇高赞美。这个标记被看为保罗结束神学论述的方式，就是在同样熟悉的经文，罗马书 12:1（“所以弟兄们，我以神的慈悲劝你们，将身体献上…”）开始进行实际劝诫之前。

促使保罗大发赞美的原因很可能是他在第 32 节说的话，总结他之前在罗马书 11:30-31 中的论点，“你们 [外邦人] 从前不顺服神，如今因他们 [犹太人] 的不顺服，你们倒蒙了怜恤。这样，他们也是不顺服，叫他们因着施给你们的怜恤，现在也就蒙怜恤。（请注意“不顺服”和“怜恤”的三重配对。）

那第 32 节中的结论告诉我们什么呢？前一部分（“神将众人都圈在不顺服之中”）似乎是我们在 1:24, 26, 28 中所看到的，神任凭他们行污秽的事，可羞耻的情欲，和存邪僻的心的结果，以致他们被“监禁”在不顺服中。然后，正如一位解经家所说：“唯有在不顺服的背景下，怜恤才具有相关性和意义。”是神的那个怜恤（“我要怜悯谁就怜悯谁，” 9:15）使他们摆脱了他们因不顺服所受的监禁。

这个信息可能会引起我们当中一些人的共鸣，就是那些发现自己在不顺服中被“监禁”的，在向主求怜恤的过程中可能感到无助和绝望。也只有这些（“特意要怜恤众人”中的“众人”）才能真正惊叹于这怜恤- 主最有力地表现出它是通过他在十字架上的牺牲- 并将我们的生命交托给祂，成为我们的主和救主。其他被神圈在不顺服之中的“众人”似乎仍然享受他们不顺服的果实，仿佛他们的罪和审判不会追上他们。愿他们被领回牧羊人的身边，那牧羊人一个也不会失去父所赐给他的。

祷告：主啊，谢谢你向我们展示了你丰富的怜恤，当我们还不顺服时，你却把我们领回到你的身边。愿更多的灵魂悔改转向你。阿们。