

Only One Debt in this Life – Loving Men 《Romans 13:8-10》

Prelude: Gospel carries the function to satisfy and reform the entire soul; in particular, it calls a person to restore the temperament of “truly loved, truly able to love others”. Actually, we are born in sin; we were originally accused day and night, and under the control of fear. Such temperament cannot love man at all, even if one loves, it is also an extremely selfish love. Once we are challenged in loving others, our love will turn into hurt or enmity easily. If we meditate about our temperament, we will know how self-centered and fragile we are in loving others. However, as Lord Jesus’s gospel comes upon us, the redeeming grace infiltrates our souls. From the sacrifice of God’s beloved son, we realize how loved we are among all nations. After that, the love continues to seep into our entire mindset, thoughts, emotions, and will, so that we will not remain in a state of feel-good because of the love, but to sacrifice for love. The love on the Cross is a sacrificial love. Why sacrificial? For this love can no longer be concealed nor ignored when it is in the face of sins and depravation of men, it all the more cannot escape the mission to redeem. For God is love, when He has to face the reality of men sinning, His response is thus sacrifice. Hence, when such love comes upon our souls, attempting to infiltrate our entire being daily, it rightly produces in us the disposition to sacrifice. Paul understood a super mystery from the gospel, that is God’s redemption caused him to live in a kind of unending debt - the debt to “love one another”. When we talk about debts, the fallen mindset in us always think of it negatively, as if we owe someone certain material stuff or their kindness, thus we can never finish paying. But the debt mentioned in gospel is due to the magnificently big grace that we can never finish paying. When we want to “repay” by helping and redeeming souls, the resulting heart isn’t that of I have “fully paid”, but a greater love that is so overwhelming that we can never stop serving people out of love. This shows that God’s love is infinite, and there is none who enters into Christ’s love who only wishes to repay this love. But today, we see many minister workers feeling disappointed, tired; they are afraid to face challenges and thus choose to remain at comfort zones. Actually, that arises because we have already lost the spirit of love in the midst of serving, hence we enter into a state of merely fulfilling responsibilities. Love is infinite, yet men’s capability and strength are limited. Love may empowered a dying person to write letters that strengthen Lord’s disciples, endured all for the sake of the elect < 2 Ti 2:10>, and proclaimed the victory over death < 2 Ti 4:6-8>. Have we truly received the core of the gospel? Have our living and serving always missed the importance of the gospel core? Today, many believers know God is love, and they know how great and understanding His love is. But as one mentions about loving others, their hearts withdraw immediately and maintain a heart of “afraid to love and thus feeling accused”. Actually, this is contrary to a greatly loved heart. When the bible instructs us to continue the debt to love one another, it does not ignore our sinful nature. God knows the weaknesses brought by our sinful nature, hence He gives us Holy Spirit to help us, so that we can keep receiving the heart to love one another through our knowledge in the gospel, and reject the heart of hatred and coldness towards men. In fact, a person who knows gospel will enter into anger, disappointment, dislikes, and hurts etc in dealing with people, but because he always seeks the help of the Spirit, he will love others unstopably eventually. Hence, not only do we need to know we have to love, we also need to introspect and meditate on the states of our heart, so that Holy Spirit can deal with us and enables us to understand how can we love others.

1. Christ’s love brings us debt which we can never finish repaying 《13:8》

1) Debts of the world and debts of the heaven

* In the book of Romans, Paul often used “debts” to illustrate his heart after receiving the gospel. <1:14> says we are obligated to the fallen world; <8:12-12> mentions that we who are born again are no longer obligated to the the sinful nature and to live according to it (meaning we are obligated to the Holy Spirit to lead a holy life); <13:7> mentions towards the government or those who are above our authority, we ought to pay taxes if we owe them . Generally, when we talk about debts, there are two characteristics: firstly, our conscience presses us, hence we ought to try our best to pay, and no one can deny it; secondly, we ought to repay it appropriately. Hence, when one talks about debts, the debtor always feels pressured and helpless as he faces his debts. But God has liberated us in Christ and thus we have received freedom <Gal 1>, but this freedom leaves us a kind of debt of 2 attributes: Firstly, this is a debt which people pay with a heart filled with freedom and power, in another word, this is a debt we pay voluntarily; secondly, there is no way we can finish repaying, in the end, we will discover this debt is our glory. This is the debt to evangelize to the Gentiles and the love towards one another (in particular brethren). Hence, as we continue to love the Gentiles who are still in disbelief and have burden towards their souls; at the same times we love our brethren in Christ and are willing to wash their feet. We will never say we have loved enough. With this, we truly have received the heart of continual debt to love one another.

2) There are two enemies in loving fellowmen

① Sinful nature in men causes us to be self-centered, and it has created a self-centered world. When men become more self-centered, unlawful matters increase (nations against nations, people against people, men hurt one another for the sake of personal gains, even within a family, what people concern most is their own needs), the love of men gradually turn cold <Mt 24:12>. In this state, forgiveness, compassion, and understanding have become such foreign terms. Indeed, when we are self-centered, we are unable to understand others’ circumstances, not to mention knowing how others are victimized. In the end, we condemn others with laws, misplacing God’s original intent of loving men.

② Men’s vulnerabilities disable them to love others. There is spiritual enemy in love. Not only does this enemy insinuates people, it blinds people from their weakness. This enemy also oppresses men’s spirit, causing them to be disappointed, disheartened, and thus powerless to love to the end. Hence, when the strength within men is depleted, it is an extremely difficult task to love men. For example: although parents love their children much, when they are misguided and become recalcitrant, parents will lose the endurance of love gradually. In addition, love gives rise to action. If we say we love a person, we ought to take time and effort to know and understand a person, and then love him. Hence, when we are unable to be Holy Spirit-filled and receive strength, our limited strength and effort will cause our hearts to be helpless.

3) Gospel causes us to care about lives, and challenges us to have a generous heart towards men

* In church today, there is a huge blindspot in loving people – we often promote loving one another, yet we do not expand our hearts and perspective of loving others. Try asking: do we only love to mingle with only a certain people? Are we challenged to mingle with people who are from different backgrounds? When our benefits are threatened and our strength depleted, or when we see the ugliness of men during serving, do our perspectives remain on the misses of men and thus produce negative emotions, or do we continue to challenge ourselves to overcome the state of “cannot love” through the gospel we know? Often, we see modern churches (especially those self-proclaimed to be traditional, having established systems or regimens) remain in status quo, and they only engage similar crowds, unable to transcend and mingle with foreign and unfamiliar crowds. If these believers do not challenge their mentalities, it will soon become a culture, and the preaching of Christ’ gospel will be greatly restricted. Actually in a sinful world, the comfort zones, stability, and comfortable living are a kind of ornament that symbolizes the state of our heart which is “unwilling to grow in love”. We need to train ourselves in prayers and walk out of these frames. In another aspect, we also need to continue to challenge ourselves by not letting those emotions or helplessness arise from transient interpersonal conflicts to direct us, instead, we need to be led by the Truth in loving others.

2. For he who loves his fellowman has fulfilled the law 《13:8,10》

1) How law is related to sin

* No matter how perfect God's law is, a fallen and self-centered nature can never fulfill requirement of the law. Once we attempt to reach God's righteousness through fulfillment of law, we will face immediate failure. The sinful nature inside us brings us into a state of being judged, and leading us to keeping the law out of fear, rather than surpassing the demands of law because of love. It may appear as if we can love, but we cannot exit our self-centered love. If we are to know laws through the whole idea of the bible, we will know that God gives law so that men can be conscious of their sins, and thus humbly receive the redemption through God's son, worship Him through faith, and thus receives a born again heart (new disposition – fear is transformed into love, from listening to self to listening to God), to the extent of denying self and seeking to live for God's glory daily. Without the effect of law, we will never understand what it means to fall short of God's glory, we are also unable to understand the nature of sin. Sin is not merely murder, adultery, lying, stealing etc, sin is opposing God. Hence, through law, we become conscious of our sins, and acknowledge that we do not have any good inside us, to the extent of living by faith in Christ (the gift of righteousness), and what we seek is the righteousness and holiness of Christ.

2) When law exposes the sins of men, the salvation of Christ is even more magnified

* Lord Jesus said He did not come to abolish but to fulfill the law <Mt 5:17>. It has 2 meanings here: first, one completely live out the righteousness of the law (completely holy, atone for the sins of the people); second, it means giving those who believe in Him the love disposition (enable our hearts to transform from fear to loving men), such that we can surpass the requirement of the law. Hence, the way to fulfill the law is through the Spirit (execute the work of salvation, and do the convicting work), the nature of fulfillment is love. Without the work from the Spirit, no one can understand the love of Christ, the self-centered temperament is unable to transform into a Christ-centered temperament. A Christ-centered temperament is no longer living by fear, for there is no fear in love, instead, one start living a heart that is greatly loved by Lord. The Holy Spirit inside him will give birth to a heart that often challenges the thoughts of "cannot love, unwilling to love, self-centered love, already loved enough". From the angle of doing good, we know that Holy Spirit will not allow us to contend with keeping the law, instead, He will continue to instruct us to act in love. The voice of Holy Spirit in our hearts often tells us, "Are you truly loved in Christ? Is the motive of your dealings love? If it is love, what then should the method be? How to love more relevantly?"

3) Is law still necessary if the new command given us through Christ is to love one another?

* Some believers see law and love to be incompatible with one another, but in fact, they both have an inseparable relationship. Law often emphasizes the negative and most minimal (not to...), and focuses on specific sins (especially, it points towards hatred, promiscuity, greed, disloyalty, evil, ungratefulness etc, they make us ponder deeper). On the other hand, love often points towards something more positive, and restricts no one. Instead, it causes men to surpass any boundary to bless people. Only Holy Spirit can bring such outcomes. Many unknowingly disregard the relationship between these two because of the differences, thinking that the good convicted by Holy Spirit is only about loving one another and has nothing to do with the law. In 1960, churches were influenced by new morality (situational ethics). It proclaims the supreme law is love and there is no inherent goodness under it. Apart from love, there is no right or wrong specification. Hence, such thinking causes men to think there is no need for law anymore, for love itself is the instructor of morality, and is able to give men the intuition to show kindness in all situations. Actually, this is a very blinded and dangerous way of thinking, for without the objective ethical guidance and profound wisdom given by the law <Ps 119:98>, love has no direction; it is merely an ideal or sense of goodness crystallized from men's own discoveries. When Paul said love fulfills the law, he was not implying love puts an end to the law. More holistically speaking, law gives the direction to love, and love gives law the active inspirations.

3. Love does no harm to its neighbor <13:9-10>

1) God loves lives, hence law has the inherent intent of protecting lives

* When men live together with their fallen sinful nature, they may offend others' benefits as they attempt to safeguard theirs. For example: where two persons have conflicting personalities, or the views towards a matter differ, it will slowly brew enmity. If left alone, hatred, jealousy, or even murder may happen; besides, when man's desires are overflowing, they may commit adultery easily as they follow the desires of their hearts, and God's people will enter into a kind of irresponsible love; furthermore, the more material blessings people receive, the people who receive less may brew hearts of jealousy and greed, using all means to snatch from others. Hence, if God does not give law, the whole mankind will destroy one another in their sinful nature. It is not implying that laws can solve societal problems (for only the love from gospel can solve the problems of the whole society). In a world full of sins, God protects His people through law, and through law He enables us to see that God loves men, and is unwilling for men to be victimized by anger, promiscuity, lust, violence, and treacherous ideas. Try thinking: murder will take away one's life; promiscuity will hurt others' feelings and destroy others' families; theft robs away others' possessions; false witness will ruin the good reputation of others; greed and laziness will destroy the balance in society, this greatly harm the people. Hence, in this world that is full of sin, law is necessary, as it gives protection and prevent people from being harmed. Aside from preventing people from being victimized, it can also change life, but it is attained only through love. Not only are we not victimizing others, we should also value life and spare thoughts for the benefits of their entire life. This is the holistic spirit of the gospel.

2) Neither harming neighbors nor merely remain on the morality and ethical levels, instead, receive power from the Spirit and go to save souls

* Love is not merely about feeling or respecting others, it is about the power of Holy Spirit that comes upon a person, and this power enables men to have urgency towards souls. One who does no harm to others is also one who can save others. Not only does he know how to put to death the misdeeds of bodies through Holy Spirit, he also witness Lord daily in this world. Today, many believers feel rebuked uncontrollably as they hear about loving one another; or they respect others, yet unable to have practical actions of saving souls. They are not people who truly love others before God, neither are they people who have true power. They only see "love one another" as a kind of law, and not entering into spiritual battle such that they can redeem, heal, and nurture people daily. Actually, when power is given us through the Holy Spirit, that power is firstly the power to love, only love empowered disciples to preach gospel from Jerusalem to the ends of the world <Acts 1:8>. When the world gets more and more self-centered, what man has truly lost is the power to love; what the saints have lost is the power to evangelize. Today, the world talks about love, but the love they proclaim is unrelated to eternity. What man pursues is partially the freedom to love, yet without love that comes from the Truth. Hence in such era, God needs to raise disciples who possess this humanely love through gospel, and spiritual love at the same time. Such kind of love is the love of Lord Jesus Christ.

3) Eventually, true love needs to be challenged in order to deepen and expand

* It is not a slogan to continue the debt to love one another. If this truly seeps into our spirit and becomes our belief and heart, we will discover many situations and people around us which cause us "unable to love" immediately. Actually, when we face such realities, we ought to be grateful because such challenges will let us learn about our love. If we often owe an outstanding debt of loving one another, we are not afraid of being challenged in this homework of love or face failures; what frightens us is when we deceive ourselves and hypnotizes ourselves that "I've loved enough". We may be slow to warm up or do not open easily to others, but Holy Spirit will continue to instruct us on how can we be genuine in being with people. Maybe we can only accept the weakness of the Gentiles and not of Christians, Holy Spirit will also instruct us deeper to know the sinful nature in men. This spiritual problem occurs in both believers and non-believers. We may only evangelize in the church, but Holy Spirit will also help us by removing our hearts of timidity, so that we can restore a bold and courageous heart to witness Lord. Hence, blessed are those who are challenged in the matter of loving men.

一生唯有欠一种债 - 爱人 《罗 13:8-10》

序论：福音是带有满足与归正全灵魂的功能，特别是叫一个人恢复“真正的被爱，也真实能爱人”的性情。事实上，我们生在罪中，原是昼夜受控告，被惧怕掌控而活。这样的性情是根本不能爱人，就算爱也是非常自私的爱。一旦在爱人中受到了挑战，我们的爱很容易会转为伤害或是仇恨。若我们深思我们的性情，我们在爱人方面是这么的自我与脆弱。但是，当主耶稣的福音临到我们时，那救赎的恩惠潜入我们的灵魂，从神的爱子为我们舍命，使我们发现自己是在万有当中最蒙爱的，之后这爱是不断的渗透我们的整个心思、意念、情感、意志，好叫我们不只在因爱而感到好受，乃是因爱而牺牲。十字架的爱本是一个牺牲的爱。为何牺牲呢？因为在面对人的罪恶堕落时，这爱是既不能隐藏，也不能置之不理，更是不能逃避救赎的使命。因为神是爱，当祂面对人类犯罪的现实，祂的对应就是牺牲。所以，当这爱临到了我们的灵魂，天天试着要渗透我们全人，这牺牲的性情是怎能不产生呢？所以，保罗从福音明白了一个绝大的奥秘，就是基督的救赎是叫他活在这种无法还清的债，就是“爱人”的债。当我们说到欠债，我们堕落的想法总是只能以负面性质来思想，就是我们欠了别人的物质或是人情，所以换不清。但在福音里所说的债是因恩惠大得无穷，以至怎么换都换不清，一旦要“偿还”而去拯救扶持人的灵魂时，下面所产生的心弦不是“还完了”，乃是更多的爱在心中产生，以至无法停止那爱人的服侍。这就显明了神的爱本是无限的。没有一个人能领受而进入基督的爱之后只向往还清这爱。但今天在很多侍奉者的身上，我们看见他们因侍奉进到失望、疲累、不敢面对挑战、选择留在安逸。其实，那是因为我们服侍中已经失去爱的精神，反倒进入完成责任的心态。事实上，爱是无限的，人的能耐与体力却是有限的。爱能叫一个人在临终前写信坚固主的门徒，为着选民忍受一切《提后 2:10》，也宣告他离世的得胜《提后 4:6-8》。在此，我们要明白，我们是否领会了福音的核心？或是我们在生活侍奉主当中常忽略福音核心的重要。今天，有很多信徒知道神就是爱，也认知神的爱是伟大无穷的，但是一旦说到要爱人，心里马上萎缩起来。他们保持一种“害怕不能爱而受控告”之心。其实，这是与一个全然蒙爱之心相反的。当圣经嘱咐我们在彼此相爱上要常以为亏欠，它没有不理睬我们的罪性。神知道我们的罪性和罪性所带来的软弱，所以神赐下圣灵帮助我们，使我们能靠着对福音的认识不断领会彼此相爱之心，也拒绝那对人仇恨与冷淡之心。实际上，一个认识福音的人在处事待人中有可能落入生气、失望、受伤、讨厌等，但因为不断寻求圣灵的帮助，终究会发现自己不能停止爱人。所以，我们今天不能只知道应该爱人，我们要反思与揣摩我们的心境，让圣灵对付我们，使我们领悟出怎么爱人。

1. 基督的爱是带给我们无法清还的债 《13:8》

1) 世界的债与天国的债

* 在罗马书里，保罗一直以“欠债”的观念来描绘他领受福音的心。《1:14》说到我们对着堕落的世界欠福音的债；《8:12-13》说到我们重生的信徒并非欠肉体的债去随从肉体活着（意思是欠了圣灵的债来过圣洁生活）；《13:7》说到对政府或在我们权柄之上的，若欠税的，当给他上税。一般上，当我们讲到欠债，有两种特性：一是一定要尽所能的去偿还，这里头有良心的催逼，是人不能推诿的；二是一定要偿还到合乎所欠的。所以，当人一讲到债，欠债之人总是带着压力与无助之心来面对债务。但神在基督里释放了我们，使我们得以自由《加:1》，但这自由所留给我们却是一种债，而这债也有两种特色：一种使人充满自由与能力来偿还的债，或说这是自愿偿还的；二是无论怎么还也还不清的，反而最后发现这债竟是他的荣耀。这就是向着外邦世界传福音的债与对人（特别肢体）怀着彼此相爱之心怀了。所以，当我们一边爱那还未信主的外邦人，对他们的灵魂存有负担，也同样爱我们主内的肢体，愿意洗他们的脚，在此不会说自己已经爱够了，这才是领会了在彼此相爱常以为亏欠的心肠。

2) 在爱人的事上只有两个仇敌

① 人的罪性使人成为自我，也造成一个自我的世界。当人越发自我，不法之事就会增多（国攻打国，民攻打民，人都为了自我利益而彼此伤害，连家人之间所关注的都是自己的需要），人的爱心也就渐渐冷淡了《太 24:12》。在这样的光景，饶恕、怜悯、理解成为很陌生的字眼。确实，当我们只有以自我为中心，我们无法理解另一个人的处境，更无法看见人的受害。结果就是以律法来定别人的罪，将神爱人的本意本末倒置。

② 人的脆弱使人无力爱人。爱本是有属灵的仇敌，这仇敌不但是暗示人，使人不能看见他人的软弱，但另外也是一个压制人心灵的仇敌，使人因失望灰心而不能有能力爱到底。所以，当人心里力量被消耗的时候，爱人成为了一个比登天还难的事。比如说：做父母的纵然很爱自己的孩子，但是当孩子误入歧途，一直不听劝，久而久之父母也失去爱的能耐。再者，爱是有行动的，当我们说我们爱一个人时，我们需要拿出时间与精力来认识理解一个人，然后才能爱他。所以，当我们不能被圣灵充满，得着能力，我们有限的精力与体力叫我们心有余而力不足。

3) 福音叫我们在乎人的生命，也挑战我们不断向人产生宽胸之心

* 今天，教会在爱人方面有一个非常大的盲点，就是常常提倡彼此相爱的道理，但却没有不断地扩大那爱人的心胸与眼界。试问：我们只喜爱与怎样的人来往呢？那我们有否被挑战接触与我们的条件与背景不一样的人呢？当我们的利益被触动，体力被消耗，侍奉当中遇到人的丑陋，我们的眼光是放在人的过错，向人产生负面的情绪，还是不断的借着我们所认识的福音来挑战自己胜过那“不能爱”的处境呢？往往，我们会看见现今教会（尤其很多自称为传统，已经设定了体系与制度的教会）只有留在保持现状，接触一律的群众，却不能跨越自己去接触那陌生与不熟悉的群众。如果信徒的这种心态不面对挑战，渐渐成了一种文化，基督福音的传递就会大大受到限制了。确实，在面对一个有罪的世界，信徒所向往的舒服境界、安逸生活、平安稳妥其实就是一种“不愿意在爱心上成长”的心境了。我们要在祷告中操练自己，走出这样的框框。

另外一方面，我们也需要一直挑战自己，不能因着短暂人际关系的纠纷就轻易让情感与无助的心支配我们，乃要在爱人的事上被事实牵引。

2. 爱人的就完全了律法 《13:8, 10》

1) 律法与罪的关系

* 无论神的律法是多么的完美，一个堕落、自我为中心的本性是不能达到律法的要求。一旦我们以成全律法来达成神的义，我们马上会发现自己一败涂地了。因为我们里头的罪性叫我们落入受审判的光景，从此便因惧怕而守法，并不是因爱人而行超出

律法的要求。纵然我们人像是能爱人，但却不能走出自私的爱。倘若我们以整本圣经的观念来认识律法，会知道神给予律法是为了叫人知罪而谦卑接受神儿子的救赎，借着信奉祂而得着一个重生之心（新性情 - 从惧怕转为爱，从听从自己转为听从神），以至我们过后是天天否认自我，寻求神的荣耀而活。倘若没有这律法的功用，我们绝不会明白何谓亏欠神的荣耀，也更不会明白罪的本质。罪并不是单单杀人、奸淫、说谎、偷盗等，乃是敌对神为本目的，所以律法叫我们知罪，也承认自己里头没有良善，以至过后活着是因信基督（所赐的义）而活，所追寻的是基督的公义圣洁。

2) 当律法将人的罪显明时，基督的救恩就更被显大了

* 主耶稣说自己不是来废掉律法，乃是成全律法《太 5:17》。这带有两个意思：一是自己全然的活出律法的义（全然的圣洁，为子民赎罪）；二是将爱的性情赐给凡信祂之人（使我们从惧怕之心转为爱人之心中），以至我们能行超出律法所要求的。所以，成全律法的方法就是借着圣灵（施行救恩与做感动充满的工作），成全的性质就是爱了。没有圣灵所带来的工作，没有一个人能领会基督的爱，因此那自我为中心性情无法变化为以神为中心性情。那么，一个以神为中心性情不再是因惧怕而活，因为爱里没有惧怕，乃是以蒙主爱之心而活。因此，他里面的圣灵会生发一种常常挑战那“不爱、不愿意爱、自我为中心的爱、已经爱够”之心。从行善的角度来说，我们晓得圣灵是不会叫我们留在守律法而感到自满，反而是不断的将我们指向爱里面的善行。圣灵在我们心中无形的声音会常问我们说：“你在基督里真是蒙爱的吗？你处事待人的动机是爱吗？爱的做法是怎样行呢？怎么爱的更切实呢？”

3) 基督带给我们的新命令是彼此相爱，那我们还需要律法吗？

* 有些信徒将律法和爱看为互不兼容。但事实上，两者之间有一个不能分开的关系。律法经常是强调负面与最低底线的（不可...），而且也针对特定的罪（特别是指向人的恨、淫、贪、奸、不忠、忘恩方面的事，都叫我们深思）。爱却是往着正面的设想，也不给人限制，反而是叫人超越任何的界限去祝福人。能够带来此结果的就是圣灵。但很多人也因为这负面与正面的差异就无形中见两者视为没关系，认为圣灵感动人行善是唯有叫人彼此相爱，与律法没关系。在 1960 年代，教会受到新道德（或说处境伦理）的影响，这样的注意宣称最高的法律就是爱，在这之下没有固有的良善，除了爱以外，没有对错的规范。所以，在这样的思想主意中人开始认定律法已经没有存在的必要了，爱本身有它自己的道德指标，能够给予人直觉在每个环境里怎么表现出对人的善意。其实，这是一种对爱非常盲目与危险的想法，因为若没有律法给予的客观道德指标与深奥的智慧《诗 119:98》，爱是没有方向适从，也只不过是人自己以感悟来领悟的一种理想和好感而已。当保罗说到爱是律法的成全，那不是说爱是律法的结束。全面的说，律法给予爱心方向，爱心给予律法活泼的灵感。

3. 爱是不加害与人《13:9-10》

1) 神爱护人的生命，因此律法都有保护人生命的本意

* 当人带着堕落的罪性生活在一起时，很容易就会因自己的利益而触犯到他人的利益。例如：两个人性格相冲，看事情的角度不一样，久而久之就会对彼此产生敌意，若这不受约束，妒忌、仇恨、甚至谋杀也会发生；另外当人的性欲无止境的泛滥，人在随从情欲的欢爱之下将非常容易的犯奸淫，整个神子民便会陷在那不负责任的欢爱；再就是，在有些人越多的得取物质方面的祝福，得较少的人便会有妒忌与贪婪之心产生，以至以各种手段来夺取他人的东西。所以，神若不给予律法，整个民族便会因自己的罪性彼此消灭了。这并非说律法能解决社会的问题（因为整个社会的问题是唯有福音之爱才能解决的）。但是在一个有罪的世界里，神保护祂子民的方法是借着律法，而透过律法我们可以看见神爱人的生命，不愿人进到受忿怒、淫欲、强暴、奸诈等所害的光景。试想，杀人消灭人的性命，奸淫伤害别人的感受，又破坏别人的家庭，偷盗夺取人的财物，作假见证损坏别人的好名声，贪婪损坏社会的平衡制度，这一切都叫人大大的受害。所以，在有罪的世界里，律法是需要，因为必须带来保护的功用，以免人受害。但是除了叫人不受害，也同时要带来生命的改造，这是借着爱才能达成的。所以，我们不但不叫人受害，还必须看重人的生命与为他全生命的利益着想。这才是福音全面的精神。

2) 不加害与人也绝不是纯粹留在伦理道德层面，乃是叫我们得着圣灵的能力去拯救人的灵魂

* 爱不是单单讲情感或是尊重他人，乃是讲临到人身上圣灵的能力，而这能力是叫人得着对人灵魂的迫切。确实，一个不加害人的，也是能拯救人的人。他不但是懂得靠圣灵治死自己身体的恶行，也是在这世界天天靠着圣灵为主作见证。今天，很多信徒一听到要彼此相爱这句话，就心里不由自主的受谴责，要不然就是在伦理上尊重人，却无法对拯救他人灵魂有实际的举动。这都不是在神面前真正爱人，也真有能力的人。他们只有将“彼此相爱”视为一种律法，却不是进入属灵的争战，以至能天天活在拯救人、医治人、培养人。确实，当圣灵将能力赐给我们，那等能力首要就是爱的能力，因为只有爱才能叫使徒们将福音从耶路撒冷传到地极《徒 1:8》。当世界叫人越来越自我，人失去的就是爱的能力，圣徒失去的就是传福音的能力。今天我们会看见世界都在讲爱，但所讲的爱与人的永恒无关。人追寻的多半是自由的爱，却没有真理的爱。所以，在这样的时代里，神要兴起的门徒是借着福音拥有人性的爱，也同时拥有属灵的爱，那等的爱就是主耶稣的爱了。

3) 最终，真爱是必须受到挑战，才会长阔高深

* 我们在彼此相爱要常以为亏欠并非是一种口号。当这句话真正进入了我们的心灵，成为我们的信念与心怀，我们立时会发现有很多叫我们“不能爱”的情况与人群会出现在我们周围。其实，在面对此现实时，我们应该怀着感恩的心，因为这样的挑战是将我们带到一个认识自己爱心的真相。倘若，我们在爱人的事上常以为亏欠的话，我们不怕在爱心上受到挑战，或是遭遇挫败，我们只怕的是我们自欺，告诉自己“我已经爱够了”。可能我们是一个慢热或是不容易向人敞开心的人，但是圣灵会不断指教我们认识怎么以诚恳的心接触人。可能我们是一个只能接受外邦人的软弱，很难接受基督徒的软弱，圣灵也会指示我们更深层的认识人的罪性，而这属灵问题不但在非信徒，连信徒身上也有。可能我们是只有能在教会里传福音，却无法在教会外现场传福音的，圣灵也要帮助我们除去胆怯的心，恢复刚强壮胆向人作见证的心。因此，在爱人的事上能被挑战的人有福了！

