

SCROLL DOWN FOR CANTONESE

KINGS NORTON BAPTIST CHURCH

Sunday 30th July 2025 10 am

Beware of idolatry - the warning

Welcome

Hymn MP 564 Praise to the Lord, the Almighty

Scripture Jeremiah 17:5-14 (page 776)

Prayer

Children's talk Warning signs

Chorus MP 220 He is Lord, He is Lord

MP 418 Lift your heads to the coming King

Notices:

Prayer time & Lord's prayer

Reading 1 Corinthians 10:1-14 (page 1151)

Hymn MP 997 Jesus lover of my soul

Sermon *The warning*

Hymn MP 239 Holy Holy Holy

Prayer

Close

Prayer

- ❖ I wonder if there's anyone in your family tree that you've learned from? Or been inspired by? Or maybe thought 'I don't want to make the same mistakes they did!' I suspect there is.

This is what the Corinthian Christians were told to do, check out their ancestors! And who exactly is Paul referring them to? These Christians lived in southern Greece. They are Greeks, from a long line of Greeks, proud of their history as a strong, sophisticated, advanced, cultured civilization. One that became foundational to the western world.

But Paul is saying actually your forefathers are Hebrews. Your forefathers in the faith are Hebrews. You must look to them.

If you are a Christian here this morning then whether you are English, Nigerian, from Hong Kong, Asia, West Indies all of us must read this: the Tanakh, the Jewish Writings. You must look here, in your language.

I wonder how you view the OT? Do you struggle with it? Do you find it, too difficult, too different, too far removed from today with all those complicated laws, and too distant in culture, in time, and in geography?

Don't give up, persevere, do not be ignorant of it, as Paul said to them, so he says to us **I do not want you to be ignorant of the fact, brothers, that our forefathers were all under the cloud and all passed through the sea.** Don't be ignorant of them, if you are, it will be at your peril.

Every Israelite traced their family tree back to Abraham.

Every Christian as we live by faith, we are told in Galatians, is a child of Abraham, the man of faith, he is our father in the faith. Every Christian is a spiritual descendant of Abraham, and the people of God then, the church then, are our forefathers in the faith. We must read about them, learn from them, and be warned by them. So every Christian should read and make every effort to know the OT well. Do not neglect it. x2

Paul knows what is going on in Corinth. Christians there were getting caught up with the gross idolatry of the city. This was causing them to sin and produce in them a distorted view of God. A God weak and placid and who winked at sin. This is a really important passage for us in an age marked by a sentimental view of God. We love the 'blessings' - but not the obligations. The result is a life far from Christ's, our great example.

The church in the OT is set as an example before the Corinthians, and us.

This is not just of academic interest. Paul makes this comparison to show that just as we share in the same privileges, we will also, if we're not careful, share in the same punishments. Paul is saying that the way God dealt with them - is the way he will deal with us, despite OT laws and external appearances - in the things that matter, it is all the same.

v1b they **were all under the cloud and all passed through the sea.** 2 **They were all baptised into Moses.** Baptised as we are. They were brought under obligation to Moses's law and covenant, as we are by baptism in Jesus, brought under obligation to Christ's law and covenant.

in the cloud and in the sea. Just image the water piled up high and the cloud overhead, they disappeared from sight as it were under the water on the one side - and rose again - no longer in the land of slavery - but in the land of the free, the land of the living as it is called, that is in Christ.

➤ **Have you been baptized? Have you passed through, and crossed over?**

Paul wants us to see just how similar their life was - for they too followed Christ, He was their all in all - as he is ours 3 **They all ate the same spiritual food 4 and drank the same spiritual drink; for they drank from the spiritual rock that accompanied them, and that rock was Christ.**

The Christians in Corinth would not shun their immoral and idolatrous surroundings. Christian baptism is declaring that I am now dead to that old life - and the old ways and now set apart for new Holy life in Christ. This they did not do. In ch. 8 Paul had to correct them on their shallow view of Christian liberty and how they were taking idolatry lightly; next he corrects the casual way they took the Lord's Supper. **Baptism and the Lord's support were not just nice charms and religious add-ons.**

We have tremendous privileges in Christ, but do we honour him in them? Paul says in 11:19 **No doubt there have to be differences among you to show which of you have God's approval.** This he now illustrates from the OT.

'all' is repeated five times in vv. 1-4. **all** were under the cloud and they **all** passed through the sea. 2 They were **all** baptised into Moses in the cloud and in the sea. And literally it say **All** the same spiritual drink, **all** the same spiritual food. **All** of them were privileged - they started well - but **not all** honoured the Lord, they failed to make it to the end. As Paul said in 9:24 all ran the race but few won the prize. So we read 5 **God was not pleased with most of them;** so beware **their bodies were scattered over the desert.**

➤ **Sorry no feel-good sermon here. The sobering message is that if we are like them - then as God dealt with them - so he will deal with us.**

The fact that this passage is here, means we cannot say "well that was then, the Lord doesn't do that with Christians today". To say that is to remove the warning and destroy the force of the comparison. No, says Paul, it's precisely the opposite, there is no such dissimilarity between us and the Israelites, - hence the mention of baptism and of Christ - we cannot say our situation is different from theirs. That's the whole point.

➤ **We too are threatened with judgments just as they were. We must avoid the same sins if we are to avoid the same punishments. We must not do as they did, lest we suffer as they suffered.**

Let us take heed. The Israelites in the desert had forgotten what it was to be called out by a Holy God. Have we? A Holy God who said to them "**be Holy because I am holy**" says to us today "**be holy, because I am holy.**"

Do you read the Bible and then apply it to - others? No. These are living words not only for them, but for us, for you and for me. What those Hebrews went through 6 **occurred as examples** - they were not just written down for our instruction, rebuke and correction, - they actually happened not only to them and for them - but for us too, you and I, now here today.

Again repeated in v11 **These things happened to them as examples and were written down as warnings for us,** - And why? **to keep us from setting our hearts on evil things as they did** bracketing what we are avoid in v7-10

So what evil are we to avoid this morning? Is it the problem of idolatry? Yes, yes. You could say every problem stems from idolatry. v7 **Do not be idolaters,** and we end with v14 **Therefore, my dear friends, flee from idolatry."** And in the middle? The sins and consequences of **idolatry.**

The Corinthian Christians were worldly and cocksure, they'd fallen in with the city's idolatry. Paul is saying 'watch out, beware' 7 **Do not be idolaters, as some of them were who sat down to eat and drink and got up to indulge in pagan revelry."** As they did with the Golden calf in Ex. 32:6.

Is substituting the true God for a false one the source of all sin? Yes. Wasn't that what happened in the Garden of Eden? Satan presented a wrong view of God, a god who is not good, one that holds things back, one we don't need to fully obey. That is a false god.

The Corinthian Christians, like the Israelites in the desert sat down to eat and drink and took part in the sacrifices offered to false gods.

- ❖ "I don't do that" you say. Do you though worship at the altar of a god of comfort, 'soft and cuddly', one who requires little of me?

v8 **We should not commit sexual immorality, as some of them did.**

Sexual immorality is idolatry. For the Christians replacing the Lord with an alternative deity as the city of Corinth did often resulted in fornication.

The word translated **sexual immorality** in the NIV is 4202 *porneia* meaning *fornication* 4203. **fornication** the AV and others translate it more clearly.

In Corinth was a temple dedicated to Venus (that is, to lust), with above a thousand priestesses belonging to it, all common prostitutes. Sexual immorality was part and parcel of temple worship in Corinth. These Christians lived in a corrupt city – just as we do. Today, fornication is normal, expected and rarely spoken against. It may happen out there – but it must not happen in here. Hence this important caution.

In a church in Nuneaton an unmarried girl became pregnant and they said nothing about it. 'If we say something she or others might leave. They kept silent. I wonder if they even heard 'aah a new baby'. No, she needs to confess and repent, if she won't, then kick her out.

— **and in one day twenty-three thousand of them died.** Paul points to a judgment by plague which swept off thousands Nu. 25:1-9

9 **We should not test the Lord, as some of them did.** Testing is to see how far you can go in ignoring or defying what the Lord has told you to do.

It's to continually keep the Lord out of this area of your life, or that area of your life, your finances, your time, your body or your mind, is that always occupied with other things, vain things? - this is the test the Lord.

—**and were killed by snakes.**

10 **And do not grumble, as some of them did. Do not grumble** the word is *to mutter, to murmur*:-- can you hear the muttering and grumbling gogguzo; gogguzo. They quarrelled, grumbled and murmured against God and against Moses his minister.

- ❖ Are you a grumbler? Do you join in with those around who grumble day and night? 'She has done this, he hasn't done that', grumble, grumble, grumble.

Yes there is always something wrong in this fallen world, but don't grumble about it. God is listening to every word and he hates grumbling x2 - Grumbling always ends up at God's door, it is rebellion against God, and it always invokes divine judgment - for this many Israelites **were killed by the destroying angel.** (The Destroyer Ex. 12:23)

This is a passage of warnings. Warnings are good. A loving God gives warnings. All through the Bible the trumpet sounds, 'beware, 'there's danger', 'watch out', like a long line of road signs. They keep us from crashing our lives with sudden temptations and falling into sin. These historic events happened as warnings. **As there were consequences when they sinned – so there will be for us when we sin. We must hear that!**

Don't warn and you do two things:

A church that no longer warns and maintains its holiness, one that lets sin go as they did in Nuneaton will find it harder to correct it next time. The result is that the whole course of the church veers off its road to Glory.

- **Secondly in grieving the Lord we invoke his anger against his church.**

You may look at the OT passage and say 'it was different then', when they sinned they were all struck down in the desert, the Lord doesn't work that way these days, no. The judgment in the desert was in two ways, banishment from the camp or struck down with a plague or such like. The result is essentially the same, for to leave the camp in the desert, is to die, for they leave the only means of being kept alive.

- **Their exclusion from the earthly Canaan for their unbelief, equals the exclusion of many under the gospel from the heavenly Canaan.**

When the church in Corinth was told to expel the unrepentant immoral man from among them 1 Cor 5, it is like him leaving the camp, there is nowhere else he can live out his life. There's only one body of Christ.

Failure to purge evil from among the Lord's Holy people invites His judgment. That's why church discipline is so important, it saves the church from the Lord's judgment.

So how do the Lord judgments come today in the NT?

Firstly through suffering. Turn over the page to 11:29 **For anyone who eats and drinks 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. But if we judged ourselves, we would not come under judgment.** 1 Cor 11:29-31

In the desert they sinned by putting the Lord to the test. We test the Lord today when we're unresponsive to Him. To disregard the teaching of the Holy Son of God is to bring the Lord's judgments - onto ourselves.

- ❖ In some health and prosperity churches you will hear a lot about God punishing you if you don't do enough or give enough. They present a metaphysical, mechanical god. That is a god who, if you pull this lever you have a blessing - and if you fail to do that then you bring sickness and suffering on yourself.

As a result of this wrong teaching we generally do the opposite and disconnect, de-couple conduct from suffering. We are horrified to think that my trouble and suffering is in any way due to me grieving the Holy Spirit and disobeying the One who bought me. We think 'he hasn't struck me down, it's OK' and test His patience. You won't hear sermons on this, but it's here. There is a connection between the two. We see this in James 5. **Is any one of you sick? He should call the elders of the church to pray over him and anoint him with oil in the name of the Lord. And the prayer offered in faith will make the sick person well; the Lord will raise him up. If he has sinned, he will be forgiven x2. Therefore confess your sins to each other and pray for each other so that you may be healed.** 5:14f.

See the connection between sin and sickness? We are very quick to ask for prayer for sickness, we can and should pray for each other in this, but it's over emphasized and reflects a worldly concern. We do not find many health and safety prayers in the Bible.

It is our duty to pray and watch out for each other to be spiritually healthy and that we all walk obediently with the Lord. Then we will save each other from wandering blindly to the cliff's edge. James goes on: **My brothers, if one of you should wander from the truth and someone should bring him back, remember this: Whoever turns a sinner from the error of his way will save him from death and cover over a multitude of sins.** Jas 5:19-20 There it is again; unrepentant sin brings His judgment.

So think about it. I am not going to say your sickness is because of this or that, I don't know, although sometimes I have an idea. He knows, you may well know, and you should ask, and at the same time judge yourself, square your conduct with the Lord's will for you as revealed in His word.

There was sexual immorality amongst the Christians in Pergammon and Thyatira. Jesus spoke against those who did so saying they would suffer intensely unless they repented of their ways. So suffering is there.

The other way churches are disciplined is seen in what Jesus says to the church at Ephesus: **Repent and do the things you did at first. If you do not repent, I will come to you and remove your lampstand from its place.** Re 2:5

Jesus will take their light away. He will withdraw himself so there is no light left. One church I knew of some years ago closed because they sensed the Lord had departed. I know of another church that closed and then reopened nearby by to accept only Born Again active Christians. Some churches do nothing, say nothing and slowly - while they look outwardly like churches - end up with no light of truth. Christ is removing His lampstand. The church in Nuneaton is no longer there.

12 **So, if you think you are standing firm, be careful that you don't fall!** the Christians at Corinth in pride and self-confidence were heading for a fall.

Let us be on our guard. Let us constantly judge ourselves, self-examine, make sure we are living a life faithful to him. We as Christians will be tempted with testing and trials but remember 13 **No temptation has seized you except what is common to man.** God stretches and strengthens faith, but remember that when all seems against you **God is faithful.** He keeps his promises and **he will not let you be tempted beyond what you can bear.**

Don Wrapson a Minister and Hospital chaplain when he was my neighbour went through some tough trials. He was mugged in the street, and a terrible neighbour took him to court- I thought why him and not me? I think it was because he was more Godly than me.

Our Lord knows what we can bear, and what we can bear he will, in his wise providence, administer in proportion to what we can handle. He will take care that we are not overcome. And **when you are tempted, he will also provide a way out so that you can stand up under it. - Provide a way out, literally make the way of escape.** The Greek suggests an army trapped in the mountains escaping out through a narrow pass.

When tested remember either He will end the trial itself, or the sting of it. There's no valley so dark that he can't find a way through it, no affliction so severe that he can't prevent, or remove, or enable us through it - to our eternal advantage. That is the true God, always faithful, always Holy. [Let us learn from our shared ancestors!](#) and flee from idolatry. **END**

Cantonese

國王諾頓浸信會

2025年7月30日，星期日，上午10點

小心偶像崇拜－警告

歡迎

聖詩 MP 564 讚美全能的耶和華

經文：耶利米書 17:5-14（頁776）

禱告

兒童講座：警訊

副歌 MP 220 他是主，他是主

MP 418 抬起頭來迎接即將到來的君王

注意事項：

禱告時間及主禱文

誦讀：哥林多前書 10:1-14（頁1151）

聖詩 MP 997 耶穌，我靈魂的愛人

講道：警告

聖詩 MP 239 聖哉，聖哉，聖哉

禱告

結束

禱告

□

我想知道你的教會裡是否有人你從哪個家譜中學到東西？或從中得到啟發？或是想過「我不想重蹈他們的覆轍」！我想肯定有。

哥林多基督徒被告知要這樣做，去看看他們的祖先！保羅究竟指的是誰？這些基督徒生活在希臘南部。他們是希臘人，來自一個悠久的希臘家族，以他們強大、成熟、先進、文明的歷史而自豪。這個文明成為了西方世界的基石。

但保羅說，實際上你們的祖先是希伯來人。你們信仰的祖先是希伯來人。你們必須向他們學習。

如果你今天早上是基督徒，那麼無論你是英國人、尼日利亞人、香港人、亞洲人還是西印度群島人，我們都必須閱讀：《塔納赫》，猶太聖典。你必須用你的語言來閱讀。

我想知道你如何看待《舊約》？你對它感到困惑嗎？你是否覺得它太難，太不同，與今天相距太遠，法律繁瑣複雜，文化、時間和地理上也相距甚遠？

不要放棄，要堅持，不要對此一無所知，正如保羅對他們所說，他也對我們說：1

弟兄們，我不願意你們不知道，我們的祖宗從前都在雲下，都經過海中。不要對他們一無所知，否則後果自負。

每個以色列人的家譜都追溯到亞伯拉罕。

加拉太書告訴我們，每個憑信心生活的基督徒，都是信心之人亞伯拉罕的子孫，他是我們信心的祖先。每個基督徒都是亞伯拉罕屬靈的後裔，而當時神的子民，教會，就是我們信心的先祖。我們必須閱讀他們的資料，向他們學習，並受到他們的警告。因此，每個基督徒都應該閱讀舊約，並盡一切努力去熟悉它。不要忽視它。 x2

保羅知道哥林多發生了什麼事。那裡的基督徒正深陷在城裡粗俗的偶像崇拜中。這導致他們犯罪，並在他們心中滋長了對上帝的扭曲看法。上帝軟弱、沉靜，對罪視而不見。在我們這個以感性看待上帝的時代，這段經文對我們來說非常重要。我們熱愛“祝福”，卻不愛義務。結果，我們的生活遠離了基督——我們偉大的榜樣。

舊約中的教會為哥林多人和我們樹立了榜樣。

這不僅僅是學術興趣。保羅作此比較是為了表明，正如我們享有同樣的特權，如果我們不小心，也將遭受同樣的懲罰。保羅的意思是，上帝對待他們的方式——

就是他將如何對待我們，無論舊約律法和外在表像如何——在重要的事情上，都是一樣的。

v1b 他們都在雲下，都經過海。 2

他們都受洗歸入摩西。像我們一樣受洗。他們被帶入摩西律法和聖約的義務之下，就像我們透過耶穌的洗禮，被帶入基督律法和聖約的義務之下一樣。

在雲和海。想像一下，水高高地堆積起來，雲層高聳，他們消失在視線之外，彷彿在水的一邊——然後又復活了——不再是在為奴之地——而是在自由之地，即所謂的活人之地，也就是在基督裡。

□ 你受洗了嗎？你經過、跨越了嗎？

保羅要我們看到他們的生活有多麼相似——

因為他們也跟隨了基督，他是他們的一切，正如他是我們的一切。 3

他們都吃了同樣的靈食，喝了同樣的靈水；因為他們所喝的，是出於隨著他們的靈磐石，那磐石就是基督。

哥林多的基督徒不願迴避他們不道德和偶像崇拜的環境。基督徒的洗禮宣告，我如今已向舊生命和舊習氣死了，如今被分別出來，在基督裡過著新的聖潔生活。但他們沒有這樣做。在第8章，保羅不得不糾正他們對基督徒自由的膚淺看法，以及他們如何輕視偶像崇拜；接下來，他糾正了他們對待聖餐的隨意態度。洗禮和主的扶持不只是美好的符咒和宗教的附加物。

我們在基督裡擁有巨大的特權，但我們是否因此而尊崇祂？保羅在11:19說，你們中間必然有分別，顯明誰是神所喜悅的。他現在從舊約舉例說明這一點。

「眾人」在1-4節重複了五次。眾人都在雲下，都從海中經過。 2.

他們都是在雲和海裡受洗歸入摩西的。字面意思是說，他們都喝一樣的靈水，吃一樣的靈食。他們都有特權——他們起步很好——

但並非所有人都榮耀主，他們未能堅持到最後。正如保羅在9:24所說，眾人都跑了路程，但得獎賞的卻很少。所以我們讀到5，神對他們中的大多數人都不喜悅；所以要小心，他們的屍體被散落在曠野。

□

抱歉，這裡沒有令人感覺良好的講道。令人警醒的信息是，如果我們像他們一樣——那麼上帝怎麼對待他們——祂也會怎樣對待我們。

這段經文出現在這裡，表示我們不能說「那是過去的事了，主今天不會那樣對待基督徒」。這樣說就等於抹殺了警告，破壞了對比的力量。不，保羅說，恰恰相反，我們和以色列人之間沒有太大的區別——因此才提到洗禮和基督——我們不能說我們的處境與他們不同。這就是關鍵所在。

□

我們也和他們一樣面臨審判的威脅。如果我們要避免同樣的懲罰，就必須避免同樣的罪。我們絕不能效法他們，否則我們也會遭受他們所遭受的苦難。

讓我們謹慎。曠野中的以色列人忘了被聖潔的神呼召是什麼感覺。我們忘記了嗎？聖潔的神曾對他們說“你們要聖潔，因為我是聖潔的”，今天卻對我們說“你們要聖潔，因為我是聖潔的”。

你讀聖經，然後把它應用在別人身上嗎？不。這些話語不僅對他們來說鮮活，對我們，對你我來說也是如此。希伯來人所經歷的（6）都是例子——它們被記錄下來，不僅是為了教導、責備和糾正我們——它們不僅發生在他們身上，也是為了他們而發生——也發生在我們身上，你和我，今天在這裡。

在第11節中再次提到：這些事發生在他們身上，是為了警戒我們，並被記錄下來，是為了警戒我們——為什麼呢？是為了不讓我們像他們一樣，把心思放在惡事上，並在7-10節中指出了我們應該避免的事情。

那麼，今天早上我們要避免什麼惡事呢？是偶像崇拜的問題嗎？是的，是的。你可以說所有問題都源自於偶像崇拜。第7節：不要拜偶像，我們以第14節結束。所以，我親愛的朋友們，你們要逃避拜偶像的事。中間呢？偶像崇拜的罪孽和後果。

哥林多基督徒世俗而自信，他們已經陷入了城裡的偶像崇拜。保羅說「要謹慎，要當心」。7
不可拜偶像，像他們有人坐下吃喝，起來又狂歡。」就像他們在出埃及記 32:6
中對金牛犢所做的那樣。

用假神取代真神是一切罪惡的根源嗎？是的。這不正是伊甸園裡發生的事嗎？撒旦展現了對神的錯誤認識，一個不善的神，一個阻礙一切的神，一個我們不需要完全順服的神。那就是假神。

哥林多基督徒，就像曠野裡的以色列人一樣，坐下來吃喝，並參與了向假神獻祭。

□ 你說：「我不這樣做。」

難道你們在祭壇上敬拜的是一位安慰之神、一位「溫柔可親」、對我要求不多的神嗎？

v8 我們不該行淫，像他們有些人行的。

淫亂就是拜偶像。對基督徒來說，像哥林多城那樣，用另一個神取代主，常常導致淫亂。

在新國際版聖經（NIV）中，翻譯為「性不道德」的字是4202
porneia，意思是通姦；在AV和其他譯本中，這個字的翻譯更清晰。

在哥林多，有一座供奉維納斯（也就是情慾）的神廟，裡面有一千多名女祭司，她們都是普通的妓女。性不道德是哥林多神廟崇拜的重要組成部分。這些基督徒生活在一個腐敗的城市——就像我們一樣。如今，通姦是正常的、意料之中的，也很少被反對。在外面可能發生——但在這裡絕對不能發生。因此，需要特別注意。

在納尼頓的一座教堂裡，一個未婚女孩懷孕了，但他們對此保持沉默。

「如果我們說點什麼，她或其他人可能會離開。」他們保持沉默。我想知道他們是否聽過“啊，一個新嬰兒”的聲音。不，她需要懺悔，如果她不悔改，就把她趕出去。

——一天之內，就有兩萬三千人喪生。保羅指出，瘟疫的審判席捲了數千人。民 25:1-9

我們不可試探主，像他們有些人試探一樣。試探就是看你對主的吩咐，在多大程度上置之不理或違抗。試探就是不斷地將主排除在你生活的這個或那個領域之外，你的財務、時間、身體或思想，這些領域是否總是被其他虛妄的事佔據？——這就是對主的試探。

——被蛇咬死。

你們不要發怨言，像他們有些人發怨言。不要發怨言，這個字的意思是嘀咕、抱怨：——你聽得到那些嘀咕抱怨的聲音嗎？gogguzo；gogguzo。他們向神和祂的僕人摩西爭吵、抱怨、發怨言。

□ 你是個愛發怨言的人嗎？你是否也加入到那些晝夜抱怨的人的行列中？

“她做了這個，他沒做那個”，抱怨，抱怨，抱怨。

是的，在這個墮落的世界裡總有不對勁的地方，但不要抱怨。上帝在聆聽每一句話，他討厭抱怨 x2 - 抱怨最終總會來到上帝的門口，這是對上帝的悖逆，它總是會引發神聖的審判——因為許多以色列人被毀滅的天使殺死了。（毀滅者出 12:23）

這是一段警告的經文。警告是好的。慈愛的上帝會發出警告。整本聖經都在吹響「當心」、「有危險」、「小心」的號角，就像一排長長的路標。它們阻止我們被突如其來的誘惑摧毀生活，避免我們陷入罪惡。這些歷史事件的發生就是為了發出警告。正如他們犯罪時會有後果一樣，我們犯罪時也會有後果。我們必須聽從這些警告！

不警告，你會做兩件事：

一個不再警告、不再堅守聖潔的教會，一個像納尼頓教會那樣放任罪惡的教會，下次會更難糾正。結果是，整個教會偏離了通往榮耀的道路。

□ 其次，當我們使主憂傷時，我們引發了祂對教會的憤怒。

你可能會看舊約經文，說“那時情況不同”，當他們犯罪時，他們都會在曠野被擊倒。但如今主不再那樣行事了，不是嗎？曠野的審判有兩種方式：被逐出營地，或被瘟疫或類似的疾病擊倒。結果本質上是一樣的，因為離開曠野的營地就是死亡，因為他們放棄了唯一能活下去的道路。

□ 他們因不信而被逐出地上的迦南，就等於許多在福音之下的人被逐出天上的迦南。

當哥林多教會被告知要將那不悔改的淫亂之人從他們中間趕出去（哥林多前書5章）時，這就像他離開營，無處可去。基督的身體只有一個。

未能從主的聖徒中除去邪惡，就會招致祂的審判。這就是為什麼教會紀律如此重要，它能拯救教會免受主的審判。

那麼，在新約聖經中，主的審判是如何降臨的呢？

首先是透過苦難。翻到11:29

因為人吃喝，若不分辦是主的身體，就是吃喝自己的罪了。因此，在你們中間有好些軟弱的與患病的，睡了也不少。我們若先省察自己，就不至於受審判。哥林多前書 11:29-31

他們在曠野試探主，犯了罪。今天，當我們對主漠不關心時，我們就是試探主。無視聖子神的教導，就是把主的審判帶到我們自己身上。

•

在一些追求健康富足的教會裡，你會聽到很多關於神會懲罰你的說法，如果你做得不夠或付出不夠。他們呈現的是一位形上學、機械的神。那位神說，如果你拉動這個槓桿，你就會得到祝福——如果你做不到，就會帶給自己疾病和痛苦。

由於這種錯誤的教導，我們通常會反其道而行之，將行為與苦難分開。我們驚恐地認為，我的煩惱和痛苦是因為我令聖靈擔憂，違背了救贖我的那一位。我們認為“他沒有擊倒我，沒關係”，並試探他的耐心。你不會聽到關於這方面的講道，但它就在這裡。兩者之間有關聯。我們在雅各書5章中看到這一點。

「你們中間有患病的嗎？」他應該請教會的長老來，奉主的名為他抹油禱告。憑著信心禱告，病人就必好了；主必叫他起來。他若犯了罪，也必蒙赦免兩倍。所以，你們要彼此認罪，要互相代求，使你們可以得醫治。 5:14及以下。

看到罪和疾病之間的關聯了嗎？我們總是急於請求為疾病禱告，我們可以也應該為此彼此代禱，但這被過分強調，反映了一種世俗的顧慮。我們在聖經中找不到很多關於健康和安全的禱告。

我們有責任彼此禱告，保持彼此的靈命健康，並順服地與主同行。這樣，我們就能彼此拯救，不至於盲目地走向懸崖邊。雅各繼續說：我的弟兄們，你們中間若有失迷真道的，有人使他迴轉，這人該記念：叫一個罪人從迷路上轉回，便是救他不死，並且遮蓋許多的罪。雅各書 5:19-20

又一次，不悔改的罪必招致審判。

所以，好好想想。我不會說你的病是因為這個或那個，我不知道，雖然有時我有點想法。他知道，你也應該知道，你應該求問，同時省察自己，使你的行為與主在聖經中啟示的旨意相符。

別迦摩和推雅推喇的基督徒中存在著性不道德的行為。耶穌譴責那些這樣做的人，說除非他們悔改，否則他們會遭受極大的痛苦。所以，苦難是存在的。

教會受管教的另一種方式，可以從耶穌對以弗所教會所說的話中看出：要悔改，行起初所行的事。如果你不悔改，我就臨到你那裡，把你的燈臺從原處挪去。啟 2:5

耶穌會把他們的光拿走。祂會收回自己，使光不再存在。幾年前，我知道有教會關閉了，因為他們感覺到主已經離開了。我知道附近還有另一間教會關閉後又重新開放，只接受重生的活躍基督徒。有些教會什麼也不做，什麼也不說，慢慢地——雖然它們表面上看起來像教會——

最終卻失去了真理的光。基督正在移走祂的燈臺。納尼頓的教會已經不存在了。

12 所以，如果你認為自己站得穩，就要小心，免得跌倒！哥林多的基督徒驕傲自大，正走向跌倒。

讓我們保持警惕。讓我們不斷地自我省察，自我反省，確保我們過著忠於祂的生活。身為基督徒，我們會受到考驗和試煉，但要記住：13

你們所遇見的試探，無非是人所能受的。上帝拓展並增強你的信心，但請記住，即使一切似乎都在與你作對，上帝也是信實的。他信守承諾，不會讓你遭受超過你所能承受的試探。

唐·拉普森是一位牧師，也是醫院的隨行牧師，他曾是我的鄰居，也經歷過一些艱難的考驗。他在街上被搶劫，一個可怕的鄰居把他告上了法庭——我想，為什麼是他而不是我？我想是因為他比我更虔誠。

我們的主知道我們能承受什麼，祂也必按著祂智慧的旨意，按著我們所能承受的來安排。祂必保守我們不被打敗。當你受試探時，祂也必開一條出路，叫你能夠站立得住。——

開一條出路，字面意思是開闢一條逃生之路。希臘文意思是一支被困在山中的軍隊，正從一條狹窄的通道逃生。

當受試探時，要記住，祂要麼終止試煉本身，要麼終止試煉的痛苦。沒有任何幽谷是祂無法找到出路的，沒有任何苦難是祂無法阻止、除去或幫助我們渡過——

使我們永遠得益。那是真神，永遠信實，永遠聖潔。讓我們向共同的祖先學習！遠離偶像崇拜。完