

Good (Godly) Citizens (敬虔的) 良民

Romans 羅馬書 13:1-14

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We are looking into Romans 13 today. Please keep your Bible open there. Chapters 12 and 13 can be treated as one unit, or we can go from 12 to the end of Romans. But whichever way, 13:1-7 seems a bit out of place to talk about being a good citizen while Paul talks about in light of God's mercy that we are to love others sincerely in our new identity.

我們今天繼續研究《羅馬書》的第13章。請把你的聖經在那裡開著。我們可以把第12和13章作為一個單元，或者從第12章到《羅馬書》的結尾。但無論如何，當保羅在根據上帝的憐憫談論我們要以新身份真誠地愛他人時，突然在13:1-7談論如何作為一個好公民，似乎有點格格不入。

However, as both James and Steve point out last two Sundays looking at chapter 12, being a follower of Jesus living in the realm of salvation is meant to affect every part of our life. It should affect how we live as good godly citizens too.

然而，正如詹姆斯牧師和史蒂夫牧師在過去兩個星期日在看第12章時指出的那樣，作為耶穌的追隨者，生活在救恩領域中，意味對我們生命的每個部分都有著影響。所以也應該影響我們作為敬虔公民的生活方式。

So, I looked up the requirement to become an Australian Citizen as part of my preparation. And I come across this Citizenship Pledge and its explanation. It says, 為此，我查閱了成為澳大利亞公民的要求來準備我今天的講道。我看到了這個公民誓言及其解釋，

From this time forward, under God, I pledge my loyalty to Australia and its people, whose democratic beliefs I share, whose rights and liberties I respect, and whose laws I will uphold and obey.

從現在開始，在上帝的帶領下，我宣誓效忠於澳大利亞及其人民，我分享他們的民主信仰，我尊重他們的權利和自由，我將維護和遵守他們的法律。

All Australian citizens must understand our responsibilities and privileges and what it means to be a citizen, whether we are Australian by birth or by choice. When you pledge, you are making a public commitment to Australia and accepting the responsibilities and privileges of citizenship.

所有澳大利亞公民都必須了解我們的責任和特權，以及成為公民意味著什麼，無論我們是生於，還是選擇成為澳大利亞人。當您做出承諾時，即表示您對澳大利亞做出了公開承諾並接受了公民身份的責任和特權。

If you are Australian by birth, you may not have been through an Australian citizenship ceremony and made such a pledge. Still, your privileges of being born to be an Australian

citizen come with responsibilities. I remember pledging around the late 80s early 90s with my family at our citizenship ceremony at Randwick Townhall.

如果您出生在澳大利亞，您可能沒有通過澳大利亞公民儀式並做出這樣的承諾。儘管如此，你生來就是澳大利亞公民的特權是伴隨著責任的。我記得在 80 年代末 90 年代初和我的家人在 Randwick 的市政廳舉行的公民儀式上作出了這個宣誓。

It was much easier to become an Australian citizen back then. Now a day, you also have to pass the Citizenship test. How about we go through some questions to see whether you will pass, especially if you are born in Australia?

那時成為澳大利亞公民要容易得多。現在，您還必須通過公民身份測試。讓我們今天藉著一些問題來看看你是否會通過，特別是如果你出生在澳大利亞？

There are 20 questions to answer, but you must get these five questions correctly to pass the test. They are questions about Australian values to demonstrate that you understand your responsibilities and privileges as an Australian citizen.

測試有 20 個需要回答的問題，但您必須正確回答這 5 個問題才能通過測試。它們是關於澳大利亞的價值觀，以表明您了解自己作為澳大利亞公民的責任和特權。

Which of these statements best demonstrates Australian values about freedom of expression?

以下哪項陳述最能體現澳大利亞關於言論自由的價值觀？

- Everyone can peacefully express their opinions within the law
每個人都可以在合法的範圍內和平地表達自己的意見
- People with different views from me need to keep quiet
與我意見不同的人需要保持沉默
- Only approved topics can be discussed
只能討論批准的主題

Should people in Australia make an effort to learn English?

在澳大利亞的人應該努力學習英語嗎？

- People in Australia should speak whichever language is most commonly spoken in their local neighbourhood
在澳大利亞的人們應該以任何在他們當地的鄰里最通常用的話語對話
- There is no expectation to learn any particular language in Australia
在澳大利亞沒有任何期望去學習特定語言
- Yes, English is the national language of Australia, and it helps to get an education, a job, and to integrate into the community
是的，英語是澳大利亞的國民語言，會幫助得到一個教育，工作，和融入社區

Can you encourage violence against a person or group in Australia if you have been insulted?

在澳大利亞，如果你到過侮辱，你可以鼓勵對個人或團體實施暴力嗎

- Yes, if you do not intend to carry out the violence

- 如果你不是打算做出實際的暴力行為，是可以的
- b. No, it is against Australian values and the law
不可以，這是違反澳大利亞人的價值觀和法律
- c. Sometimes, if I feel very offended
如果我感得分十被冒犯是有時可以

Should people tolerate one another where they find that they disagree?

人們是否應該在他們發現自己不同意的地方互相容忍？

- a. It is against the law to disagree with one another
反對彼此不同意的意見是違法的
- b. No, people only need to treat each other with respect if they agree with one another
不是，人們只需要尊重那些意見與他們一致的人
- c. Yes, peaceful disagreement reflects Australian values about mutual respect
是的，和平的分歧反映了澳大利亞關於相互尊重的價值觀

Which of the following is an example of contributing to the Australian community?

以下哪一項是為澳大利亞社區做出貢獻的例子？

- a. Volunteering or fundraising for a charity is a great opportunity to strengthen our community
為慈善機構提供志願服務或籌款是貢獻加強我們社區的絕佳機會
- b. I should not make any effort to get to know other people
我不應該努力去了解或認識其他人
- c. People in Australia should not contribute to the community because Australia is a free country
澳大利亞人不應該為社區做出貢獻，因為澳大利亞是一個自由國家

Did anyone make any mistakes in these five questions? If you did, sorry, you are not fit to be a citizen yet. You can't call yourself an Australian if you don't understand and uphold Australian values.

有人在這五個問題中犯了錯誤嗎？如果你沒有全答對，對不起，你還不適合成為公民。如果你不理解和持守澳大利亞的價值觀，你就不應該稱自己為澳大利亞人。

If becoming a citizen of one of the countries on earth require test and pledges, it would not make sense to expect less to be a citizen of the kingdom of God. We belong to the Creator of everything in this world, everything including those parts that don't seem very Christian.

如果成為地球上某個國家的公民需要測試和承諾，那麼對成為上帝天國的公民期望更少是說不通的。我們屬於創造這個世界上一切事物的創造者，包括那些看起來不是很基督教的部分。

Comparing all that God has accomplished to transform us from our hopeless, sinful realm into a new realm of salvation in Christ, submitting to authority and loving others wholeheartedly seems a minimal requirement.

比較上帝為將我們從無望、有罪的領域轉變為在基督裡獲得救贖的新領域所做的一切，順服權威並全心全意地愛他人似乎是最低要求。

And the good news we have seen from the book of Romans so far is that even though we have failed in all the tests to prove that we are worthy citizens, God still accepted us as part of his kingdom based on the merit of our Lord Jesus.

到目前為止，我們從《羅馬書》中看到的好消息是，即使我們在所有的考驗中都不能證明我們是配得的公民，但上帝仍然根據我們主耶穌的功勞，接納我們為他國度的一份子。

In the Christian life, doctrine and duty always go together. Doctrine is the teaching you live by; duty is your actions in fulfilling your responsibilities. What we believe helps to determine how we behave.

在基督徒的生命中，教義和本份總是同時並進的。教義是你賴以生存的教導；本份是您履行責任的行為。我們所信的有助於確定我們的行為。

It is not enough for us to understand Paul's teaching from chapters 1 to 11. We must translate our learning into living and show our daily lives that we trust God's Word, which is the aim of the rest of the book of Romans.

我們僅僅理解保羅從第 1 到 11 章的教導是不夠的。我們必須將我們的學習轉化為生活，並在日常生活中表明我們信上帝的話語，這是《羅馬書》其餘部分的目標。

In chapter 13, we need to remember that Paul is not giving us a discussion on church/state relations but is giving individual Christian instruction about personal citizenship based on a new relationship with the State and a new relationship with the world.

在第 13 章中，我們需要記住，保羅不是在討論教會與國家的關係，而是在與國家和世界建立新關係的基礎上，對每一個基督徒該怎樣活出個人公民身份的指導。

And that are my two main points for today, a new relationship with the State and a new relationship with the world.

這就是我今天要表達的兩個要點，與掌權的新關係以及與世界的新關係。

1. A new relationship with the State 與掌權的新關係

a. Authority of the State 國家的權柄(vv1-2)

1 Let everyone be subject to the governing authorities, for there is no authority except that which God has established. The authorities that exist have been established by God. 2 Consequently, whoever rebels against the authority is rebelling against what God has instituted, and those who do so will bring judgment on themselves.

1 在上有權柄的，人人要順服，因為沒有權柄不是來自上帝的。掌權的都是上帝所立的。2 所以，抗拒掌權的就是抗拒上帝所立的；抗拒的人必自招審判。

God invests people with authority, but as Paul has pointed out in Romans 3, all humans are sinful, which means those God invested his authority with will not exercise the authority as God intended.

神賦予人權柄，但正如保羅在《羅馬書》第3章所指出的，所有的人都是有罪的，這意味著那些神賦予權柄的人不都會按照神所期望的那樣行使權柄。

Even though we cannot always respect the man or woman in the office, we must respect the office established by God because He institutes every government.

儘管我們不能都經常尊重掌權的男人或女人，但我們必須尊重上帝設立的權位，因為每一個政府都是他設立的。

If we believe that God is sovereign, then this belief requires that we respect those in authority over us. We must fear if we resist them because we also resist God.

如果我們相信上帝是至高無上的，那麼這信念要求我們尊重那些對我們有權威的人。如果我們抗拒他們，我們必須害怕，因為我們就是抗拒上帝。

Paul's rationale for obedience has nothing to do with the rulers' godliness, competence, or any other qualification. Instead, his call for submission to their authority is grounded in God's authority. The only authorities that exist are the ones whom God has placed there, according to His sovereign plan. Think about that for a minute.

保羅順從的理由與掌權的人的敬虔、能力或任何其他資格無關。相反，他要求順服他們的權威是基於神的權威。沒有權柄不是來自上帝的。掌權的都是上帝所立的，都是上帝根據他至高無上的計劃放置在那裡的。想一想這點。

b. Functions of the Government 當權者的職能(vv3-4)

3 For rulers hold no terror for those who do right, but for those who do wrong. Do you want to be free from fear of the one in authority? Then do what is right, and you will be commended. 4 For the one in authority is God's servant for your good. But if you do wrong, be afraid, for rulers do not bear the sword for no reason. They are God's servants, agents of wrath to bring punishment on the wrongdoer.

3 作官的原不是要使行善的懼怕，而是要使作惡的懼怕。你願意不懼怕掌權的嗎？只要行善，你就可得他的稱讚；4 因為他是上帝的用人，是與你有益的。你若作惡，就該懼怕，因為他不是徒然佩劍；他是上帝的用人，為上帝的憤怒，報應作惡的。

Paul tells us about the government's functions by highlighting the core of our problems—the human heart. Because man's heart is sinful, God established a government to legislate and enforce the law. But laws cannot change the heart; man's heart is still selfish and can be changed only by the grace of God.

保羅通過強調我們問題的核心…人心…向我們講述了當權者的職能。因為人心是罪惡的，所以上帝設立了一個政府來立法和執行法律。但法律不能改變人心；人心還是自私的，只有靠著神的恩典才能改變。

The problem of our world is not what kind of government is in charge, neither democracy nor authoritarian. To fix the world's problems is not to change the government but to deal with each of our sinful hearts.

我們這個問題不是在於那一樣的政府在當權，不論是民主的還是專制的。解決世界的問題不是要改變政府，而是去處理我們每個人的罪惡之心。

Do you want to be free from fear of the one in authority? Then do what is right, and you will be commended (v. 3b).

你願意不懼怕掌權的嗎？只要行善，你就可得他的稱讚（第3節下）。

Many people take freedom as living independently or living in a free country, but there would be a big mistake. True freedom is not found in doing whatever you want, whenever you want. True freedom is never found in putting yourself in the middle of your world and making it all about you. True freedom is never found in writing your moral code nor finally getting your way. True freedom only comes from submission to God's authority.

很多人把自由當成獨立生活或者生活在一個自由的國家，但這樣就大錯特錯了。真正的自由不是隨時隨地去隨心所欲地生活。真正的自由永遠不會在將自己置身於世界的中心並以自己為中心中找到。真正的自由永遠不會在編寫你的道德準則或最終得到以你的方式生活中找到。真正的自由只來自順服上帝的權威。

There are all the levels of human authority that God put on earth to make his invisible authority visible. Personal freedom is not found in resisting human authority because freedom and authority are not enemies.

上帝在地球上安放所有級別的掌權者，以彰顯他無形的權威。個人自由不能在抵抗掌權者中找到，因為自由和權柄不是敵人。

Unfortunately, among Christians, there seems to be an increasing appeal to the examples of civil disobedience in Scripture without a balancing commitment to the clear and repeated commands in Scripture to submit to authority. We cannot cling to one principle while denying the other.

不幸的是，在基督徒中，似乎越來越多地訴諸聖經中公民抗命的例子，卻沒有平衡地遵循聖經中明確和重複要順服權威的命令。我們不能固守一個原則而否定另一個原則。

Civil disobedience and civil rebellion are not the same. Living under Rome's suppressive, abusive, immoral authority, Jesus never calls his followers to rebel against the authority.

公民不服從和公民叛亂是不一樣的。耶穌生活在羅馬壓制、濫用權柄、不道德的掌權者之下，從不呼籲他的追隨者反抗掌權的。

In a country with a democratic government, it is easy to mistake government for serving our enjoyment. We get easily upset when our government tells us what we can or cannot do. But no matter what kind of authority you are living under, God set up authority for Christians to demonstrate how to be godly citizens through their respectful, active participation for His glory.

在一個擁有民主政府的國家，很容易將政府誤認為是為我們的享受而服務。當我們的政府告訴我們可以做什麼或不可以做什麼時，我們很容易感到不安。但無論你生活在什麼樣的政府之下，上帝設立掌權的都是為了讓基督徒通過他們尊重、積極地參與來榮耀他，展示如何成為敬虔的公民。

c. Responsible citizens 負責任的公民(vv5-7)

5 Therefore, it is necessary to submit to the authorities, not only because of possible punishment but also as a matter of conscience. 6 This is also why you pay taxes, for the authorities are God's servants, who give their full time to governing. 7 Give to everyone what you owe them: If you owe taxes, pay taxes; if revenue, then revenue; if respect, then respect; if honor, then honor.

5所以，你們必須順服，不但是因上帝的憤怒，也是因著良心。6你們納糧也為這個緣故，因他們是上帝的僕役，專管這事。7凡人所當得的，就給他。當得糧的，給他納糧；當得稅的，給他上稅；當懼怕的，懼怕他；當恭敬的，恭敬他。

Christian citizens ought to be the best citizen. Christians may not always agree on politics or parties, but they can all agree on their attitude toward human government. Whether we like or respect a leader and vote for them or not, our response should be the same.

基督徒公民應該是最好的公民。基督徒可能並不總是就政治或政黨達成一致，但他們都可以就自己對人類政府的態度達成一致。無論我們喜歡或尊重領導者並投票給他們與否，我們的反應都應該是一樣的。

How do you respond to authority, especially ones you don't like or respect? In our modern democracy, where we have a say in who governs us, we might feel entitled to speak disrespectfully about our government officials. And that normally happens a lot while in a private setting.

你如何回應掌權的，尤其是你不喜歡或不尊重的那些人？在我們的現代民主制度中，我們對誰來治理我們有發言權，我們可能會覺得有權不尊重地談論我們的政府官員。這通常在私人環境中經常發生。

It is much easier to jump on the bandwagon and follow the latest social media trend. Over the last few years, there have been many opportunities to speak disrespectfully or to voice our disapproval of government actions in handling various difficult crises in a not very peaceful or passively aggressive way.

加入潮流並追隨最新的社交媒體趨勢要容易得多。在過去的幾年裡，有很多機會以不太和平或被動攻擊的方式去表達不尊重或表達我們對政府處理各種困難危機的行為的不贊成。

Jesus says in Luke 6:45 that “*From the overflow of your heart, your mouth speaks.*” There is no hiding what is happening with each one of our sinful hearts.

耶穌在《路加福音》6:45 中說，「心裏所充滿的，口裏就說出來。」是無法掩飾我們每一顆罪惡的心在發生著什麼。

Are you known as someone who often speaks disrespectfully and loves to call others names? Or are you a willingly submitting kind of person? Do you actively do all that you can to honour those in authority above you?

你是不是經常說話不尊重人，喜歡為別人配上小名？或你是一個心甘情願去順服的人？你是否積極地盡你所能來尊重那些在你之上掌權的？

Paul makes no hint of merely going along with something grudgingly and under duress. The obedience he describes is respectful and complete. He calls for active actions to safeguard our conscience in verses 5 to 7 by paying our due, giving everyone what we owe them, taxes, revenue, respect or honour.

保羅並沒有暗示只要勉強和在脅迫下接受現實。他描述的服從是尊敬和完全的。在第 5 至 7 節中，他呼籲採取積極的行動來保護我們的良心，支付我們應付的，給每個人他們所當得的東西，納糧、上稅、懼怕或恭敬。

We have been called to a new relationship with our government. Because of God's mercy, Christians are to be the salt and light of this world. A responsible citizen is willing to uphold the authority God gave their human government with respect, not begrudgingly. 我們被呼召與我們的政府建立新的關係。因為上帝的憐憫，基督徒要成為這個世界的鹽和光。一個負責任的公民願意尊重而不是勉強地維護上帝賦予他們人類政府的權威。

Willing submission is counter-cultural because we live as if we are our king, but we have a new king, and he calls us to have a new relationship with authority and the world.

自願服從是反文化的，因為我們生活得好像我們是我們的王，但我們有一位新的王，他呼籲我們與掌權的和世界建立新的關係。

2. New Relationship with the World 與世界的新關係

Continuing from the payment theme in verses 6–7, Paul uses the analogy of debt to describe how we should love in our new relationship with the world.

繼續第 6-7 節的付債主題，保羅用債務的類比來描述我們在與世界的新關係中應該如何愛。

a. Love for all people 對所有人的愛(vv8-10)

8 Let no debt remain outstanding, except the continuing debt to love one another, for whoever loves others has fulfilled the law.

8 不該欠債，只欠彼此相愛的債，因為愛人的，就已經成全了律法。

Paul adds love as another thing we owe others. Taxes, duties, honour, and respect can be paid in full, but love is a debt, an ongoing obligation that we will never be able to pay out fully.

保羅將愛作為我們欠別人的另一件事。納糧、上稅、懼怕或恭敬是可以全額支付的，但愛是一種債務，一種我們永遠無法完全償還的持續義務。

We should not expect that the need for us to love others will ever be fulfilled. It would be ridiculous to say I have loved someone enough; I do not need to love them anymore. You only need to reverse the sentence and consider someone saying they have loved you enough that they don't have to love you any more to realise how ridiculous even to contemplate the idea.

我們不應該期望我們愛別人的需要會有一天得到滿足。說我已經很足夠的愛一個人，所以我不再需要愛他們了；是荒謬的。你只需要把這句話倒過來，想想有人說他們已經足夠愛你，以至於他們不必再愛你了，就會意識到即使考慮這個想法也是多麼荒謬。

God wants us never to stop loving, but letting our priorities fall out of sync with God's is easy. We easily focus on the wrong things as we interact with others. There seems to be a list in our minds that we always check, especially regarding God's commands.

上帝希望我們永遠不要停止愛，但讓我們的優先次序與上帝的次序不一致很容易。當我們與他人互動時，我們很容易把注意力集中在錯誤的事情上。在我們的腦海中似乎有一個我們經常檢查的清單，特別是關於上帝的誡命。

9 The commandments, "You shall not commit adultery," "You shall not murder," "You shall not steal," "You shall not covet," and whatever other command there may be, are summed up in this one command: "Love your neighbor as yourself." 10 Love does no harm to a neighbor. Therefore love is the fulfillment of the law.

9 “不可姦淫”、“不可殺人”、“不可偷盜”、“不可貪婪”等誡命，以及任何其他誡命，都概括在這一條誡命中：“愛鄰舍如同愛自己。” 10 愛不會傷害鄰居。因此，愛是律法的成全。

According to Paul's credentials, a Pharisee devoted to observing every law, a zealous Christian persecutor, considered himself faultless regarding righteousness based on the law. It would be very out of character to give such a summary about how to fulfil the law if Paul did not meet Jesus.

根據保羅的身份，一個致力於遵守每一條律法的法利賽人，一個熱心迫害基督徒的人，認為自己在基於律法的義是無可指責的。如果保羅沒有遇見過耶穌，卻就如何成全律法給出這樣的總結是非常不合體統。

But his encounter with Jesus while on the way, ready to persecute Christian by executing them, made him realise how far he was from God's priorities.

但他在準備通過處決他們來迫害基督徒的途中遇見耶穌，這讓他意識到他離上帝的優先事項有多遠。

By promoting loving one another and loving God as the highest calling for Christian, Paul reminds us that following this particular command of love enables everything to function in God's order.

通過提倡彼此相愛和愛上帝作為基督徒的最高呼召，保羅提醒我們，遵循愛的這一特殊命令可以讓一切都按照上帝的秩序運作。

Love is positive and active. Love will fulfil the law because, even looking at it negatively, you will not harm your neighbour when you love.

愛是正面而積極的。愛是律法的成全，因為即使從消極的角度來看，當你愛時你不會傷害你的鄰居。

You may be driven to be successful at any cost. You may consider other people as your stepping stone towards a fulfilling life. You may think setting aside relationships to enable you to get to where you want is acceptable and unavoidable. Those extra hours staying at work or networking seem more necessary than spending time with spouses, kids, or fellow believers. It all reflects how much you love yourself.

你可能會以不惜一切代價去獲得成功。您可能將其他人視為您邁向充實生活的墊腳石。您可能認為擱置關係以使您能夠到達您想要的地方是可以接受且不可避免的。那些額外的工作時間或社交時間似乎比花時間與配偶、孩子或其他信徒在一起更必要。這一切都反映了你有多愛自己。

We are so familiar with loving ourselves that it should be easy to understand how to apply the command to “Love your neighbor as yourself.” *Is your love and attitude towards others have the same depth of concern for yourself?*

我們對愛自己是如此熟悉，以至於應該很容易理解如何將「愛鄰舍如同愛自己。」這誠命應用出來。你對他人的愛和態度是否有對自己同樣的關心？

Our new relationship with the world builds on our renewed relationship with God. It calls us to see things in an up-side-down way to prioritise relationships with God and other people.

我們與世界的新關係建立在我們與上帝的新關係之上。它要求我們以顛倒的方式看待事物，優先考慮與上帝和其他人的關係。

You may think or feel that up to this point, all I have said is easier said than done. Let me help you by looking at our final section of three contrasts and the secret of our success.

您可能會認為或感覺到，到目前為止，我所說的一切都說起來容易做起來難。讓我通過查看最後一部分的三個對比以及我們成功的秘訣來幫助您。

b. Three Contrast and the Secret of Our Success 三個對比和我們成功的秘訣 (vv11-14)

We are living in an exciting and challenging time. You may feel like your life is constantly on the go without any breathing space.

我們生活在一個激動人心且充滿挑戰的時代。您可能會覺得自己的生活一直在忙碌，沒有任何喘息的空間。

You may have chosen to deal with all that is happening around you with nostalgia, reminiscing the good old days, or slumbering, trying to sleep them off. Paul says, 你可能選擇用懷舊來處理你周圍發生的一切，回憶過去的美好時光，或者沉睡，試圖讓它們在睡夢中過去。保羅說，

11 And do this, understanding the present time: The hour has already come for you to wake up from your slumber, because our salvation is nearer now than when we first believed. 12 The night is nearly over; the day is almost here.

11 還有，你們要知道，現在正是該從睡夢中醒來的時候了；因為我們得救，現在比初信的時候更近了。12 黑夜已深，白晝將近。

Paul calls all Christian to do three pairs of contrasting actions in our current “*already*” and “*not yet*” status.

保羅呼召所有基督徒在我們目前的「**已經**」和「**尚未**」狀態下做三對對比的行動。

The mercy of God through the self-sacrifice of Jesus on the Cross saved us from all our sins, but we still sin and live in a sin-broken world. But this tension is almost over, we have been made new, and the promised new world is almost here.

上帝的憐憫通過耶穌在十字架上的自我犧牲將我們從所有的罪惡中拯救出來，但我們仍然犯罪並生活在一個被罪惡破壞的世界中。但這種緊張局勢幾乎結束了，我們已經成為新的，承諾的新世界幾乎就在這裡。

Now is not the time to hit the snooze button. Let us get into some actions.

現在不是按下貪睡按鈕的時候。讓我們開始一些行動。

So let us put aside the deeds of darkness and put on the armor of light. 13 Let us behave decently, as in the daytime, not in carousing and drunkenness, not in sexual immorality and debauchery, not in dissension and jealousy. 14 Rather, clothe yourselves with the Lord Jesus Christ, and do not think about how to gratify the desires of the flesh.

所以我們該除去暗昧的行為，帶上光明的兵器。13 行事為人要端正，好像在白晝行走。不可荒宴醉酒；不可好色淫蕩；不可紛爭嫉妒。14 總要披戴主耶穌基督，不要只顧滿足肉體，去放縱私慾。

There seem to be three contrasting actions from this final section of the text, but they are very closely related and can be studied as one action group.

經文的最後一部分似乎有三種截然不同的行動，但它們密切相關，可以作為一個行動組來研究。

Firstly, Paul calls us to put aside or put off our nighties and to put on our day clothes. As much as our nighties are comfortable and help us to sleep, they are inappropriate for how

we should live our life during the day. Dressing for the right occasion helps us to perform better on most occasions.

首先，保羅呼籲我們除去或脫下睡衣，帶上我們的日裝。儘管我們的睡衣是很舒服並且可以幫助我們入睡，但它們不是適合我們白天的生活方式。為合適的場合著裝有助於我們在大多數場合表現得更好。

The nighties we are putting aside are the deeds of darkness, putting off what is harmful to us. And we are to put on the armour of light that will protect us and save us.

我們拋棄的睡衣是暗昧的行為，除去對我們有害的東西。我們要帶上光明的兵器，是保護我們，拯救我們的。

No one in their right mind would go into battle naked. However, if you only think about what you have to put aside or give up, not thinking about the armour God prepared for you, you will be fearful and worried, like going into battle naked.

沒有一個頭腦正常的人會赤身裸體地去參戰。但是，如果你只考慮你必須放下或放棄的東西，而不考慮神為你準備了的兵器，你會害怕和擔心，就像赤身裸體上戰場一樣。

Secondly, let us not only dress right but behave right and decent. Like Paul's time, we also live in a dark time. Nothing is hunky-dory. But we can behave decently, as if in the daytime, by not giving in to dark, sinful behaviour.

其次，我們不僅要穿著得體，而且要行事為人要端正。就像保羅的時代一樣，我們也生活在黑暗的時代。沒有什麼是亨通多利的。但是我們仍可以端正地行事為人，就像在白天行走一樣，不屈服於昧暗、有罪的行為。

And even if you fail, this *third* thing is our comeback and our secret to success.

即使你失敗了，這第三件事是我們的回歸和成功的秘訣。

We can complete the first two pairs of actions because Jesus had gone before us and nailed the desires of his flesh on the Cross, and he became the armour of light we are to put on.

我們可以完成前兩對行動，因為耶穌走在我們前面，將他肉體的私慾釘在了十字架上，他成了我們要帶上光明的兵器。

Jesus took off his armour to allow the arrow of our sins to pierce his body. He was treated with the worse indecency on the Cross, stripped naked, so we know what behaving decently looks like in a proper relationship with God and others.

耶穌脫下他的盔甲，讓我們的罪之箭刺穿他的身體。他在十字架上受到了更嚴重的猥褻，被剝光衣服，所以我們知道如何在與上帝和他人的適當關係中行為端正。

If you only think about how unsatisfied your body will be because you have to deal with all your sins or love those you deem not worthy of your love. In that case, you will find all the instructions from Romans 12 to the end of the book or any Bible teaching challenging and difficult. But clothes yourselves with the Lord Jesus Christ and wraps your thought around him.

如果你只考慮你的身體會有多麼不滿足，因為你必須處理你所有的罪孽或愛那些你認為不值得你愛的人。在這種情況下，你會發現從《羅馬書》第 12 章到書尾的所有指示或任何聖經教導都具有挑戰性和困難性。但總要披戴主耶穌基督，把你的思想圍繞著他。

Think of Jesus as your armour. Let him cover you and comfort you. Let him embrace you and be your protection as you love and serve in your new relationship with others. Think about how you can glorify Jesus as your salvation, the good news of the gospel.

想像耶穌為你的盔甲兵器。讓他掩護你，安慰你。讓他擁抱包圍你，當你去愛和服務於你與他人的新關係時，成為你的保護。想想你如何能榮耀作為你的救恩的耶穌，這福音的好消息。

You will not pass the test if you focus on yourself and what you need to do. You will only succeed if you focus on God's mercy shown to you through Jesus.

如果您專注於自己和您需要做的事情，您將無法通過測試。只有當你專注於上帝通過耶穌向你展示的憐憫時，你才會成功。

You are a citizen of God's kingdom not because you have passed any test. It was due to the merit of Jesus. You are called to be the best citizen on this earth, but we will fail because we are sinful. But even if you fail, you are covered by Jesus. He is your armour of light, his steadfast love will endure forever, and he will never come off you.

你是神國的公民，不是因為你通過了任何考驗。這是由於耶穌的功勞。你被召喚成為地球上最好的公民，但我們會失敗，因為我們有罪。但即使你失敗了，你也會被耶穌覆蓋。他是你的光明兵器，他堅定的愛將永遠長存，他永遠不會離開你。

Jesus guarantees your loyalty to God by his life as you live as a citizen of God in this world. Clothe yourself with him daily as your true and proper worship to our majestic God. Let your mind be filled with God's mercy, your Lord Jesus Christ.

耶穌用他的生命保證你對上帝的忠誠。每天披戴他，作為你對我們威嚴的上帝的理所當然的崇拜。要讓你的思想充滿上帝的憐憫，你的主耶穌基督。