**078 罗马书 13章8至10**

* **罗13章8至10**
* **罗 13:8 不要欠**[[1]](#footnote-1)**人的债；…**
* **上文：**不欠政府“税” （V7）、不欠众人的债(8)、 唯有在爱人“要像亏欠人一样”。
* **不要欠人的债”**不是说不可以借钱，意思是要归还人所欠的债[[2]](#footnote-2)
* **Pic** a.p.**提醒：**不要随意借银行信用卡贷款、大耳聋
* a.p. 有智慧的人，会像约瑟为未来积蓄。（创 41:35-36）
* **V8** ...**但[[3]](#footnote-3)在彼此相爱的事上，要觉得是欠了人的债【要常以为亏欠】**。
* **“欠”比喻:** 爱人是我们的责任[[4]](#footnote-4)
* **保罗是属灵人：**他想到要如何去爱对方。他欠人福音的债（罗1:14）也欠人爱心的债
* **态度上：【**要常以为亏欠】
* 我们爱，因为上帝先爱我们。约壹 4:19 ，我们亏欠上帝。
* 主三次问彼得“你爱我吗？”主吩咐他要牧养祂的羊“教会里的弟兄姐妹”（约21:15-17）
* **V8 ...爱别人的，就成全了律法。9 那“不可奸淫，不可杀人，不可偷盗，不可贪心【贪婪】”等等的诫命，都包括在“爱人如己[[5]](#footnote-5)”这一句话里面了。10 爱是不加害于人的，所以爱是成全【完全】律法的。**
* 保罗列出十诫。（首四诫是爱神，后六诫是关乎 “爱人如己”）
* **🗶 利 19:18** 不可报仇，也不可埋怨你本国的子民，**却要爱人如己**。我是耶和华。
* **V8 ...爱别人的，就成全了律法。**
* 成全【完全】fulfilled 旧约的律法 =“爱人如己” （**利19:18**）
* **加 5:14** 因为**全律法都包在「爱人如己」**这一句话之内了。
* 注意：虽不在律法之下，不代表我们可以不守律法，
* 律法的**目的**，教导我们如何爱人。
* 律法背后的**原则精神**是「爱人如己」
* **律法的本质与精神就是爱** ， 爱就不会违法伤害人，爱会遵守神的诫命帮助人。
* 爱不是一种抽象的喜欢 e.g.世俗的爱，可能违背神鼓励人以“爱”的名义去与别人的妻子恋爱
* **爱有规范：**“不可奸淫，不可杀人，不可偷盗，不可贪心【贪婪】”V9
* **林前13:4 爱是恒久忍耐，又有恩慈。爱是不嫉妒，不自夸，不张狂；5 不作失礼的事，不求自己的益处，不轻易动怒，不计较人的过犯；6 不喜欢不义，只喜欢真理。7 爱是凡事包容，凡事相信，凡事盼望，凡事忍耐。8 爱是永存不息的。…**
* **V9 衡量的标准：“爱人如己”[[6]](#footnote-6)**
* **世俗心理学的错误概念：**要学会爱人首先爱自己。
* “爱人如己”**不是指你要先爱自己**[[7]](#footnote-7)**。**
* 人大多时候都是自私的，圣经教导我们要舍己（太16:24、可8:34、路9:23）
* e.g.我**要人怎样**对我，我就怎样对别人
* e.g.你**不要人怎样**对你，你就不要那样对人
* e.g.我要人饶恕包容我，但我不一定就饶恕包容人
* 新约里的教会，也很常没有活出主的命令！
* e.g. 哥林多教会，结党纷争没有爱人如己 （林前1:11、3:3、6:6-7、11:18）
* e.g. 使徒约翰讲爱时，教会面对异端，教会里面也没有爱人如己
* **约壹 4:20** 人若说“我爱上帝”，却恨他的弟兄，就是说谎的。不爱看得见的弟兄，就不能爱看不见的上帝。
* **爱是不计较人的过犯 （林前13:5）**
* **太 18:32** 于是主人叫他来，对他说：‘你这个恶仆，你求我，我就免了你欠我的一切。33 难道你不应该怜悯你的同伴，好像我怜悯你一样吗？’34 于是主人大怒，把他送去服刑，等他把所欠的一切还清。35 **如果你们各人不从心里饶恕你的弟兄，我的天父也必这样待你们**。”
* e.g.我的孩子不愿饶恕另外一个孩子时，我心里就很生气那孩子。
1. **Just as the imperative with which verse 7 begins is to be understood of the dues rendered to magistrates and their agents, so the imperative of verse 8 applies to every relationship. However, the transition is not an abrupt one. The apostle easily and appropriately passes from the subject of debts paid to rulers in the state to the subject of our obligations to all men. So he proceeds: “owe no man anything**”. Murray, J.

He goes on to say that love enables us to fulfil our obligations to men but not to teach that love displaces all other commandments. Murray, J. [↑](#footnote-ref-1)
2. But Paul is saying that the believer should not leave debts unpaid; they should be settled promptly. The present imperative50 will have a continuous force: “Don’t continue owing. Pay your debts.” Morris, L . [↑](#footnote-ref-2)
3. “Save to love one another.” This has frequently, if not generally, been regarded as the one exception to what precedes and would mean that the only unpaid debt is that of love, that love to our neighbour is a debt that can never be discharged. It is true that love is inexhaustible; it is a duty from which we are never relieved. Murray, J. [↑](#footnote-ref-3)
4. love is a duty which, when discharged, is never discharged, since he loves not truly who loves for the purpose of ceasing from loving … by loving love is intensified, the more it is exercised the less can it be satisfied”...... This is to say, love is not regarded as a debt unpaid, nor is there any reflection upon the inexhaustible debt which love involves, but the apostle is simply reminding us of what we owe in the matter of love. We are to remember that love is a perpetual obligation.Murray, J. [↑](#footnote-ref-4)
5. It is the expression “as thyself”. This implies that we do love our own selves. Love of oneself is not to be equated with selfishness or egotism. We are selfish when we do not love our neighbours as ourselves, when we are so absorbed with our own selves that we have no regard for others. Murray, J. [↑](#footnote-ref-5)
6. 约13:34 我赐给你们一条新命令，乃是叫你们彼此相爱；我怎样爱你们，你们也要怎样相爱。 【注：主耶稣给的新命令是比爱人如己的标准更加高。因为不在是以自身为标准而是以主耶稣的爱与牺牲为标准。】 [↑](#footnote-ref-6)
7. Love your neighbor59 as yourself. This is sometimes taken as justification for self-love, but neither the commandment nor Paul says as much. The fact is that people do love themselves, and “God addresses His command to us as the men that we actually are, the sinners who do, as a matter of fact, love ourselves, and claims us as such for love to our neighbours” (Cranfield).Morris, L. . [↑](#footnote-ref-7)