

# *Friend & Enemy* 朋友與敵人

Romans 羅馬書 12:9-23

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A **utopia** typically describes an imaginary society that possesses nearly perfect qualities for its members. It was coined by Sir Thomas More for his 1516 book *Utopia*, describing a perfect fictional island society.

一個烏托邦通常描述一個想像出來的對其成員擁有近乎完美品質的社會。它是托馬斯·莫爾爵士在 1516 年出版的書「烏托邦」而創造的理念，描述一個完美的自成一格的虛構社會。

It's the dream, the hope, of a perfect place where I can leave my troubles behind. In some modern contexts the word utopia means an impossibility...far-fetched...deluded.

這是在一個我可以把煩惱拋在腦後的完美地方的夢想和希望。在一些現代語境中，烏托邦這個詞意味著不可能的...牽強的...迷惑的。

The American academic, Lyman Sargent, argues that the nature of a utopia is inherently contradictory because societies are not homogeneous and have desires which conflict and therefore cannot simultaneously be satisfied.

美國學者萊曼薩金特，認為烏托邦的性質本質上是矛盾的，因為社會不是同質的，並且有衝突的慾望，因此不能同時得到滿足。

In other words, the roadblock to a new society is human diversity. The differences will always fracture the community. And yet, this new society is exactly what God is building.

換句話說，新社會的障礙是人類的多樣性。差異總是會破壞社群。然而，這個新社會正是上帝正在建造的。

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.

《羅馬書》12 章從上帝的憐憫開始。第 1-2 節回顧了前 11 章並開展這封信的其餘部分。

In the first 8 verses of Romans 12, Paul addresses the Christian as an individual, now he addresses us as a community.

在《羅馬書》12 章的前 8 節經文中，保羅以個人的形式向基督徒說話，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.

在接下來的五章中，保羅向我們展示了上帝的憐憫如何改變生命。他定義了在上帝的新社會中的關係。

I've got three points on the St Paul's app. NEW SOCIETY...NEW LOVE FOR A NEW SOCIETY...NEW POWER FOR NEW LOVE.

今天要三點，可在聖保羅的應用程序上看到。新社會...對新社會的新愛...新愛的新力量。

## New Society 新社會

I want to start by taking us back to where we have been previously because it sets the scene for the verses before us today, and the coming weeks.

我想首先將我們帶回到以前的位置，因為它為今天和未來幾週擺在我們面前的經文奠定了基礎。

Weeks ago, we looked at Romans 5. I mentioned then that there is a very important concept for us to grasp, and it would help us understand the rest of Romans.

幾週前，我們看了《羅馬書》第5章。我當時提到有一個非常重要的概念需要我們掌握，它會幫助我們理解《羅馬書》的其餘部分。

Chapter 5 introduced us to the idea that all of humanity lives in one of two realms.

第5章向我們介紹了全人類生活在兩個領域之一的想法。

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. 有罪和死亡的領域，由亞當開創，或恩典和生命的領域，由耶穌開創。全人類都與亞當在罪中或與耶穌在救恩中團結一致。

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.

《羅馬書》希望我們看到上帝在耶穌身上所做的事的巨大意義。耶穌基督的死和復活改變了整個人類歷史。

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.

上帝已經建立了一個全新的存在領域，在其中所有人都可以被稱為義並獲得永生。

Everyone who has ever lived is either in or out of the new realm in Jesus. Romans 1-11 has all been about God's cosmic plan of salvation in Jesus both for the Jew and the Gentile. 每個曾經生活過的人都在耶穌的新領域之內或之外。《羅馬書》1-11章都是關於上帝在耶穌裡對猶太人和外邦人的巨大救贖計劃。

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.

我們可能傾向於認為信靠耶穌基督，我們歸信基督的轉變，是一件小事。也許只是會給我們生活的某些領域帶來適度的改革的變化。

According to Paul, the differences between the two realms is infinitely great. The transfer from the realm of Adam to the realm of Christ should affect every part of our life. That is what Romans 12-16 are all about.

根據保羅的說法，這兩個領域之間的差異是無限大的。從亞當的領域轉移到基督的領域應該影響我們生命的每一部分。這就是《羅馬書》12-16章的全部內容。

The Christian has been taken by Jesus from one realm to another. The new realm in Jesus is radically the opposite of the realm in conflict with God and under his judgement. The Christian has been saved for a new life...new relationships...new home.

基督徒已經被耶穌從一個領域帶到另一個領域。在耶穌裡的新領域與與上帝衝突並在他的審判之下的領域完全相反。基督徒是為新生活……新關係……新的家而得救。

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. 當我們永遠與上帝同在時，這個新領域將最終達到它的目標。在那之前，基督徒穿上耶穌新領域的特徵和優先事項。

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.

這些經文是關於我們一起成為什麼樣的人…猶太人和外邦人…為了上帝的榮耀而在耶穌基督裡成為一體。

As James pointed out to us last week, 12:1-2 commands us not to be conformed to the pattern of this world...the real under sin.

正如詹牧師上週向我們指出的那樣，12:1-2 命令我們不要效法這個世界的模式…在罪中的領域。

Our relationships are quite different. They are transformed by God's grace.

我們的關係完全不同。他們因上帝的恩典而改變。

The pattern of relationships of the old realm that Jesus has rescued us from is in chapter 1. The descriptive list goes like this:

在第1章中列出了耶穌將我們從舊領域中拯救出來的關係模式。列明的是：

Heartless (1:31), approving of evil-doers (1:32), God-haters (1:30); arrogant and boastful (1:30); causing strife (1:29); malice (1:29); inventors of evil (1:30).

無情無義（1:31），贊同別人去作惡（1:32），怨恨上帝的（1:30）；狂傲的、自誇的（1:30）；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，我們看到上帝的新社會相反的特點。愛（12:9-10），厭惡惡（12:9），服侍主（12:11），不心高氣傲（12:16），彼此同心和睦相處（12:16, 18），不以惡報惡（12:17），以善勝惡（12:21）。

### **New Relationships for a New Society 為新社會的新關係**

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 至 21 節是關於上帝的子民應該如何與彼此以及與世界其他地方建立關係的 20 多個簡短說明的目錄。

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'.

第 9-16 節因為使用了「彼此」之類的詞彙似乎強調與其他基督徒的關係。第 17-21 節因為詞彙轉變為「眾人」是指與更廣闊世界的關係。

Verses 14-16 are a few verses of transition between the two sections. They could easily be applied to either group.

第 14-16 節是兩段之間的過渡。可以很容易地應用於任何一組。

#### **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.

在 9-16 節中，保羅概述了基督徒之間，以及上帝多元化的教會之間的，愛的關係。在第 9 節中，他給出了三個命令…不可虛假，厭惡惡，親近善。

All three tell us what it means to live a life of love, and all three are about truth.

三者都告訴我們過愛的生活意味著什麼，三者都是關於真理的。

Firstly, sincere means to be unhyocritical. Not phony. We are not to be polite, helpful, and warm on the outside but cold, despising and disconnected on the inside.

首先，不可虛假。不是假的。我們不要外表禮貌、樂於助人和熱情，但內心卻冷漠、輕視和孤立。

This is so important because a culture of 'niceness' can develop so easily in churches. A veneer of pleasantness can cover over a culture of back-biting, gossip and prejudice.

這一點非常重要，因為「表面友善」的文化很容易在教會中形成。表面上的愉悅可以掩蓋背叛、流言蜚語和偏見的文化。

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.

善意的外表往往導致缺乏嚴厲的愛，人們彼此相愛到足以面對自己和朋友的問題和罪惡。

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.

其次，我們被命令要「厭惡」惡，「親近」善。我們必須對上帝所說的罪感到恐懼，並把自己粘在上帝所說的義上。

This is so crucial because love for another can distort our view of what is right and wrong. There is often a temptation to give the loved one what creates emotional joy, rather than what is best.

這非常重要，因為對他人的愛會扭曲我們對是非的看法。常常有一種誘惑，就是要給所愛的人帶來情感上的快樂，而不是最好的。

This is a common problem in raising children because so many of us can't bear the tears and anger of children. But it's pretty common knowledge that a childhood without discipline is almost always a disaster.

這是教養孩子的普遍問題，因為我們很多人都無法忍受孩子的眼淚和憤怒。但眾所周知的是，沒有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.

說起來似乎很奇怪，但如果不正確地憎恨，我們就無法正確地愛。任何害怕面對所愛的人的愛都不是真正的愛，而很可能是一種自私的被愛的渴望。

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.

自私的愛害怕做正確的事，如果它冒著失去親人的感情的風險。於是，心愛的人變成了偶像。你愛你從所愛的人那裡得到的愛。

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 God's new society.

這只是關於第 9 節的幾句話。在 10-16 節中，我們得到了一份愛的清單。它們幾乎可以歸為四類，共同為我們描繪了上帝新社會中的關係圖景。

Firstly, real love is committed to others. Verse 10: ***be devoted to one another in brotherly love***. This is revolutionary because the words devoted, and brotherly love are applying the normal relational expectations of family to the Christian community.

首先，真正的愛是對他人的承諾。第 10 節：**愛弟兄，要相親相愛**。是革命性的，因為「愛弟兄」和「相親相愛」是將家庭的正常關係的期望應用於基督徒社群。

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 me parents*”, or “*he’s still my son*”.

就好像我們是親戚一樣的去愛。即使我們的家庭成員與我們有著截然不同的價值觀和生活方式，他們仍然是一家人。即使我們發現他們特別具有挑戰性，我們仍然會說諸如「他們仍然是我的父母」或「他仍然是我的兒子」之類的話。

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.

對於我們這些大部分時間都沉浸在像我們這樣的個人主義文化中的人來說，「相親相愛」這個詞是對基督徒之愛的一個非常具有挑戰性的描述。

I wonder if ‘devoted to one another’ is how you would describe your relationship to the members of your community group or this church?

我想知道「相親相愛」是否是您描述您與您的小組或這個教會成員的關係的方式？

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自己之先的第一位。看第 10 節的後半部分：**恭敬人，要彼此推讓**。這幾乎就是保羅在《腓立比書》 2:3 中所說的，**只要心存謙卑，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.

彼此推讓恭敬人就是將他們視為有價值。他們是有價值的，因為他們是按照上帝的形象造的，並且因為他們有上帝的靈居住在他們裡面。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.

恭敬人就是傾聽另一個人。了解他們的希望、喜悅、需要、傷害、恐懼，並體諒他們。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.

在第 16 節中也是幾乎相同的事情，我們被告知要彼此同心，不要心高氣傲，倒要俯就卑微的人。

The essence of love is not to concentrate on our own image, position, needs, rights, but on the needs of others.

愛的本質不是關注自己的形象、地位、需要、權利，而是關注他人的需要。

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.*

第三是真正的愛是耐心的。看 11-12 節：**殷勤，不可懶惰。要靈裏火熱；常常服侍主。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 brothers and sisters.

這裡的四個命令真的是關於耐心。保羅呼籲我們使用我們所有的屬靈資源來使我們不放棄我們的基督徒兄弟姐妹。

We are to confront the difficulties of relationships in the church community with patience and prayer because to be involved deeply in the lives of others is hard work.

我們要以耐心和祈禱來面對教會社群中人際關係的困難，因為深入參與他人的生命是一項艱苦的工作。

As CS Lewis once wrote, the only sure way not to have your heart broken is never give it to anyone. And because we are part of a community devoted to one another then our hope and zeal will falter.

正如 CS Lewis 曾經寫過的，唯一不讓你心碎的可靠方法就是永遠不要把它交給任何人。而且因為我們是一個致力於彼此的社群的一部分，所以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.*

最後，真愛結合了感情和行動。第 15 節告訴我們基督徒團體要有同理心；**要與喜樂的人同樂；要與哀哭的人同哭。**

But that is not all. Verse 13 says: *Share with the Lord's people who are in need. Practice hospitality.* Real love is not sentimentality, but an activity of meeting needs.

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。**真愛不是多愁善感，而是滿足需要的行動。

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.

愛就是不惜一切代價給予人們所需要的一切。基督徒犧牲情感、行動和權利。我們給別人他們可能不想要的真相，以及他們需要的幫助。

My best guess is that there are at least **four different** kinds of people in this room who probably need **four different** kinds of messages concerning our life-together at St Paul's.

我最好的猜測是這個座建築物裡至少有**四種不同**的人可能需要**四種不同**的關於我們在聖保羅堂生活的信息。

On one extreme are the people who say, "I don't feel any need for personal relationships, and I don't care if I have any."

在一個極端的人會說：「我覺得我不需要任何人際關係，也不在乎我是否有任何關係。」

At the other extreme are people who say, "I need personal relationships, I need to be loved, and you owe me one, and it's your problem if my needs are not met."

另一個極端的人會說：「我需要人際關係，我需要被愛，是你欠我的，如果我的需求得不到滿足，那是你的問題。」

Both of these extremes are **deficient in love and tarnished with pride** - but the form of the loveless pride looks very different.

這兩種極端都是缺乏愛，並被驕傲玷污…但無愛的驕傲的形式看起來非常不同。

The one expresses **loveless pride** by rejecting the need to give love or to receive love. This is the way pride looks in the heart of the **strong and self-sufficient**.

這個是通過拒絕給予愛或接受愛的需要來表達無愛的驕傲。這就是驕傲在自強者和自給自足者心中的樣子。

The other extreme expresses **loveless pride** by feeling that people owe them love and then blaming others for not giving it.

另一個極端以感覺人們欠他們愛，然後指責別人沒有給予愛來表達了無愛的驕傲。

This the way pride looks in the heart of the **weak and self-pitying**. Granted, those are the extremes of the spectrum.

這就是驕傲在弱者和自憐者心中的樣子。當然，這些都是極端情況。

Ultimately both extremes need to discover what real love is, and why God designed us to give it, and to receive it from him, and from each other.

最終，這兩個極端都需要發現真正的愛是什麼，以及為什麼上帝設計我們要去給愛，並從祂和彼此那裡接受。

The other two kinds of people are moving from these two extremes **toward each other** on the spectrum because they have recognised their **deficiencies**, recognised God's mercy to us in Jesus in coming to us to **love** us and **forgive** us, and to change by his grace.

另外兩種人是在這兩個極端中走向彼此的，因為他們已經認識到自己的不足，認識到上帝在耶穌裡對我們的憐憫，祂來到我們面前愛我們，寬恕我們，並以祂的恩典改變我們。

The first of this second pair of people is moving from self-sufficiency and says, "I don't naturally look for close relationships where I can love and be loved, but I want grow in this area with you."

第二對人中的第一個是從自給自足開始：「我自然不會尋找可以愛和被愛的親密關係，但我想和你一起在這個領域成長。」

The other person in this pair is, moving from self-preoccupation and self-pity and says, “*I know that others need true love as I do, and I would like to try to be one, without thinking about myself and my needs so much.*”

另一個，從自我關注和自憐中走出來，說：「我知道別人和我一樣需要真愛，我想嘗試成為一個，不太多考慮自己和我的需要，的人。」

Where might you place yourself on that scale?

你會把自己放在這個尺度上的哪裡？

New love for foes

對敵人的新愛

Verses 17-21 shift to the issue of loving your enemy.

第 17-21 節轉向愛你的敵人的事情。

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.***

這部分的開頭和結尾總結了這部分的基本原理。看看 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。「所勝」是一個軍事詞，意思是去打敗，或征服，或壓倒。只有兩種可能。要么我們被邪惡所勝，要么我們通過以善報惡來戰勝惡。

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.

以惡報惡是當有人傷害我們時，我們要么傷害他們，要么在我們心中希望看到他們受到傷害。當我們這樣做時，我們就是被惡所勝的人。我們輸了，邪惡贏了。勝惡的唯一方法是向那些傷害我們的人行善。

Secret to doing this is to see evil as something above and distinct from the evil doer. 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.

要這樣做到的秘訣是將邪惡視為高於作惡者和所作的惡。我們的基本目標是寬恕、愛和行善。當我們這樣做時，實際上有兩個結果；邪惡不會感染我們，肇事者可能會被愛軟化和幫助。

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.

我認為這就是第 20 節的精髓，保羅說我們的善言善行是把炭火堆在他的頭上。這是一種表示悔改可能發生的方式。

There are at least three practical ways we implement the principle of overcoming evil with good.

我們至少可以通過三種實際的方式來實施以善勝惡的原則。

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.

第一個是不要避開敵對的人。看第 18 節：**若是可行，總要盡力與眾人和睦。** 避開那些冤枉我們的人是很容易的。

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.

我們在心裡說，**我不是要報復，我只是不想和他們有任何關係。** 但有時迴避也是一種報復。沉默的對待可具有很強大的操縱性。

Avoiding evil does not overcome evil. There are boundaries though. Verse 9 still reminds us that we are not loving or wise or truthful if we enable someone to sin or sin against us.

避惡不是勝過惡。但也有界限。第 9 節也提醒我們，如果我們讓某人犯罪或得罪我們，我們就是沒有愛心、智慧或誠實。

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.

敵意是有程度的。有些敵人是如此危險，以至於與他們有任何關係就是邀請他們更加得罪你。

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?

我們需要辨別我們遠離的動機。它是一種報復的形式，還是一種旨在以某種方式祝福他們的慎重回應？

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!

第二種以善勝惡的方式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「仇敵...給他吃」。這只是意味著你要對那些敵對的人說話和行事彬彬有禮。我們必須在這裡小心！

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.

有時我們可能會對一個敵對的人做些善意的事，只是為了羞辱他/她或「揉他們的鼻子」。那不是應有的動機。我們深思熟慮地想方設法祝福對方，做有益的事情，並尊重他們。

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.

以善勝惡原則的第三種實施方式是寬恕和放棄任何報復。19 節「不要自己伸冤。」我們如何做到這一點，以及其他一切？這讓我想到了最後一點。

### New Power for New Love 新愛的新力量

The old way of life where we reject God, where we attempt to sit in his seat as ruler and judge of all, the old society, means we respond with some level of cursing, vengeance, or retaliation.

我們拒絕上帝，試圖坐在他的座位上作為所有人的統治者和審判者，舊社會的舊生活方式，意味著我們以某種程度的詛咒、報復或報復來回應。

God instead calls us to respond with an undeserved love and blessing, and to do whatever we can in whatever way is best for them.

相反，上帝呼召我們以不配的愛和祝福作回應，並以最適合他們的方式做我們能做的事。

We know they are beautiful and irrefutable words, but also incredibly hard to put into practice. True love is very hard. Loving people who are very different to us is very hard.

我們知道它們是美麗而無可辯駁的詞，但也難以付諸實踐。真正的愛情是非常艱難的。愛與我們截然不同的人是非常困難的。

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.

誘惑是避免它，或者以某種方式將愛最小化到不犧牲的程度。請注意，沒有任何迫害如此之大，以至於保羅對規則破例，也沒有任何傷害或錯誤如此之深，以至於我們可以逃避不這樣去愛。

So how is this possible? Very few live like this. I struggle so much with this. Where do we get the power to live a life this loving, this patient, this forgiving, this brave?

那麼這怎麼可能呢？很少有人這樣生活。我為此苦苦掙扎。我們從哪裡獲得力量過這樣充滿愛心、如此耐心、如此寬容、如此勇敢的生命？

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 God is leaving room for God's wrath.

與上帝一起勝惡的秘訣是給主的憤怒留地步。

In other words, get out of God's chair. Stop playing God.

換句話說，離開上帝的椅子。別再裝作神。

If we are having trouble overcoming evil with good, then it is because we are sitting in God's judgement seat.

如果我們難以以善勝惡，那是因為我們正坐在上帝的審判台上。

All resentment, lack of forgiveness, and vengeance is taking on God's role as judge. It is playing God.

所有的怨恨、缺乏寬恕和報復都在扮演上帝作為審判者的角色。是在扮演上帝。

We think we know what the other person deserves, and we are handing out the judgement. But only God is qualified to be judge.

我們認為我們知道對方應得的，我們正在做出判斷。但只有上帝才有資格作審判者。

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 he/she has faced and deserves.

有兩種方法可以離開上帝的椅子。首先，我們需要審視自己。我們是不完美的，我們自己應該受到審判。我們不知道一切。我們並不了解罪犯的全部情況，他/她所面臨的和應得的。

"Pride won't allow forgiveness; forgiveness won't allow pride". If you cannot forgive, it is because you are sure that you are not as sinful as the person you are mad at.

「驕傲不允許寬恕；寬恕不會允許驕傲」。如果你不能原諒，那是因為你確信你不像你生氣的那人那樣有罪。

But the main way to get out of God's chair and start loving and forgiving is to look to Jesus. Jesus Christ, the Son of God, didn't take God's chair himself.

但離開上帝的椅子，開始愛和寬恕的主要方式是仰望耶穌。耶穌基督，上帝的兒子，並沒有親自坐在上帝的審判台上。

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.

因為他是完美的他有權，而且因為他確切地知道人心中的東西而有知識去坐。但他沒有。

John 12:47: *I did not come to judge the world, but to save the world.*

《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, the 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.

《羅馬書》的前 11 章告訴我們，耶穌來是為了拯救、赦免、救贖...我們這些因他的恩典而得救的人，怎麼敢決定我們現在要坐在他的座位上扮演法官的角色。

Look to what Jesus did do for you. Look to his patience for his enemies. Isaiah 53 tells us: 看看耶穌為你做了什麼。看他對敵人的耐心。《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. We will only love like this as a church community so long as we look to and treasure Jesus's love together.

他在患難中為我們忍耐。他用他的耐心救了我們。在愛是我們嘗試或做的事情之前，它是我們遇到的人。只要我們一起仰望並珍惜耶穌的愛，我們這個教會團體才會像他一樣地愛。