

Treasuring Jesus Together 一起珍惜耶穌

John 《約翰福音》 1:43-51; Galatians 《加拉太書》 2:11-21

USED: Sunday 6th March 2022 年 3 月 6 日 星期日

It is simply impossible, with any shred of Christian integrity, to go on proclaiming that Jesus by his cross has abolished the old divisions and created a single new humanity of love, while at the same time we are contradicting our message by tolerating racial or social or other barriers within our church fellowship.

若有一絲基督徒的正直，根本是完全不可能，在繼續宣稱耶穌用他的十字架已經廢除了舊的分裂並創造了一個新的愛的人類，而同時通過容忍我們教會團契中的種族或社會或其他障礙來違背我們的信息。

We need to get the failures of the church on our conscience, to feel the offence to Christ...to weep over the credibility gap between the church's talk and the church's walk, to repent of our readiness to excuse and even condone our failures, and to determine to do something about it.

我們需要在良心上承認教會的失敗，感受對基督的冒犯...為教會的言行之間的可信度的差距而哭泣，為我們常常為我們的失敗找借口或輕易寬恕而悔改，並決定對此作出行動。

I wonder if anything is more urgent today, for the honour of Christ and for the spread of the gospel, than that the church should be, and should be seen to be, what by God's purpose and Christ's achievement it already is - a single new humanity, a model of human community, a family of reconciled brothers and sisters who love their Father and love each other, the evident dwelling place of God by his Spirit. Only then will the world believe in Christ as peacemaker. Only then will God receive the glory due his name.

我想知道今天，為了基督的榮耀和福音的傳播，還有什麼比，教會已應該是，或應該被看到為，因上帝的旨意和基督的成就已經是...一個合一的新人類，一個人類社群的典範，一個和好的愛他們的天父和彼此相愛的弟兄姐妹的家庭，和神的靈顯明的居所，更為迫切的。只有這樣，世人才會相信基督是和平的締造者。只有這樣，神才會受到因他的名應得的榮耀。

That is a quote from John Stott's commentary on Ephesians written in 1979 (BST pp.111-112).

這是引述於約翰斯托特在 1979 年對《以弗所書》寫的注譯。（BST pp.111-112）

This vision series is about taking further steps to bring glory to God by treasuring Jesus together so that our world may come to see and believe Jesus Christ, the peacemaker.

這個遠象系列是關於採取進一步行動去通過一起珍視耶穌來榮耀上帝，以便我們的世界可以看到並相信和平締造者耶穌基督。

If you've just joined us, we've been discovering the necessary foundation to such a corporate life as we've journeyed through the Bible. We've seen all humanity is made in the image of God to show forth his glory.

如果您是初次到訪，我們已通過在聖經中的研究去發現了我們在這個群體中要活出這樣的生命的必要基礎。我們看到全人類都是按照上帝的形象為彰顯他的榮耀而造。

We've also seen that we have rejected that purpose right from the first people and lived without God as our ruler. The Bible calls it - Sin. All people are united in their rejection of God.

我們也看到從人類的始祖，我們已拒絕了這個目的，並沒有以上帝為我們的統治者來生活。聖經稱之為罪。所有的人類都團結一致在我們對上帝的拒絕中。

Then we say how God the Son – the Lord Jesus Christ – the perfect image of God, came into his creation as a man. He sided with us to redeem us. He paid the price for our rebellion against God by his death on the cross.

然後我們看到上帝的兒子…主耶穌基督…上帝完美的形象，如何作為一個人進入他的創造。為了救贖我們，站在我們這邊。他死在十字架上，為我們付出了背叛上帝的罪價。

His work on our behalf restores our image as God's much-loved children and sets us free from sin to pursue God's purpose of bringing glory to him.

他為我們所作的工恢復了我們作為上帝所愛的孩子的形象，並使我們擺脫罪惡，以追求將榮耀歸給上帝的原先的目的。

Last week, James unpacked the implications concerning our relationship with God and our understanding of ourselves for each of us. Jesus gives us the only secure identity that we don't have to work for.

上週，詹姆斯揭示了這對我們每個人與上帝的關係，以及我們對自己的理解的影響。耶穌給了我們唯一穩固不變的身份，是我們不必為之努力工作的。

In the next couple of weeks, I plan to unpack the implications for our relationships with each other as a local church, particularly around the issue of our unity in diversity as people from different generations, ethnicities, cultures, preferences, etc.

在接下來的幾週，我計畫解開這對我們作為一個地方教會的相互關係的影響，特別是圍繞我們作為來自不同世代、種族、文化、偏好等的人在多樣性中的合一的問題。

GOSPEL THINKING 福音思想

The theology of the apostle Paul helps us move in the right direction of ending racial pride and ethnocentricity as he brings the gospel to bear on the topic.

當使徒保羅將福音帶到了這個話題上時，他對上帝的認識幫助我們朝著正確方向去結束種族自豪感和民族中心主義。

Paul leaves little doubt what the heart of the gospel is. We don't have to go any farther than verse 16 to see it:

保羅清楚明瞭福音的核心是什麼。我們在第 16 節前就可以看到：

We who are Jews by birth and not ‘Gentile sinners’ know that a man is not justified by observing the law, but by faith in Jesus Christ.

15 我們生來就是猶太人，不是外邦罪人；16 可是我們知道，人稱義不是因律法的行為，而是因信耶穌基督，

So we, too, have put our faith in Christ Jesus that we may be justified by faith in Christ and not by observing the law, because by observing the law no one will be justified.

我們也信了基督耶穌，為要使我們因信基督稱義，不因律法的行為稱義，因為，凡血肉之軀沒有一個能因律法的行為稱義。

The heart of the gospel for Paul was justification by faith alone, apart from works of the law. Justification is what a judge does in a courtroom.

對保羅來說，福音的核心是因信基督稱義，不因律法的行為稱義。稱義是法官在法庭上所做的的事情。

It is a declaration that a defendant is found innocent because there is real innocence. The defendant is declared just because he is found to be just.

這是一個被告因為存在真正的清白被認定無罪的聲明。被告因為他被認定為義而被稱為義的聲明。

How can God, the judge, declare us righteous and innocent? As we saw last week, the answer is that Jesus Christ lived and died to provide our righteousness and bear our punishment.

作為審判官的上帝怎麼能宣佈我們是義和無罪的呢？答案是，正如我們上週所看到的，耶穌基督的生和死為我們提供的了義和承擔我們的懲罰。

Justification by faith puts all of us on the level ground of utter dependence on grace. It smashes pride.

因信稱義使我們所有人都在同一個平臺上完全依賴恩典。粉碎了驕傲。

That is the heart of the gospel. And many new, sweet, tender, deep, strong, beautiful, noble, humble, kind, wise, patient, caring, serving attitudes and behaviours flow from this gospel.

這就是福音的核心。許多新的、甜蜜的、溫柔的、深沉的、堅強的、美麗的、高貴的、謙卑的、善良的、智慧的、耐心的、關懷的、服務的態度和行為都來自這福音。

One of which is the breaking down of ethnic hostilities and suspicion and creating unity and harmony.

其中之一是化解民族敵對和猜疑，營造團結和諧。

Justification by faith alone had overcome all the divisions between Christians. Galatians 3:26-28 is very clear on that:

唯獨因信稱義已經克服了基督徒之間的所有分歧。《加拉太書》3:26-28 對此非常清楚：

You are all sons of God through faith in Christ Jesus, for all of you who were baptised into Christ have clothed yourselves with Christ.

26 其實，你們借著信，在基督耶穌裡都成為上帝的兒女。27 你們凡受洗歸入基督的都披戴基督了：

There is neither Jew nor Greek, slave nor free, male nor female, for you are all one in Christ Jesus. If you belong to Christ, then you are Abraham's seed, and heirs according to the promise.

28 不再分猶太人或希臘人，不再分為奴的自主的，不再分男的女的，因為你們在基督耶穌裡都成為一了。

When Paul states that *there is neither Jew nor Greek, slave nor free, male nor female* he strikes at three of the major barrier-forming divisions in human society. Ethnicity, economic capacity and sexuality.

當保羅說不再分猶太人或希臘人，不再分為奴的自主的，不再分男的女的，他打擊了人類社會中形成障礙的三個主要部分。種族、經濟能力和性別。

There was a Jewish prayer in the first century that went like this:

第一世紀有一個猶太人的祈禱是這樣的：

Blessed be He that He did not make me a Gentile; blessed be He that He did not make me a slave, or an ignorant peasant; blessed be He that He did not make me a woman.

感謝神，他沒有使我成為外邦人；感謝神，他沒有使我成為奴隸或無知的農民；感謝神，他沒有讓我成為女人。

I imagine it was prayed only at the 'bacon free' men's breakfast.

我想這祈禱只會是在“沒有培根”的男士早餐會時說。

The Christian gospel smashes those barriers and forms a radically new society.

基督教福音打破了這些障礙，形成了一個全新的社會。

But it doesn't obliterate the differences. Greeks are still Greeks. Slaves are still slaves.

Females are still females.

但這並不能消除差異。希臘人仍然是希臘人，奴隸仍然是奴隸，女性仍然是女性。

What's obliterated are the barriers formed by these differences and a person's status amongst the people of God based on those differences.

除去的是這些差異所形成的障礙，及基於這些差異在神的百姓中而形成的個人地位。

No race, nation, class, or gender has a favoured status with God.

也就是說，沒有種族、民族、階級或性別是在上帝面前享有優先的地位。

This was radical theology for Paul's day because it flew in the face of all traditional cultural norms.

這是保羅時代激進的神學，因為它違背了所有傳統文化規範。

It continues to be radical theology today because it conflicts with many of our cultural norms.

今天它仍然是激進的神學，因為它也與我們的許多文化規範相衝突。

The gospel brings UNITY, not UNIFORMITY.

福音帶來的是「合一」，而不是「統一」。

GOSPEL LIVING 福音生活

Let's go to Galatians 2:11-16. It was just read out to us.

讓我們看剛剛為我們讀出的《加拉太書》2:11-16。

The key phrase I want to focus on is v14: *When I saw that they were not acting in line with the truth of the gospel.*

我要關注的是第 14 節的關鍵經節：*但我一看見他們做得不對，與福音的真理不合，*

That verse implies that there is conduct—behaviour, action, things we can do—that is out of step with the truth of the gospel.

那節經文暗示有些行為…行為、行動、我們可以做的事情…是與福音的真理不符的。

Or, to put it another way: the gospel governs not just our beliefs but our actions.

或者換一種說法：福音不僅支配我們的信仰思想，也掌控我們的行為。

There is gospel **belief**, and there is gospel **action**. Some **beliefs** contradict the gospel, and some **actions** contradict the gospel.

有福音信仰，也有福音的行為。有些信念與福音相矛盾，也有些行為與福音相矛盾。

Peter's action here in Galatians 2 contradicts the gospel.

彼得在《加拉太書》第 2 章中的行為與福音相矛盾。

This is the most important question we can ask about any habits, actions, or behaviours—do they contradict the gospel?

這是我們可以對任何習慣、行動或行為提出的最重要的問題…是否與福音相矛盾？

Or positively, is it in step with the truth of the gospel? Does our action say **true things about the gospel?**

或者積極地說，是否符合福音的真理？我們的行為是否說明了福音的真實情況？

Does it reflect the gospel? Does it look like the kind of action that would flow from the gospel?

它反映了福音嗎？它看起來像是源自福音的那種行為嗎？

But at the end of Galatians 2:12, we see that Peter was governed by fear and not the gospel. And Paul rebuked him for it. Galatians 2:11-13,

但在《加拉太書》2:12的結尾，我們看到彼得是被懼怕支配，而不是被福音支配。保羅因此責備他。《加拉太書》2:11-13，

When Peter came to Antioch, I opposed him to his face, because he was clearly in the wrong. Before certain men came from James, he used to eat with the Gentiles.

11 後來，磯法到了安提阿，因為他有可責之處，我就當面反對他。12 從雅各布那裏來的人未到以前，他和外邦人一同吃飯，

But when they arrived, he began to draw back and separate himself from the Gentiles because he was afraid of those who belonged to the circumcision group.

及至他們來到，他因怕奉割禮的人就退出，跟外邦人疏遠了。

The other Jews joined him in his hypocrisy, so that by their hypocrisy even Barnabas was led astray.

13 其餘的猶太人都隨著他裝假，甚至連巴拿巴也隨夥裝假。

Peter had been experiencing the freedom of the gospel as a Jew and was crossing the ethnic and religious barriers to eat with Gentiles.

作為猶太人的彼得一直在享福音的自由，並跨越種族宗教的障礙與外邦人一起吃飯。

Then, it says in verse 12, that certain men came from James.

但，在第12節說，從雅各那裡來了一些人。

These were Jerusalem conservatives who believed that Gentiles were off-limits, even if they were Christians, because of their uncircumcision, un-kosher dietary habits, and failure to keep the holy days.

這些是耶路撒冷的保守派，他們相信因為外邦人的沒有受割禮、不潔的飲食習慣以及不遵守聖日，他們是不受接納不可親近的，即使他們是基督徒。

Religious and ethnic issues were inseparable for them. I'm not sure what Peter was afraid of. But what's clear is that fear ruined practical gospel faithfulness.

宗教和民族問題對他們來說是分不開的。我不知道彼得害怕什麼。但顯而易見的是，這懼怕破壞了實際的福音忠信。

He was free. He was eating with brothers across ethnic lines. And fear (at least for a moment) destroyed the diversity and the harmony.

他是自由的。他跨越種族障礙和弟兄一起吃飯。而恐懼（至少在片刻）破壞了建立好的多樣性和和諧。

So I think the least that I can say is: *Don't let fear ruin your joyful freedom in living and working and worship, relaxing, and eating with brothers and sisters different from yourself.*

所以我想，我至少能說的是：不要讓懼怕毀了你與與自己不同的弟兄姐妹一起生活、工作、敬拜、放鬆和吃飯的快樂自由。

Or, to put it positively, fall in love again with the gospel. Rejoice all over again that you are justified by faith alone.

或者積極地說，再次愛上福音。再次為你單單因信稱義而歡欣鼓舞。

Justification by faith alone means that this faith, and nothing else, is the great eternal unifier of all the peoples of the world who trust in Christ.

單憑信稱義，就意味著這個信心，而不是別的，才是那位使世上所有信靠基督的人合一的偉大永恆的人。

We need to keep putting Jesus front and centre in our life together. We need for Jesus to be our greatest treasure.

我們需要繼續把耶穌放在我們生命的首位和中心。我們需要以耶穌成為我們最大的財富。

We need to remember that the divide could not have been larger between sinful human beings and the infinitely holy Son of God.

我們需要記住，有罪的人類與無限聖潔的上帝之子之間的鴻溝不可能更大。

But Jesus did not despise us. He came to us. He loved us. He died in our place to give us life.

但耶穌並沒有輕視我們。他來找我們了。他愛我們。他代替我們死，給我們生命。

And he did all this when we were more alien to him than anyone has ever been alien to us.
而他是在我們對他比任何人都對我們更陌生時做了這一切。

When we **feel** or **think** or **act** with **disdain** or **disrespect** or **avoidance** or **exclusion** or **malice** toward a person simply because he or she is of another race or another ethnic group, we are, in effect, saying that Jesus acted foolishly toward us.

當我們僅僅因為一個人是另一個種族或另一個民族而對他或她感到不屑、不尊重、回避、排斥或惡意時，我們實際上是在說耶穌以愚蠢的方式對待我們。

You don't want to say that.

你不會想這麼說的。

DEVELOPING A GOSPEL-SHAPED HEART 培養以福音塑造的心

This church faces divisions of all kinds - ethnicity, age, gender, social status, financial status, theological awareness, historical connection, political ideology.

這個教會面臨著各種各樣的分裂 … 種族、年齡、性別、社會地位、經濟狀況、神學意識、歷史聯繫、政治意識形態。

We don't have signs of segregating people into different groups. In fact, we've done a number of things to reverse structural segregation.

我們沒有將人們分成不同群體的標誌。事實上，我們已經做了很多事情來扭轉結構性的隔離。

The issue of this series is the prejudices and implicit beliefs that linger in our hearts that lead to anti-gospel actions.

這個系列針對的問題是我們心中揮之不去的偏見和隱含的信念所導致的反福音行動。

Sort of like a Motor Mechanic implicitly assuming that girls can't fix cars as well as boys, and therefore gives less attention and fewer opportunities to female apprentices.

有點像汽車修理工，隱含地假設女孩不能像男孩一樣修理汽車，因此給與更少的關注和機會給女學徒。

My hope in this series is that we would put to death the remaining corruption in our hearts that thinks or feels or acts with ill will toward others because of difference - especially their race and ethnicity.

我在這個系列中的希望是，我們將根除我們心中剩餘的腐敗，那些因為差異 … 尤其是他們的種族和民族 … 而對他人懷有惡意的想法、感覺或行為。

So I want to help us see and remove one of the subtle sinful prejudice in our hearts.

因此，我想嘗試幫助我們看到並消除我們心中一種微妙的罪惡偏見。

I want us to focus on a particular part of the text that was read from John 1.

我希望我們專注於《約翰福音》1章中的特定部分。

In verse 43, Jesus calls Philip to be his disciple. In verse 45, Philip finds Nathanael and says to him,

在第43節，耶穌呼召腓力做他的門徒。在第45節，腓力找到拿但業，對他說：

We have found the one Moses wrote about in the Law, and about whom the prophets also wrote- Jesus of Nazareth, the son of Joseph.

「摩西在律法書上所寫的，和眾先知所記的那一位，我們遇見了，就是約瑟的兒子拿撒勒人耶穌。」

In other words, Philip has believed in Jesus as the Messiah and is eager for Nathanael to know him too.

換句話說，腓力相信耶穌是彌賽亞，並渴望拿但業也認識他。

He identifies this one written about by Moses and the prophets by calling him “Jesus of Nazareth.”

他識別他為摩西和眾先知所記的那一位，「拿撒勒人耶穌」。

He identifies Jesus with a town and a group of people who live in that town.
他以一個城鎮和居住在該城鎮的人與耶穌相提並論。

For whatever reason, Nathanael responds to Philip's announcement in verse 46: ***"Nazareth! Can anything good come from there?"***

不管出於什麼原因，拿但業在第 46 節回應腓力的宣告說：「拿撒勒還能出甚麼好的嗎？」

This question amounts to a foregone conclusion: Nothing good can come out of Nazareth.
他的問題已表示了他的定段：拿撒勒出不了什麼好東西。

What was the nature of Nathanael's mistake? One way to describe it would be to say that it was sinful prejudice against the people of Nazareth.

拿但業犯了什麼的錯誤？其中一種描述的方式是對拿撒勒人的罪惡性偏見。

He had what we call a stereotype of people from Nazareth, and he made his judgment about Jesus based on that negative stereotype.

他對拿撒勒人有我們所說的先入為主的偏見，他也根據這種消極的偏見對耶穌做出了判斷。

But another way to look at it is that Nathanael did what we all do every day.

但另一種看法是，拿但業做了我們每天都在做的事情。

He made a generalisation based on multiple experiences and biblical evidence and then formed a probability conclusion based on that generalisation.

他根據多種經驗和聖經證據進行了一般化的觀察，然後根據該一般化的觀察作出了一般化可能性的結論。

"My experience is that the people of Nazareth are ordinary, and I don't see in the Old Testament that the Messiah can come from Nazareth.

"我的經驗是拿撒勒人很普通，而我在舊約中沒有看到彌賽亞可以來自拿撒勒。

Therefore, from those general observations, I think it highly improbable, if not impossible, that this Jesus is the Messiah."

因此，從這些一般性觀察來看，我認為這位耶穌是彌賽亞是極不可能的，如果不是不可能的話。

Before we go any further, I should say generalising from our experience and drawing probability conclusions is both inevitable and good.

在我們更深入研究之前，我應該說，從我們的經驗中進行一般性觀察並得出可能性結論是不可避免的，也是好的。

The human brain works this way. And in fact, our life depends on it working this way.
人腦就是這樣工作的。事實上，我們的生命取決於它以這種方式工作。

For instance, you observe that mushrooms with certain features are poisonous. So when someone offers you a mushroom with those features, you turn it down.
例如，您觀察到具有某些特徵的蘑菇是有毒的。因此，當有人向您提供具有這些功能的蘑菇時，您會拒絕。

You have never tasted or tested that particular mushroom, but you see it as belonging to the general class that has been known to be poisonous.
你從未嘗過或測試過那個特定的蘑菇，但你認為它屬於已知有毒的一般類別。

So you form a probability conclusion and refuse to eat it. Your life depends on not treating that individual mushroom in isolation from your experience of others like it.
所以你形成一個可能性結論，並拒絕吃它。你的生命取決於不要把那個蘑菇與你對其他蘑菇的經驗分開對待。

Of course, sometimes our judgment seems totally legitimate and proves to be dead wrong. So what about Nathanael?
當然，有時我們的判斷似乎完全合理，卻被證明是完全錯誤的。那麼拿但業呢？

Was his a non-sinful, fully warranted probability judgment that proved wrong, or is Nathanael guilty of sinful prejudice?
拿但業是作出了一個無罪的、完全有根據的可能性而被證明是錯誤的判斷，還是犯了偏見的罪？

I think he is guilty because he doesn't say, "Can the Messiah come from Nazareth?" He says, "Nazareth! Can anything good come from there"
我認為他是有罪的，因為他沒有說，「彌賽亞會來自拿撒勒嗎？」他說：「拿撒勒還能出甚麼好的嗎？」

If his heart were right, gracious, loving, patient, hopeful toward the people of Nazareth, he might have been legitimately sceptical about whether the Messiah would come from Nazareth.
如果他的心對拿撒勒人是正確的、仁慈的、有愛心的、耐心的、充滿希望的，他可能會合理地懷疑彌賽亞是否會來自拿撒勒。

Although, he would probably not have said, "*Nazareth! Can anything good come from there?*"
不過，他可能就不會說：“拿撒勒還能出甚麼好的嗎？”

Nathanael has moved from a legitimate probability conclusion to **sinful prejudice**. His view of these people is so negative that he sweeps all of them into the stereotype, including Jesus.

拿但業從合理的可能性結論轉變為**有罪的偏見**。他對這些人的看法如此消極，以至於他將所有人都納入了他的先入為主，包括耶穌。

Notice too that his reaction to what Philip says is immediate. He does not consider the possibility that Philip might know what he is talking about. His prejudice temporarily blinds him.

還要注意，他對腓力所說的話的反應是立刻的。他不考慮菲力可能知道他在引喻什麼。他暫時被自己的偏見蒙蔽了雙眼。

Philip doesn't argue. He simply says in verse 46, "Come and see." In other words, give this man a chance. Judge him by his glory, not his group.

菲力沒有爭論。他只是在第46節中說：「你來看。」也就是說，給這個人一個機會。以他的榮耀而不是他所屬的群體來評判他。

Here is the point I want to make: There is a fine line between legitimate probability judgments and sinful prejudice. It is a real line. God sees it even when we don't.

這就是我要指明的一點：合理的可能性判斷和有罪的偏見之間只是一線之隔。而且是一條真正的線。即使我們看不到，上帝也會看到。

We do need to be careful **not** to allow genuine and right assessments of people and circumstances to function in our hearts in such a way that it becomes a subtle self-justification for sinful prejudice.

我們確實需要小心，**不要**讓對人和環境的真實和正確的評估在我們心中發揮作用，以至於它成為對有罪的偏見微妙的自我辯護。

My sin was to allow those past experiences to assess every person in that race in such a way that I treated them with suspicion, even contempt.

我的罪過是讓那些過去的經歷去影響對那個種族中的每個人作出的評估，以至於我以懷疑，甚至蔑視的方式對待他們。

I've noticed that I have less patience with some people of some races than I do with others.

我注意到我對某些種族的某些人比對其他人要沒有耐心。

Our hearts are deceitful still. And corruption remains. We must put it to death. May the Lord give us absolute honesty with ourselves and him.

我們的心還是詭詐的。腐敗依然存在。我們必須將其置於死地。願主賜給我們對自己和對祂絕對的誠實。

May he expose every remnant of sinful prejudice. May we never use the legitimacy of generalising to cloak the sin of prejudice.

願他揭露一切罪惡偏見的殘餘。願我們永遠不要用合法性的一般化來掩蓋罪惡偏見。

Let me close with three indications of a good heart as we struggle with the line between inevitable generalisations and sinful prejudice.

當我們在不可避免的一般性結論和有罪的偏見之間掙扎時，讓以三個善意的心的跡像作為結束。

It's a heart that has received Christ, knows forgiveness, and is in-dwelt by the Holy Spirit. 這是一顆已經接受了基督並知道寬恕並被聖靈居住的心。

- 1 This good heart desires to know people and treat people for who they really are as individuals, not simply as a representative of a class or a group.
- 1 這顆善良的心渴望瞭解他人，不僅僅以他們代表了那個階級或群體，而是以他真實身份以他們是誰來對待他們，。

If this were not so, Jesus could never be recognised for who he really is. Do you really desire to know people and treat people as individuals, not merely as samples of their group?

如果不是這樣，耶穌永遠不會被認出他的真實身份。你是否真的渴望去瞭解其他人們並將他們視為一個個體而不僅僅是他們群體的樣本？

- 2 This good heart is willing to take risks to act against negative expectations and belittling stereotypes when dealing with a person.
- 2 這顆善良的心願意在與人打交道時冒險去對抗負面期望和貶低的先入為主的印象。

Paul said, "Love believes all things, hopes all things" (1 Corinthians 13:7). I think he meant that love strives to believe and hope for the best, not the worst. 保羅說，「愛是凡事相信，凡事盼望」《哥林多前書》13:7。我認為他的意思是愛是努力去相信和盼望最好的，而不是最壞的。

- 3 This good heart is ready, like Nathanael, to repent quickly and fully, when we have made a mistake and judged someone wrongly.
- 3 當我們犯了錯誤並錯誤地判斷了某人時，這顆善良的心就像拿但業一樣，準備好去迅速徹底地悔改。

This is what I want **my heart** to be like towards **you**, **yours** towards **me**, and **ours** towards **all people**.

這就是我希望我的心對你、你的對我、我們的對所有人所成為的態度。