

引言 INTRODUCTION

Varieties enrich our life. Go to any store and you will find a few different brands of the same product. Twenty some years ago I came to this multi-ethnic country. A pastor whom I never met to pick me up from the airport. While driving back to his home, he gave me a first lesson about the U.S. culture. He told me that Americans love varieties. There are over 100 different kinds of cola soda. At that time, I thought cola is either in a red or blue can. Then I gradually realized that there are other brands and various flavors of cola. Some years later, I took my family to visit the Coca-Cola museum in Atlanta. It was truly an eye-opening experience. There is a room where you can get a taste of different Coca-Cola products from around the world. Every person was holding a cup and shuttling between fountain stations to sample over 100 wildest flavors of Coca-Cola. There is a clear Coca-Cola, pineapple, watermelon and even green tea flavor. One unforgettable experience is the sticky floor! Diversity is a good thing. God loves diversity. He created million species of animal and plant. He also made different races of people. God desires to bring His children from every nation and language into His eternal Kingdom. But we often build unnecessary road-blocks to God's plan. In our last study, Paul addressed some disputable matters in the Roman church. Members with "stronger" and "weaker" faith held diverse views on eating meat, drinking wine and observance of sacred days. Paul encouraged them to accept each other as they worshipped the same Lord. We are a tri-lingual church. But even within the same language group, there are brothers and sisters coming from different background and speak distinctive mother tongues. We hold unique views on many issues too. A church will divide if people insist on their own opinions. On the contrary, a church will be united if people center on the same core values. In this passage, Paul goes back to the foundation of our faith. He reminds us to focus on Jesus. It is Jesus who served us and it is He who saved us. We should not let differences set us apart. In God's eyes there is only one kind of Christians.

解釋 EXPLANATION

1. 耶穌服事我們 Jesus Served Us (v. 1-6)

Paul tells us that we need to serve one another like Jesus served us. In this passage, he identifies himself with the strong believers. He begins the chapter by writing "we who are strong." Paul was a Jew. But he ate everything like the Gentiles did. However, he urged his fellow strong believers to be mindful of the weaker members who had a different view on certain matters. In verse 1, Paul asks them to "bear with the failings of the weak." The phrase means to carry others' burden. Say your neighbor needs some help unload big furniture items. You go over to share their burden. The strong believers should not despise those with a Jewish background and followed a vegetarian diet. They should respect their choice and considered them as brothers and sisters. Therefore, it was more than cooking a meat dish and a vegan dish at church meals, then the two groups sat at different tables. The strong believers should gladly give up their freedom and enjoy vegetables when eating with the weaker members. In our church, there are some members who ate chili-pepper since a kid. But there are other people who do not eat spicy food. I am not as strong as our Szechuan brothers and sisters in this area. Our kitchen crew often cooks

two trays of food. There is also chili sauce at the table for those who want an extra boost on their taste-buds. Then we sit down with each other to eat. Problem solved! We do not divide despite our different diet preferences. It is easier for the strong Christians to humble themselves to care for others' needs than to force the weaker believers to change. Say a Buddhist friend became a Christian. He has been eating veggie all his life. We should not try to persuade him to eat meat. He may never change his diet. If so, we should accept him as he is. In doing so, Paul says that we please our neighbors and build them up. We do not let food or any issue that does not relate to our core beliefs to separate us. One thing our church does that has to do with food is fund-raising. I know the custom is very common in U.S. Non-profit organizations hold garage sale, or they sell cookies or even mattresses to collect donation. My former church does not do that. When a need arises, the leaders just announce it and members offer money. When I came here, I had to make some mental adjustment. I did not force my view on others. What I see is more than selling food to support our youth to go to summer camp. People come to wrap wontons of different shapes. Young people work in the kitchen and help out in cleaning. Members gladly support their effort financially. That is unity. After all, the camp is not for fun. It is a great opportunity for the youth to learn the Bible and serve others. We build people up in the process. We serve people with our talents, time and money. Such selfless sacrifice is modeled after Jesus. Paul says in [verse 3](#): For even Christ did not please himself but, as it is written: "The insults of those who insult you have fallen on me." Paul echoes the phrase "not to please (oneself)" from verse 1. As Christ's followers, we should imitate His example not to please ourselves in what we do. Here, Paul is quoting from Psalm 69. Jesus shouldered the insult people hurled at the Father. But Jesus did so for our sake. He served us while we are still sinners. In our human nature, we like others to serve us. At one time, James and John asked Jesus to allow them to sit at His two sides when He received glory. In essence, they aspired to be the top guys for Jesus. The Lord corrected their ambition in [Mark 10:44-45](#) – 44 "And whoever wants to be first must be slave of all. 45 For even the Son of Man did not come to be served, but to serve, and to give his life as a ransom for many." If anyone had the full right to be the boss, it was Jesus. But the King of kings humbled Himself to become a slave to serve us. He did not live in a palace. He did not even own a home! He lived on simple means. He did not have a chauffeur to drive Him around. He walked from the south to the north and back to preach the gospel. He approached the poor, the sick and the demon-possessed. He washed the disciples' feet. Jesus died in the most humiliated and gruesome way for our sins. He was even buried in a borrowed grave! Jesus set an example of self-sacrifice for us. We live in an individualistic society where we are taught to fight for our own rights. We are told to stand up for ourselves, lest people may take advantage of us. But Jesus demanded us to deny ourselves as His followers. We are born to be selfish. However, after we became a Christian, we should put God first and others second. We should be considerate of others who hold a different view on certain issues. To eat or not to eat meat was not a big deal to Paul at all. He shares a hypothetical situation in 1 Corinthians chapter 10. If a non-believer invites you to a meal, you should eat whatever is on the table like a Cantonese. But if another person in the table, possibly a believer of weaker faith, informs you that the meat has been offered to an idol, then you should refrain from eating it. You forgo your freedom so that you will not inflict the conscience of a weak believer. Paul adds in [verses 32-33](#) of the passage: 32 Do not cause anyone to stumble, whether Jews, Greeks or the church of God – 33 even as I try to please everyone in every way. For I am not seeking my own good but the good of many, so that they may be saved. Paul repeats the same principle of pleasing others rather than himself. But Paul is not asking us to condone sin. You may remember the harsh tone Paul uses in the

same letter to condemn the Corinthian church for tolerating prominent sins like adultery and dissension. In situations where truth is not compromised, we should give up our liberty to serve brothers and sisters. In doing so, we preserve unity in the church. Back to the Romans passage. Paul says in verse 6 that only by fostering unity, church members can glorify God with one heart and one mouth. Without unity, we will form a camp with like-minded people. There will be a meat-eater gang and a spicy-lady squad. We will only sit with our group when we worship God under the same roof. Without unity, we cannot serve God and His people with one mind either.

2. 耶穌拯救我們 Jesus Saved Us (v. 7-13)

We should imitate Jesus' example to serve others. We should be mindful of those whose faith is weaker. Next, Paul tells us that we should always remember that it was Christ who saved us. God had planned to save both the strong and weak people from all nations since day one. In this short section, Paul quotes 4 Old Testament passages in verses 9 to 12 to illustrate God's salvation plan. For example, we can look at **verses 8-9**: 8 For I tell you that Christ has become a servant of the Jews on behalf of God's truth, to confirm the promises made to the patriarchs 9 so that the Gentiles may glorify God for his mercy, as it is written: "Therefore I will praise you among the Gentiles; I will sing hymns to your name." Jesus fulfilled the prophecies about the Messiah. He was born to be a Jew. In His earthly ministries, Jesus mainly reached out to His Jewish peers. After Jesus' ascension to heaven, His disciples established the first Christian church. From Jerusalem, the gospel was taken to the ends of the earth. Hence, the promise that all peoples on earth would be blessed through Abraham came true. In that regard, God's blessings are bestowed to believers of any background. God intends to bring all the believers into one body. As such, no one should separate them into Jews and Gentiles. Paul reminds the Gentile believers in **Ephesians 2:12-14**: 12 Remember that at that time you were separate from Christ, excluded from citizenship in Israel and foreigners to the covenants of the promise, without hope and without God in the world. 13 But now in Christ Jesus you who once were far away have been brought near by the blood of Christ. 14 For he himself is our peace, who has made the two one and has destroyed the barrier, the dividing wall of hostility. Paul uses a string of words and phrases to describe the spiritual condition of the Gentiles before they were saved: separate, excluded, foreigners, without hope, without God and far away. They were destined for destruction and eternally alienated from God. But through Christ, they were included into God's big family. Jesus had removed the barricade that divided the two people groups. Therefore, no one should allow trivial matters like eating and drinking to disrupt their unity in the church. In the book of Romans, Paul emphasizes that God's plan is to save the Jews first, then the Gentiles. The Gentiles are only wild olive shoots that are grafted to the tree. Therefore, they should not look down on their Jewish brothers and sisters. If it is not because of God's grace, no one can be saved. Paul received a special calling from God to be an apostle to the Gentiles. But being a Jew, Paul desired to see many of his peers come to know Christ too. Paul would not let this sensitive subject of strong versus weak faith to become a hindrance in his gospel ministry. He says in **1 Corinthians 9:22-23** that: 22 To the weak I became weak, to win the weak. I have become all things to all men so that by all possible means I might save some. 23 I do all this for the sake of the gospel, that I may share in its blessings. Paul saw saving souls as a higher purpose than his lifestyle. He was willing to identify with the people he tried to reach out to. We can imagine that Paul would freely eat meat with some Gentiles. He would also observe the Sabbath in a synagogue when he shared the gospel with the Jews. But Paul would never compromise the truth

under any circumstance. In fact, Paul once convicted Peter for his hypocrisy. Peter was at a city named Antioch. He ate with some Gentiles Christians casually. But when Peter heard that some Jewish leaders from the Jerusalem church were visiting, he quickly distanced himself from the Gentiles. Peter was worried that those Jewish coworkers might condemn him for eating with Gentiles. Peter's reaction even dragged some Jewish coworkers to follow his bad example. Paul confronted Peter in [Galatians 2:14](#) – When I saw that they were not acting in line with the truth of the gospel, I said to Peter in front of them all, “You are a Jew, yet you live like a Gentile and not like a Jew. How is it, then, that you force Gentiles to follow Jewish customs?” In an earlier vision, God told Peter that there was no more distinction between clean and unclean. God had extended His salvation grace to the Gentiles. They did not have to become Jews before they could become Christians. Peter should defend for His Gentile brothers. Instead, Peter was afraid and he remained silent. As a result, Peter stumbled the Gentile believers, his coworkers and the Jewish visitors. Remember Peter was one of Jesus' disciples and later a founder of the Jerusalem church. It was quite embarrassing for Paul as a missionary to scold a leader like Peter in an open setting. But since the offense was committed among some believers, Paul felt the need to correct Peter in front of everyone. The message was clear. There should not be anything that separates the Jews and the Gentiles. Jesus can save anyone. It is natural for us to draw close to people of similar background. Perhaps they share our hobbies, or they speak the same dialect or eat the same food as we do. But are you willing to step out of your comfort zone to meet people who are different than you? I never smoke a cigarette and I dislike the smell of it. Once in a while, I run into a smoker. I have to remind myself to overlook the person's habit and to love the person like Jesus loved us. But we should be careful not to violate Biblical principles to become “all things to all men” to save people. For example, we do not need to go with a gambler to a casino before we can share the gospel with him. We should not go with an alcoholic to a bar or go with a Buddhist to a temple either. But we do need to show our compassion instead of looking down on anyone. Non-believers are held in bondage by a sinful lifestyle or some false beliefs. We were sinners too before we knew Christ.

結論 CONCLUSION

In God's eyes there is only one kind of Christians. We should put down our differences to serve and save people like Jesus did. Last year, we celebrated an important milestone in church history. It marked the 100th year for the Chinese Union Bible. The first Chinese translation of the full Scriptures was done by Robert Morrison, a British missionary to China, in 1819. A few decades later, the Opium War broke out. It opened the door for western missionaries to go into China. Various denominations and mission agencies came up with their own Chinese Bible translations due to different theological views and the local dialects in individual provinces. Finally, in 1890, a meeting was held in Shanghai. Participants came to a consensus to form three teams to each come up with a new translation. They agreed that the final manuscript should be easy to read, devoid of local slangs, true to the original Biblical languages, but preserving the elegance of written Chinese. Thus, the Chinese Union Bible was published in 1919. All those missionaries put down the comfort of their homeland and went to a foreign land. They learned a new language. They immersed into a new cultural. They overlooked the different views with other missionaries because they loved the Lord and loved Chinese people. If we love God and others more than ourselves, then many things we hold firmly may become non-issues.

引言 INTRODUCTION

多元化使我們的生活更多采多姿。到任何商店，你會找到同一貨品的幾個不同牌子。二十多年前，我來到了這個多種族的國家。一位我從未見過面的牧師接我的飛機。在回他家的路上，他給了我上了關於美國文化的第一堂課。他告訴我，美國人喜歡多元化。市面上有超過 100 種不同的可樂汽水。那時候我以為可樂不是紅色罐就是藍色罐的。後來我逐漸意識到，還有其他牌子和不同口味的可樂。多年後，我和家人參觀亞特蘭大的可口可樂博物館。這真是令人大開眼界的經歷。有一個大房間，你可以品嚐到世界各地不同的可口可樂產品。每個人都拿著杯子，在汽水機之間穿梭，品嚐 100 多種不同口味的可口可樂。有透明的可樂、鳳梨、西瓜甚至綠茶的口味。另外一個難忘的經歷是粘粘的地板！多元化是一件好事。神喜愛多元化。祂創造了上百萬品種的種物和植物。祂也創造了不同種族的人。神盼望將不同國家和語言的子民帶入祂永恆的國度。但是我們經常為神的計劃製造不必要的障礙。在上週的信息中，保羅談到了羅馬教會的一些有爭議性的事情。信心比較強和比較弱的成員在吃肉、喝酒和遵守節期方面持有不同的看法。保羅鼓勵他們要互相接納，因為他們敬拜同一位主。我們是一所三種語言的教會。但是即使在同一個語言的小組中，也有來自不同背景和說獨特母語的弟兄姐妹。我們在許多事情上也有個別的看法。如果我們堅持自己的意見，教會就會分散。相反，如果我們專注在相同的核心價值，那麼教會就能合一。在這段經文中，保羅回到了我們信仰的基礎。他提醒我們要把眼光放在耶穌身上。是耶穌服事我們，也是祂拯救了我們。我們不應讓差異把我們分開。在神的眼中，只有一種基督徒。

解釋 EXPLANATION

1. 耶穌服事我們 Jesus Served Us (v. 1-6)

保羅告訴我們，我們需要像耶穌服事我們那樣的彼此服事。在這段經文中，保羅與信心強的信徒認同。保羅用「我們堅固的人」來開始這一章。保羅是個猶太人，但是他像一般外邦人一樣吃任何食物。但是，他提醒信心強的信徒們在某些事情上要顧念信心弱的成員。在第 1 節中，保羅要求他們「擔代不堅固人的軟弱」。這個形容是指承擔別人的重擔。假設你的鄰居需要別人幫助卸下大型家具。你去分擔他們的重擔。信心強的信徒們不應輕視那些有猶太背景並食素的人。他們應尊重各人的選擇，並將其視為弟兄姐妹。因此，這不僅僅是在教堂聚餐時煮一盤肉和一盤素菜，然後兩組人分開坐。信心強的信徒與信心弱的人一起吃飯時，他們放棄自己的權利，一起享用蔬菜。在我們的教會裡，有一些成員從小就吃辣椒。但是有些人卻不吃辣。我在這方面不像一些四川來的弟兄姐妹那麼利害。我們的廚房同工經常煮兩盤食物，一盤辣的，一盤不辣。旁邊的桌上也放了辣椒醬，嫌不夠辣的人可以再加。然後我們坐在一起吃

飯。問題解決了！儘管我們有不同的飲食習慣，但我們沒有分歧。信心強的基督徒要謙卑自己去照顧別人的需要，而不是強迫信心弱的信徒去改變。假設一個佛教徒信了主。他一輩子都是吃素的。我們不應該說服他吃肉。他可能永遠不會改變飲食習慣。如果是這樣的話，我們就更應該接納他。保羅說，這樣做是為了使我們的鄰舍喜悅並建立他們。我們不讓食物或與我們的核心信仰無關的任何問題把我們分開。我們教會中與食物有關的另一件事是籌款。我知道這種習慣在美國非常普遍。非營利機構會舉行車庫拍賣、賣餅乾甚至床墊來募款。我以前服事的教會從不這樣做。領袖們會宣布需要，而會友便捐錢。當我來到這裡時，我的心態需要有一些調整。我沒有強迫別人接受我的觀點。我所看到的不僅僅是賣食物來支持我們的年輕人參加夏令營。有些人一起來包不同形狀的餛飩。年輕人在廚房工作，並幫助清潔。其他成員也很樂意在財政上支持。這就是在主裡的合一。畢竟，去夏令營不是為了去玩。這是年青人學習聖經和服事別人的機會。在這過程中，他們會被建立。我們藉著才能、時間和金錢服事人。這種無私的犧牲是仿效耶穌的榜樣。保羅在第 3 節說：因為基督也不求自己的喜悅，如經上所記：「辱罵你人的辱罵都落在我身上。」保羅在這裡呼應他在第 1 節所說「不求自己的喜悅」的那句話。作為基督的追隨者，我們應該效法祂的榜樣，在各樣事情上不求自己的喜悅。保羅在這裡引用了《詩篇》 69 篇。耶穌承擔所有人對天父的羞辱。其實，耶穌那樣做是為我們的原故。當我們仍然是罪人時，耶穌就服事我們。我們的本性是喜歡別人服事我們。有一次雅各和約翰要求耶穌在祂得到榮耀時讓他們坐在祂的兩旁。他們渴望成為耶穌的左右丞相。主在馬可福音 10:44-45 糾正了他們的野心。44 「在你們中間，誰願為首，就必做眾人的僕人。45 因為人子來，並不是要受人的服事，乃是要服事人，並且要捨命作多人的贖價。」如果有任何人有權當老闆，那就是耶穌。但是萬王之王謙卑自己成為服事我們的奴僕。耶穌沒有住在皇宮裡，祂甚至沒有自己的房子！祂過極簡單的生活。祂沒有司機開車接送。祂南北來回跑，為的是傳福音。祂靠近貧窮人、病患者和被鬼附的人。祂洗門徒的腳。耶穌為我們的罪以最羞辱和最殘酷的方式而死。祂甚至被埋在借來的墳墓裡！耶穌為我們樹立了自我犧牲的榜樣。我們生活在個人主義的社會中。世界教導我們要爭取自己的權利，要站起來，免得被人佔便宜。但是耶穌要求我們要捨己來跟隨祂。我們都是天生自私的人。但是，當我們成為基督徒之後，我們應該把神放在首位，把別人放在第二位。我們應該顧念在某些問題上持不同意見的人。吃或不吃肉對保羅來說沒有什麼大不了。他在哥林多前書第 10 章提出一個假設的情況。如果一個非信徒邀請你吃飯，那麼你應該像廣東人一樣吃桌上的任何東西。但是，如果同桌的另一個人（可能是信心較弱的信徒）告訴你，那些肉在之前獻過給偶像，那麼你就不應該吃。你放棄自由，避免信心弱的信徒良心自責。保羅在經文的第 32-33 節中說：32 不拘是猶太人，是希利尼人，是神的教會，你們都不要使他跌倒；33 就好像我凡事都叫眾人喜歡，不求自己的益處，只求眾人的益處，叫他們得救。保羅重複了使別人得益處這個原則。但是保羅不是要我們向罪妥協。你可能還記得保羅在同一封信中用嚴厲口吻，責備哥林多教會容忍姦淫和紛爭等明顯的罪。但是在不影響真理的前提下，我們應該放棄個人的自由，服事弟兄姐妹。這樣，我們保持教會的合一。回到羅馬書的經文。保羅在第 6 節說，唯有合一，教會成員才能一心一口地榮耀神。若不團結，我們可能就會跟

志同道合的人組成一個陣營。教會中便形成食肉團和辣妹幫。當我們在同一屋簷下敬拜神時，我們只會跟立場相近的人坐在一起。沒有合一，我們也不可能同心事奉神和祂的子民。

2. 耶穌拯救我們 Jesus Saved Us (v. 7-13)

我們應該效法耶穌的榜樣服事他人。我們應該體諒那些信心比較弱的人。接下來，保羅告訴我們，我們必須常常記住，耶穌拯救了我們。從一開始，神就計劃從萬國中拯救信心強和弱的人。在這段落中，保羅從第 9 至 12 節引用了 4 段舊約的經文，來說明神的救贖計劃。例如，我們可以看第 8-9 節：**8 我說，基督是為神真理作了受割禮人的執事，要證實所應許列祖的話，9 並叫外邦人因他的憐憫榮耀神。如經上所記：「因此，我要在外邦中稱讚你，歌頌你的名。」**耶穌實現了有關彌賽亞的預言。他出生成為猶太人。在地上的事工中，耶穌主要接觸猶太同胞。耶穌升天之後，祂的門徒建立了第一所基督教會。福音從耶路撒冷被傳到地極。如此實現了地上的萬族都因亞伯拉罕得福這個應許。在這方面，神的祝福是給予任何背景的信徒。神打算把所有相信他的人合而為一。因此，沒有人應該再以猶太人和外邦人把他們區分。保羅在以弗所書 2:12-14 提醒外邦信徒。**12 那時，你們與基督無關，在以色列國民以外，在所應許的諸約上是局外人，並且活在世上沒有指望，沒有神。13 你們從前遠離神的人，如今卻在基督耶穌裡，靠著他的血，已經得親近了。14 因他使我們和睦，將兩下合而為一，拆毀了中間隔斷的牆。**保羅用一連串的詞語來形容外邦人得救之前的屬靈光景：無關、以外、局外人、沒有指望、沒有神和遠離。他們注定要滅亡，並且永遠與神分離。但是藉著基督，他們被納入了神的大家庭。耶穌消除了隔開兩個民族的障礙。因此，任何人都不應該讓吃喝之類的次要事情破壞他們在教會中的合一。保羅在羅馬書中強調，神的計劃是先拯救猶太人，然後再拯救外邦人。外邦人只是連接到樹上的野橄欖枝。因此，他們不應該看不起猶太人的弟兄姐妹。如果不是因為神的恩典，就沒有人能得救。保羅從神那裡得到了一個特別的呼召，成為外邦人的使徒。但是，作為一個猶太人，保羅希望看到許多他的同胞也認識基督。保羅不會使這個信心強與弱的敏感話題成為他傳福音的障礙。他在哥林多前書 9:22-23 中說：**22 向軟弱的人，我就作軟弱的人，為要得軟弱的人。向什麼樣的人，我就作什麼樣的人。無論如何，總要救些人。23 凡我所行的，都是為福音的緣故，為要與人同得這福音的好處。**保羅認為拯救靈魂比他的生活方式更為重要。他願意與他嘗試接觸的人認同。我們可以想像保羅會釋放地和一些外邦人一起吃肉。但當他與猶太人分享福音時，他會在會堂裡守安息日。但是保羅在任何情況下都不會妥協真理。實際上，保羅曾經因彼得虛偽的行為責備他。彼得在一個名叫安提阿的城市。他隨意地和一些外邦基督徒一起吃飯。但是，當彼得聽到一些從耶路撒冷教會的猶太領袖來訪時，他立刻與外邦人保持距離。彼得擔心那些猶太同工可能會譴責他與外邦人一起吃飯。彼得的反應甚至使一些他的猶太人同工仿效他錯誤的榜樣。保羅在加拉太書 2:14 中斥責彼得 - **但我一看見他們行的不正，與福音的真理不合，就在眾人面前對磯法說：「你既是猶太人，若隨外邦人行事，不隨猶太人行事，怎麼還勉強外邦人隨猶太人呢？」**在較早的異象中，神告訴彼得，不再有潔淨與不潔淨的區別。神使救恩也臨到外邦人。他們不需要先成為猶太

人，才能成為基督徒。彼得應該為他的外邦弟兄辯護。相反，彼得很害怕，而且他保持沉默。結果，彼得絆倒了那些外邦信徒、他的同工和猶太人的訪客。請記住，彼得是耶穌的門徒，他也是後來耶路撒冷教會的創始人之一。保羅作為宣教士在公開場合責罵像彼得這樣的教會領袖是令人尷尬的。但是由於彼得是在眾人面前犯罪，所以保羅感到有必要當眾糾正彼得。保羅的信息很清楚。不應再有任何因素把猶太人和外邦人分開。耶穌能夠拯救任何人。我們很自然地與背景相似的人靠近。也許他們分享我們的愛好，或者說相同的方言或吃與我們相同的食物。但是，你願意走出自己舒服的範圍去認識與你不同的人嗎？我從不抽煙，也不喜歡煙的味道。偶爾，我會遇到一些抽煙的人。我必須提醒自己，不讓這個人的習慣成為障礙，卻要以耶穌的愛去愛身邊的人。但是我們必須要小心，實踐「向什麼樣的人，我就作什麼樣的人」時，不要違反聖經的原則。例如，我們不需要和賭徒一起去賭場，才能與他分享福音。我們也不應該陪伴喝酒的去酒吧，或是跟佛教徒去寺廟。但是，我們需要憐憫不同的人，而不是看不起其他人。非基督徒是被犯罪的生活方式或是一些錯誤的信仰束縛。在認識基督之前，我們也是罪人。

結論 CONCLUSION

在神的眼中，只有一種基督徒。我們應該放下分歧，像耶穌那樣服事和拯救人。去年，我們慶祝了教會歷史上的一個重要的里程碑。中文和合本聖經翻譯成書 100 週年紀念。在 1819 年，英國傳教士馬禮遜 (Robert Morrison) 翻譯了第一本中文聖經。幾十年後，鴉片戰爭爆發了。它為西方傳教士進入中國打開了大門。由於不同的神學觀點和各省的地方方言，各教派和差會翻譯了不同的中文聖經譯本。最後，在 1890 年，一次會議在上海舉行。參與者達成共識，組成了三個小組，各自努力新的翻譯本。他們同意最終的版本必須容易看懂、沒有地方的俚語、接近聖經的原文，但要保留中文的優雅。因此，和合本聖經於 1919 年出版。所有這些宣教士放下自己的家園，去了異國他鄉。他們要學一門新語言，並投入在一種新的文化中。他們撇開與其他宣教士的不同意見，因為他們愛神並愛華人。如果我們愛神和愛別人勝過愛自己，那麼我們所堅持的許多事情可能就變得不重要了。