

A People in a Place, Week 4: “Immorality and Arrogance – in the church.” 一個地方的一群人 第四週：在教會中的不道德和傲慢

Awake My Soul 我靈甦醒

Verse 1: 我真愛聽 救主聲音 祂拖著 祂外袍 走進這地方 人們禱告 獻上讚美 祂卻能夠聽見信心

Chorus: 喔我的靈甦醒 興起來歌唱 向祂來歌唱

Verse 2: 有個聲音 帶來改變 當神百姓 都屈膝跪拜 醒來吧 沈睡的人 是時候敬拜祂

Bridge: 當祂動工 當我禱告 前方高牆 變為道路 喔 每個應許都阿們；當祂動工 必定成就 地獄權勢 開始震動 人人尊崇 我主我王

Tag: 嘿喔 喔歡迎榮耀大君王進來；嘿喔 雙膝都跪下 來敬拜祂；嘿喔 不要再保留 全力讚美

詩篇 100

100 (稱謝詩。) 普天下當向耶和華歡呼！

2 你們當樂意事奉耶和華，當來向他歌唱！

3 你們當曉得耶和華是神！我們是他造的，也是屬他的；我們是他的民，也是他草場的羊。

4 當稱謝進入他的門；當讚美進入他的院。當感謝他，稱頌他的名！

5 因為耶和華本為善。他的慈愛存到永遠；他的信實直到萬代。

君王就在這裡 Worthy Is the King

聖潔耶穌 祢寶座在這裡 哈利路亞 祢榮耀在這裡 君王就在這裡 我們歡然獻祭 擁戴祢為王 榮耀都歸於祢 君王就在這裡 大能彰顯這地 和散那歸於至高神主耶穌 更多更多來高舉祢的名 更多更多來呼喊祢的名 更多更多來承認祢是主 直到那日 我再見祢的面

I Will Exalt/我要尊崇

你同在是 我所需
我所求 我所尋
沒了你 一切都失去意義
你同在是 我的氣息
你愛滲透 我的呼吸
沒了你 活得像沒有生命

主我要尊崇你 主我要尊崇你
無人能夠與祢相比
主我要尊崇你 主我要尊崇你
高舉你名 超乎萬名

再也沒有人像你
無人與你相比
唯有你配得一切讚美

Today we are in our fourth week of a series in which we are looking at the Apostle Paul's letter to the church in the city of Corinth. 今天我們要進入這個系列的第四週。在這個系列中我們來研讀使徒保羅給哥林多教會的書信。

- And I'd like you to open you Bibles to 1 Corinthians chapter 5. 你們可以翻到聖經哥林多前書的第5章
- This is a series we've titled, "A people in a place." 這個系列的題目是“一個地方的一群人。”
- And the reason for this title is to capture the essence of what the Apostle Paul was getting at. 取這個題目的原因是因為這概括了使徒保羅在書信中所說的最本質的部分。
- In Corinth, we have a group of people, living out the gospel together, in a particular place. 在哥林多，有這樣一群人，在一個地方一起活出福音。
- And what we are discover in these letters is a very practical understanding of what that looks like. 我們在這些書信中讀到的是對當時的狀況的一個非常實際的了解。
- This is not an esoteric philosophical debate. 這不是一個深奧的哲學辯論。
- This is a practical expression of what it looks like to “BE” the people of God, “IN” a particular location. 而是一個對如何在一個特定的地方成為神的民的一個非常實際的表達。

• Which, as we've noted, has implications on us. 這個，就像我們已經發現的，對我們有指導的意義。

• All of us; whether you're here with us in Oregon, or watching online from India, or China, or Russia, or Spain, the same challenge faces each of us. 我們所有人，不管是在俄勒岡，或是在線上從印度，或中國，或俄羅斯，或西班牙收看，我們每一個人都面臨同樣的挑戰。

• The same two questions are being asked of all us. 我們所有的人都被問同樣的兩個問題。

1. How are you personally embodying the kingdom of God? 你是如何個人體現神的國度?

2. How are you publicly embodying the kingdom of God? 你們是如何群體體現神的國度?

• How are you being shaped, molded, transformed, by the reality of who Jesus is. • And, how does that reality then, through YOU, shape and influence the community you find yourself in. 你怎樣被耶穌是誰的實際來被塑造，模塑，轉化？然後，這個實際怎樣通過你來塑造和影響你所在的社區。

• These are real questions we need to wrestle with. 這些都是非常真實的我們需要角力的問題。

• How much does Jesus change us? 耶穌改變了我們多少？

• How much SHOULD Jesus change us? 耶穌應該改變我們多少？

• How much CAN he change us? 耶穌可以改變我們多少？

• And how do we change the places we find ourselves? 而且，我們怎樣來改變我們所在的地方。

• Do we influence to force and coercion? 是通過武力和強制來影響嗎？

• Do you use our might; our strength? 是通過我們的勢力或是才能？

• Or is there another way. 還是有別的一條路？

• Interestingly enough, the obstacles that this early Christian community in Corinth faced in answering these questions are nearly IDENTICAL to the ones in which we face today. 非常有趣的是，哥林多的初期教會社區在回答這些問題時所遇到的障礙和我們今天所遇到的幾乎是一模一樣的。

• And Paul is writing to remove those obstacles, or correct their misunderstanding. 保羅寫信是為了消除那些障礙，或者糾正他們的誤解。

• Which brings us to 1 Corinthians chapter 5. 讓我們來看哥林多前書第五章。

• And let me say that if you've ever heard someone say the Bible is boring, or bland, they haven't read 1 Corinthians five. 我得說如果你們聽到有人說聖經枯燥無味，平淡無奇，那他們一定沒有讀過哥林多前書第五章。

• Because this chapter is scandalous, and challenging. 因為這一章既醜陋，又有挑戰性。

• And before I say much more, I'm just going to read it, and then, we'll talk through it. 在我繼續往下講之前，我們先讀一下經文，然後再講。

1 Corinthians 5:1-13 哥林多前書5: 1-13

It is actually reported that there is sexual immorality among you, and of a kind that is not tolerated even among pagans, for a man has his father's wife. 2 And you are arrogant! Ought you not rather to mourn? Let him who has done this be removed from among you. 3 For though absent in body, I am present in spirit; and as if present, I have already pronounced judgment on the one who did such a thing. 4 When you are assembled in the name of the Lord Jesus and my spirit is present, with the power of our Lord Jesus, 5 you are to deliver this man to Satan for the destruction of the flesh, so that his spirit may be saved in the day of the Lord. 風聞在你們中間有淫亂的事。這樣的淫亂、連外邦人中也沒有、就是有人收了他的繼母。你們還是自高自大、

并不哀痛、把行这事的人从你们中间赶出去。我身子虽不在你们那里、心却在你们那里、好像我亲自与你们同在、已经判断了行这事的人、就是你们聚会的时候、我的心也同在、奉我们主耶稣的名、并用我们主耶稣的权能、要把这样的人交给撒但、败坏他的肉体、使他的灵魂在主耶稣的日子可以得救。

6 Your boasting is not good. Do you not know that a little leaven leavens the whole lump? 7 Cleanse out the old leaven that you may be a new lump, as you really are unleavened. For Christ, our Passover lamb, has been sacrificed. 8 Let us therefore celebrate the festival, not with the old leaven, the leaven of malice and evil, but with the unleavened bread of sincerity and truth. 你们这自夸是不好的。岂不知一点面酵能使全团发起来么。你们既是无酵的面、应当把旧酵除净、好使你们成为新团。因为我们逾越节的羔羊基督、已经被杀献祭了。所以我们守这节不可用旧酵、也不可用恶毒〔或作阴毒〕邪恶的酵、只用诚实真正的无酵饼。

9 I wrote to you in my letter not to associate with sexually immoral people— 10 not at all meaning the sexually immoral of this world, or the greedy and swindlers, or idolaters, since then you would need to go out of the world. 11 But now I am writing to you not to associate with anyone who bears the name of brother if he is guilty of sexual immorality or greed, or is an idolater, reviler, drunkard, or swindler—not even to eat with such a one. 12 For what have I to do with judging outsiders? Is it not those inside the church whom you are to judge? 13 God judges those outside. “Purge the evil person from among you.” 我先前写信给你们说、不可与淫乱的人相交。此话不是指这世上一般行淫乱的、或贪婪的、勒索的、或拜偶像的、若是这样、你们除非离开世界方可。但如今我写信给你们说、若有称为弟兄、是行淫乱的、或贪婪的、或拜偶像的、或辱骂的、或醉酒的、或勒索的。这样的人不可与他相交。就是与他吃饭都不可。因为审判教外的人与我何干。教内的人岂不是你们审判的么。至于外人有神审判他们。你们应当把那恶人从你们中间赶出去。

- Some nice light reading, right? 好，我們淺淺讀了一下，是吧？
- What do we have here? 我們在這兒讀到了什麼？
- What is Paul addressing? 保羅要講什麼？
- And how in the world does THIS apply to US? 這對我們的現實生活中有什麼影響？
- First, let’s get the facts straight, and then, we’ll go from there. 首先，讓我們把情況捋一下，然後再繼續深入。
- Paul has gotten word that there is a participating member of this community of faith, who is in some sort of ongoing illicit relationship with, what its likely, his step-mother. • I was actually surprised by how much time many scholars have spent to trying to identify, based on the original language, exactly what was going on here. 保羅得知有一個教會的會員，大概是與他的繼母發出了不正當的關係。說實話，我很驚訝，很多學者花了非常多的時間，試圖從原文來確定，這裡到底發生了什麼。
- And the theories abound. 非常多的不同解釋。
- Was the father deceased? 做父親的是否去世了？
- Was the father divorced? 父親是否離婚了？
- Is this indeed a step-mother? 這是真的繼母嗎？
- And the list goes on. 還有更多的解釋。。。。
- And most of that is pointless and not Paul’s point. 這當中絕大多數沒有意義，也不是保羅所在意的。
- Paul uses a generalized word, the Greek word, “Pornea” to describe what’s going on here. 保羅用的是一個概括的詞，希臘語“Pornea”來描述發生了什麼。
- And that word is a generalized word that simply refers to various forms of illicit sexual behavior. 這個詞概括來講就是指各種不正當的性關係。
- The only real point he makes is that what this person is up to; what they are doing is something that, and I

quote, is 他真正想指出的是： 他們所做的，我在這裡引用的是：

“...not tolerated even among pagans.” “即使是在外邦人中也是不能容忍的。”

- And this is saying something. 這實在說明了些問題。
- See, there were things that the Corinthian culture felt about sexual morality. 下面是在哥林多的文化裡被認為是道德的兩性關係。
- Wives must be faithful to husbands. 妻子必須對丈夫忠貞。
- And for men, adultery was frowned upon with the wives of other men and with underage free-born females. 對於男性來講，犯姦淫是指和其他男人的妻子，或者是和為自由身的未成年女子。
- But, Corinth was also home to the Temple of Aphrodite, goddess of love and beauty. 但是，哥林多同時也是被稱為愛神和美麗女神的阿佛洛狄忒的神廟發源地。
 - And there somewhere around 1,000 female prostitutes who served the so called worshipers of Aphrodite. 大約有一千女性在這裡以崇拜阿佛洛狄忒為名做妓女
- And, it was totally accepted that married men would have sex with these temple prostitutes or with their slaves. 已婚男性與這些神廟的妓女發生關係，或者和奴隸發生關係都是可以被接受的。
- As a result, the city had a well-known reputation for immorality. 結果就是，這個城市以道德敗壞而聞名。
- In fact, the Greeks coined the word “to Corinthianize” to mean you practiced immorality. 實際上，希臘語說“哥林多化”就是說你道德敗壞了。
- And the phrase “Corinthian girl” was another way of designating someone as a prostitute. 而“哥林多女孩”就是妓女的另一個說法。
- So when Paul says, “Not even among the pagans” he’s revealing a significant issue. 所以當保羅說“即使在外邦人中都沒有”，他在揭示了以上的行為應當是多麼嚴重的錯誤。
- But is the intention of Paul to point out one particular infraction and create a new set of guidelines for these Christians? 但是保羅的目的是要指出這種特別的危害，在基督徒的行為操守上增加一些新的指導規範嗎？
- Do we read this and make a new rules? 我們要因為讀了這些而制定新的規則嗎？
- ‘Ok everyone, here’s the deal...here’s the list of things you can and can’t do.’ “嗨，大家好，我們搞好了，這裡是一份清單，列出了什麼可以做，什麼不可以做。”
- Or, is there something else happening in this text? 或者，從這裡我們還可以發現別的什麼？
- Let me go back to what I said at the beginning. 讓我們回到開始的地方。
- Remember that there are TWO questions Paul is addressing. 記住這裡有兩個問題保羅在處理。
- PERSONAL embodiment of the kingdom. 個體體現出神的國度
- And PUBLIC embodiment of the kingdom. 群體體現出神的國度
- And the first half of this chapter – this situation he is addressing – has everything to do with PERSONAL embodiment of the kingdom. 在這章的前半章，他在處理的情況 – 是完全關於個體體現出神的國度。
- The reason for Paul’s outrage is not the behavior of one individual. But it is the relative lack of transformation that has taken place in the lives of the Corinthian church, evidenced not simply in his behavior, but their TOLER-

ANCE of his behavior. 保羅生氣不是因為那個人個人的行為，而是因為哥林多教會的會眾中缺少生命被轉變的人，證據不是簡單的一個人的行為，而是眾人對他的行為的寬容。

- He's addressing is a deeper underlying problem. 他針對的是更深層的問題。
- Now, let me explain something. 現在，讓我來解釋一些事情。
- Illustration: Golf / Cheri 圖片：高爾夫球 / Cheri
- I had a reality check this past week. 上週我有一個現實的功課。
- A while back my wife, Cheri, decided to start taking golf lessons. 不久一前，我的妻子，Cheri，決定開始上高爾夫球課。
- And I encouraged this. 我很支持這個決定。
- See, I've been golfing nearly all my life, and I thought, "this will be great! We will have a hobby to do together." 想一下，我已經打了一輩子的高爾夫球，我想，“這樣真好，我們將有一個共同的愛好，以後一起打球。”
- So this Summer, we started playing together. 於是在這個夏天，我們開始一起打球。
- Like, the two of us, on the course, together. 也就是，我們兩個，在一起打，在一個道上。
- And this has been a learning experience, For BOTH of us. 這對於我們兩個人來說，都是學習的經歷。
- She's learning how to play golf. 她在學怎樣打球。
- And I'm learning how to keep my mouth shut. 我在學怎樣閉口。
- Which is NOT an easy task, as you can imagine. 你可以想像，這不是一件容易的事。
- Now, she's been getting better and better as the Summer continues, and her swing is starting to look really good. 現在，隨著夏天的繼續，她打得越來越好了，她的揮桿看上去真的很好。
- And I appreciate the effort she's making. 我很欣賞她的努力。
- I appreciate it. I really do. 是真的，我很欣賞。
- It's been great. 這樣非常好。
- And we're having a good time together. 而且我們在一起的好時光。
- But I've also had this underlying belief that because of my longstanding history with the game, this will probably never become competitive. 不過我有一個潛在的信念，因為我在這個運動的長久的經驗，我沒有輸的可能。
- Not really. 不會的。
- Until this week. 直到這週。
- We decided to play nine holes Monday afternoon. 星期一的下午我們決定要玩九洞球。
- After three holes, she's up by 2. 三個洞後，她領先兩桿。
- But I'm not worried. 但我並不擔心
- Because I have an underlying belief, right? 因為我有一個潛在的信念，對嗎？

- And sure enough, over the next four holes, and few errant shots, I was back a top the leaderboard with a comfortable two shot lead. 結果下面四洞球，加上一些小失誤，我的桿數升到榜首，只多出兩桿。

- That brings us to Number 8. An easy par 3, in which I duffed my first shot ONTO the ladies T box. 我們到了第八洞，我們各三桿持平，只是我第一桿時揮到女士的T支球針

- But I've got ice in my veins. 可是我心裡一直挺自信。

- Nothing to worry about here. 沒什麼可擔心的。

- We approach the final hole and I have a one shot lead. 當我們到最後一洞時，我只多出一桿。

- And I completely shank my drive. 然後我居然有一球打到球桿上。

- Cheri, on the other hand shellacks her drive down the fairway, outdriving my by 150 yards. 謝莉，相反的，一桿直直揮出去，比我多打出150英尺去。

- This is when my worldview began to crumble. 這時我的自信動搖了。

- Suddenly I felt pressure. 我突然覺得有壓力了。

- I felt nerves. 我開始緊張。

- I realized, if I don't play this perfectly, the impossible could be made possible. 我意識到如果我不打出完美一桿，不可能的輸就變成很可能了。

- Let's just say, perfection wasn't what happened, and a few shots later we are putting for a tie. 現在我只能說，完美的桿數沒能成真，几桿之後我們倆又持平。

- I have a flat, 3 foot putt that I've made a thousand times. 我還有一個直直的三尺才到球洞，我試了很多次。

- She has an 8 inch putt. 她只剩八英寸就進球洞了。

- Watching my ball move past the hole, my understanding of the world in which I live, changed. 看著我的球一直在洞口徘徊，我對我生活的世界的看法都變了。

- She easily sunk her putt, grabbed her ball, and with a wry smile said, "Nice round. That was fun." 她很輕鬆就送球進洞，拿起她的球，笑著挖苦我說，“這局不錯，很好玩。”

- I had a presupposition about the world, and how it works. 我對世界怎樣行事是有自己觀點的。

- And that presupposition was not only wrong, it was shattered. 而這思想不僅是錯的，還是破碎的。

- And this is important for us to understand because we ALL have presuppositions. 這對我們大家很重要，是因為我們都有一些觀點看法。

- And by presuppositions I mean that there basic assumptions we make about how life works. 就是說，我們對人生的理解都有基本的假設或推斷。

- Some might call it a worldview. 有人會稱之為世界觀。

- Presuppositions are based on what we BELIEVE to be true and they shape how we view the world, the values we hold, and the decisions we make. 我們的推斷基於我們相信的真理，融進我們對世界的看法，價值觀的形成和決策方式。

- But one of the greatest challenges of our faith is to allow the truth of who Jesus is shape our presuppositions,

rather than letting our presuppositions shape who we believe Jesus to be. 而其中對我們的信仰一個最大的挑戰就是我們能讓耶穌到底是誰作為我們推斷看法的基石，而不是讓我們的推斷看法解釋耶穌是誰。

- Which takes us back to these Corinthian Christians. 這就把我們拉回到這些哥林多的基督徒。
- We have no doubt they had belief in Jesus. 我們不懷疑他們相信耶穌。
- There's no question of their faith in him. 毫無疑問他們對耶穌有信仰。
- They believed the gospel. 他們相信福音。
- But in a manner that is very similar to ours, they failed to allow the implications of the larger gospel, influence their presuppositions, EVIDENCED in their permissive sexuality. 但和我們相似的是，他們沒有讓福音更廣的啟示，來影響他們的觀點看法，就從他們對各種性行為的容忍可見一斑。
- You see, there are three categories of life where our mistaken presuppositions are more frequently revealed than others. 就說我們生活中，有三個方面更能體現出我們自己的觀點看法。
- And Golf isn't one of them. 當然，高爾夫球不是其中之一啊。
- They are, in no particular order: 不分先後的，這三方面是，

Money. Sex. Power. 金錢，性，權力。

- How we view, or how we handle, or how we approach, these three subjects will tell us more about our presuppositions than nearly anything else in our lives. 我們怎麼看，怎麼做，怎麼應對，這三個主題比任何其他的問題都能更全面的告訴我們自己的觀點看法。
- And what they most often reveal is that we haven't allowed the reality of the gospel message, or the truth of the gospel message, to transform our understanding of these three human preoccupations. 更多時候這三方面揭示給我們的是，我們自己並沒有讓福音，或福音宣講的真理，來轉變我們從生活中得來的對這三方面的觀點看法。
- They are like the warning lights on the dashboard of your soul. 它們就好像在你靈魂中的開啟的警示燈。
- How you are thinking about money, 你怎麼看金錢問題，
- How you are thinking about sex, 你怎麼看性的問題，
- How you are thinking about power, 你怎麼看權力問題，
- Will be a revelation of your presuppositions and the depth to which Christ has permeated your life. 這三個問題揭示了你的人生觀，以及耶穌進入到你生命中的程度。
- So Paul, he hears about this situation, and he's not writing to address an individual violation of sexual ethics, but RATHER, to indict them for not EMBODYING the KINGDOM, personally. 所以保羅，當他聽說哥林多的這種情況，他沒有寫信只是更正某個人的不道德的性行為，更進一步的，他指出全教會並沒有把天國的應許嵌入自己的生命。
- The kingdom of God is not something we simply believe in, it is something we EMBODY. 神的國並不是只讓我們信的，而是要進入我們的生命而行出來的。
- And it doesn't simply reshape what we DO. 它不僅僅是改變我們行事的方式。
- It reshapes how we THINK about things. 它改變的是我們的思想看法。
- But here's the challenge for us. 而我們面臨的挑戰是：

- The Corinthians had presuppositions or philosophies that they allowed to shape their understanding of Jesus, rather than letting Jesus shape their presuppositions, and SO DO WE. 哥林多人用他們已經形成的觀點立場或哲學來理解耶穌，而不是讓耶穌去規範他們的觀點立場。和我們是一樣的。
- But the challenge for us today, especially in the West, is that there are two dominant, coexisting presumptions that people are working with, that actually undermine our ability to even address presuppositions. 而我們今天的挑戰，尤其是西方世界，在於兩種主流思想，同時存在於人們的觀點看法中，以致讓我們難以辨明我們的觀點立場。
- One is called expressive individualism, and the other is called moral individualism. 一種可稱為行為派個人主義，另一種為道德派個人主義。

Expressive Individualism / Moral Individualism 行為派個人主義 / 道德派個人主義

- And these have so deeply pervaded our thinking and culture, that even as I describe them, many of you are going to feel the tension that comes from addressing it. 這些思想深深的滲透到我們的思想和文化中，就現在我這樣說，你們有些人也會覺得不自在。
- So, expressive individualism boils down to the idea that I have to decide what is right and wrong. 行為派的基本觀點是我要決定什麼是對錯。
- I have to discover my own truth. 我必須要尋找我的真理。
- And THEN, I have the responsibility to lean into that truth. 然後，我應該盡力忠於這個真理。
- Happiness is found only when you are unrestricted in living out your truth. 只有你忠於你的真理來行事的時候你才會找到快樂。
- So, the purpose of life is to find one's deepest self and then express that to the world, forging that identity in ways that counter whatever family, friends, political affiliations, previous generations, or religious authorities might say. 所以生命的意義就是尋找內在自我以活出自我的方式來應對各種家庭，朋友，政治黨派，先輩或宗教領袖的不同思想。
- Which, spoiler alert, is the underlying message of a good number of your favorite Disney films. 有點劇透的意思吧，這也是你們許多人都喜歡的迪斯尼電影中傳達的思想。
- THAT, is expressive individualism. (Habits of the Heart) 這就是行為派個人主義（書名：心的習慣）
- Now. 然後，
- When you couple that with Moral individualism, you get a pretty hearty one-two-punch as it relates to spiritual formation and the embodiment of the kingdom. 當你把它與道德派個人主義連在一起，你會認為這些思想挺有道理的因為它們確實涉及精神形態和神國的體現。
- Moral individualism says that I can't tell YOU what you determine is right or wrong. 道德派個人主義提倡的是，我不能告訴你是對是錯。
- Or, it might be best understood in this quote from Christian Smith's book, "Lost in Transition" 這思想可能從克里斯安·史密斯的書，「迷失的過渡時期」中充分理解。
- He was interviewing young adults and one said this: 他在採訪年輕人時，其中一個說：

“I mean for me I guess what makes something right is how I feel about it, but different people feel different ways, so I couldn't speak on behalf of anyone else as to what's right and what's wrong.” – Christian Smith, (Quote from a young adult), Lost in Transition

“對我來說我憑感覺來看待對錯，可不同的人有不同的方式去感受，所以我也不能代表其他人判斷對錯。” -- 克里斯安·史密斯（引用一個年輕人），《迷失的過渡時期》

- So, if you put all of this together, you come to this conclusion: 那麼，當你把這些觀點放在一起，就得出這麼一個思想：
- It's up to me to develop my presuppositions, and even if I'm wrong, you can't tell me, because you might be wrong too. 我的思想觀點是由我決定，即使我錯了，你也不能說，因為你也可能是錯的。
- Now, what happens when you insert Jesus into this kind of thinking is that HE'S NOT ALLOWED to adjust your presuppositions. He's only there to help you fulfill the ones you've already developed. 當你把耶穌加進這種觀點裡，就變成—他不可以調整你的觀點看法。他只是來幫助你完善你現有的觀點思想。
- So if you have a presupposition about Money; or Sex; or Power; Jesus doesn't disrupt those, he fulfills those.. at least so we think. 所以如果你對金錢，性行為及權力有你的看法，耶穌不打斷干擾，他會完善...至少我們這麼認為。
- All of this begs a question I found myself asking recently: 所有這些觀點致使我最近一直在問一個問題：

Do maps exist any more? 紙地圖還存在嗎?

- See, I've been spending a lot of time recently in places where there is no cell service.最近我很多時間是在沒有手機訊號的地方。 • And where there is no cell service, Siri is silent. 在這些沒有手機服務的地方，Siri是不工作的。
- So I've been really needing this thing called a PHYSICAL map. 所以我非常需要這個叫做地圖的東西。
- And what I've become aware of is how dependent we've grown on turn by turn directions. 我意識到我們變得那麼依靠導航系統的指令。
- It seems like these days we just drive, waiting for the voice to tell us when to turn.現在我們好像只是操作汽車，等待導航的聲音告訴我們哪裡要轉彎。 • But what if the voice is wrong? 但是如果聲音出錯了怎麼辦呢?
- Is there a map? 還有地圖嗎?
- In a society where expressive and moral individualism has become the norm, the 'voice' we are hearing regarding morality has been reduced to whatever the majority of individuals have landed on. 在一個行為派和道德派個人主義開始變為常態，我們所聽到的關於道德的聲音便退化到大多數人所持的意見而已。
- Society or culture, becomes adrift in the sea of dominant public opinion. Not what might actually be true or right... 社會或是文化，開始在主流公眾意見的海洋中飄離。而不是關於什麼是真實的或是正確的。
- For example, in the 1800's, if I stole your horse it was morally acceptable to take my life. No one thought twice about that. 比如，在17世紀，如果我偷了你的馬，那麼你可以取我的性命，這在道德上是被接受的。人們覺得這很正常。
- But today? 但放在今天呢。
- We call that immoral. Why? 我們會說這樣做是不道德的。為什麼?
- Is it because we are now "enlightened," or is simply because more people feel a certain way? 是因為我們現在都變“開明”了嗎，還是只是簡單的因為更多人感覺是這樣。
- What Paul is making painstakingly clear to the corinthian church is that there IS, INDEED, a map. 保羅非常清楚的向哥林多教會指明確實是有一個地圖的。
- And we are invited into the place where we will allow the presuppositions of Jesus to override and rewrite the presuppositions of our culture that we have ingrained in our hearts, especially as it relates to subjects like money, and sex, and power.我們被邀請來允許耶穌的前提來推翻和改寫文化在我們心中刻入的前提，特別是當它與金錢、性和權力等主題相關時 • That's what it means to embody the kingdom, personally. 我們每個人如何能夠代表神的國度。

- But now. Let's address something some of you might be feeling, and it has to do with the second question – the question of Embodying the Kingdom publicly. 讓我們來談談你們中的一些人可能感受到的，這與第二個問題相關——就是關於群體代表國度的問題。

- Talking about morality, and presuppositions, and expressive individualism can stir up certain feelings that you have about culture...that's why I love the last half of this chapter. 談到道德，前提，還有行為派個人主義可能攪動你裡面關於文化的一些感受。。這是為什麼我喜歡這個章節的後半部分。

- In the second half, Paul addresses something you may be feeling now, or may have felt at some point or another. 在後半部分，保羅談到了你可能現在正感受到的，或是曾經在某個時候感受到的。

- You may feel disdain for the culture, or society you find yourself in. 你可能對你所在的文化和社會感到不滿。

- Especially, if you've been negatively shaped or influenced by that culture. 特別是，如果你曾經被那個文化負面的影響。

- So Paul says something that I think confronts an often felt feeling INSIDE the church. 所以保羅說了一些話來針對這個在教會裡常有的一種感覺。 • Look again with me at verse 9. 讓我們再來看第9節。

1 Corinthians 5:9–12

9 I wrote to you in my letter not to associate with sexually immoral people— 10 not at all meaning the sexually immoral of this world, or the greedy and swindlers, or idolaters, since then you would need to go out of the world. 11 But now I am writing to you not to associate with anyone who bears the name of brother if he is guilty of sexual immorality or greed, or is an idolater, reviler, drunkard, or swindler—not even to eat with such a one. 12 For what have I to do with judging outsiders?

歌林多前書 5:9–12

9 我先前寫信給你們說，不可與淫亂的人相交。

10 此話不是指這世上一概行淫亂的，或貪婪的，勒索的，或拜偶像的；若是這樣，你們除非離開世界方可。

11 但如今我寫信給你們說，若有稱為弟兄是行淫亂的，或貪婪的，或拜偶像的，或辱罵的，或醉酒的，或勒索的，這樣的人不可與他相交，就是與他吃飯都不可。

12 因為審判教外的人與我何干？教內的人豈不是你們審判的麼？

- What is he getting at here? 保羅在這裡是在說什麼呢？

- Well, he reveals that embodying the kingdom PUBLICLY, boils down to two things, and it's two things that are almost the exact opposite of what gets exhibited by the church. 他表明群體體現神的國度，最終是關於兩件事，而教會中所展現的幾乎與這兩件事相反。

- He shows us: 保羅告訴我們：

Inward Accountability and Outward Graciousness 向內的責任和向外的恩典

- He confronts this tendency that we have to condemn the culture around us. 他挑戰我們的這個譴責我們周圍的文化的傾向。

- We shake our fists. 我們揮舞拳頭。

- We shake our heads. 我們搖頭嘆氣。

- We cast judgment. 我們論斷。

- We refuse to associate. 我們拒絕相交。

- And Paul says, “That's not what I'm telling you. If THAT is what I wanted from you, you'd have to leave the world. And I'm not telling you to leave the world.” 保羅說，“那不是我說的。如果我說的是那個意思，你就需要離開

這個世界了。而我不是要你離開這個世界。”

- And then a few sentences later, he says, “For what have I to do with judging outsiders?” 幾句話之後，他說，“因為審判教外的人與我何干？”
- Which, by the way, is mirrored in the actions of Jesus, right? 這個在耶穌的行為中也有反映，不是嗎？
- Who did he save his sharpest words for? 耶穌最嚴厲的話語是對誰說的呢？
- It was the religious. 是對宗教人士說的。
- Who did he lavish with grace? 他對誰厚與恩典呢？
- It was the outsider. 是對外人的。
- Jesus was so gracious, so associated with the idolator, reviler, dunked, and swindler, that he was even considered one himself. 耶穌如此充滿恩典，如此與拜偶像的，辱罵的，醉酒的，勒索的人相交，甚至他自己都被認為是這樣的人。
- Scandalous by church standards. 對於教會的標準來說，這是醜聞性的。
- And the opposite of how the church historically has operated. 是於歷史上教會的運作相反的。
- We extend grace to those on the inside, while condemning those on the outside. 我們常常對教會內的人有恩典，對教會外的人譴責。
- Which, by the way, is also how most organizations or parties operate. 這也是機構和政黨運作的方式。
- But the Jesus tells us something different, ‘但是耶穌告訴的卻不是這樣。
- No. Hold each other accountable for not living out the way of Jesus.不。彼此幫助提醒沒有活出耶穌的道的地方。
- But if they are on the outside? 但是對於教外的人呢？
- I want you to be salt. 我希望你是鹽。
- And I want you to be light.” 我希望你是光。
- Illustration: Leah 故事：利亞
- I had a friend a few years ago, who, in nearly every category of life, was different than me. 我幾年前有一個朋友，她在人生的每一個方面，都跟我很不同。
- We didn’t have much in common, including our faith. 我們並沒有多少共同的地方，包括我們的信仰。
- But I was committed to treating her the way Jesus would. 但是我決心像耶穌那樣的對待她。
- And I’ll never forget the night she said this to me. 我永遠不會忘記那天晚上她對我說的。
- She said, “Brad, I don’t know that I’ve ever been treated so well, or have been so respected by someone who called themselves a Christian.” 她說，“Brad, 我從來沒有被一個自稱為基督徒的人這麼友善的對待和尊重。”
- And a few months after that, she called me with some questions, because she’d bought a bible, and was reading the book of John. 幾個月之後，她打電話給我問一些問題，因為她買了一本聖經，她正在讀約翰福音。
- That’s why THESE words, of the apostle Paul, stand out so powerfully:這是為什麼保羅的這些話語，是如此的有能力和令人注目：

For what have I to do with judging outsiders? 審判教外的人與我何干?

- We're going to close by taking communion together.... 我們一起領聖餐做為今天聚會的結束。

Communion 聖餐

- Communion is a submission to the reforming of our presuppositions. 聖餐是對神改變我們人生假設的一個降伏。
- It's a time of confession of our shortfalls. 這是一個時候我們來承認我們的虧缺。
- It's repentance for how we've treated 'the other.' 為我們怎樣對待“外人“來悔改。

Benediction 祝禱

May God reveal himself to you in remarkable new ways. May you be men and women who allow him to change your thinking about your own life. May He transform your love for others. May you embody the kingdom in every way possible. In Jesus name, Amen! 願神用令惹人驚嘆的新的方式向你顯明祂自己。願你願意讓祂來改變你對你生命的想法。願祂轉化你對別人的愛。願你在一切可能的方面都是神國度的體現。奉耶穌的名，阿門！