

引言 INTRODUCTION

Art can be a subjective thing. Whether a painting or a sculpture is beautiful or ugly, spectacular or outrageous is up for debate. Let us consider some examples. The Free Stamp is the world's largest rubber stamp. It is set in a park in Cleveland, OH. The message "Free" is to remember the liberation of slaves after the Civil War. A display titled "My Bed" is nothing but some messy clothing, blanket and bed-sheet along with some garbage on the floor. Parents should not complain if their kids forget to make their beds in the morning. That chaos can be the next masterpiece. Most artists spend hours to create their works. But some final products can easily be duplicated by a five year old kid. In 2014, "Black Fire I" set a world record for its auctioned price. It was sold at \$84.2 million. I would rather buy an island and build a nice house with that kind of money. Treasure or trash depends on how much people are willing to pay for it. Artists use their works to communicate a message. Audience will have different interpretations. The best way to understand the meanings is to ask the creators. The same is true in inter-personal relationship. We may not know the motives behind people's words and actions until they tell us. Guessing can easily lead to judging. Here is a definition of judging for our discussion today: it is to give negative comments about someone with a goal to find fault. Verse 1 is one of the most often-quoted Bible verse by non-believers: "Judge not, that you be not judged." However, it is badly misunderstood. Some people argue: "How can you label me as a sinner when you're imperfect in many ways too?" Following the same logic, I can protest to a cop who writes me a speeding ticket and disagree with a judge who declares me as guilty. They are inadequate in some ways. I will be in serious trouble if I disrespect those law enforcement agents. They do not set the rules. Their roles are to interpret the laws. Similarly, we as Christians have no authority to determine who are sinners. We only convey God's verdict about all of our spiritual condition. He is the final Judge, and we are only His messengers.

解釋 EXPLANATION

1. 不要吹毛求疵 Don't Be Hypercritical

Jesus begins by telling us not to be hypercritical of others. Hypercritical people focus on others' mistakes and flaws. If we judge others with that mentality, we will receive the same treatment in return. Look at verse 2 again: "For with the judgment you pronounce you will be judged, and with the measure you use it will be measured to you." People will judge us with the same purpose and the same standard we use on them. The result will only be hostility instead of harmony. We are playing the devil when we are hypercritical toward others. We attack people without addressing the problems. It is very easy to express our disapproval then walk away. We act like outsiders. We think: "It's their problems, not mine." We are upset because things are not done to our satisfaction. It is the typical "my way or highway" mindset. It can easily dissolve unity. How can we avoid that? We need to examine our intents before we speak. What do I want to achieve? Am I trying to help others or hurt them? Will I build relationship up or break it down? Whose standard am I using when I judge others – God's or mine? Am I willing to help resolve the situation? Talk is cheap, but work takes time and effort. Without a doubt, we need wisdom

when pointing out people's errors. Let us face it: people can be sensitive. We love to hear compliments, but we close our ears to criticism. When we sense that we are being attacked, we will put on a defense mechanism. We will reject the comments no matter how valid they are. Perhaps we will try to explain our conducts. We may say: "I made a mistake because I didn't have all the information I needed." Or "I failed because so and so didn't do their job right." It surely takes lot of humility to admit one's faults. Remember that king David once committed two grave sins. He snatched someone's wife and later had he the husband killed in a battle. Who would dare to indict David? A king can do whatever he wants. But David was not only a leader above his citizens. He was also a servant under God. The Lord would not let David's sins go away unaccounted for. So He sent prophet Nathan to speak to David. Nathan expressed God's message with a story. There were a rich man and a poor guy living in the same town. The first person had a lot of sheep and cattle. The latter person only had a little lamb. One day the wealthy man had a guest. But he was too stingy to cook an animal to treat his visitor. So he seized the lamb from the poor man. David was furious on hearing that. He told Nathan that such a cold-hearted person must compensate the poor man four times. He even deserved to die! The prophet then said to the king: ... **"You are the man!"** ... (2 Samuel 12:7) Nathan used the same standard David judged another person to judge him. David was the landlord in the story. God gave David the throne, riches and a few wives. But he drooled over someone's spouse. How did the king respond? He says in verse 13: ... **"I have sinned against the Lord."** ... David admitted that he was the rich man who oppressed a weaker person. It takes wisdom to point out someone's mistake without being judgmental. Nathan's goal was to restore David and not to shame him. It is like Proverbs 27:6 that says: **Faithful are the wounds of a friend; profuse are the kisses of an enemy.** Sometimes, we do not want to face the fact because it confronts our pride. But a drastic action is needed to deal with a severe problem. A surgeon uses a knife to cut away unhealthy tissue. He has to hurt a patient before he can heal the person. The wound causes discomfort. But joy will come after the recovery. That brings up our first lesson based on this passage: Be a brother, not a bother, to your fellow believers. It is better to remain silent if our words do not carry love. Recently, a sister called me up and corrected my mistake in a sermon. Actually, it was the second time she did it. She began by saying: "Pastor, may I say something that may offend you?" I said: "No problem!" She pointed out that I misquoted some details about a story from the Bible. She was correct! I felt embarrassed instead of angry. I thanked her for telling me that. That proves a few things. First, she paid attention when listening. Second, she knows the Bible well. Third, she cares about the accuracy when God's Word is taught more than anything else. She wisely asked me for permission before she talked. She went back to my manuscript and double-checked it. Instead of saying "you are wrong" she said "something wasn't right." She targeted the problem and not the person. We can make a false allegation when we fail to do an objective investigation first. Recently, I was troubled because I thought my wife spent too much money on buying some meat. I was shocked when I saw the price on the package. I said to myself: "Goodness! Did she check the cost before she paid?" Then I voiced my dissatisfaction to her. She responded: "I would not have purchased it at that price. I believe you asked me to buy it when Kroger was on sale." I grumbled in my heart, thinking that she made up an excuse. An hour later, she came to me and said: "See. You wrongfully accused me. There is a discounted price below the sticker." I quickly asked her for forgiveness. I did not collect the facts before making a judgment. That underscores the second lesson: A thorough detective helps a judge make a fair verdict. We often like to create stories using our imagination. We draw a straight line from what we see to what we think had happened. Hence, we make judgment based on feelings and not

facts. More than likely, such guess work will lead to a wrong conclusion. We have to connect the dots by piecing evidence together first. We also need to ask the people involved. When we are hypercritical, we only want to prove that we are right and others are wrong. But the more important thing is to clear up confusion so that we can get the message across. As God's children, we should drop our assumption and pursue the truth.

2. 不要自以為義 Don't Be Hypocritical

Jesus cautions us not to be hypercritical of others. Moreover, He tells us not be hypocritical either. He says in verse 3: **“Why do you see the speck that is in your brother's eye, but do not notice the log that is in your own eye?”** It is impossible to see others' problems clearly when we have a huge log in our own eyes. Hypocritical people pay attention to others' mistakes while ignoring their own issues. Here is another lesson we should keep in mind: Maximizing others' defects will not minimize your own flaws. Say I enter my house after finishing yard work. I am sweaty and my hair is messy. There are dirt, and debris of grass and leaves on my clothes. Then my son walks by. I say to him: “Don't you realize there is a tiny hole on your shirt? I would not wear it anymore if I were you. By the way, tell mom that I'm going to Walmart now.” People may think that I am homeless if I walk into the store like that. Hypocritical people feel that they are perfectly fine and others are full of problems. They find ways to justify their conducts and conditions. They may say: “I can't help it. I was born that way,” or “Yeah, I'm bald. But I can save a lot of money by buying less shampoo.” Hypocritical people set a high expectation on others while they lower the requirements on themselves. We are playing God when we are hypocritical. That was the reason why Adam and Eve fell. God told them not to eat the fruits from the tree of the knowledge of good and evil. Satan spread confusion into Eve's mind. He asked her: “Did God really tell you that you will die if you eat that fruit?” Then Satan twisted the fact. Genesis 3:5 reads: **“For God knows that when you eat of it your eyes will be opened, and you will be like God, knowing good and evil.”** Satan implied that God withheld something good from Eve. We may wonder why discerning good from evil is a bad thing. God surely wants us to increase our knowledge about Him. He hopes that we can rely on His wisdom to make decisions. However, all that must be within a Father and children relationship. He wants us to be like Him, but not to replace Him. Suppose you have multiple kids. One day your oldest son says: “Daddy, we three kids agree that we will postpone bedtime to 11 p.m. You and mommy cannot say no because you only have two votes.” That idea is absurd. Kids do not make the rules. They obey the rules their parents set. Adam and Eve were doing the very thing when they attempted to override God's authority. The result was a disaster. They noticed that they were naked after they ate the fruit. Did they not know that they had no clothes earlier? Surely they did. The point is that they did not see anything wrong beforehand. But now they determined that it was not good to be naked. In other words, they redefined God's standard. Surely we cannot use our 21st century mindset to interpret that outcome. Our evaluation of right and wrong are impacted by sin. After the first couple disobeyed God, people want to make themselves their own gods. They use freedom as a trump card. God only created two genders. But some people maintain that they can call themselves whatever they like. God says marriage is between one husband and one wife. But some people think that they can pick whoever they want. The Bible says Jesus is the only way to salvation. But many people believe there are alternative ways to go to heaven. To be with God forever may not even be their ultimate goal. But it is impossible that every person is correct. Ultimately, there has to be an absolute standard that everyone must submit to. God is the

standard. Christianity levels the playing field. We are all sinners under the holy and righteous God. Every person will be subject to His judgment. Paul says in Romans 2:1 – **Therefore you have no excuse, O man, every one of you who judges. For in passing judgment on another you condemn yourself, because you, the judge, practice the very same things.** In the context, Paul condemns the Jews. They thought having God’s Law made them superior to the Gentiles. But knowing God’s requirements is not enough. A desire to follow His commands proves a true relationship. We are saved by the grace of God. There is nothing we can boast about. Therefore, we should not be hypocritical toward gospel friends. We should not condone sins. But we should not condemn sinners either. That is God’s business. Our job is to point people to Jesus, the only source of grace. Even after we are saved, we must continue to grow to be more like Jesus. Psalm 139:23-24 give us some helpful reminders: **23 Search me, O God, and know my heart! Try me and know my thoughts! 24 And see if there be any grievous way in me, and lead me in the way everlasting!** We constantly invite the Holy Spirit to scan our mind and reveal anything that does not live up to God’s standard. We then confess those sins to God and ask Him for forgiveness. Rather than using our own standard to judge others, we should use God’s standard to assess ourselves. This may be a helpful lesson to us: Grab a mirror instead of a magnifying-glass when you evaluate others. We need God’s grace as much as others. Our mindset will be correct when our eyesight is clear. Then we can look at others’ sins with a proper perspective. Paul advises us in Galatians 6:1 – **Brothers, if anyone is caught in any transgression, you who are spiritual should restore him in a spirit of gentleness. Keep watch on yourself, lest you too be tempted.** We have an obligation to bring fellow believers back to the right path when they go astray. We do so out of love. We pull them up instead of stepping onto them. We should not be hypocritical as if we were better. We are all prone to sin. The difference is that we are susceptible to various temptations. Every believer may become a prodigal child at certain point in their spiritual life. Today I may need your help. In the future, I can offer help to you. God loves sinners but hates sins. So should we.

結論 CONCLUSION

God is the final Judge, and we are only His messengers. Let us not play the devil and be hypercritical of others. And let us not play God and be hypocritical either. Pastor and author Chuck Swindoll once said that the church has a serious problem. He called it “verbal pollution.” There are members who grumble and complain all the time. They are always pessimistic and negative. A group of Christians showed concern about the situation Pastor Swindoll described. They made an agreement to avoid criticizing others for one week. They were surprised to find how little they talked! They remained silent when they had nothing positive to say. So they decided to continue the experiment. They realized that they had to relearn conversation skills. That is something we need to do too. We pursue the facts to build understanding. We strive to be kind and sincere toward each other. We should not only believe in love and talk about love. But we must practice love in the family of God.

引言 INTRODUCTION

藝術可以是一件主觀的事情。一幅畫或一件雕塑是好看的還是難看的，壯觀的還是離譜的，都會有不同的看法。讓我們考慮一些例子。「自由」是世界上最大的橡皮圖章。它被放在俄亥俄州克利夫蘭的一個公園內。它是為了紀念內戰後奴隸的解放。一個名為「我的床」的展覽只不過是一些凌亂的衣服、毯子和床單以及地上的垃圾。如果你的孩子早上忘記整理床鋪，請不要責怪他們。那片混亂可能是下一個傑作。大多數藝術家花很長時間來創作他們的作品。但一些藝術品簡單到連五歲的小孩都可以複製。2014年，《黑火一號》創下拍賣價格的世界紀錄。它以8千4百20萬美元成交。如果我有那麼多錢，我寧願用來買一個島，蓋一棟漂亮的房子。是寶貝還是垃圾就看人們願意付出多少錢來購買。藝術家用他們的作品來傳達信息。旁觀者會有不同的理解。要明白其含義的最好方法就是去問創作人。在人際關係中也是如此。我們可能不知道別人的言語和行為背後的動機，除非他們告訴我們。猜測很容易導致論斷。讓我們先為論斷下一個定義：論斷是為了挑人家的毛病而作出負面的評論。第1節是非信徒最常引用的經文之一：「你們不要論斷人，免得你們被論斷。」然而，它被嚴重地誤解了。有些人會抗議：「你在很多方面都不完美，怎麼能說我是個罪人呢？」按照同樣的邏輯，我可以向開超速罰單的警察理論，或是反對宣判我有罪的法官，因為他們在某些方面也有不足之處。如果我不尊重那些執法人員，我就是自找麻煩了。他們並沒有制定規則。他們的責任是解釋法律。同樣，我們作為基督徒沒有權柄決定誰是罪人。我們只是轉告神對所有人屬靈狀況的判決。神是最終的審判者，而我們只是替祂傳遞信息的使者。

解釋 EXPLANATION

1. 不要吹毛求疵 Don't Be Hypercritical

首先，耶穌告訴我們不要對別人吹毛求疵。挑剔的人只會注意別人的錯誤和缺陷。如果我們用這種心態去論斷別人，我們也會受到同樣的待遇。請再看第2節：「因為你們怎樣論斷人，也必怎樣被論斷；你們用甚麼量器量給人，也必用甚麼量器量給你們。」人們會以同樣的目的和標準來評估我們。結果只會是敵對而不是和諧。當我們對別人吹毛求疵時，我們就是在扮演魔鬼。我們是攻擊別人而不解決問題。我們很容易表達自己的不滿，然後便離開現場。我們表現得像個局外人。我們認為：「這是他們的問題，而不是我的問題。」我們不高興，因為事情沒有做得令我們滿意。這是典型的「不按照我的方式去做我就寧願不幹」的心態。它很容易瓦解團結。我們怎樣才能避免這種情況呢？我們在發表意見之前要先審視自己的動機。我想達

到什麼目的？我是想幫助別人還是傷害他們？我會建立關係還是破壞關係？當我評論別人時，我使用誰的標準：神的標準還是我的標準？我願意幫忙解決問題嗎？空談很簡單，但解決問題需要時間和努力。毫無疑問，我們在指出別人的錯誤時需要有智慧。老實說，人都是敏感的。我們喜歡聽到讚賞，但聽到批評時便關掉耳朵。當我們感覺到被攻擊時，我們就會防衛。無論對方的看法多有道理，我們都會拒絕。也許我們會嘗試解釋自己的行為。我們可能會說：「我犯錯是因為我沒有獲得全部的信息。」或「我失敗是因為某某人沒有做好他們的本份。」承認自己的錯誤確實需要非常謙卑。記得大衛王曾經犯了兩項嚴重的罪。他搶走了別人的妻子，後來又使那人的丈夫戰死沙場。誰敢指控大衛？君王可以為所欲為。但大衛不只是在人民之上的領袖。他也是在神以下的僕人。神不會讓大衛的罪不了了之。於是祂派先知拿單去見大衛。拿單用一個故事傳達神的信息。有一個富人和一個窮人住在同一個城鎮。第一個人有很多牛羊。後者卻只有一隻小羊。有一天，這位富翁來了一位客人。他捨不得煮自己的動物來招待客人，於是他搶走了窮人的羊羔。大衛聽了非常憤怒。他告訴拿單，這樣一個冷酷無情的人必須賠償別人四倍。他甚至該死！先知然後對王說：...「你就是那人！」... (撒母耳記下 12:7) 拿單用大衛判斷別人的標準來判斷他。大衛就是故事中的地主。神賜給大衛王位、許多財富和幾個妻子。但他卻垂涎別人的配偶。王有何反應？他在第 13 節說：...「我得罪耶和華了！」... 大衛承認他是欺壓窮人的富翁。不帶論斷去指出別人的錯誤需要智慧。拿單的目的是挽回大衛，而不是羞辱他。正如箴言 27:6 所說：朋友加的傷痕出於忠誠；仇敵連連親嘴卻是多餘。有時候，我們不想面對事實，因為真相會傷害我們的自尊心。但嚴重的問題需要採取嚴厲的措施來解決。好比外科醫生用刀切除不健康的組織。他必須先傷害病人，然後才能醫治病人。傷口會讓人不舒服，但康復後就會有喜樂。這引出了我們第一個功課：你要成為信徒的幫手，而不是別人的麻煩。如果我們的言語不帶著愛，最好保持沉默。最近，有一位姐妹打電話來糾正我講道中的錯誤。事實上，這是她第二次這麼做了。她首先說：「牧師，我可以說一些可能冒犯你的話嗎？」我說：「沒問題！」她指出我錯誤地引用某一個聖經故事的細節。她是對的！我沒有生氣，而是覺得尷尬。我感謝她提出來。這證明了一些事實。首先，她聽道的時候很專心。其次，她熟悉聖經。第三，她最關心的是教導神話語時的準確性。她在講話之前先請求我允許她發言。她也事先核對我的講稿。她不是說：「你錯了」，而是說：「有些事情不對勁」。她針對的是問題而不是人。如果我們沒有先進行客觀調查，我們就可能做出錯誤的指控。最近，我有些不滿，因為我覺得太太買肉花了太多錢。當我看到包裝上的價格時，我嚇壞了。我自言自語說：「天哪！她付錢之前到底有沒有先看看價格？」然後我向她表達了我的不滿。她回答說：「我怎可能付那個價錢。我相信是 Kroger 在減價的時候你叫我去買的。」我心裡嘀咕，覺得她在編藉口。一個小時後，她走過來對我說：「看吧。你冤枉了我。標籤下面有個折扣價。」我趕緊請求她的原諒。我在做出判斷之前沒有收集事實。這就引出第二個功課：仔細的偵探能幫助法官做出公正的判決。我們常常喜歡用想像力來創造故事。我們從所看到的結果到我們認為發生的事情畫一條直線。因此，我

們根據感覺而不是事實做出判斷。這樣的猜測往往會得出錯誤的結論。我們必須先把證據拼湊起來。我們也需要訪問相關的人。當我們吹毛求疵時，我們只想證明自己是對的，別人是錯的。但更重要的是消除誤解，使我們能夠傳達正確的信息。作為神的兒女，我們應該放下自己的假設，追求真相。

2. 不要自以為義 Don't Be Hypocritical

耶穌告訴我們不要對別人吹毛求疵。此外，祂還提醒我們不要自以為義。祂在第 3 節說：「**為甚麼看見你弟兄眼中有刺，卻不想自己眼中有樑木呢？**」當我們自己的眼裡有一根木頭時，就不可能看清別人的問題。自以為義的人只注意別人的錯誤，卻忽略自己的問題。我們應該牢記的另一個功課是：把別人的毛病誇大並不會縮小你自己的缺陷。假設我完成庭院事務後回到房子。我滿頭大汗，頭髮也一片凌亂。我的衣服上也沾了泥土、草屑和樹葉。然後我的兒子經過。我對他說：「你沒注意到你的衣服上有一個小洞嗎？如果我是你，我就不會再穿它了。對了，告訴媽媽我現在要去沃爾瑪。」如果我那樣走進商店，人們可能以為我是個流浪漢。自以為義的人覺得自己很好，別人卻有一大堆問題。他們找藉口來為自己的行為和狀況辯護。他們可能會說：「無辦法，我生來就是這樣，」或是：「沒錯，我是禿頭。但少買洗髮精可以省很多錢。」自以為義的人對別人的期望很高，而對自己的要求卻很低。當我們自以為義時，我們就是在扮演神。這就是亞當和夏娃墮落的原因。神吩咐他們不可以吃分別善惡樹上的果子。撒但使夏娃心中產生疑惑。他問夏娃：「神真的告訴過妳，吃了那個果子就會死嗎？」然後撒旦扭曲事實。創世記 3:5 寫道：「**因為神知道，你們吃的日子眼睛就明亮了，你們便如神能知道善惡。**」撒但暗示神保留了一些好東西不給夏娃。我們可能認為分辨善惡是一件好事。神當然希望我們增加對祂的認識。祂也希望我們能夠倚靠祂的智慧來做決定。然而，一切都必須在天父和兒女的關係範圍內。神希望我們像祂，但祂不希望我們取代祂。假設你有幾個孩子。有一天，大兒子跟你說說：「爸爸，我們三個小孩一致同意將睡覺時間推遲到晚上 11 點。你和媽媽不能反對，因為你們只有兩票。」這種想法是荒謬的。孩子們沒有權利定規則，他們乃是遵守父母定的規則。當亞當和夏娃試圖推翻神的權柄時，他們就在做同樣的事情。結果是一場災難。吃完禁果後，他們發現自己赤身露體。難道他們之前不知道自己沒有穿衣服嗎？他們當然知道。關鍵是他們之前並沒有覺得有任何問題，但現在他們認為不穿衣服是不好的。換句話說，他們重新定義神的標準。當然，我們不能用 21 世紀的角度來理解這個結果。我們對是非的判斷已經受到罪的影響。在第一對夫婦違背神之後，人們便自作主張，想要成為自己的神。他們把自由當作王牌。神只創造了兩種性別，但有些人堅持自己可以隨便定義。神說婚姻是一夫一妻，但有些人認為他們可以自由選擇對象。聖經說耶穌是得救的唯一途徑，但許多人相信還有其他方法可以上天堂。永遠與神同在甚至可能不是他們的最終目標。但不可能每個人都是對的。最終，必然有一個任何人都需要遵守的絕對標準。神就是那個標準。基督信仰把所有人都一視同仁。在聖潔公義的神

之下，我們都是罪人。每個人都該受到祂的審判。保羅在羅馬書 2:1 中說：你這論斷人的，無論你是誰，也無可推諉。你在甚麼事上論斷人，就在甚麼事上定自己的罪；因你這論斷人的，自己所行卻和別人一樣。在上下文中，保羅責備猶太人。他們認為擁有神的律法使他們比外邦人優越。但僅僅知道神的要求是不夠的，遵守神命令的意願證實真正的關係。我們得救完全是神的恩典，沒有什麼是我們可以誇口的。因此，我們也不應該向福音朋友自以為義。我們不可以姑息罪，但我們也不應該責備罪人。那是神的事。我們的責任是引導人歸向耶穌，祂是恩典的唯一源頭。就算當我們得救之後，我們也必須繼續成長，變得更像耶穌。詩篇 139:23-24 給我們一些很好的提醒：23 神啊，求你鑒察我，知道我的心思，試煉我，知道我的意念，24 看在我裏面有甚麼惡行沒有，引導我走永生的道路。我們不斷地邀請聖靈檢視我們的思想，並顯明一切不符合神標準的事，然後我們向神認罪並請求祂的饒恕。我們不應該用自己的標準來論斷別人，而應該用神的標準來衡量自己。這對我們來說可能是個實用的功課：當你評估別人時，要拿起鏡子而不是拿放大鏡。我們和其他人一樣需要神的恩典。當我們的視線清晰時，我們的心態就會正確。這樣我們就能用合宜的眼光看別人的罪。保羅在加拉太書 6:1 節中勸勉我們：弟兄們，若有人偶然被過犯所勝，你們屬靈的人就當用溫柔的心把他挽回過來；又當自己小心，恐怕也被引誘。我們有義務將陷在罪中的肢體帶回正路。我們這樣做是出於愛。我們把別人扶起來，而不是把他們踩在腳下。我們不應該自以為義，好像我們比別人優勝。我們都會犯罪跌倒。差別是，我們被不同的試探誘惑。每個信徒在屬靈生命的某個時刻都可能成為浪子。今天我可能需要你的幫助，將來我可以成為你的幫助。神愛罪人，但恨惡罪惡。我們也應該如此。

結論 CONCLUSION

神是最終的審判者，而我們只是替祂傳遞信息的使者。讓我們不要扮演魔鬼，不要對別人吹毛求疵。我們也不要扮演神，自以為義。牧師兼作家查理士·司溫道曾經說過，教會有一個嚴重的問題。他稱之為「言語污染」。有些成員只會發牢騷和埋怨。他們總是悲觀和消極。一群基督徒對司溫道牧師所描述的情況表示擔憂。他們達成協議，一週內不論斷別人。他們驚訝地發現他們減少說話了！當他們沒有好話可說時，他們寧願保持沉默。於是他們繼續這個實驗。他們察覺需要重新學習溝通的技巧。我們也應該嘗試那樣做。我們追求真相來增加理解。我們努力對彼此友善和真誠。我們不應該只相信愛，或是只談論愛。我們而且在神的家中實踐愛。