**060罗12章3-6 心意更新（如何看待自己与教会）**

* **V3 我凭着所赐给我的恩典，对你们各人说...**
* 这恩典指的是保罗使徒的职份。（罗15:15-16、林前15:9-10、加2:9）**[[1]](#footnote-1)**

**I 更新我们对自己的看法 renew the thinking about ourselves**

* **V3 ...对你们各人说，不可自视太高，高于所当看的【看自己过於所当看的】…**
* 世界教导我们要相信自己，相信自己能够胜过他人，唯有自信才能成功。此外，世界强调self-esteem（自尊、自我价值感），认为拥有高自我形象至关重要。然而，主的话却要更新我们的心思意念，提醒我们不可自视太高，乃要以谦卑的心，按照神所赐的信心度量来看待自己（罗12:3）。
* 我们的旧人 old self 存在骄傲的问题（弗4:22）。我们很少听见不信主的人承认自己骄傲，至少他们不会承认自己因骄傲而抵挡神。

骄傲使我们忘了一切为主所作的、所付出的、所得的，都是主的恩典

* e.g.有时我们内心会觉得，自己比别人强 （可7:22）
* e.g. 孩子长大后经常藐视父母。 (箴1:8、23:22)
* e.g. 稍微有些恩赐与才华的人，都往往会觉得自己怀才不遇
* 骄傲可能有几种方式表现出来：
* e.g. 他经常告说他有多厉害、他为主付出多少、有多少人听他讲道、他多么爱主
* e.g. 如果你们是同级别辈份，你讲一些话之后，他总是要为你补充。

e.g.有些人表面上表现出谦卑，甚至在大人物面前**刻意贬低自己**，比如说：“我很无用，什么都不是，只配为你提行李。”然而，当我们听到这样的话时，我们可能会本能地安慰对方，告诉他：“你不是这样的！你其实很好！你其实很厉害！”但实际上，这种言语上的自我贬低可能是内心深处的一种骄傲的表现，期待他人否定他的低评价，反而肯定他的价值。

曾经，有一位领袖在钟马田（Martyn Lloyd-Jones）面前刻意用言语自损，却被钟马田一眼看穿，并严厉责备。真正能够帮助这样的人，也许不是立即安慰他，而是直言不讳地告诉他：“你分析自己分析得很对！你确实是这样！”这种回应不仅揭示了他内心真实的动机，也能帮助他面对自己，真正学习谦卑，而不是以谦卑为掩饰的骄傲。

e.g.有些信徒因着自己**具备恩赐，便容易高看自己**，甚至在无形中产生骄傲的心态。例如，读了神学之后，开始觉得许多传道人的讲道不够好，甚至内心认为自己比牧者、长老或执事更有见解、更有能力。这种态度不仅反映出对属灵领袖的轻视，也可能导致不愿顺服属灵权柄的危险倾向。真正的属灵成长不在于知识的累积，而在于谦卑顺服、学习基督的样式，明白一切恩赐都是神所赐，唯有靠祂才能成就祂的工。

而在于谦卑顺服、学习基督的样式，明白一切恩赐都是神所赐，唯有靠祂才能成就祂的工。圣经教导我们要以谦卑的心态对待他人，“**只要谦卑，看别人比自己强**”（腓2:3）。这并不是叫我们自卑，而是提醒我们要多**看见别人的长处**，因为每个人身上都有比我们强的地方。如果我们总是习惯性地挑剔别人的短处，久而久之，我们就会陷入自我膨胀，误以为自己比别人更优秀。

有人或许会问：“如果不可以高看自己，那么是否可以低看自己呢？”其实，**低看自己也是不对的**，因为这意味着轻视主所赐的恩赐，忘记了这些恩赐是为了造就弟兄姐妹，而不是让我们隐藏或否定它们。例如，若你明明懂得如何做，却一直说自己不行，这就像那位不忠心的管家，将主人的银子埋藏在地里，而不加以使用（太25:25）。

有时候，**刻意表现出低看自己，可能并非真正的谦卑**，而是一种假谦卑。例如，当别人称赞你的孩子很优秀时，你表面上刻意贬低孩子，显得谦逊，但内心却暗自得意。这种“谦卑”实则隐藏着骄傲。因此，真正的谦卑不是高看自己，也不是低看自己，而是按着神所赐的信心度量，看自己合乎中道（罗12:3），忠心地使用神所赐的恩赐，为主所用。

* **V3.. 反而应该照着上帝分给各人信心的大小，看得适中。【照著神所分给各人信心的大小,看得合乎中道】**[[2]](#footnote-2)
* 什么叫信心的大小，看得适中【**合乎中道**】？ 不同牧者有不同解释。
* **信心大小**: μέτρον metron 多数英译本[[3]](#footnote-3)翻译成 measure of faith 信心的**分量而评估**（吕译本）
* **首先：**按 V4-8 来解释，使徒要我们按主赐我们不同的恩赐来看待自己
* 为什么要用“信心”而不直接讲“恩赐”？因恩赐是与信心有关联的，恩赐是借着信心发挥出来
* **意思：**主给你什么恩赐，你就如何衡量自己。不可超出神给你的恩赐能力看待自己。
* e.g. 主赐保罗使徒的恩赐（弗4:8-11），其它人不能以为他们与使徒同权柄
* e.g. 不可因有教导的恩赐，就以为自己什么都能，或轻视其它人.因每人有不同的恩赐、不同功能、每一个恩赐都重要 e.g. 嘴巴不能告诉眼睛与耳朵我不需要你
* 心意更新的人，会按神所赐予的信心（恩赐）合乎中道的看待自己与弟兄姐妹（教会）。
* 教会的成长与健康是，需要弟兄姐妹发挥主所给他们的不同恩赐。
* **V6...说预言...7 服事人...教导...8 劝慰；把财物分给人【施舍】...领导【治理】...行善【怜悯人】...**

**II 心意更新如何看待教会中的弟兄姐妹** Renew thinking about our fellow brothers and sisters

* 未被主的话更新前，可能觉得去教会可有可无、或教会不重要！
* **V4 就像一个身体有许多肢体,各肢体都有不同的功用；5 照样,我们大家在基督里成为一个身体…**
* 我们是主的身体，基督是头 （弗5:23、西1:18）
* 我们是一体 one body，我们都是身体的不同肢体 different members
* 当任何肢体只顾自己时，身体就会损伤
* e.g. 口不能因爱吃东西就一直不断的吃，而使身体过度肥胖受损
* e.g. 当一只眼睛独大，说不需要另一只眼睛。变成独眼怪！
* V4…**各肢体都有不同的功用…**
* 教会需要 彼此配搭扶持 Diversity in Unity (working together)
* e.g. 手 、脚、口、眼睛 、耳朵
* 不同功用，彼此服事。
* e.g. 尊贵的手，需要每天洗脚 （林前12:23）
* e.g. 头发好像不重要，但一直掉头发你就会紧张！
* **V5 照样，我们大家在基督里成为一个身体，也是互相作肢体[[4]](#footnote-4) …NIV each member belongs to all the others.**
* **互相作肢体：**肢体不单属于身体。肢体也属于其他肢体 **(mutuality)**
* e.g. 你我不单属于教会、我属你，你也属我。每一个肢体都需要彼此对方。
* **教会需要合一 unity**
* e.g. 任何人说我不需要对方，对方也不需要我，是违背主的心意 (林前12:22)
* 没有一个是多余的！也没有少一个是无所谓的！
* 当一个小指头受伤时，整只手疼痛，整个身体一同辛苦 （林前 12:26 ）
* e.g. 手掉了东西砸到脚受伤。如果手与脚对立起来，受损的是身体。
* 肢体受损、身体遭殃。
* **V6 照着所赐给我们的恩典，我们各有不同的恩赐：...**
* 🗶V6-8 预言、服事、教导、劝慰、财物分给人【施舍】、领导【治理】、行善【怜悯人】
1. But he is thinking specifically of the grace bestowed upon him in his apostolic commission (cf. 1:5; 15:15, 16; 1 Cor. 3:10; 15:9, 10; Gal. 2:9; Eph. 3:7, 8; 1 Tim. 1:12). Murray, J. [↑](#footnote-ref-1)
2. The term “faith” is not to be understood here in the sense of that which is believed, the truth of the gospel (cf. Gal. 1:23; 1 Tim. 5:8; Jude 3). This could not be spoken of as distributed to each believer by measure, and “faith” must be understood as the faith exercised by the believer. Also, “measure of faith” is not to be understood as if faith were a quantity that could be divided into parts and thus measured out in portions. “Measure of faith” must reflect on the different respects in which faith is to be exercised in view of the diversity of functions existing in the church of Christ. The meaning is to be derived from the various expressions which follow—“but all the members do not have the same function” (vs. 4); “having gifts differing according to the grace that was given to us” (vs. 6), differing functions and gifts which are enumerated in verses 6–8. Each gift requires the grace necessary for its exercise and is itself the certification of this grace, for they are gifts given according to grace (cf. vs. 6). There are, therefore, distinct endowments variously distributed among the members of the Christian community and this is spoken of as dealing to each a measure of faith. Each receives what the apostle calls his own “measure”. The only question then is: why is this distinguishing endowment, which implies the call to its exercise, spoken of as the “measure of faith”?It should not be supposed that the strength of the faith that is unto salvation is here in view as if the possession and exercise of certain gifts imply a greater degree of saving faith or a richer exercise of those graces which are the evidence of that faith and which are called the fruit of the Spirit (Gal. 5:22–24). All believers without distinction are called upon to exemplify this faith and the fruit thereof. But that which is here implied in the measure of faith involves, as the succeeding context shows, limitation to the sphere of activity to which each particular gift assigns its possessor. It is called the measure of faith in the restricted sense of the faith that is suited to the exercise of this gift and this nomenclature is used to emphasize the cardinal place which faith occupies not only in our becoming members of this community but also in the specific functions performed as members of it. No gift is exercised apart from faith directed to God and more specifically faith directed to Christ in accordance with the apostle’s word elsewhere, “I can do all things in him that strengtheneth me” (Phil. 4:13).Commentators have properly called attention to the difference in respect of measure between Christ and the members of his body. He is “full of grace and truth” (John 1:14), it pleased the Father that “all the fulness should dwell in him” (Col. 1:19), “in him are hid all the treasures of wisdom and knowledge”. There is no measure to his endowments. In the church there is distribution of gift and each member possesses his own measure for which there is the corresponding faith by which and within the limits of which the gift is to be exercised.5 Murray, J.

Without faith none of the gifts can be exercised, and faith is the standard whereby they are to be estimated. If we take this with full seriousness, seeing God as the sole author of the gifts and ourselves as totally dependent on him for them all, it is unlikely that we will be arrogant. Humility proceeds from genuine faith. There is another thought here. When we see that God is the giver of all the gifts and that faith is the measure, we will not deny our own gifts either. Being sober-minded means recognizing what God has given us and being zealous in its use as well as humble.Morris, L.. [↑](#footnote-ref-2)
3. e.g.ASV、KJV、ESV、RSV、ISV、NKJV、LEB [↑](#footnote-ref-3)
4. Believers are not only members of the one body but also of one another. This is an unusual way of expressing the corporate relationship (cf. Eph. 4:25).Murray, J. [↑](#footnote-ref-4)