

引言 INTRODUCTION

Paul continues his encouragement to believers. Last time he told us that we should not conform to the fallen world. Instead, our mind should be transformed by God to see and do things His ways. In today's passage, Paul focuses on inter-personal relationship. We feel warm when we meet with fellow church members. However, we also run into a lot of non-Christians daily. Paul encourages us that no matter whom we encounter, we should demonstrate Christ's love in and outside of the church walls. He begins with some general principles in **verse 9**: Love must be sincere. Hate what is evil; cling to what is good. Those are the three overarching principles for the rest of the chapter. The Greek word for love here is agape. Many of you know that it is the word that describes God's unconditional and sacrificial love for us. As God's children, we are to reflect such love. Paul says, love must be "sincere," meaning it should be without hypocrisy. Love has to be genuine and without selfish motive. Both words for "hate" and "cling" express strong emotions. "Hate" can be translated as detest exceedingly. "Cling" is like sticking things together with super glue. We should imitate God to hate sins but love sinners. We should also pursue what God sees as good. After laying a foundation, Paul moves on to some practical aspects. We can arrange Paul's teachings into 4 major areas. The first two deal with relationship between believers, and the last two are about how to treat non-believers.

解釋 EXPLANATION

1. 保持謙卑 Preserve Humility

First, we must preserve humility in our church life. Look at **verse 10**: Be devoted to one another in brotherly love. Honor one another above yourselves. The word "devoted" has to do with affection among family members. Then from the Greek word "brotherly love" we derive the city name Philadelphia. (See if you can feel a warm welcome next time you visit the city.) Altogether, the idea is to love fellow believers as if they have a blood relationship with you. Your parents and your siblings may live in another city. But you meet church members every time you come to church. The Holy Spirit binds us as one people. We share the same Biblical values. Then Paul also tells us to honor others before ourselves. In order to do that, we have to remain humble. We have to do so with sincerity too. We are not to flatter people just to make them feel good. Honest compliments taken with a humble heart can build people up. Therefore, find ways to recognize the good work done by others. Never take any kindness for granted. Another way to preserve humility is to be mindful of other's needs. Read **verses 15-16**: 15 Rejoice with those who rejoice; mourn with those who mourn. 16 Live in harmony with one another. Do not be proud, but be willing to associate with people of low position. Do not be conceited. It takes humility to rejoice with others at their success. Perhaps a brother or a sister accomplished something great at work. It may be someone's kid being admitted to a major college. If you can share people's joy without eating sour grapes, then you are a humble person. Then it takes empathy to mourn at other's hardship. We are often very eager to offer help when people are in need. We recommend experts and solutions. Those are practical help. But do not forget to show sympathy to those who are hurting. If you had a similar experience in the past, tell

them: “I know exactly how you feel.” Or simply say: “I will pray that God will lift your burden and guide you out of trouble water.” Paul also encourages us to care especially for those who are of lower position. In the Bible world, most people were poor. In comparison, most of us are self-sufficient. We have jobs, health insurance and retirement benefits. Who are the “lowly people” among us? They may be those who do not hold a title. They are not actively serving in ministries. They do not have a lot of friends like you do. They may come to church meetings alone and leave quietly. You may not even notice if they are absent. Paul says: associate with them. How? Find out who they are and get to know them. Look them up from the church directory or WeChat contact list. Introduce yourself and befriend with them. Share a Bible verse to encourage them. Hopefully, we do not need to wait too long before we can eat in the church again. How I miss the food and fellowship! When we do so, pay attention to those who are sitting by themselves. Move to their tables and talk to them. In case you do not notice, all that Paul urges us to do carry the same reminder of “one another.” In some cases, we take initiative to care for others. In other instances, we are the recipients. That is how a church should function.

2. 操練款待 Practice Hospitality

Paul encourages us to preserve humility. Next, he asks us to practice hospitality. Read **verse 13**: Share with God’s people who are in need. Practice hospitality. We get the word “fellowship” from the Greek word for “share.” The weekly small group you join is not only for learning Bible. Members share their joy and tears, and share how the Lord works in their lives. In the first century churches, believers also shared their resources. There were widows, orphans and disabled people in the society. They had no one to rely on. Therefore, the church provided for their daily necessities. The book of Acts records that the Jerusalem church distributed food to some widows. It was a tangible way to show their love. The Lord puts many caring brothers and sisters in our midst too. Whenever needs are made known, there will be great responses. We cook for families whose loved ones are hospitalized. At one time, we held a fund drive for a member who needed medical treatment. God uses us as channels of His grace. Another expression of love Paul mentions is hospitality. The word literally means “love toward strangers.” We read in Genesis that Abraham entertained three travelers by cooking for them. Two of them were angels and the other one was actually God taking on a human life-form. Abraham’s nephew Lot later protected the same two angels in his home from the attack of the residents in Sodomy. This custom is preserved to this day! I once watched a movie called “Lone Survivor” that was based on a true story. A group of four Navy Seals went on a mission in Afghanistan to hunt for a Taliban leader. Unfortunately, three of the soldiers in turn perished in a gun-fire. The only remaining Marine by the name Marcus Luttrell suffered serious injury. Some villagers brought Luttrell home. They were hammered by some terrorists for helping an enemy. Eventually, the American force came to eliminate the Taliban group and retrieve Luttrell. The U.S. troop wondered why those tribal people were willing to provide refuge for a stranger. Later they found out that it was part of their code of honor passed down from generations. They are obligated to show hospitality and respect to visitors regardless of their background. What can we learn from all that? Before we open our doors to strangers, we should at least show hospitality to fellow believers. Recently, I heard on a Christian radio that a family was aware that someone in their church lost their jobs and was unable to pay their rent. Therefore, they welcomed the whole family to move in with them. It was not only for a day or two. That needs a lot of love! A brother in our church once told me that he has a spare room. He is ready to host a guest speaker or a

visiting missionary overnight. That is commendable. It may be at least a few months before we can invite people to our homes. Will you be willing to do so when it becomes safe? You can host a home gathering for fellowship. Or you can invite a few non-believers for a meal. It takes time to clean and cook. You do not have to wait till your house is cleaned perfectly. You are not showing it to potential buyers. Your guests will mess up your place anyway. But will you be willing to serve the Lord by serving others?

3. 追求和諧 Pursue Harmony

So far Paul has given us some guidelines on how to treat one another in the church. We have to preserve humility and practice hospitality. Then Paul shifts his focus and tells us how to face non-Christians. First of all, we need to pursue harmony. Look at **verse 17**: Do not repay anyone evil for evil. Be careful to do what is right in the eyes of everybody. We live in a world plagued by sins. There are many people who commit sins deliberately. Paul's advice is not to repay evil for evil. Your atheistic neighbor may put up extravagant decorations for Halloween. You should not knock them over. Your boss may take God's name in vain. You should not add salt to his coffee. Paul says we should do what is right. It is not about what the majority approves. We need to use God's standard as our yardstick. Therefore, showing patience to a harsh boss is right. Being kind to a rude coworker is also right. Paul adds in **verse 18**: If it is possible, as far as it depends on you, live at peace with everyone. Eventually, everything comes down to our personal decision. We cannot control what happens to us. But we can choose how we react. God sends us to be peace-makers in the world. Non-Christians verify our beliefs based on our behaviors. If people cannot see God's virtues from us, then they will conclude that the Bible only contains outdated dogmas that are irrelevant to them. Jesus warned His disciples in **John 15:18-19** that the world would not welcome them: 18 "If the world hates you, keep in mind that it hated me first. 19 If you belonged to the world, it would love you as its own. As it is, you do not belong to the world, but I have chosen you out of the world. That is why the world hates you." The world does not like what we profess. As followers of Christ, we are children of light. People who are against God walk in darkness. We need to let God's light shine into dark corners. You can post something on the social media to declare Biblical values. For example, life is precious because we are created in the image of God. Or you can cherish God's blessings through marriage and family. Or you display a Bible verse by your office desk. You implicitly condemn sins by highlighting what God considers as good. We see in the news that gun violence is rampant. One hard-hit city is Chicago. Actually, the problem exists there for a long time. Some victims were results of drive-by shooting. In 1994, a local Catholic priest named David Engbarth decided to do something when a young man in his church was murdered on the street. He went to the crime scene and prayed for God's mercy to the hurting community. Dan Haas, a church pastor, joined Engbarth. Since then, the two church leaders showed up to pray wherever a homicide happened. They formed the Prayer Coalition for Reconciliation to call for public support. At one point, 70 churches participated in the effort. The group also serves as a bridge between the police department and the community. Engbarth and Haas understood that killing is both a moral and spiritual sin, and only Jesus could rescue people from darkness and bring an end to bloodshed. The two church leaders confront sin by pursuing harmony. Through their effort, homicide rate was reduced. There is still a long way to go before the city will see peace. But when Christians rise up, people can find hope in God.

4. 戰勝敵意 Prevail over Hostility

We should pursue harmony with non-believers. But what if people intentionally mistreat us? Paul's answer is that love can prevail over hostility. Look at **verse 19**: Do not take revenge, my friends, but leave room for God's wrath, for it is written: "It is mine to avenge; I will repay," says the Lord. It is natural to harbor a mentality of: you hurt me and I want to hurt you more. But Paul reminds us that God will vindicate for us. Let us unpack a few truths. First, God hates sins more than we do. Evil is a direct contradiction to His nature. Second, God will make all wrongs right. He will not let sin tarnish His holiness and righteousness. Third, God has His timing to avenge for our loss. We want immediate result. However, God's judgment may not even come in this life. If we let God be God, we will not take business in our own hands. Hatred will only lead to bigger hatred. Paul does not mention anything about forgiveness. But if we allow God to take over then we must also forgive the person who caused the offense. However, Paul goes a step further beyond forgiveness. He encourages us to treat the offender with kindness. Read **verse 20**: 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." Here, Paul is quoting from the Proverbs. Paul tells us to offer help to our enemy. Commentators debate over the meaning of heaping burning coals over one's head. One possible interpretation is that our reaction of grace instead of anger will bring shame to our enemy. Hopefully, it will drive the person to repent of the sin committed. It is against our human nature to show kindness to our enemies. But if we can do it on our own, then we will not need God's help. Christian experience is a journey of daily surrender to God's will. We cry out to Him: "Lord, I can't do it. I need Your grace." Jesus's example is a source of our strength. **Hebrews 12:3** says: Consider him who endured such opposition from sinful men, so that you will not grow weary and lose heart. Jesus suffered shame and pain for the sake of our sins. He had all the right to avenge for Himself. Instead, He asked the Father to forgive those who put Him on the cross. We have to always think of Jesus when we are mistreated. Only God's love can help us prevail over hostility. In November of 2018, a gunman opened fire in a Pittsburgh synagogue. He killed 11 people and injured another 6 victims. No doubt it is a sad tragedy. What is so remarkable about the incident is that one trauma nurse named Ari Mahler who treated the killer was a Jew. One newspaper reported that at least 3 doctors and nurses who saved suspect's life were also Jewish. Mahler said that he chose not to reveal his ethnicity to the gunman. He stated that his profession requires him to show mercy and compassion to any patient. Ironically, the gunman later thanked Mahler for saving his life. Mahler felt that as a Jew the best way to honor the victims was to prove that the gunman's action was evil. In conclusion, Mahler shared: "If my actions mean anything, love means everything."

結論 CONCLUSION

We should demonstrate Christ's love in and outside of the church walls. Christian love is not only a personal and emotional sentiment. It should also be an action word. A well-known saying goes like this: "People don't care how much you know, until they know how much you care." Christians are God's representative in this world. Whether at work, at home or in the neighborhood you live, people need to see God's love in action through us to verify that God is actively present in their lives. Therefore, brothers and sisters: let us encourage each other not only to know what we believe, but also to practice what we believe.

引言 INTRODUCTION

保羅繼續鼓勵信徒。在上週的經文中，他告訴我們不應該效法這個墮落的世界。我們的心意卻要被神更新，以祂的角度去看事情和做事。在今天的經文中，保羅把焦點放在人際關係。與教會成員見面時，我們感到溫暖。但是，我們每天也會遇到很多非基督徒。保羅鼓勵我們，無論遇到誰，我們都應該在教會內外顯示基督的愛。他在第 9 節提到一些基本的原則：**愛人不可虛假；惡要厭惡，善要親近**。這些是本章其餘部分的三個總體原則。這裡「愛」這個字的希臘文是 **agape**。許多人都知道，這個字描述了神對我們無條件和犧牲的愛。作為神的兒女，我們要反映出這種愛。保羅說，愛必須是「不可虛假」，意思是要保持真誠。愛必須是出於真心，而且沒有自私的動機。「厭惡」和「親近」這兩個用詞都表達了強烈的情感。「厭惡」可以翻譯成憎恨。「親近」就像用強力膠將東西粘在一起。我們應該效法神厭惡罪，但愛罪人。我們也應該追求神所認為美善的東西。在奠定基礎之後，保羅進而分享一些實際的應用。我們可以將保羅的教導歸納為四個主題。前兩個涉及信徒之間的關係，後兩個涉及如何與非信徒相處。

解釋 EXPLANATION

1. 保持謙卑 Preserve Humility

首先，我們必須在教會生活中保持謙卑。看第 10 節：**愛弟兄，要彼此親熱；恭敬人，要彼此推讓**。這裡「愛」這個字可以用來描述家庭成員之間的感情。然後從希臘文「親熱」這個字我們得出費城這個城市的名稱。（看看你下次去那個城市時是否能受到熱烈的歡迎。）總的來說，我們就是要愛其他信徒如同自己的親人一般。你的父母和兄弟姐妹可能住在另一個城市。但是每次來教會時，你都會遇到其他會友。聖靈使我們成為一個身體。我們有著相同的聖經價值觀。保羅還告訴我們要恭敬人，彼此推讓。要做到這一點，我們必須保持謙卑。而且要帶著真誠的態度。我們不要奉承別人，只是為了讓對方感覺良好。以謙卑的心接受真誠的讚賞可以建立一個人。因此，我們要找機會表揚別人的好行為。切勿將任何貢獻視為理所當然。保持謙卑的另一種方法是注意他人的需要。請看第 15-16 節：**15 與喜樂的人要同樂；與哀哭的人要同哭。16 要彼此同心；不要志氣高大，倒要俯就卑微的人；不要自以為聰明。要與喜樂的人要同樂**必須保持謙卑。也許一位弟兄或是姐妹在事業上有出色的表現。或是某人的孩子被有名的大學錄取了。如果你分享別人的快樂而心裡沒有覺得酸溜溜，那麼你就是一個謙卑的人。然後，要與哀哭的人要同哭必需有同情心。當人們有需要時，我們通常非常樂意提供幫助。我們建議專家和解決方案。這些都是實際的幫助。但是不要忘對受傷的人表達同理心。如果你過去有過類似的經歷，你可以鼓勵對方說：「我完全了解你的感受。」或簡單地說：「我會為你禱告，求神背負你的重擔，引導你脫

離困境。」保羅還鼓勵我們要特別照顧那些卑微的人。在聖經的時代中，大多數人都是窮人。相比之下，我們很多人都是自給自足的。我們有工作、醫療保險和退休金。誰是我們中間卑微的人？他們可能是那些沒有頭銜的人。他們沒有參與什麼服事。他們沒有像你一樣有很多朋友。他們可能獨自參加教會聚會，然後悄悄離開。你甚至可能不會注意到他們是否缺席。保羅說要關心他們。怎麼樣做？你可以從教堂通訊錄或微信的名單中找出他們的名字，並認識他們。向他們自我介紹並與他們成為朋友。分享聖經經文以鼓勵他們。希望我們不需要等待太久就可以再次在教會吃飯。我多麼想念廚房的食物和彼此的交誼！下一次當我們在教會吃飯時，要注意那些獨自坐著的人。移到他們的桌子並與他們交談。在上面兩段經文中，保羅都提到我們的關心行動是「彼此」的。在某些情況下，我們關心別人。在其他情況下，我們被人關心。這是教會該有的運作方式。

2. 操練款待 Practice Hospitality

保羅鼓勵我們要保持謙卑。接下來，他要我們操練款待。閱讀第 13 節：**聖徒缺乏要幫補；客要一味的款待**。我們從希臘文「幫補」這個字得到「團契」一字。你每週參加的小組不僅是學習聖經。成員分享他們的喜悅和憂傷，並分享主如何在他們的生活中工作。在第一世紀的教會中，信徒們也分享了他們的資源。當時社會上有寡婦、孤兒和殘障人仕。他們無依無靠。因此，教會提供了他們的日常需要。《使徒行傳》記載耶路撒冷教會為一些寡婦分發了食物。這是表達愛心的實際方式。主把許多有愛心的弟兄姐妹放在我們中間。只要知道有需要，就會有積極的回應。我們為住院病人的家庭做飯。有一次，我們為一位需要醫療費用的會友募款。神利用我們作為祂恩典的管道。保羅提到的另一種愛的表達是款待客人。這個字的字面意思是愛陌生人。我們在創世記中讀到亞伯拉罕做飯款待三個旅客。他們中有兩個是天使，另一個實際上是神以人的形態出現。亞伯拉罕的侄子羅得後來把同樣的兩個天使保護在家中，免受所多瑪居民的攻擊。這個習俗一直保存到今天！我曾經看過一部叫《紅翼行動》的電影，它是以真實故事為根據的。四個海軍的特種部隊人員在阿富汗執行任務，目的是要捉拿一個恐怖份子的頭目。不幸的是，其中三名士兵在槍戰中先後喪生。唯一剩下的隊員名叫馬庫斯·盧特雷爾 (Marcus Luttrell) 受了重傷。一些村民把盧特雷爾帶回家。他們因幫助敵人而被一些恐怖分子重擊。最終，美軍消滅了敵人並拯救了盧特雷爾。美國部隊想知道為什麼那些村民願意保護一個陌生人。後來，他們明白這是他們世代相傳的榮譽守則的一部分。他們有義務向來訪者表示友好和尊重，無論那些陌生人是任何背景。我們可以從中學到什麼？在向陌生人敞開大門之前，我們至少應該款待信徒。最近，我在一個基督教電台中聽到，一個家庭知道教會裡有人失去了工作，無法支付房租。因此，他們歡迎全家人搬到他們家。這不僅是住一兩天而已。那需要很大的愛心！我們教會的一個兄弟曾經告訴我說他有一空房間。他願意用來招待外請講員或來訪的宣教士。這是值得表揚的行為。我們可能至少要幾個月後才能邀請人到自己的家。當疫情穩定下來時，你願意這樣做嗎？你可以舉辦家庭聚會。或者，你可以邀請一些非信徒吃飯。打掃和燒菜都需要花時間。你也不必等到屋子打掃完全乾淨

後才開放你的家，除非你打算要賣房子。你的客人無論如何都會弄亂你的家。但是你願意通過服事人來服事神嗎？

3. 追求和諧 Pursue Harmony

到目前為止，保羅告訴我們一些在教會裡面如何相處的原則。我們必須保持謙卑並操練款待。然後保羅轉移了重點，並勉勵我們如何與非信徒相處。首先，我們需要追求和諧。看第 17 節：**不要以惡報惡；眾人以為美的事要留心去做。**我們生活在一個充滿罪惡的世代中。有許多人故意犯罪。保羅的提醒是不要以惡報惡。你的無神論的鄰居可能會為萬聖節很隆重地裝飾他的家。你不應該故意地把他的裝飾撞倒。你的老闆可能喜歡濫用神的名字說髒話。你不應該在他的咖啡裡放鹽。保羅說我們應該做正確的事情。這不等於是多數人認可的事情。我們需要以神的標準為根據。因此，對一個苛刻的老闆表現出耐心是正確的事。對一個粗魯的同事友善也是正確的。保羅在第 18 節中補充道：**若是能行，總要盡力與眾人和睦。**最終，一切都取決於我們的個人決定。我們無法控制發生在我們身上的事情。但是我們可以選擇回應的方式。神差遣我們到世上成為和平之子。非信徒會以我們的行為驗證我們的信仰。如果人們無法從我們的行為看到屬神的美德，那麼他們會得出結論，聖經只是一些與生活無關的過時教條。耶穌在約翰福音 15:18-19 中警告門徒，世界會不歡迎他們：**18「世人若恨你們，你們知道，恨你們以先已經恨我了。19 你們若屬世界，世界必愛屬自己的；只因你們不屬世界，乃是我從世界中揀選了你們，所以世界就恨你們。」**世界不喜歡我們所相信的東西。作為基督的跟隨者，我們是光明的子女。敵對神的人在黑暗中行走。我們需要讓神的光照進黑暗的角落裡。你可以在社交媒體上發一些帖子來聲明聖經的價值觀。例如，生命是寶貴的，因為我們是按照神的形像被創造的。或者，你可以通過婚姻和家庭來反映神的祝福。或者你在辦公桌旁貼一些經文。你通過突顯神的美善來間接地譴責罪。我們從新聞中看到槍支暴力的氾濫。受最嚴重影響的城市之一是芝加哥。實際上，開槍的問題在那裡已經存在了很久。一些受害者是駕車射擊的結果。1994 年，當地一位名叫大衛·英格巴特 (David Engbarth) 的天主教神父的教會裡的一個年輕人在街上被人開槍射殺，神父決定採取行動來回應。他到犯罪現場，祈求神憐憫受傷的社區。一個教會牧師丹·哈斯 (Dan Haas) 加入了禱告的行動。從此之後，兩位教堂的領袖都出現在槍殺案的現場禱告。他們更成立了一個和解祈禱聯盟，呼籲公眾支持。有一段時間，有 70 個教會支持。該小組還充當了警察局和社區之間的橋樑。英格巴特和哈斯深知殺人既是道德上的罪，也是屬靈的罪，只有耶穌才能將人們從黑暗中拯救出來，結束流血事件。兩位教會領袖通過追求和諧面對罪惡。通過他們的努力，兇殺案減少了。要使這個城市實現和平，還有很長的路要走。但是，當基督徒站起來時，人們就能從神那裡找到盼望。

4. 戰勝敵意 Prevail over Hostility

我們應該追求與非信徒保持和諧。但是，如果別人故意冒犯我們，那麼我們應該怎樣回應呢？保羅的回答是，愛能夠戰勝敵意。看第 19 節：**親愛的弟兄，不要自己伸**

冤，寧可讓步，聽憑主怒；因為經上記著：「主說：『伸冤在我；我必報應。』」懷著報復的心態是人的本性：你傷害了我，我要害得你更慘。但是保羅提醒我們，神會為我們伸冤。讓我們了解幾方面的真理。首先，神比我們更討厭罪。邪惡是與祂的屬性直接矛盾的。第二，神將會徹底解決所有的罪。祂不會讓罪影響祂的聖潔和公義。第三，神會在適當的時機為我們伸冤。我們想要立時的結果。但是，神的審判甚至可能不會在今生中展開。如果我們讓神主持公義，我們就應該放手。仇恨只會導致更大的仇恨。保羅沒有提及寬恕。但是，如果我們允許神接管，那麼我們也必須原諒犯罪的人。但是，保羅的提醒比寬恕往前更邁出一步。他鼓勵我們以善意對待得罪我們的人。讀第 20 節：所以，「你的仇敵若餓了，就給他吃，若渴了，就給他喝；因為你這樣行就是把炭火堆在他的頭上。」保羅在這裡引用箴言。保羅要求我們幫助敵人。解經家爭論「把炭火堆在頭上」的含義。一種可能的解釋是，我們以恩典而非憤怒來回應將使我們的敵人蒙羞。期望這樣做會驅使敵人悔改。對敵人表現仁慈是違反人性的。但是，如果我們能夠做得到，那麼我們就不需要神的幫助了。基督徒的經歷是每天向神的旨意降服。我們向祂呼求：「神啊，我做不到。我需要祢的恩典。」耶穌的榜樣是我們力量的源泉。希伯來書 12:3 說：那忍受罪人這樣頂撞的，你們要思想，免得疲倦灰心。耶穌為我們的罪受了羞辱和痛苦。祂有權為自己報仇。但是，祂要求天父寬恕那些將祂釘在十字架上的人。當我們被冒犯時，我們必須常常想起耶穌。只有神的愛才能幫助我們戰勝敵意。2018 年 11 月，一名槍手在匹茲堡一所猶太會堂開槍。他殺死了 11 人，並打傷了另外 6 個人。毫無疑問，這是一場悲劇。這次事件的特別之處在於，一位名叫阿里·馬勒 (Ari Mahler) 的猶太人護士協助處理這名兇手的傷口。一份報紙報導說，至少有 3 位救了嫌疑犯性命的醫生和護士是猶太人。馬勒說，他選擇不向槍手透露自己的種族。他說，他的職業要求他對任何病人都表現出憐憫和同情心。很諷刺的是，槍手事後感謝馬勒挽救了他的命。馬勒認為，作為猶太人，向受害者致敬的最好方法是證明槍手的行為是邪惡的。最後，馬勒分享道：「如果我做的事情有任何意義，那麼愛就包含了一切的意義。」

結論 CONCLUSION

我們應該在教會內外顯示基督的愛。基督徒的愛不僅是個人情感上的表達。它也應該是一個動詞。有一句著名的諺語是這樣說的：「人們不關心你知道多少，直到他們知道你有多關心。」基督徒是神在這個世界中的代表。無論是在工作場所、在家裡還是在你居住的社區，人們都需要通過我們愛的行動，來證明神參與在他們的生活中。因此，兄弟姐妹們：讓我們彼此鼓勵，我們不僅要了解我們所相信的，而且要實踐我們所相信的。