

引言 INTRODUCTION

Leaders are often public figures. What they say and do naturally draws attention. Some people admire their wisdom and respect their viewpoints. Others are influenced by the way they speak or by the issues they are passionate about. But not everyone responds positively. Some may dislike a leader's appearance, personality or opinions. That was the situation Paul faced. Some members of the Corinthian church were critical of him. They even questioned whether he had the authority to tell them what to do. We may deal with similar people today, both at work and in the church. Maybe you supervise coworkers who are older and more experienced than you. They may respect your title, but they do not fully cooperate with your leadership. Or perhaps you oversee ministry coworkers who know the Bible better than you and have served longer than you have. Leading people like that can be tough. How can we be effective leaders? In this passage, Paul's answer is consistent with everything he has been teaching us: true Christian freedom is shown not by demanding our rights, but by willingly giving them up for the good of others. For example, Paul tells the Corinthian believers not to take one another to court. Instead, they should resolve conflicts among themselves and even be willing to suffer loss. Paul also practices what he preaches. At the end of chapter 8, he says that if eating meat sacrificed to idols would cause another believer to stumble, he would never eat meat again. He chose to give up that freedom out of love for others. That is how Paul understood leadership. He demonstrates authority by letting go of the privileges he could have hold onto. That is something we as leaders in any capacity can learn from.

解釋 EXPLANATION

1. 領袖的記號 Signs of Leaders (v. 1-3)

The issue here was Paul's qualification as an apostle. Some believers in Corinth questioned whether he truly had the authority to lead and teach them. In response, Paul points to two signs that confirmed he was their leader. Let us look at **verses 1 to 3**. The word "apostle" in Greek means "one who is sent," a messenger commissioned for a specific task. Jesus used this title for the twelve men He hand-picked. But in the early church, the term was also used for certain leaders who pioneered gospel mission. Paul was one of them. Paul gives two signs why he was a true apostle. First, he had personally seen Jesus. He was referring to his encounter with the risen Lord on the road to Damascus. At that time, Paul was not a Christian. In fact, he was traveling there to arrest believers. But everything changed when Jesus appeared to him. Paul later described that moment in Acts 22:7-8: **7 "And I fell to the ground and heard a voice saying to me,**

‘Saul, Saul, why are you persecuting me?’ 8 And I answered, ‘Who are you, Lord?’ And he said to me, ‘I am Jesus of Nazareth, whom you are persecuting.’” A bright light temporarily blinded Paul. A voice from the sky asked him to go into the city, where he would meet a believer named Ananias, who later restored his sight. Not long afterward, while Paul was praying in Jerusalem, the Lord spoke to him again. Read verse 21 of the same passage: “And he said to me, ‘Go, for I will send you far away to the Gentiles.’” Jesus gave Paul a special calling to bring the gospel to the Gentiles and to testify about the risen Savior. The Corinthian believers were the fruit of Paul’s efforts. That is the second sign that shows Paul was an apostle. He describes them as his “seal.” In those days, people sealed letters with melted wax and stamped them with a mark that identified the sender. Similarly, the Corinthian believers were bearing a trademark of Paul. He learned from Jesus, and the Corinthians learned from Paul. They believed in the same Savior, and Paul had even helped establish their church. How could they claim he was not a true apostle? The work confirms the worker. Although two thousand years have passed since Paul’s time, God still calls people and gives them gifts to serve as teachers and leaders in the church. How can we be sure that God has truly called them? We can pay attention to their words and their lives. Do they teach according to the Bible, or are they sharing personal opinions? Do they explain the text faithfully? Do they help people not only understand the truth, but also apply it? And do they themselves believe and live out what they teach? Of course, this does not mean we should be critical or judgmental. After all, no one is perfect. But church leaders should be models of godly character. You may not always like their personality or teaching style. Yet we should follow them if they follow the Lord. We should constantly pray for them, encourage them, and support them, so they can serve effectively in the ministries God has entrusted to them.

2. 領袖的供應 Support for Leaders (v. 4-14)

Paul gives the believers in Corinth two signs that confirm his role as an apostle. Then he shifts to a related topic: how Christians should provide financial support for their spiritual leaders. Ironically, some people in Corinth argued that Paul could not really be an apostle because he did not ask the church for support like other ministers did. Paul later explains why he did not do so. But for now, he lays out several reasons why churches should support their leaders. The first reason is based on actual precedent. Look at **verses 4–6**. Other ministers received support from the people they served. In those days, traveling teachers and philosophers earned a living through lecture fees, sponsors, side jobs, or even begging. Luke’s Gospel tells us that several wealthy sisters supported Jesus and His disciples in their ministry. Paul himself chose a different path. He worked as a tentmaker to support himself. Even today, ministers who support themselves through outside work are often called “tentmakers.” Paul’s second argument comes from social practice. In verse 7, he asks: **Who serves as a soldier at his own expense? Who plants a vineyard without eating any of its fruit? Or who tends a flock without getting some of the milk?** He points to three familiar occupations: a soldier, a farmer, and a shepherd. The principle is obvious: workers are entitled to enjoy the fruits of their labor. Third, Paul appeals to

Biblical principle. Let us read **verses 8 to 12**. In the ancient world, farmers spread wheat grains on the ground and let oxen tread on them to remove the husks. As they worked, they were allowed to eat some of the grain. God's law protected even animals from being deprived while they labored. If that principle applies to oxen and farm workers, how much more should it apply to those who labor in ministry? Christian leaders, too, have a right to claim support. Fourth, Paul points to the Levitical pattern God established. Out of the twelve tribes of Israel, the tribe of Levi was set apart to serve in the temple. The other tribes supported them through tithes and offerings. Part of the people's produce and animal sacrifices became food for the Levites and their families. God told His people to care for those devoted to spiritual service. Based on these four arguments, Paul says that churches should support their leaders. There is a story about a pastor who owned a beautiful horse. Church members often admired how healthy the horse looked, but they also noticed that the pastor himself was quite skinny. One day someone finally asked him why. The pastor smiled and said, "I feed my horse well; and you are the ones who feed me." Money is always a sensitive topic, but Paul's teaching is still relevant for churches today. In a biblical sense, financial support for pastors is more than just a paycheck, even though pastors still pay taxes like everyone else. Support allows them to devote themselves fully to ministry without constantly worrying about how to provide for their families. At the same time, support is not a tip. We do not give more or less based on how pleased we are with a pastor's service. Ministry should not ultimately be measured by performance or visible results, but by faithfulness.

3. 領袖的犧牲 Sacrifice of Leaders (v. 15-18)

So far, Paul has talked about the signs of true spiritual leaders and why churches should support them. Paul had every right to receive financial support from the Corinthian church. Yet he chose not to. By doing so, he wanted to demonstrate the sacrifice of a servant leader. Let us continue to read **verses 15–18**. Paul understood clearly that being an apostle was not a paid job; it was a calling from God. To him, preaching the gospel was not merely a duty to fulfill, but a privilege he gladly embraced. Two important words stand out in this passage: "boasting" and "reward." Paul's boasting was not pride or self-promotion. Rather, it was the joy and freedom of being able to preach the gospel without depending on financial support from others. He was not looking down on ministers who received support from churches. Instead, his attitude reflected contentment and trust that God would provide for his needs. That idea connects directly to the second word: reward. He tells us his reward in verse 18: **What then is my reward? That in my preaching I may present the gospel free of charge, so as not to make full use of my right in the gospel.** Paul considered it a reward that people could hear the gospel without feeling pressured to pay him. He did not want Christianity to appear like just another money-making cult. Even though Paul chose not to ask churches for support, he did not expect every minister to follow his example. At times, he likely accepted meals, lodging, or travel assistance from believers. But he did not openly ask for help. We can still see this principle at work today. Some Christian organizations that provide social services choose not to accept

government funding. One reason is that government support may come with restrictions against openly sharing the gospel. Rather than compromising their mission, these ministries choose to trust God to provide. Some key figures in church history adhere to the same principle. Hudson Taylor is a good example. He first went to China in 1853 at age 21. Later, he founded the China Inland Mission, which is now known as the Overseas Missionary Fellowship. The organization does not do any fund-raising. Hudson Taylor once said, “God’s work done in God’s way will never lack God’s supply.” Indeed, God richly blessed that ministry. Even today, four generations after Hudson Taylor, his descendants continue serving in Chinese gospel work. Many of them have Chinese names and speak fluent Mandarin. What can we learn from Paul and Hudson Taylor? While most Christians will not become full-time pastors or missionaries, every believer is called to be a full-time witness for Christ. Wherever you are and whatever you do, you represent God. Because of that, we should ask ourselves whether our lives help people see Christ—or become obstacles to the gospel. The way we dress, the things we buy, and the way we speak all communicate about who we are. Even if some of you have the ability to live in luxury, are you willing to live with humility? Our lives should point people to the Lord living in us, not draw attention to the labels on our stuff. Let us not boast in what we have, but in Jesus Christ, who has claimed our lives as His own. And let us not chase after the temporary rewards of this world—things that can be counted, bragged, but quickly fade away. Instead, let us fix our eyes on the eternal reward that comes from God.

結論 CONCLUSION

True leaders demonstrate authority by letting go of the privileges they could have hold onto. They do not constantly fight for the rights they believe they deserve. Instead, they lay down those rights so they can serve God more freely and effectively. That is exactly the example Christ gave us. Jesus possesses all authority in heaven and on earth. He could have forced everyone to submit to Him through power and majesty. Yet He chose a different path. He willingly submitted Himself to the Father and came into this world as a humble servant. He quietly endured rejection, suffering and shame for our sake. As His followers, we are called to walk in His footsteps. Whenever we feel that our rights are being threatened or overlooked, we should remember the Lord. When we fix our eyes on Him, we become more willing to give up our own comfort, benefits and preferences. It is all worth it if doing so can help others come to know Christ and enter God’s Kingdom.

引言 INTRODUCTION

領袖往往是公眾人物。他們所說的話、所做的事，容易引起別人的注意。有些人欣賞他們的智慧，也尊重他們的觀點；有些人會受到他們說話方式或所熱衷的課題影響。但並不是每個人都會有正面的回應。有些人可能不喜歡領袖的外表、性格或看法。保羅當時面對的正是這樣的情況。哥林多教會裡有些信徒對他有意見，他們甚至質疑他是否有權柄告訴他們該怎麼做。今天我們在職場或教會中，也可能遇到類似的人。也許你所管理的同事比你年長、經驗比你豐富。他們可能尊重你的職位，卻未必完全服從你的領導。又或者，你所帶領的教會同工比你更熟悉聖經，在事奉上也比你資深。帶領這樣的人，確實不容易。那麼，我們怎樣才能成為有效的領袖呢？在這段經文中，保羅的答案與他一直以來的教導是一致的：真正的基督徒自由，不是在於堅持自己的利益，而是願意為了別人而放下自己的權利。例如，保羅勸哥林多信徒不要在法庭上彼此告狀，而是應該在教會裡解決衝突，甚至願意吃虧受損。保羅自己也身體力行。在第八章結尾，他說如果吃祭偶像之物會使其他信徒跌倒，他就永遠不再吃肉。他甘願放棄自己的自由，為的是愛別人。這就是保羅所理解的領導方式。他放下自己本來可以持守的利益，藉此表現出真正的權柄。這也是我們每一位在不同崗位上作領袖的人，都值得學習的功課。

解釋 EXPLANATION

1. 領袖的記號 Signs of Leaders (v. 1-3)

這裡所爭論的，是保羅是否有使徒的資格。哥林多有些信徒質疑，他是否真的有權柄來帶領和教導他們。為了回應這些疑問，保羅提出幾個領袖的記號，證明他的確是神所設立的。讓我們來看第 1 至 3 節。「使徒」這個希臘文字的意思是「被差遣的人」，也就是奉命執行特定任務的使者。耶穌曾用這個詞來稱呼祂親自揀選的十二個門徒。但在初期教會中，這個稱呼也用來指一些開拓福音事工的領袖，保羅就是其中一人。保羅提出兩個記號，證明自己是真正的使徒。第一，他親眼見過耶穌。他所指的是在往大馬士革路上遇見復活主的經歷。那時候，保羅還不是基督徒。事實上，他正前往那裡逮捕信徒。但當耶穌向他顯現之後，他的生命就徹底改變了。保羅後來在使徒行傳 22:7-8 回憶當時的情景：7「我就仆倒在地，聽見有聲音對我說：『掃羅！掃羅！你為什麼逼迫

我？」8 我回答說：『主啊，你是誰？』他說：『我就是你所逼迫的拿撒勒人耶穌。』」一道強光使保羅暫時失明。天上有聲音吩咐他進城，在那裡他會遇見一位名叫亞拿尼亞的信徒。後來，亞拿尼亞恢復保羅的視力。不久之後，當保羅在耶路撒冷禱告時，主再次向他說話。請看同一段經文的第 21 節：「主向我說：『你去吧！我要差你遠遠的往外邦人那裡去。』」耶穌呼召保羅，要他向外邦人傳福音，為復活的救主作見證。哥林多的信徒就是保羅事奉所結出的果子。這便是第二個證明保羅是使徒的記號。保羅形容他們是自己的「印證」，意思是一個印記。在當時，人們寄信時，會用融化的蠟把信件封口，再蓋上印章，表明寄信人的身份。同樣地，哥林多信徒就像帶著保羅的印記一樣。保羅從耶穌那裡學習，而哥林多人則從保羅那裡領受教導。他們相信的是同一位救主，而且保羅甚至幫助建立了他們的教會。他們怎麼還懷疑保羅不是真使徒呢？工作能證明工人的身份。雖然距離保羅的時代已經過了兩千年，但神今天仍然呼召人，並賜給他們恩賜，在教會中作教師和領袖。那麼我們怎樣知道一個人真的是神所呼召的呢？我們可以留意他們的言語和生活。他們是按照聖經教導，還只是分享個人意見？他們是否忠心地解釋經文？除了幫助人明白真理，他們有沒有幫助人應用真理？而且，他們自己是否相信並實踐所教導的內容？當然，我們不應該吹毛求疵或論斷別人。畢竟，沒有人是完美的。但教會領袖應該成為敬虔品格的榜樣。你不一定喜歡他們的個性或教學風格，但如果他們是在跟隨主，我們就應該願意跟隨他們。我們也應該常常為他們禱告、鼓勵他們、支持他們，好讓他們能忠心並有效地完成神所託付給他們的事工。

2. 領袖的供應 Support for Leaders (v. 4-14)

保羅向哥林多的信徒提出兩個記號，來證明他使徒的身份。接著，他轉到另一個相關的主題：基督徒應當如何在經濟上供應屬靈領袖。諷刺的是，哥林多人中有些人認為，保羅不像其他傳道人那樣向教會要求供應，因此他不可能是真正的使徒。保羅後來會解釋他為甚麼沒有這樣做。不過，在這裡他先提出幾個理由，說明教會為何應當供應屬靈領袖。第一個理由是基於實際的先例。請看第 4 至 6 節。有其他傳道人接受所服事之人的供應。在當時，巡迴教師和哲學家通常靠收取演講費、尋求贊助、兼職工作，甚至討飯來維生。路加福音告訴我們，有幾位富有的姐妹支持耶穌和門徒的事工。至於保羅，他靠製造帳棚來維持生活。直到今天，那些靠兼職工作來支持自己的傳道人，仍然常被稱為「帳棚傳道人」。保羅的第二個論點來自社會的常規。在第 7 節，他問道：有誰當兵自備糧餉呢？有誰栽葡萄園不吃園裡的果子呢？有誰牧養牛羊不吃牛羊的奶呢？他提到三種職業：士兵、農夫和牧人。原則其實很簡單：勞動的人有權享受自己勞苦所得的成果。第三，保羅引用聖經的原則。讓我們看第 8 至 12 節。在古代，農夫會把麥子鋪在地上，讓牛在上面踐踏，好把穀殼分開。牛在

工作的時候，也可以吃一些穀粒。神的律法甚至保護動物，不讓牠們被剝削。如果這個原則適用於牛和農夫，那麼對於那些在事工上勞苦的人，就更應如此了。基督徒領袖同樣有權接受支持。第四，保羅指出神所設立的利未人的制度。在以色列十二個支派中，利未支派被分別出來，在聖殿中事奉。其餘十一個支派則透過奉獻來支持他們。百姓所獻上的部分農產品和祭牲，成了利未人及其家人的食物來源。神吩咐祂的子民，要照顧那些專心於屬靈服事的人。基於這四個理由，保羅解釋教會應該供應屬靈領袖。曾經有一位牧師養了一匹很漂亮的馬。教會弟兄姐妹常常稱讚那匹馬看起來十分健壯，但同時也注意到牧師卻相當瘦弱。有一天，終於有人問他為甚麼會這樣。牧師微笑回答說：「我的馬是我餵養的，而我是你們餵養的。」金錢總是一個敏感的話題，但保羅的教導對今天的教會仍然十分適用。從聖經的角度來看，對牧者的經濟支持不僅僅是一份薪水，雖然牧者和其他人一樣需要報稅。這樣的支持能讓他們專心投入事奉，而不必時常為家庭生計憂慮。同時，這種支持也不是小費。我們不應根據自己對牧者服事的滿意程度，而決定多給或少給。事奉最終不應該以表現或看得見的成果來衡量，而應當以忠心為標準。

3. 領袖的犧牲 Sacrifice of Leaders (v. 15-18)

到目前為止，保羅談到真正屬靈領袖的記號，以及教會為何應該供應他們。保羅也有權利接受哥林多教會的經濟支持，但他卻選擇不這樣做。藉著這個決定，他要表明一位僕人領袖願意付上的犧牲。讓我們繼續看第 15 至 18 節。保羅很清楚地知道，使徒不是一份賺錢的職業，而是神的呼召。對他來說，傳福音不只是需要完成的責任，更是他甘心樂意承擔的特權。在這段經文裡，保羅使用兩個用詞來表明他的心志：「誇」和「賞賜」。保羅的誇口並不是驕傲，也不是自我表揚，而是因為他能夠不依靠別人的支持來傳福音，因此感到喜樂與自由。他並不是看不起那些接受教會供應的傳道人；他的態度反映出一種知足，以及對神的信心。這個觀念也直接連接到第二個用詞：「賞賜」。保羅在第 18 節告訴我們他的賞賜是什麼：既是這樣，我的賞賜是什麼呢？就是我傳福音的時候叫人不花錢得福音，免得用盡我傳福音的權柄。對保羅來說，人們能夠毫無壓力地聽見福音，而不覺得需要付錢給他，這本身就是他的賞賜。他不希望人們以為基督信仰只是另一個牟利的邪教。雖然保羅選擇不向教會要求支持，但他並沒有要求每一位傳道人都效法他。有時候，他很可能也接受信徒提供的食物、住宿或旅費幫助，只是他不會公開地向人求助。今天，我們仍然能看見這個原則的實踐。有些提供社會服務的基督徒機構選擇不接受政府資助。其中一個原因是，政府的資助往往有附帶條件，不允許機構公開傳福音。這些事工寧願不妥協自己的使命，而選擇信靠神的供應。教會歷史上一些重要人物也持守同樣的原則。戴德生就是一個很好的例子。他在 1853 年、21 歲時首次前

往中國。後來，他創立了中國內地會，也就是今天的海外基督使團。這個機構從不主動募款。戴德生曾經說過：「照著神的方法做神的工作，必不缺少神的供應。」神大大祝福了這個事工。直到今天，在戴德生之後的第四代後人，仍然投身在華人福音事工中。他們許多人擁有中文名字，也能說流利的普通話。那麼，我們可以從保羅和戴德生身上學到甚麼呢？雖然大多數基督徒不會成為全時間的牧師或宣教士，但每一位信徒都是耶穌的全時間見證人。無論你身在何處，從事甚麼工作，你都代表著神。因此，讓我們思考我們的生活究竟是在幫助人看見基督，還是成為福音的攔阻？我們的穿著、用的東西，以及說話的方式，都在向人傳達我們是怎樣的人。就算有些人有能力過奢華的生活，你是否願意選擇樸素度日呢？我們的生命應當把人的目光帶向住在我們裡面的主，而不是吸引人注意我們身上各樣名牌與物質。所以，讓我們不要誇耀自己所擁有的，而要誇耀那位擁有我們生命的主耶穌基督。也不要追逐今生短暫的賞賜——那些可以計算、炫耀，卻轉眼消逝的東西；我們乃是應當定睛在從神而來那永恆的賞賜上。

結論 CONCLUSION

真正的領袖甘願放下自己本來可以持守的利益，藉此表現出真正的權柄。他們不會不斷爭取自己認為應得的待遇；他們反而願意放下這些權利，好讓自己能更自由、更有效地服事神。這正是基督留給我們的榜樣。耶穌擁有天上地下所有的權柄，祂本來可以用能力和威嚴強迫所有人降服於祂。然而，祂卻選擇了另一種方式。祂甘願順服父神，以謙卑僕人的身份來到世上。祂默默承受人的拒絕、痛苦與羞辱，都是為了我們。作為耶穌的跟隨者，我們也蒙召效法祂的腳蹤。每當我們覺得自己的權利受到威脅或被忽略時，我們就應當想到主。當我們定睛仰望祂時，我們便更願意放下自己的舒適、利益和個人喜好。如果這樣做能幫助別人認識基督、進入神的國度，那一切都是值得的。