

A People in a Place, Week 2: Perfect Unity > Imperfect Preference  
 一個地方的一群人 第二週：完美合一 > 不完美的偏好

Awake My Soul 我靈甦醒

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

喔我的靈甦醒 興起來歌唱 向祂來歌唱

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

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

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

齊來讚美 Praise Your Holy Name

大山小山都要來讚美 太陽月亮星星來讚美 海洋與河流 齊來讚美耶和華 大山小山都要來讚美 太陽月亮星星來讚美 萬物要歌唱 齊來讚美耶和華

哈利路亞 我要唱 哈利路亞 我要跳 哈利路亞 我要大聲歡呼讚美 哈利路亞 我要唱 哈利路亞 我要跳 哈利路亞 我要大聲歡呼讚美

我要專心專心來愛祂 將我的心的心獻給祂 將我每一天化做喜樂的詩歌 我要專心專心敬拜祂 我要歡呼歡呼讚美祂 將我每一天化做喜樂的詩歌

Nothing Else 我只要祢

只想與祢同在 只想安靜坐在祢腳前 祢的同在深觸動我心 我不願離開

我來不是求祝福 耶穌祢已給了我一切 不渴求祢為我做什麼 我只要祢

當我只是敷衍了事 當我歌唱有口無心 帶我回到起初的愛 向祢完全敞開我心

沒有完全放下自己 我忘記有祢就足夠

帶我回到起初的愛 向祢完全敞開我心

我只要祢 再沒有 再沒有 任何事能滿足

主我愛祢

主我愛祢，用我的聲音，來敬拜祢，哦我靈歡欣！甜美樂音，進入你心，願我的君王，喜悅并垂听。

Last week Brad taught on a very famous passage out of the middle of First Corinthians in chapter 13, the passage on love. It was really great. 上週，Brad 牧師教導了第 13 章哥林多前書中間一段非常著名的篇章，關於愛的篇章。分享得真是太棒了！

One of my favorite things he said was, “A supernaturally transformed heart doesn’t feel love, it is Love.” 我非常喜歡他說：“超自然轉化的心並不是感受到愛；經過超自然轉化的心就是愛。”

And I’m grateful we started there, because this idea is really at the heart of this entire series and at the center of Paul’s ministry to the Church in Corinth. What it means to be a community of Jesus-Followers is that we are a people transformed by the renewing work of The Spirit. And in this transformation we step into the new humanity that God inaugurated in Jesus. 我很感謝我們從那裡開始，因為這個想法確實是整個系列的核心，也是保羅對哥林多教會事工的核心。作為跟隨耶穌者團體中的一員，意味著我們是被聖靈更新改變的人。在這個轉化中，我們進入了上帝藉著耶穌建立的新人性。

But we live in this tension where although we are no longer who we once were, we are not yet fully who we are becoming. We don’t always live into this picture of a redeemed reality. Which is why Paul wrote letters to churches, to course-correct when they drifted, to remind them of who God was and who was making them to be. 但我們生活在這種緊張中，雖然我們不再是過去的我，但我們尚未完全成為轉化過的生命。我們並不總是活在救贖的實際裡。這就是為什麼保羅寫信給教會，在他們遠離時即時糾正他們的方向，提醒他們上帝是誰，誰在塑造他們的生命。

It’s believed that he wrote several letters to this church, and how many of you know that we can forget easily and be stubborn? 相信他給這個教會寫了好幾封信，你們有多少人知道我們既健忘又固執？

Well, we are going towards the beginning of First Corinthians, chapter 1, and we will begin in verse 10. And in this passage Paul is addressing something that is all too relevant for us today. 好吧，我們將開始哥林多前書第 1 章的起頭，我們將從第 10 節開始。在這段經文中，保羅所講的內容與今天的我們息息相關

Apparently, celebrity culture is not new. We've had one version of this or another all throughout human history. Why do we create these systems of celebrity culture? There has always been a human compulsion to elevate a person to the limelight. To conjure up someone to save us, someone to be a symbol of our agenda. And when they don't measure up, we crucify them. "Never meet your hero." Even the ancient Israelites, who were following the direct guidance of God requested a human king, one that was worthy by their standards. And of course, no king ever lived up to the expectation. We have this desire to find someone to aspire to. We like to find someone who embodies what we want to be. But the line between "role model" and idol can be pretty thin. Quite quickly, someone we admire can become someone we worship. We may not make sacrifices to the person and call them God, but worship is the act by which we ascribe worth to something. Usually our time, our energy, our thoughts, our resources go towards that which we ascribe worth. If that's the case, there are lots of things and people that compete for worship in my life. 顯然，名人文化並不新鮮。從人類歷史上，我們已經有了這樣或那樣的版本。我們為什麼要製造這些名人文化系統？一直以來，人類都有一種將一個人提升到聚光燈下的衝動。召喚某人來拯救我們，某人成為我們規劃的象徵。當他們不符合期望時，我們就把他們釘在十字架上。“永遠遇不到你的英雄。”甚至那些順從上帝直接引領的古代以色列人也要求一位以人的標準來衡量的君王。當然，沒有一個國王能符合人們的期望。

But the line between "role model" and idol can be pretty thin. Quite quickly, someone we admire can become someone we worship. We may not make sacrifices to the person and call them God, but worship is the act by which we ascribe worth to something. Usually our time, our energy, our thoughts, our resources go towards that which we ascribe worth. If that's the case, there are lots of things and people that compete for worship in my life. 我們渴望找到一個可以嚮往的人。我們渴望找到我們想成為的人。但是“榜樣”和偶像的區別很微小。很快，我們欽佩的人可以成為我們崇拜的人。我們雖然不會向這個人獻祭並稱他們為上帝，但敬拜是我們賦予某物價值的行為。通常，我們的時間、精力、思想和資源都會流向我們認為有價值的東西。如果是這樣的話，在我的生命中，有很多事情和人在爭奪我敬拜。

When I was a child I had two pretty dominant role models. The Mighty Morphin power rangers and Michael Jackson. The power rangers were simply everything that was right in the world. Teenagers with attitude who fought evil with the help of their Power Zords. Should they use Dinosaurs or Robots? Uh Why choose? They're both. As soon as I was old enough to get a cell phone, I downloaded the morphin communicator ring tone. I may or may not have owned a power ranger shirt in college. 我還是個孩子的時候，我有兩個非常重要的榜樣。Mighty Morphin Power Rangers 和 Michael Jackson。電力別動隊簡直就是世界上正確的一切。態度的不佳的青少年在他們的 Power Zord 的幫助下與邪惡作爭戰。他們應該使用恐龍還是機器人？為什麼選擇？兩個都要。我一到可以用手機的年齡，我就下載了咖啡通訊器的鈴聲。我可能有也可能在大學時有過 Power Ranger 襯衫。

But I also wanted to be just like Michael. I may or may not have memorized the Thriller choreography at the age of 7. 可我還想成為麥克爾·傑克遜那樣。我七歲時可能已經記住他的歌曲《顫慄》的全套編舞。

So as a child, I found myself in a bit of a pickle. My two role models were very different kinds of awesome. When my mom asked me what I wanted to be when I grew up, I felt stuck. I wanted to be Michael Jackson and a Power Ranger so I told her I wanted to be "Dancing In Danger". I bet you've never heard that before but you can picture it right now can't you. Me moon-walking my way through a gang of super-villains, Jackson kicking them in the face. Yeah. Peanuts or grapes? Why choose? We're making a sandwich. I'm an innovator. 所以我小時候發現自己左右為難。我的兩個偶像是截然不同的。當我媽媽問我長大要幹什麼，我不知怎麼回答。我想成為麥克爾·傑克遜也想做電力遊俠，所以我告訴她我想成為一個‘救世舞者’。我肯定你以前從沒聽過可你能想像出我在說什麼。我邁著登月步在一群壞人中穿行，然後傑克遜打他們的臉。是啊，花生或葡萄？為什麼要選？我們可以把這些夾雜在一起。我就是個創新者。

Okay, you may be asking, "Lane what does any of this have to do with anything? 你也許會問，‘萊恩，這些跟要講的有關嗎？’



The point is, we have a tendency to elevate people to celebrity status in our lives. We like to find people who embody what we desire to become, and we idolize them, and we idealize them. We like to create them in our own image in our minds, even if who they are behind closed doors is different than what we imagined. “Never meet your heroes.”

重點是，我們傾向於把我們生活中的一些人推崇到名人地位。我們找到那些我們想成為的人，就把他們偶像化，理想化。把他們在我們的腦海中塑造成我們的模樣，即使他們真實的樣子與我們想像的完全不同。因為我們生活中不會遇見我們的英雄。

A shortcut to having to listen to God... Listening to God is delicate and intentional work. Why go through all the trouble of quieting my soul when I can embrace someone who's speaking more loudly and saying more things I want to hear? 一個尋求神的聲音的捷徑...聽見神聲音是需要細微用心的事情。為什麼我本可以迎合某個我愛聽且聽得明白的人，卻要費力平靜我們的心靈去聽神。

We farm out to the expert. I don't know how to think or feel about something so I'll let so and so tell me how I think and feel. 我們也願意聽專家的。我不知道怎麼看怎麼想時我就會讓某某專家告訴我怎們做。

Spirit of competition...winning... My dad can beat up your dad, my president can beat up your president. 競爭的精神...想贏過誰...我爸爸比你爸爸強，我的總統好過你的總統。

Expressive individualism – I get to choose the “god” who best suits me 過多的個人主義 – 我要選擇最適合我的‘神’。

And this human tendency is what Paul is writing about in the passage of scripture we are looking at today. This series is called “A people in a place” and it just so happens that Paul, “A man radically transformed after meeting Jesus, a man brilliant in his own right, respected by many, determined to see the church of Jesus flourish. He's writing to the Christians living in the city of Corinth, a Greco-Roman city, a hub of culture, commerce, idolatry, philosophy, A culture of people much like Portland. Educated, wealthy, ambitious, talented. 而人的這種傾向就是我們今天要講的經文中保羅所談及的。這次佈道系列名為‘一群人在一個地方’，保羅，‘一個遇見耶穌後徹底轉變的人，一個有成就的人，被許多人尊敬，堅決的要看見基督的教會成長起來。他給在哥林多，這個受希臘羅馬影響的，集文化，商業，偶像，哲學於一體的城市中的教徒寫信。這城市很像現今的波特蘭，有各式各樣的人。有文化的，富有的，有追求的，有天賦的。

And he's asking them to consider who it is we truly follow? Who is our celebrity, our example, our role model? And he invites them deeper than emulating a celebrity. He offers Jesus as the example, not because He's just the best human, but because Jesus is the Messiah, the Lord, whose death and resurrection ushered in a new reality for humanity. So humans, no matter how impressive or unimpressive are not who we model. But humans are stubborn and forgetful, and sometimes we get our priorities out of sorts. 保羅再問他們這些教徒到底跟隨的是誰？誰是我們的名人，我們的榜樣，我們的偶像？而且他不僅僅列出名人。他以耶穌為榜樣，我們提到耶穌不是因為他是最好的人，而是因為耶穌是救世主，是神，他的死和復活為人類鋪出新世界。所以說我們人呢，不論是出眾還是不出眾的，都不是我們要學習的榜樣。可我們人既固執又健忘，有時我們在生活中不分主次。

### 1 Corinthians 1:10–17 New International Version (NIV)

10 I appeal to you, brothers and sisters, in the name of our Lord Jesus Christ, that all of you agree with one another in what you say and that there be no divisions among you, but that you be perfectly united in mind and thought. 11 My brothers and sisters, some from Chloe's household have informed me that there are quarrels among you. 12 What I mean is this: One of you says, “I follow Paul”; another, “I follow Apollos”; another, “I follow Cephas”; still another, “I follow Christ.” 13 Is Christ divided? Was Paul crucified for you? Were you baptized in the name of Paul? 14 I thank God that I did not baptize any of you except Crispus and Gaius, 15 so no one can say that you were baptized in my name. 16 (Yes, I also baptized the household of Stephanas; beyond that, I don't remember if I baptized anyone else.) 17 For Christ did not send me to baptize, but to preach the gospel—not with wisdom and eloquence, lest the cross of Christ be emptied of its power.

## 哥林多前書第一章

- 1:10 弟兄們、我藉我們主耶穌基督的名、勸你們都說一樣的話，你們中間也不可分黨，只要一心一意彼此相合。
- 1:11 因為革來氏家裡的人、曾對我提起弟兄們來、說你們中間有分爭。
- 1:12 我的意思就是你們各人說、我是屬保羅的。我是屬亞波羅的。我是屬磯法的。我是屬基督的。
- 1:13 基督是分開的麼。保羅為你們釘了十字架麼。你們是奉保羅的名受了洗麼。
- 1:14 我感謝神、除了基利司布並該猶以外、我沒有給你們任一個人施洗。
- 1:15 免得有人說、你們是奉我的名受洗。
- 1:16 我也給司提反家施過洗。此外給別人施洗沒有、我卻記不清。
- 1:17 基督差遣我、原不是為施洗、乃是為傳福音。並不用智慧的言語、免得基督的十字架落了空。

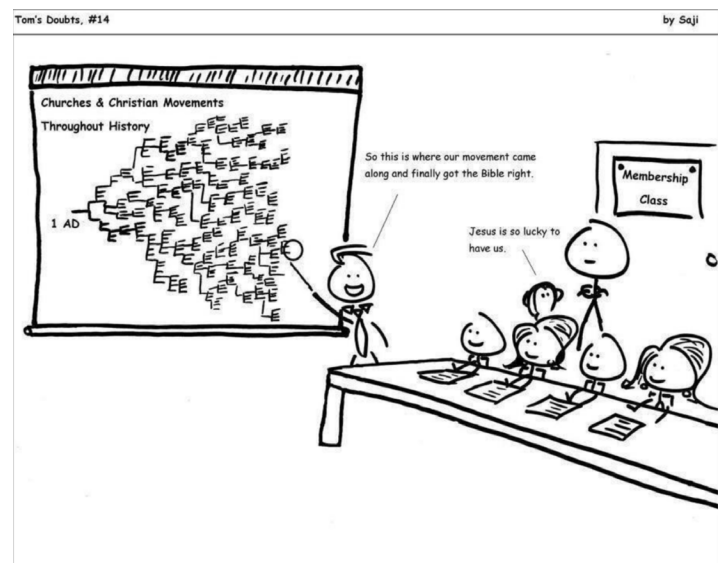
• Not much we know about Chloe. It's likely that she was a trusted confidant of Paul's and a leader in the church. She is the head of a household, and her servants have delivered the information of the church being divided. Either Chloe lived in Ephesus where Paul was writing from or she lived in Corinth, either way, the servants brought word likely while they were handling the business affairs of Chloe. 我們對革萊氏所知不多。很可能她是保羅信任的聯絡人和教會的頭領。她還是一家之長，而他僕人告訴她關於教會分黨的事。革萊氏可能居住在保羅寫這信的以弗所市，也可能住在哥林多，不管怎樣，她僕人很可能在為她辦事的時候聽說的哥林多的事。

• Apollos, according to Acts 18 was a learned Jew from Alexandria who was deeply grounded in Scripture and who "taught accurately the things concerning Jesus" with great passion and eloquence. He was operating as a preacher in Ephesus before meeting Paul. 亞波羅，據使徒行傳18章記載是一個從亚历山德里亞市來的有猶太身份的教徒，他熟知舊約經文並以他的熱情和口才忠實地教導關於耶穌的事。他在遇見保羅之前是教會的執行牧師。

• Paul was not believed to have been a very eloquent public speaker, so it may be that people were gravitating to Apollos because of his rhetorical skill. ○ Paul warns about the danger of following people for their woo. The substance of our unity is the power of the cross, not the eloquence of our leaders. 普遍認為保羅並不是一個很有口才的演講人，所以很可能人們更偏愛於亞波羅的修辭。保羅提醒眾人以自己的偏愛而選擇領袖的危險性。我們合一的根基是在於十字架上的力量，而不是我們領袖的口才。

• "how can Christ's body be divided? You've really missed the point here." 保羅指出，“基督的身體怎麼能分離？你們實在是丟失了信從的重點。

• Then what's interesting, is that he seems to be critiquing people who are saying "I belong to Christ" But aren't we supposed to be emulating Christ? What troubles Paul about this is the potential for Spiritual elitism. I follow Christ. "We are the real Christians." But the second anyone claims this, they become a person who has exclusive access to Jesus. But there's no one like that here right? Did you know that there are apparently roughly 45,000 denominations of Christianity across the globe. About 45,000 different organizations that follow Jesus in the way they determine to be best. (Show illustration) 然而有意思的是，他好像對那些說‘我跟隨基督’的人們也批評。我們難道不是應該效仿基督嗎？保羅這裡擔心的是可能出現的精英派。我跟隨基督，“我們是真正的基督徒”。但是任何人在說出這話的時刻，就好像他們有獨有的渠道靠近耶穌的。可現實中並沒有這樣的人，對嗎？你知道嗎？整個現今世界有大約45,000種基督教義，45,000不同種的組織認為他們跟隨耶穌的方式是最正確的。(看下圖)



• Now I am a licensed Foursquare Minister. A Reverend technically. And I love our movement, but I don't for one second believe that we have the monopoly on the kingdom of God. I'm an imperfect pastor, following imperfect leaders, and we are all doing the best we can under the grace and guidance of The Spirit.

But we like to have these heroic figures we can look to who help us sort out the confusion. This, in it of itself, is not unhealthy, until the opinion or policy of a leader or a figure in our lives takes priority over unity in Christ. 我現在是有證書的四方教會牧師。被承認的正式的牧師。我贊成我們的教會的運動，但我從來不認為我們教會是唯一通達神的天國的。我不完美，聽命於不完美的教會頭領，但我們都盡我們所能的做到跟隨聖靈的恩典和指引。而我們也願意遵從那些能幫我們答疑解惑的領袖。這本身，不是壞事，可一旦我們把領袖的建議或策略看的高於在基督裡的合一，這就是問題了。

In this Corinthian Culture, they valued celebrity as much as we do, if not more. A huge part of the economy was based on the worship of idol gods. But the way of Christ and the teachings of Paul encourage a life of servant-hood, a culture by which all people are equal recipients of grace, all on equal ground at the foot of the cross. No one is greater than or less than based on their achievements or their status. In the first century church, a slave was equal to a governor, a carpenter equal to a shepherd, all women equal to men, all united by the same love that set them free and gave them hope for God's preferred future. This was upside down from how the world was supposed to work. Everyone knows that you curry favor with those whom you wish to emulate in an effort to achieve and acquire what they possess. The idea that we would all emulate Christ who lays down his life for those he loves... This is contrarian, it goes against the grain. 在哥林多的文化裡，如果他們不是更重，至少他們跟我們一樣看重名人階層。很大一部分經濟來源於對偶像的崇拜。而基督指給我們的道路，保羅教導的是我們應過服事的生活，在這文化裡所有人都接受同樣的恩典，在十字架腳下每人都是平等的。沒有人是按照他們的成就或地位比別人高貴的。這使得在初期教會里，奴隸與總督平等，木匠跟牧羊人平等，婦女與男人平等，所有人在同樣的愛下獲得自由和將來回到神的天國裡的盼望。這是與當時的世界觀完全顛倒的。人人都知道要討好你崇拜的人已達到或得到那些人所有的名利。而這個讓我們效仿那基督為他的子民獻身的觀點...完全相反，不合常情。

I don't know how to be the smartest person in the room. I don't know how to be the most charismatic, the strongest, the most influential, But I think I know how to be good. Goodness comes from submitting myself to Jesus before anyone or anything else, because me submitted to anything above him, cannot be good. Yes, we submit ourselves in sacrificial love and humility to one another and to our leaders, but we never submit ourselves to anyone above Christ. 我不知道如何在這裏成為最聰明的人，也不知道怎麼成為最吸引人的，最強壯的，或最有影響力的人。但是我知道怎麼做美善的人。美善是從把自己交給耶穌而來，而不是跟從某人或某事，如果我把任何事物放高於耶穌，就不會是美善的。是的，我們互相順服，謙卑在頭領之下，但我們不應該服從任何人高過耶穌的。

Celebrities are so compelling because they embody who we aspire to become, or we want them to be the leader we can unwaveringly follow. We've always had celebrities, these far-away figures that have achieved or been given what we believe to be worthwhile in life. During the lockdown, my wife and I binge-watched a show about the British Royal family. There was a line that queen Mary spoke which I found fascinating and terrifying. 名人偶像正因為他們是我們渴望成就的人才會引人注目，我們想讓他們成為我們的領袖讓我們堅定不移地跟隨。我們總是有偶像，這些遙遠的人物的名氣成就讓我們覺得這樣的人生才有價值。去年封城期間，我和我太太在家追劇，看了一部關於英國王室的影片。其中英女王瑪麗曾說過一句讓我覺得又有趣又後怕的話。她說，

Monarchy is God's sacred mission to grace and dignify the earth. To give ordinary people an ideal to strive towards, an example of nobility and duty to raise them in their wretched lives. – Queen Mary 君主制是神賜的使命，為使這世界變得優雅高貴。它給平民百姓一個理想去奮鬥，在他們可憐的人生中看到高貴的模樣和他們供奉的義務。— 女王瑪麗 (The Crown 皇冠 (影片名))

And this goes against everything we learned about in Leviticus. Remember Leviticus? We only spent 400 weeks on it. The high priests were set apart and underwent strict purity rituals, only to become filthy and smelly in service of the community. 這一點完全相悖於我們在利未記中所學到的。還記得利未記吧？我們剛剛才用了400個星期學習它。（玩笑話）大祭司專門被揀選出來要經過嚴格的潔淨身體儀式，只是為了在給民眾司職獻祭時把自己弄得又髒又臭。

We may not have a monarchy in the U.S. but we definitely elevate people to royalty in our culture. Ambitious people have a desire to create this royal example for us to live by, and we let them. So who is your queen? Is it an athlete, a CEO, a political leader, a pastor? 在美國我們沒有君主制但我們明確的把一些人提升到皇室的地位。有野心的人有意打造出貴族的榜樣讓我們效仿，而我們就接受了。那麼誰是你的女王？是一個運動明星，一個公司總裁，政治領袖，還是一個牧師？

But how does Jesus set an example? Does he rest in his glory above human suffering and pain in order to give us something to aspire to? 耶穌是怎麼做的呢？祂把祂的榮耀置於人的掙扎和苦痛之上來讓我們渴望效仿嗎？

## Luke 22:24–30 New International Version (NIV)

24 A dispute also arose among them as to which of them was considered to be greatest. 25 Jesus said to them, “The kings of the Gentiles lord it over them; and those who exercise authority over them call themselves Benefactors. 26 But you are not to be like that. Instead, the greatest among you should be like the youngest, and the one who rules like the one who serves. 27 For who is greater, the one who is at the table or the one who serves? Is it not the one who is at the table? But I am among you as one who serves. 28 You are those who have stood by me in my trials. 29 And I confer on you a kingdom, just as my Father conferred one on me, 30 so that you may eat and drink at my table in my kingdom and sit on thrones, judging the twelve tribes of Israel.

## 路加福音 22:24–30

24 門徒起了爭論，他們中間那一個可算為大。  
25 耶穌說：外邦人有君王為主治理他們，那掌權管他們的稱為恩主。  
26 但你們不可這樣；你們裡頭為大的，倒要像年幼的；為首領的，倒要像服事人的。  
27 是誰為大？是坐席的呢？是服事人的呢？不是坐席的大麼？然而，我在你們中間如同服事人的。  
28 我在磨煉之中，常和我同在的就是你們。  
29 我將國賜給你們，正如我父賜給我一樣，  
30 叫你們在我國裡，坐在我的席上吃喝，並且坐在寶座上，審判以色列十二個支派。

So what's he saying? He's saying that the reigning and ruling alongside Jesus is His reign and rule is fueled by service, by humbling oneself in the service of others. 所以耶穌在這裡說的是什麼呢？耶穌要我們與祂一同掌權作王，而耶穌的掌權作王是以服事為動力的，也就是說每個人要謙卑自己，服事他人。

“The son of Man did not come to be served but to serve.” – Matthew 20

馬太福音 20:28 28 正如人子來，不是要受人的服事，乃是要服事人，並且要捨命，作多人的贖價。

A young man 18 years old told me recently that his experience has taught him that everyone is living simply to get theirs. They will pretend to care about you, but ultimately, they just want to use you to achieve their own goals. This broke my heart. 一個18歲的年輕人最近告訴我，他的經歷告訴他每個人活著都是為了達到自己的目的。他們假裝關心你，但最終，他們只是想使用你來達到他們自己的目的。聽到這個讓我很痛心。

The Avengers antagonist Loki, Brother of Thor, god of mischief, calls this a “Mad scramble for power.” 在復仇者中的反面角色洛奇，雷神索爾的弟弟，惡作劇之神，把這個成為“瘋狂的權力爭奪。”

And to what end? What happens when we reach the top? 而這一切又為了什麼呢？當我們到達頂峰的時候會發生什麼？

**“I wish everyone could get rich and famous and everything they ever dreamed of so they can see that's not the answer.” – Jim Carey “我希望每個人都能變得富有和成名，實現他們夢想中的一切，這樣他們就會明白這不是答案。” ——吉姆·凱里**

Without self-giving love, I'm afraid the young man is right. People just want to get theirs. But I also believe that the goodness of God, his beautiful DNA, his fingerprints are hidden all-throughout the human soul. Perhaps lying dormant, waiting to be activated. This God image-bearing part of us wants to be brought into the light. Sometimes we just need a reminder of who we were created to be. 如果沒有舍己的愛，我想這年輕人說的恐怕是對的。人們只是為了達到自己的目的。但我也相信神的美善，祂美好的基因，祂的指紋隱藏在人類的靈魂中。也許是休眠的狀態，等待被啟動。我們裡面帶著神形象的這部分想要被帶到光中。有的時候，我們只是需要一個提醒，讓我們想起我們被造所要成為的人。

Brad taught us last week that things like patience, kindness, trust, these attributes are not that of the idea or a philosophy of love, they are attributes of God himself who is love. If we want a life any better than what that young man described to me, we don't need to emulate celebrities in an effort to accumulate power, we need to emulate God's love, which teaches us to lay our lives down in the service of others. 布拉德牧師上週教導我們忍

耐，恩慈，信任這些美德並不是關於愛的哲學或是觀點，它們是神的屬性，而神就是愛。如果我們想得到一個比那位年輕人向我描述的更好的生活，我們不需要模仿名人來集聚他們所得到的，我們需要仿效神的愛，它教我們擺上自己的生命來服事別人。

The kingdom of God is one that is upside down. The one who sits at the table, and the one who serves the table. The way to glory is a descent into service. This is our unity. 神的國是上下顛覆的。那坐席的，和那服事人的。通向榮耀的道路是謙卑服事。這是我們的合一。

When Paul writes “Perfectly United in mind and thought”. This is where we find perfect agreement, Not that we all agree with Apollos, or Cephas, or Paul, but that we all submit to Christ, Not out of a heart of exclusive Elitism, but in a race to the bottom! Who gets to serve? The pastor who married me and my wife said that Ephesians 5 is not about who’s in charge, it’s about a competition of who gets to serve the other. 當保羅寫到“一心一意彼此相合”。這是我們找到合一的地方，不是因為我們都同意亞波羅，磯法，或是保羅，而是我們都順服於基督。不是出於排他性的精英主義的心，而是一場向下的賽跑！誰得以服事別人？為我和我太太證婚的牧師說以弗所書第五章不是關於競爭誰是掌權負責的，而是關於誰得以服事對方。

Liberals and conservatives, progressives and fundamentalists, evangelicals and secularists, Leftist or rightists, communists and capitalists, socialists and nationalists, pentecostals and sensationists, These are not the categories by which we discern the world. These are the systems we have been given by those who carry influence. But human beings are far too complex, far too nuanced for these polarizing narratives. 自由派和保守派，進步派和原教旨主義者，福音派和世俗主義者，左派或右派，共產主義者和資本家，社會主義者和民族主義者，五旬節派和停頓主義者，這些不是我們辨別世界的類別。這些是那些具有影響力的人賦予我們的系統。但是人類遠比這些兩極分化的敘述要複雜和微妙得多。

Friends, have we found ourselves in a place where we are being disciplined by our culture more than we are by Jesus? 朋友們，我們是不是被我們的文化同化過於我們被耶穌同化呢？

Maybe we need to be reminded. We are not first citizens of The United States. We are exiles in a foreign land. This country that I love is where I live, but it is not my home, at least not my home the way it’s meant to be. 也許我們需要被提醒。我們的第一身分並不是美國公民。我們是在異地的寄居者。這個我所愛的國家是現在我居住的地方，但並不是我的家，至少不是我所應有的家。

We’ve been so conditioned to see ourselves as boxes on a ballot that we’ve forgotten that we are people in a place. Have we been deceived? Don’t we know that I can do far more work for the kingdom day to day with the people right in front of me than I can every four years in a voting booth? We can spread so much more light and love being present to the people in our lives than we can being distracted by click bait media. 我們已經習慣於將自己視為選票上的選框，以至於我們忘記了我們是一個地方的一群人。我們被矇騙了嗎？難道我們不知道，我每天對我身邊的人們可以為國度所做的工作，遠比我每四年在一個投票站可以做的的工作要多得多嗎？與點擊誘餌媒體分散注意力相比較，我們若是用心對待在我們生活中的人們，我們可以傳遞更多的光和愛到這個世界。

Followers of Jesus are not consumers. We are commissioned, we are on mission, sent wherever we place our feet to be ambassadors to a higher kingdom. A kingdom that is not left or right, but above. A kingdom that is not built on power and acquisition, but rather built self-giving love and service. These world’s leaders are not good enough, our pastors are not smart enough, our governments are not strong enough. Our hope, our allegiance, our affection must be rooted in something beyond what this world has to offer. Any human glory we glimpse on this side of eternity is but a glimmer, a dim reflection of the glory that awaits us. Our only way to healing, our only way to love, what unites us perfectly in thought and mind, is not that we agree on which policy or leader will enact the most good for the most people, but rather that we agree, that no policy or leader will ever enact as much good as our perfectly loving Jesus. 耶穌得跟隨者們不是消費者。我們被差遣到我們腳踏之處做更高國度的使者。這個國度不是左或是右，而是超之之上。這個國度不是建立在能力和獲取，而是在舍己的愛和服事。這世界的領袖們不夠好，我們的牧師們不夠聰明，我們的政府不夠強大。我們的盼望，忠誠，愛戴必須要根植於超於這個世界所能提供的東西之上。任何在永恆的這一邊我們所見人類的榮耀與那未來在等著我們的榮耀相比都不過是一點微弱的亮光和影子。我們通往醫治和愛的唯一的道路，那使我們一心一意彼此相合的，不是我們同意那個政策或是那個領袖會使最多的人得到最大的好處，而是我們同意沒有任何政策或是任何領袖能帶來比這位完全的愛的耶穌所帶來的福祉更大。

If there is something happening in your world that breaks your heart, stop waiting for some leader to do something about it, Jesus did something about it when he sent you. Don't wait for your leaders to become everything that Jesus is already. Trust that Jesus in you is bringing about the reconciliation of the world. Friends, we need to stop standing in boastful arrogance in the judgement of your leaders, and we need to start kneeling at the feet of those whom Jesus is serving. 如果在你的世界有些事的發生使你心碎，不要再繼續等待一個什麼領袖來做些什麼，耶穌已經行動了——祂差派了你。不要再等待領袖來成為一切耶穌已經成了的。相信在你裡面的耶穌正在帶來世界的和好。朋友們，我們應當停止我們誇耀式的自負來批評論斷我們的領袖，我們需要開始屈膝服事那些耶穌正在服事的人們。

Does this mean we don't contend for justice, for fairness, for accountability? Of course not. We should be present to and engaged in public policy, and invested in the choosing of our leaders, but here's the difference, we should never make the mistake of trusting in those systems to bring about the Kingdom of God. Any good we enact on earth is a signpost pointing to God's redeemed world. 這是說我們不應該為社會的公義，公平，以及責任擔當來抗爭嗎？當然不是。我們應該參加並且積極投入社會公眾事務，也要仔細地選擇我們的領導人。但是，我們要明白這裡面的差別。我們千萬不要犯這樣的錯誤：以為神的國度是通過地上的政權體系來體現的，要知道我們在地上任何做得好的地方，都是指向神救贖的世界。

When we look to Jesus, we are talking about a peace that transcends understanding. A peace that empowers a human being to be tortured and killed in the face of betrayal and malice, because it's not about winning by the rules of evil one, it's about losing with faith in the One who is good. It's about choosing to die a thousand deaths while clinging to love rather than winning a single fight playing by the enemy's rules. 當我們注目耶穌時，我們會說從神而來的平安超過了我們的認知能力。那是一種在面對背叛和惡意時，被折磨甚至被殺害時依然不能被奪去的平安，因為那不是靠惡者的權勢而勝利獲得的平安，而是因為信神，雖失敗了也不會丟失的平安。那是寧肯選擇死一千次但是在愛裡，也不要選擇用那惡者的方法贏一次。

Who are you fighting!?! Paul makes his appeal in this letter by saying, "Brothers and Sisters." This is not an arbitrary greeting. Look into the face of the radical liberal, into the face of the most stubborn fundamentalist, it's the face of your brother, it's the face of your sister, it's the face of your mother, your father, it's a supernatural bond stronger than blood, a bond created in the depths of God's being. Jesus' Prayer was that we be one as the father and he are one. Do you understand what that means.? We are invited into a unity and a bond that is so much stronger than anything DNA can give us. And never in a million years, in a billion lifetimes, should we do anything to jeopardize this family. 我們跟誰爭鬥呢？保羅在他的信裡呼籲稱“弟兄們和姊妹們”。這並不是一個隨便的稱呼。無論你看到一張臉，或許是從一個完全的自由派，還是一個固執的原教旨主義者，這是你的弟兄，這是你的姊妹，這是你的父親母親。這是比天然的血緣更親的一種連接，是深植於神的屬性而產生的連接。耶穌曾為我們禱告，願我們能夠合而為一，就像他與父一樣合而為一。你知道這代表著什麼嗎？我們被邀請進入合而為一，像一個家庭，彼此的連接比DNA能給我們的更強，是歷經千年萬代也不能擁有的，難道我們可以隨便破壞這個家庭？

Can we set aside our echo chambers? We endeavor to find the influential voice, the Ph.D., the charismatic leader that agrees with what we think. You can find PhD's and eloquent leaders that will reinforce anything you want to say. If you want to say the Holocaust never happened, there's a PhD. for that. You want to say racism isn't a problem, There's a PhD. for that. 我們先放下企圖擴大影響力的心理好嗎？如果我們只是致力於找一個有影響力的聲音，可以去找與我們觀點一致的博士或是領袖。博士或者能雄辯的領袖有能力把任何你的想法放大出來。如果你想說大屠殺沒有存在過，如果你想說種族主義沒有問題，去找博士幫你發聲吧。

And this is why the kingdom of God is not built upon and does not rely upon people who talk good or do good book learnin. 這就是為什麼神的國並不是建立或者依靠那些很會講話，很會學習的人。

Jesus was arguably the most effective and eloquent teacher the world has ever seen, but a LOT of people thought he was full of it. 耶穌未必曾經是世界上最有效，最雄辯的老師，但是對於太多人來說，他是全然足夠的。

Look at what Paul writes at in verse 17 "Christ did not send me to baptize, but to preach the gospel—not with wisdom and eloquence, lest the cross of Christ be emptied of its power. 保羅在第十七節這樣寫：“基督差遣我，原不是為施洗，乃是為傳福音，並不用智慧的言語，免得基督的十字架落了空。”

Faith in Jesus is profound and revolutionary, not because it creates perfect leaders and eloquent speakers, but because Jesus' act of sacrificial love on the cross delivered human beings from sin, death, and evil. Paul is saying, "Don't put your hope in leaders, don't even put your hope in me. Put your hope and trust in the power of the

Cross.”對耶穌的信仰是深奧並且顛覆性的，卻不是因為它產生了完美的領袖或者雄辯的演說家，卻是因為耶穌行出了捨己的愛，在十字架上把人從罪惡，死亡和魔鬼的權勢下拯救出來。保羅是在說，“不要把希望放在領袖身上，甚至不要把希望放在我身上。要把希望和信心放在十字架的大能上。”

It's so interesting. Human beings are simultaneously more valuable and precious than we can ever imagine and not nearly as important as we think we are. We think we can find the leaders with the right answers, or at least the answers we want to hear, But nothing we come up with on our own is ever perfect. 很有意思的是：人比自己想像的寶貴得多，與此同時，人卻遠沒有自己以為的重要。我們認為通過找到領袖而得到正確的答案，但是我們從來不覺得我們自己所有的會是完美答案。

We believe that Jesus is always offering us another way, a way that breaks our limited categories and brings about restoration on a level we were not prepared for. This is unity. When we look at the systems the world gives us, the solutions the world gives us and we accept them for what they are, a glimmer, a faint reflection of the vision God has for our fully redeemed world. 我們相信耶穌總是為我們準備另一條路，是超過我們現有的局限的，要在我們沒有預想到的層面上帶來恢復。這就是合而為一。當我們看著這世界的系統，這世界的解決方式，我們按著現有來接受它們，這只是神對完全被救贖的世界的願景的一個微弱的反映。

Paul's correction of the Corinthians suggests some essential questions, they may help us receive his words to them as God's Word to us: 保羅勸導哥林多教會歸正的信中提出了一些很重要的問題，這些當時對哥林多教會說的話也是神現在對我們說的話：

Who are we listening to? What experts have the most influence over your lives? What podcasts, or news programs? Is it the Bible as God's Word? Fox? CNN? Social Media Influencers? 我們應該聽誰？在你們的生活中，對你們影響最大的人物是什麼？或者是從廣播，節目？是聖經，也就是神的話語嗎？還是電視頻道，比如說 Fox? CNN? 還是社交媒體中的有名的人？

Where do we find our “wisdom”, and how does it help us foster the unity and holiness of Christ's body? 我們從哪裡獲得“智慧”？它如何幫助我們在同為基督的肢體上實現更好的合一和聖潔？

How does Jesus' sovereignty inform our spirituality? Why are we, as part of Christ's body, often so easily swayed into divisive bickering by provocative rhetoric? 基督的權柄如何在我們的靈性的發揮作用？為什麼我們，同為基督的肢體，卻經常輕易地捲進導致分裂的激烈的爭辯中？

These questions may seem impolite but they are not unloving. Like Paul, we must be willing to confront the hard realities of our failings. We must not shy away from hard questions. 這些問題看似不是非常禮貌，但是卻不是沒有在愛中。就像保羅，我們必須準備面對那些會導致我們失敗的殘酷現實，我們必須不迴避這些困難的問題。

So friends, Can we set aside bickering and division? Christ is not divided, so we who are in him, cannot be divided. All of us however remarkable or unremarkable by the standards of culture are equal recipients of Grace, equal recipients of the love of Jesus. And it is Jesus that redeems the world. Not any political leader, not any influencer, not any pastor, not any celebrity, or any idol can be where we put our hope. Our hope is found in the work of Jesus. His death and resurrection. 所以親愛的朋友們，我們可以放下紛爭嗎？基督是不能分開的，我們在他裡面，也是不能分開的。我們所有人，不管在世俗文化的標準裡是出眾的還是平凡的，我們接收的耶穌的愛和恩典是一樣的。是耶穌救贖了世界。不是政治領袖，不是有影響力的人，不是牧師，不是任何名人或者偶像我們可以寄託希望。我們的希望在耶穌所做的上面，他的受死，他的復活。

So the next time you find yourself divided against your brother or sister, lean back on the fact they are a part of Christ and therefore a part of you. And both of you are on equal footing at the foot of the cross, racing to the bottom, asking “How can I serve you?” 所以下一次當你發現你和你的弟兄姊妹之間有紛爭，不要忘了他們是基督的肢體，因此也是你的一部分。你們是同站在十字架的腳下，比一比看誰能更加謙卑，問一聲“我怎樣可以服事你？”

Benediction 祝禱

May you be men and women who are rooted in love for one another, who in this love find unity that overcomes any division. May you see one another as brothers and sisters in Christ, found in a bond greater than anything we see in this world. In Jesus name, Amen! 願你們成為根植在對彼此的愛中的一群人，在這愛中你找到超越一切分裂的合一。願你們看彼此是基督裡找到的弟兄姊妹，你們的連結比這世上的一切連結更大。奉耶穌的名，阿門！