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## KINGS NORTON BAPTIST CHURCH

*Sunday 23<sup>rd</sup> February 2025 10 am*

“Navigating the moral minefield”

Welcome	1st verse from (MP 529 O worship the Lord)
Hymn	CH 120 Great is the gospel of our glorious God
Scripture	Romans 1:8-20 (page 1128)
Prayer	
Children’s talk	How is God to you?
Chorus	MP 69 Change my heart O God
	MP
Notices:	Sleepout sponsorship, Host Thursdays, Wed - Tudor House Fellowship lunch after the Bible study
Prayer	
Lord’s prayer	
Reading	1 Corinthians 7:1-24 (page 1148) Colossians 3:1-10 (page 1184)
Hymn	MP 499 O happy day
Sermon	<i>“Navigating the moral minefield”</i>
Hymn	MP 799 All I once held dear
Doxology	
Close	-----

### *Prayer*

When the Lord does a work in a man or woman, things change. The first sign of this invisible change in the heart and life is the tongue. The life of that man or woman Born Again by the Lord has done an about turn. Now there’s a shunning of every evil practice, and a love for the Lord and his ways.

#### *Another sign of that change - is a change morally*

Being made male or female means we are sexual beings. So if you live in a city where fornication and all kinds of immorality is the norm, what do you do when you become a Christian? Your new standard is different for those all around, you find yourself a stranger.

If I can give a rather poor example it is a bit like me a Brit suddenly landing in Japan, the culture is so different, for example the food, I will always be thinking of what I should and shouldn’t eat.

So in Corinth with it’s loose morality a Christian has to constantly think what he should and shouldn’t do. It’s the same in England today.

*We live in a moral maze. As Christians we have to carefully navigate a moral minefield, That’s our title: ‘Navigating the moral minefield’*

What do we do? In the previous chapter Paul had been stressing the need to avoid sexual immorality and that each Christian is to honour the Lord with his or her body. So what do we now do? The mixed background Christians in Corinth had wrestled with this and had written to the Apostle Paul about.

**1 Now for the matters you wrote about ...** In chapters 7 - 15 Paul give a helpful response to the many matters raised.

In Chapter 7 Paul is addressing what the right sexual conduct is now you are a follower of Christ. Chapter 7 is not a treatise on marriage.

We will look today at verses 1 – 24.

The first line says 1 **It is good for a man not to marry.** Literally: *It is good for a man not to touch a woman.* Rather than be immoral each man should have his wife, this is the Lord's divine wisdom prescribed for preventing fornication and giving stability and many other benefits to both individuals and society as a whole. Paul starts with the quick answer: 2 **since there is so much immorality, each man should have his own wife, and each woman her own husband.**

In the church then – as is now - there would be those who had lived an immoral life before they were converted. Because of the immorality out there – but also the immorality in here – it is good for the Christian to direct his affections to his wife alone.

A new Christian with that desire to be Holy and different from those around should, if not married, be chaste and celibate that is abstain.

Some however took this putting to death of their sexual desires even into their marriage. No, Paul says marriage is the right place.

3 **The husband should fulfil his marital duty to his wife, and likewise the wife to her husband.**

Paul answers the question 'should couples continue with normal sexual relations after conversion?' Yes, and they owe it to each other to do so.

4 **The wife's body does not belong to her alone but also to her husband.** In a world where men dominated as it is so often now, men would have been very happy with the statement.

But here comes the shock: **In the same way, the husband's body does not belong to him alone - but also to his wife.**

Here is a statement that cut across the social norms. Christ's teachings push against the grossly unfair practices of the godless world. With Christ neither person has power over his own body alone, but has delivered it into the power of the other, the wife hers into the power of the husband, the husband his into the power of his wife. Note, Polygamy, or the marriage of more persons than one, as well as adultery, must be a breach of marriage-covenants, for amongst other things it is a violation of the spouse's rights.

All the way down the line Christian married couples honour each other - 5 **Do not deprive each other except by mutual consent**

Something agreed between the two of you. Equally.

**and for a time**, what Paul is also saying is that there is a time and place. Christians do not live as ascetics, we are not monastic, we do not like the Roman Catholics forbid marriage and thus open up a pandora's box of lusts and all the shameful practices that have resulted. No, the Lord has ordained the wonderful and safe institution of marriage.

However, Christians are not to live for pleasure whatever it is, whether married or unmarried. **so that you may devote yourselves to prayer.**

It sounds strange on the face of it. But prayer is not just speaking, prayer is an urgent business, prayer is a mind caught up with the Lord. We come before the Lord humbly, reverentially, ever conscious of his awesomeness. That is why prayer and fasting go together. **You cannot pray earnestly with a chocolate éclair in your mouth.** The physical component of a marriage, part of the Lord's blessing in marriage, must for a Christian be in check with the spiritual, time for praying with your believing husband or wife. There's a time and a place for both.

**Then come together again so that Satan will not tempt you because of your lack of self-control. 6 I say this as a concession, not as a command.**

What about Paul? 7 **I wish that all men were as I am. But each man has his own gift from God; one has this gift, another has that.**

What about Paul? Was he married? It looks like he was, Jeremiah 16:2 suggest only exceptionally did a Jew remain unmarried. Probably the apostle was a widower. Paul said in Acts 26:10 '**I cast my vote**' indicating he belonged to the Sanhedrin, and a Rabbi in the Sanhedrin could only vote if he was married. He must have been married. (1 Cor 9:4)

It looks like he was a widower and then chose to stay single. **Our previous minister made the same choice, many do.**

For some it is better, their loyalties are not divided, their full time can be given to serving the Lord; especially if it's an itinerant ministry or travelling missionary work. We will look at this more fully another day

Should the unmarried marry? goes the next question v8 **Now to the unmarried and the widows I say:** when he says **unmarried** (Gk. agamos) it covers divorcee v11, bachelor and widower, and this includes 'widowers' as Greek has no special word for widower.

Paul commends celibacy. **It is good for them to stay unmarried, as I am.** but only for those with that gift. For some people it is easier than others. 9 **But if they cannot control themselves, they should marry, for it is better to marry than to burn with passion.**

We should all have self-control but there's no point of enforced abstinence if it means being aflame with passion – especially when you could marry. Sexual desire is natural, and marriage is given of God for its fulfilment.

Now the issue of divorce comes up “Is divorce permitted to a Christian couple?” No. 10 **To the married I give this command (not I, but the Lord): A wife must not separate from her husband.**

**(not I, but the Lord)** Paul is saying I don't need to say much about this for the Lord has already spoken of it when he was asked. (Mt. 5:32; 19:9)

Our vows are important and the words we say are heard by the Lord. Only in the case of adultery should the parties break up, in a sense it has already happened. **I am very impressed when I hear, as I have done a few times of a wronged husband or wife forgive and remain together.**

When I am asked about divorce I do speak of separation as an option. Separation is a practical way, maybe in a crisis, of dealing with serious problems while at the same time still honouring the vows you made to the Lord.

**If it's world war III every time two people come together, or if there are such serious addiction or behavioural issues** then I see separation as a legitimate step. It is saying I still recognize the importance of marriage, and my separating is not separating for anyone else. I think this is what Paul is means saying: 11 **But if she does, she must remain unmarried or else be reconciled to her husband. And a husband must not divorce his wife.** In this the marriage contact remains between the two parties to see whether the relationship, a relationship, can be resumed.

Next the question is what if my husband or wife is not a Christian? And this is more common than one would think.

12 **To the rest I say this (I, not the Lord):** This is an issue the Lord did not address, so Paul gives it more time. **If any brother has a wife who is not a believer and she is willing to live with him, he must not divorce her.**

When the husband or wife is converted, should old relationships continue with the unbelieving spouse? Yes. Despite the profound nature of conversion with it's the sudden change of direction as I've mentioned - The Christian is not to leave his or her unbelieving spouse.

**When the Lord saved you, he knew what he was doing!**

It is not a one-way street either as in Judaism or Islam where the man can divorce his wife but not the other way round., 13 **And if a woman has a husband who is not a believer and he is willing to live with her, she must not divorce him.**

14 **For the unbelieving husband has been sanctified through his wife, and the unbelieving wife has been sanctified through her believing husband. Otherwise your children would be unclean, but as it is, they are holy.** 14 The unbelieving husband or wife is consecrated, i.e. not 'made personally holy' (6:11) as he or she is still unsaved v16, but they somehow have a special relationship with God solely for the purpose of the marriage. Children of such a union are similarly covered, presumably until of responsible age. OT Scriptures indicate divine blessings extending to individuals' children and to their sphere of life (Gn. 17:7; 39:5). It doesn't mean though that the children should be treated as members of the people of God and baptized. Paul is saying that because of the Lord's favour to the believer the whole family is blessed even in a mixed marriage.

But what if the unbelieving husband or wife cannot cope with your new direction? 15 **if the unbeliever leaves, let him do so. A believing man or woman is not bound in such circumstances; God has called us to live in peace.**

I have heard it said by one man that when his wife was converted he felt like he had lost his wife to another man, - namely Jesus. That's not far from the truth! All sorts of emotions rise, with all kinds of tensions.

But actually a man or woman who is Born Again by the Spirit of Jesus will be a better, more faithful husband or wife than they were before!

However, the reality is that some unbelievers won't be willing to cope or adjust and they will vote with their feet. If that is the case with your non Christian spouse, then despite your best efforts and witness you cannot stop him or her going. You are not to go, - nor are you to drive them out, - but if the other one goes then let them. In a way there's nothing you can do about it. If the other goes then you are not 'bound' in such circumstances.

At the end of the chapter in verse 39 **A woman is 'bound' to her husband as long as he lives.** That word **bound** is strong, she is bound for life.

But the word **bound** here in v15 is weak word implying that the Christian is free to marry someone else—provided he or she is a Christian v. 39. **The guiding principle must be what tends to promote peace, for this it is God's general will and purpose that Christians are to live at peace.**

- Some couples deny the spiritual state of the other person because he or she comes to church with you - you make assumptions about their faith, 'it's there somewhere', even though there's no evidence of it!
- Or you find the other view, I know my fiancé is not a Christian but comes to church, when we marry I firmly believe the Lord will bring them through. You have no idea, if practice is anything to go by the odds are it won't happen, and you will have a lifetime of heartache.

**16 How do you know, wife, whether you will save your husband? Or, how do you know, husband, whether you will save your wife?"** If you are in a mixed marriage then you are in a missionary situation! Be strong in the Lord, be faithful, and keep praying for their conversion 1 Pet. 3:1f.

### **Lastly**

We have this general principle. When you become a Christian, stay put! **17 Nevertheless, each one should retain the place in life that the Lord assigned to him and to which God has called him.** That is for all Christians, of all time for he says **This is the rule I lay down in all the churches.**

Stay in the situation you are in for that is the most effective place for you to witness, to your family, your network of friends.

Two examples are given the first is religious. **18 Was a man already circumcised when he was called? He should not become uncircumcised.**

There are some scare stories about this. Circumcision was the sign of a man born Jewish. No-one is born a Christian, we become a Christian and many do so from every conceivable religious background.

**Was a man uncircumcised when he was called? He should not be circumcised.** You are glad to hear it. **19 Circumcision is nothing and uncircumcision is nothing. Keeping God's commands is what counts.** And that law which used to say 'be circumcised' is now the commandment to love, that you are loving. As Paul said to the Christians in Galatia who were under pressure to do this **for in Christ neither circumcision nor uncircumcision has any value. They only thing that counts is faith expressing itself in love** Gal 5:6

**20 Each one should remain in the situation which he was in when God called him.**

And the second area is to remain where you are socially. **Were you a slave when you were called? Don't let it trouble you.** If a slave is converted, don't mind your social status - as a Christian you have a new Lord, a new boss. He would have you stay and be a man or woman of God right where you are. Eph. 6:5. **21 However if you can gain your freedom, do so.** I suspect there are no slaves here this morning!

But are you free? Jesus came to buy us freedom in heart **22 For he who was a slave when he was called by the Lord is the Lord's freedman; similarly, he who was a free man when he was called is Christ's slave.**

Knowing the Lord alters everything. Turn from your sins and turn to Jesus Christ and you will be free from guilt, free from judgment, free from condemnation on that last day. You will have power over your passions. You will be delivered from the bondage to sin and death - and brought into Christ's light and life. **23 You were bought at a**

price; and what a price, how he suffered to buy my freedom. But if you do not have Christ you are still a slave to sin.

24 **Brothers, each man, as responsible to God, should remain in the situation God called him to.”**

➤ It is easy for Christians in countries where there’s antagonism or persecution to want to flee. It is understandable. Christians in Eastern countries sometimes come to Bible colleges in the West, but then never go back

The Lord saves people in certain places to be a witness where we are.

➤ And it is the Christians moral uprightness above all else that stood out and eventually changed the Roman empire.

Christian moral standards stood apart from the moral of the day. So they should now in our post Christian Britain. END

## Cantonese

金斯諾頓浸信會教堂

2025 年 2 月 23 日星期日上午 10 點

“穿越道德雷區”

歡迎第一節 (MP 529 敬拜主)

聖歌第 120 章 我們榮耀神的福音真偉大

經羅馬書 1:8-20 (頁 1128)

禱告

兒童談話 上帝對你來說怎麼樣？

合唱 MP 69 神啊，改變我的心

議員

通知：露宿贊助，

週四主辦，

週三 - 都鐸王朝

查經後的團契午餐

禱告

主禱文

讀哥林多前書 7:1-24 (第 1148 頁)

歌羅西書 3:1-10 (第 1184 頁)

聖詩 MP 499 哦快樂的一天

講道“穿越道德雷區”

聖歌 MP 799 我曾經珍惜的一切

讚美詩

關閉 -----

## 禱告

當上帝在一個男人或女人身上做工時，事情就改變了。心靈和生活中這種無形變化的第一個標誌就是舌頭。那個由主而重生的男人或女人的生活發生了徹底的轉變。現在人們摒棄一切邪惡行為，熱愛主和祂的道路。

這種變化的另一個標誌是道德上的改變

我們被塑造為男性或女性，意味著我們是性存在。那麼，如果你生活在一個淫亂和各種不道德行為盛行的城市，當你成為基督徒後你會做什麼？你的新標準對周遭的人而言都是不同的，你發現自己是個陌生人。

如果我可以舉一個比較糟糕的例子，那有點像我一個英國人突然抵達日本，文化是如此不同，例如食物，我總是會想我應該吃什麼和不應該吃什麼。

因此，在道德觀念鬆散的哥林多，基督徒必須不斷思考自己該做什麼、不該做什麼。今天的英國也同樣如此。

我們生活在道德的迷宮中。身為基督徒，我們必須小心翼翼地穿越道德雷區，這就是我們的標題：『穿越道德雷區』

我們該怎麼做？在前一章中，保羅一直強調要避免性不道德，每個基督徒都要用自己的身體來尊敬主。那我們現在該做什麼？哥林多混合背景的基督徒曾為此苦苦掙扎，並曾就此寫信給使徒保羅。

1 現在談談你所寫的事情.....在第 7 至 15 章中，保羅對提出的許多問題給出了有益的回答。

在第 7 章中，保羅討論了現在作為基督的追隨者什麼是正確的性行為。第 7 章並不是一篇關於婚姻的論文。

今天我們來看看1至24節。

第一行寫著：1

男人不結婚是好事。字面意思是：男人最好不要碰女人。每個男人都應該有自己的妻子，而不是不道德的行為，這是上帝規定的神聖智慧，可以防止通姦，並為個人和整個社會帶來穩定和許多其他好處。

保羅首先給了簡短的回答：2

為避免不道德的事，每個男人都應有自己的妻子，每個女人也應有自己的丈夫。

當時的教堂裡 - 就像現在一樣 -

總是會有一些人在皈依之前過著不道德的生活。由於那裡存在不道德行為 - - 但這裡也存在不道德行為 - - 基督徒最好只把他的感情放在他的妻子身上。

一個渴望成為聖潔並與周圍的人不同的新基督徒，如果未婚，就應該保持貞潔和獨身，即禁慾。

然而，有些人甚至在婚姻中也堅持要消除性慾。不，保羅說婚姻才是正確的處境。

3. 丈夫應對妻子盡到婚姻義務，妻子也應對丈夫盡到婚姻義務。

保羅回答了「夫妻皈依後應該繼續正常的性關係嗎？」這個問題。

4

妻子的身體不單屬於她自己，也屬於丈夫。在當今這個男性占主導地位的世界裡，男人們肯定會對這項聲明感到非常高興。

但令人震驚的是：同樣，丈夫的身體不只屬於他自己，也屬於他的妻子。

這是一個超越社會規範的聲明。基督的教義強烈反對無神論世界極不公平的行為。在基督裡，沒有人能獨自支配自己的身體，而是將身體交給別人：妻子將她的身體交給丈夫，丈夫將他的身體交給妻子。請注意，一夫多妻製或多人結婚以及通姦均應被視為違反婚姻契約，因為除其他外，它還侵犯了配偶的權利。



基督徒夫婦自始至終互相尊重 – 5 除非雙方同意，否則不要剝奪對方的權利

你們兩人之間達成了某項協議。同樣。

而對於某個時間，保羅也說的是，有一個時間和地點。基督徒的生活不是唯美的，我們不是修道院僧侶，我們不像羅馬天主教徒那樣禁止結婚，從而打開了慾望的潘多拉魔盒以及由此產生的所有可恥行為。不，上帝已經制定了美好而安全的婚姻制度。

然而，無論已婚或未婚，基督徒都不應該為享樂而活。好讓你們可以專心祈禱。

這看起來很奇怪。但禱告不只是說話，禱告是一件緊急的事，禱告是心思與主同在。我們謙卑、虔誠地來到主面前，永遠感受到祂的威嚴。這就是為什麼祈禱和禁食要結合在一起。當你嘴裡含著巧克力閃電泡芙時，你無法虔誠地祈禱。婚姻的物質組成部分是上帝對婚姻的祝福的一部分，對於基督徒來說，婚姻必須與精神部分相協調，即與信教的丈夫或妻子一起祈禱的時間。兩者都有其適用的時間和地點。

然後再聚在一起，這樣撒旦就不會利用你們缺乏自製力來誘惑你們。 6

我這樣說，是作為一種讓步，而不是一種命令。

保羅怎麼樣？ 7

我希望所有的人都像我一樣。但是每個人都有上帝所賜的天賦；一個人有這種天賦，另一個人有那種天賦。

保羅怎麼樣？他結婚了嗎？看起來他是，耶利米書 16:2

表明只有在特殊情況下猶太人才會保持未婚。這位使徒很可能是一位鰥夫。保羅在使徒行傳 26:10 中說“我投了我的票”，表明他屬於猶太公會，而猶太公會的拉比只有已婚才能投票。他肯定已經結婚了。（哥林多前書 9:4）

看起來他是一位鰥夫，然後選擇保持單身。我們的前部長也做出了同樣的選擇，很多人都這麼做。

對某些人來說這樣更好，他們的忠誠不會分散，可以全心全意地服事主；特別是巡迴傳教或旅行傳教工作。我們將在另一天更全面地討論這個問題

未婚者該不該結婚？進入下一個問題 v8 現在我要對未婚者和寡婦說：當他說未婚（希臘語 agamos）時，它涵蓋離婚者 v11，單身漢和鰥夫，這包括“鰥夫”，因為希臘語沒有專門表示鰥夫的詞。保羅讚揚獨身主義。像我一樣，保持未婚狀態對他們來說是件好事。但只針對那些擁有這種天賦的人。對某些人來說這比其他人更容易。 9 倘若他們不能控制自己，就應該結婚，因為結婚總比慾火焚身好。我們都應該有自製力，但如果強制禁慾意味著激情燃燒，那就沒意義了——尤其是當你可以結婚的時候。性慾是自然的，婚姻是上帝為了滿足這種性慾而賜予的。

現在出現了離婚問題：“基督徒夫婦可以離婚嗎？”第 10 條

對於已婚的人，我給這個命令（不是我，而是主）：妻子不可離開丈夫。

（不是我，而是主）保羅說，我不需要對此多說，因為當他被問到時，主已經談到了這一點。（太 5:32；19:9）

我們的誓言很重要，我們說的話主會聽到。只有在通姦的情況下，雙方才應該分手，從某種意義上來說，這已經發生了。當我聽到受到委屈的丈夫或妻子原諒並繼續在一起時，我印象非常深刻，因為我也經歷過幾次。

當我被問及離婚時，我確實說分居是一種選擇。分離是一種切實可行的方法，也許在危機時刻，可以解決嚴重的問題，同時仍然履行你對上帝的誓言。

如果兩個人每次在一起都會引發第三次世界大戰，或者有嚴重的成癮或行為問題，那麼我認為分開是合理的。它表明我仍然認識到婚姻的重要性，並且我的分居並不是為了其他任何人而分居。我認為這就是保羅的意思：11

但如果她這樣做，她必須保持未婚狀態，或與丈夫和解。丈夫也不可休妻。在此，雙方仍保留婚姻聯繫，看看是否可以恢復關係。

接下來的問題是，如果我的丈夫或妻子不是基督徒呢？這種情況比人們想像的更為常見。

12

我要對其餘的人說（是我說，不是主說）：這是主沒有解決的問題，所以保羅給了它更多的時間。如果某位弟兄有不信主的妻子，妻子也情願和他同住，他就不應該離婚。

當丈夫或妻子改信基督教後，是否應該與不信教的配偶繼續保持舊的關係？是的。儘管轉變的本質很深刻，而且方向也發生了突然改變，正如我所提到的，但基督徒不能離開不信教的配偶。

當主拯救你時，祂知道自己在做什麼！

它不是一條單行道，不像猶太教或伊斯蘭教那樣，男人可以休妻，但反之則不行。

14

因為不信的丈夫就因著妻子成了聖潔，並且不信的妻子就因著丈夫成了聖潔。否則你的孩子就會不潔淨，但事實上他們是神聖的。 14

不信的丈夫或妻子被獻身，即沒有「親自成為聖潔」（6:11），因為他或她仍然沒有得救 v16，但他們以某種方式與上帝建立了特殊的關係，其目的僅僅是為了婚姻。這種結合所生的孩子也受到同樣的保護，大概直到達到法定年齡為止。舊約聖經表明，上帝的祝福延伸到個人的子女以及他們的生活領域（創世記

17:7；39:5）。但這並不意味著孩子們應該被視為上帝子民並接受洗禮。保羅說，由於主對信徒的恩惠，即使是跨種族婚姻，整個家庭也會受到祝福。

但如果非信徒的丈夫或妻子無法適應你的新方向，該怎麼辦呢？ 15

如果不信的人要離開，就由他離開吧。信士無論男女，在這種情況下，不受約束；上帝呼籲我們和平生活。

我曾聽過一個男人說，當他的妻子皈依基督教時，他感覺好像他已經把妻子丟給了另一個男人，也就是耶穌。這與事實相差無幾！各種情緒湧起，各種緊張情緒也隨之而來。

但實際上，一個被耶穌的精神重生的男人或女人將比以前成為更好、更忠誠的丈夫或妻子！

然而，現實情況是，有些非信徒並不願意處理或調整，他們會用腳投票。如果您的非基督徒配偶的情況如此，那麼儘管您盡了最大努力並見證，但您無法阻止他或她離開。你不必去，也不必把他們趕出去，但如果另一個人要去，就讓他們去吧。從某種程度上來說你對此無能為力。如果另一方去了，那麼在這種情況下你就沒有「被束縛」。



在本章末的第 39

節中，女人要和她的丈夫“綁定”，只要丈夫還活著。那個「束縛」一詞很強烈，她將終生受到束縛。但第 15 節中的「束縛」一詞意義較弱，它暗示基督徒可以自由地與其他人結婚——只要他或她是基督徒（第 39 節）。

□

有些夫妻會因為對方和你一起去教會而否認對方的屬靈狀態－你會假設他們的信仰，“它在某個地方”，即使沒有任何證據！

□

或者你會發現另一個觀點，我知道我的未婚夫不是基督徒，但他會去教堂，當我們結婚時，我堅信主會幫助他們度過難關。你不知道，如果練習有任何效果的話，那麼很可能就不會發生，而且你將會一生心痛。

16

妻子啊，你怎麼知道你能否救你的丈夫？或者，丈夫，你怎麼知道你會不會救你的妻子？如果您是跨種族婚姻，那麼您就處於傳教境地！在主裡要堅強，要忠誠，並繼續為他們的皈依祈禱。3：1f。

最後

我們有這個一般原則。當你成為基督徒後，請堅持下去！17

然而各人應守住主所分賜和召他所立的地位。這適用於所有時代的全體基督徒，因為他說這是在所有教會制定的規則。

留在你所處的環境中，因為那是向你的家人、你的朋友圈作證的最有效的地方。

給了兩個例子，第一個是宗教的。18 人蒙召的時候，已經受過割禮了嗎？他不應該受割禮。

關於此事有一些令人恐怖的故事。割禮是生來就是猶太人的記號。沒有人天生就是基督徒，我們成為基督徒後，許多人來自各種可以想像的宗教背景。

一個人被召喚的時候還沒有受割禮嗎？他不應該接受割禮。你聽了很高興。19

受割禮算不得什麼，不受割禮也算不得什麼。遵守上帝的命令才是最重要的。過去所說的『要受割禮』的法律，現在變成了愛的誡命，即你要去愛。正如保羅對加拉太的基督徒所說的那樣，他們面臨著這樣做的壓力，因為在基督裡，受割禮或不受割禮都沒有任何價值。唯一重要的是信心在愛中表達 加拉太書 5:6

20 各人當守神呼召他時的身分。

第二個面向是保持你的社交地位。當你被召喚時你是奴隸嗎？別讓它困擾你。如果一個奴隸皈依了，不要介意你的社會地位——身為基督徒，你有一個新的領主、一個新的老闆。祂希望你留在你所在的地方，做一個屬神的男人或女人。以弗所書 6：5。21

但如果你能獲得自由，那就這麼做吧。我懷疑今天早上這裡沒有奴隸！

但你有空嗎？耶穌來是為了帶給我們心靈的自由 22

因為作奴僕的，蒙主召來，就是主所釋放的人；同樣，當他被召喚時，他是一個自由人，他是基督的奴隸。

認識主會改變一切。遠離你的罪孽，轉向耶穌基督，在世界末日，你將擺脫罪惡感，擺脫審判，擺脫譴責。你將有能力控制你的熱情。您將擺脫罪惡和死亡的束縛，進入基督的光明和生命。23

你們是用重價買來的；他付出了多大的代價，也受了多大的苦才贖回我的自由。但是如果你沒有基督，你仍然是罪的奴隸。

24 弟兄們，各人既是向神負責的，就當守住神所召他守的位分。

□

在存在敵意或迫害的國家，基督徒很容易想要逃離。這是可以理解的。東方國家的基督徒有時會去西方的聖經學院，但之後就再也不會回去

主在某些地方拯救人們，是為了在我們所在地點作見證。

□ 正是基督徒的道德正直超越了一切，最終改變了羅馬帝國。

基督教的道德標準與當時的道德標準截然不同。現在，在我們後基督教的英國，他們也應該如此。 結尾