

Character to Serve 服务的品格

Ephesians 4:1-16 以弗所书 4: 1-16

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The great English theologian and pastor, John Stott captured the urgent need for unity in diversity for the local church.

伟大的英国神学家和牧师，约翰·斯托特（John Stott），捕捉了对于教会在多样性中的合一的迫切需要。

It is simply impossible, with any shred of Christian integrity, to go on proclaiming that Jesus by his cross has abolished the old divisions and created a single new humanity of love, while at the same time we are contradicting our message by tolerating racial or social or other barriers within our church fellowship.

拥有一点基督徒的诚信的人，根本不可能继续宣称耶稣借着他的十字架废除了旧的分歧，创造了一种新的爱的人类，却同时违背我们的信息，在我们教会团契中容忍种族或社会歧视或其他障碍。

We need to get the failures of the church on our conscience, to feel the offence to Christ...

我们需要让教会的失败冲击我们的良心，感受到对基督的冒犯..

to weep over the credibility gap between the church's talk and the church's walk, to repent of our readiness to excuse and even condone our failures, and to determine to do something about it.

为教会所说所行之间的诚信的差距而哭泣，为我们准备原谅甚至宽恕我们的失败悔改，并决定对此作出行动。

I wonder if anything is more urgent today, for the honour of Christ and for the spread of the gospel, than that the church should be, and should be seen to be, what by God's purpose and Christ's achievement it already is - a single new humanity, a model of human community, a family of reconciled brothers and sisters who love their Father and love each other, the evident dwelling place of God by his Spirit.

为了基督的荣誉和福音的传播，我想知道今天有什么比教会应该是，以及依上帝的旨意和基督的成就被看作为已经是成为了一个新的人类，是一个人类社会的典范，是一个弟兄姐妹已和解，爱天父和彼此相爱的家庭，是上帝借着圣灵明显的住所，更迫切的事。

Only then will the world believe in Christ as peacemaker. Only then will God receive the glory due his name. (Ephesians, BST pp.111-112).

只有这样，世界才会相信基督是和平缔造者。只有这样，上帝才能获得因他的名字而享有的荣耀。（BST 以弗所书释经，111-112页）。

In the next few weeks we'll be looking at Ephesians 4:1-16 to discover the means God uses to maintain the unity of such a diverse bunch of people.

在接下来的几周里，我们将看以弗所书 4: 1-16，以找出上帝用来使这样一群不同的人合一的方法是什么。

If you've just joined us, we are in our annual vision series. We are in Ephesians because this letter is about the church; who the church is.

如果您刚参与我们，我们正在年度远象讲道系列之中。我们在看以弗所书，因为这封信是关于教会的；教会是谁。

We are also looking to the year ahead and aligning ourselves to what God has in store for us next, as we plan to move forward in our life together in this city.

我们也期待着来年，并使自己与上帝为我们下一步所准备的东西保持一致，因为我们计划一起在这个城市的生活向前发展。

Over the last two weeks we have seen that the God of the Bible, Creator of all things, has overwhelmed us with his grace and mercy by giving us every spiritual blessing in Jesus Christ.

在过去的两周中，我们已经看到万物的创造者，圣经之神，以他的恩典和怜悯，通过给我们在耶稣基督里的一切属灵祝福，压倒了我们。

God has held nothing back from us. He has lavished his grace on us in Jesus.

上帝没有对我们作任何保留。他在耶稣里奢侈的赐给我们恩典。

We have been redeemed, adopted, and given eternal life through the death and resurrection of Jesus Christ.

通过耶稣基督的死与复活，我们已经被救赎，领养并获得了永生。

We've seen again the heart of the message of Christianity - THE GOSPEL. It's on the back of your service sheets.

我们再次看到了基督教信息的核心 - 福音。在章程的背面打印了。

The effect of the gospel is it breaks down the hostility that existed between us and God. 福音的作用是打破我们和上帝之间存在的敌意。

The pride that causes humanity to reject God and live independently of him, has been dealt with as the Son of God humbles himself, become one of us, and takes our judgement for us.

导致人类拒绝上帝并独立生活的骄傲，在上帝的儿子谦卑自己，成为我们当中的一员，并代我们接受了我们应得的审判时，得到了解决。

We have been liberated from selfishness and the ego to live to praise and serve...set free to be who God made us to be.

我们已经从自私和自我中解放出来，去以赞美和服务来生活 ... 自由地去成为上帝让我们成为的人。

The gospel also breaks down the deep divisions within humanity.
福音也打破了人类之间的深刻分歧。

In the gospel, Jesus has broken down the walls of hostility and is building a new eternal and united family of love and peace. It's called the church in chapter 3.
在福音中，耶稣打破了敌对的围墙，并建立了一个新的永恒而合一的爱与和平家庭。在第三章中，称为教会。

People with centuries of hatred are now united in Jesus and making him the main thing.
有着几个世纪仇恨的人们现在在耶稣身上合一起来，使他成为主要的东西。

They can do it because they are given a much more significant identity in Jesus - in Jesus we receive the praise and affirmation of the praiseworthy. This changes your life.
他们之所以能够这样做，是因为在耶稣里，他们被赋予了更重要的身份 - 在耶稣里，我们得到了值得称赞的赞扬和肯定。这改变了你的生活。

Our new identity as God's much loved children means changes us from the inside out.
我们作为上帝深爱的孩子的新身份意味着从内到外改变我们。

Because of the amazing theological realities of chapters 1 through 3, Paul urges the Ephesians in 4:1, and us too, **"to live a life worthy of the calling you have received."**
由于第 1 章至第 3 章惊人的神学现实，保罗在 4: 1 敦促以弗所人，也是对我们，**"行事为人就要与你们所蒙的呼召相称。"**

He is calling us to be who we've been saved to be. The word **worthy** in v1, is translated from the word *axios* in the original New Testament language.
他呼唤我们去成为我们被拯救的人。在第 1 节中**相称**一词是从圣经原文 *axios* 一词翻译而来的。

This is the word from which we get our English word *axiom*, which means, "to be of equal weight."
这是英语单词 *axiom* 的来源，意思是"同等重量，相等"。

Paul is saying we should live lives equal to the great blessings described in chapters 1 through 3.
保罗说我们应该活得与第 1 章至第 3 章中描述的所蒙的大祝福相称。

How are we to live lives worthy of having every spiritual blessing in the gospel of the Lord Jesus? The remainder of Ephesians unpacks that for us.

我们的行事为人如何与在主耶稣的福音中拥有一切属灵祝福相称？以弗所书的其余部分为我们解开。

The immediate charge in 4:1-16 is we live lives worthy of our calling by living in unity as God's new family.

在 4: 1-16 的实时呼唤是，我们行事为人所蒙的呼召相称，是活出作为上帝的新家庭合一的生命。

See it in v3: ***Make every effort to keep the unity of the Spirit through the bond of peace. There is one body and one Spirit, just as you were called to one hope when you were called; 5 one Lord, one faith, one baptism; 6 one God and Father of all, who is over all and through all and in all.***

看第 3 节：**以和平彼此联系，竭力保持圣灵所赐的合一。4 身体只有一个，圣灵只有一位，正如你们蒙召，是为同有一个指望而蒙召，5 一主，一信，一洗，6 一上帝—就是万人之父，超越万有之上，贯通万有，在万有之中。**

Paul has already emphasised our unity. In chapter 2 Paul uses the language of ***household*** which is the image of family, and also a ***building*** to stress our unity...togetherness...oneness.

保罗已经强调了我们的合一。在第二章，保罗使用**家**，这是一家人的图像，也用**房子**，强调我们的合一 ... 合一 ... 一体。

NOW, he is using the imagery of the **BODY** to emphasise our unity. We are ONE BODY. Its an image of intimate connection. He uses the same image in other parts of the New testament, like 1 Corinthians.

现在，他用**身体**的图像来强调我们的合一。我们是一个身体。这是一个亲密联系的图像。他在新约的其他部分也使用相同的图像，如哥林多前书。

Notice Paul calls us to **KEEP** the unity we have. He is saying the unity we have together isn't something we can attain or gain, we can only keep it. We were called into unity. 注意保罗叫我们竭力保持我们的合一。他在表示我们彼此合一不是我们能达成或赚取的东西，我们只能保持它。我们被召唤到合一中。

Paul alludes to this when he says, ***you were called to one hope when you were called.*** 当保罗说，**你们蒙召，是为同有一个指望而蒙召**，暗示了这一点。

What he is saying is that our experience of new life in Jesus is what creates the unity that we have to keep.

他的意思是，我们在耶稣里经历的新生命就是我们要竭力保持的合一。

There is only one hope for humanity and that is salvation in Jesus. As Act's 4 says, there is no other name by which people can be saved than the name of Jesus.

人类只有的唯一一个指望，这就是耶稣的救赎。正如使徒行传 4 章所说，除了耶稣的名之外，别无其他名我们可以靠着得救。

But our unity is also grounded in the nature of God himself. Our God, who made us in his image, is himself unified. Three persons of the Godhead but operating as one. 但是我们的合一也以上帝的本质为根据。我们的上帝，依他的形象造我们，自身是合一的。三位一体在运作。

The very nature of their operation is mutual love relationships. Each member of the Godhead exists for the other...serves the other.

他们操作的本质是以爱维系的关系。每一位都是为另一位而存在...去服务另一位。

The Holy Trinity is mentioned here - "Spirit," v. 4; "Lord," v. 5; "God," v. 6. 圣三一在这里提到了，第 4 节"圣灵"，第 5 节"主"，第 6 节"上帝"。

Each of the seven great unities mentioned in verses 4-6 is connected with one of the Persons of the Trinity.

第 4-6 节中提到的七大合一都与三位一体的其中一位有关。

After all is said and done, in all our diversity, we have the same Father, been rescued by the same Son, and in-dwelt by the same Holy Spirit.

归根究底，在我们所有的多式多样中，我们有同一个父，被同一个儿子拯救，并被同一个圣灵所居住。

We are his family...his Temple...his body. Our unity is eternal and unbreakable because we have been united with the eternal and unbreakable.

我们是他的家人...他的圣殿...他的身体。我们的合一是永恒的，牢不可破的，因为我们是与永恒的和牢不可破的合一。

Even though our unity is a gift, v3 calls us to diligent effort in keeping the unity. **MAKE EVERY EFFORT** means we are to spare no effort.

尽管我们的合一是一份礼物，但第 3 节呼召我们要努力保持合一。**竭力**意味着我们要不遗余力。

Keeping our unity is a matter for urgent, diligent and continuous activity.

保持我们的合一是一项紧迫、勤奋和持续的活动。

THE CHARACTER TO SERVE UNITY 服务合一的品格

Our unity is not something that gets worked out through committees and task forces. 我们的合一不是通过委员会和工作队解决的。

Chapter 4 reveals two means that God works in us so we can keep the unity we have been given - spiritual fruit and spiritual gifts.

第 4 章揭示了两个上帝在我们中工作使我们能保持我们得到的合一的方法 - 属灵的果子和属灵的恩赐。

As members of God's family, he is in the process of changing who we are and what we do so that we more reflect his family values.

作为神的家庭成员，他正在改变我们是谁，我们做什么，以便我们更多地反映他家庭的价值观。

Over the next three weeks I want to talk about being a community that serves - serves God, serves each other, and serves the world.

在接下来的三周里，我想谈谈成为一个服务上帝、彼此服务、为世界服务的社群。

It is essential that I begin where God begins - the fruit of the Spirit.

我必须从神开始的地方开始 - 圣灵的果子。

Galatians 5 list the fruit: *the fruit of the Spirit is love, joy, peace, forbearance, kindness, goodness, faithfulness, gentleness and self-control.*

加拉太书 5 章列出了果子：**圣灵的果子就是仁爱、喜乐、和平、忍耐、恩慈、良善、信实、温柔、节制。**

The word FRUIT is singular...there is only ONE fruit but it has seven components to it.

果子这个词是一个单数的词，只有一个果子，但有七个组成的成分。

Every Christian should have the fruit of the Spirit as they are outlined in Gal. 5:22-23, but no one but Jesus has all the gifts of the Spirit.

每个基督徒都应该有正如在加拉太书 5: 22-23 中所概述的圣灵的果子，但是除了耶稣，没有人拥有所有的圣灵的恩赐。

Spiritual fruit is something we are, but a spiritual gift is something we do. That is why FRUIT has supremacy over GIFTS. Its why we need to talk about it first.

属灵果子是我们的本质，但属灵恩赐是我们要做的事情。这就是为什么果子对恩赐拥有至高无上的地位。这就是为什么我们需要先讨论它。

Our culture values gifts, talents and abilities, as the church often does. It is perilous to honoured gifts ahead of godly character or be mistaken for it.

正如教会经常做的那样，我们的文化重视天赋、才能和能力。敬重恩赐先于敬虔的品格或误认为恩赐更重要是危险的。

The Bible indicates it is possible to touch lives through gifts while your spiritual growth is in a downward spiral.

圣经指出，在你的属灵成长正呈螺旋式下降时，通过恩赐来触动他人的生命是可能的。

In fact, there have been un-regenerated people, like Judas Iscariot and those mentioned in Matt. 7:22–23, who come into the church and whose natural talents God used to convert and build people up, but who later show that they were never really Christian according to 1 John 2:19.

事实上，有一些未再生的人，如加略人犹大和马太福音 7: 22–23中提到的人，他们来到教会，上帝借用他们的天赋来改造和建立人，但后来根据约翰一书 2: 19表明他们从来就不是真正的基督徒。

In 1 Corinthians 13 we see a clear example of the need for Christian character over Christian giftedness. The church in Corinth was a growing congregation, blessed with abundant gifts in tongues (13:1), prophecy (13:2), teaching, generosity, and social concern (13:3).

在哥林多前书 13 章中，我们看到了基督徒的品格比基督徒的天赋更为需要的一个明显的例子。哥林多教会是一个不断增长的会众，在方言（13: 1），先知讲道（13: 2），教导，慷慨和对社会的关切（13: 3）方面拥有丰富的恩赐。

Yet the chapter also reveals all the ways in which the Corinthian church was ungodly. They were impatient and proud (13:4), envious, critical, rude, jealous, self-absorbed, and egotistical.

然而，这一章也揭示了哥林多教会不虔诚的所有方面。他们不耐烦和张狂（13: 4），嫉妒，计算人的恶，粗鲁，自夸，求自己的益处，和自私。

Paul went so far as to say that it was possible to have all of these gifts in a dynamic church and yet be “nothing.”

保罗甚至说，有可能在一个充满活力的教会里，拥有所有这些恩赐，却是“一无所有”。

Most bible commentators agree that Paul is saying it is possible to do miracles by the power of God and have revelations and not even be a Christian!

大多数的释经家都同意保罗的意思是，有可能可以通过上帝的能力创造奇迹，启示奥秘，却不是一个基督徒！

In other words, it is possible to do ministry through the power of God without any grace in the heart or without knowing, as v8 says, his true love that “never fails”.

换句话说，有可能通过上帝的能力去侍奉服务，在心中却没有任何恩典，或者正如第 8 节所说，不认识他那“永不止息”的真爱。

This is also why Jesus said, "By their fruit you will know his disciples" rather than "by their *gifts*." Love, joy, peace, and humility cannot grow and flourish when our hearts are far from God; but teaching, evangelism, counselling, and leading they *can*.

这也是为什么耶稣说，"凭着他们的果子，就可以认出他们来。"，而不是"他们的恩赐。" "当我们的心的心远离上帝时，爱、喜乐、和平和谦卑是不能成长和兴旺的；但教导，传道，辅导和领导都仍是可以的。

The danger is that we can look to our ministry activity as evidence that God is with us or as a way to earn God's favour.

危险在于，我们可以把我们的事奉作为上帝与我们同在的证据，或者作为赢得上帝恩惠的一种方式。

If however we are remembering the gospel, if we are rejoicing in having received every spiritual blessing in Jesus, then our ministry will be a sacrifice of thanksgiving; the result will be acts done in love, humility, patience, and tenderness.

然而，如果我们记住福音，如果我们是为了在耶稣中收到每一个属灵祝福而欢欣鼓舞，那么我们的事工将是感恩的献祭；结果将是在爱、谦卑、耐心和温柔中完成这些行为。

If our hearts are not solely centred in the saving work of Jesus and if we are not speaking the gospel into our hearts regularly, we will by default seek to control God and to attract his favour with our "clanging cymbals" of service, noted by the telltale signs of impatience, irritability, pride, hurt feelings, jealousy, and boasting (1 Cor. 12-14).

如果我们的心的心不只集中在耶稣的拯救工作上，如果我们不定期把福音讲到我们的心中，我们会自然而然地设法控制神，用我们的"响的钹一般"的服事来吸引他的青睐。显示出不耐烦，轻易发怒，张狂，计算人的恶，嫉妒和自夸的迹象（哥林多前书 12-14）

We will identify with our ministry and make it an extension of ourselves. We will be driven, scared, and either too timid or too brash. The end result will be disunity and fracturing of the family.

我们将以我们的事工为我们的身份，成为我们自己的延伸。我们会被驱使，害怕，太胆小或太傲慢。最终结局将是家庭的不合一和分裂。

Our character is of supreme importance.

我们的品格是至关重要的。

Scottish minister Robert Murray M'Cheyne was a remarkably gifted man, especially as a preacher. He is quoted as saying, "The greatest need of my people is my personal holiness."

苏格兰的罗伯特·默里·谢恩牧师是一位非常有天赋的人，尤其是作为一位传道者。引用他的话说，他曾说，"我的人民最需要的是我的个人圣洁。"

Before his death in 1843, M'Cheyne preached his last sermon on Isaiah 60:1, "Arise, shine; for thy light is come, and the glory of the Lord is risen upon thee."

在 1843 年去世之前，谢恩牧师用以赛亚书 60: 1 宣讲他最后的一次讲道，"兴起，发光！因为你的光已来到！耶和华的荣光发出照耀着你。"

He went home to bed with a fever and died a week later. After his death a letter was found in his bedroom, part of which read:

他因发烧回家睡觉，一周后去世了。在他死后，在他的卧室里发现了一封信，其中一部分内容如下：

"I hope you will pardon a stranger for addressing to you a few lines. I heard you preach last Sabbath evening, and it pleased God to bless that sermon to my soul. It was not so much what you said, as your manner of speaking, that struck me. I saw in you a beauty of holiness that I never saw before. You also said something in your prayer that struck me very much. It was 'Thou knowest that we love Thee.' Oh, sir, what would I give that I could say to my blessed Saviour, 'Thou knowest that I love Thee!'"

"我希望你原谅一个陌生人给你向你讲的几句话。我听了你上一个安息日晚上的讲道，是神高兴是赐予我灵魂的祝福。打动我的不是你说的话，是你说话的态度。我在你身上看到了我从未见过的圣洁的美。你在祈祷中也说了一些令我印象深刻的话。那是，"你知道我们爱你。"哦，先生，我多希望我能对我有福的救主说：'你知道我爱你！'"

The unity which Paul urges upon us is maintained as we get reshaped into the character of the Lord Jesus Christ.

当我们被重新塑造为主耶稣基督的品格时，保罗敦促我们的合一得以维持。

Before he gets to any gifts he says in verse 2, ***Be completely humble and gentle; be patient, bearing with one another in love.***

在他未提及任何恩赐之前，他在第 2 节说，**凡事要谦虚、温柔、忍耐，用爱心互相宽容。**

Humility is the key. Humility will lead to gentleness and patience and bearing with each other in love.

谦虚是关键。谦虚会导致温柔和忍耐，并在爱中互相宽容。

In the ancient Greco-Roman world when Paul first wrote this letter, humility was despised as a slave-like quality.

在古代希腊罗马世界，当保罗第一次写这封信时，谦虚被鄙视为奴隶般的品质。

What was admired was the mega-souled or "great-souled" man who was complete and self-sufficient. Pride is the opposite of humility.

被钦佩的是那些，完全和自给自足，超级灵魂或"伟大灵魂"的人。骄傲是谦虚的对立面。

Pride not only appears to be the earliest sin, but it is at the core of all sin. Maybe that's why God hates the sin of pride so much. Proverbs 8:13 quotes God saying: ***To fear the Lord is to hate evil; I hate pride and arrogance...***

骄傲不仅是最早的罪，而且是所有罪的核心。也许这就是为什么上帝如此憎恨骄傲的这罪。箴言 8:13 引用神的话：**敬畏耶和华就是恨恶邪恶；我恨恶骄傲、狂妄、...**

Of course he hates all sin, but pride seems to be particularly offensive to him.
当然，他讨厌所有的罪，但骄傲似乎特别冒犯他。

Why does God hate pride so much? It is because pride is when sinful human beings aspire to the status and position of God and refuse to acknowledge their dependence upon him.

为什么上帝如此憎恨骄傲？这是因为骄傲是有罪的人渴望上帝的地位和位置，拒绝承认他们对上帝依赖。

Pride is the essence of sin. The foundation of it. Pride takes many forms but it is all towards one end: self glorification.

骄傲是罪恶的本质。它的基础。骄傲有很多种形式，但都是朝着一个目的：自我荣耀。

Pride is so dangerous for a church. Pride works to undermine the unity of a church. It elevates individuals or groups over others.

骄傲对教会来说太危险了。骄傲会破坏教会的合一。它提升个人或小组高于其他人。

Pride brings down leaders. Spiritual pride sets us against the world.

骄傲使领导者失足。属灵骄傲使我们与世界对抗。

The truth which radiates from verse 2 is that Christian unity doesn't begin with an external structure, but rather in the attitudes of the heart — humility and mildness and patience and loving tolerance of one another.

从第 2 节中散发的真理是，基督徒的合一不是从外部结构开始的，而是从心灵的态度开始的 - 谦虚、温柔、忍耐，用爱心互相宽容。

A character of humility means that we will hold any gifting we have received as just that, a gift.

谦虚的品格意味着我们将我们持有收到的任何恩赐看为，只是一份恩赐。

They are gifts from God for his glory and the good of others. Our gifting will not be about serving our ego and need for approval.

它们是上帝为他的荣耀和为他人的益处赐予的恩赐。我们的恩赐不是为服务我们的自我和需要认同而赐予。

Pride and self-promoting arrogance sow disunity, but a humble, gentle person is like a cool breeze on a hot day.

骄傲和自我提升的傲慢播下不合一，但一个谦虚、温柔的人就像在炎热的一天里一阵清凉的微风。

Charles Simeon, the great preacher of Kings' College and Holy Trinity Cambridge, was a humble man. He had a highly influential and successful ministry.

英王书院和剑桥圣三一学院的伟大传教士查尔斯·西蒙，是一个谦逊的人。他有一个极具影响力和成功的事工。

However, in 1808 Simeon's health broke down and he had to spend some eight months recuperating on the Isle of Wight.

然而，在1808年，西蒙的健康状况恶化，他不得不在怀特岛疗养了8个月。

His assistant stepped into the gap to preach as many as five times on a Sunday in Trinity Church and Stapleford.

他的助手填补空档，在三一教堂和斯台普福德一个星期天要讲道多达五次。

He surprised himself and everyone else by developing a preaching ability almost equal to Simeon.

他展现出几乎等同于西蒙的传道能力，这令他自己和所有其他人都感到吃惊。

Totally free from any suggestions of pride or professional jealousy, Simeon greatly rejoiced.

完全没有任何一丝骄傲或专业嫉妒，西蒙大为欢欣鼓舞。

He quoted the Scripture, "He must increase; but I must decrease." He told a friend, "Now I see why I have been laid aside with this illness. I bless God for it."

他引用圣经，"他必兴旺；我必衰微。"他告诉一个朋友，"现在我明白为什么我因这病而被搁置了。我为此祝谢上帝。"

Back in 2009 I wrote a Core Value for us, and it addresses this issue. If there is one thing I'd love us to be known for this would be it - authentically humble.

早在2009年，我为我们写了的其中一个核心价值，是去处理这个问题。如果有一件我希望我们被认识的事，将是它 - 真诚谦卑。

I'll read it to you: *We seek our words and actions to be what we believe and teach from God's word. We desire for our lives, ministries, and church policies to give explicit*

evidence that we treasure Jesus Christ above everything. We will pursue loving honesty in all our communication. We will seek to serve others and consider them more important than ourselves. In disagreements we'll assume the best of others and ask clarifying questions before making judgements. When we have offended another we will be quick to confess error and sin, pursue reconciliation, and work towards change. We ought not tolerate contention. We value unity in Christ and so we work together as one team to fulfil our Mission. We are committed to being rigorously honest, financially accountable and above reproach in all our dealings.

我会读给你听：我们寻求我们的言行举止，成为我们从神的话语中所相信的和教导的。我们希望我们的人生、事工和教会政策能够提供明确的证据，证明我们珍重耶稣基督高于一切。我们将在所有的沟通中以爱追求诚实。我们将努力为他人服务，并认为他们比我们自己更重要。在意见分歧时，我们会在做出判断之前，假设别人的优点，并提出问题澄清。当我们冒犯了别人时，我们会很快承认错误和罪过，寻求和解，并努力去改变。我们不应该容忍争论。我们珍视基督的合一，因此我们作为一个团队一起工作，以完成我们的使命。我们会致力于在所有事务上保持严格诚实、承担财务负责和无可指责。

We've also got a little booklet that I put together back in 2010 in an attempt to shape our corporate life. I would like you to grab it and read it.

我们还有一本我在 2010 年整理出来的小册子，试图塑造我们的群体生命。我希望你取来阅读。

I am thoroughly convinced that there is no effective service or mission without the cultivation of humility in the heart and the weakening of pride in the life. May we all, like the Lord Jesus, descend into greatness.

我完全相信，没有在内心里培养谦虚和削弱生命中的骄傲，就没有有效的服务或事工。愿我们，像主耶稣一样，降落到伟大。

The last word goes to God himself, Isaiah 66:2, ***this is the one I esteem: he who is humble and contrite in spirit, and trembles at my word.***

最后一句话是上帝自己的，以赛亚书 66: 2，**以下这种人是我要垂顾的，就是谦卑、心灵伤痛、因我的话而战兢的人。**