

Kings Norton Baptist Church

Sunday 27th October

2024 10 am

Expel the immoral brother! Church discipline take two

Opening Scripture.

Hymn MP 45 At your feet we fall
mighty risen Lord

Scripture Psalm 66 (page 580)

Prayer

Children's talk Yeast

Chorus MP 1072 In Christ Alone

Notices Fellowship lunch today, Google
MS Translate code,
Today we start the week or
prayer.

Evening service

Prayer

Lord's prayer - offertory box home - pray reference to
giving in the service

Reading 1 Corinthians 5 (page 1147)

Hymn MP 51 Be thou my vision

Sermon *Maintaining holiness*

Hymn MP 449 Love divine

Closing prayer

Prayer

We are continuing in 1 Cor 5 and second half from v5 to
the end.

■ Last time I started with the illustration of my
cousin Peter who had cancer. Early on, seeing it for
what it was, it was swiftly dealt with. He is still
alive today thirty years on. He had to go as we say
'under the knife'. The removal of the cancer from
his body had to happen for him to live. It's
important that it's caught and removed early.

If that is true of the human body - it is also true of us
as a body of people. Should any one of us have a
contagious disease then urgent action is needed

That is why there's quarantine, the excluding of the
infected person so as not to contaminate others. Once
someone was discovered to have leprosy they were
immediately confined to the leper's colony. Outside of
the town or village others were safe from this contagious
and deadly disease.

So it is with sin. We are told of the church in Corinth
that **there is sexual immorality among you**. Sin is very
contagious. Sin is aggressive, it seems to have a life of

國王諾頓浸信會教堂

2024 年 10 月 27

日 星期日上午 10 點

驅逐不道德的兄弟！教會紀律需要兩個

開經經。

聖詩 MP 45

在你的腳下，我們倒在你的腳下，強大的復活的主

經文 詩篇 66 (第 580 頁)

禱告

兒童談話酵母

合唱團 MP 1072 唯獨在基督裡

通知今天的聯誼午餐，Google MS 翻譯代碼，
今天我們開始一周或祈禱。

晚間服務

禱告

主禱文 - 奉獻箱之家 - 禱告提及在禮拜中的奉獻
讀哥林多前書 1 章 5 章 (第 1147 頁)

聖詩 MP 51 成為我的異象

講道 保持聖潔

聖詩 MP 449 神聖的愛

結束祈禱

禱告

我們將繼續 1 Cor 5 和下半部分，從 v5 到最後。

上次我從我患有癌症的表弟彼得例子開始。一
開始就看到了事情的真相，很快就被處理了。三
十年後的今天，他還活著。正如我們所說的“刀下
”，他必須離開。為了讓他活下去，必須將癌症從
他體內切除。儘早發現並清除它很重要。

如果這對人體來說是這樣的話，那麼對我們作為
一個整體來說也是如此。如果我們中的任何人患
有傳染病，則需要採取緊急行動

這就是為什麼要隔離，將感染者排除在外，以免
傳染給他人。一旦有人被發現患有麻風病，他們
就會立即被限制在麻風病人的聚落。在城鎮或村
莊之外，其他人都沒有受到這種傳染性和致命疾
病的影響。

罪也是如此。我們得知哥林多教會說，你們中間
有淫亂的事。罪是非常具有傳染性的。罪是具有
攻擊性的，它似乎有自己的生命，它持續存在，

its own, it persists, it desires to do its worst. It must be dealt with, not to do so is to invoke God's right anger and judgment.

Sin quickly affects and corrupts the whole. Remember the smallness of the yeast - but the big effect that it has? Remember in the news recently the dramatic effect of [just a little novichok on her wrist was enough to kill.](#)

⇒ A little amount – has a large effect.

And like that cancer serious action needs to be taken – The explorer Peter Freuchen in the freezing arctic crawled three hours back to base, took off his socks, saw his toes had gangrene, and then amputated his toes with a pair of pliers and a hammer. All without anesthesia.

He's not the only one who has taken such drastic measures. This is what they had to do to live. Not to do so means the gangrene will cause the death of the whole body.

But note: this is not something others did, it is something the person did. To save the whole body – the body had to remove a part. So in Christ's body it needs to sever the diseased part to save bringing death to the whole. This is something we are to do. v13 **Expel the wicked man from among you.**

(Note: Bible teachings are often summarized in the last line of the passage)

To maintain a body free from disease you need to come under the knife - your knife. To 'maintain holiness' it is necessary to use the knife, your knife.

Expel the wicked man from among you is the 4th of four commands in this passage. In a passage always look for the commands, the imperatives, what you are to do! These will be our headings this morning

1 - 5 hand this man over to Satan

2 - 7 Get rid of the old yeast

3 - 9,11 you must not associate with sexually immoral Christians

4 - 12 **Expel the wicked man from among you.**

⇒ This is what we are to do to retain / maintain holiness in Christ's body.

5 hand this man over x2

Paul says they are to **hand this man over to Satan** – what does this mean? so that the sinful nature, (that is his flesh) will be destroyed - and his spirit saved - on the day of the Lord.

Clearly this involves something physical, an illness or suffering.

If we let Scripture interpret Scripture we can see that the devil likes to cause suffering. Remember the stooping woman **should not this woman, a daughter of Abraham,** (a woman of faith) **whom Satan has kept bound for eighteen long years, be set free on the Sabbath day from**

it wants to do the worst thing. It must be dealt with, not this way it would cause God's anger and judgment.

Sin quickly affects and corrupts the whole. Remember the smallness of the yeast - but the big effect that it has? Remember in the news recently the dramatic effect of [just a little novichok on her wrist was enough to kill.](#)

□ 少量 – 效果很大。

就像癌症一樣，我們需要採取嚴肅的行動——

探險家彼得·弗洛伊欽(Peter Freuchen)

在寒冷的北極爬了三個小時回到基地，脫下襪子，發現腳趾長了壞疽，然後用鉗子和鐵鎚截掉了腳趾。全部無需麻醉。

他並不是唯一一個採取如此嚴厲措施的人。這是他們為了生存而必須做的事。不這樣做，壞疽就會導致全身死亡。

但請注意：這不是別人做的事，而是這個人所做的事。為了拯救整個身體—必須切除身體的一部分。因此，在基督的身體裡，需要切斷患病的部分，才能避免為整體帶來死亡。這是我們要做的事情。v13 把惡人從你們中間趕出去。

(註：聖經的教導通常總結在文章的最後一行)

為了保持身體遠離疾病，你需要接受手術—你的手術刀。為了“保持聖潔”，必須使用刀，你的刀。

從你們中間驅逐惡人是這段經文中四個命令中的第四個。在段落中始終尋找指令、指令、你要做什麼！這些將是我們今天早上的標題

1 - 5 把這個人交給撒但

2 - 7 除去舊酵母

3 - 9,11 你不可與性不道德的基督徒交往

4-12 把惡人從你們中間趕出去。

□

這就是我們應該做的，以保持/維持基督身體的聖潔。

5 把這個人交給 x2

保羅說他們要把這個人交給撒但——這是什麼意思？這樣，在主的日，罪性（即祂的肉體）將被摧毀，祂的靈魂將得救。

顯然，這涉及到一些身體上的事情，例如疾病或痛苦。

如果我們讓聖經解釋聖經，我們就會看到魔鬼喜歡製造痛苦。你還記得那彎腰的女人嗎？16

神不是把約伯放在撒但手中了嗎？耶和華對撒但說：“好吧，他在你手裡，你必須饒他的命。”約伯記 2:6 (亦作 1:12)

what bound her?" Lu 13:16

Did not God put Job in Satan's hands? **The LORD said to Satan, "Very well, then, he is in your hands; but you must spare his life."** Job 2:6 (also 1:12)

Paul had a **thorn in his flesh** which he called a **messenger of Satan** 2 Cor 12:7 So with this man, he is to be handed over to be purged through suffering, as Peter says anyone **who has suffered in his body is done with sin.** 1Pe 4:1

In the church in Thyatira the Lord used physical punishment to correct and warn. When there's a woman in their midst who is corrupting others, Jesus said: **"I have given her time to repent of her immorality, but she is unwilling. So I will cast her on a bed of suffering, and I will make those who commit adultery with her suffer intensely, unless they repent of her ways. I will strike her children dead. Then all the churches will know that I am he who searches hearts and minds, and I will repay each of you according to your deeds"** Re 2:21-23

Yes there are consequences, please do not deny consequences, x2. We live at a time when no-one likes to think that our actions have consequences. All around there is no hint that if you have an accident, or become ill, or develop a terminal illness then this is a result of something you have done.

■ In some cultures, everything is a result of past actions such in as India with Hinduism. This is the case in most of the 'non-humanist' world. In our western naturalist materialist mindset nothing is a result of past actions, all is random chance. "You've been 'unlucky'"

In the Wisdom literature Proverbs reminds us of cause and effect. **He who ignores discipline comes to poverty and shame, but whoever heeds correction is honoured.** Pr 13:18 or **A greedy man brings trouble to his family, but he who hates bribes will live.** Pr 15:27

This is balanced in the next book Ecclesiastes; We all experience what is common to man in this fallen world, as in Ec 9:2 **All share a common destiny — the righteous and the wicked, the good and the bad, the clean and the unclean, those who offer sacrifices and those who do not. As it is with the good man, so with the sinner..**

Let us not go beyond what the Bible says on such things. **Often we don't know, and it is not for us to know.**

The Lord handed King Uzziah over to suffer sudden leprosy as a direct result of his sin. While Job was handed over to suffer, not because he was bad, but to reveal his righteousness.

As Christians the Lord tells us that there are consequences for our reverence and obedience – and consequences for our irreverence and disobedience.

Remember the warning at the Lord's table? **whoever eats the bread or drinks the cup of the Lord in an unworthy manner will be guilty of sinning against the body and blood of the Lord. For anyone who eats and drinks**

保羅身上有一根刺，他稱之為撒但的使者。苦難的人，罪就完了。 1P 4:1

在推雅推喇教會裡，主用體罰來糾正、警告。當他們中間有一個女人敗壞別人時，耶穌說：「我已經給她時間悔改她的不道德行為，但她不願意。因此，我將把她扔在痛苦的床上，並且我將使那些與她通奸的人遭受極大的痛苦，除非他們悔改她的行為。我會打死她的孩子。眾教會就知道我是鑑察人心的，我必照你們各人所行的報應你們各人。

是的，有後果，請不要否認後果，x2。我們生活在一個沒有人願意認為我們的行為會產生後果的時代。周圍沒有任何跡象表明，如果你發生了事故，或者生病了，或者患上了絕症，那麼這是你所做的事情的結果。

在某些文化中，一切都是過去行為的結果，例如印度的印度教。大多數「非人道主義」世界都是這種情況。在我們西方自然主義唯物主義思維中，沒有什麼是過去行為的結果，一切都是隨機的。機會。“你真是‘不幸’”

在智慧文學中，《箴言》提醒我們因果關係。不遵守紀律的人，會受到貧窮和羞辱；遵守規矩的人，會得到榮耀。箴 13:18

貪心的人，連累家人；恨惡賄賂的人，必得存活。下午 15:27

這是平衡的，在下一本書《傳道書》中；我們都經歷著這個墮落世界中人類的共同經歷，正如傳道書9:2

所說，所有人都有共同的命運－義人和惡人，好人和壞人，潔淨的人和不潔淨的人，獻祭的人和獻祭的人。對於好人如此，對於罪人也是如此。對於這些事情，我們不要超越聖經的規定。很多時候我們不知道，也不由我們知道。

上主讓烏西雅王因祂的罪而患上突發的麻風病。約伯被交去受苦，不是因為他不好，而是為了顯明祂的公義。

身為基督徒，主告訴我們，我們的敬畏和服從會產生後果，而我們的不敬和不服從也會產生後果。

還記得擘餅時的警告嗎？凡不按理吃主的餅、喝主的杯的，就是乾犯主的身、主的血了。因為凡吃喝的，若不認識主的身體，就是吃喝自己的罪了。這就是為什麼你們中間有許多人身體虛弱、生病，還有一些人已經睡著了。哥林多前書 11:27-31

當我們不敬地對待基督並廉價地對待祂的恩典，將主踐踏在腳下時，就會發生以下情況。結果就

without recognising the body of the Lord eats and drinks judgment on himself. That is why many among you are weak and sick, and a number of you have fallen asleep. 1

Cor 11:27-31

Here's what happens when we trample the Lord underfoot by treating Christ irreverently - and his Grace cheaply. The result is suffering and even death. If Christ's body sins, then His body suffers. We must be careful.

■ **Do you check yourself over, in the bathroom or shower, checking for any tell tale sins of something that might be malignant? Many do. Find that unexplained 'bump' and you quickly pick up the phone.**

The Lord says: **A man ought to examine himself** Is there some part that is sinning? Is there some part that needs to come under the knife? **If we judged ourselves, we would not come under judgment.** 1 Cor 11:31

Therefore, we must self-check, self-discipline, self-judge. The church is to judge itself – each of us – if we won't - then the Lord will.

The Lord will hand us over, and use Satan and suffering to purge His body.

But remember the motive is always for the good of the person. The destruction of the flesh, that the soul might be saved. **Like a child who won't listen or respond is punished for his or her long term good.**

⇒ **The great end of church-censures is the good of those who fall under them, their spiritual and eternal good.**

7 **Get rid of**

Get rid of the old yeast that you may be a new batch without yeast—as you really are. For Christ, our Passover lamb, has been sacrificed.

Get rid of, clean out, evil must be removed entirely, for it is by nature corrupting. We must have new fresh dough, why? Because the church is a society of those radically and divinely renewed and re-created (2 Cor 5:17). The Israelites had to remove all leaven from their houses before the Passover festival (Ex. 12:15, 19f.). The paschal lamb pre-figured Christ (1 Pet. 1:19). whose crucifixion took place on the same day the paschal lambs were slain. His sacrificial death, by taking away sin, makes Christians, the new Israel, unleavened, i.e. free from evil.

⇒ **As Christ the Passover lamb was pure - so we must now be.**

Therefore let us keep - or celebrate - the Festival, not with the old yeast, the yeast of malice and wickedness, but with bread without yeast, the bread of sincerity and truth.

To keep or celebrate; is the continuous present tense. It is ongoing. The Christian life is likened to a constant festival; So as believers we must continuously keep

是受苦，甚至死亡。如果基督的身體犯罪，那麼他的身體就會受苦。我們必須小心。

你是否在浴室或淋浴間檢查自己，檢查是否有任何可能是惡性的罪？很多人都這樣做。發現無法解釋的「碰撞」後，您會迅速拿起電話。

主說：人要當省察自己，有沒有犯罪的地方？是否有某些部分需要在刀下進行？如果我們審判自己，我們就不會受到審判。哥林多前書 11:31

因此，我們必須自查、自律、自評。教會要審判自己——我們**每個人**——如果我們不這樣做——那麼主會的。

主會把我們交出來，用撒但和苦難來潔淨祂的身體。

但請記住，動機始終是為了人的利益。肉體的毀滅，靈魂才能得救。就像一個不聽話或不回應的孩子會因為他或她的長期利益而受到懲罰。

□ 教會譴責的偉大目的是為那些受其影響的人帶來好處，他們的精神和永恆的好處。

7 擺脫

去掉舊酵母，你可能是一批沒有酵母的新酵母——就像你原本的樣子。因為基督，我們逾越節的羔羊，已經被犧牲了。

擺脫、清除，邪惡必須完全清除，因為它本質上是腐敗的。我們必須有新的新鮮麵團，為什麼？因為教會是一個由那些徹底地、神聖地更新和再造的人所組成的社會（哥林多後書 5:17）。以色列人必須在逾越節前除去家中所有的酵（出 12:15, 19f.）。逾越節的羔羊預表了基督（彼得前書 1:19）。他的受難發生在逾越節羔羊被宰殺的同一天。他的犧牲性死亡，除去罪孽，使基督徒，新的以色列，沒有酵，即免受邪惡的侵害。

□ 正如逾越節羔羊基督是純潔的—我們現在也必須如此。

因此，讓我們慶祝或慶祝這個節日，不是用舊酵母，即惡意和邪惡的酵母，而是用無酵母的麵包，真誠和真理的麵包。

保持或慶祝；是現在進行式。它正在進行中。基督徒的生活就像一個持續不斷的節日；因此，身為信徒，我們必須不斷地將「酵」排除在我們的生活和團契之外。猶太人在宰殺逾越節後，守無酵節。我們也必須這麼做； - 不只是七天， -

'leaven' out of our lives and fellowship. The Jews, after they had killed the Passover, kept the feast of unleavened bread. So must we; - not for seven days only, - but all our days. We died with our Saviour to sin - and through His resurrection we too rise again to newness of life. With new hearts and new lives the whole life of a Christian is a feast of unleavened bread. We are to constantly purge out the old leaven of malice and evil practices, and retain the unleavened **bread of sincerity and truth**.

Have someone sin in our midst and it will spread. One scabbed sheep infects a whole flock. A little leaven will quickly spread through the whole. We must **get rid of the old yeast**. A church must be built 'yeast free', sin free.

An eye for the purity of Christ's body should concern us more than it does.

■ A friend is deeply concerned that a church he has started to serve with has unmarried couples living together. It has become acceptable within the church and some of these people even preach. That sin needs to be confronted. The church has been lamenting lack of progress - and there's the reason. They need to **get rid of the old yeast**, use the knife and remove the sin, it's affected the whole.

■ When the church leaders were spoken to about it - instead of confronting the sin to make sure it was routed out - and bringing in church discipline if necessary, they left it. They didn't see it as a problem. How about you? would you be inclined to leave it? or act?

⇒ **How can a church worker pray and seek the growth of a church when there is unrepented sin in their midst? How about our growth here?**

If there's sin in our midst - then we are all affected by it. Like Achan's sin of greed when the Israelites attacked Jericho, the Lord stopped the progress of the whole because of the sin of one. At the birth of the church the sin of Ananias and Saphira threatened its progress, wise Peter acted decisively.

6 Your boasting is not good. Don't you know that a little yeast works through the whole batch of dough?

Why mention boasting? Boasting, pride, puffs up like the swelling of dough. **Don't you know** he says. Pride blinds me to the seriousness of sin, my sin and the sin of others, I just can't see it! - nor see how it affects others!

■ So if you declare yourself a believer and yet you are immoral, if you cohabit, if you are divisive, if you gossip, if you are greedy, you will be called out.

⇒ **This is what the worldly man or worldly woman does - it's all around.**

But if you profess faith and then do this, you will be confronted. If it is not repented of then you will be brought to the church and removed from the

而是我們所有的日子。我們與我們的救主一起死在罪中—並且透過祂的復活，我們也再次復活，獲得新的生命。有了新的心和新的生命，基督徒的一生就是一場無酵餅的盛宴。我們要不斷清除惡意和邪惡行為的舊酵，保留真誠和真理的無酵餅。

如果有人在我们中間犯罪，它就會蔓延。一隻患癩的羊會感染整個羊群。一點點酵母很快就會蔓延到整個地方。我們必須除去舊酵母。教堂必須建造成「無酵母」、無罪惡。

我們應該更關心基督身體的純潔性。

的一位朋友非常擔心他開始服事的一間教會裡有未婚夫婦同居。它已經在教會中被接受，其中一些甚至傳道。這種罪惡需要面對。教會一直在哀嘆缺乏進展——

這是有原因的。他們需要去除舊酵母，用刀去除罪孽，它影響了整體。

當教會領袖被告知此事時——

他們沒有直面罪惡以確保其被消滅——

並在必要時引入教會門徒，但他們卻離開了。他們不認為這是一個問題。你呢？你會傾向於離開它嗎？或行動？

□

當教會同工當中存在未悔改的罪時，他們如何能禱告並尋求教會的成長呢？

我們在這裡的成長怎麼樣？

如果我們中間有罪，那麼我們都會受到它的影響。就像以色列人攻擊耶利哥時亞幹所犯下的貪婪罪一樣，主因為一個人的罪而阻止了整體的進步。教會誕生時，亞拿尼亞和撒非拉的罪威脅了教會的進步，明智的彼得果斷採取了行動。

6

你們自誇是不好的。難道你不知道一點點酵母就能在整批麵團中發揮作用嗎？

為什麼要提到誇口呢？自誇、驕傲、像麵團膨脹一樣膨脹。難道你不知道他說的嗎？驕傲使我不見罪的嚴重性，我的罪和別人的罪的嚴重性，我就是看不見！ - 也不知道它如何影響其他人！

因此，如果你宣稱自己是信徒，但你卻不道德，如果你同居，如果你分裂，如果你流言蜚語，如果你貪婪，你就會被叫出來。

□

這就是世俗的男人或世俗的女人所做的事—無所不在。

但如果你承認有信仰，然後再這樣做，你就會面

membership. If it is not repented of and you go to another church and sit there smugly - I will speak of it to the minister – as I had to do last year.

As has been said: “There is nothing to boast about here or be proud about, churches should mourn for the scandalous behaviour of particular members, and, if they are unrepentant then we should remove them. He that had done this wicked deed should have been taken away from among them.” (MH)

Now I might be standing at the front, but Paul’s letter is not addressed to the church leaders but to the whole church, all of us Christians. All of us are charged to be vigilant, to watch over each other, not only to encourage – but also to admonish – and if there is unchecked sin, we must together see it for what it is - and act. **It is the Lord that we are honour above all.**

■ On holiday recently I was swimming in the sea and enjoying the warm weather. Lying on my back I heard the lifeguard blow his high pitched whistle, I looked around, yes it was for me – come away from there he beckoned with his arms. I was near the entrance to the bay and it was a little stormy. It was not for me to ignore it or become indignant, those lifeguards were there to save lives – they were constantly on the lookout to spot anyone heading towards danger.

Let us lovingly watch over each other and be willing to blow the whistle. And if you hear it - don’t get ‘uppity’, but humbly turn away from danger.

9 Do not to associate with sexually immoral Christians

9 I **have** written to you in my letter This problem in the church has required Paul to write to them twice on the matter. Now he says “**I am writing to you**” v11. So 1 Corinthians is Paul’s second letter and 2 Cor. his third.

9 **not to associate with sexually immoral people**— It looks like Paul’s instruction not to mix with immoral people had been misunderstood for he says 10 **not at all meaning the people of this world who are immoral, or the greedy and swindlers, or idolaters. In that case you would have to leave this world.** Some Corinthians were too lax and worldly, others were too rigid and refused all contact with unbelievers. **How then can they be salt & light?**

The command to cease fellowship applies only to professing Christians who become immoral. **You must not associate with anyone who calls himself a brother but is sexually immoral or greedy, an idolater or a slanderer, a drunkard or a swindler.** Do not have fellowship with such a person. **With such a man do not even eat.** If a Christian brother or sister is immoral do not even eat, this includes - especially includes - the Lord’s Supper, for in eating with a person you fellowship with that person.

■ A man who joined KNBC some years ago was

臨挑戰。如果不悔改，那麼您將被帶到教會並被除名。如果你不悔改，你就去另一個教堂，沾沾自喜地坐在那裡——我會向牧師談論這件事——就像我去年必須做的那樣。

正如有人所說：「這裡沒有什麼值得誇耀或自豪的，教會應該為特定成員的可恥行為哀悼，如果他們不悔改，那麼我們應該將他們除名。犯下這種惡行的人應該從他們中間被帶走。」(MH)

現在我可能站在前面，但保羅的信不是寫給教會領袖的，而是寫給整個教會，我們所有基督徒的。我們所有人都必須保持警惕，互相監督，不僅要鼓勵，還要勸告，如果存在不受制止的罪惡，我們必須共同看清它的本質，並採取行動。主是我們最尊貴的。

最近度假時，我在海裡游泳，享受溫暖的天氣。我仰躺著，聽到救生員吹響了他高亢的口哨，我環顧四周，是的，這是為了我——離開那裡，他用手臂招手。我當時在海灣入口附近，天氣有點暴風雨。我不應該忽視它或感到憤怒，那些救生員是為了拯救生命而存在的——他們時刻警惕著任何走向危險的人。

讓我們充滿愛心地互相監督，並願意揭發此事。如果您聽到這種說法，請不要“傲慢”，而要謙虛地遠離危險。

9 不要與性不道德的基督徒交往

9 我已經在信中寫給你們了
教會中的這個問題要求保羅就此事寫信給他們兩次。

現在他說「我寫信給你」v11。所以哥林多前書是保羅的第二封書信，哥林多後書是保羅的第二封書信。他的第三個。

9 不可與淫亂的人來往—保羅關於不可與淫亂的人來往的教導似乎被人誤解了，因為他所說的10根本不是指世上淫亂的人、貪婪的人、詐騙的人、拜偶像的人。那樣的話，你就必須離開這個世界了。有些哥林多人過於鬆散和世俗，有些則過於嚴格，拒絕與非信徒有任何接觸。那麼它們怎麼能是鹽和光呢？

停止團契的命令只適用於自稱為基督徒但變得道德的人。你不可與那些自稱弟兄卻行淫亂、貪婪、拜偶像、誹謗、醉酒、詐欺的人來往。不要與這樣的人有交通。和這樣的男人在一起連飯都不吃。如果基督徒弟兄或姊妹不道德，甚至不可以吃東西，這包括—特別包括—主餐，因為在與

quick to profess his faith and I believe he was a genuine born again believer. Yet most of his time and interest was spent on sprucing up his home and showing you his collections of this and that. We even had some house group meetings in his house. I wonder how many of the fellowship at the time noticed, or were even bothered by what they saw. In the end he drifted away – if he hadn't something would have needed to be said.

Who is sitting in church here this morning but actually living as if you are still in the world, your mind is taken up with worldly concerns.

If your heart is on worldly things then stay in the world, they don't belong in here. Out there is where you find sexual immorality, greed, idolatry and swindling, they all belong out there - they are to be stopped at the door. Those who do these things with little fear need to be told the Lord is watching - beware **God will judge those outside**. The Lord will do judge, - and is even now judging.

If that is you, there is still something you can do about it. The Lord has made a way, the way is through the suffering Christ on the cross. There is a way and a door open before you. You must turn away from all sin, break with self, get up and come to Christ. Are you bothered by your sin? Are you willing to turn from it? This is what the Lord commands you to do. Turn now to the God of glory who became the suffering servant and bore away sin in his own body on the cross. Come to him while you can and He will receive you, he will make you Holy, He will give you the power to finally say no ungodliness, he will give you His power to live this new life, His life. In Christ you will find not only His saving grace – but also His living grace.

Finally 13 *Expel the wicked man from among you.* x2

Expel, or **eject**, or **remove**, or **take out**. See how often it's in Deuteronomy! There the word h1197 means **put away, remove, set fire to, burn up**.

⇒ **Sin like that cancer – must be acted on**

The cross is all about sin - confronting sin. No-one who has any interest in Christ's victory on the cross can not now have an equal concern to deal with sin. And this will require action. A serious disease requires a serious remedy. Like **Peter Freuchen who removed his gangrened toes to save his life**.

And that means passing judgment, **are you not to judge those inside?** The answer is **yes!** Not only are we to make a judgment – but to pass judgment!

Confront sin - and you stop the corruption of Christ's body, His church.

As Paul said **let us purify ourselves from everything that contaminates body and spirit, perfecting holiness out of**

一個人吃飯時，你與那個人有交通。

幾年前加入 KNBC

的一個男人很快就表達了他的信仰，我相信他是一個真正的重生信徒。然而，他大部分的時間和興趣都花在了裝修他的家並向你展示他的收藏品。我們甚至在他家裡舉行了一些家庭小組會議。我想知道當時有多少團契注意到了，甚至對他們所看到的感到困擾。最後他漸漸走開了——如果他不走的話，就需要說些什麼了。

今天早上坐在教堂裡的人實際上生活得好像你仍然在世界上一樣，你的思想被世俗的擔憂所佔據。

如果你的心專注於世俗的事物，那麼就留在這個世界上，它們不屬於這裡。在外面，你會發現性不道德、貪婪、偶像崇拜和詐騙，它們都屬於那裡——

它們應該被攔在門口。那些毫不畏懼地做這些事的人需要被告知主正在註視著——小心上帝會審判外面的人。

主將施行審判，——甚至現在就在審判。

如果是您，您仍然可以採取一些措施。主已經開了一條路，這條路就是藉著十字架上受苦的基督。有一條路和一扇門在你面前敞開。你必須遠離一切罪惡，與自我決裂，站起來來到基督面前。你被你的罪所困擾嗎？你願意放棄它嗎？這就是主命令你要做的事。現在轉向榮耀的神，他成為受苦的僕人，並在十字架上用自己的身體除去了罪孽。當你可以的時候來到他面前，他會接納你，他會讓你變得聖潔，他會給你力量最終拒絕不敬虔，他會給你力量去過這個新的生活，他的生活。在基督裡，你不僅會發現祂救贖的恩典，也會發現祂活潑的恩典。

最後 13 把惡人從你們中間趕出去。 x2

驅逐、或彈出、或移除、或取出。看看申命記中出現的頻率有多高！ h1197

一詞的意思是「收起」、「移走」、「放火」、「燒毀」。

□ 像癌症一樣的罪惡—必須採取行動

十字架是關於罪的一面對罪。任何對基督在十字架上的勝利感興趣的人現在都不能同樣關心處理罪。這需要採取行動。嚴重的疾病需要認真的治療。就像彼得·弗洛伊興 (Peter Freuchen) 為了挽救生命而切除了壞疽的腳趾。

這意味著要審判，你不是要審判裡面的人嗎？答案是肯定的！我們不只要做出判斷，還要做出判斷！

reverence for God. 2Co 7:1

Will you? You regularly inspect your own body, you keep an eye out for that malignant bump, then watch over this body - the body of Christ.

In Paul's next letter to the Corinthian Christians we see they had acted. They had done much to put things right. As one of the Lord's churches here in KN let us purify ourselves and maintain holiness so that when someone comes in **the secrets of his heart will be laid bare and he will fall down and worship God, exclaiming, "God is really among you!"** 1Co 14:25 **END**

面對罪惡—你就能阻止基督的身體、祂的教會的腐敗。

正如保羅所說，讓我們淨化自己，除去一切污染身體和精神的事物，出於對神的敬畏，達到聖潔。 2Co 7:1

你會？你定期檢視自己的身體，留意那個惡性腫塊，然後看管這個身體——基督的身體。

在保羅寫給哥林多基督徒的下一封信中，我們看到他們已經採取了行動。他們做了很多事情來糾正錯誤。作為KN這裡主的教會之一，讓我們淨化自己並保持聖潔，以便當有人來到他內心的秘密時，他會被暴露出來，他會俯伏敬拜神，呼喊：“神真的在你們中間！ 1Co 14:25 結束