

## 引言 INTRODUCTION

No one likes to talk about sin, just as no one likes to think about disease. Yet, as with physical health, spiritual health requires both prevention and cure. Ignoring a problem does not make it disappear. Sin is a serious matter because it is an offense against God, even though different sins have different consequences. You may not harm anyone by feeling jealous of someone else's new phone or car. Still, even when no one else is hurt, every sin brings shame and sorrow to God. In this chapter, Paul addresses not only a serious sin but an open one. Previously, the Corinthians boasted about their favorite leaders. Now they were taking pride in their tolerance of sin. Paul commands them to confront the situation because it would affect both inside and outside of the church. Sin can set off a chain reaction. The danger is it may remain hidden for a time, and by the time it is exposed, significant damage has already been done. Consider a rotten apple. It appears flawless when you pick it up at the grocery store. You assume it is fine, until you cut it open. The problem may have begun with tiny fungal spores that settled on the flower as the fruit was forming. Over time, those spores grow into mold, and the fruit decays from the inside out. In the same way, sins that are tolerated within a church will gradually weaken its foundation. A church that copies the fallen world cannot effectively reflect God's holiness. But there is hope when believers return to God. He is always in the work of restoring souls. While sin can rot a church from its core, God can renew and reform His people from within.

## 解釋 EXPLANATION

### 1. 對罪果斷的行動 Decisive Measure against Sin (v. 1-5)

Paul begins by calling for a decisive measure against sin. Let us read **verses 1–5**. The sin in question is sexual immorality: a member of the Corinthian church had taken his stepmother. Paul notes that not even unbelievers would tolerate such behavior. How did the church respond? Members did not remain silent; they actually took pride in it. Instead of reflecting God's holiness, the church had adopted a standard lower than that of the world. Although Paul was physically absent, he says he was present with them in spirit. It is like your heart aches when a family member is going through some hardships, even though you are miles away. Those believers were Paul's spiritual children, and he could not ignore the situation. In verse 2 he tells them plainly: **And you are arrogant! Ought you not rather to mourn? Let him who has done this be removed from among you.** They should feel sad over the sin rather than feeling glad of their tolerance of it. Obedience to the Lord ought to produce a deep disgust toward sin and lead to corrective action. Paul instructs them to kick the person out from the church. Their tolerance suggested that the offender did not feel remorse. Such decisive measure carries a spiritual purpose. In verse 5 Paul writes: **You are to deliver this man to Satan for the destruction of the flesh, so that his spirit may be saved in the day of the Lord.** To deliver someone to Satan means to put him outside the protective fellowship of the church, so that he would face the consequences of his sin. Members should cease close association with him. Most likely, he would either go to another church or stop attending church altogether. If he was a true believer,

however, his soul would still be saved. It is consistent with the belief of “once saved, always saved.” The Holy Spirit would continue to convict him until he repented. God’s holiness creates uneasiness in us when we harbor sin. By contrast, pride in sin leads only to deeper compromise. Like the Corinthians, some churches today openly affirm anti-Biblical lifestyles. I remember when my older son began college. He did not have a car at the time, so he visited various churches with friends. One Sunday he attended a beautiful church just outside the campus. Its website states that it welcomes people of all sexual orientations. In recent years, its denomination has experienced intense internal conflicts over ordaining homosexual ministers and performing same-sex marriages. As a result, more than 7,000 churches worldwide withdrew and formed a new alliance. It is a tragic situation. It shows that standing for truth can be costly; but abandoning the truth carries an even greater price. No church wants to go through painful discipline. Yet accepting sins without repentance only leads to further indulgence. The church is not merely a human organization; it is God’s household. He has set apart redeemed sinners to be His people. Although no Christian is perfect, every believer is called to pursue God’s holiness. As one pastor wisely said, “God loves us as we are, but He does not want us to remain that way.” God is present with us at all times. We call upon His name whenever we gather. Imagine that an important guest were to attend our service—the mayor of our city, the president of the Southern Baptist Convention, or even the President of our country. We would mobilize the entire church to ensure everything was spotless. We may plant flowers outside, vacuum every square inch of the carpet, and scrub away every stain. If we would spend such effort for the visit of a person on a single Sunday, how much more diligently should we purify our lives when the Lord is with us 24/7? Therefore, let us walk in righteousness as honorable children of God.

## 2. 因罪引起的破壞 Destructive Nature of Sin (v. 6-8)

Paul urged the Corinthian believers to take a decisive measure against sin. Next, he points out the destructive nature of sin. Let’s look at **verses 6–8**. Paul says that lingering sin spreads through a church the way yeast works through a dough. In the Bible, yeast often symbolizes sin. For example, Jesus warned His disciples about the “yeast” of the religious leaders. He was talking about their false teaching. They added man-made rules to God’s Law, and that corruption would spread powerfully. Here, Paul connects yeast to the Passover. The Jews celebrate the Feast of Unleavened Bread together with the Passover. God established both festivals when He delivered Israel from Egypt. Passover remembers God’s saving grace. A lamb was sacrificed, and its blood spared His people. After that meal came seven days of eating unleavened bread. During that time, every bit of yeast had to be removed from their homes. The symbolic meaning is to purge their sins since God set them apart as His people. He brought their ancestors out of slavery in Egypt and led them to a land of freedom in Canaan. Paul makes it clear: Jesus is our true Passover Lamb. He was sacrificed to bring us into a new relationship with God. Because of that, believers must remove sin from their lives just as the Jews removed yeast from their homes. If not, sin will spread through the church the way yeast spreads through a dough. Yeast feeds on sugar and releases carbon dioxide, causing bread to rise and puff up. In the same way, sin quietly grows and affects everyone around it. Some Christians argue that we should love and not judge, since no one is perfect. But if we compromise sins, we will leave room for people outside the church to create scandals. They add their imagination and spread rumors through social media. Different opinions will further divide the church. But God does not operate by majority vote. He perfectly balances compassion and holiness. He loves sinners, yet He hates sin. That same

mindset should shape the church. We are called to reflect God’s character, not to mirror the world’s moral standards. Jesus said in Matthew 5:13–15: **13 “You are the salt of the earth, but if salt has lost its taste, how shall its saltiness be restored? It is no longer good for anything except to be thrown out and trampled under people's feet. 14 “You are the light of the world. A city set on a hill cannot be hidden. 15 Nor do people light a lamp and put it under a basket, but on a stand, and it gives light to all in the house.”** Christians are the salt of the earth. Our godly lives should stand in contrast to the moral decay around us. We are also light. The light within us shines into dark places. We proclaim the good news of forgiveness, hope, and salvation. You cannot and should not hide your identity as a child of God. When people know you are a believer, they will connect your behavior with your faith. Some Christians try to “lay low” and blend in. But the danger is that, over time, you begin to compromise. You slowly adopt the speech, habits, spending patterns, hobbies, and values of the people around you just to feel accepted. Compare that with building strong relationships with mature believers. You study the Bible together. You pray for and encourage one another. You begin to see life from a Biblical perspective. That kind of fellowship strengthens your faith. We need one another. Christians are a minority in society. Living out our faith is like rowing a boat upstream. If you stop growing in your relationship with the Lord and with fellow believers, then you will naturally drift downstream. That is why a faith community is so important. Your brothers and sisters need your support as much as you need theirs.

### 3. 向罪明確的懲戒 Definitive Censure for Sin (v. 9-13)

Paul asked the Corinthian church to take a decisive measure against sin. The brother who refused to repent had to be disciplined. If not, the disruptive nature of sin would eventually affect the entire community. Furthermore, Paul told the church to exercise a definitive censure for sin. We will finish the reading from **verse 9 to the end**. Paul distinguishes between unsaved sinners in the world and unrepented believers in the church. Paul is not telling Christians to cut themselves off from all non-Christians. In fact, he says in verse 10 that if that were the case, they “would need to go out of the world.” If we avoid all unbelievers, who would we share the gospel with? When God saves us, He does not put us on a remote island or lock us safely inside a castle. He sends us right back into everyday life to reach people who do not know Jesus. It is perfectly fine for you to play pickleball or grab coffee with non-believers. But in verse 11, Paul is very specific about whom the church must not befriend with: **But now I am writing to you not to associate with anyone who bears the name of brother if he is guilty of sexual immorality or greed, or is an idolater, reviler, drunkard, or swindler — not even to eat with such a one.** Paul adds a few other sins to adultery. This list is of course not exhaustive. These are serious, visible sins that damage both our relationships with others and our relationship with God. And again, the key issue is unrepentant sins. Paul even says not to eat with those people. In any culture, sharing a meal is more than filling stomachs. It expresses acceptance and fellowship. In other words, Paul is calling the church to draw a clear line with someone who claims to follow Jesus but refuses to turn from sin. In the final two verses, Paul clarifies the scope of this censorship: **12 For what have I to do with judging outsiders? Is it not those inside the church whom you are to judge? 13 God judges those outside. “Purge the evil person from among you.”** God has given the church authority to address internal matters. It is similar to how a mayor governs only the city that elected him or her. Church leaders do not invent moral standards; they apply God’s standards. They are not above others when they exercise discipline, because they are under the same

authority. Just as judges enforce laws rather than creating them, church leaders are accountable to God. Our culture often says, “No one is above the law.” The same principle applies to the church. God is absolute. In His eyes, things are either right or wrong. There is no gray area or middle ground. There must be a definitive censorship as we look at sin. But if we are honest, how often do we adopt the world’s mindset instead? Do we dream about winning the lottery, even though Scripture calls such desire greed? Do we exaggerate accomplishments on a résumé, rather than admit it is a form of dishonesty? Do we enjoy boasting ourselves without recognizing pride? Do some sisters show too much skin in their clothes and indirectly lead brothers into temptation? Ultimately, the question is this: Are we truly living out our new life in Christ? We should not excuse ourselves by saying, “I was born that way,” or “It’s only a bad habit,” or “It’s my personal freedom.” As a church family, we are called to speak truth to one another gently, but firmly. We need both wisdom and love when addressing sin. Sometimes we clarify biblical standards for those who do not know them. Sometimes we remind those who have forgotten. We give one another room to grow. But we should stand on God’s principles even when someone refuses to change. Indeed, we may hurt people’s feelings. But the more important thing is to draw a line with the world. Faithfulness to God must come before popularity with people.

## 結論 CONCLUSION

While sins can rot a church from its core, God can reform people from within. When the problem is serious, the treatment has to be in-depth too. Sin is not a genetic disorder. It is more than a behavioral matter. It is a spiritual problem. It is a deliberate rebellion of God’s authority. So if sin is the problem, “try harder” is not enough. We need an internal change. The Bible describes it as a spiritual surgery: God removes our heart of stone and gives us a heart of flesh. When that happens, we will have a desire to please God. That transformation is only possible because of what Jesus Christ accomplished on the cross. He paid the penalty for our sins in full. In Him alone, we find complete forgiveness. Whether it is the worst criminals sitting in a prison cell or a respected billionaire known for generosity both need Jesus just the same. It is because every one of us is born with a sinful nature. None of us can remove sin through good works. But here is the beautiful part: God’s grace is available to everyone. Anyone who humbly admits their sin and entrusts their life to Jesus can be saved. And once we receive a new life, we are called to live differently. Not because we are forced to, but because we have been changed. God could demand obedience through authority. Instead, He draws us by love. When we truly understand the depth of Christ’s love for us, surrender becomes a natural response. Our relationship with God stops being a dry religion full of rules and regulations. It becomes a living relationship marked by joy, freedom and gratitude. That is the sweetness of walking with the Lord.

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沒有人喜歡談論罪，正如沒有人喜歡想到疾病一樣。然而，身體的健康就像屬靈的健康，既需要預防，也需要治療。忽視問題並不會使問題消失。罪是嚴重的，因為罪冒犯神，雖然不同的罪會帶來不同的後果。當你嫉妒別人的新手機或新車時，或許沒有傷害任何人。然而，就算沒有影響別人，每一次犯罪都會給神帶來羞辱與憂傷。在這一章經文中，保羅所提到的不只是一項嚴重的罪，而且是一項公開的罪。之前，哥林多人為他們所喜歡的領袖誇口；如今，他們竟以容忍罪為榮。保羅命令他們正視那個情況，因為這會影響教會的內部與外部。罪會引發連鎖反應。有時候罪可能會暫時隱藏起來，而等到被揭露時，往往已經造成重大的損害。試想像一個壞蘋果。當你在超市拿起它來看之時，它看起來毫無瑕疵。你以為它是好的，直到你把它切開，才發現裡面已經壞掉。可能在果實形成時有真菌的孢子掉落在花上面。這些孢子漸漸長成霉菌，於是果實便從裡面開始腐爛。同樣地，教會中若容讓罪的存在，便會逐漸削弱其根基。一間效法世界的教會，無法有效地彰顯神的聖潔。然而，當信徒回轉歸向神時，仍然有盼望。神一直在復甦人的靈魂。罪能從核心腐蝕一間教會，但神能從人的內心更新祂的子民。

## 解釋 EXPLANATION

### 1. 對罪果斷的行動 Decisive Measure against Sin (v. 1-5)

保羅一開始就呼籲信徒對罪採取果斷的行動。讓我們讀**第 1 至 5 節**。這裡所談的罪是淫亂：哥林多教會中有一個人收了他的繼母。保羅指出，連不信的人也不能容忍這樣的行為。教會如何回應呢？他們不但沒有保持沉默，反而以此為榮。他們沒有彰顯神的聖潔，反而採納了比世界更低的標準。雖然保羅人在外地，但他說自己在靈裡與他們同在。這就像當家人遭遇困難時，即使你遠在千里之外，心中仍會感到難過。這些信徒是保羅的屬靈兒女，因此他不能忽視問題。在第 2 節，他直接責備他們說：**你們還是自高自大，並不哀痛，把行這事的人從你們中間趕出去**。他們應當為罪憂傷，而不是因為容忍罪而自大。對主的順服應當在我們裡面產生對罪的厭惡，從而導致糾正的行動。保羅吩咐他們把那個人趕出教會。信徒的縱容顯示那個犯罪的人並沒有覺得慚愧。這樣果斷的行動帶有屬靈的目的。保羅在第 5 節寫道：**要把這樣的人交給撒但，敗壞他的肉體，使他的靈魂在主耶穌的日子可以得救**。把一個人交給撒但，意思是拿走教會對他的屬靈保護，使他面對自己犯罪的後果。信徒應該停止與他密切來往。他很可能會去別的教會，或乾脆不再聚會。然而，如果

他是真信徒，他的靈魂仍然會得救。這與「一次得救，永遠得救」的教義是一致的。聖靈會繼續責備他的心，直到他悔改。當我們不肯認罪時，神的聖潔會使我們渾身感到不舒服；相反地，以罪為榮只會導致進一步的妥協。就像哥林多人一樣，今天有些教會公開按納違背聖經的生活方式。我記得我大兒子剛上大學的時候。那時他沒有車，便和朋友一起參加不同的教會。有一個主日，他去了校園附近一間很漂亮的教會。那教會的網站聲明他們歡迎各種性取向的人。近年來，那個宗派的內部產生了激烈的紛爭，原因是教會按立同性戀牧師及舉行同性婚禮。結果，全球超過七千間教會退出並成立了一個新的聯盟。這是一個令人惋惜的局面。它顯示出，持守真理是有代價的；但背離真理的代價更為巨大。沒有任何教會願意經歷如此痛苦的管教。然而，沒有悔改而接納罪，只會導致更嚴重的放縱。教會不只是一個人的組織；它更是神的家。神把蒙救贖的罪人分別出來，成為祂的子民。雖然沒有基督徒是完美的，但每一位信徒都必須追求聖潔。正如一位牧師所說：「神愛我們本來的樣子，但祂不願我們停留在那個樣子。」神時刻與我們同在。我們每次都是逢主的名聚會的。試想想，如果有一位貴賓出席我們的崇拜——無論是市長、美南浸信會的主席，甚至是總統——我們一定會動員全教會，確保一切都整潔無瑕。我們可能會在外面種花，把每一寸地毯吸塵，並擦去所有污漬。如果為了一個人一次的來訪，我們願意付出那麼大努力，那麼我們面對每天與我們同在的主之時，豈不更應該潔淨自己的生命嗎？因此，讓我們看重神兒女尊貴的身分，行走在公義中。

## 2. 因罪引起的破壞 Destructive Nature of Sin (v. 6-8)

保羅勸勉哥林多的信徒，要對罪採取果斷的行動。接著，他指出罪引起的破壞。讓我們來看第 6 至 8 節。他說，若對罪置之不理，它就會在教會中蔓延，像酵母在麵團中發酵一樣。在聖經裡，酵母常常象徵罪。例如，耶穌曾經警告門徒要防備宗教領袖的「酵」。祂指的是他們錯誤的教導。他們把人定的規條加在神的律法裡，那種敗壞會迅速擴散。在這裡，保羅把酵與逾越節聯繫起來。猶太人在守逾越節的同時，也慶祝除酵節。當神把以色列人從埃及拯救出來時，就設立了這兩個節期。逾越節是為了紀念神拯救的恩典。一隻羊羔被殺，牠的血保全了神子民的性命。吃完羊羔之後，他們接著吃無酵餅七天。在那段期間，他們必須把家中所有的酵都清除。這象徵潔淨罪，因為神已經將他們分別出來，成為祂的子民。神將他們的祖先從埃及為奴之地救出來，把他們帶進迦南自由之地。保羅清楚指出：耶穌就是真正的逾越節羊羔。祂被獻上，使我們與神建立新的關係。因此，信徒必須從生命中除去罪，正如猶太人從家中除去酵一樣。否則，罪就會像酵在麵團中發酵那樣，在教會中蔓延。酵母吸收麵粉中的糖分，釋放出二氧化碳，使麵團膨脹變鬆軟。同樣地，罪會悄悄滋長，影響周圍的每一個人。有些基督徒認為，我們應該去愛人，而不是論斷人，因為沒有人是完美的。在我們妥協罪的同時，教會外的人喜歡聽到醜聞。他們加上自己的想像，透過社交媒體散播謠言。不同的意見只會進一步分裂教會。但神不是按照多數票來行事。祂能夠平衡憐憫與聖潔。祂愛罪人，卻恨惡罪。

這是教會應該持守的原則。我們蒙召是要反映神的品格，而不是模仿世界的道德標準。耶穌在馬太福音 5:13-15 說：13 「你們是世上的鹽。鹽若失了味，怎能叫他再鹹呢？以後無用，不過丟在外面，被人踐踏了。15 你們是世上的光。城造在山上是不能隱藏的。15 人點燈，不放在斗底下，是放在燈臺上，就照亮一家的人。」基督徒是世上的鹽。我們敬虔的生命應該與周圍的道德敗壞形成鮮明對比。我們也是光。我們裡面的光能照亮黑暗的角落。我們宣揚赦免、盼望與救恩的好消息。你不能，也不應該，隱藏自己是神兒女的身分。當人們知道你是信徒時，他們會把你的行為與你的信仰連結在一起。有些基督徒試圖「低調行事」，盡量融入人群。但久而久之，你會開始妥協。為了被接納，你慢慢學習周圍的人的說話方式、生活習慣、消費模式、興趣和價值觀。相反，若你與成熟的信徒建立穩固的關係，一起查考聖經，彼此代禱、互相鼓勵，學習從聖經的角度來看人生。這樣的交誼會堅固你的信心。我們需要彼此扶持。基督徒在社會中是少數民族。活出信仰就像逆水行舟。如果你不持續在與主和與弟兄姐妹的關係中成長，你自然就會順流而下。因此，加入一個屬靈群體至關重要。你的弟兄姐妹需要你的支持，正如你需要他們的支持一樣。

### 3. 向罪明確的懲戒 Definitive Censure for Sin (v. 9-13)

保羅要求哥林多教會對罪採取果斷的行動。那位拒絕悔改的弟兄必須受到管教。否則，罪所引起的破壞最終會影響整個群體。此外，保羅也吩咐教會對罪施行明確的懲戒。讓我們把經文從第 9 節讀到最後。保羅區分了世上未得救的罪人，以及教會中不肯悔改的信徒。他並不是要求基督徒與所有非信徒斷絕來往。事實上，他在第 10 節說，如果那樣做，「你們除非離開世界方可。」如果我們避開所有不信的人，那麼我們向誰傳福音呢？當神拯救我們時，祂並沒有把我們安置在孤島上，或鎖在安全的城堡裡。祂乃是差遣我們回到日常生活中，去接觸那些不認識耶穌的人。因此與非信徒打匹克球或一起喝咖啡，都是合理的事。但在第 11 節，保羅指出教會不可與哪些人來往：但如今我寫信給你們說，若有稱為弟兄是行淫亂的，或貪婪的，或拜偶像的，或辱罵的，或醉酒的，或勒索的，這樣的人不可與他相交，就是與他吃飯都不可。保羅在淫亂之外又加上幾項罪。當然，這份清單並沒有包括所有的罪。這些嚴重的罪會破壞人與人之間的關係，也損害人與神之間的關係。再次強調，這裡的關鍵在於不悔改的人。保羅甚至說，連與這樣的人吃飯都不可。在任何文化中，一同用餐都不只是填飽肚子，而是表示互相接納與建立友誼。換句話說，保羅呼籲教會對那些自稱跟隨耶穌卻拒絕離棄罪的人要劃清界線。在最後兩節裡，保羅說明了這種懲戒的範圍：12 因為審判教外的人與我何干？教內的人豈不是你們審判的嗎？13 至於外人有神審判他們。你們應當把那惡人從你們中間趕出去。神已將處理內部事務的權柄交給教會。這就像市長只治理他負責的城市一樣。教會領袖並沒有制定規則，他們只是按照神的標準行事。領袖在施行管教時並不是高人一等，因為他們同樣在神的權柄之下。正如法官是依據法律判案，而不是制定法

律，教會領袖也是向神負責。這個世界常說：「沒有人可以凌駕於法律之上。」同樣的原則也適用於教會。神是絕對的。在祂眼中，是非分明，沒有灰色地帶，也沒有中間路線。當我們面對罪時，必須有明確的立場。但如果我們誠實地自我反省，我們是否常常認同世界的價值觀呢？我們是否夢想中樂透，卻忽略聖經把這種慾望視為貪婪？我們是否在履歷表上誇大成就，而不承認那其實是一種不誠實？我們是否喜歡吹牛，卻沒有察覺那是驕傲？有些姐妹是否穿著過於暴露，間接使弟兄陷入試探？歸根究底，問題在於：我們是否真正活出在基督裡的新生命？我們不應該為自己找藉口，說「我天生就是這樣」、「這只是個壞習慣」，或「這是我的個人自由」。作為教會一家人，我們要溫柔但明確地彼此講明真理。在面對罪時，我們需要有智慧，也需要有愛心。有時，我們向不明白的人說明聖經的標準；有時，我們提醒那些已經忘記的人；我們也給彼此成長的空間。但即使有人拒絕改變，我們仍要站穩在神的原則之上。當然，這樣做可能會傷害人的感受。但更重要的是，我們必須與世界劃清界線。我們必須對神忠誠，過於討人的喜悅。

## 結論 CONCLUSION

罪能從核心腐蝕一間教會，但神能從人的內心更新祂的子民。嚴重的問題需要徹底的治療。罪不是基因缺陷，也不僅僅是行為上的問題；它是一個屬靈的毛病，是對神權柄的刻意悖逆。因此，如果問題是罪，「再努力一點」是不夠的。我們需要的是內在的改變。聖經把這形容為屬靈的手術：神除去我們的石心，賜給我們一顆肉心。當這件事發生時，我們裡面就會產生討神喜悅的渴望。這樣的轉變，是藉著耶穌基督在十字架上所成就的工作才有可能。祂已經付清我們罪的代價。唯有在耶穌裡面，我們才能找到完全的赦免。無論是監牢裡最壞的囚犯，還是慷慨造福人類的億萬富翁，都同樣需要耶穌。因為我們每一個人生下來都有罪性，沒有任何人能靠著行善除去自己的罪。但美好的地方在於：神願意賜給人恩典。任何謙卑承認自己有罪、並將生命交託給耶穌的人，都必得救。當我們領受了新生命之後，也應該活得不一樣。不是因為被強迫，而是因為我們已經被改變。神本可以用權柄要求我們順服，但祂卻用愛吸引我們。當我們真正明白基督對我們那深厚的愛時，順服就成為自然的回應。我們與神的關係，不再是枯燥、充滿規條的宗教形式，而是一種充滿喜樂、自由與感恩的生命關係。這就是與主同行的甘甜。