

Two Kinds of Peace  
Romans 12  
October 23, 2022  
Bo Stern Brady

兩種平安  
羅馬書十二章  
10/23/2022  
波·斯德恩牧師

Worship 敬拜

我們讚美你

原版: Brandon Lake / Matt Redman 中文翻译: Christ Harvest Church, YK Chua

Verse 1:

让赞美成为使敌人退缩的武器  
让赞美成为胜过那担忧的武器  
Let it rise, let praise arise

万物高声呼求 我赞美祢

Interlude:

Oh we praise You

Verse 2:

黑暗因高唱耶稣圣名都变光明  
全心献上赞美宣告主祢的胜利  
Let it rise, let praise arise

Verse 3:

让信心成为那胜过巨浪的声音  
让信心成为那平息风暴的声音  
Let it rise, let faith arise

Chorus:

祢将使城墙都倒塌  
所有巨人倒下  
恐惧已不在 当我赞美祢  
全能的神 与我同行  
永远高举祢名

Bridge:

这是全新的生命  
这是自由的气息  
这是天堂的声音  
We praise You, we praise You

君王就在這裡 **Worthy Is the King**

詞, 曲: 曾祥怡 Grace Tseng © 讚美之泉版權所有

聖潔耶穌 祢寶座在這裡  
哈利路亞 祢榮耀在這裡  
君王就在這裡 我們歡然獻祭

擁戴祢為王 榮耀都歸於祢  
君王就在這裡 大能彰顯這地  
和散那歸於至高神主耶穌

更多更多來高舉祢的名  
更多更多來呼喊祢的名

更多更多來承認祢是主  
直到那日 我再見祢的面

## **Message 信息**

Romans review. Paul is writing to a church that is divided at the core and surrounded by a culture that is positioned as an enemy of the Church. Divisions abound in the relationships of brothers and sisters inside and hostility abounds towards those outside. He's laid the groundwork for salvation by grace through faith, and then in chapter 12 he's turned his pen toward the practical. He moves to explain to them exactly how this shiny, new belief system should be working as an operating system in their lives. Belief system = instruction manual. Operating system - what actually does or does not do the work. We don't try to create a spreadsheet using the instruction manual, we need the actual operating system for that. So - Romans 12 is Paul speaking into the operating systems of believers, saying: This is how you know your faith is or is not working as Jesus intended it to work. 《罗马书》复习。保罗为之写信的教会是一个内部有分裂，外部充满敌视的教会。内部的分裂主要存在在弟兄姐妹的关系中而外部的大多是敌视。他已经打下基础，就是救恩是因着恩典，通过信心而来，到了第十二章，他转向了如何实际操作。他开始向他们解释这个闪闪发亮的新信仰在他们的实际生活是如何运用出来。信仰系统 = 命令指南。操作系统 - 是如何做或不做。我们不是要照着指南生成一个图表。我们需要的是一个操作系统。于是，《罗马书》第十二章，是保罗给信徒的操作系统，告诉他们，这是你如何知道你凭你的信仰按耶稣的心意，或做或不做。

Two weeks ago, Brad covered verse one: Present your bodies a living sacrifice. Die to yourself. That's good to remember as we launch into this section of Paul's letter. There are no promises for a life of ease or self-obsession, but there are promises for a truly glorious and eternally rewarding life. 两周以前，Brad牧师讲了第一节：把你的身体献上，当作活祭。对自己死。在进入保罗的信的这个段落时，我们最好记住这一点。我们没有获得保证会有一个轻松的生活或者自我尊荣，但是我们有一个保证，会有荣耀的，有永远价值的生命。

**Love must be sincere. Hate what is evil; cling to what is good. Be devoted to one another in love. Honor one another above yourselves. Never be lacking in zeal, but keep your spiritual fervor, serving the Lord. Romans 12:9-11**

爱人不可虚假，恶要厌恶，善要亲近。爱弟兄，要彼此亲热，恭敬人，要彼此推让。殷勤不可懒惰。要心里火热，常常服事主。《罗马书》12:9-11

Love must be sincere. That word sincere means "without simulation". Sim city. Build a

city and pretend you run it. Build a restaurant. Fly a plane. Be a war hero. We've created a million ways to pretend we're something we're not. And the rewards of pretend pursuits are ALSO simulations. They aren't real. So here, Paul says, "None of this pretending for those who claim faith in the one, true Jesus. Your love doesn't have to be perfect, but it's gotta be REAL. Genuine. Sincere. In America, we are prone to hyperbolic love. I Love Smoothies. This burger is LIFE CHANGING. We've gotten so used to spewing baloney, it's hard to recognize the real stuff anymore...but not impossible. Think back to a time when someone truly and sincerely showed love for you. Love like that. 爱人要真诚。真诚的意思是不可虚假。造一座城假装你在统治它 造一个饭店。开飞机。做战斗英雄。我们创造了成千上万的方法假装我们是我们本不是的那种大人物。装假的回报也是虚假的。但是那些不是真的。所以，这里，保罗说，这些都不是真正有信心在耶稣身上。你的爱可以不完全，但是必须真实。真心，诚意。在北美，我们都趋于虚伪的爱。我爱奶昔。这种汉堡简直颠覆生命。我们都习惯了虚假，以至于认出什么是真的都不容易...但是也不是不可能。想想曾经有人真诚地对你显示爱的时候。爱就是像那样。

Paul tells them to keep their core values straight - love the right things, and hate the right things. (Maybe something on core values here). 保罗告诉他们要保持他们的核心价值观 - 爱对的事，恨错的事。（也许这里有对的价值观。）

Never be lacking in zeal. Uh oh. This one got me. Because I've been tired for three years. Tired of fighting, tired of the theological gymnastics that are going on in the capital-C church, just tired. And jaded. And cynical. That doesn't sound very zealous, does it? The cry of my heart over the past few months has changed from "Fix our world and fix Your church!" To "Restore in me a passion for the restoration of all things. Make me zealous again for what only You can do in our world." The thing is: If we lose our zeal for His work and His way, I fear we'll pick it up for the wrong work and the wrong way instead. Paul was a zealous persecutor of Christians until Jesus hit him with a light and turned him toward the good, the true and the beautiful. When we lose our vision for the good, the true and the beautiful we can easily replace it with a zeal for judging and criticizing instead and it makes us bitter and ineffective. 不要失去热心。喔，我对这个非常有感悟。因为我曾有三年的时间感觉倦怠。对征战倦怠。对正在逐渐为金钱所变质的神学倦怠。倦怠了，累了，愤世嫉俗了。这听起来不是很有热心，是吧？在几个月前，在我心底，那个呼求神“改变我们的世界，改变祢的教会”的声音变成了“恢复在我裡面恢复一切的热心”。情况是：“如果我们失去对他的工作和他的方式的热心，我恐怕我们会以错误的工作和错误的方式代替。保罗曾经因为热心迫害基督徒，直到耶稣以大光击打他，使他明白什么是良善，真实和美善。当我们失去对良善，真实和美善的认识，我们很容易把热心变为论断，批评，从而使我们产生苦毒和做无用功。

Keep your spiritual fervor, serving the Lord. Most of the things that drain our fervor are ....people. And that's what this passage is going to help us tackle. How do we stay in love with Jesus and His church and His world when His church and His world are so filled with humans? Difficult, demanding, fallen, mistaken humans? That's what he's about to tell us and hold onto your hats and keep the first verse in mind: Offer your

bodies as a living sacrifice. 保持你灵里的热心，服事神。最容易使我们失去热心的是..人。这章信息的目的就是帮助我们解决问题。我们怎样保持对耶稣的爱，以及他的教会，他的话，他的教会。他的国度不就是充满了人吗？困难，掌控欲，败坏，充满错误的人们？这就是为什么他告诉我们，要我们保持，牢记第一节：将身体献上，当作活祭。

**12 Be joyful in hope, patient in affliction, faithful in prayer. Share with the Lord's people who are in need. Practice hospitality. Bless those who persecute you; bless and do not curse. Rejoice with those who rejoice; mourn with those who mourn. Live in harmony with one another. Do not be proud, but be willing to associate with people of low position. Do not be conceited. Romans 12:12-16**

在指望中要喜乐，在患难中要忍耐。祷告要恒切。圣徒缺乏要帮补，客要一味的款待。逼迫你们的，要给他们祝福。只要祝福，不可咒诅。与喜乐的人要同乐，与哀哭的人要同哭。要彼此同心，不要志气高大，倒要俯就卑微的人。〔人或作事〕不要自以为聪明。《罗马书》**12:12-16**

**Paul** often writes in triplets and especially in Romans and most especially in this passage. Here, here rattles off one sentence with three directives (and each one could be a full sermon): 保罗经常写三段的句子，尤其是在《罗马书》里。这里，就有一个三段的句子(每一段都可以成为一篇讲道)：

- **Be joyful in hope** 在指望中要喜乐
- **Be patient in affliction** 在患难中要忍耐
- **Faithful in prayer** 祷告要恒切

These are all the product of work that is being done exclusively internally. Be joyful. Now, further in this passage, he'll instruct us to weep with those who weep, so Paul is not commanding joy. He is not advocating the suppression of all negative emotions. He is, I believe, offering up joyful hope as a beautiful option that will serve us well when we choose it. Joyful hope can endure alongside deep grief - I know this one. I've experienced this one. Joy and sorrow are not exclusive emotions. Both are true and valid, but Paul is saying: Always be intentional to catch the whiff of joy in the air. Be patient in affliction and faithful in prayer. These three things are the internal set up for the external actions he'll talk about next. They are the fuel that moves us toward doing these very hard things and this is where we're gonna camp for the rest of our time together, and I think this is really important ground: 这些完全都是从内心里行出来的。要喜乐。在这章后面，他还教导我们要与哭泣的人一同哭泣，所以在这里，保罗不是在命令我们要喜乐。他不是鼓吹要压抑所有的负面情绪。他是，我相信，提供给我们一种可以喜乐的选择，如果我们愿意的话。在指望中喜乐可以帮助我们忍受深切的悲哀 - 我知道这一点。我曾经经历过。喜乐和悲哀不是互相排斥的情绪。这两者都同样真实和情有可原。但是保罗说的是：要尽量有意地去抓住空气中的一丝喜乐。在患难中要忍耐，祷告要恒切。这三件事是由内心发出的，表现在外面就是他下面要讲的。它们是我们可以行出一些困难的事的动力，也是为我们后面要讲的内容打下重要基础。

**17 Do not repay anyone evil for evil. Be careful to do what is right in the eyes of everyone. If it is possible, as far as it depends on you, live at peace with everyone. 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. On the contrary:**

**"If your enemy is hungry, feed him;**

**if he is thirsty, give him something to drink.**

**In doing this, you will heap burning coals on his head." Do not be overcome by evil, but overcome evil with good.**

羅馬書十二章

**17** 不要以惡報惡、眾人以為美的事、要留心去作。**18** 若是能行、總要盡力與眾人和睦。**19** 親愛的弟兄，不要自己伸冤，寧可讓步，聽憑主怒。〔或作讓人發怒〕因為經上記著，“主說、伸冤在我；我必報應。” **20** 所以

『你的仇敵若餓了，就給他喫。

若渴了，就給他喝，

因為你這樣行，就是把炭火堆在他的頭上。』

**21** 你不可為惡所勝，反要以善勝惡。

Let's focus on the center of that passage: 讓我們著重於這一段的中心。

**If it is possible, as far as it depends on you, live at peace with everyone. Romans 12:18** 若是能行、總要盡力與眾人和睦。**12:18**

The word “peace” in this passage is a Greek word that is only used this one time in the whole New Testament. It means: 這節中“和睦”一詞的希臘原文在整本新約中只用到這一次。

***eireneuontes = to keep the peace, to live peacefully*** ‘*eireneuontes*’ 希臘文是保持和平，和平相處的意思。

Most of the time, when peace is mentioned in the New Testament, it's this word that's used: 大多時候，新約中提到和平時，希臘原文是這個詞：

***eirenen = prosperity, peace, quietness, rest, health and welfare, to join. When all essential parts are joined together. Eirenen = 繁榮，平安，安寧，安歇，康健和福利，都交融一起。是指所有必要基本的美意連在一起。***

We find this word for peace in verses like this: 我們會在這樣的經節中讀到這個詞：

**He said to her, "Daughter, your faith has healed you. Go in peace and be freed from your suffering."** 馬可福音**5:34** 耶穌對他說，“女兒，你的信救了你，平平安安的回去罷，你的災病痊愈了。”

This word for peace, in fact, is used nearly every time Jesus heals someone. He's

brought the broken pieces of their life together. This kind of peace brings resolution and resolve. It brings restoration and redemption. It's a bigger more holistic kind of peace. We can call this peace, *shalom*, because that's exactly the meaning. Let's look at our Romans text again: 平安一詞, 事實上, 幾乎每一次耶穌醫治某人是都使用這個詞。祂把每個病人生命中破碎的部分重新拼接起來。這種平安帶來決意和解救。還帶來恢復和救贖。它比完整的平安更廣更深。我們可以稱它是平安, 和諧, 因為這就是本意。讓我們在看羅馬書的經節。

**If it is possible, as far as it depends on you, live at peace with everyone. Romans 12:18** 羅馬書12:18 若是能行、總要盡力與眾人和睦。

This sort of a stripped down, economy version of the word. And you can even hear it in Paul's surrounding language. As much as you can, in whatever measure you can control: keep the peace with other people. 這是一種簡化, 精煉的表達。你甚至可以從保羅的其他用詞中聽出來。若是能行 - 盡你可能, 各種你能把握的限度, 與人和睦相處。

We are dealing with two kinds of peace and many kinds of enemies. With some enemies, the only option is going to be the economy version of the word. Just lay down your weapons and move on. Agree to disagree. Agree to ignore. Living in agreement is hard and Paul is not suggesting it's a requirement for us with everyone. Amos 3 says "Can two people walk together unless they are in agreement?" Nope. Imagine being tied together in a three-legged race and the prize is five million dollars, with someone who has a totally different finish line in mind. It would so quickly turn into a fight and then a war. People would get hurt. It would look absurd. So, if the words of Paul are guiding our three-legged race, we have to answer the question: 我們在把握兩種平安和多種仇敵。對某些仇敵, 唯一能說的就只有精簡的用詞。就放下你的武器往前行。承認不一致的。同意去忽視。都能一致地生活是困難的, 而保羅沒有建議我們必須咬合每一個人達成一致。阿摩司第三章說, 3:3 "二人若不同心、豈能同行呢。" 不行。試想在一個兩人三腳的競賽中勝者的獎金是五百萬, 而你和一個心裡和你所想的完全不配和的人一起。你們很寬就會爭吵甚至會打起來。會有人受傷。旁人看起來會很荒謬。所以, 如果保羅的話語是來指導我們的兩人三腿的比賽, 我們就要回答一個問題:

-Is peace possible? Can I go where the other person is going and still live the way I believe God has called me to live? Am I being hurt in this relationship? 和平可能嗎? 我能去另一個人去的方向而還能活在我認為神呼召我行的道路上嗎? 我會在這樣的關係中受傷害嗎?

-What would it take? Do I need to change my mind on something? Take a risk on someone else's idea? Lay down my right to be right? OR...would doing those things compromise who I am? 會是什麼樣子的? 我要在某些事上改變嗎? 嘗試著聽從別人的想法? 放下"我是對的"的權利? 還是...這麼做會使我的人格妥協嗎?

Sometimes it's possible to work toward and even fight for shalom in relationships and sometimes it's good and right to lay down your weapons, untie whatever ropes exist and walk away. 有時候努力甚至竭力來達到各個關係中的和諧是可能的, 而有時候揭開困囊的繩子走開, 放下你的武器是好的和對的。

But whether you stay and fight or go in peace, Paul says our response to our adversaries should always be this: 但不論你是留下竭力和平還是在平安中離開, 保羅說我們對敵人的回應總應該是這樣的:

**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. On the contrary:**

**"If your enemy is hungry, feed him;**

**if he is thirsty, give him something to drink.**

**In doing this, you will heap burning coals on his head." Romans 12:19-20**

羅馬書12:19 親愛的弟兄，不要自己伸冤，寧可讓步，聽憑主怒。〔或作讓人發怒〕因為經上記著，“主說、伸冤在我；我必報應。” 20 所以

『你的仇敵若餓了，就給他喫。

若渴了，就給他喝，

因為你這樣行，就是把炭火堆在他的頭上。』

The word 'enemy' means adversary and while there are two kinds of peace, there are many kinds of adversaries. There are those who are fundamentally opposed to our success or wellbeing. These are abject enemies. With these enemies, you cannot be in alignment, you cannot move the same direction. You are fundamentally opposed. Shalom is not possible with them - though shalom is possible in spite of them. With these adversaries, as much as it depends on you, lay down your weapons and move on with your life. Don't seek revenge, leave room for God to work. He's on it. He's got this. And He loves them as much as he loves you, so He's better at keeping the end in mind when he works. Don't seek revenge, and then it goes further to say in FACT, you should give him food if he's hungry and water if he's thirsty. In other words, don't withhold compassion when it's in your power to give it. Don't dehumanize. Don't place your enemy outside the love of God. '仇敵'意味著對手，而雖然有兩種和平，但卻有多種仇敵。有在根本上反對我們的成功和良好狀態的。這些是卑劣的敵人。和這些人，你不可能達到一致，你不可能和他們走在一個方向上。你從根本上被否定。和諧是不可能和他們達成的 - 即使除他們之外和諧是可能的。和這些敵人，當然完全看你的決定，我建議放下你的武器繼續你的人生。不要尋仇，留下空間聽憑神做工。祂必伸冤。祂都知道。他也愛那些人如同愛你一樣，所以祂才是在運作的時候心裡有結果的那位。不要申冤，然後更進一步說事實上，你應該在那人餓的時候給他吃的，渴的時候給他喝的。也就是說，當你能決定給予的機會時不要保留同情心。不要不人道。不要把你的仇敵捨棄在神的大愛之外。

Then there are adversaries that are not necessarily against us. They might not hate us, they might love us, in fact, they might be married to us! In any given conversation two good people can find themselves on opposite sides of an issue. In a hot second, two friends can go from harmony to heated to hatred. How do we respond when we find ourselves separated ideologically from someone we would rather be in agreement with? I think this passage still works as the right kind of guardrails to keep us inside the way of Jesus. Don't seek revenge - leave room for God to work. Don't withhold the goodness that is in your power to give. 然後還有一種仇敵不一定反對我們。他們不恨我

們，反而可能愛我們，其實，他們也許是我們的配偶！在任一個交流中可能兩個善良的人會發現他們在某一問題上是對立的。在大吵的那一刻，兩個朋友可以從和諧吵到互相仇恨。當我們發現我們其實和我們很願意有共識的人在理念上對立起來，我們怎麼辦？我認為這一段在這種情況下還是正確的標尺帶領我們保持在耶穌的道上。不要申冤 - 留下空間給神運作。不要在你能決定給予的時候拒絕施恩。

On the scale of enemies from mortal enemy to Aunt Brenda's opposing political viewpoints at Thanksgiving dinner, we are called to make as much peace as possible. 從致命的敵人到感恩節晚餐上布倫達姨媽表達反對的政治觀點，我們被要求盡可能地追求和睦。

I don't have this all figured out, and Paul's instructions are a compass, not a map. He doesn't include much in the way of detail - I suspect because his intention is not to eliminate our need for the Holy Spirit. He gives us guard rails so we know if we're veering horribly off course, but our goal is to be right in the center of the lane of God's love and to do that, we'll have to be willing to do at least a couple of things: 我沒有把這一切弄清楚，保羅的指示是一個指南針，而不是一張地圖。他沒有詳細說明——我懷疑是因為他的意圖不是消除我們對聖靈的需要。他給了我們護欄，所以我們知道我們是否嚴重偏離了路線，但我們的目標是在神的愛的車道的中心，要做到這一點，我們必須願意至少做幾件事：

1. Ask the hard questions of your own heart. Is shalom possible? Is there an area where pride or sin is getting in the way of the harmony God has called us to? 1. 問你自己內心這些難題。和睦可能嗎？有沒有一個地方是驕傲或罪阻礙了神呼召我們進入的和諧？
2. Ask the Holy Spirit: Are there any areas where I am consciously or unconsciously seeking revenge? Am I withholding good that I have the power to give? What would happen if I gave it? 2. 問聖靈：我有沒有自覺或不自覺地尋求報復的地方？我是否保留了我有能力行的善？如果我去行善會發生什麼？
3. Ask the Holy Spirit: Is this relationship toxic, abusive, dangerous or damaging? You're empowered by Paul to also seek your OWN peace. In fact, you must. Sometimes you have to untie that rope and walk away. 3. 問聖靈：這種關係是有毒的、虐待的、危險的還是有毒的？保羅授權你也尋求自己的平安。事實上，你必須。有時你必須解開那根繩子然後走開。
4. Bless. How do you bless someone? That word 'bless' means to confer or transfer a blessing. You bless someone every time you sincerely ask for the mercy you have received from Jesus to be the same mercy they receive from Jesus. 4. 祝福。你如何祝福別人？“祝福”這個詞的意思是授予或轉移祝福。每次你真誠地祈求別人從耶穌那裡得到的憐憫和你一樣時，你就是在祝福某人。

You also bless them every time you refuse to curse them to someone else. 每次你拒絕向別人詛咒他們時，你也在祝福他們。

An interesting note in Paul's instruction is that he misquotes Proverbs. And we don't have to dig very deeply into Paul's credentials to know that he would KNOW this proverb in its entirety. The verse he is quoting actually reads like this: 保羅教導中的一個有趣之處是他錯誤地引用了箴言。我們不必深入挖掘保羅

的資歷，就可以知道他會完全了解這句諺語。他引用的詩句實際上是這樣的

**If your enemy is hungry, give him food to eat;**

**if he is thirsty, give him water to drink.**

**In doing this, you will heap burning coals on his head, and the Lord will reward you. Proverbs 25:21-22**

箴言 25:21-22

21 你的仇敵若餓了，就給他飯吃；若渴了，就給他水喝；

22 因為，你這樣行就是把炭火堆在他的頭上；耶和華也必賞賜你。

What Paul says is this:

**“If your enemy is hungry, feed him;**

**if he is thirsty, give him something to drink.**

**In doing this, you will heap burning coals on his head.” Do not be overcome by evil, but overcome evil with good. 『你的仇敵若餓了，就給他喫。**

若渴了，就給他喝，因為你這樣行，就是把炭火堆在他的頭上。』你不可為惡所勝，反要以善勝惡。

I think it might have something to do with Paul’s awareness of our human condition. This response to our enemies is not so that we get something good from God. It’s so that we become something good. It’s so that the character and likeness of Jesus begins to come alive in us. Fully, freely, beautifully alive. 我認為這可能與保羅對我們人類狀況的認識有關。對我們的敵人的這種反應並不是為了讓我們從神那裡得到好的東西。是為了讓我們成為好的東西。是為了耶穌的品格和形象開始在我們身上活躍起來。完全地、自由地、美麗地活著。

Because Romans is all about spiritual formation. It’s all about the orienting of all that we are around all that He is. And while I have a lovely group of devoted friends who are with me and for me and make my life richer by being in it, I have learned more about the love of Jesus by having a handful of determined enemies. 因為羅馬書完全是關於靈性的塑造。這一切都是使我們的全部以神一切的所是為方向。雖然我有一群可愛的忠誠朋友，他們和我在一起，為我幫助，讓我的生活更豐富，但因為我因為擁有一些堅定的敵人，更多地了解耶穌的愛。

Response: Pray for an enemy. 回應：為敵人祈禱。

**1. Who is my enemy and why? 誰是我的敵人，為什麼？**

- 2. What is my goal - peace or shalom? 什麼是我的目標——平安還是沙龍？**
- 3. Are there any ways I'm getting in the way of God working in his or her life? 有沒有什麼方面是我干擾到神在他/她生命中工作的？**
- 4. Are there any ways I am cursing instead of blessing? 我有沒有咒詛而不是祝福的？**
- 5. Are there any ways I am withholding compassion or good that is in my power to give? 我有沒有保留我有能力去行的愛和善？**