

Kings Norton Baptist Church

Sunday 18th August 2024 10 am

Honouring Christian leaders

Opening Scripture.

Hymn CH 7 Give to our God immortal praise (less verse 2)

Scripture Psalm 27 (page 557)

Prayer of praise and thanksgiving.

Children's talk Helena

Chorus MP 590 Seek ye first the kingdom of God (no repeats) 1:22

Camp feedback Testimony, Lydia and Vanessa.

Notices Members meeting, thank those who prepare the building

Those with children only at the table. Sunday Tea today at Josh and Breeshey's and for the 25th?
Google Translate.

Mission slot with Ina

Prayer and Lord's prayer

Reading John 13:1-17 (page 1081)

1 Corinthians 4:1-21 (page 1146)

Hymn O great God of highest Heav'n (on this Service Sheet)

Sermon How do you view Christian leaders?

Hymn MP 1261 Brother, sister, let me serve you (less verse 5)

Closing prayer

Prayer

Put on dark glasses, Just as I cannot see clearly, so sin distorts my vision. Put on blindfold, there was a time when I could see nothing, I was blind to the truth of God. Now the Lord has removed the veil, the blindness, He is the opener of eyes. And yet as a Christian the old sins of pride still affect my vision. Yes even in Christ my sin distorts my view.

How well do you see? How well do you view your leaders? What about a Christian leader? That is the sermon title today. It is very easy to think too highly of a minister, and it is very easy to think too lowly of a minister.

Ministers are not to be overvalued, and ministers are not to be undervalued.

Paul challenges the Christians at Corinth to have a right view of their ministers. At the beginning Paul had to rebuke them for saying '**I follow Paul, I follow Apollus, I follow Peter**'. Do not, he says, consider us rivals. Do not put us on display that you assess us like party-leaders at an election -having a high view of one, and a low view of another.

v1 Paul says **so then, men** (that is the Christians at Corinth) **ought to regard us as servants of Christ...** This he says is how you should view me.

⇒ **We must be careful to think Biblically in our opinion of ministers.**

That is what the Corinthian Christians had not done. They were overvaluing one, and undervaluing another. Ministers are servants, Christ's servants.

The word **servant** ^{5257 ὑπηρέτης} *huperetes* originally spoke of an under-rower, a subordinate rower who rowed the lower bank of oars on a large ship.

The word **servant** came to signify anyone who serves with his hands, - just as Jesus washed his disciples' feet. In the NT it is used of the attendants of magistrates or a king, his retinue, his servants, his soldiers. It's anyone ministering or rendering service to aid another in their work, including a preacher of the gospel.

⇒ **Paul is saying they were ministers, not masters; - stewards, not lords.**

They were servants of Christ, and no more, though they were servants of the highest rank, for they had the care of his household, to provide food for the flock and direct their work of witnessing to Christ in the world.

Do not elevate a ministers beyond what they are.

- There are many in our city who travel considerable distances because they like this minister or that minister.
- So too when a church is looking for a new minister. It is normal for the church to write down a wish list describing the person they are looking for. They end up expecting the impressive 'wonder man'.

That is what the Christians at Corinth hoped for a '**super-apostle**'.

There is also a flip side to this. Not only should ministers not be elevated - but they should not elevate themselves. This was a problem in the church in Corinth. Paul and Peter did not do this but there were impressive types swimming around who saw themselves as '**super-apostles**' x2 (2Cor 11:5,12:11) ministers who lord it over their flock. Those who pull rank on them like the world does over their faith and practice. That is a very great abuse of their power. There are many examples of '*Heavy shepherding*' around.

By just as importantly ministers are not to be undervalued; for they, we are ministers of Christ. The character and dignity of the ^ Master puts an honour on the office of minister. We are under-shepherds of the Great Shepherd.

⇒ How is your view of the minister, is it just right? No? then do you unduly elevate the minister? Or do you unduly denigrate Him??

v1 **So then, men ought to regard us as servants of Christ** – and what have we been given to do? **as those entrusted with the secret things of God.**

Ministers are ministers of the word

Though we are but stewards, we are not stewards of the common things of the world, or even the glamorous, managing great wealth or some big tech company – no something infinitely better than that – we are stewards of divine mysteries, **the secret things of God** x2. The Apostles were tasked with making known the precious mysteries of God, those truths which had long been hidden from the world in ages past, but now revealed through the Apostles and committed to writing by them. **They had a great trust, and for that reason had an honourable office.** This is how ministers serve the Lord's household, they/we are stewards in his kingdom of grace. There is no higher calling than this, to minister to others the Word of God.

Deacons were appointed in Acts 6 so the ministers would not be distracted from their prime calling of ministering the Word of God and prayer.

2 **Now it is required that those who have been given a trust must prove faithful.** And they were faithful in the task. They did not say the imaginations of their minds but only and all of what God had revealed. They were not ecclesiastical administrators but responsible for proclaiming unblemished the clear facts of the gospel, not their own views and fancies, but servants of Christ's Word to spread and make know the Christian faith in all its glorious truth. They were given a work to do, and they did it.

⇒ **A genuine servant is one who when trusted to do something - does it x2**

And he does it as instructed by His master. Paul is answerable to his Master Rom 14:4, not some sort of tribunal or amateur human court pulled together by his Corinthian opponents.

3 **I care very little if I am judged by you or by any human court;** So do not judge me, he says.

indeed I do not even judge myself. Who can rightly judge or assess one's own performance? All preachers and ministers know that to attempt this usually results in improper elation, or depression. How often I leave the pulpit with a thought that suddenly comes, "that was excellent" or that was terrible", not often anything in the middle. I know who is behind it.

- The great preacher Charles Haddon Spurgeon had a lady come up to him at the end of a service and say to him "that was a very good sermon". Spurgeon replied, "Yes, the devil has just told me so"

When we say 'judging' we don't mean the ever-important and continuous self-examination. That is part of doing all we can to improve one's Christian life and service. As Paul said later **if we judged ourselves, we would not come under judgment** (11:31).

Paul is not aware of any failure in his service, 4 **My conscience is clear,** - we must all constantly live with a clear conscience, Paul spoke much of it - **but that does not make me innocent** he says. Paul is not relying on a clear conscience before God who alone is competent to reach a correct verdict. **It is the Lord who judges me,** he says.

5 **Therefore judge nothing before the appointed time; wait till the Lord comes.**

To the judgment-seat of Christ we will all be called. Yes every Christian. This is not the Judgment of sinners that will lead to condemnation and Hell, no this is the Athletes podium that we as Christians are to come to and each one receive his just reward based on how well we have run for the Lord.

We do not judge because we do not know. Judgments cannot be made fairly without full knowledge. The Lord alone knows and one day **He will bring to light what is hidden in darkness and will expose the motives of men's hearts. At that time each will receive his praise from God.**

How easy it is to take the judge's place and put the Lord in the dock and look down pronouncing judgment on His ministers. This should not be.

The Lord will judge His servants. He alone will expose man's hidden conduct, whether unknown or forgotten. Only God can rightly assess motives. We saw this last Sunday with the rich man asking Jesus to sort out the family inheritance problems – Jesus exposes his motive as greed.

Commendation from God is the only praise that matters. Will he say to you **'Well done, good and faithful servant! Come and share your master's happiness!'** Mt 25:21; Rom. 2:29. Will he say that to me??

I am the Lord's servant, I will perform what He[^] has called me to do, I will do that whether I am liked or not liked, criticized or praised, (usually neither), paid by you or unpaid, for the Lord has called me and it is to Him I stand or fall. But as we submit and serve one another - so I am also your servant too, and I am accountable to you. I have no complaints here - but some churches can impose very unreasonable demands on their ministers.

- There are many churches often in America where there is a 'board' in the church to which the Minister is accountable. Many Ministers say it feels like being on tender hooks and going through a constant exam.
- John Knox in defending his calling said to the turbulent church he was serving: "I will always be your servant, but you will never be my master" (He is almost exactly quoting the Apostle Paul in 2 Cor 1:12)

In Corinth the church folk elevated their favourite minister – and looked down on others. It's almost the central theme running through both of Paul's letters to the church at Corinth.

6 **Now, brothers, I have applied these things to myself and Apollos for your benefit, so that you may learn from us the meaning of the saying, "Do not go beyond what is written."** He's either referring to an earlier passage or else the main thrust of his teachings or the Bible generally on this matter.

But what does he mean by it? He says **so that you may learn from us** Let the leaders set the example and the church follow that everything is to be directed – and restrained - in line with what the Bible says, not what the Bible does not say, we must not add and add and add.

The puffed up minister adds his own ideas to scripture, and even uses scripture to promote them. It is better not to say anything that cannot be backed up by Scripture, to have a 'proof text mentality'.

Nor may the church add their own 'tests, or standards,' to a minister over and above what the Lord has said, that elevates one above another. **Then you will not take pride in one man over against another."**

In the past Anglican churches would expect their vicars to be classicists, well versed in Latin and Greek. Churches may still expect leaders to be well educated, or musical or trendy or what? what would you say?

Beware of letting worldly standards creep into our Christian standards. Do not add your own expectations and go beyond what the Scriptures say.

The result is to overvalue the minister and put him on a pedestal, 'Pastor, Pastor, Pastor', some cultures are like that, the Pastor's word is law.

In Britain as a country it's now the reverse. Christian ministers are undervalued. Most of those on the outside of the church will not now go to a Church minister for help and advice. We are right down on the list.

- They will go to a trusted friend, to an older person, to citizen's advice, to an expert, seek a counsellor, have therapy - The minister of the Word of God is right down the list. The minister is undervalued.

Even in the church the minister is often undervalued and taken for granted.

- Going to the Navi pub up the road and you go in expecting to be welcomed, everything set up, staff around, food ready you can sit down and enjoy your time.

Some treat coming to church like that.

- You come in, books are handed you, the building is lit, warm in the winter, fresh flowers at the front. Music is ready, and there's someone at the front to lead the service. A sermon that has been prepared is served up. All you need to do is sit. Then there will be tea and coffee handed you, and biscuits too, you

chat to a couple of people and then go. Someone else will close up and shut the gate. And over the years it has usually been me. Next Sunday the same, there will always be a next Sunday. That is how some see the church.

How far from Scripture that is. Many give little thought to setting aside money to pay the minister. Ana and I work part-time so we are fine but many ministers around the world really struggle to get through the week.

- In many parts of the world they rely on what comes in on the weekly offering plate, and it's rarely enough, during covid, many had nothing
- C.H. Spurgeon's wife had a ministry of gathering together a number in their large church to provide for church leaders around England who had little to live on, and in many cases not even a Bible.

Sadly at Corinth the Christians had a low view of Paul. Why? I think he gives the reason - because they had a high view of themselves.

7 For who makes you different from anyone else? What do you have that you did not receive? And if you did receive it, why do you boast as though you did not? Already you have all you want! Already you have become rich! You have become kings—and that without us! How I wish that you really had become kings so that we might be kings with you!

The Christians in Corinth had become very pleased with themselves. They had a new position in Christ and so they strutted around thinking "I am free, I am a child of God, I'm the Kings son", Paul has to rebuke them.

It is true though – one day, if they serve well here – they/we will sit on thrones. One day, when they have faithfully persevered and withstood the temptations and trials in this time of troubles – they / we will receive the crown of life.

Paul has to show them – and us - what a true servant of Christ looks like. He says: **9 For it seems to me that God has put us apostles on display at the end of the procession, like men condemned to die in the arena.** It is a life disdained by men - but pleasing to the Lord.

We have been made a spectacle to the whole universe, to angels as well as to men. A spectacle or 'exhibit'. The word is 'theatron', 'as in theatre'. **'God meant the apostles to come in at the very end, like doomed gladiators in the arena'** (Moffatt). Condemned criminals were often paraded in public.

This is true discipleship, denying self and taking up our cross *as Christ did* daily. Christ's servants are a spectacle to men and angels and all powers.

⇒ **The Corinthian Christians were not exhibiting this. What can we say? Are the KNBC Christians exhibiting this? You and I? what do you think?**

The Christians there were not living like that and despised the Christianity that Paul presented. The Christians in Corinth preferred a more comfortable life. And therefore they liked the leaders who portrayed that. So today admired are the smart, prosperous, acclaimed leaders whose lives ooze success. Not true Christianity says Paul x2. **10 We are fools for Christ, ...**

11 To this very hour we go hungry and thirsty, we are in rags, we are brutally treated, we are homeless. We work hard with our own hands. When we are cursed, we bless; - when we are persecuted, we endure it; - when we are slandered, we answer kindly. - Up to this moment we have become the scum of the earth, the refuse of the world."

"Become a fool for Christ no way, how stupid" your worldly friend says "why suffer, who go about in rags, why allow people to malign you? why allow yourself to be consider scum" But a true servant of Christ suffers.

Christian can you not see that **When we are cursed, we bless;** isn't that right?

when we are persecuted, - we endure it; is that right? Do you? **when we are slandered, - we answer kindly** is that right? Do you? Do I?

⇒ **That says Paul is the true Christian life. Who around would do that? - Christ did, and so a Christian does. x2**

v13**we have become the scum of the earth, the refuse of the world.**

Am I, are you willing to have the world see you as that for the sake of Christ? Here the word **Scum** or filth refers to the most abject and despicable of men. The Greeks applied the term to the sacrifice of humans. Criminals or worthless members of society were chosen and kept that on the outbreak of a pestilence or other calamity they might be offered as sacrifices to their gods to bring peace for the state.

That Paul says is what the world thinks of us – why then should we ever love the world – let us be like Paul who said **"May I never boast except in the cross of our Lord Jesus Christ, through which the world has been crucified to me, and I to the world"**. Ga 6:14

Paul sees clearly what the authentic Christian life looks like and says 16 **Therefore I urge you to imitate me.**” it is the way of the cross

There is the choice all of us in this room have to make.

Will you forsake all and be a servant of Christ? And be found in Heaven on that Day? Or will you hold on to your empty life that you cannot keep and will one day be require of you? There is the choice.

Paul, - and all ministers, - should portray this to you as the Lord’s servants

So do not misunderstand the Christian minister, the Lord’s servant. Do not be swayed by the ‘impressive’ whatever form that takes and then have a wrong view of the Christian minister.

In the same way humble yourself, serve the Lord, and you will be lifted up.

We should be able to simply say, I am an unworthy servant and have only done my duty. Whoever you are, whether a Billy Graham or the Apostle Paul or just me we can all say to the one who has no favourites “I have only done my duty”. Yes I know my duty, the Lord’s call on me and that is what I have done.

 END

表彰基督教領袖

開經經。

讚美詩 CH 7 向神獻上不朽的讚美（較少第 2 節）

經文 詩篇 27（第 557 頁）

讚美和感恩的禱告。

兒童談話海倫娜

合唱 MP 590 先求神的國（無重複） 1:22

營地回饋證詞，莉迪亞和凡妮莎。

通知會員開會，感謝準備大樓的人

那些只有孩子在餐桌上的人。今天和 25 日在 Josh 和 Breeshey's 喝週日茶嗎？谷歌翻譯。

與伊娜的任務槽

禱告與主禱文

讀約翰福音 13:1-17（第 1081 頁）

哥林多前書 4:1-21（第 1146 頁）

至高天堂的讚美詩啊（在此服務單上）

講道 你如何看待基督徒領袖？

聖詩 MP 1261 兄弟姐妹，讓我為你們服務（少第 5 節）

結束祈禱

禱告

戴上墨鏡，就像我看不清楚一樣，罪也扭曲了我的視野。戴上眼睛，曾經有一段時間我什麼也看不見，我對神的真理視而不見。現在主除去了帕子、瞎子，他是眼睛的開啟者。然而，身為基督徒，驕傲的舊罪仍然影響著我的視野。是的，即使在基督裡，我的罪也扭曲了我的觀點。

你看得怎麼樣？你對你的領導的看法如何？基督徒領袖又如何呢？這就是今天講道的標題。人們很容易把大臣看得太高，很容易把大臣看得太低。

不可高估部長，也不可低估部長。

保羅挑戰哥林多的基督徒要對他們的傳道人有正確的看法。起初保羅不得不斥責他們說『我跟隨保羅，我跟隨亞波羅，我跟隨彼得』。他說，不要將我們視為競爭對手。不要讓我們表現出您對我們的評價就像選舉中的政黨領袖一樣——對一個人評價很高，而對另一個人評價很低。

v1

保羅這樣說，人（即哥林多的基督徒）應該將我們視為基督的僕人……他說這就是你們應該如何看待我。

□ 我們對牧師的看法必須謹慎地按照聖經來思考。

這是哥林多基督徒沒有做到的。他們高估了一個，而低估了另一個。傳道人是僕人，基督的僕人。

僕人 5257 ὑπρέτης *huperetes* 這個字原本指的是下級劃手，即在一艘大船上劃下層槳的下級劃手。

僕人這個字後來表示任何用手服事的人——

就像耶穌為門徒洗腳一樣。在新約聖經中，它用來指地方法官或國王的侍從、他的隨從、他的僕人、他的士兵。任何人在工作中施助或提供服務以幫助他人，包括福音傳道者。

□ 保羅說他們是牧師，而不是主人； - 管家，不是領主。

他們是基督的僕人，僅此而已，儘管他們是最高級別的僕人，因為他們要照顧基督的家人，為羊群提供食物，並指導他們在世界上為基督作見證的工作。

不要將傳道人抬高到超出其實際水平的程度。

我們城市有很多人因為喜歡這位部長或那位部長而長途跋涉

當教會尋找新牧師時也是如此。教會寫下一份願望清單來描述他們正在尋找的人是很正常的。他們最終期待著令人印象深刻的「神奇人」。

這就是哥林多基督徒對「超級使徒」的期望。

這也有另一面。不只牧師不應該被提升，他們也不應該提升自己。這是哥林多教會的問題。保羅和彼得並沒有這樣做，但周圍有一些令人印象深刻的類型，他們認為自己是「超級使徒」x2（哥林多後書11:5, 12:11）牧師，在他們的羊群中作主。那些像世界對他們的信仰和實踐那樣對他們施加影響的人。這是對他們權力的極大濫用。周圍有很多「繁重的牧養」的例子。

同樣重要的是，牧師的價值不應被低估。對他們來說，我們是基督的傳道者。 ^

主人的品格和尊嚴使部長職位倍受尊崇。我們是大牧人的手下牧人。

- 您對部長的看法如何，是否正確？不？那麼你是否過度抬高部長了？ 還是你過度詆毀他？

v1

那麼，人們應該把我們視為基督的僕人——我們被賦予做什麼？就像那些被託付上帝秘密之事的人一樣。

部長是世界的部長

雖然我們只是管家，但我們不是世界上常見事物的管家，甚至不是管理巨額財富或某些大型科技公司的迷人管家——沒有什麼比這更好的了——

我們是神聖奧秘、秘密事物的管家。使徒們的任務是讓人們了解上帝寶貴的奧秘，這些真理在過去的時代裡一直向世人隱藏，但現在透過使徒們揭示出來，並由他們致力於書寫。他們受到極大的信任，因此擁有一個光榮的職位。這就是傳道人服事主家的方式，他們/我們是祂恩典國度的管家。沒有比這更崇高的呼召了，就是向他人傳講神的話。

使徒行傳第 6 章中任命了執事，這樣牧師們就不會分心於傳講神的話語和禱告的主要使命。

2

現在要求那些受託的人必須表現出忠誠。他們忠於這項任務。他們沒有說出自己內心的想像，而只說出上帝所啟示的全部。他們不是教會行政人員，但負責宣揚毫無瑕疵的福音的明確事實，不是他們自己的觀點和幻想，而是基督聖言的僕人，傳播和傳播基督教信仰的所有榮耀真理。他們被賦予了一項工作要做，他們就完成了。

- 真正的僕人是當被信任去做某事時 - 會去做 x2

他照他主人的指示去做。保羅要對他的《羅馬書》14:4負責，而不是由他的哥林多對手組成的某種法庭或業餘人類法庭。

3 我一點也不關心你或任何人類法庭是否對我進行審判；所以不要評斷我，他說。

事實上，我甚至不評判自己。誰能正確判斷或評估自己的表現？所有傳教士和牧師都知道，嘗試這樣做通常會導致不適當的興高采烈或沮喪。我經常在離開講壇時突然想到“那太好了”或“那太糟糕了”，而不是中間的任何想法。我知道背後是誰。

偉大的傳教士查爾斯·哈登·司布真 (Charles Haddon Spurgeon)

在禮拜結束時讓一位女士走到他面前並對他說“這是一次非常好的佈道”。司布真回答說：“是的，魔鬼剛剛這樣告訴我的。”

當我們說「判斷」時，我們並不是指永遠重要且持續的自我審視。這是我們盡一切努力改善基督徒生活和服務的一部分。正如保羅後來所說，如果我們審判自己，我們就不會受到審判 (11:31)。

保羅不知道他的服務有任何失敗，4 我的良心是清白的， --

我們都必須始終以清白的良心生活，保羅說了很多--

但這並不意味著我是無辜的，他說。保羅並沒有依靠在上帝面前無愧疚的良心，只有上帝才有能力做出正確的判決。他說，審判我的是主。

5 因此，在指定的日期之前，不要斷定什麼；等候主來。

我們都將被召喚到基督的審判台前。是的，每個基督徒。這不是對罪人的審判，這將導致定罪和地獄，這不是我們作為基督徒要來到的運動員領獎台，每個人都會根據我們為主奔跑的表現而獲得公正的獎勵。

我們不評判，因為我們不知道。如果沒有充分的了解，就無法做出公正的判斷。只有主知道，有一天祂會揭露隱藏在黑暗中的一切，並揭露人心的動機。那時，每個人都會得到上帝的讚美。

我們很容易取代法官的位置，把主放在被告席上，並輕視對祂的傳道人作出判決。這不應該是這樣。

主將審判祂的僕人。只有祂才能揭露人類隱藏的行為，無論是未知的還是被遺忘的。只有上帝才能正確評估動機。上週日我們看到富翁請求耶穌解決家庭繼承問題——耶穌揭露了他的動機是貪婪。

來自神的稱讚是唯一重要的讚美。祂會不會對你說『幹得好，又良善又忠心的僕人！來分享你主人的快樂吧！只讀記憶體。 2:29。祂會對我說這樣的話嗎？

我是主的僕人，我會做祂呼召我做的事，無論我是否被喜歡或不喜歡，批評或讚揚（通常都不是），無論有報酬還是無報酬，我都會這樣做，因為主呼召了我。但當我們互相服從和服事時——所以我也你的僕人，我要對你負責。我在這裡沒有任何抱怨——

但有些教會可能會對他們的牧師提出非常不合理的要求。

在美國，有許多教會經常設有一個“董事會”，牧師對其負責。許多部長表示，這感覺就像陷入溫柔的困境並經歷一場持續的考試。

約翰·諾克斯在捍衛他的呼召時對他所服務的動盪教會說：「我將永遠是你的僕人，但你永遠不會成為我的主人」（他幾乎完全引用了使徒保羅在哥林多後書1:12中的說法）

在哥林多，教會人士抬舉他們最愛的牧師，看不起其他牧師。這幾乎是貫穿保羅寫給哥林多教會兩封信的中心主題。

6

弟兄們，為了你們的利益，我將這些話應用到我自己和亞波羅身上，以便你們可以向我們學習「不可超越所記載的」這句話的意思。他要麼指的是較早的一段經文，要麼指的是他的教義或聖經在這個問題上的主要內容。

但他這麼說是什麼意思呢？他說，這樣你們就可以向我們學習，讓領袖們樹立榜樣，讓教會效仿，一切都應該按照聖經所說的來指導和限制，而不是聖經沒有說的，我們不能添加和限制。

自負的牧師將自己的想法添加到經文中，甚至用經文來宣傳它們。沒有聖經依據的話最好不要說，要有『校證心態』。

教會也不可以在主所說的以外，給一位牧師添加自己的“考驗或標準”，從而使一個人高於另一個人。這樣你就不會因為一個人而不是另一個人而感到自豪。

過去，聖公會期望他們的牧師是古典主義者，精通拉丁語和希臘語。教會可能仍然期望領袖受過良好的教育，或音樂、時尚或什麼？你會說什麼？

小心讓世俗標準滲透到我們的基督教標準中。不要添加你自己的期望並超越聖經所說的。

結果就是高估了牧師，把他捧為神壇，“牧師，牧師，牧師”，有些文化就是這樣，牧師的話就是法律。

在英國這個國家，現在情況正好相反。基督教牧師的價值被低估了。大多數教會外的人現在不會向教會牧師尋求幫助和建議。我們就在名單上。

他們會去找值得信賴的朋友、老人、公民的建議、專家、尋求輔導員、接受治療——神話語的牧師就在名單的最下面。部長的價值被低估了。

即使在教會中，牧師也常常被低估並被視為理所當然。

去路邊的 Navi

酒吧，你進去時期待著受到歡迎，一切都準備好了，工作人員在周圍，食物準備好了，你可以坐下來享受你的時光。

有些人就是這樣對待來教會的。

你進來，書就遞給你，大樓燈火通明，冬天溫暖，前面有花。音樂已經準備好了，前面有人主持服務。準備好的講道已經送達。您所需要做的就是坐下。然後會有茶和咖啡遞給你，還有餅乾，你和幾個人聊天然後就走。其他人會關閉並關上門。多年來，通常都是我。

下週日一樣，總會有下週日。有些人就是這樣看待教會的。

這離聖經有多遠。許多人很少考慮留出錢來支付牧師的費用。安娜和我都是兼職工作，所以我們很好，但世界各地的許多部長確實很難度過這一週。

在世界許多地方，他們依賴每週提供的食物，但這還不夠，在新冠疫情期間，許多人一無所有

C.H.司布真的妻子有一個事工，在他們的大教會中聚集了一些人，為英國各地的教會領袖提供食物，他們幾乎沒有什麼生活來源，在許多情況下甚至沒有聖經。

可悲的是，哥林多的基督徒看不起保羅。為什麼？我認為他給了原因——因為他們對自己有很高的評價。

7

誰讓你與其他人不同？你有什麼是你沒有收到的？如果你確實得到了，為什麼還誇口說你沒有得到呢？你已經擁有你想要的一切了！你已經變得富有了！你們已經成為國王——

而且沒有我們！我多麼希望你真的成為了國王，這樣我們就可以和你一起成為國王了！

哥林多的基督徒對自己非常滿意。他們在基督裡有了新的地位，所以他們趾高氣揚地想著“我是自由的，我是神的孩子，我是國王的兒子”，保羅不得不斥責他們。

不過，這是事實——有一天，如果他們在這裡服務出色——

他們/我們將坐上王位。有一天，當他們在這個困難時期忠實地堅持並經受誘惑和考驗時，他們/我們將獲得生命的冠冕。

保羅必須向他們以及我們展示基督的真正僕人是什麼樣子。他說：9

在我看來，上帝讓我們使徒在遊行的最後被展示出來，就像在競技場上被判處死刑的人一樣。這是一種被人鄙視的生活，但卻是主所喜悅的。

我們已成為整個宇宙、天使和人類的奇觀。奇觀或“展覽”。這個字是“theatron”，“就像在劇院裡一樣”。「上帝想讓使徒們在最後出場，就像競技場上註定要失敗的角鬥士一樣」（莫法特）。

被定罪的罪犯經常被公開遊街。

這是真正的門徒訓練，捨己並背起我們的十字架，就像基督每天所做的那樣。基督的僕人對人類、天使和所有的力量來說都是一個奇觀。

· 哥林多基督徒並沒有表現出這一點。我們能說什麼？KNBC

基督徒正在展示這個嗎？你和我？你怎麼認為？

那裡的基督徒並沒有那樣生活，並且鄙視保羅所宣揚的基督教。哥林多的基督徒更喜歡更舒適的生活。因此，他們喜歡描繪這一點的領導人。因此，今天人們欽佩的是那些聰明、富有、備受讚譽的領導者，他們的生活充滿了成功。保羅說 x2 不是真正的基督教。10 對基督來說，我們是愚人…

11

直到現在，我們又飢又渴，衣衫襤褸，受到殘酷對待，無家可歸。我們用自己的雙手努力工作。當我們被咒詛時，我們就祝福； - 當我們受到迫害時，我們會忍受； ——

當我們受到誹謗時，我們會善意地回應。 ——

到目前為止，我們已經成為地球上的渣滓，世界上的垃圾。

你世俗的朋友說：「絕對不要為基督成為一個傻瓜，多麼愚蠢啊，你衣衫襤褸，為什麼要受苦，為什麼要允許人們誹謗你呢？但基督真正的僕人卻要受苦。

10a

基督徒你看不見嗎，當我們被咒詛時，我們祝福；當我們被咒詛時，我們祝福；是嗎？

當我們受到迫害時，我們會忍受；對嗎？你？當我們被誹謗時，-我們善意地回答，對嗎？你？我是嗎？

• 這顯示保羅是真正的基督徒生活。周圍誰會這麼做？ - 基督這樣做了，基督徒也這樣做了。 x2

v13 我們已成為地球上的渣滓，世界上的廢物。

我，為了基督的緣故，你願意讓世界看見你嗎？這裡的「渣滓」或「污穢」一詞指的是最卑鄙、最卑鄙的人。希臘人用這個字來形容人類的犧牲。罪犯或無價值的社會成員被選擇並保留，以便在爆發瘟疫或其他災難時將他們作為祭品獻給他們的神，以給國家帶來和平。

保羅所說的就是世人對我們的看法 – 那麼我們為什麼要愛世界 –

讓我們像保羅一樣說：「我斷不誇口，只誇我們主耶穌基督的十字架；因這世界已經釘在十字架上，我，以及我對世界」。加 6:14

保羅清楚地看到真正的基督徒生活是什麼樣子，他說：“16 所以我勸你們效法我。”這是十字架的道路這是我們在座的所有人都必須做出的選擇。

你願意放棄一切，成為基督的僕人嗎？在那一天被發現在天堂？或者你會繼續你無法維持的空虛生活，有一天會被要求嗎？有選擇。

保羅——以及所有傳道人——應該向身為主僕人的你們描述這一點

所以不要誤解基督徒牧師，主的僕人。不要被任何形式的「令人印象深刻」所左右，然後對基督教牧師產生錯誤的看法。

同樣地，謙卑自己，事奉主，你就會被高舉。

我們應該可以簡單地說，我是一個不配的僕人，只是盡了我的職責。無論你是誰，無論你是比利·葛理翰、使徒保羅或我，我們都可以對那些沒有最愛的人說「我只是盡了我的職責」。是的，我知道我的責任，主對我的呼召，這就是我所做的。

_____ 結尾