

寧個뉘림달寧흰흥 第五週：“我們”先於“我”  
A PEOPLE IN A PLACE, WEEK 5: “WE BEFORE ME.”

**Build My Life 建造我生命**

配得 我們献上每一首歌曲  
配得 我們所有讚美的聲音  
配得 我們生命每一次呼吸  
為祢而活

耶穌 唯有祢名在萬名之上  
耶穌 唯有祢是這世界拯救  
配得 我們生命每一次呼吸  
為你而活

聖潔 無人能夠像祢 無人與祢相比  
開我眼睛為祢驚嘆  
向我更顯明祢自己 充滿我祢心意  
帶領我愛人更像祢

我要建造我生命 在祢愛裡 堅固的根基  
我要全心信靠祢 我信靠祢 絕不會動搖

**Holy Holy Holy 聖哉 聖哉 聖哉**

聖哉 聖哉 聖哉 全能大主宰  
清晨歡悅歌詠 高聲頌主聖恩

聖哉 聖哉 聖哉 恩慈永無更改  
榮耀與讚美 歸三一真神

聖哉 聖哉 聖哉 群聖虔拜俯  
各以華麗金冠 奉呈寶座之前

千萬天軍天使 虔敬崇拜上主  
昔在而今在 永在億萬年

你是主 你是主 掌權直到永遠  
你是主 全能真神 拯救我的君王

聖哉 聖哉 聖哉 人類墮落遠離  
透過神兒子寶血 贖回失喪生命

正義 真理 公平 與憐憫合為一  
再來的君王 愛永不止息

Hello B4 friends... new, familiar, and on live stream! Thank you for joining us today and thank you for inviting me, Brad! What fun to be with all of you! COVID sent us all home and when we were allowed to come out to play it did not include visits to other churches until recently! COVID has been like a triple loop roller coaster ride that keeps on going! 你好 B4 朋友.....新朋友, 熟悉的老朋友, 在線上加入我們的! 感謝您今天加入我們, 也感謝您邀請我, 布拉德! 和大家在一起多開心啊! COVID讓我們都回家了, 當我們被允許後開放, 直到最近才包括參觀其他教會! COVID就像一個三圈過山車, 一直在繼續! ☺ It has given all of us many opportunities to consider our big idea today. Roller coasters require their own special seat belts or bars...let's strap up and get ready to ride! 它為我們所有人提供了許多機會來考慮我們今天的主題。過山車需要自己的特殊安全帶或安全桿.....讓我們係好安全帶, 準備好乘坐吧!

Did you know that I am Brad and Cheri's Aunt? Yeah, how crazy is that!? Brad and I both married into this wonderful Roth family! I should warn you that I call myself one of the outlaws in the family --So many amazing people of faith in the Roth family including my husband, Jared, but my family of origin story was more colorful. I relate to the messiness of the Corinthian church--their struggles to find their way forward as people becoming a loving community shaped by Jesus!

Brad reminded us last week that this series in 1 and 2 Corinthians is all about a group of people learning to live out their faith in community --in a particular place. The two questions that are being asked are:

1. How are you personally being shaped by Jesus? (embodying the Kingdom of God)
2. How are you shaping those around you in the public domain with the Kingdom of God?

你知道我是 Brad 和 Cheri 的阿姨嗎？是啊，這有多瘋狂！？布拉德和我都嫁給了這個美妙的羅斯家族！我應該警告你，我稱自己為家族中的不法之徒——羅斯家族中有許多令人驚嘆的信仰者，包括我的丈夫賈里德，但我的原生家庭故事更加豐富多彩。我想到了哥林多教會的混亂——隨著人們成為耶穌塑造的充滿愛心的社區，他們努力尋找前進的道路！

布拉德上週提醒我們，哥林多前書 1 和 2 中的這個系列都是關於一群人在特定的地方學習在社區中活出他們的信仰。被問到的兩個問題是：

你個人是如何被耶穌塑造改變的？（體現神的國度）  
你如何通過上帝的國度在公共領域影響塑造你周圍的人？

Before we read Paul's words in 1 Corinthians 6:1-11 let me tell you about an early encounter I had with these verses:

Have you ever had somebody take a verse or verses and use them to justify what they are about to do to you? I call this being verse whipped! Jared and I had that happen with the verses we are going to read!

**Story:** Jared and I were 25 years old and 18 months into our church planting adventure. We were just babies—I can hear some of you thinking that ☺! We bought a little six plex on a land sales contract and discovered that the couple holding the contract owed us \$800. Now this may not sound like much to you but to us, it was a lot—after all we were hoping our real estate deals would earn us enough money for a down payment to purchase our first home. We thought, no problem. This couple were Christians and owned multiple properties in town. They just made a mistake, we thought. We'll just take the paperwork, show them the amount owed and they will pay us. We made an appointment and drove to their home to meet with them. File in hand, we arrived. 在我們閱讀保羅在哥林多前書 6:1-11 中的話之前，讓我告訴你我早期遇到這些經文的情況：

你有沒有讓別人拿一節或幾節經文來證明他們要對你做的是對的？我稱之為被經文鞭打！賈里德和我在我們將要閱讀的經文中發生了這種情況！

故事：那時 Jared 和我 25 歲，我們進入我們的植堂冒險第 18 個月。我們只是嬰兒——我能聽到你們的一些人這麼想 ☺！我們在一份土地銷售合同上買了一個小六棟連排樓，發現持有合同的夫婦欠我們 800 美元。現在這對你來說可能聽起來不多，但對我們來說，這很多——畢竟我們希望我們的房地產交易能為我們賺到足夠的錢來買我們的第一套房子。我們想，沒問題。這對夫婦是基督徒，在鎮上擁有多處房產。他們只是犯了一個錯誤，我們想。我們只需要帶著文件，向他們澄清欠款的情況，他們就會付錢給我們。我們約好並開車去他們家與他們見面。拿著文件，我們到了他們家。

We exchanged greetings then set down with our paperwork out and began to show them what they owed. They stopped us mid-sentence and told us they knew they owed \$800 and that we could take them to court to get them to pay but they knew we were Christians, in town to plant a church and that the Bible said that Christians should not take other Christians to court so they were not going to pay us and we would not sue them. We were stunned into silence as we took our file and began to leave their home. We walked to our car passing their Mercedes which was for sale on the way. The man called out, hey, would you like to buy my car? The rest of the story later. 互相問候過後我們把合同拿出來指出他們還缺欠的錢數。他們中途打斷我們說，他們知道欠我們 \$800 元，說我們可以去法庭告他們，但是他們知道我們是基督徒，到這鎮裡是來建立教會的，而聖經裡教導說，基督徒不可以去法庭訴訟另一個基督徒，所以他們不會付那 \$800 元，我們也不可能去告他們。我當時聽了目瞪口呆，收拾好文件就準備離開。正好路過他們停車場上在標價出售的奔馳車時，那位先生叫住我們，問，你們要不要買這輛車？我以後再說後來發生的事吧。

So, what did Paul really say in those verses our contract holders shared with us?

Let's look at 1 Corinthians 6:1-11 那麼我們合同代理人跟我們提到的經節中保羅到底在說什麼呢？讓我們一起來看哥林多前書 6:1-11.

### 哥林多前書 6:1-11

<sup>1</sup>If any of you has a dispute with another, do you dare to take it before the ungodly for judgment instead of before the Lord's people? <sup>2</sup>Or do you not know that the Lord's people will judge the world? And if you are to

judge the world, are you not competent to judge trivial (smallest, the very least) cases? <sup>3</sup> Do you not know that we will judge angels? How much more the things of this life!

<sup>4</sup> Therefore, if you have disputes about such matters, do you ask for a ruling from those whose way of life is scorned in the church? <sup>5</sup> I say this to shame you. Is it possible that there is nobody among you wise enough to judge a dispute between believers? <sup>6</sup> But instead, one brother takes another to court—and this in front of unbelievers!

<sup>7</sup> The very fact that you have lawsuits among you means you have been completely defeated already. Why not rather be wronged? Why not rather be cheated? <sup>8</sup> Instead, you yourselves cheat and do wrong, and you do this to your brothers and sisters. <sup>9</sup> Or do you not know that wrongdoers will not inherit the kingdom of God? Do not be deceived: Neither the sexually immoral nor idolaters nor adulterers nor men who have sex with men<sup>10</sup> nor thieves nor the greedy nor drunkards nor slanderers nor swindlers will inherit the kingdom of God. <sup>11</sup> And that is what some of you were. But you were washed, you were sanctified, you were justified in the name of the Lord Jesus Christ and by the Spirit of our God.

1 你們中間有彼此相爭的事、怎敢在不義的人面前求審、不在聖徒面前求審呢。2 豈不知聖徒要審判世界麼。若世界為你們所審、難道你們不配審判這最小的事麼。3 豈不知我們要審判天使麼、何況今生的事呢。4 既是這樣、你們若有今生的事當審判、是派教會所輕看的人審判麼。5 我說這話、是要叫你們羞恥。難道你們中間沒有一個智慧人、能審斷弟兄們的事麼。6 你們竟是弟兄與弟兄告狀、而且告在不信主的人面前。

7 你們彼此告狀、這已經是你們的大錯了。為甚麼不情願受欺呢。為甚麼不情願喫虧呢。8 你們倒是欺壓人、虧負人、況且所欺壓所虧負的就是弟兄。9 你們豈不知、不義的人不能承受神的國麼。不要自欺。無論是淫亂的、拜偶像的、姦淫的、作變童的、親男色的、10 偷竊的、貪婪的、醉酒的、辱罵的、勒索的、都不能承受神的國。你們中間也有人從前是這樣。但如今你們奉主耶穌基督的名、並藉著我們神的靈、已經洗淨、成聖稱義了。

We all bring our whole story with us when we say yes to Jesus. The Corinthians were no different. The Greeks loved litigation...the contest, the debate and the oratory made court almost a form of entertainment. The Corinthians brought this with them into their faith story. They were taking their familiar or habitual approach to settling their disputes by going through the Roman court system. 當我們承認耶穌是主的時候我們都有我們自己的見證。哥林多人也是一樣。希臘人喜歡打官司...競爭，辯論，演說的表現把公堂訴訟變成了一種娛樂。哥林多人帶著這種習俗走進信靠耶穌的教會中。他們習慣了一有紛爭就要去羅馬政府的法院去訴訟的做法。

**Like our own justice system, Roman justice discriminated against the poor and marginalized.** Favors, power and bribes were hindrances to “justice for all”. This is the system that the Corinthian Christians were turning to with their disputes. Their approach to resolving their differences, Paul says, undermined their love for one another and their gospel witness to the larger community. He wants them to live out of their new identity in Christ in their relationships. How does he do this?

**Perspective!** Paul puts their disagreements and disputes with one another in perspective for them. 就如我們的法制體系，羅馬的法律對於貧窮的和社會底層的人是不公正的。偏好，權勢和賄賂使法律難以成為全民的公義。哥林多教徒就是倚賴這樣的法律制度來處理教徒之間的糾紛的。而保羅提出，他們靠著法院裁決解決教徒之間的異議的做法，削弱了他們兄弟之間的愛護以及他們在整個社區中為福音作見證的力量。而保羅希望他們在教會中活出他們在耶穌裡的新生命。到底怎麼做呢？眼光！保羅把他們之間的爭議和辯論擺放在不同視角上。

He right sizes them, calling them trivial, the least or the smallest-- then compares them with the decisions they will be making in eternity –you’ll be judging the world and even angels one day! This combination puts their disputes in perspective for them. Don’t sweat the small stuff! Don’t treat these disputes like a big deal because they aren’t.

Have you ever noticed how easy it is for a disagreement to get blown out of proportion? During this pandemic, that has been even more evident. It is like everyone has been dipped in gasoline, one spark and we ignite a fire of emotion far beyond what the actual issue might evoke before the pandemic. Dare I mention what some of those sparks are? 首先他把這些問題評估為，這些瑣碎的事，就是小的甚或微小的事情 -- 他把這些事與他們在永生要做的決定相比 -- 就是將來你們會和神一起審判世界甚至天使！這兩者的結合讓哥林多教徒用全新的眼光看待他們的紛爭。不要為小事爭得面紅耳赤！不要為這些瑣事大吵特吵。你注意過我們會因為一件事越鬧越大嗎？在這疫情期間，這樣的事發生的非常明顯。就好像每個人都帶著燃料，一個火花就點著情緒之火，把一件事情鬧得比在疫情之前不知多少倍。我能提幾句這些‘火花’是什麼嗎？

Mask mandates like the one we just received or vaccination mandates from your employer like some are in the process of receiving, or those who refuse vaccination or those who judge those who do, and the list could go on. At the center of the disagreements are the beliefs about the importance of personal rights or the collective good, who to trust, and who to believe. What do you do to gain perspective when you have a meltdown or evoke one in someone else? 比如，我們剛收到的‘戴口罩’的政府令，或者你們有些人從你的公司得到的要求接種疫苗的規定，或者拒絕打疫苗，或者批評接種疫苗的人，等等的事情。這些爭議的中心在於，對個人權利還是集體利益的維護，誰可以信任，誰能相信。當你面臨崩潰的時候或者你導致別人面臨崩潰的時候你會怎麼保守住你看問題的眼光？

We can do what Paul did and put our disputes in a larger context. My mom taught me how to prioritize which behavior issues to pay attention to as I raised my own kids by asking myself what will this behavior unchecked look like in 10 years? This helped me know what was important and how to respond. Like Paul, the long view (in this case eternity!) changes the way the present looks. 我們可以像保羅說的把我們的爭議擺放在更高的一個層面上。我母親教導過我怎樣優先選擇孩子的哪些行為是最需要被糾正的，當我教導我自己的孩子時我會想如果孩子這一缺點不改正十年之後會怎樣？就像保羅一樣，長遠的眼光（他說的是永生！）會改變我們現在的看法。

After Paul gives them an eternal perspective about their approach to resolving disputes, he addresses the larger issue: Where do individual rights land in a community of faith charged with loving God and loving people? Paul is helping people who are newer to faith understand which of those take priority as a Jesus follower.

This whole passage can be summarized in two, two letter words We and Me. Paul is helping the Corinthians understand that as people of faith there is a new priority. 當保羅給他們永生的眼光看待他們之間的紛爭時，保羅指出一個更深遠的問題：在一個以愛神和愛人為信仰的教會團體中個人利益到底在哪裡？保羅是在幫助新教徒明白作為耶穌的追隨者什麼利益是優先的。整個這段經節我可以總結為兩個詞，我們和我。保羅在幫助哥林多教徒明白作為基督徒利益上是有一個全新的先後順序的。

### **We before me!** 把“我們”(集體)放在自己之前

This is the recipe for a loving community of believers that show others God's goodness and grace in action. 這是一個有愛的信主的團體如何在行動上向外人展示神的愛和恩典的秘方。

Unrestrained individualism will not do that. Me before We will not result in the loving community embodying the Kingdom of God. 不約束自我的個人主義是不會這麼做的。把自己放在集體之前是不會在神的國度中產生有愛的團體的。

Author and pastor, Tim Keller said it well: "Real freedom is not so much the absence of restrictions as finding the right ones." This is what Paul is helping the Corinthians do!

Paul gives them a whole list of behaviors that don't embody the Kingdom of God.

有一位牧師兼作者，Tim Keller 曾說：“真正的自由並不是缺乏限制而是找到對的限制。”就像保羅如何幫助哥林多教會那樣。保羅給了哥林多教會一個清單列舉了什麼事是在神的國度中不應該發生的。

It's quite a list-- the sexually immoral, idolaters, adulterers, those who engage in sex with same gender, thieves, the greedy, drunkards, slanderers (gossips), swindlers which scholars believe was not just con artists or people running scams but included those with ruthless business practices that were not illegal but ripped people off nonetheless. Notice Paul's little sentence at the end of this list...and "such were some of you." **This is not an entrance exam for heaven which is how some people have used this scripture. It's more like a list of who Jesus came to save and a list of our old identities before we knew Him!** 這是一個挺長的清單，包括了行淫亂的，拜偶像的，通奸的，以及同性戀，偷竊的，貪婪的，醉酒的，誹謗的，勒索的，甚至學者相信，不僅包括騙子或是行欺詐的，甚至包括那些雖然沒有違反法律，卻在商業競爭中沒有憐憫心地盤剝別人的行為。注意保羅緊隨在這個清單之後所說的：“你們中間也有人從前是這樣。”這份清單並不是是否能進入天堂的考試，雖然有一些人會拿這段經文去衡量誰夠格去天堂。這其實是一個耶穌來到這個世界要拯救的人品德清單，或者說是我們在認識耶穌之前的老我的品德清單。

Let's look a little closer. 讓我們繼續分析。

**What do all these behaviors have in common? All of them put the individual over the community!** He is talking to people in a place and re-socializing them as new creations in Christ where sex, money and power will all be used in life giving ways! Paul is rearranging their priorities. He is prioritizing the community good over their individual rights. Instead of litigating in the public Roman court system, he encourages them to go to another Christian to settle the dispute or better yet, he says let yourself be wronged or cheated! 這些行為品德上有什麼共同點嗎？它們全部都是把個人放在集體之前的。保羅是在和在一個地方的一群人講話，這是一群因在基督裡重生了的而聚在一起的人，在這裡性，金錢和權力都要以賜予生命的方式來被使用。保羅在為他們重新設定優先次序。他要他們把集體利益放在他們的個人利益之前。與其訴訟於羅馬的公眾法庭，他鼓勵他們在基督徒內部解決糾紛，甚至更好的是，他說願你們情願受欺或者吃虧。

**WE BEFORE ME!** Loving community takes priority over our individual rights! Doing the right thing for the community may require that you and I give up our individual preferences or rights...whether it involves money, sex, or power! 把集體放在自己之前！愛社區優先於我們個人的權利。為社區做對的事也許意味著你和我要放棄我們自己的喜好或權利，不管是否牽扯到了金錢，性，或者權利。

Who does this sound like? JESUS! 有誰是像這樣來著？是耶穌！

Jesus did what was best for us no matter what it cost! He healed on the sabbath and took the wrath of the religious leaders. He began his last supper with his closest friends by washing their feet, breaking protocols for who should serve, he broke social norms by engaging a woman at a well in conversation, he hung out with messy people that were labeled by others as sinners, gluttons and drunkards and was criticized for it and that was just His prelude. Listen to Paul describe Jesus' mindset in relationships. 耶穌所做的是不論代價，為我們得最大的益處。他在安息日治病，惹動了宗教領袖的怒氣。他在最後的晚餐為他親近的朋友們洗腳，打破了服侍的規則。他不顧當時社會習慣在水井旁與婦女談話。他與不體面的人交往，與在別人眼裡是罪人，貪食的人，醉鬼為伍，被人詬病，習以為常。讓我們聽聽保羅描述耶穌如何看待人與人的關係吧。

**Phil. 2:5-8 In your relationships with one another, have the same mindset as Christ Jesus:<sup>6</sup> Who, being in very nature God, did not consider equality with God something to be used to his own advantage;<sup>7</sup> rather, he made himself nothing by taking the very nature of a servant, being made in human likeness.<sup>8</sup> And being found in appearance as a man, he humbled himself by becoming obedient to death—even death on a cross!**

腓立比書 2：5-8 5你們當以基督耶穌的心為心。6他本有神的形像、不以自己與神同等強奪的。7反倒虛己、取了奴仆的形像、成為人的樣式。8既有人的樣子、就自己卑微、存心順服、以至於死、且死在十字架上。

Jesus is the ultimate example of We before Me. Paul reminds us how we can do that too! 耶穌是把集體放在自己之前的終極典範。保羅提醒我們要效法耶穌。

**Remember who you are and live like it!** 記著你是誰，並活出應該的樣子。

Live out of your new identity—We before Me, not the old Me before We one. 活出我們是新造的人的樣子 -- 把集體放在自己之前，而不是我們老我的樣子，把自己放在集體之前。

Here's three things Paul reminds them of: 這裡保羅提醒了他們三件事：

**You were washed!** This particular word is only used one other place in the New Testament when Luke describes Paul's conversion experience: "Arise and be baptized, and wash away your sins, calling on the name of the Lord" Acts 22:16.

We are washed, friends. If you have said yes to Jesus, He has forgiven you-- past, present and future and baptism is our public expression of what has already happened in us! 你被洗淨！這個特別的詞彙只在新約用過一次，是在路加表述保羅信主的經歷時："16現在你為甚麼耽延呢？起來，求告他的名受洗，洗去你的罪。"（使徒行傳 22:16）。朋友們，我們的罪被洗淨。如果你曾經對耶穌說是，祂已經赦免了你一切的罪——過去，現在，和未來的。受洗是我們公開的來見證那已經發生/做成在我們的裡面的。

**You were sanctified**...some translations say you were made holy, you were made right with God! It means to be set apart as God's people and for His purpose! **We belong** and are here on purpose and for a purpose! 你被成聖。。。一些譯本說你成為聖潔，你與神和好！意思是說你被分別開來成為神的民，為神的目的而活。我們有歸屬，並且我們在這裡是有目的和使命的！

**You were justified!** God as our judge has declared us righteous because of what Jesus has done for us! Our record of wrong doing and regret has been expunged! 你被稱義。神作為我們的審判者已經宣告我們因著耶穌為我們做的而稱義！我們的罪和悔恨已經被刪除了。

When we remember who we are in Christ, specifically what He has done for us, we respond to disputes among us differently! Jesus came and set us free to live a We before Me life. **Instead of retaliation, we offer forgiveness, instead of demanding our rights we relinquish them for the good of the community.** For the sake of the community and the gospel being shared with others who are watching, we embrace restrictions. We are a WE BEFORE ME People! 當我們記得我們在基督裡，特別是祂為我們所做的，我們會以不同的方式來回應我們中間的紛爭！耶穌來釋放我們的自由來過一個群體高於個人的生命。不是反擊，而是選擇原諒，不是要求我們的權利，而是為著集體的益處來放棄我們的權利。為著群體和福音被分享的緣故，我們擁抱受限。

**Rest of the story:** So, what happened next when these two 25-year-old church planters were verse whipped with this scripture in 1 Corinthians 6? We left the house of our contract holder, walked to the car with our minds swirling and as we were driving away, we began to talk about what we should do. We talked about small claims court and how that might play out. Yes, we went there! Our idealism stripped away, we knew the best thing to do, the Kingdom focused approach for us, our church plant and our faith story in the community was to forgive them the \$800. We let them know that. We were mad and disappointed but we acted better than we felt and eventually the emotion of the moment was replaced with the emotions of grace--peace, and trust. 故事的下半部分：所以當這兩個25歲的植堂者被哥林多前書第六節挑戰的時候，接下來發生了什麼呢？我們離開了持有合同者的家，腦海中迴旋著各樣的想法的來到我們的車旁。我們邊開車便開始討論我們應當怎樣做。我們談到去小額索賠法庭和可能會發生的事情。是的，我們確實考慮了這個！我們的想法被剝離，我們知道最好的做法是什麼。對我們，我們的植堂，我們社區的信仰的故事來說著眼在神的國度的做法是原諒他們這800美金的債務。我們告知了他們我們的決定。我們有生氣失望，但是我們的行為好過於我們的感受，而最終在一時的情緒被恩典的情緒——平安和信任——來代替。

Fast forward, its 2021 and the pandemic is still with us. We have a big case of pivot fatigue. Health care workers, educators, first responders, therapists, and all who are in what are called the caring professions, are weary in their souls and bodies. Meanwhile debates continue, critics are plentiful, and disputes are fueled with a steady stream of online and sometimes in-person rants. We have an opportunity to be who we really are—living out our true identity – showing the watching, weary world, the love of Jesus, embodying for them the true gospel that puts We before Me, that is willing to bear restrictions for the good of others...let's walk this path together, friends, with Jesus. 快進到現在，現在是2021年而疫情仍在這裡。我們已經對軸轉疲勞了。衛生保健工作者，教育者，第一線回應人員，治療師，和一切在被稱為關懷工作行業的人們都身心疲憊。同時辯論在繼續，有很多的批評，紛爭中充滿了不滿的發洩，不管是網上的還是面對面的。我們有一個機會來活出我們是誰——我們真實的身分——向這個在觀看，已經很疲憊的世界表達耶穌的愛，體現真正的福音是把集體放在自己前面，願意為別人好處的緣故來承擔受限。。。朋友們，讓我們一起來與耶穌走這條路。

Pray! 禱告！

### **Benediction 祝禱**

May you be a people who live "we" before "me", that you live a way of life that loves God and loves people. May you leave this place knowing your new identity in Christ who has taken your past present and future and has set you up for a life and life abundantly. Amen! 願你們成為活出“我們”先於“我”的民，使愛神和愛人成為你生命的方式。願你知道你在基督裡的新身分，祂救贖了你的過去，現在，和將來，使你擁有更豐盛的生命。阿門！