

深情的基督教 an affectionate Christianity

腓立比书4章21-22节 by Dr Steven J Lawson

Well, I'm most eager to look into the Word of God with you tonight, and I must say one thing that will be the greatest sacrifice for me is not being able to preach through books in the Bible being in one place, and that is why I am so much enjoyed today to be able to come back and to finish preaching through the book of Philippians, and when you preach through books in the Bible you find yourself as a preacher coming to certain verses that otherwise you probably would never choose to preach but because those are the next verses, and because you cannot skip over any verses, you give yourself to preach those verses, and what we will look at tonight are two of those verses.

If I was preaching someplace, these would probably not be the two verses that I would select to preach. But because I'm with you and because I want to bring completion to the book of Philippians we find ourselves tonight in Philippians chapter 4 and verses 21 and 22. The title of the message tonight is an affectionate Christianity. I want to begin by reading these two verses which are often overlooked in our reading through the Bible, but I trust the Lord will cause them to have special impact upon our lives tonight.

Philippians 4 beginning in verse 21 Greet every saint in Christ Jesus. The Brethren who are with me greet you all the Saints greet you, especially those of Caesar's household. As Paul comes to the conclusion of this letter that he has written to the Philippians, he does so by expressing this affectionate greeting to the believers there, and what we see here is the personal side of Paul. We see the tender heart of Paul. He is not merely a brilliant intellect and a towering theologian. He is that but he's more than that, He's not merely a powerful preacher and a pioneer ministry, He is that but he's more than that. Paul is a very loving man, full of warm affection for others, and Paul is quick to demonstrate this affection that he has for other believers. Paul is not a stoic scholar locked up by himself in an ivory tower, distant and disconnected from people rather Paul is a warm-hearted tender man who cared deeply for other people.

Paul talked to people, Paul reached out to other people, Paul conveyed and expressed his affection to other people. A bottom-line, Paul genuinely cared about other individuals, and that is what he expresses here in these two verses. It is most probable that Paul actually wrote these two verses with his own hand. He does not directly say so, but from other epistles we have a strong probability that he did actually write these last verses with his own hand, as was his custom he would dictate these letters to a secretary who would take down the dictation, and as he would come to the end of the letter, he would take the pen, and in a very personal way, write the conclusion, the final verses. Sometimes Paul did this so that the church would know that this letter is not a forgery, that this letter has actually come from Paul himself.

So after dictating the main body of that epistle, he would then sign it with his own hand writing to authenticate that this is a genuine letter from the Apostle Paul, and that is what we have in 2nd Thessalonians 3 and verse 17 Paul writes: I, Paul write this greeting with my own hand That's not at the beginning of the letter, he says that at the end of the letter as he now begins to write with his own hand, and he goes on to say the reason why this is a distinguishing mark in every letter. This is the way I write. We have 13 epistles by Paul in the New Testament, and he says in every letter: I give this distinguishing mark that I write with my own hands, the conclusion of the letter. On one occasion, Paul wrote the last section in his own hand, because he was so worked up and he was so filled with righteous indignation of what was happening in the churches of Galatia as they were abandoning the purity of the gospel of Jesus Christ. Paul took that pen and Paul wrote with his own hand in large letters so that everyone in the church could read this how displeased I am with you.

In Galatia 6 in verse 11 Paul says: See with what large letters I am writing to

我必须说有一件事对我来说是最大的牺牲，那就是不能在一个地方讲完圣经，这就是为什么我今天很高兴能够回来，并完成对《腓立比书》的讲道。当你通过圣经中的书籍讲道时，你会发现自己作为一个传道人来某些经文前，否则你可能永远不会选择讲道，但因为那些是下一节经文，而且因为你不能跳过任何经文，所以你给自己讲这些经文，我们今晚要看的是其中两节。

如果我在某个地方讲道，这两节经文可能不会是我选择讲的内容。但因为我和你们在一起，也因为我想让《腓立比书》这本书完整起来，我们今晚会讲《腓立比书》第四章第21和22节。今晚信息的标题是一个深情的基督教。我想从读这两节经文开始，这两节经文在我们读圣经的过程中经常被忽略，但我相信主会使它们在我们今晚的生活中产生特别的影响。

腓立比书第四章从第21节开始，问候每一个在基督耶稣里的信徒。愿荣耀归给我们的父神，直到永远永远。阿们。请问在基督耶稣里的各位圣徒安。在我这里的众弟兄都问你们安。在保罗写给腓立比人的这封信的结尾，他向那里的信徒表达了这一深情的问候，我们在这里看到的是保罗的个人一面。我们看到了保罗温柔的心。他不仅仅是一个聪明的知识分子和一个高大的神学家。他是这样，但他不仅仅是这样，他不仅仅是一个强大的传道人和一个先锋的事工，他是这样，但他不仅仅是这样。保罗是一个非常有爱心的人，对他人充满了热情的感情，保罗很快就展示了他对其他信徒的这种感情。保罗不是一个被自己关在象牙塔里的拘谨的学者，与人疏远和断绝联系，相反，保罗是一个热心肠的温柔的人，他深深地关心着其他人。

保罗与人交谈，保罗向其他人伸出援手，保罗向其他人传达和表达他的感情。一个底线是，保罗真正关心其他个人，这就是他在这两节经文中所表达的内容。他没有直接这么说，但从其他书信中我们有很大的可能性，他确实亲手写了这最后几节经文，按照他的习惯，他会把这些信口述给秘书，秘书会记下口述内容，当他写到信的结尾时，他会拿起笔，以一种非常个人的方式写下结论，即最后几节。有时保罗这样做是为了让教会知道这封信不是伪造的，这封信实际上是来自保罗本人。

所以在口述完那封书信的主体后，他就会用自己的手写签名，以验证这是一封来自使徒保罗的真信，这就是我们在帖撒罗尼迦后书第3章和第17节中的内容，保罗写道：我，保罗亲手写这问候语 这不是在信的开头，他在信的结尾说，因为他现在开始用自己的手写，他继续说这是每封信中的显著标记的原因。这是我写作的方式。我们在新约里有13封保罗的书信，他在每封信里都说 我给这个区别性的标记是我亲手写的，是信的结论。有一次，保罗亲手写了最后一节，因为他非常激动，他对加拉太教会发生的事情充满了义愤，因为他们放弃了耶稣基督福音的纯洁。保罗拿起那支笔，保罗亲手用大字写下，(请看我亲手写给你们的字，是何等的大呢。) 以便教会中的每个人都能读到这句话，我对你们是多么的不满意。

在加拉太书第6章第11节，请看我亲手写给你们的字，是何等的大呢。保罗是以宣誓性的风格来写的，以强调传达《加拉太书》这封信的内容，即那令人震惊的内容。在另一个场合，

you with my own hand. And Paul was writing that in demonstrative style, to emphatically communicate the content, the jarring content of the letter of the book of Galatians. On another occasion Paul wrote the last few verses as a very personal touch. As he comes to the end of Colossians. In Colossians 4 and verse 18 we write we read I Paul writes this greeting with my own hand Remember my imprisonment Grace be with you. There is the strongest likelihood that Paul did that here, at the end of the book of Philippians. He probably wrote these verses in his own hand to convey his warm affection, and his tender concern for the church that they would see his own familiar handwriting as this letter comes. I know what it is to receive a handwritten note from someone, and you see their own handwriting, which is far more personal than a type of set letter that you receive, where either they sign their name, or they don't even bother to sign their name. There is a certain clinical coldness about that.

But to receive a stationery card where that person has taken, yes, a fountain pen, and like the Apostle Paul and has written this personal note. I still have virtually every personal note I've ever received, from John MacArthur from R C Sproul and they're just so precious to me.

This is the way Paul communicates his love for the Philippians, by now taking that pen from his secretary, and writing these very verses. I have one more thing to say still by way of introduction as we move into this text. That these two verses are one way of living out what it is to give glory to God. This morning we looked at verse 20 and we saw the vertical nature of ... Now to our God and Father be the glory for ever and ever amen. And an acute awareness of living soli Deo Gloria for the glory of God alone in rising up to direct all things to the glory of God, and yet in the practical living out of this on the horizontal level, I think what we see here in verse 21 and 22 is one example of how to live for the glory of God. It is to live in such a way that we show Grace, and that we show love, and that we show tender concern for other brothers and sisters in Christ.

How meaningless it would be for us to say: "oh yes I'm living for the glory of God", but yet fail to greet our brothers and our sisters in Christ, and to fail to reach out with love to one another. It would be totally incongruent with what we say about living for the glory of God So tonight as we would desire to live in such a way that We would bring honor to the name of our God. One practical expression of that is what we see in verses 21 and 22. Now what we see, you'll note the word "greet" is used three times verse 21: greet every saint verse 22: all the Saints greet you or whether it's you yea and then at the universe 21 the brethren who are with me, greets you Three times, two verses, the word greet, and there's actually a fourth greeting at the end of verse 22. It is a four-fold greeting.

So let's walk through this passage, and I believe it is one expression of living for the glory of God. The first greeting is at the beginning of verse and this first greeting is Paul to the Philippians when he says greet every saint in Christ Jesus this letter is directed to the Philippians it is directed to the believers in the church at Philippi and as he writes greet every saint in Christ Jesus, what is implied is greet all the believers in the church at Philippi. Obviously by way of extension, it would extend to every believer that we would ever come in contact or that Paul would ever come in contact with, but in this immediate context it is referring to Paul's greeting of all the saints who are in Philippi. Now I want to take this a word at a time. Note the word "greet". Greet every saint in Christ Jesus.

I dug into this word "greet". I wanted to know more of what this word greet means and as I look it up in the most authoritative Greek dictionary the meaning of this word greet includes embracing kissing offering the hand an expression of affection to like someone it may surprise you to know that this verb greet is used 47 times in the epistles, 47 times in the epistles, this is not though it's tucked at the end of this letter, this is not something that is not often expressed.

So, Paul begins by saying greet every Saint, and it means far more than just

保罗写下了最后几节经文，作为一种非常个人化的接触。因为他来到了歌罗西书的结尾。在歌罗西书第4章第18节中，我们写道：我保罗亲手写了这句问候，记得我的监禁，恩典与你们同在。最有可能的是，保罗在这里，在《腓立比书》的结尾处做的。他可能用自己的手写了这些经文，以表达他热烈的感情，以及他对教会的温柔关怀，让他们在这封信的时候看到他自己熟悉的笔迹。我知道收到某人的手写纸条是什么感觉，你看到他们自己的笔迹，这远比你收到的排版好的信更有个性，在那里他们要么签上自己的名字，要么甚至懒得签自己的名字。这有某种临床上的冷漠感。

但是收到一张文具卡，里面的人拿着，是的，一支钢笔，像使徒保罗一样，写下了这张私人便条。我仍然保留着我所收到的几乎每一张私人字条，从约翰·麦克阿瑟到R-C·斯普劳尔，它们对我来说是如此珍贵。

这就是保罗传达他对腓立比人的爱的方式，他现在从他的秘书那里拿起笔，写下这些经文。在我们进入这段经文时，我还有一件事要介绍一下。这两节经文是活出将荣耀归给神的一种方式。今天早上我们看了第20节，我们看到了垂直性质的...。愿荣耀归给我们的父神，直到永永远远。阿们。敏锐地意识到只为神的荣耀而活，上升到引导万物归于神的荣耀，然而在横向的实际生活中，我认为我们在第21和22节中看到的是如何为神的荣耀而活的一个例子。就是以这样的方式生活，我们活出恩典，表现出爱，表现出对基督里其他弟兄姐妹的温柔关怀。

如果我们说“哦，是的，我为神的荣耀而活”，但却没有问候我们在基督里的弟兄和姐妹，没有向彼此伸出爱的手。这与我们所说的为神的荣耀而活是完全不一致的，所以今晚我们希望以这样的方式生活，使我们的神的名字得到荣耀。这一点的一个实际表现就是我们在第21和22节看到的。现在我们所看到的，你会注意到“问候”这个词用了三次，第21节：问候每一个圣徒，第22节：所有的圣徒问候你，或者不管是你，然后在宇宙21，和我在一起的弟兄们，问候你三次，两节，问候这个词，实际上在第22节的结尾还有第四次问候。这是一个四重的问候。

因此，让我们来看看这段话，我相信它是为神的荣耀而生活的一种表现。第一句问候是在这一节的开头，这第一句问候是保罗对腓立比人说的，他说问候每一个在基督耶稣里的圣徒，这封信是写给腓立比人的，是写给腓立比教会的信徒的，当他写到问候每一个在基督耶稣里的圣徒时，所暗示的是问候腓立比教会的所有信徒。显然，通过延伸，它将扩展到我们曾经接触过的或保罗曾经接触过的每一个信徒，但在这个直接的背景下，它指的是保罗对在腓立比的所有圣徒的问候。现在我想一个字一个字地看。注意“问候”这个词。问候基督耶稣里的每一个圣徒。

我钻研了这个词“greet”。我想知道更多关于这个词greet的意思，当我在最权威的希腊语词典中查找时，这个词greet的意思包括拥抱亲吻提供手表达喜欢某人的感情，你可能会惊讶地知道这个动词greet在书信中使用了47次，在书信中47次，这不是虽然它被塞在这封信的末尾，这不是不常表达的东西。

所以，保罗一开始就说问候每一位圣徒，这意味着远远超过问候，这意味着把他们接到你温暖的怀抱中，意味着向他们伸出许多爱，意味着拥抱每一位圣徒，意味着欢迎每一位圣徒。有些翻译是向每一个圣徒致敬，但这里的意思是，保罗想

hello, it means to receive them into the warmth of your affection, it means to extend to them much love, it means to embrace every saint, it means to welcome every saint. Some translations have it salute every saint, but the idea here is that Paul wants to express to every member in the church at philippi his deep love that he has for them. In fact, so warm was Paul's love that he had for other churches that he would often say as he does in Romans 16 verse 16, greet one another with a holy kiss, a holy kiss was a very warm expression of of Christian love for one another that was practiced in the first century, and it was especially precious to new believers who had been ostracized and made outcasts from their own family, and from their own places of employment where they now stood alone and as they entered into the church they were to be received and greeted with a holy kiss, but their new spiritual family was to receive them with much affection.

Now I'm not saying that we are to greet all of us each one of us one to another with a holy kiss, but I do want you to know there are some precious older women in this church that I have much makeup on the lapel of my suit from receiving and giving a holy kiss. It's a part of a believer in Christ expressing in an appropriate way, love. We also do with a handshake and we also do it with a hug, but we also do it by squeezing someone's arm, and we also do it by squeezing someone's neck, we also do it with our eyes with our face, and with our countenance. And what Paul is expressing here, he is saying I want you on my behalf to greet every one of the believers there in Philippi, and to do so with the warmest tenderest affection you possibly can.

Now continue to look in verse 21 create note, the next word every commentators point out that Paul by using the word, "every" stresses each and every individual saint. If he had used the word "all", it would emphasize the church corporately together as a large group, but by saying "every", Paul is underscoring how much he individually loves every member in the church at philippi. Greet every saint and this words saying is you synonymously with every true believer, every believer in Jesus Christ, who has been genuinely regenerated by the Holy Spirit and birthed into the kingdom of God, is immediately at that moment, set apart by the Holy Spirit, set apart from a life of sin unto God, in order to live now for God's holy purposes, that's what the word Saint means literally, in the original language, it means a holy one, holy, or a sanctified one, or a set apart one, meaning being set apart from a life of sin, now unto the pursuit of holiness.

He says greet every saint in Christ Jesus, this preposition "in" is a very important word and it denotes a fixed position of resting in a place permanently and every saint is placed by the Holy Spirit of God in Christ Jesus, and we are positionally in Christ where we now have a vital union with Christ, and we enjoy Communion and fellowship with the Lord Jesus Christ, and this is the first greeting, and what a well-armed expression this is from the Apostle Paul as he desires each and every member of the church to be greeted by him.

Now Paul's example here should serve as a pattern for us as we live our Christian lives, that we should be open-hearted and open-armed to one another and showing the love of God to one another even if we are shy even if we are introverted even if we tend to be reclusive, and God has wired certain people to be that way. It's not a matter of spirituality. It's a matter of personality, but even those who tend to withdraw to themselves, and to be thinkers, and to be readers, nevertheless they must be pushed by the Holy Spirit of God into the lives of other people to greet and to embrace and to hug and to extend warm expressions of the love of God in Christ such any coldness in the part of a believer was unknown to 1st century Christianity.

We could say this that an affectionate Christianity is an effective Christianity, and that only an affectionate Christianity is enough an effective Christianity so that's the first greeting and may we all be challenged by this. But that we would reach out not only to one another, but to other believers wherever we would encounter them.

Now second. Here's the second greeting, it's at the end of verse 21, he has already said greet every saint in Christ Jesus. Paul now adds this second

向腓立比教会的每一个成员表达他对他们的深爱。事实上，保罗对其他教会的爱是如此热烈，以至于他经常说，就像他在《罗马书》第16节中所说的那样，用圣洁的吻互相问候（你们亲嘴问安，彼此务要圣洁），圣洁的吻是基督徒对彼此爱的一种非常热烈的表达，在第一世纪就有这种做法。这对那些被自己的家庭和自己的工作场所排斥和抛弃的新信徒来说尤其珍贵，他们现在独自站在那里，当他们进入教会时，要用圣洁的吻来接待和问候他们，但他们新的属灵家庭要用很多感情来接待他们。

现在我不是说我们要用圣洁的吻来迎接我们所有人，我们每个人都用圣洁的吻来迎接另一个人，但我想让你们知道，在这个教会里有一些珍贵的年长女性，我的西装翻领上有很多因接受和给予圣洁的吻而化的妆。这是一个在基督里的信徒以适当的方式表达爱的一部分。我们也用握手来表达，我们也用拥抱来表达，但我们也用挤压别人的手臂来表达，我们也用挤压别人的脖子来表达，我们也用我们的眼睛、我们的脸和我们的表情来表达。保罗在这里表达的是，他说我希望你代表我问候腓立比的每一个信徒，并且用你可能的最温暖的感情去问候。

现在继续看第21节，注意下一个词，每个评论家都指出，保罗用“每一个”这个词来强调每一个信徒。如果他用“所有的”这个词，就会强调教会作为一个大团体在一起，但通过说“每一个”，保罗在强调他对腓利比教会的每一个成员的个人爱有多深。问候每一个信徒，这句话与每一个真正的信徒同义，每一个在耶稣基督里的信徒，真正地被圣灵重生，被生在神的国度里，在那一刻，立即被圣灵分别开。从罪的生活分离出来，归于神，以便现在为神的圣洁使命而生活，这就是圣徒这个词的字面意思，在原文中，它的意思是圣洁的人，神圣的，或成圣的人，或被分开的人，意思是被从罪的生活分离，现在追求圣洁。

他说问候基督耶稣里的每一个圣徒，这个介词“在”是一个非常重要的词，它表示一个固定的位置，永久地停留在一个地方，每一个圣徒都被神的圣灵安置在基督耶稣里，我们在位置上在基督里，我们现在与基督有一个重要的结合，我们享受与主耶稣基督的圣餐和团契，这是第一个问候，这是使徒保罗的表达，他希望教会的每一个成员都能得到他的问候，这是多么有力量的表达。

我们可以这样说，一个有感情的基督教是一个有效的基督教，只有一个有感情的基督教才足以成为一个有效的基督教，所以这是第一个问候，愿我们都受到这个挑战。但是，我们不仅要相互连结，而且要在任何地方遇到其他的信徒，都要和他们连结。

现在是第二句。这是第二个问候，在第21节的末尾，他已经说过问候基督耶稣里的每一个圣徒。保罗现在又加上了这第二句问候，这确实是为了强调问候其他基督徒是多么重要，表明好客和热情的爱是多么重要，所以我们现在在第21节读到：和我一起的弟兄们问候你们。毫无疑问，保罗对腓立比人的爱

greeting and it really does serve to underscore how important greeting other Christians is, how showing hospitality and warm love is, and so we read now at the verse 21: the brethren who are with me greets you. No doubt Paul's love for the Philippians must have been contagious. Paul at this time, is in his first Roman imprisonment, and being in this first Roman imprisonment he is under house arrest, he is not in a hole in the ground as he will be in his second Roman imprisonment. At this time he is confined to a house, he has chained to Roman soldiers, he is in Rome, and in this state he is allowed to receive visitors into the house where he is and as they come to Paul they bring reports of the churches and Paul will write his four prison epistles and those letters will be taken back to those churches, but as he does, he now expresses greeting from those who are around him.

Let's just think about this who all is with Paul that is expressing this greeting, well, two in particular have already been mentioned in the book of Philippians. They are found in Chapter 2. Timothy is with Paul in this imprisonment, and he has found in Philippians two 19 to 24. Epaphroditus is also mentioned at the end of chapter 2, in verses 25 to 30.

And no doubt Paul's positive affectionate love for the Philippians has a stimulating effect upon Timothy and Epaphroditus. You know we are influenced by one another, how we perceive other people, and if Paul had been negative and down about the Philippians, that would have had a huge effect upon Timothy and Epaphroditus. But because Paul was affirming, now Timothy and Epaphroditus, they want to include their greeting to the Saints there as well. And as we take into account the other records that we have in the other past prison epistles as well as the book of Acts, we have reason to believe that Tychicus is also there, who was the bearer of the letter to the Ephesians and to the Colossians, that Philemon may well have been there there that Aristarchus, another longtime companion of the Apostle was there. Onesimus, the runaway slave, who was the subject of Paul's letter to Philemon, he was there. Mark who wrote the Gospel of Mark, was there. Luke, who wrote the Gospel of Luke, was there that that's as many as eight people now whether they were all there at one time we do not know, whether they were there at different times we simply do not know. But as Paul expresses greeting from those who are with him, there is a solidarity in their heart toward the Philippians, and they want to be included in this, and as Paul writes this with his own hand, he no doubt is looking over his shoulder and looking around the room and these other men are nodding their heads, and there may have been even some emotion in their voice, as they say to Paul: include us in this as well.

This house is really a house of not only towering theology that is coming from the pen of the Apostle Paul, who is writing Ephesians and Colossians in Philippians and Philemon, but it all it is also a circle of much tender warm Christian love. And this too, is being expressed and is the overflow of their positive fellowship with one another that causes this expression of love to be made to the Philippians.

I think there's a principle here before we move on. I think there's something for us to learn that we need to be with other Christians who are so positive in their love for other Christians that they are lifting us up and encouraging us to express our love for others. But when we are in a circle of other believers who are nitpicking and fault-finding and tearing down of others there's not a one of us in this room tonight who is superman or superwoman who is not affected in some way and and shades our perspective on that other brother or that other sister, and it is imperative for us that we be with other believers in Jesus Christ who are so strong and triumphant in their love for others that they are lifting us up rather than tearing us down.

And I want to say to you that if you have any close Christian friends in your life who are bitter towards other Christians, you need to find some new friends, and you need to move on and that may be one of the most loving things that you will ever do is to get out of this negative circle of other Christians, and it may be at the beauty parlor, it may be at the barber shop, it may be at the grocery store you just need to head in another direction you do not need to have

一定是有感染力的。此时的保罗正处于他的第一次罗马监禁中，在这第一次罗马监禁中，他是被软禁的，他不像他在第二次罗马监禁中那样被关在地洞里。在这个时候，他被限制在一个房子里，他被罗马士兵拴住，他在罗马，在这种状态下，他被允许接待来访者进入他所在的房子，当他们来到保罗身边时，他们带来了教会的报告，保罗将写他的四封监狱书信，这些信将被带回那些教会，但当他们这样做时，他现在表达了来自他周围的人的问候。

让我们想一想，谁都是和保罗一起表达这个问候的，好吧，在《腓立比书》中已经提到了两个特别的人。他们在第二章中被发现。提摩太在这次监禁中与保罗在一起，他在腓立比书第二章19至24节中被发现。以巴弗多也在第二章末尾提到，在第25至30节。

毫无疑问，保罗对腓立比人的积极亲和的爱对提摩太和以巴弗多都有刺激性的影响。你知道我们会受到彼此的影响，我们如何看待其他人，如果保罗对腓立比人的态度是消极和低落的，那会对提摩太和以巴弗多产生巨大影响。但因为保罗是肯定的，现在提摩太和以巴弗多，他们想把对那里的圣徒的问候也包括进去。当我们考虑到过去其他监狱书信以及使徒行传中的其他记录时，我们有理由相信推基古也在那里，他是给以弗所人和歌罗西人的信的携带者，腓利门很可能在那里，亚里士多德，使徒的另一个长期伙伴也在那里。阿尼西母，那个逃跑的奴隶，也就是保罗给腓利门的信的主题，他也在那里。写《马可福音》的马可也在那里。写《路加福音》的路加也在那里，这有八个人之多，现在他们是否同时在那里，我们不知道，他们是否在不同时间在那里，我们不知道。但当保罗表达与他在一起的人的问候时，他们心中对腓立比人有一种团结，他们希望被纳入其中，当保罗用自己的手写下这段话时，他无疑是在望过自己的肩膀，环顾房间，其他这些人在点头，他们的声音中，甚至可能有一些情绪，当他们对保罗说：把我们也纳入其中。

这所房子真的是一个不仅有来自使徒保罗笔下的高耸的神学，他在腓立比书和腓利门书中写了以弗所书和歌罗西书，但它也是一个充满基督徒温柔温暖之爱的圈子。这也被表达出来，是他们彼此之间积极的团契关系的溢出，是对腓立比人的爱的表达。

我认为在我们继续前进之前，这里有一个原则。我认为我们需要学习的是，我们需要和其他基督徒在一起，他们对其他基督徒的爱是如此积极，以至于他们在提升我们，鼓励我们表达对他人的爱。但是，当我们处在其他信徒的圈子里，他们对他人吹毛求疵、挑剔和拆毁，今晚我们在座的没有一个人是超人或女超人，他们没有受到某种影响，也没有改变我们对其他弟兄或姐妹的看法，对我们来说，我们必须和其他在耶稣基督里的信徒在一起，他们对他人的爱是如此强大和得胜的，他们在提升我们而不是拆毁我们。

我想对你说，如果你的生活中有任何亲密的基督徒朋友对其他基督徒怀恨在心，你需要找到一些新的朋友，你需要继续前进，这可能是你将做的最有爱的事情之一，就是走出其他基督徒的负面圈子，可能是在美容院，可能是在理发店，可能是在杂货店，你只需要朝另一个方向走，你不需要让那些垃圾被灌入你的脑海。

所以我们在这里看到的是，在保罗身边的这八个人，他们在主里很坚强，在信仰里很坚强，在爱里很坚强，当保罗发出

that junk being pumped into your mind about another boy believer in the Lord.

And so what we see here, is these this band of eight who are around Paul, and they are strong in the Lord, and they are strong in their faith, and strong in their love, and as Paul sends his greeting the other eight send their greeting as well, and there is a solidarity in their affection towards the Philippians.

Now there's a third greeting then I want you to notice found in the next verse come back to Philippians four and now in verse 22. We've seen Paul's greetings for the Philippians and we have seen those with Paul give their greetings to the Philippians. Now third the third greeting, the believers in Rome give their greetings to the Philippians. So the circle is expanding it begins with Paul, then it moves to the eighth who are round Paul, then it moves to the city of Rome and all of the believers who are in Rome, they now express their greeting through this letter by Paul.

So in verse 22 we read: "all the Saints greet you". now the reference here is not to all the saints that are just in his house during this arrest that would be redundant he's already said that in verse 21, and this is not referring to every believer on the face of the earth. There is a context and the context here is Paul is imprisoned in Rome, and Paul has been having influence with the believers in Rome, and no doubt even some of them have had personal contact with Paul here as he is in this house arrest. And so Paul speaking on behalf of the other believers in Rome. Now Paul communicates on their behalf all the Saints greet you. What a wonderful thing this is, what a wonderful unity of Christian love and fellowship this is, and Paul has had to take the high road on this because there have been other Christians in Rome who have been very unchristian towards Paul and we studied that in Chapter 1, how the other pastors in town were very jealous of Paul of his high standing in the Church of his authorship of inspired Scripture, and his place as an apostle all over the other churches, and the other ministers were filled with jealousy, and their ego got the best of them, and they began to undermine the reputation of the Apostle Paul, and Paul had to rise above it and take the high road, and say well I'm just glad that the Word of God is going forward through their ministries.

And so it had been easy for Paul here at this point to tack on a little prepositional phrase and kind of let the door hit them on the way out as he closes this letter. But there is no pettiness in the Apostle Paul. Paul doesn't have to have the last word, and to expose his enemies and to be able to say see I told you I was right. And Paul rises above it he does not desire to draw any attention to these other carnal ministers and backbiting pastors who were there in Rome. And he just simply puts it this way: "all the Saints greet you" as if we are all together in living in great unity here in Rome. And for the most part they were the common people the lay people they loved the Apostle Paul because he was their pipeline to truth he was the one who was bringing the Word of God to them and no doubt as they may have come in contact in this house, they would have seen the expressions of love from the Apostle Paul he says: "all the Saints greet you". Now have you wondered who all of these Saints are, it just says here all the saints.

Well, you can turn back to Romans chapter 16 and we can see who some of these Saints are. And this is an amazing chapter at the end of the book of Romans as Paul writes to the believers are to the Saints in Rome Paul now begins to list them by name. And beginning in Chapter verse 1 of chapter 16, Paul goes through an extraordinary list of names, and what is all the more amazing as Paul has written the book of Romans, he has never been to Rome. It would be one thing if he knew all these names after having been there it's as astonishing and it testifies to us how much Paul was attuned to individual people and their needs and their contributions, everyone mentioned here in Paul's greetings, he has never yet met but it is as though he has lived in Rome, it is as though he has pastored the church in Rome.

So look at this now as Paul writes this in Romans 16, just give you a historical perspective, Paul wrote this some three to four years before he wrote the book of Philippians, so these are people who were already saved in Rome in the church at Rome before Paul even arrived in Rome. And it also is an

问候的时候, 其他八个人也发出问候, 他们对腓立比人的感情是团结的。

现在有第三个问候, 我想让你注意到在下一节发现的, 回到腓立比书第四章, 现在是第22节。我们已经看到了保罗对腓立比人的问候, 我们也看到了与保罗一起的人对腓立比人的问候。现在是第三个问候, 罗马的信徒向腓立比人问候。所以这个圈子正在扩大, 它从保罗开始, 然后转移到围绕着保罗的第八个人, 然后转移到罗马城, 所有在罗马的信徒, 他们现在通过保罗的这封信表达他们的问候。

因此, 在第22节我们读到。“众圣徒都问你们安。”现在这里指的不是所有的圣徒。只是指在这次被捕期间在他家里的圣徒, 那将是多余的, 他在第21节已经说了。这不是指地球上的每一个信徒。这里的背景是保罗被囚禁在罗马, 保罗一直对罗马的信徒有影响, 毫无疑问, 甚至他们中的一些人在保罗被软禁时与他有过个人接触。所以保罗代表罗马的其他信徒说话。现在保罗代表他们传达了所有圣徒向你问好。这是多么美妙的事情啊, 这是多么美妙的基督徒的爱, 和团契的团结啊! 保罗在这个问题上采取高姿态, 因为罗马的其他基督徒对保罗非常不真诚, 我们在第一章研究过, 城里的其他牧师非常嫉妒保罗, 因为他在教会中的地位很高, 他是受后的圣经的作者。他在其他教会中作为使徒的地位, 其他牧师充满了嫉妒, 他们的自尊心得到了最好的发挥, 他们开始破坏使徒保罗的声誉, 而保罗不得不超越它, 高姿态, 说我很高兴神的话语通过他们的事工得到了发展。

因此, 在这一点上, 保罗很容易在这里加上一个小的介词短语, 在他结束这封信的时候让门撞到他们。但在使徒保罗身上没有小题大做。保罗不需要掌握最后的话语权, 不需要揭露他的敌人, 不需要说我告诉你我是对的。保罗超越了这一点, 他不想让人注意到这些在罗马的其他肉体的牧师和背信弃义的牧师们。他只是简单地这样说。“所有的圣徒都问候你”, 就好像我们在罗马一起生活在大团结中一样。在大多数情况下, 他们都是普通人, 平信徒, 他们爱使徒保罗, 因为他是他们通往真理的管道, 他是把神的话语带给他们的人, 毫无疑问, 当他们在所房子里接触时, 他们会看到使徒保罗表达的爱, 他说: “所有的圣徒向你们问好”。现在你是否想知道这些圣徒都是谁, 它只是在这里说所有的圣徒。

好吧, 你可以翻到罗马书第16章, 我们可以看到这些圣徒中的一些人。在罗马书的结尾, 这是一个令人惊奇的章节, 因为保罗给罗马的信徒和圣徒写信, 现在保罗开始按名字列出他们。从第16章的第1节开始, 保罗列举了一份特别的名单, 更令人惊奇的是, 保罗在写《罗马书》时, 从未去过罗马。如果他到过那里之后知道所有这些名字是一回事, 但这是令人惊讶的, 它向我们证明了保罗对个人和他们的需要以及他们的贡献是多么的关注, 在保罗的问候中提到的每个人, 他都还没有见过, 但就像他在罗马生活过一样, 就像他在罗马的教会中担任过牧师。

所以现在看一下, 当保罗在罗马书第16章中写下这段话时, 只是给你一个历史的角度, 保罗在写《腓立比书》之前大约三到四年就写了这段话, 所以这些人在保罗到达罗马之前就已经在罗马教会中得救了。这也说明了保罗与欧洲和小亚细亚周围的各个教会的联系有多密切, 因为他从其他信徒那里收到了报告, 保罗不仅跟上了问题和他需要写给这些教会的东西,

indication of how in touch Paul was with the individual churches around Europe and around Asia Minor as he is receiving reports from other messengers Paul is keeping up not only with the problems and what he needs to write to those churches but the individual people of whom he learns, they are very precious to Paul, and that he now devotes an entire chapter in the book of Romans to just catalog all the names of these people to extend greetings to them.

How important must it be for us to express Christian greeting to other believers. So I'm not going to read every name that is on this list, you can do that when you are at home, but it begins in verse 1 and extends the way through verse 15, and you will note verse 16 if you would please, that he concludes this section by saying greet one another with a holy kiss.

Paul is he's an affectionate man, he's a towering intellect but he's also an affectionate man toward other believers so in verse 1 he says I commend to you our sister Phoebe who was a servant of the church she was a helper in the church and has given her life to meet needs within the body. Paul says greet her, maybe one day I'll meet her, but just send my warmest greetings to her and then in verse three greet priscilla and aquila that husband and wife team who were so devoted to the Word of God, and to sound doctrine, and Paul graciously refers to them as my fellow workers in Christ Jesus. And then in verse 5, he speaks of a heap a he net us some of these names are very difficult to read but he refers to him know as my beloved. It's one thing for someone to be the object of your love but to say they're your beloved we're the prefix intensifies the love that you have for them and Paul will never forget this individual because he was his first convert to Christ in Asia. He's there in Rome verse 6 greet Mary who has worked hard for you he commends her to the rest of the church and speaks of her in such positive ways and by the way this verb worked hard as a Greek word that means to labor to the point of exhaustion. Not just laboring when it's convenient but going all the way whatever is needed to meet needs and other people's lives, and you can see from verse 7 all the way down through verse 15, person after person, individual after individual, no doubt as Paul now comes to Rome three to four years later, and he is subjected to imprisonment there in Rome, and he says all the Saints greet you.

It is very reasonable to assume that these names mentioned in Romans 16 are a part of these Saints who are expressing love, and perhaps Paul has had opportunity to at least meet them as they would come to his this house where he is under house arrest, and by the way he had Paul had to pay his own rent, and the Philippians took up an offering to pay the rent, and they the Philippian sent it to Paul, and the book of Philippians in part is a thank you letter for taking up the offering and sending it to me to pay for this this house where I'm having to pay for my own imprisonment. 37

What a remarkable thing this is that we see in Paul's life I want to say it again this man who was a towering intellect, this man who was a brilliant theologian, this man who was a dynamic preacher, this man who was an inexhaustible evangelist, nevertheless, was a very sensitive man who gave careful attention to individual people, and sought to reach out to call them by name, or to affirm them, are to express love what an example this should be for each and every one of us.

I preached in Canada last week at a church preached twice in the morning once at night and I finished preaching around 7:30 and I was so tired and so exhausted. I'm having to wait for the pastor and his precious wife. I didn't leave the building until after 9 o'clock. And it's like the church just wouldn't go home, and I just wanted to say be raptured you know just go home I'm tired I love you but not that much I mean. But there was just greeting there was hugging there were expressions of love, and I thought my soul died just saw one another three days ago we were just with each other this morning, and yet the overflow of their affection for one another. I pray that God will continue to enlarge our tenderheartedness for one another in this church the way that you show affection for strangers for visitors for one another is so clear, it is so obvious. I remember a couple of years ago someone came to me and they say you know your church just isn't friendly and I really said to them I don't know what planet

而且他了解到的个人，他们对保罗来说非常宝贵，现在他在《罗马书》中用了一整章的篇幅，只是把这些人的名字都编成目录，向他们表示问候。

对我们来说，向其他信徒表达基督徒的问候是多么重要。所以我不打算读这个名单上的每一个名字，你可以在家里的時候读，但是它从第1节开始，一直延伸到第15节，如果你愿意的话，你会注意到第16节，他在这一节的最后说，要用圣洁的吻彼此问候。

保罗是一个有感情的人，他是一个高尚的智者，但他也是一个对其他信徒有感情的人，所以在第1节，他说我向你们推荐我们的姐妹非比，她是教会的仆人，她是教会的帮助者，为满足教会的需要奉献了自己的生命。保罗说问候她，也许有一天我会见到她，但请向她致以最热烈的问候，然后在第三节问候普里西拉和亚居拉，他们是一对夫妻，对神的话语和正确的教义如此投入，保罗亲切地称他们为我在基督耶稣里的同工。然后在第5节，他说到了一个人，他给我们列出了一些非常难读的名字，但他把他称为我所爱的人。一个人是你爱的对象是一回事，但说他是你所爱的，我们是前缀，这就加强了你对他的爱，保罗永远不会忘记这个人，因为他是他在亚洲第一次皈依基督。他在罗马的时候，第6节问候了为你辛勤工作的马利亚，他向教会的其他成员称赞她，并以如此积极的方式谈论她，顺便说一下，这个动词辛勤工作是一个希腊词，意思是劳动到筋疲力尽的程度。不只是在方便的时候劳动，而是一路走来，无论需要什么，都要满足需求和其他人的生活，你可以看到从第7节一直到第15节，一个又一个人，一个又一个人，毫无疑问，当保罗现在来到罗马三到四年后，他在罗马受到监禁，他说所有圣徒都问候你。

我们有理由认为，罗马书第16章中提到的这些名字是这些表达爱的圣徒的一部分，也许保罗至少有机会见到他们，因为他们会来到他被软禁的这所房子，顺便说一下，他有保罗不得不支付自己的租金。腓立比人拿起祭品来付房租，他们腓立比人把它寄给了保罗，《腓立比书》的部分是一封感谢信，感谢你拿起祭品寄给我，支付我自己被监禁的这所房子的费用。37

我们在保罗的生活中看到了一件多么了不起的事情啊！我想再说一遍，这个人是一个高大的智者，这个人是一个杰出的神学家，这个人是一个充满活力的传道人，这个人是一个取之不尽的传道人，然而，他是一个非常敏感的人，他仔细关注个别的人，并试图伸出手来叫他们的名字，或肯定他们，表达爱，这应该是我们每一个人的例子。

上周我在加拿大的一个教堂讲道，早上讲了两次，晚上讲了一次，我在7点半左右完成了讲道，我非常累，非常疲惫。我不得不等待牧师和他的宝贝妻子。直到9点多，我才离开大楼。就像教会就是不回家，我只想说，你知道就回家吧，我累了，我爱你，但没那么多，我是说。但是，有问候，有拥抱，有爱的表达，我想我的灵魂已经死了，三天前我们刚见过彼此，今天早上我们还在一起，但他们对彼此的感情却溢于言表。我祈求上帝继续扩大我们在这个教会中彼此的柔情，你们对陌生人对来访者对彼此表现出的感情是如此清晰，如此明显。我记得几年前有人来找我，他们说你知道你的教会就是不好，我真的对他们说，我不知道你一直生活在哪个星球上，但你会发现这是你走进的最有感情的爱的教会，这是对你而不是这群人的描述。

you've been living on, but you will find this to be the most affectionate loving Church that you will walk into, that is a real statement about you, not this flock.

And so may we continue to show such greetings to one another now there's a fourth and final greeting that I want you to see come back if you would back to the book of Philippians back to Philippians chapter 4 and obviously the Spirit of God wanted this to be included in Paul's letter to the Philippians and for it to be recorded to find its place in the Canon of Scripture so that every church in every generation in every century on every continent, down until the coming of Christ would see verses like this and realize this must be a part of the life of this church. And so now the fourth and final greeting Paul says the end of verse 22 is: "from Caesars household to the Philippians". So this is another concentric circle of extended warm greetings. And this is a very unlikely group those who have been converted to Christ who serve in Caesars household.

What an encouragement this should be to us that even in the most hostile of cultures and societies, even in the realms of the Empire of darkness, such as the Roman Empire was at this time, that the Word of God continued to advance and move forward and that even in Caesars household, there are those who have been won by the gospel, and have been brought to faith in Christ.

So look what this says especially that word "especially". Especially those we could add the word Saints especially those Saints of Caesars household now these were those who served in the Royal Palace who served Caesar the Emperor, there in Rome, where Paul was imprisoned this represented a significant number of people that extended beyond Caesars own family. And commentators tell us that Caesars household included slaves, freed slaves, cooks, food tasters, musicians, custodians, builders, stableman, accountants, soldiers, guards, judges, messengers, and heralds.

It was a large contingency that found their service in close proximity to Caesar serving his needs, keeping up with his business, being commissioned and sent out from his throne, and Paul recognizes here and he says this no doubt to be an encouragement to the church in Philippi, that the Saints in Caesars household send their greetings to you as well.

Now this certainly shows the power of the gospel to reach into the Roman Empire even into Caesars own Palace, as some of these were already converted, and some that we looked at in Romans 16:2 in particular may have been part of this group that was already in Caesars household. But I would remind you that there are praetorian guard, these are the elite guards who have been assigned to Paul in this imprisonment, and they are rotating these soldiers around the clock such that 24 hours a day, seven days a week, there is one of Caesars elite soldier guards chained to Paul. We know that from the book of Ephesians and Paul sees this as a glorious opportunity for the gospel. He has a captive audience they can't get away he can just preach his heart's desire he can preach a five-hour sermon to these guards, and they're just going to have to listen and take it in and Paul is picking them off one at a time with the gospel of Jesus Christ and as though Paul now is commissioning them to go where no one else can go, to go back into Caesars household, where the church cannot go, but these servants can go, and they are carrying the gospel with them into Caesars household, and they're talking, and they're witnessing and they're spreading the gospel in that Caesars household. Who knows how many people are being brought into the kingdom of God and here is Paul sitting in house arrest and the gospel has never spread more strategically at any time in his ministry than when he is now restricted. And he is getting the report back from these Praetorian guards as they come back to him and are chained to him three days later, whatever the time would be, and they're giving Paul the update, oh by the way, the maid just got saved, oh by the way, the head accountant was just one to Christ by the way one of the judges was brought to Christ through the witness. Paul's getting this report and so as to encourage the Church of Philippi he says oh yeah and especially those Saints who were in Caesars household, they send their greetings as well. What a glorious thing this is.

The second Timothy 2 verse 9, just begs to be read at this point, in Paul's second Roman imprisonment in Rome, Paul says this, and it is so

因此，愿我们继续彼此表达这样的问候。现在有第四个也是最后一个问候，我想让你看看，如果你愿意的话，请回到腓立比书中，回到腓立比书的第四章，显然，神的灵希望这句话被包括在保罗写给腓立比人的信中，让它被记录下来，在圣经的典籍中找到它的位置，以便每个世纪每个大陆的每个教会都能看到这样的经文，意识到这必须是这个教会生活的一部分。所以现在第四个也是最后一个问候，保罗说第22节的结尾是“从凯撒家到腓立比人”。所以这是另一个同心圆的热情问候。这是一个非常不可能的群体，那些已经皈依基督的人在凯撒家里服侍。

这应该是对我们的鼓励，即使在最敌对的文化和社会中，即使在黑暗帝国的领域中，比如此时的罗马帝国，神的话语继续前进，甚至在凯撒的家里，也有一些人被福音所赢得，并被带入对基督的信仰。

所以，看看这说的是什么，特别是“特别”这个词。特别是那些我们可以加上圣徒这个词，特别是凯撒家的圣徒，现在这些人是在皇宫里服务的人，他们服务于凯撒皇帝，在罗马，保罗被囚禁的地方，这代表了相当多的人，超过了凯撒自己的家庭。评论家告诉我们，凯撒家包括奴隶、被释放的奴隶、厨师、食物品尝者、音乐家、保管员、建筑工人、马夫、会计、士兵、警卫、法官、信使和传令官。

这是一支庞大的队伍，他们在凯撒身边服务，满足他的需要，跟上他的事务，从他的宝座上被委任和派遣，保罗在这里认识到，他这样说无疑是对腓立比教会的鼓励，凯撒家里的圣徒也向你们问候。

现在，这当然显示了福音的力量可以传到罗马帝国，甚至传到凯撒自己的宫殿，因为其中一些人已经信了主，我们在《罗马书》第16章第2节中看到的一些人可能是已经在凯撒家里的这个群体的一部分。但我要提醒你，有禁卫军，这些是被指派给保罗监禁的精英卫兵，他们昼夜轮值这些士兵，这样，一周七天，一天24小时都有一个凯撒的精英士兵卫兵拴在保罗身上。我们从《以弗所书》中知道，保罗认为这是传福音的一个光荣机会。他有一个被俘虏的听众，他们无法离开，他可以向这些守卫宣讲他的心愿，他可以向这些守卫宣讲五个小时，而他们只能听和接受，保罗正在用耶稣基督的福音一次又一次地把他们挑出来，好像保罗现在正在委托他们去别人不能去的地方。回到凯撒的家里，教会不能去的地方，但这些仆人可以去，他们带着福音进入凯撒的家里，他们在谈论，他们在见证，他们在凯撒的家里传播福音。谁知道有多少人带入了神的国度，而保罗就坐在这里被软禁，在他传道的任何时候，福音都没有比他现在被限制的时候更有策略地传播。他从这些禁卫军那里得到了报告，因为他们在三天后，不管是什么时候，回到了他的身边，他们向保罗提供了最新的情况，哦，顺便说一下，女仆刚刚得救了，哦，顺便说一下，会计长刚刚被带到了基督那里，其中一个法官通过见证被带到了基督那里。保罗得到这个报告，为了鼓励腓立比教会，他说，哦，是的，特别是那些在凯撒家里的圣徒，他们也送来了问候。这是一件多么荣耀的事情。

提摩太后书第2章第9节，在这一点上就需要读一读，在保

representative of what is going on right now in his first Roman imprisonment, I just love these two verses, I glory in these two verses in verse 9 Paul writes 2nd Timothy 2 verse 9, Paul says I suffer hardship, even to imprisonment as a criminal, that's the charge brought against him, he was not a criminal but that's the charge brought against him, but the word of God is not imprisoned. You can imprison me all you want, but the message that I preached will never be imprisoned, and the reason why is in the next verse it is because of the sovereignty of God in salvation, and the sovereignty of God over human circumstances, and what others mean for evil God means for good.

And so we read in verse 10 for this reason, what reason, that the Word of God cannot be in prison, that the Word of God cannot be contained, verse 10 for this reason I endure all things for the sake of those who are chosen, so that they also may obtain the salvation which is in Christ Jesus and with it eternal glory. You know what they're not, but Paul is enduring all things, so that they may be saved, they're not saved yet, but so that they may be safe. Paul understands that the sovereign determinative purposes of God cannot be thwarted, and so he hangs in there in this imprisonment, and he endures all things knowing you can lock me up but you cannot lock up the Word of God. And if you come against me it will only scatter the seed of the word of God.

I'm reminded of proverbs 30 verse 28, which is a very interesting verse, which says the lizard, you heard that right, the lizard you may grasp with the hands, yet it is in King's palaces. Do you say what does that mean. The lizard here is a picture of the personification of wisdom, and the wisdom that is being taught in the book of Proverbs, and that this wisdom is like a lizard, and men may try to grasp it with their hands to thwart it, but the lizard is so determined, and the lizard is so resourceful that the lizard cannot be kept out of the king's palace, and where others may be thwarted from entering the king's palace, the lizard crawls under the door, and the lizard crawls up the wall, and the lizard comes through the door or through the window, and the lizard comes right in to the King's own bedroom, and the lizard can hop up on the bed and crawl up on to the King's pillow, and the lizard can just plop down on the King's forehead, and just stare into the eyes of the king, the lizard is very resourceful, and the lizard is very determined, and the lizard will not take no for an answer. And you may post your guards you may close the windows you may call terminex, you can do whatever it is you want to do to keep the lizard out, the lizard is coming. What Solomon is teaching in the book of Proverbs, is that God's wisdom is so penetrating, and so powerful, that the darkness can never extinguish the light, the light will extinguish the darkness, but the darkness will never extinguish the light, and the truth will go forward, and the truth will worm its way into people's hearts, and the truth will crawl up walls into people's minds, and the truth will find access into people's souls and lives, just like the lizard advances into the king's palace. That is exactly what is happening in Philippians 4 verse 22, that the gospel has been opposed.

What is Paul doing here, Paul's not on vacation in Rome. Paul is charged as a criminal Paul is imprisoned Paul is in Chains Paul is confined to this this small little house and yet as Paul is in this house it is as though the lizard is taking the gospel message and crawling into Caesars Palace, and taking the gospel message with them through the soldiers through the cooks through the maids to the servants, until it is finding its way into the Roman Empire, into the very heart of the Roman Empire, listen, God never has to have the circumstances just right to work. God never has to have a Christian in the white house in order for the gospel to work, God never has to have everything in its right place, because the truth resourceful and determined like a lizard and God's truth will continue to advance no matter what opposition may be brought against it.

Though these unlikely new believers in Caesars household, they are trophies of grace, they are in Caesars household and yet they now realize they're a part of a larger household the household of faith, though they serve in Caesars household, they now rejoice that they serve in a much greater and a much grander household, the household of the kingdom of God they glory now

罗第二次被罗马监禁的时候, 保罗这样说, 这对现在他第一次被罗马监禁的情况很有代表性, 我就是喜欢这两节。我在这两节经文中的荣耀, 保罗写了《提摩太后书》第9节, 保罗说我受苦, 甚至像罪犯一样被监禁, 那是对他的指控, 他不是罪犯, 但那是对他的指控, 但神的道没有被监禁。你可以囚禁我, 但我所传的信息永远不会被囚禁, 原因在下一节, 这是因为神在救赎中的主权, 以及神对人类环境的主权, 别人的意思是恶, 神的意思是善。

所以我们在第10节读到, 因为这个原因, 什么原因, 神的道不会在监狱里, 神的道不会被抑制, 第10节因为这个原因, "所以我为选民凡事忍耐, 叫他们也可以得着那在基督耶稣的救恩, 和永远的荣耀。"你知道他们不是什么人, 但保罗在忍受一切, 使他们可以得救, 他们还没有得救, 但为了他们可以安全, 保罗明白神的主权性的决定性的目的是不会被挫败的, 所以他在这个监禁中坚持下去, 他忍受一切, 知道你可以锁住我, 但你不能锁住神的道。如果你来对付我, 只会让神的道的种子散开。

我想起了箴言30章28节, 这是一节非常有趣的经文, 它说蜥蜴, 你没听错, 蜥蜴你可以用手抓, 但它却在国王的宫殿里。你说这是什么意思。蜥蜴在这里是智慧的化身, 也是箴言书中所教导的智慧, 这种智慧就像一只蜥蜴, 人们可能试图用手抓住它来阻挠它, 但蜥蜴是如此坚定, 蜥蜴是如此足智多谋, 无法将蜥蜴挡在国王的宫殿之外, 在别人可能被阻挠进入国王的宫殿时, 蜥蜴从门下爬过。蜥蜴从门缝里爬出来, 从窗户里钻出来, 直接来到国王的卧室, 跳到床上, 爬到国王的枕头上, 趴在国王的额头上, 盯着国王的眼睛看, 蜥蜴很有办法, 很有决心, 不接受拒绝。你可以派人看守, 你可以关闭窗口, 你可以做任何你想做的事情来阻止蜥蜴的到来, 蜥蜴正在到来。所罗门在《箴言》一书中所教导的是, 上帝的智慧是如此透彻, 如此强大, 以至于黑暗永远无法熄灭光明, 光明会熄灭黑暗, 但黑暗永远无法熄灭光明。而真理将向前发展, 真理将以蠕动的方式进入人们的内心, 真理将爬上墙壁进入人们的头脑, 真理将找到进入人们灵魂和生活的通道, 就像蜥蜴推进到国王的宫殿。这正是《腓立比书》第4章第22节中发生的事情, 即福音遭到了反对。

保罗在这里做什么, 保罗不是在罗马度假。保罗被指控为罪犯, 保罗被监禁, 保罗被锁在铁链上, 保罗被限制在这个小房子里, 然而当保罗在这个房子里时, 就好像蜥蜴带着福音信息爬进凯撒宫, 并带着福音信息通过士兵、厨师、女仆和仆人, 直到它进入罗马帝国, 进入罗马帝国的核心, 听着, 上帝从来不需要有合适的环境来工作。上帝从来不需要有一个基督徒在白宫里才能使福音发挥作用, 上帝从来不需要把一切都放在正确的位置上, 因为真理像蜥蜴一样足智多谋, 意志坚定, 无论有什么反对意见, 上帝的真理都会继续前进。

虽然这些不太可能是凯撒家的新信徒, 但他们是恩典的奖杯, 他们在凯撒家, 但他们现在意识到他们是一个更大的家庭的一部分, 即信仰的家庭, 虽然他们在凯撒家服务, 但他们现在高兴的是他们在一个更大、更宏大的家庭中服务。他们现在为自己与其他信徒的联系而感到荣耀, 在其他地方, 他们在凯

in their connectedness with other believers and in other places they're on the minority in Caesars household, but they have brothers and sisters in Christ all over this part of the world and they draw a great encouragement from the fact that they have countless brothers and countless sisters in other places who are serving the Lord just like they are here in Caesars household. And no doubt they have heard about the Philippians through Paul's positive witness and it must be that they have said to Paul, listen when you communicate to the Philippians we understand you're writing a letter, say hello from us, tell them that their brothers and sisters in Caesars household give their greetings, we're in this together.

What a glorious greeting this is. So, what does this say to us tonight these odd two verses toward the end of Philippians and I would remind you I still have one verse for another time, but one of these two verses say to us? Us, here at Christ Fellowship, they say to us let us greet one another, let us embrace one another, let us extend the hand to one another and when it is appropriate, let us kiss one another, let us welcome one another as I thought how to end sermon with an illustration, the illustration that comes to my mind is really how you have shown Christian love to me how you have extended your hand to me now you have given me a holy kiss how you greet me as I have come in today as you have hugged me and affirm me and encouraged me and built me up.

This is a church just like what was happening in Rome. May this continued to grow and spread. May there be the genuine love of the Lord Jesus Christ towards one another in this place. May it continue to grow may this be the one place in town, where there's not backbiting, where there's not backstabbing, where there's not slander and tearing down of one another as it is in other places may this be a place where God by His grace and by His Spirit leads us to the high road of Christian love.

May every stranger who walks in to this building, or into the Fellowship of this church wherever it would be meeting throughout the week. May our arms be open, may our hearts be open, may our affection and our love for one another be real and true. And this is one major expression of living for the glory of God.

Verse 20 is inseparably connected to verse 21 and 22. And as we have this Verte Cole upward looks soli Deo Gloria for the glory of God alone, may it be so real that, it works its way into the very fabric of our lives that there is this horizontal expression of our upward look to God. The greatest commandment is that we love the Lord our God with all of our heart and all of our soul, all of our mind in all of our strength. May we continue to exhibit the second greatest commandment which is like it that we love our neighbor as ourselves. And Jesus then yet took it higher that we would love one another even as he has loved us. Let us continue to be this kind of people as I have found you to be in my own life.

撒家是少数，但他们在世界的这一部分都有基督里的兄弟姐妹，他们从其他地方有无数的兄弟姐妹，像他们在凯撒家一样服侍主的事实中得到了极大的鼓励。毫无疑问，他们通过保罗的积极见证听说了腓立比人的情况，他们一定对保罗说，听着，当你与腓立比人联系时，我们知道你在写信，带我们说你好，告诉他们，他们在凯撒家的兄弟姐妹向他们问好，我们在一起。

这是多么荣耀的问候啊。那么，今晚这两节奇怪的经文在《腓立比书》的结尾处对我们说了些什么呢？我想提醒你们，我还有一节经文要在下一次讲，但这两节经文中有一节是对我们说的。我们，在基督团契这里，它们对我们说，让我们彼此问候，让我们彼此拥抱，让我们彼此伸出手来，在适当的时候，让我们彼此亲吻，让我们彼此欢迎，因为我想如何用一个插图来结束讲道。我想到的例子是，你们如何向我展示基督徒的爱，如何向我伸出你的手，现在你给了我一个神圣的吻，如何在我今天进来的时候迎接我，你们拥抱我，肯定我，鼓励我，建立我。

这是一个教会，就像在罗马发生的那样。愿这一切继续发展和传播。愿在这个地方有主耶稣基督对彼此的真正爱。愿它继续发展，愿这里成为城里唯一的地方，这里没有背地里的人，没有背地里的人，没有像其他地方那样的诽谤和互相拆台，愿这里成为神以他的恩典和圣灵引导我们走向基督徒之爱的大道的地方。

愿每一个走进这栋建筑的陌生人，或走进这间教会的团契，无论它在哪一周都会有聚会。愿我们的双臂敞开，愿我们的心敞开，愿我们的感情和我们对彼此的爱是真实的，真正的。而这是为神的荣耀而活的一个主要表现。

第20节与第21节和第22节有着不可分割的联系。当我们有这个Verte Cole的向上看，只为神的荣耀，但愿它是如此真实，以至于它进入我们生活的结构，有这种横向表达我们对神的向上看。最大的诫命是：我们要尽心，尽性，尽意，尽力，爱主我们的神。愿我们继续展示第二条最大的诫命，这条诫命也是如此，要爱人如己。耶稣还把它提升到更高的层次，即我们要彼此相爱，就像他爱我们一样。让我们继续成为这样的人，就像我在自己的生活中发现你是这样的人。