

引言 INTRODUCTION

When we think of leaders, we often have mixed feelings. Some people dream of being at the top, while others feel uneasy or even afraid of those in authority. The word “authority” may sound negative to some people. Images of strict bosses or even dictators may come to mind. People think of giving orders, oppression, or taking advantage of others. Those in power seem to be above the law too. That is why we hear the saying, “Law for thee, not for me!” However, authority is actually necessary to maintain order. For example, accidents happen frequently at intersections in our city because some drivers ignore traffic lights. When the police arrive, they exercise authority based on traffic laws. Drivers who run red lights receive tickets, and insurance companies file claims to compensate the victims. When authority is enforced properly, it helps protect everyone. This is true for every human organization, including the church. In this chapter, Paul addresses the Corinthian believers who questioned his authority. Although he found the church, some members did not recognize him as their leader. Paul explains that Christian leadership is not something people acquire for themselves; it is something God assigns. Because of that, we should respect their guidance as long as they themselves follow the Lord.

解釋 EXPLANATION

1. 從確認定義權柄 Authority by Affirmation (v. 1-7)

Paul explains his authority by affirmation of his role. Let us listen to the reading from **verses 1-7**. Paul highlights two truths about spiritual leaders. First, God is the one who appoints them to serve. Paul uses two images in verse 1 to explain. “Servants” are people who work with their hands to help others. “Stewards” are managers who oversee a household. In both cases, they work under a master. God appoints leaders to serve. Paul did not find his job on Indeed. The Corinthian church did not advertise a vacancy either. God saved Paul on his way to Damascus and completely changed his life. The man who once hunted Christians became a messenger of the gospel. Because God is the One who appoints people to serve, He expects faithfulness from them. Paul understood that he ultimately answered to God, not to people. Therefore, he cared little about how people judged him. He did not even judge himself though he had a clear conscience. Instead, he left his assessment to the only Judge who sees everything. He says in verse 5: **Therefore do not pronounce judgment before the time, before the Lord comes, who will bring to light the things now hidden in darkness and will disclose the purposes of the heart. Then each one will receive his commendation from God.** People only see the surface. We tend to favor what we personally like. Some Corinthian believers might not like Paul because he was too serious or his preaching was too boring. Surely, people can be fooled by appearances too. Our evaluations are often subjective, but God’s judgment is perfectly fair. He knows our intentions. Those who serve Him faithfully will be

rewarded. Paul held himself accountable to God alone. He goes on to say that the Lord does not only appoint leaders. He also equips them to serve. Paul is being blunt in verse 7: **For who sees anything different in you? What do you have that you did not receive? If then you received it, why do you boast as if you did not receive it?** The Corinthians had turned their preferences for certain teachers into pride. It was not just that some liked one leader's teaching style and others preferred another's personality. They actually took pride in their choices as if choosing the "best" teacher made them superior. Paul challenges that thinking by pointing out the obvious: if everything ultimately comes from God, what is there to boast about? Instead of bragging, they should thank God for those leaders. God is the One who enables them to teach His Word. Leaders are instruments in God's hands for the good of the church, therefore He expects them to be faithful. Faithfulness means doing your best with the duties God has given you. Students study, employees work diligently, and you stay committed whether or not anyone is watching. Faithfulness does not necessarily mean fruitfulness. But you will not finish unless you begin and press on to the finish-line. Our church has many faithful coworkers. They have jobs, families, and busy schedules, yet they set aside time to serve. We need to pray for them and encourage them, especially when the results are not what they hoped for. God places certain people in leadership roles and gives them authority to serve. With authority comes responsibility and accountability. We trust them to pay bills, prepare meals, teach the Bible, etc. They answer to their committee chairs, to the congregation, and ultimately to God. Though they are servants of the Lord, they are also our brothers and sisters. Show them respect even when you disagree and thank them for what they contribute.

2. 藉受苦顯示權柄 Authority through Afflictions (v. 8-13)

Paul explains his authority by affirming God's calling on him, and then he shows how that authority looks like through the afflictions leaders endured. We will continue to read **verses 8–13**. You can almost hear Paul saying, "Friends, don't aspire to become leaders. Let me tell you how they suffer for the sake of their calling." People often look at leaders like heroes, but Paul reminds his readers that leaders stand in the spotlight for a very different reason. In verse 9 he writes: **For I think that God has exhibited us apostles as last of all, like men sentenced to death, because we have become a spectacle to the world, to angels, and to men.** Sharing the gospel could put their lives at risk. They became a public spectacle, not in the sense of a concert performance. The Greek word for "spectacle" is where we get the word theatre. In the Roman world, theatres were places where crowds watched sport competitions, dramas, and even prisoners fighting wild animals. Tragically, some Christians died in those arenas. Paul has more to say about leaders' suffering in verse 11 to 13: **11 To the present hour we hunger and thirst, we are poorly dressed and buffeted and homeless, 12 and we labor, working with our own hands. When reviled, we bless; when persecuted, we endure; 13 when slandered, we entreat. We have become, and are still, like the scum of the world, the refuse of all things.** Paul and his coworkers faced physical hardship, emotional turmoil and verbal attacks. They were not welcomed by unbelievers, and they were not often appreciated by the church either. Some people viewed them as "scum" and "refuse"—like the gunk in a bathroom sink, the scraps in a kitchen disposal, or the trash you throw away. That was how

Paul felt when he suffered for his faith. Would any Corinthian member really want to go through the same afflictions? Why did these leaders keep going despite such suffering? Because Jesus set the pattern. The King of kings became the lowest servant. He was mistreated by His enemies and misunderstood by His disciples. He was despised, rejected, mocked, beaten, and finally killed in a brutal way. He endured pain and shame to save us. Jesus showed that honor begins from humility, and glory comes through grief. Ministry often includes misery. The Corinthians should not have envied their teachers just because they stood on a platform and preached. They needed to pay attention to how those leaders lived once they stepped down from the podium. The only thing worth admiring was that these leaders willingly identified with Christ in His afflictions. Our world loves to celebrate victories. We had the Superbowl last Sunday, and the Winter Olympics are going on. People admire athletes when they win trophies, assuming their success comes from luck or connections. Few people stop and ask how much sacrifice it took to get there. It is easy for the audience to criticize mistakes because they only care about the performance. Who thinks about the hours of practice or the failures behind the scenes? Yet there is no joy without sweat and tears. The same is true in church ministry. Leaders are human. They have feelings just like you do. Do not magnify their mistakes while ignoring their efforts. If your words or tone would cause more harm than help, keep them to yourself. The church should be a place where we accept one another even when things do not go as planned. We allow setbacks, hate sins and love people. You show you are part of the team when you respond with compassion, not like an outsider who comes for a show.

3. 以關愛表達權柄 Authority in Affection (v. 14-21)

Paul explains authority by affirming his calling, he expresses authority through his afflictions, and finally he displays authority in affection. Listen to **verses 14–21**. Even though Paul often came across as tough, he had a tender side as well. You can feel his gentleness in verses 15–16: **15 For though you have countless guides in Christ, you do not have many fathers. For I became your father in Christ Jesus through the gospel. 16 I urge you, then, be imitators of me.** Paul saw himself as their spiritual father. He shared the gospel with them and led many to Christ. His relationship with them was far deeper than that of a teacher. In the Roman world, wealthy families often assigned slaves as guides (or guardians) to young boys. Those guides provided education and moral supervision until the boys reached adulthood. It is like a mix between a nanny and a tutor. As much as they cared for the children, they were still employees. Fathers, however, carry a 24/7 responsibility without pay. They care for the physical, intellectual, and emotional well-being of their children. Paul was dealing with adults, so his concern was mainly spiritual. He saw himself as their example, that is why he was not shy about urging them to imitate him. He was not elevating himself above others; he was setting a high standard for his own life. His desire was to walk as closely with Christ as possible. He implies that believers should not compare between leaders. The only true standard is Christ. Any teacher is worth following only if his conduct reflects the Lord's. Paul showed his affection in words. He hoped to visit them soon, but until then he would send Timothy. In verse 17, he calls Timothy “my beloved and faithful child in the Lord.” The father-and-son analogy appears again. Timothy learned from Paul, so his

teaching would match Paul's. It's like an ambassador representing his home country. He speaks and acts in ways that protect the interests of the nation he represents. In the same way, if the Corinthians respected Paul's authority, they should also listen to Timothy. Paul ends this section with a pointed question in verse 21: **What do you wish? Shall I come to you with a rod, or with love in a spirit of gentleness?** He was prepared to use either approach. He could be a firm instructor or a loving father. His concern for their spiritual growth was so deep that he would discipline them when necessary. Similar warnings appear later in the letter. Today, people often view discipline negatively. But in Scripture, discipline is more than punishment. It is correction meant to prevent more serious problems. In that sense, discipline is an expression of love. God disciplines us because He wants to bring us back to the right path. Submitting to God's discipline is difficult, and applying discipline in the church requires wisdom. We as adults should be ready to correct younger children. It is not because we are superior, but because everyone is expected to follow the same standards. Running in the hallways can cause accidents, and treating others kindly reflects grace. In my experience, one effective way to speak to children is to ask, "Do you want me to talk to your parents about what you just did?" Speaking to adults is surely more challenging. Most people already know when they have messed up. Instead of saying, "You did wrong," it can be better to say, "Let's work through this together," or "How can we do better next time?" Relationships matter more than results. People are far more willing to listen and follow your lead when they feel your love.

結論 CONCLUSION

We should respect the guidance of church leaders as long as they themselves follow the Lord. Paul's own life reflected Jesus' example. Jesus sought affirmation from the Father. He submitted to the Father's will while on earth. He also showed authority by afflictions. Moreover, He expressed authority in affection. He loved His people to the end. That kind of authority draws people in rather than pushing them away. A pastor once shared how he first felt God's love as a teenager. Like many young people, he was rebellious. To him, authority only limited his freedom. One summer he was invited to a camp. A speaker told a story that captured his attention. There was a wild stallion that roamed the countryside, running freely every day in search of food and water. Villagers tried to capture it, but the horse always found a way to escape. Eventually, a rancher brought the horse in. He cared for it patiently and slowly tamed it. The horse realized that submitting to this new master was actually good. It ensured food, shelter, and protection. As the young man listened, he saw himself in that horse. Wandering around was not real freedom. A home is a place of love. That night, he received Jesus by faith. The Lord is calling you home in the same way if you do not know Him. Admit your sins, submit to Jesus, and commit your life to Him. After you are saved, God desires more than occasional attendance. He wants you to be an active part of the church. This is your spiritual family, not just a weekend meeting place. The Lord also arranges leaders to help you grow. We are on the same team. Follow your leaders as they follow Christ.

引言 INTRODUCTION

當我們想到領袖時，往往會有複雜的感受。有些人夢想坐在高位上，而有一些人卻對權柄感到不舒服，甚至害怕。「權柄」這個字往往帶來負面的反應。人們可能會聯想到嚴厲的上司，甚至是獨裁者。他們發號施令、壓迫別人，甚至是利用別人。掌權者似乎也常常被視為凌駕於法律之上。因此我們常常聽到一句話：「法律是為你而不是為我而定的！」然而，事實上，權柄對維持秩序是必要的。舉例來說，在我們的城市裡，十字路口經常發生車禍，因為有些司機闖紅燈。當警察到達現場時，他們會按照交通規則執行權柄。犯法的人會拿到罰單，而受害者的保險公司也會追求賠償。正確地使用權柄能保護每一個人。這一點也適用於人類的組織，包括教會。保羅在這一章回應了哥林多信徒對他權柄的質疑。雖然他是教會的創辦人，但有些成員並不承認他是他們的領袖。保羅解釋說，基督徒的領導崗位並不是人們自己爭取的，而是神所指派的。因此，只要教會的領袖順服主，我們就應當聽從他們的引導。

解釋 EXPLANATION

1. 從確認定義權柄 Authority by Affirmation (v. 1-7)

保羅藉著確認自己的角色來定義權柄。讓我們來聆聽第 1 至 7 節的經文。保羅指出關於屬靈領袖的兩個真理。首先，是神設立他們來服事。保羅在第 1 節中使用了兩個形容來解釋。「執事」原文的意思是「僕人」，他們用雙手勞動來幫助別人；而「管家」則是負責管理一個家庭事務的人。在這兩種情況下，他們都是聽從主人的吩咐。神設立領袖來服事。保羅並不是從網上找到他的工作，哥林多教會也沒有刊登職位空缺的廣告。神在保羅前往大馬士革的路上拯救了他，並徹底改變了他的人生。那位曾經迫害基督徒的人，成了福音的使者。因為是神設立人來服事，祂也期望他們忠心。保羅明白，他最終是向神交帳，而不是向人交帳的。因此，他並不介意人如何評估他。雖然他良心無愧，但是他也不評估自己，而是把評價交給那位知道一切的主。他在第 5 節說：所以，時候未到，什麼都不要論斷，只等主來，他要照出暗中的隱情，顯明人的意念。那時，各人要從神那裡得著稱讚。人只能看到表面，我們也往往偏愛自己喜歡的事物。有些哥林多信徒不喜歡保羅，可能因為他太嚴肅，或他的講道太沉悶。當然，人也很容易被外表所欺騙。因此我們的評價常常是主觀的，但神

的審判卻絕對公義的，因為祂知道我們的動機。那些忠心事奉祂的人必得到獎賞。保羅清楚他只向神負責。接著他說，主不僅設立領袖，祂也裝備他們來服事。保羅在第 7 節說得很直接：**使你與人不同的是誰呢？你有什麼不是領受的呢；若是領受的，為何自誇，彷彿不是領受的呢？**哥林多人把自己對某些教師的偏愛變成了驕傲。他們不只是喜歡某位領袖的教導風格、另一位個性等等，他們為自己的選擇感到自豪，好像選對了「最好的」老師就使自己高人一等。保羅指出一個顯而易見的事實來挑戰這種心態：既然一切最終都來自神，有甚麼可誇口的呢？他們應當感謝神賜下這些領袖，使他們能教導聖經。領袖是神手中的器皿，使教會得到益處，而神也期望他們忠心。忠心是指盡力完成神所託付的責任。學生必須認真讀書，員工勤奮工作，不論是否有人看見，他們都持守本份。忠心不一定等於有美滿的結果。但是若不開始，不堅持到底，也無法跑到終點。我們的教會有許多忠心的同工，他們有白天的工作、有家庭要照顧，卻仍然分別時間來事奉。我們需要為他們禱告並鼓勵他們，特別是在結果並不理想的時候。神把某些人放在領袖的位置上，並賜給他們服事的權柄。有權柄就有責任，而且他們最終要交帳。我們信任他們去付帳單、預備飯食、教導聖經等等。他們向委員會主席負責、向會眾負責，最終也向神負責。雖然他們是主的僕人，但同時也是我們的弟兄姐妹。就算有不同的意見，我們也要尊重他們，並感激他們的貢獻。

2. 藉受苦顯示權柄 Authority through Afflictions (v. 8-13)

保羅確認神對他的呼召，以此來定義自己的權柄。接著他分享領袖所忍受的苦難，藉此顯示權柄的真面貌。我們將繼續讀**第 8 至 13 節**。你幾乎可以聽見保羅在說：「朋友們，不要渴望成為領袖，讓我告訴你們，領袖為了回應神的呼召所承受的苦難。」人們常常把領袖看為英雄，但保羅提醒讀者，領袖之所以站在聚光燈下，原因其實完全不同。他在第 9 節說：**我想神把我們使徒明明列在末後，好像定死罪的囚犯；因為我們成了一臺戲，給世人和天使觀看。**傳福音可能帶給他們性命危險。他們成了一臺戲，但並不是作公開表演。英文中「劇場」這個字，是從希臘文「戲」這個字演變過來的。在羅馬世界，劇場是觀眾看體育比賽、戲劇，甚至囚犯與野獸搏鬥的地方。很可惜的是，有些基督徒那些競技場中喪失生命。保羅在第 11 至 13 節進一步描述他們所承受的苦難：**11 直到如今，我們還是又飢又渴，又赤身露體，又挨打，又沒有一定的住處，12 並且勞苦，親手作工。被人咒罵，我們就祝福；被人逼迫，我們就忍受；13 被人毀謗，我們就善勸。**直到如今，人還把我們看作世界上的污穢，萬物中的渣滓。保羅和他的同工經歷了身體的苦難、情緒的煎熬，以及言語上的攻擊。他們被非信徒厭棄，有時候也沒有在教會得到肯定。有些人把他們看成「污穢」和「渣滓」——就像浴室的污垢、廚房水槽中的食物殘渣，或是被丟棄的垃圾。

這正是保羅為信仰受苦時的感受。有哪位哥林多教會的信徒願意經歷同樣的患難？那麼，為什麼那些領袖仍然堅持下去？因為耶穌為他們立下了榜樣。萬王之王成了最卑微的僕人，祂被仇敵苦待，被門徒誤解；祂被藐視、被拒絕、被嘲笑、被鞭打，最後以極其殘酷的方式犧牲生命。耶穌為了拯救我們，忍受了痛苦與羞辱。耶穌顯明：尊榮是從謙卑而來的，榮耀是經由憂傷而產生的。事奉常常伴隨著痛苦。哥林多信徒不應該只是因為老師站在講臺上講道，就羨慕他們；他們更必須留意，那些領袖走下講臺後的生活行為。唯一值得敬佩的，是那些領袖甘心樂意在患難中與基督認同。這個世界喜歡慶祝勝利。上週剛結束了超級盃美式足球冠軍賽，冬季奧運會也正在進行中。人們欣賞運動員得獎，卻常以為成功只是來自運氣或人際關係。很少有人停下來思考，運動員在背後付出了多少犧牲。觀眾很容易批評選手的失誤，因為他們只在乎表現；有誰會去想運動員無數的練習與失敗的經驗呢？然而，沒有汗水與眼淚，就沒有真正的喜樂。教會事奉也是如此。領袖也是人，和你一樣有感受。不要放大他們的錯誤，卻忽略他們的努力。如果你的評論和語氣只會帶來傷害而不是幫助，那就請你保持沉默。教會應該是一個彼此接納的地方，縱使事情沒有照計畫進行。我們容許挫折，恨惡罪，卻愛人。當你以憐憫回應，你就表明自己是團隊的一分子，而不是個只來看表演的局外人。

3. 以關愛表達權柄 Authority in Affection (v. 14-21)

保羅透過確認自己的呼召來說明權柄，他又藉著受苦來顯示權柄，最後他以關愛來表達權柄。讓我們來聆聽**第 14 至 21 節**。儘管保羅常給人嚴厲的印象，他其實也有慈祥的一面。你可以從第 15 至 16 節中感受到他的溫柔：**15 你們學基督的，師傅雖有一萬，為父的卻是不多，因我在基督耶穌裡用福音生了你們。16 所以，我求你們效法我。**保羅把自己看作他們屬靈的父親。他向他們傳福音，帶領許多人信耶穌，但他與他們的關係超過一般老師與學生的關係。在羅馬世界中，富裕家庭常會指派奴僕作為男孩的「師傅」。那些監護人負責教育與道德指導，直到孩子成年，有點像保母與家教的結合。縱使他們關心孩子，但他們也只是雇員，不像父親全時間照顧孩子身體、心智與情感的健康，而且還拿不到薪水！保羅面對的是成年人，他主要關心的是他們的屬靈生命。他把自己視為榜樣，因此他毫不猶豫地勸他們效法他。他並不是高抬自己，因為他為自己設立了很高的標準；他期望更像基督。他也暗示，信徒不應該比較不同的領袖，唯一真正的標準是基督。任何老師，只要他們的行為反映主的樣式時都值得學習。保羅以言語表達他的關愛。他盼望不久能親自探望他們，但在此之前，他會差派提摩太前去。在第 17 節中，他稱提摩太為「我在主裡面所親愛、忠心的兒子」。父子這個比喻再次出現。提摩太從保羅身上學習，因此他的教導會與保羅的一致。這就像一位國家的領使，他的言行必須維護所代表國家的利

益。同樣地，若哥林多人尊重保羅的權柄，也應當聽從提摩太。保羅在第 21 節以嚴肅的語氣作結束：**你們願意怎麼樣呢？是願意我帶著刑杖到你們那裡去呢？還是要我存慈愛溫柔的心呢？**保羅已準備好採取任何一種方式，他既可以充當嚴厲的老師，他也可以成為慈愛的父親。他很關心他們的屬靈成長，以致在必要時也會施行管教。類似的警告在書信後面還會再次出現。今天人們往往對「管教」持有負面的看法。但在聖經中，管教不只是懲罰，而是為了防止更嚴重問題而作出糾正。從這個角度看，管教其實是愛的表現。神管教我們，是因為祂要把我們帶回正路。順服神的管教並不容易，而在教會中施行管教更需要智慧。作為成年人，我們應當糾正年幼的孩子，這不是因為我們比較優越，而是因為每個人都必須遵守同樣的規則。例如在走廊奔跑可能引起意外，而善待他人則反映出恩慈。以我的經驗，對孩子說話的一個有效方式是問：「你希望我把你剛才做的事告訴你的父母嗎？」至於對成年人說話，顯然更具挑戰性。多數人其實都知道自己錯在哪裡。與其說「你做錯了」，不如說「好不好我們一起來處理這個問題？」，或是「下次我們可以怎麼做得更好？」關係比結果更重要。當人們感受到你的愛之時，他們就更願意聆聽，也更願意服從你的帶領。

結論 CONCLUSION

只要教會的領袖順服主，我們就應當聽從他們的引導。保羅的一生反映出耶穌的樣式。耶穌尋求從父神而來的肯定，祂在世上的時候順服天父的旨意。祂也藉著受苦顯示權柄。不僅如此，祂更以愛來表達權柄。祂愛屬祂的人，一直愛他們到底。這樣的權柄不是把人推開，而是吸引人接近祂。有一位牧師分享，他在青少年時期第一次真實感受到神的愛。和許多年輕人一樣，他曾經叛逆。在他眼中，權柄只會限制自由。有一次他被邀請參加一個夏令營。一位講員講了一個故事，吸引了他的注意。那個故事的主角是一匹野馬，牠每天在荒野遊蕩，到處尋找食物和水源。城鎮的居民曾多次想要捉住牠，但這匹馬總是找到方法逃脫。最後，一位牧場主人把牠帶回來，耐心地照顧牠，慢慢地馴服牠。那匹馬終於明白，順服這位新主人其實是件好事，因為牠不用擔心食物、棲身之處與保護。這位年輕人一邊聽，一邊看見自己就像那匹馬。四處流浪並不是真正的自由，家才是充滿愛的地方。就在那天晚上，他憑信心接受了耶穌。若你還不認識主，祂也正在以同樣的方式呼召你回家。你必須承認自己的罪，順服耶穌，並且把生命交託給祂。當你得救之後，神期望你不只是偶爾來聚會。祂盼望你投入教會生活。這裡是你屬靈的家，而不只是一個週末聚會的場所。主也安排領袖來幫助你成長。我們是在同一個團隊裡。當你的領袖跟隨基督時，你也應該聽從他們。