

Kings Norton Baptist Church

Sunday 1st December 2024 10 am

Have you been changed?

Opening Scripture.

Hymn MP 689 Thine be the Glory

Scripture Isaiah 54:1-10 (page 741)

Prayer

Light the first Advent candle

Children's talk Emily

Chorus MP 706 Thy loving kindness
is better than life

Testimony Jevan

Notices

Prayer

Reading 1 Corinthians 61:1-11 (page
1147)

Hymn Only a Holy God (See words
on bulletin)

Sermon *Have you been changed?*

Hymn O great God of highest heav'n
(See words on bulletin)

Closing prayer

Prayer

■ Hold up a Summons – imagine receiving one of these, you are required to attend court – and then you read the charge and then you read on – and find it is someone you have known for years – someone in this room. – They are taking you to court. What a shock!

In chapter 5 Paul had to address immorality in the church – and that of the worst order, now in Ch 6 he has to confront another scandal; lawsuits!

Paul is not short of things to write about to the Christians at Corinth! If he wrote to use here at KNBC would it be a long letter? Or a short letter?

The world then, as now, is heaving with lawsuits between one person and another. Paul is essentially saying; “are you now as Christians, as followers of Jesus, are you now no different from those around? If so, how could you do what the world does? Quite, how could they? How can we? This begs the question “*Have you been changed? “Have you been changed by the Lord? Or are you, when offended, or grieved, act in just the same way?*

⇒ If you are different, as every true Christian is fundamentally different, then you will think differently, you will desire different things, you will act differently, and yes you will re-act differently.

國王諾頓浸信會教堂

2024年12月1日星期日上午10點

你被改變了嗎？

開經經。

聖詩 **MP 689** 願榮耀歸給你

經文 以賽亞書 **54:1-10** (第 **741** 頁)

禱告

點燃第一支降臨節蠟燭

兒童談話 艾米麗

合唱 **MP 706** 你的慈愛勝過生命

證詞 傑萬

通知

禱告

讀哥林多前書 **61:1-11** (第 **1147** 頁)

讚美詩《只有聖潔的神》 (見公告上的文字)

講道 你改變了嗎？

讚美詩哦，至高無上的偉大上帝 (見公告上的文字)

結束祈禱

禱告

舉起傳票——

想像一下收到其中一張傳票，您需要出庭——

然後您閱讀指控，然後繼續閱讀——

發現這是您認識多年的人——這個房間裡的人。 -

他們要把你告上法庭。多麼震驚啊！

在第五章中，保羅必須解決教會中的不道德行為——而且是最糟糕的情況，現在在第六章中，他必須面對另一樁醜聞；訴訟！

保羅並不缺乏可以寫給哥林多基督徒的東西！如果他寫信給 **KNBC**

使用，這會是一封很長的信嗎？還是一封簡短的信？

當時的世界和現在一樣，充滿了人與人之間的訴訟。

保羅本質上是在說；

「你們現在作為基督徒，作為耶穌的追隨者，現在和周圍的人沒有什麼不同嗎？如果是這樣，你怎麼能做世界上所做的事情？確實，他們怎麼可能？我們怎樣才能？這就引出了一個問題：「你變了嗎？」

「你被主改變了嗎？或者，當你受到冒犯或悲傷時，你也會以同樣的方式行事嗎？」

□

如果你與眾不同，因為每個真正的基督徒本質上都是不同的，那麼你的想法就會不同，你的願望就會不同

Troubles will come - 1 **If any of you has a dispute with another, dare he take it before the ungodly for judgment instead of before the saints?**

He is not saying you won't have disputes, even those who follow Jesus, will, in a fallen world, have disputes. This is to be expected, yes even in the church amongst the Lord's called out people there are sometimes disputes between believers. It is how you deal with them - that's what's important.

A problem or difficulty doesn't have to become confrontational. **A road accident always used to be dealt with very civilly and amicably.** The Lord has given instructions as to how we as Christians should work out our lives together with all our differences and with all those difficulties - within and without, and he has given us the power to do it.

Sadly when passions are aroused His teaching is often ignored. Now we know as Christians we must not fall out, so we may seek someone to mediate. That can be necessary. The problem is when we take it to those outside the church, the courts of the land to resolve our differences.

⇒ **This is to hang out our dirty washing for all to see.**

Actually the passage starts with the Greek word for 'dare' he is saying literally '**Dare any one of you!**' Paul was deeply shocked.

Even Jews living in heathen cities did not take such cases before Gentile courts.

The Jews would not suffer any causes of theirs to be tried before Gentiles but only before fellow Israelites. Here are some quotes from their teachings:

“he that tries a cause before the judges of the Gentiles, and before their tribunals, .. is an ungodly man; and it is as if he blasphemed and reproached, and lift up his hand against the law of Moses our master.

⇒ **They looked upon such an action as bad as profaning the name of God.**

“we must not try a cause in the courts of the Gentiles, for they come from the strength of judgment; this is Esau for they have no concord nor mercy—and he that comes before thee ‘profanes the name of God,’

“it is forbidden to order causes in the courts of idolaters (the rest of the nations), for they have no part in the side of our faith.” (see Gill)

Paul is not suggesting that pagan courts are corrupt. Christians are good citizens, we acknowledge and obey civil law (Rom. 13:1-7). Does that mean we never

, 你的行為就會不同, 是的, 你的反應也會不同。

禍患將會臨到— 1

你們中間若有人與他人發生爭執, 他敢在不敬虔的人面前受審判, 而不是在聖徒面前受審判嗎?

他並不是說你不會有爭論, 即使是那些跟隨耶穌的人, 在墮落的世界裡也會有爭論。這是可以預料到的, 是的, 即使在教會裡, 主呼召的人之間有時也會有信徒之間的爭執。重要的是你如何對待他們。

問題或困難不必變得對抗性。過去, 交通事故總是得到非常文明和友善的處理。主已經指示我們作為基督徒應該如何面對我們所有的分歧和所有這些困難——內在和外在的生活, 並且祂已經給了我們這樣做的能力。

可悲的是, 當激情被激發時, 他的教導常常被忽略。現在我們知道身為基督徒我們不能鬧翻, 所以我們可以找人來調解。這可能是必要的。問題是當我們把它交給教會以外的人、當地的法庭來解決我們的分歧時。

□ 這是為了把我們的髒衣服掛出來讓大家看看。

事實上, 這段經文以希臘文「敢」一詞開頭, 他的字面意思是「你們中的任何一個人都敢！」保羅深感震驚。

即使生活在異教城市的猶太人也不會在外邦法庭審理這類案件。

猶太人不會讓他們的任何事業在外邦人面前受到審判, 而只會在以色列同胞面前受到審判。以下是他們的教導中的一些引述:

「在外邦人的審判官和他們的法庭面前審理案件的人.....是一個不敬虔的人; 他彷彿褻瀆、辱罵, 並舉手反對我們主人摩西的律法。

□ 他們認為這種行為與褻瀆上帝之名一樣惡劣。

「我們不能在外邦法庭上審理案件, 因為它們來自審判的力量; 這是以掃, 因為他們沒有和睦, 也沒有憐憫——而在你面前來到的他“褻瀆了上帝的名”,

“禁止在偶像崇拜者(其他國家)的法庭上提起訴訟, 因為他們與我們的信仰沒有關係。”(見吉爾)

保羅並不是說異教法庭腐敗。基督徒是好公民, 我們承認並遵守民法(羅馬書**13:1-**

7)。這是否意味著我們永遠不會上法庭? 不。

有時, 利用法院是正確的——

不是用它們作為槓桿, 以自己的方式凌駕於他人之上——而是捍衛原則

go to court? No. Paul himself claimed its protection (Acts 18:12f.; 25:16).

Sometimes it is right to use the courts, - not to use them as leverage get my own way over someone else - but to defend a principle

- For example: a street preacher is wrongly arrested, not an unusual practice today. The fact that a court upholds the preacher's right to preach means that across the land preachers are less likely to be arrested by the Police.
- Or a man is dismissed from work because he use the 'wrong' pronouns for someone. He refuses to call a 6 foot bearded man 'she'. It goes to the tribunal. When the tribunal confirms his right to speak as he did a strong message is sent to every employer in the land.

But to invoke pagan courts to settle lawsuits between believers doesn't commend the Lord before the world around, it brings his Name into the dirt. As we read in the Bible: "**God's name is blasphemed among the Gentiles because of you.**" {Isaiah 52:5; Ezek. 36:22 } Ro 2:24

Like any family - and which family doesn't argue? - Family issues are best resolved within the family. This is not a cover-up, but recognizes the difference, which many chose not to see, - between secret and private.

As with the family - so it is in the family of believers - x2.

In the OT testament when there was a dispute it was taken to Moses. He judged between parties on the basis of divine Law. Then the seventy Elders were appointed to share in the work and do the same.

After that the judges, and then the prophets, and now in the church the Elders have that role.

If A has a trouble with B then firstly they should resolve it themselves, if they cannot then bring in another believer, and then it should come to the Elders. What you don't do is call up the local solicitor, who is only too glad to hear from you. For him it is just business. Disputes are good for business.

- Have a quote in seconds, a booklet, four ways to attract more clients
- If there's a situation say over who owns a piece of land, this may well just be a technical matter of working out the rights and wrongs of a situation. If this can't be easily worked out, or there's not the expertise, then there's nothing wrong with a third party expert coming to help.
- But say you are a Christian living next door to another Christian. Right on the boundary fence is a tree. You think the tree has grown too large and needs to be felled. Your Christian brother and sister next door don't want that

例如：一名街頭傳教士被錯誤逮捕，這在今天並不罕見。法院維護傳教士的傳教權這一事實意味著全國各地的傳教士被警察逮捕的可能性較小。

或者一個人因為對某人使用了“錯誤”的代名詞而被解僱。他拒絕稱一個六英尺長的鬍子男人為「她」。它被提交給法庭。當法庭確認他的發言權時，就會向該國的每位雇主發出強烈的訊息。

但是，援引異教法庭來解決信徒之間的訴訟並不能在周圍的世界面前讚揚主，而是把他的名字帶入泥土。正如我們在聖經中讀到的：“神的名因你們的緣故，在外邦人中被褻瀆。” {以賽亞書 52:5;以西克。

36:22 }羅馬書2:24

就像任何家庭一樣—哪個家庭不吵架？ -

家庭問題最好在家庭內部解決。這不是掩蓋，而是承認秘密和私人之間的區別，而許多人選擇不看到這種區別。

與家庭一樣 - 在信徒的家庭中也是如此 - **x2**。

在舊約中，當有爭議時，就會提交給摩西。他根據神聖的法律對各方進行判斷。然後有七十位長老被任命分擔工作，也做同樣的事。

之後是士師，然後是先知，現在在教會中長老們都有這個角色。

如果**A**和**B**之間有矛盾，那麼首先他們應該自己解決，如果他們不能再引入另一個信徒，那麼就應該交給長老們。你不用打電話給當地的律師，他很高興收到你的來信。對他來說這只是生意。糾紛有利於生意。

幾秒鐘內獲得報價，一本小冊子，四種吸引更多客戶的方法

如果存在關於誰擁有一塊土地的情況，這很可能只是一個確定情況是非的技術問題。如果這個問題不容易解決，或是沒有專業知識，那麼第三方專家來幫忙也沒有什麼問題。

但假設你是基督徒，住在另一個基督徒的隔壁。邊界圍籬的右邊有一棵樹。你認為這棵樹長得太大了，需要砍伐。你隔壁的基督徒兄弟姊妹不希望這樣，但喜歡這樣。那你怎麼辦？

你去和他們談談這件事。但你不同意。那你怎麼知道該怎麼做呢？主已賜下原則，你將它們記在心裡，例如：愛你的鄰舍。所以你的動機是做對他們最有利的事。他們應該有同樣的想法。在這一點上，問題就消

and like it as it is. Then what do you do?

You go and talk to them about it. But you don't agree. How do you know what to do then? The Lord has given principles, you bring them to mind such as: **love your neighbour**. So your motivation is to do what is best for them. They should be thinking the same thing. At this point the problem goes away, - the Lord is honoured in this exchange - the unity of the Spirit is kept, the bond of peace is maintained, and you continue in sweet fellowship.

There can be other factors with the tree, is anyone else involved? Is there a preservation order? Would a law be broken? Is there a safety issue?

But when one person wants only what suits them - then you have a problem.

■ We had an issue years ago over which milk to have in the kitchen, blue top or green top. Amazing isn't it how such things can.

It was easy, I prefer blue top, so we had green top. If others prefer green top then others first - and green top it is.

Paul says the problem is when you pick up the phone and call that law firm.

If one could ask a Christian brother or sister to help adjudicate, bring a resolution to the issue, then why would anyone want to call a lawyer?

Yes why? why would a Christian go to the secular law courts?

The main reason is pride, pride. You call a solicitor - and you want a good solicitor, - because you want to win, you want to have your way.

You don't want to submit to the decision of a fellow Christian or church leader because it may not go your way. To lose would be just too hard for you to swallow.

Paul says **5 I say this to shame you**. It's his stinging reference to the Corinthians' boasting **Is it possible that there is nobody among you wise enough to judge a dispute between believers?** With all your boasting about being wise, is there now no Christian in the church **wise enough** to decide?

Or do you really think that there's more wisdom in the worldly courts, don't you understand that wisdom comes from the Lord.

Your thinking is just the same as those around who have no fear of God. You think I will more likely get the better of a situation if I use the secular courts, for my solicitor will fight for me.

Solicitors are only interested in one thing, and that is to win. The court is a win / lose scenario. They are out to win. They are not interested in compassion,

失了, -主在這次交流中得到了榮耀- 聖靈的合一得到了保持, 和平的聯繫得到了維持, 你們繼續在甜蜜的團契中。

這棵樹可能還有其他因素, 還有其他人參與嗎? 有保留令嗎? 法律會被破壞嗎? 是否存在安全問題?

但當一個人只想要適合自己的東西時-- 那就有問題了。

幾年前, 我們在廚房放哪種牛奶時遇到了一個問題, 藍色頂部還是綠色頂部。令人驚訝的是, 這樣的事情是怎麼發生的。

這很簡單, 我更喜歡藍色上衣, 所以我們有綠色上衣。如果其他人更喜歡綠頂, 那麼其他人就會優先考慮--綠頂就是這樣。

保羅說, 問題是當你拿起電話打給那家律師事務所時。

如果一個人可以請基督徒弟兄或姊妹幫忙裁決, 解決問題, 那為什麼還有人想請律師呢?

是的, 為什麼? 為什麼基督徒要上世俗法庭?

主要的原因就是驕傲, 驕傲。你打電話給律師 - 你想要一個好的律師 - 因為你想贏, 你想隨心所欲。你不想服從基督徒同伴或教會領袖的決定, 因為這可能不符合你的意願。失去對你來說太難接受了。

保羅說 **5**

我這樣說是要羞辱你。這是他尖酸刻薄地提到了哥林多人的誇口, 你們中間可能沒有人有足夠的智慧來判斷信徒之間的爭論嗎? 你們自誇自己有智慧, 現在教會裡沒有基督徒有足夠的智慧來做決定嗎?

或者你真的認為世間的法庭有更多的智慧, 你不明白智慧是來自主嗎?

你的想法和周圍那些不敬畏神的人是一樣的。你認為如果我使用世俗法庭, 我更有可能獲得更好的情況, 因為我的律師會為我辯護。

律師只對一件事感興趣, 那就是贏。法庭是一個贏/輸的場景。他們是為了勝利。他們對同情不感興趣, 他們對恢復不感興趣, 他們對良好的關係、持久的關係不感興趣, 不, 這不是為了得到結果。

□ 這個結果對某人來說是一種損失。

有多少人沒有在某個時候或其他時候感覺到鄰居做瞭如此多的錯誤, 以至於我真的需要訴諸法律。請注意, 人們很容易這樣想, 並採取短期觀點, 但你必須繼

they are not interested in restoration, they are not interested in good relationships, lasting relationships, no it is about getting a result.

⇒ **And that result is a loss for someone.**

How many haven't at some time or other felt a neighbour has done so much wrong that really I need to involve the law. Beware, it is easy to think that, and take a short term view but you have to continue to live next to them. And he may win! Prov 25:8 **do not bring hastily to court, for what will you do in the end if your neighbour puts you to shame?**

1 Tim 1:8 says **that the law has a specific function and is to be used properly**

Romans 13 and 1 Peter 2 are two places where we are told that the law of the land is good, right and necessary. And as Christians living in a country which has largely good laws, we should be very thankful.

But while Jesus said we should honour the civil authority, we should uphold the law of the land and obey it - that is not how we are to relate to each.

⇒ **Civil law enables co-existence, - grace and love brings community.**

■ **Traffic flows well not just because of the highway code but because of gracious, thoughtful driving.**

Jesus shocked those listening to his sermon on the mount when he said these words: **"You have heard that it was said, 'Eye for eye, and tooth for tooth.' But I tell you, Do not resist an evil person. If someone strikes you on the right cheek, turn to him the other also. And if someone wants to sue you and take your tunic, let him have your cloak as well. If someone forces you to go one mile, go with him two miles. Give to the one who asks you, and do not turn away from the one who wants to borrow from you."** Mt 5:38-42

Every country in the world needs good law and order. An **'Eye for eye, and tooth for tooth'** is about fair, metered and just laws in the land. - It is not about how we relate to each other. Jesus is saying we are not to relate to each other mechanically, legalistically.

When it comes to our relationships, we are to love our neighbour, act graciously and do good to them. The pharisees had a legal mindset, the world around us has a legal mindset. How about you? Do you think legalistically? What is the first thing that comes to your mind when something doesn't go right? Is it "it's my right, they're in the wrong, the law is on my side. Many in the world think like this "I can use the law to get my way, I can use the law to sue them and get compensation". This thinking is everywhere in our society today. God hates it, and

續住在他們旁邊。他可能會贏！箴 **25:8**

你不要急速告上法庭，倘若你的鄰舍羞辱你，你到底怎樣？

提摩太前書 **1:8**

說，律法有特定的功能，必須正確使用

羅馬書第 **13** 章和彼得前書第 **2**

章兩處告訴我們，這地的律法是良善、正確、必要的。作為生活在一個基本上有良好法律的國家的基督徒，我們應該非常感激。

但是，雖然耶穌說我們應該尊重民政當局，但我們應該維護並遵守當地的法律——

這不是我們與每個人相處的方式。

□ 民法使共存， - 恩典和愛帶來社區。

交通暢通不僅因為高速公路法規，還因為優雅、周到的駕駛。

耶穌在山上講道時，讓那些聽他講道的人感到震驚：

「你們聽見有話說：『以眼還眼，以牙還牙。』但我告訴你們，不要與惡人作對。如果有人打你的右臉，你也把左臉轉向他；如果有人要起訴你並拿走你的外衣，就讓他也拿走你的斗篷；如果有人強迫你走一英里，你就和他一起走兩英里。你借錢的人，就給他，向你借錢的人，不要拒絕。太 **5:38-42**

世界上每個國家都需要良好的法律和秩序。

「以眼還眼，以牙還牙」是關於公平、計量和公正的法律。 -

這與我們如何相互連結無關。耶穌說我們不要機械地、律法主義地彼此交往。

當談到我們的人際關係時，我們要愛我們的鄰居，行事仁慈，對他們行善。法利賽人有法律思維，我們周遭的世界也有法律思維。你呢？你從法律角度思考嗎？當事情不順利時，你首先想到的是什麼？是不是「這是我的權利，他們錯了，法律站在我這邊。世界上很多人都這樣想：「我可以用法律來達到我的目的，我可以用法律起訴他們並獲得賠償」。這種思想在當今社會隨處可見。神恨惡它，我們也應該恨它。

基督徒——我們永遠不該這樣想。基督徒關心人際關係，我們是和平締造者，我們要彼此和睦相處。

信徒的標誌就是愛主裡的弟兄姊妹。像基督一樣去愛，總是為對方尋求最好的。

6

相反，一位弟兄向另一位弟兄告上法庭——而且是當著不信者的面！全世界都在關注，他們怎麼想？基督

we should hate it too.

Christians – we should never think that way. A Christian is concerned about relationships, we are peacemakers, we are to live at peace with one another.

The mark of a believer is that he loves His brother and sister in the Lord. Love as Christ loved, always seeking the best for the other person.

6 instead, one brother goes to law against another—and this in front of unbelievers! The world looks on and what do they think? Christians are actually no different from anyone else.

So **7 The very fact that you have lawsuits among you means you have been completely defeated already.** Invoke pagan courts to settle a lawsuits between believers is a very visible confession of Christian failure.

It doesn't matter who wins – you lose. In your Christian life – it's a defeat.

However good the courts are - secular motives are different from a Christian's motive. A lawyer is concerned about winning. As I said he is not concerned about relationships, for him it is win or lose.

The Lord challenges you and I **“Why not rather be wronged? Why not rather be cheated?”** Isn't it far better to have a peaceful heart as the innocent party?

Someone said last week about young people carrying knives and said they could understand it. I said I would rather be stabbed than ever be the one stabbing another. I would rather be caught out in a scam than trick another, I would rather be robbed than ever rob another.

I trust every Christian can say that, for we are different now, we are like Jesus who took the insults - the blame and the punishment due to another.

To suffer wrong is a principle laid down by Jesus. He suffered the greatest injustice the world has ever known. He did it because he was dead to self. – how unlike me – the more self the more pride rises. I need to do some dying

If that is what the Lord did how can a one of his followers not do likewise? How could we end up as **v8 Instead, you yourselves cheat and do wrong, and you do this to your brothers.”** How can there be dishonesty, fraud, sharp practice in a Christians family based on brotherly love?

■ I have heard of a church releasing its minister only to find him taking the church to court. Christians have sued Christian charities.

How can you live peaceably when you are entangled in a legal battle of your own making? Stop it while you can. Jesus said when you are on your way to

徒實際上與其他人沒有什麼不同。

所以**7**你們之間打官司就表示你們已經徹底失敗了。訴諸異教法庭來解決信徒之間的訴訟是基督教失敗的明顯承認。

誰贏並不重要**--**

你輸了。在你的基督徒生活中**--**這是一次失敗。

無論法庭有多好，世俗的動機與基督徒的動機是不同的。律師擔心獲勝。正如我所說，他並不關心人際關係，對他來說，這就是輸贏。

主向你我挑戰：「為什麼不寧願受委屈呢？為什麼不寧願被騙呢？身為無辜者，擁有一顆平靜的心不是更好嗎？

上週有人談到年輕人攜帶刀具，並表示可以理解。我說我寧願被刺傷，也不願成為刺傷他人的人。我寧願被騙，也不願欺騙別人；我寧願被搶劫，也不願搶劫別人。

我相信每個基督徒都可以說，因為我們現在不同了，我們就像耶穌一樣，承受了別人的侮辱**--**責備和懲罰。

受委屈是耶穌所製定的原則。他遭受了世界上最嚴重的不公平待遇。他這樣做是因為他向自我死了。 **--**多麼不像我啊**--**

越是自我，驕傲就越會升起。我需要做一些死的事

如果主就是這樣做的，祂的跟隨者怎能不這樣做呢？我們怎麼會變成這樣呢？一個以弟兄之愛為基礎的基督徒家庭怎麼可能存在不誠實、欺詐、尖銳的行為呢？

我聽說一家教會釋放了其牧師，卻發現他將教會告上法庭。基督徒起訴基督教慈善機構。

當你捲入一場自己製造的法律糾紛時，你如何能夠平靜地生活？盡可能停止它。耶穌說，當你去法庭的路

court make peace, settle the matter. Mt 5:23f, Mk 11:25. You cannot bring acceptable worship when you embroiled in a lawsuit with a brother or sister.

We are to deal graciously with each other. To humbly accept the wrong -even though you are not in the wrong - is an example of killed pride!

If you have a problem with a brother or sister then seek help from within the family of believers. They can declare what is right within a framework of love so as to keep the unity of the Spirit and peace between us.

2 Do you not know that the saints will judge the world? And if you are to judge the world, are you not competent to judge trivial cases?

3 Do you not know that we will judge angels? The inclusion of angels (Jude 6; 2 Pet. 2:4) indicates that world here means the universe and therefore **How much more the things of this life!** **4 Therefore, if you have disputes about such matters, appoint as judges even men of little account in the church!**

Any believer led by the Spirit should make spiritual judgments about things

A top atheist Barrister - will have less wisdom than new young believer.

⇒ One has no fear of God – the other does - and the fear of God is the beginning of wisdom.

Anyone with the Spirit of the Lord should be able to make wise decisions. It's not about cleverness. It's about honouring the Lord we profess.

Do you have the Spirit of God in you? Then you are different and have His mind and wisdom. Are you controlled by Him? Or are you still just - you!

9 Do you not know that the wicked will not inherit the kingdom of God? Do not be deceived: Neither the sexually immoral nor idolaters nor adulterers nor male prostitutes nor homosexual offenders nor thieves nor the greedy nor drunkards nor slanderers nor swindlers will inherit the kingdom of God.

Paul frankly recognizes the pre-Christian character of the Corinthian converts. **11 And that is what some of you were.** That was before - not now.

Let me read the literally rendering and see if you can spot the key word. **But you were washed, but you were sanctified, but you were justified in the name of the Lord Jesus Christ and by the Spirit of our God.** Three times there's a strong 'but' which stresses the contrast. Such a change can only be done by the mighty power of God. Only Jesus by His Spirit in a person can change your character and make you new in your attitudes Ro. 6:17

Jesus changes people – has he changed you? Can you like **Jevan** and many others speak of a before and afterwards? – This is what I was once like – but this is how I now am, I did not do it - **but** Jesus

上講和，解決問題。太 **5:23f**，可

11:25。當你與兄弟姊妹捲入訴訟時，你就無法帶來可接受的敬拜。

我們要以仁慈的態度對待彼此。謙卑地接受錯誤——即使你沒有錯——是被扼殺的驕傲的一個例子！

如果您與兄弟姊妹有問題，請向信徒家庭尋求協助。他們可以在愛的框架中宣告什麼是正確的，以保持聖靈的合一以及我們之間的和平。

2

你不知道聖徒將審判世界嗎？而如果你要審判這個世界，你就沒有資格審判小事嗎？

3

你不知道我們會審判天使嗎？包括天使在內（猶大書 **6**；彼得後書

2:4）顯示這裡的世界是指宇宙，更何況是今生的事呢！ **4**

因此，如果你們對這些事情有爭議，就應該任命教會中無足輕重的人來擔任法官！

任何受聖靈引導的信徒都應該對事物做出屬靈的判斷。頂級無神論者大律師 - 的智慧將低於新的年輕信徒。

□

一個人不敬畏上帝，另一個人卻敬畏上帝，而敬畏上帝是智慧的開端。

任何擁有主的靈的人都應該能夠做出明智的決定。這與聰明無關。這是關於榮耀我們所承認的主。

你裡面有神的靈嗎？那麼你就不同了，並且擁有他的思想和智慧。你受他控制嗎？或者你仍然只是——你！

9

你們豈不知惡人不能承受神的國嗎？不要被欺騙：無論是性不道德的人、拜偶像的人、通奸的人、男妓、同性戀、小偷、貪婪的人、醉酒的人、誹謗者、詐騙者，都不會繼承神的國。

保羅坦率地承認哥林多信徒的前基督教特徵。 **11** 你們有些人就是這樣。那是以前的事——不是現在。

讓我讀一下字面翻譯，看看你是否能找出關鍵字。但你們奉主耶穌基督的名並藉著我們神的靈，已經洗淨了，成聖了，稱義了。

其中三次出現了強烈的“但是”，強調了對比。這樣的改變，只有神強大的力量才能完成。只有耶穌透過祂的靈在一個人身上才能改變你的性格，讓你的態度煥然一新。 **6:17**

Christ has done it?

For those who turn to Christ, have Him there is life, and power. The cross makes way for God to work. Christ's death paid for sin and allows the Lord to work in anyone who wants the Lord to make him or her Godly.

"Have you been changed? If the Lord has changed you then you will think differently, desire different things, act differently, react differently.

Finale

We are at the end. I suspect you have nodded along with what has been said. Yes? This is a scripture you will agree with – until something happens.

This change in you has to be real, fundamental and profound. Only then will you act - and re-act differently. Many put their hand up and say yes I agree with what Jesus says about a brother who sins against me. In reality when the moment comes few do it. So with this passage. It is so easy when you are hot under the collar, when your hackles are up, when you are lead by your emotions that all this goes out of the window.

The dubious privilege of a parachute jump. (not recommended) A day learning to parachute, a day of practicing for a few seconds of action.

A Christian should, over the years, more and more be able to jump the right way when under pressure. As a different Holy called out people let us train ourselves to honour our Lord by always jumping the right way. Amen. **End**

耶穌改變了人—他改變了你嗎？你能像 **Jevan** 和其他許多人一樣談論之前和之後嗎？—這就是我曾經的樣子—但這就是我現在的樣子，我沒有這樣做—但耶穌基督已經做到了？

對於那些轉向基督的人來說，擁有祂就有生命和力量。十字架為神讓路，讓他工作。基督的死償還了罪的代價，並允許主在任何希望主使他或她敬虔的人身上工作。

「你變了嗎？如果主改變了你，那麼你就會有不同的想法，渴望不同的事情，採取不同的行動，做出不同的反應。

結局

我們已經到了最後。我懷疑你也點頭同意了我所說的。是的？這是一段你會同意的經文——直到某件事發生。

你的這種改變必須是真實的、根本的和深刻的。只有這樣你才會採取不同的行動——並且重新採取不同的行動。許多人舉手說，是的，我同意耶穌關於一位得罪我的弟兄所說的話。事實上，當那一刻到來時，很少人會這樣做。這段話也是如此。當你感到心煩意亂，當你的汗毛豎起，當你被你的情緒所引導時，這一切都很容易消失。

跳傘的可疑特權。

（不建議）學習跳傘的一天，練習幾秒鐘動作的一天。

多年來，基督徒應該越來越能夠在壓力下以正確的方式跳躍。正如一位不同的聖人所呼籲的那樣，讓我們訓練自己始終以正確的方式跳躍來榮耀我們的主。阿門。結尾