

Love for All People 愛所有人

Romans 羅馬書 12:9-21

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Christianity and mental health...how do we love... The church, a refuge for sinners and sufferers. Thessalonians...a new church with young disciples in a hostile society. Connect those two together...

基督教與心理健康...我們如何去愛...教會，罪人和受難者的避難所。《帖撒羅尼迦前書》...一個處在充滿敵意的社會中充滿年輕的門徒的新教會。將兩者連結起來...

Romans 12 begins with *in view of God's mercy*. Verses 1-2 look back to the first 11 chapters and forward to the rest of the letter. In the first 8 verses of Romans 12, Paul addresses the Christian as an individual, now he addresses us as a community.

《羅馬書》12 章以「以上帝的慈悲」為開始。1-2 節回顧了前 11 章，並展望了這封信的其餘部分。在《羅馬書》12 章的前 8 節中，保羅將基督徒視為個體，現在他將我們視為一個群體。

In the next five chapters, Paul is showing us how life is transformed because of God's mercy. He defines what relationships look like for God's new society. I've got three points on the St. Paul's app. 在接下來的 5 章中，保羅向我們展示了生命如何因上帝的慈悲而改變。他定義了上帝新社會中的關係是什麼樣的。在聖保羅的應用程式上可看到今天的 3 點。

New Society 新社會

Romans 5 introduced us to the idea that all of humanity lives in one of two realms. There is the realm of sin and death, inaugurated by Adam, or the realm of grace and life, inaugurated by Jesus. All of humanity has solidarity with Adam in sin or Jesus in salvation.

《羅馬書》5 章向我們介紹了一個觀點就是全人類都生活在兩個領域之一。一個是從亞當開始的罪惡與死亡的領域，另一個是耶穌開創的恩典與生命的領域。全人類都與亞當在罪上團結一致，或與耶穌在救贖上團結一致。

Romans wants us to see the cosmic significance of what God has done in Jesus. The whole history of humanity has been changed by the death and resurrection of Jesus Christ. God has established a totally new realm of existence, in which it is possible for all people to be declared righteous and to be given eternal life.

《羅馬書》希望我們看到上帝在耶穌身上所做的一切的宇宙意義。耶穌基督的死亡和復活改變了整個人類歷史。上帝建立了一個全新的生存領域，在這個領域裡，所有人都有可能被宣告為義並獲得永生。

Romans 1-11 has all been about God's cosmic plan of salvation in Jesus both for the Jew and the Gentile. We may be inclined to think of faith in Jesus Christ, our conversion to the Christian faith, as a small thing. Maybe a change that brings modest reform to some areas of our lives. According to Paul, the differences between the two realms is infinitely great.

《羅馬書》1-11 章都是關於上帝透過耶穌為猶太人和外邦人制定的宇宙救贖計劃。我們可能傾向於認為對信耶穌基督、歸信基督教信仰是一件小事。也許這項改變會為我們生活的某些領域帶來適度的改革。根據保羅的說法，這兩個領域之間的差異是無限大的。

The transfer from the realm of Adam to the realm of Christ should affect every part of our life. That is what Romans 12 is about. The Christian has been taken by Jesus from one realm to another. The Christian has been saved for a new life...new relationships...new home.

從亞當的領域轉移到基督的領域，應該影響我們生人命的各個層面。這就是《羅馬書》12 章所講的。基督徒被耶穌從一個領域帶到另一個領域。基督徒已經得救，將開始新的生活、新的關係、新的家。

This new realm will finally reach its goal when we are in the presence of God forever. Until that time, the Christian takes on the character and priorities of the new realm in Jesus. These verses are about what we are becoming together – Jew and Gentile – reconciled together as one people in Jesus Christ for the glory of God.

當我們永遠在上帝面前時，這個新領域將最終實現其目標。在那時之前，基督徒在耶穌裡承接新領域的特徵和優先事項。這些經文是關於我們——猶太人和外邦人——為了上帝的榮耀，在耶穌基督裡和好團結，成為一個民族。

Our relationships are quite different. They are transformed by God's grace. The pattern of relationships of the old realm that Jesus has rescued us from is in chapter 1. The descriptive list goes like this: Heartless (1:31), approving of evildoers (1:32), God-haters (1:30); arrogant and boastful (1:30); causing strife (1:29); malice (1:29); inventors of evil (1:30).

我們的關係截然不同，它們因上帝的恩典而改變。耶穌把我們從舊世界的人際關係模式中拯救出來，記載在第 1 章。描述列表如下：無情無義（1:31），贊同作惡的（1:32），怨恨上帝（1:30）；狂傲自誇（1:30）；引起紛爭（1:29）；毒恨（1:29）；製造是非的（1:30）。

As we turn to chapter 12, we see the opposite characterises God's new society. Loving (12:9-10), hate evil (12:9), serving God (12:11), not to be proud/conceited (12:16), live in harmony and peace (12:16, 18) repay no one for evil (12:17), overcome evil (12:21).

當我們翻到第 12 章時，我們看到了上帝新社會的相反特徵。愛（12：9-10），厭惡（12：9），服侍（12：11），不心高氣傲/不自以為聰明（12：16），彼此同心與眾人和睦（12：16，18），不以惡報惡（12：17），以善勝惡（12：21）。

New Love for a New Society 為新社會的新愛

Verses 9-21 is a catalogue of over 20 brief instructions, regarding the way God's people should relate to each other and to the rest of the world.

第 9-21 節列出了 20 多個簡短的指示，涉及上帝的子民應如何相互相處以及如何與世界其他地方相處。

Verses 9-16 seem to have an emphasis on relationships with other Christians because of the use of vocabulary like 'one another'. Verses 17 -21 are relationships with the wider world because the vocabulary shifts to 'everybody' and 'everyone'. Verses 14-16 are a few verses of transition between the two sections. They could easily be applied to either group.

第 9-16 節似乎強調與其他基督徒的關係，因為使用了「彼此」這樣的詞彙。第 17-21 節是與更廣闊的世界的關係，因為詞彙轉變為「眾人」。14-16 節是兩部分之間的過渡，它們可以輕鬆應用於任何一組。

New love for friends 對朋友的新愛

In vv9-16 Paul outlines what relationships of love look like amongst Christians, amongst God's diverse church. In v.9 he gives three commands...*be sincere. Hate evil...cling to good*. All three tell us what it means to live a life of love, and all three are about truth.

保羅在 9-16 節中列明了基督徒之間，以及上帝多元化教會之間的愛之關係。在第 9 節中，他給了三個命令……愛，不可虛假；惡，要厭惡；善，要親近。這三個命令都告訴我們充滿愛的生命意味著什麼，而且都與真理有關。

Firstly, sincere means to be unhypocritical. Not phony. We are not to be polite, helpful, and warm on the outside but cold, despising and disconnected on the inside. This is so important because a culture of ‘niceness’ can develop so easily in churches.

首先，不可虛假，真誠，不假冒為善。我們不該外表彬彬有禮、樂於助人、熱情待人，但內心卻冷漠、輕視、疏離。這一點非常重要，因為教會裡很容易滋長「友善」文化。

A veneer of pleasantness can cover over a culture of back-biting, gossip, and prejudice. A veneer of niceness often results in the absence of tough love, where people love each other enough to confront problems and sins in themselves and friends.

表面上的友善可能會掩蓋背後中傷、流言蜚語和偏見的文化。表面上的友善往往會導致缺乏嚴厲的愛，就是人們彼此相愛以至於可以直面自己和朋友身上的問題和罪過。

Secondly, we are commanded to negatively ‘hate’ and positively ‘cling’. We must be horrified by what God calls sin, and glue ourselves to what God calls righteous. This is so crucial because love for another can distort our view of what is right and wrong.

其次，我們被命令消極地「要厭惡」並積極地「要親近」。我們必須對上帝所謂的罪感到恐懼，並將自己粘在上帝所謂的義。這一點至關重要，因為對他人的愛會扭曲我們對是非對錯的看法。

There is often a temptation to give the loved one what creates emotional joy, rather than what is best. This is a common problem in raising children because so many of us can’t bear the tears and anger of children. But it is pretty common knowledge that a childhood without discipline is almost always a disaster.

人們常常會忍不住給所愛之人送去能帶來增加情感價值的禮物，而不是最好的禮物。這是養育孩子過程中常見的問題，因為我們許多人無法忍受孩子的眼淚和憤怒。但眾所周知，缺乏紀律的童年幾乎總是一場災難。

It seems strange to say it, but we cannot love properly without hating properly. Any love that is afraid to confront a loved one is not really love, but more than likely a selfish desire to be loved. Selfish love is afraid to do what is right if it risks losing the affection of the loved one. So, the loved one becomes an idol. You love the love you get from the loved one.

這麼說似乎很奇怪，但如果沒有正確地恨，我們就無法正確地去愛。任何害怕面對對質所愛之人的愛都不是真正的愛，而更有可能是一種自私的渴望被愛。自私的愛是害怕做對的事，因為這樣做可能會失去所愛之人的感情。於是，你愛的人就成了你的偶像。你愛著你從愛人那裡得到的愛。

That’s just a few brief words about verse 9. In vv10-16 we get a list of what love is. They pretty much fit into four categories which together give us a picture of relationships in Gods new society.

這只是關於第 9 節的幾句簡短的話。在 10-16 節中，我們列出了愛的意義。它們大致可以分為四大類，共同為我們描繪上帝新社會中的人際關係。

Firstly, real love is committed to others. Verse 10: ***be devoted to one another in brotherly love.***

首先，真正的愛是委身於他人的。第 10 節：**愛弟兄，要相親相愛。**

This is revolutionary because the words devoted, and brotherly love are applying the normal relational expectations of family to the Christian community. Love as if we are related. Even if our family members have radically different values and lifestyles from us, they are still family. Even when we find them particularly challenging, we still say things like, “they’re still my parents”, or ‘he’s still my son’.

這是革命性的，因為相親相愛等詞語將家庭的正常關係期望應用於基督徒社群。像親人一樣去愛。即使我們的家庭成員的價值觀和生活方式與我們截然不同，他們仍然是一家人。即使我們發現它們特別具有挑戰性，我們仍然會說「他們仍然是我的父母」或「他仍然是我的兒子」。

The word DEVOTED is a very challenging description of Christian love for those of us who have been marinating most of our lives in an individualistic culture like ours I wonder if ‘devoted to one another’ is how you would describe your relationship to the members of your community group or this church?.

對於我們這些大部分時間都沉浸在個人主義文化中的人來說，「相親相愛」這個詞對於描述基督教的愛來說是一個非常具有挑戰性的說法。我想知道您是否會用「相親相愛」來描述您與社羣小組或教會成員之間的關係？

Secondly, real love puts others first. Look at the second half of v.10: *Honour one another above yourselves*. It's pretty much what Paul says in Philippians 2:3, *In humility consider others better than yourselves*.

其次，真正的愛是把別人放在第一位。請看第 10 節的後半部：**恭敬人，要彼此推讓。**這與保羅在《腓立比書》2:3 所說的很相似，**心存謙卑，各人看別人比自己強。**。

To honour someone is to treat them as valuable. They are valuable because they are made in the image of God, and because they have the Spirit of God dwelling in them. Each person is precious and important.

恭敬一個人就是視其為寶貴。他們之所以寶貴，是因為他們按照上帝的形像被造，上帝的靈住在他們裡面。每個人都是寶貴而重要的。

To honour someone is to listen to the other. To know of their hopes, joys, needs, hurts, fears, and to be considerate. To concentrate more on their needs than our own.

恭敬一個人就是傾聽對方。了解他們的希望、喜悅、需求、傷痛、恐懼，並給予體貼。更多地關注他們的需求，而不是我們自己的需求。

We are told pretty much the same thing in v.16 when we are called not to be proud or conceited but instead to be willing to associate with people of low position. The essence of love is not to concentrate on our own image, position, needs, rights, but on the needs of others.

第 16 節告訴我們不要心高氣傲，倒要俯就卑微的人，幾乎是同樣的事情。愛的本質不是關注我們自己的形象、地位、需求、權利，而是關注他人的需求。

Real love is patient is the third category. Look at vv11-12: *Never be lacking in zeal, but keep your spiritual fervour, serving the Lord. Be joyful in hope, patient in affliction, faithful in prayer.*

真愛是忍耐，這是第三類。請看 11-12 節：**殷勤，不可懶惰。要靈裏火熱；常常服侍主。12 在盼望中要喜樂；在患難中要忍耐；禱告要恆切。**

The four commands here are really about patience. Paul is calling us to use all our spiritual resources to not give up on our Christian and sisters. We are to confront the difficulties of relationships in the

church community with patience and brothers prayer because to be involved deeply in the lives of others is hard work.

這裡的四個命令實際上都是關於忍耐的。保羅呼籲我們運用一切屬靈資源，不要放棄我們的基督徒弟兄姊妹。我們要用忍耐和禱告來面對教會團體中人際關係的困難，因為深入參與他人的生活是一項艱苦的工作。

CS Lewis was right when he wrote, *the only sure way not to have your heart broken is never give it to anyone*. As a community devoted to one another then our hope and zeal will falter.

劉易斯寫道，唯一能確保不讓心碎的方法就是永遠不要把它給任何人。作為一個相親相愛的社群，我們的希望和熱情將會動搖。

Lastly, real love combines feelings with action. Verse 15 tells us the Christian community is to have empathy; ***Rejoice with those who rejoice; mourn with those who mourn***. But that is not all. Verse 13 says: ***Share with the Lord's people who are in need. Practice hospitality***.

最後，真正的愛是將感受與行動結合。第 15 節告訴我們，基督徒群體要有同理心；**要與喜樂的人同樂；要與哀哭的人同哭**。但這還不是全部。第 13 節說：**聖徒有缺乏，要供給；異鄉客，要殷勤款待**。

Real love is not sentimentality, but an activity of meeting needs. Love is doing whatever it takes to give people whatever they need. The Christian makes sacrifices of emotion, action, and rights. We give others both the truth that they may not want, and the help that they need.

真正的愛不是多愁善感，而是滿足需求的活動。愛就是盡一切努力給予人們所需要的一切。基督徒會犧牲情感、行動和權利。我們給予他人他們可能不想要的真理，也給予他們所需的幫助。

New love for foes 對敵人的新愛

Verses 17-21 shift to the issue of loving your enemy. The basic principle of this section is really summarised by the beginning and end. Have a look at v17: ***Do not repay anyone evil for evil***. And again, at v21: ***Do not be overcome by evil, but overcome evil with good***.

第 17-21 節轉向愛你的敵人的問題。本節的基本原則其實在開頭和結尾部分就已經概括。請看第 17 節：**不要以惡報惡**。再一次，在第 21 節：**不要被惡所勝，反要以善勝惡**。

That is the principle. The word overcome is a military word that means to defeat, or to conquer, or overpower. There are only two possibilities. Either we are overcome by evil, or we overcome evil by responding to it with good.

這就是原則。「被…所勝」這個詞是軍事用語，意思是打敗、征服或壓倒。只有兩種可能：要麼我們被邪惡所勝，要麼我們以善回應邪惡，從而戰勝邪惡。

To respond evil for evil is when someone hurts us, we either hurt them back, or want to see them hurt in our hearts. When we do that, we are the ones defeated, overcome, by evil. We lose, evil wins. The only way to defeat evil is by doing good to those who have done us harm.

以惡報惡，就是當有人傷害我們時，我們要麼以牙還牙，要麼在心裡希望看到他們受到傷害。當我們這樣做時，我們就是被邪惡所勝、被打敗的人。我們輸了，邪惡贏了。戰勝邪惡的唯一方法，就是善待那些傷害我們的人。

Secret to doing this is to see evil as something above and distinct from the evildoer. Our basic goal is to forgive, to love, to show kindness. When we do this there are really two results; evil doesn't infect us, and the perpetrator may be softened and helped by love.

做到這一點的秘訣在於，將邪惡與作惡者區分開來，視為高於一切的存在。我們的基本目標是寬恕、愛和表達善意。當我們這樣做時，實際上會有兩個結果：邪惡不會感染我們，而犯罪者可能會因愛而變得軟弱和得到幫助。

I think that is the essence of v20 where Paul says our good deeds and words could *heap burning coals on their head*. It's a way of saying that repentance might occur. There are at least three practical ways we implement the principle of overcoming evil with good.

我認為這就是第 20 節的精髓，保羅在那裡說我們的善行和善言，就是把炭火堆在他的頭上。這是一種表示可能會發生悔改的方式。我們至少有三種切實可行的方法來實現以善戰勝惡的原則。

The first one is — do not avoid the hostile person. Look at v.18: *If it is possible, as far as it depends on you, live at peace with everyone*. It is so easy just to avoid people that have wronged us. We justify it by saying in our hearts, *I'm not seeking revenge I just don't want anything to do with them*. But sometimes avoidance is a form of payback. The silent treatment can be powerfully manipulative. Avoiding evil does not overcome evil. There are boundaries though.

第一是一不要躲避敵對的人。請看第 18 節：**若是可行，總要盡力與眾人和睦**。避開那些得罪我們的人，其實很容易。我們在心裡為自己辯解說：“我不是想報復，我只是不想和他們有任何關係。”但有時迴避也是一種報復。沉默的對待往往具有強大的操縱性。避免邪惡並不等於戰勝邪惡。不過，邪惡是有界線的。

Verse 9 still reminds us that we are not loving or wise or truthful if we enable someone to sin or sin against us. There are degrees of hostility. Some enemies are so dangerous that to have anything to do with them is to invite them to sin against you even more.

第 9 節仍然提醒我們，如果我們允許別人犯罪或得罪我們，我們就不是有愛心、有智慧或誠實的。敵意有不同程度。有些敵人非常危險，與他們有任何瓜葛，等於邀請他們對你犯下更大的罪。

We need to discern our motive for staying away. Is it a form of payback, or a measured response aimed at blessing them in some way?

我們需要辨別自己遠離的動機。這是一種報復，還是一種有節制的回應，旨在以某種方式祝福他們？

The **second** way to implement the principle of overcoming evil with good is to express loving words and actions. Verse.14 calls us to “bless” and v.20 to “feed... your enemy.” This means simply that you are to speak and act courteously and kindly to those who are hostile. We must be careful here!

實現以善勝惡原則的**第二種**方法是表達愛的言語和行動。第 14 節呼籲我們「祝福」，第 20 節呼籲我們「給仇敵吃喝」。這句話的意思很簡單，就是要禮貌友善地對待那些懷有敵意的人。我們在這裡必須小心！

Sometimes we may do kind things to a hostile person simply to shame him/her or “rub their nose” in it. That is not the motive. We thoughtfully find ways to wish the person well and do helpful things and speak respectfully to them.

有時，我們可能會對懷有敵意的人做一些善事，只是為了羞辱他/她或「讓他們難堪」。這不是我們的動機。我們會用心地祝福對方，做一些有幫助的事情，並尊重地與他們交談。

The **third** way to implement the principle of overcoming evil with good is **to forgive and forego any repayment**. v.19 “never avenge yourselves”. How do we do that, and everything else? That brings me to the last point.

實現以善戰勝惡原則的**第三種**方法是**寬恕並放棄任何報復**。第 19 節：「不要自己伸冤」。我們該如何做到這一點，以及其他所有事情呢？這就引出了我的最後一點。

New Power for New Love 新愛的新力量

The life Paul lays out here for the Christian community is beautiful. His instruction is irrefutable but incredibly hard to put into practice.

保羅在這裡為基督徒群體描繪的生活是美好的。他的教導無可辯駁，但很難付諸實踐。

True love is very hard. The temptation is to avoid it, or to somehow minimise love to a point where it isn't sacrificial. Notice there is no persecution so great that Paul makes an exception to the rule, and no hurt or wrong so deep that we get excused from loving like this. So where do we get the power to live a life this loving, this patient, this forgiving, this brave?

真愛很難。我們的誘惑是逃避它，或試圖將愛降到最低限度，以至於不再需要犧牲。請注意，沒有任何迫害大到保羅可以破例，也沒有任何傷害或錯誤深到我們可以不去這樣去愛。那麼，我們從哪裡獲得力量來過著如此有愛心、如此有耐心、如此寬容、如此勇敢的生活呢？

We must go to v19, ***Do not take revenge, my dear friends, but leave room for God's wrath, for it is written: "It is mine to avenge; I will repay," says the Lord.***

我們必須轉到第 19 節，**各位親愛的，不要自己伸冤，寧可給主的憤怒留地步，因為經上記著：「主說：『伸冤在我，我必報應。』」**

The secret to overcoming evil with good is leaving room for God to be God. In other words, stop playing God. If we are having trouble overcoming evil with good, then it is because we are sitting in God's judgement-seat. All resentment, lack of forgiveness, and vengeance is taking on God's role as judge. It is playing God. We think we know what the other person deserves, and we are handing out the judgment. But only God is qualified to be the judge.

以善戰勝惡的秘訣是給上帝留下空間。換句話說，別再扮演上帝了。如果我們難以用善戰勝惡，那是因為我們正坐在上帝的審判台上。一切怨恨、不寬恕和復仇，都是在扮演上帝審判者的角色，是在扮演上帝。我們自以為知道別人該受什麼苦，並自行評判。但只有上帝才有資格作審判官。

There are two ways to get out of God's chair. Firstly, we need to look at ourselves. We are imperfect and deserve judgment ourselves. We don't know everything. We don't know all about the offender, what they have faced in life or deserve.

有兩種方法可以讓我們離開上帝的寶座。首先，我們需要審視自己。我們並不完美，理當受到審判。我們並非無所不知。我們並非完全了解罪犯，不了解他們在生活中遭遇過什麼，也不了解他們應得的懲罰。

If we cannot forgive, it is because we are sure that we are not as sinful as the person we are mad at. But the main way to get out of God's chair and start loving and forgiving is to look to Jesus.

如果我們不能原諒，那是因為我們確信我們並不像令我們生氣的人那樣有罪。但是，走出上帝的座位並開始愛和寬恕的主要方法是仰望耶穌。

Jesus Christ, the Son of God, didn't take God's chair himself. He had a right to because he is perfect, and the knowledge to because he knows exactly what is in the human heart. But he didn't. John 12:47: ***I did not come to judge the world, but to save the world.***

上帝之子耶穌基督並沒有親自坐上上帝的寶座。他有權這麼做，因為他完美無缺；他也有知識這麼做，因為他深知人心。但他沒有這麼做。《約翰福音》12:47：***我來不是要審判世人，而是要拯救世人。***

The first 11 chapters of Romans tell us Jesus came to save, to pardon, to redeem...how dare we, who are saved by his grace, decide we are now going to sit in his seat and play judge. Look to what Jesus did for you. Look to his patience for his enemies. Isaiah 53 tells us:

《羅馬書》的前 11 章告訴我們耶穌來是為了拯救、寬恕和救贖……我們這些因祂的恩典而得救的人，怎麼敢決定現在要坐在祂的座位上扮演法官的角色。看看耶穌為你做了什麼。看看他對敵人的忍耐。《以賽亞書》53 章告訴我們：

He was despised and rejected by mankind...he was despised, and we held him in low esteem...he was pierced for our transgressions, he was crushed for our iniquities...He was oppressed and afflicted, yet he did not open his mouth; he was led like a lamb to the slaughter...and as a sheep before its shearers is silent, so he did not open his mouth.

他被藐視，被人厭棄…他被藐視，我們也不尊重他…他為我們的過犯受害，為我們的罪孽被壓傷…他被欺壓受苦，卻不開口…他像羔羊被牽去宰殺，又像羊在剪毛的人手下無聲，他也是這樣不開口。

He was patient under affliction for us. He saved us through his patience. Before love is something we try or do, it is someone we meet.

祂在苦難中為我們忍耐。祂用祂的忍耐拯救了我們。愛，在我們嘗試或實踐之前，是我們遇見某人。

The core of authentic Christianity is not simply doing what God says but enjoying God. The deepest secret to growing as a loving and forgiving person, and church community, is looking to Jesus. Setting our attention on Jesus. Drawing close to Jesus. Walking moment by moment with Jesus.

真正的基督教的核心不是單純地按照上帝所說的去做，而是享受上帝。成為一個有愛心、寬容的人，以及成為一個教會團體，最深層的秘訣就是仰望耶穌。將我們的注意力集中在耶穌身上。親近耶穌，時時刻刻與耶穌同行。

SEVEN RHYTHMS because Jesus is a PERSON not a CONCEPT. Jesus is altogether lovely. Infinite in majesty, and meekness and grace for the sinners and the sufferers alike. We will only love like this as a church community so long as we look to, and love, and enjoy, and treasure Jesus's love together.

「七種節奏」，因為耶穌是一個「人」，而非一個「概念」。耶穌全然可愛。祂擁有無限的威嚴，對罪人和受苦者都同樣溫柔恩慈。只有當我們一起仰望、愛、享受和珍惜耶穌的愛時，我們作為一個教會團體才會如此去愛。