**069 罗马书 12章10b 爱中彼此的推让**

* “**V10 ...用恭敬的心互相τιμή 礼让【彼此推让】[[1]](#footnote-1)。**
* 爱的其中一个方式是，互相推让
* **问：**什么叫互相推让？
* 礼让【推让】 = 彼此尊敬、礼貌[[2]](#footnote-2)。
* 爱是先考量别人的益处，为了弟兄的益处我们推让。
* **不是单单礼让【推让】，而是去尊荣对方。**
* Τιμή [[3]](#footnote-3) timē 推尊[[4]](#footnote-4) (吕译本)；Honour (KJV、ESV、NIV) [[5]](#footnote-5)
* Τιμή “尊荣”的意思
* **原文中有**“要以对方为先[[6]](#footnote-6)” 的意思。
* **爱的表现:**
* （1）互相礼让【推让】considerations for others
* （2）互相尊荣 Honour others
* （3）为对方着想 concern for others
* 人因有罪是自私的。 极少先想到别人
* **哥林多教会**的弟兄姐妹有恩赐，他们缺乏爱,只顾自己的荣耀。
* 保罗同样在哥林多前书，讲完恩赐后吩咐要彼此尊荣(林前12:23-26)，彼此相爱（林前13）
* **保罗提出尊荣的一个方式：**
* 体面的肢体要把不体面的肢体, 装饰得体面τιμή
* **林前12:20** 但现在肢体虽然很多，身体却只是一个。21 眼睛不能对手说：“我不需要你。”头也不能对脚说：“我不需要你们。”22 相反地，身体上那些似乎比较软弱的肢体，更是不可缺少的。23 **我们认为身体上不大体面的部分，就更加要把它装饰得体面**τιμή**；不大美观的部分，就更加要使它美观**。24 我们身体上美观的部分，就不需要这样了。但上帝却这样把身体组成了：格外地把体面加给比较有缺欠的肢体，25 **好使肢体能够互相照顾，免得身体上有了分裂**。26 如果一个肢体受苦，所有的肢体就一同受苦；如果一个肢体得荣耀，所有的肢体就一同快乐。27 你们就是基督的身体，并且每一个人都是作肢体的。
* **尊荣**τιμή **对方：**不是虚伪的去夸奖对方、尊荣、赞美对方。因爱人不可虚伪 V9。
* **谦卑的人，才能去欣赏、尊荣别人**
* **腓2:3** ...，只要谦卑，看别人比自己强；
1. “In honor preferring one another.” The practical import of this is obvious. But there is a question whether the intent is the same as elsewhere when Paul says, “each counting other better than himself” (Phil. 2:3) or whether the idea is that we are to lead in bestowing honour. That is, the thought can well be that instead of looking and waiting for praise from others we should be foremost in according them honour. We cannot be certain which thought is here present. In either case the exhortation is directed against the conceit by which we assert ourselves above others. The humility commended is not incompatible with the sober judgment commended in verse 3. We are to recognize the gifts God has bestowed upon us and exercise these in the awareness that others do not possess these same gifts and therefore are not qualified to assume the functions or prerogatives which the gifts involve. Humility does not overlook the differentiation that exists in the fellowship of faith nor can it be pleaded as an excuse for indolence. Paul considered himself “less than the least of all saints” (Eph. 3:8) but he did not allow this estimate of himself to keep him from asserting his high prerogatives as an apostle and minister of Christ. Among believers he is the noblest example of what he here commends and of the sobriety of judgment to be exercised “according as God hath dealt to each a measure of faith” (vs. 3).Murray, J

NIV translates a very difficult expression Honor one another above yourselves. The trouble here is that the verb is used in a way that is difficult to find elsewhere, which makes us uncertain of the precise meaning.66 The alternatives appear to be “be eager to show respect for one another” (GNB) and “let each man consider the other worthy of more honor than himself” (TH). Following on the references to love within the Christian family there can be no doubt that Paul is telling the Romans not to push for first place for themselves; they are to seek honor for one another rather than for themselves. At the same time we must bear in mind that he has just condemned the love that is hypocritical (v. 9), so we must beware of interpretations which imply that the gifted believer affirms that the less gifted are superior to himself. Paul is not advocating hypocrisy but humility, and that love which eagerly seeks out and rejoices in and honors the good qualities in other believers Morris, L. . [↑](#footnote-ref-1)
2. be eager to show respect for one another” (GNB) and “let each man consider the other worthy of more honor than himself” (TH). [↑](#footnote-ref-2)
3. 出20:12 孝敬 honor LXX 使用 τίμα (verb) [↑](#footnote-ref-3)
4. What does this mean and how is this possible? Of the many interpretations offered note the following three: a. The other person is the one in whom Christ is mysteriously present for me. Therefore I should honor him above myself.344

Evaluation. Must I assume, then, that Christ is not present in every believer, including even myself? b. Do not wait for others to praise you but be the first to bestow praise whenever this can be done in harmony with the truth.

Evaluation. Though this is excellent advice, is it really what the passage means? Probably not. It seems to require that I regard my fellow-believer to be worthy of greater honor than I am, and that I, therefore, esteem him higher than myself. c. The exhortation does not demand of me that I deem every fellow-member to be in every respect wiser and abler than I am myself. But it asks that in humble-mindedness I count my fellow-member to be better than I am myself. See Phil. 2:3.Hendriksen, W., & Kistemaker, S. J. [↑](#footnote-ref-4)
5. (KJV)in honour preferring one another;(ESV) Outdo one another in showing honor; (NIV) Honor one another above yourselves. [↑](#footnote-ref-5)
6. preferring one another(KJV, ASV), Outdo one another(ESV,RSV),above yourselves(NIV) (Rom. 12:10 CCV)

Paul exhorts believers to put other believers first as an expression of genuine love. Moo, D. J. [↑](#footnote-ref-6)